

Redemption 304: Priesthood & the Kinsman Redeemer



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Priesthood and the Kinsman Redeemer – Part 2

(Section One Continued)

The New Testament and Biblical Statements that All Men Are Sinners

We have looked at statements in Genesis that are often taken to mean all men have sinned. But we have found that there are no textual details suggesting or demanding that God considered all men sinful prior to the 15th century of creation. This means that it took about 1,500 years perhaps for all of the human population to be considered by God to be sinful and worthy of death. But what about the statements in the New Testament, which assert that “all have sinned”? Don’t such verses pertain retroactively to all men who have ever lived?

The answer is no. Paul, who is the author of both occurrences of the statement, is deriving this assessment of the state of mankind, both Jews and Gentiles, from Psalms. The first occurrence of the phrase “all have sinned” is in Romans 3 and the other occurrence is in Galatians 3. Of the two, only Romans 3 includes the full quote from Psalms upon which Paul’s assessment is based, whereas Galatians 3 simply includes the conclusion that all have sinned.

Romans 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Galatians 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For **before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself**, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, **why compellest thou the Gentiles to live as do the Jews?**...**3:1 O foolish Galatians, who hath bewitched you**, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only

would I learn of you, Received ye the Spirit **by the works of the law, or by the hearing of faith?**...5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it by the works of the law, or by the hearing of faith?*...13 **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: 14 **That the blessing of Abraham might come on the Gentiles** through Jesus Christ; that we might receive the promise of the Spirit through faith... 22 **But the scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe...28 **There is neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.** 29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

A comparison of Romans 3 and Galatians 2 will quickly show that the content and theme is similar in both. In both passages, Paul is establishing the argument that Jews and Gentiles are both under sin. The beginning of Paul's argument in Romans 1 makes it clear that he is dealing with mankind in two general groups, Jews and Gentiles. In verse 16, Paul begins by asserting that both *groups* are in need of Jesus Christ for salvation right before he lays out his arguments of condemnation.

Romans 1:16 For I am not ashamed **of the gospel of Christ: for it is the power of God unto salvation** to every one that believeth; **to the Jew first, and also to the Greek.**

In chapter 1:17-2:8, Paul lays out the argument of condemnation against mankind in general, the mass of Gentile nations. This is clear because at no time during these verses does Paul cite scripture (the Law of Moses) as the basis of their condemnation. Instead, he appeals to the judgments of God that are revealed in nature. And he does so because the Gentiles, unlike the Jews, had not received the scriptures (the Law of Moses). Only the Jews had, as Paul explicitly states in Romans 3:2.

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 **Because that which may be known of God is manifest in them; for God hath shewed it unto them.** 20 **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:** 21 Because that, **when they knew God**, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the

creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women **did change the natural use into that which is against nature:** 27 And likewise also the men, **leaving the natural use of the woman,** burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 **Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death,** not only do the same, but have pleasure in them that do them. 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for **wherein thou judgest another, thou condemnest thyself;** for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, **O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?** 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

In chapter 2:9-2:16, Paul begins to transition from talking about mankind in general to address the Jews as a special group. He makes this transition when he states his conclusions concerning the mass of Gentiles and even includes the Jews in this group also. After all, the Jews also had the created world to reveal to them God's law. And from here, Paul transitions to focus on the Jews as a special group.

Romans 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Then in chapter 2:17-3:8, Paul turns his attention to the other group, the Jews.

Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; 19 **And art confident** that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 **Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?** 22 **Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?** 23 **Thou that makest thy boast of the law, through breaking the law dishonourest thou God?** 24 **For the name of God is blasphemed among the Gentiles through you,** as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. **3:1 What advantage then hath the Jew? or what profit *is there* of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. 3** For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. 9 **What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;**

As a separate group who had received the Law and the covenants of God, did being a Jew mean that a person could consider themselves “not guilty” simply because they are a member of that group? A key indicator that Paul is hypothesizing a Jewish person raising this objection comes in chapter 2:11, where Paul writes, “For there is no respect of persons with God.” This is a clear early indication that part of Paul’s argument to Jews is that they are no special case.

This argument against exception on the basis of one’s Jewish heritage continues all the way up until chapter 3:9, where Paul states his conclusion by quoting Psalms 14 and 53. Paul’s point in quoting the Psalms is that God has at times condemned both groups, Jews and Gentiles, as being entirely full of sin.

Consequently, since God himself had at times past condemned the nation of Israel as sinful, no Jew could conclude himself free of guilt simply by virtue of being Jewish. Neither *group* is without sin, and therefore, without need of redemption. Paul was defeating the argument that being Jewish meant you were without sin and in no need of a Savior, given that God's Word (the Jews own scriptures) attested that Jews were sinners.

(Below we have placed Paul's comment in Romans side by side with both passages in Psalms to demonstrate that Paul is indeed quoting these passages. Notice also that Paul begins in verse 10 by saying, "As it is written," which shows that he is quoting previous scripture.)

Romans 3:9 What then? are we better *than they*? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

Psalms 14:1 The fool hath said in his heart, *There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*

Psalms 53:1 The fool hath said in his heart, *There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. 3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*

There are several things to note concerning the content of Romans 3, Psalms 14, and Psalms 53. First, notice that Psalms 14 and 53 all begin very similarly to Genesis 6:5-7, 11-13 stating that God looks down to see what the state of mankind is. Second, either David (in Psalms) is speaking of God looking down in his own day to assess the state of mankind or David is quoting Genesis 6. If the first case is true, then Psalms represents one particular instance of God looking down and judging all men of a specific generation and time. (Genesis 6 would constitute a separate such instance, indicating that God does this from time to time.) David lived in the 10th century BC. We should not conclude that God selected the 10th century BC as the arbitrary time to look down and assess all men who ever have lived and ever will live. Likewise, we should not conclude that 15 centuries after Adam was the time God arbitrarily chose to look down and assess all the men who had died centuries before Noah (such as Abel). (However, chronologically-speaking, it is worth noting that these two instances of God assessing the spiritual state of mankind come at near 1,500-year intervals. As we saw, Genesis 6 dates to a point approximately 1,500 years from creation. David writes the Psalms about 1,500 years later at around 1,000 BC. So, though it is not

necessary or by any means conclusive, it could be suggested that God looks down and makes periodic assessments of the state of mankind every 1,500 years.)

Ultimately, neither Genesis 6 nor Psalms would be an assessment of the state of men prior to the 15th century after creation. Paul is quoting this verse merely to prove that God does judge Jews as sinful and so being Jewish is no basis for assuming that one is without sin or without need of redemption and salvation. And this verse works perfectly as just such a proof. But equally important is the fact that this still leaves 15 centuries from Adam to Noah without a recorded assessment that “all men” who lived and died in those early centuries were sinful. There is nothing in Psalms or in Paul’s quotations that would convict any or all men prior to God’s assessment in the 15th century after creation.

Consequently, the model that sin’s spread among mankind was progressive remains intact. Psalms 14 and 53, Romans 3, and Galatians 2-3 do not hinder this model in any way. Nor does this model in any way undermine Paul’s argument in Romans 1-3. To the contrary, since it is approximately 15 centuries before the initial scriptural attestation that God first looked down and concluded that the whole of mankind (except one family) had become permeated with sin, we are left to conclude that the fall of mankind into sin occurred gradually by a progressive model. The leaven of sin had to work its way throughout the whole of mankind. That permeation took approximately 15 centuries to reach the point where there were only 8 righteous people on earth.

Here, the standard Calvinist interpretation of Romans 3 runs into problems with the grammatical-historical method of interpretation itself. As a matter of interpretive procedure it is entirely inappropriate to insist on retroactively applying later information, such as that found in Psalms 14 or 53, to the lives of persons living prior to Noah in the 15th century after creation and compiled by Moses hundreds of years before the time of David. To do so violates the principle of progressive revelation in the grammatical-historical method, because it requires us to read the stories concerning Abel or Enoch, for example, with information that was not revealed either until Noah’s day in the 15th century from creation or until David’s day in the 29th century from creation.

When God described the lives of Abel and Enoch in chapters 4 and 5 of Genesis, he had not revealed any assessment that all mankind had become corrupt. That information and assessment did not come until long after the lives of these men were over. To read these early accounts as though they were intended to be understood in light of information or were governed by an assessment that was not given till later is contrary to reason and the grammatical-historical method. When first reading the accounts of Abel and Enoch, no one would perceive that they must have been sinful because no one first reading their accounts in the order of divine revelation would have had the information that all men were sinful. And even when such information does arrive within a chapter or two it comes as an assessment of mankind in the 15th century, not mankind in the 1st or 10th century after creation, which is when Abel and Enoch lived respectively.

Consider Paul's argument itself as a contrast. Paul's application is in complete accordance with progressive revelation, because it doesn't require understanding earlier passages in light of information that was not available or revealed until later. In fact, progressive revelation does require that we take earlier revelation into account when interpreting later revelation. (For example, the assessments in Genesis 6 and Psalms 14 and 53 would inform and provide a backdrop for our understanding of the state of mankind as we read passages that come afterward.) Consequently, Paul's application of the assessment in Genesis 6 and Psalms 14 and 53 to mankind in his own day, thirty something centuries after the Flood and 10 centuries after David, can be used to show that these assessments of mankind's state are true of generations after those revelations were given. But Paul's application of the assessment cannot be automatically applied retroactively to inform other scriptures before the assessments were made.

And this is why Psalms 14 and 53 are so effective in supporting Paul's argument in Romans 3 and Galatians 3. The assessments in Psalms 14 and 53 come at a time after the birth of the Jewish nation and after the Mosaic Law and Covenant is given to the Jews. Thus, these earlier revelations in Psalms 14 and 53, since they assess the state of all men at a time when Israel exists as a people, are pivotal to Paul's case that the Jews are not without sin either and thus, are in as much need of redemption as the Gentiles. In the context of his argument, Paul is using the assessments of Psalms 14 and 53 in proper accord with the principle of progressive revelation. He is using these assessments to prove to both Jews and Gentiles, that God has assessed both groups as sinful and so both are in need of the Gospel.

Conversely, since Paul's intention for quoting these assessments in Psalms is to indict the Jewish and Gentile groups living after those assessments, it is completely out of context to interpret Paul's intention or meaning here to pertain retroactively to men, such as Abel or Enoch, living before the time of those assessments in Psalms.

As such, none of the Bible's assessments that "all men are sinners" would govern or pertain to men, like Abel or Enoch, who lived before the first such assessment was ever given. All of the Bible's assessments that "all men are sinners" are assessments of the state of mankind by a particular point in time forward, not a particular point in time backward. Such assessments tell us that by a certain point in time, sin had indeed permeated the whole of humankind, and thus such revelations can describe what the case has been ever since, but these assessments do not inform us concerning what was the case prior to when God looked down and the assessment was made. Since they can only attest to the gross sinfulness of mankind by a certain point, these passages simply cannot negate the gradual-permeation model for sin. Rather, such late-dating assessments attest to this model because they do not attest to sin's immediate pervasive presence but only to sin's pervasive presence after a long period of time.

In summary, in accordance with the principle of progressive revelation found in the grammatical-historical method, we cannot interpret earlier passages

concerning Abel or Enoch in light of an assessment concerning the state of mankind 5 to 14 centuries after they lived. Consequently, while Genesis 6, Psalms 14 and 53, Romans 3 and Galatians 3 all definitely affirm the sinfulness of all men by Noah's day in the 15th century since creation, by David's day, and by Paul's day, there is not a single passage that describes or assesses the state of all men as sinful prior to Noah's day.

But, there is another proof that it took until the 15th century after creation for all mankind to become sinful. The timing of the Flood itself demonstrates that this is true. For, why did God not Flood the earth sooner than Noah's life? As we have seen, Genesis 6 makes it very clear that the decision to destroy the earth with a Flood is a direct result of God's looking down and assessing that all mankind had become corrupt. So, if that assessment were true before Noah's day, if all men had become sinful before Noah's day, even centuries earlier during Abel's day or Enoch's day, then why didn't God destroy the earth with a Flood then? Why don't we read of the story of God telling Seth, or Enos, or Cainan, or Mahalaleel, or Enoch, or Methuselah, or Lamech to build an ark because God was going to destroy the earth during the 15 centuries prior to Noah?

Certainly God is longsuffering and patient, giving men time to repent so that they will not perish when his judgment and destruction come. But that longsuffering had a limit and ended with Noah. Why didn't it end sooner with one of these other patriarchs?

In conclusion, the connection that Genesis 6 asserts between God's looking down during the life of Noah, seeing that all men are corrupt, and deciding to destroy men for being corrupt directly indicates by just a plain, unbiased reading of the text that the reason the Flood was not sent until Noah's day is because it was not until Noah's day that all of mankind had become so completely corrupt in God's eyes.

Consequently, there is no assertion in scripture that all men were corrupt and sinful prior to the 15th century after creation when God looked down, assessed the state of mankind in that day, and for that reason acted to destroy the earth with a Flood. None of the Bible's assessments that "all men are sinners" would govern or pertain to men, like Abel or Enoch, who lived before the first recorded assessment of this kind was ever given. All of the Bible's assessments that "all men are sinners" are assessments of the state of mankind by a particular point in time forward, not a particular point in time backward. Such assessments tell us that by a certain point in time, sin had indeed permeated the whole of humankind, and thus such revelations can describe what the case has been ever since, but these assessments do not inform us concerning what was the case prior to when God looked down and the assessment was made. Since they can only attest to the gross sinfulness of mankind by a certain point, these passages simply cannot negate the gradual-permeation model for sin. Rather, such late-dating assessments attest to this model.

Biblical Statements that “All Men have Sinned” and Children

Having addressed scriptural statements that “all men have sinned” we can now continue with our ongoing consideration of the biblical model regarding the spread of sin among mankind.

We have divided our potential group of persons who lived and died sinless into two subgroups: 1) unborn children and infants and 2) a very limited number of antediluvian (pre-Flood) individuals. Having established in our previous section that the assessments of the sinful state of all mankind found in Genesis 6, Psalms 14, Psalm 53, Romans 3, and Galatians 3 are not intended and, without violating sound interpretive principles, cannot be used retroactively to color our understanding of individuals, like Abel and Enoch, who lived prior to those assessment, we must also ask a related question. Do the assessments found in Psalms, Romans, or Galatians pertain to children, particularly unborn children and infants?

The answer is no. And we can tell from the language in the texts themselves. And remember, Paul’s intention is to convict the Jews and Gentiles who read or hear his words. Thus, Paul’s remarks are not about declaring unborn children or infants guilty, but they are about declaring that all of his adult audience was in need of converting from their sins to Jesus Christ. The fact that even Paul’s comments are intended to and can only pertain only to adults will also be demonstrated by the language of Psalms 14 and 53.

As we have said already, Galatians 3 is a more brief assertion of the guilt of both Jews and Gentiles than the larger explanatory assertion that Paul outlines in Romans 3. Since Romans 3 is the longer explanation of why and how both Jews and Gentiles are under sin, let’s look again at the texts of Romans 3, Psalms 14, and Psalms 53 as we consider whether the bible indicates that all children are sinful before God.

Romans 3:9 What then? are we better *than they*? No, in no wise: for we have before proved **both Jews and Gentiles**, that **they are all under sin**; **10 As it is written, There is none righteous, no, not one:** **11 There is none that understandeth, there is none that seeketh after God.** **12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

Psalms 14:1 The fool hath said in his heart, *There is no God.* **They are corrupt, they have done abominable works, there is none that doeth good.** **2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.** **3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.**

Psalms 53:1 The fool hath said in his heart, *There is no God.* **Corrupt are they, and have done abominable iniquity: there is none that doeth good.** **2 God looked down from heaven upon the children of men, to see if there were any**

that did understand, that did seek God. 3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good, no, not one.*

What is essential about Romans 3, Psalms 14, and Psalms 53 is that these passages not only inform us that God has assessed all men as sinful, but they also inform us of what the basis of that assessment was. All three passages inform us that there are 4 reasons why God considers all men unrighteous.

First on the list in Psalms 14 and 53 is they do abominable works instead of doing righteousness. This initial statement in both Psalms is also repeated in the last line of each excerpt above, where the text again restates, “there is none that do good.” In Romans 3, Paul’s comments also include this factor, not only by quoting the text of these Psalms in the first place as the proof for his argument, but by including this repeated closing line “there is none that do good.”

All three passages go on to assert that men are deemed sinful, not only because they do abominable works instead of righteous works, but because they do not understand God’s ways, nor do they seek to understand God’s ways, and because they have all gone astray. When we consider these reasons for why God declares all mankind sinful in Psalms 14 and 53, the first thing that we must recognize is that none of the items listed pertains to unborn children or infants. The unborn and infants do not do abominable works. And unborn children and infants do not have a track record of past behavior or choices showing that they have not sought understanding of God’s ways.

Furthermore, the phrases “gone out of the way,” “gone aside,” and “gone back” which appear in these texts refer to the idea of deviating or departing in the sense of moving from one place to another. As with the other items listed in Romans 3, Psalms 14, and Psalms 53, these are assessments of what men have done and how they have lived, just as is the phrase, “become filthy,” which is stated immediately afterward. Such descriptions speak of a course men have taken, not the place where they began. They speak of things that men have become, not the condition in which men started.

When we consider such descriptions concerning unborn children or infants, where or how can we say that they have strayed? How can we say that they have “become” something? Clearly such phrases are intended to show how men have perverted themselves over time, through the course of their lives and actions becoming something other than how they began. This is demonstrated completely by the fact that both Psalms begin by first asserting that men have done abominable acts. Thus, the assessment is clearly based upon how men’s actions have corrupted them and taken them out of God’s way. Such an assessment is baseless when it comes to unborn children and infants who have not and cannot perform any actions, which would be deemed abominable or cause them to “become” out of God’s way.

So, having demonstrated that the assessments in Genesis 6, Psalms 14, Psalms 53, Romans 3, and Galatians 3 cannot be viewed as assessments of men who lived

centuries before the time when those assessments were made, we have now likewise seen that such assessments, including those found in the New Testament itself, are based upon things men perform or fail to perform, which by their very nature cannot and do not pertain to unborn children or infants.

Consequently, the bible's statements about the guilt of all men can only be rightly interpreted as statements asserting how sometime in the centuries between Adam and Noah, like leaven or yeast, sin had permeated the entire human race. And furthermore, that long after the Flood and the Covenant of Moses, this permeation of the entire human race continued, not only among the Gentile peoples, but among the Jews also, despite the Law. The result was that by the 15th century after creation, the permeation of sin was so complete that (with the possible exception of Noah's family) not a single adult was without sin and it was their own actions, which served as the basis for God's assessment that they were all sinful. Thus, all adults alive at least at the point of Genesis 6 (and with very few exceptions prior to Genesis 6) are in need of redemption from their sin by Jesus Christ and that fact remains unchanged. But such assessments do not in any way mar the record or status of men like Abel or Enoch, who lived centuries before the first assessment was made. Nor do they mar the record or status of children too young to have committed any act, let alone those that are deemed sinful.

Does the Idea of Other Sinless Men Lessen, Devalue, or Detract from God?

It might be suggested, and it may even be a prominent perception, that the idea of a man or child who did not sin somehow detracts from or lowers God. After all, such a man would not need God to redeem him from sin. Doesn't that make God unnecessary for such an individual? Would such a man need God? If a man can be sinless, then God's righteousness cannot be beyond reach. And if it is within any man's reach, it cannot be as high as we may have thought. So, in order to properly honor God, isn't it necessary to understand that his righteousness is so far above mankind that it cannot be attained by men?

These are the lines of thinking that may often emerge as people encounter or consider the issues discussed in this investigation. But they are misleading and faulty for a variety of reasons.

First, let's consider the angels. Among the angels, the bible certainly teaches that there are angels who rebel against God, sin, and fall from their original righteous state. However, the bible also teaches that there are many, many angels who have not fallen. What are we to say of those angels? They have never sinned. They are guiltless and righteous, not because they have been atoned for, but because they have never done anything wrong. These are very basic biblical facts.

Yet the righteousness of the faithful angels does not lessen God's greatness. The fact that such beings exist, which do not need atonement doesn't degrade God. In fact, the existence of angels, or even of a few ancient men, who do not need

atonement doesn't change the fact that the vast majority of men have sinned and, as such, need a Redeemer. It's not an affront to God to recognize or affirm the existence of beings that have remained without sin and do not need atonement.

God's righteousness is not denied by the existence of beings, which remain unwavering in the original righteousness with which God created them. In fact, the opposite is true. The existence of beings, which have never faltered, but have always followed God's ways, pays an extremely high honor to God and his ways. They pay the homage of saying, "You are right, Oh God, and your ways are righteous. We trust you and know your word is true. And we don't need to find out for ourselves or learn the hard way by going our own way for a while." (See John 8:32-33.)

On a similar point, we cannot forget that this entire creation was made good by God, including man. To some extent this is conveyed through Genesis' statements about man being created in God's image. When God finishes his work, including the creation of man, he declares everything he made to be good. This would include Adam. Then Adam sins in Genesis 3. Because Genesis 5:3 attests that Seth was after Adam's likeness, some may be tempted to conclude that Seth was sinful now that Adam had sinned. But centuries later, just after the Flood, God prohibits future generations of men from shedding one another's blood on the grounds that men are made in God's image. This statement, found in Genesis 9:6, indicates that from God's perspective successive generations of mankind after Adam's sin are still worthy of the designation of "being made in God's image." The seriousness of this fact is underlined by the fact that bearing the image of God is the basis for the prohibition of murder from that time forward. If men in general no longer bore the image of God and instead inherited at conception the sinful nature from Adam, the basis for prohibiting murder would fundamentally unravel. While this declaration that men still bore God's image as late as the end of the Flood may not absolutely prove that men are born innocent, it certainly prevents anyone from using Genesis 5:3 to assert that men inherit Adam's guilt or sinful nature at conception or birth. Essentially, Genesis 1, 5, and 9 are conveying that God created Adam in God's image, that Adam's son bore the image of Adam, and that after the Flood men still bore the image of God. The logical conclusion is that "Adam's image," which he passed on to Seth, is simply a reference to the image of God and that the phrase "Adam's image" has nothing to do with his sin or sinful nature at all.

In any case, we can see then that Adam began in a sinless state. Thus, the righteousness of being without sin is not something man is unsuited for or utterly beyond his capacity.

While those who sin are certainly unable to cleanse themselves without redeeming atonement, a party who did not sin would not find righteousness unattainable. It is not a question of whether or not men can exist in a sinless state. We certainly can. Adam certainly did for a time. It's a question of how long any man can maintain that state. But having begun in that state, we cannot say that the state is beyond us by virtue of how high the righteousness of God is. The fact that

mankind was sinless and righteous by virtue of being sinless when God created him, means that the righteousness of God is not so high above us as to be inherently foreign to us or across an infinite and unapproachable distance from us. The only distance is the one created by sin itself, not by the greatness or elevation of God. And the distance created by sin does not exist at all if the human being in question has not yet sinned. There is no inherent distance between sinless righteousness and being human. God created man in a sinless state. Adam was created as a sinless, righteous being.

To suggest that being without sin is beyond the grasp of any human, including a human who was created sinless, is a pure contradiction of the original state in which God created man. Was God any less great or less righteous at the moment of Adam's creation simply because Adam was at that point without sin? Of course not, God's greatness and righteousness are constant and unchanging, entirely unaffected, elevated or lowered, by whether or not a man sins or remains sinless.

Lastly, we don't imagine for a second that the faithful angels do not need God simply because they are righteous and without sin. To the contrary, the fact that they abstain from sin demonstrates their own awareness of how completely dependent upon God they are, so much so that they refuse to go astray from him. Likewise, any human, such as Abel or Enoch perhaps, who did not sin, would still most certainly need God. While angels and any such sinless man would not need atonement or redemption, they would still need God. For God is the source of more than just atonement and redemption. He is the source of knowledge and understanding, of wisdom, of love, of justness, and life. If we turn from him, we walk away from all these things, which are necessary to every creation. Only by remaining with God can we receive these things which we so desperately need. And God is also the source of righteousness. We need to follow his ways to remain righteous. If we turn from him, we lose that also, which we so desperately need as well.

Suggesting that a particular being does not need atonement or redemption does not in any way mean they do not need God. And consequently, the simple idea of a man living or dying without sin in no way lessens either the greatness or the utter dependence that each and every creation has on God, sinless or not.

Critical Questions as We Proceed

At this point we have shown that the biblical model for the spread of sin among mankind was gradual rather than immediate, inherited, and universal. We have also seen that God does not punish children for their father's sins. And we have established the reasons for concluding that children as well as a few pre-Flood persons lived and died without sin. We are now in a position to demonstrate the need for Christ's atoning work in a model which accepts these three points.

The first aspect of Christ's atoning work that we will discuss pertains to the need for resurrection.

Strange as it might first sound, it can be quickly and clearly established that the Bible presents two types or categories of resurrection. There is normal resurrection in which an individual is restored to a mortal life. This type of resurrection is what we see in the Old Testament and during the earthly ministry of Jesus when persons were raised from the dead (1 Kings 17:17-24, 2 Kings 13:20-21, Matthew 11:5, Mark 5:35-43, Luke 7:11-15, Luke 7:22, Luke 20:37, John 11:14, 33-44, 12:1, 9, 17). When restored to life such persons remained mortal and would one day die again. This type of resurrection we might call a *mortal resurrection*, since the individual is raised back to a mortal life and restored to his body, which remains mortal.

However, with the coming of the resurrection of Jesus Christ, the New Testament presents a glorious resurrection in which the body is glorified, becoming an immortal spirit body, which will never die. This type of resurrection we might call an *immortal resurrection*, since the individual is raised to an immortal life and is restored to their body, which is transformed into an immortal, incorruptible body.

The distinction between these two types of resurrections is essential to understanding Jesus' uniqueness despite the apparent indications that unborn children, infants, and perhaps a certain, few antediluvian (pre-Flood) persons, such as Abel, may have lived without sin.

As we articulate in our Redemption Study, the bible describes how the death of a sinless individual is what allows and, in fact, necessitates the introduction of resurrection into the world, in the same way that sin necessitates death the death of the sinner. If a man is guilty of sin, then his sin requires for him to die and be cut off from the land of the living. But, if the person who died was without sin, then they are not supposed to die and they must be resurrected.

Thus, if Abel had not sinned before his death and since unborn children and infants that die certainly have not sinned, Freewill theology must account for two interrelated dynamics: since their unjust, unwarranted deaths would require their resurrection, why aren't the deaths of these individuals sufficient to introduce resurrection AND redeem mankind from the punishment of death? In short, if there are persons who die without having sinned, why is Jesus Christ necessary? Does this Freewill point of view irrevocably undermine the need and function of the redemptive role of Jesus Christ?

As we have said, what is important to understand is that, by divine justice, a sinless person is not condemned to death. Thus, if they die, divine justice requires that they be resurrected. (Most will probably agree that this concept is decisively biblical, at least with regard to Jesus Christ himself.) But what is even more important is that divine justice would only require that such individuals receive a mortal resurrection, being restored to mortal life. It is only necessary to restore what was unjustly taken from them, their mortal life. Justice would not require

that they be made immortal. So, one central question that arises is this: what necessitates making a person immortal? Why not just restore them to their mortal life?

Since justice would only demand the restoration of what was unjustly taken from them, namely their mortal lives, persons such as Abel or unborn children and infants, would only need to be raised to mortal life. Consequently, they would *only be able to introduce mortal resurrection*, resurrection to mortal life, to the world. Such cases would *not be able to introduce immortal resurrection*, resurrection to immortal life, to the world.

This leads to the question of why Jesus' death leads to the introduction of immortal resurrection, instead of just normal resurrection to mortal life. Or, as we have already said more generally, what necessitates making a person immortal?

In addition, there is a corollary to the question of why Jesus' death introduced immortal resurrection instead of just mortal resurrection. Revelation 20:4-5, 11-15 (in conjunction with Matthew 25:41 as well as Matthew 22:30, Mark 12:25, and Luke 20:36) demonstrates that the immortal resurrection brought about by Jesus Christ will be universal, even as 1 Corinthians 15:22 plainly states. That is, it will happen to everyone, righteous and wicked, repentant and unrepentant, elect or not.

On that note, we must be very quick to clarify that the wicked dead will not be restored to fellowship with God or to the land of the living. Revelation 20:4-5 plainly states that the wicked dead will live again after the 1,000 year reign of Christ Jesus. Matthew 22:30, Mark 12:25, and Luke 20:36 also plainly tell us that the immortal resurrection makes men like angels. In addition, Matthew 25:41 informs us that the Lake of Fire where the wicked spend eternity was prepared for angelic beings.

Thus, restored fellowship with God is not universal, nor will everyone get to be in the land of the living and the blessed. Instead, the reason that the wicked dead will be resurrected to immortality is because in immortal resurrection they are made like angels, and as such can be placed whole, body, soul, and spirit, in the Lake of Fire, which was made for angelic beings.

More to the point, it is clear that scripture teaches that Jesus Christ introduced a resurrection that is universal to all men. Consequently, another issue arises that needs to be addressed. Would the mortal resurrection introduced by the death of unborn children, infants, or perhaps a man such as Abel, also be universal? Or would it apply only to them?

The reason this question is essential to the issue is simple. If the mortal resurrection that would be introduced by the death of the unborn or infants or perhaps Abel would not have been universal and only the resurrection introduced by Jesus could be universal, then we have another reason demonstrating the superiority and uniqueness of the redemptive ability of Jesus Christ even over

others that may have died without sin. For, if the mortal resurrection that such others might have introduced is only their own mortal resurrection, then the death and resurrection of Jesus Christ would still be necessary in order to introduce the resurrection of others, namely of sinners, particularly repentant, believing sinners whom God sought to redeem.

Up until this point, we have put forward a series of questions that identify the key issues. We can summarize the central, overarching issues as follows:

- A.) Since the unjust, unwarranted deaths of sinless men would require their resurrection, why aren't the deaths of such individuals sufficient to introduce resurrection AND redeem mankind?
- B.) In short, if there are persons who die without having sinned, why is Jesus Christ necessary?
- C.) Does this Freewill point of view irrevocable undermine the need and function of the redemptive role of Jesus Christ?

To answer these general questions, we can further break down the relevant aspects of the investigation into simpler, more focused questions. In order to keep us from losing track, we will state those questions in a list format so that we can be sure to answer them as we move ahead. And for further clarity, we have also grouped each question according to a classifying title or theme.

1.) Uniqueness of Jesus Christ: If Abel and others (particularly a select few pre-Flood individuals) as well as unborn children or infants live and die without committing a sin, then would any or all of their deaths require the introduction of resurrection, removing Jesus' uniqueness in this regard?

2.) Requirements for Redeeming Men: If dying sinless is the only requirement for redeeming mankind, wouldn't the deaths of such persons potentially remove the need for Jesus since resurrection would be introduced to the world on behalf of such other individuals who died without sin?

3.) Necessitating Immortal Resurrection: What necessitates making a person immortal? Why not just restore them to their mortal life? Why does Jesus' death lead to the introduction of immortal resurrection, instead of just resurrection to mortal life?

4.) Universal Resurrection: Would a mortal resurrection introduced by the death of unborn children, infants, or perhaps a man such as Abel, also be universal? Or would it apply only to them?

Once we have answered Questions 1-4 above, we will also be able to answer and explain Summary Questions A-C.

As we move forward to answer the questions laid out above, we must establish to central points. First, the very idea of a savior's work of "redeeming" inherently consists of redeeming *other persons*, persons who have fallen under a

consequence from which they are in need of redemption. This, of course, overlaps Question 4, concerning not only whether or not one person's resurrection affects *all* others, but whether it can affect anyone else at all.

Second, redemption involves more than just being raised back to life. As we have seen, both the Old and New Testament present cases of individuals, such as the son of the widow of Zarephath (1 Kings 17:17-24) or the son of the widow of Nain (Luke 7:11-15) being resurrected to resume their mortal lives. And although restoration to physical life is certainly an essential part of redemption, we would not say that the restoration of these men to mortal, physical life was all there was to redemption. We would not say that the two widows' sons were redeemed, just because they were brought back to mortal life.

From this point arises a new question. What does redemption entail? It involves physical resurrection. Certainly, unless a person is physically resurrected, they cannot be considered redeemed from the punishment of death. But, as we have seen, there are quite a few persons in the Old and New Testament who were simply restored from death to resume mortal living.

So, redemption doesn't just involve the restoration to mortal life, but it also involves immortality and incorruptibility, namely the receiving of a spirit body like unto the angels. Certainly, unless a person is resurrected immortal and incorruptible, they cannot be considered redeemed. But, we have also seen from Revelation 20:4-5, 11-15, Matthew 25:41, Matthew 22:30, Mark 12:25, and Luke 20:36 that even the wicked will be resurrected to immortality so that they can partake of eternal damnation in the Lake of Fire, which was made for angelic beings.

So, redemption doesn't just involve resurrection to immortal, incorruptible life, but it involves a restoration of fellowship with God himself, the end of enmity between an individual and God, the conformity of the individual to the image of God. Certainly, unless a person's relationship with God is restored, they cannot be considered redeemed from the consequences of sin.

Thus, redemption involves physical resurrection, the receiving of immortality, and restoration of fellowship and conformity to God.

Consequently, the question of whether or not the idea of other individuals dying sinless removes the need for Jesus Christ will be bound up in whether or not the death of such individuals would be sufficient to not only *mortally* resurrect others besides themselves, but to *immortally* resurrect them *and to redeem* them from eternal separation from God. So long as Jesus Christ is the only one who can resurrect and redeem sinners from the punishment of death and separation from God, then the death of other sinless persons, such as possibly Abel or unborn children, would in no way replace Jesus Christ, render Jesus Christ unnecessary, or deprive Jesus Christ of his necessary uniqueness as Savior and Redeemer.

The section below will provide biblical answers for these crucial questions. It will also provide a restatement of material presented in our Redemption Study.

How Is Jesus Uniquely Qualified to be the Redeemer?

Having examined and demonstrated that large numbers of unborn children and infants as well as potentially a very small number of antediluvian (pre-Flood) individuals, such as Abel or Enoch, may have lived without sin, we arrive at the central question of this investigation. If there are others who were completely innocent, why can't they redeem us? Why doesn't the death of such innocent persons introduce resurrection, making Jesus' death unnecessary? In short, why is Jesus necessary and unique?

As we have said from the beginning, our Redemption study discusses how Jesus had to live and die without sin in order for God to introduce resurrection into this world (because a sinless man's death is unjust, prompting God to reconcile it by bringing that man back to life). Is our Redemption study wrong in its analysis? Is it incomplete?

The answer is no. Our Redemption study is designed to explain why Jesus had to be and had to do what he did. In that study, among the items that we list we include that Jesus had to be innocent of sin and that he had to die in that condition. If Jesus had not been innocent of sin and free from the sentence of death, God would not have been able to resurrect him or to introduce resurrection to the earth *through him*, even if theoretically the death of some other innocent persons would have warranted the coming of resurrection. For such a thing as resurrection to come by Jesus Christ, he had to be a member of that group, which indeed he was. And so, our assessment in the Redemption study of how Jesus' innocent death prompts the introduction of resurrection is wholly correct and accurate. His innocence and death function in exactly the way described, as the scriptural texts quoted in that study demonstrate.

Given that Jesus' innocent death functions in such a way as to introduce resurrection, the proper articulation of the current question is, wouldn't the innocent death of unborn children or Abel do so as well?

The answer to that is also no. And on this point our Redemption study is also complete. For, in our Redemption study, dying innocent is not the only qualification that we assert is required and described in the bible in order to redeem mankind. While dying innocent is required, simply dying innocent on its own is not enough. There were other qualifications that had to be met in order to redeem sinful men. And the fact is that neither unborn children nor Abel nor anyone else meet these other qualifications. Thus, Jesus Christ remains the only person to die innocent who is capable of redeeming mankind.

Let's describe an example to help illustrate the fact that more than one qualification was required in order to redeem mankind. Consider Enoch. Enoch is clearly presented as an "exception" of sorts in the scripture. His story is a simple, essential statement that he was so extraordinary and so godly that God "took him" so that he would not die. In light of these scriptural facts, let's just imagine for the sake of argument that the presentation of Enoch as an exception was intended to convey nothing less than a long life without sin. Could Enoch's sinless life have theoretically redeemed sinful men from the curse of sin and death? The answer is no. For Enoch did not die, as Hebrews 11:5 clearly states. And without dying himself, Enoch could not have been the vehicle for introducing resurrection of the dead. For, a living man is in no need of resurrection, as we also explain in our Redemption study. Thus, from this admittedly theoretical example, we see how a sinless life on its own would not have redeemed mankind. It was necessary not only to live without sin, but to die without sin. And so, even if Enoch was without sin, he would not have possessed the necessary qualifications to redeem those condemned to death.

The fact that there were other qualifications for redeeming mankind besides dying innocent can be clearly established as we lay out exactly what the other qualifications were according to the bible. Some of these will seem very familiar from our Redemption study where they are also discussed.

There are four things worth noting as we examine these qualifications. First, notice that each qualification is asserted clearly by scripture itself. It is not an ad hoc suggestion designed to plug up any potential holes in Freewill theology or in the rejection of original sin. Second, notice how clearly none of these other qualifications could possibly be met by either antediluvian (pre-Flood) figures such as Abel or by unborn children or infants. Not every qualification will apply to both groups. But both groups will be disqualified by at least three of these firmly established and essential biblical qualifications for redeeming mankind.

Third, some of the qualifications below heavily involve specific timing in history, particularly the need to come after Abraham, after Moses and the Law, and after David. But it should not surprise us that qualification or disqualification from redeeming mankind would involve coming at a specific point in human history and not before or after that point. For, Paul himself attests that Jesus Christ could not come until after it had reached the complete or full time for him to do so. And, as the quote below also demonstrates, this "right time" for the redeemer to come relates directly to his ability to redeem those under the Law. Thus, he had to come after the Law and not before, just as our study below will assert. Anyone coming before the Law, such as an antediluvian (pre-Flood) figure, simply would not qualify given that they would have come before certain events whose completion was necessary in order to reach the "fullness of time."

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, **made under the law,** 5 **To redeem them that were under the law,** that we might receive the adoption of sons.

Fourth, to properly frame Jesus unique qualification to redeem mankind, we must note that the hallmark of these requirements is God's intention to cultivate the moral perfection of character. This we will see spelled out over and over again in the scriptures below. And it is this glaring fact, which makes it so strikingly clear why neither unborn children nor Abel or any other potentially sinless antediluvian (pre-Flood) figure could redeem sinful mankind. Moreover, as we will see, the cultivation of moral perfection of character is also the reason behind introducing not just mortal resurrection, but immortal resurrection.

So, beside the necessity for the Redeemer to die without sin, what are the other requirements the Bible describes for Redeeming sinful mankind?

1. The Redeemer would have to be a descendant of Abraham. God made a promise to Abraham. That promise was concerning inheriting the world forever and fellowshiping with God in it (which was God's original plan when he created man good on a good earth). And in order for any sinner to partake of that promise it would first have to be delivered to a descendant of Abraham who had not been disqualified by sin. Then that righteous heir would have the authority to administrate the promise to those he chose. (We will discuss the inheritance that was promised to Abraham again later in this study because of its relationship to the long history of God's redemptive plan going back, as Abraham himself shows, to Genesis itself.)

Matthew 1:1 The book of **the generation of Jesus Christ**, the son of David, **the son of Abraham.**

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith **not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.** 17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. 19 **Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was** ordained by angels in the hand of a mediator. 20 **Now a mediator is not a mediator of one, but God is one.** 21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 **But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.** 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 **And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.**

As Galatians 3 makes clear, the very promise given to Abraham was made to a particular, singular, offspring of his, Jesus Christ. The heir had to be a natural descendant of Abraham. Later we will see how and why Jesus, and not any other descendant of Abraham, is able to obtain that promise. But for now, Galatians also makes it clear that once this particular heir received the promise, he would be able to distribute it to those who believe on him. In short, after the promise was received by this one particular descendant, that descendant would administer it to others, whether they were descendants of Abraham or not.

On this point, a person such as Abel would not qualify, since he is not a natural descendant of Abraham to whom the promise was made. As we will also see later, Abel also did not pass through the other requirements by which Abraham's descendant is able to obtain this promise made to Abraham.

2. The Redeemer would have to be a descendant of King David. Just as God made a promise to Abraham, God also made a promise to King David. God's promise to David was that a natural descendant of his would rule over God's kingdom forever. As the ruler of that kingdom, this descendant of David's would have the authority to administer and execute justice, forgive transgressions, extend mercy, punish the guilty, and put men out of the kingdom who did not belong. (Again, we will provide further discussion of the Davidic heritage of the redeemer later in our study because of its relationship to biblical teaching on redemption beginning in the book of Genesis.)

Matthew 1:1 The book of **the generation of Jesus Christ, the son of David**, the son of Abraham.

Matthew 28:18 **And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

Acts 13:22 And when he had removed him, he raised up unto them **David to be their king**; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. **23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:**

Romans 1:1 Paul, **a servant of Jesus Christ**, called *to be* an apostle, separated unto the gospel of God, **2** (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

2 Timothy 2:8 Remember that **Jesus Christ of the seed of David was raised from the dead** according to my gospel.

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, **What think ye of Christ? whose son is he? They say unto him, The Son of David.** 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?** 45 If David then call him Lord, how is he his son?

Luke 20:41 And he said unto them, **How say they that Christ is David's son?** 42 **And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,** 43 **Till I make thine enemies thy footstool.** 44 **David therefore calleth him Lord, how is he then his son?**

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.**

Acts 2:22 Ye men of Israel, hear these words; **Jesus of Nazareth**, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 **Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.** 25 **For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:** 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 **Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.** 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 **Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;** 31 **He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.** 32 This Jesus hath God raised up, whereof we all are witnesses. 33 **Therefore being by the right hand of God exalted,** and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 **For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,** 35 **Until I make thy foes thy footstool.** 36 Therefore let all the house of Israel know assuredly, that **God hath made that same Jesus**, whom ye have crucified, **both Lord and Christ.**

One important item worth noting from the passages above, particularly Matthew 22 and Luke 20 is that the function of this Davidic Messianic kingship is to put down the enemies of God. As we will see, this is an important factor behind the introduction of not just mortal resurrection, but immortal resurrection. This we can also see in Acts 2:30-31, which attests that God has made a promise not to

allow the Redeemer to see corruption. Thus, he must be made incorruptible and immortal and the immortality is connected even here in Acts to the Redeemer ruling forever on the throne of God's kingdom, even as Luke 1:32-33 attests. And notice again from Acts 2:34-35 that this elevation of the Redeemer by God as well as his reception of incorruptibility is tied directly to his subduing the enemies of God.

But more to the point, these passages attest that the Redeemer had to be a descendant of King David to whom the promise was made. So, once again, a person such as Abel would not qualify, since he is not a natural descendant of David to whom the promise was made.

3. The Redeemer would have to be a successor of Moses. After seeing the fiery and frightening appearance of God when the Lord descended upon the mountain and delivered the covenant with Israel including the Law to Moses, the people asked specifically to have a man, such as Moses, go up to God as an intermediary for them. God promised to grant their request and send a successor to Moses who would do just that. Thus, the Redeemer had to come after Moses. As the successor to Moses, the Redeemer would have the authority of the Law-giver, to make a new covenant with Israel and to change the Law, which Hebrews testifies Jesus did. As we will see and as our Redemption study already describes, the ability to remove and replace the Law of Moses is central to how the redemption works and was accomplished. This aspect will be discussed further in No. 4 below.

Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17 And the LORD said unto me, They have well *spoken that* which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

A man such as Abel lived and died long before the Flood, long before the command given to Noah, and long before the Law and Covenant given through Moses. Thus, he cannot be Moses successor and, consequently, could not be the Redeemer.

4. The Redeemer would have to perfectly fulfill the Law of Moses. The Law of Moses contained 2 aspects both of which had to be fulfilled by the Redeemer. Number one, the precepts or legal requirements set forth in the Law had to first be fulfilled before they could be removed. Thus, the Law-giver (Moses' successor) could not enact a New Covenant without keeping these precepts in their entirety without stumbling or failure on even the smallest point. Number two, the Law of Moses also contained prophecies that the Redeemer would fulfill in order to confirm God's Word that had gone before and to provide proof that he was indeed had God's approval and authority.

The supportive texts for the first aspect concerning the fulfillment of the Law's precepts are laid out in more detail in the two-part segment, "The Removal of Condemnation" in our Redemption study series. Other aspects of this dynamic are discussed in greater detail in the Redemption study series. But here are a select few of the scriptural quotes, which establish that Jesus had to walk in perfect obedience, fulfilling every detail of the Law's precepts in order to be able to remove and replace the Law with a New Covenant.

A.) The need to fulfill the precepts of the Law.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Galatians 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Matthew 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us **to fulfil all righteousness.** Then he suffered him.

B.) Fulfillment allows the precepts of the Law to be removed.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: **I am not come to destroy, but to fulfil.**

Matthew 5:18 Matthew 5:17-19 For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

C.) This perfect obedience was complete when Jesus died without failing in one point.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and

supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 **Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;**

Philippians 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

D.) Consequently, his death marked the completion of his unfailing obedience to the Law, allowing the Law to be removed now that it had been fulfilled.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.**

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh **by the blood of Christ.** 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;** for to make in himself of twain one new man, so making peace; 16 **And that he might reconcile both unto God in one body by the cross,** having slain the enmity thereby.

As we have stated above, in addition to the legal precepts of the Law, the Law also contained prophecies that the Redeemer would have to fulfill in order to confirm God's Word that had gone before and to provide proof that he was indeed had God's approval and authority. Jesus alone fulfills this aspect of the Law also. The New Testament is filled with prophecies from the Old Testament that Jesus fulfilled. Below we will only include general statements to this effect.

Luke 24:44 And he said unto them, **These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.** 45 Then opened he their understanding, that they might understand the scriptures, 46 **And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:** 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Matthew 16:21 From that time forth began Jesus to shew unto his disciples, **how that he must go unto Jerusalem, and suffer many things** of the elders and chief priests and scribes, and **be killed, and be raised again the third day.**

Mark 8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 **And he began to teach them, that the Son of**

man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Luke 17:24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. **25 But first must he suffer many things, and be rejected of this generation.**

Acts 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.**

Romans 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto **the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God** with power, according to the spirit of holiness, **by the resurrection from the dead:**

Of course, in addition to these general statements, the New Testament quotes Old Testament prophecies that include such details as Jesus' virgin birth, his place of birth, that his clothes would be divided, the manner of death that he would die, and other such detailed information, none of which can be fulfilled by a man such as Abel, who lived and died long before the Law, or by unborn children and infants, who certainly have not experienced any of these things. Thus, they could not remove the Law, which the New Testament asserts was the divinely-instituted, legal list of grievances condemning sinners. Consequently, without removing the Law, such persons could not redeem sinners.

5. In order to be High Priest and Mediator between God and men, the Redeemer would have to learn moral perfection by remaining faithful while tempted in all things, including ultimately suffering and death. We have already seen some indications of this in No. 4 above concerning the necessity for the Redeemer to walk in perfect obedience to the Law. However, here we wish to focus on another element, not just the need for obedience, but the development and maintaining of mature moral character in the face of every kind of *temptation and adversity*. The facing of every kind of temptation allows him to empathize mercifully with those who struggle to overcome sin. Thus, it is an integral part of Jesus being High Priest and Mediator of God's Covenant between God and men. And facing all forms of adversity, including ultimately brutal torture and death, were necessary in order for Jesus to obtain by flawless experience an unflinching, unfailing moral character that warrants him being made the administer of God's justice to put down God's enemies. The scriptures below will demonstrate these necessities. As we will see, the book of Hebrews is replete with such assertions. And Philippians also plainly states that it was by learning obedience "even unto

death on a cross” that Jesus Christ obtained the right to be exalted to the highest position of power. (As the text indicates, Jesus Christ already had such rights by virtue of being God but he voluntarily left behind those divine rights in order that he might obtain them through service and submission, and thus set an example for us to follow.)

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hebrews 2 explicitly informs us that the Redeemer’s right to rule, administer justice, and subdue God’s enemies as well as his ability to be High Priest, sympathize mercifully with those who repent, and mediate between them and God all flow from Jesus’ suffering temptation, suffering physically, and suffering death. Hebrews 2:5 even indicates that without these, not even the sinless angels are qualified.

Hebrews 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings...14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 5 continues the discussion, asserting explicitly that the office of High Priest came by means of a promise made by God in Psalm 110:4 and that this promise was obtained by learning obedience and reaching maturity through suffering. Thus, it was in this manner that Jesus Christ authored eternal salvation for those who repent. And, of course, there is no way that antediluvian (pre-Flood) individuals, such as Abel, could have fulfilled a promise that was not made until centuries after they had lived and died.

Hebrews 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

Hebrews 7:20-22 again explicitly states that the office of High Priest and the ability to mediate and enact a New Covenant between God and man was obtained by a promise from God given in Psalms 110:4. Hebrews 7 also adds to No. 4 above by describing how Jesus' obtaining of the status of High Priest by obedience even through suffering is also tied to his ability to remove and replace the Law of Moses, which was the list of grievances against sinful men.

Perhaps even more relevant to our study is the fact that verses 16-17, 20-25, and 28 explain why immortal resurrection, rather than simply mortal resurrection, was introduced by Jesus Christ. Disobedience is the very reason that God barred Adam from the tree of life so that Adam would not continue to live indefinitely by its fruits (Genesis 3:22-24). At least one reason why Jesus was granted immortal resurrection to a state where he was no longer in any way subject to death (as he would have been if he'd simply undergone mortal resurrection) is that he had proved himself completely obedient and so God could grant Jesus life forevermore. Thus, his priesthood would never end but by living forever he could continue to make intercession for his followers. And as verses 26 and 28 indicate, Jesus qualification for this endless priesthood comes specifically because he walked in perfect obedience to the whole of the Law of Moses (otherwise he would have been deemed sinful).

Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law...15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec...20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by

him that said unto him, **The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:**) 22 **By so much was Jesus made a surety of a better testament.** 23 **And they truly were many priests, because they were not suffered to continue by reason of death:** 24 **But this man, because he continueth ever, hath an unchangeable priesthood.** 25 **Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.** 26 **For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;** 27 **Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.** 28 **For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.** 8:1 **Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;** 2 **A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.**

And finally, Hebrews 12 continues the same line of thought, commenting once again that it was by learning obedience under temptation, adversity, suffering, and even the suffering of death, that Jesus Christ completed our salvation *and* obtained the right to be exalted above all authority to the throne of God.

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, 2 **Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.** 3 **For consider him that endured such contradiction of sinners against himself,** lest ye be wearied and faint in your minds. 4 **Ye have not yet resisted unto blood, striving against sin.**

It is also important for us to clarify that the temptation of facing death does not simply mean that the Redeemer had to die. It means that in order for the Redeemer to demonstrate and walk in perfect moral character, he would have to retain that moral purity even when faced with the choice to sin or die. Unborn children and infants die or are killed without their awareness. Likewise, scripture certainly indicates that Abel was killed when Cain overcame and slew him unexpectedly, taking Abel by surprise (Genesis 4:8). Therefore, such persons do not have the choice to avoid death by committing sin. They simply die, without ever facing such a temptation.

Furthermore, unborn children and infants obviously die too young to have reached such moral maturity acquired through suffering and facing temptations. As such, these persons cannot fulfill the requirement of facing and overcoming all challenges to moral character. And consequently, they can neither be High Priest and Mediator between God and man, nor can they administrate the Covenant as a

High Priest, nor are they qualified by moral perfection and endurance to administer God's justice over his enemies.

6. The Redeemer would have to qualify for immortality and the purpose for immortality. Scripture lays out 4 reasons for granting humans immortality. The first is permanent priesthood. Under No. 5 above, we have already seen that one way the Redeemer qualified for immortality was by his qualification as High Priest, by facing all forms of temptation and suffering and yet remaining sinless. This allows him to both sympathize mercifully with those who are tempted as well as obtain a position of mediation between God and man. And, so that these things might continue without end, he is granted immortality that he might perform these priestly tasks forever.

And again, scripture is clear that this promise of immortality was obtained by Jesus Christ due to the suffering that he endured unto perfection. Neither Abel nor unborn children nor infants have endured such suffering of temptation and adversity and even being tried by death. Consequently, they are not qualified to redeem mankind.

The second reason for granting immortality is that moral maturity has been obtained and proven. As the following passages reaffirm, partaking of suffering is necessary to develop moral maturity and so to qualify for immortality. Death was put into effect as a consequence for sin. Having lived without sinning in the face of every conceivable temptation, there is no need for further subjection to potential death since the potential to sin has been abated. Additional passages below will also further establish this connection between suffering and immortality. (It should be noted however, that the term "glory" in these passages is being used as a synonym for Christ's glorified or immortal state after the resurrection, as Philippians 2 demonstrates most clearly.)

Philippians 2:20 For our conversation is in heaven; from whence also **we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

1 Peter 4:13 But rejoice, inasmuch as **ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also** with exceeding joy.

1 Peter 5:10 But the God of all grace, who hath called us **unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect**, stablish, strengthen, settle *you*.

Here we will also see that immortality, which is obtained by suffering and overcoming temptation, is also necessary for two other reasons. Thus, other persons such as unborn children or antediluvian (pre-Flood) figures like Abel could not be the Redeemer since they have not qualified by suffering and

overcoming temptation to receive immortality and, therefore, cannot perform these other two functions either.

The third reason for granting immortality is ushering in a particular hope, which is essential to salvation. We see this reflected plainly in the passages below.

Philippians 2:20 For our conversation is in heaven; from whence also **we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.**

Here again, we find Philippians 2. There are two relevant things worth noting from Philippians 2. First, notice that Philippians 2:21 is very explicitly connects Jesus Christ's obtaining of a glorious immortal body with his very ability to subdue all things. As we will see further below, the fourth reason that the Redeemer had to qualify for God's promise of immortality is that it is by this immortal, glorious state that he is able to subdue all things, including the immortal angels.

Second, we note that although this passage does not use the word "hope," it does discuss our ardent looking for Jesus Christ to come and change our mortal bodies into immortal bodies. As the rest of the verses below will also attest, this is indeed, the very hope that is so essential to salvation. For, the hope of simply being restored to a mortal state after death, and thereby having to face death again someday, never truly escaping the punishment of death is not a sufficient hope to motivate sinners to repent of sin. If you can only restore them to mortal life and not remove the consequence of death brought by sin, then what motive do men have for turning from sin? Only in the hope that the consequence of their sin can be undone and they can escape death permanently are men sufficiently motivated to purge themselves from sin, as the following passages all describe, including 1 John 3, which virtually echoes Philippians 2. (Once again, as Philippians 2 has already informed us, the word "glory" in these passages is referring to the glorified, immortal state of Jesus Christ's body, which he received in the resurrection. Similarly, the word "consolation" in 1 Corinthians 1 below also refers to the reward of immortality received by Jesus Christ as consolation for his suffering.)

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we **the sons of God**, and it doth not yet appear what we shall be: but **we know that, when he shall appear, we shall be like him**; for we shall see him as he is. 3 **And every man that hath this hope in him purifieth himself**, even as he is pure.

1 Peter 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in **God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.**

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that **the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.** 19 For the earnest expectation of the creature waiteth for **the manifestation of the sons of God.** 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected **the same in hope,** 21 Because the creature itself also shall be **delivered from the bondage of corruption into the glorious liberty of the children of God.** 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, **the redemption of our body.** 24 **For we are saved by hope:** but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

1 Corinthians 1:5 For as **the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.** 6 And whether we be afflicted, **it is for your consolation and salvation,** which is effectual in **the enduring of the same sufferings which we also suffer:** or whether we be comforted, **it is for your consolation and salvation.** 7 **And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.**

Hebrews 2:9 But we see **Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;** that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, **in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.** 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Hebrews 7:19 For **the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.**

Notice specifically that Romans 8 states that we are saved by hope, by this hope of being delivered from corruption to incorruptibility into the “glorious” liberty from corruption of the sons of God, which Paul also calls the redemption of our bodies. And notice that Romans 8 as well as 1 Corinthians 1 and Hebrews 2 all attest that this immortality was acquired by Jesus Christ by his remaining obedient through suffering. These texts also plainly state that, having completed perseverance in suffering, Jesus set forth an example (Philippians 2:1, 5, Hebrews 12:2-4), which if we follow will likewise obtain for us, through this work of Christ, the same immortality. And finally, notice that similar to Romans 8:24, Hebrews 7:19 plainly states that it is this hope that makes us perfect as we draw near to God in the hope of receiving permanent redemption from the consequence of death incurred by our sin. And so we purify ourselves as 1 John 3:3 also states.

As we can see, the hope that is so essential to accomplishing salvation is the hope of immortality. This is why simple mortal resurrection would not due and why

such persons as unborn children, infants, or antediluvian figures like Abel, are not qualified to redeem men, since they do not qualify for immortal resurrection but only for mortal resurrection. And immortal resurrection, the promise of eternal life, not just a restoration to mortal life, is essential to the salvation and redemption of sinners.

The fourth reason to grant immortality is the ability to subdue all things, including the immortal angels. Concerning this fourth reason for conferring immortality, we have already seen from Philippians 3:20-21 how Jesus' ability to subdue all things is tied directly to the transformation of his mortal body into a glorious, immortal body at his resurrection. And as we have already indicated above, God's enemies include angels, who are powerful, immortal beings. Being granted authority over them by obtaining the promises of God, the Redeemer would have to continue permanently in order to make their subjection permanent. Furthermore, in order to redeem sinful men from the authority of these beings who obtained power over men through men's sins, the Redeemer would have to himself become an immortal being, endued with even greater power and authority. (As we have seen from Philippians 2, all this Jesus Christ had prior to the incarnation simply by virtue of being God, but he voluntarily left those rights behind in order to obtain them through service and obedience, in order to author the way for men to follow and be saved.)

A.) The devil and his angels are God's enemies.

Matthew 13:37 He answered, "The one who sowed the good seed is the Son of Man. 38 The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, 39 and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting fire, prepared for the devil and his angels:**

Acts 13:10 "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?"

1 Peter 5:8 Be self-controlled and alert. **Your enemy the devil** prowls around like a roaring lion looking for someone to devour.

1 Corinthians 15:26 **The last enemy to be destroyed is death.**

B.) The devil has authority over death and, consequently, over those who through sin have obtained a sentence of death.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil. 15 And deliver them** who through fear of death **were all their lifetime subject to bondage.**

Romans 5:14 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.

C.) Jesus Christ has received immortal life in order that he might permanently retain authority over the devil who formerly had the authority of death.

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

D.) In immortal resurrection, men are made like angels, their formerly mortal bodies made immortal and incorruptible.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Luke 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Philippians 2:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Corinthians 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive...25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all...42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which

is natural; and afterward that which is spiritual. 47 **The first man is of the earth, earthy: the second man is the Lord from heaven.** 48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. 49 **And as we have borne the image of the earthy, we shall also bear the image of the heavenly.** 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but **we shall all be changed,** 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, **and the dead shall be raised incorruptible, and we shall be changed.** 53 **For this corruptible must put on incorruption, and this mortal must put on immortality.** 54 **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**

Notice the similarity between Philippians 2 and 1 Corinthians 15 concerning the transformation of our bodies to be like Jesus Christ's body after his resurrection. And furthermore, notice that 1 Corinthians 15:54 denotes that the triumph over death and consequently the triumph over the devil who wields the power of death according to Hebrews 2:14 occurs by means of Jesus transforming our bodies into immortal bodies like his own. Once again, his subduing of the enemies of God and his redeeming mankind are tied to immortal resurrection, not mere mortal resurrection, which is all that unborn children, infants, or antediluvian (pre-Flood) individuals like Abel could have qualified for.

E.) The exaltation to the immortal condition of the angels and to a position of authority over the angels is essential to the Redeemer's role of subduing all things, including angelic authorities.

Philippians 2:20 For our conversation is in heaven; from whence also we look for the Saviour, **the Lord Jesus Christ:** 21 **Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.**

Ephesians 2:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of **the glory of his inheritance** in the saints, 19 **And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,** 20 **Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,** 21 **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:** 22 **And hath put all things under his feet, and gave him to be the head over all things to the church,** 23 **Which is his body, the fulness of him that filleth all in all.**

Colossians 2:10 **And ye are complete in him, which is the head of all principality and power:** 11 **In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:** 12 **Buried with him in baptism, wherein also ye are**

risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross;** 15 **And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**

Notice how, like Philippians 3:20-21, Ephesians 2 is clear that the power at work in resurrecting Jesus Christ to a glorified, immortal body is the same power that is at work in his authority over all angelic beings. And Colossians 2 also affirms this connection between Jesus' death and subsequent resurrection, the power at work in his resurrection, his exaltation, and his triumphing over angelic powers.

Thus, because unborn children, infants, or even antediluvian individuals like Abel did not fulfill the requirements for immortal resurrection and thus their innocent deaths would only warrant their mortal resurrection, they are not qualified to redeem mankind because, being merely mortal, they cannot subdue all things, including the immortal angels who have charge over the death of sinners.

Section One Conclusions

As we conclude this present section, we should also restate a few of the conclusions we arrived at regarding the fall of mankind into sin and redemption. Some of these conclusions will be particularly relevant as we prepare for section two of our study.

So far our investigation has shown that, beginning in Genesis, the biblical depiction of the fall of mankind into sin is not automatic, immediate, and universal in Adam as is taught by the Calvinist "federal" model. On the contrary, even in the second generation of mankind, we can see that sin, guilt, and punishment are not conveyed to Adam's descendants merely because they are Adam's offspring. Our look at the parallels between Adam and Cain in Genesis 3-4 indicated that Cain and Abel were allowed to enter into the presence of the Lord in the garden of Eden and were not barred from the garden simply because of their parents' sin. Nor was the ground cursed for Cain because of Adam's sin. Only after he himself sinned did Cain get cast from God's presence and have to deal with a curse on the ground. Rather than all men being guilty and punished for the sin of Adam, God's first assessment that mankind as a whole had become sinful does not occur until the time of Noah some 1,500 years after creation. While it is reasonable to imagine that all men had become sinners sometime prior to the Flood rather than right at the exact moment that God made his declaration about the sinful state of the world at the time of Noah, this saturation point may have been reached only a few years, decades, or centuries beforehand. What is certain is that God's condemning declaration at the time of the Flood cannot be superimposed 15 centuries before that declaration was made. And our investigation has also presented Biblical passages such as those in Genesis,

Romans, and 1 Corinthians, which likewise attest that sin spreads gradually among men.

From these observations emerged the possibility that some humans lived and died without sin. The earliest possibility of this type is Abel. Enoch (though he didn't die) is another possibility. Alongside these would also be included unborn babies and infants who died before they were old enough to commit any sins. With the real possibility of humans who lived and died sinless, questions arose pertaining to the uniqueness and necessity of Christ as a redeemer. But as we have seen, neither a man such as Abel nor unborn children meet any of the additional requirements that are presented in the scripture for redeeming sinful mankind.

Despite dying sinless, having lived prior to the assessment that all men had become corrupt by the 15th century after creation or having died before leaving infancy, these potential sinless persons could not be the heir of Abraham, be the heir of David, be the successor of Moses, fulfill the Law (both its prophecies and its precepts), replace the Old Covenant and Law, which condemned sinners, be tried in all ways including the temptation to avoid death and suffering and so attain moral perfection or become High Priest and mediator between God and sinners. And since the promise of immortal resurrection is reserved for the individual who accomplished these things, they could not introduce immortal resurrection. Nor could they introduce any resurrection to others at all, but only theoretically acquire it for themselves. And furthermore, without immortal resurrection, they could not function as permanent, High Priest and Mediator between God and men, they could not bring the hope of deliverance from death that is essential to the salvation and repentance of sinners, and they could not subdue all things nor overcome the immortal angels who administrate the power of death to which all sinners are subject.

Having died unjustly, they would have simply been restored to the mortal life that was stolen from them and thereby potentially introduced mortal resurrection to the earth, but they would not obtain immortal resurrection since they did not fulfill these other requirements for immortal resurrection. But mortal resurrection cannot be applied to others, only to the sinless individual themselves. To apply mortal resurrection to others besides the sinless individual, namely sinners, would be self-nullifying. If a sinner was restored to mortal living by an individual (such as an antediluvian – pre-Flood – figure or unborn children that died sinless) who had not removed the Law that condemned them, the result would only be that they would die again, since they have no access to the tree of life. Thus, the application of mortal resurrection to anyone besides the sinless person is pointless. Furthermore, along this same line of thought, since the Law that condemns sinners cannot be removed by someone who only qualifies for mortal resurrection, not immortal resurrection, such persons cannot provide sinners with the hope of avoiding death. Therefore, they cannot bring salvation to sinners, because in scripture it is the hope of escaping death that motivates sinners to repent and, thereby, results in their salvation.

However, the application of immortal resurrection, since it can only occur in conjunction with the removal of the Law that condemns sinners, enables not just the sinless person but the repentant sinner to live without simply dying again. And it allows those unrepentant sinners to suffer the eternal punishment designed for immortal angels. Thus, only immortal resurrection produces any logical or enduring end when applied to others besides the sinless individual. Therefore, only immortal resurrection would apply to more than just the sinless person and, as such, only immortal resurrection can redeem sinful men.

Consequently, despite the potential sinless death of antediluvian individuals such as Abel or the sinless death of numerous unborn children and infants, neither God, nor the need for God, nor the righteousness of God is depreciated or degraded and Jesus Christ uniquely remains the only individual who could redeem sinful man.

We have included for reference a diagram (entitled: “redeemer.jpg”) depicting the uniqueness of Christ as our Redeemer in relation to the points discussed above. Below is an explanation of that diagram.

Explanation of Diagram: This crucial point of convergence between the qualification of dying without sin and the other requirements for redeeming mankind can be illustrated by the following diagram. The circle on the right represents the total number of persons, including Jesus Christ, unborn children, infants, and a few antediluvian (pre-Flood) adults such as Abel, who died without sinning. The circle on the left represents the other qualifications necessary to redeem men from sin. The overlap between the two circles represents the presence of all the required qualifications. And as indicated by the diagram, of all the persons to potentially die without sin, only Jesus falls into this overlap and meets all of the necessary qualifications.

(Below follows a short addendum quoting material from Justin Martyr and Irenaeus which provides additional corroboration for some of the conclusions discussed in the study above.)

Addendum: Indirect Corroboration from Justin Martyr and Irenaeus

When Justin Martyr quotes Isaiah 65:17-25, verse 22 of the version of Isaiah that Justin is using states “according to the days of the tree of life shall be the days of my people.” Standard modern versions of Isaiah simply state “for as the days of a tree are the days of my people” and do not specify the “tree of life.” Regardless of what version of Isaiah that is used, it is clear that this statement is intended as a declaration of the long ages of God’s people in those days. In fact, as we can see toward the end of the excerpt below, Justin repeats this statement a second time at which point he equates the days of the tree of life specifically with a lifespan of a thousand years and with the fact that Adam lived nearly 1,000 years.

Consequently, it is quite clear that in Justin’s mind, the tree of life was a supplement that had expanded Adam’s life to nearly 1,000 years and that one day

would do so again for God's people. This of course means that in Justin's understanding, not only did Adam eat of the tree of life but, most likely, Justin would also have understood that every pre-flood patriarch who lived to nearly 1,000 years (or at least hundreds of years) would also have eaten from the tree of life. The only way that the other pre-flood patriarchs could have eaten of the tree of life is if, as children before their first sin, they too were allowed to pass between the guarding angels and commune with the Lord God in the garden of Eden, just as Adam and Eve had before they sinned. Furthermore, we can see from the second and third excerpts below, Irenaeus also confirms the exact same rendering of Isaiah 65:22 as "tree of life" in segments where Irenaeus himself is quoting from Isaiah.

Dialogue of Justin

Philosopher and Martyr, with Trypho, a Jew

CHAP. LXXXI.--HE ENDEAVOURS TO PROVE THIS OPINION FROM ISAAIAH AND THE APOCALYPSE.

"For Isaiah spake thus concerning this space of a thousand years: 'For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, Behold, I make Jerusalem a rejoicing, and My people a joy; and I shall rejoice over Jerusalem, and be glad over My I people. And the voice of weeping shall be no more heard in her, or the voice of crying. And there shall be no more there a person of immature years, or an old man who shall not fulfil his days.(8) **For the young man shall be an hundred years old;(9) but the sinner who dies an hundred years old,(9) he shall be accursed.** And they shall build houses, and shall themselves inhabit them; and they shall plant vines, and shall themselves eat the produce of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. **For according to the days of the tree of life shall be the days of my people;** the works of their toil shall abound.(10) Mine elect shall not toil fruitlessly, or beget children to be cursed; for they shall be a seed righteous and blessed by the Lord, and their offspring with them. And it shall come to pass, that before they call I will hear; while they are still speaking, I shall say, What is it? Then shall the wolves and the lambs feed together, and the lion shall eat straw like the ox; but the serpent [shall eat] earth as bread. They shall not hurt or maltreat each other on the holy mountain, i saith the Lord.'(11) **Now we have understood that the expression used among these words, 'According to the days of the tree[of life(12)] shall be the days of my people; the works of their toil shall abound' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,'(1) is connected with this subject.** And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell (2) a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, 'They shall neither marry nor be

given in marriage, but shall be equal to the angels, the children of the God of the resurrection.'(3)

Irenaeus

Against Heresies

Book V

CHAP. XV.--PROOFS OF THE RESURRECTION FROM ISAIAH AND EZEKIEL; THE SAME GOD WHO CREATED US WILL ALSO RAISE US UP.

1. Now, that He who at the beginning created man, did promise him a second birth after his dissolution into earth, **Esaias thus declares: "The dead shall rise again, and they who are in the tombs shall arise,** and they who are in the earth shall rejoice. For the dew which is from Thee is health to them."(8) And again: "I will comfort you, and ye shall be comforted in Jerusalem: and ye shall see, and your heart shall rejoice, and your bones shall flourish as the grass; and the hand of the Lord shall be known to those who worship Him."(9) And Ezekiel speaks as follows: "And the hand of the LORD came upon me, and the LORD led me forth in the Spirit, and set me down in the midst of the plain, and this place was full of bones. And He caused me to pass by them round about: and, behold, there were many upon the surface of the plain very dry. And He said unto me, Son of man, can these bones live ? And I said, Lord, Thou who hast made them dost know. And He said unto me, Prophecy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the LORD. Thus saith the LORD to these bones, Behold, I will cause the spirit of life to come upon you, and I will lay sinews upon you, and bring up flesh again upon you, and I will stretch skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the LORD. And I prophesied as the Lord had commanded me. And it came to pass, when I was prophesying, that, behold, an earthquake, and the bones were drawn together, each one to its own articulation: and I beheld, and, lo, the sinews and flesh were produced upon them, and the skins rose upon them round about, but there was no breath in them. And He said unto me, Prophecy to the breath, son of man, and say to the breath, These things saith the LORD, Come from the four winds (spiritibus), and breathe upon these dead, that they may live. So I prophesied as the Lord had commanded me, and the breath entered into them; and they did live, and stood upon their feet, an exceeding great gathering."(10) And again he says, "Thus saith the LORD, Behold, I will set your graves open, and cause you to come out of your graves, and bring you into the land of Israel; and ye shall know that I am the LORD, 543 when I shall open your sepulchres, that I may bring my people again out of the sepulchres: and I will put my Spirit into you, and ye shall live; and I will place you in your land, and ye shall know that I am the LORD. I have said, and I will do, saith the LORD." (1) As we at once perceive that the Creator (Demiurgo) is in this passage represented as vivifying our dead bodies, and promising resurrection to them, **and resuscitation from their sepulchres and tombs, conferring upon them immortality also (He says, "For as the tree of life, so shall their days be"(2)),** He is shown to be the only God who accomplishes these things, and as Himself the good Father, benevolently conferring life upon those who have not life from themselves.

CHAP. XXXIV.--HE FORTIFIES HIS OPINIONS WITH REGARD TO THE TEMPORAL AND EARTHLY KINGDOM OF THE SAINTS AFTER THEIR RESURRECTION, BY THE VARIOUS TESTIMONIES OF ISAIAH, EZEKIEL, JEREMIAH, AND DANIEL; ALSO BY THE PARABLE OF THE SERVANTS WATCHING, TO WHOM THE LORD PROMISED THAT HE WOULD MINISTER.

4. Then again, speaking of Jerusalem, and of Him reigning there, **Isaiah declares**, "Thus saith the LORD, Happy is he who hath seed in Zion, and servants in Jerusalem. Behold, a righteous king shall reign, and princes shall rule with judgment"(13) And with regard to the foundation on which it shall be rebuilt, he says: "Behold, I will lay in order for thee a carbuncle stone, and sapphire for thy foundations; and I will lay thy ramparts with jasper, and thy gates with crystal, and thy wall with choice stones: and all thy children shall be taught of God, and great shall be the peace of thy children; and in righteousness shalt thou be built up."(14) **And yet again 565 does he say the same thing: "Behold, I make Jerusalem a rejoicing, and my people [a joy]; for the voice of weeping shall be no more heard in her, nor the voice of crying. Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their hands shall endure."**(1)