

No. 2 The Substance's of Christ's Manhood

Christ in the Likeness of Sinful Flesh

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

When we speak of Christ being in the likeness of sinful flesh, we do not mean that He did in anyway partake of *Mary's fallen and sinful flesh*. Nor do we mean that He committed any personal sins, or had any personal sins *imparted to Him*. We do believe that He had the sins of the elect *imputed to Him on the Cross, upon His Incarnate body which came down from heaven with Him and passed through Mary*.

Which is True?

If Christ did partake of Mary's fallen and sinful nature, then it follows that HE WAS NOT IN THE LIKENESS OF SINFUL FLESH, but rather that HE WAS IN SINFUL FLESH.

WHERE DOES THE BIBLE SAY THAT CHRIST WAS IN SINFUL FLESH?

Are we to believe that there is no difference between *being in something* and *being in the likeness of something*? Certainly there is an essential difference between *being in sinful flesh* and *being in the likeness of sinful flesh*.

There are two ways that Christ could have been in sinful flesh. One is by receiving Mary's fallen nature from Adam. The other is by receiving Mary's nature, coming unfallen to Him, and then He committed personal sins. I am quite certain that none of us believe that Christ committed any personal sins. He had the sins of the elect upon Him by imputation, *not by impartation or participation*.

The homoioma or Likeness Doctrine

Paul clearly taught the homoioma or likeness doctrine in the following:

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Here the Greek term is ομοιωματι a form of *homoius*. Vine gives this simple definition: *that which is made like something, a resemblance*, Page 684.

This term appears only 6 times in the Greek N. T. according to the *Englishman's Greek Concordance*. There are, however, *variations* and we hope to consider them later.

Instances of ὁμοιωμα or Likeness in the Greek N T

Rom. 1:23 And changed the glory of the incorruptible God into a *likeness* made like corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom. 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the *likeness* of Adam's transgression, who is the figure of him that was to come.

Rom. 6:5 For if we have been planted together in the *likeness* of his death, we shall be also *in the likeness* of his resurrection:

Rom. 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Phil. 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the *likeness* of men:

Rev. 9:7. 7 And the *likeness* of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

THE ISSUE: *Substance or Appearance*

The issue here is, does *likeness* mean the *SAME SUBSTANCE* as, or the same *APPEARANCE* as? It does not mean the *same substance as*, but *the same appearance as*. These verses forbid us to conclude that Christ was in the same *SUBSTANCE AS SINFUL FLESH, BUT ONLY IN THE APPEARANCE OF SINFUL FLESH*.

Beyond all doubt, Christ came in the *same appearance as sinful flesh*, but *not in the same substance as sinful flesh*. Edward Irving and Washington Wilks believed such a thing. I will deal with that later, the Lord willing.

THE VARIANTS OF ὁμοιωμα

1. Of nouns in comparison, *homoios*, Matt. 13:3;
2. Of Verbs, *homoioo*, likened, Mt. 7:24,26; Phil. 2:7; Rom. 9:29; Heb. 2:11; Luke 7:31; 13:20.
3. *apomoioo*, Heb. 7:3, only usage in the Greek N. T., see The Englishman's Greek Concordance;
4. *homoios- omoios*, John 8:55; 9:9; Rev. 1:13;
5. *omoiotees*, Heb. 4:15, 7:15.
6. *homoiosis, omioosis*, James 3:9.

These examples do not, by any means, exhaust the usages of this Greek term and its variants in the Greek N. T., but they do give us several examples to help us determine if Christ came *in the appearance or in the substance* of sinful flesh.

My position is that Christ came in the *appearance of sinful flesh* but not in the *substance of sinful flesh*. I shall example several of these above Scriptures in an effort to justify my position.

James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the *likeness* of God.

Does this mean that Christ made Adam and Eve in the *substance of God* or in the *appearance of God*? I think it is best to say that Christ made Adam and Eve in the *appearance of God*, not in the *substance of God*.

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted *according to our likeness*, yet without sin.

The temptations of Christ were real and actual. He was tempted, according to our likeness. He was tempted in His sacred humanity with the same type of sins we are tempted by as men.

Heb. 7:15 And it is yet far more evident: for that after the *likeness* 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.

Was the Priesthood of Christ in the *same substance* of Melchisedec's priesthood or in the *same appearance* of Melchisedec's priesthood? In the *same appearance only* for no one else has had or ever shall have the *same substance of Christ's priesthood*, for there is only One Mediator between God and man, the Man, Christ Jesus.

Re. 1:13 And in the midst of the seven candlesticks *one in likeness unto* the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

John's vision was *of the likeness and not the substance of Jesus Christ*, for no man can ever see the actual substance of Jesus Christ. It is heavenly.

John 8:55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

This is a very important verse. Did Jesus mean that if He could have lied He would have been in the likeness of these wicked Jews or in their substance? If one says He would have been in their substance, that is an admission that Christ was not in the same substance as fallen men. *Christ could not have lied in any way*. Christ did *not have the substance of wicked men*, and therefore, He *could not lie*. He was merely in the *appearance of sinful flesh* and in the *appearance of men*. Wicked men are of this earth, earthy, and natural, Christ is not, I Cor. 15.

John 9:9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

What is the meaning here, appearance of substance? Appearance, for some said that he looked just like the blind man. It is not substance because every fallen member of the Adamic race has the *same substance* but not the *same appearance*. We MAY differ in the way we look, but NOT in our substance.

Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Was Melchisedec of the same substance as Christ was, or did he have the same priestly appearance as Christ in distinction from the Levitical Priesthood? Christ was not of this earth, He is and was a heavenly man, I Cor. 15 .

Matt. 7:24, 26 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Phil. 2:7 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.

In verse 7, Paul shows that Christ came in the appearance of men, but not of their fallen substance.

Rom. 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Luke 7:31 And the Lord said, Where unto then shall I liken the men of this generation? and to what are they like?

Luke 13:20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

These verses indicate that homoioma means appearance in most cases. It would be difficult to say that it means substance in any of these cases.

Let us notice the opening points in Conclusion:

When we speak of Christ being in the likeness of sinful flesh, we do not mean that He did in anyway partake of *Mary's fallen and sinful flesh*. Nor do we mean that He committed any personal sins, or had any personal sins *imparted to Him*. We do believe that He had the sins of the elect *imputed to Him on the Cross, upon His Incarnate body which came down from heaven with Him and passed through Mary*.

Which is True?

If Christ did partake of Mary's fallen and sinful nature, then it follows that **HE WAS NOT IN THE LIKENESS OF SINFUL FLESH**, but rather that **HE WAS IN SINFUL FLESH**.

Next, I will try to consider Christ in the likeness of men, R. E. Pound.

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