

## Spring 2020 Sunday School: Beholding the Glory of God in the Face of Jesus Christ

### Lesson 6: True Man and Second Adam

*“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.*

*But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*

*Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.”*

Romans 5:12–21

### Introduction

One of the (many) failings of the modern/post-modern secular (mis)interpretation of reality is how it disconnects individuals from the broader, longer stream of humanity by emphasizing the urgency of the immanent. This view of the world makes it very difficult for contemporary western individuals to fully embrace the glory of receiving the imputed righteousness of Christ, the last Adam.

If I'm honest sometimes I wrestle with this myself, even as a Christian and someone who completely delights and trusts in my salvation by grace through faith in Christ. As a modern human in western society, I have a hard time conceiving of how people and events from centuries ago have a direct

effect on who I am and what my life is like today. The Bible clearly emphasizes the reality of generational influence and the fact that individual representation on behalf of groups of people results in effects on all the individuals in that group. This chafes against the perspective in which I've been trained to see myself as an atomistic and autonomous individual.

Further, it's hard to grasp that these generational, representational impacts are not just related to what my external life is like due to technological or cultural advancements. Representatives acting on my behalf thousands of years removed from this present time have impacted my relationships, the effectualness of my individual will, the end towards which my life is moving, and, most dramatically, my standing before my Creator.

We hate thinking that there is anything in our lives that has been pre-determined. We want to shape our own reality. We want to get credit for the 'good' we're able to be in the world while shrugging off any accountability for the ills of the world by blaming others and isolating ourselves when the time comes.

It just seems unfair. I wasn't there. Maybe if I had been, I would have chosen differently and passed the test. Why don't I get my own chance to prove myself? The Bible's presentation of humanity demonstrates that the action of the representative of all humanity at the beginning of time is truly representative of what we all would have done given our chance. This is also bolstered by the fact that a subset of humanity (the nation of Israel) was, in a sense, given their own chance to actively and individually pass the test. They all failed, many times, in many ways. Even the most righteous among them who saw God face-to-face. More immediate than that, all of us actively and individually pile on more guilt by actively and individually failing to pass the test. This confirms over and over the fact that the actions taken by our representative in the garden at the beginning of time are, in a mysterious yet tangible way, truly our own actions and we are culpable.

I don't want to force an analogy, but it seems to me that this current situation of all humanity battling with a highly infectious disease has some lessons for us related to a biblical view of humanity. Our modern secularist idea that we are buffered from external things by our own perceptions of reality falls apart when faced with the objective reality of a contagious disease that can kill us. We have been forced to realize our connection with humanity and it is freaking us out. Interactions with others have tangible impacts on our existence. In western society, we have overly emphasized individual autonomy, liberty, and freedom. This current pandemic is reminding us forcibly that we are not just

atomistic individuals, but we are an organic network of creatures. We are not just autonomous, we are corporate. Hopefully this event causes us to better integrate this reality into what it means to think rightly and live well.

Another hurdle that arises when trying to communicate biblical truth related to humanity is that human history has been obscured by an evolutionary view of time and existence. In our society's attempt to oust the rational Creator God and seat the impersonal force of 'billions of years' on the throne, we have conveniently dissolved accountability for the actions and choices that have caused the rift we experience between humans, between humanity and the created world, and between humanity and God. We sense that all these things are broken. But, because impersonal, chaotic Time has been rolling on for eons and there is no definitive beginning to conscious humanity, we shrug our shoulders. All accountability is dissolved and we're not able to pinpoint what happened and why. Somehow impersonal Time has created in us awareness of relational dynamics and obligations, but when we look into the void we find no purpose behind these inklings. This is why an evolutionary perspective is so sad, hopeless, and self-contradicting.

But Adam is a created being with a definite beginning. He did not evolve from a lower life form. Also, he is not a mythological character made up to ease our psychological turmoil. Adam was a real individual in history in a real place with a real, consequential job to do. We are all in Adam by our birth into the stream of humanity. Adam sinned. Death came through that one act. Death spread to all men. The pollution at the headwaters has affected the whole hydrological system. You would think an enlightened evolution-embracing environmentalist would be able to get this point.

If we're going to think about the human nature of Jesus Christ, it seems important to start by getting a biblical concept of what humanity really is. The main point of the passage from Romans, Chapter 5, above, is not to give us a whole biblical theology of humankind, but it helps us (if we'll submit to it) to get outside our own modern presuppositions. As we do this, we'll see the gravity of what it means to be part of corporate humanity and we'll feel the despair we need to feel in our attempts to find our own way out. As we let go of our own resistance to accepting the fact that our nature is in some ways pre-determined by who our ancestors were, we'll see the grace and beauty behind the apostle Paul's call to voluntarily die and put off the body of the dust and flesh so that we can be raised to bear the image of the man of heaven who is a life-giving spirit (1 Cor. 15:47-49, 2 Cor. 5:17, Col. 2:11-12).

In the book of Romans, Paul elaborately and masterfully expounds the doctrine of justification by faith. He draws his whole letter *“to a climax by explaining [this doctrine] more fully through the comparison and contrast between the effect of Christ's obedience and the effect of Adam's disobedience”* in Romans 5. This quote and all the following quotes are from a series of sermons that John Piper preached entitled *‘Adam, Christ, and Justification’*. I highly recommend listening to at least the first two sermons in this series. You can find the first one here:

<https://www.desiringgod.org/messages/adam-christ-and-justification-part-1>.

We begin by noticing that this passage aligns Jesus and Adam as historic individuals. Piper states, *“Adam, the first man, is a type or pattern or foreshadowing of Jesus Christ. Paul believes that we will understand and cherish the justifying work of our Lord Jesus better if we see it alongside the work of Adam.”* Paul brings to light the parallels of these two individuals while also showing that the accomplishments of Christ are far greater than the effects of Adam. Three main things can be noticed in this regard:

- The obedience of Christ is parallel, but vastly superior, to the disobedience of Adam.
- The righteousness imputed to those who are in Christ is parallel, but vastly superior, to the sin imputed to those who are in Adam because of his disobedience.
- The life that comes to us who are in Christ through that imputed righteousness is parallel, but vastly superior, to the death that comes to those who are in Adam through that imputed sin.

Key to seeing the vastly superior nature of the imputed righteousness of Christ is acknowledging that the problem with the human race is deeper than the fact that we all commit sins. The deepest, most fundamental problem is that we are all connected with Adam in the fall. Adam's sin became our sin and all of humanity is judged because all of humanity is, by nature, in Adam. If we don't highlight this point and we only try to convince people of the need for reconciliation due to our own personal transgressions, then the imputed righteousness of Christ has the danger of becoming something we attain because of our own personal acts of righteousness. Piper emphasizes,

*“What's at stake here is the whole comparison between Christ and Adam. If we don't understand “because all sinned” as “because all sinned in Adam,” the entire comparison between Christ and Adam will be distorted and we won't see the greatness of justification by grace through faith for what it really is.”*

This is why accepting the fact that all humanity fell by the actions of the one historical man is so fundamental and crucial. How we view Adam impacts how we see the nature and redemptive work of Christ.

Piper concludes, “*If you get it wrong on Adam, you will probably get it wrong on Christ.*” This statement summarizes why it is so important to understand the nature of humanity generally and, specifically, how and why Christ fully assumed that nature in His Incarnate Person.

### **A Complete Biblical Picture**

We used the following summary of a complete biblical picture last week to frame our overall thinking on the Person of Christ.

1. Jesus Christ is fully and completely *divine*.
2. Jesus Christ is fully and completely *human*.
3. The divine and human natures of Christ are *distinct*.
4. The divine and human natures of Christ are completely *united* in one person.

We looked into the first point in last week’s lesson as we pondered the glory of God as triune and the fact that one of those three Persons (*hypostases*) of the Trinity is the Son who condescended to take the form of a servant and offer a perfect sacrifice on the cross (Phil 2:7-8). Next week, we’ll consider how these two natures, divine and human, existed in Jesus Christ distinctly while also being perfectly and completely united in Him as described in the third and fourth points.

This lesson is focused on the second point; the truth that Jesus Christ was a complete, historical human being. Let’s now look at some of the historical errors purported about the human nature of Christ in order to avoid them ourselves.

### **Historical Errors**

The early church spent much of its time and energy sorting through the meaning of the manifestation of God in the historical event of the life, death and resurrection of Jesus Christ. The controversies which arose in the early centuries were primarily oriented around the nature of Christ. The two most prominent heresies related to the human nature of Christ addressed and rebuffed explicitly by the early church were labeled *Docetism* and *Apollinarianism*.

## *Docetism*

Docetism is closely related to gnosticism. It is not a single, cohesive doctrine about Jesus, but rather a collection of diverse views all related because they rest on two fundamental principles. First, adherents to Docetism saw created matter as being inherently evil. Second, they held to the belief that the divine cannot experience change or suffering.

These ideas led people to splice and dice the one Person of Jesus Christ into different components that are not biblically sound. Some taught a separation between 'Jesus' and 'Christ', with 'Jesus' being the historical human, born of Mary, and the idea of 'Christ' was a heavenly being who inhabited a human body only during the three years of Jesus' public ministry and departed prior to His crucifixion.

Another arm of Docetism speculated that the human nature of Christ was only an appearance and not substantial, material reality. This is the root of the term Docetism...*dokeo* means 'I seem' or 'I appear'. This thinking appears to have been an issue right from the beginning in the early church. In 1 John 4:2, John gives a litmus test which believers can use to test the spirits and identify false prophets, he says "*every spirit that confesses that **Jesus Christ has come in the flesh** is from God, and every spirit that does not confess Jesus is not from God.*"

To refute Docetism, there are so many other citations of scripture that we could point to in support of the truth that Jesus had an actual physical body. During his life, Jesus expressed hunger, thirst and weariness (Luke 4:2, John 4:6-7, John 19:28) and limits to his knowledge (Matthew 24:36). The account of the crucifixion highlighted the extreme pain experienced by Christ in his physical nervous system and John recounts that there was a sudden flow of actual blood and water out of the physical body of the man being crucified (John 19:34). Then, in the accounts of those who interacted with Jesus following his resurrection, it seems that they go to great lengths to emphasize the physicality of Jesus. One example is Luke 24:39, which reads, 'For a spirit does not have flesh and bones as you see that I have.'

Along with scripture, we hear Martin Luther poignantly state, "*He did not flutter about like a spirit but he dwelt among men. He had eyes, ears, mouth, nose, chest, stomach, hands, and feet, just as you and I do.*" It is theologically necessary to maintain a correct view of the human nature of Jesus.

Beyond that, the fact that Jesus has a true human body is a deep comfort as we seek to draw near to a victorious King who intimately knows the plight of his people.

## *Apollinarianism*

The splicing and dicing gets an even finer edge in the teaching of Apollinaris who lived from 315-392. In some ways, he was a sound theologian who adhered to the Nicene Creed, but in other ways his teachings appear to undercut the reality of the incarnation and unity of Christ's natures. He stated that *"He is not man though like man; for He is not consubstantial with man in the most important element."* This teaching still held that Christ took on a human body, but did not take on a human spirit or mind. This perspective led to a conclusion that Christ was ultimately neither God nor man, but a *tertium quid*, a third thing, that was *"neither wholly man nor wholly God, but a combination of God and man."* We'll look more at this concept in our next lesson on how the two natures relate and interact.

Donald Mcleod summarizes how the early church fathers responded to this teaching and why they saw it as so damaging,

*"In the opinion of the Cappadocians, such a denial of the Lord's humanity was fatal to the Christian doctrine of salvation. If Christ did not become human, he did not save humanity. Gregory of Nazianzen crystallized the issue in a famous statement in his Letter to Cledonius: 'If anyone has put his trust in Him as a man without a human mind, he is wholly bereft of mind, and quite unworthy of salvation. **For that which He has not assumed He has not healed**; but that which is united to His Godhead is also saved'."*

(The Person of Christ, pg. 160)

Here, too, we can reflect on the comparison between Adam and Christ as we did at the start. Why would Paul refer to Christ as the last Adam (1 Cor. 15:45) if he were not truly man? Also, Paul says, *"For as by a man came death, by a man has come also the resurrection of the dead."* (1 Cor. 15:21). These, and many more of Paul's elaborations on justification, do not make sense if we see Christ as something besides fully human.

Likewise, we can cite a long list of scriptures which demonstrate the fullness of Christ's humanity by showing how mind and affections are in line with the human experience. He was, of course, endowed with extraordinary knowledge, wisdom, and insight and His life is not like any other human life because it was lived in perfect obedience to the Father. This demonstrates his fulfillment of the original design for humanity.

In His human nature, Christ's knowledge was not infinite as it would have to have been if a divine mind was mixed with a human body, as claimed by Apollinaris. Christ had supernatural knowledge,

but He was not omniscient in His human nature. In His *kenosis* (emptying) of his divine status, He willingly accepted these limits.

We hold two things in balance as we peer into this mystery. First, it is incredible to think about the majestic heights displayed in how Christ raised the potential of the human experience to be fully aligned with God the Father. Second, we marvel that the *Logos* took on flesh willingly and is able to perfectly sympathize with us in our human experience. To help us reflect on these two points, below are two long quotes from Donald Mcleod.

This first quote is related to how Christ's fully human, yet sinless, nature was perfectly aligned with God the Father:

*“Jesus came by his knowledge of God in the only way that such knowledge is possible for man: by revelation. For him, as for us, the initiative in knowing lies with God himself. He would know as much as God chose to reveal to him. True, his own capacity for such knowledge would differ significantly from that of ordinary men. But it would not differ in kind or in principle..In all these respects his experience was parallel to our own. Where it differed was, first of all, in his sinlessness, which meant that his intellect was perfectly attuned to the divine; and, secondly, in the unique intimacy of his relationship with God. He conversed with God as his Son; and he thought as his Son. We may even say that he lived in a thought-world of pure revelation so that to an extent that we cannot fathom God disclosed himself not only **to** his thinking but **in** his thinking. In this respect, revelation, in the case of Christ, was concurrent with his own thought-process.”* (The Person of Christ, pgs. 166-167)

Secondly, we see that Christ taking on flesh with all its limitations resulted in great distress and suffering. Knowing that he willingly chose this path of suffering in love for us shows the depths of his love and softens our hearts to receive it well.

*“The other line of integration between the omniscience of the divine nature and the ignorance of the human is that just as Christ had to fulfill the office of Mediator within the limitations of a human body, so he had to fulfill it within the limitations of a human mind. Part of the truth here is suggested by the first of three temptations in the desert: ‘tell these stones to become bread’ (Mt. 4:3). The essence of the temptation was that the Lord disavow the conditions of the incarnation and draw on his omnipotence to alleviate the discomforts of his self-abasement. He could have turned the stones into bread; and*



*he could (perhaps) have known the day and the hour of his parousia. But the latter would have undone his work as surely as the former. Christ had to submit to knowing dependently and to knowing partially. He had to learn to obey without knowing all the facts and to believe without being in possession of full information. He had to forego the comfort which omniscience would sometimes have brought...The ignorance is not a mere appearing. It is a reality. But it is a reality freely chosen, just as on the cross he chose not to summon twelve legions of angels. Omniscience was a luxury always within reach, but incompatible with his rules of engagement. He had to serve within the limitations of finitude.” (The Person of Christ, pgs. 169)*

What wondrous love this is! It is incredible to think of the experience of Christ as the True Human who willingly subjected himself to the pains and uncertainties of the human experience yet was without sin.

Using scripture, the faculties of the human mind and, we can presume, the seeking of the Holy Spirit to guide their inquiry into the truth, many men worked diligently to defend God’s special revelation of these truths against objections and speculations. We’ll look now at two of the most prominent ways these and other heresies were rebutted in the history of the church.

### **Credal Summaries**

We looked at the excerpt below in regards to Christ’s divinity and now we can look at it again to see how this church council wrestled with human language in their efforts to emphasize Christ’s true humanity.

#### *Chalcedonian Creed*

*“We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and **also perfect in manhood**; truly God and **truly man, of a reasonable [rational] soul and body**; consubstantial [co-essential] with the Father according to the Godhead, and **consubstantial with us according to the Manhood**; in all things like unto us, **without sin**; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably;*

*the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.”*

We don't have space in this lesson to dig into the phrases contained in this eloquent formulation of the Person of Christ. We will rely heavily on Chalcedon in our next lesson on the relationship and interaction between the two natures. So now, from Chalcedon, we'll jump ahead a mere 1200 years to another great confession of the church.

### Westminster Confession

This confession was written in 1646. The first series of citations relate to the imputation of sin to all humanity.

#### *Chapter VI.*

#### *Of the Fall of Man, of Sin, and of the Punishment thereof.*

*III. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity descending from them by ordinary generation.*

*IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.*

This next citation gives us language to frame who Christ is both in his nature and in his role as mediator.

#### *Chapter VIII.*

#### *Of Christ the Mediator.*

*II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without*

*conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.*

The key term we want to dwell on here for a minute is *“with all the essential properties and common infirmities thereof...”* In the common infirmities, Jesus experienced the effects of the curse, but always and perfectly responded. He was without sin even as the ramifications of sin in the world pressed upon him in things like the false accusations of those who opposed him, the death of his friend, the tension experienced in his relationships with others, the sadness of being deserted by his friends, and the weight of knowing that his life would be laid down. Jesus felt pure and perfect emotions in the face of these ‘common infirmities’. In this we see that grief and sorrow are not flaws. They are proper responses to a world broken and we take comfort in knowing that God Incarnate displayed these as he encountered the types of things that cause us grief and sorrow. “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.” (Hebrews 4:15)

With scripture as our guide and the creeds and confessions providing support, we are able to behold the glory of Jesus being fully human.

### **Implications & Application**

We started by looking at a biblical view of humanity and seeing how humanity is an organic entity that is connected by the works of historical people and events in history. By seeing this truth, especially in how Adam’s actions, as the father of all humanity, affect all of humanity, we are better able to grasp and appreciate the importance of Christ as the last Adam. We’ve also seen how crucial it is to avoid splicing and dicing up the human nature of Christ. His human nature was complete.

In Romans 5, Paul teaches us lessons in evangelism by how he compares and contrasts Christ with Adam. Paul, although he was a Jew, went back to Adam as the ground to establish the deepest need of all humanity. He is not just speaking to the sons of Abraham, he is showing how everyone’s deepest need is to be reconciled to God because everyone transgressed in Adam. This is universal truth, and demonstrates that Christ is not some tribal deity only applicable to a certain sect of humanity. He is a savior for all the world. By communicating that humanity is cursed due to the actual act of a historical person, we can share hope in the One who acted perfectly in time and space to achieve redemption for those under that curse.

In Romans 5, we've seen how our identity as humans is impacted by Adam's disobedience and the resulting death. Then we have gazed upon a new Adam who has countered the original disobedience with perfect obedience. This obedience is not something that was kept private for the gain of one. Jesus' life of perfect obedience and sacrifice was an act of righteousness leading to justification and life for all men who come in faith. This means that there is a new corporate humanity and we are no longer united by our bondage to disobedience in our earthly father (Adam). We are re-made and brought into the glory of a new humanity in Christ, the life-giving spirit. This humanity is united in love and a desire to serve using the gifts granted by the triumphant King. We, reborn Christians brought into the body of Christ, are that new humanity and we now present our members to our Father as instruments for righteousness (Romans 6:13).

As we think about our new identity in Christ as a part of the new humanity, we also think about how we communicate lovingly and truthfully to a culture that has constructed a variety of shields to ward off the truth of our collective condition. We must dwell long on these mysterious truths of our corporate identity, the imputation of sin in Adam and righteousness in Christ, and other biblical categories of reality because we want to be helpful to our neighbors. We don't just harbor these truths in ourselves as precious treasure, but we follow the lead of our Savior wanting to give gifts by sowing these truths far and wide.

As we strive to conform our thinking to the testimony of scripture even (or especially) where it contradicts with our predominant cultural perspectives, we should be thinking about how to proclaim these things to our neighbors in a way that is as persuasive and attractive as possible. Not by watering it down or conforming it to the narrative of the culture, but by being aware of how different the biblical narrative is, we can strive by the power of the Spirit to break through the numbness and blindness many of our neighbors have been lulled into. Sometimes (most times?) this message won't be embraced and we'll be shunned as out of touch, but it is our task and our joy to embrace biblical categories because no categories of our own design will carry the glory of this truth faithfully.

## **Prayer**

Our Father in Heaven,

We want to think your thoughts.

We want to see the world as you designed it.

We want to see ourselves in light of who you created us to be and what our greatest need truly is.

Left to ourselves, we are unable to attain these heights.

We have been born as creatures separated from You and under curse.

Our entire race is guilty from the start and we desperately need to be reconciled to You.

We have added to our guilt by participating in the curse and willfully rebelling against Your goodness.

We justly deserve Your present and eternal punishment.

We deserve nothing from Your hand but death.

But Your character consists of mercy and grace.

You delight to rescue.

You reveal this character to those who rebelled against You.

Your Spirit has opened the eyes of our hearts and granted us faith to behold Your glory.

You have declared great things and worked these things out in time and space.

We long to see them as they are and to delight in You by marveling at Your works.

Thank You for sending Your Son.

Thank you for being pleased to have Your fullness dwell in bodily form.

It is incomprehensible to our fallen, frail minds.

But our minds are being renewed and transformed as we walk with You, are indwelt by the Holy Spirit, and listen to Your Word.

Do this work in us, we pray, that we might enjoy You, rest in You, and clearly speak of Your greatness.

In Jesus' name we pray. Amen

## **Song of the Week**

*This My Soul* by The Gray Havens: <https://www.youtube.com/watch?v=tG-1ooJoEsc>

A voice came and spoke to the silence  
The words took on beauty and form  
The form took its shape as a garden was born  
Then man from the dust came reflecting  
All goodness and beauty and life  
But he lowered his gaze  
As he listened to the face of low desires

***This my soul you were born  
You were born into  
What this man has done  
It all extends to you  
Let the words shake on down along your spine  
And ring out true that you might find new life***

The voice came and swords blocked the garden  
None could return with their lives  
A curse there was placed upon every man to face  
For all of time  
No wisdom of man or rebellion  
Could deliver new life out of death  
But the voice with the curse  
Spoke a promise that the word would take on flesh

***This my soul you were born  
You were born into  
What this man has done  
It all extends to you  
Let the words shake on down along your spine  
And ring out true that you might find...***

Then the perfect Son of Man  
Took the place the voice had planned  
Since the garden and before  
He took the swords and cursed the grave  
There's nothing more to separate us from the promise  
The words of a living hope

***And this my soul you were born  
You were born into  
What this man has done  
It all extends to you  
Let the words shake on down along your spine  
And ring out true that you might find new life***