

Psalm 22:9 Four You are He who brought Me out from My mother's womb; You caused Me to trust on My mother's breasts.

Psalm 22:10 I was cast upon you from physical birth [God dependence for His true humanity during the Incarnation]; You have been my God out from My mother's womb.

1. At the point of the virgin birth, the deity of Jesus Christ was joined with true humanity creating the hypostatic union.
2. The virgin birth is the point in human history when the viable fetus of Jesus Christ emerged from Mary's womb and God the Father imputed human life to its format soul, thus creating the true humanity of our Lord.
3. The creation of human life is a two-step process, first described in:

Genesis 2:7 Then the Lord formed [יָצַר *yatsar*] man of dust from the ground [biological life], and breathed into [נָפַח (*naphach*)] his nostrils the breath of life [נְשָׁמַת חַיִּים (*neshamath chayyim*)]; and man became a living being [חַיָּה *chayah*] nephesh [נֶפֶשׁ (*nephesh chayyah*)]. (NASB)

4. Mary's only function was that of "incubator" for the fetal growth of the uniquely formed zygote of Jesus.
5. His zygote was brought into being when Mary's ovum, free of the adulterant old sin nature gene, was fertilized by the sperm created—ex nihilo—through a miracle of the Holy Spirit.
6. To assert the zygote of Jesus was actually the beginning of our Lord's hypostatic union gives credence to the blasphemy of Mariolatry.
7. Mariolatry is an excessive devotion to Mary. Roman Catholic dogma assigns to her the term Θεοτόκος (*Theotókos*): "mother of God."
8. This title was not assigned to Mary until the fifth century, summarized by this excerpt:

Mother of God. This title was accorded to Mary, the mother of Jesus, at the Council of Ephesus in 431. A bishop named Nestorius—formerly presbyter at Antioch and then made patriarch of Constantinople, but deposed by the council—had found it difficult to accept that the infant born of Mary was "God" as he was now commonly styled to emphasize the deity of Christ. The council decreed that the title would rightly be given to Mary because he who was conceived of her was by the Holy Spirit, and was the Son of God and therefore "God" from the moment of his conception.



Unfortunately, the term soon came to be regarded as expressing an exaltation of Mary, and by the sixth century false notions about Mary... were taken up by the church itself, and the way was open for the worship of Mary, which has since grown so greatly, especially in the Roman Catholic Church.

In the New Testament Mary is often referred to as the “mother of Jesus” (e.g., John 2:1; Acts 1:14). She was given special grace by God to perform a service to him that was unique.¹⁶

9. This blasphemous title given to Mary led to the concept of: “The Immaculate Conception, the idea that the Mother of God did not have original sin at her conception nor did she acquire elements of original sin in the development of her life, whereas all other human beings have original sin from their conception due to the fall of Adam.”¹⁷
10. This heresy was instituted on December 8, 1854 by a Bull *Ineffabilis* from Pius IX which proclaimed the dogma of the Immaculate Conception:

“We declare, pronounce and define that the doctrine which asserts that the Blessed Virgin Mary, from the first moment of her conception, by a singular grace and privilege of almighty God, and in view of the merits of Jesus Christ, Savior of the human race, was preserved free from every stain of original sin is a doctrine revealed by God and, for this reason, must be firmly and constantly believed by all the faithful.”¹⁸
11. Further claims maintain that Christ redeemed Mary at the moment of conception, a belief that ignores divine righteousness and justice. Closely related to this is the idea that Mary remained a virgin even after the birth of Christ.
12. Matthew 13:55-56 and Mark 6:3 clearly reveal at least six more children were delivered by Mary: sons James, Joseph, Simon, and Judas and at least two daughters unnamed.
13. The impeccability of the true humanity of Jesus is by virtue of the absence of a human, male sperm in Mary’s womb.
14. It is Adam’s original sin that is the antecedence for the sin nature, not the woman’s original sin, since Adam’s sin was deliberate while the woman was deceived.

¹⁶ W.C.G. Proctor, “Mother of God,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 739.

¹⁷ Ibid., T. J. German, “Immaculate Conception,” 550.

¹⁸ Pope John Paul II, “Immaculate Conception Defined by Pius IX,” <https://www.ewtn.com/library/papaldoc/jp2bvm23.htm>, accessed August 08, 2018.



15. Therefore, the sin nature is transmitted through the twenty-three male chromosomes, which fertilize the female ovum in conception.
16. Through meiosis¹⁹ and polar body, twenty-three chromosomes are thrown off the female ovum, leaving twenty-three uncontaminated chromosomes in the female ovum prior to fertilization:

Shortly before the ovum is released, its nucleus divides by meiosis and a so-called first polar body is expelled from the nucleus of the ovum. In this process, each of 23 pairs of chromosomes loses one of the partners to the polar body so that 23 *unpaired* chromosomes remain in the secondary ovum. A few hours after the sperm enters the ovum the nucleus divides again, and a *second polar body* is expelled, thus forming the *mature ovum*. This is also a meiotic division so that there still remain 23 unpaired chromosomes.

NOTE: This is how the sin nature is eliminated from the female ovum; the 23 contaminated chromosomes are expelled by meiosis and polar body.

One of the 23 chromosomes is always a female chromosome, called an *X chromosome*. When this combines with a sperm that carries an *X chromosome*, giving an *XX* combination, a female child is formed. And, when the *X chromosome* of the ovum is paired with a sperm that carries a *Y chromosome*, giving an *XY* combination, a male child is formed.²⁰

17. Consequently, when the ovum was fertilized it was free of the sin-nature gene. However, the Homo sapiens male is the carrier of this gene and in conception the zygote is contaminated by this adulterant sperm. (Romans 5:12).
18. This explains the importance of our Lord's biological life being the offspring of a virgin pregnancy. Since no human male was involved, the biological life of Jesus was free of the sin nature from the moment of conception.
19. However, the imputation of human life to the perfect body of Jesus did not occur until physical birth when God the Father imputed soul life to the biological life of our Lord.
20. Simultaneously, the hypostatic union²¹ did not occur until physical birth as well.

¹⁹ "Genetics. The process of cell division in sexually reproducing organisms that reduces the number of chromosomes from diploid [double] to haploid [single], as in production of gametes [ova and sperm]" (*The American Heritage Dictionary of the English Language*, 5th ed. [2016], s.v. "meiosis").

²⁰ Arthur C. Guyton, "Maturation of the Ovum" in *Textbook of Medical Physiology*, 7th ed. (Philadelphia: W. B. Saunders Co., 1986), 983.

²¹ "In the Person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal" (R. B. Thieme, Jr., *King of Kings and Lord of Lords*, 4th ed. [Houston: R. B. Thieme, Jr., Bible Ministries, 2004], 87).



21. To make the assertion that the hypostatic union could in any way have been mother dependent is to deny divine essence. How could deity be omnipotent yet dependent upon a human being?
22. It did not. Mary was not the “mother of God,” but simply the incubator for the human fetus, which would later become, though divine imputation, the residence for the soul life of the true humanity of our Savior.
23. The true humanity of our Lord was simultaneously united with His undiminished deity forming the hypostatic union at physical birth.

II. The Exegesis of Hebrews 10:5

Hebrews 10:5 When He entered into the world, He said [**from His deity**], “The act of giving animal sacrifices and food offerings, You have not desired, but you have prepared for Me a human body. (EXT)

1. We begin with the opening phrase “When He entered.” The verb is the present active participle of **εἰσέρχομαι** (*eisérchomai*). The time factor is indicated next by the prepositional phrase, “into the world.”
2. This phrase reads in the Greek, **εἰς τὸν κόσμον** (*eis tón kósmōn*): “into the cosmic world order.”
3. Next comes the main verb, the present active indicative of **λέγω** (*légō*): “to say.”
4. The present tense of the temporal participle, *eisérchomai*, indicates His entrance into the world at the virgin birth occurred simultaneously with the action of the main verb, *légō*: “He said.”
5. The present tense is historical to vividly describe a past event. At the moment of parturition, God the Father imputed soul life to the biological life of Jesus creating His human life.
6. Simultaneously, Jesus in His undiminished deity spoke: “Sacrifice and the act of presenting an offering You do not desire.”
7. The deity of Christ affirms from the manger that God rejects sacrifices and offerings as a means of salvation. This is followed by the negative conjunction of contrast, **οὐκ** (*ouk*): “but.”
8. On the other side of the “but,” is a “body”: **σῶμα** (*sōma*): “a body Homo sapiens.” The biological life of the true humanity of Jesus. This verse, along with Psalm 22:9–10, reveals that the hypostatic union occurred at the virgin birth and not the virgin pregnancy.



9. At the virgin birth there was a four-fold union which introduced the Savior into human history. This leads us to a key word which brings all of this into focus, the aorist middle indicative of the verb: **καταρτίζω (katartízō)**: “Have prepared.”
10. In the middle voice, this verb means to equip an army and carries the idea of providing the logistics necessary to carry out a military mission. The aorist tense is gnomic generally accepted as axiomatic that this event has taken place.
11. The middle voice is intensive emphasizing the part taken by the God in supplying Jesus Christ with a human body. He could not go to the cross without a human body which would be sacrificed for the human race.
12. The indicative mood is a statement of absolute fact that Jesus Christ was given a human body which is unique among the human race. Because of the absence of a human father, Jesus’ body did not possess a genetically formed sin nature therefore there was no target to which Adam’s original sin could be imputed.
13. If Christ is going to defeat Lucifer on his own turf, then Messiah must be properly equipped. Proper provision and supply required a human body.
14. The Father selected Mary of the tribe of Judah, line of Nathan, not as the mother of God, but as the designated incubator of the true humanity of Messiah.
15. The provision of a perfect body occurred when the Holy Spirit created, ex nihilo, a pure, uncontaminated male gamete and united it with the pure ovum in Mary’s womb.
16. The result was a pure zygote which initiated the biological life of what was to become the body for the true humanity of Christ. Once the body was prepared, it was supplied to Christ as the human vehicle for the Incarnation.
17. When Mary entered labor she expelled from her womb the biological life to which God imputed human soul life to Jesus.
18. Simultaneously with this, Jesus Christ united His undiminished deity to His true humanity therefore entering the devil’s world in hypostatic union.
19. Note Who does the preparation of the body and supplies it to Christ for His utilization in the Incarnation. God the Holy Spirit. Not Mary!
20. It cannot be implied that the hypostatic union of Jesus Christ could ever have been mother dependent. The Council of Ephesus in 431 which declared this heresy did so based on arguments fabricated by men who agreed to impose it upon the church which popes and priests adopted as divinely inspired.

