

Towards The Authentication Of The Humanity And The Deity Of Jesus In *Man Of Nazareth* By Anthony Burgess

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ABSTRACT : The article aims to explore the authentication of the humanity and the deity of Jesus in *Man of Nazareth* by Anthony Burgess. To succeed I have collected data and used literary theories such as intertextuality and historicism. This study considers two important aspects: The burning desire of people to get free from the oppressive yoke of humanly inflicted slavery, as we know about historically, or the internal malady that applies to every human being, the yoke of sin in the first instance, and following up, as a result, is the guilt-ridden consciences of Herod the great, that degenerated in hardness of his heart that blinded from seeing that he could not eternally hold on to power, and thus his own choices precipitated his then most desired death. These two pinned along with the hypocrisy of the Pharisees and the rigidity of the application of the law that they impose out of a spirit of self-righteousness and self-conceit, attest of the impossibility of the human species to express the sentiment and the reality of love. God, if He is anything at all, is love. The angered but meek Jesus' offer of forgiveness and preaching of love as a choice, as the one weapon against evil, point to divine characters and attributes never before claimed nor demonstrated by any other human being. The final and stronger proof is that Jesus resurrected from the dead. Textual analysis involved examining intertextuality in *Man of Nazareth*. Close reading of the primary text is also employed, focusing more on Neo-historicism. Through such developments, the relational aspect of morality vis à vis the supreme ethic of love that God has given humans is expounded. Where there is no understanding, there is no faith whatsoever in the person and work of Jesus Christ.

KEYWORDS: authentication, humanity, deity, Jesus, deity of Jesus

I. INTRODUCTION

Before reaching the process of the authentication of the deity and humanity of Jesus, His mind set has to be sketched from the perspective of every event described by Anthony Burgess and try to discern by deep interpretation the motivation behind His purposefulness. I see in the man Jesus qualities and virtues never before perfectly displayed before He came to reveal and enact it to the general public and the world. These qualities and spiritual virtues were not displayed just to show off. As far as morality is concerned, Confucius is a remarkable example, Buddha is not to be ignored at all. The stoics are great moral men. Nevertheless, there is a striking difference between all those great and invaluable ethical teachers and Jesus. First of all, they are not flawless morally themselves. At least there's no proof that they lived a perfect life. Jesus really did. He was sinless. However, another meaning very important than that one is that Jesus is the person to whom all the law and the prophets pointed in prophecy by the mouth of the prophets and according to the law of Moses in its diverse divisional patterns. So take the Bible, go to the synoptic gospels that relate the life and ministry of Jesus. Study the accounts of Jesus' life, and point to a single stance indicating flaws in the person of Jesus. Such arguments are directed against the secular humanism of our day that promotes total and pure ignorance of the knowledge of God to the detriment of man-made and conceived religion that dares defy claims of the existence of God and the supremacy of reason over revealed scripture. However, reason seasoned by discernment can help sketch developmental patterns of the historicity of the life and work of Jesus. This is the experience I am embarking on in an introductory stance in this present work.

This paper explores both biblical literature and biblical accounts of the humanity and deity of Jesus. It also addresses the concepts of credulity and faith with a perspectival evaluation on the question of the precedence of reason over revelatory understanding of the scriptures: Jesus, a healer in spite of himself. The problem that this work seeks to address is that of the existence of God. Is God only the manifestation of feelings, or we can know God by studying, reflective meditation on God's word and biblical literature? It is common in our contemporary world to read and hear people say that they are atheists or secularists, and believe in human beings and what they can only see and admire in nature rather than believe in a supernatural entity that claims authorship of everything in the whole order of the universe. Such people use strong arguments for some, stupid analyses for others to clarify their positions. However, they have not come to such conclusions in one single day. They have tried to understand God through darkened human intellectual abilities that they proudly name human reason in view of its achievements viable all over the course of the century.

For some other religious people from both pseudo-Christianity and Islamic appurtenance, it is absurd to conceive of God having a Son. If Jesus is the second person of the trinity, why did He have to express weakness in asking Abba father why He had abandoned Him. This line of thought raises doubts on the doctrine of the trinity and produces confusion in the minds of those who had never before experienced God, or those who still do not believe in Christ through their laziness to dig deep in the mine of God's Word to sip the mysteries thereof, and prefer to follow the flow of the normal rational argument that white people are the author of Christianity, and that every religion is God-centred.

Purpose of the study : The purpose of the present study is to make the case for the existence of God by a biblical exegesis on both the humanity and the deity of Jesus. It is important to recognise that not everybody wants to acknowledge the existence of God. Agreed, this is the case even more not because people do not know God-not in the generic sense of course-, but that their very conscience testify against them of their just desert of God's punishment given they recognise their own impotence before God to act out God's attributes applicable to human beings; being self-consciously aware that they cannot attain the standards of morality that God imposes on human beings, they resent God's law, they repress any outward sincere demonstration of God's character. Moreover, when they recognise obviously the existence of God, they try to dodge such a reality, and revert to man-made philosophy to understand God with their darkened minds, which they deem capable of grasping any possible revelatory knowledge from any source by its grandiose capacity for creation. That is what Burgess reveals when he portrays Satan saying to Jesus that *reason stands apart from God and devil and the thunderings or blandishments of either.*(*Man of Nazareth*, p.136) To such problems that human beings have, I try to advance the cause of God by setting before their eyes for consideration what it is that they have to know about God, instead of relying on the principles of distorted logic and darkened reason that human beings want to employ to understand God.

Significance of the study : The contextual setting in which this mini-Bible¹ is written attest of its strong link with the motivational grounds that call for the advent of the Gospel of Jesus Christ. The Roman Empire was back then ruling the whole world with an iron fist. People are seeking deliverance and freedom from the yoke of oppressive rule, or to modernise the term, totalitarianism, and dictatorship. The people of Israel, the Jews have long been waiting for the coming of the Messiah, who supposedly is to deliver them from their much regrettable lot. However, as Jesus comes along, through the signs, His miracles..., the authority in His teachings- He speaks firmly²-, His death, burial, and resurrection³, all attest and confirm that He is the one and only Messiah of the whole world-though Jews could take much pride in confining the whole of the Gospel news to their nation only, just because salvation has been brought to the whole world through them in accordance with the eternal decrees of God- some people find it very hard to believe that the deliverer only gets angry, shakes with anger, but indulges not in any serious endeavoured warfare to destabilise the rule of the Roman Empire. This study evaluates theoretically such key aspects of Jesus' purposefulness and challenge people to consider seriously accounts of Jesus' life and ministry according to biblical literature before rejecting so great a salvation that Jesus offers humankind from the yoke of sinful flesh.

Limitation of the study : This study has limitations insofar as it addresses such a big theme as the Godtheme, but is restrained by academic rules regulating the write-up of articles. However, reference will inevitably be made to the Bible, and Burgess' work will serve as the mini-Bible from which many explanations will be derived, though backed up by biblical quotations. Considering the toughness that goes with explaining biblical doctrines such as the election, or the trinity, literary elements will be presented and suggested to the minds of the educated for them to sincerely consider the facts and come to the right conclusion that it is no contrast according to the rules of reason to conceive of God as a being existing and manifesting in three distinct persons but one being, and that only God's elects are saved and transferred into the kingdom of His beloved Son.

Research methodology : To well conduct this research, it's important to refer to a clear-cut methodology so as to succeed this scientific activity. As such, the research methods we have judged appropriate are data collection, intertextuality and historicism as literary theories. The first helps to collect information from various

¹The appellation is justified on the grounds the novel underlines the very essential message of the Bible, the promised, purchased, and accomplished redemption that God offers everybody who believes in the Son of God.

² *Man of Nazareth*, p.147

³The last three important historic events happened verily after the period of time I am referring to in Burgess' work.

Sources such as internet, books, journals, theses to mention but a few. The second allows to scrutinise intertextually the topic by reading the novel under study through others' literary productions. The third and the last, intends to contextualise the debate.

Both biblical literature and biblical accounts of the humanity and deity of Jesus : This analysis tries to see grounded the argument according to which Jesus is sinless. Apart from His person as a historically remarkable man, there never has been any man who has achieved sinlessness. Everybody confessed their sins in the Jordan for baptismal purpose save He.⁴ The Bible (New International Version, Hebrews 4 :15) confirms it in the words of the author of the book of Hebrews when he/she wrote:

For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are-yet he did not sin⁵.

There is inference enough in such words as to the fact that Jesus in spite of His deity was fully human when he was on earth. (<https://biblehub.com>.Colossians 2:9) For in Christ lives all the fullness of the Deity in bodily form⁶. He (<https://biblehub.com>.Hebrews) also learnt obedience through suffering in spite of his status of the only begotten Son of God.⁸From a close observation of Jesus' teachings and words, one can clearly perceive (if he/she is a deep reader of course) that He tries to solve a particular problem that accounts for every other problem that human beings have along with the whole order of the universe. The burly man did well to notice that Jesus had a kind of power, and thus authority, which none of them had and has.⁹ Take for example the Pharisees' example. They are the most sanctimonious of the law, the most moral of all men back in the time. A sound judgement issues the problem of the inherent hypocrisy in their behaviour. One of the greatest missions of the Pharisees is to help men respect the law-in its moral demands, its civil enjoinings, and in its ceremoniousness. This means that in a sense, they are to help men keep their own purity God-wards so as to obey His commands given He is an awesome God whose manifestations under the law creates fear and much trembling. People have seen and known both by experience and historic narrative accounts the consequences that not obeying God drags with itself. The physical appearance and the dignified status of the Pharisees confer upon them reverence. This creates a psychological advantage to them from the part of the population though they are themselves subjected in some measure to the authority of the ruling State. However, the idea of the separation of the church and the State is discernible in biblical narratives. Consequently, Pharisees though they are not sinless, are thought to be irreprehensible. They are in a certain sense deified, and they obviously are well pleased with such a state of things. They obey the customs of the law and do everything perfectly. From such an argument, they are flawless when it comes to respecting the ordinances of God and moral sanctity. It is important to remember that the totality of the moral law is summed up in these two sentences: "...**you must love the Lord your God with all your heart and with all your soul and with all your mind, and... love your neighbour as yourself.**"⁷ These words imply that if evil is not met by evil but by love, then there is some hope-another way of expressing certainty- of building the kingdom of free souls under God.⁸

Now all those instances in the narrative when there are reports of open hostility due to heart hatred towards Jesus just because they won't take it that He claims to be equal with God (if that's the problem at all), or because they just consider Him as a fellow human being who has just presented himself with –sincerely truthful signs of miraculous occurrences – and as a result will insert himself in the minds of people and therein share much authority than they were always enjoying. The hate issue he tried to explain to them by stating that developing hatred and anger towards a person means that the hater and the angry has already killed the offender in his/her heart, and is him/herself thus in danger of the judgement.⁹Another non-negotiable consideration turns out to be that of the zealots who resented the authority of Romans and sought independence from their iron rule. They did that –though so noble an act- the wrong way. This is the very proof that they did not understand very well the purpose that motivated Jesus' doings. Their belief that they had to enthrone Jesus as a Jewish King, for helping them get free from the roman yoke of strict rule is an undeniable proof of that. As Dr Martin Luther

⁴ *Man of Nazareth, p.122.*

⁵ *New International Version, Hebrews 4 :15*

⁶<https://biblehub.com>. Colossians 2:9

⁸<https://biblehub.com>.Hebrews

^{5:8}*Man of Nazareth, p.147.*

⁷<https://biblehub.com>. Consulted 22/10/2021, 10:12 a.m

⁸ *Man of Nazareth, p.147*

⁹ *Man of Nazareth, p.144*

King Junior put it, *the ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy*”¹⁰ From the two angles thus surveyed, it is easily understandable that there’s hostility of human beings towards one another that can and does many a time degenerate into hatred. Hatred conceived as lodging in an unforgiven heart is a cancer that eats up little by little the human being in whom it has taken residence. Such a heart always enjoys like sadists do the pleasure of resentment towards circumstances of life, anger towards cherished but unmet desires, or harm done by the other fellow. It disrelishes the joy of forgiveness that belief in the atoning work of Christ and His person (making the humanity and the deity of Christ) offers. It nourishes constantly the fear of not being counted worthy be it by so slight a degrading act. Such a state of insecurity poses the problem of identity. One thing that we do not recognise often is that a person who has been called by his/her name ascertain thereby in him/herself that thus is the name to him/her attributed, and experiences a certain acquiescence and security about his/her own self. The same thing happens with a person whom God has called by name (biblical account). A person who knows his/her identity in God displays naturally godly characters.

But before we come to the point, let us examine that forgiveness is divine as an act. It points to the exercise of humility, patience, magnanimity, a blessed self-forgetfulness,... Jesus forgave perfectly the unforgivable according to human standards and based on the many experience of it that we know of in the world today in the most local of places and as related by international news. God forgives perfectly. It is interesting that Jesus never said that He has come to fulfil the law. Paul apostle says elsewhere that through the law is the knowledge of sin. Jesus fulfils the law in relation to time. It was not mere civility, formalism, and ceremoniousness. It was not also such zeal as the zealots who strongly believed they had to help the messiah in His God-given task much to their consternation and deception had. They were not people who disbelieved in the coming of the Messiah. Nevertheless, they had the wrong kind of belief. They strongly held to it that God’s work had to be done through the force of human arms and instruments, without the knowledge that Jesus will not *break a bruised reed nor will He snuff out a smoldering wick*¹¹, or that *we use God’s mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments*¹⁵

They were rightly called zealots because they were *a sect or party of most fervent believers in independence from the Roman yoke, zealous men who read the Scriptures together and reminded each other of former slaveries and of the breaking of the chains on God’s orders.*¹² This introduces the obstacle of logical and literal reception of the word of God. Some went as far as taking it that the new kingdom of the Messiah implies –even though quite absurd and liable to leading the simple minded, of whom are the politically inclined, astray-rebellion against Rome, the setting up of a new essentially sacred monarchy...¹³ This study is significant in the sense that it works towards the demolition of such obstacles, and opens the way to a new understanding of such complicated doctrines as the trinity, the predestination, the election, the foreknowledge of God, the sovereignty of God..., that have their consummation in the life and ministry of Jesus on earth, coupled with his glorification manifested in His ascendance on the right hand of the majesty on high and the expectation of his second coming. After all, it is more than doubtful to conceive of God the master of the whole universe being born in Bethlehem in a manger.¹⁴ Again, Jesus, if He is God at all is described by Burgess as a person who shakes with anger at whatever is sinful in His eyes and to his own conscience, and didn’t participate in glorifying His father in the material world, the world of humans, or even on the occasion of the death of His wife.¹⁵ What is more, the incarnate God goes as far as engaging in *the softer games of wooing, speaking flattering language to the dark-eyed girls...*¹⁶, and ended up *getting married* to Sara in Cana.¹⁷ If God is omniscient, why is Jesus who is said to be God incarnate be deficient in knowledge? For instance, he doesn’t even properly know yet what the word fulfilment means.¹⁸ He has a mother, and a daddy, speaks (in his mum’s terms) insolently to her. He was in one

¹⁰<https://goodreads.com>. Consulted 22/10/2021, 10 :20.

¹¹<https://biblehub.com>. Consulted 22/10/2021, 08:10.

¹⁵*New Living Translation*, 2 Corinthians 10 :4

¹² *Man of Nazareth*, p.84

¹³ *Man of Nazareth*, p.111

¹⁴This is a descriptive literature accounting for the doctrine of incarnation. John pinked it upon his book by such words as *the word became flesh, and we have seen his glory as the glory of the only son begotten of the Father.*

¹⁵Burgess constructed the character in one instance as shaking with anger. *Man of Nazareth*, p.89; p.104

¹⁶ *Man of Nazareth*, p.93

¹⁷ *Man of Nazareth*, pp.96-97

¹⁸ *Man of Nazareth*, p.97

Man's terms a hard worker, careful with money, and had great healing gifts beyond the ordinary.¹⁹ As Jesus Naggar, he married, supposedly savoured the bodily joys as much as any of us [human beings] who have entered the blessed state; he also suffered from woman's foolishness, capriciousness, and loquacity, could feel the burden of the contention of mother and wife.²⁰ God's wife could suffer miscarriages, could do nothing to save His wife's life, though of course from a close reading, one can come to the conclusion that such occurrences are purposeful and have relation with Jesus' mission. They are *providentially*²¹ designed by God. Jesus couldn't foresee that His wife was going to get crushed, and so made it a light case letting His wife go without male accompaniment.

It is problematic to the principles of logical reason that Jesus, as the messiah and the Son of God, could at the same time be God, address God upon His sad condition of a widower.²² Imagining the master of the universe bemoaning deceased wife, and appealing to paternal love is something that humans find difficult to accept

The response that God gave Jesus as Burgess imagines is the following:

... I gave men free will, which means power to choose between good and evil. If they could not choose evil, they could not also choose good. If they were always good they would still be in Eden. But there is no Eden, since Adam and Eve chose, in their God-given freedom, that that blessed garden be denied to them, and hence to their children.²³

This instance indicates as is evident in the ensuing exchange of words between the Father and the Son that the omniscience of God does not make us automatons, rightly because God knows everything, and nothing escapes His notice. That's why Jesus could tell the Father that on such grounds (my own emphasis), that He cannot call Him a God in love with justice.

The Father's answer to the Son are as following: ***Call me a God in love with man...To ensure that man is truly free..., I choose not to foreknow his actions. I choose, remember, I discard omniscience. But when man's acts are once performed, then I have, as it were, a sudden memory of my own foreknowledge. For man, I render myself less than perfect, by becoming man*** [my own emphasis].²⁴ That is why having learnt fulfilment as a man through experiences as getting married, working hard, *suffering* emotionally..., He came to understand clearly²⁵ the different kinds of love, who are supposedly to help him teach love as a choice, as the one weapon against evil.

The question appears oftentimes in the minds of every educated men/women demonstrates or justifies that God exists, but that a path has to be treaded if one is to know God. There is also the possibility that our consciences may really testify of the existence of God. However, we lack moral power to meet the demands of God on us as it pertains to moral rectitude. There is not spiritual power enough in our fleshy members to meet God's standards of holiness. Therefore, we reason that God doesn't exist out of resentment, that Christianity is a farce invented by white people, and that it is a religion confined to the reception of tithes from lazy church attenders coupled with the indoctrination of the mind for the purposes of neo-colonialism. For most of those who proudly call themselves atheists by belittling Christianity, that is their way of soothing themselves in hope that there will somehow –and as a result not necessarily through God's decreed narrow way- from the hands of an angry God. The more we seek to acquire knowledge in our unregenerate state, the more our minds as the result of the previous analysis gets estranged from God and from the things of God. We develop thus a fragmented reality that we take for ultimate, while there is truth that we do not know about just because we wouldn't be humble enough to see, or to put it in another much offensive way- the very nature of the Gospel is offense to the declared wise men of this generation-, because we have yet to be grafted unto the chosen branch of salvation, we have not yet been chosen to be called children of God, as was the case for Jotham.²⁶ The picture thus presented reflects without a shadow of doubt Herodias' attitude towards John the Baptist, and her husband's response though out of conformity to the laws of the lust that was reigning supreme in him, he gave in ultimately and had

¹⁹ *Man of Nazareth, p.98*

²⁰ *Man of Nazareth, p.101*

²¹ *Man of Nazareth, p.104*

²² *Man of Nazareth, p.106*

²³ *Man of Nazareth, p.104*

²⁴ *Man of Nazareth, p.105*

²⁵ At this juncture, the question must be posed as to why is it that if God exists at all, and His nature is love, why would He be unknowing of the three kinds of love.

²⁶ *Man of Nazareth, p.107*

his incestuous wife's desires met. What I mean is that the beheading of John is the result of the queen's attacks of conscience because of the former's preaching against her doubly morally evil life given that she was thoroughly convicted of her sins, but didn't want to repent.²⁷ She lacked the humility of repentance.²⁸ If God didn't exist, will anybody have any notion of Him or of His existence?

If the world's ruling is left to the capacities of human beings only, how then is it possible that the peace so much desired and longed for from the part of humans is by all means unattainable?

Why is the human mind so hostile to the idea of God? It is crystal clear that from this point of view that humans try to bring down God on earth, and assume all kind of philosophy about Him according to each of their purposes given the heart condition determines what the mind has actually been fed. If these arguments fail to convince, let us not forget about the fact that... ***the dust shall return to the earth as it was: and the spirit shall return unto God who gave it...***²⁹, and that Man is totally fragile and can never come to the full grasp of the mystery of death except that by the grace of God it be revealed him for specific purposes.

Credulity or faith?

Faith is exercised in the person and work of King Jesus. I talk about of faith that sees and recognises by the enlightening power of the Holy Spirit the grace of God manifested in the salvation and redemption in Jesus Christ. It is not faith as certain prosperity gospel preachers teach, a leap into the unknown sustained by an individual's own desires, not credulity that what we want will be granted us if we would just believe that as we demand it, it will happen. It is not blind acceptance of what we cannot conceive of intelligibly.

It is cerebral, intelligible moral perception of the foulness that is inherent in our most seemingly just enterprises. That our minds, while we are still in an unregenerate state cannot rightly see the goodness in God that He in His sovereignty wants to share with us. Wardlaw rightly put it that ***the creature that has lost the moral image of God cannot, in his moral constitution, present a fair exhibition either of what God is, or what God wills, or afford any correct index to the principles of moral rectitude.***³⁰

The problem of atheism takes ground in secular humanism. This is the banner of logic raised up against the knowledge of God. Just like it was the case with the big people with a lot of influence, both Jesus and His words generate hatred towards the Son of God.³¹ Another way however, is that some people of God, especially Pharisees and Sadducees back in the time setting of the novel would pretend that they are children of Abraham, and that consequently, they need not fear the axe laid at the roots of the barren trees, the hewing down, and the casting into the fire.³² Another word that he uses to describe the end of unbelievers is that He who is to come, who baptises with the Holy Spirit has his fan in His hand, and with it, he will cleanse the threshing-floor, will gather the wheat into the garner, but will burn up the chaff with ire that may not be quenched.³³ To follow the flow of Jesus' arguments for example, the sins of hate, adultery that the law address are committed because they are cherished in the heart before they are expressed outwardly, and love is the cure to all such issues as the maladies of the heart if we want to follow Bartholomew's preaching.³⁴

It is Jesus' purpose to bring every sinner who has not yet experienced the miracle of the new birth to repentance. That is what He demonstrated with Mathew the tax gatherer who was hated by everybody, including Jesus' early followers like Simon. In his defence of the reasons why he ate meal, spent time with the latter in his house, Jesus revealed to those who had ears enough to hear that He was actually setting an example according to which only sinners can come to repentance, and not good people, or rather those who think that they are good enough and perfect as regards the external demands of the law of Moses. He declared in the context that His chief task

²⁷ *Man of Nazareth, p.125*

²⁸ *Man of Nazareth, p.123*

²⁹ *Man of Nazareth, p.95*

³⁰ Wardlaw, Ralph, *Christian Ethics: Or, Moral Philosophy on the Principles of Divine Revelation*, BOSTON: WILLIAM PEIRCE, 9, CORNHILL. NEW YORK: D. APPLETON & CO. 200, **BROADWAY**, 1835, p.53

³¹ *Man of Nazareth, p.170*. Even Simon did not believe Jesus could accomplish His mission rightly because of such logics.

³² *Man of Nazareth, p.113*

³³ *Man of Nazareth, p.114*

³⁴ *Man of Nazareth, p.222*

was to bring sinners to repentance³⁵, but already good people are beyond His help. As a result, Jesus declared Mathew found who was lost.³⁶ They are unable for instance to acknowledge that Jesus is the Son of the Most High and bid people praise Him like the dispossessed man did after he led the company of Jesus in his town.³⁷ However, Thomas couldn't do it in the early days of his meeting with Jesus, and could as a result claim that he was a free man, a man of independent ways and independent thinking, and could by means of logical reasoning [as the Greeks called it³⁸] question a good God's indifference-in his logic of course- facing extreme cases of starvation that he had witnessed in his own life.³⁹ Another instance in which human reason displayed itself is when Herod Antipater tried to make John the Baptist see that he was devoid of reason in preaching against him, and thus rotting in prison while he could just stop that and enjoy the pleasures of royalty given he is of the blood.⁴⁰

Though time and space fail to give more ample information touching the deity and humanity of Christ Jesus, it is important to note that according to John chapter 1:12, God the Father recognises believers as sons of God when they exercise faith in God the Son by virtue of the acceptance of His atoning sacrifice that alone satisfies the heart of God. And this work is operated by the Spirit of God.

Critical analysing the topic under discussion, it is important to question religion and science. Religion and science do not share neither the same identity nor the same objective. The former focuses on faith whereas the latter is the result of experimentation. Viewing the question under discussion from the basis of the scientific ability to prove facts, we must deny that Jesus Christ had not freely accepted to go under those different difficult steps until his death on the Cross. As we all pretend to say, Religion reveals and Science demonstrates. No experiment we could devise would prove that God is the creator and shaper of the universe. At the same time, we understand that there is no method or experiment that science can design that would, or could, disprove the existence of God. For us, the existence of God is and always should be a matter of faith. We cannot know God exists if science is our only path to understanding, but we can "know" that God exists by the experiences of our lives. We have found the words of Galileo Galilei in a letter to Madame Christina of Lorraine an especially helpful guide in our exploration. Galileo (Letter to the Grand Duchess Christiana of Tuscany, 1615) wrote, "I do not feel obliged to believe that the same God who has endowed us with senses, reason, and intellect has intended us to forgo their use and by some other means to give us knowledge which we can attain by them."

A historical analysis of the Relationship between faith and science

Even though the ancient and medieval worlds did not have conceptions resembling the modern understandings of "science" or of "religion", certain elements of modern ideas on the subject recur throughout history. The pair-structured phrases "religion and science" and "science and religion" first emerged in the literature during the 19th century. This coincided with the refining of "science" (from the studies of "natural philosophy") and of "religion" as distinct concepts in the preceding few centuries—partly due to professionalization of the sciences, the Protestant Reformation, colonization, and globalization. Since then the relationship between science and religion has been characterized in terms of 'conflict', 'harmony', 'complexity', and 'mutual independence', among others. Both science and religion are complex social and cultural endeavors that may vary across cultures and change over time. Most scientific (and technical) innovations prior to the scientific revolution were achieved by societies organized by religious traditions. Ancient pagan, Islamic, and Christian scholars pioneered individual elements of the scientific method. Roger Bacon, often credited with formalizing the scientific method, was a Franciscan friar. Confucian thought, whether religious or non-religious in nature, has held different views of science over time. Many 21st-century Buddhists view science as complementary to their beliefs, although the philosophical integrity of such Buddhist modernism has been challenged. While the classification of the material world by the ancient Indians and Greeks into air, earth, fire, and water was more metaphysical, and figures like Anaxagoras questioned certain popular views of Greek divinities, medieval Middle Eastern scholars empirically classified materials.

³⁵ *Man of Nazareth, p.159*

³⁶ *Man of Nazareth, p.160*. This is another way of affirming that Matthew was justified and adopted into the family of just men made perfect, the glorious future of the sons of God.

³⁷ *Man of Nazareth, p.168*

³⁸ *Man of Nazareth, p.196*

³⁹ *Man of Nazareth, p.175*

⁴⁰ *Man of Nazareth, p.178*

From the preceding critical analysis, we can conclude that Jesus Christ, being religiously speaking man and God or Son of God and even missionary of his Father has accepted to accomplish his heaven Father's mission as a parental duty. As a man, Jesus has suffered a lot of martyrs before reaching his goal. He has gone through many handicaps. He has been beaten, crucified and finally died. Moreover, at a certain moment and even as he himself declared in Matthew (Good New Bible: United Bible Societies 26 : 39) 'My Father, if it possible, take this cup of suffering from me! Yet not what I want, but what you want.' The preceding analysis justifies clearly that Jesus Christ has accomplished his Father's mission in spite of himself. He is then a medical doctor because he has helped a lot of people by curing their ills, solving their various troubles even waking Lazarus up from death to mention but only a few, Jesus Christ stays medical doctor in spite of himself because he could not prevent himself from asking to avoid "this cup of suffering". If he were free to choose at a certain moment of his painful conditions, he would choose to avoid this tragic adventure.

Perspectival evaluation of the precedence of reason over revelatory understanding: Jesus, a healer in spite of himself. In the context of this novel, Anthony Burgess introduces Herod the Great as the King of Galilee. He is big bellied, has seraglios, is efficient in handling the sword at the point of death, and has everything he wants. But he is more drunk on cruelty than he is on wine. He is a client monarch appointed by the Roman Empire. He fears the arrival of a new king on his throne though he knows that he is dying. Above him in rank is the deified emperor Augustus, who truly turns into a god once he draws his last breath.⁴¹ The zealots wouldn't ever buy into that lie of a deified emperor, and so revolted against Tiberius' most ornate icon being brought to the temple.⁴² They had a just cause in mind, but sought to carry it out by human standards and not through the means of grace. Pilate confirms that the personage of the emperor is literally divine and that the defacement of his image is a gross act of blasphemy.

To the issue of Tiberius' icon being brought to the temple, the zealots protested even before Pontius Pilate bowing their head for the axe to execute them to accepting a blasphemy that shakes heavens. They know they are the chosen ones.⁴³ Jesus is the Davidic king who is to bring redemption to the people of God according to Scriptures. Rabbi Gomer did not fail to make Joseph and Mary understand that.⁴⁴ From the Old Testament to the New Testament, every event culminates in the person of Jesus. The life of Jesus fulfills the prophecy of salvation that any person who has already exercised faith in the Son of God, and every person who will experience and will experience. The terms "Son of God" and "Son of Man" reveal a lot about the humanity and the deity of the Lord Jesus. Scripture testifies that He is the High Priest of our confession,⁴⁵ that we hold as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain...⁴⁶ It is only when God decides by sovereign election as He did Paul the apostle for instance that the mind of man comes to the realisation that there is really a malady about our hearts that the Gospel of Christ melts, and regenerates, redeems, and justifies unto eternal life. The swine waddling in the mud feels so well about it, but a human watching the scene experiences aversion to that. This represents exactly the sinful person's life, and the sanctified person's. Forced to provide an explanation for the invisible perfections of God in nature, human beings deify nature, and their intellectual abilities. Gresham so well depicts this when he wrote the following:

*'Far from bringing God nearer to man, the pantheism of our day really pushes Him very far off; it brings Him physically near, but at the same time makes him spiritually remote; it conceives of Him as a sort of blind vital force, but ceases to regard Him as a Person whom a man can love and whom a man can trust. Destroy the free personality of God, and the possibility of fellowship with Him is gone; we cannot love or trust a God of whom we are parts.'*⁴⁷

It is actually impossible for carnal men and women to come to the humility of repentance without God sovereignly electing them in His omniscience and omnipotence. God has claims on every human being because He created them. The problem arises when man becomes conscious of his/her situation and recognises the utter

⁴¹ *Man of Nazareth, p.84*

⁴² *Man of Nazareth, p.84*

⁴³ *Man of Nazareth, p.85*

⁴⁴ *Man of Nazareth, p.40*

⁴⁵ *Hebrews 3:1*

⁴⁶ *Hebrews 6:19, ESV Bible, Bible Gateway*

⁴⁷ Machen, Gresham, 1925, *What is faith?*

impossibility of measuring up to God's standards of holiness. Man despairs, and erects himself as God, in the name of earthly rules like democracy, or kingdoms, which are not bad in themselves as modes of governance, but are found helpless when manipulated by power hungry, lust hungry, and money hungry people. They don't know the act of contentment with the peace of God that surpasses understanding. To these problems, the trinity responds accurately. God the Father decrees the salvation of all men in every part of the earth, because He has set a day on the which he is going to judge the world in perfect righteousness by God the Son-in Whom He has put all his love and affection- who actually enacted every willing human beings' salvation, which is kept perfect in all assurance by God the Holy Spirit, the seal of our redemption. The latter also helps us in our various infirmities. He is also the one who works out repentance and sanctification in the hearts of believers. This is made evident by Arthur Pink when he said that:

*'Repentance is a supernatural and inward revelation from God, giving a deep consciousness of what I am in His sight, which causes me to loathe myself, resulting in a bitter sorrow for sin, a holy horror and hatred for sin, and a turning away from or forsaking of sin. It is the discovery of God's high and righteous claims on me, and of my lifelong failure to meet those claims. It is the recognition of the holiness and goodness of His law, and my defiant insubordination thereto. It is the perception that God has the right to rule and govern me, and my refusal to submit unto Him. It is the apprehension that He has dealt in goodness and kindness with me, and I have evilly repaid Him by having no concern for His honor and glory.'*⁴⁸

This is a far cry from the traditional understanding of such great a treasure that God has granted human beings. They prefer to revert to human doctrines of the multiplicity of gods as messengers to the supreme God. It is only when we reach such stages that the Gospel unfolds and the soil of our hearts are prepared to receive the word of God in its full dispensation according to the measure of faith that God has departed to each of us, and the doctrines begin to unfold in our eyes to our own amazement and praise singing to God who so loved us to take us where we are in the Christian journey. Burgess did so well to present to us the kind of reasoning that eminent men in knowledge or in authority could attach to the doctrine of the incarnation. The phrase Son of God denotes in a certain sense that God did create a new aspect of Himself, confining His whole spiritual essence within the body of a human being for one purpose: sacrificing Himself to Himself to the ends of achieving the supreme expiation of man's sins.⁴⁹ With a view of the infinite and absolute holiness of God, sin is terrible and man does not conceive enough of what blemish sin constitutes to the holiness of God.

From all that has been developed above, it is undeniable that Jesus was the incarnation of God in human flesh. His humanity made him experience all kinds of suffering that human beings go through. But through the Holy Spirit's power, he did not despair, but continued his work until the end. His glorification of course is attested by his resurrection from the dead. He could not save himself as was being suggested to him by people around when he was on the cross because he had to achieve our supreme expiation and bring many unto the Lord from the hands of the Prince of darkness. His apparent weakness was the manifestation and the display of god's grace us wards to bring us to repentance. Burgess may for reasons he only knows avoid discussing the divine origin or the resurrection of Christ, but the Bible attests of those realities attached to the person and work of Christ.

II. CONCLUSION

The article examined both the humanity and the deity of Jesus Christ. The problem has been that logic cannot conceive of God coming in sinful flesh and suffering any kind of agony to save people from bondage. This is what the zealots in Burgess' account took it to be, but some of them came to realise the truth that liberates from the true bondage of fear, hatred, maliciousness, lasciviousness, etc.... the historic accounts of the life and work of Jesus clearly attest of His total divinity and total humanity. The call is issued unto men from every tribe to consider give time and attention to the book that Jesus constitutes the overall protagonist of. This is to help them understand by themselves that this is not about fables cunningly devised to enslave in any manner but the truth that liberates. The influence that we are trying to exert is not sinful but purposeful for the salvation of souls all over the world.

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