

# The Atonement

Salvation Through the  
Blood of Christ

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*Comprising Extracts and Short Articles  
which have appeared in  
Christadelphian magazines and writings  
expounding the important principles of  
Atonement, Sin, Sacrifice  
and Redemption.*

# Foreword

Paradoxically, the subject that concerns reconciliation and redemption has been the cause of much dispute and contention. When God determined that the Seed of the Woman would overcome the Seed of the Serpent it was upon the basis of divinely-appointed enmity. That enmity has manifested itself in a variety of circumstances throughout the ages. The Master had to contend vigorously with the Scribes and Pharisees whose philosophy made the power of God of no account, and whose teaching destroyed the elements of salvation: “Woe unto you, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in” (Matt. 23:13). Very clearly, the Master did not tolerate wrong doctrine on matters relating to eternal salvation.

This attitude was repeated by the apostle Paul who told the Galatian brethren to preserve the purity of the gospel he had delivered to them, since “there be some that trouble you, and would pervert the gospel of Christ” (ch. 1:7). Problems on the subject of the atonement surfaced early in apostolic times: “Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 John 7). It is not surprising, therefore, that the latter-day ecclesia should face similar disparity with differing views on this subject.

It is important, however, that the simple, clear and beautiful themes of divine reconciliation through the blood of the Lamb be understood. Though many may not easily grapple with the difficult and obscure twists and turns of argument, the golden thread of principle must be appreciated and admired by those who seek the atoning cover of the Lord’s work for his people.

Out of controversy can come many glorious facets of Truth. That is certainly the experience of those who carefully read the writings of our pioneer brethren, who contended against false doctrine without and within the brotherhood. In this volume we have recorded some of the articles, debates and booklets issued during the past century. The reader will be able to carefully peruse the various articles, and thereby develop in understanding of the subject — so as to behold the grandeur of what Yahweh accomplishes in His Son in order to reveal His glory and to benefit His creation.

The contents are by no means exhaustive. This book is designed to complement the excellent expositions already available in *Elpis Israel*,

*Eureka, Law of Moses*, and similar volumes, to which the reader is recommended. We feel sure that the articles which appear herein, developed out of difficulty and contention, will prove to be a most helpful exposition of the Atonement, and assist in providing a valuable reference work for further study.

It is produced with great appreciation of the drama that Yahweh set forth upon Golgotha's hill two thousand years ago, and whose plan of reconciliation is being worked out in the lives of individuals called to salvation. If the precepts and principles discussed in these articles be understood and appreciated, the reader can hardly fail to admire and accede to them in the development of character, and finally benefit in immortality. For the atoning work of Yahweh through His Son, which began with "great and precious promises" will conclude in the granting of "divine nature in those who have escaped the corruption that is in the world through lust" (2 Pet. 1:4). Then both character and nature will be perfected and the whole creation will redound to the glory of Yahweh. It is to that end that this volume is published.

G. E. Mansfield (April, 1990).

## “My Sins Are Not Hid From Thee”

In the Psalms the sufferings of Christ are vividly manifest, as well as “the glory that should follow”. Those sufferings are not to be confined to the closing scene of his tribulation ... We must consider how he felt and what he thought in relation to his whole surroundings. The opportunity of doing this is abundantly afforded in the Psalms, and more particularly in Psalm 69, to which Paul refers —

*“Christ pleased not himself, but as it is written, The reproaches of them that reproached Thee fell on me” (Romans 15:2).*

Turning to that Psalm, we are presented with the inner and personal experience of Christ in a form not accessible in the Gospel narratives. Verse 5 —

*“O Lord, Thou knowest my foolishness, and my sins are not hid from Thee”.*

The application of this to Christ is only intelligible on the principle that he partook of the common nature of our uncleanness — flesh of Adamic stock — in which, as Paul says, there “dwelleth no good thing” (Rom. 7:18); a nature the burdensome of which arises from its native tendencies to foolishness and sin.

*This burden is felt in proportion as higher things are appreciated.* Christ knew as no man can know, the gloriousness, spotlessness, and spontaneous holiness of the Spirit nature ... True, Christ sustained the burden; he carried the load without stumbling ... Still, the burden was there, and his consciousness of it finds expression in the words under consideration. R.R.

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## *Introduction to Section One*

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A lecture by the second editor of *The Christadelphian* magazine appeared in serial form in 1929 and was later reissued as a pamphlet for general distribution. Brother C. C. Walker set out to explain in simple terms the true meaning of the word “atonement” and some of the difficult phrases of the subject.

Unfortunately, with the vagaries of the English language over the years, changes to meanings of many words have occurred. A significant example of this is in 2 Thess. 2:7 where the apostle speaks of the restraining influence of paganism in the words as translated: “only he who now letteth will let, until he be taken out of the way”. The words *letteth*, and *let* once meant “to withhold, restrain, prevent”, but that is no longer the case. In fact, the words now describe the very opposite meaning!

The word “atonement” is variously defined in dictionaries, according to the particular viewpoint of the compiler. A wrong impression of the word used in the Scriptures has therefore occurred, and difficulty in understanding associated Biblical terms has resulted. It is necessary to define the word by its Scriptural meaning, and, since it appears sixty-nine times in the Old Testament, we have plenty of scope for study. It is important, however, to be clear in such definition, for sometimes controversy has occurred about the term, when opposing parties have had different definitions of the word itself! In fact, the occurrence of “atonement” in the New Testament AV (Rom. 5:11) is not the identical word to that of the Old Testament, and should be translated “reconciliation” as Brother Walker points out.

This section, containing his lecture on the subject, will provide a valuable basis to understand the words used in the Scriptures concerning this matter.

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# *Section One*

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## The Atonement

The Bible Doctrine of  
Reconciliation to God

A lecture by C.C. Walker

*“We joy in God through our Lord Jesus Christ, by whom we have now  
received the atonement” (Rom. 5:11)*

### “Atonement”: Definition and Synonyms

The English phrase, “the atonement,” is found but once in the New Testament (A. V.), namely, in Rom. 5:11. The passage with its context runs as follows:

“When we were yet without strength, in due time *Christ died for the ungodly*. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, that while we were yet sinners, *Christ died for us*. Much more then, being now *justified* by his blood, we shall be saved from wrath through him. For if while we were enemies, we were *reconciled to God* by the death of his Son, much more being *reconciled* we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received *the atonement*” (verses 6-11).

In the margin here the alternative “*reconciliation*” is given for “atonement” in the text; and in the Revised Version “reconciliation” has been put in the text, thus harmonizing the context, and leaving that term “reconciliation” as the sole English representative of the original Greek word *katallagee*, the only occurrences of which in the N.T. are the following: Rom. 5:11; 11:15; 2 Cor. 5:18,19.

It is obvious from the foregoing that “the atonement,” or “reconciliation,” has to do with the death of Christ the Son of God in reconciling men to God. But what is the radical idea underlying the original term? It is a *change of status* from some *other* position — a restoration to favour, the verb *katallasso* being formed from *allos*, another. An *allophulos* was a man of *another* race or nation, *i.e.*, not a Jew (Acts 10:28). Such were the Ephesian Christians by nature (Eph. 2:11), but in Christ they were “no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (verse 19).

The synonyms of “atonement” in the New Testament are “reconciliation,” as above, “ransom,” “redemption,” “propitiation,” “justification,” in all of which it is to be understood that God, the Father, is the Prime Mover, and that His purpose, justice and mercy are always manifested and upheld in His work.

Thus, as to “ransom”: Jesus said, “The Son of Man came not to be ministered unto but to minister, and to give his life *a ransom* for many” (Matt. 20:28; Mark 10:45). “There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself *a ransom* for all, to be testified in due time” (1 Tim. 2:5,6), (or, R. V., “the testimony *to be borne* in its own times”), that is by the apostles (compare 2 Tim. 2:8).

So also with regard to “redemption,” of which word “ransom” is but a much shrunken form. Believers are “*justified* freely by God’s grace

through the *redemption* that is in Christ Jesus” (Rom. 3:24). “Of him (God) are ye in Christ Jesus, who of God is made unto us (apostles and brethren) wisdom and righteousness and sanctification and *redemption*” (1 Cor. 1:30). See also Eph. 1:7; Col. 1:14.

So again with regard to “*propitiation*” and “propitiatory,” always understanding that no idea of “substitution,” or satisfaction, in the sense of “commercial transaction,” as it has been profanely expressed, underlies the divine usage of the terms: “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the *propitiation* (*hilasmos*) for our sins” (1 John 2:1-2). “God loved us and sent his Son to be the *propitiation* for our sins” (1 John 4:10). “Christ Jesus, whom God hath set forth (marg. foreordained) to be a *propitiation* (*hilasterion*) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:24,25). *Hilasterion* is the Greek term by which the Septuagint translated *kapporeth*, the “mercy seat” of the Old Testament scriptures. “We have such a high priest (after the order of Melchisedec) ... a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man ... There was (under the first, Mosaic, covenant) a tabernacle ... and after the second veil the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy seat (*hilasterion*); of which we cannot now speak particularly” (Heb. 8:1-2; 9:2-5).

### **Atonement in the Old Testament**

From these references it is obvious that we cannot rightly understand and appreciate “the atonement” unless we rightly understand and appreciate the divine ideas underlying the typical “atonement” of the Old Testament scriptures. We are expressly told that Christ died “for the redemption of the transgressions that were under the first covenant” (Heb. 9:15). So that all its ritual focalized in him, and was but “the shadow of good things to come” (Heb. 10:1).

First, then, as a matter of words and meanings, it must be remarked that whereas the word “atonement” occurs but once in the New Testament (A. V., and not at all in the text of the R. V.), it occurs frequently in the Old Testament, and is there the representative of the Hebrew verb *kahphar* (literally *to cover*) and its derivatives. In Gen. 6:14 God said to Noah, “Make thee an ark of gopher wood ... and thou shalt *pitch* it within and without with *pitch*”. Here the verb is *kahphar* and the noun *kopher*, because pitch was the *covering* substance with which

the ark was waterproofed. *Kopher* is also translated *ransom*, *satisfaction*; and in a bad sense, *bribe*. *Kippooreem*, plural, is translated *atonement*, *atonements*, and the *yom hakkippurim*, the great “Day of Atonement” (Lev. 16), is memorialized to this day among the Jews.

The radical idea then of “atone” in the Old Testament is *to cover*.

### Religion

This takes us back to the first covering for sin and the institution of “religion” in “the beginning,” or “the foundation of the world,” as it is called in the New Testament scriptures (Luke 11:50,51; 1 Pet. 1:19,20; Rev. 13:8; 17:8). The word “religion” is said to be derived from *religare*, to rebind, reunite; but the derivation is apparently not primitive, but has been invented by Augustine and his followers to fit the facts of the case, which are undoubted. The facts are these: God’s law is the rule of human conduct. “Sin is lawlessness” (1 John 3:4, R.V.). “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). “By one man sin entered into the world, and death by sin” (Rom. 5:12).

Obviously therefore sin produced a breach between God and man and after the entry of sin into the world there was need of “religion” if the breach was to be healed and the reign of death abolished. But the word “religion” is rare in the New Testament, and is there used in the classical sense of worship, or religious observance. The following are the occurrences:

“After the straitest sect of our *religion* I lived a Pharisee” (Acts 26:5). “Ye have heard of my conversation in time past in the Jews’ *religion*, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews’ *religion* above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers” (Gal. 1:13,14). “If any man among you seem to be *religious*, and bridleth not his tongue, but deceiveth his own heart, this man’s *religion* is vain. Pure *religion* and undefiled before our God and Father (R.V.) is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas. 1:26,27). “Many of the Jews and *religious* proselytes followed Paul and Barnabas” (Acts 13:43).

From these texts the New Testament usage of “religion” and “religious” will be clearly perceived. The question of “the atonement” and the covering of sin remains.

### Law

God’s law is the rule of human conduct, and has been in the world from “the beginning”. Christ says so, and that is enough (Matt. 19:3-

5). And his reference is to the world before the entrance of sin, when there was no sin, no shame, fear and death, no *religion*. The contradictory evolutionary speculations of anthropologists are of no weight against Christ's word, as will be seen when he returns to the earth. Meanwhile they have to be endured. Some talk of "man's fall upwards," and seem to think that law is a bad thing, and that it would have been good if man had been left to do just as he pleased. But it is difficult to suppose that such would lightly contemplate the abolition of law in the world of mankind as at present constituted. As a matter of fact law is beautiful, and affords scope for the manifestation of character, which is what God designs.

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4). The reference here is to "the law of Moses," but there was a law of God in the world long before that, even from "the beginning". It is recorded in Gen. 2:17, and is in the form of a simple prohibition with an attached death penalty for the breach of law: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die".

### Sin

"Sin is lawlessness" (1 John 3:4, R.V.). The definition is comprehensive, and covers thought, word and deed — sins of omission and sins of commission. "The thought of foolishness is sin" (Prov. 24:9). "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:16-17).

Read in the light of these divine maxims of the New Testament, the account of the fall in Genesis 3 is terribly intelligible, and in harmony with distressful human experience. Whereas before sin entered "they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25), after sin it was not so, for "the eyes of them both were opened, and they knew that they were naked" (Gen. 3:7). Shame and fear were experienced, and a covering for sin, even in the estimation of the sinners, became a necessity: "they sewed fig leaves together and made themselves aprons". The first clothing therefore was not a climatic requirement, but was a moral and not a physical necessity.

### **The Divine “Clothing”**

But a humanly-devised covering was not tolerated by God: “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (Gen. 3:21). From the fact that Abel’s divinely-accepted offering (Gen. 4:4) is said to be “of the firstlings of his flock” we conclude that the “coats of skins” were made of lambs’ skins, and that in this brief allusion we have the first reference to “the lamb slain from the foundation of the world,” of which the Lord Jesus speaks, as has already been remarked.

Thus from “the beginning” was set forth the divine principle regarding atonement or reconciliation that “without shedding of blood there is no remission” (Heb. 9:22); and thenceforward in the divine economy *clothing* appointed by God represented God’s covering for sin, and consequent forgiveness, while “nakedness” represented sinful flesh given over to shame, fear, and death, by God.

In the Mosaic economy “linen garments to cover their nakedness” were appointed for Aaron and his sons; and they were to wear them in their ministrations, “that they bear not iniquity and die” (Exod. 28:42,43).

In the divine symbolism the flesh is always regarded as unclean and defiling, and “filthy rags” (Isa. 64:6), “filthy garments” (Zech. 3:3), “garments spotted by the flesh” (Jude 23,8-10), “defiled garments” (Rev. 3:4), are representative of “iniquity,” moral corruption, and a dead-alive state like the majority of the church at Sardis (Rev. 3:1).

Hence a change of raiment and the removal of such garments is the removal of “iniquity,” the end being eternal life. Thus to the “few” in Sardis the Lord said, “They have not defiled their garments, and they shall walk with me in white, for they are worthy”. And the explanation of the “white raiment” is immediately added: “I will not blot out his name out of the book of life” (Rev. 3:5).

### **Death**

“The wages of sin is death” (Rom. 6:23). What is death? Upon a right answer to this fundamental question will depend a right understanding of “the atonement,” and the reason why Christendom is so much astray concerning the atonement is because it is so much astray concerning death and the state of man in death. To quote from a very widely-circulated definition: “In the death-state, a man instead of having ‘gone to another world,’ is simply *a body deprived of life*, and as utterly unconscious as if he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence the necessity for ‘resurrection.’” “In death there is no remembrance” (Psa. 6:5). “The dead know not anything” (Ecc. 9:5,6). The death-state is a state

of *not being* (Psa. 37:10). In the day of death man's "thoughts perish" (Psa. 146:3,4).

Consequently the notion of "continuity" of life in the death-state is a "strong delusion," sent of God upon disobedient professors of religion who in a world full of Bibles prefer to "believe a lie" (2 Thess. 2:11,12). It is a mere "fable" (2 Tim. 4:1-4), a speculation of pagan "philosophy," to which Paul prophesied apostate Christians should at last turn. The popular cultus of "spiritualism," which is simply a revival of the old pagan "necromancy," is perhaps the most challenging form of the current "strong delusion". Under the influence of such ideas the Bible doctrine of "atonement" or "reconciliation" is absolutely unintelligible. It has nothing to do with "continuity" and alleged "immortal souls". Nothing of the sort is to be found in the Bible, though a few passages of scripture are "wrested" to support such heresies.

### Sacrifice

The law of God said to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). It may be well in passing to remark that the expression, "In the day," does not mean in the literal day, as may be seen from a study of all the texts where *b'yom*, the Hebrew expression, occurs. This is also to be understood from the fact that Adam lived long after he had sinned, even "nine hundred and thirty years" (Gen. 5:5), and then "died". Much nonsense has been written about Adam and this "day". It would be unprofitable to discuss it here. What was involved in "dying" is sufficiently indicated in Gen. 3:19 compared with other scriptures, such as those already quoted. "In the sweat of thy face shalt thou eat bread (many days) till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". Obviously then, "atonement" or "reconciliation" must provide a remedy for this condition, even an *anastasis* or *resurrection*, a *standing up again* out of the dust on the part of those who have been "redeemed" upon God's own principles of faith and obedience.

This was proclaimed by God from Eden onwards. "The lamb slain from the foundation of the world" foreshadowed "the Lamb of God that taketh away the sin of the world" (John 1:29,36), and the "taking away of the sin of the world" involved first his own resurrection from the dead, and consequently that of his people, as he said, "I am the resurrection and the life" (John 11:25). So that the very earliest divine promise of reconciliation involved the death of Christ and his resurrection. The seed of the woman "shall bruise thy head, (O serpent), and thou shalt bruise his heel" (Gen. 3:15). "Unto Adam and to his wife did the Lord God make coats of skin, and *clothed* them" (verse 21).

From that time forth all the sacrifices of the Antediluvian age, the Patriarchal age, and the elaborate divine ritual of the Mosaic age, pointed forward, as “shadows of good things to come,” to “our Lord Jesus Christ, by whom (says Paul) we have received the atonement,” or “reconciliation” (Rom. 5:11).

### Forgiveness

“If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared” (Psa. 130:3,4). “To the Lord our God belong mercies and forgiveness, though we have rebelled against him” (Dan. 9:9). “Jesus ... hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses” (Peter in Acts 5:31,32). “Be it known unto you, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins; and by him all that believe are *justified* from all things, from which ye could not be justified by the law of Moses” (Paul in the synagogue at Antioch in Pisidia — Acts 13:38,39).

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). Paul emphasizes the difference between the wages earned and the gift of grace. But forgiveness is not unconditional, as is obvious from the passages quoted. It must be accompanied by repentance and the fear of God on the part of the one forgiven. When our first parents had sinned approach to God was not as aforetime. Their lives were indeed prolonged for a long time, but the approach was henceforth through sacrifice and a humble recognition of the righteousness of God in the death of sinners; and death at last overtook them. “Without shedding of blood there is no remission”. Eternal life, which is divinely associated with the ultimate “blotting out of sin” (Acts 3:19), was to be revealed long after Adam’s day, first in “the Seed of the Woman,” and his individual triumph over the Serpent and Death; and at last in his return from heaven in “the times of refreshing” to raise and revive his redeemed (Matt. 25:31-46; Rev. 14:1-4).

During all the long interval between Adam’s day and that still future consummation, the idea of divine forgiveness of sin has been before the world with that end in view. It may be profitably considered from two points of view, God’s and man’s. There is God’s change of mind towards the forgiven person, and the forgiven sinner’s change of status and condition in the presence of his Creator. God will not tolerate sin. “Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight” (Jer. 15:1). “My mind was alienated from her” (Aholibah — Jerusalem) (Ezek. 23:18). This



was because of prolonged and incurable apostasy.

On the other hand, God respects “integrity”. “The Lord had respect unto Abel and to his offering” (Gen. 4:4), because it was a work of faith and obedience (Heb. 11:4). But Cain was of that wicked one and slew his brother, because his own works were evil and his brother’s righteous (1 John 3:12). And his posterity was eliminated from the earth by the deluge. All this was long before the law of Moses and its “shadows” of “atonement”.

Abimelech, king of Gerar, being deceived by Abraham and Sarah, “took Sarah” (Gen. 20:2). But God warned him in a dream that she was a married woman. Abimelech pleaded his “integrity”. “And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; but if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine”. Thus warned, Abimelech speedily restored to Abraham the prospective mother of Isaac and ancestress of the promised “Seed”. “And God healed Abimelech, and his wife, and his maidservants, and they bare children”.

### **Circumcision**

Just before this episode God “gave Abraham the covenant of circumcision” (Acts 7:8; Gen. 17), which was a repudiation of the flesh, and signified “the putting off the body of the sins of the flesh by the circumcision of Christ” (Col. 2:11). Thus circumcision, which was afterwards divinely incorporated in the Mosaic covenant, as Jesus reminded the Jews (John 7:22,23), was, like the rest of that economy, “a shadow of good things to come,” even “the taking away of the sin of the world”. The mere outward form, apart from the faith and works of Abraham, was “nothing,” as Paul argued (1 Cor. 7:19; Gal. 5:6; Rom. 2:25-29). The faith and works of Jesus Christ are the substance of “the atonement”. Still Jesus was circumcised (Luke 2:21). Being “made of a woman, made under the law,” it was part of his obedience. “The token of the covenant” was not lacking; but in him shadow and substance were divinely combined, and he was “cut off out of the land of the living” (Isa. 53:8). But as the context here says, it was for the transgression of God’s people that *he* was stricken, and he “prolonged his days” by resurrection to life eternal. In Christian baptism believers of the gospel are “circumcised with the circumcision made without hands” (Col. 2:11).

### **The Offering of Isaac**

“The atonement” in Jesus Christ was also typically revealed to

Abraham in the divinely-commanded offering of Isaac. The divine covenant of promise to Abraham before he had a son was this: "All the land which thou seest, to thee will I give it, and to thy seed *for ever*" (Gen. 13:15). Paul tells us that this ever-living *seed* is Christ (Gal. 3:16), of whom Isaac his progenitor was but a type. Yet when Isaac the child of promise was born, God commanded Abraham to offer him for a burnt offering on Mount Moriah (Gen. 22). Abraham obeyed, being full of faith in God's purpose of resurrection (Heb. 11:17-19; Jas. 2:21,22). And when the angel arrested Abraham's hand when he was in the act of slaying Isaac, the promised Seed was figuratively given back by resurrection, a striking foreshadowing of what actually happened in after times to Jesus Christ in the same place "by the blood of the everlasting covenant" (Heb. 13:20).

### **The Law of Moses**

"By him (Jesus) all that believe are *justified* from all things, from which ye could not be *justified* by the law of Moses" (Acts 13:39). "The law ... can never with those sacrifices which they offered year by year continually make the comers thereunto *perfect* ... In those sacrifices there is a *remembrance* again made of sins every year" (Heb. 10:1-3). "Jesus our Lord ... was delivered for our offences, and was *raised again* for our *justification*. Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "By works a man is *justified*, not by faith *only*" (James 2:24). Both Paul and James, in the places cited, are speaking of Abraham (centuries before the law of Moses), but at different times of his life.

### **"Justification"**

This word has two senses which should be clearly distinguished: 1, vindication, declaring to be just; and 2, absolution, acquittal, forgiveness, reconciliation.

In the first sense our Lord alone is *justified*. The spirit of Christ in Isaiah said: "The Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that *justifieth* me; who will contend with me?" (Isa. 50:7,8). And Jesus himself afterwards put it to the Jews: "Which of *you* convinceth *me* of sin?" (John 8:46). And though they adjudged him "a sinner" (John 9:24), and with the Romans put him to death as such, God raised him from the dead to eternal life, and thus "justified" him in the sense of *vindicated* him; openly declaring him before all men to be "the only begotten Son of God" in whom the Father was well pleased (Rom. 1:4; John 1:14).

In the second sense of "*justification*" the *adopted* sons and daughters

of God are all absolved, acquitted, forgiven, reconciled to God by His grace through faith and repentance, and (after the sacrifice of Christ) by baptism into the name of Jesus Christ, and by “good works which God hath before ordained that we should walk in them” (Eph. 2:10). The spirit of Christ in Isaiah had likewise spoken of this, saying, “By his knowledge shall my Righteous Servant *justify* many; for he shall *bear their iniquities*” (Isa. 53:11).

The “justification” under the law of Moses of which Paul speaks (Acts 13:39) was merely a foreshadowing of these things, and the law itself was not designed by God to give eternal life (Rom. 3:20; 4:13-16; Gal. 2:15,16; 3:2,10-11,29) but to manifest Sin (Rom. 7:12-13). Nevertheless it was “holy and just and good,” and in all its ritual “a shadow of good things to come”. Thus the “atonement” which was elaborately specified had to do with the material altars of burnt offering and incense. In the book of Exodus the Tabernacle in the Wilderness is described — the divinely-specified offerings for its construction, the specification for the construction, the description of the manufacture according to pattern, and the ritual by which “atonement” was made for the Tabernacle and all its furniture, and through these for the High Priest and priests and people of Israel.

In Exodus 29:36,37, God commanded that the altar of burnt offering should be “cleansed” by “atonement”. Likewise the altar of incense (Exod. 30:10; Lev. 4), the last passage describing how the “sins of ignorance” of priest, congregation, ruler and people were to be “atoned” for. The divine formula ran thus: “The priest shall make an *atonement* for them, and it shall be forgiven them”. But the forgiven persons nevertheless died, though God overlooked their specific sins. And in any case there came the annual “Day of Atonement” when, as Paul emphasizes, there was “*remembrance* again made of sins every year” (Heb. 10:3), whereas the terms of the new covenant were, “I will forgive their iniquity, and I will *remember their sin no more*” (Jer. 31:34; Heb. 8:12). The angel Gabriel described this “substance,” afterwards to be revealed in “Messiah the Prince,” as God’s purpose in him “*to make reconciliation for iniquity, and to bring in everlasting righteousness*” (Dan. 9:24). “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

Jesus Christ himself said so: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have *eternal life*. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *everlasting life*” (John 3:14-16).

### **“The Lamb of God”**

This is “the Lamb slain from the foundation of the world,” of which John the Baptist and Jesus himself speak so particularly. “Behold the Lamb of God which *taketh away the sin of the world*” (John 1:29, 36; Acts 8:32; 1 Pet. 1:19). In the Book of Revelation the expression “the Lamb” (or an equivalent) is found about thirty times, which of itself shows the importance God in Christ attaches to the sacrifice which is the basis of all “good things to come.”

“The Lamb,” by divine paradox proclaimed in the context as “the Lion of the tribe of Judah,” opens the divinely-sealed scroll of human history, and receives the ascriptions of the praises of the “redeemed” for whom he was slain (Rev. 5). Under the “sixth seal” the whole pagan world comes to an end before “*the wrath of the Lamb*” (6:16), another divine paradox. Then there is the vision of the new world of “the Israel of God” (7:9, 14, 17) “before the throne and before the Lamb” in “salvation.” “By the blood of the Lamb” these “redeemed” ones overcame the world (12:11) and maintained their separation from the “wild-beast” apostasy that hunted them to death as it did him (13:8, 11; 11:8). They stand at last “on Mount Zion” with the “Lamb” (14:1, 4, 10) and “sing the song of Moses the servant of God and the song of the Lamb” (15:3). They have been with the “Lamb” in his victory over the kings who made war upon him (17:14) and are united to him in anti-typical “marriage” (19:7-9). By another figure they are “the holy city, new Jerusalem,” “the bride, the Lamb’s wife” (21:2, 9, 14, 22, 23, 27), incorporating “wall” and “temple,” “light” and “life.” And the book ends on the theme of “the throne of God and of the Lamb” (22:1, 3), and the assurance that he “comes quickly,” to which the apostle says fervently in conclusion, “Even so, come, Lord Jesus.”

What are the literal things conveyed by these divine figures? What is actually involved in the expression, “taketh away the sin of the world”? What is the taking away of sin?

### **The Taking Away of Sin**

To “take away sin” is to heal disease, and ultimately to “abolish death” — to take away *the effects of sin*. Obviously actions cannot be recalled, but the effects thereof can be modified or obliterated.

David sinned, and God, by Nathan’s parable, made him pass judgment upon himself: “As the LORD liveth, the man that hath done this thing shall surely die ... And Nathan said unto David, Thou art the man ... And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD hath also *put away thy sin*; thou shalt not die. Howbeit” ... etc. The action was irrevocable; the law was clear (Lev. 20:10; Deut. 22:22; John 8:5). God put away

David's sin in remitting the immediate death penalty, punishing him in this life and leaving him to die in due course, before the terms of the "everlasting covenant" (2 Sam. 7:8-16; 23:1-5) could be fulfilled, consistently with the divine majesty, justice and mercy.

"Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2). So Jesus spoke to the palsied man, who was immediately healed and walked away. "Behold thou art made whole: sin no more lest a worse thing come unto thee" (John 5:14). So Jesus spoke to the "impotent man" when he found him in the temple after he had healed him. Men "sin against their own bodies" (1 Cor. 6:18); but if they continue sinning after having been forgiven by Jesus "a worse thing" awaits them, even "the second death" (Rev. 21:8). In the cases cited it is obvious that the "taking away of sin" is the taking away of *the effect* in greater or less degree. The climax is the abolition of death itself, as Paul said to Timothy: "God hath saved us ... according to his own *purpose* and *grace* which was given us in Christ Jesus before the world began; but is *now made manifest* by the appearing of our Saviour Jesus Christ who *hath abolished death*, and hath brought life and immortality to light through the gospel" (2 Tim. 1:8-10). And ultimately, through the purpose and grace of God in "the Lamb," "there shall be *no more death* ... for the former things are passed away" (Rev. 21:4). Obviously Jesus Christ has "abolished death" as yet only in himself: "For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God" (Rom. 6:10).

### **"Sin": Personification and Metonymy**

"Sin is lawlessness" — that is the primary meaning of the word as given by the beloved disciple (1 John 3:4). But there are secondary meanings, by figures of speech such as personification and metonymy; and unless these are recognized confusion will result.

Personification is a natural, graphic and highly intelligible figure of speech, common in the scriptures. Riches are personified as "Mammon, a Master" (Matt. 6:24). Wisdom is personified as a beautiful and gracious Woman (Prov. 3:13, 15; 9:1). The Spirit of God is personified as "the Comforter" (John 16:7, 13). And Paul in Eph. 2:1-2, has a striking parallelism which of itself almost explains the personification of Sin. Speaking of the work of God in Christ in the Ephesian disciples, he says: "And you hath he quickened who were dead in *trespasses and sins*, wherein in time past ye walked according to the course of this world (*aion* of this *kosmos*), the Prince of the power of the air, the Spirit that now worketh in the children of disobedience."

This is but the reproduction and expansion of the Lord's own per-

sonification of Sin, as “The Prince of this World” (John 12:31; 14:30; 16:11). “Now shall the Prince of this world be *cast out*. And *I, if I be lifted up*, will draw all men unto ME. This he said, *signifying what death he should die*” (compare John 3:14). “Hereafter I will not talk much with you; for the Prince of this world cometh, and *hath nothing in me*. But that the world may know that I love the Father; and as the Father gave me commandment (compare 10:17, 18), even so I do.” “The Comforter ... will convict the world of sin ... (and) of judgment, because the Prince of this world *is judged*” (in the sense of “cast out,” condemned — compare ch. 12:48). That expression, “The Prince ... *hath nothing in ME*,” is, according to the best of our understanding, God’s interpretation in Christ of the word of God to Daniel by the angel Gabriel (9:26). “Messiah (‘the Prince’) shall be cut off, but *not for himself*” (A.V.) (R.V. text, “*and shall have nothing*”). The outward *appearances* in the death of Christ were entirely deceptive. It looked as if HE was being condemned, whereas in reality it was Sin that was being “cast out” and condemned in his “obedience unto death” (Phil. 2:8). The *individuals* who were the embodiment of “the Prince of this world” in his encounter with “Messiah the Prince,” “the Prince of life” (Acts 3:15), were “both Herod and Pontius Pilate, with the Gentiles and the people of Israel” under Caiaphas (Acts 4:27; John 11:47-52; 18:12-27) — “*crucifixum sub Pontio Pilato*” being the sad memorial of the Roman Prince that has come down to us in the contemporary Latin of the earliest Christian creeds.

The personification of Sin begins very early in the Bible (Gen. 4:7). Cain was angry because Abel’s “fuller sacrifice” (Heb. 11:4), of the “firstlings of his flock,” was accepted by God, while his own, “of the fruit of the ground,” was not. He was “very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? *If thou doest well shalt thou not be accepted* (marg., have the excellency, *i.e.*, as the first-born). And *if thou doest not well* Sin lieth at the door (of the Tabernacle) and unto thee shall be his desire, and thou shalt rule over him.” Here is both metonymy and personification. By metonymy “sin” is put for *sin-offering*, and then this is personified as Sin to represent typically “the Lamb slain from the foundation of the world.” The Hebrew verb *rahvatz*, “lieth” (R.V., “coucheth”), is, as Bullinger truly remarks, “specially used of animals.” And this both of lambs and lions, as in Gen. 49:9; Psa. 23:2; Isa. 17:2; Ezek. 34:15.

As to the personification of Sin, in the New Testament the epistle to the Romans abounds with examples, which must not here be particularized at length. If the interested reader will mark the following places with a capital “S” he will find the exercise

enlightening: Rom. 5:21; 6:6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23; 7:7, 8, 9, 11, 13, 14, 17, 20; 8:3.

### Metonymy

Metonymy (*meta*, change, and *onoma*, a name, or in grammar, a noun) is “a figure by which one name or noun is used instead of another, to which it stands in a certain relation.” There is metonymy of cause, of effect, of subject, and of adjunct. Thus “sin” and its synonyms are put for the effects or punishments of sin. The angels hastened Lot and his wife and daughters out of Sodom, “lest”, said they, “thou be consumed in the *iniquity* of the city” (Gen. 19:15). That is in the punishment thereof, as in the margin of the A.V. See also Psa. 7:16; Jer. 14:16; Zech. 14:19: “This shall be the *punishment* (marg., *sin*) of Egypt.”

In Deut. 9:21 Moses says, “I took *your sin*, the calf which ye had made, and burnt it with fire, and stamped it and ground it very small, even until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.” In Exod. 32:20, where the episode is originally recorded, we read, “He strawed it upon the water, and *made the children of Israel drink of it*.” “The brook” flowed from the smitten rock (Exod. 17:6), which “was Christ” (1 Cor. 10:4), who said to Israel, “If any man thirst let him come unto me and drink” (John 7:37). “Let him that is athirst come. And whosoever will, let him take of the water of life freely” (Rev. 22:17). Thus, by this remarkable figure, is the “sin” of Israel associated with Christ.

“They eat up *the sin* of my people” (Hos. 4:8); that is in their licentious idolatry, see context. “The high places of Aven, *the sin* (*chattath*) of Israel, shall be destroyed” (Hos. 10:8). Here there is a double figure, for the word Aven itself means “sin” (“Beth-aven” — House of Sin, ch. 4:15). When Beth-el (House of God, Gen. 28:17, 19) was defiled by the idolatrous institution of the calf-worship of Jeroboam (1 Kings 12:30), “this thing became a sin,” and the name, by the spirit of God in the prophet, was changed from Beth-el to Beth-aven.

These things enable us to understand the like figures in the New Testament. “The body of sin” is “our mortal body” (Rom. 6:6; 8:11), mortal because of sin (Rom. 5:12). “He hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). That is, “God sent his own Son in the likeness of sinful flesh, and for sin (R.V. *as an offering* for sin) condemned Sin in the flesh” (Rom. 8:3). Or, again, Christ “himself likewise took part of the same (flesh and blood) that through death he might destroy him that had the power of death, that is the devil” (Heb.

2:14). “Our old man was crucified with him” (Rom. 6:6). “Jesus Christ by whom the world is crucified unto me, and I unto the world” (Gal. 6:14).

### **The Destruction of the Devil**

“By one man Sin entered into the world, and death by Sin.” “Sin hath reigned unto death.” “The wages of Sin is death.” “The Devil had the power of death.” Therefore the Devil is Sin, “The Prince of this World,” whom Jesus Christ in his “lifting up,” “cast out,” “judged,” “destroyed.” “The Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil” (1 John 3:8). “That through death he might destroy ... the Devil” (Heb. 2:14). “He hath appeared to put away sin by the sacrifice of himself” (Heb. 9:26). “He died unto Sin once”; not however in the sense of having earned the “wages” of Sin, the Master, but as an act of obedience to the Father who had so commanded. Sin, the Prince, the Devil, *had nothing in* Jesus, that is no death claim, no real fault to find. Even Pilate said, “I find no fault in him ... no, nor yet Herod” (Luke 23:14, 15). And he “washed his hands” of the case (Matt. 27:24). But “the Devil” is not dead yet, except in relation to Jesus. His final destruction remains to be accomplished by Jesus at his second advent (Rev. 20:1-3), first by the “binding” for the Millennium, and afterwards (verses 7-15) by the utter elimination of Death and Hades.

We do not read of “the Devil” in the Old Testament, though the thing signified by the phrase is there. It is all summed up in the comprehensive quadrilateral phrase of Rev. 20:2: “the Dragon, that Old Serpent, which is the Devil, and Satan.” What Jesus will “bind” is the Sin Power of the world of mankind, and enthrone the people of “the Prince of Life” (see context). “The Devil” (Gk. *Diabolos*) means “the Accuser,” “the Slanderer.” The Serpent in Eden was such, in effect making God a liar; but he could not bring death, until his slander was believed and received, and acted out in the sin of Adam and Eve. “Satan” simply means “adversary,” and the Serpent was such to the man, and men are such to one another. God is such to sinners; and angels to false prophets who love the wages of unrighteousness (2 Pet. 2:15, 16; Num. 22:22, 32). “The Dragon” is the symbol of Gentile hostility to Israel and the saints, from Egypt and Babylon, through Rome and onwards (Isa. 27:1; 51:9; Jer. 51:34; Ezek. 29:3; 32:2; Rev. 12, 13, 20).

### **“He Bare the Sin of Many”**

“He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (Isa. 53:12). What is meant by Christ’s “bearing



sin”? The true answer is bear the *consequences* or *effects* of sin even unto death, and put them away by righteousness in resurrection to life eternal. This is obvious in the context: “and made intercession”. “He *ever liveth* to make intercession” (Heb. 7:25); so by reason of his bearing of sin he is himself “saved out of death” (Heb. 5:7, R.V. marg.) “through death” (Heb. 2:14), “through the blood of the everlasting covenant” (13:20).

In the cases of actual transgressors, the bearing of sin means only death (Exod. 28:43; Lev. 22:9; Num. 14:33; Ezek. 18:20). In the case of Christ, who “knew no sin,” “did no sin” (1 Pet. 2:24), but was “obedient unto death,” it means the “taking away of sin” in resurrection to eternal life, because God would not suffer the “Holy One to see corruption” (Psa. 16:10).

### No Substitution

It is true that “Christ died for us” (Rom. 5:8; 1 Thess. 5:10); “for the ungodly” (Rom. 5:6); “for all” (2 Cor. 5:14); but “for” here means “on account of,” “on behalf of,” just as in the case of “making intercession for us” (Heb. 7:25). Substitution would be unjust. Why should the innocent be put to death and the guilty allowed to live? In the death of Christ God is “just” (Rom. 3:26), for that death of obedience was at once followed by the gift of life, even “length of days for ever and ever” (John 5:26; Psa. 21:4).

When Israel made the golden calf Moses interceded for them, saying to God, “If thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” (Exod. 32:31,32). Substitution was not tolerated. Besides this, if Christ died instead of us, why do we die? And why did Christ rise? And how can it be said that God forgives sins for Christ’s sake?

No, it is not substitution but *representation* and *association*. Christ’s own references and those of the apostles to his sacrifice and the taking away of sin include allusions to:

“*Flesh*,” “*Blood*,” “*Body*,” “*Life*,” and “*Death*”.

*Flesh* — “I am the bread of life ... the bread that I will give is *my flesh*, which I will give for the life of the world” (John 6:35,51). “You hath he reconciled in *the body of his flesh* through death” (Col. 1:22).

*Blood* — “This is *my blood* of the new covenant, which is shed for many for the remission of sins” (Matt. 26:28). “Except ye eat the flesh of the Son of Man and drink *his blood*, ye have no life in you” (John 6:53). “A propitiation through faith in *his blood*” (Rom. 3:25). “Justified by *his blood*” (Rom. 5:9). “Made nigh by *the blood of Christ*” (Eph. 2:13). “Redemption through *his blood*” (Col. 1:14,20).

*Body* — “This is my *body* which is given for you” (Luke 22:19). “He said, Take, eat: this is my *body* which is broken for you” (1 Cor. 11:24). “A *body* hast thou prepared me”. “Sanctified through the offering of the *body* of Jesus Christ once for all” (Heb. 10:5,10). “He bare the sin of many” (Isa. 53:12). “Who his own self bare our sins in his own *body* on the tree” (1 Pet. 2:24).

*Life* — “The Son of Man came not to be ministered unto, but to minister, and to give his *life* (*psuchee*) a ransom for many” (Matt. 20:28). “My *soul* (*psuchee*) is exceeding sorrowful unto death” (Matt. 26:38). “The good shepherd giveth his *life* for the sheep”. “I lay down my *life* for the sheep”. “Therefore doth my Father love me, because I lay down my *life*, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (*exousia*, authority; R.V., marg., right) to lay it down, and I have power to take it again. This commandment have I received of my Father” (John 10:11,15,17,18).

*Death* — “Sorrowful unto death” (Matt. 26:38). “Signifying what death he should die” (John 12:33; 18:32). “If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his *life*” (Rom. 5:10). “In that he died, he died unto Sin once; but in that he liveth, he liveth unto God” (Rom. 6:9,10). “Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man”. “That through death he might destroy ... the Devil” (Heb. 2:9,14). God “was able to save him from (or out of, R.V. marg.) death” (Heb. 5:7). “Where a testament (covenant) is, there must also of necessity be brought in the death of the testator (R.V. text, “of him that made it”)” (Heb. 9:16). But this would be the death of God! See the “I will make” of ch. 8:8,10. Christ is the appointed “Mediator” in the case (ch. 9:15) who by God’s gift has “by his own blood entered in once into the holy place, having obtained eternal redemption” (verse 12).

### “What Shall We Do?”

“Men and brethren, what shall we do?” (Acts 2:37). So spoke the convicted crucifiers of Jesus. Peter answered, “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins”. Repentance is change of mind and disposition, a confession of, and a forsaking of sin. Baptism is a symbolic *participation of the sacrifice of Christ*, and by no means to be connected with any idea of substitution. “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life” (Rom. 6:3,4).

## THE ATONEMENT

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“Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you” (Matt. 28:19,20). Such was the Lord’s parting commission to his disciples. Let those who “hunger and thirst after righteousness” learn from the scriptures what God has taught concerning Jesus Christ and “the Atonement,” and what Jesus himself taught and preached. And then let them “turn to God from idols to serve the living and true God, and to wait for his Son from heaven” (1 Thess. 1:9,10). This was the attitude of the “exemplary” in the apostle Paul’s day, and the conditions have not changed.

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## *Introduction to Section Two*

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In 1873 the “clean-flesh” theory was advocated by Brother Edward Turney. He taught that there was no physical change in Adam’s constitution as a result of the Edenic transgression, and that, consequently, man’s nature was as he came from the Creator’s hands. This concept dispenses with the cursed condition in which we now find ourselves, and contends that the Lord Jesus had a “free” natural life by which he might have avoided death in order to achieve immortality. It denies that Jesus had the same condemned nature common to all mankind, and makes his sacrifice one of substitution, since his “unforfeited life was slain in the room and stead of the forfeited lives of all believers”.

Turneyism was termed “the Renunciationist theory” because its author renounced his previous beliefs in favor of a different teaching.

Brother Roberts vigorously opposed the Renunciationists, and published an article called “The Slain Lamb” (from a lecture given on Friday, July 29th, 1873), setting forth the clear, unambiguous doctrine of the atonement as worked out in Jesus Christ. It was a significant issue of *The Christadelphian* (Vol. 10, No. 112), as the editor commented: “For the first time since the death of Dr. Thomas we appear without a contribution from his pen. This is not the result of intention, but of a demand upon our space, which six months ago we little anticipated could arise. We do not suppose, if the Dr. were in the land of the living, he would object thus to be shelved for one month, that battle might effectually be made with those who have risen up to undo his work...”

That issue commenced a battle that continues to this day, in one or another part of the Christadelphian world. For the pernicious “clean-flesh” doctrine still rears its head from time to time. The fallacy of its reasoning is clearly revealed in the following section.

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## *Section Two*

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# The Slain Lamb

A Lecture delivered by Brother Roberts  
in the Temperance Hall,  
Birmingham, on Friday, July 29th, 1873.

*This lecture was in reply to one given in the Renunciationist Interest the previous evening; the report was written from shorthand notes by Brother Meakin. Brother Roberts took "the liberty of revising and improving the transcript, and adding some things intended to be said, but omitted in the weakness of the moment".*

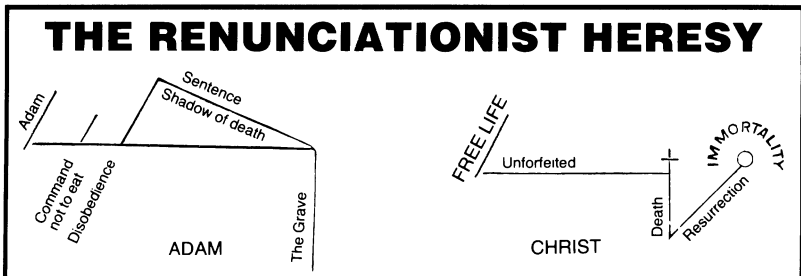
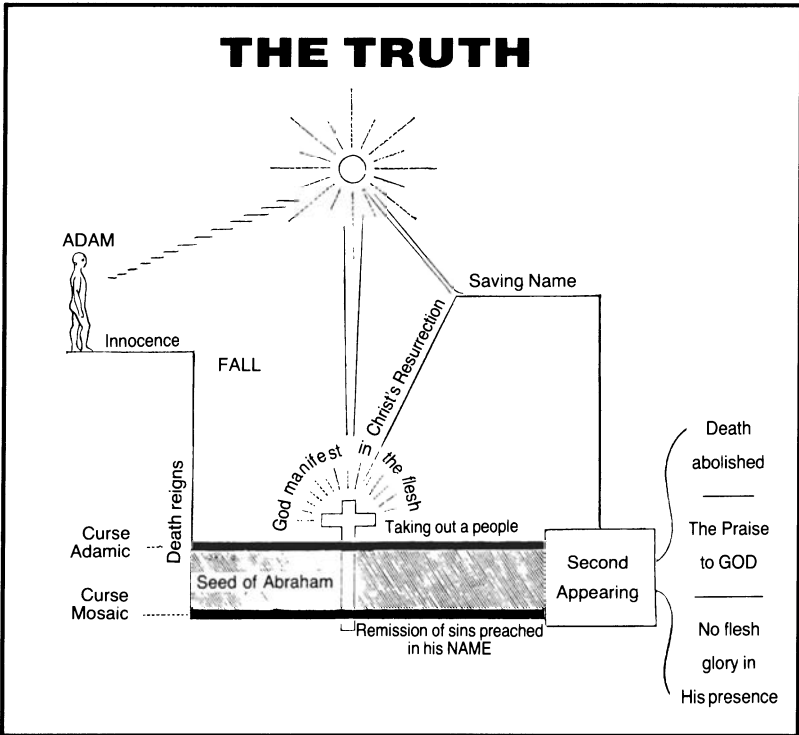
The question, as a whole, is a difficult question, for one reason: it has to do with God's view of the case; that is, God's objects, God's intentions, God's principles in the manifestation of Himself through the seed of Abraham; and it is testified through Isaiah that God's ways are not as our ways; that "As the heaven is high above the earth, so are His ways higher than our ways." It is difficult for the mind of the flesh to enter into the Divine methods of working, and to realise Divine views and principles of action. It is only after a prolonged spiritual education that we come at this. Paul expresses the idea in a form of words that are unintelligible on the theory propounded last night (1 Cor. 2:12-14): "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, *not in the words which man's wisdom teacheth*, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. *But the natural man receiveth not the things of the Spirit of God*; for THEY ARE FOOLISHNESS UNTO HIM, neither can he know them, because they are spiritually discerned." Now, one thing that distinguishes this disturbing heresy more than another is that it cannot express itself in the words which the Holy Spirit teacheth, but is obliged continually to employ invented phrases, and those invented phrases, I will shew, contain invented fallacies. I will to-night, place the theory of the truth side by side with the theory of this error, and I will explain the theory of the truth in the language of the Spirit; and I will shew wherein the language of the Spirit is destructive of the language — the artificial and carnal language — which this Renunciationist heresy is incessantly compelled to employ in defining its principles.

I employ the aid of a chart to do it, not because I think a chart proves anything; it is good to illustrate; it cannot demonstrate; but because a chart has been made use of to dazzle your eyes, so to speak, and to sorcerise your imagination, and to implant heresy in your minds — I thought it well, by the same means to try and undo these mischievous effects; and, today, with the assistance of Brother Shuttleworth, I have sketched out this diagram, in which you will perceive the one submitted to you last night and one not submitted, but which represents the truth, which I will endeavor to unfold tonight.

I will begin with that part of the diagram setting forth the truth. I call attention especially and prominently, to the central sun at the top of the diagram. That sun, as I daresay you will be aware, is intended to represent the Father — God, of whom, and through whom, and to whom, are all things; and, this matter more particularly, for this is the contrivance of His wisdom, and not to be judged by carnal rules, such as the mind of the flesh may devise. I seek more particularly to impress

## THE SLAIN LAMB

God upon the mind to begin with, as the centre and focus and essence of the matter, for God is too much left out of modern theorisings and definitions of the plan of salvation. We want to get back to the apostolic method of expressing these things, and you will find that through the whole of the epistles, and in all the discourses of Christ, the Father is brought forward as the great initiator and operator in the case. Paul speaks (Eph. 1:5) of the Father "*Having predestinated us*



*unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.*” Again he says (Rom. 3:23), “All have sinned and come short of the glory of God, being justified *freely by his grace through the redemption that is in Christ Jesus.*” And again, in the 11th chapter of the same epistle, at the 32nd verse: “God hath concluded them all in unbelief, that He might have mercy upon all.” Again, in his second letter to the Corinthians (5:18,19), he tells us that *God hath reconciled us unto himself by Jesus Christ; and that God was in Christ, reconciling the world unto himself.* And again, in his letter to Titus (3:4): “The *kindness and love of God our Saviour* toward man appeared, not by works of righteousness which we have done, *but according to His mercy, he saved us.*” And in chap. 2:11: “*For the grace of God that bringeth salvation* hath appeared to all men.”

You also know that Jesus never disconnected himself from the Father in all his discourses. He always set forth the Father as the instigator and operator in all his proceedings. This is his style of language: “I came down from heaven not to do mine own will, but the will of Him that sent me” (John 6:38). “I am not come of myself” (John 7:28). “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works” (John 14:10). “I am come in my Father’s name” (John 5:43). “I can of mine own self do nothing” (John 5:30). “He that sent me is with me” (John 8:29). “He that hath seen me hath seen the Father. How sayest thou, then, Shew us the Father” (John 14:9).

And, therefore, the first idea which I seek, in those words of the Spirit, to impress upon your minds is, that the source, origin, and mover in this whole matter of the appearance, life, and sacrifice of Christ is to be found in that which is represented by the central figure at the top of the diagram, and that we have simply to ask What has been His way and object in the devising of it, and finding it out — to believe it.

Well, let us go back to the beginning. We find God creating Adam, but not manifesting Himself in Adam, and, therefore, the line from the Central Sun, in the diagram, proceeding towards Adam, is a cloudy line. The first man was of the earth earthy; the second was different from the first. Paul defines them in contrast. While he says the first is of the earth earthy, he says, the second man, who will come into our consideration more particularly, when we come into this part of the chart, is “the Lord from heaven,” by the manifestation of God in the flesh through the Spirit, as we learn from other portions of the testimony. The first Adam was merely a mechanism of “natural” life, produced as the beginning or the basis of a plan which God had in His mind from the beginning with regard to this earth which we inhabited.



Nothing is of chance. All things are foreknown of the Father, for all things are the work of His hands, and made to work out His ultimate designs. The rule in the working out of His plan on earth is “first that which is natural, afterwards that which is spiritual” (1 Cor. 15:46). Adam is the beginning of the natural, Jesus is the beginning of the spiritual. He is God manifest in the flesh, and not a mere Adam. The Renunciationist heresy makes him a mere man. God-manifestation is denied, though in words professed. We shall see this more clearly as we proceed.

Looking back at the first Adam, we see him for a while in a state of innocence. An attempt was made, last night, to draw a parallel between this period of Adam’s career and the probation of the Lord Jesus. But look, brethren, at the great difference. Adam suffered no evil, no pain, no weakness, no grief. His state was a “very good” state. He was no man of sorrows, had no acquaintance of grief, inherited no evil of any kind. But look at the Lord Jesus. From the very beginning, he experienced in himself those results that came by Adamic disobedience. This is sufficiently manifest in the apostolic testimony that he was the subject of “crying and tears” (Heb. 5:7), a man of sorrows and acquainted with grief (Isa. 53:3), made in all things like to his brethren of Adam’s fallen stock (Heb. 2:16,17), and *finally crucified through weakness* (2 Cor. 13:4). But I propose to strengthen this testimony beyond the power of resistance, by reading to you the words of the Spirit in the Psalms, describing the personal experiences of the Messiah in the days of his flesh. That there may be no doubt as to the applicability of what I shall read to the Messiah, I will use only those Psalms which are quoted by the Spirit in the apostles, as applicable to the Lord Jesus Christ and belonging to him. I cannot read all that I have chosen out; it would take too much time. I will give you one or two extracts, and I will give you the references to the other places, with the parts where they are referred to in the New Testament, in order that you may see that Jesus, in the days of his flesh, inherited and experienced the results and feelings that have come by Adam’s transgression; from which I will argue, and prove otherwise my argument, that this inheritance extended to mortality itself, and that “free life,” so-called, is a myth. First, I will take Heb. 10:4-10. Here Paul applies the 40th Psalm to Christ. Let us be quite sure. I wish to establish, link by link, all my evidence, as I will undertake to destroy, link by link, the whole chain of sophistry by the which the minds of the brethren are being bewitched and turned aside from the truth Heb. 10:5. “Wherefore when he cometh into the world, *he saith*, Sacrifice and offering thou would’st not, but a body hast thou prepared me.” Thus the Spirit in Paul says, Christ, in the 40th Psalm, speaks. Very well, now let us go to the 40th Psalm: “I

waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." At the 6th verse, we have the words quoted by Paul; and then, at the 11th and 12th verses: "Withhold not now thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me. For *innumerable evils compassed me about*; mine iniquities (the iniquities of his brethren laid on him in their effects) have *taken hold upon me*, so that I am not able to look up; they are more than the hairs of my head; therefore, my heart faileth me." 17th verse: "But I am poor and needy; yet the Lord thinketh upon me: Thou art my help and *my deliverer*; make no tarrying, O my God." Adam, in his probation, had not to ask to be delivered, and could not say that innumerable evils had compassed him about. But you will find something more striking in other cases. In the 1st chapter of Hebrews, Paul quotes, as you perceive, at the 8th verse: "Unto the Son he saith" certain things; again, in the 10th verse: "And thou, Lord," and so forth. The things that the Spirit, in Paul, here applies to the Messiah you will find in the 102nd Psalm, from the 1st to the 11th verse: "Hear my prayer, O Lord, and let my cry come unto Thee. Hide not Thy face from me in the day when I am *in trouble*; incline Thine ear unto me; in the day when I call, answer me speedily. For my days are *consumed like smoke*, and my bones are *burned as an hearth*. My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning, *my bones cleave to my skin*. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top; mine enemies reproach me all the day; and they that are mad against me, are sworn against me. For I have eaten ashes like bread, and *mingled my drink with weeping, because of Thine indignation and Thy wrath*; for Thou hast lifted me up and cast me down. *My days are like a shadow* that declineth, and I am *withered like grass*." I quote that to shew that Jesus, in the days of his flesh (as Paul says in the 5th chapter of Heb. at the 7th verse) with strong crying and tears made supplication unto Him that was able to *save him from death*, and was heard in that he feared, and not because he had "free life." I will shew you before I am done, that he had not a free life, but bore our condemnation in his own person, as much as any of us, necessitating his death before he could be purified from the curse. This "free life" is a thing you do not read of in the Scriptures; it is a mere invention; a plausible thing, but a gratuitous thing; an unproved assumption, which is made the starting point of the train of reasoning by which it is attempted to establish this heresy. If the initial fallacy is taken for granted, the false conclusion comes with all the appearance

of irresistible logic. But let the initial fallacy be perceived, and the whole argument falls to pieces like a rope of sand.

The fallacy is two-fold. First, it is a fallacy to speak of "life" as distinct from "nature." "Life" is used by the Lord and by the apostles in a way to cover the whole idea of existence; and not as an element of existence to be considered abstractly by itself. Thus the sacrifice of Christ is expressed variously, as the "laying down of his life," "the giving of his body" (Luke 22:19), "the pouring-out of his soul" (Isa. 53:12), or "the offering up of *himself*" (Heb. 9:25), as the case requires. All these literally mean his submission to death, and not the disentanglement of a so-called "life" from his body for presentation to the Eternal Throne. It was "a body" that was prepared for sacrifice, and not a "life." It was death and not life that was required for the putting-away of sin. But by the incessant iteration of the word "life," as if it were an element separate from being, the Renunciationists bewilder the perceptions of inexperienced minds, and throw them into confusion, which time itself will, doubtless, enable them to recover from, where they are given to reading and thought.

We are not unacquainted ourselves with this elliptical use of the word life — I mean in ordinary talk. When we say a man's "life" is not worth a week's purchase, we do not mean that the *vital* energy in his body, considered as an element, is not worth purchase, but the body's possession of vitality is uncertain. So when we say *a long life*, we do not mean any peculiarity in the vital energy, but that the possessor holds it for *a long time*. Also, when we say a man's life is in danger, we do not mean that the invisible energy by which God preserves us in being is in danger; for that can never be in danger, because God is the fountain thereof, in Whom we live and move and have our being, and to Him it returns. We mean that the living man's continuance in being is imperilled. It is an elliptical way of expression. There are many other instances. How absurd it would be to construct a theory out of these elliptical expressions, which should assume, in every case, that the "life" was an entity, sustaining relations to length, danger, safety, etc. This is what is done with a few passages of Scripture, in the present case, with results vastly more mischievous, in a spiritual sense, than those led captive by the glamour are aware of.

But, returning to the testimony of the Psalms, which Jesus, by his own lips, said were "concerning him" (Luke 24:44), I will, without further quotation, give you a list of them and the New Testament reference, in each case, where the Psalm is by the Spirit applied to Jesus. You can put them down in pencil and compare them at your leisure: Matt. 21:42 (Psalm 118); Matt. 27:35 (Psalm 22); Heb. 2:12 (the same Psalm); Luke 4:10 (Psalm 91); Luke 23:46 (Psalm 31); John 2:17 (Psalm 69); Acts 1:20 (Psalm 109); Acts 2:25 (Psalm 16).

And please remember that Jesus, in conversation with his disciples after his resurrection, reasoned with them and expounded unto them the things that were written in Moses, and the prophets, and *in the Psalms*, concerning himself. These very words were spoken by him in proof of the fact that *he was appointed to suffer*. In these things there is Scriptural evidence of the entire dissimilarity between the position of Adam and the probation of the Lord Jesus Christ; and the difference arises from the difference of the position of the two, which I will proceed to illustrate.

Adam's innocence ended with the fall; and here a little dazzle is thrown into the eyes. Instead of taking the simple testimony of the Word that death came, you have it that your life was forfeited — that your life came under pledge — that a debt was incurred which the theorists describe as “eternal death,” — and you are asked to look at the third upright line in the Renunciationist diagram, as the “debt” which had to be paid. And by much more of such artificial unscriptural jargon, you are argued into a conviction the very opposite of truth. Has it never occurred to these Renunciationists, that if “eternal death,” so called, was the debt to be paid, as they say, and Jesus paid that debt, that the resurrection of Jesus was impossible? I will shew before I have done that our inheritance in Adam is not eternal death; that that which stands in the way of our resurrection by nature, is not our hereditary mortality in Adam, but our personal offences; and that what has brought resurrection is not “free life,” but the personal righteousness of God's own anointed, specially provided in our mortal nature that he might open a way out of mortality by obedience, death, and resurrection.

Adam was condemned, and we have the testimony of the Spirit that his condemnation hath passed upon all men. Now what is that condemnation? Is it a condemnation against the nature or against the life in the nature? Which? It cannot be a condemnation against the life in the nature: that is what immortal-soulism says; and, in this respect, the new theory makes an advance towards immortal-soulism. The abstract life in all nature is the same. Men and animals have all one breath. With God is the fountain of life. God is the life of all; and He giveth unto all life, and breath, and all things; and when death happens, the dust returns unto the dust, and the spirit or the life returns to God who gave it. It is not the life that is condemned, for it is not the life that is the sinner. It is the person, the individual, the nature that is condemned, because it was the person, Adam, who was the sinner. Condemnation in Adam means, therefore, that we are mortal in Adam: mortal in the physical constitution — the organisation. Look at any of us when we are just newly born. Why are

we mortal at that moment? We have not sinned. "Oh, but we sinned in Adam," says this same theory. Did we sin in the individual sense in him? How could we sin individually when we did not exist? Paul says No. He says death reigned over them that *had not sinned after the similitude of Adam's transgression*. Why is it we are mortal then? In what sense is the sentence of Adam upon us when we are born? Well, we are Adam's organisation. It is in the organisation that the law of mortality resides. It is in the physical substance that the principle of death is at work. Hence the phrase, "this corruptible." If the substance were not corruptible, "life" would be ours for ever.

Here suggests itself the question with regard to sin in the flesh, which I will enter fully at a subsequent part of the lecture. I will endeavour to make manifest the most unscriptural, the most carnal, and the most untrue and mischievous character of the new philosophy, with which it is now attempted to inoculate the brethren, on the subject of "the flesh." Enough on that point when we come to the cross in the diagram.

"Death reigned from Adam to Moses." This fact is represented by the perpendicular line from the angle where you see the word "fall." The line stands for the posterity of Adam, between these two epochs, without taking cognizance of the flood, because posterity was continued through Noah: therefore, there was no break; death reigned in them all, though not without the light of hope through faith.

Coming down to the time of Moses, we note particularly the fact that God had chosen the "seed of Abraham," according to the flesh, as a nation for Himself, as the basis of the development of the purpose He had conceived in Himself from the beginning, which Paul styles "a purpose of grace," according to the good pleasure of His own will, "not of works lest any man should boast."

What do we find in connection with Moses? A law is given to the chosen nation. This law condemned to death all who disobeyed it in the meanest particular. Those to whom the law was given were, of course, under the Adamic curse; that is, they inherited Adam's mortal nature, because in him when he sinned. This Adamic curse is represented by the horizontal band between "Death reigns," and the cross; the Mosaic curse (for none kept the law in all particulars) is represented by the corresponding band below; the nation of Israel, "the seed of Abraham," between the two. The seed of Abraham, whose nature Paul testifies (Heb. 2:16), Jesus took, are here represented as enclosed between two curses, the curse in Adam and the curse by Moses.

But before we consider how these two curses converge upon the Messiah (represented by the cross) that he might bear them away, let me ask what the law was given for. It was "added (to the promises)

because of transgression” truly; but suppose the Jews had been able to keep it, what would have been the result to them? Now here let special attention be given to the testimony of the Word. Paul says, in the 7th chapter of Rom., 10th verse: “The commandment (speaking of the law) was ordained *to life*.” Does that mean eternal life? Yes. This is shewn by what we read at Luke 10:25: “And, behold, a certain lawyer stood up, and tempted him saying, Master, *What shall I do to inherit eternal life?* He said unto him, *What is written in the law?* How readest thou? And he answering said so and so (recapitulating the chief points of the law). And he (Jesus) said unto him, Thou hast answered right: *this do, and thou shalt live.*” Now there is the word of the Master himself confirming the statement of Paul, that the law given was unto life, *if they kept it*.

But then how about the Adamic condemnation in such a case? Well, if there had been a Jew who had kept the law in all things, having done the will of the Father from the very beginning of life to the end of his life, he would have been in the very position of the Lord Jesus himself; it would then have been in his power, by dying, to cleanse himself from the Adamic condemnation, and his righteousness would have caused his resurrection from the dead. It is by the *righteousness* of one that resurrection has come (Rom. 5:18; 1 Cor. 15:21); it is not by the “free life” of one. “Free life” is a myth; an invention of the new heresy. Adamic mortality would not be to our “eternal death,” if we were ourselves “without spot” of disobedience. God will keep no man in the grave because of Adam’s sin, if he himself be individually righteous. Death purifies him from hereditary condemnation (Rom. 6:7; 1 Pet. 4:1); resurrection comes by righteousness (Rom. 5:9). How came it, then, that life could not come by the law, as Paul says, in the 3rd chapter of Gal., at the 21st verse: “Is the law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law.” Let me give the Spirit’s answer, Rom. 8:3: “What the law could not do, in that it was *weak through the flesh*, God” has done in the way which we shall consider when we come to that point. Here, then, is the Spirit’s teaching that the weakness of the law, in relation to the bestowing of life eternal, lay in the *incapability of the flesh to keep it*; as Jesus said to his disciples: “The Spirit indeed is willing, but *the flesh is weak*.” This is the teaching of the Word, and the teaching of God’s Word is decisive in such matters. You may shake a theory over it, and try to make it of none effect, but there the fact remains.

We next come to the question, Why was the flesh weak? Could not God have made human nature after such a pattern or constitution that it would have been able to keep the law? Doubtless He could. Why did

He not? He had His own reason, and our wisdom lies in simply seeing and accepting it. I will give it you in the words of the Spirit: Gal. 3:22: "The Scripture hath concluded all under sin, *that the promise by faith of Jesus Christ might be given to them that believe.*" But this suggests another question: why was it devised that the promise should come in that way? The Spirit's answer is: "That every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19). But again, we ask why? The final answer of the Spirit is, "That He may have *mercy* on all (Rom. 11:32); that no flesh should glory in His sight (1 Cor. 1:29); not of works, lest any man should boast (Eph. 2:9). This answer is symbolized on the chart by the lines proceeding from the sun toward the cross and the resurrection point, and by the concluding motto to the right. The Spirit and essence of the plan of God's redemption by Christ is that the praise and the glory may be to Him, and that no flesh should glory in His presence, in which we see at once the profoundest philosophy when we remember that God only exists inherently; that all things exist by His permission only; and that the highest delight of created beings is the recognition and adoration of the eternal prerogative of the Creator. In the proof I quote of these things, I use the words of the Father Himself. I give you the Father's own declaration of the Father's mind, instead of condescending, like the lecturer of last night, to quote heathen poets and the Doctors of the apostasy. I will read further testimony. Rom. 3:9: "What then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that *they are all under sin*" (9th verse). The reason of which you will find in the 1st chapter of 1 Cor. 1:29: "That no flesh should glory in His presence;" "Mine honour I will not give to another;" "Unto me every knee shall bow, and every tongue confess" (Isa. 45:23). As Paul otherwise expresses it, the glory shining in the face of Jesus is the glory of the Father, not of mere man (2 Cor. 4:6). He is the central point of our adoration and the source of our indebtedness, upon a principle I will now proceed to illustrate.

Paul says, "But now is the righteousness of God *without the law* manifested." Does that mean that God set aside the law which was ordained unto life? No, for Christ (who is to us "the righteousness of God without the law") came to fulfil the law, and did fulfil it, entirely and absolutely, during the whole of his life. But, observe, to do this, it was necessary he should be under the law. Let me shew that point. Paul says, "God sent forth His Son, made under the law" (Gal.4:4). Now how was that done? By the mode of his introduction into the world. His mother was a Jewess of the house of David, under the law. Consequently, he was a Jew, as much under the law as any other Jew. He was no new Adam, such as the Renunciationist theory makes him.

He was the seed of Abraham, and the seed of David, and, therefore, stood in all the constitutional relations of David as to the law, both Edenic and Mosaic. The object of Jesus being made under the law was that he might die under its curse; but how could the curse of the law lay hold of him so that he might endure it in his own person, seeing he kept the law spotless? Here comes that beautiful point set forth in *Jesus Christ and Him Crucified*, which shews the beautiful contrivance of God in working out the scheme of His redemption, without setting aside a jot or tittle of His requirements of those who were to be redeemed. It is written in the law, "Cursed is every one that continueth not in all things that are written in the book of the law." Here let us realise what the curse of the law means, as regards its effect on the subject of the curse. Paul says, "and I quote his words, because I wish to make my ground Scripturally sure upon every point — that your faith may stand in the wisdom of God, and not in my speculation or reasoning; he says, in the second epistle of Cor. 3rd chap. 7th verse, "If the *ministration of death*, written and graven in stones, was glorious," etc. Here he styles the law "the ministration of death." Again (6th verse), "the letter," he says "killeth" (speaking of the law); "but the Spirit" (that is the work of the Spirit of God in Christ) "giveth life." Now then "cursed is he that hangeth on a tree." Jesus is represented by that cross in the diagram. He hung on a tree, and by that fact the law cursed him. Thus he was *made a curse* for us in so far as hanging on the tree brought the curse of the law on him. Now what was the argument which the other vainly attempted to upset? Brother Andrew argues thus in "*Jesus Christ and him Crucified*," that it was necessary for Jesus to keep the law in all things, and yet that he should be cursed in this particular of hanging on a tree. But why? Why did Jesus incur its curse in that particular, in submitting to be hung on a tree? Because the Father required it of him, which I will prove. "This commandment I have received of my Father." What commandment? To lay down his life. How? He says "the Son of Man goeth up to Jerusalem, and he shall be mocked and spit upon, and *shall be crucified*, and rise again the third day." Therefore Jesus knew that it was crucifixion which was required of him, when the moment came for him to submit — for mind you it was his own voluntary submission so far as man was concerned; but those who are misleading the brethren do not distinguish between God and man in the case. Jesus meant to say that although sinners would destroy him, it would not be the triumph of sinners' violence, but a submission required of him by the Father. In the garden of Gethsemane, when the hour had come, he said, "If it be possible, let this cup pass from me, nevertheless *not my will, but thine* be done." In this connection we can understand what Paul means by saying that he



was *obedient unto death, even the death of the cross*, which implies that he was commanded unto the death of the cross; for how can a man be obedient unto that which is not commanded?

If Christ had refused to do that which was commanded, would not that have been sin? And if Christ had sinned, could Christ have been saved? Where, then, is the talk of Christ having it in his power to enter eternal life alone, without dying? It is a carnal mind that talks thus; a mind not understanding God's plan. God required Jesus to submit to the death of the cross, in order that he might come under the curse of the law, in that particular way, because any other curse (involving his own personal transgression), would have prevented his resurrection. If he had stolen or lied, or worshipped Baal, he would have been a transgressor: in submitting to the cross, he was not a transgressor but an obedient child doing what the Father required of him; and therefore he did his Father's will in submitting to be placed in a position which the law cursed. When he died, the law obtained the utmost triumph it could claim. When God raised him because of his obedience, it had no further claim. So far as he was concerned, the law ended with his death. Its handwriting was nailed to his cross (Col. 2:14). He took it out of the way. Hence when Jewish believers buried themselves in the symbolic grave of Christ in baptism, and rose to a new life *in him* (the risen Christ), whose name they thus took upon them, they became related to all that had been accomplished in Christ. Christ was "the end of the law for righteousness" to everyone of them (Rom. 10:4), because Christ kept the righteousness of the law, and yet came under its curse, and gave it all it could claim. In Christ they were therefore free. As Paul said to them "Ye are become dead to the law by the (slain) body of Christ, that ye should be married to another (in baptism) even to him that rose from the dead" (Rom. 7:4). Now if it was necessary that Jesus should come personally under the curse of the law in his own person, in order that he might bear it away in his resurrection, and so open a way for the redemption of such under the law as should accept of his name, what about this other curse? What about this upper band, bounding the seed of Abraham in the chart, and like the curse of the law, passing over the cross? We will consider that now. Was not Jesus to bear away all curse? Surely no one can say no. If it was necessary he should have the curse of Moses on him to bear it away, was it not necessary he should have that other curse — the hereditary curse of Adam on him also? Yes, beloved brothers and sisters, he did have it on him, and he did bear it away; for what is the testimony? That he took not on him the nature of angels, but *the seed of Abraham*; "forasmuch as the children are partakers of flesh, it became him, likewise, to take part of the same, *that through death he*

*might destroy him that had the power of death, that is, the diabolos.*" (Heb. 2:14-15). Upon what Scriptural authority does this new theory say that he took the seed of Abraham without taking the curse inherent in it? What ground is there for the contradictory proposition that Jesus wore the nature of David, which was mortal, but was not himself mortal? There is no proof. A sign is gratuitously set up in the chart, and it is said "There is Christ free." Where is the evidence? The evidence is all the other way. Only one passage is quoted having at all the semblance of proof, and that is the saying of Christ: "As the Father hath life in Himself, even so hath He given the Son to have life in himself." But this does not bear on the subject. Any one may see by observing the context that Christ is speaking of resurrection-power. The *verse before* is John 5:25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The *verse after* is: "And hath given him authority also to execute judgment." The matter in question, therefore, is the power given to Jesus by the Father over the lives of men, as he afterwards said in prayer: "Thou hast given him *power over all flesh*, that he should give eternal life to as many as Thou hast given him" (John 17:2). But the time had not come to exercise that power. He had not become the "quickenning (life-giving) spirit" (1 Cor. 15:45) till after his glorification. He was said to *have* received life and "glory" (John 17:22) only in the sense in which we are said to *have* received eternal life; that is, a prospective title only. The days of the flesh of the Messiah were days of weakness (Heb. 5:8), and through weakness he was crucified" (2 Cor. 13:4). "He was declared to be the Son of God *with power*, according to the spirit of holiness, *by the resurrection from the dead*" (Rom. 1:4).

If it be contended in spite of the evidence that Christ's words literally mean that life was, at that time, in him in the same sense as in the Father, the objector's attention has to be called to the fact that such a construction of his words would not prove "free life" so-called, but the deathlessness of Christ; for the Father is Spirit, and immortal and glorious and indestructible. Are the defenders of this heresy prepared to maintain that Jesus was so, "in the days of his flesh?" This "free-life" is a myth — a mere invention. Its advocates do not prove the starting point. The truth is the other way; the cross, as you see in the chart, is planted in the channel of the Adamic and Mosaic curses to illustrate the fact that Jesus was born in the channel of both.

And now let me ask why? And we begin again to enter upon a region of thought not congenial to minds little less than carnal. God is righteous. God will not do wrong. He will not do evil that good may come. This heresy represents God as doing wrong; for it says of the

Christ, the Lamb of God, "here is a free life." If so, why should a free life die? But Christ, instead of being what is called a free life, was in the condemned nature of the children of Adam. Hence, when he died, nothing wrong happened, so far as God's doings were concerned. The obedience of the Son of God led to his resurrection, and the triumph was complete.

Here I recur to Paul's statement: "What the law could not do in that it was weak through the flesh," weak through the flesh which all men have, the flesh of Adam, the flesh of Noah, the flesh of Abraham, the flesh of every man that ever lived — "God hath done." And if you ask how, the doctrine of God-manifestation comes to our aid. The power of the Highest came upon Mary and quickened her womb, causing germination and the formation of a child in nine months according to the ordinary gestatory law. This child was God manifest in the flesh — the sinful flesh — not all at once but gradually as the Divine impress developed. You see it pretty much from the very beginning: as instance the boy of twelve puzzling the doctors in the temple. I have not altered on this question. I have understood this question. I require not to make the lamentable confession that was made last night; I cannot say as the leading champion of this heresy said: "I have taught it 15 years from the platform without understanding it." This is something for those to think about who have been misled. This confident teacher of heresy for ten years at all events, taught from the platform, with all confidence, a thing he did not understand. This is his own confession. If so, what confidence are brethren to put in him now? How are you sure that he understands it now? I know he does not. It was said by an alien who heard him three years ago, that he was a good copyist of Dr. Thomas and had remembered *Elpis Israel* well. He is now a good copyist of David Handley. He did not understand in the one case, by his own confession, and I am sure he does not understand now. These unpleasant things it is necessary to say in the interests of the warfare provoked by him.

Now, with regard to the subject of the flesh, you have had the doctrine propounded to you that the flesh is a good thing; that there is nothing evil in it; and some wonderful remarks were made which I shall notice. But I would ask you how comes it, if the doctrine be true, that Paul should say, "if ye walk *after the flesh* ye shall die" (Rom. 8:13). "He that soweth *to the flesh* shall *of the flesh* reap corruption" (Gal. 6:8). "In me, that is *in my flesh*, dwelleth *no good thing*" (Rom. 7). "The carnal mind" (the fleshly mind), he says in the eighth chapter of Romans, "is enmity against God; it is not subject to the law of God neither indeed can be." Let us look into the philosophy of this, and I think we will see how shallow are some things that appear profound — but only profound because delivered with an air of profundity. I will

quote from the notes I made. "There is nothing evil in the flesh." "Sin is not in the flesh, but sin is in the character." "Sinful applies to the character and not to the flesh." "We have sin in our character but not in our flesh." "Sinful is not the proper word to qualify flesh, but qualifies character." "So ignorant was I on this subject," he says, "that I expected so and so." Very well! Now what is character, brothers? Is it not the manifestation of the qualities of the flesh? I could understand an immortal-soulist talking like this; but how you can understand a man talking in this way who recognises that the flesh thinks, and that character is but the outward manifestations of that thinking flesh, is difficult to say. It is a marvellous piece of new-born wisdom to say that "sinful" applies to the character but not to the substance that produces the character. That it does apply to the thing that produces it we shall see. Paul's definitions are more philosophical than Edward Turney's; for Paul goes to the root of the matter, and says, that *in the flesh dwelleth no good*.

Let me ask you to realise how true that is. People, you know, are apt to judge in this matter by their own particular experience at the moment when they happen to be thinking. That is not the way to judge of it. Our present mental state is the result of many external influences operating for a long time, and no clue to what the flesh would produce of itself. To see what the flesh would produce of itself you must look at a child with only what is native to its brain, and realise the result that comes when put away by itself in a wood, brought up with wolves say, like a boy of whom I read only a week or two ago; what sort of mental manifestation was there in that case? Pure barbarism. The man was a brute with two legs, with more aptitude in brutishness than his four-legged companions. You do not require so extreme a case to perceive the natural vacuity of good which is characteristic of the carnal mind. Take a far more common case, where some members of a family are educated and some are not. Suppose the first-born is brought up as an illiterate labourer, and later members of the family, through a change in the fortunes of the family are sent to first-class schools: do you not see a great difference at manhood? Whence this difference? Because in the one case, the mind has been left to its own resources, whereas in the others, it has been helped from without. The same rule applies in all the varying degrees of human experience. In all society, men are barbarous or carnal in proportion as they are left to the unaided resources of the carnal mind; not that many, (or in the world, any) are spiritual; for though they differ in their artificial acquirements, they are almost all carnal, from the clod-hopper to the squire, only the differences in the form of mentality is illustrative of the original poverty of the brain left to itself. The power of the Spirit as an educator

in the Word is not brought into play, by reason of human neglect; therefore, though most rise above the dead level of nature, they do not in many cases attain to the spiritual, which only comes in subjecting the mind to the Spirit's teaching. The point illustrated is, that there is nothing in the mind of itself, except certain blind cravings, desires and impulses. These are inherent: they are native to the flesh of the brain. The knowledge of God is not native to the flesh of the brain. The knowledge of how we ought to do is not native. What Paul says is absolutely true, that the mind of the flesh is an evil and a sinful thing; for its natural impulses resident in the brain flesh, are all in directions opposed to God. As Paul says, "The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." Paul is truly philosophical in going right down to the root of the thing — to the source of the thing. He talks not as a child of the mere manifestations upon the surface, but of the origin — the flesh — in which, by natural constitution dwells no good thing.

Now, consider Adam in the garden of Eden; he had the instruction of the Father by the angels; for, as I admitted on Tuesday night last, he would not have known, in the absence of experience, how to walk or how to look at things, without this super-natural instruction. Those impressions which we get slowly from experience as children he got direct; as in the case of the apostles on the day of Pentecost upon whose brains the Spirit wrought those scholastic results which in the natural order of things could only be got at by five or seven years' grinding: and who were therefore able to speak foreign languages in a moment without learning.

Adam was driven out of Eden because of disobedience. He was therefore thrown back upon himself, so to speak, and he soon found in himself and his progeny how weak and evil a thing the flesh is, for his first son was a murderer. And because disobedience or sin, was the cause of his expulsion, and that sin was the result of the desires of the flesh, and because all the desires that are natural to the flesh organisation are because of native ignorance, in directions forbidden, there is no exaggeration, no high figure in talking of sin in the flesh. It is Paul's figure. He speaks of "sin that dwelleth in *me*," and as he defines me to be "*my flesh*," sin that dwelleth in me is "sin in the flesh" — a metonym for those impulses which are native to the flesh, while knowledge of God and of duty is not native to the flesh. I cannot do better than read what Paul says in Rom. 7: "*What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said Thou shalt not covet! But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*" That is to say, so

long as a man is not forbidden to do a certain thing, the doing is not sin. But when the law says “don’t do it,” then you are made conscious of the activity of the propensity to do it; and, therefore, without the law, sin is in a state of quiescence; but as soon as the law comes, you are made aware of native rebelliousness. He proceeds “*For I was alive without the law once:*” that is, while he was in ignorance of it: before he had woken to the bearing of the law upon him, as in the earlier part of his life; “*but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin — taking occasion by the commandment — deceived me, and by it slew me.*” Sin in me, Paul, by the commandment, which I disobeyed by reason of sin in me, or impulses which lead to sin, slew me. “*Wherefore the law is holy, and the commandment holy and just and good. Was, then, that which is good,*” that is the law, which was a good thing, outside of him, “*made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment might become exceeding sinful*”. It is God’s purpose to make us realise our native tendency to disobedience, and our native inability to conform; for there lives not a man who has, in all things, conformed, except Christ. “*For we know that the law is spiritual, but I (that is, the natural Paul) am (by constitution) carnal, sold under sin. For that which I do I allow not; for what I would that I do not, but what I hate, that do I.*” The natural Paul was not destroyed, but only brought into subjection, and even in that state of subjection there were many things, as every son of God experiences, such as forgetfulness of God in sleep, for the sake of illustration, which the new man would rather not be subject to, and many aspirations and spiritual achievements to which it is impossible a saint in the flesh state can attain. “*If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but, with the flesh, the law of sin.*”

Look at the 5th chapter of Galatians; you will there find the same

doctrine taught at the 16th and 17th verses: “Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For *the flesh lusteth against the Spirit, and the Spirit against the flesh*; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Let us now look at the works of the flesh — this good flesh — for we are asked now to believe that the flesh is a good thing. This is one of the most abhorrent features of this heresy. Here are the works of this good flesh: “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like” (vv. 19-21). It is only those who sow to the Spirit that shall of the Spirit reap life everlasting. Those who sow to the flesh shall of the flesh reap corruption. The flesh is weak, unclean, and sinful.

Now, what the law could not do, in that it was weak through the flesh, God has done, in sending His own Son, in the likeness of sinful flesh. Let us consider this. What about this likeness? Moses informs us (Gen. 5:3) that Adam begat a son in his own image and likeness. You would not say the word “likeness” means that Seth was, in any wise, different from Adam. There is the word, “image.” Suppose the word “image” had been used in this remark of Paul’s: “sent His Son in the image of the earthy nature,” we should then have had this argument — “Ah, you see it is only *the image*; it is not the nature itself.” Whereas, what does Paul say concerning ourselves in 1 Corinthians 15:49: “We have borne *the image of the earthy*, and shall also bear the image of the heavenly.” Shall we say we have not borne *the earthy*? Do not we bear *the earthy*? Yes. Therefore in apostolic language “earthy” and “the image of the earthy” mean the *same thing*. Upon the same principle, *sinful flesh* and *the likeness of sinful flesh* mean the same thing. And we shall find that the same they are.

And now we have to consider in what sense did Christ come in sinful flesh. I do not go away from that phrase, although “the flesh of sin” is a more literal translation of *sarx ama tou*. “Sinful flesh” is the English idiomatic equivalent. Word for word is not always a good translation of any language. There must always be an accommodation to the idiom: and in this, the translators of the English version have shown themselves fitted for their work. Romans 7, immediately preceding, supplies the sense of the words “flesh of sin” used in Rom. 8:3. Galatians 5, and all New Testament allusions to the subject teach that the flesh of human nature is a sinful thing. “Sinful flesh” in English, therefore, represents the Spirit’s idea, which is of more consequence than a lexicographical equivalent. Now Christ took part of the flesh and blood of the children, that he might extirpate in it that which was destroying them. This is the apostolic testimony: “Forasmuch, then, as

the children are partakers of flesh and blood, he also himself likewise took part of *the same*; *that through death he might destroy* him that had the power of death, that is the devil" (Heb. 2:14) — the serpent principle, the death-power in us. Christ took on him the nature of Abraham and David, which was sinful nature. How, then, some say, was he, with sinful flesh, to be sinless? That — (placing the end of the pointer on the sun at the top of the chart) — is my explanation, brothers — that is my explanation! And it is Paul's explanation. God did it. The weak flesh could not do it. Jesus was God manifest in the flesh, that the glory might be to God. The light in his face is the light of the Father's glory. If you ask me how the Father could be manifest in a man with an independent volition, you ask a question not truly founded on reason. Do I know how the Almighty causes substance organized as brain to evolve thought? No; do you? No. But do we doubt the fact the less because we are unable to comprehend it? By no means. Do we know how the Father performs any of the myriad wonders of His power? Know we so small a matter as the *modus operandi* of the germination of grain in the field, to its multiplication twentyfold? Nay verily; though we know a thousand things as facts, you will find, on a close scrutiny, that we are utterly ignorant of the mode of invisible working by which these facts have their existence. If it be so with things in nature, why must our inability to define the process be a difficulty to our receiving a heavenly fact, not only commended to us on the best of all testimony, but self-manifest before us? For who can contemplate the superhuman personage exhibited in the Gospel narrative without seeing, with his own eyes, so to speak, that the Father is manifest in him? When did ever man deport himself like this man? When spoke the most gifted of men like this? Is he not manifestly revealed the moral and intellectual image of the invisible God? Is he not, last Adam though he be — is he not "the Lord from heaven?" But what are we to say to the plain declaration emanant from the mouth of the Lord himself, that the beholder looking on him, saw the Father, and that the Father within him by the Spirit — (for as he said on the subject of eating his flesh, it is the Spirit that maketh alive: the flesh profiteth nothing) — was the doer and the speaker? The answer of wisdom is, that we must simply believe; and true wisdom will gladly believe in so glorious a fact. What if our understanding be baffled? Shall we refuse to eat bread because we fail to comprehend the essences in which flour subsists? A childlike faith is alone acceptable in this matter. The words used by Jesus to his disciples we may presume to be applicable to us, if they are true of us: "The Father himself loveth you *because ye believe that I came out from God.*" Those who make the mistake of the Pharisees, and "judge after



the flesh," stand back in gloomy quandary and talk of "mere man;" others who think to make a great mystery "simple" and plain, speak of the flesh of Christ as a mixture of human with "divine substance." Wisdom takes her stand between the two, and seeks to dive no deeper than the testimony that God was in Jesus manifest in the flesh: she troubles not herself with the impracticable question of "how?" Seeing the fact and the reason of the fact, she rejoices and gives praise to God, from whom "the dayspring from on high hath visited us."

As for the question asked, that "if God gave Jesus greater power than we, has He not dealt unjustly with us?" It is not the question of a child of God. What was done by Christ was God's work out of love to us; that we, subject to His will, and recognising His supremacy, should become heirs of His nature. Such a question as the one referred to is enough to secure for the questioner the grave of Korah, Dathan and Abiram.

"What the law could not do, in that it was weak through the flesh, God (has done), sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." It was the same flesh, full of the same propensities, and the same desires. But, in Christ, all those desires were kept in subjection to the mind of God, because the Father, by the Spirit, taught him and led him from the beginning. "I do always those things that please Him. I do nothing of myself. I do those things that I have learned of Him." These are his own words. God gave not the Spirit to him by measure; therefore, the praise is entirely of the Father. Christ is God manifested in the condemned flesh (for it is flesh and not life that is condemned), and justified in the Spirit. And in all he did for us, he was individually comprehended. What he did "for us" was not "instead of us," but on our account. The notion that it was "instead of us" is the old orthodox superstition being foisted again upon the brethren. He was born for us. "He hath raised up *for us*, in the house of David, a horn of salvation." He hath not raised instead of us a horn, but for us; but of course the babe born was born for Himself as well surely. "He hath gone to appear in the presence of God *for us*;" not instead of us. Begotten of God in the channel of Adamic and Mosaic condemnation, he died on our account, that we might escape, but on his own account as the first-born of the family as well; for, in all things, it behoved him to be made like unto his brethren.

What is the result then? This: that God is pleased, the sin-and-death law of our race being carried out upon His hereditarily, mortal, but righteous though law-cursed Son, to raise him for His righteousness sake; and then asks us to look to him to whom He has given the power of dealing with the rest of mankind. If we bow down to Him and recognise our position, He is pleased, for Christ's sake, to

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forgive us. He is not obliged to forgive us. Christ has given Him no satisfaction; paid no debt in the commercial sense. Christ's birth and death is the arrangement of His own mercy. We cannot claim it; it is all of grace: not of works lest any man should boast. The scheme of salvation is never comprehended by those who embrace this "free life" heresy.

And as for hearing of this one and that one accepting it, of whom better things were to be expected, I have only to read the response that Paul made under similar circumstances: "Those who seemed to be somewhat, it maketh no matter to me. God accepteth no man's person. They who seemed to be somewhat, in conference added nothing to me." Again: "False brethren brought in who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection; no, not for an hour: that the truth of the gospel might continue with you." Therefore, if I am left alone on the top of a mountain; if all the brethren and sisters forsake me, I will stand alone, waiting for the coming of the Lord from heaven. But there are to be some ready for him. There are to be five *wise* virgins, if there are to be five foolish: and, for that reason, I have taken upon myself a great deal of labour, and have brought upon myself the infirmity of the flesh. But, for this I care not, if the truth be saved. I will die, if necessary, in the attempt to stem this tide of corruption which is streaming in and sweeping away the brethren.

The remaining part of the chart will be intelligible at a glance. The resurrection of the offered body of Christ was the Father's work as you know; and therefore a stream of light connects the central sun with that event. The glorious personage resulting from it, was by that means filled with the fullness of the Godhead bodily; consequently, when he was presented to men as the only name given under heaven whereby they must be saved, it was the name of God that was presented: the name of the Father and of the Son and of the Holy Spirit, comprehended in the name Jesus Christ. This glorious personage was exalted to heaven, and is absent from the earth for a time, as indicated by the elevated line, marked "the Saving Name."

During his absence, the work of taking out a people by faith, through the preaching of the remission of sins through his name, goes on, as indicated in the chart by the continuation beyond the cross of the broad band, representing the seed of Abraham, and the mottoes above and below. The Gentile element is not separately represented, because, in relation to the Saving Name, Jew and Gentile were all one after the apostolic sending forth. The return of Christ, to consummate the results of the preaching, is indicated by the line descending from the

Saving Name, and his re-appearance in the earth, by the square of light, marked the Second Appearing. The result of this, after the kingdom, is the abolition of death, a result which will be directly due to the Father's own work of mercy, and not at all to the flesh, which He has expressly excluded from all share in the glory.

The other chart, illustrating the Renunciationist heresy, is altogether an anomaly, considered in the light of the Father's work in Christ. The first figure is well enough, as showing the individual history of Adam; but the second figure is a misrepresentation of the work of Christ. It represents Christ as independent of Adam; whereas he was born in the channel of Adamic generation. In Adam the human race fell into a ditch, and Christ is God come down into the ditch — so to speak — to lift us out. This finds no representation in a diagram which presents Christ, not in the ditch, but on the mountain top of "free life." In the death of Christ, the Divine principles were not violated, because he was the mortal nature of the seed of Abraham, bearing the curse upon it; but here in this diagram you have the outrage of a so-called unforfeited life subjected to the fate belonging to forfeiture only, as represented by the cross at the end of the "unforfeited" line. Then you have, from the foot of the cross, an uprising line, which is logically unpermissible in the Renunciationist theory. That line is to represent Christ's resurrection; but how could that resurrection be possible if, as this theory says, the debt we owed was "eternal death," and Christ paid that debt? The theory is contradictory and self-destructive, and brings with it principles which lead far more widely and deeply astray from the purity of apostolic faith, than some who are beguiled may conceive possible. They may awake to the discovery when it is too late. It is very natural for those who do not discern, to be cool and complacent, and respectful in their treatment of this heresy; but those who do see will by this class be considered harsh and intemperate, and unjustifiable in the strength of their denunciations. To this they can but submit, as one of the trials of the situation: the end will justify them. When the serpent, which is considered an inanimate and useful ornament of personal attire, is discovered in its true character as a venomous, living reptile, it will be thrown away and stamped under foot with all the vehemence of those who understood what it was in the first instance. Let us hope the creature will not by that time have fatally used its fangs on the necks of those for a time deceived.

Before concluding, I would notice a few points of detail in the Renunciationist lecture of last night. I had intended going through them all *seriatim*; but I find on looking at them, that I have virtually answered them all in the course of what I have said. Upon one thing I feel called upon to animadvert. You listened to the suggestion, last

night, that Dr. Thomas Jesuitically trimmed his words in writing to *The Rock* upon this subject, in 1870. The question was asked, How came Dr. Thomas to express himself in such a style as the following: "Christadelphians mean to say neither more nor less than Paul said." And because it occurred not to the lecturer to discern the caution imposed on the Dr's speech when writing for the Episcopalian readers of *The Rock*, he chose to answer it in a style in harmony with his own state of mind. He deliberately stated that the Dr. expressed himself as he did "because he saw rocks ahead." Do you think that if Dr. Thomas had been sitting in the audience, instead of sleeping where I laid him over two years ago, in Greenwood Cemetery, by the American margin of the Atlantic Ocean, that Edward Turney would have dared to insinuate such a dishonour against him? Nay, verily; he would have been dumb in his presence, and would have been found sitting at his feet as a listener, with the abjectness of that personal admiration which none appreciated less than the Dr; but which a certain class of minds renders and imitates in the living presence, and, like children, forget when the object of it is far away. In the Providence of God, I have been entrusted with the affairs of Dr. Thomas while he sleeps, and his honour is as tender with me now as in the day when he came in and went out among us. I feel, therefore, called upon to rebut this foul accusation, which comes strangely from the man who wrote the following words: "You know I have held him as the only man commanding my full and entire admiration ... He hears no more the voice of his traducers, and his work is finished. I hope he will be stronger in his death than he was in his life. I hope those who hold the grand truths he discoursed will redouble their efforts to spread them far and wide, so that when he gets up again, he will rejoice in their works." And again: "Well, we are left, and we must do our best to surprise the dear old man with joy when he wakes up again." What will "the dear old man's" surprise be when he gets up, to find that Edward Turney, one of his strongest personal admirers, two years after his death, publicly "renounced" his teaching on a vital element of the Mystery of Godliness, and before a large audience in Birmingham, in 1873, sought to create the impression that he was a trimmer of words under the influence of "rocks ahead"? The Dr.'s surprise will, doubtless, be great; but those will not share it who now withstand this shameful attempt to undo the "dear old man's" work, and to cast dishonour on his name. Dr. Thomas understood his subject, which Edward Turney, by his own confession, did not; and therein is to be found the explanation of some things at which he now affects great surprise. And God, in His mercy, when Dr. Thomas is in his grave, has placed others in the work who understand it, and who will spend, if

need be, the last drop of their blood in the attempt to resist the Satanic effort now being made to corrupt it.

He talks of "confusion worse confounded" in the Dr.'s writings. In this he only gives expression to the confusion that reigns in his own mind, and that must reign on this subject in all minds that judge after the flesh. The understanding of it is not a matter of "learning." It is only to be got at by dwelling in the presence of the Word, and by listening reverently and implicitly to its voice. "Learned men", so-called, are the wise of this world, whose wisdom is foolishness with God. That Edward Turney should invoke their name and aid in this matter, shews how much he is away from the Spirit's standard. You would observe how much he made of the fact that my copy of the Septuagint lacked the book of Daniel, except a brief Apocryphal version of it, and of my forgetfulness of the fact that two ancient copies of the Septuagint contained it. You were asked, with indignant scorn, if you were to accept such a man as I for an authority. Brothers, I do not put myself forward as an authority, and never have done, as you know. I put forward the Holy Oracles as an authority, and for them I shall fight so long as God pleases to continue life in this body. I am not learned in the conventional sense. I know more of God's book than of any other document under the sun; and in this I am content and thankful. To cause men to know what it contains is a higher work than making them acquainted with the oddities and quidities of human intellect, in past or present times, in countries near or far off. I leave those who are content with husks to make their bows at the shrine of human wisdom. I am determined to know nothing but Jesus Christ and him crucified. Shortly with him I hope to stand, when human learning and human pride, with all its rusty paraphernalia of parchments, papers, ink marks, books, libraries, contradictions, disputations, bewilderingments, and general craze, shall have disappeared in the abyss of rottenness and eternal decay.

There are one or two other points in the lecture last night, which I must reserve for some future occasion. They are in substance answered in what I have already said, but a more detailed treatment of them might have been, had time and strength allowed. If necessary, I will soon make good my present omission. Meanwhile, I undertake to solve any difficulty, or explain any passage, in harmony with the truth I have presented this evening. I had intended inviting questions publicly tonight, but after this prolonged effort, I feel I must ask to be excused. At some other time, I will invite the advances omitted tonight. I will stand any number of nights, health permitting, to be questioned by anyone on this subject, and to be put to the test in the most searching way. Meanwhile, I think I have said enough to show

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that Dr. Thomas has no more failed to reach Divine truth in this particular, than in any other. But that he has exhibited to us the mind of the Spirit, in teaching that in the flesh dwelleth no good thing, and that it was necessary for God to interfere, to open the way from present curse, by operating through the nature suffering that curse, to the production of obedience unto life eternal, for all who should receive in faith the work done.

Man having been made subject to evil, and consigned to the bondage of a perishing state, the Lord God repudiated their fig-leaf invention, and “appointed coats of skins” for their covering. In this testimony there is much expressed in few words. To appoint coats of skins implies a command for the sacrifice of animals whose skins were converted to this purpose. It also implies that Adam was the priest on the occasion, who presented himself before the Lord with the mediatorial blood. When the sacrifice was accepted, the offence was *provisionally* remitted; for the scripture saith, that it is not possible for the blood of animals to take away sins (Heb. 10:4). It was impossible, because sin was to be condemned in sinful flesh. This required the death of a man; for the animals had not sinned: so that, if the whole animal world, save man, had been made an offering for sin, sin would still have been uncondemned in his nature. Besides the necessity of a human sacrifice, God deemed it equally necessary that the victim should be free from personal transgressions; and that when he had suffered, he should rise from the dead so as to be “a living sacrifice”.

If the death of a transgressor would have sufficed, then, Adam and Eve might have been put to death at once, and raised to life again. But this was not according to the divine wisdom. The great principle to be compassed was *the condemnation of sin in sinful flesh, innocent of actual transgression*. This principle necessitated the manifestation of one, who should be born of a woman, but not of the *will* of man. Such a one would be the Seed of the Woman, made of her substance, with Him for his Father who by His overshadowing spirit should cause her to conceive. He would be Son of God by origination; and Son of Mary by descent, or birth of sinful flesh. *Elpis Israel*, p. 161.

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## *Introduction to Section Three*

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In answer to a Tract from Edward Turney of Nottingham, entitled “Thirty-two Questions” which was distributed to establish the Renunciationist Theory of “clean-flesh”, Brother Roberts drew up a list of challenging answers to the same questions. These were published in *The Christadelphian*, July, 1873, and were designed to manifest the folly of the teaching. Honest seekers for Truth would see the power of the questions and acknowledge the Truth implied in the answers.

Three months later Brother Roberts was obliged to put a further list of “Questions and Questions” on the matter.

In his editorial for October, Brother Roberts commented: “We regret to be compelled to monopolise space for another month, in connection with an agitation which we might have been spared. Another month, however, will, please God, see us through it, so far as the *Christadelphian* is concerned. We may hope, next month, to resume the ordinary form of things as regards monthly contents. The agitation, though hurtful in some respects, may not have been without an intended blessing. It may be that it was necessary to revive our apprehension of him who was slain for us...” One beneficial result of contention is the opportunity to clarify the understanding of the subject; to exercise the mind upon it; to test it against one’s own appreciation — and by such a means, we confirm our comprehension of it.

True to his word, the next issue of the magazine contained a number of articles from the pen of Brother Thomas, and the only reference to the raging controversy of Renunciationism was in the Intelligence columns of Birmingham in which Brother Roberts “Declared” his withdrawal from the Turneyites.

That action preserved the Truth and permitted the proper development amongst those who retained the sound teachings established by Brother Thomas.

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# *Section Three*

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## Questions and Questions

*A series of articles by Brother Roberts  
in answer to the Renunciacionist Theory.*

*Ch. 1 • 32 Questions*

*Ch. 2 • Further Comments*

*Ch. 3 • Questions and Questions*

*Ch. 4 • Fellowship Statement*

## Ch. 1: THIRTY-TWO QUESTIONS

### Answered According to the Truth, Which Is Never to be “Renounced” — Brother Robert Roberts

(The questions are not by Bro. Roberts, but from a tract distributed to the Brotherhood in which they were answered otherwise than according to the truth).

*“Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction” (2 Pet. 3:15-16).*

Question 1: *Who was Jesus Christ?*

*Answer:* God manifested in the flesh (1), seeing whom, the beholder saw the Father (2), with whom Jesus was one (3). As a distinct personage, he was the Son of God (4). He was also the Son of Man, because born of the flesh of David (5).

(1) 1 Tim. 3:16; (2) John 14:9; (3) John 10:30; (4) John 1:34; (5) Matt. 16:13.

Question 2: *What is meant by “the Son of God?”*

*Answer:* That the personage so named was begotten by the Father of the Virgin Mary (1).

(1) Luke 1:35.

Question 3: *How was he begotten?*

*Answer:* By the Holy Spirit coming on Mary (1), and causing her to conceive (2).

(1) Luke 1:35; (2) Matt. 1:20.

Question 4: *Of what substance or nature was the body of Jesus?*

*Answer:* He was of “the seed of David according to the flesh” (1), but as it was the Spirit of the Father that gave that seed the form or organization called Jesus, he was more than the seed of David. He was the Word made flesh. (2), and from the beginning thereof, full of wisdom, grace and truth of the Father (3).

(1) Rom. 1:3; (2) John 1:14; (3) Luke 2:40,47; John 1:14.

Question 5: *What was the nature of his mother?*

*Answer:* Flesh and blood of David’s race (1), and consequently of the nature of Adam, from whom David descended (2).

## QUESTIONS AND QUESTIONS

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(1) Luke 1:27; (2) Luke 3:32,38.

Question 6: *What is meant by the nature of Adam?*

*Answer:* A nature identical with (1), because derived from Adam (2).

(1) John 3:6; (2) 1 Cor. 15:48.

Question 7: *Was Adam immortal before he broke the Eden law?*

*Answer:* He was neither mortal nor immortal, so far as declared destiny was concerned: he was in that state in which death would come with disobedience (1).

(1) Gen. 2:17; Rom. 5:12.

Question 8: *Did this condemnation to death fall on Adam only, or on all his posterity?*

*Answer:* On all his posterity also (1).

(1) Rom. 5:12,19.

Question 9: *What is meant by Adam's posterity?*

*Answer:* All who have descended from Adam.

Question 10: *Was Jesus born of two human parents?*

*Answer:* No: God was his Father (1), by the direct operation of the Spirit (2). Nevertheless, the substance generated during the nine months' gestatory period was Mary's (3), and, therefore, David's (4), and therefore, the nature common to believers (5).

(1) John 5:18; (2) Luke 1:35; (3) Luke 2:6; (4) Rom. 1:3; (5) Heb. 2:14.

Question 11: *Did this difference of birth make an essential difference betwixt Jesus and the posterity of Adam?*

*Answer:* The question assumes an unscriptural distinction. Jesus, as the Son of Man (1), is as much included in the posterity of Adam as his brethren (2). Physically, he was as much involved in Adam's transgressions as they (3), for he inherited Adam's nature from Mary's blood (4), in which Adam's life existed, for the life of all flesh is in the blood thereof (5). But the purpose of God was by Himself (6) to raise up a sinless character (7), who should in the very nature under condemnation (8) suffer the condemnation of sin in the flesh (9) by death (10), and thereafter rise again (11) with life for offer (12) to all of the condemned race who should believe and obey him (13).

(1) Mark 10:33; (2) Heb. 2:11; (3) 2 Cor. 13:4; Isa. 53:4; Rom. 8:3; Heb. 2:16; (4) Gal. 4:4; (5) Lev. 17:11; (6) Isa. 59:15,16; Isa. 45:22; Isa. 53:1; Rom. 3:19; 1 Cor. 1:29; 2 Cor. 5:19; (7) 1 Pet. 2:22; Heb. 1:9; 1 John 3:5; Heb. 7:26; Heb. 4:15; (8) Heb. 2:17; (9) Rom. 8:3; (10) Heb. 2:14; (11) John 10:17; 1 Cor. 15:20-21; Rom. 4:25; (12) 1 John 5:11; John 17:3; John 14:6; (13) Heb. 5:9; Heb. 7:25.

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Question 12: *Why was Jesus called "the last Adam?"*

*Answer:* Because he was to sustain the same federal relation to the race of mankind that Adam the first did. In Adam, mankind were involved in sin and death (1). In Jesus, they are delivered from both (2) without any subversion of the law that condemned them in Adam (3). He was truly the founder of a new race, but he was not in the days of his flesh (4) a specimen of that new race; for then he was weak and mortal (5); whereas the new race are to bear the glorious image of the immortal state (6) in which he now exists (7).

(1) 1 Cor. 15:22; (2) Eph. 1:7; (3) Rom. 3:26; 2 Cor. 5:21 Rom. 4:25; (4) Heb. 5:7; (5) 2 Cor. 13:4; Matt. 26:38; Isa. 53:12; Heb. 2:17; (6) 1 Cor. 15:49; (7) Acts 13:34; Rom. 6:9; 2 Cor. 13:4.

Question 13: *Was Jesus "in Adam" in the sense of being Adam's son?*

*Answer:* Yes. Though the Son of God (by the Spirit) he was the son of man (Adam) by Mary, (1) partaking of the very nature transmitted from Adam through David and Mary (2).

(1) Mark 6:3; John 5:27; (2) Heb. 2:17;

Question 14: *Why was Christ made in Adam's nature?*

*Answer:* That he might die for those involved in the condemnation of that nature (1), being put to the proof of obedience under which Adam failed (2). If it had *merely* been a question of putting him to the proof of obedience, there would have been no reason for his being born of Mary. It would have sufficed for such an object that he had been made out of the ground, a full grown adult as Adam was. But the plan was to condemn sin in its own nature (3), after the type of the serpent in the wilderness. The bitten Israelites were asked to look at the biter impaled, as the condition of being healed. Jesus said this had to be fulfilled in him (4). Human nature as the sinner was the biter, and in him, it was lifted up in condemnation on the cross.

(1) 1 Pet. 4:1; 1 Pet. 3:18; Rom. 8:3; (2) Rom. 5:19; Heb. 5:8; Phil. 2:8; (3) Rom. 8:3; (4) John 3:14;

Question 15: *In temptation, did Jesus fail or conquer?*

*Answer:* Thanks be to God, he conquered, for God was with him.

Question 16: *What power did Jesus earn by his obedience unto death?*

*Answer:* This question ignores the relation of God to the operations of the Lord Jesus. "God was in Christ, reconciling the world unto himself", is Paul's definition; confirmed by Peter's statement on the day of Pentecost that the things done by Jesus, "God did by him" (1). If the question is to be answered categorically, it must be answered in these words: "Being made perfect he became the author of eternal salvation to all them that obey him" (2).

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(1) See abundant testimony quoted in proof of answer to Question 11. (2) Heb. 5:8.

Question 17: *Was the life of Jesus his own?*

*Answer:* As the lives of all creatures are “their own” while they have them, the sense would have to be defined before a categorical answer could be given. If the question is, “Was Jesus immortal?” the answer is, No; for in that case he could not have died. If it be: “Had he personally established a claim to life?” the answer is, Undoubtedly, for where Adam had disobeyed, Jesus had accomplished obedience, and “as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:19). If it be asked, Could he have given it for the sins of the world if it had not been his own (in the earned sense), the answer is, He might have given it, but it would have been of no avail, because the law of sin would have condemned him personally, and barred the way to his resurrection, in which case, Paul says, Christ would have died in vain. His words are “If Christ be not raised, your faith is vain and ye are yet in your sins” — (1 Cor. 15:17).

Question 18: *Did God or man give life to Jesus?*

*Answer:* “God giveth unto **all** life and breath and all things;” (1) consequently the question is not specific enough to make its meaning apparent. If it be meant, Did Mary have any participation in the impartation of life to the child born of her, the answer is Yes; for he was the seed of David according to the flesh. Every one having knowledge is aware that in foetal life, the child’s life is the mother’s life, ministered by her blood through the umbilical cord; and that the child, so to speak, is by this connection built out of her blood. And as “the life of all flesh is in the blood”, a child cannot partake of her blood, without partaking of her life. Consequently, Jesus, though developed from a Divine germ, was framed out of his mother’s substance, and, consequently, was both Son of man and Son of God (2).

(1) Acts 17:25; (2) See the numerous proofs in support of Answer to questions 4,5,10 and 11.

Question 19: *The body of Christ, then, was not under condemnation?*

*Answer:* Certainly it was; just as much as Mary’s, from which it was formed. As the seed of David according to the flesh, it was weak and mortal. (1) Paul gives prominence to this; and it forms a vital element of the testimony concerning Messiah. If he was the seed of David according to the flesh, he stood, in the days of his flesh, in all the relations of David, but had some superadded relations, by reason of being the root of David, as well as his offspring (2). To say that ‘God

sent His Son, not in simple flesh [*although the argument is not altered, perhaps this should be “sinful flesh”; the change maybe caused by a printer’s error — Ed*], but in the likeness of it,’ is to deny the doctrine which John made necessary for acknowledgement among the first century believers. He said ‘many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves that ye lose not those things which we have wrought’ (3). If it be asked, In what flesh did Jesus come, the answer is, David’s flesh (4); for he is the son of David (5). Still more decisive is the declaration of Paul that he took part of “the same” flesh and blood as that possessed by his brethren (6). Paul does not contradict this in saying that “God sent forth His Son in the *homoiomati* of the flesh of sin”. The word *homoiomati* is truly translated “likeness”, but it is likeness in the sense of identity, and not in the sense of such a resemblance as should leave room for its not being “the same”. This is evident from the derivation of the original word. It comes from the verb *homoo* to *join together*, which, when united with a substantive termination, gives the idea of a *joining together*, resulting in a producing of *the same*. This is illustrated in *homoio metrios*, born of *the same* mother; *homoio patrios*, sprung from *the same* father; *homoousios*, of like substance, that is, the same substance; *homoio logia*, uniformity of speech, that is, *the same* speech; *homoio arche*, beginning *alike*; *homothumos*, of *one* mind; *homothen* from *the same* place. If the word “like” be substituted for the word “same”, in all those cases, we shall have the sense in which Paul speaks of Jesus being sent forth in the *likeness, homoiomati* of the flesh of sin. It is the sense expressed in his other declarations, that Jesus partook of **the same** flesh and blood as the children, and that he was the **seed of David according to the flesh**. Even of the brethren, of whose absolute identity with the flesh of sin no question will be raised, Paul uses the apparently loose expression, “We have borne the **image** of the earthy”. (1 Cor. 15:49). “Image of the earthy” and “likeness of sinful flesh” are of equal force, and both mean an actual participation of the nature spoken of. The fact that *homoiomatos* is sometimes used in the sense of resemblance, cannot exclude the evidence that, as applied to Jesus, in the matter of sinful flesh, it means *resemblance in all particulars “the same”*. To say that “God sent His Son, not in simple flesh, but in a likeness of it”, is to wrest the word. God sent His Son in the flesh of David, and as that is what would be called “simple flesh” [*see editorial comment in above text*], Jesus was sent in simple flesh — **the same**.

(1) See numerous proofs in support of Answers to Question 12 and preceding questions. (2) Rev. 22:16; (3) 2 John 7; (4) 2 Tim. 2:8; (5)

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Matt. 1:1; (6) Heb. 2:14; (7) Rom. 8:3;

Question 20: *If Christ had been begotten by Joseph, could he be a redeemer from death?*

*Answer:* No, because he would have been an actual transgressor; albeit God is the Redeemer by Christ (1).

(1) 2 Cor. 5:19.

Question 21: *Had Christ owed his paternity to Adam through Joseph, what would have been the consequence?*

*Answer:* He would have been a mere man and a transgressor, and of no more value to us than any other interesting friend.

Question 22: *How would this constitutional sin have affected Christ?*

*Answer:* Answered above.

Question 23: *In that case, could he have laid down his life for his friends?*

*Answer:* He might have laid it down, but he could not have taken it up, and herein would have lain the failure; for “if Christ be not raised, your faith is vain, and ye are yet in your sins” (1).

(1) 1 Cor. 15:17.

Question 24: *In offering himself, did Christ offer for his own sins?*

*Answer:* It depends upon what is meant. Jesus had no personal offences to offer for. Nevertheless, as antitype of the high priest, who “offered first for his own sins, and then for the people’s” (1), there must have been a sense in which he did so, even as Paul says, “**This he did once**, when he offered up himself” (2). The sense in which he did so is obvious in the light of the foregoing answers, that the body offered on Calvary being the nature that transgressed and was condemned in Eden, was offered under a condemnation that affected both itself and those for whom the sacrifice was made.

(1) Heb. 7:27; (2) Ibid.

Question 25: *If Christ had been a son of Adam, what would be his character?*

*Answer:* Christ was a Son of Adam (1), but not a Son of Adam merely. He was Son of God as well (2). The question is identical with Question 20, and is, therefore, met by the same answer.

(1) Luke 3:22-38; (2) John 1:49.

Question 26: *Had Christ been under the penalty of death on account of Adam’s transgression, could he have risen from the dead?*

*Answer:* God raised him from the dead, after suffering for sin, because he was without sin (1). If the suggestion contained in the

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question had any force, it would prove that Christ never could have been raised at all; for if the one offence of Adam could have prevailed to keep Jesus in the grave, what shall we say to “the iniquities of us all” which God “laid upon him?”

(1) Acts 2:24; Acts 13:35.

Question 27: *Was the sacrifice of Christ an offering for himself?*

*Answer:* Answered in the reply to question 24.

Question 28: *What would have been the consequence had Christ died a natural death?*

*Answer:* Without doubt, had the will of God been so, his resurrection would have followed immediately and our salvation equally secured; for the triumph lay here, that he rose after dying for sin. “If Christ be not raised your faith is vain, and ye are yet in your sins”. But a natural death would not have been the same trial of Christ’s obedience as his crucifixion. It pleased God to make the captain of our salvation perfect through suffering (1). He was obedient unto (submission to) death, even the death on the cross. It does not appear that the mode of death would have made any difference to the result as regards us, except in so far as might have borne on the question of Christ’s obedience.

(1) Heb. 2:10.

Question 29: *Then Jesus did not die on the cross to save himself?*

*Answer:* This is a mere repetition of Questions 24 and 27; see answers thereto.

Question 30: *Was not the death of Christ necessary to purchase immortality for himself?*

*Answer:* This is mere repetition in another form of questions 24, 27 and 29; see answers thereto.

Question 31: *Why was the Christ a Jew?*

*Answer:* Because he could not otherwise have been heir to the throne of David, whose seed he was according to the flesh. Nor could he otherwise have been of the seed of Abraham. Nor could he otherwise have been “made under the law”, and therefore he could not have “borne the curse of the law” for his brethren. “Salvation is of the Jews”, Jesus said; and if he had not been a Jew, he could not, in God’s plan, have been the Saviour.

Question 32: *If Jesus was neither a sinner by constitution nor an actual transgressor, in other words, if free from sin, was he not therefore immaculate?*

*Answer:* This question is founded on premisses not conceded in the



foregoing answers. Jesus certainly was not immaculate, if by that is meant incorruptible in nature; or, a nature free from impulses in a sinful direction. He was not an actual transgressor. All the desires of the Adamic nature which he had in common with ourselves were kept in absolute subordination to the Father's will. But he partook of the flesh of sin (*English version* — sinful flesh); and if this is what is meant by "a sinner by constitution", then he was a sinner by constitution. His mission required that he should be in the nature of the transgressing race. The blood of bulls and goats could not take away sin, (1) because they had nothing to do with the transgression. The nature of angels had nothing to do with the transgression. Therefore, "he took not on him the nature of angels"; but the seed of Abraham was the transgressing and condemned nature. Therefore, he took on him the seed of Abraham, and was made, in all things, like unto his brethren". (Heb. 2:17).

(1) Heb. 10:4

## Ch. 2: FURTHER COMMENTS

### Dr. Thomas' Mind On The Subject

In a private letter to a friend, who had put questions on the subject in 1869, Dr. Thomas wrote as follows:

"The Lord Jesus said: 'I pray not for the world, but for them which Thou hast given me, that they may be one, being sanctified through the truth; that they may all be one, as Thou, Father, art in me and I in Thee; that they also may be one in us, as we are one, made perfect in One'. (John 17). This unity of spirit in the bond of peace (Eph. 4:3), is what John styles *our fellowship*, the fellowship of the apostles, resulting from sanctification through the truth. Hence all who are sanctified through the truth, are sanctified by the second will, through the offering of the body of Jesus Christ once. For by one offering he hath perfected for a continuance them that are sanctified (Heb. 10:10,14), which one offering of the body was the annulling and condemnation of sin, by the sacrifice thereof — (Heb.9:26). This body, which descended from David 'according to the flesh', was the sacrificial victim offered by the Eternal Spirit (Heb. 9:14). If David's flesh were immaculate, this victim, descended from him, might be spotless; but, in that event, it would not have answered for the annulling and condemnation of sin in the flesh that sinned. Rom. 8:3). If it were an immaculate body that was crucified, it could not have borne our sins in it, while hanging on the tree (1 Pet. 2:24). To affirm, therefore, that it was immaculate (as do all Papists and sectarian

daughters of the Roman Mother) is to render of none effect the truth which is only sanctifying for us by virtue of the principles that Jesus Christ came **in the flesh**, in that sort of flesh with which Paul was afflicted when he exclaimed, 'O, wretched man that I am! who shall deliver me from this body of death?' (Rom. 7:11,24).

It is not my province to issue bulls of excommunication, but simply to show what the truth teaches and commands. I have to do with principles, not men. If anyone say that Jesus Christ did not come in the flesh common to us all, the apostle John saith that that spirit or teacher is not of God; is the deceiver and the anti-Christ, and abides not in the doctrine of Christ; and is, therefore, not to be received into the house, neither to be bidden God speed (1 John 4:3,2; 2 John 7,9,10). I have nothing to add to or take from this. It is the sanctifying truth of the things concerning the 'name of Jesus Christ'. All whom the apostles fellowshiped, believed it; and all in the apostolic ecclesias who believed it not — and there were such — had not fellowship with the apostles, but opposed their teachings; and when they found they could not have their own way, John says "They went out from us, but they — the anti-Christ — were not of us; for if they had been of us (of our fellowship), they would have continued with us; but they went out that it might be made manifest that they were not all of us" (1 John 2:19). The apostles did not cast them out, but they went out of their own accord, not being able to endure sound doctrine (2 Tim. 4:3).

Then preach the word, etc., and exhort with all long-suffering and teaching. This is the purifying agency. Ignore brother this and brother that in said teaching; for personalities do not help the argument. Declare what you as a body believe to be the apostles' doctrines. Invite fellowship upon this basis alone. If upon that declaration, any take the bread and wine, not being offered by you, they do so upon their own responsibility, not on yours. If they help themselves to the elements, they endorse your declaration of doctrine, and eat condemnation to themselves. For myself, I am not in fellowship with the dogma that Jesus Christ did not come in the flesh, or that he died as a substitute to appease the fury and wrath of God. The love of God is manifest in all that He has done for man. 'When all wish to do what is right', the right surely is within their grasp. I trust you will be able to see it from what is now before you. And may the truth preside over all your deliberations, for Christ Jesus is the truth, and dwells with those with whom the truth is. Where this is I desire to be.

If I believe the truth as it is in the Jesus Paul preached, and fellowship the doctrine of an immaculate Jesus Paul did not preach, in celebrating the death of the latter with those who repudiate the maculate body set forth by God for a propitiation, is affirming one

thing and practising another. Those who hold Paul's doctrine, ought not to worship with a body that does not. This is holding with the hare and running with the hounds — a position of extraordinary difficulty. Does not such an one love the hounds better than the hare? When the hounds come upon the hare, where will he be? No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the truth; and to deny that Jesus came in sinful flesh, is to destroy the sacrifice of Christ.

— J. T.

### Another Voice

Some years ago, "Z" wrote thus in the *Ambassador*, with a force which is not to be invalidated by writing the word "renounce":—

"Very early in the Christian era, notions respecting the Christ were put forward which were not approved by the apostles; and these notions are strongly deprecated in various parts of their writings. But, notwithstanding this, the notions alluded to find many adherents by so-called Christians to the present time. In the end of the first century, John made it a kind of shibboleth to those pretending to have the 'Spirit of God', whether 'Jesus Christ has come in *the flesh*' (1 John 4:2-3). Any 'spirit' or person who could not properly say that Jesus Christ was come in the flesh, was regarded as an enemy and an anti-Christ. Now the persons whom this thing concerned, were all the followers and professed friends and disciples of the Lord: it was not an affair that affected the pagan heathen. Such is exactly the case now. It matters nothing to the sceptical crowd, nor the indifferent masses, whether Jesus were a flesh and blood man or of another composition; but to every one professing to believe on him as the Son of God, and the author of their salvation, the question is of the utmost moment. Whatever tradition may have set up, and 'divinity' continued to maintain, goes, or rather will go, for nothing at all at the settling day, inasmuch as what should be known upon the subject has been very decidedly set forth for the benefit of all seekers after eternal life, in the New Testament writings, which upon this, as upon all things, are in perfect harmony with the Old.

Nobody, perhaps, who admits that Jesus Christ has come, denies that he has come in *flesh*, but it is a very old disputed point as to what 'kind of flesh' he possessed. The great majority of disputants hold that it was not the same sort of flesh as that in which our blood courses from head to foot. And still they allow that it was flesh containing blood, and make no small to-do about the shedding of that blood upon the cross. Paul observes that there are divers kinds of flesh — flesh of beasts,

flesh of birds, and flesh of fishes; all flesh is not the same. Nevertheless, there is one particular in which all the various kinds agree, and that is, they are all *corruptible; the blood of every one is the life thereof*. That is the divine teaching concerning all flesh under the heavens (Lev. 17:14). The term generally used to point out the nature of Jesus' flesh, is '*immaculate*'. The meaning of this is 'spotless, pure, undefiled'. If this were the kind of flesh Jesus had, of course it was not corruptible, for all corruptible flesh of man *is* defiled by sin in its members, working death. Neither was the blood the life thereof. Now, if the blood of Jesus was not the vitalizing principle, of what use was it to the flesh? Those who contend that Jesus was immaculate, will, perhaps, meet this question with the reply that his blood was immaculate also. In that case, his flesh and blood would, of course, be sinless. This would be the flesh of angels, who are immortal, and, consequently, 'cannot die any more'.

'Jesus was Son of David *according to the flesh*' (Rom. 1:3). The flesh of Messiah was, therefore, David's flesh: hence he styles it '*my flesh*'. But it was the Eternal Spirit speaking in David when he uttered these words. Now Jesus was born of Spirit as well as flesh, so that the flesh of Jesus was also spoken of by the Spirit as '*my flesh*'. It was the flesh of the Deity, for He was its Father, though the substance was Mary's, who is called the Lord's handmaid. Being Mary's substance, it was, undoubtedly, of her nature — corruptible (Luke 1:32; Matt. 1:20; Luke 1:48; Psalm 116:16).  
R.R.

## Ch. 3: QUESTIONS & QUESTIONS:

For the consideration of all who believe  
the Renunciationist Theory, as defined  
in the following proposition

*That the body of Jesus did not inherit the curse of Adam, though derived from him through Mary; and was therefore not mortal; that his natural life was "free;" that in this "free" natural life, he "earned eternal life," and might, if he had so chosen, have avoided death, or even refused to die upon the cross, and entered into eternal life alone; his death being the act of his own free will, and not in any sense necessary for his own salvation; that his sacrifice consisted in the offering up of an unforfeited life, in payment of the penalty incurred by Adam and his posterity, which was eternal death; that his unforfeited life was slain in the room and stead of the forfeited lives of all believers of the races of Adam.*

1. It is written that “Jesus Christ was a minister of the circumcision for the truth of God, to **confirm the promises made unto the fathers**”. (Rom. 15:8). It is further written, that “He is the *mediator of the new covenant*, that **by means of death** . . . they which are called might receive the promise of eternal inheritance; for where a testament is, *there must also of necessity be the death of the testator.*” Confirmatory of these declarations, Jesus, at the last supper, in handing the wine to his disciples, said, “This is the new testament **in my blood**” (Luke 22:20). *Query*: Could the covenants of promise have been brought into force without the death of Jesus the testator?

2. If not, how could Jesus, without dying, have obtained his portion of the covenant? seeing the promises (to Abraham) were “to thee and to **thy seed**,” “which,” says Paul (Gal. 3:16), “**is Christ**,” and the promise to David was, “I will establish the throne of **his kingdom for ever**” (2 Sam. 7:13).

3. Jesus being included in the covenants of promise, and the covenants being of no force without his death, did he not in this sense, in dying, die for himself, as well as for all others interested therein?

4. Jesus tells us (John 10:18) that he had received a commandment from the Father, to lay down his life, by submitting to be crucified. If Jesus had disobeyed this command, would he not have committed sin? If so, could he have been saved? How was it possible, then, that he could “enter eternal life alone?”

5. And seeing his obedience unto death (Phil. 2:8) was a necessity to his own acceptance with the Father, did he not in this obedience, obey for himself as well as for the joint heirs (Rom. 8:17)? And seeing that obeying in this case was dying, did he not in dying, die for himself as well as for his brethren? (Other questions will bring it closer than this.)

6. Jesus in speaking of his death, says, “*For this cause* came I unto this hour” (Jno. 12:27); further, that “the Son of Man is come to give his life a ransom for many;” further, that this was the will of Him who had sent him, and whose will he had come to do. He was introduced to Israel as “The Lamb of God that taketh away the sin of the world” (Jno. 1:29) “by the sacrifice of himself” (Heb.9:26); and Paul testifies that he was made a little lower than the angels, expressly *for the suffering of death* (Heb.2:9). Does it not appear on the evidence, that the very work he was sent into the world to do was *to die*? Could he have “earned eternal life” without doing the work the Father sent him to do? If not, could he “earn eternal life” without dying? If not, is it not a violation of the wisdom of God for anyone to speak of the possibility of his claiming eternal life before his death, and entering into the

enjoyment of it alone? (If Adam in Eden had been appointed to die, could you have said his life was “free?” Who can make “free” from the appointment of God?)

7. Peter testifies that “Christ hath suffered for us *in the flesh*.” (1 Peter 3:18, 4:1). What flesh was this? Was not this the flesh of his brethren? (Eph. 5:30; Heb. 2:16). If so, was it not mortal flesh? And if “mortal flesh,” was it not as much under destination to die as the mortal flesh of all men? If not, how can it be the flesh of the children?

8. Is not our destination to die an inherited physical law in the flesh, resultant in the first instance, from the sin of Adam, and, therefore, called sin? If not, in what sense has death passed upon all men? But it is not a matter of argument. We see it every day with our eyes that a fixed tendency to dissolution is a quality of the flesh of Adam. Can a man partake of the flesh of Adam and not partake of this? Where is the testimony that he can? (An opinion is worth nothing).

9. Why was Jesus “put to death in the flesh” of Adam? Paul says it was that “**through death** he might *destroy that having the power of death*.” If “that having the power of death” was not in his body, how could he “through death” destroy it? On the other hand, how could he be a body of the flesh of Adam without also having in himself that which was “the power of death” in it?

10. You say that the body of Christ was not sinful flesh, but “a likeness” of it? In what did the *likeness* flesh consist if it was not of the same sort? It is testified that he was made in “*likeness of men*” (Phil. 2:7). Would you therefore, say he was “not a man but a likeness of one?” If not — if you say he was a man, though Paul says he was made in the likeness, why not say he was sinful flesh though Paul says he was sent in the likeness of it?

11. Paul says that God sending forth His Son in the likeness of sinful flesh, “*condemned sin in the flesh*.” (Rom. 7:3). How could this have been done if there be no such thing as “sin in the flesh,” and if Christ was “not sinful flesh but a likeness of it?”

12. Moses says that Adam begat a son “in his own likeness” (Gen. 5:3): does this mean that the son so begotten, was in any sense, of a dissimilar nature to his father? If you say No, as you are bound to, why do you contend that a “likeness of sinful flesh” is dissimilar to sinful flesh itself?

13. When Christ spoke of laying down his life, did he not refer to his voluntary (as regards men) submission to a violent death? If he meant that he was not mortal; and that away from a violent death, he would not have died, how are we to understand John’s exhortation to “lay down our lives for the brethren?” (1 John 3:16). Did John mean that

in the ordinary course, those to whom he wrote would not die?

**14.** Peter says, “he bore our sins in his own body on the tree” (1 Peter 2:24; Isa. 53:6).

Does this mean the very acts of disobedience themselves or their effects? As the former is inadmissible, it must be the latter. If he bore their effects in his body, was not his body mortal, which is the effect of sin?

**15.** If you say that our sins were laid on him in the same way as they were laid on the sacrificial animals in the Mosaic system of things (which was a mere ceremonial or artificial imputativeness,) how comes it that those sacrifices never could take away sins? (Heb. 10:2), and where then is the substance of the shadow? The ceremonial imposition of sins upon the animals was the type; the real putting of sin on the Lamb of God in the bestowal of a prepared sin-body wherein to die, is the substance.

**16.** Paul says that they who commit transgressions are “worthy of death,” (Rom. 1:32), and that “the end of these things is death” (Rom.6:21). Is there any difference in point of fatality between sentence of death for these things, and the hereditary sentence of death upon Adam?

**17.** As you will not say that death is more fatal than death, howsoever incurred, tell me how it is that you think that death on Adam’s account would have destroyed Christ, while believing that death because of our offences had no such effect?

**18.** Even if we “sinned in Adam,” in the personal sense contended for on behalf of your theory, did Christ not bear the effect of that as well as all our other offences? If so, did he not come under Adamic condemnation? If not, is our sin in Adam untaken away, and in that case, how can we be saved?

**19.** John testifies that Christ is the propitiation for the sins of the whole world (1 John 2:2), and this reaches backward before Christ’s time, as well as forward; as is evident from Paul’s statement that Christ died “for the redemption of the transgressions that were under the first testament.” On what ground is Adam to be excluded from the scope of this provision? Did not the coats of skin provided in Paradise (Gen.3:21) convey an intimation that his sins could be covered? Is it not evident from this consideration that Adam’s condemnation, as well as ours, rested on Christ?

**20.** David was a mortal man. Was not the flesh of Jesus the flesh of David? If so, was not the flesh of Jesus mortal likewise? If so, why? Was it not the effect of hereditary condemnation? If it was not mortal, how could it be the flesh of David which *was* mortal?

**21.** Was not Jesus the son of David? If you believe this, which you

## QUESTIONS AND QUESTIONS

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cannot deny in the face of so much explicit testimony, are you not bound to admit that he was son of Adam. If David was son of Adam, and Christ was son of David, is not Christ the son of Adam also? Does not Luke carry his paternity back to Adam? (Luke 3:38). His sonship to Adam through Mary being unquestionable, does it not follow, that equally with us, he inherited mortality from him?

**22.** Did Adam experience evil before disobedience? You are bound to answer No. What parallel then can there be between him in that state, and Jesus in the days of his flesh, experiencing weakness, grief, pain and death?

**23.** If Jesus did not hereditarily participate in these effects of sin, how came they to be his portion in the days of his weakness, down even to the particular of eating his bread by the sweat of his brow? (Mark 6:3).

**24.** If he had not patiently endured these things for the joy set before him, would he have been accepted? As you must say, 'No,' does it not follow that in this sense he suffered them for himself, while for us also?

**25.** Were they not results of sin, and though he was personally righteous, did he not suffer them in himself for his own proof? and if he had working within him *one* result of sin, upon what principle will you deny the presence in him of its one great result — hereditary mortality in the flesh?

**26.** If Jesus Christ, in the days of his flesh, was in the same position as Adam before disobedience, why did Christ experience evil and Adam not? How could he be in the same position in which Adam was before disobedience, seeing he was born of a woman who inherited the results of that disobedience, and that which is born of the flesh is flesh?

**27.** Paul says, "God hath made Jesus to be sin" (2 Cor. 5:21). How is this to be understood, if death, the wages of sin, had no hold on him? Was he not made sin in being made of a woman, who was mortal because of sin, and could only impart her own sinful flesh to a son begotten of her?

**28.** Paul says, (Heb. 9:28), that Christ will appear the second time *without sin* unto salvation. This is equivalent to saying that the first time was not without sin. In what sense did he come the first time with sin if his flesh was not sinful flesh, and the law of sin had no hereditary claim?

**29.** If you say it means a sin-offering, can you explain how it comes that a sin-offering is expressed by the word "sin," if the sin-offering is in no sense sinful? And how do you in that case understand Paul's statement (Rom. 6:10), that when he died, he died *unto sin* once? He did not die unto a sin-offering; but in making himself a sin-offering, he



died unto sin. If the hereditary law of sin wrought in his members unto death, as in the members of his brethren, we can understand how in dying, he died unto sin; for as Paul says (verse 7), "he that is dead, is freed from sin," sin having no more claim after that; but how can you understand it?

**30.** Then, suppose we accept your paraphrase of it, and read for "sin," "sin-offering," in what did the sin-offering consist? Was it not his body, even as Paul says, that "we are sanctified through the offering of *the body* of Christ once?" (Heb. 10:10). And in what sense can his body be called sin, if it was clean from the hereditary effects of the sin-nature from which it was extracted?

**31.** Paul says (Gal. 4:4), that Jesus in being born of woman, was "made under the law," which law he tells us in 2 Cor. 3:7, was a "ministration of death." Now, why was Jesus made under this death-ministrant law? If you answer according to Paul, you will say, to redeem them that were under it. Does it not follow from this, that in the Divine process of redemption, the Redeemer had to be personally subject to the law to be redeemed from?

**32.** How, on your theory of redemption, as applied to the Edenic law, can you make out this to have been necessary? If the life of a free, uncompromised man, standing outside the Edenic law, could be accepted in substitution for that of offenders under that law, why could not the life of a free, uncompromised man, outside the Mosaic law, have sufficed, in the same manner, to redeem those who were under it?

**33.** Does not your new-Adam theory, in fact, require that Jesus should have been born not under but outside of the law?

**34.** Not only so, but consider how redemption from the Mosaic law was effected. You are aware that under this law, "he was made a curse," though he never broke it. You are further aware that this being made a curse did not simply consist in dying, but that it laid personal hold on him through the mode in which he was killed. "He that hangeth on a tree is accursed of God." Presuming you will not say that any of God's ways are unnecessary, are you not bound to admit from these premisses, that before Jesus could deliver those who were under the curse of the law of Moses, it was necessary that he himself should come under that curse, though guiltless?

**35.** If so, was it not equally necessary that he should come personally under the operation of the Adamic curse, in order to redeem those who were under it?

**36.** As a matter of fact, did he not come under that curse in precisely the way we do, in being born of woman condemned?

**37.** For what is the curse? Is it a sentence passed on us personally, or is it an inherited condition of our physical nature? The former you

will not maintain, and the latter you are obliged to accept.

**38.** Upon which comes the question, Was not Christ's physical nature the same as ours? In saying, "Yes," which you are obliged to do if you speak according to the Word, you concede the whole question, and must renounce the Renunciationist theory.

**39.** If you take refuge in the new-born quibble about life, I must ask you What is life in relation to us? Is it not organism in a vital state?

**40.** Can you have human life without human organism? And is not the character of the life determined by the character of the organism? Thus, out of the same materials, does not dog organism generate dog life, horse organism horse life, and human organism human life? (assuming the distinction between life and organism merely out of accommodation to the theory).

**41.** These things being undisputed, does it not follow that if the body of Jesus was the Adamic organism, generated in the womb of Mary, in the ordinary gestatory period, possessed and manifested Adamic life? (employing that phrase merely out of accommodation to the new theory).

**42.** How can a man's flesh be condemned without the life generated in it being condemned also?

**43.** And if the flesh of Christ was not condemned, how could the flesh of Christ be the flesh of David, Moses and Abraham, seeing that the flesh of these fathers was in that state of death-constitution through extraction from Adam?

**44.** You seem to consider hereditary mortality in Adam more fatal than death incurred by individual delinquency. In other words, you call it "eternal death" apart from a Redeemer. If in this you are right, how comes it that the law of Moses would have given eternal life if the flesh had been equal to the keeping of it? Paul says it was "ordained to life" (Rom. 7:10). Showing that this meant eternal life, Jesus, in answer to the question how eternal life was to be attained, said "What is written in the law? How readest thou? Keep the commandments. This do, and thou shalt *live*." But Christ was the only man that ever kept the law without fault, and he was God-manifest in the flesh by the Spirit, for the purpose. All others were unable to keep it. Hence the law was "weak through the flesh." If men had been able to keep it, obedience would have led to resurrection after Adamic death, as in the case of Christ. God does not hold us individually responsible for Adam's offence. We inherit the effects, but could have been redeemed from them by obedience, if that had been possible. But how, according to your construction of Adamic death, could obedience have led to "eternal life?"

**45.** Besides, if the Adamic penalty was eternal death, and the death

of Christ was the suffering of that penalty in our stead, would not his resurrection, in that case, have been impossible?

46. It is truly testified that Christ died “for us;” but it is evident that the phrase “for us,” means on account of us, and not instead of us. It is not only testified that he died for us, but that he “died for our sins” (1 Cor. 15:3). Does this mean instead of our sins? So while it is said that he was sacrificed for us (1 Cor. 5:7), it is also said he was sacrificed for sins (Heb. 10:12). Should you understand he was sacrificed instead of our sins?

47. It is testified (Luke 1:69), that God “hath raised up *for us* a horn of salvation.” Does this mean raised up instead of us?

48. It is testified (Rom. 4:25), that Christ was raised again *for our* justification. Does this mean instead of our justification?

49. It is testified (Rom. 8:34), “that Christ also maketh intercession *for us.*” Does this mean instead of us? (See also Heb. 9:24; 10:20).

50. So also with the statement, “Christ died *for them*” (2 Cor. 5:15). If this means instead of them, how are we to understand the following statements: “I pray *for them*” (John 17:9); “He ever liveth, to make intercession *for them*” (Heb. 7:25); “Spirits sent forth to minister *for them*” (Heb. 1:14., etc.).

51. But though the appearance of Jesus in the flesh, and all that he went through, was “for us,” surely you will not deny that in all he did *for us*, he was individually comprehended as the elder brother of the family. For instance, his birth was for us; “hath raised up *for us* an horn of salvation in the house of his servant, David;” but was his birth not for himself also? If he had not been born, where would have been the Messiah and the glory to be revealed? I could understand a Trinitarian saying that it was unnecessary for him to be born for himself; but one believing that Christ was Son of God from his mother’s womb, and that the Deity in him was the Father, is bound to recognise the fact that Christ was not only born for us, but born for himself as well.

52. Again, Christ was obedient for us, as is manifest from the testimony, “*by one man’s obedience* many shall be made righteous;” but was he not obedient for himself as well? If he had been disobedient, would **he** have been saved, “in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto Him that was able to save him from death?” (Heb. 5:7).

53. So he died *for us*; but did he not die for himself also? How otherwise could he have been made free from that sin which God laid upon him in sending him forth in the likeness of sinful flesh? Paul says that “he that is dead is freed from sin,” and that “in that Christ died, he *died unto sin once,*” being raised from the dead, death hath *no more dominion over him* (Rom. 6:7, 9, 10). Is it not clear from this that the

death of Christ was necessary to purify his own nature from the sin-power of death that was hereditarily in him in the days of his flesh?

54. If to this you object, let me call your attention to Paul's definition of the priesthood which Christ took not to himself, but received from the Father: "Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity, and by reason hereof, he ought, as for the people, *so also for himself*, to offer for sins" (Heb. 5:2,3).

55. Again, if Christ's offering did not comprehend himself in the scope of it, how are we to understand the statement of Paul that he "needeth not **daily**, as those high priests, to offer up sacrifice, *first for his own sins and then for the people's*, for **this he did once** when he offered up himself?" (Heb.7:27).

56. As Christ was the antitype of the high priest who "went alone once every year, not without blood, which he offered *for himself* and for the errors of the people" (Heb. 9:7) is it not required that his sacrifice should comprehend himself as well as his people in the effect of its operation?

57. If you deny this most obvious conclusion, how do you explain the fact that the Messiah Prince in the future age, at the restored feast of the Passover, "shall prepare *for himself* and for all the people of the land a bullock for a sin offering?" (Ezek. 45:22). Do you deny that the sacrifices in the future age are memorial, like the breaking of bread of what has been, in the same way as the sacrifices under Moses are typical of what was to be? Presuming you are scripturally enough informed to give the right answer to this, let me ask how the Messiah's offering for himself as well as for the people can be a memorial offering, if Christ in dying for us did not die for himself as well?

58. To put it in a simpler form, in whatever sense our sins were laid on Christ, did they not, for the time being, become his; and if so, did it not require his death that he might be purified from them, and, in this sense, in dying for us, did not he die for himself as well?

59. It is testified that he rose again for our justification, but was it not for his own justification as well? If not, how do you understand Paul's declaration, that in rising, he was "justified in the Spirit?" (1 Tim. 3:16).

60. He ascended to heaven to appear in the presence of God for us (Heb. 9:24); but was not this also for his own exaltation and glory? If not, what mean the words of Peter and Paul, "that because of his obedience, God hath highly exalted him" "to His right hand" (Phil. 2:9; Acts 2:33; v.31).

61. He is coming again for us (John 14:3; Heb. 9:28); but is he not coming for himself also, that he may see of the travail of his soul and

be satisfied (Isa. 53:11), and be glorified and “admired in all them that believe?” (2 Thess. 1:10).

**62.** It is all “for us,” but is he not included, as the first-born among the many brethren, whom, as captain, he leads to glory? (Rom. 8:29; Heb. 2:10).

**63.** Your theory alleges that Christ in dying, paid the debts we owed on account of our sins. If this unscriptural representation of the case were true, would it not follow that forgiveness was ours as a matter of fact, as soon as he died? And if so, how comes it to pass that remission of sins is only attainable by believing and obeying the Gospel?

**64.** And in that case would not forgiveness be a right to be claimed? If another man pays my debt, can I not of right claim exemption from the demand of my creditor? And if divine forgiveness is of this order (viz: remission because of satisfaction obtained), how comes it that Paul says that “the remission of sins that are past” is “through the **forbearance** of God?” (Rom. 3:25). And how are we in that case to understand the class of declarations abounding in the apostolic epistles, of which the following are examples: “God hath shut up all in unbelief, that He might have **mercy** upon all” (Rom. 11:32). Again, “according to **His mercy** He saved us” (Titus 3:5). “The **favour** of God that *bringeth salvation*, hath appeared,” (Titus 2:11) “being *justified freely by His grace*, through the redemption that is in Christ Jesus” (Rom. 3:24). “God was in Christ *reconciling the world unto himself*, not imputing their trespasses unto them” (2 Cor. 5:19). Again, “having predestinated us unto the adoption of children by Jesus Christ **to himself**, according to the good pleasure of His will, wherein **He** hath made us accepted in the beloved” (Eph. 1:5). Do not these scriptural representations exclude the idea that we are saved, because Christ has “satisfied” God by “paying our debts?”

**65.** Do you believe God is just and righteous? How then can you accept a theory which represents Him as requiring the death of one who under no law of His, could righteously be required to die?

**66.** If Christ inherited Adamic mortality, was not his death in that case in harmony with the righteousness of God?

**67.** Wherein lay the “help” laid upon Christ by God for us? Was it not in the power of obedience in conception imparted to him, for was it not his obedience that brought resurrection and life? If you say the “help” lay in “free life,” (a thing about which the Scriptures are silent,) are you not committed to the conclusion that our “help” vanished when that “free life” was destroyed in death?

**68.** I could understand the possibility of “free life” being “help” if it was necessary for the deliverer to be exempt from death, but seeing the necessity lay just the other way, that is, that he should “taste of death,”

is it not absurd, as well as unscriptural, to call his life “free?”

**69.** Was not Jesus God manifest in the flesh? If you say that Adam was God manifest in the flesh as well (but surely no one would go to such a terrible depth of mere-manism), how comes it that the only place where Christ is called Adam, introduces Christ as *a contrast* to Adam, saying “the first man is of the earth, earthy, the second Adam is *Lord from heaven?*”

**70.** If Jesus was God manifest in the flesh and Adam was not, is it not clear that you are precluded from drawing that parallel between them which your new theory assumes throughout?

**71.** Does not the difference lie here, that in Adam man loses himself, and in Christ, *God* saves him, that salvation may be of grace and not of works, lest any man should boast?

**72.** If Christ be a new Adam, merely succeeding where the other failed, was he not a mere man, and in that case is not Renunciationism mere-manism of the most definite character?

**73.** Your theory compels you to teach that the flesh is not a sinful but a good thing. How do you reconcile with such a doctrine the continual disparagements of the flesh with which the Scriptures abound? Thus, “if ye walk after the flesh ye shall die” (Rom. 8:13); “he that soweth to his flesh shall of the flesh reap corruption” (Gal. 6:8); “in my flesh dwelleth no good thing” (Rom. 7:18).

**73a** Paul says the substance of the law or things foreshadowed in it are to be found in Christ (Col. 2:17; Rom. 2:20; Heb. 9:23; 10:1). This being so, can your theory furnish the antitype to the High Priest offering for himself? (Lev. 16:6).

**74.** Can your theory furnish the antitype to the scarlet which entered into the composition of the veil (that is to say, his flesh? — Heb. 10:20).

**75.** Can your theory furnish the antitype to the uncleanness-imparting bodies of those beasts burnt without the camp? (Heb. 13:11).

**76.** Can your theory furnish the antitype to the making atonement for the holy place? (Lev. 16:16)

**77.** Can your theory furnish the antitype to the atonement made for the altar? (Lev. 16:18)

**78.** Can your theory furnish the antitype to the atonement made for the holy sanctuary? (Lev. 16:33)

**79.** Can your theory furnish the antitype to the atonement for the tabernacle of the congregation wherein God dwelt? (Lev. 16:33)

**80.** If you attempt an answer, do not content yourself with “yes;” but show us wherein all these things which were typical of Christ, have their counterpart in a theory which teaches he had not the condemned

nature on him, and therefore, needed not to offer for himself.

**81.** Paul says that as it was necessary that these pattern-things in the Mosaic system should be purged with blood, so it was necessary that the things signified should be purged; but with a better sacrifice, that is the sacrifice of Christ (Heb. 9:23). The Christ of your theory needed no “purging:” therefore does it not follow that he is not the Christ of Paul, who required purging from the law of sin and death, by his own sacrifice?

**82.** Paul says of Christ “it is of **necessity** that this man have somewhat also to offer” (Heb. 8:3). You say of your Christ, that he was under no necessity to offer himself; but might have refused to die, and entered into eternal life alone. Is it not clear that your Christ is not Paul’s Christ, with whom it was a necessity that he should offer up himself, for the purging of his own nature — first, from the uncleanness of death, that having by his own blood obtained eternal redemption (Heb. 9:12), he might be able afterwards to save to the uttermost, them that come unto God by him? (Heb. 7:25).

**83.** Jesus said, he would be to the generation contemporary with him, “the sign of the son of Jonas,” in being “three days and three nights in the heart of the earth” (Matt. 12:40). He also said, in reference to his death, “I have a baptism to be baptized with, and how am I straitened till it be accomplished” (Luke 12:50); and “the cup which my Father hath given me to drink, shall I not drink it?” (John 18:11). How agrees with these sayings, a theory which speaks of the possibility of death having been omitted from the work of Christ, and of his entering eternal life alone, the very gate to which lay through death?

**84.** In fact, in view of all the facts, testimonies and arguments herein adduced, is it not evident that you have got hold of a mere plausible conceit of the fleshly mind, acceptable only to those who are more at home in calculations of pounds, shillings and pence, than in the apprehension of the lofty principles of the oracles of God?

Haste, haste, escape the snare, ere it be too late.

## Ch. 4: FELLOWSHIP STATEMENT

### Bro. Roberts’ Declaration of Fellowship issued in “The Christadelphian”, November, 1873

The following letter, sent through the post, to all the brethren and sisters in Birmingham, will best explain the crisis just at maturity there.

*To the Brethren and Sisters of the Lord Jesus Christ (collectively and individually) assembling in Temperance Hall, Temple Street,*

*Birmingham, from Robert Roberts, a fellow-partaker of the holy calling, and partner in the tribulation of the present evil world, to which the saints are subjected in hope.*

### **Greetings In The Lord**

Grace, mercy and peace be multiplied unto you abundantly, from Him who is the Father of all, through His beloved one, our Lord and Master, who was manifested to put away our sins, and now sits glorified, at the right hand of the Majesty on high, waiting the time when his enemies shall be made his footstool.

I find it necessary to address you from the retirement forced upon me by the weakness of this sin-stricken body (Rom. 8:10; Col. 3:3), but from the immediate burden of which I hope presently to emerge, in renewal of the good work to which the truth calls everyone who has ears to hear. You are aware that there have risen up among us those who deny that Jesus Christ was God manifest in our condemned nature, for the putting away of sin by the sacrifice of himself. The doctrine thus denied is a vital element of that truth which constitutes the basis of our acceptance with the Father through His Son; consequently its denial is a barrier to fellowship between those who receive and those who reject it.

Unfortunately there are among us a few who have identified themselves with the rejectors of this saving doctrine of the cross, and who seek to force upon us the heresy which they themselves have accepted. It was hoped that time and the testimony so largely adduced within the last three months, would have enabled them to recover themselves from the snare of the devil into which they had fallen; and removed from our midst the unseemly discord which their departure from and resistance to the truth have caused. But this hope becomes less and less likely to be realised; and it becomes necessary for those who hold fast the name, and have not denied the faith, to take that attitude which duty and their own peace and edification and growth in peace require; and that is, to withdraw from all who persist in their rejection of the important element of the truth now in question.

This is no matter for the action of the managing brethren, whose duties are confined to the superintendence of the working affairs of the ecclesia as established on the truth. They have no jurisdiction in questions affecting the constitution of the ecclesia itself. The question now in agitation is a constitutional question; it affects the foundation; therefore, every brother and sister must act on it individually, as before God. For this reason, I do not address you as one of the managing brethren, nor in conjunction with them. I act in my private capacity as a brother of Christ, whose duty towards Christ cannot be



fettered by any artificial rules of convenience we may find it necessary to adopt. I come forward as one striving to be, in this dark day of apostasy, an obedient believer of the gospel, walking in the simplicity and purity of the doctrine apostolically delivered, asking fellow believers to agree as to what duty requires at our hands.

Nor is this matter to be dealt with under the law of offences between brother and brother. A first-principle is openly rejected and assailed. Our foundation is called in question, as to which we are bound publicly to take positive ground, regardless of consequences to individuals. We must, in this matter, know no one after the flesh. Our partialities, on the ground of personal acquaintance, must never stand in the way of our duty to that gospel of our salvation wherein we stand, and wherein only is friendship of any account. Let us decide on our duty first, and let the consequences take care of themselves. Our declaration will bear unfavourably on no one unless he be unfavourable to the truth, and in that case, he, and not our decision, will be responsible for the result.

I would also say that this is not a matter depending upon any vote that might be given. It relates to individual duty, which cannot be affected by votes one way or other. Voting is all very well for the settlement of mere matters of business or temporal arrangement. It is nothing to do with the question of whether we are to fellowship a lie. I will withdraw from the fellowship of that lie if all were to vote in its favour. I say this not that I fear such a thing, but merely to illustrate that our decision in this matter does not depend upon discussion and voting, like some things we have had to consider; but rests solely on an individual conviction.

There has been time enough for the settlement of mature conviction, since this mischievous controversy was originated three months ago. Further delay would only hinder our edification, impede the inquirer, and disgrace the truth. I, therefore, ask you to join me in a general declaration of withdrawal from all who deny that Jesus Christ was God manifest in our mortal nature. I ask you to do so in a manner that will enable us to give peaceable effect to our convictions, avoiding the turmoil of further discussion, which we may well dispense with after the thorough canvass of the question which has taken place, and which could lead to no good result, while it could not fail to be painful to many, and perhaps productive of some things that would be regarded with displeasure by the Master of the household and the Higher than the highest.

My request is, that if you agree with me, you will sign and return the declaration which you will find at the end of this letter. Addressed to me at the Athenaeum Rooms it will reach me in my retirement; and on my return, I will ask you to meet me at the Athenaeum Rooms, on

Thursday night, October 30th, that our united declaration may be promulgated, and that we may take such further steps as the new situation will call for; after which it will be necessary to redraw ecclesia roll, that we may know who thereafter constitute the Birmingham ecclesia, on the basis of the unadulterated truth.

Thus may we hope to secure unity and peace at the table of the Lord, in the company of those who, in all humility before God, and zeal for His name, are waiting for His Son from heaven, in full desire with all diligence to purify themselves from the works of the flesh, and bring forth the fruits of the Spirit, in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Those who do not join in this act will remain in fellowship with those who deny the truth, and will disconnect themselves from those who may unite in stepping aside from a connection which has become a fountain of every evil work. Please then, if you think well so to do, sign and return (not later than Sunday, October 26th, addressed to me at the Athenaeum Rooms, Temple Row), the Declaration on the back of this sheet.

Robert Roberts.

Tuesday, Oct. 14th, 1873.

#### DECLARATION

*I do not agree with the doctrine concerning Christ which has emanated from Nottingham, in the Tract entitled "Thirty-two Questions" and otherwise, within the last three months. On the contrary, I believe that Jesus, in the days of his flesh, was a manifestation of God, in the mortal nature of David, and, therefore, inheriting, in his flesh, equally with ourselves, the mortal effects of descent from Adam, from which, by the Father's power, he was himself delivered by obedience, death, and resurrection; and is now the deliverer of all who truly come unto God by him. I hereby withdraw from all who do not believe this.*

That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity apart from the recognition and acknowledgement of which the burnt offering was the form required and supplied. It was “because of the uncleanness of the children of Israel,” as well as “because of their transgressions in all their sins,” *that atonement was required* for even the Tabernacle of the congregation (Lev. 16:16).

The type involved in complete burning is self-manifest: it is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the Truth: the destruction of the body of sin (Rom. 6:6). It was destroyed in Christ’s crucifixion — the “one great offering”; we ceremonially share it in our baptism: “crucified with Christ”, “baptised unto his death”. We morally participate in it in putting the old man to death in “denying ungodliness and worldly lusts” and the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit ... When the work is finished, flesh and blood with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of men immortal and “equal to the angels”.

It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability.

Those who deny Christ’s participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is “the Lamb of God, taking away the sin of the world.” — Law of Moses p. 237-238.

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## *Introduction to Section Four*

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One of the stalwart supporters of Brother Roberts in his opposition against Edward Turney's "clean-flesh" teachings of the 1870's was Bro. J. J. Andrew. He saw through the folly of Turneyism and produced a valuable series of articles in *The Christadelphian* entitled "Jesus Christ and him Crucified" (later issued in booklet form as "The Real Christ") arguing against the theory of his opponent.

Unfortunately, when an issue arose in 1894 concerning the basis upon which resurrection is possible, Bro. Andrew was dogged by personal considerations, and assumed an altogether wrong premise. He contended that those who had not been baptised, were not necessarily amenable to judgment; that responsibility was therefore not upon the ground of knowledge, but of works. Pressed upon this matter, he developed the theory of legal alienation by birth, and claimed that this could only be averted by the process of circumcision or baptism.

All wrong theories find their impact upon the doctrine of the Atonement, and "Resurrectional Responsibility" is no exception. A debate was organised between the two disputants, in order to test the veracity of the differing teachings. The following transcript reproduces in their entirety the questions and answers given by Bro. Roberts and Bro Andrew. It must be recognised that the form of debate does not always provide for a balanced, developed presentation of a subject. The very nature of debate means that each combatant is seeking the weak points of the other, and to demonstrate the strengths or weaknesses of the arguments. The report of a debate is helpful to that end; it examines various claims, and tests the differing viewpoints — but that is its limit. Readers of this debate must remember that statements made are usually based upon the opposing claims, or are being directed along a particular line of argument. They might therefore be sometimes clarified by later cross-examination.

It will be seen, nevertheless, that Brother Roberts had a clear perception of the resurrectional responsibility question and its effect upon the atonement, and in the later questioning was able to elucidate some of the misrepresented statements that were earlier made.

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*Section Four*

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A Debate  
on  
Resurrectional  
Responsibility

Between R. Roberts  
and J. J. Andrew

*In which principles of  
the Atonement are considered*

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**Prefaces by the Disputants**

**J.J. ANDREW:** The proposal for this debate came from certain brethren in South London. Although disadvantageously situated for such a conflict — being occupied in business nine to ten hours every day — I consented to the proposal for the purpose of defending a portion of Bible truth. The teaching of the Bible on the subject in question, defended by me, is here presented in a somewhat fragmentary form. The reader who desires to see a more complete exposition is invited to peruse the pamphlet entitled, "The Blood of the Covenant," advertised on the cover.

**R. ROBERTS:** I agree that the subject cannot be exhaustively dealt with in a debate on the Socratic method which, though convenient for test, is liable to draw off the disputants to side issues which occupy time disproportionately. The more formal exhibition of it in the pamphlet referred to by Bro. Andrew, and in the reply which I have published to that pamphlet under the title, "The Resurrection to Condemnation: Who will come forth to it?" will enable the reader to see the bearings of the subject in a clearer light.

Also, the form in which the theme of the Debate was stated, I felt to be inconvenient. It is not one that I would have chosen, for a variety of reasons. It is of Bro. Andrew's wording. I was obliged to submit to it from the representation made to me that if I did not consent to it, the Debate would not come off.

I proposed a question that would have brought the issue before the meeting in a more direct and simple form. It seems to me an unnatural association of ideas to make the infliction of condemnation depend upon the attainment of reconciliation (which is the central idea of justification by the blood of Christ). I deem it necessary to say this, because I felt all through the Debate that the wording of the subject placed the issue in a false light, and led to a method of treatment entirely foreign to the moral essence of the thing. I also think it necessary to advert to other points which the absence of a closing rejoinder put it out of my power to notice.

Some of the discrepancies between Bro. Andrew and myself in the questions and answers that were exchanged were due, I feel sure, to his employment of inexplicit phraseology, technical terms and phrases, which are always open to more than one construction. Take for example, "Adamic sin," "inherited sin," "sin in the flesh". Only one of these — the last — is a Scriptural form of speech, and that is used only once (Rom. 8:3) and with a sense not having the scientific precision with which Bro. Andrew appeared to use it. The vagueness of his argument was not dispelled by his preliminary definition of terms. "Adamic sin," said he, "I shall use as sin in the flesh". But this explanation had to be further explained: "Sin in the flesh I shall use as expressing the desire to do evil which is in fallen human nature".

According to these definitions, Adamic sin is *desire to do evil*. Answering his questions according to this definition, I was obliged to maintain that it is not removed till the resurrection, since the desire to do evil remains unchanged to the last, as Paul declared to be his own experience. Answering it according to my own conception (which is a larger conception, while including Bro. Andrew's conception), I was obliged to make the same answer.

My conception is this, that death became a physical law of Adam's nature in consequence of Adam's sin; that it became so by the power of the sentence of death operating physically upon him, as the sentence of life at the judgment seat will operate physically upon the bodies of the accepted, causing them to become incorruptible; that becoming a part of his being, it was therefore necessarily transmitted to all of Adam's posterity who partook of that death-stricken being by physical descent, and became in them also a tendency to moral corruption; that, therefore, as the whole mischief originated in sin, taking effect in the flesh, it could, by casual language, and on the principle of metonymy (putting cause for effect), be described as sin in the flesh: "sin that dwelleth in me."

Having this conception, I could not say otherwise than "No," when asked if we are justified from "Adamic sin" at baptism. Christ was "justified in the Spirit" (1 Tim. 3:16) in the sense of being made right, or perfected physically in the Spirit — not in the sense of being pardoned, for he required no pardon. It was this sense of "justify" that I had before my mind when Bro. Andrew asked me about being "justified from sin in the flesh at baptism."

I have always believed (and it seems to me impossible for any man having regard to meanings and not to mere phrases, to do otherwise than believe) that this blessed change is effected only at the resurrection. "We shall all be changed." This corruptible and mortal, which has come by Adam, putting on the incorruptible and immortal through Christ.

What is cancelled at baptism (and it is only cancelled potentially — for there is an "if" all the way through) is the condemnation resting upon us as individual sinners, and the racial condemnation which we physically inherit.

I have never diverged from this view, though Bro. Andrew seemed to think I had, from the quotation he made from the 'Christadelphian' of 1878, page 225. It is the employment of an ambiguous phrase — one of his own phrases — that leads him to think so, but the paragraph itself in which the phrase occurs, shows the meaning with which I used it. The contrast is between "legal" and actual mortality. The actual mortality of our experience is the result of the sentence passed on Adam, to which, as a race, we are related.

Legal mortality would be that which is constituted, ordered, or determined upon by law. In this sense, we pass (potentially) from death to life at baptism — which is a very important sense certainly, for

without it there could be no hope of the physical deliverance that waits at the coming of Christ.

But still it has no binding force in the direction which is Bro. Andrew's whole contention in this argument. It cannot prevent the revival of a dead mortal being to a renewal of his mortal state if God require him to come forth — as is absolutely proved by the restoration of unjustified dead in past times.

Finally, I did not get the opportunity of pointing out the undue stress laid by Bro. Andrew throughout, upon the idea of "probation," as affording him an argument against the resurrection of rebels against the Light. "Probation" is not even a Scriptural technicality, and certainly it is not a Scriptural conception with the limitations put about it by Bro. Andrew. It literally means "putting to the proof." Men are certainly put to the proof before God accepts them: but this does not express their whole relation to Him. It is not merely a question of whether they are worthy of a certain benefit: there is the question of God's claim upon them, and the whole evolution of judgment, nationally or individually, turns upon this.

God has not surrendered His claim on the sons of Adam, although death reigns among them. Had He said nothing after the sentence in Eden, undoubtedly the reign of death would have been undisturbed by any question of resurrectional responsibility. But He renewed relations with them after that sentence, and this makes a great difference. It introduces a new accountability, the operation of which is determined upon some principle; for it is revealed that it does not operate on all.

What is the principle of its operation? This is the whole question. Whenever we ask for a Scriptural definition of it, that is, a definition in the actual words of Scripture, we get the doctrine which Bro. Andrew is opposing. That is, we never can get in Scripture words the doctrine he is advocating, but always the one he is opposing. If we ask who in Scripture words are said to rise to condemnation, it is "They who have done evil" (John 5:29), "the unjust" (Acts 24:15), "the wicked" (Job 21:30), etc. Bro. Andrew cannot quote any Scripture that says it is "those who have been justified from Adamic sin."

He rejoins, "Then you prove the resurrection of all wicked, of all unjust, of all who have done evil." The answer is, — No, because the Scriptures draw a line. If it be asked where? the answer is, at ignorance (Acts 17:30); no understanding (Psa. 49:20); blindness (John 9:41).

If on the other hand, the question is asked, What in the Scriptures is the formulated — the specifically alleged — ground of condemnation? The answer is invariable: "Light" (John 3:19); "the word spoken" (John 15:22); "Knowledge" (James 4:17); "to whom much is given" (Luke 12:47).

The reason of condemnation is always alleged to be disobedience. It is "Because *I have called*, and ye have refused. *I have stretched out my hand* and no man regarded ... ye have set at nought all my counsel, and



would none of my reproof" (Prov. 1:24-25). Or, as Paul expressed it, "To them that are contentious and do not obey the truth (implying it has been presented to them), but obey unrighteousness (there shall be) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile ... in the day when God shall judge the secrets of men by Jesus Christ (Rom. 2:8, 9, 16).

"Probation" has its place as a Scriptural idea; but it is used unskillfully and with destructive results when it is made to hide the idea that God has property in sinful man, and will not be mocked by him when He stoops to the great condescension of addressing commands to him.

**J.J. ANDREW:** When consent was given by Bro. Roberts and myself to the publication of this Debate, I had no idea that he would supplement it by a written argument, but having done so, I must follow suit.

In saying that, according to my argument, "the infliction of condemnation" is made to "depend upon the attainment of reconciliation," Bro. Roberts conveys the impression that I deny "the infliction of condemnation" on any members of the race who have not been the subjects of reconciliation. This misrepresents me; many have so suffered. God "condemned Sodom and Gomorrah with an overthrow" by means of fire (2 Pet. 2:6), as He had previously condemned the contemporaries of Noah to destruction by means of water (2 Pet. 3:6). Other Divine judgments are recorded in Holy Writ; but in such cases there was no resurrection to a judgment-seat, and this is the point now in dispute.

The expressions "Adamic sin" and "inherited sin" are, says Bro. Roberts, not Scriptural forms of speech. This is immaterial provided they represent a Scriptural truth. It is often advisable to use other than Scriptural phrases to show in what sense certain inspired words are understood. The word "sin" is so frequently used to describe an act of transgression that it is necessary at certain times to show that this is not its only meaning.

It is quite true that the phrase "sin in the flesh" only occurs once in the Bible — a remark obviously intended to minimize its importance — but that which it represents is described in other language. Thus, "every man's own lust" (James 1:14); "the heart is deceitful above all things" (Jer. 17:9); "the minding (i.e. thinking) of the flesh is death" (Rom. 8:6, margin); "if ye live after the flesh ye shall die" (verse 13), etc. The only cause of death is sin; when, therefore, conformity to "the flesh" is described as producing death, it is equivalent to saying that "the flesh" is one form of sin.

"Sin in the flesh" is treated by Bro. Roberts as being identical with the "physical law of death transmitted to Adam's posterity." This is not correct; the two things are related to each other as cause and effect,

and they are so combined in the expression “corruption that is in the world through lust” (2 Pet. 1:4). When Adam was created he had no “lust” or evil desire; he was “very good” (Gen. 1:31), not “knowing good and evil” (Gen. 3:5). But through yielding to outside temptation he came to “know good and evil” (Gen. 3:22); and henceforth evil desire became an element in human nature, transmitted from parents to offspring.

To say that it is called “sin” because it leads to sin is misleading; this may be partly true, but the chief reason is, that it is the result of sin — that is, of Adam’s disobedience. Hence, by the transmission of evil desire all the descendants of Adam are accounted as having “sinned” in him (Rom. 5:12); by the mere fact of inheriting his fallen nature they are “made sinners” (verse 19), or placed under “condemnation” (verse 18). These Scriptural truths furnish the only explanation of the death of infants and of others who have “not sinned after the similitude of Adam’s transgression” (verse 14).

“Lust” being the cause of physical “corruption,” every member of the race is necessarily the subject of Divine condemnation by reason of its possession; and the removal of this condemnation is requisite before they can “have peace with God” (Rom. 5:1). This removal is a justification or acquittal; and from the time that it takes place, inherited “lust” ceases to be the subject of condemnation or accusation.

It was not the “removal” of “lust” about which I questioned Bro. Roberts, but the removal of its condemnation — two distinct events. Lust continues to exist to the end of probation, but there is then “no condemnation” (Rom. 8:1) for it; condemnation at the judgment seat can only be incurred for yielding to it. “If ye live after the flesh ye shall die” (Rom. 8:13); “He that soweth to the flesh shall of the flesh reap corruption” (Gal. 6:8).

“To be perfected physically in the spirit” is, according to Bro. Roberts, the only way of being “justified from Adamic sin”; not so, however, according to apostolic teaching. This event is more correctly defined to be the consummation of a previous justification; failure to realize it can only result from “sowing to the flesh” (Gal. 6:8), not from possession of the flesh. Therefore “the flesh” must have been the subject of a justification when probation commenced.

The bearing of these testimonies on Jesus Christ is obvious. He was made of “the same flesh and blood” as his brethren, “in all things like unto” them (Heb. 2:14, 17). By being “made of a woman” (Gal. 4:4) he was “made sin” (2 Cor. 5:21), and thus when on the cross “God . . . condemned sin in the flesh” of “His own son” (Rom. 8:3). It was this “sin” which Christ “put away by the sacrifice of himself” (Heb. 9:26).

At birth “sin in the flesh” “had the power of death” over him, but “through death” he “destroyed” its power (Heb. 2:14) over himself; and when he rose it could be said of him, prior to his change into Spirit — “he that hath died is justified from sin” (Rom. 6:7 RV).

Believers who are “baptised into his death” (verse 3) necessarily partake of that justification, but with this difference — that their probation is only beginning, whereas his was at an end; and they then receive forgiveness of individual transgressions, of which he was quite free.

The two-fold aspect of their justification at this time is very concisely expressed in Col. 2:13: “You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” The phrase “uncircumcision of your flesh” is synonymous with “sin in the flesh” before justification. For this, as well as for individual “trespasses” the brethren of Christ were once under “the power of death,” but, having been “quickened,” death cannot, for either the one or the other “reign” over them; they have, like Paul, been “made free from the law of sin and death” (Rom. 8:2); if they enter the grave it cannot hold them.

The fact that the physical consequences of Adam’s “offence” are not removed at baptism is no evidence that Adamic sin is not then the subject of justification; if it were, the continuance of the physical consequences of some individual “trespasses” such as disease caused by drunkenness, would prove that such trespasses were not forgiven.

It is therefore, erroneous for Bro. Roberts to confine justification from Adamic sin to the change from mortality to immortality; this must be preceded by a legal justification as he himself recognized in 1878. The statement that he was using one of my phrases has not been substantiated; and, even if it had been, this would not be a valid defence. That he understood the phrase is shown by the way he illustrates it (see *Christadelphian*, 1878, page 225).

Without a legal justification condemnation remains in full force, and in such cases death must forever “reign”. “The law of sin and death” (Rom. 8:2) is not invalidated by the restoration of some unjustified ones in the past; they were not freed from Adamic death, but only temporarily released from it. Not so with the rejected at Christ’s judgment seat; they will be condemned to death solely for their own offences during probation — and this could not be if they were still under condemnation to death for inherited “sin” or for “trespasses” preceding probation.

It is true that *probation* is not a Scriptural word, but it nevertheless represents a Scriptural truth. The children of Adam, being “servants of sin”, are “free from righteousness” (Rom. 6:20), and in that condition can do nothing acceptable to God for attainment to eternal life. But when “made free from sin” they become “servants to God” (verse 22), in which capacity alone can they be put to the proof in relation to eternal life.

It is quite a new thing among the brotherhood to speak of men being under probation “before God accepts them.” This, together with the denial that condemnation in Adam is legally taken away at baptism, deprives that ceremony of half its efficacy; one or two steps further in

the same direction will render it superfluous.

The exclusion of unjustified sons of Adam from the judgment-seat of Christ does not affect “the question of God’s claims upon them”, because God has, for their wickedness, inflicted punishments in this life, and He will do it in the future. These punishments are confirmatory evidence that unjustified men are, by condemnation in Adam, excluded from resurrection.

Additional “light” undoubtedly brings additional responsibility; hence the supporters of the Papacy suffer greater Divine wrath than the benighted followers of Confucius; but this light is not sufficient, in itself, to bring them within the scope of resurrection to Christ’s judgment-seat.

The Jews to whom Christ spoke (John 3:19; 9:41; 12:48; 15:22; Luke 12:47) occupied a very different position from Gentiles in this generation. The former were the custodians of God’s oracles (Rom. 3:2), and as such they were required to believe and defend them; they believed part, but not sufficient; and this was the ground of their condemnation. They rejected, not the Abrahamic covenant, but its Mediator, and for this they were threatened with retribution.

The mere fact of not believing (John 12:47, 48; Mark 16:16) made them amenable to Divine wrath. They rejected Christ because he did not fulfil their anticipations, but this is no evidence that they had previously insufficient faith to obtain, in conjunction with sacrifice, a justification from sin.

Such justification, equally with that of faithful Jews, would be ratified by the blood of Christ; but their subsequent wicked deeds, of course, would not. In this respect they occupied in relation to the name of salvation, the same position as unfaithful brethren of Christ, some of whom are spoken of in terms quite as severe (2 Pet. 2; Jude 12, 13) as those applied to the Jewish opponents of Christ.

The application to unjustified Gentiles of warnings addressed to Jews (Prov. 1:24, 25) or to Christ’s brethren (Rom. 2:9, 10; James 4:17) is most unwarrantable; it introduces the false principle which, in a portion of the Apostasy, nullifies “the difference between the holy and profane” (Ezek. 44:23).

**R. ROBERTS:** I have waived my right of rejoinder to remove a barrier from the way of the writing of the foregoing.

### DEBATE AT ESSEX HALL, LONDON

*Between brethren J.J. Andrew and R. Roberts, April 3rd and 5th, 1894.  
Chairman: Brother Lake*

#### FIRST NIGHT

**The Chairman:** I will read to you, brethren and sisters, the subject of discussion and the condition of debate. The subject is as follows: “That resurrection to the judgment-seat of Christ will comprise some

who have not been justified by the blood of Christ.” That proposition Bro. Roberts will affirm and Bro. Andrew will deny.

The arrangement for speeches is as follows: There will be two quarter-hour speeches, followed by six quarter-hour speeches or questions as each disputant may prefer to employ that time. That is, on this evening, we shall open with two quarter-hour speeches, followed by six quarter-hour speeches or questioning as Bro. Roberts or Bro. Andrew may prefer, and the matter will be opened by Bro. Roberts.

There is this condition attached to the debate, and it is understood that this condition is binding upon all of us: “No partial or complete account, description or report of the debate to be printed or circulated, either separately or in any publication, without the consent of both disputants, and in the event of such consent being given, each disputant is to be permitted to revise same in manuscript.”

I have only one other thing to say and that is to ask you to express no opinion whatever, neither to approve or disapprove of what you may hear; not to interrupt the speakers. If any brother should interrupt either speaker, I shall add to that speaker’s time what he may lose by the interruption. I now call upon Bro. Roberts to open in a 15 minutes’ speech.

**BROTHER ROBERTS:** Dear brethren and sisters, I need not say how far from gratifying it is to me, as probably to you, to be present on such an occasion, and for such a purpose. David says, “How good and how pleasant a thing it is for brethren to dwell together in unity.” The reverse condition must be of the reverse character. We have, in past times, dwelt together in unity as regards the particular issue raised tonight, and if there is any change, it rests — you know where — with Bro. Andrew, who thinks he has discovered that some things he used to think were true are not true. We need not enquire how he has come to think so. The question for enquiry is, whether his present thoughts are in harmony with the Word of Truth.

He has come to the conclusion that — not the wickedness of men, but the reconciling blood of Christ, is the basis of God’s vengeance; that not “he that believeth not”, but he that believeth, shall be condemned; that not those rebels of mankind who utterly refuse to submit to God are to come under His retributive vengeance in the day of Christ, but only those who make some attempt to submit to His will by bowing down in the presence of His Son and accepting His yoke, confessing His name and seeking to serve Him.

He was not always of this mind. His change of mind might not have necessitated the present meeting, but he has taken steps which involve an attempt to coerce us into the reception of his views, first by propounding an amendment to the constitution in force among those with whom he is in fellowship, and, secondly, by issuing a pamphlet in which, like another before him, he says, though not in the same words, “I renounce what I have believed beforetime” as to the rule upon

which God holds men responsible.

I have endeavored to show reasons against the view which he now advocates. I have done so to an extent and in a form that I thought rendered a meeting like this superfluous. The argument is before us on both sides. We are more likely to come to a dispassionate conclusion in the matter by the quiet weighing of arguments than in the heat of personal contest.

Nevertheless, it was strongly urged upon me that such a meeting as this was in the interest of the Truth; therefore I consented — not under any conditions — the conditions that have been referred to are not mine. I thought that perhaps it might be that the brethren's idea who asked me to come here would prove right, that such a meeting might be to the advantage of the truth.

I believe that Bro. Andrew is perfectly sincere in the course he is taking. I hope he may be enabled to think that we who oppose him are not less sincere. However, it is an immaterial matter what we think of each other, the question is, what is the truth in this case? In a phrase, it is defined by Paul that "there shall be a resurrection of the just and of the unjust," and by Jesus that "those who have done evil", as well as those who have done good, shall "come forth at the resurrection."

If it had been left to human estimation as to what was expedient or suitable in the matter of resurrection, we might have come to the conclusion that a great many people in America have come to, and that is, that there need not be any resurrection at all of those who are to be rejected; that no purpose can be served by bringing again to life those who are to be put back into death again. But we dare not come to that conclusion. It is God's matter, not ours. We can form no opinion on such a subject of any value. It is a mere question of God's purpose, and what He has declared. Now He has declared the resurrection of the unjust and the evil, and the question is why? On what ground? I am sure I am within the recollection of everyone present, when I say that no ground is alleged in the Bible for resurrection to condemnation excepting unrighteousness and rebellion, and this is not on any mechanical principle.

I have felt oppressed and depressed exceedingly by the mechanical nature of the theory propounded by the pamphlet which Bro. Andrew has written. I do not mean it in any irreverent or flippant sense, but it really seems to me to advocate salvation by machinery. God is kept out of view, and we have a system of mechanical law placed in the foreground. God makes the law certainly, and governs us by it, but there is a great difference between Divine law and human law. In the case of human law, we are obliged to speak of it as an abstraction, as if it possessed powers of its own, because man is so weak, because human memory is so frail, and because the men who appoint the law cannot keep pace with it, cannot be always present with its operation; cannot know those who are related to it either on the favorable side or otherwise.

But it is totally different with God. God ever lives, and His power never fails, and His presence is everywhere, and His discernments are infallible, and His rights are absolute. Law is but the expression of His wish and will, design and intention. You never can put the law above God. God is always above law. And you cannot tie Him by any law. If He gave the law of Moses, He took it away; if He gave circumcision, He took it away. If He gave baptism, He will take it away when it has done its purpose.

He can alter, or amend, or adapt, or adjust as He pleases to accomplish the objects He proposes. Why, brethren and sisters, where is even the living man who, dealing with his own property, does not claim the right (any lord in his estate, or any petty landlord in any house, in appointing this and that to serve his purpose and convenience) to change his appointments? In making such a change it is not a change in himself, not a change in what he is, but a change in the methods he adopts according as exigencies arise.

And so God has revealed to us it is with Him. He says, "At what instant I speak concerning a nation to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced turn from their evil, *I will turn from the evil that I thought to do unto them.* And at what instant I shall speak concerning a nation to build and plant it, if it do evil in My sight that it obey not My voice, then I will repent of the good wherewith I said I would benefit them."

Now it appears to me that this, what you might call flexibility of Divine intelligence, is not sufficiently recognized by the arguments submitted to us in the pamphlet. Indeed there is an absence of that vivid sense of the living God which is the very essence of the whole system of Divine truth. We are liable to fail in apprehending His living relation to His works, because we see no actual manifestation of Him such as we see of man, and we are apt to feel as if there were no life or intelligence with Him such as there is with man.

The fact is just the reverse of the appearance, as we shall see when we are subject to that process which Elisha prayed for the young man, "Lord, open the young man's eyes." Lord, open all men's eyes, and they will see that He is the true living Essence and Principle and Power of the universe, and the true discriminating intelligence of all things — the God and Father of our Lord Jesus Christ, who has appointed him as the judge of the living and the dead.

**BROTHER ANDREW:** I need scarcely say, brethren, that equally with Bro. Roberts, I very much regret to have to appear here on such an occasion as this. It is not because I have not made an effort to prevent it. I was twelve months in communication with him for the very purpose of preventing conflict. Contention is not a thing which I like, but rather dislike; when, however, conflict is forced upon me in defence of Bible Truth, I shall not, and dare not, flinch from it.

Reference has been made to my change of attitude. Yes, a change

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from a position which I never deemed strong to one which I do deem strong. As to the cause of that change — reference to which has been indirectly made without being specifically stated — I will state it. In contending for the view advocated by Bro. Roberts it was said by someone that certain ones outside Christ would be raised to judgment through the blood of the covenant. In support thereof a statement was quoted from John's first epistle, chapter 2, verse 2, that Christ's blood is a "propitiation for the sins of the whole world."

That determined me to look into the matter thoroughly, for I could see that if it was capable of being supported by such testimony, it set aside fundamental principles of truth. The proposition which has been mentioned was directed specifically against that particular contention, and as you are not all aware of the wording of it, I will read it —

"That Christ having been raised from the dead through his own blood, it necessarily follows that the dead in Christ will be raised through the same blood, and as a consequence, that the blood of Christ is not available for the resurrection of any who have died in Adam."

I withdrew that resolution, not, as Bro. Roberts says in his pamphlet, on condition that he replied to my manuscript. I gave no such promise to him. I simply promised to consider the matter. What he wanted me to do was to add some words to the proposition, and I did not see my way to do it. I did consider the matter, and I withdrew the proposition on the basis of the statement that had given rise to it, being previously withdrawn. These are the simple facts and they can be verified if necessary. It was not for that purpose that Bro. Roberts came to London to see me. He came at my solicitation solely\* in order that we might talk over the whole subject of the manuscript which I had sent to him, and he wrote the reply, because in the limited leisure I have, after being occupied in business all day, there was not time in two brief interviews to discuss the question fully.

Several passages have been quoted in the address to which you have just listened — "resurrection of just and unjust", and those "who have done evil" are to "come forth to the resurrection of condemnation". If I were contending that there was no resurrection of the unjust or no resurrection of those who have done evil, those passages would refute my position. But I do not so contend. I fully recognise resurrection to condemnation of certain ones who have "done evil," and certain ones who in the Scriptures are styled "unjust," and therefore these passages are no proof whatever.

Reference has been made to the "mechanical" nature of the "theory". Well, it may seem so to some minds, but I submit that that is not a correct definition. God is not excluded from my contention. God, and His ways, are the sole basis of all that I have to say upon the

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\* I have since refreshed Bro. Andrew's memory on this point by showing him the words of his own letter written at the time, recognizing the interview as due to my suggestion — R. Roberts



subject. How do we know God except by His laws as revealed in His word? How can we know Him in any other way? None whatever. He asks us to judge of Him by His word, and to act in accordance with the laws and principles which He has laid down in that word, and if we are so doing we are as much recognizing God as if we were introducing His name into every sentence we uttered.

It is not a case of salvation by machinery, or anything of the kind. Such phraseology is a complete misnomer, like many other statements and definitions which have been given of my position. The point is, what is necessary in the first instance in order to commence a probation for eternal life? Justification, says the Scriptures; otherwise there is no scope for probation; no justification, no probation.

Nothing I have said invalidates God's prerogative to change His laws. I fully recognize that God has given laws and taken them away; He has a perfect right to do so, unless His promises preclude it. If He has made a promise which precludes the abolition of a law within a certain time, His faithfulness requires that that law shall be kept in operation until the end of that time.

Baptism, to which reference has been made, is a case in point. God has laid it down for the present dispensation that baptism is essential for justification; therefore He is precluded by His own faithfulness from justifying any without baptism as long as that law is in operation. But the time will come when it will be taken away. For what object? To supersede it by other laws, embodying other ceremonies for attaining the same end.

The "law of sin and death" is still in force; the "law of the spirit of life" has not yet brought the consummation for which it was designed; and therefore while these laws are in operation, God's faithfulness requires that He shall act in accordance with that which He has embodied in them.

In the course of this debate I shall have occasion to use certain expressions, and for that purpose I will give my definitions of them. It is one of the elements in a controversy to define your terms. "*Adamic sin*", I shall use as meaning "sin in the flesh"; "*sin in flesh*", I shall use as expressing the desire to do evil which is in fallen human nature; "*the 'offence' of Adam*", I shall use as meaning his act of disobedience in Eden; "*Adamic condemnation*", as meaning the wrath or disfavor of God for the offence of Adam; "*Justification*", as acquittal from imputed or actual guilt; "*Reconciliation*", as the removal of Divine wrath or disfavor for imputed or actual guilt; "*The blood of Christ*", to represent the sacrificial death of Christ as the consummation of an obedient life, unless for the purpose of argument I may divorce his death from that obedient life. The expression, "*In Christ*", I shall use as having reference to all who have entered on a probation for eternal life, whether living before Christ's death or afterwards; the term, "*The faithful*", as meaning candidates for eternal life who have pleased God; and the expression, "*The unfaithful*", for candidates for eternal life

who have not pleased God.

A word or two upon the basis of sound exposition is advisable on approaching this, as other subjects. Fundamental principles must obviously regulate the interpretation of isolated passages. Thus, when a passage will bear two different interpretations, that one must be accepted which is in harmony with the fundamental principle relating to it.

Take this for instance. In 1 Pet. 1:4, "An inheritance, incorruptible, undefiled, reserved in heaven for you." If the fundamental principle were that the abode of the righteous is in heaven, it would be quite right and necessary to construe that "inheritance" as being the place of abode; but that is not the fundamental principle; such a construction is opposed to the fundamental principle. Therefore we are compelled to adopt another construction which we all recognize, namely, that the "inheritance incorruptible in heaven" is the eternal life which dwells in Jesus Christ.

Another illustration is found in 1 Cor. 15:52, "The dead shall be raised incorruptible." At one time it was thought that that embodied immortal resurrection. At the first glance, without taking into consideration other passages of Scripture, it appears to bear that construction. But we apply to that passage the fundamental principle in regard to the judgment seat, and we find that it cannot bear that interpretation; therefore we exclude it, and substitute for a false interpretation the correct one, that "raised incorruptible" extends from the time of coming out of the ground to the bestowal of immortality.

Another fundamental principle is, that "what the law saith, it saith to them who are under the law" (Rom. 3:19). That is spoken of the law of Moses, but it is a principle applicable to what God has spoken under other circumstances as well. The writings of Moses and the prophets were a law to fleshly Israel, and what they said was spoken only to them. References there were, it is true, to outside nations, but these were specifically mentioned, and unless specifically mentioned, none but those that were under the law were under any obligation in regard to it.

So likewise the apostolic epistles are a law to the brethren of Christ. Hence what is said in these epistles, sometimes in the third person, unless those outside are specified, is applicable solely to the brethren of Christ.

### **BRO. ROBERTS QUESTIONS BRO. ANDREW:**

1. Bro. Andrew, who are the unjust? **Answer:** In the first instance all men are unjust, but the unjust referred to in connection with resurrection are those who have been justified, and subsequently become unjustified.

2. What do you mean by subsequently becoming unjustified? **Answer:** Sinning, and not obtaining forgiveness.

3. Are we always to understand the phrase “the unjust” in the apostolic writings in that sense? **Answer:** No, because we read of Christ dying for the unjust.

4. Quite so, and it says there shall be a resurrection of the unjust. Now, then why do you discriminate between one and the other? **Answer:** Because in writing to the brethren of Christ, reference is made to both faithful and unfaithful, and the term unfaithful is identical with the unjust, who are spoken of as appearing before the judgment-seat.

5. Will the enemies of Christ be present at the resurrection: those who rejected him, who did not believe him, who had no faith in him? **Answer:** The Jews living in his day will.

6. I did not say the Jews, but the enemies of Christ? **Answer:** I must ask you to define who they are.

7. The enemies of Christ who rejected him, who did not have faith in him. Will they be present at the resurrection? **Answer:** What enemies?

8. The enemies I have defined, who rejected him, and had no faith in him. Will they be present at the resurrection? **Answer:** Jews or Gentiles?

9. You know, Bro. Andrew, what I mean. I mean Jews or Gentiles who had no faith in him, who rejected him, who were his enemies. Will any of them, Jews or Gentiles, be present? **Answer:** The Jews will.

10. They will? **Answer:** Yes.

11. Are they justified by the blood of Christ? **Answer:** They were justified by the previous sacrifices they had offered up.

12. Excuse me, that is not my question. Were they justified by the blood of Christ? **Answer:** Justification by the blood of Christ after the blood has been poured out extends backwards.

13. Does it extend to the unfaithful? **Answer:** Yes.

14. Where is the proof of that, that the unfaithful are justified by the blood of Christ — the unbelieving? **Answer:** In Heb. 9:15 we are told “For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

15. Does not that refer to those who are to receive the promise? **Answer:** Yes.

16. Will the unfaithful receive the promise? **Answer:** No.

17. Does that refer to them? **Answer:** It applies in principle to all who have been related to the promise.

18. Does it refer to the faithful or unfaithful? **Answer:** The faithful.

19. Will the unfaithful be present at the resurrection? **Answer:** The unfaithful will be present.

20. Are they justified by the blood of Christ? **Answer:** Through

the sacrifices which they offered up.

**21.** That is not my question. Are they justified by the blood of Christ — those who have no faith in him? **Answer:** Justified from Adamic condemnation.

**22.** Without any faith in Christ? **Answer:** Yes, but not from their subsequent individual transgressions.

**23.** Are they in any sense justified by the blood of Christ? **Answer:** Yes.

**24.** Who have no faith in it? **Answer:** Through the sacrifices they offered up.

**25.** Who have no faith in it? Meet the question. **Answer:** It was not necessary to believe in Christ's blood before it was poured out. The apostles themselves did not understand and believe it, and yet they were "clean" (John 13:10) previous to it taking place.

**26.** Did you say then that sacrifices under Moses could justify men from their sins unto life eternal? **Answer:** Not without the blood of Christ.

**27.** And how is the blood of Christ brought to bear? Is it not by faith? **Answer:** Certainly, by faith and sacrifice.

**28.** These men had no faith. Christ said they had no faith? **Answer:** They had some, for they believed in the resurrection.

**29.** Excuse me, in Christ they had no faith, "Ye have omitted the weightier matters of the law, judgment, mercy and faith" (Matt. 23:23). My reference is to these — were they justified by the blood of Christ? **Answer:** They believed in the resurrection.

**30.** Answer my question. Were they justified by the blood of Christ? **Answer:** Justified from Adamic condemnation.

**31.** Yes or no, Bro. Andrew? **Answer:** Justified from Adamic condemnation through the sacrifices which they had offered up.

**32.** That is not my question. My question is, By the blood of Christ? **Answer:** From Adamic condemnation.

**33.** Answer the question, yes or no? **Answer:** Yes, from Adamic condemnation.

**34.** By the blood of Christ? **Answer:** From Adamic condemnation, but not from their subsequent individual transgressions.

**35.** From anything? **Answer:** From Adamic condemnation.

**36.** How was the blood of Christ brought to bear? **Answer:** Through sacrifice.

**37.** Not by faith? **Answer:** They had faith in regard to the Abrahamic covenant, they believed in the resurrection, but they rejected Christ as the one through whom it was to come. They had faith, but it was not sufficient for eternal life.

**38.** Were they justified by the blood of Christ? **Answer:** Justified from Adamic condemnation.

**39.** You are not answering my question. **Answer:** I must define my terms, certainly.

**40.** My terms are clearly defined, the issue is very simple. You wish

to evade it, and go round it. Come to the point. Were these enemies of Christ justified by the blood of Christ? **Answer:** Yes, when Christ died, his blood ratified the sacrifices which they had offered up, and thereby justified them from Adamic condemnation.

41. Do you teach, then, that a man can be justified by the blood of Christ, who has no faith in it? **Answer:** Not now, certainly. We live in a different dispensation.

42. These Scribes and Pharisees, were they not contemporary with the blood of Christ? **Answer:** Not before it took place.

43. After? **Answer:** Yes.

44. Are they to be present at the judgment? **Answer:** Yes.

45. Were they justified by the blood of Christ? **Answer:** No.

46. Can you point me a case in the Bible where a sinner has been justified before Christ's death by Christ's blood? **Answer:** The faithful, to whom reference is made in Heb. 11.

47. I said sinners, the unfaithful. Can you point me to a case in the Bible where an unbelieving sinner before Christ, has been justified by the blood of Christ? **Answer:** He is justified through the sacrifices he offered up.

48. That is not the question. Can you point me to a case? Answer the question. **Answer:** I am answering.

49. No, you are not. Give me a case where a sinner, an unbelieving man, was justified by the blood of Christ, before the days of Christ, by sacrifice or anything else? **Answer:** Of course he was not justified by the blood before it was poured out; I never affirmed such an absurdity.

50. You stick to that? **Answer:** He was not justified previously.

51. You stick to that? **Answer:** Justification comes when Christ's blood is shed, as a result of what a man did in his lifetime.

52. Now then, will there not, amongst the unjust that are to be raised, be a large contribution from the generations before Christ? **Answer:** O Yes.

53. Were they justified by the blood of Christ? **Answer:** They were justified in shadow by the sacrifices which were offered up, and subsequently when Christ's blood was poured out they were justified in substance.

54. When? Justified in the grave? **Answer:** What?

55. Dead men justified? I am speaking of those who died before Christ came, who were unjust, were they justified by the blood of Christ? **Answer:** They had entered the name of salvation.

56. You are not answering the question. Were they justified by the blood of Christ? **Answer:** Yes, when the blood was poured out.

57. You said No before. **Answer:** That they were not justified before Christ's blood was shed. They were justified by sacrifices, and the blood of Christ ratified those sacrifices.

58. In the case of a sinner, of an unfaithful man, Bro. Andrew? Do you say that? **Answer:** Justified from Adamic condemnation when he commenced his probation.

59. An unfaithful man justified? **Answer:** Justification was through the sacrifices he offered up, and the sacrifices were ratified by the sacrifice of Christ.

60. Yes, but you are not dealing with a person, you are speaking of a process. An unbelieving, unjust man who died before the days of Christ, was he justified by the blood of Christ? **Answer:** Not from his own sins.

61. Was he justified by the blood of Christ? Is it not a plain issue? **Answer:** Certainly.

62. Say yes or no. **Answer:** He was justified from Adamic condemnation.

63. I have not asked in what sense. Yes or no? **Answer:** It is necessary to define it.

64. The time now is to answer questions, you can give explanations afterwards. Yes or no? **Answer:** He is justified from Adamic condemnation.

65. An unbelieving sinner was justified through the blood of Christ? **Answer:** What do you mean by an unbelieving sinner?

66. You understand the terms. **Answer:** I have never said an unbelieving sinner. It was necessary previous to Christ to enter into the Abrahamic covenant by belief and the offering of sacrifice. When that took place a man entered upon a probation for eternal life, and that act was subsequently ratified by the blood of Christ.

67. My question relates to the unjust, Bro. Andrew, not to the faithful men at all, but the unjust who are to be present at the resurrection by your own admission. Were they justified by the blood of Christ? **Answer:** From the sin.

68. Yes or no? You can explain afterwards. Yes or no? Were they? **Answer:** From the sin.

69. You refuse to answer the question. Yes or no? **Answer:** I am answering your question.

70. You are evading it. Say yes or no. Do you refuse to answer? Were these men justified by the blood of Christ? **Answer:** You define what you mean by unbelieving sinners.

71. I have defined my terms. You understand what I mean. I ask you to say yes or no. Do you refuse to answer? **Answer:** No.

72. Then answer yes or no. You can explain afterwards. **Answer:** I must explain in the answer.

73. I want yes or no? **Answer:** If you take the unjustified sinners to be those who are justified in the first instance, Yes. Their justification by sacrifice was subsequently confirmed by the blood of Christ.

**BRO. ROBERTS:** Bro. Andrew refuses to answer the question.

### **BRO. ANDREW QUESTIONS BRO. ROBERTS**

74. Who are the "some" not justified by Christ's blood who will be raised at the judgment seat? **Answer:** The enemies of Christ are one class.

75. Any other class? **Answer:** That is enough for you, is it not?

76. Quite enough.

77. Have you always held your present contention that enemies of Christ, or those outside Christ, will appear at the judgment seat?

**Answer:** Always.

78. Without deviation or modification? **Answer:** Without deviation or modification.

79. Are all the descendants of Adam sinners by birth? **Answer:** Seeing that a child before it is born cannot sin, I must ask you to say in what sense you mean.

80. In the sense used by Paul in Rom. 5:19, "By one's man's disobedience many were made sinners." **Answer:** Yes, I believe that all mankind have come to be sinners in consequence of what Adam did. He was instrumental in introducing evil into the world, and all his descendants are sinners in consequence.

81. By birth? **Answer:** As a result of birth from him. There is a distinction there.

82. What is the distinction? **Answer:** The distinction lies here. Your question implies "in the act of being born", whereas my answer is the state into which we are born, which is different.

83. Does your definition of "the state into which we are born" mean that they had to do something before they became sinners? **Answer:** They had to do something before they became sinners in the sense of transgressors.

84. I did not say in the sense of transgressors. **Answer:** I asked you to define your sense.

85. I defined the sense. **Answer:** You gave me a passage. You did not define it.

86. Very well. "By one man's disobedience many were made sinners." It does not say became sinners, but "were made"? **Answer:** The terms are identical in the original, "became" and "were made", "became flesh" it is the same verb.

87. What became flesh? **Answer:** The Word became flesh.

88. Has man to do something to become flesh? **Answer:** I did not say man, I said the Word.

89. But we read the Word became flesh. Had Christ to do anything to become flesh? **Answer:** The Word had.

90. I am speaking of Christ. **Answer:** I am not.

91. The Word became flesh. Was not Christ made flesh? **Answer:** Well, that is a mere mode of description.

92. Was he "made of a woman" (Gal. 4:4)? **Answer:** Yes.

93. Was he "made sin" (2 Cor. 5:21)? **Answer:** Yes.

94. Did he do anything himself in order to become such? **Answer:** He had to be born.

95. Did he do it himself? **Answer:** Do what himself?

96. Did he do that himself? **Answer:** Did he beget himself, do you mean?

97. Did he do anything in order to be made of a woman? **Answer:** O! Bro. Andrew, put me wise questions.

98. It is a question based upon your definition. **Answer:** No.

99. To be made is to become something. **Answer:** Your understanding of any statement must be in harmony with the facts, as you said, and the fact is a man cannot sin until he is a man.

100. The question is not whether a man can sin, but whether he was made or constituted a sinner by the offence of Adam. **Answer:** By Adam's offence he was brought into such a state of things that his being a sinner was inevitable. That is the fact of the case — you must harmonize the facts and your maxims.

101. That is not an answer to my question. The question is, are the descendants of Adam "sinners" by birth? **Answer:** Well, I have already answered that, and I shall be repeating myself to answer it again.

102. Have they "sinful flesh"? **Answer:** Yes, they have.

103. Is not that equivalent to saying they are "made sin" by the offence of Adam? **Answer:** Quite so, when you understand what is meant. Sinful flesh comes as a result of what he did.

104. By birth? A man, of course, has not to do something in order to be made of that "sinful flesh"? **Answer:** Certainly not; the question need not be put.

105. Men are sinners before they can do anything of themselves? **Answer:** That is a matter of technical description. Let us have the facts.

106. It is necessary for the shedding of blood to take away the sinful condition associated with birth? **Answer:** The object of the shedding of blood was to declare God's righteousness as the basis of His offer of forgiveness.

107. That is not an answer. **Answer:** Yes it is. It is Paul's definition of the meaning of the shedding of blood.

108. Is it necessary to cleanse from the sinful condition which we all have by birth? **Answer:** Understood in the apostolic sense, yes.

109. What is the apostolic sense? **Answer:** I have defined it.

110. I ask for a further definition. **Answer:** The definition is that God required the shedding of the blood of transgressing human nature, before His majesty in the case was sufficiently vindicated for Him to receive us back, and forgive our sins because of our faith. It is a moral operation, physically expressed.

111. Is "sin in the flesh" the subject of justification through the blood of Christ? **Answer:** It will be ultimately.

112. It is not now? **Answer:** No; we have it with us now.

113. Is that proof that it is not the subject of justification? **Answer:** It depends upon what you mean by justification; there are different kinds of justification, moral and physical.

114. I defined the term. I said "acquittal from actual or imputed guilt." **Answer:** I take a much wider sweep than you. I take in all the Bible facts.



**115.** We will deal with one at a time. **Answer:** We must deal with all.

**116.** Let us deal with what we have before us. **Answer:** Our sins are put away first of all in being forgiven.

**117.** What do you mean by sins? **Answer:** The “wicked works” which Paul says alienated from God (Col. 1:21).

**118.** Are we not alienated from God before we commit a single wicked work? **Answer:** Not in the same sense.

**119.** Not in the same sense? **Answer:** No, we are members of a sinful stock which will certainly bring forth wicked works left to itself.

**120.** Is not the sinful condition which we have by nature in itself a cause of alienation from God? **Answer:** The whole human race is in a state of alienation from Him; it can only become reconciled by coming into harmony with Him, and sinful flesh cannot be in harmony with Him.

**121.** Is “sinful flesh” in itself the cause of alienation from God, before a single act has been committed? **Answer:** It is the root of the mischief.

**122.** Is it in itself a cause of alienation from God? **Answer:** As we cannot consider the thing in itself the question cannot be narrowed in that way.

**123.** Why cannot we consider it in itself? Are there not human creatures born who die before they have committed a single act? **Answer:** Yes, they are mere bits of animal organism.

**124.** Were they not in a state of alienation from God at birth? **Answer:** Alienation is only applicable to those who are capable of reconciliation.

**125.** Is it not applicable to any who are unable to do right or wrong? **Answer:** No; it is a moral relation — not affirmable of an unconscious babe.

**126.** Then, if so, how is it that “sin in the flesh” requires justification which I understand you to have admitted? **Answer:** Because, Bro. Andrew, we are going to be saved and be made incorruptible, and we could not be made incorruptible if “sin in the flesh” was not put away by a change to incorruptibility.

**127.** Is there not a preceding justification from “sin in the flesh?” **Answer:** There comes first the sense which I defined; sins are forgiven.

**128.** I am not speaking of a man’s “wicked deeds.” I am speaking of “sin in the flesh.” **Answer:** There are two stages in the process of being saved, one a moral and one a physical; one having to do with the mind and the other the body. That is the distinction. We are not justified from the physical until the resurrection. We are justified from the moral now.

**129.** Are we not justified from “sin in the flesh” at the same time as from wicked deeds? **Answer:** That is your way of putting it. I put the facts: that God forgives our sins when we are baptized, and takes away sin in the flesh when we are changed.

**130.** In Eph. 2 we read, “And you hath he quickened who were

dead in trespasses and sins.” What do you mean by “trespasses and sins”? **Answer:** “Wicked works.”

**131.** Does it include “sin in the flesh” or the offence of Adam? **Answer:** Certainly not.

**132.** When it says in the 3rd verse, “Ye were children of wrath”, it does not of course mean they were children of wrath then, because it is in the past tense? **Answer:** Yes.

**133.** Does it mean they were “children of wrath” previously? **Answer:** It means they were “by nature” such as became children of disobedience or wrath, such as sin, such as become transgressors.

**134.** Previous to baptism? **Answer:** Previous to baptism.

**135.** Were they not children of wrath in consequence of their nature? **Answer:** No doubt; I have already explained that.

**136.** In consequence of “sin in the flesh”? **Answer:** Yes, that is a mode of description; I prefer to understand things rather than to jingle phrases.

**137.** It is not a jingling of phrases at all. Are those who possess “sin in the flesh” and have not committed a single wicked thing, children of wrath? **Answer:** In the sense in which a young serpent would be an object of your repugnance: although it has not power to sting you, it will have by and by if it grows.

**138.** Is it not the subject of anger for its condition then? for its sinful nature? **Answer:** To be angry with a thing for its condition is absurd.

**139.** Do you then apply the term “nature” here to acts done subsequently? **Answer:** No, by nature they were that which they were, and they became so through Adam.

**140.** Were “Jews by nature” required to do anything to become Jews, or were they Jews by birth? **Answer:** Both.

**141.** Both? In Rom. 2:27 it says, “uncircumcision which is by nature.” **Answer:** That is, Gentilism.

**142.** Yes. Had they to do anything to become “uncircumcised by nature”? **Answer:** No.

**143.** Were they not uncircumcised by birth? **Answer:** Yes.

**144.** Then by parity of reasoning are not all of them “children of wrath” by birth? **Answer:** Subject to the right explanation, yes.

**145.** What is the correct explanation? **Answer:** That when they grow up, they are wicked.

**146.** But is not “sin in the flesh” in itself the subject of Divine wrath? **Answer:** It is “sin in the flesh” only in the sense of being that which will lead to sin afterwards. It is the impulse; but kept in subjection it ceases to be the cause of wrath.

**147.** Then is not “sin in the flesh” in itself under “condemnation” by God? **Answer:** God is angry with the wicked. You never read of Him being angry with a man or a beast in a passive sense.

**148.** For what was Christ condemned on the cross? **Answer:** For the sins of the world.

**149.** Was he not condemned for sin in his own flesh? **Answer:** He

was part of the sin stock, and stood there as the representative of the whole race, that all might afterwards come to God through him in being crucified with him.

**BRO. ROBERTS QUESTIONS BRO. ANDREW:**

**150.** Who are the synagogues of Satan, Bro. Andrew? **Answer:** That is the 2nd or 3rd of Rev. is it not?

**151.** You need not refer to it. You know where it is. Who are the synagogues of Satan? **Answer:** The brethren of Christ who had become unfaithful.

**152.** Were they Jews? **Answer:** Unfaithful.

**153.** Were they Jews? **Answer:** They said they were Jews, but because of unfaithfulness were not accounted as such.

**154.** What? **Answer:** They said they were Jews, which implied they were faithful Jews, but because of unfaithfulness they were not accounted as such.

**155.** Did they cease to be brethren then? **Answer:** No.

**156.** How did they cease to be Jews? **Answer:** That is an elliptical form of expression to describe unfaithfulness.

**157.** That is your assertion. It is "those who are *not* Jews, but do lie." **Answer:** They claimed to be faithful Jews, but were not.

**158.** It does not say unfaithful Jews. It is those "who say they *are* Jews and *ARE NOT*, but do lie." **Answer:** It is equivalent to having a name to live, but are dead.

**159.** Does Christ describe his brethren as the synagogues of Satan? **Answer:** Not while they continue faithful.

**160.** If they are not Jews, they are not brethren, are they? **Answer:** They are unfaithful brethren.

**161.** Excuse me, unfaithful Jews? **Answer:** Yes, unfaithful Jews.

**162.** But Jesus says they were not Jews. **Answer:** That is an elliptical statement.

**163.** That is your assertion. Jesus says they are *not* Jews, but do lie. Are they to be present at the judgment? **Answer:** Yes, and Jews living in the time of Christ.

**164.** Very well, Jews living at the time of Christ are to be present at the resurrection? **Answer:** Yes.

**165.** Are they justified by the blood of Christ? **Answer:** These Jews?

**166.** No; the others you referred to, those living in the time of Christ? **Answer:** They were justified by the sacrifices they offered up, and these were subsequently ratified by the blood of Christ, because all who had entered upon a probation for eternal life were given to Christ by God.

**167.** Did these sacrifices have any virtue apart from that of Christ? **Answer:** None whatever.

**168.** How is the blood of Christ brought to bear? **Answer:** Now?

**169.** Then; any time? **Answer:** The blood of Christ was brought to

bear upon them, then, by their faith, in the first instance, and the offering up sacrifices for sin.

**170.** Did these persons have faith? **Answer:** They had faith at the commencement of their probation.

**171.** Excuse me, "I never knew you". Had they faith? **Answer:** "Then I will profess unto you that I never knew you". He will treat them as if he had not known them. It is not an absolute statement that he never knew them, but "I will profess unto you." 'I will treat you in consequence of your unfaithfulness to me as if I had never known you.'

**172.** Will he profess that which is not true? **Answer:** It is not a profession of that which is not true.

**173.** He says I never knew you. **Answer:** I will profess, I will treat you as if I never knew you.

**174.** Will he say that which is not true? **Answer:** No.

**175.** Do you know that the word profess means to declare, to proclaim, to state? **Answer:** Yes.

**176.** Will he state that which is not true? **Answer:** No.

**177.** Will he say I never knew you? **Answer:** He knew them in a certain sense.

**178.** He says I never knew you, and they are there to be judged? **Answer:** They are there through the sacrifices they offered up.

**179.** Are these sacrifices of any use without the blood of Christ? And how is the blood of Christ brought to bear? **Answer:** By God recognizing the sacrifice at the time, and subsequently ratifying them through the blood of Christ.

**180.** How does the ratification come to the person? **Answer:** How does the ratification come to the person?

**181.** Yes. **Answer:** By his having been introduced into the Abrahamic Covenant.

**182.** Is it not by faith? **Answer:** Now?

**183.** Excuse me, you are speaking of then, the ratification. **Answer:** Yes, by faith.

**184.** These had no faith? **Answer:** They had a certain faith.

**185.** "Children in whom there is no faith?" **Answer:** Faith in the particular things that were being imparted to them at that time. They had not faith in that which Christ preached.

**186.** Can a man be justified by the blood of Christ without having faith in it? **Answer:** Previous to it taking place?

**187.** Any time, before or after, yes or no? Can he be justified by the blood of Christ without having faith in it? **Answer:** He was justified by believing the promise, and by the sacrifices which he offered up, which was a shadow of that of Christ.

**188.** But those who offered the sacrifices and who rejected Christ, were they justified by the blood of Christ? **Answer:** They were justified by the sacrifices they offered.

**189.** Answer the question: Were they justified by the blood of Christ? **Answer:** They were justified by the sacrifice by which they

entered upon their probation, and thereby they came under the justification of Christ when his blood had been shed.

**190.** Had those sacrifices any effect apart from Christ? **Answer:** No.

**191.** How then could they justify those who rejected Christ? **Answer:** Because they were under probation and in a state of responsibility toward God, and God transferred them to Christ when he shed his blood.

**192.** Transferred rebels? **Answer:** Yes.

**193.** That is a new doctrine. **Answer:** Is it?

**194.** Yes, quite. Why will God raise the unfaithful? **Answer:** Because they have been justified in the first instance from Adamic condemnation.

**195.** For what purpose will He raise them? **Answer:** Judgment.

**196.** With what object in the case of the unfaithful? **Answer:** They are raised to be judged.

**197.** But what is the object of the judgment? **Answer:** The judgment in their case will result in punishment.

**198.** Why are they punished? **Answer:** Because they were unfaithful.

**199.** Unfaithful to what? **Answer:** To the position of favor and responsibility in which they were placed.

**200.** Is it not because they were disobedient? **Answer:** The word "disobedience" may be taken as having two senses, and therefore I prefer not to use it. I must ask you to define the sense, because obedience is used in reference to the act of immersion, and it is also used in reference to the course of conduct pursued after immersion.

**201.** Precisely; is not disobedience the ground of punishment? Are they not raised because of disobedience? **Answer:** For their unfaithfulness.

**202.** For disobedience? **Answer:** For their disobedience subsequent to entering upon probation.

**203.** Is it not the fact that the punishment is for their disobedience? **Answer:** Yes.

**204.** Why should He punish them for disobedience? **Answer:** Because they deserve it, and because God had made known to them that they would be punished.

**205.** That is supplementary. Who are the disobedient? **Answer:** It depends in what sense you mean.

**206.** "Because of these things, the wrath of God cometh on the children of disobedience"? **Answer:** The world as a whole are sinners.

**207.** I have asked the question in a particular form. **Answer:** They are disobedient in the sense of not being obedient.

**208.** Are they not punished because they deserve punishment? **Answer:** The world as a whole deserves to be swept off the face of the earth.

**209.** We are speaking of a particular class, the children of disobedience. **Answer:** Who do you mean by them?

**210.** You have already recognized who I mean. Do not put it off.  
**Answer:** The unfaithful.

**211.** No, no. With regard to the unfaithful we have arrived at this point, that they are to be punished for their disobedience because they deserve it. Does not the world deserve punishment? **Answer:** The world deserves sweeping out of existence.

**212.** Does it not deserve punishment then? **Answer:** It receives punishment.

**213.** Does it deserve it? **Answer:** It deserves whatever God gives it.

**214.** Why hesitate? Does it deserve punishment? **Answer:** Certainly it does.

**215.** Will not God punish it? **Answer:** God is doing so.

**216.** Will He not in days to come? **Answer:** Those who are living at the time.

**217.** Why does He do it then? **Answer:** Because of their iniquity.

**218.** Yes, that will do. Then supposing Christ comes tomorrow, why of two sinners one of whom obeyed God in baptism, and another with equal knowledge refused to do so, why should God punish one and not the other? **Answer:** Because the punishment of the one is on the basis of the law, and the other is not under law.

**219.** Is not the law, in both cases that disobedience deserves punishment? **Answer:** One was under the law.

**220.** Is not that the law of the case? **Answer:** One sinned under law.

**221.** Is not that the law of the case, that he is punished because he deserves it? **Answer:** Because he sinned under law.

**222.** Because he deserves it? **Answer:** Because he deserves it by sinning under law.

**223.** You have admitted the other deserves it, too. **Answer:** Not the same punishment.

**224.** He deserves it? **Answer:** Not the same punishment.

**225.** Then does it not come to this, that you make God punish a man who obeyed Him a little, and let a man go free who would not obey Him at all? **Answer:** Suppose I do?

**226.** Then you accuse God of iniquity? **Answer:** I do not.

**227.** I will not push that further. **Answer:** I recognize the justice of God to the fullest extent.

**228.** I have no doubt your intent to do so. You think knowledge makes no difference in a man's position as to responsibility? **Answer:** Without justification from Adamic condemnation, it does not give him a resurrection to the judgment-seat.

**229.** Why did God wink at times of ignorance? **Answer:** You refer to the statement that God did wink?

**230.** Why did He do so? **Answer:** Because He chose to overlook the iniquity that was committed in times of ignorance.

### **BRO. ANDREW QUESTIONS BRO. ROBERTS:**

**231.** In writing to the Colossians, Paul says, "You being dead in

your sins, and the uncircumcision of your flesh, hath He quickened together with him, having forgiven you all trespasses.” We have dealt with the expression “dead in sins” already in Ephesians. You take those of course to be “wicked works” committed previous to baptism? Is that so? **Answer:** I have answered that question.

**232.** Then the expression “hath He quickened” applies to all that was previously dead, does it not? **Answer:** It defines the change that had taken place in the position of the persons referred to. Before, they were under the unquestioned dominion of death, but now they were placed in a position of having been forgiven their trespasses.

**233.** For the trespasses which had been the subject of forgiveness, could death hold them in the grave forever? **Answer:** Have I caught the question right?

**234.** Could death permanently reign over them for the sins which had been the subject of forgiveness? **Answer:** The subject of forgiveness?

**235.** Yes. **Answer:** Well, unless God chose to revoke His forgiveness because of their unfaithfulness, because Peter speaks of some who had forgotten they were purged from their old sins, and Paul, of some who had sold their birthright.

**236.** Does God withdraw forgiveness? **Answer:** In the sense of withdrawing His favor, sometimes.

**237.** Does He withdraw His favor for sins committed subsequently to forgiveness? **Answer:** In some cases certainly.

**238.** But forgiveness from the condemnation, or Divine wrath, is that withdrawn for sins committed subsequently to forgiveness? **Answer:** I do not think that the offences of a previous time will be brought against men brought into judgment, except in the case of entire departure from the truth. God says that when a righteous man departs from righteousness, all his righteousness is forgotten. Forgiveness is part of his righteousness.

**239.** Whatever punishment is inflicted is for sins committed subsequent to forgiveness? **Answer:** Yes, I think so.

**240.** Well then, that would apply to whatever is the subject of justification, would it not? **Answer:** No doubt.

**241.** Is not “sin in the flesh” the subject of justification at baptism? **Answer:** No, it will be at the resurrection.

**242.** Is it not included in the quickening in this verse? **Answer:** Certainly not. “The body is still dead because of sin” (Rom. 8:10).

**243.** When the apostle says, “You being dead in your sins and the uncircumcision of your flesh”, what does he mean by “the uncircumcision of your flesh”? **Answer:** He is writing of the Gentiles who formerly had no hope at all. They were more dead even than the Jews.

**244.** But does not the expression “sins” describe their wicked deeds? **Answer:** No doubt.

**245.** Then does not the expression “the uncircumcision of your

flesh” describe their condition by birth or nature? **Answer:** Their Gentile state.

**246.** Does it not describe their condition by birth or nature? **Answer:** In the sense of my answer. They were formerly Gentiles who were called “the uncircumcision by that which is called the circumcision in the flesh made by hands” (Eph. 2:11).

**247.** Were they not in a state of death through the uncircumcision of their flesh? **Answer:** They were dead because of sin.

**248.** And is that not equivalent to saying through “the uncircumcision of your flesh”? **Answer:** That is a technicality.

**249.** Is it a Scriptural technicality? **Answer:** Yes, it has a meaning, but you are not putting the right meaning to it.

**250.** They were dead on account of sin. Is not sin spoken of here in the sense of wicked deeds, and the sin nature? **Answer:** Yes.

**251.** Then they were dead on account of both these things? **Answer:** No doubt, no doubt.

**252.** Then the quickening must have had reference to sin in both its forms? **Answer:** Certainly not, the “body is dead because of sin.” Paul said so to believers, and it is evident to anyone’s common sense. There is not the least change physically until the resurrection.

**253.** We are not dealing with physical change. **Answer:** I am, if you are not, in this matter.

**254.** That is the mistake you make. **Answer:** No, it is your mistake.

**255.** “You being dead in your sins, and the uncircumcision of your flesh, hath he quickened”. Is not quickening the antithesis to deadness? **Answer:** No doubt.

**256.** Does not quickening embrace all that is comprised in the deadness? **Answer:** No doubt.

**257.** Then it embraces wicked works and sinful nature? **Answer:** In that sense of the deadness, but the sense is this, they were dead in having no hope.

**258.** Were they not dead or under condemnation to death because of these things? **Answer:** No doubt, but not actually dead yet.

**259.** No, it was a state of leading to death. **Answer:** Just so.

**260.** I am not speaking of the physical. Does not “sin in the flesh” defile the body? **Answer:** Since you cannot conceive of the body apart from “sin in the flesh”, it seems an absurd question.

**261.** If it is absurd, never mind, answer it. **Answer:** I cannot answer an absurd question.

**262.** Is not the body defiled? **Answer:** It is an unclean nature. I hope the change will come in the midst of some of these wrangles.

**263.** Is the body the subject of justification at the present time? **Answer:** No.

**264.** Then how does that which is defiled become holy? **Answer:** I do not know what you mean?

**265.** Does not the body of believers become holy at baptism? **Answer:** In a moral sense only, not a physical.



**266.** I do not mean physical. **Answer:** Very well.

**267.** Can it become holy morally, without the sin that defiles it being the subject of justification? **Answer:** In view of the two senses of sin which you have introduced, I must ask which you refer to.

**268.** I said "sin in the flesh" **Answer:** You did not.

**269.** I beg your pardon. When it becomes holy, is not "sin in the flesh" which defiled it the subject of justification? **Answer:** No. "Sin in the flesh" is physical; justification from that is by the change that is to come at another stage, viz., at the resurrection. Justification is moral first, physical afterwards.

**270.** I am speaking about the moral. Is not "sin in the flesh" the subject of justification in a moral or legal sense (I think legal is better)? **Answer:** You are mixing up two terms. "Sin in the flesh" is a physical attribute, forgiveness is a moral relation. Do not confound the two things.

**271.** Have not wicked deeds a physical consequence? **Answer:** No doubt they have.

**272.** Is there not complete forgiveness for wicked deeds, without removal of the consequences of those deeds? **Answer:** That is too nebulous a question for me to answer.

**273.** Is it? I thought from what you had admitted it would be perfectly clear. **Answer:** Nay.

**274.** Are there not physical consequences from many wicked deeds? **Answer:** The question is too general.

**275.** A person gets drunk. **Answer:** That is a physical condition.

**276.** A course of drunkenness ruins the constitution. If one who has been an habitual drunkard during his life becomes Christ's by immersion into his name is not all his drunken course of life blotted out and forgiven? **Answer:** He is forgiven the sin of drunkenness.

**277.** But the physical effects are not removed? **Answer:** No.

**278.** But they are not counted against him? **Answer:** No, not his previous drunkenness.

**279.** In the same way by parity of reasoning is not the offence of Adam in regard to each individual the subject of justification at baptism, although its physical consequences are not affected? **Answer:** We are not held guilty of Adam's offence.

**280.** Not legally? **Answer:** I do not wish to deal in shadowy terms. I prefer the naked substance of truth. Adam sinned and was condemned, and we as his children inherit the mortality which was the consequence. God does not hold us responsible for what he did, but our own sins.

**281.** Does it require the shedding of blood in order to cleanse us from it? **Answer:** The blood of Christ was shed in order to declare God's righteousness. So Paul teaches (Rom. 3:25).

**282.** In order to cleanse us from sin in the flesh? **Answer:** I gave you the apostolic definition.

**283.** Give me yours. **Answer:** It was to declare God's righteousness

as the foundation upon which He would grant the remission of sins through His forbearance. It was a vindication of God's dishonored majesty, for us to submit to as a condition of His favor, and not a mechanical process to cleanse us.

**284.** I perfectly recognize all you quote; the question is as to its meaning. Did Christ require to die for himself? **Answer:** In view of the work he came to do, Yes; but if there had been himself only, No.

**285.** He would not have had to die for himself? **Answer:** I have answered the question. He came as the representative of our condemned race to lay a foundation for our salvation, and for that reason it was needful he should take our nature and stand as our representative, and die as one of us, and we die with him in being baptized.

**286.** If he did not die for himself, did he not die purely as a substitute? **Answer:** By no means. He was of exactly the same stock and inherited the same consequences of Adam's sin as we.

**287.** Was the shedding of his blood not necessary for himself apart from others? **Answer:** Since we cannot contemplate him apart from others, it is no use putting the question. He was one of the whole race.

**288.** You put it, if there had been no others his death would have been unnecessary? **Answer:** That is putting an abstract question which it is not convenient to discuss.

**289.** It may be inconvenient, but it is necessary. **Answer:** Since you cannot separate him from others, we cannot so consider him. Had he stood by himself — a new Adam — his position would have been totally different.

**290.** But did he not fulfil the Aaronic type of offering for himself and then for the sins of the people? **Answer:** No doubt.

**291.** What was it in relation to himself for which he had to shed his blood? **Answer:** He stood there as bearing the sins of his whole brethren.

**292.** Did he have the sin-nature himself as well as the sins of his brethren which required the offering of himself as a sacrifice? **Answer:** He had no sin except the possession of a nature which leads to sin; but which in him did not lead to sin.

**293.** Did it not require blood-shedding to cleanse him although it did not lead to sinning? **Answer:** In order to declare God's righteousness is Paul's explanation which to me is the all-sufficient explanation, and to me profoundly philosophical. Any other is so much cloud of dust.

**294.** We do not want to take a surface view of matters; that is why I ask these questions as to whether Christ's own sin-nature required the shedding of blood to cleanse it? **Answer:** I have answered the question.

**295.** I insist upon a yes or no. **Answer:** What is it you ask me to say yes or no to?

**296.** Did Christ's own sin nature require blood-shedding in order

that he might be cleansed? **Answer:** As you cannot put him apart from others, it is no use asking the question.

**BRO. ROBERTS QUESTIONS BRO. ANDREW:**

**297.** God winked at times of ignorance. Would He have winked at times of knowledge? **Answer:** The question implies no.

**298.** What would He have done? **Answer:** Inflicted such punishment as He Himself might deem necessary.

**299.** Why inflict punishment? **Answer:** Because He would deem that they deserved it.

**300.** What is the ground of deserving punishment? Is it not refusing to do the will of God when it is known? **Answer:** Yes, that is one basis, it is not the only basis.

**301.** Can you give me any case of a man that will be punished for any other reason than this, that he refused to do the will of God when knowing it? **Answer:** God punishes the wicked who do not know what His will is.

**302.** That is making the case worse. **Answer:** He has done so in the past.

**303.** You are going the other side of the line, keep on this side, please. Can you give me a case where God will inflict punishment where that element is absent, knowing His will? **Answer:** Not at the judgment seat, certainly.

**304.** Is not that the cause of punishment at the judgment seat, knowing the will of God, and refusing to do it? **Answer:** Yes, for those who are under probation.

**305.** That is your addition. I am now dealing with a principle of general application. You have laid it down as a general principle applicable to all mankind. Now you seek to circumscribe it. **Answer:** If I give a general answer without defining the sense in which I use it, you can turn round and say it applies to another case as well.

**306.** I only wish to see the basis clearly defined, to know whether the reason of punishment is not refusal to do the will of God when you know it? **Answer:** Yes, for those who are under probation.

**307.** Were the Gentiles under probation? **Answer:** Not those who did not enter Christ, certainly.

**308.** Did He punish them? **Answer:** Yes, in this life.

**309.** Then He punishes them without probation? **Answer:** I have already admitted that.

**310.** Why does He do so? **Answer:** Because of their wickedness.

**311.** Why is wickedness the reason for punishing them? **Answer:** Because God is righteous.

**312.** Why does His righteousness call for their punishment? **Answer:** It answers itself.

**313.** Because they deserve it? **Answer:** Oh, yes.

**314.** Very well, we are discussing the ground of resurrectional punishment. Why do you object to the application of that principle to

resurrectional punishment, that men who know God's will and refuse to do it, will be brought up then? **Answer:** I do not object to it in relation to those in Christ.

**315.** I am not speaking of those in Christ, but those who know the will of God, and refuse to do it? **Answer:** They will not be raised.

**316.** Did not they deserve it? **Answer:** They deserve whatever punishment God will give them.

**317.** Do not they deserve resurrectional punishment? **Answer:** It is for God to say whether they do.

**318.** Have you an opinion? **Answer:** They deserve whatever punishment God may inflict upon them. He has not threatened resurrection to judgment against them and therefore He will not give it them.

**319.** It says "the wicked shall not be unpunished, they shall come forth to the day of wrath", "those who have done evil to the resurrection of condemnation"? **Answer:** And the greater proportion of those who have had a probation have been wicked, and have done evil. "Many are called but few are chosen."

**320.** Then comes in the question, why does He discriminate between one class and another? Why bring up some to punishment and others not? It is not because He winks at times of ignorance? **Answer:** He brings some to punishment because He has constituted a judgment seat specially for them.

**321.** Is not Christ the judge of all? **Answer:** He is judge of all who have been given to him.

**322.** Has he not power over all flesh? **Answer:** Dead men are not flesh. He will have power over all flesh when he comes to take possession of his inheritance. That is the sense in which he has power over all flesh.

**323.** God hath appointed a day in which He will judge the living and the dead? **Answer:** Those responsible.

**324.** Why keep out the dead because they are not flesh? **Answer:** Because power over flesh has reference to the time when he will exercise power over all men.

**325.** Will his judgment be brought to bear upon all who are responsible to it? **Answer:** Of course. His judgment when he comes is of two kinds. First it has relation to his judgment seat when all candidates for immortality will be judged, and secondly, it has reference to the wicked living on the earth.

**326.** My question relates to those who rise. Will not the judgment be for those who receive and those who reject his words? **Answer:** Yes, understanding that they are probationary.

**327.** Can a man be probationary who rejects Christ altogether? **Answer:** Certainly, there were certain in Peter's day who denied the Lord that bought them.

**328.** Did Christ refer to them when he said "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that

I have spoken, the same shall judge him at the last day”? **Answer:** He referred to Jews living in his days.

**329.** Did he refer to those who once recognized him? **Answer:** Those who recognized Moses and the prophets, but rejected the Messiah.

**330.** That is not my question. My question is, will not those who reject Christ altogether be present at his judgment seat to be condemned by him? **Answer:** Yes, Jews and Gentiles under probation.

**331.** Can a man who rejects Christ be under probation? **Answer:** Certainly he can.

**332.** Give me a case. **Answer:** The Jews in Christ’s day. Many of them looked forward to Christ’s appearing, accepted the baptism of John, but when Christ came they were disappointed and rejected him. That did not invalidate the justification which they already had from previous sins.

**333.** By John’s baptism do you mean? **Answer:** Yes, and by the sacrifices offered up under the Mosaic law. That brought upon them a special condemnation for rejecting Christ.

**334.** Let us be clear. If they were justified by the sacrifices of the Mosaic law, what need for the baptism of John? **Answer:** That was a special justification ceremony.

**335.** Was it superfluous? **Answer:** No.

**336.** Was it necessary? **Answer:** Seeing that God appointed it, it was.

**337.** Would it have been necessary if their sins had been forgiven before? **Answer:** Their sins by John’s baptism were forgiven in the same way that other sins had been previously forgiven.

**338.** Were they forgiven previously? **Answer:** They were forgiven in shadow.

**339.** Were they forgiven at all? **Answer:** Yes.

**340.** Then why go to John’s baptism? **Answer:** Because under the Mosaic law, seeing everything was in shadow, its ceremonies could be repeated time after time.

**341.** Was John’s baptism substance or in shadow? **Answer:** It was in shadow, because it presaged Christ’s own death and resurrection.

**342.** Why was it necessary to go from one ceremony to another? **Answer:** Because God appointed it.

**343.** Does God appoint things without reason? **Answer:** Oh dear no.

**344.** Did he send them to John to get remission of sins which were already remitted? **Answer:** They were constantly sinning.

**345.** Did they require a sin-remitting ceremony each time they sinned? **Answer:** Certainly, that was required by the Mosaic law, whether they became defiled legally or by actual transgression.

**346.** Is a man’s baptism vitiated by sinning afterwards? **Answer:** Not at all.

**347.** Why not? **Answer:** Because after baptism he has a high priest,

and he goes to God through that high priest and asks forgiveness on the basis of the blood which was applied to him at his baptism.

**348.** That is a very beautiful answer, but we are getting away from the question. Where is the case of a rejector of Christ being under probation? **Answer:** Some of Christ's own followers in his day were under probation, and in consequence of the hard things which he spoke they forsook him, and that means, they rejected him.

**349.** Then if a man had not followed Christ in the sense of your present explanation, he would not be one, would he, that was under probation? **Answer:** O yes he would.

**350.** What is the point of your answer then? **Answer:** There were the Pharisees.

**351.** Define it. **Answer:** At that time it was to be in the Abrahamic covenant.

**352.** What was? **Answer:** Probation. Previous to John's appearing, those who were under probation were in the Abrahamic covenant. They entered that covenant by faith and sacrifice.

**353.** Was that sacrifice of any value to them apart from their acceptance of Christ? **Answer:** It was of value to them for the time being. It could not give them eternal life without Christ.

**354.** It could not give them eternal life without receiving Christ? **Answer:** No.

**355.** Would it give them responsibility to the judgment seat then? **Answer:** Yes.

**356.** Why? **Answer:** Because they were in covenant with God. They had been brought into a state of reconciliation with Him.

**357.** A state of reconciliation to life eternal? **Answer:** With a view to life eternal, certainly.

**358.** What was necessary to complete it? **Answer:** The same that is necessary for us, that they should continue faithful.

**359.** Must we not recognise Christ first? **Answer:** Now, certainly.

**360.** Can we make a beginning without it? **Answer:** No, we cannot.

**361.** Can we be under probation without it? **Answer:** No.

**362.** How then can those who reject Christ be probationers? **Answer:** Now they cannot.

**363.** Could they then? **Answer:** Previous to Christ coming they could be probationers without believing in Christ individually, in the same way that some of his followers were.

**364.** I am speaking of rejectors. "He that rejecteth me and receiveth not my words hath one that judgeth him, the word that I have spoken shall judge him." Does not that define the basis of condemnation — the rejection of the authority of Christ? **Answer:** Yes, in regard to those to whom it was applied.

**365.** Why do you say that those who know about Christ and believe that he is the Lord of the living and dead, and refuse for their own convenience to be subject to the law of God, to whom therefore Christ has spoken, that they will not be judged by his words? Why? **Answer:**

They have not had a probation for eternal life; they have not been justified from the offence of Adam, and they have not been given to Christ for resurrection and judgment purposes in the future.

**366.** What is the reason why they are to be exempt from the punishment of a law they know? **Answer:** Who are the “they” that know?

**367.** Those who know the will of God and will not obey it? **Answer:** Outside Christ?

**368.** Yes. Why are they exempt from the punishment of a law they know? **Answer:** Because they are born under condemnation to death, and when they die that condemnation takes its effect upon them.

### **BRO. ANDREW QUESTIONS BRO. ROBERTS:**

**369.** In Heb. 13:20 it says that Christ was brought from the dead by the blood of the everlasting covenant. Was the blood of the everlasting covenant necessary for Christ to be brought from the dead? **Answer:** With the meaning already defined, yes.

**370.** If, after the Last Supper, he had died without shedding his blood, could he, on Scriptural principles, have been brought from the dead? **Answer:** No, because he would have been disobedient.

**371.** Then the shedding of his blood was absolutely necessary for his restoration to life? **Answer:** When properly understood, yes.

**372.** I will listen to what you have to say about properly understood. **Answer:** You don’t mean me to make a speech?

**373.** No. **Answer:** You had better proceed with the questions. If disobedient, Christ could not have been raised from the dead, and of course, he could not have received eternal life.

**374.** You recognise that he was immortalised by his blood? **Answer:** Immortalised by his blood? No, not as a literal description. It is a figure of speech. It is your figure, not even the Bible’s. Blood is a perishing thing. God immortalised him because of obedience. God required of him that he should suffer a violent death as a vindication of God’s righteousness, and as a foundation on which to offer us forgiveness.

**375.** Heb. 9:12, “By his own blood he entered in once into the holy place.” Is not that equivalent to saying that he was immortalised by his blood? **Answer:** I am not here to strive about words; it is facts that are in question.

**376.** Is not the holy place here immortality? **Answer:** “Heaven itself,” Paul says (Heb. 9:24).

**377.** Does it not mean immortality? **Answer:** Not apart from heaven; it is involved, no doubt.

**378.** Is not immortality the antitype of the most holy place in the Mosaic law? **Answer:** It embraces it, but primarily it is heaven itself.

**379.** Were not the holy and most holy places in themselves heavenly places, that is, heaven-like places? **Answer:** As patterns of things in the heavens, they were.

**380.** Are we not now in the heavens in the sense in which it is spoken

of in Hebrews and Ephesians? **Answer:** Perhaps I misunderstand you.

**381.** Are we not in the heavenlies now, in that we are in the antitypical holy place? **Answer:** Only in the sense in which we are come to Mount Zion, to an innumerable company of angels. We have become related to them.

**382.** Did not the flesh separate the holy from the most holy place? **Answer:** You are now mixing up literal and figurative language. The holy and the most holy were the literal things of the Mosaic tabernacle.

**383.** I thought it would be sufficient to put the matter concisely? **Answer:** I do not catch your meaning.

**384.** Did not the veil which separated the holy from the most holy represent the flesh of Christ? **Answer:** Yes.

**385.** Then when he entered into the most holy was he not beyond the flesh? **Answer:** No doubt.

**386.** When it says he entered into the most holy by his blood, does it not mean that he entered there on the basis of having shed his blood? **Answer:** No doubt, understanding that in relation to the will of God.

**387.** That is the only sense in which I have used the expression. **Answer:** No, you detached the blood-shedding from its surroundings.

**388.** I do not. **Answer:** You seem to do.

**389.** You have misrepresented me by saying so. **Answer:** We are liable to mistakes, you know.

**390.** I used the expression "by his blood" to mean on the basis, or principle of. **Answer:** To me blood is a passive thing. It does nothing, and therefore to represent it as doing something stultifies my understanding. You must give me literal facts.

**391.** What was the object of his shed blood? **Answer:** It was to declare God's righteousness as the basis of reconciliation.

**392.** That is fully recognized. The question relates to the basis. Did not Christ enter into the most holy place or immortality on the basis of the shedding of his blood? Does not that mean that he could not enter in without? Does it not also mean that the blood cleansed him individually from corruption which was an impediment to his obtaining eternal life? **Answer:** I do not deny that.

**393.** Why did you say that Christ did not die for himself, apart from others? **Answer:** Because you were asking me to consider him in his individual capacity, detached from the human race, and I refuse to consider him in that capacity.

**394.** Is it impossible to conceive of the Aaronic high priest offering for his own cleansing in the first instance? **Answer:** No.

**395.** Then is it not equally possible to consider Christ offering for his own cleansing apart from the cleansing of others? **Answer:** What is the use of discussing a case that does not exist?

**396.** It does exist. **Answer:** His work is the saving of mankind, and you cannot discuss him apart from that.

**397.** If we have two things presented in type, can we not look at the two things separately in the antitype? **Answer:** That is a matter of



intellectual enterprise; it does not determine the truth of the case.

**398.** Is it not of the understanding of this question? **Answer:** It may be, but you do not help it by introducing it.

**399.** I do. We both recognize Christ did not commit transgression, and that his blood was not required in regard to himself for anything of that kind. Yet he did shed his blood for himself. What was it then for which he shed his blood for himself? **Answer:** I have answered that several times, Bro. Andrew. He was a mortal man, inheriting death from Adam.

**400.** You have answered it by evading it. **Answer:** By no means. I have not answered it in your precise terms, which conceal meanings.

**401.** Did he not require to shed his blood to cleanse himself from his own sin nature, and has not God made that the basis by which those in him may be justified from the sin of that nature, and have forgiveness of sins? **Answer:** I prefer the Scripture description of what was done by the death of Christ. The Scriptures never use the word cleanse in that sense.

**402.** Never use the word cleanse in regard to physical sin? **Answer:** Not in that connection.

**403.** Did not the inanimate things of the Mosaic tabernacle require to be cleansed, justified, or atoned for by bloodshedding? **Answer:** Yes, as a shadow, doubtless.

**404.** Was there any moral guilt attaching to them? **Answer:** You do not require me to answer that, of course?

**405.** Then it was for imputed guilt? **Answer:** It was a ritual prophecy.

**406.** Does it not teach that the sin nature, which in the first instance has no moral guilt, requires bloodshedding in order that it may be cleansed or justified? **Answer:** Bloodshedding is never spoken of except in connection with actual sin.

**407.** Transgression, you mean? **Answer:** I mean to say the Scriptures never give it the merely chemical action that you do.

**408.** It is not a chemical relation. I express it as it appears to me. **Answer:** You represent it as being brought to bear upon physical nature to produce physical results. It is always related to moral results. We are justified by faith and are washed from our sins in his blood in the sense of being forgiven because of our faith in it.

**409.** Do we not read about justification and washing? **Answer:** I have not denied that.

**410.** Did not Paul say to the Corinthians, "Ye are washed, ye are justified"? **Answer:** This is irrelevant to what I have said.

**411.** It is quite relevant. **Answer:** No.

**412.** In Rom. 5 we read, "By the offence of one, judgment came upon all men to condemnation." Can that condemnation be taken away without a justification relating to that which brought the condemnation? **Answer:** Certainly not. When that statement is understood in its full development, there is no difficulty. The

judgment was first upon Adam as a person.

**413.** And did not that judgment bring condemnation upon all his descendants for his offence? **Answer:** It established a condition of things in which, if posterity ensued, they were necessarily sinners and therefore condemnation because the universal rule, and there can be no remission of that condemnation or forgiveness of sin without a preliminary vindication of God's authority in the shedding of blood.

**414.** Are they not under condemnation for the offence of Adam before they do anything themselves, right or wrong? **Answer:** They are mortal because of Adam's sin.

**415.** That is not an answer. Are they not under condemnation for the offence of Adam before they do anything, right or wrong? **Answer:** God condemns no man for Adam's offence in the individual sense. Condemnation comes through it, which is a very different idea.

**416.** Do you deny the statement, "By the offence of one, judgment came upon all men to condemnation"? **Answer:** No, I do not deny it.

**417.** You do. **Answer:** No, I explain it.

**418.** Was not the offence of Adam the ground for condemnation of all men? **Answer:** Of men that did not exist?

**418a.** Yes. **Answer:** Do not charge God with folly.

**419.** It is Scriptural? **Answer:** Yes, as a matter of terms it may be. You know it is said you can prove anything in that way. You must rightly divide the word of truth.

**420.** When babies die, do they die under condemnation? **Answer:** They were not particularly considered in the sentence.

**421.** Do they not die as a result of that condemnation? **Answer:** Yes, as a result of the conditions established through it.

**422.** Are they not "children of wrath," and do they not die under the condemnation under which they are born? **Answer:** They are children who would grow up to be men who would provoke God's wrath by disobedience if they lived, but as babies the wrath is not begun.

**423.** On what ground do they die? **Answer:** Because they are mortal.

**424.** Why are they mortal? **Answer:** Because of the condemnation to death that Adam brought upon himself through disobedience.

**425.** What does that mean? **Answer:** It means that Adam sinned and Adam was condemned to death, and they come from him and naturally partake of the mortal condition established in his nature by the sentence of death.

**426.** Does it mean they were condemned in him? **Answer:** Do you mean to say they were individually considered?

**427.** No, but that he is the federal head of the community, all of whom were in him, and all were condemned. **Answer:** In the Scriptural sense, yes, but not in the sense you are attempting to establish, namely, the sense of every individual being contemplated in the sentence.

**428.** I did not say so. **Answer:** You did not make your meaning clear.

**SECOND NIGHT**

**THE CHAIRMAN (Bro. Lake):** I will read again, brethren and sisters, the subject of debate, and the conditions of same. The subject is "That resurrection to the judgment seat of Christ will comprise some who have not been justified by the blood of Christ." The time this evening will be occupied in this way. The first six quarters of an hour, either Bro. Roberts or Bro. Andrew may speak or question the other. The last two quarters of an hour to be filled with speeches.

I now call upon Bro. Roberts to open tonight's discussion by questioning Bro. Andrew or a speech.

**BRO. ROBERTS:** Dear brethren and sisters, I am afraid that in the dust raised by our somewhat hurly-burly proceeding on Tuesday evening, the general outline of the argument was obscured from view, and I will make use of the brief quarter of an hour at my disposal now to bring it into view, so that the bearing of the questions and answers may be perceived.

Brother Andrew contends that no man, however much deserving of punishment, can come forth to the resurrection of condemnation, unless he first be released from the sentence of death hereditarily derived from Adam; that that sentence bars the way — that so long as it is on, he cannot rise, and he must remain in the grave.

The first answer to that is, that it must be wrong because it is in collision with the fact that men in that position have already been raised by God Himself. The resurrection of such shows that God does not regard the Adamic sentence as a barrier if His purpose in any case require the coming again to life of any son of Adam.

The second objection is that the view involves the moral enormity that of two men, both deserving punishment, one deserving it a little and the other deserving it more, the one who deserves it the more is left unpunished, and the other only comes forth to the anguish of the second death.

We can realize such a doctrine in its practical application perhaps better than putting it abstractly. Suppose you have two sons, William and Henry. They both grow up to manhood, and they both know God's demands in the Gospel. William recognizes that if he accedes to these commands, it will be highly inconvenient for him in a variety of ways, interfere with his business, interfere with his pleasure and advantage, and he deliberately says, "I will have nothing to do with it. I know it is God's will, but that is nothing to me."

Henry knowing the same says, "Yes, it is God's command. The Word of God has come to me and I will try to obey it." He submits to Christ in putting on his name in baptism and in the undertaking of his service. In the course of time he is overcome, falls away. The resurrection comes. You are there and you see Henry and you do not see William. You say, "Henry, my lad, you tried your best, you failed, and here you

are. Where is William? He defied God out and out, and he is not here.” That illustrates the second point, the moral enormity. It is an imputation against God, Who is just and true in all His ways.

The next answer is, that Bro. Andrew’s idea cannot be right, because the enemies of Christ who hated him, who disbelieved in him, who rejected him, are to come forth to be condemned by him, and to be punished by him. Bro. Andrew says, Yes, but they are justified from sin by the sacrifices under the law, retrospectively acted upon by Christ’s death. I say, What! Bro. Andrew? Is it possible that men who hate Christ, that have no faith in him, that refuse to submit to him, can be justified by his blood, which means reconciled, which means brought into favor, which means to stand in God’s grace?

Bro. Andrew himself was appalled at the issue. If he said “Yes, they can,” then he committed himself to this monstrous idea, that the enemies and rejectors of Christ are reconciled by his blood. And if he said “No,” then he was obliged to admit that men not justified by his blood will appear before the judgment seat of Christ. He saw the dilemma, and therefore he did not go straight to it. He would not say yes or no, but compelled me to do a little of that shouting which is the result of physical weakness and for which I apologize, and which I never indulge in except through stress of that kind, where there is a refusal to meet the naked issues of truth.

Now, I wish to show that Bro. Andrew’s idea is entirely wrong, that the law of Moses in none of its appointments had any power to justify men from their sins or release them from death, and in taking very confident and absolutely strong ground there, I am not advocating a theory of my own. I am not going all round gathering remote and nebulous inferences from obscure facts and trying to weave them into a consistent theory. I rely upon the explicit assertions of Paul, who was guided by the Spirit of God.

To his statements I call your attention. They are not a few, and they are not ambiguous. “By the deeds of the law shall no flesh be justified in His sight.” Thus we read in Rom. 3:20. “If righteousness,” or justification, “come by the law, then Christ is dead in vain” (Gal. 2:21). “A man is not justified by the works of the law, but by the faith of Jesus Christ...for by the works of the law shall no flesh be justified” (ver. 16). “As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident” (Gal. 3:10,11). That is a direct negation of the contention.

Now the question is, what was the law given for? Brethren and sisters, for a purpose that of itself entirely excludes the possibility of the very thing that Bro. Andrew is contending for. Not that they might be saved, but that they might be condemned. “What the law saith it saith to them that are under the law,” not in the sense of keeping the Gentiles out of its benefits as Bro. Andrew suggested, but that Israel

also, the very seed of Abraham, might be brought under condemnation — “that every mouth may be stopped, and the *whole world become guilty before God.*”

Not the Gentiles only — the Gentiles were already condemned — the Jews as the seed of Abraham had a possible position of justification. The law came to condemn them. It is so written. I will read the statements. “The law entered that the offence might abound” (Rom. 5:20). The law is a “ministration of death.” The law is a “ministration of condemnation.” These two statements are both made in 2 Cor. 3:7,9. “The law worketh wrath.” “By the law is the knowledge of sin.” “I had not known sin but by the law.” The law was given that sin might appear “exceeding sinful.” All these are apostolic declarations.

On the face of them, they may appear strange. At first sight, it is scarcely intelligible that God should give a law for such a purpose, but when the fact is taken in connection with the plan of which the law was a part, it appears in a different light. We then see the plan as a whole. Brethren and sisters, we must take this subject as a whole, and not in bits. It is through doing it in bits that Bro. Andrew is making his mistakes. The plan as a whole is outlined in one of these statements. “The law entered that the offence might abound.” “He hath concluded all under sin, that He might have mercy upon all.”

**BRO. ANDREW:** I desire to supplement what was said on Tuesday concerning the expression “I never knew you.” The word “knew” in the Greek and English is an elastic word. Sometimes it means a mere matter of knowing facts; at other times it has a more comprehensive meaning. An illustration of the latter occurs in John 17:3, “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent.” To “know” here is not the mere knowledge of a fact; it embraces an understanding of God and His Son, and all that follows from that understanding.

Then in regard to the Greek word, it is defined as follows in Liddell and Scott’s Lexicon: “To know, perceive, to gain knowledge of, mark, person or things, to be aware of, understand.” Secondly, in Attic prose, “to examine, form an opinion, to decide upon, determine, *approve.*” Evidently the secondary meaning is the one Christ had in his mind then. He did not use it as a mere matter of knowing that these ones who claimed to be his disciples were such, but that in consequence of their unfaithfulness he would declare to them that he never approved of them.

I think in the confusion last Tuesday there was one question which I did not fully answer, and that was something to this effect. Can you mention any wicked or unfaithful man in the Old Testament who was justified through the blood of Christ? It is not, as suggested by Bro. Roberts, that I was appalled by that or any other question, and that I

saw the dilemma which was involved. I was actuated solely by a desire to be explicit, and to show in what sense I understood that which was involved in the question.

I will now state it again, or more completely. First of all I gave this brief answer to the question: That all the unfaithful in the Abrahamic covenant previous to the time of Christ, were justified in shadow during the time that they lived, and that that was subsequently ratified by the blood of Christ. As regards the enemies to which attention has been called, last Tuesday I pointed out, in answer to the questions, that it was not necessary at that time to believe in the blood of Christ, that the twelve apostles themselves did not believe or understand it, and yet they were accounted as "clean" (John 13:10).

It was necessary for Jews to believe in the Abrahamic covenant, and to believe in resurrection as a preliminary to the fulfilment of that covenant; they did so believe, and they partook of justification in shadow through circumcision, and the sacrifices which they offered up. Therefore the argument that because they hated Christ and had no faith in Him is pointless. They hated him because he did not realize their expectations, and their hatred brought upon them condemnation in addition to that which they had previously incurred through disobedience to the Mosaic law.

The passages which have been quoted in regard to the deeds of the law not justifying are not at all at variance with my contention. I never did contend that the deeds of the law of themselves could justify or that the sacrifices and other ceremonies could of themselves justify. My contention has been that that justification was in shadow, just in the same way as Christ's own circumcision on the eighth day was in shadow, but that these things were subsequently confirmed by the blood of Christ when he died and rose from the dead.

**BRO. ANDREW QUESTIONS BRO. ROBERTS:**

**429.** And now I will ask Bro. Roberts whether he believes that David and other faithful men who lived under the law of Moses are included in this expression in Rev. 7:14, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb"? **Answer:** Yes.

**430.** Were not David and those faithful ones justified, or will they not at that time have been justified from their sins by the blood of Christ? **Answer:** I have never raised any objection to the faithful; my objection was to wicked men.

**431.** Does not that justification include justification from the Adamic condemnation which they inherited? **Answer:** Are you speaking of the righteous or the wicked?

**432.** I am speaking of the righteous. **Answer:** I have no issue with you as to the righteous.

**433.** Still, I would like a more specific answer. **Answer:** That is the fact. It is on the wicked we differ.

**434.** Are not wicked and righteous both in the same condition before they came into reconciliation with God? **Answer:** Unquestionably.

**435.** Then as to the faithful who lived under the law, did not they at birth require justification from the condemnation which they inherited from Adam? **Answer:** You limit your question too narrowly.

**436.** Never mind whether it is narrow. It is a question. **Answer:** A baby has no spiritual relations whatever.

**437.** Does not a baby require justification? **Answer:** You cannot justify a baby.

**438.** Then how is it that Jewish male babies were subjected at eight days of age to circumcision? **Answer:** God chose to establish that as a token of His covenant with them as a nation.

**439.** Was not that a justification in shadow? **Answer:** What do you mean by a justification in shadow?

**440.** Was it not a justification in shadow from the sin nature which the child possessed? **Answer:** What do you mean by "in shadow"?

**441.** In contradiction to substance? **Answer:** Do you mean reality?

**442.** Well, reality in Christ? **Answer:** Then I do not know a justification that is not real.

**443.** Was there not justification under the Mosaic law in shadow in any way whatever? **Answer:** What do you mean by justification in shadow. I do not know such a thing. That is one of your inventions.

**444.** Was there not atonement in shadow? **Answer:** That same remark applies.

**445.** Is not the word atonement used in reference to the Mosaic sacrifices? **Answer:** Yes.

**446.** Then when these sacrifices, which are described as atonement, were offered up, was there not atonement in shadow? **Answer:** No, the atonement was real to the extent to which it went.

**447.** And is not that the same as atonement in shadow? **Answer:** I do not know what you mean by atonement in shadow.

**448.** I mean a representation of the reality that was coming? **Answer:** If you mean a prophecy I can understand it.

**449.** I mean more than a prophecy? **Answer:** Then we do not agree.

**450.** Then there is a vital difference? **Answer:** Yes.

**451.** In Heb. 9:13, we read, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God"? What is meant there by the blood of bulls and goats sanctifying to the purifying of the flesh? **Answer:** Establishing a legal cleanness from uncleanness created by the law of Moses, which was a fictitious thing.

**452.** Legal cleanness? **Answer:** Yes.

**453.** Was all the uncleanness which was the subject of a cleansing

ceremony under the law of Moses, a fictitious thing? **Answer:** No.

**454.** Was there any uncleanness which was not fictitious? **Answer:** Yes.

**455.** Will you mention some? **Answer:** The uncleanness of nature, as involved in child-birth, for example.

**456.** That was not fictitious. Is it not the unclean nature spoken of here, when the apostle says, "The blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh"? **Answer:** Impossible, for the law never did cleanse sin nature.

**457.** Never did cleanse sin nature? **Answer:** The cleansing of sin nature is reserved for the resurrection.

**458.** Is not this statement made in reference to the law? **Answer:** Yes.

**459.** Then what was the nature or effect of the purifying of the flesh which is spoken of here? **Answer:** Those who were purified were recognized as legally clean. It was a shadow cleanness — all types and shadows.

**460.** All types and shadows, but there was a legal cleanness? **Answer:** In the sense in question it was real — a really recognized legal cleanness.

**461.** That related to the flesh? **Answer:** Yes, as in the case of the leper. There it was both real and fictitious, but in the case of touching an unclean thing, it was fictitious.

**462.** Was not the uncleanness of the flesh a real thing? **Answer:** Yes.

**463.** Then if the uncleanness of the flesh was a real thing, is not the uncleanness of the flesh, which the apostle speaks of here, a real thing? **Answer:** He does not speak of it. That passage just draws the distinction that is before my mind. There is a great difference between the law and Christ.

**464.** Is not the purification of fleshly uncleanness involved in verse 14? **Answer:** Read it.

**465.** "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." **Answer:** There is not a passage in the New Testament that more completely disproves your contention. Paul draws a distinction between the ceremonial purification of the law and the spiritual purification achieved in Christ.

**466.** Does not "how much more" mean in addition to? **Answer:** No.

**467.** Does not "how much more" include the purification of the flesh as well as purging the conscience? **Answer:** No; it is a comparison of two things.

**468.** Then if the flesh under the law was unclean, and required a shadowy purification, where was the shadow, or, where was the prophecy, if you so like it, in regard to Christ, if our nature does not require cleansing through blood-shedding? **Answer:** Our nature does



require cleansing. It will be cleansed at the resurrection, and that will be because of Christ's obedience unto death.

**469.** By immortalisation, do you mean? **Answer:** Unquestionably; it is not cleansed until then.

**BRO. ROBERTS QUESTIONS BRO. ANDREW:**

**470.** Bro. Andrew, are men who "die in their sins" justified from them? **Answer:** Do you mean those out of Christ?

**471.** I mean just what I say. **Answer:** Men who die in their sins I understand to be men who die in Adam.

**472.** I have not asked that. Please answer the question. **Answer:** Then I must ask for it to be defined, and I will give a specific answer.

**473.** Do men who die in their sins die in a state of justification? **Answer:** That expression is used by Paul in regard to those out of Christ — men who die in Adam.

**474.** Quite so. I have not forgotten that. Answer the question, Do men who die in their sins, die in a justified state? **Answer:** Not out of Christ.

**475.** Very well. Do you not know that Jesus said of the Pharisees, "Except ye believe that I am he ye shall *die in your sins*"? **Answer:** Yes.

**476.** Did he not also say that they should give an account in the day of judgment? **Answer:** Yes.

**477.** How, according to your theory, are these two things to be reconciled? **Answer:** Because they were unfaithful men who had partaken of justification, in shadow, from Adamic condemnation.

**478.** Excuse me, they "died in their sins"? **Answer:** Yes.

**479.** Not justified, how can they awake! **Answer:** They had become unjustified after being justified.

**480.** Did they lose it then? **Answer:** Lose justification?

**481.** Yes. **Answer:** They became unjustified.

**482.** By whatever means? **Answer:** Yes, they became unjust.

**483.** You said that is the meaning of unjust, those who lost justification? **Answer:** Yes.

**484.** How much better off is a man who has lost a thing than a man who has it not? **Answer:** In the long run he is no better, but in his relationship to God and Christ he is in a very different position.

**485.** How so, if his justification is absent, and that you say is needful for him to awake? **Answer:** Because of the justification in the first instance; on that basis he entered upon probation for eternal life; he was then "bought" from the power of the death that came through Adam; and his sins committed subsequently have not been the subject of adjudication.

**486.** Then you said, I think, that men were not justified by the blood of Christ until Christ had died? **Answer:** Yes.

**487.** Then what is the position of all who died before Christ? **Answer:** Those who died without having entered upon a probation for eternal life remain in the grave forever.

**488.** You say no men were justified before Christ shed his blood, and they died unjustified. If this is not correct, correct me? **Answer:** I do not quite catch your meaning.

**489.** It is very plain, Bro. Andrew. I will try and explain it. You said a man could not rise from the dead unless he was justified? **Answer:** Yes.

**490.** Now you say they died unjustified, and yet they are to rise. How is that? **Answer:** O, but there is a distinction between those who died previous to Christ's coming without having entered upon a probation for eternal life, and those who did.

**491.** I am fixing your mind on the condition you express by justification? **Answer:** Yes.

**492.** I ask you were they justified or not when they died? **Answer:** Those who died without a probation were not, and will not rise.

**493.** That is not my question. Before Christ died were they justified? **Answer:** They were justified in shadow when they entered upon a probation for eternal life.

**494.** Is justification in shadow a justification in reality? **Answer:** No.

**495.** Does it require justification in reality to open the grave? **Answer:** Yes.

**496.** Then how can men come out of the ground who have no real justification? **Answer:** They cannot for the purpose of appearing before a tribunal that has to do with the dispensation of rewards and punishments.

**497.** I have not asked for any purpose; I did not qualify it in any way. I make it simple. You see you do not like its simplicity? **Answer:** I must qualify it.

**498.** Were they justified or not before Christ died? **Answer:** In shadow they were.

**499.** Is that real? **Answer:** No, but it is made real by the death and resurrection of Christ.

**500.** When? **Answer:** When Christ rose from the dead.

**501.** At the moment of their death, was that in force for them? **Answer:** No, only in shadow.

**502.** Then they died unjustified? **Answer:** Not unjustified entirely.

**503.** Excuse me, they were either justified or not? **Answer:** They died justified in shadow.

**504.** But that is not real? **Answer:** No.

**505.** It is the real that is necessary? **Answer:** Yes.

**506.** Then they died without being in the real state of justification that opens the grave? **Answer:** Now that you say real, I say yes. Previously you simply said justified, and, therefore, I qualified it by saying justified in shadow. You confuse me with the varied words of your questions.

**507.** It is the subject which confuses you. Did those who died before Christ's death die justified or not? **Answer:** Not really.

**508.** Does it require real justification to come out of the grave?  
**Answer:** Yes, for judgment.

**509.** How can they come out if they have not had real justification?  
**Answer:** Because the justification effected through Christ's blood ratified the shadow justification which they had before they died.

**510.** They had not got it when they died? **Answer:** They had a shadow justification. The shadow is transformed into reality when the real justification in Christ took place.

**511.** Yes, but my question relates to the time of their death.  
**Answer:** They had not real justification then.

**512.** Then how can they come out of the grave according to your theory seeing it requires real justification when a man dies? **Answer:** Because they had been justified through their sacrifices in anticipation of what Christ would do.

**513.** If so, they died really justified, did they not? **Answer:** There can be no reality in the matter until the justification in Christ has become a reality.

**514.** Then they died in a justification not real? **Answer:** Certainly.

**515.** Can a justification not real bring a man out of the grave?  
**Answer:** No.

**516.** Then they could not come out? **Answer:** Yes, they could.

**517.** Very well, we will leave that. I ask another question. Would Christ's blood have been of any justifying effect without his resurrection? **Answer:** No.

**518.** Then where is the justification power of a sacrifice, with which no resurrection is connected? **Answer:** It has none except shadowy.

**519.** What is shadowy? Do not deal with clouds. **Answer:** Like the shadow of my hands on the wall.

**520.** It is a prophecy therefore. The real thing is your hand. **Answer:** That is so, but the shadow pictures the outline of the substance.

**521.** Is it a prophecy? **Answer:** It is more than a prophecy.

**522.** Then it was justification if it was justification. **Answer:** In shadow it was. It served for the time being. It is all that was necessary at that time.

**523.** You are aware, Bro. Andrew, how continually in the apostolic writings the demands of the truth when complied with are called "obedience." I will read one or two illustrations of that. **Answer:** The act of baptism, you mean.

**524.** That is part of it. **Answer:** If you mean that, I will accept it without your reading.

**525.** I prefer to read it. I do not want to deal with shadows. The apostleship was instituted "for *obedience* to the faith," Paul says, "among all nations" (Rom. 1:5). The gospel was "made known to all nations for *the obedience* of faith" (16:26). He speaks of his ability "to make the GENTILES *obedient*, by word and deed." He speaks of the Romans having "*obeyed* from the heart that form of doctrine which was delivered to them." We read of a great company of the priests who

were “*obedient* to the faith.” Peter says they “purified their souls in *obeying* the truth.” Does not that imply that God had commanded the Gentiles something? **Answer:** Yes.

**526.** What did he command? **Answer:** To repent.

**527.** Were they not bound to obey? **Answer:** The command to obey? Certainly.

**528.** Were they not bound to obey? **Answer:** After belief.

**529.** Were they not bound to obey? **Answer:** After believing.

**530.** Were they bound to obey? **Answer:** Yes, after believing.

**531.** Did God send the command to believing nations? **Answer:** No.

**532.** Did He send a command to the nations? **Answer:** Oh, yes.

**533.** Is it not those to whom the command is sent that are bound to obey? **Answer:** Yes.

**534.** Were not the unbelieving nations bound to obey? **Answer:** Yes, after believing. I am obliged to put that in, or else it may be construed into obeying without belief.

**535.** Excuse me. God has commanded all men everywhere, has He not? **Answer:** Yes.

**536.** Is not that contrasted with times of ignorance? **Answer:** Yes.

**537.** Are not all men bound to obey when they know it? **Answer:** Yes.

**538.** Can they mock God with impunity? **Answer:** Not if He exercises His right.

**539.** Can they all mock God with impunity? **Answer:** Not if He exercises His right.

**540.** Will He not exercise His right? **Answer:** He has not said so in the passage which you quote.

**541.** Has He said it anywhere else? **Answer:** He has not said so in reference to Gentiles.

**542.** Let us see. “What shall the end be of *those who obey not the gospel?*” **Answer:** What passage is that from?

**543.** You do not dispute the words, do you? **Answer:** No, I want the connection.

**544.** You must remember it surely. It is in Peter. Is Peter a bad authority? **Answer:** No, but I want the connection. “For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?” That is the disobedient under probation.

**545.** I am asking you a question. **Answer:** I thought I was answering it.

**546.** What shall the end be of them that *obey not the gospel?* **Answer:** On those spoken of there it will be retribution.

**547.** When? **Answer:** At the judgment seat of Christ.

**548.** Is not their “end destruction”? **Answer:** Yes.

**549.** The enemies of the cross of Christ? **Answer:** Yes.

**550.** Are the enemies of Christ believers in Christ? **Answer:** Some of them have been.

**551.** “Enemies of the cross of Christ, whose end is destruction”? **Answer:** What passage is that from?

**552.** O, Bro. Andrew surely you do not want to refer to it? **Answer:** I want the connection.

**553.** It is in Phil. 3:17-18, “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.” **Answer:** That is, unfaithful brethren.

**BRO. ANDREW QUESTIONS BRO. ROBERTS:**

**554.** In 1 Cor. 15:12, Paul says, “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?” What was the thing that was denied by the Corinthians? **Answer:** The resurrection that Paul preached.

**555.** What was the resurrection that Paul preached? **Answer:** Do you require me to say? The resurrection of men to life eternal, and to condemnation if unworthy.

**556.** Then the resurrection which they denied was restoration to life? **Answer:** Nay, nay, it is never used in that limited sense in the Bible.

**557.** Is not resurrection used in that limited sense in regard to the unjust who are to be raised again to life? **Answer:** No, it includes much more than that. It is the resurrection of condemnation.

**558.** Does that not involve restoration to life? **Answer:** It involves it, but that is a different thing.

**559.** Then it means it, does it not? **Answer:** By involution.

**560.** Does the apostle refute what the Corinthians denied? **Answer:** Most effectually.

**561.** Then that which they denied, restoration to life, he refutes? **Answer:** Excuse me, you are limiting it to restoration to life. I do not admit that.

**562.** Does he not prove his point by referring to the resurrection of Christ? **Answer:** Certainly.

**563.** Does he not show that the resurrection of Christ was necessary to justify those in Him? **Answer:** Christ’s resurrection was necessary to salvation for all Christ’s disciples afterwards. He did not cut it up into bits. It was a question of being saved or not.

**564.** Yes, but does he not say that without Christ’s resurrection they died in their sins, and as a consequence are perished? **Answer:** Certainly.

**565.** That is equivalent to saying Christ’s resurrection is necessary for their resurrection? **Answer:** No doubt of it.

**566.** For their restoration to life? **Answer:** You are changing the terms. I do not accept your narrow way of putting it.

**567.** When Christ says, “I am the resurrection and the life,” does he not mean, I am the raiser to life and the bestower of eternal life?

**Answer:** No, he does not divide it up in that way.

**568.** Why does he use two different words? **Answer:** Because there are two things in it.

**569.** You must rise before you can have life, and is he not the means of both? **Answer:** He is the means of both, the life being eternal life.

**570.** Is not he “the life” on the basis of blood-shedding? **Answer:** Oh, Bro. Andrew, speak as the oracles of God.

**571.** I use his blood-shedding as I defined it in the first instance as being the consummation of an obedient life. **Answer:** I take it as the Scriptures put it. The shedding of the blood of Christ is only a part. His resurrection is the great thing, it covers all.

**572.** That is not disputed. **Answer:** Very well.

**573.** But was he not raised, or rather did he not become the bestower of immortality on the basis of his having shed his blood and having been raised from the dead? **Answer:** Not on the basis of that only. You do not put the basis broad enough. It was “by one man’s obedience” over his whole life.

**574.** At the commencement of last Tuesday evening I gave as one of my definitions this, That “*the blood of Christ* I shall use to represent the sacrificial death of Christ as the consummation of an obedient life, unless for the purpose of argument I may divorce his death from that obedient life.” Is it necessary for me to repeat that definition every time I use the expression “the blood of Christ”? **Answer:** Because of the unscriptural use you make of answers given to a limited question, it is.

**575.** I am not aware of having made an unscriptural use of the answers at all. **Answer:** I do not think you are. I believe you are thoroughly honest, but you have got into a bemuddled state of mind on this question.

**576.** Not at all. Then you think that the dead in Christ, if Christ had not been raised, would perish absolutely? **Answer:** Certainly. There would be no resurrection; there would be no judge.

**577.** Are not those who die out of Christ in the same position as those in Christ would be if Christ had not been raised? **Answer:** By no means, because there is a living Christ who has power over them all to inflict the judgment and wrath of God upon those who deserve it.

**578.** Those who have not died in Christ? **Answer:** All flesh, Absolutely.

**579.** Are the dead “flesh”? **Answer:** Oh, Bro. Andrew, he is Lord both of the dead and the living.

**580.** Who are the dead and the living spoken of in Rom. 14:9? **Answer:** It means those over whom he has jurisdiction, which is co-extensive with the operation of light, as he says, “This is the condemnation, that light is come.”

**581.** In Rom. 14:7-8, it says, “None of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord: and whether we die we die unto the Lord; whether we live therefore or die,

we are the Lord's." Does not that describe all in the same position as the Romans? **Answer:** It is a glorious truth, I wish we realized it more.

**582.** "To this end Christ both died and rose, and revived that he might be Lord of both the dead and living." Is not the expression "dead and living" there applied to those in the same position as the Romans, and no others? **Answer:** No.

**583.** Then context is no guide to the interpretation of single phrases? **Answer:** O yes, sometimes but not always.

**584.** Is it not so here? **Answer:** Certainly not, because "dead and living" is an open phrase. The extent is to be gathered from other passages.

**585.** How did these Romans become the property of Christ? **Answer:** You know how they became so. They gave themselves to Christ in the way appointed, by belief and obedience.

**586.** Did not he become their Lord at that time? **Answer:** No doubt he did in a special sense, but he had been their Lord before, in the sense of having authority over them.

**587.** Where is your proof he was their Lord before they were immersed into his name? **Answer:** I prove it by such statements as God has given Christ power over all flesh.

**588.** That does not say he is their Lord. **Answer:** I am not going to quarrel about a word. If power over all flesh is not lordship over all flesh I do not understand you.

**589.** Peter says some "denied the Lord that bought them" (2 Pet. 2:1). **Answer:** Yes.

**590.** Was he their Lord? Were they his before they were bought? **Answer:** He was their Lord before they were bought.

**591.** Did he not become their Lord at the time they were bought? **Answer:** If you will tell me in what sense you use the word Lord I will answer you.

**592.** In the same sense as in Rom. 14:9, and the passage in 2 Pet. 2:1, as being the Lord of life. **Answer:** He is the Lord of life in relation to everyone if they will come and have it.

**593.** Is he actually now their Lord, the Lord of life, to everyone? **Answer:** Certainly. He is the living bread which came down from heaven. If any man eat of this bread he shall live forever. His lordship is not interfered with by human refusals.

**594.** Is he Lord of life in reference to everyone before they are bought by him? **Answer:** He is the Lord of life absolutely. I cannot draw it into a narrow channel.

**595.** The Scriptures so draw it. **Answer:** No, you do, not the Scriptures.

**596.** "In Adam all die, in Christ shall all be made alive." Who are the dead in Adam? **Answer:** Everyone who dies.

**597.** Who are the "all in Christ" made alive? **Answer:** All in Christ.

**598.** Who are the all in Christ? **Answer:** All those who are become incorporate with him in the plan God has formed. He is the head; they

become constituents of his body.

**599.** Whether faithful or unfaithful? **Answer:** No, there is a distinction there which Paul does not look at for the moment. He does not speak of the unfaithful in that chapter at all, Bro. Andrew being witness in articles in "*The Christadelphian*". It is immortalization before his mind.

**600.** "In Christ shall all be made alive," does that mean only the faithful? **Answer:** Yes.

**601.** Do not the unfaithful remain in Christ until the judgment seat? **Answer:** In a technical sense. They are not really in him. The Scriptures exhort brethren to continue in Christ. Christ says, "Abide in me."

**602.** Does not the antithesis of this imply that as all in Adam die, all in Christ come out of the grave? **Answer:** I have answered that question.

**603.** You have not answered it in that form. **Answer:** Make your meaning clear.

**604.** Is not the antithesis as all in Adam die, so all who pass out of Adam into Christ rise from the grave? **Answer:** Paul is speaking of two great divisions. In Adam all die, all, absolutely everyone. So in the other Adam, they will be made alive — made immortal, but none out of him. None out of him will be made alive in the sense of these terms, immortalization.

**605.** Is not "made alive" used as a parallel to "the resurrection of the dead"? **Answer:** That question is too general to answer. If you will tie me to a case I will answer.

**606.** I mean in Verse 21, "By man came death, by man came also the resurrection of the dead." **Answer:** Yes, in a particular sense. By the resurrection of the dead is meant life forever.

**607.** Does not the resurrection which is to come through man, include also the resurrection of the unfaithful? **Answer:** It includes it. It is a mere momentary episode.

**608.** Are the faithful raised on the basis of Christ's death and resurrection? **Answer:** They are raised by Christ. God gave him the power.

**609.** Are they raised on the basis of Christ's obedience, death and resurrection? **Answer:** Properly understood, yes.

**610.** Are the unfaithful raised on the basis of Christ's obedience, death and resurrection? **Answer:** Everything Christ does is on that basis.

**611.** Substantially both faithful and unfaithful are raised on the basis of his shed blood? **Answer:** You put it too narrowly. Paul says, His blood was shed in vain if he had not risen.

**612.** Then when the Scriptures say that certain ones had washed their robes in the blood of the Lamb, is not that too narrow a form of describing it? **Answer:** Not in that connection. They are represented in a perfect state, and the question is, How did they get there. In a figure,



they were washed, not literally, but by a figure. We want to know what is behind the figure, and that is that Christ submitted to an ignominious death because the Father required it, as the basis of approach to men for proposals of reconciliation.

**613.** Although a figure is distinct from that which is literal, does not a figure represent a reality? **Answer:** Doubtless.

**614.** If the Scriptures use a figure of speech to describe a reality, is it not permissible for me to do so? **Answer:** It all depends on how you do it. "This is my body" is a Bible figure, but the Roman Catholics use it in a wrong way, and you are using this phrase in a wrong way.

**BRO. ROBERTS QUESTIONS BRO. ANDREW:**

**615.** When Christ said concerning the Gospel which he sent the apostles to preach, "He that believeth not shall be condemned," what do you think he meant? **Answer:** I believe he meant that the Jews to whom the apostles were then sent, if they did not believe, should be condemned.

**616.** Would it not apply to all those to whom the Gospel was preached? **Answer:** Not to Gentiles.

**617.** Was not the same Gospel preached to Gentiles as to Jews? **Answer:** Yes, but the Jew was already in covenant with God, and were required to believe that which was afterward submitted.

**618.** Was not the Gospel a savour of death unto death to Gentile as well as Jew? **Answer:** In the sense used by the apostle.

**619.** What sense is that? **Answer:** That is a long passage and it would take some time to go into the full explanation.

**620.** Give it as briefly as you can. Tell it me in substance, you know. **Answer:** He is writing to those in the truth, and his preaching was in regard to those a savour of death unto death in the unfaithful, and of life unto life in regard to the faithful.

**621.** Excuse me, he says "in them that perish." Is that a description of those who have been justified? **Answer:** They that perish are Gentiles out of Christ.

**622.** Quite so, and to the one, that is those who perish, "we are the savour of death unto death." What is the meaning of it? **Answer:** "In them that are saved" applies to the faithful, "them that perish" to the unfaithful.

**623.** Excuse me, you have changed your answer. **Answer:** How so?

**624.** I appeal to the shorthand writer. **Answer:** I said it before I saw the connection.

**625.** Then you think "them that perish" is a description of people who are justified? **Answer:** In that case.

**626.** Who are "those that are lost"? **Answer:** Is that here?

**627.** Never mind where. Tell me what is the meaning of it? **Answer:** I like to see the connection.

**628.** "Them that are lost." Do not you know where it is? **Answer:** I forget now.

- 629.** The next chapter but one. **Answer:** “Hid to them that are lost.”
- 630.** Who are they? **Answer:** Those outside.
- 631.** What is the difference between “them that are lost” and “them that perish”? **Answer:** Those outside who are lost never attain to anything beyond the present condition.
- 632.** Would they perish? **Answer:** Yes.
- 633.** What is the difference then between them that are lost and them that perish? Is there a difference? **Answer:** There is a difference this way. There will be perishing at the judgment seat for those who are condemned.
- 634.** Is that what Paul means? **Answer:** I think so.
- 635.** You are not sure? **Answer:** I think it is. I won’t be sure. The passage is based upon a Romish custom, the full details of which I cannot just call to mind. It is figurative language, and must be interpreted in accordance with the custom upon which it is based.
- 636.** My question is not related to any custom, but to whom is meant. Who are they? **Answer:** Those outside.
- 637.** Them that perish are not those outside? **Answer:** In this connection, I think not.
- 638.** You are not sure? **Answer:** I won’t be sure.
- 639.** Very well. Let us take another case. What was the terror of the Lord that Paul preached? **Answer:** To Jews.
- 640.** What was it? **Answer:** The coming retribution upon them as a nation.
- 641.** Did he teach that in his Gospel preaching? **Answer:** Yes, he and Peter speak of it.
- 642.** “Knowing therefore the terror of the Lord, we persuade men.” **Answer:** In that case it refers to those in Christ.
- 643.** What is the terror of the Lord for them? **Answer:** Condemnation at the judgment seat of Christ.
- 644.** The second death? **Answer:** Yes.
- 645.** “Knowing therefore the terror of the Lord, we persuade men”? **Answer:** Yes.
- 646.** Did he persuade brethren? **Answer:** Yes, he was persuading or exhorting the Corinthians at that time.
- 647.** Did he not persuade Gentiles? **Answer:** Ah, he is not speaking of that persuasion here.
- 648.** Did he persuade them? **Answer:** Certainly.
- 649.** About the terror of the Lord? **Answer:** He spoke to them about it, he included it.
- 650.** What terror had the judgment seat to them, if they had no relation to it? **Answer:** He did not preach the judgment seat as a terror to the Gentiles. You cannot adduce a passage of Scripture to that effect.
- 651.** Did he preach the Gospel to Felix? **Answer:** He did, at least he spoke to him of “righteousness, temperance, and judgment to come.”
- 652.** Was not that the Gospel? **Answer:** Oh yes, you can get the

Gospel out of it.

**653.** Paul did not know anything else than the Gospel in his preaching, did he? **Answer:** No.

**654.** He preached the Gospel to Felix? **Answer:** Yes.

**655.** Did Felix tremble? **Answer:** Yes.

**656.** Why? **Answer:** Because of what Paul spoke.

**657.** What about? **Answer:** He roused the conscience of a wicked man and made him tremble.

**658.** Why? **Answer:** Because of the picture which he drew of coming judgment.

**659.** What picture did he draw that could affect Felix? **Answer:** He could draw a picture of judgment to take place which would affect Felix, seeing that he was connected with the nation upon which they were to come.

**660.** Felix might die next day, then he would have no relation to it? **Answer:** Yes.

**661.** Did Paul speak of a judgment that possibly had no relation to him? **Answer:** It was quite possible for Paul to picture coming judgments in such a way as to frighten Felix. Felix need not necessarily believe that he would die the next day. It is not likely he did.

**662.** No; but my question is, that Felix recognized that the judgment to come of which Paul spoke had a bearing upon him because he trembled? **Answer:** Yes.

**663.** You put it that possibly it had none? **Answer:** O, no.

**664.** Certainly you admitted it? **Answer:** It might or might not.

**665.** Exactly. Then Paul spoke to Felix about a judgment that might not come upon him? **Answer:** If Felix, as a natural man, looked forward to living to that time, it would affect him, especially as his wife was a Jewess.

**666.** I know that is what you say. It is very unlike Paul's talking about judgment. I will give you a few specimens of his allusions to judgment. **Answer:** I dare say I am familiar with them.

**667.** Can you give me one case in which he speaks of judgment to come upon the nation? **Answer:** I cannot call one to mind. I think Peter does.

**668.** I refer to Paul, either in speeches or letters. **Answer:** Paul was sent to Gentiles.

**669.** I am speaking of Paul's attitude to a Gentile, and I ask you whether, in Paul's letters or speeches, he speaks of such a judgment as you refer to? **Answer:** Both he and Peter speak of God's vengeance or judgment being poured out at that time.

**670.** Where? Paul please. **Answer:** Won't Peter do?

**671.** No; not for this particular case, because it is Paul that is in question. We see Paul reasoning before Felix of judgment to come, and you say he is speaking of a thing he never speaks of in any of his letters or speeches, and I ask you on what ground you say he talked to him about the destruction of Jerusalem? **Answer:** On that occasion?

**672.** On what ground, seeing that there is a judgment to come, which he does speak of, and he never speaks of the one you say he referred to. Why do you come to that conclusion? Is it not your theory that compels you? **Answer:** Not necessarily.

**673.** What then? **Answer:** Because it was within a few years of that event, and Felix was associated with the nation very closely through his wife.

**674.** Was not that a very immaterial “judgment to come” compared with the terror of the Lord connected with the judgment seat of Christ? **Answer:** It was not very immaterial to the Jews who underwent it.

**675.** “Compared with!” are my words — compared with the terror of the Lord that you have admitted is associated with the judgment seat? **Answer:** It was not equal to that.

**676.** Do you think he spoke of the smaller terror, and left out the larger? **Answer:** It was a large terror to the nation involved in it.

**677.** I am speaking of Felix. **Answer:** Felix was living in the land where these judgments were to be poured out.

**678.** Then you cannot prove that Paul spoke to Felix of the destruction of Jerusalem, can you? **Answer:** I can no more prove that than you can prove he spoke of the judgment seat of Christ.

**679.** I can, for that was all his talk, and he was here engaged on his one business with Felix. That will do on that. Why do you draw a distinction between them that are lost and them that perish? I think I know the reason, but I ask you? **Answer:** Well, the same word is not always used in reference to the same person or thing in different passages.

**680.** That is not answering the question. **Answer:** In regard to them that are lost, obviously it refers to those outside, because “the Gospel is hid” from them.

**681.** Quite so. You saw that, when you looked at the context, and you think that when Paul was speaking a few verses before of them that perish he meant a different class to them which are lost. Why do you draw the distinction? Is it not your theory? **Answer:** No, it is the context.

### **BRO. ANDREW QUESTIONS BRO. ROBERTS:**

**682.** Is a man, when baptized, legally freed from Adamic condemnation? **Answer:** What do you mean by “legally freed”?

**683.** I mean that the wrath of God or condemnation pertaining to him as the result of his being descended from Adam is taken away. **Answer:** It is commenced to be taken away, but nothing more. It all depends; it is a process.

**684.** But is it not taken away in a legal sense without affecting the physical consequences of that condemnation? **Answer:** God forgives sins; that is the apostolic description, and I believe it.

**685.** Yes, but have you never taught that Adamic condemnation is legally taken away at baptism? **Answer:** I am not aware that I have.

**686.** Do you recognize this from the Christadelphian of 1878? “Legally a man is freed from Adamic condemnation at the time he obeys the truth and receives the remission of sins, but actually its physical effects remain until this mortal, (that is, this Adamic condemned nature) is swallowed up in the life that Christ will bestow upon his brethren at his coming. Those whom Christ at that time does not approve are delivered up to death again because of their sins and not because of Adam. Although reconciled in Christ, we remain under the physical effect of Adam’s sentence till we are “changed in the twinkling of an eye at the last trump” (page 225). **Answer:** I fully endorse that.

**687.** Then a man at baptism is legally freed from Adamic condemnation, and receives, as an additional thing, the remission of his own individual sins. Is that so or not? **Answer:** You see how nicely you can put a question when you see the point. I mean to say I fully endorse that statement. The word “legally” is a little hazy. I am not quite sure whether I did not borrow that from you, Bro. Andrew.

**688.** I do not think that is from me at that time. **Answer:** What is the date?

**689.** 1878. **Answer:** Yes, it is from you then. It was used at the time of the Renunciationist controversy, in which you took a prominent part. I accepted your terms then without particularly considering them, because you were fighting on the right side, but now they are used as the basis for constructing a new theory. I have looked round them, and see what they mean.

**690.** Do you adhere to this statement that he is legally freed from Adamic condemnation? **Answer:** I understand God gives the obedient believer a clean slate, as you might say.

**691.** What is wiped out? **Answer:** Everything that stands against us in any way, whether from Adam or ourselves.

**692.** Then there is a passing out of Adam into Christ at baptism? **Answer:** Certainly.

**693.** When a man passes into Christ, what has he in Adam that he loses when he passes into Christ? **Answer:** His relation to the whole death dispensation which Adam introduced. There is a preliminary deliverance at baptism, but it is not actual till the resurrection.

**694.** Does he not realize, in a legal sense, a justification from the condemnation which he derived from Adam? **Answer:** The apostolic proclamation of the Gospel has almost nothing to say about that Bro. Andrew, but about forgiveness of our sins. If I have expressed an opinion there that favours your present contention, it must have been in reference to some special question put with that phraseology in it which you introduced.

**695.** Is not a believer, at baptism, made to endorse and morally participate in the condemnation of sin in the flesh which Jesus underwent when he was crucified? **Answer:** Certainly. He is baptised into the death of Christ in the sense of morally endorsing all that that

involves.

**696.** Is not that endorsing and morally participating in the condemnation of sin in the flesh? **Answer:** You use a hazy phrase. I agree with Paul's use of it, but not with yours.

**697.** This is your phrase in the Christadelphian for 1870. **Answer:** But not in the way you put it.

**698.** Is not a believer when he is baptized made to suffer the penalty? **Answer:** No.

**699.** Is he not? **Answer:** No.

**700.** Do you withdraw from this statement, "Paul says, Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore in the very act of putting on the name of Christ for the obtaining of the blessings promised, he is made to endorse and morally participate in the condemnation of sin in the flesh which Jesus underwent in the body prepared for the purpose. In this way we are made to suffer the penalty while obtaining the blessings promised" (Christadelphian, 1870, page 23). **Answer:** Ah! "in that way."

**701.** That is the way I spoke of before. **Answer:** That is to say, we identify ourselves with all that was accomplished in Christ. It is not done in us. We merely go through the water, and water does nothing, but God has required it of us.

**702.** Is there not a doctrinal efficacy in connection with going through the water? **Answer:** There is a change in God's mind towards us, if that is what you mean by such language.

**703.** Is there not a doctrinal efficacy in it? **Answer:** I do not know what you mean by doctrinal efficacy.

**704.** What is the antitype of making an atonement for the holy place in regard to Christ? **Answer:** Cleansing and redeeming him from Adamic nature utterly.

**705.** Shedding of his blood and raising him from the dead? **Answer:** The whole process.

**706.** In relation to himself, personally, apart from his position as a sin-bearer for others? **Answer:** You cannot take him apart from that position.

**707.** Have you not taken him apart from that position formerly? **Answer:** Never.

**708.** Not in the argument with Renunciationists? **Answer:** That is too general a question altogether. There never would have been a Christ if there had not been a sin race to be redeemed. If he had been by himself, he would not have required to die at all, if he had been disconnected from our race.

**709.** What do you mean by that? **Answer:** I mean if he had been by himself — a new Adam — having no connection with the race of Adam first; not made out of it.

**710.** But if as a descendant of Adam, he had been the only one to whom God granted the offer of salvation, would he not have had to die before he could obtain that salvation? **Answer:** I refuse the question in

that form, because it is an impossible "if." He was not sent for himself, but for us.

**711.** Is it not clear that Christ, as a necessity, must offer up for himself for the purging of his own sin nature? **Answer:** As a son of Adam, a son of Abraham, and a son of David, yes.

**712.** First from the uncleanness of death that having by his own blood obtained eternal life himself, he might be able to save others? **Answer:** Certainly.

**713.** Then he died for himself apart from being a sin-bearer for others? **Answer:** I do not admit that: I cannot separate him from his work.

**714.** Was he not so separated 20 years ago to refute the free life theory? **Answer:** Not by me, it might be by you.

**715.** How could Jesus have been made free from that sin which God laid upon him in his own nature, "made in the likeness of sinful flesh," if he had not died for himself as well as for us? **Answer:** He could not.

**716.** Then he offered for himself as well as for us? **Answer:** Oh, certainly.

**717.** Is it not clear then from this that the death of Christ was necessary to purify his own nature from the sin power? **Answer:** Certainly.

**718.** That was hereditary in him in the days of his flesh? **Answer:** No doubt of it.

**719.** And he as the first one had to undergo purification through his shed blood and resurrection? **Answer:** Certainly, I have never called that in question in the least.

**720.** Did you not say on Tuesday night that he did not need to shed his blood for himself? **Answer:** That is upon your impossible supposition that he stood apart from us, and was a new Adam altogether.

**721.** I never introduced that position. **Answer:** You are unfortunate in not conveying your ideas to me.

**722.** I never introduced that idea to you. **Answer:** You asked me to consider him apart from us.

**723.** Apart from us, but still a descendant of Adam? **Answer:** That is my point, that you cannot separate him from the work he came to do. There never would have been a Christ at all if he had not been for that work.

**724.** Then as a descendant of Adam, it was necessary for himself to shed his blood in order to obtain eternal life? **Answer:** I have already answered that question several times.

**725.** Do you not think it inappropriate for those outside Christ, rejectors of the Word, to be brought before the judgment seat with members of his household? **Answer:** It is not I who am responsible for that inappropriateness. With the servants came the rebels: "Those mine enemies who would not that I should reign over them, bring them hither and slay them before me."

**726.** Have you never thought it was inappropriate? **Answer:** I have no recollection of having done so.

**727.** Do you recollect this in Christendom Astray (1884), "Rejectors of the Word, who do not come under the law to Christ by belief and obedience may be reserved till the close of the 1000 years. It does not seem reasonable that those who put away the counsel of God from themselves should be passed over without judgment, and yet, since they do not become constituents of the household of faith, their resurrection at the time when account is taken of that household would seem inappropriate. May they not be dealt with at the end?" (p.108). **Answer:** Ah, that is a mere question as to when they will be dealt with.

**728.** Is it not inappropriate for them to appear at the judgment seat? **Answer:** As a mere expression of opinion as to when, it is nothing. I did not remember having expressed that opinion. It is nothing more than a suggestion upon an immaterial point. My views are much more matured now than they were then, much more certain and definite. That was thirty years ago.

**729.** It is Christendom Astray, only ten years ago, thoroughly revised and rewritten (Preface, p. 4). **Answer:** Intended to be so, but it was not thoroughly done, owing to incessant other occupation and indifferent health.

**730.** Then you would not write that now? **Answer:** It is probable I would not. It is an immaterial point altogether. It is the fact of the resurrection of the disobedient we want.

**731.** Was not the law of righteousness which came into operation with Abraham the basis of resurrectional responsibility after his time? **Answer:** Do you mean to say there was no such basis before?

**732.** No, I do not. I am applying it to that time. **Answer:** Certainly, God laid the basis of His plan concerning Christ in Abraham.

**733.** Was not that, after the time of Abraham, the basis of resurrectional responsibility? **Answer:** If you mean that there was no absence of that basis before Abraham's time I am at liberty to answer. The basis was the same, only a new development.

**734.** Do you believe that all Jews by birth were in the Abrahamic covenant? **Answer:** Certainly.

**735.** Are they all to be raised from the dead? **Answer:** No.

**736.** But if you say it is on the basis of the law or covenant with Abraham that resurrectional responsibility existed, must not all be raised from the dead? **Answer:** No, I will say why if you wish it. A man must know the covenant before he is held responsible to its obligations. Millions of Jews know nothing about it to this day, therefore they are not responsible.

**737.** Do you consider it honourable to publish a reply to a manuscript which has been withdrawn? **Answer:** Certainly not if it has been withdrawn absolutely.

**738.** Was it not withdrawn absolutely? **Answer:** It was withdrawn as



inadequate. If you had not said you were going to rewrite it, I should have been glad to put it in the fire.

**739.** Has not an author a right to withdraw a manuscript without giving his reasons if he wishes to revise it? **Answer:** If he wishes to withdraw it absolutely, certainly. You did not do so.

**740.** If he withdraws it for any reason whatever, has he not a right to do so, and does it not preclude the publication of a reply to it? **Answer:** Not if he had not retired from the position represented by the writing.

**741.** Would you commend that act in another directed against yourself? **Answer:** I should not ask such a thing of anybody.

**742.** Have not I or anyone else the same right to revise, amend, or rewrite before publication which you have exercised times without number? **Answer:** Certainly.

**BRO. ROBERTS:** I should like if I were able in the time remaining to develop what I consider the much larger aspect of this question than what has appeared through the haze of our argumentation. The question of human responsibility has a deeper root than most men recognize. You have to go far back to get at it. You have to go back to the time when there was no man upon the earth to wrangle, when there was nothing but an empty planet. God has placed a race upon the earth for His own purpose. God made man for Himself. Man is very much of an abortion as we see him now. But we do not see him now in his final form. When we see him in his final form we shall see the triumph of the principle that has been before God's mind, but not before man's, during all these weary ages of futility and turmoil.

You see it in connection with the very first man. Adam was not there in the Garden of Eden merely to enjoy himself: he was there to give pleasure to God as well. God had made man for His own pleasure and He takes pleasure in those who fulfil the design of Creation. The condition of that pleasure is not the performance of ceremony, not technicality, but compliance with His will, the rational subjection of an independent will to God's will.

And so He said to Adam, "Thou shalt not eat." It was the simplest form in which the principle could be brought to bear, and Adam when passing that tree would remember, "I must not touch that. It was God who commanded me not to."

Now, has that principle been set aside? O, brethren and sisters, look at the terrible history of man since then — disorder, confusion, disorganization of man with man, tears and blood, the misery of man is great upon him. He was sent out of Eden because he rebelled against God's will. The penalty was heavy both in its living form and in its finish, in a state of trouble to which he was banished and in the ending of that trouble in death.

But God did not leave the thing there. If the thing had been left there, there would have been nothing for it but death, and I grant then,

no possibility of anyone coming out of the grave afterwards, if God had done and said no more. He did not surrender His claim on man's submission. He had a plan even in man's fall. He was "made subject to vanity by reason of Him who hath *subjected the same in hope*". There is hope in that purpose from the beginning. God had it before His mind from the very beginning.

But along with that hope there was the other side. Privilege always brings responsibility. To whom much is given, of them much shall be required. We see this principle illustrated all down the stream of the ages since. For although Adam's posterity were condemned to death, death reigned over them although God did not hold them accountable for Adam's sin, as it is said, "they had not sinned after the similitude of Adam's transgression," yet He had spoken to them as He did to Adam, and they were responsible to what He said.

We are not much enlightened in regard to the amount and the extent of His communications from Adam to Noah, but we know He did speak, for all flesh corrupted His way upon the earth. What was the finish of it? The flood, the destruction of them all. But was that a complete closing of the account? No. Noah was saved from that flood, but Noah will be saved with another salvation. People were drowned in that flood, but Enoch tells us that "the Lord cometh with 10,000 of His saints, *to execute (another) judgment upon all*, to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

To what extent that second judgment will be administered we cannot say. Nobody knows to what extent individuals forming that population knew God's will. God is a reasonable Being. He is the very essence of reason. That servant which knew his Lord's will and did it not, shall be beaten with many stripes if he did it not (BRO. ANDREW: — The servant?). Yes; but, Bro. Andrew, it is a parable, mind you, and illustrates a principle. Beaten with many stripes because he knew, whereas the other, who did not know, is beaten with few. There is the principle — knowledge. "This is the condemnation, that light is come ... and men loved darkness rather than light." This is the ground of condemnation. Christ says, "if ye were blind, you should have no sin."

Leaving the flood, we come down to Sodom and Gomorrah, — Lot, vexed with the unrighteous conversation of the wicked. God did not regard them as beasts that perish. He never rained fire and brimstone on elephants and tigers, but He did upon the corrupt inhabitants of Sodom, which shows He held them responsible.

The same remark applies afterwards concerning that coming destruction and judgment, although the extent of it we cannot know, because of our ignorance of the application of this reasonable rule that knowledge makes men responsible. "I did it ignorantly," says Paul, "therefore I obtained mercy." The theory which we are invited to

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adopt just clouds that all over, and makes God disregard knowledge. That is to say, "Go into the water and I have got hold of you, but if you defy Me to the extent of setting Me and My Son at utter defiance, and you keep out of the water, I cannot touch you." It is absurd!

Come down to the seven nations of Canaan. Here we have the same principle. "Ye are not going into this land because of your righteousness," said Moses to Israel, "but because of *the wickedness* of those nations." "Do not as they do, because of their abominations have I visited the wickedness of these nations upon them." God demurred to these nations enjoying His beautiful land without reference to His will, to the pleasure of which all things should be subordinated.

Israel went in. They had special privileges. The same brought special retribution. "Jerusalem has changed my judgment more than any nation". "You only have I known of all these families, therefore I will punish you for all your iniquities", that is, in every special way. He did not mean He would not punish the others, for He expressly says He will punish the others. "Behold, I begin to bring evil upon the city which is called by My Name, and shall ye be unpunished? You shall not be unpunished. I will call for a sword upon all the inhabitants of the earth".

Now we come to the apostolic age, when we have the incipient fulfilment of the prophecy of "the glory of the Lord shall be revealed, and all flesh shall see it". The final manifestation is reserved, but it began then, so there was an extension of Divine operations. Those of the families God had not "known", He now proposed to know. That is Paul's expression. "After ye have known God, or rather, are known of Him, how turn ye again to the weak and beggarly elements". "We are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead, be reconciled to God".

Nay, He commanded them to repent. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead". So the responsibility of the Gentiles towards God which had not existed before comes in. But it is regulated by the reasonable principle which God regards, "If ye were blind ye should have no sin". The man "who understandeth not is like the beasts that perish". The man that "wanders out of the way of understanding shall remain in the congregation of the dead".

We are not dealing with those cases, brethren, we are agreed about those, I think. The question is where the light comes. The question is where the understanding exists. The case in question is where the Word of God comes to a man's door. God knocks at his door. "Behold! I stand at the door and knock". The man knows God is there, knows what God says, and replies, "No, I won't".

I beg to make one personal explanation, referring to the repre-

sentation of Bro. Andrew on Tuesday night. It is really very unimportant; I almost feel humiliated to refer to it, but as it is possible this discussion may be published, the whole facts of the case ought to appear. It is that Bro. Andrew has forgotten the facts about my visit to London.

It was I that proposed it, on receiving his voluminous manuscript, for I shrank from the task of writing the answer it would have required, and I had much confidence in Bro. Andrew's lucency I felt sure that if we came face to face, I should succeed in dispelling the mists of the paper. I therefore proposed to see him. I admit that he consented with great alacrity, and proposed to pay the expenses. I said, "No, I cannot consent to that," but we made a compromise by which he paid half and I paid the other half. We came together twice. He spoke as if it was his proposal. It is not so. I have his letters and he has mine, and it is just possible that in the stress of so many things he may have forgotten how the case stood.

With regard to another matter, my statement that he withdrew his resolution on my consenting to answer his paper, is absolutely true. It was my proposal to Bro. Andrew. At the close of our conversation I said, "Well, Bro. Andrew, I will tell you what I propose. You withdraw that resolution, and I will undertake to answer your article in writing." He agreed to that, but truly he did require that some statement that had been made by someone else should be withdrawn before he did so. Bro. Andrew would not cause me willingly to appear in a light that is not true. I fully recognize his honesty, and I think I have given him cause to admit mine during very many years.\*

**BRO. ANDREW:** If these statements can be borne out, I will admit I have forgotten some of the circumstances to which Bro. Roberts refers, but according to my present memory, I did propose for him to come and see me, but I will let that remain in abeyance. I cannot, however, recognize the statement that the writing of his reply was based upon any promise of mine to withdraw my resolution. I promised to consider the matter. I made no specific promise at the time.

At first sight this subject may seem to be an unimportant one; that is, the question as to whether any outside Christ shall be raised from the dead. But a closer examination leads to a different conclusion. It affects not only the question of unbaptized rejectors of the Word but the position of baptized believers; first as to the change which takes place when they enter on their probation, and second as to the relationship that they occupy to Christ during probation. That is to say, previous to probation are they under God's wrath for what they have done, and for what they have inherited? If they are, then the baptism takes away the wrath in both cases. If they are only under God's wrath for what they have done, then there is no need for the taking away

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\* See further details on page 151.

wrath for anything else; in fact, there is no wrath to take away, in regard to what they are by inheritance or nature. Apparently, that is the distinction which this question has brought to the front as to the respective beliefs of different brethren.

According to the teaching of the Scriptures, the wrath of God rests upon men by their birth, as well as subsequently by their evil deeds. By their birth they are under condemnation to death. At baptism the wrath is taken away, and consequently the condemnation in a legal sense, in regard to both aspects of sin, is also taken away. They then stand in Christ completely clothed with his righteousness, no longer tainted legally with that which they had previously, whether sin committed or sin inherited.

According to the opposite view there is at baptism only a taking away of the wrath of God for the evil deeds committed, and then there is to be a course of well-doing in order to nullify the sin-nature which has been inherited. That involves this unscriptural position, that probationary well-doing can counteract or nullify the sin nature. It cannot do anything of the kind. Probationary well-doing is to obtain eternal life, and to avoid condemnation in the future. It cannot take away condemnation in the future. It cannot take away condemnation in reference to the past; to say that it does is to say in effect that good deeds can nullify bad ones: this the Scriptures do not teach, apart from blood-shedding. There must be blood-shedding in order that condemnation arising from sin may be taken away.

The question is also important because it affects many passages of Scripture relating to judgment. The belief I am opposing leads to a perverted view of many of them, and hence it is that we have passages quoted from the epistles and applied to those outside such as "whoremongers and adulterers, God will judge", as if God purposes to bring to the judgment seat of Christ any of that class outside Christ. This passage, together with several others quoted by Bro. Roberts, applies solely to those in Christ.

The principles which determine this question are, 1st: That the death arising out of Adam's offence is, in the absence of justification, without end; 2nd: That resurrection is through Christ on the basis of justification from sin. Man brought death through disobedience, including blood-shedding. Therefore, resurrection is on the basis of that which was effected by him. Inasmuch as Christ was at birth in the same position as his brethren, and as he was raised from the dead through the redemptive work he effected, so are they, and thus resurrection does not comprise those who do not come within the scope of that redemptive work.

The third principle is that the judgment seat is for the purpose of making known whether those who have been candidates for eternal life are deserving of that life or of a judicial death. In regard to those outside Christ there is no such as determining of whether they are worthy of either the one or the other, and therefore there is no fitness

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in bringing them before a tribunal specially so provided. To bring them to that tribunal is to transform the judge, in relation to them, into a mere executioner, and that is not the object of the judgment seat. They can give no account at that judgment, and there is no necessity for them to be asked a word, or utter a word. If they are brought there, their very presence will be evidence as to what they are about to undergo, whereas in regard to the members of Christ's household it will not be known what is their individual destiny until they have rendered their account, and Christ, as the judge, has pronounced the verdict in relation to that account.

Therefore I say, as Bro. Roberts said 10 years ago, that it is "inappropriate" and out of harmony with God's arrangements that there should appear before a tribunal established for such a purpose, men who have no relationship whatsoever to its judicial process and no relationship to the eternal life which will be bestowed upon some. (Bro. Roberts: 30 years ago. It was intended to be rewritten, but it was not rewritten, only revised, and I was too fatigued with other literary occupation to do it very thoroughly. It is very much altered from previous editions.)

In dealing with the question of immortal resurrection, this principle of the judgment seat constituted the very foundation argument, namely, that because it was a tribunal to decide upon one of two destinies, therefore the resurrection to that judgment seat must be mortal. That same principle is applicable to this question, and excludes from such a position those who have not been brought into a relationship which admits of the bestowal of eternal life. There is no judicial process required for them. Whatever responsibility towards God they may have incurred by reason of what they have done or failed to do during their lifetime is limited to this life. Bro. Roberts has quoted a number of instances of judgments in the past. I fully recognise them, but when were they bestowed? There was no judicial ceremony before their infliction, no account-giving, and no judgment seat — God simply poured out His judgments upon them as wicked beings, and that is what He has designed for all who are outside Christ.

What is the origin of the teaching I am combatting? It originates in the mortal sentiments, which constitute part of the thinking of the flesh, and which are blind until instructed by the intellectual faculties. Hence it is that those who believe with Bro. Roberts exhibit such a great amount of moral indignation in support of their contention. But the same moral indignation has been exhibited in time past as the foundation of other and more egregious errors.

When life only in Christ was proclaimed, some years ago, it aroused the same kind of moral indignation. From whom? From believers in eternal torments, who also said it was a most demoralizing thing to affirm that men who had committed all manner of enormities — drunkenness, theft and even murder — should absolutely perish without being brought before a judgment seat, supposed to be

provided for the whole human race. This, we are told, was most demoralizing. Is it any evidence or argument that God so designed it?

Neither is such reasoning evidence upon this occasion. Life only in Christ, and resurrection only through Christ stand upon precisely the same basis. Life only in Christ is through his redemptive work, and resurrection only through Christ is likewise through his redemptive work. Life only in Christ is bestowed on the basis of that redemptive work, and resurrection is also put into operation on the same basis. Christ was a forerunner in regard to both. A forerunner of all who have been justified from sin, in being raised from the dead; and a forerunner of the faithful portion in being the recipient of immortality.

To those who never partake of justification from sin he can clearly be no forerunner, because they are left in Adam; they are never transferred into Christ. Those who come into him enter upon a probation as he did. He was brought from the dead on the basis of his redemptive work, and so will they, all of them; the one class to receive immortality, and the other to receive condemnation. Those who are outside that redemptive work cannot come forth.

They are in Adam. Christ has never "bought" them. They never come within the scope of his blood, and therefore he is not their Lord to judge them. The power given to him over all flesh is a power to be exercised when he comes to take possession of his inheritance; power over all flesh then living on the inheritance; and he will exercise it by pouring out judgments on the wicked in this life, not by resurrection from the dead.

All who died in Adam have come under the operation of a law which God decreed in the first instance; and there they are left. Whereas probationers come forth, and he asks them how they have acted since they became his. They are servants, and the fact that servants knew, and are brought before the judgment seat in order to give an account, is no evidence that those who are not servants will also be brought before that judgment seat to give any account.

The mere use of the word "know" taken from its context, is no evidence in regard to those outside Christ. We must confine passages of Scripture to those to whom they are related, otherwise we shall fearfully mangle them.

#### **APPENDIX CONCERNING EVENTS MENTIONED ON Pg. 148**

**J.J. ANDREW:** Since the debate, reference has been made to the correspondence between myself, with the result of showing that he first mooted "the possible need of a conversation" between us about the manuscript I had sent him, and that thereupon I invited him to London for that purpose. No mention is made of my ecclesial resolution, indeed I did know not that he was aware of it until after his arrival.

**R. ROBERTS:** The words "possible need of" are Bro. Andrew's

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words quoted from his rejoinder to my letter of proposal. They are not mine. They may represent the impression made upon his mind by my proposal: this is correctly stated in my proposal; they do not represent the spirit of my proposal: this is correctly stated in my speech above, and would doubtless appear from my letter of July 11th, 1892, if he could produce it. As to my proposal that he should withdraw the resolution of which he had given notice, this was made at the interview, and as a result of what passed at that interview. It was not made in the correspondence, as he seems to assume that I think. I pressed the proposal upon him *viva voce*, offering if he would do so, to write a full answer to his manuscript. He withdrew the resolution. I wrote the answer. It does not matter much, but these are the facts.

**J.J. ANDREW:** The following extracts are all that we can find on the matter: "July 22nd, 1892. Dear Bro. Roberts, I received yours of the 11th instance, and as you mention the possible need of a conversation, I write to say that I go to the seaside tomorrow for a fortnight. I return on the 6th August, and after that date shall be ready to see you if an interview be desirable. Unfortunately, I cannot come to Birmingham, but if you will come here, I will pay your expenses and accommodate you for one or more nights — J.J. ANDREW." "July 29th, 1892. Dear Bro. Andrew, I thank you for the invitation to London, and for your offer to pay my travelling expenses. It is too kind. To the latter proposal I must not submit; but to come and see you I may arrange later, should it appear the best thing to do — Bro. R. ROBERTS." No mention was made of my ecclesial proposition, previous to Bro. Robert's arrival, and when he introduced it in conversation, he wanted me to add some words to it. This I declined, and said that I would rather withdraw it, but that this would be contingent on the withdrawal of the statement made in the Islington Ecclesia, which gave rise to it. The only promise I gave was to consider the matter. I did so; I asked if the statement in question could be withdrawn, received an affirmative reply, and, as a consequence, withdrew the proposition.

**R. ROBERTS:** Our memories are not in accord as to details, but I have no suspicion of Bro. Andrew intentionally misrepresenting facts. It is easy to forget when men are so fatiguingly busy as both Bro. Andrew and I are. In this case, where documentary proof was available, Bro. Andrew's memory was not proved the best. *Per contra*, I was more likely to have a correct memory of my own movements and objects than he. I should not have troubled about his manuscript if it had not been for his ecclesial proposition — threatening division; the getting rid of the latter was my anxiety.

**J.J. ANDREW:** Bro. Roberts' letter of July 11th (which I had forgotten at the time of the debate) was written after reading a portion



only of my manuscript, and before he was likely to have known of my ecclesial proposition. It was written, while from home, on a letter-card, and being apparently unimportant, was doubtless destroyed by me as soon as answered. My reply reflects its tenor, and, I believe, also its phraseology, and gives definite shape to the suggestion it contained for a conversation on the subject-matter of my manuscript.

**FRANK G. JANNAWAY:** I can fully endorse Bro. Roberts' version of the incident, *having, prior to the above correspondence*, sent him a copy of Bro. Andrew's intended "ecclesial proposition," together with a letter in reference thereto, which evidently caused the letter of July 11th, 1892, to be written. My copying book contains copy of a letter, dated July 13th, 1892, to Bro. Roberts, from which I extract the following sentences: "Your *two* notes to hand. I am pleased at your remarks regarding the 'responsibility resolution.' We will do our best to induce Bro. J. ANDREW to *withdraw it AS YOU SUGGEST.*" Thus it is clear that Bro. Roberts was fully cognisant of the resolution of which Bro. J.J. ANDREW had given notice, to amend the Islington basis, and that the "*getting rid*" of this was Bro. Roberts' "*anxiety.*"

**J.J. ANDREW:** Then I was not treated with the candour to which I was entitled. I should never have asked Bro. Roberts to come to London to discuss my ecclesial proposition, much less have offered to pay any expenses. I regret having to advert to these minor matters: It is entirely due to Bro. Roberts having unnecessarily introduced them into his pamphlet.

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## *Introduction to Section Five*

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Within twelve months after the controversy on resurrectional responsibility, introduced by Bro. J. J. Andrew, Brother Roberts produced a Scriptural explanation of the atonement which is unsurpassed for its clarity and directness. *The Blood of Christ* was published in March 1895, as a synthesis of the fundamental aspects of Bible doctrine about salvation through Christ. It succinctly explains why the substitutionary and ransom theories of atonement are untenable, and presents the apostolic definitions concerning sin and sacrifice. The fact that Christ himself benefited by his own death is illustrated by reference to Hebrews 9:12 and 13:20; the role of the Mosaic sacrifices as a “shadow institution”, their inefficacy and typical nature in the removal of sin, the conditions of true forgiveness, and the sacrifice of Christ as a declaration of God’s righteousness — are all considered and explained without ambiguity.

The article proved very helpful in summarising such a central element of the Truth. Brother Andrew was unable to fault the pamphlet as unscriptural. Unfortunately, he chose to avoid the issues by commenting that the subject had been “treated on the whole in a very superficial manner”.

Brother Roberts’ mind was obviously exercised on the matter, for it was at this time that the series of articles, later produced in book-form under the title *The Law of Moses*, appeared in *The Christadelphian* magazine.

The Andrew teaching of non-resurrection of those enlightened but unbaptised had its effect on the subject of the atonement, but not in the extreme doctrines of Turneyism. The former taught that every person — including Christ — was guilty for the sin of Adam, and consequently was alienated from God by nature, and required a sacrifice to remove such guilt. *The Blood of Christ* correctly exposed this error, and demonstrated that the sacrifice of Christ, required because of the nature he bore, was for the purging of the sin propensities resident therein through birth.

It is a remarkably concise exposition of a beautiful subject.

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## *Section Five*

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# The Blood of Christ

The Divine Scheme of  
Reconciliation or Atonement  
as Originally Promulgated by  
the Apostles in the First Century

*“God was in Christ, reconciling the world unto himself” (2 Cor. 5:19).*

*“By whom we have now received the atonement” (Rom. 5:11).*

*“The blood of Jesus Christ cleanseth us from all sin (1 John 1:7).*

There is no operation of Divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ. Popular preaching brings it down to a level with the sacrifices of idolatrous superstition, by which wrathful deities are supposed to be placated by the blood of a substitutionary victim. Christ is represented as having paid our debts — as having died instead of us — as having stood in our room like a substitute in military service, or like a man rushing to the scaffold where a criminal is about to be executed, and offering to die instead of him (a favourite illustration in the evangelical pulpit).

Such views are contradicted by even the most superficial facts of the case; for if Christ died instead of us, then we ought not to die (which we do); and if he paid the penalty naturally due from us — death — he ought not to have risen (which he did). And if his death was of the character alleged, the redeeming power lay in itself and not in the resurrection that followed; whereas Paul declares to the Corinthians that, notwithstanding the death of Christ, “if Christ be not raised, your faith is vain: ye are yet in your sins” (1 Cor. 15:17).

Further, if Christ has paid our debts, our debts are not “forgiven,” for it would be out of place for a creditor to talk of having forgiven a debt which someone else has paid for the debtor; and thus is blotted out the very first feature of the gospel of the grace of God — the forgiveness of our sins “through the forbearance of God” (Rom. 3:25).

It is a subject calling for great reverence of mind in order to grasp its proper apprehension; for it is the subject of a divine procedure, with divine objects. Those who have little faith in God, and little reverence for Him, can have but very small interest in it. Those who love God approach it with deep humility and fervent desire and strong interest. At the same time, it requires something besides reverence; it requires understanding. While in a sense, all Divine ways are too high for human understanding, wherein He has condescended to invite us to understand, it is ours to respond. We see many people of a reverent type of mind, even to the degree of superstition, who have no understanding.

There are two extremes which it is desirable to avoid. They may be taken to be represented by the red-hot Salvationist, and the very cool Moralist. The Salvationist talks a great deal about “the blood of Christ”, but talks in a way that outrages understanding and throws a cloud over God’s dealings. The Moralist avoids reference to the blood of Christ altogether. With him it is a mere phrase without a practical meaning. Wisdom steers a middle course, and aims to get that nice equilibrium of facts which results from a comprehensive study of the Scriptures.

### **The Subject In Apostolic Teaching**

First, let us recognise as against the moralist that, according to all the apostles, the “blood of Christ” represents an integral element in the system of wisdom placed in the earth for the salvation of men, and that therefore, if it is a something that we cannot place in our conception of man’s relation to God, it is evidence that we are out of harmony with the apostolic scheme of things, and that we stand on the foundation of human thought alone, which is no foundation at all as regards futurity. There is no power in human thought to affect the future; God only can do this, and He will do it in harmony with His thoughts and not ours. Therefore wisdom lies in getting inside of His thoughts; thinking in harmony with Him, which is being “spiritually minded” the end of which is “life and peace”.

Let us look into the subject in an orderly manner. Realise first, how prominent in the apostolic scheme of teaching is this subject of the blood of Christ. We can only do this by passing in review quotations from the apostolic writings, which though a tiresome operation to those not wise enough to be interested in the subject, is otherwise with the other class.

We have Christ’s own words at the breaking of bread in Matthew 26:28. “This is *my blood*” he said, in handing the cup to them, “which is *shed for many*”. Then Paul remarks (Heb. 10:19): “Having therefore boldness to enter into the holiest *by the blood of Jesus*, by a new and living way”. In Eph. 2:13: “But now in Christ Jesus ye who sometimes were far off are made nigh *by the blood of Christ*”. Then 1 Peter 1:2: “Elect according to the foreknowledge of God the Father through sanctification of the spirit and *sprinkling of the blood of Jesus Christ*”. 1 John 1:7: “*The blood of Jesus Christ* His son cleanseth us from all sin”. Heb. 9:12: “Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place”. Rev. 1:5: “Unto him that loved us, and hath washed us from our sins *in his own blood.*” Those so referred to are described in chapter 5, verse 9, as singing together: “Thou wast slain, and hast redeemed us to God *by thy blood*”. Again in chapter 7, verse 14: “These are they that came out of great tribulation, and have washed their robes, and made them white *in the blood of the Lamb*”.

### **A Possibility of Looking Too Closely**

No one can think or say after the reading of these statements that a system of morality or of any kind of wisdom can be Divine that leaves the blood of Christ out of sight, or attaches to it no importance. At the same time there is a possibility of looking too closely at the expression and thinking only of the *blood*, as some of these extreme

sectarians do: "Only the blood for me", say they. What do they mean? We must open our minds to understand. Literally, the blood of Christ which was shed on Calvary would be of no use to them. It trickled down his side; it oozed from his hands and feet; it gushed from the spear gash; and fell on the ground and dried like any other blood, and nobody could find it if they tried, and if they could, it would not be of any spiritual value. It is one of the Roman Catholic superstitions that the real blood of Christ was preserved and caught and bottled. We read in history of one of the kings of England receiving a small phial of the said liquor from the Pope, which set him up wonderfully, and led him to great religious extravagances.

There must be something wrong in such a close, limited, microscopic view. In a literal sense, the blood of Christ was the same blood as our own; as is said: "Forasmuch as the children were partakers of flesh and blood, he himself likewise took part of *the same*". As such, it could be of no benefit to any human being. It is not the blood *as* literal blood that is precious or efficacious, but its relation to something of which the blood-shedding is expressive.

#### **Other Apostolic Definitions of the Atonement**

If there is anything that proves this conclusively, it is the fact that the same efficacy is associated with the *body* of Christ in apostolic phraseology. Let us see the evidence of this fact. Look at the 10th chapter of Hebrews, verse 10: "By the which will we are sanctified through *the offering of THE BODY* of Jesus Christ once for all". Then in Col. 1:21: "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled *in THE BODY of his flesh* through death". Eph. 2:16: "And that he might reconcile both unto God *in one BODY* by the cross". 1 Peter 2:24: "Who his own self bare our sins in his *own BODY* on the tree". 1 Cor. 10:16: "The bread which we break, is it not the communion of *the body* of Christ?" And 11:29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning *THE LORD'S BODY*".

If it was all "the blood" in the way that people talk, there would be no place for this other series of expressions concerning the *body* of Christ.

And now there is another series of expressions which carries the same modifying consideration with it, forbidding us to confine our thoughts to the blood of Christ, or to think of it as something magical in itself, and showing us a larger thought. The expression I refer to is "Death". Begin with Heb. 9:15: "For this cause he is the mediator of the new testament, that *by means of DEATH*, for the redemption of the

transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance". Here is neither blood nor body, but death. How common is this expression; let us have a few illustrations by way of laying our foundation strongly, deeply, and surely, so as to have a Scriptural conception. All unscriptural conceptions come from taking a part instead of all; it is like looking at a man through a microscope. You see the hills and valleys of half-an-inch of skin, but you do not see the man. That is how some people read the Scriptures. We must broaden out our views so as to take all the elements in, and the result is we see the whole object we may be contemplating. Take, then, a few of these expressions. Heb. 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should *taste death* for every man".

Verse 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that *through death* he might destroy him that had the power of death, that is the devil." Rom. 5:10: "For if when we were enemies we were reconciled to God *by the death* of His Son, much more, being reconciled, we shall be saved by his life." 1 Cor. 11:26: "For as often as ye eat this bread and drink this cup, ye do shew *the Lord's death* till he come."

Here are several synonymous expressions that demand some other understanding of the matter than that exhibited in popular preaching. Such an understanding we shall find by the system of the Truth as revived in our age by the instrumentality of Dr. Thomas, giving us a simple central idea in which these various expressions converge — "the blood of Christ", "the offering of the body of Christ", "the death of Christ".

### **Christ Himself Benefited By His Own Death**

Before attempting to exhibit this convergent harmony, let us notice one strong point of contrast between the popular and the Scriptural views. The popular view is that Christ's blood was shed that we might go free on the principle on which a man about to be beheaded has been supposed to go free if some one comes and takes his place. The day of execution arrives, and some strong lover of the doomed man rushes forward in the crowd, and says, "Behead me instead of him". The proposal is accepted; the substitute beheaded, and the other goes free: so Christ's blood is shed, and we go free from our condemnation. Now this cannot be the right view for this remarkable reason, that Christ himself is exhibited to us as coming under the beneficial operation of his own death, thus: Heb. 13:20 — "The God of peace, who brought again from the dead *our Lord Jesus, the great shepherd of the sheep,*

THROUGH THE BLOOD OF THE EVERLASTING COVENANT". This is stated perhaps still more clearly in Heb. 9:12, in a passage we have already considered, but it has a new bearing here: "Neither by the blood of goats or calves, but *by his own blood* he entered in once into the holy place, having *obtained eternal redemption* for us". You will observe that the two words, "*for us*", are not in the original. They are added to the translation, and they are added in defiance of grammatical propriety. The verb is in the middle voice, and the meaning of this is remarkable in this connection. We have no middle voice in English: we have passive or active voice; you either do or are done to in English; but in Greek, there is another voice — a middle voice — a state of the verb in which you do a thing to yourself. "Having obtained *in himself* eternal redemption." In Phil. 2:8 we have the idea more literally expressed — "He became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him.*" Orthodox conceptions of this subject leave no room for the idea that Christ was benefited by his own death, and exalted by reason of his submission.

### **The Meaning of It All**

What is the meaning of all this? for as yet we have only been dealing with fragments of the subject. The testimonies submitted create a situation of enquiry, and enable us to open our minds. In pursuing the enquiry, we must remember this, that the death of Christ was preceded by a shadow institution from which much of the phraseology was derived. Under that shadow institution, the sacrifice of Christ took place. To see the beginning and full scope of the thing, we have to note the history as Divinely written, that Abel offered sacrifice at the gate of Eden; Noah offered acceptable sacrifice after the flood. Abraham is frequently exhibited in the same act and attitude, calling on the name of God in connection with the offering of the bodies of slain beasts. The Israelites in Egypt, on the destructive visitation upon the Egyptians, were to be spared, on condition of killing a lamb, and sprinkling the door-posts with its blood. In the law of Moses, we have the blood of bulls and goats all the way through.

In the apostolic writings, we are pointed back and told that all these things were shadows, figures beforehand of what God purposed to accomplish in relation to us in His Son. So we look at the shadow first, and we ask, Why did God require sacrifice to be offered at the hands of those who approached Him? He has given His reason; He never does anything without a reason; and in the Prophets, He often asks Israel to consider His reasons. Sometimes, it is a part of duty to submit and obey where no reason is given, and even where we do not



understand. Yet understanding is at the basis of all His appointments, as it is at the basis of all His works in Nature. And where He gives us a reason, it is ours thankfully and reverently to discern it, that, as He says, we may not be like the horse or the mule which have no understanding.

### **The Shadow Institution**

Look, then, at Lev. 17, here we get something more than a glimmer through a crevice in the dark wall. Verse 11, “For *the life* of the flesh is *in the blood*: and *I have given it to you upon the altar to make an atonement for your souls (lives)*: for it is the blood that maketh an atonement for the soul (life).” And verse 14, “For it (the blood) is *the life* of all flesh ... for the *life* of all flesh is *the blood* thereof.” Here is life as the leading element of blood employed as a ritual agent.

How does this help us? By connecting it with another Divine principle illustrated at the beginning. Paul gives it to us plainly thus: “The wages of sin is death”. The historic illustration of this statement is this: “Because thou hast done this,” — that is, sinned — that is, disobeyed divine command — “in the sweat of thy face shalt thou eat bread, until thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return”. This is death. And now, had God closed the book there, with this sentence of death, the only thing left for us would be to die. But God did not close the book there. He did not leave man to himself. At the very crisis of transgression and condemnation, He provided a shadow institution, by which, notwithstanding his alienated and condemned position, man might approach God acceptably, in hope of the rectification of his position in a far-off day. He appointed that he should lay his hands on the head of an animal, confess his sins, and kill it and take its blood, and offer it to God. The poured out blood was the offered life. It was the ritual recognition and declaration by the worshipper that he was under condemnation, and had no right to his life. He acknowledged this in coming to God in this appointed way: and God was pleased.

### **The Powerlessness of Animal Blood**

Yet Paul says, “The blood of bulls and goats cannot take away sin”, while the blood of Christ can. So here is another problem which we enquire into. The problem is this, Why could not the blood of bulls and of goats take away sin, seeing the shedding thereof was apparently as much a confession and abjuration of sin on the part of the offerer as the man who comes to God through the shed blood of Christ? We find the key to this problem in the expression made use of by Paul concerning the death of Christ, in Rom. 3:21-22, “The righteousness of God

without the law is manifested in Christ”. Verse 25, “Whom God hath set forth to be a propitiation through faith in his blood, *to declare HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness that He might be just and the justifier of him that believeth in Jesus*”. If we ponder this, we shall find it yields a complete explanation. First of all, it places forgiveness in the foreground, “through God’s forbearance”, which is at variance with the substitutionary idea. The substitutionary idea blots out forgiveness by suggesting that the debt in the case is paid by another. It is not so. God does forgive: this is the most prominent feature in the apostolic proclamation of the Gospel — “Through this man is preached unto you *the forgiveness of sins*.” “Be baptized for the *remission* of sins.” “God for Christ’s sake hath forgiven you.”

### **The Conditions of Forgiveness**

But then forgiveness hath its conditions. God does not offer forgiveness indiscriminately; He does not say He will forgive the sins of the world, whether they take notice of Him or not. Very far from this: He restricts forgiveness to those who fear Him and submit to the conditions He has provided. The question is, What are those conditions? There are various conditions, but we, look not now at subsidiary conditions, but at the one that comes before all others, as brought forward by Paul in the declaration before us — the propitiatory setting forth of Christ as an object of faith in the shedding of his blood. It is forgiveness that is offered, but not without this, — not apart from this. But now comes the question, why is the death of Christ a sufficient foundation for the forgiveness of sin unto life eternal, when the death of animals was not so? We find the answer in the statement that the death of Christ was “to declare the righteousness of God” as the ground of the exercise of His forbearance. That is to say, God maintains His own righteousness and His own supremacy while forgiving us; and exacts the recognition of them and submission to them, as the condition of the exercise of His forbearance in the remission of our sins. Now as we look at Christ, we find in his death the declaration of that righteousness. When we look at the killing of a lamb or of an animal of any kind, it is not a declaration of the righteousness of God that we see except in shadow, in type, in figure: the animal has done no wrong, and in the abstract, there would be wrong and not righteousness in punishing one for the sin of another. The death of Christ was “that God might be just” while acting the part of justifier or forgiver. The sacrifice of animals did not illustrate this, except typically and preliminarily. It did not exhibit the righteousness of God except in

the prophetic sense; it was a type of the true exhibition of God's righteousness that God would accomplish in the Lamb of His own providing. "God shall provide Himself a lamb, my son", Abraham said to Isaac, not of course meaning this, but he spoke by the Spirit of God, pointing forward; and when Jesus appeared, John said, "Behold the Lamb of God, which taketh away the sin of the world".

### **In What Way Is The Atonement Efficacious?**

Now, on Christ we must fix our attention in this character, with the view of being able to see in what way the righteousness of God was declared in the crucifixion of a guileless and sinless and perfect man. We must first of all ask who he was. It is a ready and a Scriptural answer, so far as it goes, to say, he was the Son of God. But he was more than this. His being this alone would not have qualified him for the work of declaring the righteousness of God in being sacrificed. He was likewise the Son of man through birth of a woman. Although he is called the second or last Adam, he was not a new Adam: he was not made fresh from the ground as Adam was. He was not of angelic nature; he was not in any physical sense apart from us. Born of woman, born of our stock, he is introduced to notice in the very first verse in the apostolic writings, as "the son of David, and the son of Abraham". As Paul says, "the seed of David according to the flesh" (Rom. 1:3), or as in Heb. 2:14, partaker of the same flesh and blood, that through death he might annul, destroy, neutralise, that which is destroying us all.

Now what is that? To see this, we must go back again to Adam in the garden of Eden, and see him condemned to death. The effect of such a sentence upon a creature we see illustrated in Gehazi as he stood before Elisha. "The leprosy of Naaman cleave to thee and to thy seed for ever." That was the sentence, "and he went from his presence a leper as white as snow." The words of Elisha took effect and became leprosy. The word of God to Adam took effect, and made him a death-stricken man; he was not subject to death before, for sin was the door that death came in by. "By one man sin entered into the world, and death by sin." "By man came death." "Dust thou art, and unto dust shalt thou return." Not to be killed straightway — "Thou *shalt*". God's purpose with man required a slow death, because His purpose was to bring great good out of the evil, and, by two sinners, to bring forth a righteous multitude. Therefore He produced slow death, by establishing a law that would work it out. It is like fixing an alarm clock, the mechanism of which is adjusted to the time it is required to go off. The Word of God against Adam made him a mortal man with a mortal body. Look at Adam and Eve, mortal; by-and-by, children; what are they? Just the same: they also are mortal. Could a mortal

beget an immortal? Mortal means deathful. The word comes from a Latin word, "*mors*" — death, and is imported into the English language, but in plain Saxon, it is "deathful". Why deathful? Because of Adam's sin.

### **Very Simple, Very Reasonable**

It is all very simple, and it is all very reasonable. As to the simplicity, the great verities of the universe are all simple. What is simpler than letting fresh air in by a gullet to give us life? Choke up the gullet with a bit of tough beef and where is your philosopher? Gone as clean as the meanest strangled rat or rabbit. The high-stepping mightinesses of philosophy are absurd. The great facts of God are simple, and it is our business to "receive them as little children".

As to the reasonableness, since God has given us a power of choice, and since this power is capable of being used with great mischief, is it not good and even necessary that God should tell us how to use it? and is it not necessary that His command in this case should be an imperative obligation? Ought not His will to be the supreme law of life? and ought not insubordination to be insufferable? Is it not defensible on every ground that the wages of sin should be death? There is only one answer to all these questions: and that answer brings the heartiest endorsement of the ways of God, and the severest rebuke on the shallow presumption that would criticise and disparage those ways.

"By one man sin entered into the world, and death by sin, and so death hath passed upon all men for that all have sinned." Now, how was this state of things to be remedied? There were three ways of mending it. One way was to exterminate the whole human species. But this would have been a poor remedy. It would have been to confess failure; — that God had set a-going an arrangement on this planet for His glory and could not make it work. This was impossible. God has said that He has not made the earth in vain: that He formed it to be inhabited by the righteous; and that as truly as He lives, it will be wholly filled with His glory yet. The second way would have been what might be called the toleration-of-sin method — the universal and indiscriminating pity method, by which the wickedness of disobedience should have been ignored, and mankind allowed to occupy the earth immortally for their own pleasure. But this also was impossible. It would have meant God's abdication, and the handing over of man to eternal misery. There was a third way — a middle way, and that is the way which has been adopted — namely, to enforce the law against sin, and at the same time leave the door open for mercy to repentant and obedient sinners. How such a method could be made

consistent with itself has been exhibited to us in the birth, death, and resurrection of Christ.

He was born that he might die, as the first necessity in the case; for thus was the righteousness of God to be declared, and sin condemned in its own flesh as the foundation of all the goodness to come afterwards. It may be asked, could not such a result have been achieved by the sacrificial immolation of any sinner? So far as the mere condemnation of sin was concerned, no doubt the lesson could have been thus enforced; but as in all the works of God, there were more objects than one. Not only had sin to be condemned, but resurrection had to come in harmony with the law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the providing of an Administrator of the glorious results to be achieved — the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through him, and the Judge also of who should be fit to receive these great gifts. All these aims required that the sacrificial victim should be *a perfectly righteous man*, as well as a possessor of the nature to be sacrificially condemned — who should do no sin himself, while “made sin” and treated as sin for us; who should be just and holy, obedient in all things, while yet “numbered with the transgressors and making his grave with the wicked”.

### **Begotten of God, Yet Son of Adam**

Consequently, it required God’s interposition in the way recorded by the apostles. “The Holy Spirit shall come upon thee (Mary); the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God” (Luke 1:35). Thus God “sent forth His Son *made of a woman* made under the law” (Gal. 4:4). Being made of a woman, he was of our nature — our condemned and weak and mortal nature: but being begotten of God and not of man, he was in character spotless “holy, harmless, undefiled, separate from sinners”. Sin had hold of him in his nature, which inherited the sentence of death from Adam: but it had no hold of him in his character: for he always did those things that were pleasing to his Father. When he died, “he died unto sin once”. But God raised him because of his obedience, and “being raised from the dead, he dieth no more: death hath no more dominion over him” (Rom. 6:9,10). “Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). So we may triumphantly enquire with Paul in Rom. 8:33: “Who shall lay anything to the charge of God’s elect? It is God that justifieth; Who is he that condemneth? It is Christ that died,

yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us”.

It was a spiritual necessity that he should partake of our nature. It is expressly said that he did, and John says that any man who denies it, as many did in his day and many have done since, denies the truth and is indeed anti-Christ. He is strong in maintaining that Jesus came in the flesh, that is, the flesh of the children, the flesh of David—flesh mortal because of sin. Why does he take this strong ground? Because the denial of it cuts at the root of God’s arrangement of wisdom and righteousness. It destroys the very principle that made it impossible that the blood of bulls and of goats should take away sin. The object was that God’s righteousness might have full play in advancing to our salvation. Christ could not righteously die if death had no dominion over him, and it could not have this dominion except through Adam, through Abraham, David, and his mother, for he had no sin of his own: it was the sin of others that was on him. It was his mission to take this away: how could he do this if it were not on him? “The Lord hath laid on him the iniquity of us all”, a figure of speech, because God proposed to forgive us all for Christ’s sake. Still, in this very real sense, our sins are considered as being laid on him, and the beginning was made by making him of the same death-inheriting nature from Eden. The whole process was conducted in harmony with God’s plan of righteousness in every item. The plan required that the sufferer while himself in the channel of death so far as nature was concerned, should himself not be a sinner, that he should be the Lamb of God, without spot, undefiled. Such an one could only be provided by what God did. God went out of His way to provide such a man. The man produced through Mary, by the Spirit of God, combined the two essential qualifications for a sacrifice; he was the very nature condemned in Eden, and therefore wrong was not done when he was impaled upon the cross. “It pleased the Lord to bruise him.” Would it please the Lord to do iniquity? Nay. Therefore, it was right. But how could it be right unless he were the very condemned stock?

### **No Need For Being Shocked**

Some say, “We are shocked at the idea of Christ being under the dominion of death in any sense or way”. Well, then, you must be shocked at what Paul says — “Christ being raised from the dead, dieth no more, death hath *no more dominion* over him. For in that he died, he *died unto sin* once; but in that he liveth, he liveth unto God”. Thus it is the apostolic definition and declaration that death once had dominion over him. Surely, there is no need for being shocked, when the meaning of the matter is perceived. On the contrary, the spiritual

understanding can see and admire and bow down, and worship through Christ, at the spectacle of God's love advancing without the compromise of God's dignity. Some people may say, "God is love, and does not stand upon His dignity". What do such people think of this then? — "If ye offer the lame and the sick is it not evil? Offer it now unto thy governor: will he be pleased with thee or accept thy person? saith the Lord of Hosts." "Cursed be the deceiver that hath in his flock a male, and voweth, and offereth unto the Lord a corrupt thing; for *I am a great King*, saith the Lord of hosts, and my name is dreadful among the heathen." By which illustration — and it is God's own illustration — we are let into the idea that God expects to be honoured as the first condition of acceptable approach, as He says, "A son honoureth his father and a servant his master. If then I be a Father, where is mine honour? If I be a master, where is my fear?" It is a universal rule that etiquette must be observed in human intercourse; it is empty mostly, but there is a real etiquette which is essential. There are ways of acting that are inconsistent with authority. Here, then, is God, the great, the holy, the wise, the omnipotent; and here are we, the small, sinful, foolish, and the weak creatures of His hand, who have set Him at nought, and whom, if He were to stand upon His rights, He would destroy in a moment, and have nothing more to do with us. How can He be so kind and gracious and long suffering, and permit us to approach Him, without vindicating His righteousness and asserting His greatness? He cannot; He does not. It is in Christ crucified that we are invited. "God was in Christ, reconciling the world unto Himself", but not without condemning sin in a federal representative. The human race is, as it were, crucified in His son. In Christ crucified, man is put down, man is killed; God is exalted and glorified.

### **Heaven's Etiquette**

This is Heaven's etiquette, and the appointed manner of approach for sinners, combining supremacy and love. "I am a great King." He will forgive and be forbearing if we bow down in the presence of His vindicated righteousness — a righteousness in which kindness and justice converge, which cannot be said for substitution. It would not be righteous to put to death one on whom death had no claims. It would not be kindness to say to us, "I will let you go free if that man will die?" The kindness, wisdom, and righteousness of God are all obscured by any idea of that sort; but the Scriptural idea is a masterpiece, a triumph of divine wisdom. God says now: "If you will recognise your position, repent, and come under that man's wing, I will receive you back to favour and forgive you. My righteousness has been declared in him; I

have crowned him with everlasting days; because he loved righteousness and hated iniquity, and was obedient unto death, I have crowned him with life eternal. It is in him for you if you will submit and believe in him and put on his name, which is a confession that you have no name of your own that will stand. Obey his commandments, and I will receive you and forgive you for his sake, and ye shall be my sons and daughters.” This is a splendid issue of kindness and wisdom. It is a different thing from the dry legality that would give us the blood of Christ as a sort of precious stuff, with which to touch ourselves and be pure. God operates in the whole transaction. We are cleansed from sin by this beautiful means, that God forgives us because of what Christ has done, if we will accept him and be baptised. In baptism we are provided with a ceremony in which we are baptised into his death, and in which, by a figure, we are washed from our sins in his blood. There is a connection in this view of the case, between what God offers us in Christ and our own acts. That is, the cleansing result of the atonement is dependent upon our compliances. You remember the expression — “*If we walk in the light the blood of Christ cleanseth us from all sin*”. If we do not walk in the light, it has no power which shows that the blood of Christ is not the magical thing represented by orthodox religion; nor the automatic legally operative thing to which it is degraded by some theories, nor the powerless thing thought of by mere moralists, who put the blood of Christ entirely on one side. It is the ritual element in the act or ceremony which the living, loving, wise Author of the universe has established as the basis of reconciliation between Himself and those who have wandered far from Him into the ways of death. It is He who applies the results of faith being exercised in His appointment. It is the expression of His justice in the process of justifying those who believe.

### **The Place of Forgiveness**

The object of this sacrificial declaration of the righteousness of God is also made clearly manifest in its practical applications. It was “for (or in order to) the remission of sins that are past”, that is, where men believe — “Remission”, not as a legal right accruing, but as the gift of grace, “through the forbearance of God”. There would be no “forbearance” if a legal claim had been discharged. God “forgives for Christ’s sake” (Eph. 4:32). This is the literal issue of the whole matter. God’s supremacy having been vindicated, a foundation has been laid on which He can offer forgiveness without the compromise of wisdom and righteousness. He does not offer it, or allow it, apart from submission to the declaration of His righteousness in Christ crucified. There must be the most humble identification with that declaration.



Baptism in our age is provided as the means of that identification. The believer is “baptised into his death” (Rom. 6:3), and buried with him in baptism (Col. 2:12), and receives the forgiveness of all his sins “through the forbearance (the kindness, the graciousness) of God”, who is pleased with our conformity to the form of humiliation He has provided. The whole sacrificial institution and our endorsement of it in baptism is comparable to a form of apology presented by the Majesty of Heaven as the condition of our receiving His mercy unto life eternal. The object secured is the triumphant assertion and recognition of God’s supremacy and man’s abasement as a dependent beneficiary. Thus law and mercy are reconciled.

Thus the meaning of the death of Christ falls easily within the definition that has been supplied to us in the words of inspiration. That definition satisfies all the demands of the understanding, reconciling every apparently discordant element in the case. It occurs twice in the course of Paul’s letter to the Romans — in two different forms that exhibit the whole case. Both forms have been frequently on our lips in the course of these remarks; but they bear repeating. In the first, he says it was to “declare His (God’s) righteousness for (and in order to) the remission of sins that are past, through the forbearance of God” (chap. 3:25), and in the second, he says it “condemned sin in the flesh” (chap. 8:3). The crucifixion of Christ as a “declaration of the righteousness of God” and a “condemnation of sin in the flesh”, exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross: “This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction”. The shedding of the blood was the ritual symbol of that truth; for the shedding of the blood was the taking away of the life. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground. There would have been confusion in such an operation. This is why it was necessary that Jesus should be “made of the seed of David according to the flesh” (Rom. 1:3), that he might partake of the very flesh and blood of man (Heb. 2:14). It was that nature that was to be operated upon and redeemed in him. It was needed that he should at the first “come in the flesh”. This is where the gnostic heresy of the first century condemned by John (1 John 4:3) was so disastrous to the scheme of God’s wisdom in Christ. They denied that Jesus Christ had come in the flesh, which obscured the lesson taught and the object aimed at in the sacrifice of Christ. This also is the effect of the orthodox

doctrine of substitution.

There is another aspect of the death of Christ which it is not needful to enter into in this place. It is the aspect involved in Paul's statement that "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, Cursed is everyone that hangeth on a tree". The foregoing remarks have dealt mainly with the hereditary death taint derived from Adam, but there was, addition to this, the condemnation of the law of Moses, under which Christ could not be brought by birth; he was born under the law but not condemned by the law unless he broke the law. If he had broken the law, he would have ceased to be an acceptable sacrifice for the sins of the world. Yet, if the curse of the law did not come upon him, he could not take that curse away. What we might call the difficulty of this cause was met by the mode of his death, in which, without any delinquency on his part, but rather by an act of obedience, he was brought under the curse of the law by the mode of his death, brought under that curse without fault, but rather by virtue, and redeemed from it by resurrection. So much is sufficient to say on that point in this place.

#### **The Divine Side of Christ**

Thus far, we have considered the human side of the atonement, as we might express it. We have not ignored the divine side by any means, but there is a closer and a higher view of the divine side that is essential to a complete view of the case. It is a view that is a little difficult to formulate in a palpable manner for the reason appearing in Isaiah 55, that God's ways and thoughts are as high above ours as the heaven is high above the earth. Because this is the case, and because the whole work of atonement or reconciliation through Christ is a work of God, it necessarily embodies ideas too high and too subtle for mortal mind to easily to apprehend or appreciate.

Nowhere does this aspect of the case come out more strikingly than in the beginning of Paul's epistle to the Corinthians. Here, in the first chapter, there occur the following beautiful verses: "Not with the wisdom of word, lest the cross of Christ should be made of none effect. For the preaching of the cross, is to them that perish, foolishness, but unto us who are saved, it is the power of God .... We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them who are called, Christ the power of God and the wisdom of God ... God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world and things which are despised hath God chosen, yea and things which are not to bring to nought things that are, *that no flesh should*

*glory in his presence.* But of him are ye in Christ who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written “He that glorieth let him glory in the Lord” (1 Cor. 1:17, 23-31).

The great feature of these declarations is that Christ is the work of God in a sense in which man is not, that the glory of the triumph wrought out in Him may be to God, and that human nature may have no room for the complacent self-credit which is so common with man. To see the full force of this idea we must realise the Divine side of Christ. In all the discourses of Christ, the Father is brought forward as the great initiator and operator in the case. This is his style of language: “I came down from Heaven not to do mine own will, but the will of Him that sent me” (John 7:38). “I am not come of myself” (John 6:28). “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works” (John 14:10). “I am come in my Father’s name” (John 5:43). “I can of mine own self do nothing” (John 5:30). “He that sent me is with me” (John 8:29). “He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?” (John 14:9). So with the apostles: Paul speaks (Eph. 1:5) of the Father, “*having predestinated us, unto the adoption of children by Jesus Christ TO HIMSELF according to the good pleasure of His will.*” Again he says (Rom. 3:23), “All have sinned and come short of the glory of God, being justified **FREELY BY HIS GRACE** *through the redemption that is in Christ Jesus*”. And again, in the 11th chapter of the same epistle, at the 32nd verse: “God hath concluded them all in unbelief, that He might have mercy, upon all.” Again, in his second letter to the Corinthians (5:18,19), he tells us that *God hath reconciled us unto HIMSELF by Jesus Christ; and that God was in Christ, reconciling the world UNTO HIMSELF.* And again, in his letter to Titus (3:4): “The *kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us*”. And in chap. 2:11: “for the **GRACE OF GOD** *that bringeth salvation* hath appeared unto all men”.

### **The Gracious Act of God.**

It is the grace of God then, — the act of God — that we see in the introduction of Christ upon the scene to open a way for mercy conformably with wisdom and justice. This required that he should appear in the nature of Abraham and David, which was sinful nature. How then, some say, was he, with sinful flesh, to be sinless? God’s relation to the matter is the answer. God did it. The weak flesh could not do it. Jesus was God manifest in the flesh, that the glory might be to God. The light in his face is the light of the Father’s glory. As to how

the Father could be manifest in a man with an independent volition, we need not trouble ourselves. We are ignorant as to how the Father performs any of the myriad wonders of His power — so small a matter as the *modus operandi* of the germination of the grain in the field, to its multiplication twentyfold is a mystery. We know a thousand things as facts, but we are utterly ignorant of the mode of invisible working by which these facts have their existence. We receive them, though we do not understand them. If it be so with things in nature, our inability to define or conceive the process need be no difficulty in the way of receiving a heavenly fact, not only commended to us on the best of all testimony, but self-manifest before us. For who can contemplate the superhuman personage exhibited in the Gospel narrative without seeing that the Father is manifest in him? When did ever man deport himself like this man? When spoke the most gifted of men like this? Is he not manifestly revealed to be the moral and intellectual image of the invisible God? Is he not — last Adam though he be — is he not “the Lord from heaven”? But what are we to say to the plain declaration emanant from the mouth of the Lord himself, that the beholder looking on him, saw the Father, and that the Father within him by the Spirit (for as he said on the subject of eating his flesh, it is the Spirit that maketh alive: the flesh profiteth nothing) — was the doer and the speaker? the answer of wisdom is, that we must simply believe; and true wisdom will gladly believe in so glorious a fact. What if our understanding be baffled? Shall we refuse to eat bread because we fail to comprehend the essences in which the flour subsists? A childlike faith is alone acceptable in this matter. The words used by Jesus to his disciples we may presume to be applicable to us, if they are true of us: “The Father Himself loveth you *because ye believe that I came out from God*”. Those who make the mistake of the Pharisees, and “judge after the flesh”, stand back in gloomy quandary and talk of “mere man”: others who think to make a great mystery “simple” and plain, speak of the flesh of Christ as a mixture of human with “divine substance”. Wisdom takes her stand between the two, and seeks to dive no deeper than the testimony that God was manifest in Jesus, and that Jesus was of our nature, and “touched with the feeling of our infirmities”, as Paul declares, and “tempted in all points like as we are, yet without sin”.

### **Sin In The Flesh**

Some experience distress at the association of Jesus with sinful flesh in any sense. They seek relief in the expression of Rom. 8, that God sent His own Son “in the likeness of sinful flesh”. Let us consider this. What about this “likeness”? Moses informs us (Gen. 5:3) that Adam begat a son in his own image and likeness. You would not say the word “likeness”

means that Seth was, in any wise, different from Adam. There is the word "image". Suppose the word "image" had been used in this remark of Paul's: "sent His Son in the image of the earthy nature". We should then have had this argument — "Ah, you see it is only *the image*; it is not the nature itself". Whereas, Paul says concerning ourselves in 1 Cor. 15:49: "We have borne *the image of the earthy*, and shall also bear the image of the heavenly". Shall we say we have not borne the *earthy*? Do not we bear the *earthy*? Yes. Therefore in apostolic language "earthy" and "the image of the earthy" mean the *same thing*. Upon the same principle, *sinful flesh* and *the likeness of sinful flesh* mean the same thing. And we shall find that the same they are.

And now we have to consider in what sense did Christ come in sinful flesh. There are two things involved in these expressions that require carefully separating in order to understand their bearing on the questions that have been raised. Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Rom. 7 of "Sin that dwelleth in me" and "The motions of sin in my members" etc. These inclinations are so described in contrast to the Spirit nature in which there are no inclinations leading to sin. It is only in this sense that Christ "was made sin", which Paul states (2 Cor. 5:21). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation: "Tempted in all points like them but without sin". All this is testified (Heb. 2:17; 4:15). He has also come under the dominion of sin in coming under the hereditary power of death which is the wages of sin. He was in this sense made part of the sin-constitution of things, deriving from his mother both the propensities that lead to sin and the sentence of death that was passed because of sin. He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness.

There are those who, without intending it, place themselves in antagonism to the testimony in affirming that, while Jesus came in the flesh, it was not in flesh "sinful in its tendency as ours". The testimony is that he was "tempted in all points" as ourselves, which could not have been the case in the absence of the susceptibilities which our

correspondent denies. The very essence of temptation is susceptibility to wrong suggestion. The victory lies in the opposing considerations brought to bear. The truth of the matter does not depend upon the word "likeness" or any other single term, but upon the combination of statements made — which are all in language plain enough to be free from obscurity. At the same time, it has to be pointed out that the word "likeness" in the Greek has the force of resemblance so complete as to be sameness. This is illustrated in the statement that Jesus was made in "the likeness of men" (Phil. 2:7). The extent of the likeness is defined as extending to "all points" and "all things" (Paul's words — Heb. 2:17; 4:15). What can we say but that he was a man, and not the mere likeness of a man?

But then, it is said, "Surely he was made superior to man in some respects". Unquestionably. He was not a mere man — not a mere Jew — not mere flesh. He was the flesh of Abraham in a special form. Objectors well say that "a mere ordinary man would have failed". True, but wherein did the extra-ordinariness consist? It is here where they get on to the wrong line. They make Christ of different stuff — "flesh not sinful in its tendency". They should rather realise that he was the same stuff specially organised and specially used, having the same inherent qualities tending to temptation and death; but qualified to overcome both by the superior power derived from his paternity. Much of the difficulty in the understanding of this subject arises from a wrong assumption on what we may call the natural history side of human nature. It seems to be imagined that all human beings are necessarily on the same level of moral imbecility. This is far from the case, as we know from experience. All human beings would be equally incapable on all points if all were equally left untended from the cradle. They would all be speechless idiots without exception if suckled and cradled up by beasts, as has happened in rare instances. But the difference made by instruction and training makes all the difference in the world between two men both equally human: one shall be a stolid brute, and the other verging upon the grace and intelligence of angelhood.

But this is not the only difference. Though all men are equally human on certain main points, there are fundamental differences arising from parentage. Two boys — one an Indian cross-bred, and the other a European — may be brought up in the same family, sent to the same school, and will turn out totally different men — one stupid and barren and intractable, and the other bright and fertile and docile. They are both human, but they both differ radically. How fallacious it would be to reason from one to the other on the ground of both possessing a common human nature. They are both human truly, but

human of very different qualities.

To say that Christ was a man partaking of our sinful nature does not mean to say that he was the same sort of man as other men. His parentage and education were both Divine; and as it was said, "Never man spake like this man", so it has to be said that never man thought as this man, or loved as this man, or felt as this man. He was a special man altogether, though as to nature the same; just as a special vase, got up and gilt for a royal table, is a different article from a common mug, though made, it may be, of the same china clay.

It is impossible not to respect the spirit and intent of many who do not share these views. There are men with almost agonizing sincerity of purpose who cannot see through the fogs that envelop the truth in an age when there is no living voice of authoritative guidance, and when the power of correctly interpreting the written Word is the only rule of conviction. It is natural to wish to think that in such a situation of divine truth on the earth, the same consideration will at the last be shown towards those who earnestly do their best in the dimness, that was shown, on the intercession of Hezekiah, towards the multitude in Israel who "had not cleansed themselves, and yet did eat the Passover *otherwise than it was written*" (2 Chron. 30:18). God is not unrighteous or unreasonable. At the same time, in such a situation, when the truth can with difficulty be kept alive at all, it is not for those who know the truth to work by a *may be*. We must be governed by what is revealed, leaving the Lord to revoke the present rule of probation, or make His own allowances in its application.

### **Importance of Understanding**

It is important to understand these things, because they qualify us for acceptable approach to God, and they work out the right result in character and daily life. In dealing even with great men, you are unacceptable if you do not enter into the spirit and aim of their etiquette; how much more with God, who "taketh not pleasure in fools" and in men "that have no understanding". In our approaches to Him in prayer, we must understand that though He is kind and gracious, He makes no compromises of the greatness of His way, but will be "sanctified in them that approach unto Him". We must also understand that we can establish no claim; this passing by of our sins is the act of His forbearance; that no debt of ours has been paid or can be paid; that what the death of Christ has done has been to declare God's righteousness that we may, by taking part in it, receive God's free forgiveness through Him. Thus God in all things is glorified. The orthodox theology of the day generates an offensive spirit of presumption.

### **Effect on Character**

So also do wrong views on this subject interfere with a proper development of character. The idea that Christ has borne our punishment and paid our debts; and that his righteousness is placed to our credit, and that all we have to do is to believe it, is demoralizing. It nullifies that other most important element of the Truth, that the unrighteous shall not inherit the Kingdom of God, and that he only is righteous that doeth righteousness. It draws a veil over the truth that we have to “work out our salvation” by a “patient continuance in well-doing”, and that he only that endureth to the end shall be saved. It undermines that most important testimony of the Gospel that Christ is the Judge of who is fit to be saved, and that he will impartially give to every man according to his works. These blighting results are to be witnessed in all communities where the doctrine of a substitutionary sacrifice and an imputed righteousness holds sway. Where there is any robust righteousness of character exhibited where any true holiness of life — it is where the purifying truth is discerned, believed, and cherished in daily Bible reading and prayer. The Truth is a beautiful and perfect whole. The sacrifice of Christ, at first a mystery to the natural mind, becomes lucid and glorious as a sunbeam of life and light. Enveloped in the clouds of false thoughts and theories, it is hidden as entirely from view as if it had never been preached.

### **The Final Triumph**

The final triumph will show us at the end a generation of Adam’s race brought from the grave, belonging to different ages, having lived in different circumstances, but all related to the same hereditary evil, and who all in their several days overcame by the same power, the power of the truth testified to them, and the power of God’s will declared to them and submitted to by them. They pleased God by their faith and submission, and Christ comes and gathers them all to himself. That is the final aim of the Gospel, and that all the children of God might be gathered together in one, and formed into one society, one family, all developed on one principle. No neutrals amongst them; all of them men and women of love, shown by the obedience of faith, all of them tried men and women, humble and humbled; not only invited to come as little children, but helped to be such by tribulation and chastisement; all of them then perfected, for death is obliterated as entirely from their nature as it has been from Christ’s, whom God did not allow to remain in death more than three days, and then took him away to Himself, where he has been basking in the sunshine of His glorious presence. When Moses came down from the mount, his face shone; when Christ comes forth from the Father’s presence, he will



come forth resplendent with the Father's glory. His people will be gathered together to him; in his presence they will forget their sorrows. Is any grieving at the wrongs of the spiritual situation as it now exists? Wait — it cannot be otherwise at present. By and by we shall be introduced to a company, every one of whom will be a glowing ember of Divine fire, every one a perfected son or daughter, with immortal nature, which disease can never touch, which can never faint or fail. Oh, the joy of identification with them! On the question of how they come there, their minds fix with one accord upon the central figure, and they say, "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood: blessing and honour and glory, and power, be unto him that sits upon the throne and unto the Lamb for ever". It is beautiful to look forward to; soothing and inspiring and encouraging and purifying. "The redeemed of the Lord shall come with singing unto Zion, and everlasting joy shall be upon their heads"; the joy everlasting, because pure, and based upon divine righteousness, which God Himself has given to us; first through Moses, and then through Christ, who shall at last be pointed to as having taken away the sin of the world, and all its evil consequences.

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## *Introduction to Section Six*

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False teachings on the atonement have continued since the last century to afflict the Brotherhood. Although Andrewism might still be found spasmodically, the clean-flesh fallacy of Turneyism is a far greater foe to the Truth. The former has been described as “but a sad little error that few ever fell for (though it supported the much more serious error on resurrectional responsibility)”, whereas the latter is “a dangerous heresy with a 2000-year history, that attacks the very vitals of the Truth. Where it conquers, the Truth is gone”.

*Logos* magazine has consistently opposed both errors, and has stood for the Truth, as expounded by Brethren J. Thomas, R. Roberts, C. C. Walker and others. In the early 1970’s Bro. H. P. Mansfield continued the fight for faithful adherence to apostolic doctrine, when he wrote vigorously against the clean-flesh doctrine that reared its head in Australia. There were some then who claimed “the Statement of Faith and Unity Book constitute serious departures from the faith, as expressing doctrines which have changed the truth of God into a lie”, others who taught principles of the atonement completely at variance with the BASF. *Logos* was prepared then — and the same policy remains today — to openly support the exquisite, unchanging truths of the atonement as established by our pioneer brethren.

A selection of some of the outstanding articles from “*Logos*” (from volume 36, 1970, to volume 55, 1989) are published in this Section. A consistency of teaching will be found throughout, not only combatting the two extremes of “Turneyism” and “Andrewism”, but clearly establishing the beauty and power of the atonement principles.

The Sacrifice of Christ presents a real and practical expression of the way in which Yahweh desires to redeem His people. Inasmuch as we apply ourselves to the same principles of salvation does the atoning work of the Saviour embrace us. For, the atonement is a fundamental teaching essential for salvation. Through it we see in greater wonder and majesty, the righteousness of the God we serve, and the marvellous way in which He has dealt with our needs. What is perfectly portrayed in the Lord Jesus Christ must be reflected in us as we apply ourselves to the opportunities embedded in “The Atonement”.

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## *Section Six*

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# Logos Expositions

## Principles of the Atonement and their Application to the Divine Scheme of Reconciliation

*A collation of various articles which appeared in the "Logos" magazine over many years, expounding important principles and answering issues concerning the subject.*

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## Ch. 1: WHAT IS SIN?

*Answering the threat of wrong doctrine in the early 1970's, "Logos" commenced a series of articles by the Editor, to clarify and expound important aspects of the Atonement. The first defined the scriptural usage of the word "sin".*

Sin is used in two ways in Scripture: to describe an act, and to define a condition. In *Elpis Israel*, Brother Thomas writes:

"The word 'sin' is used in two principal acceptations in the Scriptures. It signifies in the first place, the transgression of law; and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death'; and it is called 'sin', because the development or fixation of this evil in the flesh, was the result of transgression ...." (p.113).

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean" (p.114).

"This view of sin in the flesh is enlightening in the things concerning Jesus. The Apostle says, 'God made him sin for us, who knew no sin, (2 Cor. 5:21); and this he explains in another place by saying, that 'He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom. 8:3)." (p.115).

"Children are born sinners or unclean, because they are born of sinful flesh; and that which is born of the flesh is flesh or sin. This is a misfortune not a crime. They did not will to be born sinners. They have no choice in the case; for, it is written, 'the creature', that is, the animal man was made subject to the evil, not willingly, but according to the arranging of hope (Rom. 8:20)... Hence, the Apostle says, 'by Adam's disobedience the many were made sinners' (Rom. 5:19); that is, they were endowed with a nature like his, which had become unclean, as a result of his disobedience" (p.116).

This view of flesh, so consistently set forth in the Word, so prominent in our standard works, provides the starting point of the doctrine of the Atonement, and therefore, of the Truth. At the same time, it tolls the death-knell of the clean-flesh theory.

If human nature is termed "sin", it obviously cannot be considered "clean" as alleged by that theory; nor aligned with the "very good" state in which it was created, as defined in Genesis 1:31; Ecc. 7:29; Rom. 8:20.

But is human nature described as "sin"?

The Renunciationists, and related theories, deny that it is. They claim that sin is only used in the sense of transgression. A Queensland correspondent claims that John's definition ("sin is the transgression of the law" — 1 John 3:4) holds good wherever the word "sin" occurs.

But does it?

Certainly not if the Scriptures are carefully considered.

For example, Paul wrote: “He (God) hath made him (Jesus) to be sin for us who knew no sin.... ” Did God make Jesus to be a transgressor of the Law?

Of course not!

But at this point, the theorist will impatiently interject that here the word “sin” is used in the sense of “sin-offering”: “He made him to be a sin-offering....”

Whilst we do not agree with this interpretation (for we believe that the quotation is clearly stating that whereas Jesus came in our nature — synonymous with “sin” — he did not succumb by transgression), we point out that once the clean-flesh theorist acknowledges that the word “sin” relates to anything other than “transgression of law” (in this case, to the “offering” instead of the “offence”) he concedes the basis of his argument, and acknowledges that “sin,” as used in the Bible, must be interpreted according to its context.

Let us consider John’s definition of sin. We shall find that he provides three definitions of the word.

Firstly, we have the definition quoted above: “Sin is the transgression of the law” (1 John 3:4). In fact, John did not write thus. In the Greek, the words “transgression of law” are a translation for only one word: *anomia*, which signifies “no law” or “lawlessness.” The reference should read, as it does in other renditions: “the sin is the lawlessness.” According to the context, it defines a kind of sin which true sons of God will never commit, because they are begotten of God by “His seed” (1 John 3:9), or His word (1 Pet. 1:23). This alerts them to the law of God, so that they are not lawless, even though they might break the law through the weakness of the flesh.

John did not write that “sin is the transgression of the law,” but rather “the sin is the lawlessness.” He was referring to the gravest sin of all, which is complete rejection of the authority of the law of God.

The translation of the A. V. obscures this vital point.

Later in his epistle (1 John 5:17), he gives a further definition of sin, writing: “All unrighteousness is sin; and there is a sin not unto death.”

The word “unrighteousness” is translated from *adikia* and signifies “wrong-doing.” John teaches that whereas a true believer cannot be guilty of the sin of lawlessness (because he knows the law), he can be guilty of wrong-doing. Therefore, he urges: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (*adikia*).

The person who commits the sin of unrighteousness (wrong-doing) acknowledges the existence of law, and regretting the weakness of the

flesh that results in him breaking it, pleads the forgiveness of God on the grounds of his flesh-weakness.

The person guilty of the sin of lawlessness has no regard for the law of God at all and therefore breaks it with impunity.

Here, then, are two definitions of sin. John also provides a third. He uses “sin” to describe human nature, as well as the act of transgression. He writes: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8).

Notice that John does not say, “If we say that we do not sin,” but rather, “If we say we have (possess) no sin, we deceive ourselves and the truth is not in us.”

That is exactly the stand adopted by clean-flesh theorists. They claim that the flesh is in the “very good” state in which God created it, and has not been defiled by sin. They claim that “sin” is an act we perform; not something we possess. John taught that it is something we have, or possess; and it is also something we do.

In the place quoted above, the word *hamartia* (sin) is in the singular number, and without the definite article, and thus points to nature and not the act of sin. Thus the Diaglott translates: “If we say we have not sin...” John would have us recognise our sin-nature, and to guard against it. If we do not do so, he claims, “we deceive ourselves, and the truth is not in us.”

False theories of the Atonement lead to the state of self-deception in which the Truth is denied.

Those who claim that the flesh is clean, that it is in the “very good” state in which it was created, and who allege that it can of itself, without the help of God, manifest a state of sinlessness so that Jesus could render perfect obedience apart from His Father, “deceive themselves, and the truth is not in them.”

In the next verse, John shows that we do not only possess a sin-nature, but we give way to it: “If we confess our sins (plural), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (wrong-doing).”

Sins, active transgression, are the natural corollary of a sin-nature, and so John aligns them one with the other.

Christ did likewise. He used the singular and plural terms in conjunction with each other, in such a way as to suggest that John drew his usage of the terms from him. The Lord told the Jews: “Ye shall seek me, and shall die in your sins” (John 8:21).

But though the word is translated in the plural form, in the Greek it is in the singular. “Ye shall die in your sin,” in the sphere of your sin-nature. Then later (v.24): “Ye shall die in your sins.”

Here the word is in the plural, showing that Christ was revealing that

their actions would be in accordance with the flesh.

It is obvious that “sin” is used in two ways both by Jesus and by John, otherwise why the peculiar grammatical construction? Why the use of the singular and plural forms of the word in conjunction? Why is “sin” used both as a noun (describing a thing) and a verb (describing an action)?

Consider the use of “sin” in the following places, and try to align them with the definition: “Sin is transgression of law.”

• **“By one man’s disobedience many were made sinners” (Rom.5:19).**

Were many “made” transgressors of the law by the disobedience of Adam? To teach so, would be to accuse God of unrighteousness, as suggesting that the descendants of Adam were considered as actual transgressors of the law merely because *he* disobeyed.

When, however, we understand “sin” as a synonym for fallen human nature, we can interpret the passage without adversely reflecting upon the righteousness of God. Through one man’s disobedience many became related to sin by possessing the condition of human nature that came through sin.

• **“Sin hath reigned unto death” (Rom. 5:21).**

Does an individual act of transgression reign as a king? Of course not! What, then, reigns? The answer is sinful flesh. Again “sin” is related to fallen human nature, with its proneness to transgress, and its state of mortality.

What is the “body of sin” (Rom. 6:6), but the body of human nature?

What is meant by the term “ye were the servants of sin” (Rom. 6:17), but that we were once slaves of the flesh. What is the “sin that dwelleth in me” (Rom. 7:17) but the promptings of human nature?

But give these places the definition of active transgression, and they fail to make sense.

### **Christ’s Death To Sin**

Paul taught as basic to the doctrine of the Atonement, that Christ “died unto sin once” (Rom. 6:10). Did he die unto “transgression of law”? If he did, then he was a sinner; for if that interpretation were given to the word “sin” in this verse, it would teach that he actually transgressed the law and died unto this!

What he put to death was the flesh, here referred to by the synonym of “sin”. He put to death the demands of the flesh during his life, and in the manner of his death. What he did, we are expected to do, so that Paul states: “How shall we that are dead to sin, live any longer therein” (Rom. 6:2).



In what sense can it be said that we are “dead to sin”? In the same sense as it is said that Christ “died unto sin,” by putting to death the flesh, or “mortifying” it (Col. 3:5).

So “sin” is clearly used for human nature; but why? Because human nature, as we know it today, came as a result of sin in the first place, and is now the main cause of sin on our part. In the Garden of Eden a serpent tempted Eve to sin; that is not needed today, for the influence of the serpent has lived on in mortal flesh, so that when the flesh dominates, the serpent speaks again.

## Ch. 2: THE POWER OF THE ALTAR

*The ritual associated with the altar was designed to teach spiritual principles. Since the altar represented Christ (Hebrews 13:10), its characteristics and usage presented elements of the Lord's atoning work. (Personal references applicable to the original publication of the following article have been eliminated).*

### **The Altar Was Holy**

Scripture clearly teaches that the altar sanctified the gift that was placed upon it (see Matt. 23:19). Moreover, it “made holy” the priests who touched it. But from whence did it derive this power?

Only by itself being atoned!

The altar was considered as requiring cleansing.

Here are the instructions: “. . .Thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy” (Exodus 29:36-37).

The altar had to be cleansed.

The altar had to be atoned.

The altar had to be sanctified.

The altar had to be anointed.

What, or who, did the altar typify?

As the quotation from Hebrews at the top of this article shows, the Altar prefigured the Lord Jesus Christ. Contact with him through baptism constitutes us “holy brethren, partakers of the heavenly calling” (Heb. 3:1). As the altar had to be cleansed, atoned for, anointed and sanctified, and as it typed the Lord Jesus, it is obvious that he was involved in his own sacrifice. He had to be cleansed from flesh-nature and clothed upon with Spirit-nature, and this was effected through his offering.

Flesh is unclean in that it is prone to error, and acknowledgement of

this must be made to Yahweh as the basis for Atonement. In our case, we acknowledge this because we are conscious of imperfections due to the lusts of the flesh; in the case of the Lord Jesus, he acknowledged the flesh to be unprofitable (John 6:63), not because he gave way to it, but because he had to strive against it (Heb. 12:4; 4:15). The “uncleanness” of the Lord, therefore, was physical and not moral; but ours is both. Brother Thomas comments:

“Human nature, or ‘sinful flesh,’ has three principal channels through which it displays its waywardness against the law of God. These are expressed by ‘the lust of the flesh, the lust of the eyes, and the pride of life.’ All that is in the world stands related to these points of our nature; and there is no temptation that can be devised, but what assails it in one, or more, of these three particulars . . . This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in ‘the testimony of God’ . . .” (*Elpis Israel* p.77).

Some have aligned uncleanness only with actual transgression. Therefore, they would reason that whereas we are “unclean” because of personal failure, the Lord was not. But if so, they overlook the fact that the altar, which typified Christ, had to be “cleansed.” Why was it accounted “unclean,” if the latter relates only to actual transgression? It did not sin in the conventional use of the term, and the use of the term in this context, shows conclusively that it is not to be understood as synonymous with actual transgression.

The altar was accounted “unclean” because it was constructed through human agency. The same applies to the Lord Jesus. His cleansing and sanctification benefitted others as well as himself. He prayed: “For their sakes I sanctify myself, that they also might be sanctified through (Greek ‘in’) the truth” (John 17:19).

The Lord Jesus was sanctified as a prophet, and sent into the world by the Father (John 10:36), but at the stage in which he uttered the prayer, he was about to sanctify himself as priest and altar in order that the offerings of his followers might be received and presented to the Father. He thus became “our altar.”

We once asked a brother as to why the altar (which was a “clean” thing) needed to be “cleansed” and “atoned” for, and he replied that it was made unclean by the blood placed upon it! But the blood is the cleansing agent, as it made the altar “holy” and not unclean.

The truth is perceived in its beauty when the principles set forth by Bro. Roberts in *The Blood of Christ* are perceived.

Those who teach otherwise fail to appreciate the import of such expositions and embrace ideas that are quite foreign to the Truth.

## Ch. 3: THE CHRIST ALTAR

*Following publication of the article reproduced as Ch. 2, Bro. H. P. Mansfield received a question concerning the symbology of the altar. The question and answer are reproduced hereunder.*

### **Proposition**

“I read with interest your article in Logos entitled ‘The Altar’ and would like to pass a few comments. You quoted from Exodus 29:36-37, and pointed out that the altar required cleansing, and as it typified the Lord Jesus, so to fulfil the type, the Lord required to be cleansed, though in his case, the defilement was only physical and not moral.

“You also state, ‘The Altar was accounted ‘unclean’ because it was constructed through human agency,’ but Exodus 20:24-25 does not support such a conclusion. Verse 25 reads: ‘And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.’ In other words, if ‘human agency’ disobeyed God and failed to carry out the instructions concerning the building of the altar, then it became polluted and unclean, but not otherwise. It was not unclean because it was constructed through human agency, but only if human agency disobeyed.

“If an altar was built that did not comply with God’s instructions (i.e. it was polluted or unclean) then it would be unfit for His service, and would be rejected. God would not accept a polluted altar and then cause it to be cleansed, atoned, sanctified and anointed so that it would become most holy. For the altar to be acceptable and fit for service, it had first of all to be unpolluted and clean.

“Then what does Exodus 29:36-37 mean? Firstly, it is referring to an altar that is already in existence. It is apparent, of course, that an altar cannot be cleansed, atoned, sanctified and anointed until it is first of all built and God has accepted it. But even when the altar is built to God’s instructions and is therefore unpolluted, it then has to be devoted to God’s service by the various steps listed above.

“This is a type of the Lord Jesus who was washed in the waters of baptism and rose to a newness of life. He was anointed, sanctified and became an atonement for sins, and so these verses in Exodus 29 accurately portray the great antitype and give us a true picture of the nature, the life, and the ministry of the Lord Jesus Christ.”

### **Answer**

The instructions of Exodus 29:36 clearly state that the altar had to be “cleansed”, which shows that your concept of uncleanness relating only to an altar that had not been made according to the specifications

of Exodus 20:24-25 is incorrect. If the altar was not made according to the divine pattern it was of no use whatever to Yahweh; thus He condemned Israel for making “altars of brick” (Isa. 65:3).

An altar had to be made of earth or unhewn stone. The stone pointed forward to human nature, which we will show to be accounted “unclean”; and it was “unhewn” because the shaping of it was to be by divine instrumentality. Jesus came in our nature, but his character was divine. In the nature we see the antitype of stone; in the character, the antitype of unhewn stone.

Now look a little more closely at the manner in which the altar of Exodus 29:36 had to be cleansed. It was not by washing, which might fittingly foreshadow baptism as you suggest, but by the shedding of blood, and that of a sin offering!

The instructions are more explicit in Ezekiel’s description: “Thou shalt give to the priests ... a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it (i.e. the altar), and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it” — or make an atonement for it (Ezek. 43:19-20).

The altar was thus cleansed through the shedding of blood. Whose blood was shed to cleanse the Jesus-altar? None other than his own, in spite of what the clean-flesh theorists might say. This is proved beyond all shadow of doubt in that Paul shows that the offering of the bullock for sin pointed forward to the offering of the Lord Jesus (Heb. 13:11-12). Obviously, if a sin-offering was required to cleanse the altar, and Jesus is our altar, he must have been related to sin in some fashion. Now sin, in Scripture, is used to describe both actual transgression or human nature. Jesus never sinned in the former acceptance of the word, but he was “made sin for us” in the second meaning of it (2 Cor. 5:21). Thus the obvious teaching of both Exodus and Ezekiel is that Christ our altar, was cleansed from human nature through his own offering, by being raised from the dead to life eternal.

This is the clear teaching of Paul in Phil. 2:8, “Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; WHEREFORE God also hath highly exalted him and given him a name which is above every name.”

Hebrews 13 establishes three points of doctrinal importance:

1. Christ is our altar — v.10.
2. He is the sin offering — vv. 11-12.
3. He was brought from the dead to eternal life through his own blood — v. 20.

Please note the significance of this last statement. It reads, “Now the God of peace that brought again from the dead our Lord Jesus, that

great shepherd of the sheep, through the blood of the everlasting covenant ...”

How did the Lord attain unto eternal life?

Through the blood of the everlasting covenant, Paul answers.

And what does the blood of the covenant signify?

It is a figure of speech representing the dedicated life of the Lord unto death upon the stake. Through rendering perfect obedience in life, and giving himself to a sacrificial death, he gained life eternal, and opened the way for us to do so also.

Paul clearly teaches that it was imperative for the Lord Jesus to die in order to live. If he had avoided the sacrificial death commanded by the Father, he would not have attained unto life. For that matter, neither will we (see Rom. 6:3).

We suggested in our previous article (chapter 2), that the altar was treated as “unclean” because of its association with a people who were unclean. You take exception to that. But it is endorsed by the teaching relating to the High Priest. He stood as representative of the nation, and therefore was considered as “bearing the iniquity of the holy things” (Exod. 28:38; Num. 18:1).

All the things relating to Yahweh’s service were treated as unclean and had to be atoned for, including the mercy seat, tabernacle and altar. All pointed forward to the Lord Jesus. Thus it is written, “It was necessary that the patterns of things in the heavens (i.e. the tabernacle and furniture associated with the Mosaic heavens) should be purified with these; but the heavenly things themselves with better sacrifices than these” (Heb. 9:23).

What are the heavenly things themselves? Christ and the saints. He is the antitypical altar, sacrifice, book of the law, tabernacle, mercy seat and so forth; and they become part of all this by association with him. Of him it is stated: “By his own blood he entered in once into the holy place, having obtained eternal redemption” (Heb. 9:12).

The words “for us” included in the A.V. but not in the R.V., Diaglott, etc., should be ignored. The Greek tense is in the middle voice which describes something that one does for oneself. “Having obtained for himself eternal redemption” is the sense of the original.

Jesus died as a representative man. It is said of him that God “laid on him the iniquities of us all” (Isa. 53). How did He do this? By so begetting him that he should inherit human nature, requiring that he should conquer the evil proclivities of the flesh from day to day: proclivities which in others invariably lead to sin. Peter taught, “Who his own self bare our sins in (Gk. “en” within) his own body on the tree ...” (1 Pet. 2:24).

How did he do this? By coming in sin’s flesh: a nature that is

described in Scripture as evil, and against which we must be on our guard. Thus, “He that soweth to his flesh shall of the flesh reap corruption” (Gal. 6:8). “The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other” (Gal. 5:17). “The thinking of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7).

In contradistinction to these clear statements of Scripture, we have received correspondence from those who claim that the flesh is still in the “very good” state in which it was found originally (Gen. 1:31), and as such it can of itself manifest the righteousness that God requires of us all. John clearly states that the person who claims that he is not related to sin (quite apart from sins) “deceives himself and the truth is not in him” (1 John 1:8).

## Ch. 4: ADAMIC CONDEMNATION: LEGAL OR PHYSICAL?

*The principles of alienation have often been the subject of controversy. Some suggest that mankind is alienated from God because of the nature we bear, and teach that there is a legal, or “imputed guilt” resting upon us because of our fallen condition. This article corrects that error, and shows that our physical condemnation is our misfortune and not our crime.*

Vague and uncertain notions are entertained regarding this subject, and these can lead to serious error. One hears of such expressions as “legal” and “moral” condemnation being imputed to the posterity of Adam because of his sin; giving rise to the allegation that the moral or legal consequences of Adam’s sin rest upon his posterity in that his sin is “imputed to his descendants”.

That is contrary to Apostolic reasoning. Adam’s descendants have become sinners through him it is true; that is, sinners of their own sins, as the result of the circumstances he brought them into; but not sinners of his sin, which would be an absurdity, and which Paul expressly excludes by saying they “sinned not after the similitude of Adam’s transgression” (Rom. 5:14).

God is not so unjust as to blame a person for what somebody else did. He has expressly stated: “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son” (Ezek. 18:20).

We are not “children of wrath” through birth, but through “fulfilling the desires of the flesh” (Eph. 2:3). True, Paul says that we are such “by nature”, and the Greek word *phusis* signifies that which is produced by birth, but it is obvious, from his use of the same word in

Romans 2:27, that it can relate to actions that have become habitual. By giving way to our nature we become “children of wrath”, but not because of our nature; and as the Lord never gave way to his nature, he was never a “child of wrath”. Paul does not teach that God is angry with us because of our nature, but only when we of ourselves, when provided with the means to conquer it, set them aside and give way to the lusts of our nature.

At the same time, it is obvious from Paul’s treatment of sin in Romans 5, that we are born into a constitution of sin. That, however, is our misfortune not our fault. Paul wrote, “*By one man’s disobedience many were made (Gk. constituted) sinners*” (Rom. 5:19).

As a subject of King Sin (for Sin is personified as a monarch reigning over the realm of death — see v. 21), and obeying its impulses without restraint, a person is in a state of alienation from God. This stems from “ignorance” which “alienates from the life of God” (Eph. 4:18). By obeying through baptism “that form of doctrine” delivered him (Rom. 6:17), however, a person proclaims his decision to sever his allegiance to the flesh (sin’s flesh) and do service unto God through Christ (Rom. 6:13).

A careful consideration of the evidence will reveal that Adamic condemnation is physical, and not legal or moral. If it were the latter, it would imply the imputation of guilt on every person born without him or her doing anything to deserve that guilt. That would make God unjust. Physical condemnation, however, constituted the carrying out of the death penalty on Adam by bringing him under the curse of mortality. The mortality inflicted on Adam was inherited by his descendants. They are mortal because of sin, and in this weakened physical state, inherit a nature which is dominated by the lusts of the flesh, which were aggravated, or inflamed, by sin in the first instance.

So mankind is no longer in the “very good” state of original creation (Gen. 1:31), but as described by God in Genesis 8:21, as “evil from youth”.

This, as Brother Thomas declares in *Elpis Israel*, is our misfortune not our crime. It is something we must try to conquer in the strength derived through Christ (Phil. 4:13). We are only held accountable when knowing the means devised by Yahweh to control its influence, we refuse to use them. When a person knowingly and blatantly rejects the Truth he will be brought up from the dead for judgment.

Let us clarify these matters in our minds, so that we may see the principles of the Atonement simply and clearly.

In *The Christadelphian* for October, 1896, p. 398, Brother Roberts makes reference to a group of “new errorists”, who, among other

things, taught: “That our mortality in Adam is not an affair of physical heredity, but a legal decree.”

Obviously, a “legal” or “moral” defilement must carry with it a personal stigma of some kind, so that the one bearing it would appear personally abhorrent to God merely because of his nature.

Brother Roberts repudiated this concept of the Atonement, and clearly showed that the nature of the defilement was physical. This, however, had its reaction upon man’s mental condition, for, as a result of sin, he inherited “a nature prone to sin.” This “proneness to sin” is so strong, that despite all efforts to the contrary, the most faithful have succumbed to it apart from the Lord Jesus. He did not do so, for he was strengthened of God (Psa. 80:17) to succeed, in the mission of mercy initiated by the Father for the salvation of those who will come unto Him in faith.

These observations are necessary in view of certain teaching being broadcast at the moment. For example, in a letter recently received from NSW, the following statements are made:

*“Because Jesus was perfect, it is just for God to expect the same perfection of us, and it is just for God to condemn those who refuse the help offered.*

*“If Jesus could be perfect as a man, made in all points like us, then so can we — with the same help.*

*“...And let it be clear — proneness to sin is a self-inflicted mental and moral condition — not a physical thing inherited from Adam.*

*“I believe you are preaching a false gospel and a false Christ.”*

### **For What Are We Baptised?**

Some teach that we are baptised for our nature, and that the act of baptism takes us “out of Adam into Christ.” Such an expression develops out of the concept that the defilement inherited from Adam is legal and not physical. Whilst baptism comprises a step that can ultimately take us “out of Adam”, this latter consummation will not be reached until we are changed into immortality at the Judgment Seat of Christ.

For the term “in Adam” describes the physical state of mortality; and this remains our state until we are “changed in the twinkling of an eye, at the last trump” (1 Cor. 15).

On this theme, in an answer to a correspondent, Brother Roberts wrote in *The Christadelphian* for 1896, p. 382:

“Men were baptised in the apostolic age for the remission of their individual sins — always. Read and see if it is not so; never for condemnation in Adam. This is an affair of nature, as established by law. We are not delivered from the death we inherit in Adam till



mortality (that is, constitutional deathfulness) is 'swallowed up of life'. You are wrong in supposing we have ever thought otherwise. The *Instructor*, which we wrote some 15 years ago, expresses our meaning exactly, thus:

“*QUESTION 35 — Why is man in his present mortal and evil state? Answer: Man is mortal because of sin. It is God’s law that sinners must die. Adam, our first father, sinned, and was sentenced to death before he had any children. Death began with him, and came to us through him. We receive the nature that he had after he was condemned to die. We thus inherit his sentence of death. Besides this, we are all sinners ourselves’ (p. 14).*”

“So also in the questions at the end for children under eight:

“*QUESTION: What was the consequence of their (Adam and Eve’s) disobedience? Answer: They were sentenced to die, and they were driven out of the beautiful garden to get their living by labour. QUESTION: Are we under this sentence? Answer: Yes, because we are their children. We have come from them. It was a sentence that cursed their bodies, and we have the same bodies’.*”

We fully endorse these words of Brother Roberts. When we refer to Adamic condemnation, therefore, we are not referring to the fiction of moral or legal guilt that some have assumed rest upon the posterity of Adam, but to the fact of mortality, and its effect upon the body’s proneness to sin, which we have all inherited.

When Paul wrote of the “condemnation” that was pronounced as the result of sin, the effects of which have been inherited by his posterity (Rom. 5:16, 18), he used the noun *katakrima*, which, according to Vine, relates to “the sentence pronounced” with “a suggestion of the punishment following”. This meaning of the word illustrates the significance of Clause 5 of the Statement of Faith:

“*That Adam broke this law, and was adjudged unworthy of immortality and sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to his posterity (Gen. 3:15-23; Rom. 7:18-24, etc.).*”

Paul’s use of the word *katakrima* illustrates this clause, and reveals that the carrying out of the sentence proclaimed (and it had been proclaimed before sin had been manifested, as a warning of its result — Gen. 2:17), reduced Adam to the state of mortality and fleshly weakness which is the condition of humanity today.

There is a need for us to clarify our thinking in relation to the Atonement, so that we might simply and clearly comprehend and express the principles that are so closely related to our personal salvation.

## Ch. 5: HOW CHRIST BEARS OUR SINS

*In discoursing upon the Atonement effected in Christ Jesus, Paul concludes: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Tit. 3:8). The Apostle thus urges that the doctrine is profitable for discussion, and when rightly understood, is productive of good works. Unfortunately, that has not always been the case, and some have been confused rather than enlightened by disputation.*

### **Foreshadowed in the Law**

In considering the subject of the death of Jesus Christ and what was achieved thereby for the benefit of obedient believers of the Gospel, we must remember that his death was preceded by the Mosaic institution, under which the ceremonial offering of animals in sacrifice was common. It is from this system, in which the shedding of blood was of constant occurrence, that much of the figurative language used by the inspired writers of the New Testament is derived.

The law was a ritual prophecy. Its sacrifices and atonement were symbols, or shadows, of the reality that had yet to be made manifest. While it brought God's authority to bear for obedience, it was not designed for eternal life in the absence of the true offering for sin, and the true manifestation of the divine righteousness, that had been promised from the beginning (Gen. 3:15). It could confer no future benefit, because it was powerless to deliver those under it from death; whilst as for man, the weakness of the flesh precluded the possibility of any rendering perfect obedience (Rom. 8:3), until the coming of "one made strong" (Psa. 80:17) who inherited the potential to do so.

Therefore, the atonements of the law were merely ceremonial, producing no real change of relationship or state, although affecting the offerer's standing in relation to the Law. They were prophecies or foreshadowings, of what would be accomplished when the seed of the woman would appear to fatally crush the serpent power.

When, therefore, we find in the New Testament figurative descriptions of what was accomplished by the death of the antitypical lamb of God's providing, it is necessary to go behind the figures of speech and ascertain the literal meaning. Sometimes this is expressed as through his shed blood; or, by the offering of his body, and again, by means of his death. In a literal sense, the thing signified by these various expressions would have accomplished nothing for us; it is a comprehension of the meanings behind them and our relationship to them, that does so. For example, the literal blood of Jesus cannot affect us today, because it is non-existent; but the doctrinal

signification of what the blood represented, and what was expressed by it being poured out, can have a very powerful effect upon our understanding, and our consequent behaviour.

Consider such a familiar statement as 1 Cor. 15:3: "Christ died for our sins." What does this mean? Does it mean that he died as a substitute for us, suffering the consequences of our sins himself that we might go free? If so, then the church doctrine of the inevitable salvation of those who "touch the blood" of Jesus is true, and the Lord's own declaration that it will be those only who "overcome" who will be saved (Rev. 3:12 etc) becomes illogical.

What does it matter if we overcome or not, if the Lord has paid the penalty for all our sins? If, as a substitutionary sacrifice would require, the debt has been paid in his death, we should go free of any penalty, irrespective as to whether we overcome or not. In other words, salvation is assured whatever we might do; for has not Christ paid any debt that might be due?

That this teaching is wrong is clearly shown from the very chapter quoted above. For after stating that "Christ died for our sins," the apostle continues: "If Christ be not raised, your faith is vain; ye are yet in your sins, then they also which are fallen asleep in Christ are perished." Obviously something more than death is required: even newness of life.

A study of the entire chapter, in conjunction with other Scriptures, enables us to perceive that it is because of our relationship to what has been accomplished through the death, resurrection, and glorification of the Lord Jesus Christ that our past sins are forgiven, and we stand before God accepted in him. And the promise of eternal life, is only valid conditionally upon us continuing to walk as "obedient children" until the end of our probation.

### **Our Sins and Christ's Offering**

But does not Peter teach of Jesus that "his own self bare our sins in his body on the tree" (1 Pet. 2:24)? He does, but the statement does not mean that our actual transgressions were borne in his body! Indeed, that would be an impossibility, seeing that he died nearly two thousand years before we were born, and that, in any case, our sins of omission and commission could not be transferred to the body of another. Would it be fair to do so even by imputation? Does the teaching which claims that God put to death a completely obedient man merely to pay the penalty of sins committed by others witness to the righteousness of God? By no means.

In any case, how could the actual transgressions of others be placed "in his body?" The Greek preposition is *en* and signifies *within* a person

or thing. In what sense can it be said that the Lord “bare in his body” on the tree, actual sins such as murders, thefts and so forth? If it is taught that he did, the doctrine makes him an actual murderer and a thief.

And this, of course, is untrue.

What is meant by the statement of Peter? The Lord taught that all actual transgressions are outward manifestations of an inward bias towards sin. “For *from within*, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders etc.... all these evil things *come from within*, and defile the man” (Mark 7:21-23). Actual transgression is the result of permitting the “lust of the flesh, lust of the eyes, and the pride of life,” styled by Paul “sin in the flesh” (Rom. 8:3), or indwelling sin (Rom. 7:17), to dominate a person.

Sin in the flesh, is not a separate entity in flesh, of course, but the inordinate impulses of flesh to please itself. The impulse to please self, was in the Lord as in other men, but he never gave way to it. If he had done so, it would have manifested itself in actual transgression as it has done in all other members of the human race (Rom. 3:9,19).

The impulses of sin, were in the body of the Lord as in other men, but they were neutralised, or overcome, by a mind that was in perfect attune with that of his Father. Therefore, “the sins” that the Lord “bare in his body” when he was crucified are fitly described as “our sins” because they were identical to the same impulses that in every other person result in actual transgression; and the Lord died as our representative. A believer, therefore, can identify himself with the Lord, and can view his offering as an example he should try to emulate. He sees him, bearing the same flesh promptings as himself, but dramatising what he must do to overcome them, and so live in newness of life. The Lord’s sacrifice, as defined by Peter, reveals that the flesh is the seat of transgression, and calls upon believers to figuratively “crucify the flesh with the affections and lusts” (Gal.5:24), and commence to walk in “newness of life.”

When that is done, the mercy of God is extended to blot out, or forgive sins committed. Thus God is shown to be both just (in that He requires an acknowledgement of sin’s flesh as such) and the justifier (through extending mercy and forgiveness) in Jesus (Rom. 3:25-26).

Thus Jesus became subject to all the consequences of sin for his brethren’s sake, and suffered the condemnation of sin in his own body on the tree (Rom. 8:3). But death was not sufficient. He rose again to life for evermore, thereby opening up a way to forgiveness and everlasting life for his people.

The statement of Peter, that the Lord Jesus “bare our sins in his

body on the tree,” literally expresses what was symbolically represented under the law. For the scape-goat symbolically represented the bearing away of the sins of the Israelites that were ceremonially laid upon him, to a land not inhabited (Lev. 16:21). The Lord has done that for believers, in that, in him, their sins are forgiven. But to do so, he had to be identified with them, and so become representative of them. Therefore, because he was of our nature, expressions are attributed to him such as “this body of sin” (Rom. 6:6), being “made sin” (2 Cor. 5:21), “made a curse” (Gal. 3:13). Figuratively, therefore, he “bare our sins in his body,” he “bare our iniquities,” and he “bare the sin of many” (Isa. 53:11).

All these expressions signify that he was manifested in a nature that was identical with that of those he came to serve; the natural promptings of which must be ruthlessly suppressed (crucified) in order that the divine attributes might be revealed therein. Therefore, when we read that Christ “put away sin by the sacrifice of himself,” and that in consequence of having put it away, when he comes a second time it will be “without sin unto salvation” (Heb. 9:26-28), we perceive that it could not possibly be our personal transgressions he put away 1900 years ago. The expressions therefore, relate to sin in relation to himself, in putting off the “body of sin” with which he was burdened in the days of his flesh. Human nature, styled sin’s flesh, was crucified on the cross, and after resurrection the Lord was clothed with divine nature (1 Pet. 1:4). Therefore, in no sense can these terms be now applied to him. As a representative sacrifice, as the shepherd of the sheep, he revealed to all humanity the seeming anomaly that since the advent of sin the way to life is through death. What Christ did, believers must attempt. Paul taught that “he died unto sin once” (Rom. 6:10); and in context with that statement, he exhorts “likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (v. 11).

The principles of the sacrifice of Christ should be manifest in action, and not merely proclaimed by doctrine.

## Ch 6: CHRIST AS THE ATONEMENT

*What is meant by the meaning of the word “atonement” as used in the scriptures? It is often suggested that it signifies at-one-ment, and therefore is expressive of unity with God. But the Hebrew word from which it is derived does not suggest that meaning. Rather does it denote “covering,” effected through a specific ritual which has a bearing upon the offering of Christ for that purpose.*

### **The meaning of “Atonement”**

The Hebrew word that has been translated into the English as

“atonement” is *kaphar*, and means “to cover.” However, whilst there are several Hebrew verbs which signify “to cover”, *kaphar* is always used to describe those ceremonial purgings by blood-shedding, practised, according to divine prescription, in the Mosaic ritual.

There must be some reason why this particular word was selected by the Spirit in preference to all others. The reason is not difficult to discern when it is learned that this particular word means “to protect,” “to purge, or purify,” as well as “to cover.”

Like all other words, it is used both literally and figuratively. Seeing that transgressions cannot be covered in the literal sense, as material objects may be; the word, when applied to the covering of sin, obviously is used figuratively, the literal meaning being *to forgive or pardon*. Hence we read: “Blessed is he whose transgression is forgiven, whose sin is covered” (Psa. 32:1). The word here is *kacah* and not *kaphar*. It indicates the effect of atonement: the individual’s sins are forgiven (Rom 4:7), and his faith is counted to him for righteousness (Rom 4:13-22). Such an one has been “clothed” upon, brought under divine protection, and protected from the consequence of his sin, being in the sin-covering name. He has been brought into relationship with the *kipporim*, or means of covering, and the nakedness of sin has been hidden away.

### **Atonement as Prescribed Under the Law**

The Hebrew verb *kaphar* is variously translated in the Old Testament as “atone,” “make atonement,” “purge,” “reconcile,” “appease,” “pardon,” “forgive,” “disannul,” “be merciful.” As a noun it appears as *kaphoreth*, and is applied to the lid, or covering of the ark of the covenant made of pure gold; and on and before which, the high priest was commanded to sprinkle the blood of the sacrifice on the great day of atonement (or coverings — Exod. 25:17-22; Lev. 16:2-14; 23:27-28).

The word is frequently used in Leviticus, and is translated *atone* or *atonement*, according to the way in which it is used, either as a verb or a noun. The following is a list of the various things for which an atonement was commanded to be made in the instructions given by God to Moses: for the holy place (Lev. 16:20), the most holy place (Lev. 16:16), the tabernacle (Lev. 16:33), the altar of incense (Exod. 30:10), the altar of sacrifice (Exod. 29:36), the high priest before entering the most holy (Lev. 16:6-11), Aaron and his sons at their consecration as priest (Lev. 8:34), the Levites when separated from the other tribes (Num. 8:12), the people of Israel (Lev. 16:24-30), the numbering of Israel (Exod. 30:15), individuals or groups who commit sins of ignorance (Lev 4:20; 16:30), a defiled Nazarite (Num. 6:11), a

woman cleansed from an issue of blood (Lev. 15:15-30), a mother after the birth of offspring (Lev. 12:7-8), a man cured of leprosy (Lev. 14:18-20,31), a house suspected of leprosy (Lev. 14:53).

In several of the above instances, atonement was prescribed for inanimate objects. Why was that? One reason given is that they were defiled by contact with a race that had sinned, and whose mortality and natural bias towards sin, was the result of the original transgression: "The uncleanness and transgression of the children of Israel" (Lev. 16:16). Not only were the people transgressors, but transgressors because they had given way to the sin-bias of their nature: a nature elsewhere described as sin's flesh. Such "uncleanness" was transmitted by contact, as Haggai taught (Haggai 2:13-14), and therefore the altar, the mercy seat, and so forth had to be ceremonially cleansed by atonement before being used for the service of the tabernacle. Moses was commanded to first cleanse the appliances used in the approach to God in worship; and then the persons who were defiled by personal transgression.

### **The Antitype**

The atonements under the law were made in various ways, but the covering they effected was only temporary, even as regards the requirements of the law. This is shown by the necessity of their repetition (Heb. 10:1-4). As such they had no justifying efficacy as regards a future life. If no further provision had been made for releasing man from sin, salvation would have been impossible. But God has mercifully provided an effective sin-covering in the Son of His love, on whom all the typical offerings of the Mosaic ritual converged: "Whom God hath set forth to be a propitiation (or mercy seat) through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). It should, therefore, be evident that God has provided a covering or means of cleansing from both moral and physical defilement; from actual transgression, or from the state of mortality that has come through sin. This covering provides for the forgiveness of actual transgression, as well as physical cleansing in the bestowal of life eternal. This latter state is described by Paul as being "clothed upon... from heaven... that being clothed upon we shall not be found naked" (2 Cor. 5:2-3). One whose sins have been covered, or forgiven, is in a state of reconciliation with God, and therefore atoned for. One who has been changed from a state of mortality to that of immortality (1 Cor. 15:42-44,53), is at one with his Creator both morally and physically, a partaker of the divine nature, and equal unto the angels that cannot die anymore (Luke 20:36).

The things atoned for under the Mosaic Law, such as the altar, mercy seat, holy place, high priest, and so forth, point forward to the Lord Jesus Christ. To those under the Law they foreshadowed that the Redeemer, when he appeared, would possess a nature identical with that of those he would come to save. The type taught, that as a member of the human race, he would possess a nature that had been made subject to mortality by sin in the beginning, and that from this nature he would need to be cleansed by a change to immortality. Death was the means appointed of God to that end, so that the Law proclaimed the anomaly that the way of life was through death.

In Hebrews 9:19-28, Paul links the things atoned for under the Law with the offering of the Lord. He declares: "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these".

Carefully note what Paul is saying. He teaches that the *patterns of things in the heavens* were purged or cleansed by the shedding of blood, or the atoning sacrifice. He then declares that *the heavenly things themselves* are purged, or cleansed, with better sacrifices.

The former *patterns of things* relate to those things atoned for under the Law, reference to which has already been made. What, then, are the *heavenly things themselves*? They comprise the antitypical altar of sacrifice, altar of incense, mercy seat, holy place, high priest, and so forth. And to whom do they point forward? To Christ and those in him. Therefore, Paul continues: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself..." He has done so by virtue of the offering of himself, both in life (Acts 2:24) and by death (Heb. 13:20).

The antitype, as fulfilled by the Lord, has been explained by Brother Roberts in *The Law of Moses* in the following terms: "The type is before us; the antitype is in Christ. He is the altar, the book of the law, and the other things that come after. The sprinkling of the typical blood on both by Moses prefigured the operation of divine love and wisdom in Christ's own sacrifice. It was a sacrifice operative on himself first of all; for he is the beginning of the new creation, the first-fruits of the new harvest, the foundation of the new temple. He was the nucleus of a new and healthy life developed among men, for the healing of all who should become incorporate with it. As such, it was needful that he should himself be the subject of the process, and the reaper of the results. Hence the testimony that 'the God of peace brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, *through the blood of the everlasting covenant*', (Heb. 13:20),



and that by his own blood, entering into the holy place he obtained (middle or subjective state of the verb) eternal redemption ('for us' is interpolated) (9:12). The Father saved him from death for his obedience unto death, (Heb. 5:7-9; Phil. 2:8-9; Rom. 5:19).

"The common view which disconnects Christ from the operation of his own sacrifice would have required that Moses should have left the altar and the book of the law unsprinkled. These were parts of what Paul terms 'the patterns of things in the Heavens,' concerning which he remarks that it was necessary they should be purified with the sacrifices ordained. The application of this to Christ as the antitype he makes instantly; 'but (it was necessary that) the *heavenly things themselves* (should be purified) with better sacrifices than these' (Heb. 9:23). The phrase 'the heavenly things,' is an expression covering all the high, holy, and exalted things of which the Mosaic pattern was but a foreshadowing. They are all comprehended in Christ, who is the nucleus from which all will be developed, the foundation on which all will be built. The statement is therefore a declaration that it was necessary that Christ should first of all be purified with better sacrifices than the Mosaic: 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place;' 'not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us' (Heb. 9:12,23-24)."

## Ch: 7: MADE SIN FOR US

*Paul declares of God's work in Christ that; "He made him to be sin for us, who knew no sin; that we might be the righteousness of God in him" (2 Cor. 5:21). How is this description of Christ to be reconciled with the fact that he was the lamb of God without blemish, that is, without sin?*

### **Meaning Of The Term "Sin"**

When Paul wrote that God made Jesus "to be sin for us who knew no sin," he obviously was referring to the nature of the Lord which was identical with that of those whom he came to save.

Some find a difficulty in this, and try to explain such references in a manner so as not to adversely reflect upon the Lord's nature. They claim that the expression should be used in the sense of *sin offering*, or that the Lord was "made sin" at a time when he was "made a curse for us" (Gal. 3:13), which they claim was when he was crucified.

But even granting the meaning of *sin offering* as being warranted in this place (which we are not prepared to do), there are other places where the Lord is so aligned with sin that such an explanation will simply not fit. For example, Romans 6:10 declares that Christ "died unto sin once," and certainly, neither *sin offering* nor *transgression*

would be appropriate in such a statement. As to the second explanation, how can the crucifixion of the Lord be identified with sin in the sense of transgression? Does not Paul write that Christ came into the world for the express purpose of dying to save sinners (1 Tim. 1:15)? Was not his offering the culminating point of his life's service to the Father? Did not he, himself, declare that he received a commandment from the Father to lay down his life (John 10:18)? Did he not explain: "Therefore doth my Father love me, because I lay down my life, that I might take it up again" (John 10:17)? How can an action that is required of God be described as sin!

Truly Brother Roberts wrote: "In submitting to the death of the cross he was not a transgressor, but an obedient Son doing what his Father required of him."

Reference to "sin" as found in such places as 2 Cor. 5:21 and Romans 6:10, clearly reveal that the word "sin" as used by the inspired penman, does not always mean "transgression of law." If it did, then it would be impossible for God by the sacrifice of His Son, to "condemn sin in the flesh" (Rom. 8:3), or for "our old man (the flesh) to have been crucified with him that the body of sin might be destroyed" (Rom. 6:6). Nor could Jesus have "borne our sins in his body on the tree" (1 Pet. 2:24). How would it be possible for the Lord to bear our actual transgressions in his body on the tree?

What does Peter mean? Although Jesus was "without sin" in the sense of transgression, he possessed a nature identical with that of those whom he came to save: a nature that is the seat and origin of sin: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts and so forth... all these evil things come from within, and defile the man" (Mark 7:20-23). The same nature that erupts into actual transgression on the part of mankind was possessed by the Lord, but he kept in check its impulses, by drawing upon the strength made available to him from God. In that way his crucifixion resulted in the destruction of the "body of sin;" the "putting away of sin by the sacrifice of himself" (Heb. 9:26); or the destruction of that "which has the power of death, that is the devil" (Heb. 2:14). He conquered the devil in life, and silenced it through death.

For *the devil* is the term expressive of the lusts of the flesh, to which the Lord never gave way. When his body hung lifeless upon the cross, so also did the desires of the flesh. Having figuratively put them to death in life, he literally did so in submitting to crucifixion. His sacrifice was representative, on our account, graphically setting forth the ideal towards which we must strive. Therefore, Paul taught: "They that are

Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Although Jesus was "without sin" in the sense of transgression, he possessed the nature which is the root cause of sin, which is, itself, subject to death because of sin at the beginning. In this sense, his crucifixion was a putting to death of the "body of sin" (Rom. 6:6), or the destruction of that "which has the power of death, that is the devil" (Heb. 2:14).

### **How Sin Was Borne By Jesus**

Peter taught that the Lord "bare our sins *in* his own body on the tree" (1 Pet. 2:24).

Several points are important to understand. Firstly, the preposition "in" is from the Greek *en*, and signifies "within" a thing. In some way "our sins" were represented in the offering of the Lord.

Secondly, the Lord was not a sinner in the sense of being a transgressor. He never gave way to the flesh. Therefore, it was by representation only that the words of Peter can be understood. Orthodoxy, of course, say that in some mystical way he actually bore all our sins on the cross, and as a substitute paid the penalty due to sinners who might approach God through him. This is demonstrably unsound, because if it were true, such should not die at all (orthodoxy teaches the false doctrine of the immortality of the soul), whilst he, having paid the penalty due to sin, should not have been resurrected from the dead.

Thirdly, the plural term *sin* is used, and in some way "our sins" must have been found "in" the body of the Lord when he was crucified. In what sense could that be said?

At this point, John comes to our rescue, reminding us that sin takes three forms: "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). Moreover, he tells us that such are "not of the Father." Here the preposition is *ek* governing only the genitive case of the verb, denoting the origin of an action or a thing. John therefore is telling us that the threefold forms of sin (sin in the plural) into which categories all sins can be placed, did not originate from the Father. From where did they originate? In the beginning, lust was inflamed, or aggravated, by the teaching of the serpent, which thought and taught in accordance with the mind of the flesh unilluminated by God. Though Adam and Eve, before sin, had desires, they were governed by the Word of God, and therefore channelled along a legitimate course. The serpent's philosophy broke the bounds of such, and aroused in Eve the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:6). As these took possession of her she was

induced to an act of rebellion against God's command.

Since then, the threefold avenues of lust, or desire, are part of the natural heritage of flesh. They were found latent in the Lord, as is exemplified by the threefold temptation to which he was subjected, but he never gave way to them. When he died, they died with him; and as all forms of transgressions are but manifestations of one of these avenues of sin, the plural term used by Peter can legitimately and logically apply to the Lord.

Because the lusts of the flesh comprise the seat of sin and are an inherent part of human nature, and because they were first manifested in flesh in that aggravated form through Eve adopting the teaching of the serpent and so leading the way to sin, human nature, in that form, is styled *sin*.

Human nature was not always thus identified with sin, because originally it was called *very good* (Gen. 1:31). But after sin had made its appearance, it was no longer thus designated, but the very reverse. Thus, God, who before sin pronounced man to be "very good," afterwards declared: "The imagination of man's heart is evil from his youth" (Gen. 8:21). Even the Lord refused the appellation as applying to himself, declaring: "There is none good but One, that is God" (Matt. 19:17). The following testimonies explain each other: "God sent forth His son made of a woman" (Gal. 4:4). "Forasmuch also as the children are partakers of flesh and blood, it became him likewise to partake of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). "God sending His own son in the likeness of sinful flesh, and for (on account of) sin, condemned sin in the flesh" (Rom. 8:3). "He hath made him sin for us, who knew no sin" (2 Cor. 5:21). "He put away sin by the sacrifice of himself... and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26,28).

This construction of the language of the Bible enables us to see how Jesus could "put away sin by the sacrifice of himself," as he thereby put off the sin nature, and attained to the divine nature in which the principle of sin does not exist. Consequently, when he returns he will be "without sin," or that "which has the power of death" in his nature. We only have to render the Apostle's words in Heb. 9:28 as they are interpreted by some, to see the folly of their contention. Thus if we are able to use the term *sin* only in the sense of *transgression*, we should be compelled to render the statement: "He shall appear a second time without transgression," implying that he was once a transgressor! Or if we use the term in the sense of *sin offering*, we would be compelled to render: "He shall appear a second time without a sin offering," which is wrong, because, as the prophecy of Ezekiel's Temple, and other

places, abundantly show, sins will be forgiven in the Age to come through the same offering as they do now. Moreover, at that time, the “one offering” will again be symbolised or represented, by animal sacrifice, as the prophets clearly set forth.

### **The Two Forms Of “Sin”**

It is obvious, then, that *sin* is used in two principal ways in Scripture. It denotes firstly, actual transgression; and, secondly, human nature, as being the source of sin. Human nature is given the designation of sin, because the form in which it is found now, came as a result of sin in the first instance.

Recognising sin in its two manifestations, we are in a position to better understand the important words of Paul in describing our state in Christ. We can understand such expressions as *sin that dwelleth in me, the law of sin which is in my members, sin in the flesh*, and so forth. They warn that human nature, the lusts of the flesh, and the seat of sin, will lead to transgression, or *actual sin*, if permitted to manifest its natural tendencies unchecked.

Of Christ it is said that “he died unto sin once” (Rom. 6:10). What sin was he related to for which he had to die? Only sin in its secondary sense: human nature, the natural desires of which must be silenced, or put to death, in order that God might be served without stint. His death on the cross demonstrates that. It shows to his followers that the way to life is through death, for in dying he served God.

And he did so on a representative basis. For, in context with the statement above, Paul makes the observation: “How shall we, that are dead to sin, live any longer therein?” (Rom. 6:2). In what sense are we “dead to sin”? Only in the sense that we have figuratively “crucified the flesh with the affections and lusts” (Gal. 5:24), or have “mortified (put to death) our members which are upon the earth” (Col. 3:5), that is, the flesh. Paul, therefore, continues: “Reckon (take into account) ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:11). He would have us ever bear in mind that we have to figuratively put to death the lusts of the flesh, that we might render obedience unto God. Those lusts of the flesh are given the title *sin*, identifying human nature with the latter term. In human nature dwells no good thing (Rom. 7:17-18); and all the evil a man does is the result of obeying the natural tendencies of the flesh. Operating upon the brain, it excites the propensities, and these set the intellect and sentiments to work. In the natural sense, the propensities are blind, and so are the intellect and sentiments. When therefore the latter operate under the impulse of unenlightened propensities, the understanding is darkened because of the blindness

of ignorance (Eph. 4:18).

Sin, therefore, is a synonym for human nature. Because Christ came in the same nature as all mankind, he was a fit and proper representative sacrifice for sin; for having been obedient in all things, when he died, his resurrection from the dead was beyond question (Acts. 2:24).

The term *sin* then being applied in the Bible to the transgressing nature as well as to the transgression of divine law, we can understand how “the man, Christ Jesus” could “bare the sins of many” (Isa. 53:12) before they were born. In being born of a woman he was “made sin,” thus sharing the griefs, sorrows, and suffering incidental to this evil state, the result of partaking of fallen human nature on the account of mankind being helplessly caught in the grip of sin. He conquered over sin’s flesh by glorious obedience in life, and dramatised the success of the conquest by submitting to death upon the cross. By resurrection to glorious divine nature, he set aside the weakness of the flesh in all of its manifestations, and so triumphed over sin and death, that the Father “hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him” (John 17:2).

Paul wrote: “He was delivered for our offences, and was raised again for our justification” (Rom. 4:25). The resurrection was the important element in the victory. Any could die, but only one of the human race has so lived as to conquer death by resurrection. The blood of bulls and goats could not take away sin. It required a human sin-bearer who should successfully resist “its incitements from within and enticement from without,” and by dying unto sin and rising again to newness of life, triumph over sin, vanquish death, and thus become the “firstborn” of that new creation of sinless immortals that, ultimately, will fill the earth with divine glory.

## Ch. 8: PRIESTHOOD OF THE LORD

*In the beautifully balanced ritual of the Law, the priest represented God to man and man to God. He was the mediator in the scheme of reconciliation, but the representation was limited because of the inability of the flesh to manifest both elements perfectly. In the antitype, the Lord Jesus Christ fulfilled that role perfectly, and represented in himself the principles of the priesthood, as “The Word made Flesh”.*

### **In All Points Like His Brethren**

In partaking of the nature common to all humanity, the Lord knew of its frailty both by revelation and experimentally. “He needeth not that any should testify of man; for he knew what was in man” (John 2:25). He knew this, because he was “the son of man” (John 5:27),

partaking of “the weakness” of human nature (2 Cor. 13:4), though strengthened to successfully resist its temptations (Psalm 80:17).

This was necessary, in order that he might officiate effectively as high priest on the part of his people. A high priest fulfilled a dual purpose: he represented Yahweh to the people, and the people to Yahweh. Christ does likewise. As a complete manifestation of his Father, he “*became* ... holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” As representing the people, “He needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for *this he did once*, when he offered up himself” (Heb. 7:27).

Christ had no sins to die for, if by *sins* we mean personal transgression. He never sinned, for, in life, he “mortified (or *put to death*) the deeds of the flesh” (Rom. 8:13; Col. 3:5). His ministry, therefore, was a living sacrifice of the lusts of the flesh; and his death on the cross placarded, or dramatised the fact (Gal. 3:1). It was something requested of him by the Father, and to which he submitted. He declared: “Therefore doth my Father love me, because I lay down my life, that I might take it again” (John 10:17).

The Greek preposition *hina*, “that”, signifies to do a thing in such a way as to ensure the end result intended and expressed. Christ died in such a way as to guarantee his resurrection. As Peter later explained: “It was not possible that he should be holden of death” (Acts 2:24).

Paul adds the comment that the Lord having “become obedient unto death, even the death of the cross,” “God also hath highly exalted him, and given him a name which is above every name” (Phil.2:8-9).

In these places, therefore, it is clearly revealed that the offering of the Lord upon the cross was an important element in his own resurrection and glory. In short, he personally benefited from his own sacrificial death, and therefore it was essential to his own salvation.

“He became obedient unto death, even the death of the cross. *Therefore* God also hath highly exalted him, and given him a name which is above every name...” “The God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb. 13:20). “By his own blood he entered in once into the holy place, having obtained eternal redemption” (Heb. 9:12).

All these references, and others, show that the offering of the Lord was on his own account, as well as on account of others; and that he participated in the benefits received.

It would be quite unjust if he did not; and it is a principle of the atonement that it exhibits God as being both “just and the justifier of him which believeth in Jesus” (Rom. 3:26). The Lord needed re-

demption from the death-doomed state into which flesh, or human nature, had been brought as the result of sin, and the way appointed was the offering of himself.

### **After The Order of Melchizedek**

The statement of the Apostle in Hebrews 7:27 reveals that as the Aaronic priests had to offer for themselves in their official capacity, as well as for the people so also did the Lord Jesus. They, of course, did so because of personal transgression from which they needed forgiveness as much as the people for whom they officiated. He did so because it was the appointed means for his bodily redemption (his character was perfect), and thus was just as necessary for him as for those for whom he died.

Therefore, when the Aaronic priesthood performed its priestly functions, and the individual priests offered “first for themselves and then for the people”, they typed the great high priest after the order of Melchisedec, the man Christ Jesus. But it must never be overlooked that there is as much difference between the cases of the Aaronic and Melchisedec priests as between shadow and substance. Christ’s “own sins” were not transgressions but the effects of other transgressions from which he had first to be delivered. The “sins” of Hebrews 7:27 should thus be aligned with the “sins” of 1 Peter 2:24 which he “bare in his own body” on the tree.

This necessitated his offering being “first for himself.” He was the first to be delivered, and is, consequently, now, “the firstfruits of them that sleep”. He obtained eternal redemption in and for himself, as the original of Heb. 9:12 clearly shows. He was “brought again from the dead through the blood of the everlasting covenant” (Heb. 13:20), language which plainly indicates that his blood was shed for his own redemption as well as for that of his people. But when he offered for himself, he also offered for his people. The two aspects of the antitypical offering were combined in one act, but, though combined, the two relations of the one act are plainly separate. Christ himself was first saved *out of* death (Heb. 5:7, Gr.), afterward they that are Christ’s at his coming (1 Cor. 15:23). There is nothing in this incompatible with the frequent declaration that “Christ died for us.” Indeed, all he did was for us. He was born, suffered, died for us. All he did benefits us. Is it incongruous, or wrong, that he, too, should share the benefit? Was he not of our nature? Was not that nature brought under the power of the “law of sin and death” through transgression (Rom. 5:12; 7:23; 8:2)? Did he not share the physical condition of those whom he came to save? Did he not need redemption from its state equally as those whom he came to save? In a very beautiful



manner, the doctrine of the Atonement emphasises that God is both just and merciful in all His dealings with mankind.

Paul taught: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. 1:15).

In other words, Christ came into the world to die. He could do that in a way that is unjust, or in a way that is just. If we reason that Christ died as a substitute, and that he had no need to die for his personal redemption, we accuse God of being unjust. Is it just that a righteous man should die on behalf of others, with no obligation or benefit to himself? Where is there justice in demanding that another die for the sins of others, if conferring no benefit on the principal offerer? But if the benefactor benefits himself, and if it be an element in the salvation of others, that he also gains substantially by his offering, then all can applaud the wisdom, justness, and mercy of the Author of redemption.

Because sin upset the balance of creation in the beginning, the plan of God requires death as the pathway of life. A follower of the Lord is called upon to “mortify the deeds of the body”, or *put them to death* as the word signifies (Rom. 8:13; Col. 3:5). This forms part of his “living sacrifice” (Rom. 12:1) by which he will commend himself unto God, and lead others to Him also (Matt. 5:16). Christ’s ministry on earth was a living death to the desires of the flesh, summed up in his words to the Father: “Not my will but Thine be done.” His life of perfect obedience was “for others”, for without it we could not be saved. But was it not also for himself, that he might help others? Without a doubt.

The Law of Moses, the ordinances of which he fulfilled both to the letter and in the spirit, appointed death as the way to life. To fulfil it *he* had to observe the Passover festival; *he* had to acknowledge that deliverance was possible only through death; *he* had to eat thereof. In doing so, therefore, *he* acknowledged that he would personally benefit from the means of deliverance that had been devised by the Father for the redemption of His people; and in eating thereof, he witnessed that his redemption formed part of the results that accrued from the offering of the lamb of which he, as the Lamb of God, was the glorious antitype.

## Ch. 9: PRESENTING OFFERINGS TO GOD

*Throughout the Epistle to the Hebrews, reference is made to Christ “offering as a priest” (Heb. 5:1,3; 7:27; 8:3; 9:25; 10:12). When did the priesthood of Christ commence: whilst on earth or after he had ascended into heaven?*

### A Special Priest

In expounding the priesthood of the Lord, the Apostle makes the point that “if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law” (Heb. 8:4).

From this, it is reasoned that the priesthood of the Lord did not commence until he ascended into heaven, and that, therefore, the offerings referred to are those of his brethren, and have nothing to do with the sacrifice of himself.

Again, in another place, the Apostle writes: “For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood” ... “For the priesthood being changed, there is made of necessity a change of the law” (Heb. 7:14, 12).

It is reasoned, on the basis of the above references, that since the law continued in force until abrogated by the sacrifice of the Lord on the cross, his priesthood did not commence until after then.

But this, we believe, is reasoning upon a false premise. The priesthood of Christ is not according to the order of Aaron but according to the order of Melchizedek (Heb. 7:11, 15).

In Hebrews, Paul reasons that seeing the Temple was already served by the Aaronic priesthood, there was no place for another priesthood *after that order* on earth, so that therefore a new one had to be provided, and to do that a change of the law was required (Heb. 7:12). The word used is *metatithemi* which means “to transpose, to put one thing in the place of another,” or to *reverse* the previous order.

In fact, there was a priesthood established on earth apart from the order of Aaron, for Peter addressed the followers of the Lord as “a royal priesthood” (1 Pet. 2:9). Moreover, when Christ returns, he will act as High Priest on earth, doing so after a special order.

What then of the Apostle’s comment that if he were on earth, he should not be a priest (Heb. 8:4)? The context shows that what Paul meant was that he could not officiate in the Temple on earth after the order of Aaron, and that therefore his priesthood was of a higher order. We read the statement as follows: “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things...”

Hence Paul taught that the priesthood of Christ must not be confused with the earthly Aaronic order. Not belonging to the tribe of Levi, Christ could not be a priest of the Levitical order, but he could be, and was, the antitype of that order. The Melchizedek order of priesthood as embodied in him was the antitype of the Levitical order, and it was fitting that priesthood after that order should begin before the Levitical order was abolished.

To do this, the Law was “changed,” or *reversed*, as Paul observes, and what this required we shall presently see.

### **Typical Foreshadowings**

That Jesus Christ was a priest whilst in the flesh, or before his death, and therefore in a position to offer for himself, is evident when the appointments of the Mosaic Law in reference to the Aaronic priesthood are considered. The tabernacle, or temple, was divided into two parts by means of the veil; the first compartment was called the holy place, and the second the most holy. To enter the most holy it was necessary to pass through the sanctuary or holy. However, before the Aaronic priests were permitted to officiate in the holy place they had to prepare themselves in accordance with the instructions given by God to Moses, as follows: “And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him; that he may minister unto Me in the priest’s office. And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest’s office; for their anointing shall be an everlasting priesthood throughout their generations” (Exod. 40:12-15).

For any of the priests to have ministered in the tabernacle without being washed, anointed without being properly clothed, would have been presumptuous sin for which the punishment was death. None but the high priest was permitted to enter the most holy, which he did at least once every year. The ceremonies required to fit him for the performance of his exalted functions are given with minute detail in Lev. 16:2-4: “And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times in the holy place within the veil, before the mercy seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place; with a bullock for a sin-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with the linen girdle, and with the linen mitre shall he be attired. These are the holy garments, therefore shall he wash his flesh in water and so put them on.”

The high priest was forbidden to enter the most holy without first preparing himself according to the divine directions on pain of death. He was not to enter at all times “that he died not;” he was instructed to do so “once a year” (Lev. 16:34; Heb. 9:7). That the high priest was required to wash his flesh in water before being clothed with the holy garments shows that his flesh was considered ceremonially unclean, and therefore unfit to come into contact with garments that were clean

or holy. What made his flesh unclean? The effects of the Edenic curse which resulted in human nature developing a bias towards sin, and inheriting the state of mortality ending in death. A character pleasing to God can only be manifested by recognising this bias in flesh, and seeking means to overcome it. In addition to his inherited nature, Aaron was personally a transgressor. Hence the necessity for him to be washed in water (a symbol of baptism, which in turn symbolised death to this bias in flesh — Rom. 6:3 — as well as representing the need of “washing of water by the word” — Eph. 5:26), and clothed in garments of holiness to fit him to officiate as a high priest in the presence of Yahweh. Those garments were “for glory and for beauty” (Exod. 28:2), and represented the character that should be manifested by the wearer.

All these things were “patterns of things in the heavens” (Heb. 9:23). That is, they were ritual representations, or divine foreshadowings, of things to be realised in Jesus Christ. He was the antitype of the temple (John 2:19-21); the altar (Heb. 13:10); the sacrifice (John 1:29); the high priest (Heb. 4:14).

Christ was the antitype of the temple through the indwelling presence of the Father by His spirit with which he was filled “without measure” during his mortal days. He was also the antitypical priest passing through the holy place to the most holy, or “heaven itself” (Heb. 6:19-20). The inspired declaration that “the veil” of the temple typified “his flesh” (Heb. 10:20), is proof that the flesh of Jesus was the antitypical veil of the antitypical temple. So long as he was in the flesh he could not enter into the most holy. Before he could enter there he must be “born of the spirit”.

In the days of his flesh, however, he was in the “holy place” moving towards the “most holy.” Hence he was a priest before his death, and could therefore, offer himself as a sacrifice both for himself and for those “in him.” By this offering was “the Jesus-altar purified; the Jesus Mercy-seat sprinkled with sacrificial blood and the Jesus-Holy of Holies illustrated.” Paul comments: “Seeing then that we have a great high priest, that is passed into (Gr. “dia” — through) the heavens; Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:14).

Paul wrote that the Lord “passed *through* the heavens,” not that he passed “into heaven”. The “heavens” in question comprise the antitypical holy and most holy, or “the heavenly things themselves” which Paul says were “purified with better sacrifices” than those of animals (Heb. 9:23).

The Lord, as a mortal priest on earth, was in the holy place; but

through death, he penetrated the veil by being clothed upon with divine nature, and as an immortal priest, he entered the “most holy,” or heaven itself.

His sacrifice was for the taking away of sin, in order to open up a way of access to eternal life. He “put away sin by the sacrifice of himself” (Heb. 9:26). “This man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God” (Heb. 10:12). To maintain that he was not a priest during his ministry on earth in the flesh in effect teaches that he was not in a position to offer himself as a sacrifice which would neutralise his work of atonement.

### **The Melchizedek Order Supplants The Levitical**

The Melchizedek order of priesthood provided that the legal “firstborn” of a family should act as priest. That was the order established at the first Passover when Yahweh purchased to Himself the firstborn of Israel. The command went out to “sanctify” unto Yahweh “all the firstborn” (Exod. 13:2). At that stage, they constituted the priestly class in Israel.

However, the disobedience of Israel when Moses was in the Mount resulted in the tribe of Levi being appointed in the place of the firstborn (Exod. 32:26; Num. 3:12,13,40,41). In Christ, however, that law is “changed” or *reversed*. In him, as under the Melchizedek order, the firstborn became priests. He has been elevated to the status of “firstborn of every creature” (Ps. 89:27; Col. 1:15), the “head of the Ecclesia,” that “in all things he might have the pre-eminence” (Col. 1:18).

As such he is high priest, even though being of the tribe of Judah and not of Levi.

In him, his followers are also constituted “firstfruits” or firstborns (James 1:18; Rev. 14:4), and as such have entered upon a priestly service even though still clothed with mortality (1 Pet. 2:9). That is why the Apostle is able to write (according to the Greek): “Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem ... to the general assembly and Ecclesia of firstborns which are written in heaven...” (Heb. 12:22-23).

The Ecclesia of firstborns constitute the “royal priesthood” of Peter’s statement, which relates to Melchizedek: for he was both priest and prince of Salem. It is an order that shall merge into immortality, as it did in the case of the Lord Jesus, of whom it is written that he “abideth a priest continually” (or “for the continuance” — the age to come). He was washed and clothed with garments for glory and for beauty; and so also must we be if we would attain unto the priesthood for ever. Christ’s offering is a representative one, not a substitutionary

sacrifice; it illustrates what is expected of us, revealing that it is necessary for us too “to make our calling and election sure” by following where he would lead.

We reveal ourselves by so doing to be true priests.

## Ch. 10: STAGES IN THE WORK OF REDEMPTION

*“Angel, or beast, or un-Adamic man, could not ‘die for us,’ because the dying was not to be a punishment of the innocent in the room of the guilty, but an establishing of the Divine supremacy in righteousness as the basis of favour in forgiveness in the cause of all such as see, and believe, and submit. The idea may be subtle, but not invisible to spiritual discernment. If only few understand it, it is because the majority judge of it as a transaction between man and man, instead of the high etiquette of Heaven in receiving sinners unto life eternal” (Brother Roberts in “The Law of Moses”).*

### **What Needs Forgiveness?**

Brethren sometimes speak or write as though mankind needs forgiveness for sin’s flesh, or as though the guilt of Adam’s transgression rests upon his descendants, and, therefore, they are in a state of alienation from God because of their nature. The Bible does not speak in that way. It shows that men are alienated from God through ignorance, or through wicked works (Eph. 4:18), and it is because of these that they need enlightenment or forgiveness.

Nevertheless, our nature stands as a barrier to eternal life, and will bring us ultimately to the grave there to remain forever, unless brought into a relationship to God’s way of redemption. Moreover, our nature is a barrier to us rendering perfect obedience to God, even when drawn to Him by the truth. This is because, as a consequence of transgression in the beginning, a bias towards sin was developed in the flesh, which will inevitably produce its fruit in us. There was not so much a change of nature in man, as a change of condition. The flesh was no longer “very good” (Gen. 1:31), no longer “in healthy being,” as Bro. Thomas expresses it in *Eureka*. The bias in the flesh that leads to sin, had become active in man, and now needs to be restrained, disciplined, quelled. Otherwise it will inevitably produce its fruit in us. Listen to the words of the Lord: “He saith unto them, Are ye so without understanding also? ... That which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:18-23).

That is the state of the flesh, unilluminated by God. Therefore, of itself, it is not “good”, but “goodness” must be put into it. This goodness stems from the Truth which, taking possession of a man’s mind, brings to light a new way of thinking contrary to that of the flesh: “For the thinking of the flesh is death; but the thinking of the spirit is life and peace. Because the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be” (Rom. 8:6-7 mg.).

The Lord thus taught that the wickedness of the world stems from the flesh, and that his followers must learn to rise above it, so as to discipline and conquer its natural tendency to sin.

How can they do that?

By figuratively following the Lord who has led the way. As an element in his own redemption, he offered himself as a sacrifice. We also are called upon to “present our bodies as living sacrifices” unto God (Rom. 12:1). The difference, however, is this: his sacrifice was perfect, whereas ours, because of personal transgression, is not so. There would be “no profit in our blood” (Psa. 30:9), if we would die on behalf of others, or ourselves. Nevertheless, his sacrifice, being representative and not substitutionary reveals what is required of us. We are thus called upon to “mortify (put to death) the deeds of the body” (Rom. 8:13), to “crucify the flesh with the affections and lusts” (Gal. 5:24).

In other words, to limit the expression of the flesh to that which the law of God permits. We must learn that life is only possible through death.

Unfortunately, the flesh is still strong, and through weakness we fail to measure up to the standard set by Christ.

It is here where the mercy of God is extended, for after revealing flesh for what it is, He, through Christ, is prepared to forgive us our shortcomings by acknowledgement of the principles set forth in Romans 3:20-26. Therefore, though we do not need forgiveness for the flesh; we do need it for the sins of the flesh. Bro. Thomas wrote that our nature “is a misfortune, not a crime”, and God imputes no guilt to us because of this misfortune. Our nature is a fact, not a fault, and Yahweh as the great Physician, has provided the means by which we may be cured from the dreadful malady of mortality which we have inherited.

### **The Destiny Of Sin’s Flesh**

The bias in the flesh to please itself rather than God is styled “sin in the flesh”, because it was developed through sin, and is the root cause of sin. Sin in the flesh cannot be atoned for, reconciled to God, or redeemed, though its possessors may be. It must be “mortified,” “put

to death,” “crucified,” and the nature “changed” (1 Cor. 15:51), by the individual being clothed upon by his “house from heaven” defined by Paul as “mortality being swallowed up of life” (2 Cor. 5:4).

The work of God in Christ is to destroy this principle of evil, or *diabolos*, in the nature of those who will be styled the Redeemed. When this has been done for them, as it was done for the Lord Jesus Christ, 1900 years ago, they will be free from the devil and from the dominion of death, and consequently saved with a great and glorious salvation.

There are three stages in this redemption, as there were three stages of decline in the human pair at the beginning. The stages are mental, moral and physical. Eve first accepted the doctrine of the serpent, then acted upon it, and finally suffered the effect of it. We must retrace that course if we would find true redemption: we must go through the process of a mental, moral and physical “cleansing.” The first is done by acknowledging the truth, the second by applying the truth, the third by reaping the rewards of the truth. Christ told the Apostles that they were “clean through the word” spoken unto them (John 15:3). The cleansing was a mental one, for, at that stage, they were still morally unclean (cp. Luke 22:24). When that word was put into practice, they were morally changed, in preparation for the physical change to take place at the Lord’s return.

Thus redemption for us is in three stages: firstly, a change of mind, then of character, finally of nature. Christ needed no change of character, he needed no forgiveness of sins committed, but he did need a change of nature. And because of that he was involved in the effects of his own offering. Because he submitted to this, “God highly exalted him” by a resurrection to glory (Phil. 2:9); therefore it is written of him that “the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb. 13:20), which, of course, was his own blood.

It was his perfect character, however, that made his offering efficacious. Because of that Yahweh “did not suffer His holy one to see corruption” (Acts 2:27), nor was it possible (the justice of God being what it is) for “the pains of death” to be “holden” of such an one. The Lord’s nature brought him to the grave, his righteous character brought him out of it, and both death and resurrection are essential to our salvation (Rom. 4:24-25). In nature, the Lord represented man; in character, he represented the Father. Therefore, he constitutes a link between heaven and earth: “a mediator between God and man.” This is not always appreciated by those who fail to comprehend the significance of his offering, and the atonement. Some see him only as man, and therefore only representing man, and because of this



distorted viewpoint, mistakenly believe that it is possible (by application of the word and by prayer) for any son of Adam to attain unto the same perfection that we observe in him. They fail to comprehend that there was in Christ something that no other human being can claim, for Paul declares: “God was in Christ reconciling the world unto Himself” (2 Cor. 5:19), “God manifested in the flesh” (1 Tim. 3:16), whilst John adds his witness: “We beheld his glory, the glory as of the only begotten of the Father” (John 1:14).

Concerning what Paul calls “sin’s flesh,” Brother Thomas has remarked in *Phanerosis* p. 35.

“The Old Man of Sin’s Flesh, who is the Devil, cannot be converted. His destiny is destruction; ‘for this purpose was the Son of God manifested that he might destroy the works of the Devil,’ or the works of the flesh, which are the same things; and ‘forasmuch also as the children (of his Father) are partakers of flesh and blood, he (the Son) himself, likewise, took part of the same that through death he might destroy him that had the power of death, that is, the Devil’ (1 John 3:8; Heb. 2:14). Hence the Old Man of the Flesh and his deeds (i.e. the thinking of the flesh unilluminated by the Word ... Ed) are doomed to extirpation from the earth at the hands of Jesus and his brethren. The Devil and all his superstitions of temple, synagogue, and church, whether dissentient or established, are all to be destroyed. Clergymen and Rabbis, philosophers and fools, will not indeed ‘go to the devil,’ but far better will vanish with him from the earth, which will remain emancipated and blessed for the ‘meek’ whose heritage it is.

“Here, then, is a New Man created by the Spirit, who is the rival and deadly enemy of the Old Man, generated of blood, of the will of the flesh, and of the will of man. The germ of the New Man is the ideas of God. These ideas are aggregated in what Peter terms ‘the knowledge of God and of Jesus our Lord.’ If A.B. have this knowledge in him, God’s seed is in him: ‘The Word of the Kingdom, is there; he knows the True One, and his knowledge leads him into the True One—in His Son Jesus the Anointed; and he comes to know that ‘this is the true God, and the life of the Aion’.”

To this we add the words of Brother Roberts: “Salvation is a process that commences with the belief of the truth but is by no means completed thereby; it requires a life-time for its scope, and untiring diligence for its accomplishment”.

### Summary

Christ has revealed the way, and in doing so has declared: “I am the way, the truth, and the life.” In giving himself for the needs of humanity, he benefited from his own offering, for he, too, was in need

of redemption from the nature he possessed. God appointed sacrifice as the means of the accomplishment of this: the sacrifice of himself, the sacrifice of flesh. Christ on the cross was really only a dramatisation of Christ in his earthly ministry. He was first a “living sacrifice,” and then permitted the flesh to be physically put to death upon the cross. Already, by the strength he derived from the Father, he had put to death the flesh in life, and now, as a demonstration of the righteousness of God, he did so literally upon the cross.

Christ’s offering reveals that the flesh cannot effect its own salvation, and that the only way to life is through death. The Law of Moses as well as the Law of Grace taught that principle. It was impossible for the Lord to keep the Law of Moses perfectly without dying, for he figuratively had to put to death the flesh to do so, and was he not the antitype of the very sacrifices that had to be offered “according to the Law?” How then was it possible for him to obey the Law perfectly, without enacting the very part that that Law revealed in type he must accomplish? Christ did not “suffer the punishment due to sin,” as is sometimes alleged, nor did he die that we might obtain forgiveness for sin’s flesh, as others have said. He died that a way of redemption might be opened for humanity as a whole through a change of nature; and in order that the sins men commit might find forgiveness in their acknowledgement of the principles involved. In benefiting himself from his offering justice was done, and in extending forgiveness to man who acknowledged the principles of the atonement, justice was blended with mercy. Thus through divine grace man is able to rise to heights absolutely impossible outside of Christ. Thanks be to God for His unspeakable gift!

## Ch. 11: BROTHER ROBERTS & THE ATONEMENT

*This item provides historical interest concerning the pioneer attitude to some problems that erupted in the early years of this century. Resulting from these controversies Brother Roberts catalogued a series of propositions which clearly establish the important principles of the atonement.*

When Brother Roberts visited Australia, in about 1897, he found the ecclesias troubled by a man named Cornish on the doctrine of the Atonement. Brother Roberts’ *Diary* is illuminating as to his attitude to ecclesial problems.

Although a sick man, whose speaking programme in itself represented a heavy strain, Brother Roberts, without hesitation,

entered into discussions with brethren affected by the heresy, and with Cornish himself.

His records of these discussions carry a message for the brotherhood today. The erroneous doctrines current on the Atonement, find a perfect answer in the writings of Brother Roberts in Melbourne in the last century.

Listen to some of his comments:

“It might seem a small thing to quarrel over the phrase ‘sinful flesh’, but the phrase, which was an apostolic one, touched a truth which had a deeper and more widely-ramifying bearing than those who were tampering with it were aware.” ... p. 55.

“And they patched and tinkered with his nature to suit it to their unscriptural thought. They either made him immaculate, like the Roman Catholics; life-free, like the Renunciationists; or Adamicly-untrained, like the man Cornish. All these were forms of error that undermined the wisdom of God in the sacrifice of Christ ...” p. 62 — Exhortation to the Melbourne Ecclesia.

“But the Cornish view, which is the Roman Catholic in a modified form, repudiates this arrangement of Divine wisdom, and from feelings of mistaken reverence (presumably) revolts at the very idea of Jesus having been in any way related to sin. This is a zealous antipathy not inspired by knowledge ...” p. 66-69.

### **1971 Criticism of Brother Roberts**

Whilst in Melbourne, Brother Roberts put pen to paper to produce eleven propositions on The Nature of Man And The Death of Christ. This summary is reprinted hereunder.

At a time when it is becoming fashionable to either ignore or criticise the writings of Brother Robert Roberts on the Atonement, we would encourage readers to read again Brother Roberts’ exposition of the Atonement, entitled *The Blood of Christ*. In plain and simple language, Brother Roberts speaks upon the most vital subject of all — the means of our redemption.

The ecclesias of Australia were the richer — and still are — for the visit of Brother Roberts, the Editor of *The Christadelphian*. May all who love the Lord maintain in this our day, the faithful testimony which he gave to the Truth which saves.

## **Ch. 12: TWELVE PROPOSITIONS**

*The first eleven clauses hereunder were compiled by Brother Roberts as a result of the Cornish controversy in 1897. A further complementary clause was added by Bro. H. P. Mansfield on a sheet issued in 1971.*

1. Death entered the world of mankind by Adam's disobedience — Romans 5:12,15; 1 Corinthians 15:22.

2. Death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence — Genesis 1:27; 2:7; 1:31; 3:17,19.

3. Since that time, death has been a bodily law — Romans 7:23,24; 8:10; 1 Corinthians 15:53; 2 Corinthians 1:9; 5:4.

4. The human body is therefore a body of death requiring redemption — Romans 7:24; 8:23; Philippians 3:21; 1 Corinthians 15:53.

5. The flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside — Romans 7:18,20,23; James 1:17; Matthew 15:19; Galatians 6:8; Ephesians 4:22.

6. God's method for the return of sinful man to favor required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom He should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that He might be just while justifying the unjust, who should believingly approach through him in humility, confession and reformation — 1 Peter 2:24; Hebrews 2:14; 4:15; John 16:33; Romans 3:25,26; 6:6; 8:3.

7. The death of Christ was by God's own appointment, and not by human accident, brought about by human instrumentality — Romans 8:32; Acts 2:23; 4:27-28; John 10:18.

8. The death of Christ was not a mere martyrdom, but an element in the process of reconciliation — Colossians 1:21-22; Romans 5:10; Isaiah 53:5; John 10:15; Hebrews 10:19-22.

9. The shedding of his blood was essential for our salvation — Romans 5:9; Colossians 1:14; Hebrews 9:22; Matthew 26:28; John 1:29; Revelation 1:5; 7:14.

10. Christ was himself saved in the Redemption he wrought out for us — Romans 8:17; Hebrews 5:7-9; 9:12; 13:20.

11. As the anti-typical High Priest, it was necessary that he should offer for himself as well as for those whom he represented — Hebrews 5:3; 7:27; 8:3; 9:14; 13:20; 9:23.

12. As the anti-typical Altar, it was necessary for him to "be cleansed" and "sanctified" in order to present his offerings before God — Exodus 29:36-37; Hebrews 13:10; John 17:19.

## Ch. 13: A REPRESENTATIVE NOT A SUBSTITUTIONARY OFFERING

*The clean flesh theory challenges the Christadelphian concept of the representative nature of the sacrifice of the Lord. The subject is vital, for on Christ's own statement, eternal life is bound up in a knowledge of the relationship of the Father and the Son (John 17:3).*

### **How the World viewed Christ's Death**

The world has witnessed many dreadful sights, but never one to equal the crucifixion of the Lord Jesus Christ. That act has been correctly described as the blackest deed in history.

Who was Christ? He was the Son of God — a sinless man — one who for spiritual excellence stood alone.

Christ was pure, loving, gentle, compassionate, long-suffering, forgiving, and supremely wise. And more, he could say, what no one else has been able to say: "I do always those things that please" the Father.

Yet Christ was crucified, put to death as an evil-doer, a traitor to God and Caesar. It was claimed: "He is a blasphemer (Matt. 26:65). He maketh himself a king" (John 19:12).

These were the charges levelled against the only-begotten and well-beloved Son of God.

Pilate took exception to the charges, and confessed that he could "find no fault in this man", but the mob, goaded on by a corrupt priesthood, clamoured for his life (Luke 23:4-5; Matt. 27:20), and the weak, unjust judge gave way.

Into "wicked hands" our Lord was delivered. He was stripped, scourged, mocked, spat upon, and finally put to one of the most cruel deaths that human ingenuity could devise.

No wonder that the earth was made to shake, and that for several hours darkness prevailed over all the land (Matt. 27:51; Luke 23:44)! A horrible and foul murder had been perpetrated; so the Scriptures many times describe the dastardly deed.

### **How Christ Bore His Sufferings**

How did Christ bear the experience? Was he callous and indifferent to his sufferings: mental and physical? No, he was keenly sensitive. As the time neared for the awful tragedy, he was heard to exclaim: "My soul is exceeding sorrowful" (Matt. 26:38).

The inspired record further relates: "Being in agony, he prayed the more earnestly, and his sweat was as it were great drops of blood falling to the ground" (Luke 22:44).

Prophetically, his anguish is described in the Messianic Psalms: “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me” (Psa. 22:14-18).

Was there ever a more pathetic spectacle?

### **How God Viewed the Circumstances**

How did God regard these proceedings? Was He unmoved by what was occurring? Could He not have prevented so great and outrageous a sin? These are questions which find an answer in the statement made by Peter on the day of Pentecost following the crucifixion: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:22-23).

God foreknew the murder — He allowed it, and controlled matters in connection with it. Strange! Yes, but there was a meaning to it. God was laying a basis for the destruction of the Bible devil.

The mind of God in this affair was known to Christ, and he willingly and obediently surrendered himself to his Father’s requirements: “What shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name” (John 12:27-28).

“Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself” (John 10:17-18).

“I came down from heaven, not to do mine own will, but the will of Him that sent me” (John 6:38).

“My meat is to do the will of Him that sent me, and to finish His work” (John 4:34).

Christ’s complete submission to his Father’s will is shown in the significant words addressed to Peter. When the apostle sought to throw doubt on the necessity of Jesus’s death, the Lord declared: “Get thee behind me, Satan: thou art an offence unto me, for thou savourest not the things that be of God but those that be of men” (Matt. 16:21-23).

Again, when the shortsighted, impulsive apostle smote off the ear of the high priest’s servant, the Lord rebuked him, saying: “Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?” (Matt. 26:53-54).

God's control of the whole matter comes out in Christ's retort to Pilate: "Thou couldest have no power against me, except it were given thee from above" (John 19:11).

Therefore it was with the Father's consent that Christ was slain. For an object, which we have yet to consider fully, the enemy was allowed for a while to prevail. The rejoicing, however, was short. God's "Holy One" was not suffered to see corruption. Soon the announcement was heard: "The Lord is risen indeed"! (Luke 23:34). Christ was raised to newness of life, and changed so that "death hath no more dominion over him" (Rom. 6:9). He later taught: "I am he that liveth, and was dead; and behold, I am alive for evermore. Amen; and have the keys of hell and of death" (Rev. 1:18).

### **Was It Murder Or Sacrifice?**

Men have argued that if Christ's death was a murder, it could not have been essential. On the other hand, men have reasoned that if it was essential, its infliction could not have been a crime.

But the facts of the case do not necessitate either conclusion. What was essential, both as regards the death itself, and the way it was brought about, were matters to be determined by God Himself. As there are things in the natural world we cannot fully comprehend, so is it in the spiritual. The arguments above mentioned ignore God's prerogative, and also His ability and right to employ the wicked to accomplish His decrees.

That Christ was murdered is a fact, clearly stated, as we have seen. Further references to it are to be found in Acts 3:15; 5:30; 7:52; 10:39.

That his death was essential is also plainly testified. The passages which convey this truth are very numerous. Here are a few examples: "We have redemption through his blood" (Eph. 1:7).

"Without the shedding of blood is no remission" (Heb. 9:22).

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

"Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19).

We would emphasise, in passing, that the word "blood" in this context implies not only death, but death by sacrifice.

Christ's death, therefore, may be viewed from two standpoints: on the one hand, as the murder of a righteous man; and on the other, as a sacrificial offering for the achievement of human salvation.

Illustrations of this twofold and seemingly contradictory character of God's arrangements abound in Bible history. It is to be seen in the case of Joseph and his evil-minded brethren (Gen. 42:21; 45:7); in that of Pharaoh and the important results secured through this cruel tyrant (Exodus 9:16); in the power of Assyria which was used by God to

punish Israel, and then was punished in turn because God carefully discriminated between what was accomplished and what the Assyrian monarch intended (Isa. 10:5-6); in Paul and the ways of Providence which guided the accomplishment of the apostle's great mission (Acts 9:15-16).

### **Not Substitution**

If we would appreciate the significance of the Cross of Christ we must rid our minds of traditional theology in relation to the subject. The wrong ideas which have arisen in the brotherhood since the days of Brother Thomas are not novelties; they are revivals, in various forms, of the heresies of apostate Christendom.

In order to further clear the ground for the exhibition of Bible truth let us continue our examination of popular errors.

Christ died, say some, that God's anger might be appeased. This is a barbarous thought, and a terrible reflection on the character of the Most High. This heresy exalts the virtues of the Lord Jesus by lowering and destroying those of his Father. In the ordeal of Christ's sacrifice whatever love was shown by the Son originated with God. Christ's mind was simply the Father's mind in manifestation, as so many of his utterances testify: "I and my Father are one" (John 10:30).

"All things that I have heard of my Father I have made known unto you" (John 15:15).

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared Him" (John 1:18).

The sacrifice of Christ was designed by God in love, and not in wrath. This is evident from the following Scriptures:

"God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

"He spared not His own Son, but delivered him up for us all" (Rom. 8:32).

"God so loved the world that He gave His only begotten son" (John 3:16).

The more common explanation of the tragedy of Calvary is that known as Substitution. This is akin to the last mentioned error. It is equally unscriptural, if not quite so revolting. It is contended that Christ, in dying, paid the sinner's debt — that Christ was punished in the place of the sinner — thus discharging all that could be demanded by justice. The contention is both illogical and immoral. To requite the guilty by inflicting a penalty on the guiltless is not a Divine method.

In the Scriptures, Christ is never called the sinners' substitute, nor is he said to have been punished for their shortcomings. On the contrary, the Scriptures say that sinners, for the Lord's sake, are "forgiven"



(Eph. 1:7; Col. 1:14; Acts 5:31; 26:18), and speak of these sinners as the recipients of “grace” and “mercy” (Eph. 2:8; Tit. 2:11). This is quite at variance with the doctrine of substitution which teaches that Christ, by his death, liquidated the sinner’s debt, discharging it to the full. This is a papal dogma, and its unsoundness becomes apparent if the penalty attached to sin is considered and recognised. “The wages of sin is death” (Rom. 6:23). If, in regard to this penalty, Christ took the place of sinners it is obvious that they ought not to die. But they do die.

Had Christ’s death been of an expiatory or compensatory character the thought expressed in the following lines would be correct:

*Payment God cannot twice demand,  
First at my bleeding surety’s hand  
And then again at mine.*

The crucifixion, however, did not pay any debt. God designed it to enable Him, upon conditions which would uphold His own attributes of holiness, righteousness and love, mercifully to extend forgiveness to sinners, and remove the consequences of sin by the gift of immortal life.

Christ “suffered”, “died”, was “sacrificed” for the ungodly (1 Pet. 4:1; Rom. 5:6,8; 1 Cor. 15:3; 5:7), but not instead of the ungodly. He died on their behalf, or on their account. The word “for” in these passages must be so understood, and not in the sense of substitution, which would place these passages in opposition to other Scriptures.

The various exhortations which enjoin upon believers the duty of fellowshiping the sufferings of Christ (Phil. 3:10; 2 Tim. 2:12; Rom. 8:17; Heb. 13:13) lead to and bear out these conclusions.

## Ch. 14: FLESH HUMILIATED: GOD ELEVATED

*The offering of Jesus was representative in character, not substitutionary. It is summed up in the statement of Paul: “We thus judge that if one died for all, then were all dead” (2 Cor. 5:14). Thus Jesus dramatised what all must do as far as the flesh is concerned: put to death its unlawful propensities. If his offering were substitutionary, Paul would have written: “We thus judge that if one died for all, then all must live.” But he did not so write!*

### **Christ’s Offering More Than Mere Example**

There is yet another theory of Christ’s death. Its object, say not a few, was to serve simply as an example and an incentive — an example of devotion, endurance, and self-sacrifice on the part of Christ, and of love on the part of God, in allowing such indignities and cruelties to enter the experience of His beloved Son for the good of mankind. All this, it is argued, influences and constrains in the direction of holiness,

and tends to win men to God. "And I if I be lifted up from the earth, I will draw all men unto me" is a Scripture quoted to give colour to this contention.

No one can deny that such benefits do spring from a serious contemplation of the beautiful life of Christ, but more is needed to complete the Divine object involved in "Christ crucified". The character of God, as well as the salvation of men, enter into the arrangement. The effects of the outrage towards God in Eden had to be rectified in a way consonant with His supremacy — His righteousness and His goodness had to be palpably and solemnly declared, as Paul informed the ecclesia at Rome (Rom. 3:26). Upon this point, more later.

The defenders of this Unitarian view of the mission or atoning work of Christ talk of sin being "condemned" and "put away" by the good deeds of our Lord's faithful and blameless life. But we have to remember that the Scriptures single out the sacrifice of Christ as the pivot in the scheme of salvation.

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

"This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

### **Christ Divinely Strengthened To Overcome**

Christ, although a partaker of sinful flesh, was no mere offshoot of the corrupt Adamic tree. He was a "Branch" of exceptional begetting and treatment, and this must not be overlooked. He was the Son of God in our flesh, Divinely tutored, protected, and cared for, and all for the accomplishment of a great mission:

"Thou art he that took me out of the womb: Thou didst make me hope when I was upon my mother's breast" (Psalm 22:9; Isa. 49:1-2; 51:16; Psalm 91:11).

"As my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone: for I do always do those things that please Him" (John 8:28-29).

"Thou couldest have no power against me, except it were given thee from above" (John 19:11).

In this connection there must be considered the unusual comfort and help administered to the son of God's love during the opening and concluding days of his great temptation and dire distress (Matt. 4:11; Luke 22:43).

These exceptional blessings, however, did not make him other than a mortal man, encumbered by the promptings, frailties, and burdens

pertaining to sinful flesh. Nor did they deprive him of responsibility and freedom of action. In all things, however, he made his will subservient to the Father's:

“Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:8).

Yes, our Lord was tried, sorely tried, both from within and without, but in the Providence of God he was never suffered to be tempted above his ability. Moral perfection was required in the scheme of salvation, and God secured it at the hands of a willing, obedient man — the man Christ Jesus.

Christ, in his life, conquered where ordinary mortals fail. In his success and victory in his lifelong devotion, culminating in the ordeal of Calvary, lay his suitability to become the channel of God's mercy and love to enlightened, repentant sinners.

Let us keep in mind the fact that Christ stands alone, and that Bible revelation is absolutely necessary to understand him. From the beginning to the end of his mortal life he was a miracle. Let us therefore, stick closely to the Spirit's teaching, and allow no one to juggle the truth from us.

### **Where Christ Was Unique**

Christ was both human and Divine, but not, as some have contended, by a fusion of flesh and spirit in his physical nature. He was one of ourselves, bone of our bone, and flesh of our flesh, yet in certain particulars he was immeasurably superior to all others. He was the son of man and son of God (Luke 1:35; Matt. 16:13-17). His heavenly parentage, his moral excellence, and the great mission for which he was Divinely qualified and expressly sent, lifted him above the rest of mankind, placing him upon an eminence to which it was not possible for an ordinary son of Adam to ascend.

Who but he could throw down that unanswerable challenge: “Which of you convinceth me of sin?” (John 8:46 R.V.).

The Lord Jesus, verily, towered above all — he stood alone. To minimise this fact in any way is to mar the revelation of God, and to dishonour His only begotten Son. No one but Christ could say: “I am from above” (John 8:23). “I am the Son of God” (John 10:36). “I am the bread of life” (John 6:35). “I am the light of the world” (John 8:12).

The peerlessness of this exceptional man — this Divine man — is emphasised by the numerous exalted titles which the Scriptures bestow upon him. Of whom, save Christ, could it be affirmed that he was: “The arm of the Lord” (Isa. 53:1). “The Word was made flesh” (John 1:14). “The Saviour of the world” (John 4:42).

So great and close was the affinity between the Father and the Son

that the latter could say: “He that hath seen me hath seen the Father” (John 14:9).

The joy, the fear, the staggering amazement, which his words and works evoked, also testify to his absolute uniqueness. To quote some of the significant questions raised by his contemporaries, both of friends and foes: “Whence hath this man this wisdom, and these mighty works?” (Matt. 13:54). “What manner of man is this, that even the wind and the sea obey him?” (Mark 4:41).

### **This Uniqueness Designed For Salvation**

Our Lord’s mission is the burden of the Old and New Testament predictions: which are focussed in those exquisitely beautiful words of the angel who was deputed to herald the birth of the “holy child Jesus”: “Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10-11).

The apostles often referred to the same truth: “Of this man’s seed hath God, according to His promise, raised unto Israel a **Saviour**” (Acts 13:23). “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and **Saviour** Jesus Christ” (2 Pet. 1:11). “Grace, mercy, and peace from God the Father and the Lord Jesus Christ our **Saviour**” (Tit. 1:4).

Paul, in one place, made a not unimportant addition when he wrote: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to **save sinners**” (1 Tim. 1:15).

Briefly stated, Christ’s appointed mission was “to save sinners”. The passages which announce this glorious truth would, if culled from the Scriptures, fill columns.

It will not be necessary to explain the meaning of salvation. If any elaboration of the term is needed the Saviour’s own words supply it: “God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

It is also written that Jesus was sent to: “...deliver them who through fear of death were all their lifetime subject to bondage” (Heb. 2:15).

The Scriptures abundantly expound the nature of salvation and how it is to be effected. Here is one of the many heart-rejoicing statements: “This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to

God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:53-57).

Christ, as already said, was sent "to save sinners" — men and women who stand related to the death condemnation incurred through Adam's transgression, and to the death condemnation incurred through their own sins: "Christ died for our sins according to the Scriptures" (1 Cor.15:3).

### **Did Christ Die For Himself?**

"But", it may be asked, "Did not Christ die for himself? Did he not stand in need of salvation, as much as the rest of men"?

Yes, and these are questions which will be considered in due course. As a preliminary let us keep well in mind the exceptional position in which Christ stood in relation to the human race. There is need to discriminate between Christ the sinless, and the sinners for whose salvation he was sent — for whom he lived, died, and rose again. If we neglect to do this we may quite unnecessarily lay the basis for much misunderstanding.

The wise words of Brother Roberts may here be cited: "That Christ died for himself is an involved element, but he did not die for himself in the same sense that he died for us, for he died for our sins (delivered for our offences) whereas he himself had no sins in this sense to die for. He died that we might be forgiven".

### **The Perfection Of Christ's Offering**

Let us examine more closely Bible teaching concerning the object of Christ's death. Many are the references to the subject, but it must not be thought that every passage gives new or additional information. All the passages could easily be classified under a few fundamental headings. By the texts selected an endeavour will be made to cover the whole ground.

Let us look at the word spoken by John the Baptist in proclaiming Christ to Israel after his baptism and anointing: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29,36).

"Lamb" conveys an idea taken from the ritual of the Mosaic Law, and implies sacrifice; the words "of God" show that the sacrifice was of God's providing and arrangement. Apart from the putting forth of the Father's power there would have been no Son, and therefore no sacrifice for "the sin of the world".

The metaphor of a lamb is also employed by the apostles: "Ye were not redeemed with corruptible things. . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

Paul, with the slain lamb of Exodus 12 in view, wrote similarly: “Christ our Passover is sacrificed for us” (1 Cor. 5:7).

This impressive metaphor is significantly maintained throughout the Apocalypse: “Worthy is the Lamb” (Rev. 5:12). “Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever” (Rev. 5:13).

From the passages quoted it can be seen that the shed blood of Christ not only occupied an essential place in the plan of salvation, but represents a truth which must ever be kept in mind.

The metaphor, in addition to its sacrificial application, is used to impress the inoffensiveness and submissiveness of Christ: “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isa. 53:7).

This God-given Lamb was to take away “the sin of the world”. This is a statement which calls for careful reflection. What sin was Christ sent to take away? And how would his death accomplish its removal?

“Sin is the transgression of the law”. How could transgression, a sinful act, be removed? A deed once done cannot be undone. The only way, therefore, in which sin can be taken away is by the removal of its consequences — actually experienced or threatened. The consequences of sin are a nature which sins and dies. When this nature is redeemed, sin and death will be no more — the sin of the world will have been taken away.

The soundness of this arrangement can be seen in the case of Adam, the first transgressor. He sinned, and the outcome was his condemnation to death. As already demonstrated, this condemnation (made inherent in his flesh) passed to his offspring. “Death reigned from Adam to Moses”, and it has reigned from Moses’ day to the present time. Christ was sent to remove this curse. In the language of John the Baptist, to take away “the sin of the world”.

Has Christ’s mission been fulfilled? It has to an extent, insofar as he himself is concerned. We read: “Christ being raised from the dead, dieth no more: death hath no more dominion over him” (Rom. 6:9). “Christ is risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20).

This result was secured through his faithfulness, his perfect obedience to his Father’s Will. Of him it is testified: “Lo, I come to do Thy will” (Heb. 10:7). “He was obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him” (Phil. 2:8-9). “I also overcame, and am set down with my Father in His throne” (Rev. 3:21).

### **Mankind Doubly Condemned**

We turn from Christ to Adam’s transgressing offspring. These

through their own personal short-comings are doubly condemned. They are born under Adam's condemnation, and also stand related to death on account of their own failings. The Scriptures declare: "There is no man that sinneth not" (1 Kings 8:46). "All have sinned and come short of the glory of God" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

For Christ's sake, however, God mercifully pardons and gives hope. Writing to the believers, the Apostle John said: "Your sins are forgiven you for his name's sake" (1 John 2:12).

In the glorified son of God, and in him only, have we hope of salvation. This hope is extended to us through compliance with the conditions laid down, a matter which will be dealt with more fully presently. For the moment, let us note that Christ: "Being made perfect, became the author of eternal salvation unto all them that obey him" (Heb. 5:9; 2 Tim. 1:10; Acts 2:24).

Thus faithful believers will be delivered not only from the consequences of Adam's transgression, but from those entailed by their own offences. In Christ they have, as we have seen, the glorious prospect of receiving through God's forbearance and favour, an inestimable gift of immortality and incorruptibility: "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5:4). "Waiting for the adoption, to wit, the redemption of our body. For we are saved by hope" (Rom. 8:23-24). "We look for the Saviour, the Lord Jesus Christ; who shall change our vile body (humiliated through sin) that it may be fashioned like unto his glorious body" (Phil. 3:20,21).

## Ch. 15: CHRIST'S DEATH AND OUR SALVATION

*Previous chapters have shown that Jesus' offering was representative, not substitutionary, and that it humbled flesh whilst elevating God. This chapter relates it to aspects of our personal salvation.*

### **Christ As Prototype Of The Redeemed**

As a sin-freed, deathless, incorruptible man, Christ now stands forth as the glorious prototype of the redeemed.

Many are the references in the Scriptures to Christ in his present exalted and glorified position. Paul writes: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:9).

In the Apocalypse the Lord Jesus is styled "the beginning of the

creation of God" (Rev. 3:14). The apostle similarly describes him: "The firstborn of every creature" (Col. 1:15). "The firstborn from among the dead" (Col. 1:18). "The firstfruits of them that slept" (1 Cor. 15:20).

With the prospect of sharing in the "great salvation" — the outcome of Christ's wonderful moral victory — how assuring and encouraging is his message to us from within the veil: "Fear not; I am the first and the last; I am he that liveth, and was dead, and behold I am alive for evermore; and have the keys of hell and of death" (Rev. 1:17,18).

The new Spirit creation, of which Christ is the beginning and the head, will, when completed, have been evolved, as already shown, on principles which will have established the righteousness and supremacy of God, and exhibited His amazing love to the sinful Adamic race.

What exquisite harmony, what depth of meaning, what beneficence, are displayed in all the testimony on this grand subject! Small wonder that Paul, in one short epistle, should speak again and again of the "grace" and the "unsearchable riches of Christ" (Eph. 1:7; 2:7; 3:8).

Connecting the past sufferings and present glory of Christ with his great mission, the apostle says: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

This passage introduces the truth that there are conditions attached to the attainment of salvation. And yet how good God is in this respect! Christ's requirements are simple and capable of being obeyed, even by weak, erring man.

The conditions are a belief of the Gospel and baptism (Mark 16:16), or, as more fully expounded by the apostles, faith in the things concerning the kingdom of God and the name of Jesus Christ (Acts 8:12), and union with that name in the way appointed: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ" (Gal. 3:26-27). "As in Adam all die, even so in Christ shall all be made (eternally) alive. But every man in his own order: Christ the firstfruits" (1 Cor. 15:22-23). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

### **The Righteousness Of Saints**

The faithful in Christ Jesus stand in the position of forgiven sinners, and (as a result) heirs of immortal life. Although they fall often, yet on account of their compliance with the Divine arrangement for obtaining forgiveness of sins, committed after baptism (by confessing and



forsaking them), they are esteemed righteous in the sight of God. But their righteousness is real, not fictitious. It is a righteousness made known and required by God, and not an imputed righteousness. This righteousness is termed “the righteousness of God” because He is the Author of the provision. This righteousness exhibited by the sincere, repentant, Scripturally enlightened, is the subject of constant reference in the New Testament. The following are some of the passages: “I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith” (Rom. 1:16-17). “Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe” (Rom. 3:22). “The Gentiles, which followed not after righteousness have attained to righteousness, even the righteousness which is of faith” (Rom. 9:30). “They (the Jews) being ignorant of God’s righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth” (Rom. 10:3-4).

Salvation is not to be earned by works or merit. As already shown, a man can only become an heir of salvation by receiving as a favour from God, forgiveness of sins, both at and after baptism. When he places himself in a position to receive this favour (a favour bestowed only in connection with a recognition of Christ’s mission in relation to sin) he exhibits, like Abraham, a practical faith (Rom. 4:3,9,11,13,16; Jas. 2:17, 21-23). It is all of God’s grace: “By grace are ye saved through faith: and that not of yourselves; it (salvation) is the gift of God: not of works, lest any man should boast” (Eph. 2:8-9).

### **Baptism In Relation To Christ’s Offering**

In view of the great doctrinal significance attached to baptism in relation to the offering of Christ, a few additional remarks concerning it will not be out of place.

This ordinance, in the first place, is the appointed means for the remission of the sins of believers, committed by them in the days of their ignorance and alienation (Acts 2:38; 8:12, 13, 35-38). It is spoken of as “a washing of water by the word”, in view of the faith engendered by the Truth in the mind (Eph. 5:26; Acts 22:16).

Next, it is a rite which unites believers with the saving name of Christ. In this rite are symbolised those experiences through which Christ passed in order to secure redemption, viz., a sacrificial death, followed by burial and resurrection.

Believers, in submitting to the ordinance, symbolically undergo

those experiences — they associate themselves with them — recognising that they were essential both for the salvation of Christ and for those for whom he was sent to save.

From the waters of immersion believers emerge as “new creatures” (2 Cor. 5:17; Gal. 6:15), related to that more glorious and eternal constitution, of which mention has already been made.

In the act of baptism, believers, so to speak “merge their individuality in Christ” — they are then “in Christ” or “in the Lord”, phrases which Paul employed no less than ten times in the last chapter of his letter to the Romans. The saints are “complete” in Christ (Col. 2:10), he being “the author and finisher of their faith” (Heb. 12:2).

Thus, in the Divine scheme of salvation, mankind are dealt with in a federal sense, as the apostle explains: “As in Adam all die, even so in Christ shall all (all who have put on Christ in the way appointed, and by faith and good works have remained in him) be made alive” — alive, not to await the sentence of a second death, but alive to die no more (1 Cor. 15:22). “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me” (John 6:57). “Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you” (John 14:19,20).

Commenting on this phase of the subject it has been said in epigrammatic but true language: “What Adam was we are; What Christ is we may become”.

Baptism introduces believers into the family of God, but until the Judgement Seat is passed the position is not irrevocable: “If any man (baptised or not) hath not the spirit of Christ he is none of his” (Rom. 8:9).

But where faithfulness exists, how blessed is the position and the prospect! The sincere, repentant, although faltering sinners in Christ, can grasp future things as a reality; they can view themselves severed from this sinful condemned nature, and in possession of eternal life (1 John 5:11-12; Rom. 8:1).

Happy are they who, whilst in this life, can mentally live in the one to come!

By the way of further proving and impressing these conclusions, we refer again to the apostle’s teaching.

### **The Sacrificial Death And Burial Of Christ:**

“Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?” (Rom. 6:3-4).

“If we be dead with Christ, we believe we shall also live with him” (Rom. 6:8).

“Our old man is crucified with him that the body of sin might be destroyed” (Rom. 6:6; Gal. 2:20).

**The Resurrection Of Christ To Life Immortal:**

“Christ being raised from the dead dieth no more, death hath no more dominion over him” (Rom. 6:9).

“If we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection” (Rom. 6:5; 1 Thess. 5:10).

“Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who raised him from the dead” (Col. 2:12).

“Hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

**The Moral Lesson, and the Apostle’s Exhortations:**

“If ye then be risen with Christ, seek those things which are above” (Col. 3:1).

“Yield yourselves unto God, as those that are alive from the dead” (Rom. 6:13).

“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ” (Rom. 6:11).

All this emphasises one principle: that unless we follow up our obedience in baptism with “newness of life” the act avails us nothing.

To revert to the question: “Was Christ’s death requisite for his own salvation?” The answer is: Certainly.

Christ was sent to die, and for him to have refused to go through the ordeal would have been an act of disobedience. His death, therefore, in this particular, was essential for his own salvation.

But there is another reason why it was essential, and this is apparent when the words of John the Baptist are fully appreciated. The Lamb of God, in the person of His own Son, was intended, as has been shown, to take away the world’s sin. With this sin Christ was, by nature, allied. The sinful, condemned stock from which he was raised rendered him physically unclean. In God’s arrangement there could be no cleansing from this inherited defilement apart from blood-shedding: “Without shedding of blood is no remission” (Heb. 9:22, and context).

Therefore Christ, although free from personal transgression, had to offer for himself, as for others, because upon him were laid “the iniquities of us all” (Isa. 53).

## Ch. 16: THE ATONEMENT IN OUR WORSHIP

*The atonement is not merely a set of doctrines, nor the means to personal salvation. It contains those, certainly, but it must be also expressed in our common worship, and find relevance in the memorials.*

The object of Christ's death is further impressed upon believers in the Divine ordinance of "breaking of bread", described by Paul as the Lord's Supper.

Matthew provides an account of the institution of this Commemorative Feast: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins" (Ch. 26:26-28).

"My body", "my blood" — the one given and the other shed, to provide a basis for the pardon of transgressors, and to open the way to the attainment of the eternal blessings which centre in the New or Abrahamic covenant (Rom. 15:8).

Additional information concerning this symbolic ordinance is given by Paul. He shows that the observance of it is obligatory on Gentiles no less than on Jewish believers (1 Cor. 11:23), and that it was designed as a means of keeping in memory, or proclaiming, Christ's death till he should return (1 Cor. 11:26).

The apostle explains likewise how the partaking of the bread and wine indicates the unity of believers in their relationship to Christ's sacrifice: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16-17).

This, again, emphasises what has been noted more than once, that it is only by the spiritual connection of believers with Christ, in his past sufferings and present glory, that they have any hope. Only in the hearty, intelligent recognition of the Truth can believers be said to eat of Christ's flesh and drink of his blood (John 6:56).

Let not the simplicity of this Memorial Feast lead us to minimise its solemnity and importance. Let us neither forsake the assembling of ourselves together, nor fail when we meet to give that careful thought which the ceremony demands. No less in the "breaking of bread," than in the imposing and sacred sacrifices and offerings of the Law, does God reveal the great truths and lessons pertaining to human redemption.

It is recorded of the brethren and sisters in early times: "And they

continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42; 20:7).

Happy are the Christadelphians of whom this can be said today!

### **What Is The Devil?**

Let us now turn to a few statements in the epistles of Paul regarding the abolition of sin. We shall find much in these to confirm the conclusions to which we have arrived.

Paul's statements at times are brief — he often takes much for granted. This, however, is to be explained by the fact that the apostle was writing to believers, to those who were already enlightened in the first principles of the Truth.

The apostle, as we know, was painstaking in instructing the ecclesias in the sacrificial aspect of the mission of Christ. An illustration of this is to be seen in the case of the Thessalonians. We are told that: "Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them out of the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead" (Acts 17:2-3 — R.V.).

We mention this little point, in passing, in order to show that in interpreting any particular statement it is necessary to take into account all that is revealed — thus following the exhortation to compare "spiritual things with spiritual".

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

What is the devil, or *diabolos*, as the word is in the original?

The reply of orthodox commentators we may dismiss. The contention that the devil is a superhuman, immortal, malignant spirit, is so far from the truth that we need not spend a moment in discussing it.

Confining our thoughts to the Spirit's teaching, we can say, and say it positively, that the devil of the passage is nothing more nor less than sin in the flesh, ie. the evil, death-element in human nature that came into existence through the disobedience of our first parents.

That this is so can be seen by comparing what is written concerning the one with what is written concerning the other.

Both are said to have offspring and servants. Both are described as tempters, deceivers, false accusers, persecutors, murderers. The doom, too, of both is annihilation. The following texts may be

consulted for proof of these assertions: John 8:44; Matt. 13:38-39; Acts 13:10; Luke 4:2; James 4:7; Eph. 4:27; 1 Tim. 3:6; John 13:2; Rev. 12:9-10; 20:2,3,10; 1 Pet. 5:8; Eph. 6:11-12; Rev. 2:10; 1 John 3:8-10; John 8:34; Rom. 6:17; Heb. 3:13; Rom. 7:11, 5:21.

That sin in the flesh should be personified as the devil, or *diabolos*, is not strange. The root meaning of the word *diabolos* (viz., “to throw over, or across”) as well as its secondary significations (“traducer, slanderer, deceiver, impostor”), plainly testify to the appropriateness of the figure. Brother Thomas has some edifying comments on the word in *Eureka*, vol. 1, p.249.

He speaks of the devil as “sin incarnate in flesh and blood”. He also describes it as “pre-eminently a sinner”. Both expressions are apt and true, and accord with the ideas suggested in all the thirty-eight places in the original text where the word *diabolos* occurs.

### **Christ’s Conquest Of Sin**

With these thoughts in mind we pursue our consideration of Hebrews 2:14-15.

Christ was made mortal, says the passage, and passed through death, in order to destroy, bring to nought, vanquish, the power of death — which is what? Sin — sin manifest in the flesh — the legacy bequeathed to us by the first man.

It is not for us to question the Divine arrangement, but to bow before it, and seek to learn the lessons which it is intended to teach.

God decreed that there should be no escape or deliverance from sin’s dominion till transgression had been atoned for by the shedding of the blood of the perfectly, obedient man.

That man, as we know, has appeared in the person of God’s miraculously begotten son — the Lord Jesus Christ; and his mission has received an initial fulfilment. He has put away sin (so far as his own relationship to it was concerned) by his death, resurrection, and immortalisation. The Scriptures which convey this teaching to us are unmistakeable: “Once in the end of the (Mosaic) world hath he appeared to put away sin by the sacrifice of himself” (Heb. 9:26). “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once when he offered up himself” (Heb. 7:27). “Through his own blood, entered in once for all into the holy place, having obtained eternal redemption” (Heb. 9:12 — R.V.). “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). “In that he died, he died unto sin once” (Rom. 6:10. See also 2 Tim. 1:10; Heb. 5:2-3; 13:20; Rom. 6:6).

### **God's Mercy Seat**

Another familiar passage which deals with this subject (Rom. 3:25-26) should receive notice. A few notes suggested by other Scriptures are parenthetically introduced here by way of an exposition of it: "Whom God hath set forth to be a propitiation (a means of mercy) through faith in his blood (through the knowledge and belief of Christ's destruction of sin nature by his death and resurrection), to declare his righteousness (God's intolerance of transgression, and His repudiation of that which leads to sin — the sin nature) for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, His righteousness; that He might be just (in upholding in the act of Christ's death, His own holiness and supremacy) and the justifier of him which believes in Jesus".

In the Crucifixion, God was not intent, as some of our orthodox friends put it, on appeasing His own wrath by punishing an innocent man, or by causing Christ to fill the position of a substitute. In bringing into existence a specially provided member of the human race, who on account of his perfect obedience, could endure the effects of the curse, and, in harmony with God's righteousness, be raised from the dead and become a Second Adam, God showed Himself "just, and the justifier of him which believeth in Jesus". For in Christ the hope of immortality was extended to enlightened and penitent sinners upon compliance with conditions which it was possible for them to fulfil.

Thus, for the purpose, as already shown, of exhibiting the mind of God in relation to sin, Christ was made one of us — "made of a woman" and the possessor of a "body of sin". As it is written: "God made him to be sin (that is, made of our evil nature) for us, who knew no sin" (2 Cor. 5:21).

"Made sin for us!" Yes, all the appointments in connection with Christ were arranged for our sakes. Precious and enthralling news! He was born for us, he sanctified himself for us, he suffered, died, and rose again on our account.

### **Christ Also Benefited**

But Christ must not be disassociated from the benefits which accrued to himself from his faithfulness. He was not a substitute, but carried out his mission for his own salvation as for that of others. As a dying man, possessed of an unclean, sin-cursed nature, he needed redemption, and secured it by doing what he did for us. He has led "captivity captive", and now stands in the gate of the great enemy, and thus we may enter in — into immortal life.

It is in this that the great contrast, drawn by Paul between Adam and Christ, so strikingly appears: "By the trespass of the one, death

reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ” (Rom. 5:17 — R.V.).

Many years ago a brother summed up this matter in the following sentence, which is both terse and true: “The two Adams suggest the principle on which things are being carried out — federally is the word (Rom. 5:14-21); Adam’s sin was his own; Christ’s righteousness was his own; but in the results, we are made partakers (on the federal principle) — in the first not willingly, but in the latter from choice”.

In Christ we can conquer the flesh and rise triumphant to life eternal.

## Ch. 17: HOW SIN AFFECTED HUMAN NATURE

*A proper understanding of the results of sin on our first parents, is basic to a correct grasp of the Atonement. We know that man is mortal, and that the promptings of the flesh are evil. But was he always thus? Did God make him in that state? Did He create him with a nature so powerful in its sin proclivities as to burden him with that which he could not completely control, and then condemn him for succumbing to its outworkings? Would not that reveal God as being unjust? And if we are as Adam was when first created, what is the nature of Adamic condemnation that rests on humanity? To teach that we are in the physical condition that Adam was at the epoch of Creation is to allege that God is the author of sin. This article discusses the physical reaction of the first transgression on human nature.*

### **Adam Before And After Transgression**

Adam was made “a living soul”. He was formed from “the dust of the ground” and animated by “the breath of life”, and pronounced “very good”. These are truths which the Scriptures reveal, simply and plainly (Gen. 2:7; 1:31; 1 Cor. 15:45).

When created, Adam was placed under a law, and warned that, in the event of disobedience, death would follow: “In the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).

Adam was a probationer — neither subject to death nor incapable of dying. His destiny was to be determined by his behaviour towards the Divine commandment. Brother Thomas well expresses the facts of the case: “When the dust of the ground was formed into a body of life, or living soul, or as Paul terms it, a physical or natural body, it was a very good animal creation. It was not a pneumatic, or spirit body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have been subject to death; but for an animal or natural body, it was ‘very good’, and capable of an existence free from evil, as long as its probationary ‘aion’, or period, might continue”



(Eureka, vol. 1, pp. 247-248).

Adam yielded to temptation and disobeyed; and death, the threatened penalty, followed: "By one man sin entered into the world, and death by sin" (Rom. 5:12).

### **The Gravity Of Adam's Offence**

Before going further let us endeavour to realise the gravity of Adam's offence. It is needful to do this, otherwise we shall not see the reason for the consequences which ensued, nor the wisdom of God in subjecting the descendants of Adam to the curse of death. Nor shall we appreciate the solemn and impressive measures adopted by God for the removal, in harmony with His majesty and holiness, of the effects of the crime.

God had been insulted, His word disbelieved, His will ignored, His authority flouted.

We need to pause at this stage of our consideration and reflect. Who was God, Who had been so slighted? And who was man, who had been guilty of so gross and daring an act? The Scriptures have been written to give us the necessary information on these fundamental and vital questions. No one will attain unto everlasting life, we may be quite sure, who has not well learned the lessons raised by these questions.

God is described as a God of love (1 John 4:8) — a glorious fact! But the Scriptures do not stop here. They reveal that, in certain circumstances, God is also a "devouring" or "consuming" fire (Deut. 9:3; Heb. 12:29). It is written that He is very "jealous" and incomparably "holy", "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

From God we turn to Adam: the sinner.

Who was Adam? A creature of the dust, brought into being to glorify and give pleasure to his Maker, blessed with the most delightful and beautiful surroundings. He had free communion with the angels of heaven. There was then no breach between God and man.

But Adam abused his privileges, and fell grievously and ignominiously. Although given all things requisite to enable him to pass successfully his term of educational training and testing, he behaved unworthily and wickedly. He set his Creator at naught, despised His goodness, and performed the part of an ungrateful rebel.

Such is the record of our first parent, the federal head of the Adamic family. Hence the curse.

### **New Conditions Introduced By Sin**

Many have asked, Why did not God summarily annihilate Adam,

and start afresh by creating a new man?

Far wiser is it to note, humbly and reverently, what God did, than to exercise the mind vainly over such an enquiry\*. The wonderful and beneficent scheme of God for human salvation more than eclipses any little bewildering problems which finite man may raise, but cannot solve. "O the depth both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

Adam's fall originated an entirely new situation. He was now, through his transgression, a mortal or dying man, related to toil, sorrow, and death: "In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

He was: "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope" (Rom. 8:20).

For man's sake the very earth was marred and blighted: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17).

This condition of the earth is illustrative of the state of flesh after transgression. As the earth naturally brings forth thorns and thistles, so also does human nature, as Paul reminds us (see Heb. 6:8). As the earth must be cultivated to destroy that which it naturally produces, so also must we.

The scope of the curse is amplified in the words spoken to Eve: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children" (Gen. 3:16).

The sentence passed on the serpent likewise evidences the extent and the terrible nature of the changes that had taken place in both the body and the mind of man.

The words addressed to the serpent indicate the birth at this time of a sin-principle, entailing conflict between good and evil, which was to continue until the "serpent" (and all that is signified by it) should be completely destroyed: "I will put enmity between thee and the woman,

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\* The enquiry is not altogether vain. Whilst the incidence of sin brought humanity under the power of mortality, it also revealed such virtues as mercy, forgiveness, grace; it showed the need for belief, obedience, humility. Thus the fact of sin brought into sharper contrast some of the most beautiful virtues. Assuming God had destroyed Adam and commenced anew; would that not have been to confess failure? Instead, through Christ, God will bring victory out of seeming defeat. Assuming He had commenced again, and on the second attempt, man had proved obedient; would not man then claim a right to eternal life, particularly in view of the previous failure. And then where would be scope for the exercise of forgiveness, mercy, compassion, grace, and similar virtues? No, God in His infinite wisdom was able to extract a measure of good even out of the fall of the human race.

and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

The clear evidence of Genesis 3 is that sin had a physical reaction on creation: the serpent crawled upon its belly; all other animal creation was cursed (v. 14 — “above all cattle”); the woman found her sorrow and conception multiplied; the earth brought forth thorns and thistles; man was made subject to death.

How inconsistent is the theory that rejects the concept of any physical deterioration in human nature; that claims that man is physically in the “very good” state of original creation! It fails utterly to take heed to facts.

The manner in which Adam became mortal, and a victim of bodily and mental suffering, also how thorns and thistles made their appearance, are matters that should not distress us, or prove a source of contention. Our wisdom lies in accepting facts, taking care not to obscure or nullify them by indulging in speculation or metaphysical reasoning.

Who can explain the material change which occurred in Miriam and Gehazi to transform them into lepers? Or to cause the sudden and startling death of Ananias and Sapphira? Or a host of other happenings, equally baffling — to wit: the devouring of King Herod by worms, and the smiting of Elymas with blindness?

So Adam, by decree of the Almighty, became mortal. Through his disobedience the law of sin and death became part and parcel of his very being. His nature was now defiled and defiling. These are palpable, glaring facts, borne out by numerous passages, as a further examination of the Scriptures will abundantly show.

### **The Error Of The Clean Flesh Theory**

Why do we lay such stress on these truths? Because it is just here where the differences between the Truth and the “clean flesh” theory begin.

Adam’s sin and the resultant curse, say they, in no way altered or physically defiled his nature — the principle of mortality, or corruption, was as much an element of his constitution before as after his sin. The following statements have been made: “To demand change of physical nature for the man is Biblically unwarranted, as it is superfluous”. “The physical phase of Brother Thomas’ view is unwarranted by fact or Scripture”.

“Flesh, defiled or unclean, because of moral transgression, is to us incomprehensible”. “All this... nonsense you preach about ‘unclean flesh’, ‘sin nature’ and a Saviour ‘with a body as unclean as the bodies of those for whom he died’ (Bro. Thomas) is a false gospel and a false

Christ, and I want no part of the blasphemy involved in preaching it”.

Let clean flesh theorists advance one Scripture that claims that man is now physically in a “very good” state! On the contrary, since Adam sinned and was condemned, human nature is nowhere styled “very good”, but instead it is called “sinful flesh” or “the flesh of sin” (Rom. 8:3 — R.V.).

Paul taught that “in the flesh dwelleth no good thing” (Rom. 7:17-18).

He referred to “sin that dwelleth in me” (Rom. 7:17,20), and to the “law of sin which is in my members” (Rom. 7:23).

This sinfulness is referred to by Peter as “the corruption that is in the world through lust” (2 Pet. 1:4).

### **The Depraved Condition Of Human Nature**

That the term “lust” is applied to lawful as well as unlawful desire is quite true, but it is manifest that the Apostle’s use of it, in the passage quoted, is in the latter sense. He, evidently, alluded to an inherent sinful tendency, which prompts its possessors to transgression, and leads to death. James also employed the word in the same way (Jas. 1:14-15).

Paul repeatedly used the term in this manner: “The lusts of the flesh” (Eph. 2:3). “The lusts of their own hearts” (Rom. 1:24). “The flesh with the passions and lusts thereof” (Gal. 5:24).

Many are the Scriptures which speak of the depraved and debasing character of human nature, for example: “The mind of the flesh is death” (Rom. 8:6 — R.V.). “The flesh lusteth against the spirit” (Gal. 5:17-21).

The familiar words of Christ reveal the same truth: “Out of the heart proceed evil thoughts, murders,” etc. (Matt. 15:19).

Also those of Jeremiah: “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9).

God also, at the time of the flood made reference to the same fact: “The imagination of man’s heart is evil from his youth” (Gen. 8:21; 6:5).

All these passages are explained away to suit the exigencies of the “clean flesh” theory, but their fair and obvious meaning is that our nature is sinful, and the root and stronghold of every wickedness.

How striking and confirmatory, too, of the truth on this question, are the Spirit’s numerous warnings and exhortations. For example: “If ye live after the flesh ye shall die” (Rom. 8:13). “Make not provision for the flesh” (Rom. 13:14). “He that soweth to his flesh shall of the flesh reap corruption” (Gal. 6:8). “Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof” (Rom.

6:12). “Flee also youthful lusts” (2 Tim. 2:22).

Paul’s endeavour, expressed in his letter to the Corinthians, conveys the same thought respecting the corrupting character of human nature: “I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:27).

The Apostle, in view of his evil and condemned nature, exclaimed (what Adam might have said after his condemnation): “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. 7:24).

Brother Thomas did not exaggerate when he said that there was nothing more “devilish” under the sun than sin-contaminated human nature. This must be the verdict, surely, of every right-minded Christadelphian. Through our native sinfulness how often we fail to attain to the Divine standard. Has not this been the lament of all Bible worthies? For man, then, to tell us, in spite of the Spirit’s teaching and our own experience, that the flesh is not inherently depraved, defiled, sinful, is to mock us. Why do they do it? It is the root of error, controversy, division.

## Ch. 18: THE BEARING OF ADAM’S SIN ON THE HUMAN RACE

*The failure of Adam brought devastating results on his descendants. Sin was to be a common feature of their experience. But it is important to understand what came from the Adamic disobedience, and how the effects will be finally overcome.*

### **The Results Of Adam’s Sin On His Posterity**

In the Divine arrangement, Adam, before he died, was suffered to become the father of the human race. As already shown in previous articles, the consequences of his sin were transmitted to his offspring, and they, as partakers of his sinful and condemned nature, became subject to nature’s many infirmities: weakness, decay, death, and also its morally defiling qualities.

To all born of Adam the words of Job and Solomon apply: “Who can bring a clean thing out of an unclean?” (Job 14:4). “Man that is born of woman is of few days and full of trouble” (Job 14:1). “Vanity of vanities, all is vanity” (Ecc. 1:2).

On these sad truths the religion of the Bible, in a sense, is built. The testimony relating to them comes out, in some form, throughout the Scriptures. Human history is one long chapter of the workings of inherited evil. All men are sin’s victims, and the culmination of their experiences is death: “What man is he that liveth, and shall not see

death?" (Ps. 89:48). "There is one event to the righteous, and to the wicked" (Ecc. 9:2). "In Adam all die" (1 Cor. 15:22).

Paul's teaching regarding the cause of man's condition of suffering and death is simple and conclusive. In Romans 5, he wrote: "Through the offence of one many be dead" (v. 15). "Judgment was by one to condemnation" (v. 16). "By one man's offence death reigned by one" (v. 17). "By the offence of one judgment came upon all men to condemnation" (v. 18). "By one man's disobedience many were made sinners" (v. 19). "Sin hath reigned unto death" (v. 21). "Death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression" (v. 14).

These passages state, in the plainest language, that Adam's one act of disobedience was the origin of the sinful and dying condition of the race.

### **Mortality Imposed On Adam**

Those who advocate the "*Clean Flesh*" theory say much in their writings regarding "death" and "sin's flesh," but what they say has little connection with that which is of vital import. Essential truth is either left alone, or obscured. It is nowhere admitted: (1) That Adam's sin originated the death principle: a principle foreign to his nature at his creation. (2) That simultaneously with his fall sinful impulses or tendencies were aggravated in his nature, and that these, since then, have been the lot of all. (3) That on account of the sin-contaminated character of human nature, it has been doomed to an utter and ignominious destruction.

These are serious omissions which must be noted.

Paul, in his unerring utterances, throws much light upon the subject. He wrote: "By one man sin entered into the world" (Rom. 5:12).

This is not merely an act of disobedience, but something that resulted from such, and that "entered into the world" (not merely the man) as a result. What "sin" entered the world consequent upon Adam's transgression? There is only one possible answer: That which is described as sin in the flesh. Paul referred to it as: "Sin that dwelleth in me" (Rom. 7:20).

How did "sin" dwell in Paul? Obviously not in a literal sense. Those who claim that sin invariably relates to an act of disobedience are hard put to it to explain such expressions as this. But when it is acknowledged that sin is used in a secondary sense, for the motions of the flesh that lead to sin (i.e. sin in the flesh), we can understand Paul's words.

They are in accordance with the teachings of the Lord: "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders"

and such like (Mark 7:21).

Paul also taught that death entered the world of mankind through the fall of Adam (Rom. 5:12). Originally it was not found as a principle of his nature as it was afterwards. Originally he was “very good”, and though not immortal, continuance of being was his so long as he obeyed. Afterwards he died whether he obeyed or not.

The suggestion is sometimes advanced without any attempt at proof, that death obtains merely because Adam was cut off from the Tree of life, but this is quite inadequate to explain the Scripture references to the introduction and perpetuation of sin and death.

Any view which destroys the reason which the Scriptures assign for death should be promptly dismissed. Adam died because he broke the law of his Maker, and his descendants share the curse because they inherit (minus his guilt) his sinful, death-doomed nature.

### **Death Is Unnatural**

To man death is not natural — it is most unnatural. It is anomalous, loathsome, and abhorrent. We naturally shrink from it and contact with it. Natural, by no means! It may be natural to birds, beasts, and fishes; but man was made for a higher destiny! To thinking man, made in the likeness of God, death is, verily, a dreadful curse.

Yet the following words have been written: “Who said that mortality can only be affirmed of sin? That is totally wrong. Mortality exists where sin has not entered. Does a lobster die because of sins? Do fish die because their flesh is defiled by sin?”

Whatever impression the writer of these strange lines wished to create, the fact remains that to place a lobster in the same category as a man, in relation to God’s pronouncement upon sin, is not a right dividing of the Word of Truth.

### **Was Sin Injected Into Flesh?**

Sin and death are inseparable. It was for this reason that death under the law was defiling. Brother Roberts’ remarks in *The Law of Moses* (ch. 23: “Death”) on this point are weighty, and should be studied.

Those who advocate the “Clean Flesh” theory seek to throw ridicule upon the subject by asking foolish questions. Say they: Is sin a tangible quantity? If so, did God put it in the flesh? If he did, was not God the Author of sin?

The Scriptures teach (as already shown) that man was the author of sin, and that sin became a part of his nature in the act of the elevation of his lusts above God’s commandment. Sin, as the Scriptures declare, is inwrought in the members of the human frame (Rom. 7:23). It is not a separate ingredient. It is difficult to attach sincerity to the allegations

made by some against others by declaring that they teach that sin as a physical entity was injected into Adam after he had sinned. We know nothing of such an idea. The allegations that some equate sin in the flesh to an “additional ingredient”, a “concrete” element added to human nature, are so much dust thrown into the air. The fact is that Adam, by his disobedience, brought human nature into its present condition. This nature is now corrupt and death-stricken, and in God’s estimation unclean and defiling.

### **How Sin Is Used In Scripture**

The Spirit employs the word “sin” in more senses than one. Primarily, it is used to denote “transgression” (1 John 3:4); and secondarily, it is applied to human nature because of the sinful tendencies of that nature. In the latter sense it is personified: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. 6:12; 7:23, 25).

Human nature, on account of its character, is doomed. It was the material utilised by God in the sacrificial death of His Son for the exhibition of His mind in regard to actual sin: “God sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh” (Rom. 8:3). “Our old man is crucified with him” (Rom. 6:6).

It is the basis of what has been actually accomplished in relation to sin in the person of Christ that baptised believers are exhorted and required to figuratively crucify the flesh: “They that are Christ’s have crucified the flesh with the affections and lusts thereof” (Gal. 5:24).

As to how the word “sin” is to be interpreted in any particular passage, the honesty and intelligence of the Bible student must determine. It is here where the apostolic advice is important: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

As an incentive to faithful study, God has given this beautiful assurance: “Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein” (Hos. 14:9).

### **The Fallacy Of False Theories**

For the reasons given in the foregoing, we reject the “clean flesh” theory, and hesitate not to say that the following statement made some time back in support of it, is a mere assertion, and is in flagrant contradiction to the Scriptures: “Sin tendencies are not sin, nor are they the product of sin, nor were they established in the human body through disobedience”.



A great deal of the stumbling of “clean flesh” advocates is due to their failure to realise the evil of human nature. Let them catch more discerningly the spirit of both prophets and apostles: “I abhor myself, and repent in dust and ashes” (Job 42:6). “I was shapen in iniquity, and in sin did my mother conceive me” (Psa. 51:5). “My loins are filled with a loathsome disease, and there is no soundness in my flesh” (Psa. 38:7). “For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me” (Psa. 40:12). “Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin” (Rom. 7:24-25, RV). “We ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23).

This lament and hope of the apostle reveal the salient features of the facts which have been marshalled.

Salvation is not merely a mental and moral necessity, but a bodily one also. Man is in a state of bondage, the bondage of “corruption”, and needs bodily redemption. Till sin entered Adam was a “dust” (flesh and blood) creature, but was not subject to death. Mortality means sin: sin in the flesh.

Many have failed to learn the lesson which God taught Israel, “that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live”. When God made man “a living soul” he continued to live until the word of God decreed that he should die.

The truth of the vital doctrine of sin is quite simple, but it is slowly vanishing, owing, largely, to the plausible and unscriptural arguments of modern religious scientists. It is the talk of these enemies of God that has stimulated the speculations of “clean flesh” theorists to the nullifying of the truth.

## Ch. 19: CHRIST IN RELATION TO THE HUMAN RACE

*Whilst Adam brought an era of failure and death, Christ was able to secure life and bring immortality to light. He did not sin even though he was affected by the weakness of the flesh and was under the dominion of death. Yet by allowing Yahweh to work through and in him, the Lord Jesus triumphed over the grave, and illustrated the way to ultimate victory.*

### **More Than Mere Man**

Christ, although no mere or ordinary man, was a member of the

human race. He was “made of a woman”, and shared the uncleanness and condemnation attached to Adamic flesh. He experienced all the weaknesses, trials, and temptations common to mankind: “God sent forth His son made of a woman, made under the law” (Gal. 4:4). “As the children are partakers of flesh and blood, he also himself likewise took part of the same” (Heb. 2:14). “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15).

Christ’s actual relationship to the human race is likewise shown in passages such as the following: “Jesus Christ, the son of David, the son of Abraham” (Matt. 1:1). “Of the seed of David, according to the flesh” (Rom. 1:3). “Of whom as concerning the flesh Christ came” (Rom. 9:5).

The doctrine of the nature of Christ is referred to by the Apostle John in a significant and marked way. He warned the brethren, more than once, to shun all who would ignore or pervert it: “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God” (1 John 4:2-3). “Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 John 7). “If there come in any unto you, and bring not this doctrine, receive him not into your house” (2 John 10).

The apostle by thus coupling in so serious and emphatic a manner the name of the Lord Jesus with “the flesh” shows that the doctrine of Christ’s nature is a vital element of Divine revelation. Therefore any flippant or rash handling of it must be reprehensible.

### **“Deceiving And Being Deceived”**

The Scriptures quoted teach that Christ came in “the flesh”. So far as fallen man is concerned there is but one kind of flesh, and that not clean, but defiled and condemned flesh. Orthodoxy, on the contrary, claims that there is much good in flesh, and that it is merely a matter of seeking out that good part!

The adherents of the “Clean Flesh” theory say that they can assent to the passages quoted above. In fact, they frequently go out of their way to lay stress on the words that Christ came in “the flesh”, thus: “We have consistently urged that the flesh and blood man, Jesus, of the same material constitution as ourselves, produced a character which was pure and undefiled”. “I am a believer and teacher that Christ came in ‘the flesh of sin’ in common with humanity”.

These are the words penned by a man who advocated the “clean flesh” theory. They sound highly satisfactory, but in fact are far from so. Many have been misled by the use of such language, and in their innocence have asked as to where the heresy lies.

The deception lies here. Underlying the confession that Christ

possessed our nature is the reservation that human nature, whether in the case of Christ or ourselves, is inherently free from sin or any physical defilement.

The contention is that “the flesh of sin”, or “sin’s flesh”, are terms which are not equivalent to sinful flesh — that the latter description applies to the flesh of those only who have actually committed sin. Thus one writer stated: “Sinful flesh means flesh that sins”.

From these premises the argument is developed that as Christ never transgressed, the expression “sinful flesh” should not be applied to him.

It is further taught that the condemnation that Adam experienced, the effects of which have been transmitted to his posterity, as Paul clearly teaches (Rom. 5:17-19), was not physical in its effect, but moral or legal. Therefore, flesh today is exactly the same physically as it was in Adam before he sinned. If it be asked as to what the condemnation relates to, the answer is in the standing of Adam’s posterity with God.

In other words, the guilt of Adam’s sin rests upon his posterity.

The truth denies that, and affirms that whilst we inherit the physical consequences of Adam’s sin, we do not inherit personal guilt with it until we ourselves sin.

### **The Issue**

The issue, therefore, between this theory and the Truth is clear. The Scriptures, in the passages already quoted in previous articles, show that the flesh of all men (Christ not excepted) is sinful, unclean, defiled, condemned. “Clean flesh” theorists teach otherwise: “We have said that we hold Jesus to have been clean in every sense”. “Free from sin in every sense”. “In Jesus, God only used clean material”. “He was unpolluted by any fire of human passion or desire, through the virgin womb of his mother Mary”.

These are statements that have been made in relation to this subject; statements that show that the theorists believe in “another Jesus” than the one whom Paul taught “came in the likeness of sinful flesh” (2 Cor. 11:4; Rom. 8:3).

Some who incline to the heresy stumble over Paul’s words: “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:26).

The statement, however, as the context shows, is not applied to Christ in the days of his flesh, but to his exaltation to the immortal state. It relates to him as a high priest who ever liveth to make intercession for his saints (Heb. 7:24-26). The previous verses (see vv. 12-25) show that Christ’s appointment as Melchizedek high priest, only commenced when he had put on immortality (see v. 24).

**Christ's Relation to Sin**

“Clean flesh” theorists constantly assert that “sin” as used in Scripture relates only to “transgression of law”. In support of this statement, they quote 1 John 3:4: “Sin is the transgression of the law”. But this is only one definition of sin.

In fact, the words “the transgression of law” are not an exact translation of the original. In the Greek there is but one word *anomia*, lawlessness: “the sin is the lawlessness”. John is here referring to the worst kind of sin: that of refusing to be governed by law. That is the “sin which is unto death” (1 John 5:16), but John adds that “there is a sin not unto death” (v. 17).

The word “sin” is used in other ways, not connected with transgression. For example, Paul taught: “He (God) made him (Jesus) to be sin for us, who knew no sin” (2 Cor. 5:21). Was that “sin” transgression of law? Of course it was not, for Jesus did not commit sin in any way. To what does this “sin” relate? We believe to human nature. Jesus was made in all points like us, possessing sinful flesh, but not giving way thereto.

But “clean flesh” theorists will not have that. They claim there is only one kind of sin — actual transgression, and that here, in 2 Cor. 5:21, the word is used in regard to a sin offering: “He was made a sin offering who did no sin”.

But in so interpreting the passage, they are conceding their claim that sin only relates to actual transgression. Here it signifies (according to their interpretation) a sin offering.

But what are they to say regarding the statement of Romans 6:10: “Christ died unto sin once”.

What sin did Christ die unto?

We have been told that the expression denotes a sin offering. But did Jesus die “unto” a sin offering? No, if “sin” in this verse meant “sin offering”, it should read that he died “as” a sin offering.

In answer to that a correspondent writes: “Our proof is displayed in the revised versions. Firstly from Rotherham which says: ‘For in that he died, unto sin died he once for all’. The Emphatic Diaglott (word for word translation) gives, ‘Which for he died by the sin, he died, once for all’”. “This could not possibly have any other application than to his ‘sin offering”.

This statement shows how incorrectly some “divide the Word of God”. The word “once” (rendered by Rotherham “once for all”), does not mean “once for all people”, but once in the sense of time. The Greek word *ephapax* rendered “once”, signifies once in the sense of finality, once and never again. Jesus died unto sin once, and will not do so again.

Wuest in the Greek New Testament renders the verse: "For the death he died, he died with respect to the sinful nature once for all. But the life he lives, he lives with respect unto God".

In support of this, and in complete refutation of the conception that the term "sin" in this place relates to sin-offering, we draw attention to the fact, that the same language is used in respect to all believers. Paul wrote: "How shall we, that are dead to sin, live any longer therein"? (v. 2). "Christ died unto sin once" (v. 10).

What Christ did we must attempt. That is the teaching of Romans 6:2, 10. But if the "sin" of v. 10 is interpreted as "sin-offering", it must do so also in v. 2. Then the interpretation becomes impossible, as all must agree. Are we "dead to the sin offering"? Did Christ "die unto a sin offering"? Of course not. He died as a sin-offering, and not "unto" one.

Which means that the term "sin" here still must be defined.

It does not relate to "sin-offering" and it does not relate to transgression (for Christ was not a transgressor). What does it relate to? There is but one possible answer: to the sin-nature. Christ died unto that. He never gave way to it, and he permitted it to be nailed to the stake.

That is the obvious meaning of the verse before us.

The question has been asked: If Christ was burdened with a sin-contaminated nature, how could he possibly have been infallible and absolutely spotless in character?

The answer is: God did it (Rom. 8:3). "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). The Lord Jesus was God manifest in flesh (1 Tim. 3:16), the "Son of man" whom Yahweh "made strong for Himself" (Psalm 80:17).

Is this difficult to understand? Even if you find it so, do not dispute it, but accept it in faith.

### **Romans 8:3**

Paul wrote: "God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

It is obvious that the Lord must have been related to sin in the flesh in order for it to have been thus condemned. And what sin was there? There is only one reply which receives the support of the apostle's teaching, and that is, the evil element or principle in the flesh which resulted from Adam's transgression, and which culminated in death; which evil element, since the Fall, is inseparable from our nature. To condemn sin, in the sense of Paul's words, was to condemn human nature, which was done before the eyes of all men in the crucifixion of Christ.

The “clean flesh” theory refutes all this and seriously interferes with what is revealed concerning our Lord as Probationer, Mediator, and anti-typical Lamb of God. As to his probation, it robs him of the merit due to him in overcoming the trials and temptations arising from defiled human nature. As to mediatorship, it takes away from his followers that encouragement and comfort which springs from a knowledge that he can be sympathetic and touched with their experiences, having shared their sinful flesh. As to his mission as the Lamb of God, it denies point blank that in his crucifixion sin was literally and physically condemned.

In short, as a theory, it destroys the fundamentals of our faith. The Statement of Faith rightly includes among the *Doctrines to be Rejected* the following: That Christ was born with a “free life”. That Christ’s nature was immaculate. That there is no sin in the flesh.

## Ch. 20: THE BLOOD SPRINKLED MERCY SEAT

*“And thou shalt make a mercy seat of pure gold...and thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat...And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee...” (Exod. 25:17-22).*

### **Covering For Sins**

The Epistle to the Romans contains the most comprehensive exposition upon the subject of the atonement. No other single book of Scripture deals so systematically with this vital and fundamental doctrine.

And yet, paradoxically, only once in the entire Epistle does the apostle use a word which can in any way be related to the Hebrew word for atonement: *kaphar* (covering).

Why should this be?

The answer reveals the sublime and majestic purposes behind the writing of the Epistle. Paul’s exposition in Romans deals beautifully with the doctrine of the atonement — but it takes us further. We are drawn, through the impressive symbology of the Law, into the tabernacle beyond the holy place, because the veil is no longer barring the way. We are drawn forward to stand before the blood-spattered mercy seat; there to find not only atonement (covering) for our sins, but also *reconciliation* with God.

Thus Paul’s glorious exposition of the Atonement is climaxed with a

greater word. It is set forth thus: “We also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation (Rom. 5:11 mg).

Those things promised in the Law, and in the symbology of the Law, had now become an accomplished fact. The righteous Son of God had come. And had offered himself as a perfect sacrifice. The work of God in providing for the redemption of the sons of Adam, was now completed. Paul was therefore able to expound the doctrine of the atonement from a different standpoint from that observed in the context of the Mosaic Law; and whilst drawing upon — and expounding from — the beauty of the teaching of the Law, he writes of the work of atonement, from Yahweh’s point of view, as an accomplished fact. Thus he brings us to the atonement (covering) and beyond, to reconciliation. How? By explaining that it is in Christ where God and man meet. In a word, “reconciliation”.

This is the lofty and moving message of the Epistle to the Romans.

The words of Yahweh, in regard to the mercy seat, had been explicit: “*There* will I meet with thee”, but another phrase was added to this: “and I will *commune* with thee”. For the first phrase to become a reality, it must be necessary for us to receive “covering” or atonement for our sins: because God cannot look upon sin (Hab. 1:13), and it is therefore unthinkable that holy God should meet with unholy man, in any spirit of oneness or unity. But the second phrase bears closer examination, for it speaks of fellowship. Fellowship between God and man is only possible as a product of reconciliation.

So at *this* place, and at no other, we are called upon to meet with Yahweh. To receive not only the atonement, but the reconciliation.

“There” will He “meet” with us: over the blood-spattered mercy seat.

### **From Atonement To Reconciliation**

What now of Paul’s singular usage of an equivalent word to the Hebrew word for “atonement”?

It is found in this statement: “For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation....” (Rom. 3:23-25).

The employment of this particular Greek word, *hilasterion*, is profoundly significant. In the Hebrew Scriptures there is a clear and necessary link between the words for “atonement” and “mercy seat”. The word for “atonement” as stated above, is *kaphar*; and the word for “mercy seat” is *kapporeth*, derived from *kaphar*. Both words convey the sense of “covering”. The reason for the close similarity between

the two words is apparent: without the mercy seat, and the blood sprinkled upon it, there could not be atonement.

It is especially noteworthy that *hilasterion* occurs only once again in the Apostle's writings, and that is in the Epistle to the Hebrews, where it is expressly used of the mercy seat: "The cherubim of glory, shadowing the mercy seat" (Heb. 9:5). In Romans, however, it is used specifically for Christ, showing that the Lord Jesus Christ is our mercy seat.

To further establish the point, it is perhaps also noteworthy that, in the Septuagint, this same Greek word is used, in combination with the other, to translate the word *kapporeth*, "mercy seat".

The *kapporeth* dominated the Most Holy place. In fact, the Most Holy is called "the house of the *kapporeth*" (1 Chron. 28:11, R.V.mg.). And this reminds us that we cannot have fellowship or reconciliation with God unless we receive covering — atonement — for our sins; and to receive that covering we must come to the mercy seat: for "There will I meet with thee"! saith the Most High.

Thus, through the waters of baptism, we draw near to that blood-spattered mercy seat.

And so does Yahweh.

There He meets with us, in a condescension of grace, that we might not only receive the atonement, but also "the reconciliation".

Basically, there are only two conditions necessary to our approach. The first is to take Yahweh at His word, completely and fully; the second is to repudiate sin.

### **Fellowship With God**

The majestic, climactic message in the Epistle to the Romans is thus beautifully set forth: We must draw near to the blood-spattered mercy seat, which is to be seen not merely as the means of covering our sins, but as the point of unity and fellowship (and reconciliation) between God and ourselves.

Every aspect of the Most Holy symbolised fellowship with God, from its cube shape to the contents which resided therein. And there, dominating the scene, was the blood-sprinkled mercy seat, with the cherubim rising above and out of it, representing the perfected, glorified, multitudinous Christ-Body, of whom it will eventually be said that they have found eternal fellowship and reconciliation with Yahweh Elohim of Israel.

But to reach the mercy seat required the removal of the veil. This was a situation utterly impossible in the days of the Law, except to one person: the High Priest. When he entered, the veil was pushed aside,



to return inexorably to its original position, barring the way. But when Christ was offered the barrier of the veil was dramatically removed. It represented the flesh of Christ (Heb. 10:20), and at the very moment when that flesh was submitted, in finality, as a perfect sacrifice to the Father, “the veil of the temple was rent in twain from the top to the bottom” (Matt. 27:51). We therefore now have access to the mercy seat, through “a new and living way” (Heb. 10:20).

With the act of baptism, we find the “new and living way”. We find ourselves standing upon holy ground. In the Law we read nothing concerning footwear for the priests, and must therefore assume that they served barefooted. This was no doubt a constant reminder of Yahweh’s first manifestation of Himself to a representative of the nation which was in need of deliverance: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Exod. 3:5).

And so we are brought inside the Holy Place, observing its contents and absorbing the spiritual lessons they teach. But the most astonishing scene that meets our gaze is that there is now no veil, separating the Holy from the Most Holy. It has been rent in two! Our gaze travels onward. And our steps take us forward. We pass on, through the Holy Place, beyond the place where the veil had been, and we are drawn onward until we stand before the blood-spattered mercy seat. “There will I meet with thee, and I will commune with thee...”

What an awesome privilege is ours.

What have we ever done to deserve such a sacred calling?

It overwhelms us to realise that the One who is so Holy, Pure, Incorruptible, and Righteous, should draw us unto Him in this way. “There will I meet with thee...”

### **Let Us Draw Near**

In setting forth a beautiful summary of the exalted, and yet humbling, relationship with God to which we have been called, the writer to the Hebrews has expressed it in these words: “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22).

Note the implication in the widely-embracing “us”. We are all privileged, who have embraced the truth in Christ, to receive this invitation to “draw near” — a term associated with the duties of the priests as they approached the altar. But it is something which may only be done effectively when the one drawing near is motivated by an attitude of the fullest integrity, expressed here by the phrase “a true heart”. The word signifies “genuine”. “Be not deceived; God is not mocked” (Gal. 6:7). A full “assurance of faith” is a further necessary

ingredient in our approach to the mercy seat. Yahweh's work in Christ is to be united with our faith in what He has done, and will yet do, on our behalf. In this respect, we must acknowledge that the entire process of redemption is entirely of God (Eph. 2:8), and that our only response to the momentous and glorious work which God has wrought, is to take Him at His word; and in so doing, to repudiate sin, which He hates.

Next, we are told, in the act of drawing near, we must have "our hearts sprinkled from an evil conscience" — an expression which speaks eloquently of that inner cleansing which can only be produced by the word of God: the "washing of water by the word" (Eph. 5:26). This inner cleansing will "purge", or cleanse, our "conscience from dead works, to serve the living God" (Heb. 9:14).

And finally, in this verse of Hebrews, there occurs a phrase which draws together all the threads which we have considered in this brief exposition: "our bodies washed with pure water". The association of these words with the ritual of baptism is obvious. But let us look deeper. We are dealing with the language of the law. And there were two occasions when this action was required of the priestly element within Israel: one was on the day of their consecration: the other on the day of atonement.

And in the conviction and act of coming "into" Christ, these two momentous occasions meet together, to blend almost as one; for in the act of coming "into" Christ, through the waters of baptism, we come to dedicate ourselves as priests unto Yahweh; and in performance of the same act, we are brought in, beyond the veil, to stand before the blood-spattered mercy seat — because, for us on that occasion, it is not only the day of our dedication, it is also the day of atonement — and reconciliation.

We are brought in to "meet" with Yahweh, and to "commune" in fellowship with Him.

As we look upon the blood-sprinkled mercy seat with awe and reverence, may we be humbled to a full appreciation of the exalted position into which we have been called.

Thus "we joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation".

## Ch. 21: THE MEANING OF "ATONEMENT"

*Mankind stands in need of eternal salvation. The reality of this fact is beyond question. Humanity is a sin-stricken, death-doomed race. It is therefore essential to search for the means whereby sin and death may be conquered.*

### **Divergent Views**

However, bewildering contradictions and confusion become evident when the diversities of religious theories are considered. Harmony with God demands clarity of thought regarding the Atonement; and where this does not exist, confusion results.

The word *atonement* occurs some 80 times in the O.T. and not at all in the New (for the occurrence in Romans 5:11, A.V., see the margin for the correct rendering: *reconciliation*).

Some claim that the word means “at-one-ment” and that a person discovers thereby how to become “at one” with God. This view cannot be sustained. The English word “atonement” has been generally rendered from the Hebrew *kaphar*, and seven times from the word *kippur*. The meaning is *to cover* or *to provide a covering*. Thus, in seeking “atonement”, mankind must acknowledge that only God can provide a “covering” for sins, thereby hiding them out of sight as though they had not been. This concept is demonstrated in both Old and New Testaments! “Blessed are they whose iniquities are forgiven, and whose sins are *covered*...” (Romans 4:7; Psa. 32:1).

Man was created a “living soul”; that is, a living, breathing creature. At the completion of the creating, God viewed His handiwork, including Adam and Eve, and pronounced everything as “very good” (Gen. 2:7; 1:31).

To test the worthiness or otherwise of their characters, God gave Adam and Eve a basic law which they were required to honour. Disobedience would result in mortality (Gen. 2:16-17).

However, the serpent in the garden of Eden introduced into the mind of the woman a completely carnal form of reasoning. Governed only by the flesh, this animal lacked the ability to reason or moralise upon spiritual principles. Eve told the serpent that God had given an assurance that breach of His law would mean death for the man and the woman. To this, the serpent replied: “Ye shall not surely die”. The woman spoke the truth. The serpent responded with a lie. Like the “clean-flesh” theory, the serpent claimed that Eve would not suffer any adverse condition by eating the forbidden fruit.

### **Truth And Error Incompatible**

The woman became a symbol for the truth of God’s Word. The serpent came to represent the fleshly nature as the *source* of sin, for it manifested the mind or thinking of the flesh.

When confronted by God, Adam blamed his wife Eve; she in turn blamed the serpent. Needless to say, all three of them faced God’s verdict.

The serpent had no-one to blame. From him, and him alone, had

come the reasoning which had resulted in sin. God addressed him: “Because *thou hast done this ... upon thy belly shalt thou go...*” — indicating that he had not originally been created with such a physical liability. The sentence emphasised that a creature who can reveal no mental or moral capacity beyond the flesh, is “of the earth, earthy” (cp. 1 Cor. 15:47). Those who continue to be ruled only by that which is produced within their own fleshly minds are the spiritual “seed” of the serpent (Matt. 3:7).

The serpent was told that a state of “enmity” would continue between the two antagonistic “seeds” — its own, and that of the woman. Thus, those who strove to uphold the truth of God and struggled faithfully to walk in His ways, would find themselves in mental and moral conflict with those who defied the principles of God’s truth by willingly walking in the way of error. Nevertheless, in pronouncing His judgment against sin, God made a promise. He foretold that, in due time, the seed of the woman (singular) would overcome the power and influence of the serpent, by conquering the flesh.

God sent and strengthened His own Son to fulfil this promise. (Psa. 80:17). The struggle between the perfect righteousness of God and the sinful propensities of the flesh took place within the mind and body of the Lord Jesus Christ. He never gave way, in mind or body. Having overcome sin and the sin-nature, he is now able to redeem mankind from sin and death (Acts 2:22-24; 1 John 1:7-9; Isaiah 53:10).

It is important to understand clearly that in the garden of Eden, sin resulted from “lawlessness” — or, disregard of God’s law (1 John 3:4, R.V.); and that the result of sin was a changed condition terminating in death. Man was not a death-stricken creature until he sinned. The apostle Paul wrote: “Through *one man* sin entered into the world, and death *through* sin...” The transgression in Eden had immediate effect upon Adam and *all* his progeny — of which, by nature, Jesus Christ was one. “Unto *all men* death passed through...” (Rom. 5:12, A.V. and Rotherham). This single act of sin on the part of Adam and Eve resulted in a constitutional change which carried through to all their posterity. “Through the disobedience of *the one man*, the many were *constituted* sinners...” (Romans 5:19, lit. Gk.).

### **The Necessity For Atonement**

There are only two things which can alienate mankind from God: one is ignorance, the other is wicked works (Eph. 4:17-19; Col. 1:21). With the introduction of sin into the world, the Creator faced three considerations. He could abandon the human race to its iniquitous ways, in which event the earth would continue to be populated with ever-increasing numbers of sinners, living and dying without hope; He

could destroy Adam and Eve and commence anew; or else in mercy and grace He could provide the means whereby sinful humanity could become reconciled to its Creator.

Nowhere in the Bible is human nature — *after* man’s fall in Eden — ever described as being “very good”. Rather, it is termed “sin’s flesh”, or flesh under the *dominion* of sin. As the apostle Paul put it: “I am carnal, sold under sin...” (Rom. 7:14). Note he does not use the past tense. He did not write: “I *was* carnal, until I became ‘born of the spirit’”. He was, as he stated, “earthly”. Paul was not confessing that he was *morally* perverted, but was describing the *nature* he bore in common with all Adam’s descendants. His baptism into Christ (being born of water) had not brought about any change in the nature which he had borne since his birth. And he appreciated that he would remain in that state so long as he continued to bear the weakness of human nature. Though he had learned to love God and His Son, and to walk in the way of God’s truth, Paul knew that he needed a change from human to Divine nature. So that whilst he hated and repudiated sin, he continued, by nature, to be under the “dominion” of sin.

God’s own Son, the Lord Jesus Christ, because of the nature with which he was born, was also under the “dominion” of sin, until he rose from the dead to life eternal. We shall put this vital truth to the test as we proceed with this article.

How, then, are we to seek and find a state of oneness with God, in which we can receive forgiveness for sins that are past? And how do we become related to Christ as an Advocate for us, through whom we might continue to seek God’s grace in the future?

All Biblical teaching is founded upon two basic doctrines. They are *God-Manifestation* and *The Atonement*.

The first relates to Who God is, and Who He will become; the second defines the natural state of man, identifies his needs, and teaches what he must do to benefit from God’s plan for the salvation of mankind.

### **One God — One Means of Reconciliation**

However, the Bible reveals that God is One Being and not a trinity of beings. The Scriptures of truth testify: “There is none other God but one... To us, there is but one God, the Father... One God and Father of all...” Many other passages in God’s word fully endorse the reality that there is “no God” other than the One True God of Israel (Mark 12:28-34, cp. Deut. 6:1-4; Isaiah 44:6-8; 45:5; 46:9-10; 1 Cor. 8:4-6; Eph. 4:4-6, etc.). The Bible is equally positive in assuring us that man is wholly mortal, and that at death he entirely ceases to exist in any sense whatever (Psalm 6:5; 88:10-12; 146:3-4; Eccl. 3:16-21; 9:5-10, etc.).

A recognition of the unity of God is essential to the understanding of Biblical teaching concerning the Atonement.

Jesus Christ — Son of God *and* son of man — came into the world to *represent* God to man, and man to God. Never does the Bible teach that he was sent to become a *substitute* for humanity. Careful thought will clearly establish that there is a vast difference between the two propositions — the one being true, the other false.

Concerning mankind's hope for forgiveness of sins and eternal redemption, three beliefs are commonly set forth. The first is that it was necessary for Christ to die to appease the wrath of a vengeful God. Is God guilty of injustice?

The second is that Christ died as a "substitute" for us. If Jesus Christ was punished in the *place* of the real sinners, what kind of God would inflict retribution upon a guiltless man, whilst at the same time permitting the guilty to escape and be made free from any obligation to the Creator?

The third is that he is a representative man, coming in sin's flesh, but conquering it by sacrifice; rendering perfect obedience to the will of his Father "even unto the death of the cross" (Phil. 2:8), and so providing for his own redemption who was "without sin", as well as for the forgiveness of sins of those who do fail, but take hold of him in baptism (see Heb. 1:3; 9:12-15).\*

The first is quite a monstrous assertion. A God who gained satisfaction from resolutely demanding the death of an innocent victim could never be described as "a God of love".

The second argument shows a total lack of logic or Scriptural reasoning. For, if Christ died *instead* of us, we should not die! But we do die! Also, Christ would not now be alive — which he is!

The third line of reasoning reveals that Christ shared fallen human nature but through the help of God manifestation (2 Cor. 5:19; 1 Tim. 3:16) he conquered it and "led captivity captive" (Eph. 4:8). He benefited by his own sacrifice for "through the blood of the covenant" he rose to eternal life (Heb. 13:20). The flesh of sin had to be conquered and atoned for, in order to attain that state (2 Cor. 5:4).

True faith is the means through which a state of harmony with God is attained (Heb. 11:6; Gal. 5:6). It can come *only* by "hearing the word of God" (Rom. 10:17). Never has God indicated that faith could be developed in any other way.

### **The Justice of God**

Consider the premise that Jesus Christ was punished as a substitute

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\* In the Greek, (Heb. 1:3 and 9:12) are in the middle voice signifying an action that benefits personally the one performing it.

in the place of the real sinner. Would God's standard of absolute justice permit Him to inflict a penalty upon one who was guiltless, whilst permitting the proven sinners to escape and be pardoned? Such a misconception of God's character cannot be reconciled either with common logic or the teaching of Scripture. Paul wrote: "If God spared not the natural branches, take heed lest he also *spare not thee*. Behold therefore, the goodness *and severity* of God" (Rom. 11:22). It should be noted that these words were addressed to those who had accepted the gospel of Christ — yet their ultimate eternal salvation could not be taken for granted as though it were an accomplished fact. Their final acceptance or rejection by God would depend upon the extent of their faithfulness. Paul warned the Corinthian believers in similar fashion: "I declare unto you the gospel which I preached unto you, in which also ye *have stood*; by which also ye are *being saved, if ye hold fast* what I preached unto you, *unless ye have believed in vain...*" (1 Cor. 15:1-2, lit. Gk., marg.). Salvation is a process, a continuing development of a Christ-like character within the Believer (2 Cor. 3:18). However, despite the goodness and mercy of God, it is possible that some will be found to have "believed" the Gospel "*in vain*". Therefore, at Christ's second coming they will be revealed as having proven faithless to the terms of salvation set forth in the Gospel.

If Christ had been "punished" in the place of the real sinner, the latter could never be in danger of losing the "born of the spirit" state which, it is asserted, positively assures him of eternal redemption. He may not rest assured in any such assumption. The truth of the matter is that *all* believers must appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad..." (2 Cor. 5:10). Elsewhere the reality of this fact is stressed even more strongly: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation..." (Heb. 10:26-27).

It is impossible to present any sound form of Biblical argument to demonstrate that Jesus Christ died as a substitute for sinful humanity, thus freeing them from any claims which death might have upon them.

### **Jesus Christ: A Representative Man**

God was his Father, thus making the Lord Jesus Christ no ordinary man. He was, nevertheless, a member of the human race. He shared, in every sense, the proclivities associated with human nature: "God sent forth His son, made of a woman, made under the law". "As the children are partakers of flesh and blood, he also himself likewise took part of the same". "We have not an high priest which cannot be

touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin..." (Gal. 4:4; Heb. 2:14; 4:15).

Clearly, Christ was in every natural sense a part of humanity. "Jesus Christ, the son of David, the son of Abraham...Of the seed of David, according to the flesh ... Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God..." (Matt. 1:1; Rom. 1:3; 1 John 4:2-3).

God caused His son to come into existence in "the flesh". So far as fallen Adamic nature is concerned, there is only one kind of flesh: that which is mortal, corruptible, decaying, death-stricken.

He therefore was able to represent mankind to God; whilst also revealing God to man. He was unique in as much as he was son of God by natural birth (Luke 1:35); by water (Matt. 3:16-17); and by Spirit (Rom. 1:3-4). We can only become such by water and Spirit.

### **Born Of The Spirit**

Whilst baptism in water is related to a change in *thinking*, to be "born of the Spirit" concerns a change to Divine *nature*. The latter may be attained only through faith and obedience (John 6:35-40; Rom. 2:7; Matt. 3:17; John 12:25; Gal. 6:8). For members of the human race, with the sole exception of Jesus Christ, the change to Divine nature (or being "born of the Spirit") can only become a reality after Christ has returned to the earth and the resurrection of the dead has taken place (Phil. 3:20-21).

Can these truths be established from Christ's words to Nicodemus (John 3)? Most assuredly. On two significant counts. When the Lord faced Nicodemus they were, with only three distinctions, identical men in every respect. The differences were that Jesus was literally the Son of God; he was a sinless creature; and he could exercise miraculous powers.

Can it be argued that the Lord had been "born of the Spirit", but Nicodemus had yet to undergo such a "rebirth"? By no means. Only these three characteristics differentiated between Christ and Nicodemus. Neither had, at that time, been "born of the Spirit".

How do we know this? Because of the clear teaching of Scripture. In the epistle to the Hebrews it is stated that Christ "being come an high priest...neither by the blood of goats and calves, but *by his own blood*, he entered in once into the holy place, *having found for himself* eternal redemption..." (ch. 9:11-12). The A.V. has the words "for us" in italics, indicating that they do not rightly belong there. The verses are not speaking of what Christ has done for *us*, but rather what he sought and found for *himself*. The Greek text reveals that the key words "having found for himself" are in the third person, masculine, middle



voice; hence the literal rendering given to those words is fully supported by the Greek text.

Many find this somewhat puzzling. The comment in Hebrews does not fit the concept of a Christ who had *always* been in a “born again” state in the fullest sense. The Scriptures show that the Lord had not been “born of the Spirit” until he had been raised from the grave, and become clothed upon with a “Spiritual body”. It was necessary for the Lord Jesus Christ to be *made into* a Spirit, life-giving. Hence the apostle also taught that all bearers of human nature are *first* “a natural body...and *afterward* that which is spiritual...” (1 Cor. 15:44-46, see lit. Gk.). This included Christ as well.

## Ch. 22: REDEMPTION IN CHRIST JESUS

*“The God of peace brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant” (Hebrews 13:20).*

### **Christ Benefited From His Own Death**

The means by which Christ became a “Spiritual body” or, “born of the Spirit” has been clearly stated: “by his *own* blood...” That is, until he had completed his life of sacrifice, which culminated in his death and the shedding of his blood, he could not have “obtained for himself *eternal* redemption...” (Heb. 9:12 Gr.). This vital truth is repeated again in the same epistle: “The God of peace brought again from the dead our Lord Jesus *...through* the blood of the everlasting covenant...” This was Christ’s *own* blood (Heb. 13:20). Therefore Christ could not have been “born of the Spirit” at the time of his conversation with Nicodemus, for he had not, at that time, accomplished all that was necessary for his own eternal redemption.

Christ told Nicodemus: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (Jn. 3:14-15). How could anyone claim to “believe in him” without first understanding the significance of the first part of this statement — the terms of the Atonement?

What was it that Moses did in “the wilderness” that was so importantly typical of that which Christ was to accomplish? See Numbers 21:4-9. The children of Israel had sinned grievously against Yahweh. As a result, God “sent fiery serpents among them and they bit the people; and much people of Israel died”. The use of serpents to that end was a powerful lesson to remind the Israelites, and us, that the

false teaching of the serpent in the Garden of Eden brought sin, and, in its turn, sin brought death (Gen. 3:4, cp. 2:16-17; 3:22-24).

Moses was commanded by God to fashion a “serpent of brass” and “set it upon a pole”. Identification of this object with the serpent in Eden is too obvious to miss. In addition, brass is a symbol for human nature (Num. 16:37-39; Exod. 27:2; Num. 31:22-23). Every Israelite who had been bitten by a serpent and who gazed in faith upon the brazen serpent lived. Christ said that the brazen serpent in the wilderness typified himself. Thus all who look to the crucified Saviour “in spirit and in truth” may live in hope of eternal life (John 4:23-24; Mark 16:15-16).

What was Christ teaching in his most significant words to Nicodemus (John 3:14-15)? He was illustrating that, in his life of perfect obedience to his Father and in his crucifixion, he would put to death the evil propensities of the flesh — thereby showing that fallen human nature, as the source of sin, was rightly related to death. Flesh of itself can produce “no good thing”, and only God can make righteous (John 6:63; Rom. 7:8-21; Gal. 5:17-21). There is, then, nothing in the natural man which of itself can bring forth anything to the glory of God. The carnal mind, which is the product of the flesh, can never be brought into subjection to the will of God. It must therefore be crushed by the influence of the indwelling of God’s word (Rom. 8:7,13). Christ fulfilled this ideal to perfection. He alone of all humanity became the perfect example of “the Word made flesh” — which is simply to say that, in his every word, thought and deed, he was a living manifestation of God’s Word (John 1:14).

### **How was God “In Christ”?**

Yet, for all this, he still needed to be delivered from the burden of human nature. He had to be “born of the Spirit” to undergo a transformation to a nature which never experiences trial, temptation, weakness, and above all, death.

In offering himself as a perfect sacrifice for the sins of humanity — a sacrifice which had meant a life of perfect mental and moral obedience to the will of his Father — Christ “obtained for himself eternal redemption” (Heb. 9:12). He thus benefited from his own death.

A true understanding of the Biblical doctrine of the Atonement will reveal the exquisiteness of God’s provision for man’s salvation. There could be no escape for humanity from sin and death until sin had been conquered in the *body* of a man who had rendered perfect obedience to God throughout his life. Such a conquest resulted in a resurrection to eternal life, for the justness of God would not permit death to retain

its hold on a perfect man (Acts 2:24). This undeniable fact epitomises the true doctrine of the Atonement. Is it any wonder that it is the only explanation which is logical and sensible, and which is in complete harmony with the character and word of Almighty God?

How, it may be asked, could Jesus Christ have been able to completely overcome the power of sin, whilst by nature being fully identified with the human race? The answer is, in effect, that *God* did it (Rom. 8:3). What do we mean by this? All children born into the human race inherit characteristics from both parents. In the case of Christ, he inherited from his mother corruptible, death-stricken human nature. From his Father he developed a character which was able to meet the challenge of a sin-prone nature, and overcome it. This is evident from the teaching of Scripture: “God was *in* Christ, reconciling the world unto Himself...” (2 Cor.5:19). In view of Christ’s nature, God could only have been “in” him by His character developed through a mind-character which is mentally and morally perfect. In this understandable sense, Christ was God manifest in the flesh (Matt. 1:16,20,23; Luke 1:30-32; John 1:13-14; Rom. 1:3-4; 1 Tim. 3:16).

God’s Word makes this matter quite clear: “What the law could not do (i.e. render perfect obedience in sinful flesh and so bring eternal salvation to mankind) in that it was weak through the flesh (i.e. human nature was incapable, of itself, of perfectly keeping God’s law), *God* sending His *own* Son, in the likeness of sinful flesh, and for sin (i.e. to provide the means whereby sin could be rendered powerless) condemned sin *in the flesh*...” Or, as Weymouth renders it: “Sending His own Son, in the form of sinful humanity to deal with sin, God pronounces sentence upon sin, in human nature...” (Rom. 8:3). This demonstrated that it was necessary for a life-and-death struggle to take place within the *mind* and *body* of one of Adam’s race, with the perfect righteousness of God’s mind, character and morality, triumphing over the flesh. When, at the moment of Christ’s death, he had “overcome” the flesh, he expired a *sinless* man. Once and for all, it was shown that the only way to righteousness and eternal life is through a sacrificial death, for in the “flesh” dwells “no good thing”, and of itself “the flesh profiteth *nothing, nothing!*” (Rom. 7:18; John 6:63, lit. Gk.).

### **Human Nature Versus God’s Truth**

Hence God’s commandment to His Son to put “the flesh” to death was the only God-honouring thing to be done with sin-prone human nature. With a clear understanding of this matter, Christ told Pilate: “Thou couldst have no power against me, *except it were given thee from above*...” (John 19:11; cp. Acts 2:22-23; 4:27-28; Isa. 53:10).

Thus, Christ fulfilled the will and purpose of his Father. He was “obedient unto death, even the death of the cross...” (Phil. 2:8). This was no mere cold-blooded ritualistic death, as commonly taught by “evangelists” when trying to persuade people that by this means they can become “born of the Spirit”. Christ’s sacrifice involved him in obeying God in every respect, in all aspects of life — in mind, word and deed — culminating in the willing surrender of his own life. What was his state afterwards? He became truly “born of the Spirit” when his Father caused him to be raised to Divine nature. Or, as Paul stated it: “Death hath *no more* dominion over him...” implying that during his mortal lifetime, death *had* “dominion” over him (Rom. 6:9). But in his death, with the cessation of mortality, sin, and its effects, had been overcome.

Is this not sublime? Is it not a perfect example of the benevolence and love of God towards the human race?

Jesus Christ’s perfect harmony with his Father condemned sin “*in the flesh...*” This was the only logical and God-honouring way in which such could be accomplished effectively. The word rendered “condemned” in this passage, literally signifies “to give judgment *against*”. This meaning should be readily appreciated. God cannot look upon sin with any degree of allowance. It was necessary, therefore, for His Son to be fully identified with the nature which *produces* sin, so that he could join battle against all unrighteousness and overcome it. “Wherefore, in *all things* it behoved him to be made *like unto his brethren...* He “*was in all points tempted, like as we are...*” (Heb. 2:17; 4:15).

It will be seen therefore that, although Yahweh was his Father, so far as fleshly constitution or nature was concerned, Jesus Christ was *totally* identified with all other sons of Adam. This gives understandable purpose and meaning to his birth, mission, death and resurrection. Apart from such an understanding, Christ’s sacrifice was little more than some kind of mysterious ritual. The truth, however, reveals light, insight, comprehension and awareness of that which is to be intellectually grasped, prized, and acted upon.

### **God’s Provision For Our Need**

What of our own present state? What of our own urgent need? If we are wise, we will echo the fervent words of the apostle Paul: “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom. 7:24).

His answer should be ours also: “I thank God, through Jesus Christ our Lord...” Like Paul, we should accept the love and mercy extended

by God, as manifested so exquisitely through His crucified and resurrected Son.

What then is required of us? Simply, like Christ, we must repudiate sin, and aim to conquer the nature which produces it. Paul wrote most emphatically upon this point: “Sin shall *not* have dominion over you”! (Rom. 6:14).

Even after submitting to Biblical baptism into Christ, we still need forgiveness for sins which are committed from day to day. “If we say we have no sin”, John wrote, “we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness...” (1 John 1:8-9).

Again: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. 6:12).

That is the commanding advice of the apostle Paul.

### **Christ’s Example — What We Must Do**

Surely, what is required of every one is the manifestation of Christ in action (Col. 1:27). This is brought about by filling the mind with the Word, and allowing that Word to motivate our lives. This requires personal effort — as it did also of the Lord Jesus Christ. Of him we read: “In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him *out of death* (Gk.), was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:9).

Within the pages of His word, God has revealed the grace and mercy He is prepared to extend to perishing humanity. But salvation can only be attained by the means which He has clearly set forth. We must not deviate from that way. A clear concept of the Atonement and related doctrines will help us to conquer. But let that doctrine become clouded, and uncertainty will mark our walk towards the Kingdom of God.

## **Ch. 23: RELATIONSHIP BETWEEN SIN & DEATH**

*“Our old man was crucified with him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to sin...” — Rom. 6:6 (Diag.)*

### **Christ Died Unto Sin Once**

In arriving at a correct understanding of the doctrine of the

Atonement, it is crucial to comprehend the relationship between “sin” and “death” as the terms are used in Scripture.

Whilst “sin” is man’s greatest enemy, it is necessary to lay the primary blame for his inherent physical condition upon that which is the *source* of sin — the flesh.

Paul provides a moving example of the truth of this in his plaintive cry: “O wretched man that I am! Who shall deliver me from the body of this death”? (Rom. 7:24). In his statement of acknowledgement: “What a wretched man I am”! he was openly declaring his true state. His confession provided an earnest summary to the revelation given in earlier verses (Vv 14-23). His next words: “Who shall deliver me...”? show that he realised that he was unable to deliver himself from the effects of his sin-prone, death-stricken nature. Such a deliverance could only come to Paul through the intervention of God. Hence his anguished plea: “Who shall deliver me from the *body* of this *death*”? — Or: “Who shall rescue me *out of this body, doomed to death*”? (Roth.) — Or: “Who will deliver me from this *body*, which is dragging me down to *death*”? (T.C.N.T.).

Paul was not speaking of “sin” — as of acts committed — as being the root of his suffering and his fleshly destiny, but rather *his “body”*, his nature. He used this terminology because “the body” is the *arena* in which “sin” desires to reign supreme. “Sin” cannot be manifested anywhere, other than in the human body.

Therefore, in writing so eloquently upon this subject, Paul effectively speaks for all humanity, including the Lord Jesus Christ, who had been born with the same nature as Paul and ourselves.

If Paul needed to be delivered “out of” (Gk., *ek*) this death-stricken Adamic nature, so did the Son of God.

Earlier in this epistle the apostle had stated: “Christ, having been raised *out of (ek)* dead ones, *death* no longer *lords it over him...*” (Rom. 6:9, lit. Gk.). Therefore, so long as the Lord remained in a state of Adamic nature, death certainly had dominion or lordship over him. It should be observed that whilst this verse shows clearly the relationship between death and the Lord’s human nature, in no sense whatever did the apostle associate “sin” — as acts of transgression — with the Son of God. The full emphasis of his comments in the verses referred to from Romans 7 is related to the *nature* which Christ bore when he came into the world. Thus, the inherent weakness in human nature was something which had to be overcome. Even in God’s own Son.

Continuing this reasoning, Paul added: “He (Christ) died *unto sin once...*” (v. 10). Since the Lord was never guilty of actual

transgression, “sin” is here stated by metonymy.\*

### **Biblical Definitions of “Sin”**

Sin is used in two principal ways in Scripture: one is to describe actual transgression of Divine commandments; the other, to define a physical condition. Upon this aspect of the subject, some pertinent comments from *Elpis Israel* should be considered:

“The word *sin* is used in two principal acceptations in the Scriptures. It signifies, in the first place, the transgression of the law; and in the next, it represents that physical principle of the animal nature which is the cause of all its diseases, death and resolution into dust. It is that in the flesh ‘which has the power of death’; and it is called ‘sin’ because the development or fixation of this evil in the flesh was the result of transgression...” (p. 126, 1942 ed.).

“Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean...” (p. 127).

“This view of sin in the flesh is enlightening in the things concerning Jesus. The Apostle says, ‘God made him to be sin for us, who knew no sin’ (2 Cor. 5:21); and this he explains in another place by saying that ‘He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...’ (Rom. 8:3). (p. 128).

“Children are born sinners or unclean, because they are born of sinful flesh; and ‘that which is born of the flesh is flesh’ or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for, it is written, ‘The creature was made subject to the evil, not willingly, but by reason of him who subjected it in hope’ (Rom. 8:20)... Hence, the Apostle says, ‘By Adam’s disobedience the many were made sinners’ (Rom. 5:19); that is, they were endowed with a nature like his, which had become unclean, as a result of disobedience...” (p. 130).

Whilst readily acknowledging the truth of Brother Thomas’ assertion that “sin is used in two principal acceptations in the Scriptures” we believe it exhortationary to consider two manifestations of “sin” as the “transgression of law”. The first of these is the sin which occurs as the result of weakness in an individual whose disposition is to *repudiate* sin. “All unrighteousness is sin” (1 John 5:17). Forgiveness may be sought and found for such sins when a correct and humble disposition is manifested (1 John 1:9-10).

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\* “Metonymy” signifies the using of a word to represent the thing *actually* meant; i.e. the term “the crown” is at times used to represent the personage of the Monarch. Here, as elsewhere, “sin” is used to represent the flesh, i.e. Adamic nature. Christ was related to “sin” because he bore our nature. He was also related to death for the same reason.

### **Sinning Wilfully**

A second form of active sin, is that which is freely and knowingly practised. With such persons, sin is accepted as a way of life. They reveal an uncaring attitude towards sin; or, perhaps, live a way of life which is a blatant and impudent denial of Divine precepts. Such an attitude towards sin is expressed in the words of John: “*The sin is the lawlessness...*” (1 Jn. 3:4, lit. Gk.).

The word rendered “lawlessness” (*anomia*) signifies “*against law*”. Note the expression “*whosoever committeth sin...*” The word “*committeth*” does not relate to a single act of sin, but implies walking in sin as a way of life. Hence, “*everyone who lives sinfully...*” (T.C.N.T.). The word has also been rendered “*practises*” (Diag.). The term implies a state of mind wherein there is no genuine repudiation of sin.

Thus, “*if we sin wilfully (the word indicates not a single act, but a condition deliberately chosen and persisted in) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins...*” (Heb. 10:26).

### **The Deceitfulness of Sin**

Every saint must be aware of “*the deceitfulness of sin*” (Heb. 3:13) — a word which means “*to cheat, deceive, beguile, mislead, fraudulent...*” (cp. James 1:14-15; Matt. 5:28). These various meanings describe a “*confidence*” man; a trickster, who smoothly and cleverly presents delusion and deception in a specious and plausible manner. Such is the way in which “*sin*” deceives the individual.

Today, more than ever before, “*sin*” is presented as being the norm for human behaviour. Every form of wickedness, immorality and ungodliness is set forth as being rational, reasonable and acceptable.

Sons and daughters of God must not only be able to clearly define sin: they must possess a state of awareness concerning the ever-present danger of breaching God’s righteous precepts.

What of the widely accepted view that “*It is not what we do that is of importance, but why we do it...*”?

On this question, the following advice is valuable:

“*If our motives are truly sound, we will seek out the will of God and do it... When Paul taught that we are not under law but under grace... he did not mean that we can ignore law, nor that we will be saved whether we obey God or not...*” (H.P. Mansfield, *The Test Of True Love*, p. 46).

Yahweh’s true saints must clearly understand the insidious effects of the *deceitfulness* of sin, and remain ever on guard against them.



### **The State Of Human Nature**

Job spoke of “man that is born of woman...” (ch. 14:1-2). He described *every* man of Adam’s race. These two verses provide a summary of the inherent weaknesses in human nature: it is of “few days...” “full of trouble...” “like a flower” (of limited duration)... “is cut down” (Man dies because the nature he bears is corruptible).

Job followed these terms, so descriptive of fallen Adamic nature, with the question: “Who can bring a clean thing out of an unclean”? To which he immediately provided an unequivocal answer: “Not one”! Human nature is corruptible at its source. Therefore, how could any woman produce from within herself a creature who is different from herself? It would be quite impossible to do so. Christ stated the case, simply: “That, having been born out of the flesh *is* flesh...” (Jn. 3:6, lit. Gk.).

David wrote in similar vein: “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5). The Psalmist was not claiming that his conception had been an act of sin (cp. Heb. 13:4; 1 Cor. 7:38; 1 Tim. 4:3), but that both his parents were “sold under sin” (Rom. 7:14) by the very nature they bore.

These Scriptural statements define the state of human nature from the time sin entered into the world.

In this respect we emphasise our repudiation of the Roman Catholic doctrine of “Original Sin”, which teaches that God punishes humanity for the sin which Adam committed. As quoted earlier from the pen of Brother Thomas: “Sin is a synonym for human nature... This is a misfortune, not a crime...”

Because fallen Adamic nature is the *source* of sin, it is correctly described in Scripture as ‘sin’. All Adam’s descendants, including the Lord Jesus Christ, have inherited an identical nature.

### **Yahweh Is Just**

There should, then, be no great difficulty in understanding the words of Paul: “For He (God) hath made him (Christ) to be *sin* for us, who knew no *sin*...” (2 Cor. 5:21). The word “sin”, occurring twice in this passage is the same word in the Greek.

John wrote: “If we say that we have no *sin*, we deceive ourselves, and the truth is not in us...”

Observe that John does not say “If we say that we *do not* sin...” The word rendered “have” (A.V.) means “to have, to hold, implying present, continued having, or lasting possession...” (Bullinger, 1 Jhn. 1:8).

In this passage, the word “sin” is the Gk., *humartia*, and is in the singular, without the definite article. This is significant. Some “clean-

flesh” theorists claim that the flesh of humankind remains in the original “very good” state, until actual transgression occurs. 1 Jhn. 1:8 reveals that sin is not simply something we do: it is also something which is inherently identified with fallen human nature.

This is stressed when verse 8 is contrasted with verse 9: “If we confess our sins (plural), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness...” Thus, in verse 8 John acknowledged our sin-nature, whilst in the following verse he wrote of the *out-working* of that nature in actual sins committed. It is helpful to consider the way in which “sin” occurs in the Greek of the New Testament as both a noun (which refers to a person, place or thing) and as a verb (descriptive of an *action*).

All Adam’s progeny have been born into a constitution of “sin”. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:19). Have “many” been “made” transgressors of God’s law because of Adam’s sin? To teach such would be to make Yahweh unjust. The passage should be rendered: “As through the one man’s disobedience the many were constituted sinners, so through the obedience of one, the many shall be constituted righteous...” Here, “sin” is a synonym for human nature, as in other places. Note also verse 21: “Sin hath reigned unto death...” Could it ever be claimed that a particular act of sin could possibly “reign” as a monarch, to the very moment of the sinner’s death? By no means. What is it then, that “reigns” unto “death”? It can be only the flesh, which, by nature, “reigns” over the human race.

Similarly, when Paul told the Roman believers: “Ye were the servants of sin” what could he have meant, other than that they had, prior to their conversion to Christ, been bond-slaves to the desires and dictates of the flesh?

Again, when Paul wrote of “sin that dwelleth in me” (Rom. 7:17), to what could he have been referring, but the motivating power of the flesh?

### **Christ Not A Transgressor**

Thus, using the same terminology in the same way, it could be said that the Lord Jesus, being a partaker of our nature, “died unto sin once...” (Rom. 6:10). Did the Lord die because he had actually transgressed against Divine commandments? By no means. The apostle was here stating that the Lord, having consistently and perfectly put to death the evil impulses of the flesh throughout his life, finally did so literally, in the manner of his death upon the stake; thereby, “once” and for all, putting to death “sin” — or, human nature.

The Lord taught that the flesh was incapable of producing anything of worth (Jhn. 6:63).

Paul's teaching is in complete harmony with that of Christ. "For we know that the law is spiritual: but I am carnal, sold under sin..." (Rom. 7:14). The Law was indeed spiritual, for it came from God. However, by implication, Paul posed another question: Is it only because of sins actually committed that we die? If such a question was answered in the affirmative, how would we explain the deaths of newborn infants, untainted by acts of sin? The truth is that the law could not save Paul from death. We are born with a nature which is death-stricken, subject to death. This was Paul's situation at the time he wrote this epistle. "I *am* carnal", he wrote; not, "I *was* carnal..." Rotherham renders it: "I, however, am a creature of flesh..."

Whilst in the condition of fallen Adamic nature, Paul, in common with all humanity, was "sold under sin..." The allegory of master and slave is unmistakable. Hence, "I know that there is nothing good in me — I mean in my earthly nature..." (v. 18, T.C.N.T.). Not only is it impossible for the flesh to produce any "good thing", but the spirit of the Truth is at war with the flesh (Rom. 6:11-18). "I have the desire to do what is good", wrote Paul humbly, "but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do, this I keep on doing..." (Rom. 7:18-19, N.I.V.).

Paul's sole desire was to serve Christ. But "sin" (i.e. his "sin-nature") was ever-present as a belligerent adversary to the things of God.

Despite such weakness, Paul did not accept the inherent weakness of his nature as an excuse to "continue in sin". He was determined to war the warfare of faith, fighting the evil propensities of the flesh, till death put an end to his struggle (2 Tim. 4:7). Thus, his faith triumphed: "I thank God through Jesus Christ our Lord"! (Rom. 7:25).

We, too, must repudiate the flesh, loving "righteousness" and hating "wickedness" (Ps. 45:7).

And, like Paul, we must strive wholeheartedly to follow and imitate the Lord Jesus Christ.

## Ch. 24: HUMBLE SUBMISSION TO GOD'S WILL

*"He humbled himself and even stooped to die; and that, too, a death on the cross..."*  
(Phil. 2:8, Wey.).

### **Fulfilling the Father's Will**

For the salvation of the human race, it was necessary that human

nature should be humbled, even unto death, and publicly revealed for what it is: the source of sin.

For this reason, “being found in fashion as a man, he (Christ) *humbled* himself, and became *obedient unto death*, even the death of the cross...” (Phil. 2:8).

These words appear to refer to Yahweh’s covenant with David, in which it was stressed that the promised seed would be both son of David and son of God. His submission to his Heavenly Father by humbling the flesh was also emphasised: “I will be to him for a father, and he shall be to me for a son; whom, *in his being caused to bow down*, I will chasten with a sceptre of men, and with stripes from the sons of Adam...” (2 Sam. 7:14, Brother Thomas’ translation; *Eureka*, vol. 2, p. 28).

The interesting link with the Philippian Epistle has been shown, perhaps unintentionally, by Weymouth, who renders: “And being recognised as truly human, he humbled himself, and *even stooped to die...*” Thus Weymouth, an eminent Greek scholar, has drawn this conclusion from the text and tenses, and has translated accordingly. Moffatt similarly renders: “He *humbly stooped* in his *obedience* even to die, and to die upon the cross...” K.S. Wuest also endorses this understanding: “He *stooped very low*, having become obedient to the extent of death, even such a death as that upon a cross...”

It is evident that the Lord Jesus Christ determined to *humble* the flesh, finally permitting it to be put to death, in accordance with the declared will of his Father (Gen. 3:15; Jhn. 10:17-18; Acts 2:22-24).

### **In the Likeness of Sin’s Flesh**

Yahweh’s atoning work in Christ has been epitomised in the words of Paul: “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” (Rom. 8:3).

The Law of Moses could not provide salvation for mankind. Because of the weakness of the flesh to maintain it, the Law *revealed* sin, and therefore condemned mankind, holding the race in bondage to sin.

It was necessary for God to intervene and therefore He sent His own Son.

Brother Carter wrote: “Only the voluntary offering of a *sinless* member of the sin-and-death-stricken race could exhibit God’s righteousness as the condition for the passing by of sins. But in the death of a *sinner*, sin remains enthroned.”

Yahweh, then, sent forth His Son in “likeness of sinful flesh”. Paul used the word “likeness” to emphasise the *sameness* of the Lord’s nature to that of our own; a complete physical identification with

humankind (Heb. 2:14, 17; 4:15, etc.).

In character, however, he was quite different from all others of Adam's race, as we will show in due course.

### **The Lord Baptised By John**

Jesus had journeyed from Galilee to the place at Jordan where John was baptising. John was calling upon the people to "repent"; and upon "confessing their sins" they were baptised (Matt. 3:2,6).

But when Jesus requested baptism, John objected to such a proposition. Why? Because the Lord had nothing of which to "repent" and no "sins" to confess. John stated: "I have need to be baptised of thee, and comest thou to me"?

But the Lord remained adamant.

Why should he have been so insistent? After all, he was\* "holy, harmless, undefiled, *separate* from sinners..." thus emphasising the perfection of his character as "the word made flesh" (Heb. 7:26; Jhn. 1:14).

Difficulties arise when we are unable to correctly relate the perfection of the Lord's character to the nature which he bore — a nature identical in every respect to our own.

The Lord was not inconsistent in requiring that John should baptise him. On the contrary: he acknowledged the absolute truth of John's message. As the "voice" crying in "the wilderness" John preached the clear and unarguable message: "*All* flesh is grass..." (cp. Matt. 3:3 with Isa. 40:6-8). Only "the word of God" would "stand for ever". And whilst, in character, the Lord was "the Word", he was, at that time, "flesh". Since "*all* flesh" was "grass" which would wither and fade, the Lord was intent upon acknowledging the truth of this — because such a Divinely-inspired definition of human nature included *himself*. Thus, in his baptism, the Lord acknowledged the corruptibility of the flesh, which results from the inherent weakness to which human nature is prone.

And in view of the fact that the Lord's baptism by John typified his own death (Matt. 20:22; Rom. 6:3), he was also acknowledging that the only thing to be done with death-stricken human nature is to put it to death (Rom. 6:6).

These lessons from the life and teaching of the Lord must be understood and applied in our own lives: for "we have been planted *together* in the likeness of *his death*" and therefore "*our* old man is crucified with him..." (Rom. 6:5-6).

The recurring message associated with the doctrine of the

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\* See further comment p. 251. Paul defines the moral qualities of the Lord, which were ultimately immortalised in nature Ed.

Atonement is that we must become a living demonstration of our conviction that the flesh is rightly related to death, and that righteousness originates only from Yahweh. The doctrine of the Atonement therefore relates not only to that which Christ has done for us, but also what *we* must do to manifest Godliness in our lives, to the pleasure of our Heavenly Father.

### **The Carnal Mind Versus the Spiritual Mind**

Sin-nature has produced the mind of the flesh — the carnal mind — in every human being, with the sole exception of the Son of God.

It is necessary to comprehend that the terms “the flesh” (meaning sin-prone human nature) and “the carnal mind” are two different things — the second being an extension of the first, in all human beings, excepting only the Lord Jesus. The challenge before the Lord was to overcome “the flesh” as the *source* of sin. He *did not have to overcome a “carnal mind”* because he never permitted anything of a carnal nature to defile “the *mind* of the spirit” which he manifested perfectly.

Paul taught: “To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:6-7).

The marginal renderings are more accurate: “the *minding* of the flesh” and “the *minding* of the spirit...” In other words the “thinking” that is produced by the flesh. The words relate to the way in which the *thinking* of the flesh can govern the mind of a man or woman. Similarly, the influence of the “spirit” through the Word of God, may act upon the mind in contrast to, and in opposition to, the thinking of the flesh.

Men and women who give themselves over to the things of the “natural man” simply manifest what they are by nature (1 Cor. 2:14). But those who absorb and display the “thinking of the spirit” — as Christ did to perfection — have accepted into their minds and their way of life a knowledge and a motivating power which is alien to their *natural* way of thinking and behaving. Such are given the means of warring against the evil propensities of the flesh. “For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other...” (Gal. 5:17). True sons and daughters of the Living God strive to fill their minds with the counsel, guidance and wisdom which comes from God and is revealed in His Word. By this means they make their thoughts, words and deeds conform to the Spirit-word. They thus strive earnestly towards manifesting the characteristics of Godliness, and are ever reaching out towards a state

of God-manifestation in the flesh.

Thus the doctrine of the Atonement is not merely a belief which must be understood academically: Sons and daughters of Yahweh must *practise* the doctrine of the Atonement as a way of life.

### Christ's Victory

Because he never permitted his flesh to produce a carnal mind, the Lord could say: "I and my Father are one..." (Jhn. 10:30).

Although having to bear every propensity inherent within the flesh, the Lord's perfect character resulted in him manifesting the "mind" (or thinking) of the Spirit. Only by this means could he have rendered full and perfect obedience to the will of his Father.

How this achievement was attained in the life of the Lord will be considered in due course.

There can be no middle ground or "grey area" in treating with sin. This is demonstrated in the words quoted earlier: "The carnal mind is enmity *against God*..." To emphasise the point, the word *eis* is in the Accusative tense.

Was Christ ever "against" God? Such a suggestion would be ludicrous. The N.I.V., without altering or weakening the emphasis of the original Greek, renders the expression: "The sinful mind is hostile to God..." This reminds us that, although the Lord Jesus Christ was "in *all things*... made like unto his brethren" insofar as his nature was concerned (Heb. 2:17), he did not have, nor at any time did he exhibit, a "sinful mind". He was, "in all points tempted like as we are, *yet without sin*..." (Heb. 4:15).

Christ, then, "having once offered to bear the sins of many, shall appear a second time, *apart from sin*, to them that wait for him, unto salvation..." (Heb. 9:28, R.V.).

This statement indicates that the Lord was once related to "sin" in some way, without being a sinner (cp. Rom. 6:9-10). How, then, will he be "apart from sin" at his second coming? His change of *nature* to a nature that is Divine and perfect in every respect will ensure that he will be seen, at his return, in "the *body* of his glory..." (Phil. 3:21, R.V., cp. 2 Tim. 1:10).

So far as the carnal mind is concerned, the apostle stated that "it is not subject to the law of God, neither indeed *can be*..." Or, "never could and never does submit to God's law..." (Jerusalem Bible). Thus, it is quite impossible to rehabilitate the carnal mind, because it is directly opposed to "the thinking of the Spirit".

What, then, can be done with the carnal mind, or the minding of the flesh? Only one thing: it must be crushed, in accordance with the Divine intention as set forth in Gen. 3:15 (see Roth.).

Thus, in his death, the Lord once and for all “rendered *powerless*” that which had the potential and the propensities to produce in his own life the carnal mind. That which he rendered powerless (Rom. 6:6; Heb. 2:14, lit. Gk.) was the flesh: the nature which has proven to be the source of sin, and therefore the origin of mankind’s problems.

### **Alienation: A Moral Condition**

The Scriptures reveal that only two things alienate mankind from God: one is ignorance; the other is wicked works (Eph. 4:18; Col. 1:21).

The statement of Faith describes the condemnation which came upon Adam and his progeny as the result of sin entering into the world, when it speaks of “a sentence which defiled and became a *physical* law of his being, and was transmitted to all his posterity”.

Some teach that we are *alienated* from God through the nature we bear. Such a belief is not supported by Scripture. Alienation is a *moral* condition. Was the Lord Jesus ever morally out of harmony with his Father? Bearing our nature in every respect, did that cause him to be “alienated” from his Father? Of course not.

Had Christ been alienated from his Father because of his nature, it could only have been because Yahweh held him legally or morally accountable for Adam’s sin — which argument has no Scriptural support.

We need to become reconciled to God because we are sinners. The Lord Jesus required no such reconciliation. The fact that he possessed a nature which was rightly related to death, and that he effectively put the flesh to death both morally and literally, does not teach nor imply that he needed to become reconciled to his Father. Reconciliation follows alienation; and since the Lord was never alienated from God he did not need to be reconciled.

Christ’s warfare was against sin, and the nature which produces it. His victory over sin’s flesh severed the chains of bondage by which “sin” had held the human race captive and enslaved. In Christ’s life of perfect obedience to his Father, culminating in his death, sin had been conquered in one of Adam’s race. The very source of sin had been met in mortal combat and defeated.

Paul exulted over the end which had been accomplished: “Death is swallowed up in victory...The sting of death is sin...but thanks be to God, which giveth us the victory, through our Lord Jesus Christ...” (1 Cor. 15:55-57).



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## Ch. 25: THE ARM OF YAHWEH REVEALED

*“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.... For he shall grow up before Him as a tender plant, and as a root out of a dry ground...” Isa. 52:13; 53:2.*

### **The Mind of The Flesh**

When the evil propensities of the flesh are allowed free reign, they produce the “minding” or thinking of the flesh. The intellectual reasoning of the flesh produces sin.

It is important to understand that sins are committed in the natural mind — the “minding of the flesh” — before they ever become actual, literally performed transgressions.

So the Proverb states: “The thought of foolishness is sin...” (Prov. 24:9). James declares, “Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas. 1:14-15). This passage explains the way in which, when sin is harboured within our mind, we are accountable for that sin. The *thinking* of the flesh begins to “draw” an individual “away” from thoughts of true holiness and righteousness and the process continues along its inevitable way. The drawing away leads to becoming “enticed”. The word strictly means to become “entrapped”. When the mind of the flesh has gone its own way, contrary to the thinking of the Spirit-word, the “trap” has already sprung. The “thought” which receives and accepts something that is sinful has become the sin. When lust has “conceived” — that is, the act of conception has taken place as a result of the dominance of the thinking, or mind, of the flesh — the “bringing forth” of sin (lit., “to bring into the world; childbirth”) is inevitable. Conception is the beginning of life; birth is the bringing forth of the conception to fulfillment.

Those who suggest that sin is only committed when an actual transgression literally takes place should carefully ponder the above words. Then they should examine the teaching of Christ upon this subject. He stated categorically: “Whosoever *looketh* on a woman *to lust after her*, hath committed adultery with her *already* in his heart...” (Matt. 5:28).

Will any argue with Christ, feeling that sin is not as readily manifested in the human mind as he here indicates?

Even negative thinking which leads to worthy actions being ignored, is sin, for it has “fallen short of the glory of God”.

“To him that *knoweth* to *do* good, and doeth it not, to him *it is sin*” (James 4:17).

In the Lord’s life, sin was totally conquered. Throughout his 33½ years he never allowed unlawful desires to excite his emotions. There was never a “good” thing required to be performed by him, that he failed to do.

Such was the awesome perfection of the *mind* and *character* of the Son of God. Although the bearer of sin-prone human nature, he never at any time manifested “the minding” or thinking of the flesh. That is why the apostle Paul urged believers to “let this *mind* be in you which was in Christ Jesus” (Phil. 2:5).

How did the Lord Jesus Christ prevent his nature from developing the *mind* of the flesh?

### **The Uniqueness Of Christ**

We will answer the question in two stages. Firstly, he was strengthened by his Father to achieve an objective never before accomplished in *any* member of Adam’s race: a life of *perfect* obedience to the will of Yahweh. Secondly, he was wholly dedicated to applying himself (through total surrender to the will of God) to developing in his life that which his Father required.

We now elaborate that matter in some detail.

Christ’s character was unimpeachable; his sinlessness beyond dispute. There was his challenging question to the Jews: “Which of you convinceth *me* of sin? Or, “Can any of you prove *me* guilty of sin?” (N.I.V.). *He is “holy, harmless, undefiled, separate from sinners”, “in all points tempted like as we are, yet without sin”* (Heb. 7:26; 4:15).

Peter testified: “*He did no sin, neither was guile found in his mouth*” (1 Pet. 2:22, cited from Isa. 53:9).

Here was a man of Adam’s race, who was “the son of David, the son of Abraham” and at the same time the Son of God, “the only begotten of the Father” (Matt. 1:1; Jhn. 1:14). The words rendered as “only begotten” are from one Greek word, *monogenes*: a combination of *mono*, meaning “one” or “only” and *genes*, from *genos*, “to beget” or “offspring”. The statement is profoundly significant, emphasising that Christ was “the only Son sent from the Father” (T.C.N.T.); “The Father’s only Son (N.E.B.); “The one and only Son who came from the Father” (N.I.V.).

The word occurs only nine times. It is used six times of Christ. The other three occurrences are in Luke where, in each case, it is used to describe an only child (7:12, 8:42; 9:38).

The cardinal importance of this word, in relation to Christ, must not be overlooked. Jesus Christ was the only individual ever to come into

existence, who was born of corruptible human nature, but who could also literally claim Almighty God as his true Father. Mary was told, prior to the Lord's conception: "the Power of the Highest shall overshadow thee" (Luke 1:35). Jesus was the only child of Adam's race of whom these words were used. Thus, he was *unique*; he was *unmatched*; he was *original*.

With the utmost reverence we understand that Divine power from on high intervened in the normal course of nature to bring about the conception of the Son of God. Such a form of intervention had never previously occurred. It has never occurred since.

### **The Branch Made Strong — Ps. 80**

Therefore, bearing the corruptible nature of Adam's race, whilst at the same time possessing the impress of his Father's character, he was, as foretold by the Psalmist, "the Branch" taken from the original "vine" of Israel. Of this Branch, the Psalmist said "that Thou (Yahweh) madest strong" (Ps. 80:15,17).

These verses should be considered carefully, in view of erroneous assertions which have been made concerning their meaning.

The words "Branch" and "Son" are identical in the Hebrew: *ben*. This word is used of a son, grandson, member of a family group. It is also used idiomatically for children generally. In view of the importance placed upon the continuance of the family, the word also applied to "a son... as a builder of the family name" (Strong).

In verse 15, it appears evident that the translators of the A.V. rendered the word as "Branch" to carry through the symbolic language of the Psalm, wherein Israel is depicted as a "vine". Prophetically, then, Christ was to be recognised as the "branch" from the "vine", as well as the "son" of Yahweh's "right hand".

In v. 17, the first word for "man" is *ish*, "a great man"; the second word is *adam* "from the earth". Thus the Psalm is stating that Christ would be a "great man" who would also be a "son of Adam".

The phrase "Thou (Yahweh) madest strong for Thyself" holds the key to the meaning of these verses, emphasising the uniqueness of the Lord Jesus Christ. The words "for Thyself" are, in the Hebrew, in the *Piel, preterite* — an intensive form; second person, singular, masculine. Thus, the phrase is to be understood literally as "whom Thou has strengthened for Thyself". In only two other places does this same word occur in this same tense. Moses recorded that "Sihon, king of Heshbon, would not let us pass by him: for Yahweh thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand" (Deut. 2:30). The other passage is in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God:

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (41:10).

The meaning of the expression in all three passages indicates that Yahweh has undertaken to provide something that man could never supply. So far as the Lord Jesus was concerned (Psa. 80) it is evident that Yahweh would furnish him with a strength which is not from the flesh; a strength which would provide a weapon against the forces of sin, and which human nature could never produce.

### **God Was In Christ — 2 Cor. 5:19**

With a clear understanding of the passage in Psa. 80, we can more readily comprehend the apostle’s words when he wrote that “God was in Christ, reconciling the world unto Himself” (2 Cor. 5:19). The Father was “in” the Son; and the key as to how this was accomplished has been provided in Psa. 80. A child inherits certain genes or characteristics from both parents. In the case of Christ, since he was by nature a son of Adam, the only genes he could have inherited from his Father has to be in relation to character. Through “strong crying and tears” on the Lord’s part, there was developed in his life the perfection of the Divine character. Thus he was “the word made flesh”.

John 4:24 states that “God is spirit”. Mary was told that “holy spirit” (no article) would come upon her and that “power” (again, no article) “from Most High” would “overshadow” her (Luke 1:35).

In effecting the conception of His Son within the womb of His handmaid, Yahweh left nothing to chance, as would appear in the case of a purely natural conception and birth. What if the sex of the child had remained unknown until birth? What if the child had lacked the capacity to fulfil the Father’s purpose? What if the child had been deficient in the necessary mental potential to absorb and develop in the spiritual education which Yahweh required? What if the child lacked the physical stamina required to meet the buffeting demands of a life given in total dedication to performing the will of God?

Could Yahweh have left any of these vital issues to blind “chance”? By no means.

The Psalmist, writing in the spirit of Christ, stated: “Thou hast possessed my reins; Thou has covered me in my mother’s womb. I will praise Thee; for I am fearfully and wonderfully made” (Psa. 139:13-14).

When the Son was born of Mary, he was “a body” specially “prepared” for the purpose of fulfilling the will of his Father (lit., “to make fully ready; prepare; constitute” — Heb. 10:5).

### **The Perfection of Christ's Character**

Free from the unreasonable absurdity of trinitarian bias, respect and consideration should be shown for the words Christ addressed to Philip. Upon realising that the Lord was to be taken from their presence, Philip observed, almost philosophically: "Lord, show us the Father, and it sufficeth us". The Lord's answer was awesome. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father... The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works" (Jhn. 14:8-10).

Had it been possible for mortal man to look upon God and live — an inconceivable proposition — Philip and the others would not have been greatly advantaged had the Lord granted their request. The power of the Truth had first to change these men. A sudden vision of glory would not bring about such a change. It was necessary for them to heed the Lord's words here; to deeply examine the perfection of his character: the character he had manifested constantly in their presence for some three and a half years. Only when they recognised the perfection of that character would they understand how the Father had been "in" the Son. Thereby they would learn how to "follow his steps" (1 Pet. 2:21).

How awesome, also, is the implication in the words: "At the appointed time, God sent forth His Son, to come into existence (Gk. *ginomai*) out of a woman..." (Gal. 4:4, lit. Gk.).

How sublime. How profoundly majestic.

Such things are "too wonderful" to be contemplated in terms of that which could ever be accomplished by mere human means.

The saving "arm" of Yahweh has been "revealed". It is there for all to see in the personage of His holy and righteous Son.

"Blessed be Yahweh Elohim, the Elohim of Israel, who only doeth wondrous things. And blessed be His glorious Name for ever" (Psa. 72:18-19).

## **Ch. 26: THE GREAT AND FIRST COMMANDMENT**

*"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the great and first commandment..." Matt. 22:37-38, Roth.*

### **A Balanced, Scriptural Belief**

In rejecting the God-dishonouring concept of a pre-existent Christ as part of a triune godhead, we must avoid moving to an opposite extreme. Some quarters within the Brotherhood have promulgated

views which portray the Lord Jesus Christ as *mere man*. From this unbalanced and erroneous position they argue that the Lord Jesus demonstrated a life of perfect obedience to his Father by means only of a thorough education in Divine things, together with the example which his Father provided for him. This reasoning, in whatever form it might take, is merely a variation of the “clean-flesh” heresy, which claims that fallen human nature is not inherently imperfect.

Earlier articles in this series have presented consistent Scriptural reasoning to disprove such destructive and truth-nullifying philosophies.

This is supported by the words of some of our respected brethren who have written clearly upon the subject of the Atonement.

The late Bro. John Carter wrote:

“These elements are peculiar to the man Christ Jesus; he had a Divine paternity, a royal descent on both sides, and while sharing our nature manifested the righteousness which was of the very character of God Himself. Jesus presents us with a phenomenon without parallel among men. The fact of Christ is not simply the fact that he once lived, but that he was such an one as the composite picture of the four Gospels portray. What is the explanation of him? It is simply expressed in the words that he was the Son of God — simple words which convey a profound truth. For the Holy Spirit overshadowed a virgin of David’s line, and she conceived and bare a son, the son of God. The body thus prepared to be offered for the sins of the world, was uniquely fashioned. As a child bears the imprint of both parents, interwoven in the formative processes from conception to birth, so the child Jesus not only inherited the flesh and blood of his mother, but uniquely he was ‘the express image of His (God’s) person’, to use the language of the A.V. On such a theme inspired words only can be a mould for thought”. (*The Christadelphian*, 1953, p. 334).

### **Miraculous Begetting Necessary**

Thus, Clause 9 of the Birmingham Amended Statement of Faith states:

“That it was this mission (i.e., ‘to obtain a title to resurrection by perfect obedience’ — see Clause 8) that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God.”

This Clause makes it clear (in light of the nine Scriptural references appended thereto) that “perfect obedience” will not be attained by one who is begotten by the will of the flesh. The inclusion of the word

“necessitated” clearly demonstrates this. It was *necessary* — that is, unavoidable, indispensable, imperative — that the Lord’s “begettal” (note the emphasis: his begettal, not his birth) should be “miraculous”, thus enabling him to become a “*sinless* bearer” of our sin-prone, death-stricken human nature. Clause 9 is implicit in affirming that, apart from such a “miraculous begettal” the Lord would not have achieved the Divine ideal: A Son of God who would live a life of perfect obedience to the Will of his Heavenly Father.

It is impossible for human nature, in itself, to render perfect obedience to Yahweh (Jhn. 6:63; Rom. 7:14-25). Such an ideal has always proven to be beyond the attainment of mere man.

The Son of God was therefore confronted by the greatest and most awesome challenge ever to be set before one of Adam’s race: The necessity of overcoming the evil propensities of the flesh, whilst positively manifesting to perfection the character of his Father. But since “the flesh lusteth against the spirit, and the spirit against the flesh” (Gal. 5:17), how was the Lord to apply himself so that his Father’s will would totally dominate his life?

Although possessing sin-prone human nature, the “mind of the flesh” or “thinking of the flesh” was never permitted to develop within the Son of God. The Divine commandment — and nothing else — was the motivating directive for all that he thought, all that he said, and all that he did.

### **Total Commitment**

Only a total commitment to fulfilling these commandments would result in a life of perfect obedience to the Father’s will.

These commandments teach many things; but above all else they reveal that what Yahweh requires more than anything else from men and women is their total love. And this can only be faithfully demonstrated by the way they think, the way they speak, the way they act. This is perfect obedience through an unresisting submission to God’s will.

But from how many of Adam’s race has He received such absolute compliance? Only one. His own Son: “The *one* and *only* Son who came from the Father...” (Jhn. 1:14, N.I.V.).

Reflect carefully upon the words quoted in Deut. 6:5-9. Phrase by phrase. Become engrossed in what the commandments are stating. The impact of what is being taught will touch and arouse our intellect. For, what these words demand represent precisely that which the Son of God did with his own life.

The Lord Jesus understood these things, and lived according to the spirit of them with a depth of discernment and comprehension

unequaled by any other man. See Matt. 22:36-38, which we hope to consider presently.

Deut. 6:5-9 describes the Divine ideal that men and women who come to an understanding of the word and purpose of the Deity should *love* Him, with “all” their “heart” (to the Hebrew, the mental processes, and therefore, in this context, the full application of the intellect); with “all” their “soul” (expressive to the Hebrew of the inner being, and therefore the fulness of the affections); and with “all” their “might” (a term suggesting the actions of life; deeds actually performed). If this three-fold commandment were to be obeyed perfectly, the result would be complete obedience to Yahweh’s requirements, as Christ ably demonstrated. When the full powers of the mental processes, or intellect, are totally centred upon God and His word; when the entire disposition and the warmth of the affections are joined to the love of Yahweh; when all the actions of life are focussed upon fulfilling the will of Almighty God, there will exist a man who can truthfully, but unpretentiously, claim: “I and my Father are one...” (Jhn. 10:30). In all human history only one man has ever been able to make such an assertion in the most complete sense.

### **Defending the “Mind of the Spirit”**

These verses in Deuteronomy have been grossly misunderstood and misapplied by some. Verse 7 indicates that the way to manifest true holiness is to speak constantly of the precious truths of God, because they are continually in the heart, upon the mind, locked permanently into the affections.

The significance of verse 8 is that the wisdom of God must be always “at hand” and at the same time ever at the forefront of the brain, the organ which receives and forms judgments upon the basis of information received therein. “Between the eyes” is that area of the body which protects the organ of thought, of perception, of purpose. If the Word of Yahweh is always there — between the eyes — it will defend the “mind of the Spirit”.

In accord with this formula, the Lord Jesus Christ “crucified” the flesh during every moment of his life, thereby preventing the development of the “carnal mind”, and positively manifesting only the righteousness of Yahweh.

Is it any wonder, then, that the Lord, when faced with the key question: “Which is the greatest commandment in the law?” (Matt. 22:36, N.I.V.), carefully and accurately answered with a direct quotation from Deut. 6:5? In Mark’s account, the Lord began his reply with a reference to Deut. 6:4, “Hear, O Israel: The Lord our God is one Lord...” Heb., Yahweh our Elohim is One Yahweh! — Mark



12:29-30,\* which indicates that a true knowledge and understanding concerning the Person and purpose of the Deity is a necessary prerequisite to the practice of true worship.

No-one will attempt successfully to keep God's commandments who is not firstly sufficiently familiar with His holiness, righteousness, and perfection of character and nature.

To "love" God, by Christ's definition, is to exercise *agapao* towards Him. That is, "a profound respect or reverence, based upon knowledge, and manifested by self-denial".

This is undoubtedly the Godly objective which is to be seen in true religion. The Lord's reference to Deut. 6:4-5, with the implied allusion to the context in which the verses occur, is representative of a special type of disposition to be found lodged deeply within "honest" hearts. Christ thus defined a type of love, directed exclusively towards Yahweh, which has, as its motivating power, an unequivocal desire to please and obey Almighty God in all things.

Christ's absolute loyalty and dedication to fulfilling this greatest demand which Yahweh makes upon humanity, is indicated in his summary of Deut. 6:5, "This is the first and greatest commandment"! (Matt. 22:38, N.I.V., cp. Roth.).

### **Submitting To God's Will**

In faithfully obeying this commandment, and treating it with the highest priority, the Lord totally subjugated the flesh to the will of his Heavenly Father. Thus he never permitted, within himself, the development of the carnal mind.

Whilst we will not perfectly fulfil this commandment, as did the Lord, the standard of righteousness remains. Attempts on our part to lower the standard of Yahweh's righteousness to the level of our own hopes of achievement, will prove futile and dangerous.

As creatures of weakness, would we attempt to compromise the righteousness of God to provide an excuse for our own unworthiness? The apostle Paul both asks and answers: "What then? Shall we sin because we are not under law but under grace? *By no means!*" (Rom. 6:15, N.I.V.).

We are thus to become fully dedicated to imitating the righteous character of the Lord Jesus Christ.

The ideal of fulfilling "the first and greatest commandment" is not intrinsic to our nature because "the flesh lusteth against the spirit and the spirit against the flesh..." (Gal. 5:17). To follow Christ, therefore,

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\* To the words: heart, soul, mind, as recorded in Matthew, Mark adds 'strength'.

in living according to the doctrine of the Atonement, requires the application in our lives of that which is alien to our nature: which is, the influence of God's Word.

Such a disposition forms the touchstone to both understanding and actually *living* the doctrine of the Atonement. In these words (Matt. 22:37-40; Mark 12:29-31) the Lord was revealing what he did with his life, and why he did it.

He defined a temperament in which there is no room for Self, or Self-interest.

### **The Pure In Heart**

How, then, are the disciples of Christ to implement this grand ideal in their own lives? Simply, by following the example of their Lord and Saviour. "Christ also suffered for us, leaving us an example, that ye should follow his steps..." Thus God has called men and women to become "conformed to the image of His Son, that he might be the firstborn among many brethren..." (1 Pet. 2:21; Rom. 8:29). Therefore, Paul counselled the Philippians: "Your attitude should be the same as that of Christ Jesus..." (Phil. 2:5, N.I.V.).

Such a disposition may be manifested in only one way: by loving "righteousness" and hating "wickedness" (Psa. 45:7). Inevitably, this means that "they that are Christ's have crucified the flesh with the affections and lusts" because they acknowledge that their "old self was crucified with him, so that the body of sin might be rendered powerless, that we should no longer be slaves to sin..." (Gal. 5:24; Rom. 6:6, A.V. & N.I.V.).

The Psalmist, beautifully and succinctly, described the disposition of one who is dedicated to living in accordance with the "first and greatest" commandment: "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee..." (Psa. 73:25). The Lord Jesus spoke of this type of disposition: "Blessed are the pure in heart, for they shall see God..." (Matt. 5:8). The word rendered "pure" (Greek *katharos*) in its concise meaning signifies "free of anything that is useless; pure from that which would change or corrupt". In harmony with the Psalmist, the Lord spoke of a person who has integrity in the eyes of Yahweh; and therefore a disposition and character based upon that of God's Son.

In this series of articles we have endeavoured to show that the Atonement is a doctrine to be understood in more than mere academic terms. Scriptural teaching upon the subject must become the motivating power in the life of every believer. Such knowledge, and the conviction arising therefrom, require that we do more than humbly appreciate all that God has done for us.

It is equally necessary that we understand, and submit to, all that He requires of us. It is therefore of signal importance that our “attitude”, in all the affairs of life, “should be the same as that of Christ Jesus”.

## Ch. 27: THE FLESH RIGHTLY RELATED TO DEATH

*“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption...” Heb. 9:12.*

The Lord Jesus Christ left no doubt as to which was “the *great and first* commandment” (Matt. 22:38, Roth; cp. Deut. 6:5). Christ taught from the law: “Thou shalt love Yahweh thy God with all thine heart (processes of the intellect), and with all thy soul (inner being; affections), and with all thy might (moral principles of the Truth in the actions of life).

### **Crucified With Christ**

This call of God for His servants to manifest a life of total dedication to fulfilling His word and will, requires that the natural, ungodly principles of the flesh be crucified. “They that are Christ’s *have crucified* the flesh, with the affections and lusts” (Gal. 5:24). Hence the significance of Paul’s words elsewhere: “Our old man is *crucified* with him (Christ), that the body of sin might be destroyed (‘rendered powerless’, T.C.N.T., Diag., Cp. Roth.) that henceforth we should not serve sin” (Rom. 6:6).

Christ fulfilled this requirement to perfection. And although we shall never attain to the same perfection in this present life, the Lord has set us a standard of righteousness which requires that we “follow his steps” (1 Pet. 2:21). Hence this unequivocal command: “If any one wish to come after me, let him *renounce himself*, and take up his cross, and follow me” (Matt. 16:24, Diag.).

To identify themselves with this cause, believers should “present their *bodies* (to God as) a *living sacrifice*...” (Rom. 12:1). It is by this means alone that men and women may offer their lives to God, in order to fulfil “the *great and first* commandment”.

That he might perfectly fulfil this commandment, “Christ pleased not himself” but rather “emptied himself” of self, that he might fulfil only the will of his Father (Rom. 15:3; Phil. 2:8, A.V., R.V.).

In every moment of his life, he presented his body “a *living sacrifice*” to Yahweh. Thus “in the days of his earthly life (he) offered prayers

and supplications, with loud cries and with tears, to Him who was able to save him from death: and he was heard *because of his devout submission*" (Heb. 5:7, T.C.N.T.).

### **Total Selflessness**

The flesh does not like being crucified. To ask any man to offer his life voluntarily in such a sacrificial manner is not the type of request for which one might anticipate a ready and willing response. Such a response demands a wholehearted dedication. It requires an attitude of total selflessness. It necessitates a calm acceptance of the suffering which would be involved in fulfilling such an objective.

The Lord suffered, that he might totally subdue the evil propensities of the flesh; thereby, at the end of his life, offering himself to his Father as a perfect sacrifice.

The prophets graphically foretold the tribulation he would endure. "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet... But be not Thou far from me, O Yahweh: O my strength, haste Thee to help me" (Psa. 22:14-19).

"For Thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me" (Psa. 69:7-9).

Whilst his life was "poured out" day by day, in obedience to his Father's will, his sacrifice was brought to finality and completion when he died upon the stake; his blood literally shed (Jhn. 19:34).

Since "the *life* of the flesh is in the blood" and Yahweh required that life be given upon His altar "to make an atonement" for "sins", the epistle to the Hebrews emphasises the principle: "Unless blood is shed, *no forgiveness* may be obtained" (Lev. 17:11; Heb. 9:22, A.V., T.C.N.T.).

This was a principle established in Eden (Gen. 3:21).

### **The Blood of Christ**

The Lord Jesus Christ fulfilled this principle absolutely by discharging fully his obedience to "the *great* and *first* commandment".

Thus, "we have redemption *through* his blood..." (Eph. 1:7). Again, "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 Jhn. 1:7). The blood of Christ is not mysteriously different from the

blood of any other man. His nature, in every respect, was identical to our own. The literal shedding of Christ's blood is of no advantage to us whatever, unless we comprehend that which it represents: an entire life "poured out" as an offering, to demonstrate that the flesh is rightly related to death, and that only Yahweh is righteous.

Contrast the awesome truths with the foolishness and irreverence of popular theology. An oft chanted "hymn", much favoured by the apostasy, contains the words: "There is power, power, power in the blood"! But they understand little concerning the subject of which they raise their voices so heartily and emotionally. Their ignorance is their folly. Their "understanding" remains "darkened" and they are therefore "alienated from the life of God through the ignorance that is in them"; to say nothing of the "wicked works" for which they have no covering (Eph. 4:18; Col. 1:21).

Peter stated that those who have gained a correct understanding of the doctrine of the Atonement "have been *redeemed* with the *precious* blood of Christ, as of a lamb without blemish and without spot..." (1 Pet. 1:19).

Although the equivalent words for both "spot" and "blemish" are used with regard to sacrifices offered under the Mosaic Law, we know of only one passage where both words occur together. The book of Numbers records details concerning the Red Heifer, which was to have neither "spot" nor "blemish". The heifer was used to make "a water of *separation*" for "a purification for sin" (ch. 19:2,9). Peter describes the Lord's blood as "precious" — literally, "honoured, valued, prized", since Christ's sacrifice was the only perfect and acceptable one offered to Yahweh. Thus, through his sacrifice it became possible for mankind to find the way to *separation* from sin and its effects, and *purification from sin*.

Herein is the kernel of the doctrine of the Atonement. There could be no escape for humanity from sin and death until sin had been overcome, and its source put to death in the *body* of one of Adam's race. This could only be accomplished through one who would render perfect obedience to Yahweh.

### **Christ First Found Redemption**

The Son of God has not only wonderfully achieved this goal, but has done more: He has demonstrated to his true disciples, by his own perfect example, that they, too, must repudiate the flesh with its "affections and lusts" and by positively manifesting a life of Godliness they should uphold the righteousness of Yahweh.

Having become a perfect manifestation of his Father's character, and therefore the "Word made flesh", it was needful for the Lord Jesus

Christ to become, in *every* respect, a reflection of the likeness of his Father.

To attain to such a state, Christ had to undergo a change of nature. Corruptible human nature had to be changed into incorruptible Divine nature, so that the Lord himself was the first person to benefit from the perfection of his own sacrifice.

“Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place *having obtained* eternal redemption” (Heb. 9:12; omit the last two words in italics, “for us”). The words “having obtained” are, in the Greek text, third person, masculine, middle voice. The English version should be rendered “having *found for himself* eternal redemption”: The Amplified New Testament has accurately assessed the sense of the wording: “thus finding and securing a complete redemption”.

Some have difficulty in associating the word “redemption” (lit., “the act of freeing or releasing; deliverance” etc.) with the Lord Jesus Christ. Certainly he did not need “redemption” from sins, since he was guiltless. The problem will only arise when there is a difficulty in recognising the imperfection of the Lord’s nature; and that, in harmony with the rest of humanity, he needed a *change* of nature. Therefore, the Son of God needed to be redeemed or “released” or “delivered” from the shackles of corruptible human nature with all its attendant weaknesses and deficiencies, and, consequently, “our Lord Jesus Christ, that great shepherd of the sheep” was “brought again from the dead *through the blood* of the everlasting covenant” (Heb. 13:20).

The blood referred to was his own. It was by the offering of *himself* that the Lord “*found for himself* eternal redemption”.

### **No Need for Confusion**

Brother John Carter wrote: “Another cause of difficulty arises out of the Lord’s relationship to his own death. It is affirmed in Scripture that ‘by his own blood he entered in once into the holy place having obtained eternal redemption’; and that ‘God brought from the dead the great Shepherd of the sheep through the blood of the everlasting covenant’; and that he was saved out of death. He needed redemption; he needed salvation from death. The confusion arises when we isolate him from his work” (*The Christadelphian*, p. 324, July 1958).

The Scriptures and the B.A.S.F. are in full agreement with the words quoted above.

The B.A.S.F. states that “the first man was Adam” and that God “placed him under a law”. Clause Five then continues: “That Adam broke this law, and was adjudged unworthy of immortality, and

sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity”.

The wording of the Clause is clear. The sentence which “defiled” was related to man’s *physical* constitution. Clause Five can not be used to assume that Christ bore guilt for some condition which caused him to be alienated from his Father; or that he bore a defiled character. After all, Clause Nine describes the Lord Jesus Christ as “a *sinless* bearer” of our Adamic nature. No less than 14 Scriptural references have been appended to Clause Five, all of which support this meaning of the Clause.

Through this series of articles emphasis has been laid upon the fact that corruptible, death-stricken, sin-prone human nature is *imperfect*, and therefore unfitted for an eternal inheritance in God’s plan for the redemption of humanity. The “Cooper-Carter Addendum” states: “In his (Christ’s) death, he voluntarily declared God’s righteousness; God was honoured *and the flesh shown to be by Divine appointment rightly related to death*” (Our italics).

Thus, the Lord Jesus Christ lived his life of self-denial and God-manifestation until the last breath was exhaled from his body.

He was put to death “by the determinate counsel and foreknowledge of God” (Acts 2:23), and was fully aware that this was to occur at the end of his mortal life. He taught his disciples accordingly. “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself... This commandment have I received of my Father” (Jhn. 10:17-18). The last statement appears to be a moving allusion to the words of Isaiah: “When *Thou* (Yahweh) shalt make his soul *an offering for sin*”, followed by the further prophecy that the Saviour of mankind would “pour out his soul unto *death*” and “bare the sin of many” (Isa. 53:10-12).

To understand the word rendered “that” in Jhn. 10:17 can enhance our appreciation of the Lord’s words uttered at that time. The Greek word signifies “that, in order that, to the end that, with the emphasis on the purpose, design and result” (Bullinger). The Lord’s words thus represent him as saying: “I lay down my life *with the end in view* that I might take it again”. This calm statement indicates that the Lord fully understood the purpose of the Father in the life — and death — of His Son.

### **Christ’s Death Necessary**

Was Yahweh unjust in demanding the death of a righteous man? And that of His own Son, in particular?

Christ did not believe so. He distinctly declared his willing submission to the decrees of his Father. "Now my heart is troubled, and what shall I say? Father, save me from this hour? No, it was for *this very reason* I came to this hour... But I, when I am lifted up from the earth, will draw all men to myself. He said this to show the *kind of death* he was going to die" (Jhn. 12:27, 32-33, N.I.V.).

Daily the Lord's life was unceasingly overshadowed by the Hand of Providence. Whilst he struggled to overcome the flesh and manifest the righteousness of his Father's character, events were carefully and meticulously guided towards their foretold conclusion. Human endeavour could not transcend the Divine Will and purpose. It was because the Father and the Son co-operated until the final consummation of the Divine purpose, that none could withstand the will of Yahweh. Before the time had come for the Lord to lay down his life, the Jews tried to "take him; but no man laid hands on him, *because his hour was not yet come*" (John 7:30).

The Lord clearly knew when the events of his life had reached their climax. "Jesus answered them, saying, the hour is come, that the Son of man should be glorified. Jesus *knew* that his hour was come" (Jhn. 12:23; 13:1).

Early in his ministry he affirmed his purpose: "My meat is to do the will of Him that sent me, *and to finish His work*" (Jhn. 4:34). Thus, as he expended his final breath upon the stake, he was able to proclaim in triumph: "It is finished"! (Jhn. 19:30).

During the unfolding of the final drama, Peter was intent upon preserving the life of his Lord. But Jesus told him that these circumstances were not for the preservation of his life, but rather that his life might be surrendered in sacrifice. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *But how then shall the Scriptures be fulfilled that thus it must be*?" (Matt. 26:53-54).

The Lord Jesus Christ had a complete understanding of the Father's purpose in the life and death of His Son; and he was serenely compliant in his comprehension and acceptance of these things. He never ceased to recognise Yahweh's supervision of all events leading up to the expiration of his life upon the stake. Dispassionately and with total conviction, he told Pilate: "Thou couldst have *no power* against me, except it were *given thee from above*" (Jhn. 19:11).

### **Giving Yahweh the Glory**

Thus, to fulfil Yahweh's purpose, made known to mankind since Adam fell from his "very good" state, "Christ Jesus came into the world to save sinners". And "as the children are partakers of flesh and



blood, he also himself likewise took part of the same; that *through death* he might destroy (lit., ‘render powerless’) him that hath the *power of death*, that is, the *diabolos*” corruptible human nature; the source of sin (1 Tim. 1:15; Heb. 2:14). Hence, “when he cometh into the world, he saith, Sacrifice and offering Thou wouldest not, but a *body* Thou has made *fully ready*”. Thus, sublimely and as the Word incarnate, the Son declared: “Lo! I come to *do* Thy will, O God”! (Heb. 10:7, A.V. and lit. Gk. v. 9).

In speaking of his total dedication to fulfilling his Father’s purpose, the Lord said: “As Moses lifted up the serpent in the wilderness, so *must the Son of man be lifted up*” (Jhn. 3:14), and added these words: “When ye have *lifted up* the Son of man, *then* shall ye know that I am he, and that I do nothing of myself; but as my Father *hath taught me*, I speak these things”. Again: “And I, if I be *lifted up* from the earth, will draw all men unto me. This he said, *signifying what death he should die*” (John 8:28; 12:32-33).

Mankind is powerless to devise the means of bringing about his own eternal redemption. He can but bow in attentive reverence before the Divine Majesty in the heavens, and in awe acknowledge the flawless handiwork and supreme wisdom and power of the One who is “Yahweh — a great El, and a great King, above all Elohim” (Psa. 95:3).

“Give unto Yahweh the glory due unto His Name; worship Yahweh in the beauty of holiness” (Psa. 29:2).

All who, in spirit and in truth, willingly bow humbly before the Mighty One of heaven, will join fervently in the prayer of the Psalmist: “Help us, O God of our salvation, for the glory of Thy Name: and deliver us, and purge away our sins, *for Thy Name’s sake*” (Psa. 79:9).

## Ch. 28: “IT IS FINISHED!”

*“This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do” (John 17:3-4).*

That “Jesus Christ came into the world to save sinners” is a verity beyond question. Yet these words are used as an emotional catch-cry by apostate christendom, who, in their claim to “know” God and Jesus Christ, have no sound understanding of those matters upon which they wax so eloquently.

Being “alienated from the life of God through the ignorance that is in them” the significance of the above statement remains a mystery to them, beyond their comprehension.

Such lack of understanding must not be permitted to cloud the minds

of those who have been called “in spirit and in truth” to become sons and daughters of the Living God.

“Jesus Christ came into the world to save sinners” and that could only be achieved by repudiating the flesh with all its evil works, and by glorifying his Father. More than any other descendant of Adam’s race, the Lord understood the way in which “the flesh lusteth *against* the spirit and the spirit against the flesh” (Gal. 5:17). He was the only man who perfectly “loved righteousness” and “hated wickedness” (Psa. 45:7). By this means he was able to perfectly “love” Yahweh his God, with *all* his heart, *all* his soul, and *all* his mind (Matt. 22:37; cp. Deut. 6:5).

These scriptures highlight the purpose for which “Jesus Christ came into the world to save sinners”, as lucidly defined by Brother Thomas:

“Men were not ushered into being for the purpose of being saved or lost! God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood (1 Cor. 15:28)”. (*Herald of the Kingdom, 1858, pp. 84-85*).

### **Saviour and Emmanuel**

These truths draw attention to the juxtaposition of the two related ideals — salvation and God-manifestation — seen in the opening chapter of the New Testament: “She (Mary) shall bring forth a son, and thou shalt call his name Jesus: for *he shall save his people from their sins*”. And: “a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, *God with us*” (v. 21,23).

Christ himself invites us to understand how he manifested his Father’s character during the days of his flesh, and to imitate his example: “If any man will come after me, let him *deny himself*, and take up his cross, and follow me” (Matt. 16:24).

Yahweh’s ultimate objective is that “God may be *all* in all”. The Lord Jesus gave total, unreserved acknowledgement to the reality that there is “*one* God and Father of all, who is above *all*”; and that when men confessed Christ, such was “to the *glory* of God, the Father” (1 Cor. 15:28; Eph. 4:6; Phil. 2:11).

Psalm 79:9 reveals the reason for the salvation of “sinners”:

“Help us, O God of our salvation, for *the glory of Thy Name*: and deliver us, and purge away our sins, for *Thy Name’s sake*”.

From these Scriptures it is evident that true servants of the Deity will

imitate the same “disposition” as was “in Christ Jesus”; who “did not consider equality with God to be something to be eagerly seized upon” (Phil. 2:5-6, see lit. Gk.). They have no selfish or self-centred ambition for personal glory. Rather, they share the same objective that motivated the Lord Jesus: “O Father, glorify Thou me with *thine own self*” (John 17:5).

The objective of the sinner must be to see God glorified in mankind, rather than mere human salvation. The manifestation of Yahweh’s glory transcends all else in the spiritual vision of all true Believers.

### **Change of Nature Necessary**

Christ declared: “I and my Father are one” (John 10:30). But he was also fully aware that “flesh and blood” — or, corruptible human nature — could not partake of an eternal inheritance (1 Cor. 15:50). Therefore, as his death drew near, he said: “For their sakes I sanctify *myself*”. He stressed a similar truth when “certain of the Pharisees” came to warn him concerning the evil intent of Herod: “Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be *perfected*” (John 17:19; Luke 13:31-32). Since he was always a sinless manifestation of the Father’s character (“I and my Father are one”), the “perfection” of which he spake concerned the change his “*body*” had to undergo in order to become a “glorious body” — a definition which could never be applied to the nature with which he was born (Phil. 3:20-21).

The Lord faced death dedicated to perfectly fulfilling the will of his Father, who had given him a “commandment” to “lay down” his life (John 10:17-18). He overcame the flesh “with strong crying and tears” and “learned obedience by the things which he suffered” — emphasising that he *did* overcome, and thereby “became obedient *unto death*” (Heb. 5:7-8; Phil. 2:8).

Yahweh did not save him “*from death*” (A.V.), but “*out of death*” (Gk., *ek*, Heb. 5:7). Death had to come before deliverance. Thus, Bro. Roberts wrote: “Christ partook of this nature to deliver *it* from death, as Paul teaches in Heb. 2:14, and other places: ‘Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil’. Understanding by the devil, the *hereditary death-power* that has reigned among men by Adam through sin, we may understand how Christ who took part in the *death-inheriting nature*, destroyed the power of death by dying and rising. We then understand how ‘he put away sin by the sacrifice of himself’. We may also understand how ‘our old man is crucified with him, that the *body of sin* might be destroyed’ (Rom. 6:6)”.

### Christ the Firstfruits

Since some have difficulty in achieving a true understanding of the sacrifice of Christ, Bro. Roberts further wrote: “Some who admire Christ are horror-struck at the idea of his having been a partaker of the Adamic condemned nature, a nature defiled by death because of sin. Their horror is due wholly to too great a confinement of view. They fix their attention on the idea of ‘defilement’ without remembering that the defilement was undertaken expressly with a view to removal” (*Law of Moses*, p. 179, 264).

Bro. Roberts’ sublime and sensitive understanding of this subject is worthy of our thoughtful meditation.

Paul refers to Christ, personally, as the “*first-fruits*” of his own sacrificial death (1 Cor. 15:23).

As the last moments of his mortal life ebbed from him, the Lord epitomised his life of sacrifice simply, when he cried: “It is finished!” An unaffected statement; yet an exclamation of triumph. The Lord’s mission of redemption had been completed. Yahweh had been glorified.

“And so, it has been written, the first man Adam was made into a living soul, the last Adam into a spirit, life-giving”. However, “not the first was spiritual but of flesh-nature\*; *afterwards* spiritual” (1 Cor. 15:45-46, see lit. Gk). The process whereby sons of Adam may be transformed into sons of God in the fullest sense, is here attested. First, that which is natural, or a manifestation in human nature; then, a change of nature to that which is Divine; motivated not by a combination of flesh and blood, but by the Spirit-power of the Deity.

The Lord Jesus Christ came to this state “through the blood of the everlasting covenant”, which was “his *own* blood” (Heb. 13:20; 9:12).

Through the perfection of Christ’s sacrifice — which required that his entire life be totally in harmony with his Father, mentally and morally, culminating in the final act of putting to death the flesh — God has provided the means whereby men and women may attain unto eternal salvation.

The awesome purpose of God, in Christ, had been brought to fruition. Sin had been conquered in the *body* of one of Adam’s death-stricken race; and the source of sin was repudiated and “rendered powerless” through death. “The *body* of sin” had been overcome, and Yahweh alone declared to be righteous; therefore, so far as Christ is concerned, “*death* hath no more dominion over him” (Rom. 6:6,9).

The hope of eternal redemption, to which men and women of faith

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\* Greek *psuchikos*, meaning: natural, physical, a breathing animal, possessing animal life. The Greek word is in contrast to *pneumatikos*, spiritual.

have held tenaciously since the days of Abel, had become a living reality. This hope has now “been brought fully into view by the appearance on earth of our Saviour, Jesus Christ. For he has broken the power of *death*, and brought life and immortality to light through the gospel” (2 Tim. 1:10, N.E.B.).

With a proper understanding and acceptance of God’s plan for the eternal redemption of the human race, men and women are raised to a peerless, yet humble, position before God.

### **Access to the Father**

Paul exhorted Christ’s brethren: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say *his flesh*; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith” (Heb. 10:19-22).

The word “boldness” is better rendered as in the A.V. margin, “liberty”. The word literally means “freedom, or frankness of speaking” and is expressive of the *confidence* that Christ’s brethren have to gain access into the presence of the Father, which they have now obtained through Christ. Paul does not speak of *self*-confidence, but of confidence in what God has done for *us*, through His Son.

This confidence comes from faith, and enables Christ’s brethren to “enter into the holiest” — a term which speaks of the immeasurable privilege of unrestricted access to the Throne of Yahweh. The privilege remains with us until the coming of the Lord, provided the terms associated with the privilege are not misused or profaned.

Such access is obtained “by the blood of Jesus” — a Scriptural expression to define the perfection of Christ’s sacrifice. The Lord’s blood contained no magical properties. It was human blood. In his veins ran the blood of those whose genealogies could be traced back to Adam (Luke 3:23-38; cp. Matt. 1:1-16). There was no special “power in the blood”, as the theologians and hymn composers of Christendom claim. The “blood of Jesus” is synonymous for his entire *life*, “poured out” in willing obedience to the will of his Father.

But the terminology of this context refers to the *blood* as being the only means whereby the high priest could gain entrance into the Most Holy Place (Lev. 16) on the Day of Atonement. But no longer are men to look to the Aaronic priesthood for a type of the Greater High Priest. He has now come into the world. The “Scriptures have been fulfilled” (Matt. 26:54). Therefore, we have been drawn to a “new living way”. Literally, the expression is: “a freshly slain and living way”. Again, the allusion to the day of Atonement is clear. Shed blood was the keystone to priestly activities on that day. So much blood-sprinkling was

required that the blood of the sacrificial victim could not be permitted to thicken into a semi-liquid fluid; or, even worse, a congealed mass that would be quite unsatisfactory for the purpose of sprinkling. Yahweh is here teaching a profound truth: Christ's sacrifice is always "fresh" and efficacious. Throughout the generations which have followed the death of Christ, the atoning "blood", representative of the power of his sacrifice, has never decayed nor corrupted. It has never become valueless or beyond use. Every new convert to the Truth is brought into covenant relationship with Yahweh through, as it were, a freshly-slain sacrifice.

### A Living Sacrifice

But whilst it is true that Christ's sacrifice remains as efficacious as ever, throughout all generations, it is also true that this freshly-slain sacrifice also *lives!* This beautiful terminology is carried forward into the Apocalypse. John saw "a lamb as it had been slain". Yet John was told that this "slain" lamb was "the lion of the tribe of Judah" and the "root of David". And John saw that the slain lamb "came and *took the book* out of the right hand of him that sat upon the throne" (Rev. 5:5-7).

How would it be possible for a slain lamb to reach out and grasp an object? Only because the lamb which had been slain was now *alive again!*

Christ has been slain. Yet, he lives.

The new convert to the Truth must see his or her baptism as an "offering" — or sacrifice — to God, in conformity with the example of the slain lamb; thus, the way to *life* is through *death* (Rom. 6:6-8).

Having made this initial commitment, converts to the Truth are required to continue — as did the Lord Jesus Christ — to "present" their "bodies" as "a *living* sacrifice, holy, acceptable to God". This, with the commencement of every new day, requires a renewed spirit of wholehearted dedication (Rom. 12:1).

This is "the way" which Christ has "inaugurated for us" (Heb. 10:20 TCNT). Thus the "way" to our eternal salvation is entirely the work of God in Christ (Eph. 2:8).

The completion of his sacrifice, in the offering of himself, was "through the sanctuary-curtain (by which I mean *his human nature*)" (TCNT). This rendering is correct. The word "flesh" in the A.V. is from the Greek *sarx*, a word which has been considered earlier in this series of articles, and which refers directly, in this instance, to the Lord's *human nature*. In Rom. 8:3 the word "flesh" occurs three times in the A.V. It is always from the Greek *sarx*. "God, sending His own Son in the likeness of sin's flesh, and for sin condemned sin in the

flesh". This is precisely what is being stressed in Heb. 10:20.

Under the Mosaic dispensation, the "veil" symbolised "the flesh" — and the placement of the veil, cutting men off from the Most Holy Place, was profoundly significant.

At the Lord's death, the veil in the temple "was rent in twain, from the top to the bottom" (Matt. 27:51). The Lord had now "crucified *the flesh*" and had therefore opened the way into the very presence of Yahweh; symbolised by the Most Holy Place.

During the days of his flesh the Lord had perfectly manifested his Father, mentally and morally. Upon the fulfilment of his own prophecy that "on the third day" he would be "perfected", he became a reflection of his Father in every possible sense: mentally, morally, and *physically*.

### **Worthy is the Lamb**

In the opening sentence of *The Blood of Christ*, Bro. Roberts stated: "There is no operation of Divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ".

Tragically, Bro. Roberts was correct and the confusion continues until this present day.

It should not be so. As he wrote: "The subject calls for great reverence of mind in order to grasp its proper apprehension".

If this subject is approached with a reverential, submissive respect for what the word of God teaches in regard to the matter, confusion and error will be dissipated, and the Truth unveiled in all its pristine glory.

Those who have responded to Yahweh's great and merciful invitation to become numbered among the "called out ones" whom He has chosen for His Kingdom, will understand God's atoning work for us, in Christ. They will dedicate themselves as a "*living sacrifice*" to develop in their life the mental and moral likeness of their Lord and Saviour — thereby putting into effect in their lives the practical application of the doctrine of the Atonement.

If these principles for Divine worship and practical daily living are manifested in a way that is acceptable to Yahweh, we shall receive Christ's approbation. Like our Lord before us, we will be transformed into the perfect likeness of Yahweh. When Christ comes to claim his Bride, this hope will become a living reality for all whom he approves.

Then, by the grace and mercy of God, we shall cry out together: "*Worthy is the Lamb, that was slain, and hath redeemed us to God by his blood: blessing and honour and glory and power be unto him that sits upon the throne, and unto the Lamb — for ever!*"

## Ch. 29: THE PIONEERS ON THE NATURE AND SACRIFICE OF CHRIST

*In redeeming the Truth from the dust of clerical theology, and clearly establishing the principles of divine revelation, the pioneer brethren were able to identify the true teaching of the Atonement. Yet there have been repeated attempts to undermine such exposition. This chapter examines the pioneer teachings in the light of other theories.*

### **Brother Robert's Teaching**

Attempting to justify his theory that all Adam's descendants, including Christ, are morally and legally accountable for Adam's sin, J.J. Andrew posed the following question to Brother Roberts, during the course of their wellknown debate upon the subject. J.J. Andrew is asking the questions; the answers are those of Brother Roberts.

Q.715. How could Jesus have been made free from that sin which God laid upon him in his own nature, 'made in the likeness of sinful flesh', if he had not died for himself as well as for us?

A. He could not.

Q.716. Then he offered for himself as well as for us?

A. Oh, certainly.

Q.717. Is it not clear then from this that the death of Christ was necessary to purify his own nature from the sin power?

A. Certainly.

Q.718. That was hereditary in him in the days of his flesh?

A. No doubt of it.

Q.719. And he as the first one had to undergo purification through his shed blood and resurrection?

A. Certainly, I have never called that in question in the least.

Attempts to try and establish from Brother Roberts' beliefs, as clearly stated in his answers to the above question, that the human race is "alienated" from God because of fallen human nature, cannot be sustained. When such is suggested, the argument serves only to lead brethren away from the truth of the matter. Brethren should carefully read and re-read *The Blood of Christ* by Brother Roberts; and *Elpis Israel*, pp. 126-142, (1942 edition), wherein Bro. Thomas makes it clear that our *nature* "is a misfortune not a crime."

### **Brother Thomas' Teaching**

Some have suggested that, after writing *Elpis Israel* Brother Thomas "modified" his beliefs concerning the Atonement. This is not so.

In *Eureka*, he stated his belief, in these words: "However perfect



and complete the moral manifestation of the Deity was in Jesus of Nazareth, the Divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus. This is what we are familiar with as the flesh. It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul *sarx hamartias*, *flesh of sin*; 'in which', he says, 'dwells no good thing' — Rom. 7:18; 8:3. The anointing Spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the *character* of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but *his flesh* was like our flesh, in all its points — weak, emotional, and unclean. Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohistic. For this cause, 'Jesus was made a little lower than the angels for the suffering of death; that he, by the grace of the Deity, might taste death for every man.' For this cause, and forasmuch also 'as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos*', or elements of corruption in our nature, inciting it to transgression, and therefore called 'Sin working death in us' — Rom. 7:13; Heb. 2:9, 14.

"Another reason why the Word assumed a lower nature than the Elohistic was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all 'subject to vanity', with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and of necessity good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great tribulation" — Apoc. 7:14. Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete — Apoc. 3:21; 11:15. Hence, then, 'it became the Deity to make the captain of the salvation of His many sons perfect through sufferings, and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have

attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressures from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the son of the Deity, and Heir of all things, yet he learned obedience by the things which he suffered; and being made perfect He became the author of *aion*-salvation unto all them that obey him — Heb. 4:15; 5:8,9”.

However, let there be no misunderstanding concerning Brother Thomas’ clear definition of the perfect character of the Son of God. He wrote: “Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity — a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh” (*Eureka*, Vol. 1 pp. 106-7, Logos edition).

Why do some *avoid* the language and terminology used by the Pioneers in expressing their understanding of Scripture concerning the Atonement?

There can be a number of reasons: to reject their teaching; to distort their beliefs; to employ less definite and broader terms in order to accommodate those who find the clear and unambiguously stated beliefs of the Pioneer brethren to be objectionable. Or, it may be as a result of inexperience, or a misguided sense of what is right.

We cannot agree with such mistreatment of the teaching found in such fundamental Christadelphian works as *Elpis Israel*, *Eureka*, *The Law of Moses*, and *The Blood of Christ* — to name a few of those works which, for nearly one and a half centuries, have led many men and women, whose minds would otherwise have remained darkened “through the ignorance” that was “in them”, to a clear and enlightened understanding of those things “concerning the kingdom of God and the name of Jesus Christ.”

We have been disturbed to hear brethren, expounding upon the subject of the Atonement, introducing terms and expressions which are not clearly and concisely in harmony with the teaching of our Pioneer brethren. Such an approach may result in the usage of figures of speech not readily equated with the teaching of Scripture.

One of the most commendable attitudes of our Pioneering brethren was their willingness to forthrightly and directly expound their beliefs which were based fully upon their understanding of the Inspired Word.

Rather than cloud the minds of brethren with effete and hazy language which is liable to misunderstanding or misrepresentation, it should be the unchanging policy of brethren to state clearly the plain

teaching of Scripture upon this all-important doctrine, thereby following the worthy example of our Pioneer brethren.

This is the continuing policy of *Logos*, and we commend all brethren and sisters to emulate the unclouded disposition of brethren Thomas and Roberts in their understanding and exposition of the Word of Life.

## Ch. 30: DIVINE WISDOM REVEALED IN THE SACRIFICE OF CHRIST

*Apostolic teaching concerning the Atonement was clearly and forthrightly enunciated by our Pioneering Brethren, in a balanced, well-reasoned, and Scripturally proper manner.*

We believe that the exposition by Brother Thomas was generally accepted without opposition until, in 1871, David Handley propounded a view that was quite out of harmony with the Christadelphian position on the Atonement. In 1873, Edward Turney produced an eight-page document which endorsed the views of David Handley.

Since then, a varying array of theories have been promoted, all of them in one way or another contrary to Scripture and at variance with the teaching of the Pioneers. Such conflicting views within the Brotherhood have resulted in withdrawal of fellowship from some and division with others.

Brother Roberts strongly opposed erroneous teaching on the subject of the nature and sacrifice of Christ. In *The Blood of Christ* he wrote: "There is no operation of Divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ ..." This comment remains true to this day. Misapprehension and misrepresentation about the Atonement have not disappeared from the Brotherhood, and Truth-nullifying views continue to be stated and re-stated; a factor, doubtless, which will continue until the Lord returns.

There is nothing new about this situation. In Apostolic times brethren were wisely counselled to "try the spirits" because "many false prophets" had "gone out into the world" endeavouring to subvert Christ's brethren with the philosophy that Jesus Christ did not "come in the flesh" of corruptible, death-stricken, sin-prone Adamic nature (1 John 4:1-3).

Despite these tragic and negative challenges to the Truth, the clear teaching of Scripture may still be discerned by those who are willing to

consider the Word carefully. We believe that the teaching of the Pioneer brethren upon this life-or-death subject has stood the test of time.

A group which became known as the Nazarene Fellowship has circulated a number of pamphlets over the years. In revealing the error of their teaching, a series of articles appeared in "The Christadelphian" between February and October, 1946.

We republish hereunder an extract from that series of articles, not only because they clearly repudiate error, but because they set forth with appreciable clarity the truth of the matter:

On Calvary, Christ "became obedient unto death". In doing so he submitted to a particular form of death, "even the death of the Cross" (Phil. 2:8). Members of the Nazarene Fellowship are quick to attach their own significance to this fact. Believing that Adam incurred violent death yet did not experience it, and observing that Christ experienced it whereas he did not incur it, they conclude that on the Cross Jesus voluntarily suffered violent death as Adam's substitute.

This substitution theory is specious but unsound. Moreover, it is inadequate, since it omits to indicate why crucifixion was the particular form of violent death "determined before" of God (Acts 4:28). While affecting to explain the manner of Christ's death (John 18:31-32), it leaves the true significance of that death unmentioned, since it overlooks the fact that the mere violence of his sinless offering did not in itself accomplish man's redemption. This fact is implicit in the Gospel records. The Jews purposed to hurl Jesus over the precipice of Nazareth (Luke 4:29, 30), and endeavoured to stone him in Jerusalem (John 8:59). Both forms of death would have been violent, yet on each occasion Jesus exercised miraculous powers to escape the anger of the mob. Why? Because "his hour was not yet come." Divine power was still at his command in Gethsemane, but on this occasion there was a new circumstance affecting the course of events; this was the "hour" of his enemies (Luke 22:53). If now he procured legions of angels to protect him, how could the Scriptures be fulfilled? (Matt. 26:50-56). In obedience to those Scriptures he had to submit not merely to violent death as such, but to violent death on a cross, and in Gethsemane the appointed "hour" was at hand (v. 45). The angry multitude had before endeavoured to kill him and shed his blood, but not in the way decreed. Only when circumstances were favourable was he "delivered by the determinate counsel of God" so that he should be taken and by wicked hands be "crucified" (Acts 2:23).

Thus it is clear that in the Divine purpose there was some special significance in violent death by crucifixion, not possessed by those

other forms of violent death from which God preserved him. It is in this respect that the Nazarene theory of redemption is inadequate as well as unsound, since it does not recognize the moral principles which were operative in the Crucifixion. For if the procedure of ransom demanded merely a life for a life, a violent death for a violent death, why had Jesus to be crucified, not merely executed? Our Lord's own words at once answer this question and stultify the legal theory. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

The parallelism is striking.

(a) As the brazen serpent was impaled and "lifted up" on a stake (Num. 21:6-9), so was Jesus (John 12:32-35).

(b) As those mortally bitten in the wilderness, beholding the serpent on the pole, were saved from death, so those mortally bitten by Sin, beholding the Cross, are saved from perishing.

Does the parallelism end there? Is the character of the life-giving serpent of no significance too? Most assuredly; for where the fiery serpent was actively venomous and destructive, the brazen serpent was impotent and harmless, not destroying men's lives but saving them. As such, though in form a replica of the very enemy that brought death by its bite, it became a source of recovery to those who beheld it in faith. Thus,

(c) As the impaled serpent was a harmless symbol of Sin, so the crucified Jesus was a sinless bearer of our serpent-nature.

This third parallelism gives point to the symbolism of crucifixion as employed by Paul.

1. "Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

Here again the parallelism is significant. We die symbolically as Christ died physically — but in each case the death is "to Sin" (v. 2; v. 10). Our "old man" is figuratively crucified in baptism, as Christ's body was literally nailed to the tree. But can we stop short at this point? Acknowledging that "the body of sin" is destroyed in our case, can we deny that the same was true of Jesus? If, in our case, it is destroyed in *figure*, does it not follow that in his case it was destroyed in *fact*? To assert then that Christ's body was not "a possession of sin", because he was born "free", destroys the parallelism, whereas to assert that he bore our sinful condemned nature preserves it.

2. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Our Lord experienced crucifixion literally; believers undergo it symbolically. The principle involved, however, is the same in each

case; the affections and lusts which are natural to human flesh (due to Adam's sin) are denied and crucified by the believer, as they were repudiated finally by Jesus on the Cross. Expressing the same idea in different language, Paul says, "If ye mortify the deeds of the body, ye shall live" (Rom. 8:13).

3. "Put off the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

Employing the past tense Paul tells the Colossians, "Ye *have* put off the old man with his deeds" (Col. 3:9). His two statements are clearly complementary. Baptism is a summary act, discipleship a continuous process of crucifixion. The one destroys the body of sin ceremonially, the other does so in a moral sense. The Apostle is again concerned with deeds, not with legal status only. The old man is corrupt, for his lusts are deceitful and his deeds evil. If "the old man" were merely a figurative expression for a man's past state of legal alienation, Paul's additional mention of "lusts" and "deeds" would be pointless, since these would then not necessarily be evil, as the case of Cornelius proves (Acts 10:1-4). But such mention assumes its true significance when "the old man" is correctly understood to be our sinful nature, which needs both to be redeemed and brought into subjection.

4. "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism" (Col. 2:11-12).

The Crucifixion reiterated the principle of circumcision. Circumcision was a physical ordinance, a cutting off of literal flesh, but as such its virtue was nil unless the person circumcised perceived its import, realized that the surgical act entailed a cutting off of fleshly desires on his part. Circumcision in the real sense, therefore, was not "that which is outward in the flesh ... but of the heart" (Rom. 2:28-29). Thus for a believer, the circumcision of Christ (or burial with Christ in baptism) is not a mere legal device whereby he changes masters, but a renunciation of his body prone by nature to sin.

The significance of the Cross emerges clearly in the light of such passages.

(a) As death, and no more, the Crucifixion represented the mortification of a sinful nature, the cutting off of human flesh (which is a body of sin in the case both of sinners and the sinless).

(b) As a "lifting-up" (in which respect it differed fundamentally from stoning) it declared those principles in an open and prominent manner.

(c) As a violent, premature death it was a voluntary and deliberate submission by Jesus to this public declaration of principles in his own crucified body.

Expressed briefly, the Crucifixion was “the judgment of this world”; it demonstrated conspicuously that “the prince of this world” was “cast out”, that is, that “Sin, in the flesh”, was being publicly condemned and nullified. For this cause came Jesus “to that hour” (John 12:27-33).

The death of the two malefactors could not accomplish the same purpose, even though they shared the inheritance of a sinful nature with Jesus. Crucifixion in their case was the outcome of sinfulness, but in his case it terminated a life of sinlessness. Such sinlessness was essential in a sacrifice intended to justify men, or declare them righteous. Thus when he “bore our sins in his own body on the tree” (1 Pet. 2:24), he did so effectually only because he was without moral spot and blemish (1:19). As Paul expresses it, God “made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him” (2 Cor. 5:21).

The Nazarene contention that Jesus was not made “Sin”, but “a sin-offering”, destroys the antithetical balance of this verse. Men naturally know no righteousness, but are “*made righteousness*” when they identify themselves with Jesus. Similarly, because of the identity existing between him and them on account of a common sinful nature, he who knew no sin was “*made Sin.*” That is, God, in His mercy, accepted Christ’s “body of sin” as representative of all other human flesh, in which Sin dwells. So though Christ died on a literal Cross where we need not (a difference of experience which the Nazarene Fellowship misuses and magnifies into a rigid theory of substitution), yet nevertheless we are “crucified *with* him”. He represented us, for if he were our substitute we could not be “buried *with* him”. This he did because “Sin, in the flesh” (the cause), which in all others has led to transgression (the effect), was in his person regarded by God as representative of men’s iniquities. Thus when death dissolved Christ’s association with the cause of iniquity, it simultaneously dissolved the association with the iniquities of those in him; it enabled them to be made free from the law of sin and death. As he rose from the dead exempt from all association with Sin, they rise ceremonially to a newness of life in him.

It follows that Christ’s death possessed an efficacy for himself also. This the Apostle establishes by an interpretation of the Tabernacle ritual. Atonement had to be made for the altar, “to cleanse it and hallow it from the uncleanness of the children of Israel” (Lev. 16:18-19). Atonement had similarly to be made for the other vessels of the Tabernacle and, even for the Tabernacle itself (v. 16), because it was in the midst of uncleanness (Heb. 9:21). Thus where moral sin did not exist, uncleanness necessitated atonement still. But “without the shedding of blood” such “remission” or “purging” was not possible

(v. 22). The Apostle tells us what this signified. "It was therefore necessary that the patterns of things in the heavens should be purified with these (blood, water, hyssop, etc. v. 19); but the heavenly things themselves with better sacrifices than these" (v. 23).

Let the parallelism be noted.

(a) The patterns of things in the heavens were purified with animal blood.

(b) The heavenly things themselves had likewise to be purified, but with better sacrifices.

Such purification was not in either case a purification of moral sin, but of the uncleanness resulting from contact with Sin. In the case of "heavenly things themselves" (i.e., the person of Jesus), such uncleanness was removed when he "put away Sin by the sacrifice of himself" (v. 26). "By his own blood he entered in once into the holy place" (v. 12), that is, "into heaven itself" (v. 24). Without such atonement, his physical entry into God's presence (thanks to which alone "we have access unto the Father" — Eph. 2:18) would have been impossible.

His baptism was a token of this fact. Anticipating his crucifixion, Jesus declared, "I have a baptism to be baptized with" (Luke 12:50). Previously at Jordan, whereas all others came to John confessing their sins, he came with none to confess, but insisting nevertheless that John should baptize him. He knew the import of John's testimony that all flesh is grass (Isa. 40:3-8), and that he himself, though a sinless bearer of flesh-nature, had nevertheless to be baptized. That is, Jesus had to submit to a ceremonial condemnation of his nature in anticipation of the literal condemnation which he would later suffer, and by which he would destroy Diabolos (Heb. 2:14), or Sin in the flesh, the power which reigns unto death (Rom. 5:21). So "to them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

What has been written above is epitomized by Paul. "All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that God might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

How did the Crucifixion declare God's righteousness? In that Christ possessed a nature under condemnation of death, so that there was no violation of justice in his death. It was not wrong for him to die, so his voluntary death declared God's righteousness in not waiving the



Edenic sentence unconditionally. If the death which Jesus experienced was one to which he was not related, it would instead have declared the injustice of God, for God would then have connived at the unrequired death of an innocent man. The logic of this has been admitted by one Nazarene author. He asks, "Does justice substitute the innocent for the guilty?" and answers, "Not for an evil purpose, but in a case of redemption by divine mercy it does." He adds that "a just law can never be satisfied with the death of the innocent when the guilty goes free, if accomplished for a wicked purpose", but contends again that the good purpose of redemption nullified the injustice involved. He also endeavours to ridicule our concept of the Atonement as "the substitution of the 'guilty' for the guilty". The Scripture testimony adduced above disposes of such a misrepresentation of our teaching. The death of Jesus was just, because, as Son of Man (John 3:14), he was under Adamic condemnation, and thereby God could lawfully require him to die. In his death Jesus declared God's righteousness, so that God, while remaining just to His own decree, could thereafter be the justifier of him that believeth in Jesus.

While emphasis must with profoundest gratitude be laid on the fact that Christ died "for the ungodly", "to save sinners" and "to bear the sins of many", the additional testimony must not be ignored that "when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, he was heard in that he feared" (Heb. 5:7).

## Ch. 31: WHAT HAS THE POWER OF DEATH?

*"I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14).*

The Spirit clothed Himself with weakness and corruption — in other words, "Sin's flesh's identity" — that he might destroy the Diabolos. It is manifest from this the *Diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that He assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The Diabolos is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath *the power* of death" that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause

of death, we discover what the thing is he terms the Diabolos; for he tells us that the Diabolos has the power of death.

Well, then, referring to Hos. 13:14, where the Spirit saith, "I will ransom them from *the power of the grave*", Paul exclaims, in view of this deliverance as the result of a price paid, "O Death, where is thy *sting*? O Hades, (sheol, or grave,) where is thy victory?" The power of a venomous serpent to produce death lies in its "*sting*"; therefore Paul uses "sting" as equivalent to "power": hence his inquiry is, "O Death, where is thy power?" This question he answers by saying, "The sting (or power) of death is SIN, and the strength of sin is the law". That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. 5:12, he says, "*Death by sin*". He does not say, "By the Devil sin entered into the world"; if he had, this would have given "the Devil" existence before Sin: but he says, "By one man, or Adam, sin entered into the world". This agrees with Moses, who tells us that there was a time after the creation was finished when there was nothing in the world but what was "very good" — "and Elohim saw *all* that He (the Spirit) had made, and behold, it was very good" — Gen. 1:31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, or God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, "death entered into the world by Sin; and so death passed upon all men ... to condemnation; for by one man's disobedience the many were constituted sinners; and the wages of sin is death to those who obey it" (Rom. 5:12,18,19; 6:23,16). But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, "I had not known sin, but by the law". The law is, therefore, "the strength of Sin". Sin reigns by "the holy, just and good law": through the weakness of the flesh" (Rom. 7:7,12; 8:3). Where there is no law there is no sin; for "sin is the transgression of law"; so that "without the law sin is dead" (ch. 7:8; 1 John 3:4). This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, "in me, that is, in my flesh, dwells no good thing". When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature" is not the law of God, but "the law of sin and death". Thus, the introduction of a good law, demanding obedience of that which has

nothing good in it, is the occasion of sin abounding in the world (ch. 5:20), and thereby evinces its enormity, and shows that “SIN is an exceedingly great sinner” — *kath, hyperbolon amartolos* — ch. 7:13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

“SIN” is a word in Paul’s argument, which stands for “human nature”, with its affections and desires. Hence, to become sin, or for one to be “*made sin*” for others (2 Cor. 5:21), is to become flesh and blood. This is called “*sin*”, or “*Sin’s flesh*”, because it is *what it is* in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or, as Paul terms it, a *physical or natural body*, it was a very good *animal* creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have become subject to death; but for an animal or natural body, it was “very good”, and capable of an existence free from evil, as long as its probationary *aion*, or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to *the sophistry of flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, “the thinking of the flesh”, or carnal mind, which “is enmity against God, is not subject to his law, neither indeed can be”. The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and “he was drawn away of his lust, and enticed”. His lust having conceived, it brought forth sin in intention; and this being perfected in action caused death to ensue (James 1:13). Every man, says the apostle, is tempted in this way. It is not God, or the clerical devil that tempts man, but “his own lust”, excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the Divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was “very good” so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and

different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is “sin”, and left to perish because of “sin”. *Sin*, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled “the law of Sin and Death”. In the combination of the elements of the law, the power of death resides, so that “to destroy that having the power of death”, is to abolish this physical law of sin and death, and instead thereof, to substitute the physical “law of the spirit of life”, by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, “What is that which has the power of death?” And he will, doubtless, agree, that it is “the exceedingly great sinner SIN”, in the sense of “the Law of Sin and Death” within all the posterity of Adam, without exception. This, then, is Paul’s *Diabolos*, which he says “has the power of death”; which “power” he also saith is “sin, the sting of death”.  
J. Thomas (*Eureka*, 1:246-249).

## Ch. 32: THE NATURE & SACRIFICE OF CHRIST

*An article in a contemporary magazine attempted to present the Central Fellowship’s view of the nature and sacrifice of Christ similar to the old “clean-flesh” theories that have plagued the Brotherhood over the years. This chapter corrects the misleading information it conveys regarding our position on the nature and sacrifice of Christ, so that there will be no misunderstanding.*

The article defined our teaching as follows:

“The impression that has been given is that the only way in which Christ can be said to have offered for himself was that he had a command from God to go to the cross (John 10:18). Had he failed to obey this command, he would have become a personal sinner and only thus would he become alienated from God and be subjected to condemnation. Since Jesus was without personal sins, there was nothing that he inherited from Adam that *required* the offering of himself. His sacrifice was *altruistic* on behalf of personal sinners who come to God in the appointed way. The only thing standing in the way of immortality for Christ was his mortal nature. God could have bestowed upon His Son an immortal nature in His own good time without the necessity of Christ’s death on the cross, had it not been in God’s plan that he be the saviour of mankind.”

### Jesus Needed The Cross Himself

The main problem with this supposed explanation of our view is that it claims the only reason Jesus Christ had to die on the cross was because God commanded him to be crucified for the sake of others. This would mistakenly lead someone to the terrible conclusion that God had unjustly commanded Jesus His son to go through the experience of the cross even though he did *NOT* need it for himself. The churches of Christendom have built their theories of the substitutionary death of Christ by looking at Jesus Christ this way and failing to realise the key Bible principle that God brought Jesus to the cross because it was the *only way to conquer sin in his son and save Jesus Christ himself!*

A proper understanding as to why it was right and just for God to bring His sinless son to the cross is the essential foundation upon which a correct view of the atonement can be built. As soon as we exclude the critical fact that God commanded Jesus Christ to go to the cross *first for himself*, then we are left with the powerless teachings of the churches. The Scriptures are full of passages which make it clear that Jesus endured the cross for the sake of the many he could save. However, this has caused some to lose sight of the fact that he had to go through it to save himself as well. Bro. Roberts put it this way:

“The statement that he did these things ‘for us’ has blinded many to the fact that he did them FOR HIMSELF first — without which he could not have done them for us, for it was by doing them for himself that he did them for us. He did them for us *only* as we may become part of him by taking part in his death, and putting on his Name and sharing his life afterwards.” (*Law Of Moses* pg. 173).

“It was a beautiful requirement of the wisdom of God in the beginning of things that he should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability. Those who deny Christ’s participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is ‘the Lamb of God, taking away the sin of the world’” (*Law of Moses*, p. 238).

Nearly all of Christendom teach that Jesus did not need any redemption himself, and that he endured the cross only for the sake of others. They believe Jesus died on the cross *instead* of us, as our *substitute*, and that he suffered the punishment we deserve. These doctrines of the church are outright blasphemy! There is *no truth* in them at all. We must do our best to keep their influence from creeping into the Truth today.

### **The Cross Teaches Us How We Should Live**

The true position of the Amended Fellowship is powerful and can change our lives. It has nothing to do with any substitution taking place at the cross. Neither does it suppose that the cross was intended to illustrate the kind of violent punishment that some people claim all sinners deserve. God was not punishing Jesus on the cross and He was not putting His Son through the punishment that anyone else deserved! The people who crucified Jesus believed they were punishing him and putting him through a criminal's death, but this is *not* the way God his Father was treating him. We must come to grips with what was really going on at the cross because it does affect our way of life and salvation. God brought Jesus to the cross *in love*, knowing it was the only way to complete the destruction of the devil (human nature) in His Son so that Jesus could live for ever. Consider the words of Bro. Roberts:

“The release began with himself. He destroyed that hold which the devil had obtained in himself through extraction from Adam ... The devil was not destroyed out of Christ. He was destroyed *in* him. We have to get into Christ to get the benefit. In him we obtain the deliverance accomplished in him” (*The Christadelphian*, 1875, 375).

The Truth is plain and simple. God designed the cross to teach *everyone*, including His son, *how they must live in order to be redeemed*. God never intended that anyone would take lessons about punishment from the cross. It was a positive declaration *from God* about how we must live in order to justify him!

God deeply loved His only begotten son, Jesus Christ, and really wanted to save him. Paul described Christ's own dependent situation when he told the Hebrews:

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to *Save Him From Death*, and was heard in that he feared; Though he were a Son, *Yet learned he obedience by the things which he suffered*” (Heb. 5:6-8).

God, as a concerned Father, knew that the *only* way to conquer Sin in His Son was to bring Jesus to the cross. This was the final climax of the agonizing battle that had been going on in Christ everyday. Jesus did not *deserve* the cross as some kind of punishment because he had human nature. He *needed* the cross so he could conquer the evil desires in his nature. Throughout all his life, it was essential that Christ have the powerful lesson of crucifying the flesh in the forefront of his mind to humble him so that God could work with His son to conquer the desires of his body which could lead to sin.

God had earlier taught this same lesson to Abraham and Isaac when

the two of them ascended Mt. Moriah together. Many years later at the crucifixion of Christ, it was the loving Heavenly Father who gently took the hand of His only begotten Son and walked with him to the cross, “and they went both of them together” (Gen. 22:6,8). No wonder Isaiah says “Yet it *pleased the Lord* to bruise him” (Isa. 53:10), since it was the only way to save Jesus from death.

So God prepared and directed His son for the greatest work of all time as He publicly condemned Sin — *IN* the flesh, and put the devil to death for ever in His son. By giving his life in this appointed way, Jesus ratified God’s eternal covenant so that the promises of God might really be fulfilled. Then Jesus became the first to benefit from his completed work as his heavenly Father brought him again from the dead by the blood of the everlasting covenant, never to die again (Heb. 13:20).

### **God’s Righteousness Declared**

God was right to require Jesus to go to the cross. Not because he deserved it since he was born with human nature. Nor was it *only* as an act of perfect obedience so that we sinners could be saved. Jesus Christ had inherited mortality with its bias towards evil from his mother. As an innocent man who never sinned, Jesus Christ declared to the entire race of mankind that *God was right to require him to crucify the flesh with its affections and lusts*. Jesus publicly declared to all men that God’s method of redemption was right for him and if it was right for a sinless man, then it must be right for us sinners. This is exactly what Paul meant when he told the Romans: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference... Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:21-26).

On this exact point, Bro. Roberts wrote:

“The crucifixion of Christ as a ‘declaration of the righteousness of God’ and a ‘condemnation of sin in the flesh’, exhibited to the world the righteous treatment of sin (Note “sin”, not “sinners”). It was as though it was proclaimed to all the world, when the body was nailed to the cross: ‘This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction’. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death

because of sin. That is why it was necessary that Jesus should be 'made of the seed of David according to the flesh,' that he might partake of the very flesh and blood of man. It was that nature that was to be operated upon and redeemed in him" (*The Blood of Christ*, pg. 21).

This declaration by a sinless man that even his own human nature must be conquered and destroyed, is the *Power of the Cross*. It is the power the Apostle Paul spoke of when he told the Corinthians that "the preaching of the cross ... is the power of God" to those who are being saved (1 Cor. 1:18). Paul went on to tell them that he "determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). To show them how he applied this power in his own life, Paul told them "But I keep under my body, and bring it into subjection" (1 Cor. 9:26). He later wrote to them that he was "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10-11). Paul told the Galatians "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). And to the Philippians he said "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

This is the strength of the Truth which our pioneers established and which Amended brethren and sisters have upheld through the years. It makes a critical moral difference in our lives. When correctly understood, it takes over our lives and is the only way God can *draw us away from being enslaved to sin* and righteously forgive our own personal sins. An understanding and appreciation of this power is what will allow us, with God's help, to actually put into practice what is spoken of in passages such as:

"How shall we, that are *dead to sin*, live any longer therein? ... were baptised into his death ... Therefore we are buried with him by baptism into death ... For if we have been planted together in the likeness of his death ... Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:2-6).

"If any man will come after me, let him deny himself, and take up his cross *daily* and follow me" (Luke 9:23).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable to God, which is your reasonable service" (Rom. 12:1).

"That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

"Mortify therefore your members which are upon the earth" (Col. 3:5).



The reality of the cross is such a mighty declaration of God's righteousness, it actually can generate in us the power to conform our lives to Christ's and join him in his death to sin.

### **Jesus Struggled Daily To Defeat Sin**

The false teachings of the churches sometimes cloud the issues today. Ideas about Jesus being a God who took on a human body and easily defeated sin, can deceitfully affect the way we view the battle that took place in Jesus Christ as God destroyed the devil in him. For thousands of years before Jesus was born, the issue was much more simple and clear. Abraham, Isaac, Jacob, Joseph, Moses, Noah, David and all the other faithful simply looked forward to the day when God would raise up one of their race who would be morally spotless and completely defeat sin. The great mystery for these faithful saints was *how* God could ever take one of their own, with human nature and all its evil desires, and bring him through a sinless life! These people clearly understood the enormity of the spiritual war which would have to take place in their Messiah as day after day he would never give in to sin.

It has only been since the days of Jesus's resurrection to eternal life that people have been mistakenly led to believe that Jesus was a "superman"; a God who took on a body of flesh, and easily conquered sin. Within a short time of Christ's glorification in the first century, the Apostle John was already having to deal with those who did not believe that Jesus Christ had come *in the flesh*. John describes this teaching as "antichrist" because it takes away the essential motivation in the life of a believer to follow his representative Lord and crucify the evil desires of the flesh.

God's overwhelmingly conclusive proof to us that He really can conquer the strongholds of sin in our life and destroy sin in His Son. God now promises to work with us, as He did with Jesus, to overcome the evil desires of our flesh if only we will acknowledge in *both words and deeds* that He is right to require this of us.

*We must* come to acknowledge that God's redemptive plan was right for His sinless Son Jesus, and it is right for us as well. The evil lusts and desires of our flesh must be crucified as we take up our cross daily (Luke 9:23) and follow our representative man Jesus Christ, and join with him in his redemption.

### **Christ's Baptism and the Cross**

When we properly look at the cross this way and see its true relationship to God's redemptive plan, it becomes easy to understand why Jesus Christ went to John to be baptised. John's initial reaction

was that there was no need for Jesus to go down into the waters of baptism because Jesus had no sins to be forgiven. But Jesus knew what was in man, including himself (John 2:24-25).

Jesus knew John had been quoting from Isa. 40:3-4 and surely John must have also spoken of verse 6 which crystalized his message that “all flesh is grass, and all the goodness thereof is as the flower of the field.” Jesus Christ completely understood that this included himself as well. Although he had no personal sins, Christ’s baptism was essential as an act of humility for himself as he publicly declared that God alone is good and all glory belongs to Him. Through baptism, Jesus made known his promise that he would bury his old man of the flesh (the diabolos) and never let him surface in his life (Rom. 6:1-11). In this way, Jesus justified God in his heart that day and he justified God before the people who witnessed his baptism.

### **What Baptism Does For Us**

The Amended Fellowship does *not* teach that “baptism is for personal sins only” as the Unamended article mistakenly claims later in the publication. We have made it very clear over the years that we do not believe any legal Adamic condemnation is removed at the time a person is baptised. However, we do believe that there is more to baptism than just the forgiveness of personal sins. Baptism is our promise (or covenant) to God that we agree He is right to ask us to put our old man to death and that we will make every effort possible to cooperate with God to accomplish this in our life (Rom. 6). Through baptism we become related to the promises to Abraham and the possibility of eternal life if we remain faithful to the end. We are as Bro. Roberts put it in his debate with Bro. J.J. Andrew “*potentially and eventually*” freed from the Law of Sin and Death through baptism. So as a result of our commitment in faith and our putting it into practice, God can righteously forgive our personal sins and finally grant us eternal life with Christ, if we continue steadfast to the end. The Apostle Paul spoke of God’s willingness to save us if only we will try our best to join with Christ in his death to sin, when Paul told the Philippians:

“Work out your salvation with fear and trembling. *For it is God which worketh in you both to will and to do of his good pleasure.*” (Phil. 2:12-13).

### **Back To The Basics**

It seems that from many directions the Truth is under attack today. If by God’s grace we are going to keep it alive until the coming of our Lord Jesus Christ, we must actively pore over the pioneer

writings like *Elpis Israel*, *Eureka*, *Law of Moses*, *Blood of Christ*, *The Slain Lamb* and so on, with our Bibles open, turning up the references and marking the passages. To those who patiently endure the trials of this life by faithfully doing the will of God and crucifying the evil desires of our flesh, God has promised the ultimate redemption from these bodies of humiliation when He will fashion our bodies to be like unto His resurrected Son. Until that great day, may our Heavenly Father grant us the courage to “earnestly contend for the faith which was once for all delivered unto the saints.”

## Ch. 33: CHRIST IN RELATION TO SIN

*Brother H. Sulley has long been respected for his thoroughly researched work on the subject of the Temple of Ezekiel's Prophecy. What is not as readily appreciated is his depth of understanding concerning the doctrine of the Atonement. In expounding on the Temple altar and the sacrifices in the Age to Come, it was inevitable that he should be led to a studious and reflective consideration of the Atonement. He appropriately and correctly linked the significance of things required under the Mosaic Law with things to be done during the Messianic kingdom. As the altar and sacrifices associated with Yahweh's ancient law for Israel pointed forward to the work of God in Christ, so that altar and sacrifices in the Age to Come will point back to that which was brought to fruition in Christ Jesus.*

The beautiful figure contained in the sixth chapter of the book of Isaiah describes one whose sin is purged by a live coal taken from the altar (6:7).

Without question the one referred to must be Jesus Anointed, because he quoted this prophecy in explanation of the use of parables in order that men who were not worthy of receiving the precious gift of Divine knowledge should “hear” without understanding, and “see” without perceiving (Matt. 13:10-16; cp. also Jer. 5:21-25; Prov. 1:31-32).

Further, the Apostle John quotes this prophecy (12:40), and specifically applies it to Jesus, saying: “These things said Isaiah, when he saw his glory and spake of him” (verse 41). “He saw his glory”, i.e., Isaiah saw the earth full of the glory of him whose sin was figuratively purged by the live coal taken from off the altar, and who also said, “Behold me: send me” (Isa. 6:8). In this prophecy we have a parabolic representation of the behests of the Father and the response of the Son, a parable not readily understood by those who are influenced by a theory of pre-existence sanctified by hoary tradition. Also the same theory blinds the eyes to the true meaning of the fortieth psalm, which undoubtedly refers to Jesus Christ, because the Apostle Paul in his letter to the Hebrews quotes the words, “Lo, I come (in the volume of

the book it is written of me) to do thy will, O God” (Heb. 10:7). The words following in this Psalm also indicate that he who thus speaks was encompassed with iniquities which had taken hold upon him, and therefore he needed purgation therefrom. Thus we read: “I have preached righteousness in the great congregation; lo, I have not refrained my lips, O my Lord, thou knowest... withhold not thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about: *mine iniquities* have taken hold upon me, so that I am not able to look up; *they are more than the hairs of my head*: therefore my heart faileth me” (Psa. 40:9-12).

Nor is this the only Psalm which represents the Son of Mary in his relation to sin, of which more anon, and consequently sharing the necessity of passing through a cleansing or “purging” process as indicated in the prophecy of Isaiah. For instance, in the eighteenth Psalm we read of an “upright one”, thus: “I was also upright before him, and kept myself from mine iniquity” (v. 23). This could not refer to David, because he was not altogether upright before God, and because the upright one is also represented as saying: “Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen” (v. 43) — a prophecy not fulfilled in David, but which will be in Christ. Now since the Son of Mary “partook of the *same* flesh as the children”, since “he was tempted in all points as they” (Heb. 2:14; 4:15), there should be no difficulty in understanding in what way he kept himself from “his iniquity”. He knew what was in man (John 2:24-25), therefore he must at all times have possessed perfect knowledge of any thought or impulse arising from the flesh contrary to the purpose of his Father, thus leading him to view his temptations as “iniquities” more numerous than the hairs of his head (Psa. 40:12). While the “iniquity” that took hold of him was *in his flesh*, in which dwelleth no good thing (Rom. 7:18; Matt. 19:17); the *character* which he manifested was *perfect* and pleasing to his Father; hence we read in Psalm 18, “He delivered me, because he delighted in me” (v. 19); and he could say, “I do always the things that please him”. Nothing can be more truthfully said than as stated in this Psalm: “He kept himself from his iniquity” (v. 23).

Again, the sixty-ninth Psalm must refer to Jesus Christ because the following statements are in the New Testament said to be fulfilled in him: “For the zeal of thine house hath eaten me up” (v. 9). “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink” (verse 21). Now, the one whose burden is foreshadowed in this Psalm speaks to the Father thus: “O God, thou knowest my foolishness, and my sins are not hid from thee” (verse 5). The possibility of such an expression and

such an aspiration ascending from the Son of God seems unthinkable unless we look at him in the Garden of Gethsemane, and consider him in that agony of mind when he shrank from crucifixion and death. The impulse to escape from that terrible ordeal, and the mental conflict arising therefrom, was in his flesh (Eph. 2:15), yet in the midst of it all he said: "O my Father, if it be possible, let this cup pass from me; nevertheless, *not as I will\**, but as thou wilt". Here was a consciousness of "will" in himself contrary to that of his Father: of a desire to escape the ordeal, but his mind was in absolute submission to his Father, willing to offer himself upon the tree. How often he may have meditated upon the possibility we know not, but who can doubt that in the intensity of his trial he felt that perfect hatred for those impulses which he could not prevent arising, and to which he did not yield? In this situation he may have felt towards God just as that weeping woman, in the midst of poignant grief, who looked up through her tears, and said: "I know this is foolish of me, it is right and good for God to afflict those whom He chooses to become perfect under the rod of His chastisement, so that they may be prepared for that great joy which is to be revealed."

In view of such a situation the Psalm literally expresses the mind of Jesus Godward: "O God, thou knowest my foolishness, and my sins are not hid from thee" (Psa. 69:5).

To recognise this aspect of him is very different from entertaining the idea that there was in Jesus Christ any thought offensive to God, or that his character was tainted in the least degree by the corruption to which he was related. Had he passed over the line of injunction there would have been sin in the sense of transgression, but he did not err even in thought. The point of the parable in Isaiah is that he who came to do the will of the Father manifested a perfect character in defiled human nature, from which he was ultimately cleansed.

The way in which Jesus was "cleansed from his iniquity", is indicated in the prophecy. "One of the seraphim" with a live coal from the altar in his hand, laid it upon his mouth, and said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:7).

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\* The writer applies this request to the "consciousness" or desire "contrary to that of the Father." This was the strong emotion of the flesh, which the Master felt, that the ordeal might be shortened. He was not seeking to escape from his duty, for he said: "this that is written must yet be accomplished in me, And he was reckoned amongst the transgressors: for the things concerning me have an end" (Lk. 22:37), and "What shall I say? Father, save me from this hour? but for this cause came I unto this hour... This he said, signifying what death he should die" (John 12:27,33). Having "taken the cup" he desired it to "pass from him" as quickly as the Divine Will allowed. In this his prayer was answered: Mark 15:44. Bro. Sulley nevertheless emphasises that "his mind was in absolute submission to his Father" (Jn. 10:17,18), which is essential to the understanding of the Atonement — Ed.

We have seen the Seraphim are not single individuals, but communities through whom the Father has manifested, or is manifesting Himself by His Word. (Moreover we are told that the law was a "schoolmaster" (Gal. 3:24). Now, Jesus appeared during the Mosaic epoch, "made under the law" (Gal. 4:4). He was ever ready to quote and observe its words. In the sixteenth chapter of Proverbs (verses 27-28) "words" are described as a *scorching fire*. The prophet Jeremiah also said that the Word of God in his heart was as it were a *burning fire* "shut up in his bones" (20:9, R. V.). This effect is produced in those who receive the *word* of God in the love of it. The conscience is stirred until the heart becomes hot within them. "While musing the fire is kindled" (Psa. 39:3). This fire consumes impulses contrary to the Word of God, and causes obedience to the law. This was the result of the operation of the Word in Christ Jesus. "He fulfilled the law" (which no other man did); the whole of which was comprehended in *two* precepts, *first*, "Thou shalt love the Lord thy God with all thy heart, all thy mind, and all thy strength", and, *secondly*, "Thou shalt love thy neighbour as thyself". To carry out these precepts involved a voluntary offering of self; in fact, if those two precepts are observed, to die for others is a necessary corollary. This hot, burning stone — the living fiery spirit of instruction under the law — touched his lips. He magnified the law, and made it honourable. The observance of the law, with its essential attribute of the exercise of faith, led to complete purgation from sin physically as well as mentally, for of him it is written: "Who his own self bare our sins *in* his own body on, or to, the tree" (1 Pet. 2:24). Seeing that Jesus could not have borne our personal sins in his own body; seeing that he did not commit sin in the sense of personal transgression; the only admissible inference is that sin was crucified in the *person* of Jesus. This conclusion is supported by the illustration which Jesus himself furnished of his own relationship to sin, saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Here we have a parallel which may be readily understood by those unspoiled by philosophy.

*First*, as to the type. The children of Israel sinned. Fiery serpents bit them, and caused death, in consequence of their sin. Those who looked upon a representative of that which caused death, fixed upon a pole, were healed from the serpent's bite. What then do we see in looking upon Jesus impaled upon the tree? The apostle Paul shall answer: "Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise took part of *the same*; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). What is it that has the power of death? Again the Apostle shall answer: "The *sting* of death is *sin*: and the strength of sin

is the law” (1 Cor. 15:56). Whence cometh sin? Another Apostle shall answer: “Every man is tempted when he is drawn away of his own lust, and enticed” (Jas. 1:14).

These testimonies conclusively show that, physically, Jesus was related to sin just as are all the children of Adam: yet without question, Jesus did not sin, for he was “holy, guileless, undefiled, separate from sinners” (see Heb. 7:26). But like the high priests under the Mosaic economy he *offered for his own sins*. Thus we read: “Who needeth not *daily*, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for *this* he did *once* for all, *when he offered up himself*” (Heb. 7:27).

Now since impulse to sin arises from the flesh (Jas. 1:14) in response to the wiles of the tempter, the motive power of which is provided by the life blood coursing through the arteries of the body, the only way to abolish such impulses is by death, as saith the Apostle: “He that is dead is free from sin”. In this way the source from which sin comes, its fountainhead, is destroyed. This occurred in the crucifixion of Jesus, who not only destroyed the adversary in himself by dying (Heb. 2:14; Eph. 2:15-16), but will also destroy the power of sin in others (1 John 3:8).

The connection between the *Sin bearer* and the method appointed by the Father for cleansing the altar upon which the memorials of the sacrifice of Christ are to be offered is significant. Just as under the law any human production was unacceptable unless accompanied with a recognition of the element of sin in man, and the means by which that sin is to be removed (Exod. 29:36; 30:10; Lev. 16:15-20), so also this basic principle is to be recognized when the altar in the Temple of the Future Age is prepared for use. Thus we read: “These are the ordinances of the altar in the day when they shall make it (or when it shall be made)... Thou shalt take the blood (of a young bullock) and put it on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it” (Ezek. 43:18-20).

Although the altar will be fashioned according to Divine specification, the work of man in the construction thereof is only acceptable to the Father when accompanied by the conditions which He appoints. This becomes apparent in the above provision for purging and cleansing the altar. From all time this element in acceptable worship is indicated. In the wilderness when as yet there was not time to prepare an altar of sacrifice, the decree went forth: “An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will

bless thee. If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if *thou lift up thy tool* upon it, thou *hast polluted it*" (Exod. 20:24-25). The altar must be of earth or of virgin stone, entirely provided by the Father, upon which no human hand hath wrought, thus indicating that men may not each "worship God according to the dictates of his conscience". The first attempts to do so ended in a tragedy, when Cain brought the fruits of his labour instead of a sacrifice (Gen. 4:2-8). Even Adam and Eve sought to cover their nakedness with their own prepared fig-leaf; but only a covering provided by the Father was acceptable (Gen. 3:7-21).

The Hebrew word translated "purge" in Ezekiel 43:20, is *ka-phar*, elsewhere translated *atonement* in at least sixty-three instances out of the ninety-six in which it occurs in the Old Testament. It is also frequently rendered "reconcile" and "reconciliation". We find it is used in connection with the offering of a ram for "covering" a trespass (Num. 5:8), and used generally with sacrificial offerings in the sense of "a covering". The signification of the word thus used in relation to the purification of the altar must be understood in harmony with these occurrences and with the eternal principles of Divine justice, which necessarily differ from the opinions of men, as it is written: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9).

## Ch. 34: HOW GOOD CAME OUT OF EVIL

*In the previous chapter from the writings of Brother Sulley, emphasis was given to the connection between the Lord Jesus as the sin-bearer, and the need for the cleansing of the altar — under both the Mosaic dispensation and in the Temple of the Age to Come (Exod. 29:36-37; Ezek. 43: 18-27). In expounding this theme which highlights the efficacious manner in which Yahweh would provide for the redemption of mankind, Brother Sulley reasoned why the Lord "offered up himself" (Heb. 7:27). He stressed the perfection of Christ's character, and warned of the error of "entertaining the idea that there was in Jesus Christ any thought offensive to God, or that his character was tainted in the least degree by the corruption to which he was related ... he did not err even in thought."*

In order to understand why the altar in the Temple of the Age to come is to be cleansed and purged with blood, one must also be instructed in the means adopted by the Father for deliverance from the consequence of disobedience in Eden. In this connection it is all-important to remember the recorded facts. Adam having transgressed the condition upon which he was permitted the free choice of all the



good things in the garden, one inevitable consequence must follow. The penalty for eating of the proscribed fruit, according to the record, was gradual decay ending in death. Thus we read: "In the day that thou eatest thereof, thou shalt surely die (margin, dying thou shalt die)" (Gen. 2:17). "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, *till thou return unto the ground*; for out of it wast thou taken: for *dust thou art* and unto *dust shalt thou return*" (Gen. 3:17-19). From these testimonies it seems we must understand that the moment Adam partook of the forbidden fruit he became a dying creature, just as a man in the dock is "a dead man" the moment the judge pronounces sentence upon him. Hence his sojourn on the earth came to an end before the expiration of *one day* of a thousand years (2 Peter 3:8). Thus it is written: "All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5).

Adam having eaten of the forbidden fruit, a new situation was created in which the unfettered prerogative of the Creator came into operation, except as regards the foretold result of disobedience. In order to establish His word Adam and Eve were expelled from the garden lest they should "take *also* of the tree of life, and eat and live for ever" (Gen. 3:22). That significant word "also" implies that Adam had not then partaken of the tree of life even if up to that time the tree had borne fruit. The inference becomes the more apparent when considering a parallel sentence respecting boys unlawfully plucking fruit in a garden. They are discovered while eating the apples, but now the owner expels them from the garden "lest they *also* steal the pears."

In the new situation created by Adam's disobedience two important facts must be borne in mind, *first* — Eating the forbidden fruit must have created desire in Adam and Eve to which heretofore they were strangers, leading to unsanctioned union which resulted in offspring. This inference may be drawn unquestionably from the curse which followed upon discovering their nakedness, expressed thus: "I will greatly multiply thy sorrow and *thy conception*; in sorrow shalt thou bring forth children" (Gen. 3:16). *Secondly* — Although expelled from the garden, and free access to the tree of life denied, yet Adam was not left without hope because God provided a *covering* for their *nakedness* and because "He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to *keep the way of the tree of life*", though carefully guarded.

The condition of children born to Adam and Eve as the result of

transgression is aptly described by the psalmist thus: "Behold, I was shapen in iniquity; and *in sin* did my mother conceive me" (Psa. 51:5). Their relation to *sin* and *death* is thus described: "By one man *sin* entered into the world, and death by sin; and so *death passed upon all men*, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned *after the likeness of Adam's transgression*" (Rom. 5:12-14, R.V.).

Verse fourteen is explanatory of verse twelve. "Death reigned from Adam to Moses even over those that had not sinned after the similitude of Adam's transgression." Inversely, therefore, all men may be said to be sinners in Adam, even though they do not sin personally. All are subject to death in consequence of Adam's sin, for a baby, incapable of doing good or evil, dies. If it may be said that "Levi paid tithes in Abraham" because "he was yet in the loins of his father, when Melchisedec met him", so also it may be said that all Adam's descendants sinned in him, for they were yet in his loins when he sinned. Therefore all his descendants are subject to death, and to the same conditions which supervened when he sinned, *i.e.*, they are naturally born in a state of sin and subject to death unless a way of escape is provided by the Father. Yet Adam's descendants are not *penalized* for his sin. As his descendants they are excluded from the privileges which he possessed in Eden. In this respect they may be likened to the descendants of a prince who by some act has abrogated his title to freedom and becomes a slave. In such case his descendants do not suffer a penalty, but the disability of their progenitor descends upon them. They never had what they would have enjoyed had not their father vitiated his title, and by his misdeeds led them into slavery. This is their misfortune, not their crime.

The descendants of Adam also suffer all the consequences of his transgression which are transmissible through their physical relationship to him; much more so than the son of a leper who becomes leprous, or the son of a syphilitic who is syphilitic. By nature they inherit the natural impulses of the flesh set in motion by Adam's disobedience. This would have been an unmitigated evil had not a covering for sin and "a way" to the tree of life been provided.

### **The Atonement**

Sin having entered into the world, and death having passed upon all men (Rom. 5:12), deliverance from death must be according to the Divine prerogative. Just as one born a slave under the State law is only liberated upon the condition which the supreme authority imposes, so deliverance from the *state* or *constitution of Sin* which passed upon the

human race from Adam, can only come on the condition, or conditions, prescribed by the Father. Those conditions are defined, implied and illustrated throughout the Bible. Briefly the conditions are chiefly three:

1. Deliverance must come through a descendant of the woman.
2. The deliverer must first suffer death.
3. Just as disbelief and disobedience brought condemnation and death, so also deliverance must be by belief and obedience.

Respecting the *first* condition we read: "I will put enmity between thee and the woman, and between thy seed and *her* seed. It shall bruise thy head, and thou shalt bruise *his* heel" (Gen. 3:15). Interpreting the figures here used, the meaning of the passage is that all descendants of the woman who, like the serpent, lie, dishonour God, and disobey His word will perish (Are they not called serpents, generation of vipers? Matt. 3:7; 23:30-33). And that he who is finally to destroy the power of sin must be a descendant of the woman.

Respecting the *second* condition, in the light of Apostolic testimony, the covering "coats of skins" provided for Adam and Eve and the incident recorded respecting the offerings of Cain and Abel, are significant and instructive. Thus we read: "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering: But unto Cain and unto his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth 'at the door: and unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:3-7, R. V.). "It is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). "Without shedding of blood is no remission" (9:22).

The inevitable inference from these testimonies is that the reason why Abel's offering pleased God was because "the offering of the *firstling* of his flock and the *fat* thereof" exhibited faith in the promise of a deliverer from sin, who *through death* should accomplish that deliverance. This feature was entirely absent from the offering of Cain, who merely brought the results of his own labours in the field, probably also filled with pride over his own accomplishments. We can see the embittered controversy which ensued between Cain and Abel (verse 8), resulting in the typical slaughter of the first martyr and the long history of persecuted sons of God by the seed of the serpent from Abel onward to Stephen (Matt. 23:29-35; Acts 7: 51-53). Now just as the offering of Abel exhibited elements pleasing to the Father, so only

will He permit the altar fashioned by the man in the temple of the Age to come to be used after it has been cleansed and sanctified with blood.

As to the *third* condition, without obedience there could be no deliverance, thus we read: "For as by *one* man's disobedience many were made sinners, so by the obedience of *one* many shall be made righteous" (Rom. 5:19).

When the Father promised to bring good out of evil, He must have known how weak is human nature, and how incapable of self-deliverance from sin. Under the most favourable conditions provided by the Father man has not been able to save himself (Job 40:14), or to redeem his brother (Psa. 49:7). Hence it is written: "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18). Truly this is a dreadful indictment postulating the question, "How can he be clean that is born of woman?" (Job 25:4), and justifying the affirmation that no one can bring that which is clean out of the unclean (14:4). Even Job must have been fully convinced that "his own right hand could not save him," when he realized his own "vileness" (40:4). But that which is impossible with men is possible with God, yet only in harmony with His own inviolate supremacy. Hence it is written: "I, even I, am the Lord: and beside *me* there is no saviour" (Isa. 43:11). "I am the Lord Thy God ... there is no saviour beside me" (Hos. 13:4). "The living God is the Saviour of all men, especially of those that believe" (1 Tim. 4:10). "God (is) our Saviour" (Tit. 1:3; 2:10). "The *Father* sent the Son to be the Saviour of the world" (1 John 4:14).

The work was to be accomplished through the "seed of the woman" by God, who long before the appearing of that seed was preparing the foundation for instruction to the man who would have the opportunity of closing the breach between man and God, as foretold in Isaiah: "The Lord saw that there was no man, and wondered that there was no intercessor: therefore *his arm* brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke" (59:16,17).

Here we have one of those delightful passages of Scripture in which is a double flash of light. In this testimony reference is made to him

who delivers and the agency of deliverance, the “right arm” of both securing the end in view.

The initial stage of the preparation of the “seed” commenced with the miraculous conception of Jesus, as related in the Gospel of Luke, 1:30,31,35.

According to subsequent records, the ultimate result in causing the virgin Mary to bring forth a son without the intervention of man, was the production of an *obedient* descendant from the woman—son of man and son of God. This was just as much a special provision of the Father, as were the skin coverings for the nakedness of our first parents.

Although the son of Mary was a new creation, yet, being “made of a woman” he was, as it were, a graft into the Adamic stock, and was subject to all the natural impulses appertaining to human flesh. So it is written: “He hath been in all points tempted like his brethren, yet without sin” (Heb. 4:15, R. V.). Again it is written, “Forasmuch as the children are partakers of flesh and blood, he also himself likewise partook of *the same*” (2:14).

From childhood the Son of Mary “grew in favour with God and man”, was “subject to his parents”, whilst also giving heed to higher instruction (Luke 2:46-52). Subsequently, after baptism, he received the gift of the Holy Spirit in fulness, and was tempted of the devil in the wilderness (Matt. 3:13-17; John 3:34; Matt. 4:1-4).

## Ch. 35: THE BODY OF SIN

*In this chapter emphasis is laid upon the “keynote” to the perfection of Christ’s character. Bro. Sulley shows that it was necessary that the Lord should suffer the trials and tribulations associated with corruptible Adamic nature; hence the Lord’s own penetrating question to his disciples: “Ought not Christ to have suffered these things?” At the same time, the absolute necessity of his Divine begettal is also stressed. This favourable benefit — making Christ unique amongst all men — provided the means whereby he was enabled to counter the lack of “soundness” in his “flesh” (Psa. 38:3, 7). Thus Brother Sulley states: “This aspect of the sufferings of Jesus Christ, first for his own perfection, and also for promoting and creating the mind of the Father in all His children, may be amplified much ...”*

Whence came the “obedient disposition” of this son of Mary so different from the first Adam? It could not be because of the bestowal of the Holy Spirit, for he manifested a commendable character before receiving it. His Divine begettal supplies the answer. But the character he manifested was his own, just as is the character of children who manifest traits similar to those of their progenitors and who take heed to wise instruction. If his obedience was merely due to the operation of the Holy Spirit, then he must have been an automaton, and bereft of

all the glory for the deliverance of men from sin. Moreover, others who received the gift of the Holy Spirit were not preserved from error thereby. See the record respecting Saul, Balaam, and some who fell away after receiving the Holy Spirit (Heb. 6:4-6). The "second Adam" must have been just as much a free agent as the first. The foundation of his obedience was laid in precedent, examples, and in the Holy Oracles, to which he gave heed, and to which he constantly referred in his conflict with temptation, saying: "*It is written*, Man shall not live by bread alone but by *every word* of God"; "*It is written*, Thou shalt worship the Lord thy God, and *him only* shalt thou serve"; "*It is written*, Thou shalt not tempt the Lord thy God." *In all things he regulated his conduct so that the Scripture might be fulfilled*: for instance, we read: "When the days were well nigh come that he should be offered up, he stedfastly *set his face* to go to Jerusalem" (Luke 9:51). Yes, to the very place where he knew he was to be crucified. And again, in the midst of his agony upon the cross, remembering the words in Psalm 69, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (verse 21), he said, *I thirst*: "Then they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said: *It is finished*" (John 19:28-30).

To fulfil that which was written of him is the keynote of his character. This trait shone forth in his first temptation, when he said, "*Man shall live by every word that proceedeth out of the mouth of God*": and was again exhibited after the close of his trials in his words to the disciples, "O fools, and slow of heart to believe *all* that the prophets have spoken; *Ought not Christ to have suffered these things?*" (Luke 24:25-26).

No wonder, then, of him it is testified: "Thou hast *loved* righteousness, and *hated* iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). "Hating iniquity." We have before considered some testimonies which exhibit this aspect of his character. Too much prominence cannot be given to this attribute of the son of man and the Son of God. Let us, therefore, further consider it.

So fully was he to realize the sinful nature of his flesh that he is prophetically represented in the thirty-eighth Psalm as saying: "There is no soundness in *my flesh* because of thine anger; neither is there any rest in my bones because of *my sin*. For *mine iniquities* are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt *because of my foolishness*. I am troubled: I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and *there is no soundness in my flesh*" (verses 3-7).

This Psalm undoubtedly represents the mental attitude to sin and the mental anguish of the Son of God in temptation, because the very words of verse thirteen: "I, as a deaf man, heard not; and I, as a dumb man, opened not my mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs", portrays his actual character. Again the parallel passage descriptive of the sufferings of Messiah in the seventh verse of the fifty-third chapter of Isaiah is definitely ascribed to Jesus Christ by Philip (Isa. 53:7; Acts 8:32). Our difficulty is to realize in what way the whole of these prophetic utterances could be fulfilled in him, which undoubtedly was the case, for the Scripture cannot be broken (John 10:35).

He could say: "There was no soundness in his flesh" because he himself said, "*the flesh profiteth nothing*" (John 6:63). This testimony is amplified by the Spirit in the apostle Paul thus: "In me (that is *in my flesh*) dwelleth no good thing."

Jesus also could say: "There is no rest in my bones because of my sin", when realizing fully, as he did, that there could be no freedom from temptation so long as he was of flesh and blood nature, and for this reason — "the blood is the life of all flesh" (Lev. 17:11-14; Deut. 12:23), and therefore the cause of all its motions. Until crucifixion, when the life-blood exuded from his wounds, there *could be no release* from those impulses which are aroused by temptation and which were intensely offensive to him, even causing him to resent the well-meant solicitude of Peter, and to say, "Get thee behind me, Satan (*adversary*); thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). So long as the life-blood was coursing through his veins he must always be amenable to and in conflict with temptation to sin, for only "he who is dead is free from sin" (Rom. 6:7).

His "iniquities went over his head" and were "a burden too heavy for him to bear", *because* without help *the flesh* was weak and not equal to the conflict, as vividly exhibited when in the midst of his greatest anxiety "an angel" was sent "to strengthen him" (Luke 22:43). Nevertheless, "his iniquities went over his head" and overwhelmed him when he uttered that last bitter regret, "My God, my God (Heb. *Eli, eli* — literally, my strength, my strength) why hast thou forsaken me?"

"His wounds", as it were, "stank of corruption" because of the foolish nature of the flesh. How troubled he was! How bowed down! Possessed of this corruptible nature, this "loathsome disease", this "unsound flesh", he was "mourning all the day long", yet looking for deliverance, as expressed in relation to the outcome of his baptism, saying: "How am I straitened till it be accomplished" (Luke 12:49-50).

From the time he stepped out of the waters of Jordan to the day of his crucifixion the Son of God must have understood the significance of his baptism, *viz.*, that only through death could there be deliverance from temptation to sin. The parallel which the apostle Paul draws between baptism and the death of Jesus justifies this conclusion. That parallel, given by inspiration from God, shows that Jesus died to sin *personally in relation to himself*. “Know ye not that so many of us as were baptized into Jesus Christ were baptized into *his death*? Therefore we are buried with *him* by baptism *into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of *his death*, we shall be also in the likeness of his resurrection. Knowing this, that *our old man is crucified* with him, that *the body of sin* might be destroyed, that henceforth we should not serve sin. For he that *is dead is freed from sin*” (Rom. 6:3-7).

After transgression Adam was “a body of sin.” This “old man” Jesus and his brethren inherit from him. Physically, Jesus was one with his brethren in this respect — an extension of Adam’s being — “made of a woman” (Gal. 4:4). Therefore the “*old man* crucified with him that *the body of sin might be destroyed*”, is that flesh and blood nature whose impulses led Adam to transgress God’s laws; hence Jesus “*abolished in his flesh the enmity*, the law of commandments in ordinances; for to make in himself of twain one new man, making peace. And that he might reconcile both unto God in one body by the cross, having slain *the enmity*” (margin, *in himself* Eph. 2:15-16). Thus a dual result was accomplished in his death, *viz.*, deliverance from the power of sin (Heb. 2:14), and the abolition of the law (Gal. 3:13).

The method adopted by the Father for removing the evil which ensued in consequence of Adam’s transgression illustrates His *righteousness* and *unchangeableness*. Without abrogating the law of sin and death, the bestowal of the Mosaic law opened the way for the removal of its effects because its precepts brought a curse on Jesus, who fulfilled obedience to its minutest details. In obedience to that law he freely offered himself as a sacrifice, and thus came under its curse, “for it is written, Cursed is everyone that hangeth on a tree” (Gal. 3:13). Since the law cursed a righteous man, its abolition was justifiable. “He hath taken it out of the way, nailing it to the cross (Col. 2:14).

Sin being crucified in Jesus, “who obeyed the law and made it honourable”, “God raised him up, having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2:24). Thus was introduced another law, *viz.*: “The righteousness of God by *faith of Jesus Christ* unto all and upon all that believe” (Rom. 3:22).



“Being justified freely by his grace through the redemption *that is in* Christ Jesus: whom God hath set forth to be a propitiation through *faith* in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God. To declare, I say at this time his righteousness: that he might be *just*, and the *justifier* of him which believeth in Jesus” (verses 24-25).

In this we have the most remarkable illustration of the way in which one law may be neutralized by another, after the example of the law of the Medes and the Persians. Mordecai was not permitted to alter the edict given under the King’s Seal for the destruction of the Jews, but another edict permitting them to defend themselves brought to nought the evil designs of the enemy. Similarly, “a law” in our members which leads to sin and death is neutralized and in its ultimate effects removed in Jesus and in those who are redeemed in Jesus Anointed.

Here it may be observed that Jesus could not have died as a substitute for others. If the sentence of death due to sin was carried out upon Jesus instead of Adam, the latter should be alive and Jesus should be dead. Further, since a substitute stands in the place of another, and suffers the penalty or disability of that other, and since we have seen that the penalty for Adam’s sin was gradual decay ending in death, the Crucified One could not have died for Adam’s sin. Respecting Adam’s posterity, if the sentence due to sin was carried out not upon them, but upon Jesus, that would be in violent opposition to the Divine precept: “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: *every man shall be put to death for his own sin*” (Deut. 24:16).

In refutation of the theory that Jesus died as a substitute it may be said:

1. If Christ died as a substitute, no man after his death ought to die, but they do.

2. If Christ died as a substitute he ought not to have been raised from the dead, unless the punishment due to sin was death for three days; in such case no saviour was necessary.

3. If Christ died as a substitute, all men, good and bad, should equally share the benefit of his death.

4. If Christ died as a substitute there is no place for forgiveness.

5. If Christ died as a substitute all benefits should accrue from his death alone to those in whose stead he died, whereas the believer is saved by his life (Rom. 5:10).

6. Lastly, the words “substitute” and “substitution” are absent from the language of the Bible.

But one may say:

a. “Christ died *for* the ungodly” (Rom. 5:6).

- b. "If one died *for* all, then were all dead" (2 Cor. 5:14).
- c. "Christ died for us" (1 Thess. 5:10).
- d. "Christ also hath once suffered for sins, the just for the unjust" (1 Pet. 3:18).

The word "for" in the above quotations, if used in the sense of substitution, traverses the principle of eternal justice, *viz.*, that "every man shall die for his own sin." But there is another meaning to the word "for". A man may do a thing *for*, on behalf of another, without necessarily doing it "instead" of him. To illustrate this see the following quotations: "God hath raised up an horn of salvation *for us* in the house of his servant David" (Luke 1:69), *i. e.*, *on behalf of us, not instead of us.*

"Christ, who also maketh intercession for us" (Rom. 8:34). Obviously not "instead of" us. A substitutional death involves two insurmountable difficulties. *The first* — eternal death of the sacrifice. *The second*, freedom from death of those atoned for. This must be a wrong interpretation of the Scriptures because it would exclude Christ from resurrection and preserve his disciples from ever entering the grave.

Again, one may say, Is it not written, "The Lord hath laid upon him the iniquity of us all?" Yes, but in what way? Physically he did not, and could not, as a substitute, bear the suffering of all mankind, for they still suffer, but the Father who loved His only begotten Son put upon him all the chastening and scourging (Heb. 12:5-6) necessary first to redeem himself (Heb. 9:12)\* and secondly to prepare him for the position of a perfect example to his fellow men. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). In fact, in this respect his own personal suffering was not a sufficient and complete exhibition of that which the Father requires all His children to see, for it is written that the apostle Paul was "a chosen vessel unto Christ, to bear his name before the Gentiles, and kings, and the children of Israel" (Acts 9:15) as an example to "fill up that which is lacking of the afflictions of Christ" (Col. 1:24, R.V.).

This aspect of the sufferings of Jesus Christ, first for his own perfection, and also for promoting and creating the mind of the Father in all his children, may be amplified much.

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\* The italicized words "for us" in Heb. 9:12 are omitted in the R.V. They form no part of the original text. The verb in this case implies that the redemption obtained appertained to himself personally; at the same time he obtained redemption for all those who believe in him.

## Ch. 36: SUFFERING FOR HIS BRETHREN

*In this chapter, Bro. Sulley considers the objective in Christ's sufferings; that in suffering for his brethren he also provided a perfect example whereby they also might be moved to endure. Only by this means does the doctrine of the Atonement become a living reality in the life of a true disciple. Brother Sulley demonstrates the meaning of the term "reconciliation for iniquity." He examines the vital difference between "temptation" and "sin", and illustrates that the origin of sin is in the mind, not in action. He shows that in the case of the Lord Jesus, "he instantly repelled any and every impulse contrary to his Father's will."*

It is written: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Just so. His griefs are the same as the griefs of his brethren: his sorrows their sorrows likewise. Therefore they are encouraged to be steadfast under trial. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: *for the transgression of my people was he stricken.* And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands" (Isa. 53:4-10).

All the statements italicized in the above quotations may be understood in the sense of suffering as an example or in common with his brethren. If they are interpreted as meaning that Jesus suffered all the evils which came upon him *instead* of those he came to save, then we have the anomaly that many of the children of God suffered *more* than Jesus did; for example, those who were tortured and sawn asunder, stoned and scourged (Heb. 11:35-37). One of them received "stripes above measure", having been scourged *five times*, thrice beaten with rods, once stoned (2 Cor. 11:23-25), and afterward put to death (2 Tim. 4:6), and this may be said of many others. If, on the other hand, we recognize that all Jesus suffered in the days of his flesh was put upon him by the Father (Acts 2:23) for a double purpose, *first, in order to prepare him for the position of high priest over his own house, and secondly*, in order to exhibit a perfect example to men, then all things written of him shine with a new light.

When we read, “Surely he hath borne our griefs, and carried our sorrows”, we may say that most certainly he did not bear the afflictions of Israel in his person, but we may say that he did bear their infirmities and sicknesses in the manner described in the following verses: “When evening was come, they brought unto him many *demoniacs*: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself *took our infirmities, and bare our sicknesses*” (Matt. 8:16-17).

Again, when we read, “He was despised and rejected of men”; “He was oppressed and he was afflicted, yet he opened not his mouth”; the object to be served in permitting the Son of God thus to suffer, is indicated in the Psalms: “For *thy sake* I have borne reproach; shame hath covered my face ... The reproaches of them that reproached thee are fallen upon me ... Remember, Lord, the reproach of thy servants; *how I do bear in my bosom the reproach of all the mighty people*”; “Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed” (Psa. 69:7,9; 89:50-51).

In all this we see an *example* of patient suffering under trial so perfect and complete that men everywhere are more or less influenced thereby, and apart from which the righteous ways of God could not have been exhibited. He “became the Author (Greek, *cause*) of eternal salvation unto all them that obey him” (Heb. 5:9). Thus his example under suffering *is the means* whereby others learn to endure and overcome, for concerning him it is written: “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many” (Isa. 53:11).

These premises indicate that there must be some other explanation of the Atonement than that of a substitutionary sacrifice. That which Daniel wrote foretelling the time when the great work would be accomplished leads to an explanation. Thus we read: “Seventy weeks are determined unto thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to *make reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (Dan. 9:24).

“Reconciliation for iniquity” is illustrated in two incidents preceding the great act of “reconciliation” which brings in “everlasting righteousness.” These incidents help us to understand how the sufferings and crucifixion of Jesus became an “atonement”, and how his offering becomes available for others.

1. In consequence of the children of Israel sacrificing to the gods of Moab, when also one of the children of Israel unlawfully took a Midianitish woman, God sent a plague in punishment for their sins. It is written that Phineas, the son of Aaron, turned wrath away from the

children of Israel so that the plague was stayed, because he made an *atonement* by slaying the Israelite and the Midianitish woman (Num. 25).

2. The roll call of the fighting men of Israel who made war upon Midian showed that there lacked not one of the twelve thousand who went out to war. This remarkable deliverance so impressed the fighting men that they brought an oblation, or portion of the spoil, as an offering to the Lord. "Jewels of gold, chains, and bracelets, rings, earrings and tablets, all the gold of the offering was sixteen thousand seven hundred and fifty shekels", to make *atonement* before the Lord. That is, they recognized the source of their deliverance from death by a voluntary offering (Num. 31:50,52).

These two instances appear to exhibit the root principle of Atonement, *viz.*, a basis upon which mercy is shown, and a recognition that God alone can save.

a. In the case of the slaughter of Zimri and Cozbi, coupled with the destruction of those who perished in the plague when four and twenty thousand were slain, there was a sufficient demonstration against sin to serve as a warning inculcating righteousness. An example had been made, the object of the plague as a means of instruction and deliverance of Israel from sin had been attained, just as the plague which came upon Israel was stayed when David brought *reconciliation* by building an altar unto the Lord in the threshing floor of Ornan the Jebusite (1 Chron. 21:14-22).

b. In the case of the offering presented in consequence of preservation in the war there was a spontaneous, grateful recognition of the favour received from Him, without whom not a sparrow falls to the ground. This offering is called an *atonement*.

In Jesus crucified we have a complete exhibition of the principle illustrated in the foregoing examples. Just as the act of Phineas brought "reconciliation", saving Israel from threatened destruction, so also because of the sacrifice of the son of God, man is now permitted to live in hope of ultimate deliverance. Just as a crucified Roman soldier served as an example to his fellows, so Jesus Anointed became an example and a foundation for the exercise of mercy to mankind; but that mercy could not be fully available until the one important condition for its exercise was fulfilled, *viz.*, crucifixion of sin's flesh. In Jesus as in the first illustration, the hand of the destroying angel was not stayed till blood was shed, so not until blood was poured out from sin's flesh could the power of sin be destroyed. In Jesus also there is an exhibition of faith, without which it is impossible to please God, conjoined with a free-will response in loving recognition of the Father's love to him.

We have already seen how constantly Jesus responded to the behests of his Father, how constantly he refers to his coming crucifixion, which

most certainly was a free-will offering in compliance with his Father's wish. This may be gathered infallibly from the following statements: "I lay down my life for the sheep. *Therefore* doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, But *I* lay it down myself" (John 10:15-18). "Greater love hath no man than this, that a man lay down his life for his friends" (15:13). "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" (Matt. 26:53). "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but *if it die*, it bringeth forth much fruit" (John 12:24).

Jesus must have fully understood why his Father required him to die. A reason aptly expressed in subsequent apostolic comment on his sacrifice, thus: "God *condemned sin in the flesh*" (Rom. 8:3). "He *hath made him sin* for us who knew no sin" (2 Cor. 5:21). Obviously these two testimonies show that there is a *state* of sin, or "*constitution* of sin" in human nature, that which leads to sin being described *as sin*. Consequently impulses in man contrary to the will of God are sinful. Does this truth imply that temptation is sin? By no means. There is no law against impulses aroused by temptation if those impulses are resisted, therefore sin is not imputed to those who experience them, otherwise temptation would be *sin*.

Of temptations we read: "Every man is tempted, when he is drawn away of his own lust, and *enticed*. Then when lust hath *conceived*, it bringeth forth *sin*: and *sin*, when it is finished, bringeth forth death" (Jas. 1:14-15). Here reference is made to three processes: 1. Every man is tempted when he is enticed by lust, or desire. Into this state every man comes involuntarily. 2. When desire hath conceived it bringeth forth sin (Matt. 5:28; 1 John 3:15), whether the object of desire is attained or not. Thus it is written: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27,28). "Whosoever hateth his brother is a murderer" (1 John 3:15). These testimonies are startling indications where sin begins, and are sober invocations to righteousness, because Jesus said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Here it may be observed that under the Mosaic law judgment was meted out against overt actions, but those "under the law of Christ" will be judged for wicked works and evil thoughts (see Matt. 5:21-30; Acts 8:18-23). 3. Sin when it is finished bringeth forth death (Jas. 1:15; Rom. 6:23).

In Jesus we see one who according to the first condition was made sin, *i.e.*, was constituted of sinful flesh or of human nature, but never

passed into the second state, for he instantly repelled any and every impulse contrary to his Father's will, as illustrated in temptation by the devil, by Peter, and in the garden of Gethsemane. Into the third state he passes voluntarily, not as a penalty, because he never transgressed God's commandments, but in order that he might be delivered from the power of sin in himself, "in that he died, he died unto sin once" (Rom. 6:10); and also that he might deliver others, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time *without sin* unto salvation" (Heb. 9:28).

Now since the Mosaic law is a "schoolmaster" even unto Christ (Gal. 3:24), and was ordained unto eternal life (Rom. 7:10; Luke 10:25-28) it may be said that Jesus earned eternal life by his life of perfect faith and complete and whole-hearted subjection to the mind and will of God in loving response to the manifestation of the love of his Father to him. He kept the first commandment, i. e., he loved God with all his heart, soul and strength, always doing that which pleased his Father. He kept the second commandment, loving his neighbor as himself by permitting himself to be slain — pouring out his soul (blood) unto death — yea, in anticipation of the event saying, "This is my blood, shed *for the remission of sins*", and "This is *my body*, broken for you."

Now also it is written that although the law was ordained to eternal life it was powerless to effect that result and to condemn sin because of the weakness of the flesh. "What the law could not do", God did in Jesus (Rom. 8:3). Seeing then that the life blood must be poured out in order to deliver from sin, and seeing that Jesus did not sin notwithstanding the weakness of the flesh, it was impossible for the Father to leave His son in the grave (Acts 2:24), "because he (Jesus) saw the Lord always before his face, he was on his right hand that he could not be moved." Therefore "his heart always rejoiced." Moreover the flesh of the Anointed One "rested in hope", because his Father "would not leave his soul in hell, neither suffer *His Holy One* to see corruption" (verses 25-27).

In permitting himself to be crucified, Jesus by his obedience to the law came under its curse; therefore the law which cursed an obedient, righteous man is abolished, and the gift of eternal life becomes available upon the principle of "the righteousness of faith". Jesus fully exhibited that righteousness, for what greater faith can a man exhibit than permitting himself to be slain believing that God will raise him from the dead? For this reason Jesus becomes a medium for delivering from death those who transgressed under the first covenant (Heb. 9:15).

Yet again, if even the righteous Son of God could not be delivered from the motions of sin in human flesh without dying, the law of sin in our members cannot stand in the way of the bestowal of eternal life

to those who do “not sin after the similitude of Adam’s transgression”, for, “God hath set forth (Jesus) to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus” (Rom. 3:25-26). Just upon the same principle that death passed upon all men on account of one that sinned, so the righteousness of one brings eternal life upon all that believe in Jesus (Rom. 5:12-21). In the one case all men are hopelessly involved in the results of the sin of one man, through no fault of their own (Rom. 8:20). In the other case they become entitled to eternal life through the righteousness of one, by voluntarily confessing their own personal sins and belief in the resurrection of Jesus from the dead (Acts 2:38; 22:16; 8:12).

## Ch. 37: THE TRUE MERCY SEAT: SON OF MAN AND SON OF GOD

*This chapter shows the folly of trying to associate a trinitarian Deity with man’s hope of redemption. Similarly, it shows that any philosophy which presents Christ as a substitutionary sacrifice is equally repugnant and absurd. It emphasises the absolute necessity for mankind’s Saviour to have been Divinely begotten. It stresses that “while upon the one hand the flesh of the Lord Jesus was as unclean as the flesh of those he redeems .... his character was altogether different from others because of the intimate relation which obtained between himself and the Father...” By carefully reflecting upon this series of extracts, readers must be impressed with the unambiguous language and terminology used throughout.*

The idea of a trinity of gods discussing ways and means of saving fallen humanity, and one of the three asking the others to be sent on a redeeming mission would, apart from its tragic consequences, be very comical. For this third party in the trinity to contract and come forth as a babe from Bethlehem, like the genie of some Arabian story, must invite ridicule in those who expect a reason for the hope of the believer. The fact is that God was in Christ reconciling the world to Himself (2 Cor. 5:19), so that from the very beginning when sin came into the world by transgression, the means of deliverance was promised to the woman. She was told that her seed would bruise the head of the serpent (Gen. 3:15), and the manner of accomplishing this was foreshadowed in the typical covering of skins obtained from slain animals (verse 21). In due time the medium of reconciliation was manifested. Thus we read: “He (Jesus, made of a woman), a man approved of God by mighty works and wonders and signs, which God did by him in the midst of you ... Him, being delivered by *the determinate counsel and foreknowledge of God*, ye have taken, and by



wicked hands have crucified and slain” (Acts 2:22,23). In this way Jesus became the *Sin-bearer*, the Lamb *provided by the Father*, for delivering from sin and death those who come unto God through him. Moreover, the deliverance from death through the righteousness of faith precludes any glorifying of the flesh (1 Cor. 1:29; Rom. 3:20-22). “For God hath shut up all unto disobedience, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?” (Rom. 11:32-34).

The foregoing premises and conclusions may now be summarized:

- (1) Adam sinned by disobeying one command.
- (2) He suffered the penalty for his disobedience.
- (3) His descendants became involved in his transgression, so far as the consequences which follow disobedience, *viz.*, a natural tendency to cherish thoughts contrary to God’s commandments, leading to sin and disobedience. Therefore all Adam’s descendants are born subject to death, and unable to escape from the power of sin and death, because of the weakness of the flesh. Hence it became a proverb in Israel, “The fathers have eaten sour grapes, and the children’s teeth are set on edge” (Ezek. 18:2). This proverb was an unjust accusation against God, which He emphatically repudiated (verse 25). But now in view of the method adopted by the Father for “reconciliation” and “atonement”, showing that every man from Adam to Jesus Anointed dies for his own sin, this proverb must pass away.

- (4) Since the only way in which man could be cleansed from the defilement of the flesh by disobedience was through death, the Father so loved the world that He gave His only *begotten* son for this purpose — and without question, a father has proprietorship in his children, and in this case absolutely so. This prerogative and this purpose was vividly illustrated in the offering of Isaac by Abraham, indicating that God’s promise of deliverance from sin could only be fulfilled by the death and resurrection of His Son from the dead (Gen. 22:2-14; Heb. 11:17-19). This was not an exhibition of wrath, but of love to mankind.

- (5) Jesus, the Son of Mary, through the Eternal Spirit voluntarily *offered himself* in order to effect this great deliverance.

- (6) In order to fit His Son for this purpose, and in order to prepare him for the high function which he fulfils, the Father caused him to pass under the rod of affliction, even as a true father so deals with his son.

- (7) Seeing that Jesus Anointed was perfectly steadfast under affliction, he is to be “exalted above his fellows”, as head of the church (ecclesia) which he redeemed to himself as his own possession (Eph. 1:22-24).

(8) Two principles are rooted in the Atonement, *viz.*, without shedding of *blood* there is no remission; without *faith* it is impossible to please God. These two principles shine forth in every ordinance of the law of Moses, but cannot now be considered in detail. One point, however, should be mentioned, *viz.*, the presentation of blood upon the Ark of the Covenant on the great day of Atonement. According to the Apostle Paul, this *covering* of the Ark was a “mercy seat” and representative of Jesus Anointed (Heb. 9:4), in whom the Father had placed His testimony (Deut. 18:15-18). His shed blood, therefore, became a “covering” for sin. Just as one who converts his brother from error saves a soul from death and “covers a multitude of sins”, so Jesus by his example and sacrifice leads many sons to glory, and *covers* over their sins (Heb. 2:10).

(9) He (Jesus), then, was not a substitute or propitiatory sacrifice, but one for whose sake the Father shows mercy to sinners, and offers deliverance from death to obedient believers in Jesus. As saith the Apostle Paul: “*Whom God set forth a propitiatory (Mercy Seat) through faith in his blood, to shew his righteousness, because of the passing over of sins done aforetime, in the forbearance of God*” (Rom. 3:25, R. V.).

Those who are obsessed with the traditional doctrine of the Trinity will not readily perceive in what way certain elliptical statements respecting Jesus Anointed harmonize with the above evidence concerning his human nature, such as, “He that hath seen me hath seen the Father”; “I and the Father are one”. While upon the one hand the flesh of the Lord Jesus was as unclean as the flesh of those he redeems — the same offering for cleansing at birth was made for him as for his brethren (Luke 2:24) — his *character* was altogether different from others because of the intimate relation which obtained between himself and the Father. When men looked upon him they saw not the image of fellow humanity, but an image of the Father so far as possible for men to behold. While an ordinary man in character is exactly like Adam after transgression, the Lord Jesus Christ was exactly like his Father, because, keeping the flesh in subjection, he always exhibited the character of the Father. There was complete oneness in mind, purpose and action. Hence he said, “I and my Father are one” (John 10:30).

This was the only way in which he could then be “the brightness of His glory” and “the express image of His person”. As to anything else appertaining to the Father’s personality we cannot know what the Father is. His substance defies analysis, in this respect we cannot conceive of Him in the least degree. Jesus most certainly did not represent the Father’s substance, for he was Son of Man, “made of a

woman.” Now when Moses asked for particular information respecting God, the Lord said, “No man can see my face and live”, but his request was granted so far that the glory of the Lord passed before him, proclaiming His name, “The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Exod. 34:6-7). All this was exhibited in Jesus. He did not present to his fellow men an “image” like unto Judas, but like unto God. Just as a meretricious woman is the “image” of abandoned desire, so a virtuous woman is an “image” of chastity. If we do not discerningly distinguish such figures of speech in the Scripture we get befogged, and are unable “to rightly divide” them. For instance, we read that man “is the image and glory of God” (1 Cor. 11:7), evidently only in some special sense. When the Apostle said that Christ was “the image of God” (2 Cor. 4:4), he must have referred to the *character* of Jesus, because of the context in which the expression is embedded. His exhortation to holiness would otherwise be without point. Likewise in the following passages of Scripture: “Put on the new man, which is renewed in knowledge after the *image* of him that created him” (Col. 3:10); “For whom he did foreknow, he also did predestinate to *be conformed* to the *image* of his Son” (Rom. 8:29): “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same *image* from glory to glory” (2 Cor. 3:18). Under the operation of the Word of God, received without question, apprehended and faithfully observed, the *mind* is changed. Those in whom the light of heaven shines, are changed as it were from one image to another, from glory to glory. Then they glorify their Father in heaven (Matt. 5:16).

As to the oneness existing between Jesus and his Father this must be a oneness of character, for in order that the disciples might not exhibit the impulses common to humanity, but exhibit the character of God, Jesus prayed for his disciples thus: “Holy Father, keep through thine own name those whom thou hast given me, that *they may be one*, as *we are* ... I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world ... Neither pray I for these alone, but for them also which shall believe on me through their word; that *they all may be one*; as *thou* Father, *art in me*, and *I in thee*, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one*, even as *we are one*: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:11, 14, 20-23). Evidently from the above testimony in whatever way Jesus was “one” with his Father that same *oneness* will

obtain between the Father, Jesus, and his disciples who receive and obey his words. Obviously the statement that “I and the Father *are one*” does not imply what Trinitarians usually suppose.

## Ch. 38: THE MEANING OF SACRIFICE

*“Without shedding of blood there is no remission of sins”. The doctrine of Atonement involved in this Scriptural principle is one of the most important and in some respects one of the most difficult of all the primary truths connected with the Gospel. Nowhere else is it so easy for men to get out of their depth, and there is no other subject that proves so tempting.*

There is certainly danger that vital truths affecting the sacrifice of Christ may be called in question or may be obscured by wrong teaching on this subject. There is far more danger that a destructive strife of words should arise through men getting out of their mental depth in an effort to measure the mind of God. Dr. Thomas once remarked that the elementary truths regarding redemption were few and simple and no reason could be given for them beyond “the fact that God wills them”. If a candidate for baptism revealed a sound knowledge of these simple truths and of this simple explanation of them, we should not dare to “forbid water”.

Suppose that having rendered a satisfactory confession of faith on all other first principles the candidate said: “I believe that God required a perfect sacrifice before He could forgive sin, and that He provided the One capable of rendering that sacrifice. He sent forth His Son, the Lord Jesus, made of a woman, made in all points like his brethren, tempted in all points as we are, but by virtue of his Divine parentage so superior to us morally that he was able to render the perfect sacrifice required and thus to secure redemption for himself from sin-stricken human nature and both forgiveness and redemption for those who come to God through him in the way appointed”. Should we dare to forbid baptism because the candidate was unable to explain why God required a perfect sacrifice, or why He demanded the shedding of blood before sins could be remitted?

If we are quite agreed that an understanding of these simple elements is sufficient for one to enter the Covenant, surely it is a tragedy if brethren become divided simply through the effort to see further. It may be even worse than a tragedy, for it sometimes leads to destructive strife in which extremes act and react upon each other, the disputants getting further and further out of their depth, while the vital duties of life are neglected.

We would not suggest for a moment that being agreed on the simple

and elementary truths we should be content to go no further. Certainly we must push on and gain all the knowledge of Divine things that is possible. Discussion of such matters may be very helpful if conducted by brethren who have grasped the more elementary teaching of the Word regarding human conduct. This, however, is certainly a subject in which we do well to be swift to hear and slow to speak; we may venture to suggest, still slower to write. So much sin lies at the door of the man who invented printing.\*

It may be helpful to take note of the main causes that have led brethren astray when they have tried to probe deeply into the doctrine of Atonement. We may then be on our guard at least against these particular dangers.

One cause has been through the tendency to confuse the shadow with the substance. Brethren have reasoned that the types of the law suggested such and such necessities and the sacrifice of Christ had to conform. The truth is, of course, exactly the other way. The work of Christ was the very central feature of the Divine purpose and all the shadows of the law had to conform to it. The Apostle in writing to the Hebrews, truly reasons from the types forward to Christ, but he makes it plain that Christ is the substance. We recognize the writings of the Apostles as of precisely the same authority as the Old Testament Scriptures. We do well therefore to take their plainest language as our guide and see that our understanding of types and symbols falls into line.

A second cause of confusion is the tendency to seek an explanation according to a human conception of logic and legality. Many years ago we had to point out that while human laws might often have effects far removed from the intention of the lawmakers, this could never be the case with the laws of God. We cannot recognize any distinction between the Divine law and the Divine will. When God makes a law it is the expression of His will for the time to which it applies, and it is made with a full knowledge of all its effects (see Acts 15:18). We can hardly suppose that any brother would ever dispute this proposition; but some have reasoned as if they never thought of such an idea. We do well therefore to remind each other of this simple truth, which forbids us to make any distinction between legal necessities and the Divine will.

A third cause of confusion has been through the persistent use of

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\* At the same time, of course, we have much to be thankful for in the wide distribution of the Truth's literature. Bro Collyer's point is that a great responsibility rests upon those who put pen to paper to make sure that their expressions are clear and their terms are accurate. We have read much in recent times which fails to fulfil these requirements. — Ed.

phrases that are sometimes misleading. Some staunch brethren in upholding the truth that Christ bore our sin-stricken nature have used language suggestive of an automatic cleansing by death. We could easily have rival camps in this matter, disputants on each side being totally unconscious of the ambiguity of their own language but too acutely conscious of the worst interpretations that could be put on the language of their opponents.

Earnest brethren and sisters, anxious to hold the truth, have sometimes been perplexed and almost distracted in the strife of words, beyond their power to understand. The havoc that such strife may cause is perhaps best illustrated by the fact that one of the most capable men we ever had among us, in his efforts for legal logic ended by teaching justification for sin without faith, and we were all slow to realize the full enormity of the position. I well remember the surprise and even consternation of one of his supporters when he was first shown this feature of the case.

Even now there is the same disposition towards legal reasoning regarding types and shadows with the clear principles of Scripture neglected. Although disputants would deny the charge, it is a fact that some of them persistently lose sight of the fact that all things in God's dealings with this world centre around Christ. The reason that all things under the law were cleansed by the offering of blood, was that all things in the age to come will be through the sacrifice of Christ. In reasoning with Jews it might be necessary to invert the argument, but we who are privileged to know the substance of God's great purpose must never lose sight of it.

What is the literal truth revealed in the New Testament as to the meaning of sacrifice? It is that God *forgives sins* and offers eternal life on the basis of the perfect sacrifice effected by Christ in his life and death. Whatever figurative or partly figurative language the Bible may use, this is the real meaning. Washed in his blood, our sins laid upon him, a bearing of our sins in his own body, the purchase of his blood, the ransom, his being delivered for our offences, the just for the unjust — all such expressions must be understood in harmony with the literal truth that God forgives. Transgressions of the Divine law can only be put away by the forgiveness and forbearance of God. Physical uncleanness of nature can only be put away by the power of God. The sacrifice of Christ is the Divinely appointed basis in which God in mercy and forbearance offers forgiveness and redemption to sinners (Rom. 3:23-24; 4:7; Eph. 1:7; Col. 1:14; 1 John 1:9; 2:12).

If we desire to probe further and ask the question "Why did God require such a sacrifice as the basis of the forgiveness offered to humanity?", we shall never find any answer through the various

interpretations of the law or by talk of the penalty due to sin. Divine law is simply an expression of Divine will. It was not the will of God that man should sin, but it was the will of God that man should be a free agent and that death should be the wage of sin. It was the will of God that the human race having been defiled by sin should have no access to His holy presence except on the basis of a perfect sacrifice. And it is the will of God that we should respond to the gracious invitation and be saved on the basis He has provided (1 Thess. 5:9). If we ask why God required such a sacrifice, we must seek a moral explanation. It is no answer to quote the law which expresses His will.

Guided by Scripture we can find a moral explanation that satisfies every demand that the intelligence can make. The perfect sacrifice was required that the flesh might be effectively repudiated, that sin might be conquered and condemned, that the righteousness and holiness of God might be declared, and that sinful man should be humbled without a particle of ground for boasting being left to him (Rom. 3:23-27; 8:3; Eph. 2:1-9).

God made it clear even in ancient times that humanity could not approach to Him at all except with humble faith and on the basis of blood shedding. He gave a law that emphasized the sinfulness and helplessness of His people (Rom. 8:15; 5:20). He made it clear that when sins were put away by sacrifice they were really forgiven (Lev. 4:20, 26, 31, 35). He promised a deliverer who should "make an end of sin", and "bring in everlasting righteousness" (Dan. 9). When the fullness of time was come He revealed that scheme of love into which even the angels had desired to look. He made selection of a virgin of the house of Israel and produced from her one who should be strong for the great work required. So the flesh was repudiated even in the birth of Christ, sin was conquered and condemned in every act of his life, and finally he freely rendered the last obedience even unto death that he might be raised from the dead to immortality and glory as the captain of our salvation — made perfect through suffering (Heb. 2:10). To him much was given and of him much was required. The lights and shadows inseparable from the formation of a character needed to be intense in the probation of our great Captain. He worked out his perfection and salvation by the strength God gave him, and thus through him God opened the way of life for us. Here is the sin nature that had produced only helpless sinners, controlled, condemned and finally put away by the strong Son of God in his perfect obedience of life and death.

On this basis humanity can approach the holiness of the Creator and men of faith though sinners can be exalted to the Divine. On this basis of the sin nature conquered, repudiated and condemned by the one

God made strong for Himself, God forgives. That is the real meaning of atonement.\*

It is hardly possible to imagine anyone who had ever caught even the most fleeting glimpse of this vision turning back to the pitiful speculations of men as to supposed legal necessities. There are those in the world who think that the real body of Christ never rose, but remains eternally dead as the price due to God or the punishment due to sin! It would be difficult to make any comment on such an idea while preserving the language of decorum. The brethren are doubtless proof against such monstrous teaching. Let them keep far from the narrow reasoning that leads in that direction. The New Testament describes the sacrifice of Christ in plain and literal language. Let us interpret all figures and symbols by reference to the plain statements. God — Who knows the end from the beginning, Who does according to His will, but Who “cannot deny Himself” — God provided the means for condemning and overcoming sins on the basis of which He with much forbearance forgives those who please Him by their faith.

Much controversy has been caused by the question as to whether Christ offered for his own cleansing. It has been largely a war of words, due on the one hand to a fear of saying or subscribing to anything derogatory to Christ and on the other hand perhaps a tendency to relapse into the old exaggeration of “original sin”. There ought not to be a minute’s difficulty in dealing with the question and securing agreement.

When we speak of “sin” in the flesh we use the phrase just as the Apostle used it in Romans 7. Obviously it is a derived or secondary sense of the word, for the primary meaning of sin is transgression of Divine law. It is a similar extension of meaning to that of the word “death” for poison when they said, “there is death in the pot”. The Apostle speaks of a law in his members which wars against the laws of God and leads to transgression. He calls this physical weakness “sin” in the flesh or “sin” that dwelleth in me. It is the diabolos in human nature, the natural desires of the flesh which, if they are allowed to “conceive”, “bring forth sin”. We need not argue as to whether there is such a law. We all know it only too well. We are born with it and if we give way to any sin we correspondingly strengthen the evil desire in that direction and thus make “sin” in the flesh more active.

To suppose that an extraordinary pure and righteous man would feel this weakness less than others is a huge mistake. The truth is the other way.

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\* Bro. Collyer is not defining the meaning of the word, as “atonement” (Heb. *kaphar*) actually signifies “to cover”; but the writer shows that the fulfilment, or purpose of the atonement is achieved in the salvation of the race. Ed.



It is the thoroughly fleshly man who is unconscious of the sinful law in his members and who probably would not understand what the Apostle meant. The man with the highest ideals and the most spiritual mind will feel the struggle most. To suggest that Christ was tempted in all points as we are and yet without this law of sin in his members is to proclaim a complete contradiction. It is like saying, "Except that he was not tempted at all!". Suggestions from without are no temptation to us if they do not appeal to something within. Christ bore just this same defiled nature that we bear or he could not have been tempted as we are and therefore could not have condemned and conquered sin. Christ bore this quality in the flesh, but he never allowed it to conceive even to the point of sinful thought. Therein was the most terrific struggle and the most portentous victory of all human experience. It is easy to understand that with his ideals, and his standards of rectitude, the weakness of the flesh would be so distressing that even the most startling language of the Psalms is comprehensible.

Now whether we take the plain language of the Apostles (Heb. 9:12; 10:20) or the prophecies and types of the law, the teaching is that all things were to be cleansed by the perfect sacrifice and that no one of Adam's race should have access to the Most Holy place except on the basis of that sacrifice (Lev. 16: 2-14 — note seven times of sprinkling).

Some have caused confusion by arguing whether Christ's offering for himself was "only a matter of obedience to God" or whether it was something more. What do they mean? Obedience to God is carrying out the will of God. What can be required beyond this? Surely we are all agreed that Christ, "the beloved son", "the servant in whom God delighted", and the one who "always did his Father's will", needed no forgiveness. Surely we are also agreed that he needed *cleansing* from the sin-stricken nature in which he wrestled with and conquered the diabolos. There could be no forgiveness for personal sinners except on the basis of the perfect sacrifice, *for this was the will of God*. There could be no cleansing and immortalizing, no entry into the Most Holy by any of Adam's race except on the basis of the same perfect sacrifice, *for that also was the will of God*. Christ came to do God's will, he was obedient in all things even unto death, and so with his own blood — in other words, on the basis of his perfect offering — he entered the Most Holy "having obtained eternal redemption."

The truth is that when brethren who are agreed as to these fundamentals still argue and suspect each other of being "unsound", they are really in their minds raising that old question of many years ago, "Supposing Christ had been the only one to be saved, would he still have had to die a sacrificial death?" Everyone ought to have learned long ago that this question is not legitimate. It is asking, "If the

will of God had been totally different in one direction, would it have remained the same in another closely related matter?" There is only one proper answer to such a question. No one knows what the will of God would have been if His purpose had been other than it is, and only a presumptuous man would claim to know.

We have to do with the purpose of God as it is and as it is revealed to us. These truths are so simple and withal so beautiful that unless brethren insist on a misleading form of words making for strife, there should be no difficulty in agreeing.

The will of God determines everything. It was the will of God that none of our sin-stricken race should enter His holy presence except on the basis of the most complete repudiation of the flesh involved in a perfect obedience even unto death. He provided the strength necessary for this great work and it was for this purpose that Christ was born. Thus through the blood of the everlasting Covenant he was brought again from the dead. With his own blood he entered the Most Holy place, having obtained eternal redemption, and we, if we are faithful, can stand at last "washed from our sins in his blood" and covered with his righteousness. All these figures mean that God accepts, forgives and cleanses His people on the basis of the perfect life and death of His Anointed Son.

## Ch. 39: THE ATONEMENT IN DAILY LIFE

Every fundamental doctrine of the Scriptures is important, and is designed to provide the basis of essential saving knowledge. Our *Statement of Faith* sets out a number of clauses concerning the purpose of Yahweh, the atoning work of Christ, and our salvation. But those clauses are to be treated not only as facts of truth, to be exercised for or against fellowship — they must also be translated into actions. Believing that "God is One", we must turn that doctrine into a personal manifestation in daily life.

This gives point and power to doctrine. It transports it from a mere profession of a Truth, to the performance of that Truth. When the Lord said: "The truth shall make you free", he meant that it not only offers relief from condemnation (Rom. 8:1), but also that it must produce a reaction in the believer that leads to that "freedom". Prefacing his statement in John 8:32, the Lord declared: "If ye shall *continue* in my Word, then are ye my disciples indeed". It is not sufficient to know the Word, nor to be able to capably express it as a doctrine to be believed — we must "abide" (as the word "continue"

means) in that Word. That requires the *living* of the Word in the practical areas of life, daily.

### **Atonement Prepares The Ark For Use**

To “continue in” or “abide in”, refers to the covering power of Christ. We abide within him, as Noah and his family were protected in the Ark. The Ark was covered within and without with “pitch” (first occurrence Gen. 6:14), a word translated from the Hebrew *kaphar*, and elsewhere rendered “atonement”. It was a protective covering placed upon the Ark to exclude the waters of death, and safeguard the little family within. Similarly, the atoning sacrifice of Jesus complemented his life-time labor of obedience, and produced an “Ark” properly equipped to protect us in our hour of need. That covering (*atonement*) is “put on” at baptism, and continues to secure us whilst we remain within its ark-like principles.

We honor this principle when we gather for breaking of bread and fellowship. In partaking of the emblems on the Table we give credence to the principles of the atonement — either to our credit or our condemnation! It is possible to “eat and drink” without discernment of the symbols expressed (1 Cor. 11:29), and thus “drink damnation to ourselves”. This is done when the principles displayed in the emblems are not properly understood, or transmitted into actuality in life; when the importance of the principles do not find expression in practical circumstances.

Thus, the atonement needs to be not only an axiom, nor merely a ritual weekly observance, but a way of life.

### **Observing The Atonement At Work**

What the Master performed, after the type of the brazen serpent in the wilderness, we must imitate. Whilst the salvation of those who were dying of the serpents’ bites was achieved in the lifting up of the serpent on a pole, it was only accomplished on the basis of what Yahweh required: the condemnation of sin in the first place, and the elevation of His righteousness thereby. So Christ was “lifted up that whosoever believeth in him should not perish, but have eternal life” (John 3:14-15).

Notice the proper order expressed in that verse. There is first an acknowledgement of the threat of “perishing”, which is the declaring that sin must be condemned in the nature that bears it. Then eternal life follows, for Christ first offered, and then was “brought again from the dead through the blood of the everlasting covenant” (Heb. 13:20).

Having established that important basis, Paul sets forth the application of the atonement to ourselves. He continues: “Make you

perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ” (v. 21). The work of Christ is to “perfect” us; the word means to equip for service, to completely repair. We are not naturally perfect; indeed, through the condemned nature we bear, we are very much imperfect, and perfection only comes when the power of Christ’s atoning work “makes us” such by the working within us of actions wellpleasing to Yahweh.

### **Prayer is Essential to Atonement**

The first principle to be noted in Christ’s atoning work displayed on Golgotha’s hill, is the need for prayer. It gave him strength to overcome. As he walked from the Upper Room in which his offering was symbolically presented in bread and wine, the Lord was deep in prayer. He declared to his Father: “I have glorified Thee on the earth: I have finished the work which Thou gavest me to do” (John 17:4). That work was the leading of many sons to glory, and by which they would become united with him and the Father: “I in them, and Thou in me, that they might be made perfect in one” (v. 23).

That principle must find expression in our daily lives. Without prayer, we will never have the disposition to overcome the flesh. And our prayer must be directed to the ultimate issue: the unity we seek with the Father. Such a prayer will acknowledge our own need, elevate the Father’s wondrous position, and express our willingness to cooperate with Him to achieve the final purpose.

### **Making the Divine Will Our Own**

The Lord’s prayer was accompanied with a readiness to fulfil whatever the Father demanded: “Let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39). The Lord was not objecting to the Father’s demands; he was not now refusing to perform the mission for which he was sent, for he had already committed himself to complete the work given him to do (John 5:36; 14:31). His words express his desire that the trauma of circumstances might quickly pass. He already had “the cup”, was drinking from it, and would fulfil the Father’s purpose in sacrifice, but sought that it might not be prolonged beyond that which was necessary. The Father accepted and conformed to the Son’s request (Mark 15:44).

But what of ourselves? A readiness to perform service to the Truth must be our constant desire. Our “will” might differ from the Father’s for we are burdened with the mind of the flesh, which is “enmity against God”, but we need to overcome by imprinting the Father’s will on heart and mind. When that is done, He will quickly respond. So we

ask “let this cup pass from us”: an attitude which acknowledges the futility of this present existence, and a desire for its “passing” in the coming of the Kingdom.

Salvation cannot be achieved unless, first, there is the condemnation of sin in the flesh. This propensity had been inflamed by transgression in Eden, and remained as a law in our members to afflict all the children of Adam. To overcome this problem, “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). In the phrase “God sending...” is implied the whole life’s ministry of Jesus, from the time of his unique birth through Mary, to the moment of his expiration on Golgotha. God’s character was always in Christ, reconciling the world to Himself. It was a complete life, in which temptation was faced and refuted. No quarter was given; no temptation succeeded; no failure occurred. Sin was condemned in every action, word and attitude of the Master.

Applying this principle in our lives requires the recognition of sin, and from whence it originates. It is found in the flesh which produces the “mind of the flesh”, and will generate itself whenever we permit it. If we would condemn sin, as did Jesus, we will refute temptation (James 1:14), crucify the unlawful affections and lusts of our nature (Gal. 5:25), and offer to God a life that respects His principles. Condemning sin is a negative axiom. Its positive counterpart is in the declaring of God’s righteousness. The Master did that when he elevated the Father’s Word above all else. Yahweh’s righteousness was shown in the condemnation of sin by the offering of Christ on Golgotha, and in his resurrection to immortality, for the grave cannot hold a sinless man. Thus, Paul says: “God hath set (Christ) forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past... that He might be just, and the justifier of him which believeth in Jesus” (Rom. 3:25-26). God was vindicated in the condemnation of sin; His mercy is seen in providing the means for the redemption of His people.

We need to elevate the righteousness of God in life. That is seen in worship, in the reading of the Scriptures, in the study of the Word, in the display of right thinking and actions in life. Thereby we re-enact, in a limited way, the example of the Lord. There must not only be the negative condemnation and avoidance of sin; there must also be the positive expression of what is “right”. The Pharisees spoke, but did not perform (Matt. 23:3); they condemned, but failed to implement. They were altogether negative in their approach to the Truth. The Atonement requires us to dedicate lives and hearts to the “doing of His commandments” in works of faith and love.

Though God’s righteousness was declared in the condemnation of

sin, His love was shown in the extension of salvation to mankind through His Son. For “God commendeth His love towards us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). Christ’s death was sacrificial; it was for his friends — to save us from wrath (v. 9), and to “joy in our God” (v. 11). The atonement was not for the Lord only, but for all those who come to God through him. That positive principle must be translated into daily life. In “following his steps” we must sacrifice our life for others. Not in the same measure as the Master, for he alone could provide a sacrifice for sins, but in “loving one another” (1 John 4:11). This requires a conscious sacrifice of our own desires that the Truth might be served in aiding the development of one another. We will give of our time to assist; exert our energy to support; apply our skills to redeem. In these areas of service, we “fulfil the love of Christ” and co-operate for the ultimate salvation of our brethren.

### **A Public Display**

When the cavalcade of criminals reached the public place on Golgotha’s hill, the rough stake was erected, and Jesus was “lifted up”. He had already testified that this would happen: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14). It was a public demonstration of what God was accomplishing. This was not to be hidden in a corner, for unless people saw and understood they could never be saved. The brazen serpent was presented to the serpent-bitten generation that they might “look upon it and live” (Num. 21:8-9). But there was no salve to those whose eyes were closed. The Hebrew word for “beheld” (*nabat*) signifies “to scan, to look intently”, with the idea that those who desired salvation might continue to look closely at and understand the implications of the serpent lifted up. It was a public witness of the work accomplished. As involvees of the Atonement, we must be similarly “lifted up” in the sense that a witness must be given concerning our identification with Christ. Whether in home, ecclesia or society, we must “give an answer for the hope within us” (1 Pet. 3:15). There must be a “lifting up” of the principles we believe, and the hope we espouse. There is no place for cowards in spiritual things, but a need for stamina, courage, and determination. We should not be afraid for Yahweh our God fights for us. Therefore we must present our witness aloft, as did faithful Noah (Heb. 11:7).

The work of Atonement, however, brought agony and suffering to the Master. For six hours he hung from the stake of shame, suffering the ignominy and indignities of the mocking crowd below. But through it all, the Master’s voice gave vent to his feelings as mediator, king,

and saviour. Finally, he exclaimed: “Into Thy hands I commend my spirit” (Luke 23:46) as he offered to the Father a life fulfilled and complete.

As we await the day of final decision, our voices must continue to sound even though our lives might suffer trauma and anguish. We must keep declaring the eternal principles which sustained the Son of God in his hour of trial. Let the Voice of the Spirit be developed in our hearts and expressed on our lips, so that at the end, our life will have been offered to the glorification of the Father.

### **Life Out of Death**

Christ was buried, and for three days lay in the grave. It was a temporary triumph for the serpent-power, for thereafter the Lord rose to life and immortality. So Paul reasons: “He was delivered for our offences, and was raised again for our justification” (Rom. 4:25). It was the vision of the joy and gladness that would follow his sacrifice, which sustained him (Heb. 12:2). He endured, for his mission was to save us, and that salvation to bring “many sons to glory” would follow his resurrection. The serpent-power was defeated when the power of a changed nature destroyed for ever the diabolos in Christ.

We need a similar vision of the future that will give impetus to our faith. Our struggle to overcome will be strengthened by a constant picture before us of the grandeur of that moment when we will rise to newness of physical life, our bodies being changed to immortality and glory.

Now our Lord is High Priest, the medium for our reconciliation. Paul speaks of him as “an high priest, who is set on the right hand of the throne of the Majesty in the heavens, becoming a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Heb. 8:1-2). Through him we can offer acceptable prayer, and seek for Divine blessing. There is no other name under heaven given among men, whereby we must be saved (Acts 4:12). He has become our ideal, our example and our redeemer. How can this principle be translated into our daily life? Only when we reveal those priestly qualities amongst our fellows. Since we are called to become “kings and priests” we need to learn those principles in today’s circumstances. We need to rule ourselves before we can reign with him (2 Tim. 2:12); we need to exercise the priestly qualities of compassion, mercy and restoration (Heb. 5:2-3), that we might not only understand his work on our behalf, but display that work to others.

In all these things, we magnify the work of Christ in us. He is “set forth” to be a propitiation (Rom. 3:25) — a mercy seat to receive our offerings on behalf of Yahweh. The type is taken from the Mosaic

Tabernacle, in which the gaze of the cherubim of the Most Holy was fixed upon the blood-sprinkled mercy seat. The atoning blood, placed upon the mercy seat, was reflected in the faces of the cherubim, and between them shone the Divine glory. We continue to perform that parable today. Our Mercy Seat has displayed the Atoning Blood, and we maintain the lessons in our daily life as we reflect those principles. The day is coming when those glorious ideals will be forged in us forever, when mortality is swallowed up of life, and when the eternal glory of the Deity will be manifested through us forever. That will be the joyous lot of those who have made the Atonement a daily practice.

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