

EUSEBIA

WHAT IS TRUE RELIGION?

The Mystery of the Cross
Explained.

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SIGNIFICANCE OF THE ATONEMENT

IN WHAT DOES THE GOSPEL MESSAGE CONSIST?

In the great system of divine economy, the body of divinity contained in the collection of books we call "The Bible", there is a nucleus or principal — the central picture presented to the mind which is the regenerating power residing in that great system. It is the comprehensive end of revelation for the enlightenment and discipline of the sons of Adam, to constitute them the sons of God, and qualify them for life unending. It is "the word of reconciliation" committed to the ambassadors of Christ. (2 Cor. v. 19-21.)

Nothing can be substituted for this system of evangelism, nor must it be perverted or corrupted to change the aspect of its divine features into "another gospel", and the man or angel, priest or divinity doctor, who does this through reckless ignorance or otherwise is "accursed". — (Gal. i. 6-8.) "Blessed," is pronounced (Isa. lii. 7), "the feet" of him who truly and worthily bears this message of peace reconciliation to the lost sheep whom the great chief Shepherd waits to receive to His loving embrace and fellowship. We may realise what a precious and beautiful thing this message is to dispense if we are qualified for the trust, but how dangerous for the presumptuous blind guides to tamper with.

"Let him that heareth say, Come! and let him that is athirst, Come! (Rev. xii. 17-20.)

There is no monopoly of this by any pretended ecclesiastical authority — it is free — but be sure of the divine source, and so of the genuineness of the thing you offer in the name of **YAH-oshua** — Jesus — to starving poor humanity. The world is swarming with doctors and ministers of false divinity — "false prophets", as **YAH-oshua** and His apostles foretold — "heaps of teachers" (Matt. xxiv. 11; Acts xx. 29, 30; 2 Tim., chapters iii. and iv.; 2 Pet. ii.), whom the religious masses will follow, and the truth and its advocates rendered unpopular. This know, then, that the man who is anxious enough to know the truth may have it; but if he desires to be a Christian after the popular sort, he will live and die an alien from God.

"All flesh is as grass" and the fading flower, that has no constitutional enduring quality, no immortality in it, and thus must be re-generated by "incorruptible seed" — "the word of God," the gospel of an unending life, to relate it to deathlessness, which **God's** divinely appointed Deliverer — (this is what the name **YAH-oshua** means) — has obtained through His redemption process. 1 Pet. i. 22-25.

All theories of natural human deathlessness are counterfeit gospels — they pervert and subvert the truth of

"Life and incorruptibility brought to light through the gospel." (2 Tim. i. 9, 10.)

of redemption in **YAH-oshua** from the penalty of final death. We must be reminded that pagan philosophical ideas of immortality are not true Christian ideas, and we cannot hold to both. If one "by patient continuance in well-doing, seeks for glory, honour and in-

corruptibility," as the Divine arrangement marks out, God will render to him "eternal life." (Rom. ii. 6, 7.) Bitter disappointment will overtake all who are outside of a corporate relation to the Christ redeemed to body politic, when He returns to gather His redeemed ones who "sleep in **YAH-oshua**." Delusions about fictitious "immortal souls," floating off to heaven at death, should be dismissed. If one entertains such vanities he cannot comprehend the gospel of redemption. Faith must take hold of the divine source of deathlessness. One must understand the "covenants of promise," and learn how to come at the inheritance. If we follow a fiction we will never gain the reality.

Faith is a conception and a seizing upon of the truth that presents the hope of an eternal life possession of the covenant inheritance promised to Abraham and his "Seed." **YAH-oshua** — Jesus — the Seed and Heir of the promised estate, the earth renewed and glorified. To bring the heirs of promise into relation to the estate, the Seed must redeem them from the final death sentence. This brings them into, as members of, the "everlasting Covenant," of which **YAH-oshua** is the ratifier by His blood, which is the ransom price of our lives that were forfeited by sin. The inheritance was

"promised before the times of the ages." (Titus i. 2.)

but that Covenant could not come into force until the heirs were redeemed. The inheritance was promised to Abraham and his Seed, long before the Seed was born and while the Canaanites possessed it. Israel, after the flesh, sojourned in it, but became dispossessed for their want of faith and obedience, but only the elect few, together with a select remnant from among the nations, are to possess it when all the heirs shall have been developed. See Genesis xiii, xv, xvii, xxii, xxvi, xxviii, with the New Testament comments thereon, and Psalm xxxvii. — Matt. v. 5; Acts xxvi. 6-8; xxviii. 20; Rom. iv. 13-14; Acts vii. 1-5; Rom. xv. 8; 2 Pet. iii. 13.

Interwoven with the fabric of the Bible is the idea that the righteous are to possess the earth in a final renewed state. The traditional belief about going to Heaven is without a scriptural basis.

A few words concerning the final destiny of all those outside of Christ. As they possess no natural immortality, they are the subjects of the second death, which will be final and absolute. All the prophets from ancient times bore testimony to the hope of Israel, to be realized through the Seed of promise, by Whom alone is access to the favor and fellowship of God; God becomes a Father to all who become related to Him by His only begotten Son, which constitutes them members of the divine family, and inheritors of the divine incorruptible nature. The natural man is but a human beast, the seed of the serpent, a constitutional sinner. He must be educated and disciplined by the divine precepts to become qualified to live for ever. Sin is the spontaneous product of the animal nature, which is only made sin by the presence of law, or a rule of conduct which prescribes the animal tendencies and trains the faculties into harmony with God-likeness. It is a superstition to ascribe to sin a supernatural origin in an evil genius, deified and personified as the "devil." Obedi-

ence to the animal instincts in violation of law, is the only thing that constitutes sin. When the animal nature is abolished sin will have been superseded. The end of flesh will be the end of moral evil, and all who live in obedience to the fleshy behests will cease to be, as useless in the eternal economy. Rom. viii. 13; Gal. vi. 8. Endless sin and suffering are traditional relics of barbarism; as irrational as they are brutal and savage. They originated in the worst conceptions of heartless brutality; and have debased human conceptions of God, and perverted true ideas of justice and law. It is these elements of a false orthodoxy that have been dogged into the popular religious conscience, that have intoxicated the moral sense of the devotees of a system of pious slavery. True ideas of God will elevate, soften and refine human character, intensify the moral perceptions, and lead the God-worshipper up out of the mire of brutality. To know God through a knowledge of His loving economy, is to love Him intensely and conform to His similitude. False ideas of God are a curse and a dead weight upon moral progress. You cannot refine character with a false education.

When one has divested himself of false orthodoxy he may step within the walls of the celestial city and view the crystal light:

"For God, who commanded the light to shine out of darkness, hath shone brightly into our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.)

"By this we perceive the love, that one laid down his life instead of us." (1 John iii. 16.)

How was this necessary? Our lives were forfeited, because of sin.

What did it accomplish for us? Our redemption.

If Christ died instead of us to answer the demands of the law, what did sin deserve? Death.

Does the death of Christ in our stead save us from dying? Yes!

But do not all die, saints and sinners alike? Yes, but there is a rising day beyond the first or natural death — the penal death, or death final and absolute, is beyond the resurrection and judgment day. That death is absolute and final — "everlasting destruction."

"The unjust are reserved to the day of judgment to be punished."

(2 Pet. ii. 9; Job xxi. 30-32.)

"The day of wrath and revelation of the righteous judgment of God."

(Rom. ii. 5; Acts xvii. 31.)

"As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ." (Rom. ii. 12, 16; 1 Cor. iv. 4, 5; Rom. xiv. 10-12; 2 Cor. v. 10; Eccl. xii. 14.)

Natural death is neither the penalty nor is it final; the death of Christ for us saves from the death final after judgment.

How could the death of Christ, an innocent person, satisfy the law's demand against the real sinner? Can the innocent be punished for the guilty? This is not the Scripture statement of the case. Adam, the father of the race, sinned and fell under the sentence:

"Dying, ye shall utterly—finally die." (Gen. ii. 17.)

Adam lived 930 years and died, but that was a natural death, with the day of judgment yet future. All the race were in his loins when he sinned, and thus in him fell under the sentence — besides, they have all added to that “one offence” by which “death reigns” over the Adamic household. How can they escape? God created a Son of His own, out of the sin condemned race, who thus stands legally related to the final death penalty by His relation to “sinful flesh”, or flesh related to sin by law — thus Paul expresses it—

“When the fullness of the time was come, God sent forth His Son, made out of a woman, made under law, to redeem—buy off—those under law, that we might receive the sonship.” (Gal. iv. 4, 5.)

“Under law,” is under a penalty for violation of law — not simply under precept. Redeeming those “under law” is not absolving from any obligation to obey law, but from the penalty incurred. This is the only meaning to the phrase “**under law**”. Our translators did not understand this, and have translated the phrase, “In the law,” (**en to nomon**), “under the law,” in 1 Cor. ix. 21. “In the law” is simply within a corporation to whom law or precept is given. We are all **within** this, while we are redeemed from “**under law**” as condemned transgressors.

The law from Horeb said:

“Cursed is every one that continues not in all things which are written in the book of the law to do them.” (Gal. iii. 10.) This made every man a condemned sinner. Again:

“The man that doeth them shall live in them.” (Verse 12.) This would be a dead saying if no man ever did perfectly obey them. That **man** was the divinely born man. He put significance in the law, of which He said—“I am come to fulfill.”—Matt. v. 17.

Circumcision signified separation from sin, by cutting off sinful flesh.

“Circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.” (Rom. ii. 25.) Thus the circumcision of every Jew, except Christ, was a null.

“Cursed is every one that hangeth on a tree.” (Deut. xxi. 23; Gal. iii. 13.)

This was so ambiguously worded that it could apply to an innocent person, and so designed that it could apply to Christ.

“Christ is the end of the law for righteousness to every one that believeth.” (Rom. x. 4.)

Truly law was designed as a “schoolmaster to lead us to Christ.” Gal. iii. 24, 25. God’s wisdom and foresight arranged the system of redemption.

“For both He that sanctifieth and they who are sanctified are all out of one (stock, or lineage of flesh and blood condemned to death for sin) for which cause He is not ashamed to call them brethren. . . . Since then the children are participants of flesh and blood, He also Himself likewise participated of the same, that through the death He might supersede the one having the strength of the death, that is the accuser (sin by law—no

evil hobgoblin); and release from anxious suspense those who through fear of death were all their lives subject to bondage.” (Heb. ii. 11-15.)

Thus we see that the whole Divine family developed out of Adam’s race were subjects of the accusers, for

“The strength of sin is the law, but the victory is through Christ.” (1 Cor. xv. 55-57.)

What gives to death its final fatal sting is sin, and that is only rendered so by law. The release was by Him who fulfilled the law’s demands in yielding perfect obedience even to death for sin, thus fulfilling it completely.

“For what the law could not do in that it was weak through the flesh, God sending His own Son in the identity of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law (the righteousness which the law demanded) might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Rom. viii. 1-4.)

Thus it became “in Christ” the law of the Spirit of life, releasing from the law of “sin and death.” Law appealed in vain to **weak flesh**, but “in Christ” the Spirit of God worked it out. Christ could only be the bearer of sin being “in the identity of sinful flesh;” He stood as the representative of the sinning race — and being divinely related and clothed with divine strength, He overcame, and His Father exalted Him to His right-hand as Lord of living and dead. His “participation” which gave Him His “identity” with “sinful flesh” so that sin could be “condemned” in it, was His necessary qualification for a Saviour. The law could not demand, nor justice accept Him as a sacrifice on any other ground.

“Who His own self carried up our sins in His own body upon the tree, that we, ceasing to exist (**apogenomenoi**, from **apo**, ‘from’, and **ginomai**, ‘to be’, or ‘exist’)—to sins might live unto righteousness: by whose stripes ye were healed.” (1 Pet. ii. 24.)

When **YAH-oshua** “died unto the sin once for all” — He ceased to exist as His former self, related to the sin’s penalty by His birth inheritance — and rose in His divine relation to His Father God—

“But in that He liveth, He liveth unto God.” (Rom. v. i. 10.)

It required both His Divine and human paternity to make Him a Saviour, that by dying out of His Adamic relation, and reviving in His divine, He is become the paternal head of a redeemed race. It is as members of His divine body politic only that we “cease to exist to sins, and live to righteousness” — seeing, in Him we died and revived to die no more. As members of Him, the law has no more demands upon us. We are “dead to the law by the body of Christ,” (Rom. vii.), because He died, body and soul, which was what the law demanded of the sinning race. How we attain this relation and a possession of the hope of eternal life we shall see presently.

Let us go back to the Romans, chapter iv. Abraham was the father of Christ to whom the promises of an eternal life estate relates. But first we shall notice Paul’s saying to the Galatians iii. 8-29:

“The Scripture foreseeing that God would justify the heathen through the faith, preached before the Gospel to Abraham, saying: “**In thee (in, not**

out of Abraham—that is by becoming Abraham's children of promise) shall all nations be blessed."

Abraham's fatherhood of the nations is through Christ, into whom we are inducted.

"For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, all are one in Christ Jesus; and if Christ's then are ye Abraham's seed, and heirs according to the promise."

The faith of Abraham that God would certainly fulfill the promise concerning the eternal possession of the land, through the Seed, who would redeem Him with all the heirs, and bring into possession of the eternal life estate, through the redemption process, qualifies us for the burial in water into the name of **YAH-oshua**; when we rise out of the water we are members of Christ, and so of the Abrahamic family consisting only of his children of promise. The fleshly seed outside of Christ by faith or obedience — or the nations outside of this Christ corporation are not in it — they are neither children of Abraham nor of God, because no part of the "holy nation" (1 Pet. ii. 9), which the heirs constitute. This faith-justifying process, Paul proceeds to explain in Romans v. and onward. Let us attentively read and pause after verse 11, for a correct translation:

"Thus, as through one man **the sin** entered into the world, and **the death** (sentence of final death—not natural death) by **the sin**; and thus **the death** came to (or upon) all men through him in whom all sinned."

Paul explains why between Adam and Moses the same condemnation held the race without any responsibility to the Sinaitic law, because they were all under the first Adamic sentence as they were all in Adam's loins when he sinned, as the corporate head of the race.

That notwithstanding there was no written code that could impute sin to them, the same final death sentence reigned and held them to a judgment and final death. This takes in all the ancient and modern pagan world. In Romans i. 18, and on through chapter ii., it is shown upon what principle the future judgment and final extinction would overtake the heathen "without law," who were "without excuse" for their idolatrous and wicked practices, and how the Jewish sinners "in the law" would be

"Judged by the law, and perish in the day of wrath and revelation of the righteous judgment of God."

In Romans iii., Paul especially shows that the Jew is "no better" than the gentile, who were "all under sin" — that is, all under penalty. Verse 9, and the following verses, picture the depravity of the Jew as chapter i. does that of the heathen — Thus,

"All the world becomes guilty before God." (Rom. iii. 19.)
literally translated: "all under the judgment of God." That no system of law could bring justification.

Chapter iv. shows how faith brought justification to Abraham and David. From chapter v. 15-21, he shows inversely:

"As through the offence of one the many be dead,"—that is, all under

the condemnation to the death after judgment—"that God's free gift in one man Jesus Christ abounds towards the many."

Condemnations to the many by one offence — Justification from the many offences through the obedience of One. One man's offence made the many sinners, and the obedience of One made the many righteous.

"The law entered that **the offence** (the first offence) might abound." That is, by the addition of the "many offences" to the first, and to the aggregate all together the system of reconciliation is applied.

"That as **the sin** hath reigned in **the death**, so the favor reigns through justification unto eternal life, through **YAH-oshua**, our anointed Lord."

But if—

"Where **the sin** abounded, **the favor** did much more abound."

"Shall we continue to sin that the favor may abound?" (Rom. vi. 1.)

"Not so! How shall we who died to **the sin**, continue to live in her," (feminine, standing for the first sin and all those added to it.)

It is a mistake to say that "dead to sin" means, having undergone a moral or spiritual reformation — for "Christ died to the sin". (Verse 10.) This was a literal death for sin. When we get into Christ, His death becomes ours then we are dead in the legal sense, as if we had died the penal death, and were still dead — forever absolutely dead!

"Know ye not, that as many of us as were ~~baptized~~ into Jesus Christ were ~~baptized into His death~~ (Christ's death). Thus then we were buried together with Him through the baptism into **the death** (the real death He died to, or for sin);—that as Christ was raised out from the dead (gen. pl. out from the dead multitude) by the glory of the Father, so likewise we should walk in newness of life (as raised to a new life). ~~For if we have been united together in the similitude of His death, we shall also be in His resurrection.~~ Knowing this, that our old man was crucified together with Him (in His Person) that the body of sin might be superseded, that we should serve sin no more. For he that is dead (in the legal sense) is justified from sin, (because the penalty cannot take hold of a dead man—much less subject him to an eternal frying-pan.) ~~But if we died with (in) Christ we believe that we shall live together with Him.~~ Knowing that Christ being raised out of the dead, dies no more; death has no more dominion over Him; for in that He died, He died to **the sin** once for all; but in His living, He lives unto God. So also count yourselves truly dead to **the sin**, but alive to God in Christ Jesus. Then let not sin reign in your mortal body, in the obedience to its desires." (Rom. vi. 3-12.)

Then follows the exhortation that seeing we have become emancipated from the old master sin, let us forever cease to serve him —as

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Verse 23.)

In all this plain discourse the truth is clear enough that the unbiassed mind can see it. That Christ is the only source of an unending life, through His redemptive work, and that all **pago**-orthodox ideas about natural human immortality, or an immortal soul in sinful flesh are a fiction, that nullifies the gospel. Paul explains

in Romans vii. that the origin and source of sin are the natural beastly passions revealed to be sin by law.

"The passions of sin in the members worked by law to bring forth fruit unto death; but now being delivered from the law, having died to that wherein ye were held, that hence we should serve in newness of spirit, and not in the oldness of the letter"—(that is, the written law, referring to the old stone written Covenant.) (Verses 5, 6.)

It is the excellency of the knowledge of this divine system that remodels and regenerates the old man character, and supersedes the carnal thinking as ignorance and natural tendencies dominate the natural man. The Spirit of God is the living teacher, and the power that energizes the regenerated man.

It is seen that in passing through the water of baptism, if our faith has taken hold of the right thing, we pass into the death of Christ, as we comprehend the fact and its significance, that we rise in Him, and as a partaker of Him who died and rose and lives to die no more, we are beyond the reach of the final death. It is now a corporate Head that we stand in. Who is incorruptible. Who when all His members are in, will return to revive and change them to an incorruptible constitution.

"For I through law died to law, that I might live unto God. I have been crucified together with Christ—notwithstanding I live—yet not I (the old Saul related to sin), but Christ liveth in me (i.e., I live as a member of Christ's body politic), and the life I now live, I live by the faith of the Son of God, who loved me and gave Himself for me," (laid down His life as the price of mine). (Gal. ii. 19, 20.)

A subject that appears throughout the apostolic scriptures is that Christ is the Head of a body politic — redeemed and heaven begotten. This has been much obscured by both the old and new translations, by foisting the word "God-head" into the text — a purely manufactured compound.

Let us read:

"Who hath delivered us from the dominion of darkness, and stood us over into the kingdom of the Son of His love: in Whom we have redemption, the sending off of sins—Who is the image of the unseen God, (we do not confound the image with the original, which the image represents), the firstborn of all creation—(the new divine creation). For IN Him were all things created that are in heaven or earth, visible and invisible, whether thrones, dominions, principalities, or authorities—all things were created on account of Him, and for Him, and He is before all, and in Him all has been constituted together,—and He is the head of the body, the **ecclesia**—Who is the chief, the firstborn out of the dead, that among all He might be pre-eminent. For in Him it was determined that all the fullness (of this body politic) should dwell — and to reconcile all, both in heaven and earth through Him, to Himself, through the blood of His cross. . . . For in Him dwells all the divine fullness in a body (politic, consisting of members), and ye are in Him, having been filled (that is, the believer constitutes in Christ the fullness of this divine body politic), Who is the head of all RULERSHIP and AUTHORITY,—and in Whom ye were circumcised with a circumcision

made without hands, in the putting off of the body of the flesh (related to sin) in the circumcision of Christ—buried together with Him in the baptism, and in Whom ye were raised together, through the faith of the energy of God who raised Him out from the dead. And you being dead (condemned to death for sin) in your sins, and the uncircumcision of your flesh, He vivified together with Him, freely forgiving us all trespasses—Wiping out the handwriting (on the tablets of stone) with the dogmas or handwriting which were against us—lifting it from our midst, nailing it to the cross." (Col. i. 13-20; ii. 9-14.)

"If then ye were raised up together with Christ, seek ye the things above where Christ sits on the right hand of God. Think of the things above, not of those on the earth. For you died, and your life has been hidden with Christ in God, and when Christ who is our life shall be manifested, then (**not until then**) shall ye also be manifested with Him in glory. Cause to die, then, your members upon the earth—fornication, uncleanness, passion, evil desire, and greed of gain, which is idolatry — through which comes the wrath of God upon the children of disobedience." (Col. iii. 1-6.)

To the Ephesians, chap. i. 16-23, Paul said:

"I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the glorious Father, may give to you the spirit of wisdom and revelation in the exact knowledge of Him: the eyes of your understanding being enlightened, that you may know what is the hope of the calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power toward us who believe, according to the energy of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right-hand in the heavenlies—above all rulership, authority, power, and lordship and every name that is named, not only in this age, but in the world to come: and hath put all things under His feet, and gave Him to be the head over all to the **Ecclesia**, which is His body—the fullness of Him that filleth all (of it) with all for Himself."

We thus see what Christ's "**fullness**" consists of — A divine body, consisting of **YAH-oshua** and His members. When the Father has "**filled**" it with all its members complete, it will be glorified. The Scripture quoted, without inter-comment, seems easily to suggest their glorious import to the devout inquiring mind. The depth of their significance is perceived by an earnest loving contemplation of them. May our Father give the reader that heavenly wisdom that Paul so devoutly prayed to be given to the Ephesians! The life-giving power that resides in the living Oracles, can only be infused into us as we intensely desire and persistently pursue it. Let us cast away our idols, and seize upon it. Read on through Ephesians ii. God loved us when yet in our blind ignorance; following the fleshy behests — "dead" — insensible to it all "but He who is rich in mercy, for His great love wherewith He loved us" — having provided this great salvation, and has according to His previous purpose respecting us when He planned it, called us to its glorious embrace — opening our hearts as He opened that of that devout woman, Lydia, Acts xvi. 13-15.

Why are most people so insensible to these living words? There is naught in them to respond to them.

"God revived us together with Christ, and raised us up together, and made us sit together in the **epouraniois**,—heavenly estate, in Christ Jesus: so that He might exhibit in the ages to come His exceeding rich favor." Yes, in the untold ages of the eternal tomorrow we shall realize what we can only anticipate now, the immense results of His loving arrangement in the redemption program. Shall we make haste to join ourselves to that loving NAME of Him, in Whom God has deposited all this eternal wealth? In the faith of all this marvellous redemption work, we can pass through the waters of baptism and rise in Him who died and rose to die no more — related to a never ending life, purchased at the price of the life of the only divinely begotten being, out of the sinful stock of the condemned race, and exclaim with that beloved disciple:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God!" (1 John iii. 1.) Let us echo the words of Paul to those who think we are too earnest about this, and who do not yet see this beautiful picture—

"For whether we be beside ourselves, it is to God: or whether we be same, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died instead of all, then they all died: and that He died instead of all, that they who live should not henceforth live unto themselves, but unto Him who died instead of them, and rose again. Therefore hence we know no man after the flesh: yea, though we have known Christ after the flesh, yet now hereafter know we Him no more. Therefore if any man be in Christ, he is a new creation: old things are passed away; behold all things have become new, and all the things are out of God, generatively, who hath reconciled us to Himself through Jesus Christ, and given to us the ministry of reconciliation; so that God was in Christ, reconciling a world to Himself, not counting their trespasses to them; and hath committed to us the world of reconciliation. So now we are ambassadors instead of Christ, as if God besought you through us, we pray you instead of Christ, be ye reconciled to God. For He hath made Him to be sin instead of us, who knew no sin, that we might become the righteousness of God in Him." (2 Cor. v. 13-21.)

"Made sin for us" — "For sin condemned sin in the flesh" — "Himself carried up our sins in His own body" — "He died unto sin once for all;" He was "In the identity of sinful flesh" which was related to sin from its Adamic head, "in whom the many were made sinners." He was "under sin" and its penalty in a legal sense, and notwithstanding He yielded perfect obedience to law personally He being "made out of woman under law," the law could take hold of Him as a representative of Adam's race, and thus He "died to law," and so "obtained eternal redemption for Himself," — the corrected reading of Heb. ix. 12.

Thus said He, John xvii. 17-19:

"For their sakes I sanctify Myself, that they also might be sanctified through the truth."

Thus "justified in the Spirit". This is the great point in "The Great Mystery" — **secret revealed** — the true and only meaning of the Greek word **mysterion** — of piety, or the true science of divinity. 1 Tim. iii. 16. While He died, "a just one for, or instead of, the unjust," — 1 Pet. iii. 18, being personally innocent, yet "He suffered for sins," "which God laid upon Him" — (Isaiah liii), in creating Him out of the flesh of a virgin daughter of Israel.

When "by the disobedience of one the many were made sinners," nothing out of that stock, no "partaker" of it, (Heb. ii. 11-15) could escape the legal consequences. It was no fault of ours that Adam sinned, any more than it was of the Son of God, but God arranged it all as perfect wisdom only could.

John's test of the spirit of **anti-Christ**, was that which "denies that JESUS the Christ has come in the flesh." 1 John iv. 1-3. This involves more than the casual reader perceives. "The flesh" is the identical sinful flesh of Adam's race. This is the natural "seed of the serpent," — Gen. iii. 15; Matt. iii. 7; John viii. 33-44, symbolised by the brazen serpent which Moses lifted up in the wilderness; which fore-shadowed the bearer of sins in serpent human nature. John iii. 14, 15; Num. xxi. 5-9. Until human nature is regenerated by the truth in JESUS the "Seed of the woman," by a divine generating process, "it is out of its father, the **diabolos**, and the lusts of its father (the natural beastly human nature), it will do."

When a man gets into Christ, he ceases to be longer related to the serpent family. "The law of sin inherent in the members," (Rom. vii. 23), becomes "the law of sin and death," when the individual surrenders itself to its demands contrary to law that prescribes its exercise. The natural instincts are "very good" if they are in subordination to the divinely prescribed rules. "I keep my body under and bring it into subjection," said Paul. 1 Cor. ix. 27.

Sin is not a subtle principle — a supernatural evil impelling influence. It is the exercise of the faculties out of the proper channel designed for their discipline in the direction of a God-made character. Without the God-given precepts, man is simply a natural beast, without restraining influences; as were the primeval man and woman; as expressed thus:

"I was alive once without law: but when the commandment came, sin revived, and I died. (Rom. vii. 8, 9.)

That is, I saw that I was a natural sinner condemned to absolute extinction. Here is the similitude, a parallel statement:

"**The serpent** (false reasoning) deceived me, and I did eat." (Gen. iii. 13.)

"**Sin**, taking occasion by the commandment, deceived me, and by it slew me." (Rom. vii. 11.)

It is by a careful and diligent survey of the Bible system that leads us to understand its Hebraisms and figures of speech. It abounds in trope and metaphor, but these are rather a help to a comprehensive view of its many phases, if we study it without sectarian traditional bias. In every age it has antagonised the superstitious and false philosophies of the time.

"Without law sin was dead."

"For where no law is, there is no transgression."

"Sin is the transgression of law."

"I had not known sin, but by law."

"But sin, that it might appear sin, working death in me through that which is good, (law); that sin by the commandment might become an exceeding great sinner."

Surely the origin of sin is made plain enough to exclude all speculation about a supernatural evil deity as its source. Common observation teaches the likeness of selfish passion in the beast, to that in man, but the brute cannot be restrained by law, knowing only obedience to its natural instincts. It needs no evil genius to impel it to murder, adultery, etc. Cannot it also be observed that,

"Every man is tempted, when he is drawn away by his own desires, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin being finished, bringeth forth death." (James i. 14, 15.)

Let us look squarely at human nature and be sure that it is "the devil," and cannot trace its faults to any foreign source. The figure of "the serpent" is used throughout the Bible to illustrate the beastly venomous origin of sinful flesh, "the works of the **diabolos**" which "The Son of God was manifest to destroy," — 1 John i. 4-12 — "the works of the flesh." Gal. v. 19-21. When flesh shall have been abolished, sin will cease as naturally as fire goes out when the fuel is all consumed. When this constitution of ours shall have been changed by the divine energy to an undying and incorruptible nature, (Phil. iii. 21, and 1 Cor. xv.), our temptations to evil will cease. If we walk in the Spirit, and not fulfill the desires of the flesh, we shall be clad with that divine garment of unfading beauty which alone the worthy will receive. Shall we hasten to put on the garment of righteousness which our King JESUS has prepared in the perfection of His character and wrought out for us that which we could not work out for ourselves? His obedience and death, and in His rising and elevation to the right-hand of God — to the throne of universal empire as Lord of the living and dead — as He purchased for us deliverance and divine perfection, shall we gratefully respond to the invitation? If this knowledge of the glory of God we have seen in the beautiful face of Jesus Christ, we shall keep it in our vision and exhibit it to others, perchance they may behold it.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Therefore remember, that ye being in time past gentiles in the flesh, being called uncircumcision by that called circumcision made by hands in the flesh—that ye were then without (outside of) Christ; being aliens from the commonwealth of Israel, and strangers from the Covenants of the promise—having no hope, and without God in the world: **but now in (in) Christ Jesus**, ye who were once far off are made near by the blood of Christ. For He is our peace, who hath made both one, having broken down the middle wall of partition between us—having abolished in His flesh the enmity (the enmity of a broken law.—See Gen. iii. 15), the law of commandments in **dogmas** (the ten stone written commandments). So that He might

create in Himself, of two, one new man making peace; and to reconcile both to God in One body by the cross, having slain the enmity thereby. And coming He preached good tidings of peace to you who were far off, and to those near. For through Him we both are led to the Father in one Spirit. Therefore, then ye are no more strangers and foreigners, but fellow-citizens of the holy ones, and of the household of God—having been built upon the foundation of the apostles and prophets, Jesus Christ, Himself, being the chief corner stone—in Whom the entire building being fitted together, grows into a holy temple in the Lord—and in Whom ye are built together into a habitation of God in the Spirit." (Eph. ii. 10-22.)

Thus the Israel of God related to the promises, is the body of Christ, composed of Jews and gentiles, with the distinction abolished, the law or that constitution which distinguished and separated the Jew from all other nations — the stone written constitution of the **dogmas** or commandments being **abolished**, for it was "the letter" (**grammatos** — that which was written) which "killed" because it condemned all to death, with no provision for eternal life in it. See 2 Cor. iii. "The enmity being slain," so that those by nature of the serpent family could be re-created in Christ. So then the Jews as a separate nation with the Sinaitic Covenant that constituted them an exclusive corporation, are set aside, and the new heavenly-born nation in Christ established in its stead. There is hence no room for the old constitution of things which is forever superseded. The Jews, according to the flesh, are outside of the divine corporation, and must come in on the new order or remain out. ~~The last covenant~~, the ~~"Everlasting Covenant,"~~ is in force and no other body will ever supersede it. Israel is hence the Christ body only, to whom the promises relate. Those who stumble at the stumbling stone, being disobedient were thus appointed, and the "holy nation, the royal priesthood" for the evangelization of the world, is the heaven-born corporation. 1 Pet. ii. 3-10. There can not be two Israels of promise, any more than two covenants in force, at the same time. It is one "good olive tree," with the "branches that stand by faith on the root," Christ. This "all Israel will be saved," and no one outside of it. They are the "election," which "are beloved for the father's sakes." The "remnant according to the election of grace" which constitutes the nation. Romans chapters viii, ix, x and xi. It has been a "remnant" all the way down from Abraham — excluding all the Ishmaels and Esaus, with the millions, whose carcasses fell in the wilderness on the way to Canaan, and all the infidels in after ages up to Christ, and so on to the end of "the times of the nations", or the end of nations, which terminates this mundane constitution. "The times of restitution" will have ended when Jesus returns.

"Whom the heavens must receive DURING the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began."—"Moses, Samuel, and as many as have spoken." (Acts iii. 18-26.) There is no "restitution" for those who will not hear that prophet, verse 23, and there is no "age-to-come" revealed for a future calling for Jew or heathen, as so many prophetic speculators affirm.

This gospel is the power of God to save those who believe it — Jew first and then gentile:

"For in it is revealed God's method of justification as proceeding from faith, to produce faith." (Rom. i. 16, 17.)

Thus the gospel distinctly defines the process by which God justifies the sinner, so that it need not be misunderstood. It is the power of God as it exhibits to the human understanding God's loving arrangement in Jesus, Who is the prototype of the redeemed family out of the earth-born race. It produces faith — a solid conviction, of its truth and validity, out of which a joyous hope springs, a life giving energy to the affections, which satisfies and fills a void which nothing else can. It reveals the way out of the dark caverns of the tomb, and thus delivers from that hopeless fear of death which subjects us to bondage all our life-time. Our beloved **YAH-oshua** feared the grave — He possessed a keen love of life which looked with horror upon the surrender of conscious being. But His resurrection opens the gates of **hades**, and illuminates the dark chaos of hitherto hopeless nothingness. In it we behold the dawn of an eternal morn of light, life and glory which brings a peaceful assurance of an eternal fellowship with God, and a world of perfected society. Yes, it is "the power of God unto salvation to believers." Rom. i. 16.

"The preaching of the cross is to them that perish foolishness; but to us being saved it is the power of God."

Men who do not study it see no beauty in it.

"But since in the wisdom of God, the world by wisdom (natural science) knew not God, it pleased God by the foolishness of preaching to save them who believe." (1 Cor. i. 18-31.)

Christ crucified was an offence to Jew because He thought that obedience to the law was the way to be saved; while to the Greek philosopher, like the modern, it was foolishness; because he thought he had an immortality of his own by constitutional nature, and wanted no life-giving Saviour to raise him out of chaos. The Greek philosophy of an "immortal soul" has taken possession of the world, and hence, to them, there is no sense in the "preaching of the cross." The most we hear from the pulpit is the old pagan fiction about deathless souls for realms beyond the clouds, at death. Peter began the gospel to Jews on the pentecost which touched their pious sense; the Covenant with David concerning his throne and kingdom in the hands of a crucified and risen Messiah, through whom he expected a life in the beyond, convinced them of the meaning of the tragedy they had enacted fifty days before, and they wanted to see the way out. Peter responded:

"Change your minds (your old way of thinking), and be baptized every one of you, **upon** the NAME of **YAH-oshua** the anointed for the remission of sins, and you shall receive the gift of Holy Spirit. . . . Then they that gladly received the word were baptized." (Acts ii. 38, 41.)

Peter had cited them (verse 21) to the words: "Whosoever shall call upon himself the Name of the Lord" — or, "be called by the Name of the Lord, shall be saved." In this "Name" of the bearer away of sins, which was called upon them, and thus into which they were

inducted, they received remission. The simple process of a believer putting on this Name brings remission of sins, because it places the subject into relation with Him in Whom sin was condemned in His flesh, Who paid the debt to broken law in His body before it was due — it is due at the judgment. The significance of this Name that we take on in baptism, is made plain in Scripture. It is not three names which the ecclesiastical sorcerers of Rome invoke in their rantisms, or sprinklings, they call baptism, which they base on a misunderstanding of our Lord's commission to the apostles, Matt. xxvii. 19. Let us transpose the text thus:

"Go ye therefore and teach and baptize in the name of the Father, and the Son, and the Holy Spirit."

What is the Father's name? is it Father? No! What is the Son's name? is it Son! No! What must be understood here is that there is but ONE NAME — not **three** names — and **that** one, is the NAME applied both to the Father and Son, — and the Holy Spirit is the divine emanation or flowing out from the Father to the Son, and thence to the members of this divine corporation. Jesus said:

"The Father will send you the Holy Spirit in My NAME"—

that is, as Me — to represent Me — so that He could say —

"Lo, I am with you all the days, to the end of the age."

What is that name that belongs to both Father and Son? Universal ignorance of this among religious teachers is astonishing, when one comprehends this simple truth. Notice that, when the apostles preached, baptized, or wrought mighty works they did all "in the NAME of JESUS". But in the common pronunciation of this name, the Father's NAME is not recognized. When the angel announced the birth of the Saviour to Mary, he said—

"Thou shalt bring forth a Son, and shalt call His name **YAH-oshua**." (Matt. i. 21; Luke i. 31-35.)

In this anglicised Hebrew word, we can readily discern the Father's NAME. JESUS' NAME properly pronounced, is that of God the Father. It was given to the Son, with an affix, which makes it signify YAH'S Deliverer or YAH'S Salvation — "for He shall save His people from their sins." Matt. i. 21; Luke i. 31-35. When we know what this NAME imports we can "sing with the Spirit and with the Understanding"—

"Sweetest NAME on mortal tongue—JESUS blessed JESUS!

Paul said:

"Therefore God hath given Him a NAME that is above every name: that at the NAME of JESUS (Gk. **YAH-sous**) every knee shall bow, of things in heaven, and things on earth and under the earth (who must rise at His word); and that every tongue should confess the **YAH-sous** is the Anointed Lord—to the glory of God the Father." Phil. ii. 9-11.)

The Memorial Name of God delivered to Moses, (Ex. iii. 13-15), another chapter will treat upon.

When we get into the NAME of JESUS we are in the FATHER'S NAME; we belong to JESUS, who is God's only begotten Son, in Whom we thus become the sons of God.

Paul said:

"I bow my knees to the Father of our Lord JESUS Christ, **upon** Whom the whole family in heaven and earth (angels and men) is named." (Eph. iii. 14, 15.)

Thus the Father's NAME and the Son's NAME is **one** NAME not **three** — and this is

"The only name given under heaven among men, in which we must be saved." (Acts iv. 12.)

The work of healing the cripple, Acts iii. 2-16, was in the NAME of **YAH-oshua**. This was wrought upon a Jew in presence of a Jewish assembly, and the NAME in **Hebrew** was used. **YAH-sous** is the Greek pronunciation, in which the name YAH is not obscured. The baptismal formula, so called, of three appellatives (but no name at all), of Father, Son, and Holy Ghost, is meaningless nonsense. They say they do something, which they do **not** do, in ignorance of what the command is to do. "**YAH-oshua**" is the only mediator between God and men, the man **JESUS Christ**;" 1 Tim. ii. 5, and we must not confound. "The man JESUS Christ," with God, His Father; between Whom and us He is the Mediator. The "one God" is the Father, only, in distinction to the "one Lord," or royal sovereign JESUS, the Anointed ONE. 1 Cor. viii. 6. JESUS says, that the Father is "the only true God," John xvii. 3, to Whom the Son is entirely subordinate. The Son is the only one that God has made the medium of reconciliation, and the one only, through Whom we can communicate, or negotiate, or approach God.

"No man cometh unto the Father but through Me." (John xiv. 6.)

To understand the gospel is to understand "Who" JESUS is, and His relation to the Father and to us. A false orthodoxy confuses the whole system.

The apostles did nothing in three names. Rome and her daughters does everything in three appellatives, **but no name**.

"My people shall know My name." (Isa. iii. 6.)

and Deity's name is called upon them all. Acts xv. 14-17.

"What is His name, or His Son's name, if thou canst tell?" (Prov. xxx. 4.)

Every genuine Christian can answer.

The "heaps of teachers" who divine for hire, leave the flocks in ignorance of everything they ought to know, while they profess to have a monopoly of the soul saving business. "The excellent NAME that is called upon you," James ii. 7, when you join yourself to the redeemed family, is of the highest significance. The great apostasy has long since forgotten it, and substituted for it what to them represents "three persons in one God" — a fiction — which they draw out in their ecclesiastical performances. This is simply pious ignorant sorcery. What excuse is there for learned ignorance with the Bible in hand, and every facility for its critical study? To the genuine God-lover there is a fascination in the study and contemplation of God's loving economy toward the children of men; the more of which we know the more we passionately desire to know. Sectarian tradition is a dry old husk that would starve a hungry lover of truth; and it becomes positively nauseating to the live student of the world. The

great desideratum of today among the people is a faithful translation of the Holy Scriptures, which can never come from a sectarian source. The qualification for a translator is more than a mere knowledge of the Hebrew and Greek languages. He must be inside of the system of truth which the Book contains. Inasmuch as the inspiration of the truth is necessary to preach it, it is as much so to bring over the Holy Spirit's ideas from the original into another tongue.

"And it shall be that whoever shall have called upon himself the name of the Lord shall be saved." (Acts ii. 21.)

The verb here is in the middle voice, as also in Romans x. 10, 12, 13, 14. It is not — "to call to the name of the Lord," but "be called by the name," or surname one's self by "the name of the Lord."

"Baptized **upon** (epi), the name (Acts ii. 38), and thus into (eis), Christ, — (eis, into) His death. (Rom. vi. 3, 4.)

"**Upon** His NAME" — "**Into** Him" "**Added** to the Lord."

— Acts v. 14 and XI 24.

"Christ loved His **ecclesia**, and gave Himself for her, that He might sanctify and cleanse her with the washing of water in the word." (Eph. v. 25, 26.)

"The washing of the new birth." (Titus iii. 5.)

"Born out of water." (John iii. 5.)

YAHWEH (improperly given "JEHOVAH" in the Old Testament) in the prophet Amos, chapter ix. 11, 12, concerning the New Covenant dispensations said:

"In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins; and I will build it as in the days of old: that they may possess the remnant (an elect few) of Adam (not Edom), and all the nations which are called by MY NAME, saith YAHWEH, that doeth this." (Acts xv. 14-17.)

David's dwelling place was in the ruins of **sheol**, waiting for his royal Heir and Lord to redeem him, and fill up the vacancies in Israel by calling gentiles into the household of the saved nation to be called by YAH's name.

Ananias addressed Paul when he was sent to open his eyes, thus:

"**Arise, and be baptized, and wash away thy sins, calling upon thyself the NAME of the Lord.**" (Acts xxii. 16.)

The commission to the apostles is recorded by all four of the evangelists. The name of the Father and Son in Matt. xxviii. 19, is the same name as in Luke xxiv. 47:

"That repentance and remission of sins shall be preached in His (Christ's) NAME."

"I am come in My Father's NAME." (John v. 43.)

"Keep in Thine Own NAME those Whom Thou hast given Me." (John xvii. 11, 12.)

"**Upon** His name," — "**in**" — "**into** Him," is "**added** to Him," Who was by divine energy made out of the substance of a daughter of Eve, and thus "partaker" of the sin condemned stock which made Him, "with the children Whom God gave Him," an inheritor of that legal relation which through the "one offence, made the many sin-

ners," and who having "died unto the sin once for all" — "put away sin by the sacrifice of Himself," and revived; having thus abolished the final death sentence in Himself and His members. In "sanctifying Himself" and "having obtained eternal redemption for Himself," in Him, His body politic are sharers with Him — "in Him thus made the righteousness of God, as He was "made sin" for them.

"If our gospel is veiled, it is veiled to those who are lost." (2 Cor. iv. 3.)

Surely when the veil is removed it is too plain to be misunderstood. Jewish ideas blinded the minds of those who believed not, which shut off the light of the knowledge of the glory of the gospel of Christ. Their God was this world. So it is now — men's heads are preoccupied with their idols and traditional whims, which shut out the saving truth. The truth commends itself to every honest "conscience in the sight of God." If a man does not wish to see it, he avoids it. 2 Cor. iv. 1-7. But it will conquer the honest, God-loving mind, and when one seizes upon it, it becomes the power of God to save him.

We cannot become too familiar with the Bible — for we need to know how its many parts are related to its whole. It is the product of "One Spirit" and as "faith cometh by hearing the word of God," — Rom. x. 17, — "Blessed is he that readeth, and they that hear." Rev. i. 3. It is God given, and free as the air we breathe — no priest or pope has a monopoly on it. The greatest obstacles in the the way of man's understanding it, are the professed spiritual and ecclesiastical authorities that bewitch people with the idea that it is dangerous to study it without sectarian goggles on. There is a pope at the head of every sectarian institution from Rome to Geneva — from Nauvoo or Salt Lake to Battle Creek. All these "heaps" have a spiritual divine(?) unction to pervert it and enslave the consciences of pious ignorance.

The one element in the religious systems most subversive of the gospel of life and incorruptibility through Jesus Christ, is the doctrine of natural human deathlessness. Our hold on Christ is our only hold on immortality. This has been clearly demonstrated, as clearly as truth can possibly be. John says, that "every believer has this testimony in himself, and every man that disbelieves it makes God a liar" — viz., this —

"That God hath given to us eternal life, and that life is in His Son— He that hath the Son hath the life; and he having not the Son hath not the life." (1 John v. 11, 12.)

This, he says, is what the Spirit has testified to, and "also the water and the blood." The water in baptism, and the blood as the ransom price of life forfeited by sin — all these testify that endless life can only come through the redemption in Christ. All theories of natural immortality make God a liar. Peter says that

"Noah and his eight lives were carried safely through the flood," which safe passage through the water, was a type of which our baptism, or salvation through water is the antitype—

"Not the putting off of the filth of the flesh, but a good conscience earnestly asking after God, through the resurrection of JESUS Christ." The Greek word here rendered "earnestly asking after," (*eperoteema*) signifies "to ardently long for," and "inquire after." This is what the believer does as soon as the blessed truth about redemption gets possession of him.

The "bondage" which the fear of a death final and absolute subjects men to, all their lives, is the most serious impediment to human happiness. Men may become hopelessly reconciled to such a fate, but they are courageously miserable. A satisfactory hope of an unending life beyond the tomb — that "those who sleep in Jesus, God will lead out with Him," 1 Thess. iv. 13-18, imparts a consolation that few only know.

"For none of us liveth to himself, and none dieth to himself. For if we live, we live to the Lord; and if we die, we die to the Lord: therefore, whether we live or die, we are the Lord's. For this, Christ both died and revived, that He might be Lord both of the dead and the living." (Rom. xiv. 7-9.)

"Because I live, ye shall live also." (John xiv. 19.)

"I am the resurrection and the life: he that believeth into Me, though he has died, yet shall he live: and all who (then) live and believe in Me shall never die." (John xi. 24-26.)

As Paul explained to the Thessalonians: 1 Thess. iv. 13-18.

"The word of faith which we preach; if thou shalt confess with thy mouth that JESUS is the Lord, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 5-10.)

We confess that Jesus is Lord of living and dead, if we understand this gospel of redemption. When Philip had explained this gospel to the eunuch he baptized him, and he went on his way rejoicing." Acts viii, 27-39. Leave out spurious verse 37.

YAH-oshua inherits from His father David his throne and dominion over the house of Israel. From His Father YAHWEH, He inherits the throne of universal empire, and since He died to purchase the lives of a sin condemned race, and arose to live for ever:

"He is Lord of both living and dead." "The Father has committed all judgment to Him." (John v. 22, 23.)

Jesus is the Mediator and High-priest of the New and better Covenant, which gives remission of sins and eternal life. Hebrews vii., viii., and ix.

"But now once for all (as) upon the ending together of the ages, He has been manifested to set aside sin by the sacrifice of Himself. And as it is appointed to men once for all to die, but this (final death) after judgment (not before):—and thus the Christ was once for all offered to bear the sins of the many,—and to those who are waiting for Him, He shall be seen a second time without sin unto salvation." (Heb. ix. 27.)

"Without sin" — His first manifestation was with sin; being "made sin for us," but "having set it once for all (forever) aside," by dying out of it, He comes to finish the salvation of His members. "The death appointed to man once for all, "He suffered before it was

due, so that when He returns to claim His own, the account is all settled. All outside of Him will suffer the final death after judgment.

The Old death dealing Covenant was written on stones — the New “in fleshly tablets of the heart.” Those to whom was “committed the word of reconciliation” were ministers of this New Covenant.

“Ye are our epistle written in your (not our) hearts—. . . the epistle of Christ ministered by us, written within, not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshly tablets of the heart. And who made us able ministers of the New Covenant; not of the letter (that which was written—*grammatos*—on stones), but of the spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, in letters engraven in stone, became glorious, so that the children of Israel could not steadfastly look into the face of Moses for the glory of his countenance, which is done away, shall not the ministration of the Spirit be more glorious?—For if the ministration of condemnation was glorious, much more doth the ministration of righteousness exceed in glory. For that which was glorified is no longer glorious, because of the glory that excels. For if that which was superseded was glorious, much more that which remains is glorious. Having then such a hope, we use great plainness of speech: and not as Moses, who put a veil over his face, that the children of Israel could not see to the end of that which is abolished.” (2 Cor. iii. 2-13.)

Here the two Covenants are strongly contrasted. The old is “done away, abolished,” is no longer of any use. “The Old ministered condemnation,” — the New ministered justification. The Old foreshadowed the New in all its essential features. Above, on the golden covered box containing the death dealing “letter,” was the “*mercy-seat*,” overshadowed by the wings of the cherubim of glory, which looked down upon that whereon YAHWEH sat, in type to be propitiated by the blood which the high-priest, once a year, sprinkled seven times over it. This represented God’s presence in Jesus, whose blood would save from condemnation.

Paul remarked:

“Whom God hath set forth to be a mercy-seat—(*hilasterion*)—through faith in His blood, into an exhibition of his righteousness for the sending off of sins that are past, in the forbearance of God.” (Rom. iii. 25.)

YAHWEH promised Israel by Jeremiah (chapter xxxi. 31-34), that He would make a New Covenant with Israel and Judah to supersede the one made at Horeb, and this New Covenant was to be written in their hearts, and give remission of sins. This He did, and the Mediator of this Covenant ratified it with His own blood, which brought into force all the divine promises concerning the eternal life estate, and set every thing in order for the calling into the commonwealth of Israel, gentiles on whom “the blessing of Abraham” was to come, as “his children and heirs.” Gal. iii. 13, 14; Rom. iv.

What shall we say to this wisdom and love of God? Is it enough

to convince us that God loves us, and shall we hasten to put on that beautiful white garment of righteousness, and be entered as one of the heirs of the eternal estate? This subject compasses the whole field of Revelation.

In closing this chapter it may suffice to notice Paul’s 15th Chapter of the first Corinthians. The reader’s familiarity with this will suggest its main import. “By which ye are saved if (if) you keep in memory” — that the whole ground of our hope of a life in the beyond is the fact that Christ rose literally, bodily, from the dead. Our “faith is vain,” and our “preaching vain if Christ did not rise,” and thus that we shall not rise — a faith that compasses a life beyond without a resurrection is the essence of vanity. Truly, if without a resurrection as literal as Jesus’ “in this life only we have hope in Christ,” and so “of all men the most miserable.” “Then they who have fallen asleep in Christ are perished.” Forever ceased to be! A hopeless eternal chaos, if the resurrection should not take place. Thus the true Christian’s hope is a delusion, if the resurrection of Christ is not a fact, as the first-fruit of those that sleep, as the great harvest assured as the final result.

This is not true of the modern *pago*-christian, who thinks he is deathless — that his conscious self never dies, and so a resurrection is unnecessary, because the body is a useless encumbrance which they are anxious to “shuffle off.”

If the resurrection is a fact, and is thus the only basis of a future life — **whose hope**, faith and preaching is vain Those who expect to soar off to a Utopia “beyond the bounds of time and space” — not in person, for they possess no tangibility — not one faculty or quality of a conscious being — a disembodied spook. Dear reader, just try to fancy one’s self such a happy nothing, and how can one sing praises to God without a tongue, and play on a golden harp without fingers. Is not this phantom hope a super-delightful delusion? Can we trust in it- The man who does is not a Christian, though he may think he is. Such a one is a pagan! Thus paganism has supplanted the gospel of Jesus and made the professed civilised world “drunk” with a false piety.

“Experimental religion,” so called, is another gross counterfeit. It imagines it has “the witness of the Spirit,” without knowing what the testimony of the spirit of truth is. It substitutes the man spirit and its happy whims for the Holy Spirit. Its “spirit” is the spirit of ignorance and falsehood, which deceives it with the idea that it is accepted of God, “sanctified,” etc. Jesus said:

“The Holy Spirit of truth, which the Father and I will send you, shall teach you and lead you into all truth.”

The sectarian man spirit leaves its possessor in ignorance of all truth. Teaches them nothing true about the heavenly economy. O but it makes them “happy!” Yes, it translates them to a fool’s paradise. It prevents them from learning the truth — “It’s better felt than told” — they say; because it supersedes any knowledge of God’s

system of truth. It intoxicates them with superstitious nonsense. One might as well try to convince an incubating hen that she can't hatch a chicken out of a china egg, as to convince such a pious maniac that he is not a Christian. Such a pathological condition is a mania, in which the religious faculty is highly exercised, and the religious sentiments wrought up to a state of ecstasy. Such feeling is not the Divine Spirit. Ignorance of its cause deludes its subject with the idea that it is a supernatural divine manifestation. What makes it pass so well for genuine divine influence is, that much miscellaneous sacred truth is mixed up with it, which appeals to the reverent and devout conscience, and a counterfeit vision of divine manifestation is fixed upon the religious sense. This is called "conversion" — "sanctification," "new birth" etc. But it is a counterfeit christianity. Faith in it is a "strong delusion". It often carries a strong reformatory activity with it, because it makes use of so much divine truth disconnected with the genuine system of faith. A little truth may be better than none as a moral force in a world of depraved humanity, but it lacks the saving power of the gospel, and will carry no one into the Christ body. It usually disqualifies a person for a genuine contemplation of the truth which regenerates. It fills him with a prejudice that holds his conscience down to a system of superstition and error. It is simply a pious intoxication.

Another feature about it is, that when these paroxysms of happy feeling subside, doubt and despondency sets in and the subject experiences such an "aching void," and imagines the "devil" is manipulating his heartstrings — he is sorely "tempted" to believe he is not a Christian, having lost **"the witness of the Spirit"** of his acceptance with God, and can only find sad consolation in singing—"the backslider's lament." This bewitching counterfeit has the devout moral sense under its complete control, and the forlorn subject weeps and prays — "Return, O Holy Dove, return, sweet Messenger of rest." Perchance weak human nature has stepped over the conscience line — for his conscience is sensitive, and this is all right, yet he does not know what ails him. He mourns, but he does not understand how God in His loving economy deals with frail humanity. He thinks he has grieved the Spirit to anger; who has abandoned him to misery and despair. Perhaps for days, weeks, or months, perhaps, he will never again, experience such a complete "fullness," and he lives on his past experiences.

The Spirit of the Lord does not work in any such way; though the person who obeys the gospel may experience the same ecstatic state of mind, he does not depend upon its continuance as the evidence that he is a Christian. Pious fits are not the result of divine energy. The living Oracles declare how the Spirit of the Lord works, and it is not by fits and paroxysms of happy feeling.

In the foregoing there has briefly been pointed out the true way, and certain admonitions to the inquirer of some of the side tracks that lead away from the straight and narrow path. We commend a good and honest heart and conscience to a loving God and His Son

from Whom alone true wisdom comes. It is only "good ground" that receives the divine "seed" to "bring forth fruit, thirty, sixty, or a hundred fold."

We do not expect to live long enough to drain the fountain of truth dry, but by grace shall hereafter continue to dispense the bread of life.

Before deciding to be offended with our "heresies", search and examine earnestly, critically, and devoutly beseech God to direct you, dear reader, into the truth. AMEN!

THE ATONEMENT

P. G. McIVER.

This subject seems to find but a small place in the teaching of our time. Why are there so few sermons preached on the "At-one-ment" these days? A principal reason, no doubt, is that the subject is not understood by modern religious teachers.

To get an intelligent idea of the subject, let us find the definition of the word "at-one-ment." *The Standard Dictionary says:

(I.) The act of atoning, or, its results.

(II.) That which atones any satisfaction, amends, reparation, or, expiation made for wrong, or injury. Something suffered, done or given by way of propitiation or equivalent.

This shows the meaning of at-one-ment in common speech and applying this sense of the word to God's broken law, it is evident that an equivalent must be given to meet the demands of violated law. The atonement can be made only by suffering the penalty of the law which has been violated. Nothing will satisfy broken law but that which broken law demands. If death is the penalty attached to law, then nothing but the death of the transgressor will satisfy the demands of the law which he violates. If eternal torment is the penalty attached to law, then only the eternal torment of the transgressor will satisfy the demands of the broken law, in which case there would be no atonement made or completed, as the tormenting would continue through all eternity.

* The Greek word *katallagee*, translated "atonement" in Rom. v. 11, is rendered in three texts, "reconciliation" and "reconciling"—Rom. xi. 15; 2 Cor. v. 18 and 19. *Katallagee* signifies, exchange, reconciliation, restoration to favour.

There is no way of showing analogy between Christ's death on the cross and the doctrine of eternal torment; hence, orthodox preachers have abandoned the subject almost entirely. To sum up on this point, we may safely say, that if the doctrine of eternal torment be true, then there could be no atonement, or if Christ's death made an atonement, then the doctrine of eternal torment is false and unscriptural.

Whatever makes an atonement must be that which the transgressor would suffer if no atonement had been made; hence, as Christ suffered death on our behalf, it follows that death is the penalty for sin.

It seems difficult for some to see that when Adam sinned he came under the sentence of eternal extinction, expressed in the words:

"In the day thou eatest thereof thou shalt surely die." Gen. ii. 17.

And in the initial transgression the whole human family being in Adam's loins fell with him under the same sentence.

"By one man sin entered into the world, and death by sin; so death passed upon all men, in whom all have sinned." Rom. v. 12.

The death, or sentence of death, spoken of in the text, is the penalty attached to the law transgressed, and this penalty will be executed when Christ comes.

"Behold, the Lord cometh with thousands of His holy ones, to execute judgment upon all." Jude 14, 15.

This is not a judgment of investigation, but a judgment of execution, when the death passed upon Adam will take hold of every son and daughter, who, in that day, are found outside of Christ. The mistake made by many is in supposing that the natural death which comes to saint and sinner alike was the death passed upon Adam. This death so imposed upon Adam could not be natural decay, as sin made no change in his constitutional make-up. Adam was threatened with absolute and final death before he sinned, which shows that he was subject to natural decay and death, from which he might be called at any time by his Creator, to face the record of his life, and receive reward or punishment accordingly. God is not doing things in a piece-meal or haphazard way, for

"He has appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." (Acts xvii. 31.)

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. ii. 9.)

When this "appointed day" comes, the death threatened Adam and which "passed upon all men" will be meted out to all the unjust. This death is final, absolute, and eternal in its duration, so when it once falls there is no hope of a resurrection from it, and let us keep in mind that this death is not due, and will not be expiated until the judgment day. The death that overtakes us all before we reach the "judgment day" is the result of a mortal and decaying constitution. Adam, like every other sinner, if he died a sinner "will be rescued — kept back — till the day of judgment to be punished;" then,

"They (all) shall be brought forth to the day of wrath." (Job xxi. 30.)

Our relationship to Adam brought us under the sentence of final extinction with him.

"By one man sin entered the world, and death (the penalty) by sin; so death (by sentence) passed upon all men, in whom (Adam) all have sinned." (Rom. v. 12.)

Thus we learn that we were all condemned to death — (the death penalty to be executed on the judgment day) — in Adam, so that all are counted as sinners.

"The scriptures hath concluded all under sin." (Gal. iii. 22.)

"For as by one man's (Adam's) disobedience the many were made sinners." (Rom. v. 19.)

"We were by nature the children of wrath, even as others." (Ep. ii. 3.)

These texts make it plain to our minds the fact that our relationship to the one man that sinned made us the children of wrath — sinners with him. Just here I may say a word in regard to the idea that the first or natural death is the penalty for sin. The fallacy of this theory is seen by the fact that when Christ died for sin, that

saints or sinners did not cease dying. If the debt of sin was paid by the death of Christ, then certainly men ought not to die after that debt was paid. This ought to be enough to show the foolishness of such a position. If we keep in mind that sin's penalty is not due until the judgment day, and that Christ paid the debt for us before it was due, when we come to the judgment, the law has nothing against us, the debt having been paid already by our Redeemer; hence, we shall not die the second death — sin's penalty — the debt of broken law. Christ's death was not to keep us from dying the death that results from a decaying nature and a corruptible constitution. He died to shield us from the penalty of law violated, by bearing "our sins (penalty) in His Own body on the tree." 1 Pet. ii. 24.

We have already seen that in the transgression of the one man we were all counted transgressors, and by our relationship to him we are under the same sentence of death, final and absolute, from which there is no resurrection. This sentence to be executed at the judgment day. With these facts before our minds we can appreciate to a greater degree the death of Christ, and the redemption that our Heavenly Father worked out through Him. We must understand the At-one-ment to be **substitutionary** in its nature, in the light of such texts as:

"Christ died for our sins." (1 Cor. xv. 3.)

"Who gave Himself for our sins." (Gal. i. 4.)

"Who His own Self bare our sins in His Own body on the tree."

(1 Pet. ii. 24.)

"For Christ also, hath once suffered for sins, the just for the unjust."

(1 Pet. iii. 18.)

There are many other texts of the same import. But while the At-one-ment is based on substitution, yet it is not substitution in the sense that the sinner will be saved against his will; it is substitution when we receive the At-one-ment and lovingly walk in the way God has appointed for us to come into sonship with Himself. Let us look at the way in which God worked out our redemption from the death sentence under which we were carried by the one man — Adam — whose transgression brought condemnation upon all men. Paul says:

"When the fullness of 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 sonship." (Gal. iv. 4, 5.)

Let us, as clearly as we can, see the significance of this text. In it is the fulfilment of the promise:

"It (the seed of the woman) shall bruise thy head."

In the fullness of time it became a fact.

"The word (of promise) became flesh, and dwelt among us." (John i. 14.)

The "seed" has come —

"That Holy One born of Mary, is the Son of God." Luke i. 35.)

By God's own divine energy He infused life into the seed of the

woman, and thus literally out of the woman made a Son of His Own. This is not the orthodox fable of incarnation, or what the doctors call "mystery," but it is God by His power creating a Son of His own out of the condemned race of Adam, who being thus created stands related to the lost or condemned race on the one side, and on the other to the incorruptible nature and unending life of God, His Father. He thus stands related to the sentence of condemnation that came upon all men through the offence of the one man in whom we all sinned. Being thus related to the penalty of broken law, He could by His death pay off the debt we owe to broken law, and still retain His relationship to His Father, but as the son of Adam. His relationship to Adam's race ended at His death, and in His resurrection He rose related no more to the lost race, but absolutely and only as the Son of God. As a son of Adam's race **He utterly ceased to be**, and when the law killed the sinless Son of God, it took, in a sense, more than it had a right to, and so God could rescue His Own Son from death. Thus, His death severed His relationship to the flesh condemned in Adam, and His resurrection brought Him into the incorruptible nature and unending life of His Father. As Paul says:

"Though we have known Christ after (or related to) the flesh, yet now henceforth know we Him no more." (2 Cor. v. 16.)

So that Christ in His resurrection life has no relation to the sentence of condemnation or to those who are under it, and

"If any man be in Christ, he is a new creature; old things (relationships as well as other things) have passed away; behold, all things have become new." (Verse 17.)

This is the creation of God of which Jesus Christ is the beginning. Rev. iii. 14.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.)

Here, then, we have God's method of redeeming lost men and bringing them into relationship with Himself. His own divinely begotten Son being the first of the newly begotten race.

In the development of God's Own Son out of the condemned race of Adam, He has **One** that can pay the debt to broken law, and thus make a way of escape for whosoever will. These facts constitute the "Gospel" and when it is comprehended and accepted it generates in us the faith which, if obeyed, will bring us into sonship with God Himself.

The question now is, how can we pass out of our relationship to the condemned race and out from the sentence of broken law? In apprehending this we see our way into sonship with the Divine and everlasting One. We have already seen that Jesus was born related to the sentence under which Adam's race fell, which relationship was severed by His death, and that His death is what reconciles us to God, and pays the penalty of broken law. Comprehending

this, we hear the gospel, and through the goodness of God, we are led to repentance. Rom. ii. 4.

Shall we stop here and say that this puts men into a saved state? No! Not until faith takes us into the death of Christ does it save us. It is not our faith that makes reconciliation, but the death of Christ, and until we reach this death we have not reached the point of reconciliation, or at-one-ment. By what means, then, do we enter the death of Christ?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death." (Rom. vi. 3.)

This, then, is the divinely appointed way out of relationship to the condemned race and family of Adam into the saved and justified family of God. As Christ died out of His relationship to the condemned race, so we by our burial by baptism into His death sever our relationship to the sentence of condemnation. Christ's death having paid the debt of sin, and thus making remission, we being buried by baptism into His death, receive the remission of sins that He has secured for us through His death.

When we comprehend these things it is easy for us to understand the commission Jesus gave to His Apostles:

"Go ye into all the world, and preach the Gospel, he that believeth and is baptized shall be saved; he that believeth not shall be damned." (Mark xvi. 15, 16.)

I know that in our day we are told that, "he that believeth and is saved ought to be baptized," but Christ's commission does not read that way, and the less men tinker with God's word the better it will be when Christ comes. The wise way is to follow the divine commission and promise salvation to no one until it has been complied with.

I suppose the objector may be ready with objections, but they can be of no importance, since the apostle declares-

"Therefore we are buried with Him by baptism into death." (Rom. vi. 4.)

And this death into which we are buried is Christ's death, nothing else can free us from the guilt of sin, nor from the penalty of broken law. Our faith or repentance or all the good deeds that we could do will not satisfy the demands of broken law, nor remove the record of sin. Nothing short of the death of the transgressors will satisfy the law.

THE DIVIDING LINE

It would seem unnecessary to say anything on this head after what has already been said, but it seems that some are not content to leave this "dividing line" where Christ and Paul put it. I am not writing this to controvert what anyone else has said or written, but rather that the truth may be known.

It seems to me that Paul has made this so plain that no one could fail to see just where the "dividing line" is. It has been shown already that Christ's death ended His relationship to the sentence of condemnation, so it is evident that in this case death was the "dividing line," and we may add that it is always the "dividing line," both

in natural and spiritual things. Everything in nature is on one side or the other of this line, to be reckoned with the living or the dead.

The Scriptures are very plain on this point. Let us notice Christ's words to the Sadducees. They bring up the case of the woman who had seven husbands and ask:

"In the resurrection whose wife of them is she? for seven had her to wife." (Luke xx. 33.)

Jesus answered by telling them that:

"The children of this world marry, and are given in marriage; but they which shall be accounted worthy of that world, and the resurrection from the dead, neither marry, nor are given in marriage." (Verses 34, 35.)

This is nothing less than telling them that the relation of husband and wife ended at death, that is to say, that death was the "dividing line," so that when one crossed the line into the death state, they were no more related thereto. The same truth is emphasised by Paul when he says:

"The law hath dominion over a man as long as he liveth. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." (Rom. vii. 1,2.)

The sum of all that he says on this is to the effect that death is the "dividing line." Now, is it possible for us to unmistakably find the "dividing line" between the state of condemnation and justification? Let us once more notice what Paul says:

"For if, when we were enemies, we were reconciled to God by the death of His Son." (Rom. v. 10.)

Then it follows, that Christ's death is the point of reconciliation, and without it there could be no atonement, and until we reach this point we have not reached the point of reconciliation, and surely the point of reconciliation must be the line that divides condemnation and justification. There is really no chance for discussion on this point.

The next thought is, how do we get into this death that reconciled us to God? I contend against all the opposition that may come, that "so many of us as were baptized into Jesus Christ, were baptized into His death" Rom. vi. 3, and I have never read in the Bible any other way of getting into that death, and it thus follows, when we are buried by baptism into the death of Christ, we have crossed the "dividing line" out of condemnation in the state of justification. I know that it is said that we ought not to bury anyone until they are dead. That is true, but in this case the "burial" and "death" are simultaneous:

"We are buried with Him by baptism into death." (Rom. vi. 4.)—not buried with Him by baptism because we are dead, but "buried with Him by baptism **into** death." Let us be sure and get this straight. Buried with Him by baptism **into** death. Baptism into death, not because we are dead, but into death. This death into which we are buried is "Christ's death," verse 3, and if "buried by baptism" into it, it follows that we do not reach it till we are buried by baptism thereinto. Let us notice this quibble of not burying a man till he is

dead. If a man becomes a living Christian before baptism, then would not the baptism of such a person be burying a living man just as much as to bury a living sinner? Is it any worse to bury a living sinner than to bury a living saint? If a man is justified before the law, will the sentence of the law be executed on him after he has been declared guiltless? If a man is justified before baptism, then why bury him by baptism into death? Is it right to put a man to death after he has been justified? Is not the **death of Christ the reconciliation?** as Paul has said:

"We are reconciled to God by the death of His Son." (Rom. v. 10)

Does not Paul say? that

"We are baptized into His death." (Rom. vi. 3.)

Then, if that be true, does it not follow that **we are baptized into that which reconciles us to God?** Is it hard to see that condemnation is on one side of the death of Christ — the "dividing line" — and justification on the other? If a man can be justified before he enters the death of Christ by being buried by baptism into it, then does it not follow that he is justified without the death of Christ? and if this be true, then does it not follow that Christ died in vain?

Someone may be ready to quote:

"For ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26.)

Yes, but let us read the next verse—

"For as many as have been baptized into Christ have put on Christ." (Verse 27.)

Could we say, that as many as have not been baptized into Christ have they put on Christ, too? I candidly admit that it does look that way, but it looks as if those who have not been baptized into Christ have not put on Christ. It may be said that this is not water baptism, but I think it will be enough to say that it cannot be Holy Spirit baptism, as the Holy Spirit is not a baptizer; hence, it must be the baptism administered by the ministers of the word.

I believe that the apostle was right on the day of Pentecost when he said to the Jews:

"Repent and be baptized every one of you into the name of Jesus Christ for the remission of sins." (Acts ii. 38.)

If sins were remitted before this was done, then it was foolish for the apostle to enjoin it. Ananias said to Paul:

"Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.)

It is said that this text is terribly perverted if it is made to teach that sins are not washed away before baptism; however, it is plainly evident that it says: "be baptised and wash away thy sins," and I do not see that it can mean anything else than what it plainly says, without perverting it. If Paul had to "arise and be baptized," and in

this way have his sins washed away, we may make up our minds that we are no better than he, and if he had to go in the divinely appointed way to get rid of sins, we need not expect any favour that he did not get.

Again, the apostle Peter says that the salvation of Noah in the ark is a figure of our salvation by baptism. Now, let us see if we can bring out sense of this beautiful figure.

The ark was the means appointed by God for the salvation of Noah, and when in the ark he was separated from the destruction of the doomed world about him, and when the deluge came the ark carried him safely above and beyond its reach. Just so our baptism is into the death of Christ, which death carries us safely above and beyond the reach of the sentence of broken law that will fall on a condemned world, when the day of execution arrives, and as Noah was separated from the world when he entered the ark, so when we enter the death of Christ we are cut off from the condemned world of Adam's race, and stand related to a life and world beyond the reach of the sentence of final retribution; in this way baptism saves us by taking us into the death of Christ before the sentence of death is executed. No amount of faith would have saved Noah outside of the ark, and no amount of faith will save us outside the death of Christ, and the divinely appointed way into it is to be "buried by baptism" into it. Rom. vi. 3, 4. A belief that does not lead us this way into Christ is of no account, and the faith that ignores and scoffs at the death of Christ through this divinely ordained symbol will not make anyone righteous before God. Faith cannot pay the debt of broken law, the only remission of the debt of broken law is by the death of Christ, our only refuge is His blood shed in His death. If we have been buried by baptism we have passed through His blood.

Brother, on which side of the "dividing line" are you? Fellow-worker, are you trying to make men believe that faith saves them before they come into this death that has made reconciliation for them? May God open your eyes, is my prayer.

In conclusion, let me say that we "are not risen with Christ through the faith of the operation of God," until we have first been "buried with Him in baptism." Col. ii. 12.

I know of only one safe stand in this matter and that is to put Salvation where Christ put it:

"He that believeth and is baptized shall be saved."

and not to change it to "He that believeth and is saved ought to be baptized." Let us go the appointed way, carrying out the divine commission, leaving Salvation where He left it.

WHY WILL YE DIE ?

Adam, as we know, was condemned to death for transgressing his Maker's law. The first man, like all after him, could only produce his own kind, i.e. offspring with his own sinful nature.

Therefore we read "There is none righteous, no, not one, Rom. 3:10, and in Eph. 2:3 "we all once lived (before coming to Christ) in the lusts of our flesh, doing the desires of our flesh and of our mind and were by nature children of wrath even as the rest."

It was "Through one man sin entered the world and death by sin," Rom. 5:12, Gal. 3:10. This is not the first death; see Rom. 8:1, etc. If a man finds a snake with young ones he kills them all; they are all condemned, because in his sight they are evil.

"The Lord saw that the wickedness of man was great upon the earth and that every imagination of the thoughts of his heart was evil continually and it repented the Lord that He had made man on the the earth and it grieved Him at His heart." Gen. 6:5-6.

"The earth was corrupt before God and filled with violence," Gen. 6-11. No mind is capable of taking in all the suffering that darkens the beauty of this world through sin; sorrow, agony, murder, wars, misery and blood: the iniquity of the progeny of Adam since the day that Cain slew Abel.

But all the dead millions under the earth and in the sea were not hidden from God's merciful eyes. He could see the tears of the living and hear the groans that resounded, and:

"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.

Therefore that most Holy Babe of Bethlehem was born.

God produced a Son of His own out of the condemned race, to open the door of death and to give life to as many as would believe in Him (see Mark 16:16) and eventually to wipe from their faces all the tears of their sorrows forever. See Rev. 7:17 and 21-4.

When grown to manhood, affliction, anguish and death — shameful and cruel — was the cup that Infant of Bethlehem drank. It is the price He paid for the life of you and me. Let us read it in the Scriptures and understand that for Adam's wicked children it is pity, mercy and love that no tongue can describe.

It is the beauty and the glory of the character of God. For behold! His Son has paid the wages of sin on behalf of man with His own blood!

He was without sin Himself but inherited a relationship to the

condemned race (Gal. 4:4-5) and in His death He paid the price, having obtained eternal redemption." Heb. 9:12 R.V.

Behold! He has risen from the dead, defeated the grave, and opened it for others as well as for Himself.

For us — evil-doers — He has blazed a way to life!

So God asks man a very pertinent question: Why will ye die? — there is no need for it. He says through Moses (Deut. 30:19): "I have set before thee life and death, the blessing and the curse, therefore choose life."

So why go out into the black, eternal night, lost and forgotten, brought to nothing — "Whosoever will, let him take of the water of life freely."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God has prepared for those that love Him." I Cor. 2:9. So why be only dust for all time while the redeemed rejoice among the good things of God upon the new earth?

In order to escape from the hopeless mental anguish at the judgment, and the dark eternity of the grave, we must believe in Christ and be baptized into His Name. Mark 16:16.

We must be sure of such matters as Jesus being made of sinful condemned flesh, though being without sin Himself. Rom. 8-3. Rom. 6:10, etc.

We must be sure of those matters that are essential.

But if a person cannot grasp them quickly, he or she should not be disheartened. The sincere and honest seeker who trusts God in solid faith, He will not forsake.

The one who continues studying, praying and thirsting for knowledge and righteousness. He will lead to the water of baptism.

By faith in the word of the One they trust, true believers are baptised into Christ and having died with Him, and been buried in that water with Him (Rom. 6:3-11, etc.) are raised "in His Name," and belong to Him henceforth, if they continue to be led by Him.

By faith they pass through the Blood that He shed for them.

If the water were red with the actual Blood that He shed at Calvary the result could not be one jot more effective.

It removes the poisonous legacy of Adam's transgression, washes away all their own sins, and leaves them white as snow "born again of water and the Spirit." John 3:5.

All their fleshly deeds and thoughts and words are forgiven by the merits of the death of Christ — they suffer no pain because Jesus on the Cross endured all the agony for them. It is the free salvation of a merciful God.

By becoming members of the body of Christ they take upon themselves a new name "baptized into His Name," and are new-born creatures of the seed of faithful Abraham (see Gal. 3:26-29) to

whom the promise was made that they would inherit the land forever (see Psalm 37). With old relationships annulled, new ones are in force. For as Jesus died out from under law (Gal. 4:4-5) and from His relationship to Adam's sin, i.e. cast off the sinful flesh of Adam inherited on His mother's side, so they when risen from the water, have died with Him. Just as He was raised in that tomb from the dead, with all relationship to the doomed race severed, so they at baptism are cut off from Adam's race with Him.

At His resurrection Christ was left related to the Father only, 2 Cor. 5:16. Likewise they become related to the living God and His Son, John 1-12, "So as many as received Him to them gave He the right to become children of God."

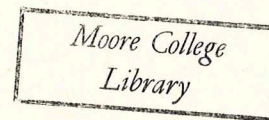
It is only water into which we are immersed, but the all-powerful word of God and the faith of the believer take us into the death and the resurrection of Christ and cause those who in symbol die with Him and rise with Him, to become eligible for all that His death accomplished.

"God chose the foolish things of the world that He might put to shame them that are wise; God chose the weak things of the world that He might put to shame the things that are strong . . . things despised did God choose, and the things that **are not**, that He might bring to nought the things that are." 1 Cor. 1. 27-28.

Those in Christ, provided they remain faithful, will never be removed from His peace and safety, for they are the beloved children of the God of Love, Creator of the infinite Universe and the fount of all power and life.

With Him and with His Son, they will enjoy forever on "the new earth" those things that He has promised: more beautiful than anything that our eyes have yet seen, and that our ears have yet heard, or have entered into our hearts to conceive. Such is the Love of God and His Son! May you be led onward day by day to the Cross of our dying Saviour and to the tomb of our risen Lord.

Why die, when Life will be so sweet?





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