

# THE HEIR OF ALL THINGS.

WHOSE SON IS HE? WHY DID HE DIE? WHAT  
DID HIS DEATH ACCOMPLISH?

--WITH--

APPENDIX.

Objections Considered, Historic Notes, Conclusion.

To the Christian's Revealed Truth, this  
Little Work is Dedicated.

--BY--

MRS. HARRIE WILLIAMS.

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## REMARKS.

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“When that which is perfect is come, then that which is in part shall be done away.”

I Cor., XIII, 10.

I need not preface this little work by a synopsis of its contents, nor will I offer an apology for sending it forth to the church, and to the world.

I do not claim perfection for it, for that does not belong to the present order of things. I profess a *living, active faith* in the Almighty Father, and His Revealed Truth; and, with the desire to call special attention to some very important portions of that truth, I send forth this little messenger, with the hope, and prayer, that it may carry light and blessing *wherever it may go.*

AUTHORESS.

# THE HEIR OF ALL THINGS.

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## CHAPTER I.

### HEIRSHIP.

“ God having of old time spoken unto the fathers in the prophets ; by divers portions, and in divers manners, hath at the end of these days spoken unto us in His Son, whom he appointed heir of all things ; through whom also He made the worlds, (or ages) who, being the effulgence of his glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on High, having become by so much better than the angels, as He hath inherited a more excellent name than they. For unto which of the angels, said He at any time, Thou art My son, this day have I begotten thee ! and again, I will be to him a father, and He shall be to me a son. And when He again bringeth in the first-born into the world, He saith, and let all the angels of God worship him. And of the angels He saith, who maketh His angels winds (or

spirits) and His ministers a flame of fire; but of the son He saith, thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1: 1-9 R. V.

In this portion of the Divine word we find embodied two leading thoughts. First, a being of infinite capacities, boundless wisdom and power. One who, by undisputed right has the undisputed ownership and possession of all things; and hence has He the right to make or constitute whom He will, as His heir.

In vain the human mind seeks to fathom the infinitude of wisdom and power that rises to the soul's vision in contemplating, even the visible works of Him who is the Author of all things. To the soul longing for rest, and for assurance of the things that have been, that now are, and that are yet to come; the words of Inspiration alone offers that standing. Its wonderful unfoldings lead the willing and obedient into the secrets of the Most High, in so far as they are necessary to life and godliness. They assure us why the creation was at first brought forth; and how, from this present mortal state, another and a better; yea, an enduring and immortal state, shall by His infinite purpose, and according to His wisdom, be wrought out and established, to the praise and glory of His ever blessed name.

An heir is "one who is entitled to succeed to the possession of any property, on the

death of its former possessor." \* \* "One who receives any endowment from an ancestor or relation."—Webster. To constitute any one an heir, conveys to the mind the thought of undisputed, just and legal right to dispose of that wherein heirship centers, for if these are wanting, the term heirship is without signification. He who has constituted His Son the heir of all things, is Jehovah, the Great First Cause of all things visible and invisible. He of whom the apostle said: "Without him was not anything made that was made. In him was life, and the life was the light of men."—John 1: 3-4. All life centers in him, all things are of him, for we read, "All things are of God."—1 Cor. ix: 12 In. P's. L it is written: "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the forest are Mine \* \* \* the world is Mine, and the fullness thereof." How comprehensive, how grand, how glorious! Thus we see that all fullness dwells in Him. He is the ruler and disposer of all things; and none may say unto Him, "Why dost thou?" Of all the vast intelligences of the universe, this Son whom He has appointed "heir of all things" is the only being whom He has acknowledged to be the effulgence of His glory, and the express image of His substance. He is superior to the angels inasmuch as he bears a closer relation to the Creator. He being the *only* begotten Son, while they are but His servants, or sons by creation. Yes, they were sons of God at the

early dawn of creation, when the foundation of the earth was laid and all things shone forth in primeval beauty; they were inspired to shout for joy—Job XXXVIII—on beholding the sight. Yet none of *them* did he acknowledge as an only begotten son. To none of them did He say, “I will be to Him a father, and He shall be to Me a son.” Neither will He at any time lead one of them back into this habitable, or earth, and command His angels to do Him homage. Worship belongs not to created ones. But to him who is the only begotten one, and who, from his inception bore the divine impress, which continued to unfold and expand, until victory was crowned with immortality by a resurrection from the dead, and then was He qualified to lead out of the bondage of death and corruption, the multitude of captives, over whom he will yet hold sway, as the chief of the kings of the earth. Then will his throne be for the age of the ages. His sceptre will be one of righteousness. Because he loved righteousness and hated lawlessness, God anointed him with the oil of exaltation, above or beyond his associates. Jehovah, who hath appointed His son heir of all things is He of whom the same inspired writer says, “And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands; they shall perish, but Thou continuest; and they all shall wax old as doeth a garment; and as a mantle shalt thou roll them up, and they shall be changed; but thou art the same and Thy years shall not fail.”—



Ps. CII.: 26. From even so brief a glance at this subject, as revealed in the scriptures of truth, we see that the Heir of all things is appointed by one who has supreme right and authority to make the appointment ; and that He has seen fit, also to show unto us *why* he has made such appointment ; even because of his superior fitness to rule and govern in righteousness that to which He has appointed him heir.

The angels being but created intelligences, are not represented as equal to the Son, who is the only begotten one, and hence made more direct partaker of the divine nature of his Father. Thus it is, that when He will lead back his only begotten one into the earth or habitable, to give unto him the kingdom and dominion of which he is the only rightful heir, that He will command all the angels to worship him. None but the Father and His Son are accounted worthy of adoration.

The next point we wish to note is: What is embraced in the phrase "All things?" The word all, as used in the Scriptures, has various shades of meaning, and in order to be rightly understood, must be taken in the sense indicated by the context where it is used, e. g. John IV.: 29. The woman of Samaria says of the Messiah, "Come see a man that told me all things that ever I did." Here we must see that He told her only the principal events of her life. Again in Matt. III.: 5 we read that all Jerusalem and Judeah went unto John to be baptized of him in Jordan. Here we must understand that *all* signifies *many*, not

every individual man, woman and child in the places named. See also 1 Cor. III.: 21 : "For all things are yours ; whether Paul, or Apolis, or Cephas, or the world, or life, or death ; or things present, or things to come. All are yours, and ye are Christ's and Christ is God's." Here, too, we must accept the word all in harmony with the context ; i. e. that the lesser is overshadowed by the greater, and not that we are individually in possession of life and death and all things. Therefore, in endeavoring to understand what is comprehended in the All Things of which Christ is made the Heir ; we must consider—First, where He is so referred to ; and second, Has mankind, or should they have any special interest in the all things of which he is spoken of as the rightful heir?

First then, he is spoken of as the heir of all things in the Scriptures of truth. The revelation of the Most High, which he has given to man by the hand of his most holy prophets and servants. From this source alone we learn of man's creation and Jehovah's purpose in that creation. Of man's destiny, and the means provided whereby that destiny may be one of eternal blessedness.

In this wonderful volume we learn that man was created an undeveloped being, but with all the necessary capacities, both moral and intellectual, whereby he might attain to the very highest grade of both moral and intellectual life ; and still further, that that life might be extended into the eternal years. This earth, and this *alone*, was to be his scene of action, his abiding home ; and throughout

the entire unfolding of Revelation there is no intimation that He is to be at any time transferred to any other planet, or to any ethereal region as his final abode. Therefore, is the hope without foundation that points to a home beyond the "bounds of time and space" for *this* literally means *nowhere*.

Second, mankind have, or should have, the most vital interest in the All things of which Christ is made the heir; because in the all things is comprehended, the entire habitable, the earth, which was given to man at the beginning; and which was made to abide forever; and to be inhabited. Isaih. XLV.: 18, and with the earth all things that pertain thereto in its restored purified state.

Of all the countless grades of animal life brought forth by creative power, to man alone was offered the possibility of an endless life. This life was not bestowed on him in his first estate, and evidently because at that time he was a characterless or undeveloped being, and such were by Jehovah judged unworthy of an endless life. In man's first estate he was given the opportunity of developing a character, and also of attaining to eternal life by means of personal exertion. By disobeying the command then given by his Creator he developed a sinful character. And then, lest sin become eternal and the threatened penalty be averted, he was deprived of access to the tree of life, which was the only source of a higher life that as yet had been made known to him. While man was yet sinless, and undeveloped in character, he was given command and abil-

ity to procreate his species. This command was not rescinded, this ability was not removed after he sinned ; and, as it was and is a fixed and immutable law of Jehovah ordained for all the animate creation, as evidenced by all the various grades of animal life, that each and every species should repeat itself, by reproduction of its own kind. Man, the climax of this lower creation was not an exception to this divinely established rule, and hence it is that all of Adam's descendants partake of his nature; i. e. a mortal dying nature, and they are brought into this life in an undeveloped state as a result of man's ability to reproduce his kind, and *not* as the direct work of the Almighty Creator. However startling this fact may at first appear, it is the only basis on which we can understand the great Jehovah in his entire purpose towards our race. *Much* that He now permits, and that He has in all ages permitted, is not according to His will—not approved by Him or His immediate work.

By the first transgression man placed himself at enmity with his Creator ; and in his descendants he remains at enmity, until he accepts the only means of reconciliation provided. While in a state of enmity, neither his works directly, nor their result indirectly are in harmony with the will of his Creator. It is a foul stain cast on the name and character of the All Wise to say that the countless millions of wretched humanity brought into this life as the fruits of the vilest lusts of the flesh, are the direct work of His hand, or will. *They are not.* He has given man up to his own way for the

present. He has opened up to him the way of life, and light and hope; of truth, purity, holiness and immortality. But he *docs not force* him to enter or accept. His agents, His servants must all be "willing and obedient." *Not* slaves, compelled to accept that which they neither desire or could justly appreciate if it were forced upon them, without first "putting away the filthiness of the flesh."

The earth was made to abide forever, Eccl. 1.: 4, and man was made capable of *attaining* to an everlasting ruler-ship thereon. In this he failed during his first stage of existence, and by voluntary disobedience became unfitted (and as a consequence his descendants) for an abiding inheritance on earth, inasmuch as that which is mortal and corruptible, could not suitably inherit that which is abiding—eternal.

The first reference we find to the Heir and to that which he will inherit is found in Gen. III.: 15, "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Here the seed of the woman is represented as the victor who shall subdue or crush out all evil, and having done this he will reign, triumphantly reign, over all that remains, even all that is pure and holy. The seed—the conquering victor, is "the Christ"—the Son of the living God—the "Heir of all things."

Again we read of this universal inheritor in Gen. XXII.: 17. "Thy seed shall possess the gates of his enemies." This was spoken by the Lord Almighty unto Abraham his faithful

servant, through whose fleshly line he promised that his son should appear as one of the sons of men. Again we read of this Heir in Ps. II. "Yet have I set My king upon My holy hill of Zion." \* \* \* Thou art My Son, this day have I begotten thee. Ask of Me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." In Ps. LXXXIX.: 27, we read, "Also I will make him My first born higher than the kings of the earth." This dominion and these subordinates, surely comprehend all that pertains to this cosmos. Leaving Moses and David with but this small evidence on this sublime theme, we turn to Isaiah, and in Chapter IX.: 6-7 we read, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Father of Eternity, Prince of Peace Of the increase of his government and peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this."

Here the divinely inspired eye looks forward in one glance through more than seven centuries, and sees the babe of Bethlehem whose birth was announced by angelic tongue as a precursor of "peace on earth and good will to men," and passing by the birth, the life of toil, and care and self-denial, the betrayal by a disciple, the disowning by his own nation,

the false accusing, the condemnation, the ignominious death, the mysterious resurrection, the wonderful and glorious ascension to the Father's right hand, he sees him enthroned in power, as the rightful heir to God's throne and kingdom upon earth! This fact is still further evidenced by the prophet Ezek. in his xxi. chapter where Jehovah proclaims through him concerning his throne and kingdom, which for a time He has given into the hands of men that he might more forcibly demonstrate His all-sufficient power to do according to the councils of His own will. He says, "I will overturn, overturn, overturn until He come whose right it is, and I will give it him." The context here shows that reference is made to the kingdom of Judah, which all Bible readers ought to know was God's kingdom upon earth. This predicted overthrow was witnessed, (and continues to be witnessed to-day) when the king of Babylon took Zedekiah, the last of the kings of Judah, as a prisoner, laid waste the holy city, took all the nobles captive, slew all the king's children in his sight, and then put out his eyes and bound him as a prisoner, B. C. 588.

This kingdom of Judah, once God's kingdom upon earth, since that time has ceased to be a kingdom, and will remain in that overturned condition till He come whose right it is. *Then* will he claim and receive it as His rightful inheritance. Then shall Jerusalem be the city of the Great King, when as portrayed by Daniel in his VII. chapter, the Son of Man shall come in the clouds of heaven and "there will

be given unto Him dominion, and glory and a kingdom that all nations and languages shall serve Him." His dominion will be everlasting and his kingdom one which shall not be destroyed. In this dominion and over this kingdom will He, the Christ, the Heir of all things make His immortalized, glorified saints His joint heirs. He will then be "the highest of the kings of earth." *Then* shall "the law go forth from Zion and the word of the Lord from Jerusalem," Micah IV. 2. *Then* there shall be one Lord and His name one. When He whose right it is has taken possession of his Father's throne and kingdom upon earth. It is his and his *alone* by right of Heirship from his Father. It is his by appointment as a descendant of Abraham and David. Amen.

## CHAPTER II.

### WHOSE SON IS HE?

"Again the High Priest asked him and said unto him, Art thou the Son of the Blessed? And Jesus said I am," Mark XIV., 61-62. This is a direct question and an equally direct answer, which we accept as a fact beyond all dispute, since the response came from the individual in question whose evidence in this matter, should be accepted without controversy. *But*, let us remember that this time, and the testimony here given centered in a focus to which past cycles had pointed with prophetic pen, and to which the since lapsing



years have turned ever and anon with anxious gaze. And out of the question then so definitely asked, and so promptly answered, another question is evolved, viz: In what *sense* is Jesus the Son of the Blessed? To this question I hope to give a scriptural and satisfactory reply.

It is needless to stop here to prove that the being here referred to as "the Blessed," is the Lord God of heaven. Jehovah who is the author of all things visible and invisible, and who has in His infinite wisdom seen fit, in some measure, to reveal Himself to the creature man, in two volumes which he has written for his benefit. The first inscribed by the Almighty pen was the Book of Nature. It unfolds for his contemplation and enlightenment wonders and beauties without limit. Turn where he will from the rock-bound coast of the North, to the vine draped forests of the equator, to the depths of ocean, reflecting the star spangled canopy of heaven or the scorching sand covered desert. All, *all* these in their multifarious unfoldings speak forth a "hand divine," a Supreme Being of infinite wisdom, power and love. In contemplation of this wonderous volume well did the Psalmist exclaim, "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained, What is man that thou art mindful of him and the son of man that thou visiteth him? For thou hast made him a little lower than the angels, and hath crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands;

Thou hast put all things under his feet." Ps. VIII.

This Book of Nature though so wondrous in its countless treasures, so endless in its unfoldings, was and is circumscribed by the visible plane ; nor has it yet at any time, or under any phase extended beyond that limit. It reaches not beyond that which may be demonstrated to our senses.

Man's intellectual nature may be satiated to fulness in the study and contemplation of nature's works. But from her richest feasts his moral nature turns aside, and with unsatisfied longing asks for something above and beyond all this. He asks not in vain. The All Wise, who knew what was in man, has for him prepared another volume, richer in wonders, and unfolding to his moral nature more valued treasures, because undying, than were ever inscribed on nature's changeful record. This is the volume of Inspiration, where alone we find ought that tells of life beyond the grave, and in this volume *alone*, can we find an answer to the question, " Whose son is he ?"

He that would rear a sperstructure that can bid defiance to the beating storm and the howling tempest, must see to it, that his foundation is laid on the solid rock ; and further, he must use line and plummet, so that he erect tier after tier *directly* above or upon the foundation. If he swerve from the perpendicular his building is in danger, and no amount of props or stays will make it as secure as it would be if resting straight on the foundation, with every stone in its proper place, not

moved to insert a stay ; not crushed in to hold a prop. If this be true in architectural matters so also is it most *emphatically* true in matters of faith. Then, that we may imitate the wise master builder, and rest our faith on the rock of eternal truth in finding an answer to this question we must go back to the first page of nature's book, in which is inscribed in living characters the creature man.

After untold ages had passed in the formation, the preparation of our planet, Infinite Wisdom judged it a fit habitation for an intelligent race of beings. Therefore, He formed man and gave him the rulership of all the lower orders of the animal creation, of which, by his creator, and in harmony with his formation and constitution, he was acknowledged the head. All the countless grades of animal life came from the ground. But observe a thought here. Not one blade of grass, not one of the most filmy leaves that float on the water's glassy bosom manifested the life principle, till each, perfect in its separate organism, received the particular substances from the all-surrounding atmosphere best suited to co-operate with its own organism, and thus produce the effect, life.

The vegetable world is so constituted, that from the atmosphere they more largely imbibe nitrogen, while the animal world requires a much larger share of oxygen. What the one rejects, the other absorbs; and thus, by Infinite Wisdom, the effects, or lives, these substances aid in producing, differ one from the other. The Creator also gave power both to the vegetable and animal world to transmit that life

which he began, that thus His primary work might be continually repeated, until He sees fit to blot out that which has fully served its purpose.

All vegetable substances came out of the ground, and all animal substances, or beings, were made out of the dust of the ground. All being designed for the same abode, were all made from the same substance, though each in wisdom constituted to occupy its own sphere. Every species of the animal creation was so constituted that when the perfect animal machine was acted upon by the atmosphere, the effect produced was *life*, and this life was in strict harmony with the mechanism that, as one of the causes, produced the effect, *life*.

One universal cause, viz., the atmosphere, acted upon all species of the animal creation; but the life, or effect produced was modified according to the other cause, *i. e.*, the animal formation. The higher the grade of formation, the higher the type of life resulting from these combined causes. Man, being the most perfect organism, represented the highest type of life; yet, like all other animal life, it was made to depend wholly on the action of the atmosphere upon the organism, for when that ceased to act, the effect, or life, produced by it, ceased, and all forms of animal creation again returned to the dust of the ground out of which they were taken. Man was no exception to this universal rule. When the air, or breath, ceased to act on his frame, he, too, died and returned to dust.

Of all the countless grades of animal life,

man alone was endowed with intellectual and moral faculties. He alone was made capable of appreciating the works of creation, of which he himself was a part. He alone was constituted with mental power to obey, or disobey, a given command; and to him alone it was given, and, too, for an infinitely wise purpose it was given, viz., to develop a character, not as a mere arbitrary demonstration of Divine power.

All the works of Jehovah are marked by design. He, and He alone, sees the end from the beginning; and hence, He works all his wonderful plans for the accomplishment of the greatest possible amount of good. And whether or no, we poor frail mortals can at all times see this, it nevertheless stands out in living characters throughout the broad universe. And in his revealed will is the same fact delineated, so far as it is for us either profitable or necessary to know. In this Revelation we read, "He formed the earth upon her basis that it should not be moved forever," Ps. civ., 5, and again, "One generation goeth and another generation cometh; but the earth abideth forever." Eccl. i. 4. By these texts, and the whole tenor of the book on this subject we see that this earth was primarily designed to abide forever. Isaiah xiv. 18, "For thus saith the Lord that created the heavens: He is God that formed the earth, and made it, He established it; He created it not in vain, He formed it to be inhabited." Thus we see that it was the Divine purpose that the earth should abide forever, as an habitation for man. In

order to be a suitable or worthy inheritor of such an abode as earth was in its paradisaic state, Jehovah ordained that man should be subjected to a test, that thereby a character worthy of so fair a dower might be formed. For this purpose, viz : to develop a character he was placed in the garden with this permission and this restriction (permission), "Of every tree in the garden thou mayest freely eat," (restriction) "but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16-17. He was thus left perfectly free to abstain, or to take, to obey or to disobey. The woman yielded to the promptings of the tempter. She took of the forbidden fruit, and "gave also to her husband, and he did eat." Gen. iii, 6.

No sooner had they committed the act of disobedience than they became conscious of their folly, and sought to conceal themselves, but in vain. The Creator called them forth, and each, in turn, pleaded guilty of disobedience, and on each was pronounced a punishment according to the crime. Then was pictured to them the end of natural life in these solemn words, "Dust thou art, and unto dust shalt thou return." Gen. iii. By this act of disobedience, man proved himself unworthy of an heritage so fair as this earth. And thus we see, that at this epoch, and by this special act of disobedience, there was left no *suitable heir* for this, our earth. Man had willfully placed himself at enmity with his Creator, through his disobedience, and hence, Divine

wisdom drove him from the garden lest he might also partake of the tree of life, and live forever, and thus sin become eternal.

We have no Scripture evidence that man ever tasted of the tree of life, nor have we any just reason to suppose that it would have required *continual* eating of that tree to secure to him eternal life. He partook of the tree of knowledge of good and evil *once*, and this one act developed in him a character unworthy of eternal life. He was then removed from the garden, lest he take also (that is in like manner, in the same way just *once*) of the tree of life and live forever. Therefore was it guarded in every way, lest he touch it. Now the most reasonable view we can take of this matter is, that had our progenitors partaken of the tree of life *first*, that that act would have developed such a character as would have been by their Creator deemed worthy of being kept from all knowledge of evil, and that the tree embodying such knowledge would have been removed out of their reach. But it is needless to pry into the unrevealed, and speculate on "what might have been." Enough is revealed, and with that we much prefer to deal. The source of an age lasting existence was no longer accessible to man. Having through transgression rendered himself unworthy of, and unfit for an inheritance which was destined to abide forever, the term of his existence was circumscribed by a few fleeting years, and then back to whence he came—the dust of the earth!

This was indeed the hour of deepest gloom. All around, sin and sorrow; behind forever, a

priests of these idol worshipers, by their crafty lustfulness, blinded the eyes and bewildered the brains of their votaries, while their mythological creations multiplied; and in vain were looked to by the benighted worshipers as the ushers in of a brighter day, a day of deliverance, a day of *restitution*.

For a time Jehovah gave up the work of his own hand, that they might follow out their own desires and ambitions. Nevertheless he forgot not His promise. Its fulfillment was within His own counsels. He always uses means to accomplish His great designs. From among earth's inhabitants, He made choice of one individual. Gen. xii. "Now the Lord said unto Abram get thee out of thy country, and from thy kindred, and from thy father's house; unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. So Abram went as the Lord had spoken unto him." Here Jehovah has made choice of one individual, as a nucleus around which to gather a nation which He designed to afterwards call His own. It is His way to always test, or prove His agents, before He trusts them with grave responsibilities. Here Abram was called away from all ties, and home associations, and, though he knew not *why* Jehovah called him, he went; thus showing that he had faith in the God whom he worshiped. For this faith, and this obedience



the Lord did greatly bless Abram. And He still further blessed him by giving him a son in his old age, even Isaac. In due time he still further tested Abram by telling him to take his only son, even Isaac, in whom he had centered all hope of fulfillment of the given promise to multiply his seed, and offer him for a burnt offering. Gen. xxii. Abraham did not hesitate to do as the Lord commanded, even to the last act, the stretching forth his hand to slay his son, whom he had bound upon the altar. In this act, he was arrested by a call from heaven; and the Lord by his angel commanded him not to lay his hand upon his son. Abraham in this act manifested an unwavering faith in God's power, accounting that though he should slay his son in obedience to the Divine command; that God would raise him from the dead and through him fulfill the given promise. Heb. xi. After this so great a manifestation of faith by Abraham, the Lord called to him out of heaven the second time, and through his angel told him that for this great faith which he had shown, that "in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore." "And *thy seed* shall possess the *gates of his enemies*: And in thy seed shall all the nations of the earth be blessed."

A close study of the language used in these heavenly messages to Abraham, shows a *two-fold promise*. First he was promised a *numerous* seed and an inheritance of all the *land* that he beheld *for that* seed. And second, he was

promised a *special seed*, which should possess the gates of his enemies, and bless all the nations of the earth. Observe that this seed is spoken of in the singular number, and not in connection with the first promise. Note further that this promise was not given for about forty years after the first promise, and not till Abraham had been subjected to the most severe test, and by it had been found faithful. This last promise to Abraham, "Thy seed shall possess the gates of his enemies," is but a *reiteration* of the *first* promise *given* to man—the promise of a victory over evil as noted in Gen iii. 15. To possess the *gates* of one's enemies, shows a complete victory over them, just as to crush the head of the serpent shows an entire victory over it. In thus calling out Abraham from his native land, and by promise and covenant, giving him possession in the land, to which he had called him; and promising him a multitudinous seed; and a *special* seed. Jehovah thus made choice of him as the channel or fleshly line through which he would bring His Son into the world. His Son, whom he designed to make His rightful heir, and to whom, in due time He purposed to delegate the rulership of the world.

More than forty years before the promise of this special seed was given to Abraham, he was shown in a vision that his seed would be multiplied, Gen. xv., and that they should be strangers in a land that was not theirs; and that they would be evilly entreated for four hundred years, and then that they should

come forth from under the bondage of that nation, with great substance ; and that they should come back again to the land that God had promised to Abraham. But that in the meantime he, Abraham, should in a good old age be gathered to his people. Abraham died ere yet the promise was fulfilled to him. Heb. XI. His son Isaac had two sons, Jacob and Esau. Jehovah changed Jacob's name to Israel, because he had power with God, and prevailed against men. Gen. xxxii. 28. Israel had twelve sons while yet he dwelt in Canaan. Joseph, the son of his beloved wife Rachel, was sold by his brothers as a bondman, and carried down into Egypt. They were jealous of him because they thought his father loved him most. Joseph was both afflicted, and prospered by the rulers of Egypt. For his wonderful wisdom in interpreting the king's dream he was given a place in the kingdom next to the king. His father mourned for him as dead. When a sore famine came upon the land of Canaan, Israel sent down his sons to Egypt to buy corn. There Joseph was made known to his brethren, and his brethren were made known to the king, who gave Joseph permission to send for his father, and all his household, and to assign to them one of the best portions of all the land of Egypt. Israel came with all his substance, and took possession of the land of Goshen. Here was the beginning of the fulfillment of the vision shown to Abraham. In this land they prospered and greatly multiplied, and long after the

death of both Israel and Joseph, the rulers, who had never known Joseph, became jealous of the prosperity of the descendants of Israel, and feared that in time they would become too powerful, and overcome them. For this cause they unjustly sought to lessen their power by ordering all the male children that were born to the Israelites to be slain; but in this they were frustrated, as God had a purpose in all this, and in His own time it was manifested. By His preserving power He kept Moses from death, and in due time qualified him as leader of His people, whom He delivered after they had been in Egypt four hundred years, as He had in vision shown His servant Abraham. This time of their deliverance Jehovah marked for them as the beginning of the year. He had selected them as His people, and now He was about to constitute them His nation. Therefore to them, as God's people, the year began when they were delivered out of Egypt. Ex. xii., 2. With great substance they left Egypt to go into the land of Canaan—the land promised to their fathers. But before giving them possession of that goodly land, it was necessary that they should be tested, trained and qualified to take possession of their promised inheritance, and rule in justice and equity. To prepare them for this, God gave them a system of laws vastly superior to any that have been devised by human brain since the ages began. Many of His people proved rebellious, and these He punished. For the space of forty years He led them

through the wilderness, and sustained them by miraculous power. He gave them wisdom and courage to drive out the heathen nations that were in possession of the land he had promised to their fathers.

## CHAPTER III.

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### WHOSE SON IS HE ?

**JEHOVAH** was then their king, and by His own chosen judges He gave all necessary directions and instructions how to rule, govern and direct His people. For about 450 years they were ruled by judges ; then during the time of Samuel they became dissatisfied and wanted to be like other nations, and have a visible king who would go in and out before them, and lead them to battle. This displeased Jehovah, and also his servant Samuel, who tried to reason the people out of their ungrateful desire. But Jehovah said to him, " Give them all that they desire. *Give them a king.* They have not rejected *thee*, but they have rejected *me* that I should not rule over them." 1 Samuel viii. Thus Jehovah plainly declared that He was *their king*, and though He permitted Saul whom He first appointed to bear the title of king : and to visibly go in and out before His wayward and rebellious people, be-

cause they so desired, yet He Himself ever retained the sole prerogative of being their *lawgiver*.

David, the youngest son of Jesse, was next delegated successor to Saul, as visible king over Israel. To him succeeded his son Solomon, by God's special appointment, *not* as David's legal heir. Each of these kings were appointed by Jehovah to nominally possess the throne of His kingdom. But they neither *had* nor claimed *to have any right* to sit upon *that throne* which belonged *only* to Jehovah, and *to which* He had *never* relinquished his right.

To Solomon succeeded Rehoboam, his son, from whom the ten tribes revolted on account of the grievous burdens he laid upon them. His father had no right to the throne of God's kingdom, nor could he have bequeathed to his son that which he himself did not possess. Of all the twenty succeeding kings of Israel (the son following the father to the throne by permission of Jehovah), including the usurper Atheliah, *only six* did that which was right in the sight of the Lord. And who can for a moment admit that all these wicked idolatrous kings had *any right* to sit on the throne of God's kingdom upon earth.

Last in the list of these kings came Zedekiah, that ungodly prince of whom Ezekiel thus speaks in his twenty-first chapter: "And thou O deadly, wounded wicked one, the prince of Israel whose day is come in the time of the punishment of the end, thus saith the Lord

God, I will remove the mitre, and take off the crown; this shall be no more the same: Exalt that which is low, and abase that which is high; an overthrow, overthrow overthrow will I make it (the kingdom of Judah), this also shall be no more till He come *whose right it is*; and I will give it him." Jehovah used the king of Babylon as his instrument to execute this prediction against Judah about B. C. 588. Zedekiah was taken captive to Babylon; his sons were slain in his sight, and then his eyes were put out. Nearly 2475 years have elapsed since that prophecy was fulfilled—since the crown was taken off the head of the last of Judah's princes; and the kingdom still lies in its overturned state. The word of the Lord of Hosts has gone forth that it "shall be no more (a kingdom) till He come whose right it is," and then he adds, "I WILL *give it HIM!*"

This leads us to the question, "Whose Son is He?" Who has the right to claim heirship to the throne and kingdom that has so long rested in an overturned condition? Without a king—without a throne—without a people recognized as a nation among the nations of earth? Scattered and peeled among, and by, every nation, they have no national home. They are strangers in all lands, and yet through all those sad years of dispersion and affliction, and distress, they have not ceased to look to that land which they still claim as *theirs*. They still look for the one whose "right it is." For Him, whom they fondly hope will bring deliverance and redemption.

In order to find out who this rightful heir is,

we must go back to the beginning of our race. To the first Adam, the Son of God by creation. Through transgression he lost claim to earth as an eternal inheritance; and this transgression left him in a mortal state, with no possibility of an endless life to enjoy an ever abiding earth, which, on account of his sin, had been cursed.

We cannot here stop to talk of the infinite works of Jehovah that we on every hand behold. Beneath, around, above, uniting in a chorus grand—Jehovah. "*God is love.*" But we will turn to His most blessed gift to a death doomed race, to His revelation; for here alone can we find the information we look for. The beginning of all hope for our race as here made known is found in Gen. III., 15. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." In this text is embodied the first promise to our race; and though it be but very faintly outlined as handed down to, and received by us; it has ever served as the nucleus around which the faith of nations has clung. It is indeed the very *beginning of faith*, for if it be removed, the corner stone is taken away from our fortress, and we are left in the hand of the enemy transgression, and its consequence, *death*. The first renewal of this promise we find in Gen. XXII., 17. "And thy seed shall possess the gates of his enemies." This is the word of Jehovah to His chosen servant Abraham, whose faith He had, (for our instruction) tested to the utmost in de-



manding of him the sacrifice of his only son, through whom he looked for the fulfillment of the promise made of an everlasting inheritance for his numerous seed. For more than forty years after God called him out of Chaldea into Canaan He had been proving him ; testing him before He saw fit to show unto him, that through his fleshly line, or family, he would bring His son, His only begotten son, into the world. Jesus referred to this promise when he said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad." John VIII., 56. It was Jehovah's design that this victor, this great deliverer, should appear on earth as one of the sons of men. It was His will that He should appear in human nature, *i. e.* mortal nature, rather than angelic. The angels had already attained to immortality, and they needed not a mediator to lift them out of a state of condemnation, or alienation from their Creator. The sons of Adam did require such assistance, and this mediator appointed by Jehovah He calls His only begotten son. This appellation was never, under any circumstance, given to any other creature in heaven above, or on earth beneath, so far as we are informed by the prophets of God inspired to make known to us His will. True, He is at times called by other names. But He alone bears *that name*, and that name rests on the *fact* of the manner in which Jehovah saw fit to bring His son into the world, viz : as His only begotten son, and yet as one of the sons of men, not as an angel, or one of the countless

hosts who dwell on high. The first mention of this title as belonging to the Christ is found in the second Psalm. "Thou art my son; this day have I begotten thee." This was uttered by Him who "speaks of things that be not, as though they were." By Him in whose sight a thousand years are as one day, through his inspired servant David, the fleshly ancestor of His son, more than a thousand years before the wondrous event transpired. In Ps. LXXXIX., 27, this son is again spoken of as the seed or horn of David in the flesh, yet as the first born of Jehovah, whom He will yet make the highest of the kings of the earth.

Again, more than three centuries after this, the Most High lifts the veil that enwraps the future, and by the mouth of His inspired servant, Isaiah, declares the agent, or means through which this, His purpose, shall be accomplished. In Isaiah VII. He says "Hear ye now, O house of David, \* \* \* the Lord Himself shall give you a sign. Behold a virgin shall conceive and bring forth a son, and shall call his name Immanuel." And still further does Jehovah unfold His gracious purpose to His prophet in chapter IX., where he, beholding the future glory of the Son of God says, "For unto us a child is born; unto us a son is given, and the government shall be upon His shoulders, and His name shall be called the Wonderful Counselor, the Mighty God, the Father of Eternity, the Prince of Peace." "Of the increase of His government and peace there shall be no end upon the throne of David, and upon His kingdom, to

order and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this." This prophecy was uttered more than 700 years before it was fulfilled in the birth of Christ.

In Math. I. the genealogy of Jesus is given from Abraham down through David to Jacob who "begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Observe that this language does not say, or intimate that Joseph begat Jesus. Up to this, from Abraham to Jacob, each father is said to have begotten the son, but here Joseph is not mentioned as the father of Jesus, but only as the husband of *Mary*, of whom Jesus was born. Verses 18-27 read, "Now the birth of Jesus Christ was on this wise. When His mother Mary had been betrothed to Joseph, before they came together, she was found with child of Holy Spirit, and Joseph, her husband, being a righteous man, and not willing to make her a public example was minded to put her away privily. But, when he thought on these things behold an angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived (or begotten) in her is of Holy Spirit. And she shall bring forth a Son, and thou shalt call His name Jesus, for He it is that shall save His people from their sins. Now all this came to pass that it might be fulfilled which was spoken by the Lord through the prophet saying, 'Behold a virgin shall be with child and shall bring

forth a Son, and shall call His name Immanuel, which is being interpreted, God with us.'” It may be suggested, why was He not called Immanuel instead of Jesus. I reply. These names signify the same thing, and Hebrew names were given according to their signification. “Immanuel” signifies “God with us”, and Jesus signifies “Savior.” He was called Jesus “because He shall save His people from their sins.” God’s power, and His alone, was manifested in the forgiveness of sins. Another thought. Why was this genealogy given if Jesus was not the natural son of Joseph? I reply. It was the design of Jehovah that His Son should have a *legal* father in the flesh, who might do for Him according to all the requirements of the Jewish law, and too, that His legal father should be a descendant of Abraham and David, that there might be no reasonable dispute as to His right to perform all necessary duties pertaining to Jewish parentage. The very wording of this genealogical record shows that Joseph is wholly excluded in the record of Christ’s generation.

In Luke I. we read, “Now in the sixth month (after the angel appeared to Zacharias, the father of John Baptist), the angel Gabriel was sent from God unto a city of Galilee named Nazereth, unto a virgin (betrothed to a man named Joseph) of the House of David; and the virgin’s name was Mary.” To every reasonable mind it must seem evident that this text teaches that it was Mary who was of the house of David, and that the fact of her being espoused to a man whose name was Joseph,

should be considered a *parenthetical* clause. Mary is the principal character in this entire message, and verse 32 still further confirms this thought as it reads, \* \* \* "and the Lord God shall give unto Him the throne of His father David." This prediction could have no significance if Mary were not of the house of David, as no where do we find an assertion, or even an intimation, that Joseph was the begetter of Jesus. Verses 28-39. "And he (the Angel) came in unto her and said, Hail thou that art endued with grace. The Lord is with thee, blessed art thou among women. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, And the power of the Most High shall overshadow thee: wherefore, also the Holy Thing which is to be begotten shall be called the Son of God. And behold Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her who was called barren, for *no*

*word* of God shall be *void* of *power*. And Mary said behold the handmaid of the Lord, be it unto me according to thy word, and the angel departed from her."

This day, to which the angel referred, was the one to which the Psalmist looked forward by inspiration when he said in the second Psalm: "Thou art my son, this day have I begotten thee." He saw the wondrous event as having already transpired. This was the event to which the Messiah, the Christ, referred when he stood before Pilate's judgment seat, accused by the Jews of claiming to be their king: John XVIII., 37: "Pilate, therefore, said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born (*begotten* as the word in the original signifies) and for this cause came I into the world, (or was born) that I should bear witness to the truth. Everyone that is of the truth, heareth my voice." In this plain unequivocal testimony Jesus declares that He was *begotten* and *born* to be the rightful Heir to *God's throne and kingdom upon earth*. This is THE TRUTH; and around this grand and glorious truth clusters every hope of future life to our race. In the inspired account of this event we have the record, so far as it is necessary for us to know, of how the great Jehovah caused His word to become flesh; of how He saw fit to work by human instrumentalities in accomplishing His purpose of bringing into the world His only begotten Son. In the execution of all His Divine and infinite purposes, Jehovah uses means. This was the means which He

saw fit to use in bringing into the world a mediator, through whom man might again be placed as one with His Creator.

When Mary visited her cousin, Elizabeth, wife of Zacharias the priest, and mother of John the baptizer, the Holy Spirit came upon Elizabeth, and by it she saw that through Mary would be fulfilled the promise of Jehovah, and spake to her of the wonderful favor bestowed on her. (See Luke I., 40-46.) Zacharias also was inspired by the same spirit, and in calling his son John he acknowledged that it was all of God. The angel had told him that his son should go before the face of the Lord to prepare a people for Him. When he gave his son the name John, his tongue was loosed and he spoke under the influence of Holy Spirit, for he saw that Israel's Redeemer was soon to appear. See Luke I., 68-75. "Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people; and hath raised up an horn of salvation for us in the house of His servant David, as He spake by His holy prophets of old, (Deut. XVIII., 15-18; Acts III., 22 and VII., 37; Ps. LXXIX.; Isaiah VII., 14 and IX., 6-7) salvation from our enemies, and from the hand of all them that hate us; to show mercy toward our fathers; and to remember His holy covenant. The oath which He sware unto Abraham our father (Gen. XXII.) To grant unto us that we being delivered from the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days." Then he turned to his son John, who had just

been circumcised in the temple, and spoke thus: "Yea, and thou child shall be called the prophet of the Most High. For thou shalt go before the face of the Lord to make ready His ways. To give knowledge of salvation to His people, in the remission of their sins." This prophecy is so interwoven with that which was spoken "of old" by the other inspired ones, that we cannot separate them without leaving a blank in the record of the purpose of Jehovah as made known to us.

In Luke II. we read that in obedience to the decree of Cæsar Augustus, both Joseph and Mary went to *their own city*, Bethlehem, to be enrolled as citizens of that place, because *they* were of the House of David, and while there Jesus was born in fulfillment of another prophecy, which says: "And thou Bethlehem Ephratah, which art little to be among the thousands of Judah, out of *thee* shall one come forth unto Me that is to be ruler in Israel, whose goings forth are from of old, from ancient days," Micah. v., 2. He was prophesied of from the very beginning as the seed who should prove victor over evil. Gen. III., 15. But this by no means implies that He had a separate existence from of old, or was pre-existent. The word (of God's power) was in the beginning with God; and that word was *first personified*, when it became flesh and dwelt among men. John I. *He*, the Christ, was in the *purpose* of God; not in separate existence, and *we were chosen in Him* before the foundation of the world. If He had a separate pre-existence, so also, had we. But we were both



only in God's eternal purpose, as seen by the Diaglot rendering. "Having in love previously *marked* us out for sonship *through Christ Jesus for Himself*," Eph. 1.

Again in Isaiah XI., 6-7, we read the testimony of another of God's holy prophets, who spoke as they were moved by the Holy Spirit. Including himself with the chosen people, he says: "For unto *us* a child is born, unto *us* a son is given; and the government shall be upon His shoulders, and His name shall be called Wonderful Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of His government and peace there shall be no end. Upon the throne of David and upon His kingdom, to order it and to establish it with judgment and justice from henceforth even forever: The zeal of the Lord of Hosts will perform this."

When the Messiah, Immanuel, Jesus, *the Christ*, was born in Bethlehem of Judea, in the same country there were shepherds watching with their flocks, and a heavenly messenger appeared unto them, and announced to them the most glorious news that ever fell from angel lips, or greeted mortal ear. "Behold I bring you good tidings of great joy which shall be to all people. For there is born unto you this day in the city of David a Savior, which is anointed Christ the Lord. And this is the sign unto you. Ye shall find the babe wrapped in swaddling clothes, and lying in a manger." In testimony of this wondrous announcement there joined with the angel "suddenly a multitude of the heavenly host praising God, and

saying, Glory to God in the highest, and on earth peace among men, in whom He is well pleased." Luke II.

The shepherds went to Bethlehem, and found Mary and Joseph, and the babe lying in a manger. "And when they saw it they made known the saying that was spoken to them about this child. And all that heard it wondered at the things that were spoken unto them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, GLORIFYING and praising God for all the things that they had heard and seen, even as it was made known unto them." Luke II.

Still other witnesses from another country were notified of this great event. The wise men or Magi of the East, perhaps from Persia, as they evidently were astrologers, for they saw and observed a star, or luminous meteor in the heavens, and for certain reasons they believed that it pointed to a coming deliverer, whom not only Israel, but *all* nations were then looking for. They being wise men, men of learning, knew that the Jews were the chosen people of the one living and true God, whom they worshiped in contradistinction to the multitudinous gods of the heathen. Doubtless they knew, too, of what the prophet of Jehovah had foretold of the deposition of Zedekiah, and that they should no more have a king until He came, whose right it was. The nations of earth knew that God claimed Israel as His kingdom and people; and they knew, too, that they had long

been without a king or prince, and now they were moved to think that this wonderful heir, whose right it would be to claim the throne, had really appeared a child among men; and hence they came to Jerusalem, the chief city of the Jews, and enquired, "Where is He that is born king of the Jews? for we have seen his star in the East, and are come to worship Him," Math. II. To pay homage to Him as a royal personage. Herod, who was but a subordinate under Cæsar Augustus, well knowing that if the rightful heir to Judah's throne should appear and claim His possession, that both Cæsar and himself, too, would be disinherited, and royal honors would be paid to the legitimate claimant of the throne; therefore, he was greatly troubled at the news these Magi brought to Jerusalem. He sent to the priests and scribes of the people to enquire where Christ, the annointed, should be born according to the prophecies concerning Him. They very quickly told him in Bethlehem, according to Micah. V., as already quoted. He then desired that these wise men should carefully search for the child, and bring him word that he also might come and worship Him. The wise men proceeded to the house where they found Jesus and His mother, and there they paid homage to Judah's king, to the Heir of all things, though as yet He was only a babe. They also presented to Him the gifts which they had brought, according to the custom of those days, even gifts of gold, frankincense and myrrh. God warned them in a dream that

they should not return to Herod, so they went back into their own country another way.

Some careless and skeptical writers seem to think that Matthew and Luke mention the same party, only that one calls them shepherds, and the other calls them Magi. Evidently they are two separate and distinct sets of witnesses. Those of whom Luke speaks are of the Hebrew nation, for the angel says *unto you* is born this day, etc., and we know that Jesus came to His own, the Jews. He came as their king, as previously shown. But the company mentioned by Matthew came from the East, and enquired, not for their own king, but for the king of the Jews, and when they had found Him, and presented to Him their presents and homage they returned to *their own country another way*.

Herod's wrath was kindled when he found that the wise men had not returned to tell him where the young king was, and fearing that he might lose his power if the rightful heir were permitted to live, he caused to be slain all the children in Bethlehem, and in the borders thereof, from two years old and under, according to the time he had diligently enquired of the Magi, Matth. II. Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, "In Ramah was a voice heard weeping, and great mourning, Rachel weeping for her children would not be comforted, because they were not," Jer. XXXI. Some historians mention this slaughter of the infants by Herod, others do not. No one historian refers to every fact mentioned in the scriptures.

John Kitto, D. D., F. S. A., who is undoubted authority, refers to this event. So, also, does A. J. Holman in prefatory notes to his Family Bible, note this cruel act of Herod's, and says the number of infants was about twelve. In Matth. III. it is recorded that John the Baptist, began the fulfillment of his mission, and preached to the people "the kingdom of Heaven is at hand." Here it is quite evident he used the word kingdom figuratively to represent the king, as his quotation from Isaiah XL., "For this is He that was spoken of by the prophet saying, the voice of one crying in the wilderness, make ye ready the way of the Lord, make His path straight." Very many flocked to hear the preaching of John, and were immersed of him in the Jordan, confessing their sins. Jesus came also, and was immersed, though not confessing His sins, for "in Him was no sin," but that he might fulfill all righteousness.

## CHAPTER IV.

### WHOSE SON IS HE?

ALL through the Scriptures Jesus the Christ is spoken of as the Son of God in a sense that embraces no other individual. The name Immanuel, assigned Him by the prophet, more than seven centuries before His birth, accords in signification with the one given by the angel to His mother just before His concep-

tion. Jesus a Savior. He it was who was ordained to save His people from their sins. The Jews in murmuring against Him said, "Who can forgive sins but God alone?" Jesus *claimed* to do this, and He did do it, and in so doing he demonstrated the fact that *in*, or through Him, God saved His people from their sins. This is the name that exalted Him above the angels. The name that was given Him by inheritance, lot or appointment of His Father. All the names and appellations given Him throughout the Book, converge undeviatingly into one focus as given in John III., 16, "For God so loved the world that He gave His son, the only begotten, that every one believing into Him may not perish but obtain aonian life," Diaglott. Observe that we are not told in this text that God gave the begotten son of Joseph, that whosoever believeth into *him* might not perish, but have aonian life, and that that son of Joseph became God's only begotten son, when He had finished His mission, having been crucified and buried. When He raised Him from the dead, and received Him into the heavenlies. No *this is not* the record that God has given us of His son. In 1 John IV., 9, we read: "By this the love of God was manifested that God sent forth His only begotten son into the world that we might live through Him." This is a most positive assertion, that *when* this special messenger *was sent into* the world, He was GOD'S *only begotten son*; and this being a declaration of Jehovah through His word, we accept it as true, and therefore, we know assur-

edly that Jesus the Christ *was not* the begotten son of man. When He was sent into the world He was the only begotten *son of God*—and when He was raised from the dead, and taken out of the world, He “was designated the Son of God in Power as to the Spirit of Holiness by His resurrection from the dead, Jesus Christ our Lord,” Rom. I., 4, Diaglott. Faith in this name is presented to us as the only means of salvation. We, therefore, should study its fullest meaning. In doing this we will take “Webster” as to the signification of the important words in this clause, “only begotten son.” All will perceive that the word only is used as an adverb to qualify the word begotten, which is an adjective referring to the noun son. To the word only “Webster” gives *three* shades of meaning. 1st, “In one manner, or for one purpose alone; 2d, above all others, particularly; 3d, utterly, entirely, wholly.” Begotten is but the past participle of the verb beget, and he defines to beget “to procreate as a father.” This clause then conveys to our minds the *definite* and assured fact, that Jesus was the son of God. Begotten, or procreated by Him, in *one* manner or for *one* purpose, *above all others, utterly, wholly, entirely* the *son of God* as to His *begettal*, or *procreation*, and *therefore* He *could not be*, and *never* was called the *begotten son of man*. In Heb. II., 9, we read, “But we behold Jesus on account of the suffering of death crowned with glory and honor, having been made for a little while inferior to angels, so that by God’s favor He

might taste of death on behalf of every one." Diaglott. He was made mortal that He might take hold of mortality, and lift it out of the death state. This thought is clearly set forth in verses 16 and 17. "Besides, He does not in any way take hold of angels. But He takes hold of the seed of Abraham." The angels had already attained to an immortal state, and needed not that a means should be provided for them to attain to that exalted condition. All the seed of Adam, including the seed of Abraham, were as yet possessed only of mortal nature. 17. "Hence He was obliged to be assimilated (*homoioo* to *resemble*) to His brethren in all things, so that He might be a merciful and faithful High Priest, as to things relating to God, in order to expiate the sins of the people." As the son of God He was highly exalted, and "freely granted to Him that name which is above every name. In order that in the name of Jesus every knee should bend, of those in heaven, and of those on earth, and of those beneath, and every tongue confess that Jesus Christ is Lord for the glory of God the Father," Phil. II., 9-10-11. Jesus never addressed any man on earth as His father, neither did any man on earth claim Him as his begotten son. This fact of His life, while He sojourned on earth, excited the anger and jealousy of the Jews. John V., 18-22, "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." Jesus acknowledged this Divine sonship when He said, "The son



can do nothing of Himself but what He seeth the Father do. For what things soever the Father doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the son quickeneth whom He will." By closely following up this subject through the written word we find that those who were spoken of as having been raised by the Father, are those whom Christ called back to mortal life through His word of power received from the Father. Verse 22, "For neither doeth the Father judge any man, but He hath given all judgment unto the Son, that all men may honor the Son even as they honor the Father." Jehovah constituted His only begotten Son the author of eternal life. Through Him alone that life may be obtained. In John VI. we read of many of His disciples going back and walking no more with Him, then He said to the twelve, "Would ye also go away?" Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are *sure* that thou art the Christ, the *son* of the *living God*." When Jesus went to the disciples, walking on the sea, Matth., XIII., Peter went to meet him, on the water. When they entered into the boat, those who were in it, exclaimed, "Of a truth thou art the Son of God." In Mark II, where it is recorded of Him that He said to the palsied man, "Child, thy sins be forgiven thee," the Scribes found fault, and accused

Him of blasphemy, because they asserted that one only could forgive sins, even God. He then told them that the Son of Man had authority on earth to forgive sins. "Then He said to the sick man, arise, take up thy bed and go into thine house." At this manifestation of divine power they were all amazed, and glorified God, saying: "We never saw it in this fashion." This Jesus, who was the only begotten Son of God, and who was prophesied of as Immanuel and named Jesus, here now, before the doubting Scribes and the wondering multitude, manifested the wonderful union of signification of these two names. The Scribes said, "Who can forgive sins, but one, even God?" Here Jesus showed to them that He was delegated with that power, and they knew He was in their midst as a man, for He was in form and fashion as a man, and hence they could not deny that God was with them *in His power*, as exercised through the Christ. Their belief was, that all disease was brought on by some special sin. Jesus took them on their own faith, and showed to them that it was just as easy to say, "Thy sins be forgiven thee," as to say, "Arise, take up thy bed and go into thine house." In this sense He proved to them that He was the one who should save His people from their sins, in the healing of their diseases. He also taught them in many lessons, that faith in His name, and obedience to His precepts, would save them from death, which is the final outcome of sin. In John XX, 31, "But these are written that ye might believe that Jesus is the Christ, the Son of God ;

and that believing ye might have life through His name."

All eyes were turned to Him. The Jews had long groaned under the hand of their oppressors. As a nation, they were swallowed up. They had now no name among the nations of earth. Centuries before, their last king, Zedekiah, was taken captive to Babylon, and died, a blind exile in a foreign land. One of their own prophets, by inspiration, had declared that it (the kingdom of Judah) should be no more (a kingdom) "till He come whose right it is, and I (Jehovah) will give it Him." Ezek. XXI. Malachi, who was the last of God's prophets, died 420 B. C., and four centuries of dead silence from Jehovah to His people had preceded the coming of His Son. But His chosen people were not forgotten; David's house was still remembered in the covenant made with its founder. With the lapse of those centuries, the most solemn of all that had come to them since they were a people, the generations ceased not to repeat themselves. Though all the children of Zedekiah were slain before his eyes, others, next of kin, were left, who, according to the laws of nations, could have claimed heirship to the throne as rightfully as some of those who had occupied it before. Jacob, the father of Joseph, and even Joseph himself, had a prior claim to the throne of Israel, *if that claim rested in fleshly heirship*. But it *did not*. They had no *right* to God's throne and kingdom.

The crown of *that* kingdom never, *by right*, rested on human brow. Saul was *chosen* and

*appointed* by Jehovah, and that, too, from one of the least of the families of Israel. David, the youngest son of Jesse, was next chosen and appointed. Then Solomon, David's *tenth* son, was made king by the *same* authority. "God's ways are not as our ways." Man's way is that the oldest son shall inherit crown, title and estate. God chose His subordinate kings according to their *fitness*. After Solomon, his son, Rehoboam, was *permitted* to sit upon Judah's throne, and after him, nineteen others, the son succeeding the father. Last in this list came Zedekiah, under whose wicked, cruel reign the kingdom of Judah was overturned, so to remain till He come "whose RIGHT it is," and, said Jehovah, "*I will give it him.*" The prophecy of Ezekiel against Zedekiah was uttered about B. C. 593, and fulfilled B. C. 588, and then Judah was left without a king. Jehovah's people *knew* that He talked with them through His prophets. They read the law and the prophets, and they knew that as the fulness of time had successively come, *every* prophecy had *been fulfilled*, and hence they believed that others also would be. Throughout these gloomy centuries of captivity, dispersion, and at times partial restoration, their hope in the promise of a Coming One, died not. The house of David was not left without a seed. But they looked not for Him as He came, a man among men, yea, as a "man of sorrow and acquainted with grief," who then hid from them His face, and they knew Him not. Isah. LIII. Blindness in part then happened to them, Rom. XI, 23. They knew Him not, yet He was testified to

from His earliest infancy to be the one who should save His people from their sins, Luke I. As that holy thing begotten of Spirit, Luke I. As the one who was born King of the Jews, Matth. ii. As the child of the virgin, Isah VII. As the child born and the Son given, Isah. IX. As her seed, Gen. III. As thy seed, which shall "possess the gates of His enemies," Gen. XXII. He was seen among them, a child of twelve years, sitting in the midst of the most learned men of His own nation as their equal. This temple He called His Father's house, and His Father's business that which was attended to in His house. After this, for about eighteen years, this Divine light was almost hidden in seclusion. Then came forth the voice from the wilderness, crying, "Make ye ready the way of the Lord" \* \* \* and "all flesh shall see the salvation of God," Luke III. John preached righteousness of life, and showed to the people that it was not enough that they were the fleshly children of Abraham, but that they must individually bring forth fruit meet for repentance. When they heard this, they wondered whether He were indeed the Christ. John told them plainly that he *was not*, but that the Christ was coming after him. When the multitude were immersed in the Jordan for the remission of sins, Jesus came, and was also baptized of John, but *not* for *remission* of sins, for He knew no sin, 2d Cor., V, 21., but to fulfill all righteousness. When He was baptized, the heaven opened, and the Spirit descended upon Him, and a voice came out of heaven, "Thou art my beloved Son, in whom

I am well pleased." These words were spoken only to Him who was the Christ. After this He was tempted for forty days, but yielded not. Then He went to Galilee, and His fame spread abroad, and He was glorified of all, as He taught in their synagogue. He went to Nazareth, and there, in the synagogue, they delivered unto Him the roll of the prophets, and He read from Isah., "The spirit of the Lord is upon me, because He has annointed me to proclaim glad tidings to the poor, He has sent me to publish a release to the captives, and recovery of sight to the blind, to dispense freedom to the oppressed, to proclaim a year of acceptance with the Lord." And having rolled up the book, He returned it to the attendant and sat down. And the eyes of all them that were in the synagogue were attentively fixed upon Him. And He began to say unto them. "To-day this scripture which is now in your ears hath been fulfilled," Luke IV. This was a prophecy of Israel's coming king and deliverer, but they could not see it. They knew Israel's *rightful* king would be *God's Son*. They asked, Is not this the son of Joseph? They knew that Joseph was legal father to Jesus, for it was so ordained of God, that He might do for Him according to all the requirements of their law. They could not understand His wondrous works if He were merely the son of Joseph; nor could they understand His humility and meekness, if He were indeed the great restorer. Jesus told them that "No prophet is acceptable in His own country." In John I, 11, it is said, "He came to His own, and His own re-

ceived Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name". This power of constituting those who believed on His name the sons of God, belonged only to the Son of God. His is the only name through which we can be exalted to that high honor. John III, 16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life." This was the *special* and exclusive mission of the Christ. None but the only begotten one was called to the important office of life bearer to the world. And to this Divine truth, John the Baptizer, gives witness when he says, "Ye yourselves bear me witness that I said I am not the Christ," (John III., 28.) This he said when his own disciples came and reported to him how the multitudes were flocking to hear Jesus. He further testified, "A man can receive nothing except it be given him from above." Here he acknowledged that Christ's commission was from Heaven, and he further adds in referring to Christ, "He that cometh from above is above all. He that is of the earth, is of the earth, and of the earth he speaketh. He that come from heaven is above all. What He hath seen and heard, of that He beareth witness, and no man receiveth His witness. He that hath received His witness, hath set His seal to this, that God is true. For He whom God hath sent speaketh the words of God, for He giveth not the spirit by measure. The Father loveth the

Son, and hath given all things into His hands. He that believeth on the Son hath eternal life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John III., 31-36. Here we see that the Son of God stands on that exalted plane marked out for Him and Him *alone*. He is the mediator between God and man. Man became the enemy of God through transgression. He refused to believe what God had said, but gave heed to the voice of the adversary. Jehovah, in infinite mercy and boundless love designed a means whereby that enmity might be reconciled, union restored, and man placed at one, or in harmony with his Creator. This means or agent is His only begotten son ; and the only way by which this means can be made available to us is by the voluntary exercise of *faith*, in the record that God has given us of this Son. The act of disobedience that brought enmity was an exercise of man's *free will*. So also must be the faith which brings reconciliation, or atonement, be an act of man's free will. *Faith* to be a *saving-faith*, must accept the record of this son, that is given us in the Word. It is written, 1 John IV., 9, " Herein was the love of God manifested in our case that God hath sent His only begotten Son into the world, that we might live through Him." 1 John V., 9-13, " If we receive the witness of men, the witness of God is greater ; for the witness of God is that He hath borne witness concerning His son. He that believeth on the Son of God, hath the witness in him ; he that believeth not God,



hath made him a liar, because he hath not believed in the witness that God hath borne concerning His son. And the witness is this, that God gave unto us eternal life and this life is in His Son. He that hath the Son (by faith) hath the life. He that hath not the Son hath not the life." One very important testimony that God gave concerning His Son is, that He was His *only begotten Son when He sent* Him into the world (as before noticed). This important office, the retainer and bestower of eternal life for the all who believe, was not attained by any who came of the seed of man. The Divine nature [Divine *does not* imply immortal] was His, though embodied in mortal flesh. He was tempted, tried, tested to the utmost, and in all things He proved victorious. All through His ministry He gave evidence of holiness of life and character, such as they had never before witnessed. He healed the sick, He fed the hungry, He cast out demons, He raised the dead. He scattered blessings on every hand, and the multitude waited on Him and listened to His teachings. The chief priests and rulers of His own nation refused to acknowledge Him as their king, fearing that His claim was just, and if admitted they might lose their office and power.

There was no evidence brought to prove, or *try* to prove, that He was the begotten son of Joseph; there was *none to be found*, else they would have brought it forward at this crisis. There is no mention that mortal tongue ever uttered such blasphemy during the whole trial of our blessed Lord. But still further. If.

Jesus had there and then declared Himself to be the son of Joseph, they *could not*, according to the Jewish law have put Him to death. Pause a moment, O doubting soul, and *then* answer to thyself this question. Did He, in whom there was no sin, give up His life rather than *tell the truth*? Or, did He give up His life rather than *deny* the truth, that is that HE WAS THE SON OF GOD? When brought before His accusers, the crime laid to His charge was that He claimed to be the *Son of God*. They well knew that this fact of His paternity would give to Him the inalienable *right* to the throne and kingdom of God, which had so long lain in an overturned condition, and if this revolution of establishing the rightful heir on Israel's throne, were brought about, all *their* usurped rights and honors would be lost.

They declared they had a law, John XIX., 7, "By that law He ought to die, because He made Himself the Son of God." This is what led Him to the death. Mark XIV., 61, "Again the high priest asked and said unto Him, Art thou the Son of the Blessed? And Jesus said I am." Here He boldly asserted His right to the title; and in His title lay His right to the throne and kingdom. And they perfectly understood this fact. They well knew that Joseph's son had no more right to the throne than Joseph himself, or than *his* father Jacob had had. But, when Jesus asserted plainly that He was the son of the Blessed, *then* they felt and *realized* that Cæsar, on whom they depended, had *indeed a rival*, and that He must be put to death, or their power must be

broken by the hand of justice. Therefore, they said, "Ye have heard His blasphemy. What think ye?" And they all *condemned* Him to be *worthy of death*, and they crucified Him because He was the SON OF GOD, and *would not deny His paternity*.

## CHAPTER V.

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### WHY DID HE DIE?

THIS question is asked concerning the "Heir of all things," the only begotten Son of the living God. The fact of His exalted relationship to the Supreme Ruler of the universe, assigns to Him a place above any other creature who ever had existence on our earth. That He once lived on earth, that He died, and arose from the dead, and ascended into Heaven, are facts admitted by all Christendom. The question we wish here to consider is, *Why* He died? Well knowing that a correct answer to this question involves the very foundation of our faith and hope, I approach the subject with deep humility and in godly fear. Having made this theme a subject of special study for a long time, I am led to believe that a careful consideration of the subject will prove enlightening to those who seek to grow in the knowledge of the Divine Word.

Much and fearful error, has grown out of an entire misapprehension of the at-one-ment, or the sacrifice of the Christ. Most commentators and writers weave into this subject so much of traditional human speculation, as to render it so complicated, so incomprehensible, that many turn from it into the broad ways of doubt and unbelief. The most generally received opinion on this Scripture is, that Christ died as a substitute or representative of our race, or that He died to pay a debt we owe. I do not hesitate to assert that none of these views have a foundation in the Scriptures of Truth. That Jesus did not die as a substitute for our race, is so plain a fact that it requires no argument to prove it. Look at it in the light of reason, and reason *always* harmonizes with Scripture ; but in neither the one nor the other will we find the slightest evidence that He died as our substitute. If He had done so, then we would not have to die, as the very nature and office of a substitute is to take the place of another, and do the work appointed for them. To illustrate. During the late war when men were drafted for the army, if they provided a substitute, they themselves were relieved of all obligation, while the substitute stepped into their place, and discharged every duty that would have devolved on them, had they not secured a substitute. Thus we see that if Christ died *as our* substitute, we would not have to die ; yet the history of our race shows beyond all doubt that from the very beginning *all* die, the good, the bad, the innocent, all alike bow to death's cruel man-

date. But it may be suggested that Christ was not our substitute to save us from temporal, but from spiritual, or eternal death. This view leads into a worse dilemma than the thought of temporal death, inasmuch as it implies that Christ died a spiritual death for us! All who accept the teaching of the Word will at once repudiate this view, for all *know* that Christ rose from the dead, and, that on that very fact, rests and centers our hope of future life. If Christ died as a substitute to save us from eternal death, He Himself must remain in that state, else He ceases to be our substitute. We know this is not taught in the Scriptures, for we there read that He "became the first fruits of them that slept," 1 Cor. xv., 20. Herein appears the harmony between Scripture and reason. No mention is made of such a doctrine in scripture, and no room is left for it in the realms of reason. To affirm that Christ became our "representative," is to add to the Sacred Word, as no such word is there found in connection with the Christ or His office. And the definition given of this word by our best authorities will not bear out the thought. "Webster" says of "representative," 1, one who, or that which represents or exhibits the likeness of another; 2, an agent, deputy, or substitute who supplies the place of another or others, being invested with his or their authority; 3, one who represents or stands in the place of another; 4, a member of the lower or popular house in a state legislature, or in the national Congress. Taking up these definitions consecutively, we see, first, that Christ

could not, and did not represent our likeness. Our physical likeness He bore, but *that* is not called into the question at all. Our moral likeness He did not represent, for "in Him was no sin," and we read of all the rest, "No man liveth and sinneth not," 2 Cor. v., 21. Second, an agent or deputy is always appointed by the authority of the one for whom he acts. We surely did not appoint the Christ to be our deputy. His office, His mission was appointed, and "we chosen in Him before the foundation of the world," Eph. i., 4. Third, the Christ does not stand in our place. We each stand in our own place, and will be judged according to the deeds done in our own bodies. Fourth, Christ cannot be said to represent our race, as a member of the legislature represents his constituents, because he is chosen by the majority to represent their wants, to those still higher in office, while they have no absolute power in themselves to benefit those whose representatives they are, while the Christ has all power in heaven and in earth, holding the keys of death and hades, and according to His own testimony, having power to give eternal life to all who believe on Him.

Again, it is taught by theologians and sung by poets that "Jesus paid it all, all the debt I owe." In order to ascertain the truthfulness and philosophy of this tenet, we venture to ask, who was the creditor in this case, and what was the nature of the debt? The Almighty Father is our largest benefactor, for Paul says on this theme: "In Him we live, and move, and have our being," Acts xvii.

Outside these three conditions, we are dead, motionless, and have *no* existence. Now in what sense did, or could Jesus pay any of these, our indebtedness? All these conditions or blessings come to us of free grace or favor, and therefore are not, cannot justly be called debts (and we have seen before that the "debt of nature," *death*, we each pay for ourselves). We are all the workmanship of Jehovah's hand, through the operations of nature that He at the first ordained, the manifestation of His power, that in us, as in all the combined powers of the vast universe, His glory may be made known. Let it be remembered that Jehovah, and He alone, existed from the unmeasured eternities, and that He has said of Himself, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that *I am He*. Before me there was no god formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Savior. I have declared, and I have saved, and I have showed, and there was no strange god among you; therefore ye are My witnesses, saith the Lord, and I am God. Y<sup>e</sup> a, since the day was, I am He, and there is none that can deliver out of My hand. I will work, and who will hinder?" Isah. XLIII., 10-14. This language of the inspired penman, sublime in its expression, and grand in its far-reaching outlines, applies only to the great I Am, who, of His own infinite wisdom and omnipotent design, created and sustains this boundless universe,

including the creature, man, as well as Him whom He ordained to be man's Redeemer.

In order to understand why this Redeemer Jesus died, we must go to the Word, and there learn on what plane He was brought into existence, for we should ever bear in mind that God is not the author of confusion. All His works are designed, and wrought out in the most perfect harmony.

Man in his first estate, was created a mortal being, with the possibility set before him of attaining to an age-lasting existence, through means of the tree of life. This he not only failed to do, but he also incurred the displeasure of his Creator by wilful disobedience, and so placed himself at enmity with God. While he was in this mortal condition, the promise of a deliverer was given. Gen. III, 15: "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." We need not stop here to ask why Jehovah saw fit to ordain that this deliverer should be the seed of the woman. The *why* belongs to the secret counsels of the Most High, whereunto we dare not seek to enter. The fiat came forth from *Him*; it is enough! Revelation makes known to us that the deliverer was to appear on the plane of mortality, for woman was mortal, and that which is mortal cannot evolve, or bring forth that which is immortal. The character and nature of this deliverer is clearly given in Heb. II, 7-18: "Thou didst make Him for a little while inferior to angels. Thou didst crown Him with glory and honor. 8 :



“Thou didst subject all things under His feet ; for in subjecting all things, He left nothing unsubjected to Him ; but at present we do not see that all things have been placed under Him.” 9 : “But we see Jesus, on account of the suffering of death, crowned with glory and honor.” “Having been made, for a little while, inferior to angels, so that, by God's favor, He might taste of death in behalf of every one.” 10 : “For it was becoming Him on account of whom are all things, in conducting many sons to glory, to make the Prince of their salvation perfect through suffering.” Let it be observed here that it is the Great Creator that is here spoken of as being the source of all things, and conducting many sons to glory, and perfecting their Prince through suffering. Between Him and the “joy set before Him” intervened a life of suffering, which, if He retained His integrity, must end in death. Through this suffering, which ended in a cruel death, He became perfect, and was therefore accounted worthy of a resurrection. 11 : “For both the sanctifier and the sanctified are from one, for which cause He is not ashamed to call them brethren, (12) saying, I will announce Thy name to my brethren ; in the midst of the congregation will I praise Thee.” 13 : And again, “I will confide in Him,” and again, “Behold, I and the children whom God gave me. 14 : Since then the children have one common nature, blood and flesh ; He also in like manner, partook of these, in order that, by means of His death, He might vanquish him possessing the power of death, that is, the enemy.

15 : And might liberate those who, by fear of death, were throughout their whole life held in slavery. 16 : For truly it (the fear of death, or death itself) does not lay hold of, or seize on angels, but of the seed of Abraham it does lay hold. 17 : Hence, He was obliged to be assimilated to His brethren in all things, so that He might be a merciful and faithful high priest, as to things relating to God, in order to expiate the sins of the people. 18 : For by what He has suffered, having been tried, He is able to assist those who are tried.”—Diaglott.

From this Scripture we must see that Jesus was called into existence on the plane of mortality ; and the fact of the nature in which he appeared of necessity made him subject to death. The angelic nature was immortal, incapable of dying. All the descendants of Adam, including the seed of Abraham, were subject to death. The angelic race or races did not require exaltation to a higher nature—redemption from the power of death. The Adamic race did. Through transgression they had become alienated from the Creator, and no reconciliation could be effected, without a Mediator (or Middle Man). Jehovah in His infinite mercy ordained that that Mediator should be His only begotten Son ; divine, god-like in His mental attributes, yet of a flesh and blood nature. He was to be Son of God, and Son of Man—mortal. Here let it be distinctly understood that the word *mortal*, does not in *any sense*, convey the thought of sinful flesh, or condemned flesh, but simply “dying or subject to death.” The whole infantile race are

mortal, subject to death, simply because mortality is not capable of continued existence, not because they have sinned, for this they have not done, but simply because they possess flesh and blood natures; and they are subject to death on account of the nature of the elements that go to make up their bodies. The whole animal creation on the plane beneath man die from the same cause, though *they* never knew what sin was. Had man *never* sinned, he could not in harmony with the laws that govern flesh and blood nature, have lived forever without imbibing, or in some way, partaking of an immortalizing, vitalizing principle. That principle was embodied in the tree of life, to which in his first estate, he was given free access. He was not commanded to eat of that tree. He was left *free*, perfectly *free*, to do as he pleased, and he pleased not to partake. Some deny this plain teaching of the Word, because they fail to notice, that if Adam had been *commanded* to eat of the tree of life and failed to do so, then his crime would have been a *double* one, and his Creator would have called him to answer why he had disobeyed *this* command, as well as the one regarding the tree of the knowledge of good and evil; but we are not told that he was guilty of any other act of disobedience, than eating of the forbidden fruit.

Reader, please note carefully the language used in pronouncing the sentence, both on the man and the woman, and you cannot but see that the fact of a mortal dying nature already existed in them, and was not a part of the sen-

tence pronounced upon them. Gen. III, 16-20: "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles, shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Their disobedience led to their exclusion from the tree of life, but it did not change their natures. They were no more than creatures of the "dust" when created, though mentally in the image of their Creator, as they had capacity to rule and govern, and hold dominion over the lower creation, and intelligence sufficient to behold and appreciate the works and beauties of nature, and to know that He who had formed what they beheld was also their Creator, and justly claimed their homage.

On the plane of mortality man was created, and, without having ascended from that plane to a higher plane, he sinned, and by, or on account of sin, he became at enmity to God. And, while on that mortal plane, the promise of a deliverer was given, and it was there and then made known to them that that deliverer

should come into existence through the woman who was mortal in nature. And this fact, in order to harmonize with all of the Creator's works, made it necessary that He should come in mortal flesh, which fact we have already noted, as taught in Heb. II. He was to be Son of God, and Son of Man. He was to be inferior to angels in His capacity to suffer death. He was to be their superior, in that, by *inheritance* (lot or appointment), He had a more excellent name than they. That name was the begotten Son of God.—Heb. I, 5.

As the Son of God, in Him centered the infinite and eternal purposes of Jehovah, not only in His own creation, but in the redemption of those "who were chosen (laid out) in Him before the foundation of the world."—Eph. I, 4. He was the means designed through which all who were worthy, all who would accept of Him by faith, might be regenerated, *i. e.*, born again, or *brought to life from the dead*. Generation, through the first Adam, brings us into this life, and regeneration, through the second Adam, brings us into future life. As the Son of God, He was not suffered to see corruption; as the Son of Man, He died on the cross in our behalf, or on account of us. By His death, He made resurrection possible, and resurrection leads into the regenerated life which is eternal.

As the Son of Man he was made subject to death, capable of suffering temptation, "and he was tempted in all points like as we are, yet without sin."—Heb. IV, 15. As the Son of Man while in the days of his flesh, having

offered up prayers and supplication with strong crying and tears, unto him that was able to save him out of death ; and having been heard for his godly fear, though he was a Son (of God as well as man), yet learned He obedience by the things which he suffered, and having been made perfect, He became unto *all them* that *obey him*, the author of eternal salvation.

“In the perfection of this life in Christ there was neither *substitution* nor *representation*. He stood on a plane *alone*. From that plane, He reached *up* to God and *down* to man. He took hold of God by faith, and by perfect obedience to His will in all things even unto death, He retained that hold, and as a reward for this faithfulness, integrity and obedience, the Father suffered not His holy one to see corruption ; but raised Him from the dead to die no more. Without suffering, without test, He could not have been a perfect victor, He could not have obtained the keys of death and hades. It was, and is God's way to test, or prove, those whom he designs to exalt to higher positions. He tested or tried Noah, and Abraham, and Job, and all the worthies of old ; each according to the measure of grace given them to endure such trial. Our blessed Lord was no exception, He knew the joy, the unspeakable joy that was set before him, of being led back by His Father, into this habitable, and receiving the homage of angels and all intelligences. Heb. 1, 6 : He knew all this, and for this he endured the cross, despised the shame, and hath sat down on the right hand of the throne of God. He knew that un-

less He died, the "much fruit" would never be gathered unto eternal life ; but he *did die*, and *therefore*, for *that* reason, *we live*. Had He not died, He could not have gained the victory over death, because He would not have been subjected to death. But He died, and from that death, He rose to life glorious and immortal ; and because *He lives we shall live also*. Had He been *immortal*, pre-existent, he could not have died. John in his first chapter, tells plainly when he came into existence.—Verse 14 : And the word or Logos became flesh and dwelt among us. \* \* \* 15 \* \* this is He of whom I said, He who comes after me is in advance of me, for He is my superior.

His first entrance into the world was heralded by angelic messengers as "a Savior, who is Christ the Lord."—Luke II. With Him came the glad tidings of joy that was for all people. He received princely offerings from wise men of another nation while yet in His cradle-couch. They came to see Him who was "born King of the Jews."—Matth. II. When but eight days old, He was acknowledged in the temple by the aged prophets of the Lord, Simeon and Anna, as the long-looked-for Messiah, who should deliver His people.—Luke II. When but twelve years old, He was found in the temple, with the wisest of His own nation, both hearing and asking them questions.—Luke II. Then it was that He first publicly asserted that God was His Father. He *never* acknowledged mortal man as His father, and no one ever dared to say that He was begotten of human kind. He bowed in

the waters of Jordan that He might fulfill all righteousness.

He entered the favored city, Jerusalem, riding upon the untamed colt, while the wondering multitude, young men and maidens, old men and children, joined in the loud refrain, Hosanna! Blessed be He who comes in the name of Jehovah. Blessed be the coming kingdom of our father David, Hosanna in the highest heaven! This ovation was the result of the wide-spreading news of the wonderful miracles or signs, wrought by the Christ, even to the raising of the dead. The multitude who thus did homage, had seen Lazarus, and knew that he had been raised from the dead. These wonders wrought by the power of Jehovah, through Immanuel, could not be gainsaid or denied. And, therefore, the Pharisees said: "Behold the world is gone after Him." John XII, 19: They of His own nation feared if He were let alone that the Romans would "come and take away both our place and nation." Caiaphas, who was high priest that year, prophesied that "it is expedient for us that one man should die in behalf (or in the interest of) the people, rather than that the whole nation should perish." But he said this, not from himself, but being high priest that year, he prophesied that Jesus was about to die in behalf of the nation; "and not only in behalf of the nation, but that he should also assemble in one those children of God who have been scattered abroad." John XI, 49-53, Diaglott. Here we see that Jesus' death was prophesied of as an event which would result



in benefit to all God's children as well as to the nation.

The Greeks who came up to Jerusalem at this time, to worship, hearing of the wondrous works wrought by the Christ, came to one of His disciples and said, "Sir, we wish to see Jesus." When this desire was made known to Jesus, He said, "The hour has come that the Son of Man may be glorified."—John XII. He saw and knew that His end approached, and to illustrate the result that would come from His death, He said to His followers: "Indeed, I assure you, if the grain of wheat falling into the ground should not die, it remains alone; but if it die, it bears much fruit." Here the thought is presented that death is the means through which life is multiplied in the vegetable world, and we know that unless the life principle be transmitted from the old grain to the new before the old die, there is in it an end of life, and no new grain will ever appear. So likewise, if we, while in this life, do not accept God's terms of salvation, and by living faith hide our future life in Christ, there is *no life for us in the coming time*, for of Him it is written, "I am the resurrection and the life."—John XI, 25.

Christ, the Anointed One, knew that He was placed here on trial, and that, if found faithful, a glorious reward lay before Him in the future. He knew that all mortals were subject to death; He knew that death was His portion, for He knew that He was of the seed of Abraham and of David, who were mortal men. He knew, too, that He was the only be-

gotten Son of God, and, as such, that He was the only rightful Heir to God's throne and kingdom upon earth. He knew that the hour of trial approached, the dreadful hour of which He said, "Now is My soul troubled, and what shall I say? Father, save Me from this hour, but on this account I came to this hour."—John XII, 27. Here we must connect with this last clause the thought expressed in verse 24, viz., unless the grain died, it remained *alone*. Now, it appeared, that if He did not, would not die, *He* should remain alone, and hence could be of no benefit to the race. All through His life He had been tempted, tried, tested. Now the climax was reached, the dreadful hour was here, and *beyond*—all the glories of the eternal ages loomed up before Him, and in their unfoldings presented to His loving soul the ransomed of all ages, gathered together in *one*, in *Him*. But, between that "joy that was set before Him." and the then present, lay the last and final test, the false accusings, the buffetings, the mockings, the cruel scourgings, the agony of the cross, the darkness of the tomb. *Then* he said: "Father save Me from this hour." But, again he said, "Father glorify Thy name." The "voice said, I both glorified it, and will glorify it again." John XII: Then step by step, he meekly journeyed to the hall of judgment, and stood before His accusers, they of His own nation. All His life He claimed to be the Son of God, the Heir to His Father's throne and kingdom upon earth. He was the Immanuel of the prophets; He was the Jesus whom the angel named. This high

claim the rulers of the people denied, and sought to make *Him* deny it. This He refused to do, for He well knew that to deny His paternity would be to forfeit all claim to the promised inheritance. On the one hand rose before His vision the cross, the agony, the ignominy, the end of mortal life, the darkness and silence of hades; on the other rose the promised inheritance, embracing all the ransomed of every age and clime, their glory, their fulness of joy, as well as His own, stretching out into the unmeasured cycles of the eternities. O, solemn hour! He stood *silent* before His accusers, while this conflict was going on within. Then came the peremptory words from the high priest: "Art thou the Messiah, the Son of the Blessed One?" "And Jesus said, I am." "And the high priest having rent his garment says: What further need have we of witness? You have heard His blasphemy, what is your opinion? And they all condemned Him as worthy of death."—Mark XIV, Diaglott. These words sealed His death warrant, and He gave Himself up to death rather than deny His paternity. Had He there and then said He was the son of *Joseph*, and *not* the Son of *God*, they could not have put Him to death, according to the Jewish law. The crime of which He was accused was blasphemy, and that blasphemy was saying He was the Son of God. This fact He always maintained, and now that the "hour" had come, He proved loyal to His Father, and for this loyalty He was led to the cross, and suffered death ere yet He had at-

tained the fullest strength of manhood, or numbered one-half the years allotted to our race. Jesus died on the cross, and at the time He did, *because He would not DENY HIS PATERNITY.* His whole life had been full of temptation and trial. He, like all of God's intelligent creatures, was left free to act, free to choose.

The Father saw what his Son would be, what He would do. He saw the end from the beginning. He required perfection of life and character, in the One whom He appointed a life-bearer to the world—the beginning of a new creation. Every obstacle that rose in the way that led to that perfection, had to be surmounted. Every trial had to be patiently endured. Every temptation had to be resisted, else, *He too* would have failed. If He were invincible to temptation, it would have been but mockery to so place Him that He could have been tempted. But we read that "He was in all points tempted like as we are, yet without sin."—Heb. IV, 15. He was free to save his life or to lose it. His life was a free-will offering, and it was offered for, or in behalf of us, as *we* were embraced, or included in the "joy that was set before him."

He gave His life "a ransom for many." This ransom was not a price paid to the Father for us. No, *no*. He cancelled no debt for us. But His death, the giving up of His life, rather than deny His relationship to His Father, and thus His rightful claim to the throne and kingdom, insured to Him a resurrection out of the death state into the immortal state, in which state only the promises could be fulfilled in

Him. When the Father unlocked the gates of death and hades, and liberated His "Holy One" from their dark dominion, He gave Him the keys, to use them for the liberation of whom He wills. And hence it is that He will lead out of the death state a multitude of captives, who, throughout the successive centuries, have bowed to the cruel enemy, and He will bring them into the life, all glorious and immortal, which *knows no death*.

Then, in answer to the question, "Why Did Jesus Die?" I will say, that from a very close study of this subject, unbiased by either prejudice or previous opinions, but simply seeking, in the fear of God, to know *what* He has revealed on *this theme*, I answer: He died, primarily, because He came into existence on the plane of mortality, and mortality is incapable of endless existence; whether that mortality be sinless or sinful, it ends in death. Secondly, He died as He did, on the cross, in the prime of life, and strength of manhood, *because He would not deny His paternity*, because He would not deny that He was the ONLY BEGOTTEN SON OF GOD.

## CHAPTER VI.

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### WHAT DID HIS DEATH ACCOMPLISH ?

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**ON THE** answer to this question, hinges the entire outcome of Jehovah's wonderful purpose in man's redemption, and earth's restoration. Through transgression, man was left without hope beyond the arena of mortality; and an ever-abiding earth was left without an ever-abiding ruler, and even the ground was cursed for man's sake. This was the condition that obtained when the promise of deliverance was given, as recorded in Gen. III, 15. As the years moved on toward the fulfillment of that promise, we find the Prince of Life was slain. David's Son and David's Lord was wrapped in His grave-clothes, and laid away in the rich man's tomb, under the dominion of death. His whole life was but the unfolding of a character the most perfect. In all things He was obedient to His Father, and this fidelity to His Father's will led Him to the death, and this was the last enemy that He conquered. Had He taken hold of the angelic nature, He could not have done this, for, that nature being immortal, in it He could not have died. But He took hold of the seed of Abraham, which is mortal, and

the reason given why He did this is found in Heb II, 14-15: "Since then the children have one common nature, blood and flesh; He also in like manner partook of these, in order that, by means of death, He might vanquish him possessing the power of death; that is, the enemy; 15, and might liberate those who, by fear of death, were throughout their life held in slavery."—Diaglott. From this we see, that this Mediator between God and man had to be Son of God, and Son of Man. On account of His mortal nature, He was able to enter the death state. Had He not been mortal, He could not have fallen under the power of death. But He did this, and He did it that He might vanquish man's greatest enemy—*Death*. Had He not entered the dominion of death, He could not have gained the victory over death. There can be no conflict, and hence no victory, without entering upon the enemy's ground, either individually, or by proxy, or agent. In all God's universe, there was none whom He could send against the enemy to do the work for Him, for He occupied a plane altogether His own. That plane was marked out before His birth, as recorded in the Second Psalm: "Thou art My Son; this day have I begotten Thee." This is the only name given under heaven or among men whereby we can be saved from out of the death state. In order to open the way for us to come out from under the power of death, He had to enter. He willingly entered into the gloomy prison-house of death, and remained under the power of man's greatest foe for three days.

It is contended by some that Jesus did not really die, because, if really under the power of death, He could not *take* His life, as we read in John X, 18, C. V.: "I have power to lay it down, and I have power to take it again." This rendering introduces discord into the Word, therefore we prefer that given in the Diaglott: "No man taketh it from me. I have authority to lay it down, and I have authority to receive it again." The word in the original here translated "lay," signifies "to *put* or place," and the word rendered *take* signifies to receive. How plain, then, is the whole record. When our Blessed Lord hung on the cross, and as He was about to enter the dark domain of death, He said, "Father, into Thy hands I commit My spirit" (life or breath, margin), and having said this, He expired.--Luke XXIII, 46. Thus we see that Jesus, before His death, put or placed His life in His Father's keeping, so that when the Father suffered not His "Holy One to see corruption," but raised Him from the dead, He was ready to receive His life from His Father, and then He was endowed with the power of an endless life. See Rom. I, 4.

The All Wise ordained the first Adam as the beginning of the first creation. Through his disobedience, he lost access to the means whereby he might have attained to an age-lasting existence. The order of the first creation was that the subjects should be multiplied by generation. The first generator being mortal, of necessity, all his progeny were the same, and for all those thus generated



there was *nothing* beyond the present life. Man was at the head of the animal creation, and all had a common origin and *one* breath, as the record tells in Eccl. III, 19-20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other. Yea, they have all one breath (or spirit, margin), and man hath no pre-eminence above the beast, for all is vanity. All go to one place; all are of the dust, and all turn to dust again." Here, in the dust, they would forever remain, without being, without life, without hope, *swallowed up in death*, throughout the endless ages, unless *regenerated*, or born out of that death state, into a new and endless life.

Jehovah's immutable purpose, as revealed to us in His Word, is to bring a new creation out of the old.--Isah. LXV, 17, and LXVI, 22; 1 Pet., III, 13; Rev. XXI, 1-3. The human family are first generated, which brings them into this life. They are brought into this life without either their knowledge or consent, but when here, they are free-will agents, free to choose or reject the means through which they may be regenerated into the new creation. That means is revealed to us as faith in the Christ, followed by obedience. The first creation, or present life, is, as it were, a school. Before us is held up the prize of eternal life, which can be attained only through regeneration, or a second birth. As the first Adam was the agent through whom the generated ones, or the human family, came into existence; so the second Adam, the Christ, is the agent

*through whom* the new creation will be manifested. The only means made known to us whereby we may secure the service of that Agent, is by faith, and hence we read, 2 Cor., v. 17: "If any one be in Christ, he is a new creature. The old things have passed away, behold they have become new." But all things are from that God who has reconciled us to Himself through Jesus Christ, and has given to us the ministry of the reconciliation, namely, that God was, by Christ reconciling the world to Himself, not counting to them their offenses, and has deposited with us the Word of the reconciliation."

Before there could be a beginning to this second, or new creation, the end of the first creation, or mortal state, had to be reached. Without death, there could be no regeneration, or bringing back to life, to new, spiritual and eternal life. Jehovah ordained that the Messiah, the Christ, His only begotten Son, should be the first who should attain to that life by rising from the dead. See Acts XXVI, 23

What then, did His death accomplish? His death made a resurrection possible, and only through a resurrection can the promises made unto the fathers be fulfilled. His death demonstrated to us the possibility of bringing back to life that which had once been under the power of death, of bringing it into a life all glorious, powerful and immortal. It opened to us the new and living way, or the way of *re-living*, the way from mortality to immortality.—Heb. x. His death led Him into the enemy's ground for a brief period. His perfection of

character insured His resurrection, by which He conquered death, and so obtained the keys of death and hades, where now lie bound the multitude of captives whom He will yet lead forth to victory, into the light and liberty of the Sons of God, to dwell forever amid the unfading glories of the new creation.

John the Baptizer, said of Him: "Behold the Lamb of God that taketh away the sin of the world."—John 1, 29. Disbelief led to disobedience, and disobedience was the sin of the world. He, and He alone, demonstrated what perfect obedience was. He died, rather than disobey, and the result of that obedience was a resurrection from the dead. He being raised from the dead into an endless life, has become an object worthy of the faith of the world, and through faith in Him, all who will, may enter into that life.

Again we read in Heb. IX, 26, \* \* \* "At the end of the ages He hath put away sin by the sacrifice of Himself." When brought face to face with death before His accusers, on the one hand was the sin of denying His paternity, which involved the denial of His Messiahship—the promised victor who should overcome all evil. On the other hand was the giving up of His life—the sacrifice of Himself—of His life. He freely, willingly, put away the sin—this last temptation, and sacrificed Himself or gave Himself up to death. Had He not thus sacrificed Himself He need not have died. But if he had not put away the sin, and chose death we would have been left without an object on which faith might take hold; and *death*, with-

out hope of life would have been the portion of all the sons and daughters of Adam. No other being could have taken the keys and unlocked the prison house of death. That He had this power He Himself testifies in that wonderful vision given to His beloved John on the Isle of Patmos. Rev. I, 17-18. \* \* \* Fear not, I am the first born (to immortality) and the last; and the living one. I was even dead, but behold I am living for the ages of the ages; and I have the keys death and of hades." His death brought Him into possession of the keys, and with them He will unlock the gates of death, and on the other side will open to the raptured gaze of all the ransomed of every age and clime, the arena of fadeless immortality—*eternal life*. Again we read in Rev. v., Diaglott: "And I saw on the right hand of Him sitting on the throne a scroll, (or *book*) having been written within and outside firmly sealed with seven seals. And I saw a strong angel publishing with a loud voice, 'Who is worthy to open the scroll and to break its seals?' And no one was able, in the heaven nor on the earth, nor under the earth, to open the scroll nor to see it. And I wept much, because no one was found worthy to open the scroll, nor to see it. And one of the elders says to me: 'Do not weep; behold that Lion has overcome, who is of the tribe of Judah, the root of David. He is also opening the scroll and its seven seals.'"

And I saw in the midst of the throne, and the four living ones; and in the midst of the elders, a young lamb standing as if killed, having

seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. "And he came and took the scroll from the right hand of Him sitting on the throne." "And when he took the scroll the four living ones and the twenty-four elders fell down before the lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints."

"And they (the saints) sung a new song, saying: 'Thou art worthy to take the scroll and to open its seals. Because Thou wast killed and didst redeem us (brought us back out of death into life) to God, with Thy blood (Thy life) out of every tribe, and tongue, and people, and nation.'

"And Thou didst make them to our God a royalty and a priesthood and they shall reign on the earth." "And I saw, and I heard a voice of many angels in a circle of the throne, and of the living ones, and of the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice: Worthy is that lamb which was killed to receive the power, and wealth and wisdom, and strength and honor, and glory and blessing." And every created thing which is in the heaven and on the earth and under the earth and on the sea. All things in them all I heard saying. To Him who sits on the throne and to the Lamb be the blessing, and the honor, and the glory, and the might, for the ages of the ages of the ages."

"And the four living ones said amen. And the elders fell down and did homage."—Diaglott.

On this transcendently grand and glorious picture no artist's brush may cast a *light* or *shadow*. To this sublime sketch, no human pen can add a *single word*. It stands out in bold relief against all else, as the pinnacle of the unrivaled glories of the *yet to come*.

The scroll is the Book of Life. The Lion of the tribe of Judah prevailed to open the book by going down *into* death, as the closing act of a perfect life. On the enemies' own ground he vanquished him; when his Father loosed the pains of death and led him forth victorious, and gave unto Him the keys of death and hades. With these he will unlock the prison house and lead out, or redeem from death the countless hosts that will join in the universal song of praise to Him who sits on the throne and to the *Lamb*, whose death made a resurrection possible; *without* which eternal silence would reign where now heaven's highest arches ring with the glorious melody of redemption's song.

AMEN.

## APPENDIX.

### I.

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#### OBJECTIONS CONSIDERED.

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#### GEN. III, 15.

It is contended by some that Jesus was not the begotten Son of God, but the son of Joseph ; that He was the Son of God only in the sense that David, Solomon, or any other of His servants are His sons, until His resurrection ; that He was then constituted the Son of God, as we will be when raised from the dead. For the sake of those who may not know the foundation on which this theory rests, I deem it but right and necessary to present, in as brief a manner as consistent with the importance of the subject, the strongest arguments against the divine begetting, and hence the divine sonship of the Christ. A careful, candid examination of the whole theory warrants me in saying that it rests wholly in unbelief, in want of faith in God's omnipotence, and a vain ambition to measure *His* ways by our ways. From the very beginning it is *negative*.

I will begin at the beginning, and consecutively notice the Scriptures that are disputed, and that are alleged to have no reference to the Christ. I will also give some extracts from a little tract I wrote during a discussion on the Sonship of Christ, with one of the leading writers of this school of thinkers. Of Gen. III, 15. "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." I say: "This is the nucleus around which gather all of our hopes that reach out beyond this life into the eternal future. Toward this focus has pointed the faith of mankind ever since the promise was given. Not only has the faith of those who profess to know the living and true God taken hold of this hope, but in all ages, in every land and clime, with every tongue and people, this promise, though but dimly shadowed through human tradition, has been woven and interwoven into the most absurd creeds of India, Greece, Egypt and Italy, as also of other nations of less note." Remove this promise, and there is no beginning on which to rest our hope. Take away the first promise of a coming victor, of a gracious deliverer, and we are left to float on the boundless sea of speculation, as to the final destiny of our earth and its inhabitants.

"The first mother who ever bore a son, thought this promise was verified to her, and she exclaimed: "I have gotten a man with the help of the Lord!" Gen. IV, 1 R. V. This same thought was cherished in the hearts of her



descendants, and the vague hope that the promise would be fulfilled through them, filled the breasts of many daughters of our race, all down through the centuries. The histories of the earliest nations, unfold to us facts which cannot be denied, as to the worship of the innumerable gods and saviors embodied in their multitudinous creeds. It is a well-known fact that divine worship has been offered in all ages and nations, nor as yet, has any branch of the human family been discovered, that did not pay homage to something which they deemed superior to themselves—something of a higher nature and larger capacities. This is but the outgrowth of man's moral and intellectual organization."

An innate consciousness of a separation from these adored deities, engendered in the mind a desire for a reconciliation, to which condition they looked forward through a Mediator or Savior. Man was created upright, and endowed with moral and intellectual faculties, that rendered him capable of undergoing a test; that thereby a character might be formed, and the character thus formed was designed by the Creator, to form a basis as to his future condition. Man was left perfectly free, to do as he pleased. This *free will* was the crowning climax of all his wondrous endowments. For the exercise of this free will, and to determine its results, two possibilities were placed before him, one represented by the tree of life, the other by the tree of the knowledge of good and evil. In the one was embodied eternal life, with all that it embraces.

In the other, the test of their loyalty or obedience. They proved disloyal, and partook of the forbidden tree; and then, lest they partake also of the tree of life, and thus gain a condition of existence wherein the threatened penalty could not be executed, they were expelled from the garden, and denied all access to the tree of life.

At this stage in the history of our race, they stood at the head of the animal creation, possessed of the same kind of life, and by their voluntary act of disobedience, rendered unworthy of anything higher or better than to fill out the measure of their years and return to dust. But in this hour of darkest gloom, the great Jehovah lighted for His creatures the star of hope, *that* star which has, ever since its blissful rays first shone out on the infancy of our race, served as the only guiding light from the present to the future. That hope, that promise is given in Gen. III, 15, as already quoted. How much more than this was revealed to the transgressors, and through them to their immediate descendants, we know not. This we do know, that herein is a prediction of conflict, and an assurance of victory, of victory for the right. Here is the *foundation* of faith; here is the beginning of hope. Here was man's first invitation to hope for what he could not see, and to grasp by faith that substance to be revealed in the yet to come. This is the promise in the faith of which the righteous Abel died, for there is *no other* promise recorded till centuries after his death. But he is mentioned in the long list of worthies who

“died in faith, not having received the promises, but having seen them (by faith), and greeted them afar off.”—Heb. XI.

“This purpose and promise of a coming deliverer antedates *all* the vain and vague speculations of heathen mythology, however ancient their dates may claim to be. This promise was given in the very dawn of human history, and is, in reality, the basis, or foundation, on which has been reared the numberless superstructures of faiths and beliefs that have been handed down from the very earliest times.”

“From this standpoint *alone* can we account for all those exaggerated, absurd heathen creeds. There was *nothing* in all the visible creation to teach man to hope for another life; nothing in nature, either in his own innate existence, or in all that he beheld, to inspire a hope of future life and immortality. Nothing was left but this promise for man to cling to, and *here began faith*. Faith is *not*, and never was, founded on the *visible*.”

When Cain was born to Eve, she thought the coming victor had appeared. But when another son appeared as he had, and in the succeeding years she witnessed the struggle going on between good and evil, and that the *evil*, and *not* the good, gained the victory, when Cain killed his brother, and they, in his death, saw for the first time the end of mortality, sadness filled their souls. Again, they turned to the promise, and longed to know when it would be fulfilled.

“In the grey dawn of the moral perceptions of the human mind, they did not realize that

the mother's first-born was indeed the seed of man, and that, because of that fact, he had inherited a weak and fleshly nature, and that therefore came the crime, the curse, the banishment."—Gen. IV, 8-11-12. But, as the years moved on, and our race multiplied, and among them was not found perfection, the dim forecastings of divine truth gradually took hold of the human mind, and they became satisfied that the seed of the woman, as embodied in the promise, *must* come from a higher source, must not come from man, but must be a special work of the Creator, through the agency of woman. This deliverer had not yet appeared, but they believed he would come, through whom, and just *how*, they did not comprehend, and they became impatient that the wondrous work should be accomplished."

\* \* \* "HERE *began* the thought of virgins conceiving by the gods."

In all ages of the world, as it is today, there were leading spirits among the people. In the early ages, many of the leading spirits were found among the priesthood, and, to an almost limitless extent, they had the confidence of, dictated to, and controlled the faith of the masses.

"Time had proved to them, through the development of character brought forth from the seed of man, that something higher must be looked for, or deliverance never would come to the race, for they were becoming more and more corrupt." The priests, their leaders, being most corrupt of all classes, gave out the thought of virgins conceiving by the gods, and

vice and crime, held high carnival in their temples of worship. They conceived *lies*, and brought forth abortions of their most exaggerated fancies, possessing all the base, lustful passions that the human heart could conceive.

If here is not presented by logical deductions, sustained by history and Scripture, the very foundation of mythology, with its countless deities, gods, demi-gods, saviors and virgins, *it had NO beginning*. And if, through the cunning, lustful ambition of the heathen priesthood, it were not grafted upon the genuine promise of a victor, through the agency of woman, then Christianity is a MYTH and a COUNTERFEIT, and MYTHOLOGY, with *all* its absurdities, is the *sure* and only foundation on which our hope may rest, and which our faith may grasp. If the foundation of Christianity rest not on the promise given in Gen. III, 15, we know not where to look for a beginning. *But, here we rest in full assurance of faith.*

I now give the objections to the views here set forth, as presented by a writer of some note, who persistently advocates the human paternity of Jesus. In speaking of the tract referred to, he says: "Here is the drift of the whole argument. It at once raises the issue, did the heathen, in setting forth the idea that distinguished persons should be begotten by deity of virgins, gain the thought from the expression, 'The seed of the woman shall bruise the serpent's head,' or was the thought that Jesus of Nazareth was a deity-begotten one, and born of Mary, of heathen origin?"

Of this we will note a few points: 1. "I will put enmity between thee and Eve, and between thy seed and Eve's seed. Eve's seed shall bruise thy head, and thou shalt bruise his heel," does not contain the idea of a deity-begotten one at all. Eve did not so understand it, nor did ever an inspired writer so write or speak of it. Therefore, the heathen never could have gained the idea from this text." On this interposition, I remark, it is an utter perversion of the text, for Eve is not once mentioned, nor is her seed. It is "*the* woman," not this, or that woman, as if reference were made to Eve, as she most likely was present. Hebrew names were given, according to their signification. In Gen. II, 23, we read, "She shall be called woman, because she was taken out of man." And in Gen. III, 20, we read, "And the man called his wife's name Eve, *because* she was the mother of *all* living." Here we see a great difference between the significance of these two names, and that they *could not* properly be used interchangeably. All that came into life were to own Eve as their *mother*. But in the promise, there is a woman referred to in the singular number, and her seed is also singular. And still further, this woman is again referred to by inspired writers. In Isah. VII, 14, she is called the Virgin. See also Matth. I, 18-24; Luke I, 30 to 38; Gal. IV, 4: "But when the completion of the time arrived, God sent forth His Son, having been produced from a woman, born under the law." Still further, the reading of the text, "I have gotten a man *with* the help of the Lord," R. V., certainly implies that

Eve thought the one to whom she gave birth was sent in fulfillment of the Lord's promise.

2. It is objected, "If Adam and Eve were present when this curse was pronounced upon the serpent, and in all probability they were, the language naturally would inspire in them a hope. This hope, at least in the Hebrew language, would have been expressed by the word 'Heva,' to be, or to desire." There is no reason given for this construction of language.

3. "Next, hope, for its realization, always looks forward ; and, as this hope was to be realized through Eve's seed, therefore it was but natural to personify it ; this done, the first future person became Yahvah, the coming one, or redeemer. As our sister has said, in her tract, "When Cain was born, Eve naturally enough exclaimed, 'I have gotten a man, even Yahvah !' She supposed this was the one to give the victory, but her hope in him was not realized."

Here I ask every reader to observe one position here admitted, viz., that the promised victor was to be the personification of Eve's seed. I ask this special attention, because, further on in his argument, this position is flatly denied.

4. "After this, we read, in anticipation of this desired victory, 'men began to call upon the name, as for this Yahvah.'"—Gen. IV, 26.

Here I interpose that the language of the text *does not* express the idea of calling *for* anything. They called *upon* the name of the Lord, not *for* Him.

5. "With the idea, that here is a coming one, and a coming redemption, in some respects, naturally, Noah and his family associated this character and his work with the incident of the flood, and their redemption from the old world. Before the flood, naturally enough, they understood this word and the work indicated in it, as future. But when the flood had come, and Noah and his family had been delivered, they supposed that the work in it indicated had then passed, and ever afterwards, for centuries, did Noah and his posterity so understand of this word and of the work in it indicated."

Every careful reader must notice in this paragraph an utter bewilderment of the writer, based on the groundless and most absurd assumption, that Noah and his family believed that the *flood* was the seed promised to Eve, that was to crush or overcome all evil. Query: Did Eve, or any of her daughters, bring forth the *flood*? What idea could either Adam or Eve have had of the flood? Again, was either man or woman in any sense used as instrumentalities in Jehovah's hand in bringing the flood upon the earth? Was it not a direct and immediate demonstration of His own omnipotent power, in which humanity had neither name or place? Again, to say that Noah, or *any* of his posterity, so understood this word and work, is the *veriest* assumption. The work of the promised victor is not yet complete. In Rom. xv, where Paul is exhorting his brethren to faithfulness to the Anointed,



he says, in v. 16, "And the God of Peace will soon bruise the adversary under your feet."

6. "Such was the understanding of this Word and its work, even by God's people, to whom He saw fit to reveal Himself, until its proper signification was restored to Moses. Ex. III, 14: "I will be who I will be," and "I who will be" sent me unto thee. But in confirmation of this thought, that the fathers had not understood the word, read Ex. VI, 3, where God says, "By this name I was not known to Abraham, to Isaac, and to Jacob." But if we will turn back to the history in the case, we will see that Deity, under this term, Yahvah, did speak and converse with the fathers, and even covenanted with them. How, then, are we to understand all this? That under this name the Deity conversed and covenanted with the fathers, and yet, by that name, He was unknown to them? Simply that with the true signification of the term they were not acquainted. They understood this term, Yahvah, the personification of Eve's seed, as referring to a past act—to the flood, and as having its force spent in a past act. Hence, when He spoke to them of their progeny, or seed, and of its instrumentality in blessing the nations, He could not to them intelligently reveal a future manifestation and a future work, under the term Yahvah, but used the term "Ail Shaddai, I will be thy mighty ones." Therefore, if this term Yahvah, the word which denoted the personification of Eve's seed, was by Abraham, Isaac and Jacob, God's chosen ones, understood as referring to a past

act—to the flood, how could the balance of Noah's family gain the idea that it was future in signification, and referred to a deity-begotten one? Impossible! Here the very foundational idea in the tract (the arguments presented on Gen. III, 15) breaks down, and at once we see that the heathen never could have based their idea of deity-begotten ones upon their understanding of this word, Yahvah, the personification of the language to the serpent. Therefore, they must have obtained it from some other source, and their teaching must have become the foundational idea that Jesus was a deity-begotten one."

Every intelligent reader of these quotations must see that the position taken on Gen. III, 15, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel," is, that *this seed* personified was the *Noahic flood*, and that Noah and his family so understood it. For this assertion there is no proof given—there is *none* to give. From lid to lid of the Book, there is not even a *hint* that the flood was the seed, or *progeny of the woman*. The very assumption does violence to the laws of language, as may be seen at once, if we just consider that an *act* cannot be the personification of an object, and the woman's seed must have been an object, therefore it could not have been the flood. In it there was no resemblance to the woman, either mental or physical, while it is a fixed law of nature that *seed* must bear resemblance to that which produced it. Still further, the promise of the vic-

tor, Gen. III, 15, assures us of a conflict. I suggest, where was the conflict in the flood? We read in Matth. XXIV, 37. "That they (the world of wicked ones) *knew not*, till the flood came and took them all away." There could have been no conflict, for they knew not, and could not contend against a thing they knew nothing about. Thus we see that this theory is all assumption, in conflict alike with reason and inspiration. We are not told that either Abraham, Isaac, or Jacob, nor any *one else*, ever believed such absurd, contradictory nonsense. The breaking down of the whole argument rests on an assumed *if*. *If* they believed what they *never* heard of—what was not, and could not possibly be, *then* Jehovah's eternal purpose in His Son, the promised victor, is brought to nought! But the facts are, they knew nothing of such a theory, and hence could not believe it, and therefore the entire argument *does not* break down, but *stands*, as the chief corner-stone, the pillar and ground of all faith and hope! As to the various names by which the Creator has, from time to time, revealed Himself to the sons of men, I suggest. According to the work He had in purpose to perform for them, so He assumed a name which embodied the thought of ability to perform the indicated work. He was revealed to the fathers as "Ail Shaddai, I will be thy mighty ones," to intimate, or show to them that He had power to perform what He had promised. In making covenant with them, He was revealed as Jehovah, the *existing one*, and to His people in Egypt, He revealed Himself

as the same existing one who had made the covenant with their fathers. When later on He sent His people to make war against the heathen nations, He was known to them as the God of battles, giving assurance that He was on their side, and would give them the victory.

## PROMISES TO THE FATHERS.

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### II.

Next, it is contended that the promises made to Abraham referred only to a numerous seed, spoken of as the Christ body (including all believers in Christ) and of a landed inheritance, in proof of which Gen. XIII, 15, and XVII, 8 are quoted, "For all the land which thou seest to thee will I give it and to thy seed forever." "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger. All the land of Caanan for an everlasting possession." Here it is asserted that there is only *one* promise, and that of a landed inheritance. It is the landed inheritance and the numerous seed that is here referred to. But observe, that it was about forty years *after* Abraham was called out and given these promises that he was given the promise

of the *special* Seed. Not until Abraham had endured the most severe test that mortal man ever was called upon to bear; even the offering up of his only son, Isaac, in whom centered all his hope of a numerous posterity, that he was counted worthy to receive the promise of the special *Seed*, The Christ, to come through his fleshly line or family.

When he lifted his hand to slay his son in obedience to God's command, the angel of the Lord called to him out of heaven, and said: "Lay not thy hand upon the lad;" then the angel called to him a second time, and said: "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore." This is the promise of the numerous seed reiterated; but it is followed by another promise *not* given before, and given *now because* he, Abraham, obeyed the command to give up his only son. He received the *other* promise because he came out into a land he knew not, simply because he was called of God to do so. But this last, and most wonderful act of faith on Abraham's part, was rewarded by this special promise: "Thy seed shall possess the *gates of His* enemies." "And in thy seed shall all the nations of the earth be blest, because thou hast obeyed my voice." Gen. XXII, 12-19. This is the second promise of the Christ, and embraces precisely the same thought as that given in Gen. III, 15. As to crush the serpent's

head, signifies to overcome all evil, so also does to possess, "the gates of His enemies," show a complete victory.

Still further this is the promise to which Paul refers in Gal. III, where he so ably sets forth the fact that the law has served its purpose, and is now of no effect, it having been proved that life comes not by the law, but by faith in the Christ. He shows that the promises were given to Abraham, not on account of the law, but on account of his *faith*, and that same promise, even life, will be verified to us, if we become the children of Abraham by faith *in* Jesus Christ. In verse 16 we read, "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds as of *many*—but as of *one*, and to thy seed which is Christ." In this chapter there are *two* promises referred to. First, to Abraham, of a numerous seed, and of a landed inheritance. Second, of a special Seed, who was the Christ, and these two promises are spoken of just as distinctly and separately in the chapter referred to in Genesis. Paul continues to present the subject still further in Gal. III., 17. "Now this I say—a covenant confirmed beforehand by God, the law which came four hundred and thirty years after, doeth not disannul so as to make the promises of no effect, for if the inheritance is of the law, it is no more of promise, but God hath granted it to Abraham by promise. What then, is the law? It was added, because of transgression till the Seed should come, to whom the promise was made; and it was ordained through angels,

in the hands of a mediator." This is the promise to the seed that should possess the gates of His enemies. v. 21: "Is the law, then, against the promises of God? God forbid. For if there had been a law given that *could make alive*, verily, righteousness would have been of the law. Howbeit the Scriptures shut up all things under sin, that the promise *by faith in Jesus Christ*, might be given to them that believe." Here observe that it is not the "Christ body," or body of believers that is here spoken of, but the *individual* Christ, verse 22, "But before faith came we were kept in ward—shut up unto the faith that should afterward be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come we are no longer under a tutor, for ye are all the sons of God, through faith that is in Christ Jesus." Here it is undeniably set forth by Paul that faith has superseded the law, and that that faith must rest and center in Jesus Christ as the promised seed, verse 27, "For as many of you as were baptized into Christ did put on Christ." The Diaglott gives it thus, "Besides, as many of you as were immersed into Christ, were clothed with Christ." This also shows the distinction between the individual who clothes, and the individuals who are clothed, verse 28, "In Him there is not Jew nor Greek, there is not a slave nor a freeman, there is not a male and female, for you all are one in Christ Jesus," verse 29, "And if you belong to Christ, certainly you are

Abraham's seed, and heirs according to promise." This entire chapter goes to prove that the eternal inheritance, embracing all its blessings comes not by the law, but by *faith*; and *that* faith must rest only in the individual Jesus Christ, who was the promised seed. This thought is especially set forth in the last two verses, which show that all fleshly claim to whatever nation, kindred or family, must be, and is, perfectly neutralized when faith in Christ is exercised, and that *through* faith we become one in Christ. But to become one *in* Christ, is not to become *one Christ*. Christ becomes the bond of union, enfolding in himself all who believe. They do not become *one Christ*, but *one body* of believers *in Christ*, and therefore we read of the church as the bride, and Christ as the bridegroom takes her to Himself. They are united *by faith*. If the whole body of believers, including the Christ, were called the bride, who is the bridegroom? And likewise, if the Christ embraces all believers, and He is the bridegroom, who then is the bride? Here the theory is lost in the meshes of its own weaving. Yet, notwithstanding the plain teaching of the necessity of faith in the Christ, the seed, as set forth all through Scriptures and particularly enforced in this chapter as the only means of salvation, the only means of becoming a partaker of the blessings of Abraham. The advocates of the human paternity of Jesus can see no difference between the Christ who is the special seed, and those who are baptized into His name, and who by faith *in* that name, are made joint heirs with Him.



They say, "If Jesus was Abraham's seed, so are all who are Christ's." "And if ye are Christ's, then are ye Abraham's seed." "If Jesus was then the rightful heir according to the promise, *we* are heirs according to the promise." "Jesus was a child of God, and therefore an inheritor, so are the disciples." "The spirit itself beareth witness with our spirits that we are the children of God, and if children then heirs; heirs of God and joint heirs with Jesus Christ," Romans VIII, 16-17.

From these quotations, it will be readily seen that they entirely lose sight of the fact that Jesus, in His *individual* person, was *the Heir*, the Nobleman's Son, as He represented Himself; that He was the Heir, not by faith *in Himself*, but *because* of His *divine* sonship. And, too, He was the seed of Abraham, by promise and inheritance, coming through Abraham's fleshly line. He was the *only begotten* Son of God *when* He was sent into the world. We are the *adopted* sons of God, and the basis of our adoption is *faith in Jesus, the Christ*, the only begotten Son of God.

In John XIV, 14, Jesus said to His followers: "If you ask anything in My name, this will I do." This shows to us that He knew, and wished them distinctly to understand, that He was individually the Christ, the Mediator between God and man. To take the view that the Christ signifies the body of believers, and then to do as Jesus has here directed, would be to *ask* the *intercession* of the *saints*, which practice, belongs only to the devotees of Polish rites.

I repeat, then, that the Scriptures plainly teach that there were two promises given to Abraham, as shown in Gen. XII. XIII. XVII. and XXII, and Gal. III.; one of a landed inheritance and a numerous seed ; and the other of a special seed, the Christ, the seed that should bruise the serpent's head, which promise was reiterated when it was said : " Thy seed shall possess the gates of His enemies."

## PROMISE TO DAVID.

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### III.

The position is taken in 2 Sam. VII, that the everlasting right to the throne and kingdom was delegated to David and his fleshly descendants ; that Solomon was God's son in the same sense that Jesus is, simply that God had a watch—care over him ; that Solomon's descendants came into possession of the throne by right of inheritance, and that *this* is the only right Jesus can have to the throne, and that if this order is broken, "the Bible is *worthless*, and we may look for a Messiah yet to come."

The utter fallacy of this position will be best exposed by quoting from 2 Sam. VII, 8-27 : " Now, therefore, thus shalt thou say unto My

servant David: Thus saith the Lord of Hosts: I took thee from the pasture, from following the sheep, that thou shouldst be a leader over my people, even Israel." Here it is plain to be seen that God selected David as a visible leader over His people, and this same thought runs through the whole chapter. \* \* "And I will make thee a great name, like unto the name of the great ones that are in the earth." Here David is promised only a name *like* the great ones of earth, while the Christ is promised to be made the highest of the kings of the earth. Ps. LXXXIX: "And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. Neither shall the children of wicked men afflict them any more, \* \* \* and I will cause them to rest from all their enemies." "Moreover, the Lord telleth thee that He will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of His kingdom forever; I will be his Father, and he will be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. \* \* \* But My mercy shall not depart from him, as I took it away from Saul, whom I put away before thee."

This language is addressed to David, through Nathan, the prophet, and refers to David's son Solomon, who was his *tenth* son, not his first-

born. This shows that Solomon, as well as David, was appointed by Jehovah to occupy the throne of His kingdom for a while. For had David possessed any *right* to the kingdom, that right would have descended to his first-born, *Amnon*, and not to Solomon. The Lord here says that He will be a father to Solomon, and that Solomon will be His son. This can only refer to His fatherly care over him. In this promise it is not said that Solomon is His *only begotten* son, while this appellation is given to Jesus *all through* the *Scriptures* from His birth, as He was *sent* into the world bearing this title.—John III. 16. When the throne and kingdom are referred to as David's and Solomon's, it can only mean in a secondary sense, as David well knew, by inspiration that He who was to come, and whose the kingdom was by right, was both his Son and Lord, as he plainly testifies, in Ps. CX, 1: "The Lord said unto my Lord, sit thou on my right hand, 'till I make thy foes thy footstool." David perfectly understood this, and that his descendants in the flesh, would have temporary possession of the throne, but that the throne and kingdom, which, from their very beginning, were the Lord's, should be established forever under the administration of God's own Son. He knew that the coming One was to be of his house and lineage, according to the flesh, and to this he referred when he said—v. 19—"And this was yet a small thing in Thine eyes, O Lord God. But Thou hast spoken also of thy servant's house for a great while to come." "And is this the

way of man, O Lord God?" (We can not doubt that it was at this time revealed unto David that the rightful heir to the throne of God's kingdom upon earth would be His only begotten Son, and to this fact he refers in the Second Psalm—"I will declare the decree" (the *thing marked out*) the Lord said unto me. Thou art My Son; this day have I begotten Thee." (Note here, this text does not refer to Christ's resurrection, as some erroneously teach. I cannot now turn aside to prove this by Scripture, but will say that every one can do so for themselves, if they only will *search*.) David further refers to the kingdom as the Lord's. v. 23: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto Himself for a people, and to make Him a name, and to do great things for you, and terrible things for thy land, before thy people which Thou redeemest to Thee out of Egypt, from the nations and their gods." "And Thou didst establish to Thyself Thy people, Israel, to be a people unto Thee forever, and Thou, *Lord, becamest their God.*"

This admission came from Israel's most renowned king. The kingdom and the throne were the Lord's, and His *alone*. On account of the wickedness of His people, and their rulers, Jehovah declares by His holy prophet, Ezekiel, chap. XXI, that He will overturn the kingdom, and that it shall no more be a kingdom, till He come *whose right* it is, and He will give it to *Him*. He does not say the next one, or the last one, but *Him, whose right it is*. This individual is none other than His

only begotten Son, who came into the world as the Son of David, according to the flesh.

Jehovah at all times retained His kingly prerogative over Israel. He alone was their law-giver. But, when the rightful heir takes possession of the throne, "THEN shall the law go forth from Zion, and the word of the Lord from Jerusalem."—Mich. IV, 2.

It is also asserted that David is called God's first-born, in Ps. LXXXIX, 27. This will very readily be seen to be an unfounded and gross error, by reading a few verses of the context. Verse 20: "I have found David My servant; with My holy oil have I anointed him. With whom My hand shall be established. Mine arm also shall strengthen him. The enemy shall not exact upon him nor the law of wickedness afflict him. And I will beat down his adversaries before him; and smite them that hate him. But my faithfulness shall be with Him, and in my name shall His horn be exalted." In this verse the subject changes *from* David to his Seed, or Horn, and *this* refers *directly* to Christ, and is so applied by Zacharies, the father of John the baptiser, who says, in Luke I, 68-69, "Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people; and hath raised up an *Horn* of salvation for us in the house of His servant David." This was spoken in the temple when John, the fore-runner of Christ was circumcised. But further on this text, "In my name shall his Horn be exalted," Christ was prophesied of as the "Immanuel, *God with us.*" He alone came as Immanuel.

With *this* title God placed *His name* upon Him. This Psalm (LXXXIX) continues: "I will set His hand also on the sea, and his right hand on the rivers. He shall say unto me thou art my Father, my God, and the rock of my salvation. I also will make *Him my first-born*, the highest of the kings of the earth." Here it is very plain that this portion of the Psalm can *only* refer to the Christ, as David was never called God's first-born, either as to time or rank. To assume such a position is to declare that he, David, became man's redeemer. It is plain, therefore, that this is but a desperate effort to pervert the sure word of the Lord, in order to support the grossest of errors.

It is further asserted that unless Jesus was the begotten son of Joseph, He could not claim a lineal descent from David. Of this there is no proof given; while on the other side the whole tenor of the Book goes to show that He *was* of the house of David, and there is not a single evidence to prove that He was the begotten son of man, but the only begotten Son of God. His claim to the house of David came through His mother; see Luke I, and *this* was just as legal as if it came through Joseph. In proof of this assertion I here add both Scripture and history.

Please turn to Numbers XVII, 1-3, and there learn that Zelophehad died in the wilderness, not by any special judgment, and that he left no sons, and that it became a matter of dispute whether the daughters he left should inherit their father's possessions. Moses referred the whole matter to the Lord. "And the

Lord spoke unto Moses, saying, The daughters, of Zelophehad are right " (i. e., when they asked to be put in possession of their father's inheritance). And then, and there it became a statute in Israel, that when a man died having no son, his possessions passed to his daughters, if he had any ; if he had not, to the next of kin.

Proof now from history. George III., king of Great Britain, died A. D. 1820, and was succeeded by his son, George IV. He died A. D. 1830, and was succeeded by his brother William IV., who died A. D. 1837, and was then succeeded on the English throne, by his niece, Alexandria Victoria, daughter and only child of Edward Duke of Kent, who was the *fourth* son of George III. In A. D. 1840 Queen Victoria was married to Prince Albert of Saxe Coburg Gothe, the second son of the then reigning duke. From the marriage of Victoria with a *foreigner*, a German Prince, Albert Edward, Prince of Wales, was born, and he *is now* the *rightful prospective heir* to the British throne. On the death of his mother, he will *by right*, inherit the kingdom. Now his claim to that throne lies solely in the fact that he was the legal descendant of George III. *through* his *mother*, she being the daughter of Edward Duke of Kent, who was the fourth son to George III. Surely these testimonies are sufficient to show that heirship is transmitted alike through male and female.



## THE PROPHET ISAIAH.

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### IV.

It is also denied that Isaiah VII., 14, has any reference to Jesus as a child, or to Mary as a virgin, and that the child here mentioned was the son of the prophet Isaiah, and that the virgin was his wife.

I ask the forbearance of the reader for imposing so lengthy an extract on this subject. I want to show up the depths of the fallacy, and unreasonable twistings of Scripture resorted to in order to try to establish a human paternity for the Christ of God.

Extract (Isaiah VII.-VIII.): "To prepare for a full and beneficial study of these chapters, it will be well for every reader to peruse 2 Kings XV and 2 Chron. XXVIII, first, as these chapters contain the history of the principal characters and powers referred to in Isaiah VII and VIII. Having read these chapters we will note the principal points.

1. "Four kings appear in the history at date 742 B. C., Tiglathpileser, king of Assyria; Rezin, king of Syria; Pekah, king of Israel; and Ahaz, king of Judah.

2. "Rezin, king of Syria, and Pekah, king of Israel, we see confederated against Judah.—Isah. VII, 1.

3. "Information is made to reach the house of David that such a confederation had been formed—v. 2.

4. "Next we are informed that his heart, with that of all his people, is moved upon the reception of this news. But here we interpose. Whose heart is moved with that of all his people? Since we have the personal pronoun in the singular, it must have been some one who stood at the head, and represented the house of *David*. On this point we ask attention to verse 4.

5. "As Ahaz's heart was thus moved, Isaiah was commissioned to strengthen him by delivering him a message. Note, the message was to Ahaz, who was of the house of David and king of Judah—v. 3-7.

6. "But what did the message say?

a. Be quiet.

b. Fear not, nor be faint-hearted.

c. Why? Because this confederacy formed against you by Rezin, king of Syria, and Pekah, king of Israel, shall not prosper—v. 7.

7. "Next comes the announcement to Ahaz, telling him that if this message just delivered him he would not believe, he should not be established, or because he was unstable—v. 9.

8. "Upon many occasions, when God had spoken to individuals, He saw proper to assure them of the certainty of His word, and of His work, by giving them an oath, a token, or a sign. To Abraham, when He could swear by no greater, He swore by himself. To Moses He gave miraculous power, when He sent him into Egypt to Israel. To David He swore

concerning David's seed upon the throne, and that the Messiah should ever be a priest after the order of Melchisedec. And here He agreed to give a sign or assurety to Ahaz." (Note right here that Ahaz *positively* refused to ask a sign; and another fact which appears all throughout the divine oracles, viz.: that Jehovah *never* forced men to accept special blessings, or favors, when they willfully refused them. He even sent His own Son to His own people, but when they refused Him, He was not forced upon them. He said: "Behold, your house is left unto you desolate." And again, He said: "Ye *will not* come unto Me, that ye might have life." And in like manner, when Ahaz turned away, and *refused* to ask a sign of the Lord, He turned away from him, for it was *he* who was told to ask the sign, and gave to the house of David in its *entirety* a sign that He would be with them, in the person of Immanuel. CW.)

"A sign or assurety of what? That this confederacy formed by the kings of Syria and Israel, to take Jerusalem, to depose Ahaz, and to set up another, should not prosper. God here even conceded to Ahaz the privilege of selecting his own event, or incident, as a sign.—Verses 10-11.

9. "But Ahaz refused to ask a sign, having already, as the history shows, determined in his heart to ask assistance of the king of Assyria.

10. "But God had determined in His purpose that this confederacy of Israel and Syria against Jerusalem and Judah should not be

carried out ; and therefore, when Ahaz refused to ask a sign, He proceeded to deliver a sign *to the House of David*. Note. This sign was delivered to the house of David. By many writers, here in the chapter is thought to be the turning point, that God here turns from addressing Ahaz, and addresses the house of David. But why give to the house of David a sign ? And a sign of what ?" (I here reply, because Ahaz would not ask it. And the sign was given to the house of David, to God's chosen people, that He would be with them and fulfill His covenant made with David, that the Messiah should come through his fleshly line.—CW.) "Are questions of interest. To both these questions we reply. A sign by which, and of the certainty of which, the house of David might know, that the confederacy formed by the kings of Syria and Israel against Judah, should not prosper. No other answer to this question can ever intelligently be found."

"But when God set His bow on the cloud, it was a sign to Noah that God did not intend to any more, in the future, destroy the world by a flood. When God swore to Abraham it was concerning a future work. When God gave Moses miraculous power, it was to manifest a then future deliverance of Israel. When God swore to David it was concerning a future work of David's seed, and so, of necessity, all signs and tokens precede the events they signify. Why the necessity of a sign to the house of David to assure them of the occurrence of an event, which event occurred 740

years before the sign was manifested? Or, even why did the house of David, in the days of Jesus, need a sign to tell them that the confederacy of Syria and Israel against Judah 740 years before had not prevailed." Here it is obvious that this writer becomes quite confused, unable as it were, to discern his right hand from his left. This sign given to the house of David *was not* given to *Ahaz*, for *he refused* to have a sign. It had *no* reference to the confederacy of Syria and Israel against Judah. It was a renewal of God's gracious remembrance to His chosen people, *unitedly*, that the Messiah, Immanuel, should come of a virgin of the house of David. Even if at times Judah's king was spoken of as the house of David, that does *not prove* that this prophecy referred to Him. Its entire connection proves that it *did not* refer to Him, but to the house of David in its entirety, which was *always* called the house of David.

10. " But this sign was given to the *house of David*. Who was this? To this question we ask attention to the reading of a verse or two. In verses 8-9 we learn :

*a.* That the head of Syria was Damascus, the capital of the country, and that the head of Damascus was Reizin, the king. Therefore, Reizin was the head of Syria.

*b.* We learn that the head of Ephraim, as a people, was Samaria, the capital. And the head of Samaria was Pekah. Therefore Pekah was the head of Ephraim, as the kingdom of Israel. Then we ought to know, without any effort on our part, that Ahaz, the king, stood

at the head of Judah, and at the head of the house of David, and that when the house of David was addressed, its head, the king, was addressed. Further upon and to this point we have written on verses 2 and 4 above."

This forced conclusion has *no weight* viewed in the light of the entire prophecy.—C. W.

11. "The sign given to Ahaz, who stood at the head of the nation, and was the then royal heir to David upon the throne was, that 'A virgin shall conceive and bear a son,' common version. 'The virgin is conceiving and bearing a son,' Young's translation. 'The young woman shall conceive and bear a son,' Leeser's rendering. We give these additional renderings of text, as they are more explicit, and mark the language, 'the virgin,' 'this young woman.' The Leeser rendering is in all probability the nearer correct, as the word in the Hebrew for virgin, as defined by Gesenius, does not necessarily denote an unmarried woman, much less the action of a woman, if possible in such a case, independent of a man. But it is not necessary to follow this point further. We will notice the history as given further, briefly, to show that it stands unmistakably connected with this sign, and therefore makes the sign of the same date."

12. "In the overthrow of the kings of Israel and Syria against Judah, the Lord as the God of battles, determined to be with Judah, and from this consideration the sign given was in it to set forth this fact, therefore, to bear the name Immanuel."

13. "As an assurance that this confederacy

should have a speedy failure, it was declared that it should end before this child should grow up to manhood, even before he should be able to discern between good and evil, though he should be fed upon a diet, the best calculated to develop his mental powers."

14. "Verses 14-18 assures the house of David of the sore punishment to be brought upon the land of Israel, which we see by reading 2 Chron. XXVIII I did come, and also the source from whence they should come. A people who had possessed an abundance of flocks should only be enabled after this to feed one cow, and two sheep, and yet those left in the land would be so few that this would be a sufficiency."

15. "The prophet was called upon to write concerning the speed of all this work and the spoil, chap. VIII, 1."

16. "The prophets conceived and bore a son, and to denote the speedy work of the Lord in breaking up this confederacy, the child was to bear this idea in his name, Maher-shalal-hash-baz. This the child in his name bore forth *two* ideas—1st the name Immanuel indicating that in the breaking up of this confederacy God would be with Judah; 2d the name Maher-shalal-hash-baz, indicated that it should be done speedily, and its speed was indicated in verses 15 and 16 of the previous chapter, to be before the child should know good from evil. Here in chapter VIII., 4 it is declared that it shall take place before the child shall be able to use its first words of speech." "Next. Now since Ahaz had re-

fused to ask the sign, and had sought assistance of Assyria, verses 5-8, God assures him that this power shall even come up, and spread out his wings or armies over his land, the land with which God had been, and protected against the confederacy of Syria and Israel."

18. "Verses 9-10 contain an address now to the people concerning this confederacy, and declares to them of its failure, since God was to be with them."

"It is not necessary to follow up this exposition and history further. We trust that every reader is enabled to see that this prophetic declaration found its fulfillment in the days of Ahaz, the king of Judah, and therefore that it had no reference whatever to Mary as the virgin, and to Jesus as the child."

"But even could it by any means be made to thus apply, it would not in the least sustain the story of the miraculous conception."

I have given this long extract because it is the strongest argument offered against Isaiah VII, 14, as a prophecy referring to our Divine Lord. I now wish to test the arguments here presented by the light of Scripture, reason and common sense. If they bear the test, *well*. If not, we must reject them as only human presumptions.

Then to the work. The chapters of 2 Kings and 2 Chronicles refer to the same powers and characters that are mentioned in Isaiah VII and VIII, but we have no special use for them in the question under consideration. For the sake of brevity, I will not here stop to rear-



range the drapery of this prophetic picture, but take up only those portions on which hinges the entire outcome of these prophecies.

In Isaiah VII, 2, Ahaz with his people, are spoken of as the house of David. But this does not prove that they, and only they, were entitled to that name. We know that, before the kingdom was disrupted under Rehoboam, they were called the house of David, and that in prophecy they are spoken of frequently as the house of David. The Lord sent His prophet to comfort Ahaz and his people with the assurance that the confederacy formed against them by the kings of Israel and of Syria, should not prevail. Observe here that Pekah was king over the ten tribes that revolted under the rule of Rehoboam, the son of Solomon. Most of the kings had provoked the Lord by idolatrous wickedness, and now in the 8th verse the Lord declares by His prophet that "within three score and five years shall Ephraim be broken, that it be not a people." Every one will at once see that this prediction announces the *final* overthrow of the kingdom of Israel. So long as a nation retains a king, and thus a place among the nations of earth, she cannot be considered as "not a people."

Note, that down to verse 10, all that the Lord has told Ahaz by his prophet is, that the confederacy formed between Pekah and Rezin against him, shall not prevail; and that within sixty-five years the kingdom of Israel will have been utterly broken to pieces. These entire prophecies were given about 742 B. C.,

and history informs us that Israel was taken into final captivity in 721 B. C., that is in twenty-one years after. Please keep in mind these dates, and also that there is *nothing* said here of Syria, only that her confederacy with Israel against Judah, shall not prevail.

Verses 10-12, "And the Lord spake again unto Ahaz saying, Ask thee a sign of the Lord thy God, Ask it in the depth or in the height above. But Ahaz said I will not ask, neither will I tempt the Lord." This is the last mention of Ahaz in the whole prophecy. Let it be remembered that throughout the whole range of inspiration we have *no* example where the Lord forced men to receive either His instructions or assistance. Ahaz is here left by the Lord to do as he knew he had already decided in his own heart, viz. to ask assistance of the king of Assyria.

Here the prophet turned from Ahaz to the house of David, with whom the Lord had covenanted that His seed should possess the throne forever, and to them He says, verse 13, "Hear ye now, O house of David, is it a small thing for you to weary man, that ye will weary my God also?" Verse 15, "Therefore the Lord Himself, shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call His name Immanuel. Verse 15, Butter (or curds) and honey shall He eat (this indicates temperance and simplicity of life) when He knoweth to refuse the evil and choose the good. V. 15 For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken."

Note here that a "*land forsaken*," as in this verse, is in the same condition, as a kingdom is when it is broken that it "be not a people" as in verse 9; and history shows that Israel, as a nation, was not in that condition for *twenty-one years after* this prophecy was uttered. From these indisputable facts, it will readily be seen that the virgin here spoken of *cannot* be the same person as the prophetess of chapter VIII. Nor can Mahar-shalal-hash-baz, the child of the prophetess, be the same as the Immanuel, the child of the virgin. The prophecy does not state *how* long the land shall have been forsaken before the "child shall know to refuse the evil and choose the good." But we know that long before Immanuel was born, that both Syria and Israel had lain desolate—were "forsaken." To assume that the child of the virgin, and the child of the prophetess are the same individuals, will force the whole matter into the greatest confusion, and present a man at least *TWENTY years* old not able to discern right from wrong, or to say "my father and my mother." Yet we find men who are intelligent on other matters, *blindly* and persistently take this position, to try to break down the sure word of the Lord, and set up the vain fleshly imaginations of their own brains.

In chapter VIII, the Lord again addressed His prophet Isaiah, but He did not send him to Ahaz. *No. Ahaz refused* the Lord's proffered kindness, and he is henceforth let alone. The Lord selects two other witnesses that they may hear what will be the portion of the

powers opposing Judah, as well as the calamities that will come upon Judah herself, through the king of Assyria. Isaiah VIII, "And the Lord said unto me, Take thee a great tablet and write upon it with the pen of a man. For Mahar-shalal-hash-baz, and I will take unto me faithful witnesses to record, Uriah the priest and Zachariah the son of Jebercehiah." These were they who heard the word of the Lord in *this* prophecy. But the prophecy regarding the virgin was given simply to the *house* of David, with no special witnesses to receive it. Verse 3, "And I went in unto the prophetess and she conceived and bare a son. Then said the Lord unto me, call his name. Mahar-shalal-hash-baz (i. e. the spoil spendeth, the prey hasteneth). For before the child shall have knowledge to cry, my father and my mother, the riches of Damascus, and the spoils of Samaria shall be carried away before the king of Assyria." This prophecy, both sacred and profane history tells us, was fulfilled within two or three years after it was given. Here I call attention to the difference between these two predictions. In the first it is said of Israel, or Ephraim, which is the same, that *within* sixty-five years she shall not be a people, that her then confederacy with Syria against Judah shall not stand. There was *no sign*, or *token* given to Ahaz, *none whatever*. He was determined that he would not ask it.

Next a prophecy is given to the house of David of *another* event, and in the distant future. A child was to be born of a virgin, or

a *young woman*, not of a *prophetess*, the mother of at *least one* child, and this child was to be called Immanuel—i. e. God is with us. We have no example in Scripture of one child receiving two symbolic names. Then the eighth chapter begins with a prophecy in presence of *two* special witnesses, and in testimony of the fulfillment of this prophecy, a child is to be born and to bear a name which signifies "the spoil spendeth, the prey hasteneth," and before this child shall be able to talk the powers confederated against Israel shall be despoiled by the king of Assyria.

From verse 5-9 is a still further prophecy of what Assyria will do, not only to Syria and Israel, but also to *Judah*, which is here called "Immanuel's land." This Immanuel could have *no* reference to this son of Isaiah, as neither the prophet, nor his son, were of the *royal* house of David, and hence could not justly have a land assigned to them. But Immanuel, the son of the virgin, the Messiah, *had* claim to that land over which the proud Assyrian spread out his armies when oppressing Judah, who had trusted him as a powerful ally, but to whom he proved to be a tyrannical oppressor. It is needless to add more on this subject. Every intelligent reader must see that the whole absurd theory is laid in the *dust*, from its *pinnacle* to its *foundation*.

AMEN.

## HISTORIC NOTES ON THE GOSPELS.

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ARCHIBALD ALEXANDER, D. D., IN HIS "EVIDENCES OF CHRISTIANITY."

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### V.

On page 284, he says: "The word 'Canon' is derived from a Greek word which literally signifies a rule, and is several times used in the New Testament, as in Gal. VI, 6, Phil. III, 16. As the inspired books are the authoritative rule to regulate our faith and practice, the early fathers gave to them this name." P. 268: "The question is often asked, *when* and by whom was the canon of the New Testament constituted? It seems to be assumed as true, in such enquiries, that these books could not be of authority until sanctioned by some council, or other ecclesiastical body, whereas, they were of authority, as far as known, from the day of their publication. Their right to a place in the canon does not depend on the vote of any council, or the decision of any bishop, but upon the fact that they were given by inspiration, and this is known by the character of the men who wrote them. \* \* \* If, by the constitution of the canon, be meant the collection of the books of the New Testament into one volume, it is a question of no importance; for every one of those books had complete au-

thority, before such a volume was formed, and if they had remained separate, and never been included in a single volume, neither their importance nor authority would have been less."

"It is generally conceded that Matthew's gospel was first written. Some dispute has existed as to whether he wrote first in Greek, or in the Hebrew. Evidence is given for both sides, but it is conceded by all that he was an inspired writer, and ample evidence is given that his gospel was complete as it *now is* from the very first. P. 279 (*Ibid*): "Papias, bishop of Hieropolis, who had seen and conversed with the Apostle John, mentions Matthew's gospel, and says: 'He wrote the divine oracles in Hebrew.' (Lardner, vol. III, p. 166.) We learn from this in what esteem the writings of the Apostles were held in the very earliest times. Matthew's gospel is here denominated *the divine oracles*, by a man who was contemporary with John, and who, no doubt, spoke the sentiments of the church in that day.

Ireneaus, bishop of Lyons, who was acquainted with Polycarp, the disciple of John, says: "Matthew, then among the Jews, wrote a gospel in their language while Peter and Paul were preaching at Rome,"—(Adv. Hoer, L. iii c. 1).

Origin says: "According to the traditions received by me, the first gospel was written by Matthew, once a publican, afterwards a disciple of Jesus Christ, who delivered it to the Jewish believers in their own language." (Lardner, vol. III, p. 160.) "Origin flourished about one hundred years after the death of

John, lived most of his life near to Judea, and was thoroughly versed in biblical learning."

P. 282, *Ibid*, Ensebius informs us that Clement, of Alexandria, in a work not now extant, bore ample testimony to the gospel of Luke, as well as to the other gospels; and he mentioned a tradition which he had received from more ancient presbyters, "that the gospels with genealogies were first written."

P. 283, *Ibid*: "This gospel, has, from the time of its publication, been received as canonical by the whole Christian Church; has been constantly read in the churches as a part of divinely-inspired Scripture; has been cited as authority by all Christian writers, and has a place in every catalogue of the books of the New Testament which was *ever published*."

Its canonical authority is, therefore, placed beyond the reach of reasonable doubt, notwithstanding the injudicious scruples which some learned moderns have entertained, and published to the world respecting it."

In his recapitulation of evidence on the canon of the New Testament, I give a few more extracts—p. 303.

"The constitution of the canon of the New Testament, did not require the judgment or sanction of any council, synod or church, except as they might be witnesses that the books were written by men who were known to be inspired. Every book written by an Apostle, had a right to a place in the canon as soon as published. The sacred books, therefore, were canonical before they were collected together into one volume. One of Paul's epistles, as



soon as received by the church to which it was sent, had as much authority as it ever could have, and possessed this authority, if that church were at that time not in possession of any other book. The canon was constituted or compiled, when the last inspired volume was published. And as the Apostle John undoubtedly survived the other apostles, and wrote last ; when he produced his last writing, whichever it might be, the canon was closed. And as this must have been prior to his death, so it may be said with certainty, that the canon of the New Testament was completed before the death of John. And as all the books were in circulation while he was living, the church could enjoy the unspeakable privilege of having his infallible opinion respecting any and all of these books. This will account for the universal consent with which these books were received in every part of the church. As he gave his sanction to the other three gospels, so doubtless he would do to the whole sacred canon. Accordingly we find no controversy in the early ages of the church respecting the canon."

Thos. H. Horne, M. A., of St. John's College, Cambridge, England, in his "introduction" to his "Critical Study and Knowledge of the Holy Scripture" in book IV, page 226, sec. iii, says : "The gospels which have been transmitted to us are four in number, and we learn from undoubted authority, that four and only four were ever received by the Christian church, as the genuine and inspired writings of the evangelists." Irenaeus adv. Haeres lib.

iiic-ii, expressly states, "that in the second century, the four gospels were received by the church.

Again, Horne says, book IV, p. 239: "But though we have such a chain of evidence, the most clear and decisive that can possibly be adduced or desired, to the genuineness of St. Matthew's gospel, several attempts have of late years been made by those who deny the miraculous conception of our Savior, (particularly by Dr. Williams in his "Free Enquiry," first published in 1771, and again in 1789, and the editors of the Unitarian version of the New Testament) to expunge the two first chapters of Matthew from the sacred code, as being a spurious interpolation, and hence a recent antagonist of divine revelation has taken occasion (without examining the mass of evidence to the contrary), to affirm that the whole gospel is a falsehood. We have, however, indisputable evidence, both internal and external, that these chapters form an integral part of the gospel. \* \* \* p. 240: "In the second place, it is worthy of remark, that the two first chapters of Matthew are to be found in all ancient manuscripts, which are now extant,—which are now entire, as well as many that have come down to us mutilated by the hand of time, and also in all the ancient versions without exception." Again the same author says, p. 541: "Besides the *uncontradicted* testimony of manuscripts and versions, we have the clear and undisputed evidence of the early fathers, in favor of the genuineness of these chapters, whence they have cited both

words and verses in their writings. To which we may add, that the early opposers of christianity never appear to have doubted their genuineness."

"As the miraculous conception of our Savior is a vital and fundamental doctrine of the Christian revelation, we think it right to state these evidences more particularly: 1st. Clement who lived toward the close of the second century (A. D. 194), speaking of the orders of the gospels which he had received from the presbyters, of more ancient times, says expressly, that the gospels containing the genealogies were first written (see this passage at length, both in Greek and English in Dr. Lardner's works, vol. iii, p. 211 and notes). Here then we have two things proved, namely, the curiosity and inquisitiveness of the Ancient Christians, concerning the books of the New Testament which they had received, and likewise an assurance of the genuineness of the genealogies of Matthew and Luke. This testimony to the first chapter of Matthew's gospel is so strong as to put its antiquity and genuineness beyond all question." 2nd. "In a fragment of ecclesiastical history composed by Hygesippus, a converted Jew, who flourished A. D. 173, which is preserved by Eusebius (Eccl. Hist. lib. 3 c. 19-20), there is an account of the Emperor Dometian's enquiry after the posterity of David, two of whom were brought before him. Eor, adds the historian: "He, too, was afraid of the coming of Christ, as well as Herod." In this passage there is an explicit reference to the

second chapter of Matthew, which plainly shows, that this gospel was received by the Hebrew Christians, who used our Greek gospel, or if they used our Hebrew edition of Matthew's gospel. It is equally certain that the historical fact alluded to must have been extant in it in the time of Hygesippus."

3d. "Justin Martyr (who, as we have seen, flourished about A. D. 140), has in his writings so many and such decisive references to these two chapters, as nearly to supply a recapitulation of all facts related in them, and in such language as clearly proves that his information was principally derived from these chapters. The very words, also, of St. Matthew, are sometimes quoted with a precision so unequivocal as to determine the source of the quotations. Passages and phrases which occur in St. Matthew only, and applications of prophecies of Isaiah, Micah and Jeremiah, which are made by *no other* evangelist, are adopted by him, with a literal adherence in those citations from the Old Testament in which St. Matthew has departed from the word, both of the Hebrew and of the Septuagint."

4th. "Ignatius, who flourished A. D. 107, has, in his epistle to the Ephesians, an express reference to the Virgin Mary's conception of our Lord, and to the appearance of the star that so wonderfully announced His birth. Now, as this father was contemporary with the Apostles, and survived the evangelist John only six or seven years, we have in his testimony what amounts to that of the Apostles,

for the truth and authenticity of St. Matthew's gospel."

From this same author, I still further quote on this important theme. Vol. IV, p. 247:

\* \* \* "The commencement of the third chapter of Matthew's gospel, shows that something had preceeded it, analagous to what we read in chapter two. All ancient manuscripts now extant, as well as the ancient versions (two of which are of apostolic antiquity) contain the two first chapters. They are found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justin Martyr, Hegesippus, and Clement of Alexander, who all flourished in the second century, have referred to them, as also Iraneaus, and all the fathers who succeeded him, and whose testimony is undisputed."

"Celeus, Porphyry and Julian, the most acute and inveterate enemies of the gospel, in the second, third and fourth centuries admit them."

Archbishop McGee, in his work on the Atonement, vol. II, p. 447, says: "Thus we have a continned and unbroken series of testimony of christians, as well as of persons inimical to the christian faith; from the days of the Apostles to the present time, and in opposition to *this*, we find only a vague report of the state of St. Matthew's gospel, *said* to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted even by the very writers who claim the support of this authenticity, to

have mutilated the copy which they possess, by removing the genealogy."

To the testimony already given, I will add a few more extracts from this author of undoubted, unimpeachable authority, (of T. H. Horne,) from his first and fourth vols.: "Cerinthus who was contemporary with the Evangelist St. John, who was a Heresiach accepted the beginning of Matthew's gospel, and tried to prove by it, that Jesus was the Son of Joseph and Mary. Nor were these portions of inspiration denied all through the heat of discussion during the early centuries."

"The Emperor Julian, Porphyry, and Celsus, bitter opposers of christianity, and who wrote in the 4th, 3rd and 2nd centuries respectively, though their writings are lost; the arguments against them are not, and from these we learn that they admitted the entire gospels of Matthew and Luke, as given by their authors, but tried to show that some of their statements were incorrect."

"Tertullian, who died about 220 A. D., uniformly acknowledged the four gospels. Irenius, who was bishop of Lyons 170, A. D., received the books of the New Testament as we have them, and ascribed the four gospels to the persons whose names they bear."

"Papius, whose life is placed between A. D. 110 and 116, bears express testimony to the gospels of Matthew and Mark, and ascribes them to those Evangelists."

"There is, indeed, good reason to conclude, not only from the multiplicity of references, but from the language employed by the

Apostolic Fathers, in making their quotations, that the books of the New Testament were not only generally received, and in common use in the Christian Churches, but that at least the greater part of them had been collected in one volume before the end of the first, or in the very beginning of the second century."

To these brief extracts, I might add very largely in proof of the acceptance of the *entire* gospels from the earliest times, as the Word of Inspiration, but the limited compass of this little work forbids. What I have given is from the best authorities in the English language. They have been caviled at by skeptics. They *have not* been, and *cannot be* disproved.

THEY STAND.

## CONCLUSION.

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### VI.

A few words to those whose eyes may rest on the foregoing pages :

*Reader*, do you want a part in that glorious coming age? Do you want to be liberated from the iron grasp of death, and come forth from the silence of Hades, to join in redemption's song with the untold millions who will in the eternal ages swell that glad refrain? Do you want to rise to immortality and eternal life? Do you want to become an heir of God, and a joint heir with Jesus Christ? To live, and *live*, and LIVE, in immortal youth and vigor, free from all sin, care, sickness, or fear of death, while the eternal cycles of the ages tell their endless rounds? Or, do you want to live here a few fleeting years, years at best full of cares, laden with sickness and sorrow, with a few fleeting joys, with the dread certainty *ever* before you of going down *into* death, with no assurance that you will ever rise to see the light of life? Are you satisfied to live as the



beast lives, only a little higher in the scale of enjoyment, without seeking to understand the way of life, and then perish as the beast, with no hope of existence in the future? Just to be *blotted out*, and known no more forever? The subject is surely worthy of your earnest, solemn thought, your study, and your *action*. Two ways are now before you, the way of life, and the way of death. The way of death is the broad way. You require to make no special effort to enter into it. Only go on in the pleasures of sin for a season; leave the written Word, the revealed will of Jehovah, a closed book; simply say you cannot understand it (because you *will not STUDY it*). Give heed to the "siren song" that whispers in your willing ear, "It will be all right bye and bye." It is written in Rom. II, 7: "To them that by patience in well-doing seek for glory and honor, and incorruption, eternal life" will be given; but mark you, it is *only* to those who *seek*. To those who fail to seek, there is neither *life nor hope*, nothing but the blackness of darkness forever, an utter blotting out of *life*, with *all* that it embraces.

The way of life is given in I John, V, 10-12  
 "He that believeth on the Son of God hath the witness in him. He that believeth not God hath made Him a liar, because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he who hath not the son of God, hath not the life." It is also written, Mark XVI, 16: "He that be-

lieveth and is baptized, shall be saved; but he that disbelieveth, shall be condemned." Faith leads to obedience, and obedience insures a coming out of the death state into future life, glorious and immortal. The summing up of the whole matter is *this*: *Faith*—FAITH in Jehovah and the messenger of life whom He hath sent, even *Jesus, the Christ, His anointed, The Heir of All Things. Amen.*