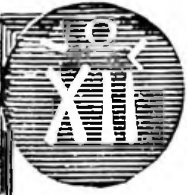




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The

# INVESTIGATOR



GILBERTSON, JAMES PARRIS, SOUTH PLAINFIELD, N.J.

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# The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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No. 45.

## ON THE NATURE OF JESUS WHO WAS MADE THE CHRIST.

THE question comes to me in this wise: Are not the brethren making of none effect the promise of God (Gen. iii. 15)—"It shall bruise thy head, and thou shalt bruise his heel," by their traditions?

Certainly so, if we make Jesus the seed of man, as well as the seed of the woman—that is, at begettal. This would be adding to! This, certainly, those who teach Joseph to be his father, are doing.

Then how about those who make God to be his father, by begettal?—that is, to become the babe born of Mary?

Is not this more than the promise? I verily believe it is! We want to keep in mind that the promise is to, or of, "the seed of woman"—not the seed of the woman and the seed of the man; nor yet the seed of the woman and the seed of God.

Keeping this before us will help us greatly to understand the matter; and then we shall be able to teach it to others.

I believe right here is where the whole trouble lies; that is, by making God his father, in place of man, as he was the babe laid in the manger (not born in the manger). Even teaching that he had a father at all, would, and does, make trouble. But if we will not be wise above what is written, or go to the latter end first, the matter will clear itself. Some cannot get back to the beginning again, while some go further back than the beginning, that is, of the seed of the woman. And this might be right, if they did not jump over the fence, or climb up (to God) some other way besides the right one.

So now we will go to the record, and see if we can get to the true solution of the "Son of Man" question, that is, the nature of Jesus who *became* "Christ" while he was on the earth. Let us look at Matt. i. 1-16. Here we have "the generations of Jesus Christ, the son of David, the son of Abraham." 2nd, "Abraham begat Isaac," &c. Then we go to the 16th, "And Jacob begat Joseph, the husband of Mary; of whom was born Jesus, who is called the Christ."

Notice right here that it does not say he was "begotten" by Joseph, nor that he was begotten at all. That is in the first chapter of Matthew. Before we go to the 18th, we will go to the third chapter of Luke, commencing at the 23rd ver., "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Heli, if you will examine, is only the father of Joseph by law, or by marriage; his father who begat him was Jacob, as you will see by Matt. i. 16.

By this we see Joseph was not the literal father of Jesus, only his father by law, or by marriage. But if we follow the line down in Luke iii. 23 to 38, we will see that Jesus was first the son of Mary, and grandson of Heli. Then 31st, "son of David;" "son of Judah;" 24th, "son of Abraham." Then

38th, "Which was the son of Adam, which was a son of God." If we are not covered up with notions of our own, or with notions and traditions of others, it would seem to me that we should see that Jesus the Christ, or "the seed of the woman," as born of Mary, was only son of God *because Mary came through Adam*. And in fact this is the true state of the case. Go to Job xiv. 4, "Who can bring a clean from an unclean? Not one." You will even see, by the birth Mary was "unclean" (Luke ii. 22). Also by Luke ii. 21 we see that Jesus had to be circumcised the eighth day; to have *sin's flesh* cut off. If this had not been done he would not have been counted an Israelite. Jesus was "of the fruit of David's loins according to the flesh" (Act ii. 30); and in Rom. i. 3, "made of the seed of David according to the flesh." How? Because Mary came down from David through Nathan—not through Solomon. Then he was the seed of Abraham (Gen. iii. 15, &c.); also Gal. iii. 16, "Not 'and to seeds many,' but as of *one*, and to thy seed, which is Christ."

If Jesus was the seed of Mary, and the seed of God also, he was SEEDS, if not many, at *least two*; and this would make more than one seed; it certainly would make seed male and seed female. This would be just one seed too many.

It seems to me that already I have made the subject plain. At least how he was the son of God by Mary. But a step farther: as he came through Adam was he not counted a sinner, just as all the rest of us? Yes, he was "made like his brethren" (Heb. ii. 17, &c.) He was made out of the same kind of flesh, not part of flesh and part of something else.

This is the reason he had to be baptised for the remission of sins: the sins pertaining to the Adam—not his own; or to fulfil all righteousness. And as the children of the flesh are not the children of God (Rom. ix. 8), so Jesus had to be born (begotten) again, or from above (John iii. 3 to 12). We, and Jesus also, are, or were, all born *dead*, by flesh-birth; so counted dead sons of God, that is, if sons of God at all! So counted as though God was not our God—"God is not the God of the dead" (Matt. xxii. 32). The first Adam had no father by begettal. But God was his father by creation; or by covenant, as he placed him, or planted him, in his—God's—garden, or garden of Eden. Jesus had no father at flesh-birth (that is, literal or natural birth). If God was his father by begettal, then he was more than the seed of the woman. It would make him the seed of God and the seed of the woman.' No male at all; not even God!

Take notice that it was not God but his Holy Spirit that set the seed of the woman in motion, or made it alive so that it could become a babe.

If you will notice, Isaac was born under like circumstances, the spirit acting on the seed of *both* parents; being quite as miraculous as the production of Jesus; both father and mother past age. It seems to me we should see that Jesus had no father—literal—at flesh-birth. God was his father just as David was his father. And as Abraham was his father, God was his father through Adam.

In Matt. i. it does not speak of Jesus as the son of David, or Abraham, by begettal. Neither does Luke speak of Jesus being the son of God by begettal. So how was he begotten? if begotten at all? We go to Matt. i. 18, "Mary . . . was found with child of the Holy Spirit." And in Luke i. 35, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee, shall be called the son of God." (Were not all the babes called sons



of God—that is, all those born of Israel? except those born out of wedlock; they were termed bastards.) But God had provided that he should not be called illegitimate, or not be called a son of God. You see Joseph was of this opinion and about to put her away; but being advised, he took Mary for wife, and “knew her not” until after the babe Jesus was born. *This*, no doubt, was why Jesus was a more proper and healthy child, and more intelligent than other children; so the better able to withstand, or overcome sin; and the better able to take away the *sin of the world*. But I must not get off the subject. By Matt. i. 18 and Luke i. 35, we find, if Jesus had any father at all, it was the Holy Spirit: and if the Holy Spirit was his father, it, or he, must have been a person. And if God was his father at this time, the Holy Spirit must have been God. And so two Gods! But no, the Holy Spirit is not God, or a part of God, but “power of God” (Luke i. 35)—the same power that overshadowed Abraham and his wife. And again, if God was his father by begettal, then Jesus must have been immortal, and partly divine (1 Tim. vi. 15, 16) at birth, for like begets like—at least must have been part immortal.

I see no help for this, and do not see why all who believe God to be his real father—at birth—do not take up this position. For like the father must be the child—that is, in nature. Brethren stop! Study and think; go over the ground once more. But he was only “the seed of the woman,” as born of Mary: no seed of God at all. If it could be shown that God was his father by begettal, as Mary’s babe, then the promise in Gen. iii. 15, &c., would be wrong, and God’s word in error.

What is the seed of God? Is it the Holy Spirit? No! But if we go to 1 Pet. i. 23, and to James i. 18, we see the seed of God is his Word. So how does God beget children? Answer: By his Word. Look at Psalms ii. 7 and Acts xiii. 34: “Thou art my Son, this day have I begotten thee.” This must apply to Jesus after his mind was matured, and could be acted upon by the Word of God. It is the inner man (the mind) that God’s seed takes effect upon. The inner man, or mind, of Jesus, was acted upon by God’s Word: and Jesus was born (begotten) again at baptism. And here is where he became the son of God, with life (Matt. iii. 16, 17)—“the Spirit of God descending like a dove and lighting upon him, and lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased. But God did not say at this time, “Hear ye him” (Luke ix. 35); he had yet to be tried. Here at baptism is where “the Father, who had life in himself, gave to the Son to have life in himself.” Here is where he became the Christ; also where he became the second Adam, or “the first-born of every creature”—in a sense at least—got back the life the first Adam lost. He at this time took the place of the first Adam. All must be built up in him. Get out of the first Adam; get into, or put on, the second Adam.

But some may say all God’s children are begotten by the Word of God; so Jesus must have been begotten some other way. If so, let them show that God has got some other seed by which he begets. But, “How is he the only begotten son of God if begotten by the Word?” John explains, partly, in 1 John iii. 9, “Whosoever is born (‘begotten’ rather; God is not female) doth not commit sin, for his seed (The Word, not immortality) remaineth in him, and he cannot sin, because he is born (begotten) of God.” Jesus the Christ, is the only one who filled the bill, or came up to the God standard, as you see by Rom. viii. 9, “But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.” So Jesus the Christ was counted

outside the flesh-family, because the spirit of God dwelt in him ; that is, the mind of God dwelt in his mind. That was how God was manifest in the flesh. None of the rest of us have kept ourselves free from sin.

Jesus always had the seed of God, the word, in him, in his mind, ready to help him to overcome all temptations. And he did overcome. And this he did himself. God did not do it for him, unless he was a part of God ; which he was not ; unless everything is a part of God. Yes, Christ not only came in the flesh, but was flesh ; but after baptism, did not have the fleshly mind, or rather overcame it, as it arose.

Abraham's son, Isaac, is spoken of as his only begotten son (Heb. xi. 17), while, at the same time, Ishmael had been begotten by him as well as Isaac. So we should be careful how we set up our thoughts against God's thoughts ; for God thinks not as man thinks.

Again, if we go to Isaiah ix. 6, we see Christ is called " the mighty God, the everlasting Father." And in Rom. vi. 23, " But the gift of God is eternal life through Jesus Christ our Lord." By these texts, and many others, we should see that Jesus the Christ, is the son of God : but we are the sons of the Christ ; and this would certainly leave him to be the only begotten son of the Father. Christ is not our Elder Brother, as many say !

Jesus was the son of man, by being born of Mary. In fact none are sons of God by flesh-birth. And when Jesus the Christ comes again, he is coming as " The seed of the woman " ; to bruise the serpent's head (sin) ; as the son of man, or son of David, to sit on the throne of David : not as the son of God, in fact. Then at the end of the 1000 years, after having perfected the kingdom, or fitted it for God, the Father, Jesus the Christ, and his body, the approved saints, will be manifested as sons of God, at one and the same time.

Jesus the Christ, the head, and we, if faithful, the body. And then God will become the head, even of the Christ. And so God all, and in all (1 Cor. xv. 28. Then will all be alike in nature. So all be immortal. *And not before !!*

Now, brethren, I have not made a completeness of the Son of Man or " Seed of the Woman " question : I have only touched the Son of God subject. It is a deep subject, that has not been made plain in any paper that I have noticed. It is not an understood subject. I had only intended to bring out the nature of Jesus, as the son of man, or the seed of the woman, and I have tried to be as short as I could, and yet make it plain.

Now, brethren, this is at your mercy, Criticise it sharply ; I am perfectly at your disposal, either in print or by letter : but do it as brothers, in love with the truth, and I shall be glad to be shown where I have been mistaken.

Your brother, a servant of Jesus, the Anointed One.

*Charles S. Allen.*

P.O. Box, 132.  
Kansas City, Kansas, United States of America.

EDITORIAL NOTE.—The foregoing article by Bro. Allen emphasis a view, the reading of which will give satisfaction to not a few. To hold that God was the father of Jesus, out of Mary, in a different sense from which he was the father of Isaac—although Isaac had Abraham for his father—logically leads one to the " Free Life Theory." Dr. Thomas, in *Phanerostis*, establishes a parallel between Jesus and Isaac, but he argues therefrom that Isaac was son of God : Bro. Allen argues that neither was son of God ; or that both were equally so at birth.

## THE ADAMIC TRANSGRESSION.

**I**N the January number of the *Investigator*, on page 3, I said: "If Adam were equally in the transgression why does Paul maintain such expressive silence?"

2. To this question you attach a foot note, and "Yankie" like, answer it by asking another one, as follows: "To what, then, does Paul refer when in Rom. v. 14, he speaks of some who "sinned not after the similitude of the transgression of Adam who is a type of *that about to be*?"

3. This is a pertinent question and should have been anticipated and met in my former article but space would not permit. I shall now attempt to answer your question.

4. Adam is here accused of transgression, and yet, this same Paul, in writing to Timothy (1 Ep. ii. 14), in which he gives certain reasons why the woman should not be placed at the head, says: "Adam was first formed," and "Adam was not deceived," "but the woman was in the transgression" (*i.e.* the transgressor). If the man were equally in the transgression, I cannot see any force in Paul's statement, as he is showing certain superior characteristics in the man which would naturally entitle him to the Headship. If then, when writing to Timothy directly concerning Adam and Eve, Paul did not include him in the transgression, I cannot believe when writing to the Romans he referred to him as a transgressor, notwithstanding he writes of Adam's transgression.

5. What, then, is the explanation of these words? Adam and Eve conjointly are called "Adam" (Gen. v. 2). The woman takes on the husband's name, even as the Church takes on the name, not of her "Elder Brother," but that of her Sovereign Lord, her maker. This Adam (who transgressed), was a type, Paul says, of "that about to be" (manifested). The Head-Adam, "the man from heaven (1 Cor. xv. 47), had already been manifested (1 Jno. iii. 8), and the woman was now in process of creation (Eph. ii. 10), and of being adorned (1 Peter iii. 4) as a bride (Rev. xxi. 2), preparatory to her manifestation in the paradise of God in the union with her great Head, her husband and Lord, "of whom she was" (1 Cor. viii. 6), even as the allegorical Eve was of the Adam.

6. It seems clear that Paul presents the Adam, a type of the Christ.

7. If the type be male and female we may expect to find the same, or something in the antitype corresponding to it. Is there anything wrong in identifying Christ and his followers as the antitypical Adam?

8. The head of the first Adam is not accused by Paul of being in the transgression, but the wife is.

9. The Head of the second Adam is without sin, but his wife, which at that time was in great trial and affliction, had been exceedingly sinful, but was now "washed, sanctified, justified."

10. The wife of the second Adam was originally a transgressor, but her head or husband forsook the glory which he had before the world was (Jno. xvii. 5), in order to go after this woman, which was deceived by the Satan, to redeem her unto himself. Did not the first Adam do as much for her who was "bone of his bone and flesh of his flesh," when we have Paul's declaration that he "*was not deceived*," and when we compare his finite

condition and surroundings with Him who is infinite and surrounded by the infinite glory?

11. We might, with eminent propriety, ask Paul, which portion of the Adam do you refer to as having transgressed?—the man or the woman?

12. And his reply, no doubt, would be, I wrote to Timothy, "the woman was the transgressor."

13. I think the Editor will agree with me that *Adam* is the type Paul refers to in this particular passage and *not* Moses, as some hold. If, in this place then, Adam the *man*, be referred to, how could Paul call him a transgressor, seeing he is to typify one who did *not* transgress? But if we allow the transgression to refer to that part of the Adam which he said "is bone of my bone, and flesh of my flesh," even to that part which was "*in the transgression*," we can see with what exact propriety Paul could use that phase of The Adam to typify that part of the Christ which had been redeemed from sin, thereby becoming "members of his body, of his flesh and of his bones." (Eph. v. 30).

14. Thus we have,

*The Adam*—Male and female.

*The Christ*—Jesus and his Bride.

Adam—Not deceived.

Jesus—In whom was no sin.

Eve—In the transgression.

The Lamb's Wife—Redeemed from sin.

Adam—Forsook the garden of delights for his wife.

Jesus—Who was rich, for our sakes became poor.

Adam—Undeceived, *must* have laid down his life *willingly*.

Jesus—Laid down his life for his friends—the Church or Bride. "No man taketh it from me, but I lay it down of myself."

15. In my former article, the remarks concerning Adam and Christ were based on what I supposed to be facts—namely, that the Adam applies to an individual and also to a dual phase of plurality. The first plurality was composed of the man and his wife, Eve. Later in Biblical history the Adam applies to *humanity*, or the entire human family, excepting Noah and his family. In like manner, the Christ applies to the individual Jesus, and secondly, to a plurality composed of Jesus and a chaste virgin to become his bride. Later on, the children of these two will become "a great multitude which no man can number," causing the earth to be filled with the Divine glory.

Chicago, Ills.

*Henry C. Jacobs.*

#### REMARKS.

(Par. 4).—The superiority of Adam is not predicated on the absence of transgression but on the ground that he was not deceived. This fact however would seem to make him more rather than less of a transgressor than the deceived woman.

Assuming that his intellectual endowments were greater, he is therefore the greater sinner of the two.

(Par. 5).—No doubt Eve is part of "the Adam," belonging as she does to the *genus homo*, but when "the Adam" is spoken of it would be a mistake to conclude that only Eve is meant. When she is meant, she is mentioned by her name by Paul, as in 2 Cor. xi. 3, "As the serpent beguiled Eve."

(Par. 6).—It does not seem clear to me that Paul presents Adam as a type of Christ, but of *that about to be*. What was this? The Adamic condition of alienation from the life of God by wicked works.

(Par. 10).—I fail to see any resemblance between the work of the husband of Eve, and the Christ, but my imagination may be to blame. Adam in pleasing his wife was pleasing himself and displeasing God; he was therefore a wrongdoer, a transgressor.

(Par. 12).—Paul does not say "the woman was the transgressor," but "the woman being deceived, in transgression has come to be:" *en parabasei gegone*—as I take it, along with the husband. Can Adam be regarded as morally better than Eve because not deceived?

(Par. 13).—I agree that Adam, not Moses, is the typical one, but I take it as stated in answer to Par. 6, that he was the prototype of those who sin after the similitude of his transgression, *i.e.* under light and law, and thus with a full knowledge of what they are about. The expression "that about to be" does not allow of, at least does not suggest, some thousands of years' interval before it takes place.

(Par. 15).—I do not see sufficient grounds in the scriptures for believing that "the Adam" applies to humanity, or the entire human family," (even "excepting Noah" and a few others), which is the common belief among the brethren; there seems good reasons for regarding "the Adam" as an expression comprehending those only who sin after the similitude of the original Adam's transgression. It is however true that the expression of Paul in Rom. v. 12 "through one man" does not refer to Adam personally, but merely that through "one man" (*anthropos*), *i.e.* a member of the human race—death passed through into male and female alike.

In conclusion I do not think that Bro. Jacobs' theory hangs well together in all its parts, while there is much of a suggestive character in what he says. His first article would have been more generally acceptable had he excluded certain thoughts not really essential to his argument, but which were qualified to prejudice readers against his main contentions—at least such is my impression.—EDITOR.

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## THE FROGS CROAKING.

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HAVING perused W. Gill's letter on Apocalyptic Studies, No. 13, on Chapters xv. and xvi., I note his honest remark on the second column, page 96 in your last issue of October, 1896, viz.—"I don't profess to know what those frogs represent." Having recognized the extreme importance of this symbol, I have, for many years, pondered upon the solution of it. Our leaders, and many other writers, have fixed the period of the advent of the Lord, oblivious of the fact that it was a hidden period—a wise precaution of God, and I am of the opinion that the last great signal of the advent is commencing to unfold this symbol for the benefit of the believers of the Gospel of the Kingdom, that they may keep "their lamps trimmed," and "their garments spotless," "that they walk not naked," (this *must* apply to

those in the flesh; *not* to the risen Saints, as I read Brother Gill's suggestion, page 96, Oct. No., 1st column, 2nd par.)

Some months ago, I wrote you my ideas, of the Three Frog symbol—briefly, which you inserted in your Jan., '96 issue and published and despatched, April, idem, on page 22, inviting the thinking brethren to consider the proposition, and express their approval or dissent, supported by their reason—I can hardly request you to insert that letter *again*, unless you think its importance requires it, or that the suggestions are worthy of consideration.

I have seen no reference to it, nor opinions expressed from the brethren, for or against. These I should value. Perhaps it can be demolished, and a better suggestion be forthcoming. I write in the hope that some one may reduce the symbol, so as to obtain a better understanding of it. It appears to me to be of supreme importance, at the present situation of political strain upon the "oikoumene," and indicating the speedy approach of Christ—the resurrection—(the first) and the immortalization of the dead in Christ who shall rise first.

The Bible contains the most marvellous political forecasts of any authority in the World, forecasts which have been verified by History—it "was written for our learning," and to give the learned measurements to come, of great events—it has as much to do with politics, as religion—the two great bones of contention—of all times, people and countries. In Rev. ix 5 and 10—16 and 19—we have a description of the introduction of comparatively modern warfare, or progressive barbarian warfare—Cavalry, Artillery, Gunpowder (See Emphatic Diaglott); passing over several centuries we come to Naval armaments, in the Frog symbol, for the gathering together of Maritime Nations, to Armageddon. The Far East question has spoken to Europe; China, Japan and Russia, complicating European politics—all the Nations are increasing their Navies—"these impure Spirits," as, or "like frogs," "for they are the Spirits of demons working miracles or signs," floating in water, moving under water, coming out of the mouth of countries, docks, harbours, rivers, etc., and more in evidence now than armies. These are signs or symbols preceding events:—

1st.—*The Dragon*—Paganism, the Far East. The heraldic symbol of pagan China and Japan, etc.

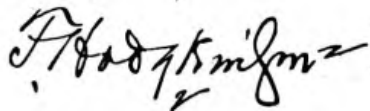
2nd.—*The Beast*. So-called Modern—Civilized Christianity, the *offspring* of Statecraft, married to Churchcraft.

3rd.—*The False Prophet*—Mohammedanism, Egypt, India, with Turkey heading the sect as Caliphate.

All these three possess Navies, and are increasing and equipping them, and all these Frogs are waking up, and croaking! Russia with the Black Sea fleet and armies, is ready to pounce upon Turkey and take possession of the Bosphorus, preliminary to acquiring rights to the Suez Canal, as she must have an outlet to the East. This brings her to the Mt. of Israel, and brings us to the prophecies of Ezekiel. Turkey as the custodian of Palestine must evaporate, and her people who came from the far East centuries ago, may become the people of that "nation born in a day," as descendants of Israel, with all the facial peculiarities, the nomenclature, believing in one God, and practising circumcision, supplemented by the scattered host of Israel, who shall be carried then by the ships of Tarshish (or Britain) to the glorious mountain.

Oct. 24, 1896.

Hendon, London



### "SIN-IN-THE-FLESH."

As announced in last issue, I am to be allowed two pages in the *Sanctuary Keeper* in denial of Bro. J. J. Andrew's proposition—

"That 'sin' is an element of the flesh since the fall, and that Christ inherited a nature containing 'sin.'"

The correspondence reproduced below may be read as preliminary to this. Bro. Andrew prefers that I should lead off, finding my material for criticism in what he has already written on the subject. I had suggested that he should lead off, but he thinks otherwise, preferring to abide by his proposal made in the *Sanctuary Keeper* for Sept. 1896. The two letters which follow this have not appeared in the *Sanctuary Keeper*, but I publish them as introductory to the discussion—while I cannot see that Bro. Andrew's reply helps to clear the ground very much. "Lust" he uses "in the sense of evil desire" while admitting that it is also used in scripture to signify a good desire. This "evil desire" is something more than the capacity to desire evil, since the "capacity to desire is," he says, "quite distinct from the desire," so that "evil desire" is the manifestation of that capacity in one who has come to "desire that which he knows to be wrong." The descendants of Adam and Eve are, he says, "born with this evil desire." To me it seems that if they are born with any desire at all, it is a desire for the mother's breast, and that is not evil but good. But I fail to see how they can be born with more than the capacity for desire, whether for evil or for good, seeing it still remains for them, as he says, to "develop this evil desire." Then, according to Bro. Andrew, Jesus was not only born with the capacity to desire—which I do not dispute—but he developed this evil desire, for he says "he certainly desired to do that which he knew to be wrong." I feel somewhat staggered by this assertion. It seems to me to imply more than "sin-in-the-flesh," to go beyond what is correctly termed a mere suggestion toward wrongdoing which may present itself to the mind, for I do not see how any one could "develop this evil desire—apart from any outside influence," without actual defilement of the mind, which is possible only in a sinner. Bro. Andrew, therefore, makes Jesus, constructively, a sinner, but he cannot really mean more than that a suggestion presented itself to his mind, which, if fallen in with, would have led him to do wrong, but as he did not act upon the suggestion, but repudiated it, I do not think he can be truly said to have "desired to do that which he knew to be wrong." Then Brother Andrew evidently thinks that knowledge of good and evil is, or implies, "sin in the flesh," but this cannot be since the Elohim have no "sin in the flesh," and yet they have knowledge of good and evil, which knowledge must, everything considered, be better than ignorance. There is no evidence offered by Bro. Andrew, here or elsewhere, that, following the transgression of Adam and Eve, "evil desire became a fixed element of the mind," and until this is done the whole question of "sin in the flesh" is but begged. The work of examination before me does not seem very inviting, still I hope to occupy to some advantage the two pages in the *Sanctuary Keeper* so kindly allotted to me by Bro. Andrew, and to be afterwards reproduced along with his reply in the *Investigator*.—EDITOR.

[COPIES.]

DEAR BRO. ANDREW,

Although I had fully intended taking advantage of the space offered me in the *Sanctuary Keeper*, I find myself quite at a loss to deal with what you have said, in any effective way, without first getting a clearer notion of what you really mean by the use of certain terms. I might, of course, assume a definite meaning, but I do not wish to occupy any portion of the limited space at my disposal in speculation as to what is meant.

I did actually set out to deal with the definition of "sin-in-the-flesh," which you give on page 53 of the *Sanctuary Keeper* (No. 6) for 1895, where you say "Sin in the flesh is the lust or evil desire which resulted from Adam's eating the forbidden tree," but after spending much time in the endeavour to determine your meaning I gave it up, and now apply to yourself for information. My

difficulty is not with Adam's eating the tree, for, although you say this, I am quite sure you do not mean it. It was a mere slip of the pen: you meant "Adam's eating of the tree." I am, however, quite unable to determine if by "lust" you mean such lust as necessarily leads to sin, in which case you mean something more than the faculty and exercise of lust simply (for you have yourself said that "lust means also a good desire"—See p. 34, No. 10, *Sanctuary Keeper*). You have also said "lust which leads to sin is necessarily evil" (p. 3 *Blood of the Covenant*), which implies that lust is not evil or wrong in itself, but is only so, as you have yourself said on p. 34 of No. 10, *Sanctuary Keeper*, "because its outcome, when allowed to prevail, is transgression"—in a wrong direction, that is to say; for as you know, "lust" may and often does take a right direction, as, for example, in the case of Jesus, who on the occasion

of his lust being satisfied, said, "with lust (*epithumia*) I did lust (*epithumeo*) to eat this passover with you before I suffer" (Luke xxii. 15). Here the theme elsewhere mostly rendered "lust," is, in the A.V., rendered "desire." Then Paul's "*desire* to depart" (Gall. i. 23) was his *lust* (*epithumia*). The same thing is shown even more abundantly in the case of the verbal form *epithumeo*, occurring in the following passages: Matt. xiii. 17, "Righteous men have *desired* to see"; 1 Tim. iii. 1, "He *desireth* a good work"; Heb. vi. 11, "We *desire* that every one of you"; 1 Pet. i. 12, "which things the angels *desire* to look into." Elsewhere the word is rendered "lust," "lust after," "would fain," "covet."

When therefore you say, "sin in the flesh is the lust or evil desire which resulted from Adam's eating of the forbidden tree, do you mean by "lust," the exercise of the faculty of desire, whatever its outcome—good or bad—may be? If not, what do you mean? When on page 9 of *Debate* you say, "sin in the flesh is the desire to do evil, which is in fallen human nature," do you mean the desire to do that which one apprehends to be evil or wrong to do? or do you mean the desire, or tendency, to please one's self, which is natural to us all, and which the lower animals share in common with us! If the latter, would you say that Adam and Eve were without such desire previous to transgression? If the former, would you say that Jesus ever desired to do that which he knew to be wrong—that he "knew sin" in such a sense? If you would not say this, while saying that Jesus had "sin in the flesh," do you mean by that something more than the natural, and, in its own place, proper desire of self-preservation? If nothing more is meant, what did you mean when in the Preface to *Debate* (p. 3) you say "God condemned sin in the flesh of his own son?" And where, in such a case, is the justification of such condemnation? Can one be justly condemned who is guiltless?

There are many questions I might ask, but I shall be able to proceed with my criticisms of your position if you will favour me with a clear, definite idea of the term "lust" as you use it, and the evidence from Scripture of its existence and genesis. In this term "lust,"

as it seems to me, lies the crux of the whole matter.

Yours fraternally,

THOS. NISBET.

Nov. 19th, 1896.

DEAR BRO. NISBET,

Yours of the 19th ult. arrived when I was too busy to reply. Your queries I will now answer as pointedly as I can.

1. I always use the English word "lust" in the sense of *evil* desire, because that is its conventional meaning; The Greek equivalent, I admit, means simply desire, and is used in both a good and a bad sense.

2. The *capacity* to desire is quite distinct from the *desire*. Adam was created with the *capacity*, but not with the *desire*. Evidence of this is seen in the fact that the suggestion to partake of the forbidden fruit came from without, viz., from the Serpent. Through yielding, *evil desire* became a fixed element of the mind. Previous to eating, Adam and Eve had "no knowledge of good and evil"; afterwards they had. Their descendants are born with, and gradually develop this evil desire—apart from any outside influence.

3. Jesus certainly "desired to do that which he knew to be wrong"; otherwise he would not have styled one suggestion "Satan" (Luke iv. 8). Unlike Adam and Eve, his evil desire sprung from within; for it was a part of the nature inherited from his mother. Such desire has nothing whatever to do with "the natural, and, in its own place, proper desire of self-preservation."

4. The justice of condemning those who inherit the sin-nature, without the moral guilt of Adam, lies in the fact that their condemnation was decreed before they were born—for God is entitled to prescribe the conditions under which the descendants of a sinner shall come into existence. Moreover, their condemnation was accompanied by provision for their justification; indeed, without such provision they would never have existed.

Trusting that the foregoing will suffice to make my meaning clear,

I am, yours fraternally,

J. J. ANDREW.

26 Douglas Road,  
Canonbury, London,  
Dec., 17th, 1896.



AN IPSE DIXIT.—“Every magazine started in the name of the Truth has sooner or later marred that work.” So writes Bro. Roberts in the November issue of the *Christadelphian*. This is pre-eminently true of the *Christadelphian* itself—albeit Bro. Roberts means it to be an exception to the above conceit. I know no magazine emanating from any portion of the globe which has been more mischievous in its operations both inside and outside the body. Inside it has fomented division: outside it has brought the Truth into disrepute by its collusion with a public swindle from which the simplest elements of the Truth, believed and obeyed, should preserve one. But Dr. Thomas, we are told, believed in only one magazine, and that magazine was the *Christadelphian*, and Bro. Roberts the one to edit it. If the Doctor really was so intolerant as this would make him, I am sorry—sorry also that he should have been so shortsighted. But the Doctor was a man of like passions with ourselves. And he was too trustful: he was often taken in: he did not know, and he did not live to see that, given enough of rope, Bro. Roberts would hang himself—metaphorically.—EDITOR.

### “THE HUMAN SPIRIT,”

AND

I PET. iii. 21.

DEAR BRO. NISBET,

(1). I have carefully read your *Answers* in the Oct. No. to my Questions on the “Human Spirit,” but cannot say that they strike me as satisfactory. (2) I don’t know, however, that any good end would be served by an examination, in detail, of what you have written. (3). There is one thing, though, that I might remark, and that is, that I fail altogether to see the logic of Answer 6, where [in reference to my question as to whether ‘the spirit of man which is in him, and knows’ (1 Cor. ii. 11), is not the same as that ‘spirit’ without which ‘the body is dead’ (Jas. ii. 26)] you reply, “They are not the same: the application is different; therefore the *meaning* is not the same in both cases.” I might rejoin—the application is different in two passages, one of which speaks of Peter fishing, and another of Peter preaching; therefore, according to your reasoning, it cannot be the *same* Peter in the two cases!

(4). Till better answers to my questions, Nos. 6, 7 are given, I must continue to think that there is no good reason why ‘spirit’ should not

have the same meaning in the various passages referred to—the meaning indicated in question No. 9.

Yours fraternally,

J. W. DIBOLL, JR.

P.S.—I am unconvinced by your remarks on 1 Pet. iii. 21, but will say no more.

91 St. George’s Road,  
Gt. Yarmouth,  
Dec. 1st, 1896.

(1) Bro. Diboll is not satisfied with my *Answers* to his *Questions*, and nobody else has taken any notice of the latter since, which seems to suggest either that the *Questions* are not regarded as calling for answer, or that I have fairly answered them. But it might be assuming too much, to so conclude. Bro. Diboll might suggest that it is because they cannot be answered unless by those who conclude that the spirit of man is “a something dwelling in the body, distinct from the body, necessary to its life, with powers of thought and will, and departing at death.” I think myself the application in Scripture of the term “spirit” requires some elucidation, as it has uses not fully recognised and admitted in our literature—which deals more particularly with the physical and “natural” rather than the ethical and “spiritual” aspects of the terms.

The *Questions* should be answered if that has not been already done, and if possible a basis afforded which may enable Bro. Diboll to escape from his apparently foregone conclusion regarding the “human spirit”; and I shall therefore be pleased to receive any contributions on the subject from any of my readers who may have something to say on the matter.

(2) I should have preferred that Bro. Diboll had tried to dispose of what I have placed before him: it is hardly satisfactory to have this declined on the score that no “good end would be served by an examination, in detail, of what I have written.” He might have benefited by arguing out the question; if not by “examination in detail,” then, at least, by endeavouring to refute one or two points I make in my *Answers*.

(3) Certainly if he could have done no better in such an attempt than he does in his reference (3) to the one thing he singles out for notice, and which he evidently thinks he has reduced to an absurdity, I need not wonder at him shirking the labour of it. His illustration of “Peter fishing” and “Peter preaching” is without application to the case in point. But it isn’t even true what he says; the application of the term “Peter” is not different. In the second case it refers to the same Peter converted from a fisherman into a “fisher of men”; there is a change of occupation; it is the same Peter.

Bro. Diboll could not have fully expressed his thought in the statement: “the application is different in two passages,” etc., without stultifying himself, as will appear whenever I ask: “The application of *what*—of the term

"Peter"? "Peter" is the only term he could supply if he is to establish anything approaching to a parallel. But it would not be true, for the term "Peter" applies to the very same individual in both cases and does not alter in meaning. Peter has changed his occupation. If Bro. Diboll could show that it is the same spirit in the one text ("the body without the spirit is dead"—Jas. ii. 26) as in the other, ("the spirit of man which is in him"—1 Cor. ii. 11) as easily as he can show that it is the same "Peter," there would be no room for argument; but this he fails to attempt. His illustration is amusing but it is not argument.

(4) I am afraid there is not much encouragement held out by Bro. Diboll towards the production of "better answers to his questions 6 and 7." I admit my Answers, as a whole, are sometimes brief, and those to 6 and 7

specially so, but they were meant to be as categorical as the Questions themselves: and it is no doubt true that from another standpoint they may not be good answers, and could therefore be improved upon by amplification and proof, but as the Questions were only got a day or two before my Answers had to be in type, there was no time to give exhaustive replies, and in point of fact the Questions did not seem to invite other than categorical answers.

Bro. Diboll's "P.S." states that he remains unconvinced by my remarks on 1 Pet. iii. 21, "but will say no more," from which it appears either that argument fails him or he has got a surfeit of it. My own inclination would be to continue the argument until I convinced an opponent or was convinced by him—as I occasionally have been. EDITOR.

## THE OTHER SIDE.

(Being a Reproduction of Bro. Cornish's Reply to Bro. Roberts' *Meaning of the Sacrifice of Christ*, which Reply I think well to reproduce in view of the wide circulation given to the hard things said in the *Christadelphian* against a capable, honest, and lovable brother.—EDITOR.)

MR. ROBERTS, or his friends, have issued an eight page paper, under the title, "The Meaning of the Sacrifice of Christ," in which paper he charges me with "untruthfulness and misrepresentation," without setting forth any evidence to prove the statements true! He seems to think that on account of my deafness I did not get a "correct impression" of what he said. This was quite possible had I been debating with him alone, but seeing that twenty others were present there whose hearing is good, three of whom attested to the written account of the debate as being true, his charge of untruthfulness must apply to them also; and those who know Mr. King, who was chairman, will doubtless consider his statement as reliable as Mr. R.'s; and Mr. C. C. Walker, the assistant editor of the *Christadelphian*, being well acquainted with Mr. Slade, he, I am assured, will acquit Mr. S. of the charge of untruthfulness. It is certainly a bold thing for one man, without witnesses or evidence, to charge three others besides myself with untruthfulness! But I am not surprised at R. R.'s doing so, as conscientiousness is evidently *not large* in him. This was painfully evident during my debate with him. When I asked him, "Did

you not quote Gen. ii. 7 on the previous Friday evening to prove that man was mortal? he answered "No." Now there were more than a dozen then present, who distinctly heard him quote that passage to prove that man was mortal, and that he dwelt upon it for some minutes. Yet, *in their presence*, he flatly denied this! and this is the individual that charges three besides myself with untruthfulness!!

On that night, October 22nd, 1895, Mr. Roberts distinctly stated that he had never taught that "Adam's nature did *not* change when he was sentenced to death!" When I read the article in the March *Ambassador*, for 1869, he asked, "What date was that written?" So I showed him the book, and he replied, "Ah, yes, that was before the Turney affair, and when that was written I did not understand the whole bearing of the question." Now he seeks to deny this statement, and dismisses it by charging me with "untruthfulness." This is an easy way to evade a difficulty, a way more common than commendable.

But we shall see presently who is "untruthful" in the matter. In this paper of eight pages, which is said to be "advance extracts from Mr. Roberts' diary," and which, presumably, will ap-

pear in the *Christadelphian*, on p. 3 he says that "First of all, there was an endeavour on the part of Mr. Cornish to prove that I had changed from my original position. He tried to prove this by citing an article printed in 1869, in which I said that no change of nature was effected in Adam by his condemnation; that the only difference between his before and after state, was a difference of relation to the dissolution process lying ahead. I now said that I adhered to what was written in the article, and could wish no better exposition of the matter taken as a whole. What Mr. Cornish had omitted to consider was, how—according to the said article—the difference of relation was established. I afterwards pointed out that, in the early part of the article, it was laid down that the altered relation became a law of his nature, 'running in the blood' and that thus only was the sentence transmissible to posterity. This was no alteration of nature, but the introduction of the law of death into it, *leaving it the same nature still*. But Mr. Cornish called this 'evasion,' the common expression of perplexed antagonism in the presence of unanswerable explanation."

Mr. R. calls this an "unanswerable explanation"!! We shall see whether it be so in fact. We have here from the pen of R. R. an emphatic statement that there was *no alteration* in the nature of Adam when he was condemned, that it was the *same nature* after condemnation that it was before.

On page 8 Mr. R. says that "Adam was neither mortal nor immortal when created." And if no change took place in his nature when condemned, then he must have been *neither MORTAL nor IMMORTAL afterwards!!!* But, while emphatically denying that any change took place in Adam's nature, *yet he distinctly affirms it* in this very eight-page paper. Referring to a conversation that he had with Mr. Unsworth, he says on bottom of p. 7: "The difference between you and me as to the nature of Adam is this: you think it was a dying nature before sin came. I believe it became so through sin." This is his unanswerable explanation!! First, to *emphatically deny* that any change took place in Adam's nature, and then to contradict

himself by saying that "*It became a dying nature through sin*"!!! And this is the individual that charges me with "untruthfulness"! Readers can decide to whom to apply the term.

In the *Christadelphian Instructor*, p. 14, item 35, R. R. says "We receive the nature that he (Adam) had after he was condemned to die." If there was no alteration in the nature, why does he teach that "we receive the nature that he (Adam) had AFTER he was condemned?"

Mr. R. says that "Adam was neither mortal nor immortal when created." He also teaches that Adam became mortal because of sin!! If Adam was neither "mortal nor immortal" before disobedience, and as R. R. candidly admits that "there was no alteration in his nature," then it is manifest that he *must have been* "neither mortal nor immortal" afterwards!! No one will accept this as being the truth, so that we are shut up to the plain fact that as Adam was MORTAL after disobedience, and *no alteration took place in his nature* previously, then he must have been, and was, MORTAL before.

To affirm that Adam was "neither mortal nor immortal before transgression, and yet to say that he *became mortal after*, but that there was "*no alteration* in his nature," that "it was the *same nature*" as before transgression, is such a flat contradiction that no thinking mind can accept it.

All are agreed that we are mortal now. Would it be possible for us to become "neither mortal nor immortal," without any alteration of nature? If not, then reverse it; If Adam was "neither mortal nor immortal" before transgression, how could he become mortal without any alteration of nature?

In stating that Adam was "the same" after as before disobedience, Mr. R. has virtually abandoned his position. He will see, and I trust admit, that as Adam was mortal while uncondemned, so the Lord Jesus was mortal; but never having sinned he was not under condemnation in any sense.

GEORGE CORNISH.

January 16th, 1896.

[NOTE.—Readers will agree with me that Bro. Cornish has certainly the best of the argument here, and those who have read Bro.

Roberts' *Meaning*, etc. (since republished in the *Christadelphian*), to which the foregoing is a *Reply*. will know that the latter is mild by comparison in its expressions towards an opponent. Bro. Roberts has pursued his usual tactics with an opponent (who gets repeated unfavourable mention in his *Diary*): when he feels he cannot dispose of an argument he seeks to depreciate the intellectual capacity of his opponent, and endeavours to do by prejudice what he cannot do by argument. He has pursued the same course with Bro. J. J. Andrew. I presume it will come my turn some day. But while there can be no question that Bro. Roberts hates the *Investigator*, he seems to cherish some other sort of feeling for its editor, which seems to have operated in the past in precluding any personal reference of a derogatory nature. I am sure I have given him occasion—I do not mean cause—enough to say something; but he doesn't say it.—EDITOR.]

#### THE ATONEMENT AS TAUGHT BY BRO. STAINFORTH.

I HAVE numbered the pars. in the three papers on pp. 80 to 84\* from (a) to (g), and will cut my remarks as short as I can.

(e) I will give my opinion of Substitutionary Atonement, as proposed. God's Law having been broken by Adam, and by all his descendants save One, the threat, "the soul that sins shall die," has, in every case, to be carried out. But since that course must defeat His declared purpose that "the earth is formed to be inhabited" by sons of Adam, God, in his wisdom and forbearance, has devised "Sacrifice," by which ceremony the sinner, having been forgiven on genuine contrition and change of mind, was permitted to Substitute an animal with which he had identified himself, by laying his hand on its head (Lev. iv. 4), and confessing his sin (Lev. v. 5); an animal in accordance with certain legal requirements as to nature and quality. By its violent death and destruction by fire, he acknowledges his own desert of similar utter effacement. The re-

\* Readers will find it convenient to number those paragraphs in the three papers in question, —EDITOR.

quirements of the offended Law having thus been fulfilled to the offended Law Giver's satisfaction, His law was magnified and made honourable by its sentence being thus Legally carried out, and the sinner was free. Still as this fulfilment was merely effected in a figure, as permitted by the kindness of the Law Giver, the culprit was declared not "innocent" but "forgiven." By the sacrifice he simply escaped the law's penalty. The same principle applies to Jesus' sacrifice. His Substitution was more perfect than the Mosaic, as I have shewn at great length in *Another Jesus*, in that he was able and willing to endure not only the violent and painful death on the cross, representing the "Tribulation and Anguish" of Rom. ii. 6, &c, which are to be rendered to the disobedient, and which the animals could be made to suffer; but Jesus was further competent to receive also the "Indignation and Wrath"—the Terror of the Lord," viz., the mental anguish also due to the guilty, in which an animal was unable to participate; this being effected in Gethsemane when he was in an Agony and prayed. It is always said "that this condition of mind was produced in him by fear of crucifixion." I doubt that In disproof we find him refusing the stupefying draught specially prepared by the pious ladies of Jerusalem for those about to be crucified. Having thus suffered all that the law required, salvation was by God's arrangement procurable by all who identify themselves with him repentantly by belief and immersion, being (as the R.V. improves it) *united* with Christ by the likeness of his death and resurrection. Of this more further on.

(c) I cannot understand a man intelligently "subscribing with (or "on") his hand" as being "in the loving Christ," while estimating the nature of his Atonement as "not even of

secondary importance." "I would not have you ignorant, brethren, concerning spiritual matters."—Paul.

(d) I see no folly in "comparing the death of the accidentally entangled (?) ram with the voluntary death of Christ." I instanced the ram's death as an undeniable case of Substitution, the possibility of which ingredient in sacrifices is scouted by every Christadelphian of my acquaintance, although distinctly asserted by Moses; this assertion, all three answers conveniently ignore. But "If ye believe not Moses' writings how shall ye believe my sayings?" (Jesus). It is true that "both Isaac and Jesus were only-begotten sons," and that "both were freely given up by their respective fathers"; but while Jesus indeed "was freely given up for us all—He died for the ungodly—with his stripes we are healed," etc., etc., for whom did Abraham give up Isaac? Who was healed by Isaac's stripes? How then do we get in the latter case a striking illustration of giving up for us all an only-begotten Son? But there is some sense in my application of the story. With the Ram's stripes Isaac was undeniably "healed," or "saved" (*sozo*) by the Substitution of that ram by Abraham "instead of his son" (Gen. xxii. 13). One such effectual proof should have convinced any honest mind. Well, look at another:—When Paul illustrated (or failed to illustrate, if you prefer it so) the object of Christ's death by supposing the willingness of some friends "even to die for a good man," did he mean "that they purposed working on the good man's susceptibilities by exhibiting to him living pictures of faithfulness unto death in the pathway of affection?" Is it not plain even to the meanest intellect, that he refers to their willingness to die *instead of* the good man, so that he might *not* die? For what could it have profited the

condemned good man if even more than 500 brethren at once had died "Missionary deaths" for him? How inconceivable it is until one actually encounters the hard fact, that men can have the Bible open *in their hands*, and preach *about* it, and yet *flatly contradict* its plainest and most vital assertions! [(e) continued] "The God who cannot lie" having declared that "the soul that sins shall die," evidently *cannot* balance his legal accounts apart from the *Death of that Soul*. For, failing the prescribed satisfaction to the Law, the forgiveness of the sinner on his mere repentance would be an ignoring and dishonouring of that law which is rather "to be magnified and made honourable" by perfect fulfilment. Any such evasion would no more be a legitimate balancing of Divine accounts than a ruling out of debits in Bro. Horsman's ledger could be styled "balancing his books." I ask then—apart from the Sinner's Death—how is the Law to be "honoured" that denounces death against him?

The doctrine of Sacrifice shews how. "When the wicked man turneth away from his wickedness . . . and doth that which is lawful and right he shall live." First, Let him Repent; then do that which is "Lawful" by fulfilling the requirements of the Law by a Substitutionary Sacrifice; and thenceforth do Righteousness. Every breach of the Law recorded as passed over by God has demanded compliance with the above course. Although denied in Christadelphian literature, even in breaches of the ten commandments the Law was open to accept in satisfaction a Sacrifice after Repentance guaranteed by ample satisfaction. See Lev. vi. 1-7 in respect to Commandments x., viii., and iii., *re* coveting, thieving, swindling, and false oaths. So with the evil-speaking (*alias* blasphemy) against God of Job's three friends: so with

David's perverse and wilful numbering the people. Even his adultery and murder (Nos. vii. and vi.) were followed after contrition and forgiveness by sacrifice; "*then* shalt thou be pleased with (*"desire"*—*Young*) sacrifices of righteousness" (Ps. li. 19). Not that David supposed that cutting a bullock's throat could atone for murder; in that connexion he says, "Thou desirest *not* sacrifice" (ver. 16) save that of a broken and contrite heart;" but given first that "heart," then a substitutionary sacrifice is desired, nay, *demanded*. Evidently failing those sacrifices, forgiveness would have been withheld in all the above instances.

Christ has similarly "put away (OUR) sin by the sacrifice of Himself;" by which sacrifice we benefit by immersion, just as the Israelite did when he laid his hand on the bullock, thus recognising his own deserts by the figure. Subsequent good works are then acceptable, and obligatory on our part. I say then that God has (not "adopted my," but) ordained this only method of atonement in inseparable connection with substitution. I can see no other conceivable Legal method, and I have adopted it thankfully as the only declared method.

(g). (I am sorry the paper prepared by Bro. Smith miscarried.) In "pursuing the pathway of truth by stating his view of a subject and his evidence, without noticing opposing vagaries" (opinions and evidence?) Bro. Smith distinctly claims infallibility. "Rome has spoken—the case is settled." But considering that the principle I have ventilated, is styled at Birmingham "Blasphemy and libel against God," viz., "that He should slay the just and spare in consequence the unjust," I think that it should be disproved, if possible, not feebly ignored.

(h). "A substitutionary sacrifice cannot be just: for the innocent to suffer for the guilty is the height of Injustice." Then every sacrifice from the beginning must have been unjust. But God is a Just God, yet He foreordained that the just should die for the unjust, to the intense disgust of Christadelphians. Well, suppose the just had failed to "die according to the Scriptures for them," could anything else have availed for their rescue from death? How could a 'Missionary death' fulfil the requirement of the Law—the sinner "shall surely die?" No one doubts the perfect efficiency in his mission of John the Baptist. He, indeed, died "a Missionary death" if anyone ever did. Could it then be said that John "died for the sins" of those converts, *if any?*—who were influenced thereby? that "he loosed them from their sins by his own blood," that "he bore their sins in his own body to the" block? Those who have done any more than "hold the Bible open in their hands" know well that it is the Substitutionary aspect of Christ's death—that "we have Redemption through his blood" (implying of course his Death), that is constantly insisted on as its efficacious peculiarity. Accordingly we find him symbolized in the New Testament not as a "missionary murdered by wild men," but as "the Lamb of God who takes away sin," "the Lamb as it were slain;" indeed to such an extent is this all-pervading view maintained by the disciple who was most in Jesus' confidence and affection (Jno. xiii. 23 with i. 18), that we read that "the Lamb opened the seven seals," "The Lamb overcame them in battle," that "the Lamb's wife has made herself ready," and of "the Marriage-supper of the Lamb," "the wrath of the Lamb," "the song of Moses and of the Lamb," "the Lamb is the light thereof," "The

Lamb's Book of Life," etc. I suppose such a collection of incongruous metaphors could be matched in no book written by a sane man; and the only explanation of a man of John's ability and clearness of head so doing, is that he was so impressed with the overpowering importance and dignity of the "Lamb-ship" of Christ as to entirely lose sight of his "Missionary" capacity. That Lamb-ship was no meaningless symbol, but pointed back to the original Old Testament Lambs: the ram on Mount Moriah among the number. "Here is *Love!*" "Greater love than this hath no man, that he should lay down his life for his friends,"—"as a faithful Missionary?" What a bathos! When Peter offered to "lay down his life for Christ," will any one of these three answerers have the hardihood to deny that he contemplated dying *instead of* Jesus, in case of need, so that Jesus might *not* die? (See, however Bro. Nisbet on this text).

(i.) Since the idea "that Adam's skin-coat was derived from a Sacrifice," is mere guess-work, *alias* "a vagary," I might pass by Bro. Smith's surmise. *But I allow it.* He has then surrendered his entire contention! Thus—"the skins indicated previous blood-shedding; blood-shedding was the sign of the execution of the Law." Good! but of what Law? What Law could it be except the one that had just said "Thou shalt surely die?" Therefore, since the sentence of that Law had been effectively carried out on a sacrificial victim, who was *not* the sinner, and certainly not "a Missionary," that Law was evidently willing to accept a Substitute in full discharge of its claim on the disobedient. (We thus see that an *honest* man who can summon up courage to incur the odium of looking Sacrifice in the face cannot avoid recognising therein Substitution.) So likewise Bro. Smith further owns

"that Isaac was identified with the Ram; and was actually in the place of the victim on the altar." Yes, or in other words the victim was substituted there *instead of* Isaac, and about to die *instead of* him, as his Substitute. Since the skin-coat was a proof that the Edenic curse had been executed upon an animal to Adam's release, I ask, what more need be, or could have been, done if a Substitutional Atonement was actually the alternative to a literal personal Death?

(j.) "In the case of the Passover Lamb the sign-shadow included the house, the door especially, and the inhabitants." On the contrary—it referred *solely* to the *first-born Son*, as the most casual reader can see. For if there happened to be a Jew like Zelophehad who had only daughters, or one with no children at all, it is evident that he need not have taken the special precautions to preserve the life of his "first-born Son." It was a question whether the Son's life was to be taken by the angel, or that of a lamb by the father. The blood on the door-post was the appointed sign that the lamb had been duly sacrificed, and therefore the son was passed over. How could Substitution be better exemplified? Truly "the blood was the sign of the execution of the Law." (See i.)

(k.) "Jesus was made sin—in him sin was destroyed by the sacrifice of himself." This—the vilest item in the composition of the aforesaid "Brummagem wine"—teaches "that Jesus, having been born of a woman whose flesh was sinful, was thus himself also unavoidably afflicted with the same 'loathsomeness' in the sight of God; but that his flesh was cleansed from its sinful quality by undergoing the purifying process of death: 'He that hath died is freed from sin.' And that apart from such purification he must have been destitute of all efficacy as an Atoner or Saviour."

All this, observe, notwithstanding his production as a Holy One, apart from the will of the flesh, by special miracle! He declared himself a Temple of the Deity—"Destroy this Temple," &c. "The Father dwelleth in me" (John ii. 19 and xiv. 10), that is to say, the very same God who would not enter the Tabernacle until it had been sanctified (Ex. xl. 9 and 34), was content to dwell in a body "loathsome with sin," as per *our* recognised literature (!) for 3½ years before it was thus purified! The bearing of this "doctrine of demons," *i.e.*, "teaching of lunatics" (examine Mark iii. 11), may perhaps be brought home to some on whom other arguments fail, by asking—Was not Jesus "the Lamb without spot," as symbolized by the Mosaic sacrifices? Where then do we read of any such lamb requiring purification before sacrifice? And if "a constitutionally sinful-flesh Christ" could be cleansed, and thus rendered ceremonially fitted for sacrifice for sinners, by *his own* death (see j., line 8), what could there be to prevent a Jew from similarly sacrificing a scabby sheep, or even a Pig—which would be equally cleansed by their own deaths? But What *is* the good? No Christadelphian "believes *Isaiah's* report" recorded in chap. 53, why then should they believe me?

*R.R. Stanforth*

(To be concluded.)

MISCELLANEA.

**A new argument** THAT the Bible has been misunderstood by its professional exponents is not an unmixed evil. The fact that it has been so misunderstood, that, indeed, it has never been understood by the class whom those who reject the Bible have reason to look to for an understanding of its contents, is of *great evidential value* to the genuine character of the Book: it affords an *excellent answer* to those opponents of the

Bible who say it was concocted by the priests for their own selfish ends. For if they had devised it they should, of all men, have understood it. But they don't understand it, and never have understood it. If then it was not devised by them, it could not have been devised of man at all, for who else could have had any interest in leading people to follow "cunningly devised fables"—on the other hand rather: the presumption is a very strong one that it is what it professes to be: both genuine and authentic—a record of God's dealing with man in the past, and of his purposes with him in the future: and possessing an authority and assuming the right to lay down conditions of salvation to perishing humanity.

**Life Inscrutable.** LIFE!—What notion have we of life?—Life is inscrutable: no one by searching can find it out. No analysis of it is possible. Its very nature precludes this.

We believe in Life because we must—there is no gainsaying the fact that life *is*, but what it *is* is quite another thing.

It has never yet been satisfactorily defined. Many attempts have been made, and as many failures have to be recorded.

Definitions of Life are usually mere descriptions of it. But a definition, to be such, must be more than a description. A definition signifies "laying down a boundary," and is used in Logic to signify an expression which explains any term so as to separate it from everything else, as a boundary separates fields. But in definitions, so-called, we are often merely furnished with a definition of a term rather than of the thing of which the term is the name. As, for instance, when we say "Life is the sum of functions which resist death" (Bichat); or when it is said, "Life is the synthesis of all vital properties"; or "Life is the active state of an organised body." These are true descriptions, that is, by these descriptions we understand that life is referred to, but we do not thereby understand the thing itself. These merely tell us that Life belongs to organized bodies, that is, animals and vegetables. Birth and development, decay and death, are peculiar to living bodies—which we call Life. But Life, as every one who has thought about the subject must know, is itself inscrutable. Does it preside over functions as a chairman presides over a meeting, ordering and directing, controlling and moulding means to an end? Or is it a result itself of functions of the body—not itself a reality, but a relation, the product of certain organic powers which evolve all the various manifestations of life—animal or human—from the lowest physical to the highest intellectual processes? Who, by any exercise of his natural powers, and apart from a divine revelation—who can tell? Not one.

Life is one of those facts which we have got to accept without understanding it, without being able to get sufficiently near it to comprehend its *What*. We do know a little about its *How*, or the conditions which admit of its existence—but very little even of that.



Now, Life is either a real entity, that is, having an existence in itself, independent of outside conditions, or it is not. It has either a substantive existence, or it is merely a result of conditions favourable thereto. If it be an entity then it is capable of separate and independent existence apart from what we call matter, having its being in itself and not in surrounding conditions. And if so, it must be in its nature superior to the laws governing what we call matter—because being in such a view not comprehensible within what is called matter. If so superior, it must be indestructible in the sense in which Things which we recognise as made of organised matter are destructible; and hence Life would be necessarily immortal—in its very nature unending. It would further follow that if our consciousness of individuality inhere in this thing called Life, as essential qualities of it, our Life would be our real selves, and thus we—our Ego—in virtue of such qualities, must be capable of existing in the presence of any other conditions in any other sphere or age. No ending could thus be predicated on any grounds with which we are yet conversant.

The principal, and perhaps the most palpable objection to such reasoning outside of the Scripture—always more or less an unsafe thing—is that Life is as much a reality in a midge as in a man, and the same reasoning which seeks to demonstrate a present immortality for man is equally good for a midge. As a matter of logic then, we must maintain the immortality of the midge equally with that of the man.

But who is logical when it comes to matters of self interest?

Fortunately, however, Logic is inexorable, and while we do not at all times feel disposed to accept the logic of a thing, we cannot well deny it and repudiate it in the case of the midge, while falling in heartily with its behests in our own case.

And why should a midge be less immortal than a man?

I am sure the natural midge, equally with the natural man, serves his creator; and if existence is a sufficient basis for the predication of immortality in the case of the man it is at least equally so with the midge.

But who accepts "the immortal midge?"

### BRO. GILLION'S "SUNDAY MORNING."

On pp. 73-79 Bro. Gillon quotes a score of passages, which declare certain offenders liable to *krima*—judgment; among others Hypocritical Scribes and Pharisees; those willfully blind to Jesus' claims; Felix; the Immersed believer who partakes of the Lord's supper unworthily; and those who would pervert the

grace of God into lasciviousness and deny the Master and Lord Jesus; all these various evil-doers, while they are acknowledged as liable to judgment, are represented as having nothing to fear beyond the grave. But if these and all such like indeed receive their full recompense in this life, I ask Bro. Gillon, who can there be left to compose the class of whom Jesus said "They that have practised evil shall come forth to a Resurrection of judgment"—*krisis*? Is it not the case that such sinners appear at least as free from worldly trouble as the righteous all their lives long?

Secondly what is "the false hope into which men like Butler, Wesley and Spurgeon, have been led by the crucifixion?"

Thirdly, if Paul threatened Felix merely, or at all, "with a participation in the judgment about to be poured out upon the Jewish nation," was he not a false prophet? since Felix was shortly after summoned to Rome and compelled to disgorge his ill-gotten gains, and narrowly escaped with his life; see Farrars' "*Early Days*." Palestine would be about the last place an impoverished and deposed Roman Official would choose for retirement.

R. R. S.

### THE SEA OF GLASS OF Rev. iv. 6, and xv. 2.

I cannot see that Bro. Smith (see p. 80) need be perturbed at my remarks *re* this "Sea" (p. 24). He is not responsible for the idea, only for unweariness in adopting it. Is it not evident that any *effectual* "mingling of Fire with an Ocean," as evoked in *Thirteen Lectures*, must result in the Boiling and final Evaporation of that Ocean? certainly not solidification; no amount of Heat will produce Ice. The original error then is the "Vagary," and not my correction thereof. This is only another specimen of "the Wine just lately handed round among the Nations," which is in some respect worse than the old stuff: "the Old is better." When we regard the Throne of Rev. iv 6,—I, as "but a piece of cabinet work" and Bro. Smith as "a dominion encircling the earth—" we are merely taking two different points of view. I looked at it as an item in the vision seen by John, which is introduced thus: "I saw a Throne, and One sat on the Throne; and round about the Throne were twenty-four thrones, and upon them twenty-four Elders sitting." The idea thus conveyed to most minds would be, I think, that John did see twenty-five "pieces of cabinet work" and twenty-five persons seated thereon. No doubt the thrones were Emblems, but how could John see in a Vision, "a world encircling dominion, itself encircled by twenty-four thrones? When he was shewn "the world encircling dominion of Popery" he saw nothing but "a Woman seated on a Beast." The head of "gold" was all that Nebuchadnezzar saw in his Vision, yet that too represented a vast dominion. I do not know what Dr. Thomas said as to "the Sea,"

R. R. S.

# The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21

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## CRITICISMS AND QUESTIONS ON SOME MATTERS TREATED OF IN LAST ISSUE OF THE *INVESTIGATOR*.

### THE SEED OF THE WOMAN.

THE subject of the first article has always seemed to me a branch of Christian theology greatly tangled, from which tangle Christadelphian theology is not altogether free. This is recognised by the writer of the article in question, which is an addition to the many previous attempts of various brethren to make the matter intelligible, but with the usual result, namely, that without a number of pure assumptions, the case is hopeless. For instance, when God said to the serpent, "I will put enmity between thee and the woman," where is the evidence that he meant the mother of Jesus? and is it not an assumption to say that "her seed" refers exclusively to Christ? Further, if the "seed of the woman"—is this a Scriptural phrase?—refers literally to Jesus, who is the seed of the serpent? and is Christ to bruise the head of the same living creature that tempted Eve?

The writer's attempt to get clear of the difficulty involved in the term "begotten," when applied literally to the physical origin of Jesus of Nazareth, is not satisfactory. There is no presumption in saying that God's covenant requires that the Christ should be "of the seed of David according to the flesh" in the most literal sense. "Of this man's seed," says Peter, "God hath, etc." Is not this saying in the plainest way that he was the "seed of man?"

The two genealogies of Matthew and Luke most certainly converge upon Joseph, and therefore look like two independent attempts to show that Jesus of Nazareth answers to the requirement of God's covenant with David. Here I must ask where do we find proof that Mary was of the family of David; and, when it was plainly stated that Joseph was the son of Heli, on what ground am I to understand it to mean that Heli was the father of Joseph's wife? Are all these assumptions essential to harmony, and is Divine inspiration in need of this kind of assistance? I cannot see that the apostles troubled themselves about this matter in their preaching and letters, unless Paul refers to it in 1st Tim. i. 4, and Titus iii. 9. Therefore, if the subject must be considered, let it be as a non-essential, for surely assumptions are no sure ground for essentials.

### THE ADAMIC TRANSGRESSION.

The writer of the next article—"The Adamic Transgression"—says, "It seems clear that Paul presents the Adam a type of the Christ," and then endeavours to institute a parallel. Is it not rather that Paul presents the risen immortal Christ in contrast to the natural (animal) man Adam; for have we not the "quickeningspirit" *v.* "the living soul"—"the Lord from heaven" *v.* "of the earth, earthy"; the immortal *v.* the mortal?

Surely the writer does not mean that Christ was the "Lord from heaven" in the days of his flesh! Paul certainly refers to Christ's future coming from heaven as a "quickening spirit" to quicken—make alive—those found in him (1 Cor. xv.) Was there any literal coming "from heaven" of Jesus of Nazareth, and was he "Lord" before he was made "both Lord and Christ," that is, before his anointing? I think there is always a straight road to true conclusions, and if a round-about way has to be pursued to arrive at the same conclusions, it looks as if some obstruction blocks the direct road. If pioneers of truth would discover and remove these blocks, some of us might be saved much weariness.

#### FROGS CROAKING.

The writer of this piece must be testing the credulity of your readers, for one can hardly regard him as serious when he speaks of the warships of various nations as the literal counterpart of the "unclean spirits" like frogs; and pagan China and Japan as the Dragon; and Mohammedanism as the False Prophet. He may be nearer the mark in identifying civilized Christianity—the offspring or Statecraft married to Churchcraft—with the Beast. If so, I have to ask if this "civilized Christianity, etc.," received its "power, seat, and great authority" from China and Japan? (Rev. xiii. 2).

#### SIN IN THE FLESH.

Then about "Sin in the Flesh." What a lot of unprofitable contention we have had, or are having, on this question; and how needless when all are agreed that there was an element in Christ's nature common to all human nature, which, if not under control, leads to trouble or transgression—Christ's being the only case in which it was under perfect control. Did he not bear this "to the tree?" It certainly did not accompany him to heaven. Now if this element, because of its relation to transgression is by some, and perhaps by Paul, termed "sin in the flesh," others seemed almost shocked; hence this "mountain in labour." As far as I can see, the objection is rather in the name than in the idea. If so, why not choose a term acceptable to all, and unite the fighting force against the common adversary?

#### ADAM BEFORE TRANSGRESSION.

Just a word about Adam before his transgression. This is another question on which there has been much beating about the branches instead of going to the root of the matter. Why not simplify the matter by using the terms "corruptible" and "incorruptible," or "mortal" and "immortal," if preferred, used in the same sense they bear in Scripture, as applied to human beings, *i.e.*, a physical transformation from the mortal? The first man was of the earth, mortal or animal, and had he chosen the way of life, would have been subject to that change in due time. He certainly was corruptible flesh and blood, or he never could have gone to corruption, and can no more be said to be immortal than a true believer who may be alive and remain at Christ's return, when "this mortal shall put on immortality, etc." This condition is in all cases preceded by probation.

#### THE HUMAN SPIRIT.

I cannot pass the question of the "Human Spirit" without a few remarks. In view of the backward tendency of this writer's theory, it is somewhat strange that none but yourself should have taken this in hand; the reason being, I suppose, that your correspondents are so much occupied with their own particular questions. It certainly cannot be on account of the strength of the position

to be met. Were I capable of putting my thoughts on paper in a passable way, I should certainly make an attempt to deal with this, but as it is, I must be content with a short criticism.

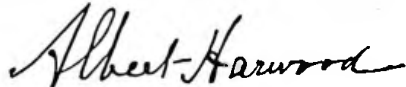
This writer seems to see in the "spirit of man" (1 Cor. ii. 11) a separable, conscious, thinking personality, capable of retaining these attributes when separated from the body, and without which the body is dead. Now, I must ask, if I accept this view, what should be my reply on being asked if the same view stands good with regard to the "Spirit of God" in the same connection? If this is satisfactorily explained, what about "spirit of the world" also mentioned in the same passage; is this to be considered a separable, conscious, thinking personality, capable of retaining these attributes when separated from the body, and without which the world, or world's body, is dead?

Further, Paul speaks of being "present" in a certain place "in spirit," and not "in body." Was this a case of being "absent from the body?" And if so, was his body dead during the absence? Again, when he says, "whether in the body or out of the body I cannot tell," does not the above theory of spirit require us to understand that Paul did not know whether he was dead or alive at the time?

Then, in regard to the "inward man." If it be a "human spirit," as above described, then the outward man must be the body. If so, Paul must teach that as the body grows feeble, the spirit—conscious, thinking man—grows stronger, unless by "perish" he means death, in which case the daily renewing of the inward man would be an after-death process. May not our personal observation and experience be consulted in this matter? Just one more thought. The writer sees in the expression "absent from the body" support for his view. If such really is Paul's meaning, he stultifies himself by saying that he did not desire what he was "willing rather to be."

It seems very evident that if uniformity of meaning with regard to the term "spirit" be desirable it must be sought on other ground than that put forward by this writer.

Golden Dog Lane,  
Norwich.



#### NOTES ON THE FOREGOING.

*The Two Genealogies.* I have always considered that we have two distinct genealogies presented to us in Matt. i. 1-16 and Luke iii. 23-38, the first that of Joseph, the second that of Mary. The latter I read as follows—with altered parenthesis—"And Jesus himself was beginning to be about thirty years of age being (as was supposed a son of Joseph) of Heli, of Matthat, of Levi, etc. Jesus was 'of Heli' while he was a supposed son of Joseph. Heli was not the father of Joseph: it was one 'Jacob who begat Joseph' (Matt. i. 16). It is not said that Jesus was a son of Heli but that he was 'of' Heli—*tou Heli*, just as Adam (ver 38) is not said to be *son* of God but 'of' God—*tou theou*."

*The Lord from Heaven.* I think there should be no difficulty in accepting the statement that Jesus was "the Lord from heaven." He himself said, "I came down from heaven." There is certainly no evidence that he was "the Lord from heaven" prior to his baptism but if he was able to show Philip the Father during his ministry he could only do so as "the Lord from heaven."

*Sin in the Flesh.* While there is strong common sense in the suggestion this paragraph contains, I cannot agree that the contention on the subject has been unprofitable. For it is more than a matter of nomenclature: the *ideas* are different and certain doctrines are based upon and deduced from the conceit that "sin" is an element of the flesh, which is Bro. J. J. Andrew's contention. It is not a matter of names but of things with him: hence the need of contention.

*Adam before Transgression.* So with the subject of Adam, before and after transgression—particularly after. This matter should be gone to the root of. But there can't be any agreement upon terms until there is an agreement in thought. The subject needs threshing out. All the difficulty arises as with regard to Adam after—was there such a physical change took place, as some believe, necessitating the shedding of the blood of some one. I don't personally believe there was, and should like to see the matter thoroughly sifted.—EDITOR.

THE TABERNACLE IN THE WILDERNESS.  
MEANING OF SACRIFICE.

**E**TERNAL principles of mighty moment to sentient beings we should expect to find somewhere in the Bible, struck with the seal of God's authority : and sure enough there they are, outstanding in great grandeur, on that shrine, the Tabernacle in the Wilderness.

Models and pictorial illustrations abound of the Tabernacle in the Wilderness, and even in the merest bird's-eye glance at it, the prominent spiritual ideas typified by its prominent features are plain to the ages.

Here we have a vast, four-sided enclosure, longer than it is broad, and at one of the ends is the entrance. At the other end of this enclosure, but within it, is the tent or Tabernacle proper, which consists of two apartments, namely, The Holy Place and The Holy of Holies. This Holy of Holies is the inmost place from the entrance, and we may call it "The Presence Chamber of the King of Kings," for God's special presence rests there.

Now, one of the most important questions askable is this : How shall man approach in an acceptable attitude into the presence of God ? We know that God is an Omnipresent Spirit ; that we live, move, and have our being *in* him. But, we also know that his spirit is holy, and that our spirits are perverse. Therefore, then, the great question is : In what attitude shall our spirits approach acceptably the Great Spirit so as to commune and be reconciled ?

The answer is revealed as plainly as possible by this Tabernacle in the wilderness. This is God's own great hieroglyphic publication to the world of the mode, of the manner of spirit in which man may come before him.

Come then and let us go into the presence of God. God is in the Holy of Holies, which is just beyond the Holy Place. These are situate, as has been already stated, at and within one end of a vast elongated area fenced in on its four sides. At the other end of this fenced-in area is the entrance. Let us enter by the entrance then. So now we enter. And what are we first of all confronted with, just at the entrance ? The great altar of sacrifice. Upon this the Israelites offered up the daily sacrifice. No priest dare approach the Holy Place or God's Presence without first having offered up sacrifice here.

What means this ? It means that we too must sacrifice : what else can it mean ? Of course, this is but the symbol ; therefore we must sacrifice in spirit and in truth before God. The letter kills but the spirit gives life. How much sacrifice is necessary ? Oh ! I remember just now the Indian of the west, who, being unsuccessful in the chase believed God was against him. He wished to please God, so he sacrificed one after another of his necessary goods and chattels uselessly, but was still unsuccessful. Brought to bay by circumstances, in despair a thought struck him. What more could he give ? He would give *himself* to God, but not uselessly. Just then on that decision a deer flew past, which he brought down, and fed his famishing family and himself. He was now successful, and when the missionary found him, he found him a Christian who had never heard of Christ ; he found one who believed that he belonged not to himself but to God ; he found one who understood the meaning of sacrifice. Alas ! for that other Indian of the east, who thought to appease God, and went and rudely chopped off his own hand, which a missionary was horrified to find upon an altar. This was misunder-

standing indeed. But what misunderstanding of the meaning of sacrifice even in Christian lands! Christ gave himself for us: but *how*? Just as a missionary sacrifices himself in living, and dying, if need be, to enlighten and bless the heathen: so the Son of God sacrificed himself in a missionary-martyrdom to enlighten and bless the world. "Lo, I come to do thy will, oh God!" Oh! what shall properly impress this great idea, *sacrifice*, upon us! The idea of the idea of sacrifice is *self-sacrifice for the good of others*. It is a law of necessity. No benefit without labour. Nothing without sacrifice. But oh! let us be reasonable and not labour to no end, not sacrifice to no purpose. Let us have the wise use of that which is good and not the abuse thereof. The great Father of all eternally labours and sacrifices on behalf of his creatures. There's *necessity* in the case. Let us acknowledge it, and co-work with him. So we shall please him. And if we please him he may do for us his best. Have we the willing attitude then for sacrifice? Now we see the great principle involved in the sacrificial rite. Could any greater principle be found? *Wherefore must blood be shed in the rite?* To show that we must self-deny ourselves, even unto death if necessary. This is the principle (much misunderstood) in all the sacrificial altars of the ages. God required the rite as a record of this truth; and the willingness to sacrifice for him. Alas! how the ages have abused this ritual! But Christ came and fulfilled the meaning thereof in his martyred life to such a degree, that his example now is sufficient, without the sacrificial rite, if we but *memorialise* his death.

The ordnance of the Lord's Supper memorialises in the present day the great truth which the daily sacrifice at the altar foreshadowed then. And so the symbolic representation to the world of how man is to approach God is still plainly before the world.

We too must come by sacrificing of ourselves. This is our first step.

But besides the great altar of sacrifice there is something else confronting us before we can enter into the Holy Place. It is the Laver. At this vast vessel of water the priest must wash hands and feet before approaching to the Holy Place. It is easy to see what this represents. Before our spirits can approach the Great Spirit acceptably, our spirits must be purely sincere. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 16-18). So that besides coming to God by sacrificing of ourselves, we must also wash our hearts in sincerity and resolve henceforth to walk in newness of life. "If thou bring thy gift to the altar," says Christ, "and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift" (Matt. v. 23-24).

As the Lord's Supper is the continuation in a new phase of the daily sacrifice, so believer's baptism is the continuation in a new phase of this washing at the Laver. And therefore the symbolic representation to the world of how man is to approach God is still plainly before the world. "Arise and be baptized *and wash away thy sins*, calling on the name of the Lord (Acts xxii. 16). (Moved with the conception of this truth, I personally went and was immersed, 17th March, 1889.) But it is not the performing of

these actions in the letter that saves. It is the performing of them in spirit and in truth. At all times we should approach God in spirit and in truth—in the right attitude, casting our whole selves, if need be, upon the altar, and with our hearts pure and sincere. And this is the spiritual truth that those concrete symbols proclaim.

We can now enter into the Holy Place, for the Altar and the Laver are the only things that confront us in the open area or court.

We enter the Holy Place and find it furnished with just three things. First, at our right hand is the Table of Showbread, which shows us our dependence upon God for the very bread which sustains us in being. But man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Therefore, second, at our left hand is the Golden Candlestick which giveth light. So we see our dependence upon God for light to guide. We have his Spirit to guide; we have the Bible; and we have Christ, The Light of the World. At this stage do we not feel our hearts burning within us with a desire to offer up the incense of our praise and prayer to God? Well, just in front of us *there* is the Altar of Incense, the third and last thing with which this Holy Place is furnished. This Altar of Incense stands before the veil which separates the Holy Place from the Holy of Holies. Here we stand. And in the right attitude, the veil is rent, and lo! we stand in the presence of God! Just at the Mercy Seat which is upon the Ark of the Covenant in which are contained The Ten Commandments!

How awful is this place! Here now we stand before God. And God is reconciled. We stand before the Ark of the Covenant alone with God. There in the Ark is the great business transaction betwixt us and Him, or betwixt Him and us—The Covenant—The Ten Commandments. God himself, directly with his own finger printed those Commands on tables of stone, and here they are. Here is our Covenant with Him. We broke this Covenant, The Ten Commandments. But now our hearts are properly subdued; now we repent; now we are willing and obedient; now we love and are forgivable to others; and God forgives us now.

But still there in the Ark is the Covenant, the great business transaction betwixt God and us or betwixt us and God. The Ten Commandments are the Covenant still. And if the mighty importance of those Ten Commandments were shown when God himself directly wrote them on tablets of stone (the only writing He himself ever *directly* wrote us) and published them with thunders from Mount Sinai, how much more now is their mighty importance seen, when we behold them secured as the main concern in the very centre of this shrine of the glory of God before the eyes of the ages, and illumined with the blood of Christ. Oh! for the sake of God, whom we love and trust, and for the sake of our brothers and sisters in the universe, let us be anxious, exceedingly anxious to keep The Ten Commandments.

J. J. Brown

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CRITICISMS.—There are several things in the foregoing which would naturally have excluded it from the pages of the *Investigator*, but as I thought well of the article otherwise, and had given the author of it the option of suppressing certain portions or of leaving the article as it was for criticism, he chose the latter alter-

native, being, of course, unable to alter his judgment of things on demand. He preferred to hear what could be said against the ideas, so that he might, if necessary, reconsider them. Mr. Brown is the author of *Eternal News*, a book which has been very variously noticed in Christadelphian magazines. He is one who has been thinking for himself, and has accordingly moved away from orthodoxy, acknowledging, at the same time, the aid he has received from Christadelphian thought. Adverse criticism he does not deprecate but rather invites, recognising, as every lover of "Truth as in Jesus" does, that he has much to unlearn as well as to learn. He therefore welcomes criticism, to which I accordingly proceed.

The idea, in the 7th paragraph, of a "Christian who had never heard of Christ" must not be too literally construed, since "a Christian who had never heard of Christ," and therefore "never learned of him," could not really be a Christian unless in the sense—and this I presume is the sense of the writer—that his self-sacrifice was like Christ's, who gave himself to God. If we realize the truth that there are Christadelphians who are not Christians, we will perhaps the more readily appreciate the above remark regarding the Indian of the west. A man may be a Christian without being a recognised Christadelphian, without indeed ever having heard of the name. Still that Indian was not a Christian of the apostolic sort.

The expression in the 14th par., "God is reconciled," may also be taken exception to by some, as I did myself at first—for our traditions lead us to regard ourselves as the reconciled ones and God as the unchanging one, who needs no reconciliation. On second thoughts, however, it seems to me that all that is meant by the writer, or that is fairly implied in the expression, is involved in the other statement which follows shortly thereafter, viz., "God now forgives us." For if he forgives us he must be reconciled, since reconciliation is fairly implied in forgiveness—his face is no longer hid from us: we are introduced into his favour.

I take stronger exception to the statement that we broke our covenant with Him—the Ten Commandments, for if we, as ignorant Gentiles, never had these Commandments imposed upon us, much less ever entered into a covenant to keep them, then we cannot be said to have broken any covenant with Him.

Further, it does not appear that these Ten Commandments have ever been imposed upon the saints. The substance of all of them, except the seventh, which refers to the Sabbath, has been re-enacted—not formally, perhaps, but in spirit—in the teaching of Jesus and his apostles. And Paul explicitly says that the whole law (of the Ten commandments) is fulfilled in one word, in this; "Thou shalt love thy neighbour as thyself." If there is anything in the seventh commandment referring to a day of rest and of consideration of others, that then will also be embraced in our duties and privileges in the truth as in Jesus. But all this while not forgetting that in Christ Jesus principle supplants law, and we must resist any entanglement with any "yoke of bondage" or worship of the letter.

This brings me to my last and strongest objection to the article, viz., its want of consistency in not carrying to its legitimate conclusion the principle of translating the imagery of the Tabernacle and its contents into New Covenant Truths. An exception is made in the case of the Ten Commandments: these symbolise nothing higher: they are, in the estimation of the writer, "the heavenly things themselves." But may they not also be held to be significant of something else, viz., of those principles of action "in Christ" which are as superior to law, or formal enactments, as Christ is to Moses.

It is a consideration of this which makes the concluding remarks of the article assume the character of a sort of anti-climax, which, for the writer's credit I should have preferred to have drawn the editorial pen through.

EDITOR.

"GLAD TIDINGS."—This penny periodical is now edited by Bro. Wm. Grant of Edinburgh, and a copy of the April issue is just to hand in time for notice here. The new editor brings to bear on the work an ability combined with healthy energy which should conduce still

more to the success of the magazine, a success which I gather from the editor's remarks, had become fairly assured in the hands of its late editor, Bro. Elwick, who is relieved from the work because of continued ill health.



## ON THE NATURE OF JESUS MADE CHRIST.

IN the January *Investigator* an article appeared under the above heading, by Chas. S. Allen, Kansas City, U.S.A., on which he invites, and I think, deserves, criticism. A pleasing feature of Bro. Allen's exegesis is that he does not resort to the reprehensible practice, followed by some, of cutting out sections of the Word that do not agree with his theory; but it seems to me there are portions he has overlooked—at any rate, they have been somehow omitted.

Substantially, Bro. Allen states his case on p. 2, as follows:—"If we are not covered up with notions of our own or with notions and traditions of others, it would seem to me that we should see that Jesus the Christ, or the "seed of the woman," as born of Mary, was only son of God, *because Mary came through Adam*. And in fact this is the true state of the case."

Contrast with this statement of opinion, the following from p. 4, "Jesus was the Son of Man by being born of Mary. In fact none are sons of God by flesh-birth. And when Jesus the Christ comes again, he is coming as the 'seed of the woman'; to bruise the serpent's head (sin); as the son of man or son of David, to sit on the throne of David: not as the son of God in fact."

If "Jesus the Christ as born of Mary was only son of God *because Mary came through Adam*," and if "none are sons of God by flesh-birth," it follows that if he was son of God at all, it must have been by some other means than natural birth.

The other means is stated on p. 3—"The inner man, or mind, of Jesus was acted upon by God's word, and Jesus was born (begotten) again at baptism, and here is where he became son of God . . . Here is where he became the Christ, also where he became the second Adam, or 'the first-born of every creature.'"

This seems in glaring conflict with the following from p. 4:—"Jesus always had the seed of God, the word, in him, in his mind, ready to help him to overcome all temptations. And he did overcome. And this he did himself, God did not do it for him, unless he was a part of God; which he was not, unless everything is a part of God. Yes, Christ not only came in the flesh, but was flesh; but after baptism did not have the fleshly mind, or rather overcame it as it arose."

If Jesus was "begotten of the word at baptism," that must have been the *beginning* of his connection with the Word, inasmuch as *begettul* signifies a *beginning*; how, then, can it be said by Bro. Allen that "he had *always* the seed of God, the Word, in him?" And how about the thirty years of his life *prior* to baptism? If only begotten at baptism he either must have been a natural sinner during that period, or he must have been introduced to the world sinless, by being *born* son of God. His character during those thirty years manifests his superiority to the rest of mankind; if you deny his miraculous conception, how do you account for this, seeing that the Holy Spirit was not given till baptism? The testimony is that "he did not sin" (at any time). He never was begotten, *i.e.*, converted, because no such thing was necessary, or, indeed, *possible*. Regeneration is a mental-moral affair. It cannot take place except where mental deformity exists, but such could not be charged to Jesus, therefore He *could not be regenerated*—begotten again. He always did the will of his Father.

Bro. Allen denies this; he says, p. 2:—"As he came through Adam was

he not counted a sinner, just as all the rest of us? Yes, he was made like his brethren. He was made out of the same kind of flesh, not part of flesh and part of something else."

It is not necessary to conclude that Jesus was made a *sinner*, because he was made of flesh like unto his brethren. Adam was made of flesh, yet he was not a sinner to start with; he became a sinner by his own act in transgressing the law of Eden. Correspondingly, Jesus, the "Last Adam," was not a sinner when he was born under the law of Moses. "He was made of a woman, made under the law, to redeem them that were under the law" (Gal. iv. 4). Had he transgressed it would have been impossible for him to become the Redeemer. The reward of *perfect* obedience to the law was "Eternal Life" (Matt. xix. 16); and this Jesus *earned*, so that it was unnecessary for him to die at all *except as our Redeemer*, in obedience to his Father's will (Jno. x. 18). Both laws—the law of Eden and the law of Moses—were based on the same principle—"works"—"Do this and live—do it not and die." The whole human family, except Jesus, violated the law, *i. e.*, they are all sinners. He kept it perfectly, then took it out of the way and introduced a new order of things—"Grace and truth came by Jesus Christ." "By the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin." "All have sinned and come short of the glory God." Jesus is exempted from this "all." Ordinarily-begotten "mortals" were unable to keep the law. Why? Because they had inherited a nature weakened by the excesses of 4000 years. Had Jesus been begotten by Joseph, he would have been brought forth in a physical condition similar to his parents. He could not have been much, if any, superior to them; how then could he have kept the law perfectly? Besides, the keeping of the law perfectly from infancy, indicates unbroken spiritual-mindedness; therefore regeneration or spiritual-begotten, during his life-time, was a moral impossibility, and the theory favouring it is a fallacy. He was anointed with Holy Spirit at His baptism, but that is no evidence of regeneration.

Nor is it true that "He became the Second Adam at baptism." Were we to admit that he was such as Bro. Allen affirms, we should have the "Last Adam" immensely inferior, *at the commencement of his life*, to the first Adam at the same point—an admission which would destroy the fitness of things entirely. The passage (Heb. ii. 17) "Made like unto his brethren," is misunderstood and misapprehended. If "brethren" mean mankind in general, or if it be confined to the children of Israel, or, closer still, to believers, there would be found among them such an infinite variety as to defy imitation. It cannot be that he was to be *exactly* like every one of these physically, mentally and morally diversified creatures; but if it simply mean that he was made *human*, and therefore capable of feeling "every pang that rends the heart"—and that is what it does mean: he took not on him the (immortal) nature of angels, but the seed (mortal nature) of Abraham—then the argument of Bro. Allen fails utterly.

The phraseology he uses in the portions dealing with the "seed of God" is so indelicate that a reverential examination of the subject is rendered impossible. This is very regrettable, as all God-fearing, duly-sensitive persons are debarred from taking part in it. The subject, however, is well worthy of a place in the *Investigator*, and if the Editor, who, strangely enough, in his "editorial note," has as good as endorsed the article, will undertake to present it in discussable form, he will not fail to receive due attention.

While doing so, it would, doubtless, be interesting to many, were he to PROVE his affirmation that "To hold that God was the father of Jesus, out of Mary, in a different sense from which he was the father of Isaac, although Isaac had Abraham for his father—logically leads one to the "Free-Life Theory." For my own part I see no connection between the ideas.

Toronto, Canada.

*R. M. Weir.*

NOTE.—There are positions taken up and things asserted in Bro. Allen's article which I did not homologate, but I did not, therefore, feel called upon to animadvert upon them, indeed, had I been so disposed the space at my command would have prevented me. Were I to enter my objections to any article wherever and whenever I had such, I fear my hands would be a great deal fuller than they are. I reckon something on the intelligence of the readers and do not feel called upon to object to everything they or I might take exception to. Sometimes I may suggest an objection by a Query. For instance, in objecting to some of the things Bro. Weir says, I might ask—

1. Where is "eternal life" ever spoken of as a reward? Can it be both a "free gift" (Rom. vi. 23) and a "reward"?

2. Where, in Bro. Weir's estimation, does Bro. Allen teach in his article that Joseph was the father of Jesus? I have not understood him to do so; neither have I done so. He had no "father" until the relationship of "Father" and "Son" was established on a spiritual basis.

3. Are the educative influences which God brought to bear on the Jewish nation to count for nothing in "counteracting the excesses of 4000 years?" And are the educative influences specially brought to bear on Jesus not to count for anything in bringing about the results which obtained in his case? If these did nothing, what made the man-Christ Jesus "holy, harmless, and undefiled?" I do not ask what "kept" him so, but what "made" him so?

4. Was he born of Mary "holy, harmless, and undefiled," or did he become so? and if he became so, did he not need to be "begotten" of the Divine seed—the word of the kingdom? and so become a subject of regeneration?

5. Does Scriptural repentance imply previous sin on the part of the subject of it?

6. Does not the assertion that Jesus "took not on him the nature of angels" imply that he existed previously ("pre-existed") and exercised a choice in the matter? It seems to me to be fairly and fully implied by such a statement. But is it ever said that he took on him "the nature of angels?" Is it not too much to expect brethren to accept such an idea on the strength of some italics which the Translators have gratuitously added to the text? What sort of idea does the phrase "the nature of message-bearers" convey to Bro. Weir? Is not "office," or "work" a more fitting term to supply?

7. Does the expression, "seed of Abraham," of necessity take a physiological direction? Is it not rather a spiritual conception, as indicating a higher relationship than that of the message-bearers (*angelloi*) in God's arrangement of the ages?

8. Can any exception be taken on grammatical or other grounds to the following translation—"For nowhere is-he-laying-hold-for-himself of-things-of-message-bearers, but he-is-laying-hold-for-himself of-things-of-seed of Abraham?"

9. In answer to Bro. Weir's invitation to "prove" that "to hold that God was the father of Jesus . . . logically leads to the 'Free-Life Theory,'" I have to say that I think I should have qualified the statement by adding after "Theory," the words "or to utter confusion of thought." It seems to me to be either the one or the other. For if "as the Father hath life in himself so hath he given to the Son to have life in himself" (when he became a son, which Bro. Weir applies to Jesus' birth of Mary)—if *this was a birth-right*, Jesus must, as a physical being,

have been differently related to life and death from all other sharers in flesh and blood. This is the essence of the "Free-Life Theory," which many brethren are logical enough, though mistaken, in holding still—perhaps not more so, however, than are those who hold him condemned in Adam on account of his connection with his mother, Mary.

As I have received a number of contributions on the subject of Bro. Allen's paper, I shall say nothing further on the subject at present. Some of the articles appear in this issue: others will follow.

EDITOR.

## ON THE NATURE OF JESUS AND OF THE CHRIST.

BRO. Allen's article in last issue of the *Investigator* on "The Nature of Jesus who was made the Christ," seems to be very wide of the mark; nor is that which is taught proved from Scripture. It contains some things which contradict each other, so, really, Bro. Nisbet, I wonder how you could give such an Editorial Note as to say "the reading of it would give satisfaction to not a few." I should think the very reverse. The subject is very complicated as it stands amongst the brethren, and said article does not help it in any way.

The principal part of his teaching seems to be that Jesus had no father at all; but what particular good that does, he fails to show, as he shows from Heb. ii. 17 that he was made in all respects the same as his brethren. I should think if there was to be a difference at all, it would be in *what* was brought forth and *not* in how it was produced. No one thinks of making a difference between Adam and other men simply because they were not brought into being in the same way: more especially take Eve's case. Bro. Allen labours to show that Jesus was "the seed of the woman," because born of Mary; and near the end of the article says, he was the son of *man* because he was born of Mary. Then Mary was both man and woman. Rather a curious position to bring oneself into. But rather than criticise the whole article, I should prefer to give a few suggestions as an indication of how the subject could be looked at. There has been much writing these few years back on the nature of Jesus, and our relation thereto, and I am afraid there will need to be much more before the brethren stand without desiring to speak to thee." But he answered and said unto him that told him, 'Who is my mother and who are my brethren?' And he stretched forth his hands towards his disciples, and said, 'Behold my mother and my brethren. For whosoever shall do the will of my father which is in heaven, the same is my brother, my sister, and mother.'" Now here is the parentage of which the teaching of the New Testament speaks, having nothing whatever to do with the flesh principle: what comes in otherwise is only incidental. The whole difficulty with the subject arises from not looking at the *two* principles separately, but mixing them up and applying to the one what should apply to the other. Why all the writing about how the flesh came? We have that in the first chapters of Genesis, with the account of the creation of Adam. And as

Jesus, as far as the flesh was concerned, was in the line of mankind from Adam, and as that flesh principle was condemned in Adam and no *exception* given whereby it could ever raise itself above its own level, it follows that Jesus' flesh was included; and "flesh and blood cannot inherit the kingdom of God."

But before we go on to—What then can inherit the kingdom? we might look a little at what the Adam principle in Jesus did, and what became of it. I will not give many quotations in this, reserving these for another time when the ideas are called in question—as they must be if the brethren are at all grounded in what is at present held. Well, as I have stated, the flesh principle in Jesus was condemned to go out of existence, as in Adam and all his posterity; and as it could never be cleansed, neither by keeping the law, nor any other means, then that principle in Jesus had to die. Not, however, for any actual transgressions, but for his connection with Adam. Well, we see that this flesh was born under the Mosaic Law, and therefore came under all its blessings and punishments. Now very much has been said with regard to Jesus' connection with this law. Now he kept this law, and therefore kept that Adam principle clean, spotless, perfect, for which he could have got the law's reward—long life in the land; but he, in obedience to another command, gave that up and became a sacrifice. Now see what a sacrifice had to be to be accepted of God (Lev. xxii. 21). It had to be spotless and perfect, the very best. Now was Jesus not this in his flesh, as his keeping of the law proved? And we see that God accepted that sacrifice, so there is the end of the Adamic principle in Jesus—the best that ever lived and the only clean offering that ever was sacrificed unto God as a means whereby some other principle might live. Here we might take Paul's words, as given in 2 Cor. v. 16-19, "Now know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more." So that if we want any further knowledge of Christ, we must know him from another source or principle. The Scripture terms this variously, "the new creation," "new man," or the "spiritual" man. Now let us look for a short time at this new or spiritual principle in Christ. Christ being the first of the new creation, he was *created*, not born; and that creation took place at conception. Take the narrative as given by Luke. The angel's conversation with Mary had regard to "that holy thing," not to the flesh at all—what Mary understood by it is quite another thing: then, as now, there was a great tendency to take the natural where the spiritual is intended. We have not much of his life until his baptism of John in Jordan, but the one little glance we get of him goes far to show what we should understand by the angel's words and Mary's understanding of them (see Luke ii. 48, 49). It is the occasion when after the feast of the passover his parents missed him on their way back to Nazareth, and returning to Jerusalem they find him in the midst of the doctors, astonishing all by his understanding and answers." Mary says (ver. 48), "Behold thy father and I in anguish were seeking thee. And he said unto them, Why were ye seeking me? Know ye not that in the courts of my Father I must needs be." Rotherham in a note on this verse gives the answer thus: It should have occurred to you at once that you would find me here. Where my Father's affairs are carried on there you are sure to find me. In this passage we have both the parentage of the flesh and the parentage of the spiritual, and the stress Christ lays on the one compared with the other. We also note the slowness of Mary to perceive the higher relationship, and I am

afraid that is where the trouble comes in to-day. Now we next have him at the Jordan, being baptized of John ; and more, we have him declared to be "the Son of God, in whom God was well pleased." This was the new-man principle, not the flesh principle. We said that the first chapters of Genesis give the account of the creation of the flesh, and they also give the account of the putting to the proof of that principle, of its failure and of its condemnation. We have seen the account of the creation of the new, not as a reward for anything done, but as an act of creation. So, like the first, or Adamic principle, it is now to be put to the test, being led by the spirit into the wilderness, or, as it might be put, the one principle against the other : and thus it was with him all through his three-and-a-half years' probation. Now what were the chief features, as given in the life of Christ, during those years ? Were they not faith and obedience ? Now these are not of the flesh. As we have seen, the flesh principle obeyed the law and kept itself clean, but the new obeyed a higher law, just as it pertained to the higher life.

We might look, before closing, at how his faith was tried. We have that shown in the various ways in the wilderness. He had learned what God's promises were with regard to both principles. Take the case of his being shown the kingdoms of the earth from the top of the mountain. It was said that he was heir of David's throne, and hence heir of these. But then there must have been hundreds of male descendants of the house of David as well as he, so that it could not be on that account only that he was to inherit ; it could only be to him who would combine in himself the two principles—descendant of David according to flesh, and perfect obedience to God according to spirit ; so that in this he put the flesh claim aside meantime ; and the same with the others. Passing on until we come to the closing scene of his Adamic life, we see how his faith was put to the test. He had during his ministry done many wonderful works, all in the name of God, and amongst these had raised dead ones to life, and in this made it understood that the power was not his own, but God's. But as James says, "faith without works is dead," so that to put Christ's faith to the test, he was required to show it by works. As an illustration of failure when put to the test, take the case of Moses striking the rock to bring water to Israel, as given in Num. xx. Now Moses ascribed not the power to God, but claimed it for himself, for which we see the punishment that was brought upon him. As we have said, Christ had brought dead ones to life. He was the medium through which God acted ; and in every case he ascribed the power to God. But now comes the time when he is required to sacrifice his human life on the faith that God would restore him again in the spiritual : but his faith wavered not, and so he was rewarded in being raised wholly spiritual, and now free from the principle of the Adamic.

So that we see the two principles all through, and the great mistake that is made is talking of Christ's nature as meaning only one thing. The flesh was as perfect as could be under the circumstances, but could never be freed from the curse ; but by being pure and spotless was therefore fit for that sacrifice, and acceptable unto God. Thus the spiritual, after being put to the test of faith and obedience, was found worthy. Not the one rewarded for what the other did, but the one was sacrificed for the other. He laid down his natural life that he might have the spiritual, and having it, to have it more abundantly. And the few of Adam's race who have the good fortune to have heard the glad sound of the gospel, and to render obedience to the calls of

putting off the old man and putting on the new, have been born of that principle, the works of which are given in Galatians v. Against such there is no law, or as 1 John iii. 9 reads, "Whosoever is born of God cannot sin," having been made a child of the new creation, the Federal Head of which has gained the reward of age-abiding life. Then, brethren, let us see that we do only those things which pertain to the spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance"; and in as far as what we have of flesh, let us follow Paul's instructions in Rom. xii. 1, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us see to it that we never sacrifice the wrong principle, but always the things of this life, for the sake of the life of the age.

I hope that some one will take up the matter and show wherein I may be wrong. I shall be glad to give more at another time, or to answer any objections that any brother may have to the ideas put forth.

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### THE SPIRIT IN MAN.

THIS subject is to me as the magnet to steel. On that account its appearance in the "Investigator" of Oct. last was most welcome, as foreshadowing a critical examination which would clear away some, at least, of the mystery and misunderstanding hitherto surrounding it. But the arrival of the January No. brought a corresponding disappointment, through what seemed a decision on the part of Bro. Diboll to drop the enquiry which he had so nicely started.

As the Editor has kindly offered space to ventilate the question, and as no one has yet availed himself of the offer, I venture a few observations which may contribute to that end. It may not be inappropriate to remark that a decided obstacle to the satisfactory examination of doctrinal subjects lies in the fact that all men are prejudiced to a greater or less extent by their associations, and to such extent handicapped and unfitted to give an unbiassed decision. It therefore behooves us to "examine ourselves" and endeavour, as far as possible, to "lay aside every weight" or impediment, holding our minds in a receptive attitude, resolved to follow truth wherever it may lead and whatever it may entail.

I have already gently indicated my pleasure with the part Bro. Diboll has played, and I now do the same towards Bro. Nisbet. This of course, does not commit me to a full acceptance of either's position. The former is an indefatigable suggestor of ideas somewhat contrary to accepted "Christadelphian Orthodoxy," the latter, on account of his keen and critical acumen, can always be relied upon to "*object*": each is useful in his own way.

It appears to me that a decision cannot be come to, regarding the passages cited by Bro. Diboll, without first deciding as to whether man, in the natural state, *has* a spirit, *i.e.*, is *composed* of body and spirit, or, as many believe and

teach, is simply *body* vitalised by "the breath of life." If spirit be a part of the constitution of man, what are its functions? If it be not a part thereof, an explanation ought to be forthcoming of some passages which seem to indicate that it is. *E.g.*, "There is a spirit in man and the breath of the Almighty giveth them understanding" (Job xxxii. 8, R.V.) "Thus saith the Lord which stretcheth forth the heavens and layeth the foundations of the earth, and formeth the spirit of man within him" (Zech. xii. 1). "The God of the spirits of all flesh" (Num. xvi. 22), "who knoweth the spirit of man whether it goeth upward" (Ec. iii. 21). "The spirit shall return to God who gave it" (Ec. xii. 7). "The body apart from the spirit is dead" (Jas. ii. 26).

I take the ground (1) that man is a *dual* being—a union of body and spirit. (2) That all human thought is a product of this union. (3) That death results from separation of body and spirit, i.e. a dissolution of the *man*. (4) The body (dust) returns to the earth as it was, and the spirit to God who gave it; and thus man goes to Sheol or Hades at death. (5) That both body and spirit have been "*formed*" (Gen. ii. 7; Zec. xii. 1), but the spirit resists disintegration after death, being of a more enduring nature than the body. (6) It is thus the *basis* of resurrection; having performed the part of a phonograph-like register during man's lifetime, his memory or record is contained in it, and, "in the resurrection," it will simply have to be *reclothed* with, "every seed its own body." (7) It is also that part of man which is susceptible of spiritual reform or elevation, as well as degeneration. (8) Regeneration has to do with man's spirit only, which becomes elevated and purified as well as enlightened by the Word. (9) It was therefore a very important trust that Stephen committed to the Lord when dying—"Lord Jesus receive my spirit,"—not a dying rhapsody this!

This view it seems to me, can alone account for the extensive employment of the term "spirit" in the Scriptures. It is perfectly easy to substitute an equivalent form of expression for that term, in many places, but that does not by any means warrant its abandonment. It is much more consistent to regard its varied applications as so many modifications of the central and primal idea, and to attribute every intellectual and moral manifestation to the existence of a "*spirit in man*."

What is generally called "life," I believe to be but a manifestation of the union of spirit with organic matter, hence Paul's "*trinity*" "Spirit, soul and body," (1 Thes. v. 23). "Soul" literally means "life," and is called into existence by the union of "spirit and body," and blotted out of existence by their separation. All uses of "soul" besides the literal, are simply synecdochical uses, and must be treated as such, if we would avoid confusion. So it is with "spirit,"—it has its literal, as well as its synecdochical, uses in Scripture, and they must be recognised.

After several careful readings of Bro. Diboll's passages and questions, in the Oct. No., the impression I get is that he favours the belief that "man's spirit is capable of 'willing,' 'rejoicing,' 'serving God,' 'knowing,'" etc., *apart from the body*. I admit that in Question 14 he seems to indicate the opposite of this, but still, such is the impression I get. Now if he does entertain that belief, he ought to put it forward clearly, accompanied by his evidences. On no account can I admit that the Scriptures of either the Old or New Testament teach the *conscious survival of man in death*; such belief can only be held at the expense of the doctrine of resurrection.

On the other hand, while there is much that is valuable in Bro. Nisbet's



answers, yet they are, as he himself says, "As categorical as the questions," and, "No doubt.....could be improved by amplification and proof." It seems to me that, in justice to himself and his readers, Bro. Nisbet should "*amplify*" and *prove*, without delay, and so prevent an unsatisfactory feeling from settling in the brethren's minds. As the matter stands at present, his answers will not be acceptable to any class, orthodox or heterodox.

I should prefer being an observer, provided a fair and thorough examination were carried on, but as no one else has taken the case in hand, we three may prosecute a triangular canvass of it, not entirely barren of good results.

Toronto, Canada.

*R. Advertiser.*

NOTE.—I shall be pleased to take part in a three-cornered discussion of the above subject—assuming that Bro. Diboll is also willing. I should suggest that Bro. Diboll open the debate with an affirmative article setting forth what he conceives is the teaching of Scripture on the subject. This contribution he could transmit to Bro. Weir, who could add his contribution on the subject and forward to me, when I shall add my quota of "amplification and proof" with any "objections" I might have to either, publishing the whole in one issue of the *Investigator*. I might set aside 12 pages in each number for such a purpose.—EDITOR.

## The Investigator.

"Whatsoever things are true."—Paul.

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APRIL, 1897.

**A** WELL-KNOWN English brother gives me a hint that I have "lost subscribers on account of my publication of Bro. R. K. S.'s letter on Subscription." He further suggests that I should "ask them rather to answer his arguments than give up reading"—with which I cordially agree. I try not to make the *Investigator* a one-sided magazine, and I cannot but reckon on displeasing some on that account. I never hope to please all. It would be a useless task to attempt it. But neither is it easy to steer a straight course among the reefs and currents, fogs and false lights which encompass one, but as long as I am on the bridge there is no help for it but to have the ship handled after my own judgment. This much an editor must do without fear or favour. I am, however, not above taking suggestions, as, of course, I quite admit that the *Investigator* is susceptible of improvement if I only knew how. The ship may occasionally graze the rocks and feel the swish and swirl of the eddies, may seem even lost in the fog or lured off the course by a false light, but all is well—"we can do nothing against the truth," but we may do something for it: and "if God be for us who can be against us?"

### MISCELLANEA.

**The Likeliest Belief** is THAT Belief on any given subject is the likeliest which disposes of the greatest number of difficulties with the least amount of strain; or, as a scientist might put it, "That hypothesis which brings into harmony the greatest number of ascertained facts is the most likely to be true." It is possible to arrive at the likeliest belief on any given subject without it being implied that such belief is wholly free from difficulty, or that demonstration can be afforded of its absolute truth. The term "likeliest," indeed, itself implies an absence of dogmatic assertion, and only says that such belief regarding any particular subject is encompassed by far less serious drawbacks and by far fewer difficulties than is that which finds more or less acceptance by the general run of readers of the Scriptures at the present day.

It may be said, that is not very high ground to take. It is not, doubtless, the highest ground which may be legitimately taken, but it is sufficient for the purpose—and, indeed, to succeed in this is to effect a very great deal indeed, for does it not gain an ear to the gently beguiling whisper of Truth, and prepares the ear to listen to the trumpet tones of that Authoritative Testimony with which the Scriptures are so weighted. There is something, therefore, to be said in favour of holding the *Likeliest* Belief.—T. N.

**The True Belief.** WHEN one gets the length of accepting the Scripture Testimony, he of course gets beyond the *Likeliest* Belief: he finds demonstration afforded him of the True Belief. For the Bible is, or at least contains, a revelation from God. Revelation, not Invention, characterises the book—albeit some have said the priests invented it. But a study of the Book itself reveals the fact that God has spoken after a fashion transcending man's knowledge

or reach. And although the priests have never understood it (and therefore never could have invented it) God's purpose nevertheless was that it should be understood, and, indeed, it will be, to the extent of his needs, by any one who will go the right way about it.

As in everything else, there is a right and a wrong way; nay, a right spirit is a necessary element towards success—the spirit of the truth which alone leads into all truth. We have all need to pray that “a right spirit” may be “renewed within us.” For the Bible is a revelation only to the one with a “right spirit.” To all others it practically does not exist, and might as well never have existed. The good and honest heart is a *sine qua non*: the “good soil” must be there before the seed can take root, so as to “bring forth an 100, 60, or 30 fold.” There are those who have ears to hear, and there are those who have none—the fit and the non-fit—a good natural basis seems a necessary pre-requisite for bringing forth fruit unto eternal life: and there are those who never can become followers of God, who are not many removes, if any, from the swine of Jesus' words, before whom he said pearls should not be thrown, and who are readily distinguished from those who, with intellectual gladness and singleness of heart, receive the truth in the love of it that they may be saved.—T.N.

**Our Authority** is the commission we hold for preaching. That is the

only authority we can expect to have in the present aion. Of official authority there is none; we need not expect to be called as Aaron was. But if the truth calls us and its possession of us suggests the desirability of communicating to others the little knowledge we have acquired of God, it will, I suppose, seem almost as desirable to communicate this to those who are outside as to those who are nominally inside. Our first duty is doubtless to the household, but, as in our possession of the truth we have an opportunity afforded us of doing good unto all, we shall be failing in our duty and the full exercise of our privilege if we do not fall into line with those principles so clearly delectable from the truth itself. I think the notion that the truth consists of a set of propositions may affect our apprehension of our individual duty and privilege in proclaiming truth. We ought to be really living the truth, and if this is so we are preaching it more really and effectively than if we sat down and composed the most effective lecture possible to us. “Let your light so shine.” Matt. v. 16. “Among whom ye shine, (or, shine ye). Phil. ii. 15. An hour of such work will be more effectual than a whole course of lectures not going beyond the *Declaration* could be. For it is not really the truths embodied in those propositions which convert us to God. What attracts us—draws us to the Father—is the life, the life of Jesus, which is the life of God, of which godliness carries the promise. “Godliness,” says Paul (1 Tim. iv. 8), carries with it a “promise of life now and to come”—the same life—the eternal life.

This is the attracting power—“truth as in Jesus.”—T.N.

## THE ATONEMENT AS TAUGHT BY BRO. STAINFORTH, V. THE SCRIPTURES.

**I**N the January issue of the *Investigator* readers are favoured with Bro. Stainforth's opinion of Substitutionary Atonement, than which, he says, he “cannot see any other conceivable legal method, and therefore has thankfully adopted it as the only declared one.” It is also worthy of note that in supporting his contention he drags Bro. Smith to his assistance as “an honest man recognising substitution.” This is rather amusing, as that brother most strenuously repudiates the doctrine, although, by anything he has yet written on the subject, he has as certainly failed to make it even dimly clear that he does not both believe and teach it. For instance, in the *Investigator*, vol. 2, p. 46, he seems clearly to indicate that the Levitical law, which curiously enough he elsewhere terms a “blessing,” was neither more nor less than a huge deception, as no sin was ever really forgiven till God's beloved son was cruelly taken by wicked hands and shamefully nailed to a cross. Is it too late to ask, why God made this sin a necessity? It certainly was a heinous sin for which the nation of Israel is even yet undergoing punishment. Then, is it true, as we are informed in vol. 7, p. 19, of the *Investigator*, that the rulers of Israel induced the Roman power to become for, or instead of them, a substitutionary sword in the hand of Jehovah to execute his judgments on the Messiah, because his righteous law prevented these rulers becoming his sword to fulfil the divine purpose? Did God plan the murder of his beloved Son? was it the wrath of God being poured forth on the substitute of his murderers, or, was it the righteousness of God as portrayed in the life and character of Jesus which brought down the wrath of his betrayers and murderers?

The fact that I am rather a heterodox Christadelphian, and probably not very proficiently versed in that literature, may account for my belief in the Mosaic writings wherein it is stated that all who sinned under the Levitical law, and thereafter brought the specified guilt-offering to the priest, and the same being presented to Jehovah by him, had their sin, or sins, forgiven. It may also account for my belief that Jesus suffered at the hands of his enemies what they themselves ought to have done for their violation of God's law, but in no sense whatever did he die in their room and stead. “*He that is overcoming* will I give to sit with me in

my throne, even *as I overcame* and am now sitting with my Father in his throne." Where is there any idea of substitution here? Each and everyone must overcome *as he did*, ere a rulership with him can be obtained. Jesus did nothing *instead* of his disciples. He was, however, their Pilot, Leader, or Conductor, and they, in order to overcome as he had, must *needs follow in his steps*, take up their cross, and suffer the same opprobrious treatment as he had, because of manifesting the same characteristics.

It is quite true the Scriptures teach that "Jesus died *for (hyper) us*"—the apostles. He certainly did not die *instead* of them, but he died *over, or in excess* of them—he became more intensely dead to the sin than any one of that body, but that process was an accomplished fact long before he was nailed to a cross. So intensely dead to the sin had he become that he was in perfect unison with Deity (see John 17th chapter). And so in like manner the apostles in becoming dead to sin in imitation of him, became sons of God, and entered into the same unison—into the fellowship of the Father and the Son. All God requires, or demands, to constitute this unison is man's restoration to a state of acceptance with Himself, and Jesus can even now bestow the healing remedy. He possesses the real Elixir of Life which can alone accomplish this end. It consists of two ingredients merely—*a death unto sin and a life unto righteousness*. By the one, men are purged from sin; by the other, clothed with righteousness; and by the two combined are constituted "new creatures," living no longer in, to, or after, the flesh, but in the personality which has been made spiritual, and which has been transformed into the image of the Christ—into oneness with Deity—a oneness which can only be attained by dying the death Jesus died, and living the righteous life he did *prior to his being nailed to a cross*. Jesus did not become dead to the sin *instead of*, or as a substitute for, his disciples, neither did he live unto God as their substitute. I therefore repudiate substitution in all its varied forms, because it is inconceivable that any one can repent—reform for, or instead of, another. That is, I do not believe that any one can get into line and think with Deity instead of his brother. Each and every one must do this for himself.

It is because of this I refuse to recognize any Atonement whatever in the popular sense—either substitutionary or other—in relation to the Christ-established new covenant, and consider Atonement in the Levitical sense entirely out of the question. John came proclaiming a thorough change from the Old to a New, with a view to getting into line of thought with God, in order to do the first and great commandment, and the second which was like unto it. This Jesus did, and all his imitators have done, are doing, and will do unto the age, and the spirit or disposition begotten of such imitation they will present unto Jehovah—even as Jesus and Stephen did—an offering holy and acceptable unto him.

Had Israel accepted the Ten Commands as God's exposition of sin, and avoided all transgression of them, there would have been no necessity for that greivous Levitical yoke, be-

cause Israel would have been subjects of repentance and would therefore have been thinking and acting in unison with Deity. But Paul informs us it was added because of transgression, and as we have no record of a "blessing" ever having been bestowed in return for any act of disobedience, it seems clear that it was added as a *punishment*, because of the nation's transgression in the matter of the golden calf. We are further informed by Paul that the institution was "arranged by message-bearers in the hands of a Mediator or Conductor" (Gal. iii. 19), and through Jeremiah (chap. 7, 22-23) Jehovah disavows having commanded Israel's fathers in the matter of burnt offerings and sacrifices. What he did command was:—"Obey my voice," which they did not, hence the law. All offerings under that law were of a ritualistic nature and could never remove *moral* guilt, they being merely meant to bring the offending party into harmony with the established system, which again, was intended to obtain "until the seed should come," and so we find John pointing to Jesus as "The Lamb of God," destined to remove the sin of the *kosmos*; and this he did, but how? Certainly not by voluntarily submitting to be crucified, but by making obsolete—by putting to death (*anuireo*) this ritual victim—by making this law a dead letter, and setting up in its place the Apostolic Body—that Body which Deity had prepared through him, and in association with which men were set free from the bondage of that law.

Now, brethren, if that ritualistic form of servitude was really made a dead letter—if *those born under it* were really *set free from it*, through the Body of the Christ, does it not seem strange that we should be so very prone to borrow words and ideas from it? It is clearly to this institution the word and idea of Atonement belongs. Neither Jesus nor any of his special message-bearers ever make use of the word, neither do they ever introduce the idea in any of their discourses. It seems tolerably plain that the mission of John and Jesus was the introduction and establishment of a quite different covenant arrangement, whereby Israel was to be saved from their sins. Jesus did not come to carry their sins on his back as a burden—as their substitute, but to shunt them into some old and disused siding. He came to shew them how this could be accomplished, but not to have his blood shed as an atonement for their sins. No. He set them an example by believing John's message and by repenting—or thinking with (*metanoeo*) God and doing his commands, and in being buried in water, so that in following him, they, with him, might have been raised from that state of "death," or "alienation from the state of God," to "walk about in a new"—in an unique or peculiar—"life." This was certainly the first step taken by Jesus in the process of shunting the sin of that world off the main line. All entering the race for a rulership in the chief upstanding must *follow in his steps*—not accept him as their substitute but—follow in his footsteps, doing the Father's will in imitation of Him, who accomplished his mission at the expense of his life.

Well, then, if "God was in Christ thoroughly

changing a world unto himself," and those thoroughly changed ones were imitating Jesus in putting sin far from them—if they were being drawn, or led, away from sin—if they were being set free from the dead letter of the law by association with the Body of the anointed—if they were, as Paul, day by day dying unto that causing to sin, where docs this popular delusion termed "The doctrine of the Atonement" come in? There is no such doctrine in the new covenant writings. It is one of the "windmills of theories springing up in the human brain, saturated with the wine of the cup that has been handed round among the nations." "Atonement" is a word which only occurs *once* in the N. T., and if the passage (Rom. v. 11) be looked at closely it will be observed it is not God who is said to receive the atonement but the *we*. Read it. "We also joy in God, through our Lord Jesus Christ, by whom *we have now received the atonement.*" This is rather suggestive. But Paul did not write one thing to the Romans and another thing to the Corinthians. Read the 18th verse of the 5th chapter of his second letter:—"All things are of God, who hath reconciled *us* to himself by Jesus Christ, and hath given to *us* the ministry of the reconciliation." This at once decides who the *we* and *us* referred to are—the apostles. But Jesus certainly did not offer himself to them as an atonement, did he? Atonement could only be made to God *on behalf* of the sinner, never *to* the sinner. Now lay aside tradition, and read Paul to the Roman thus:—"We are boasting in God through the Lord, the anointed Saviour, through whom *we have now received the thorough change.*" And to the Corinthians:—"How that God in Christ was *thoroughly changing* a world to himself . . . and in *us* has been put the word of the *thorough change.*" Is there anything in these passages giving the slightest support to that doctrine termed "The Atonement?" Indeed no.

The doctrine logically involves several other very serious falsifications of Divine truth. For instance, it necessitates teaching that God, not being content with the punishment which sin most evidently brings upon the sinner through the operation of his fixed organic laws, does superadd the infliction of pain in some terrible manner, according as *misunderstood*, (*vide* Bro. Stainforth's questions *re* Bro. Gillon's "Sunday Morning"—(Page 20, January *Investigator*.) and Christadelphian belief generally, which looks forward to the sinner, or unfaithful saint, being reconstructed from the dust of the earth in order to undergo further punishment, and most evidently not with any view to, or hope of reforming the culprit, but simply as an act of vengeance because of God's law being in many cases unknowingly violated; and this forsooth we hear termed Divine Justice.

*Reconciliation* is a word analogous to "Atonement" in the sense of *bringing into harmony*, and occurs in a few passages which have been singularly perverted in orthodox Theology and Hymnology to mean that the blood of Christ

pacified, or reconciled the Father, so that he could consistently with his sense, or rather the Theologian's sense, of justice, pardon the sinner; *i. e.* *condone sin*.

"Our God is reconciled,  
His pardoning voice I hear."

Charles Wesley.

"Sweet were the drops of Jesus' blood  
That calmed his frowning face;  
Which, sprinkled on the burning throne,  
Have turned his wrath to grace."

Isaac Watts.

This is what it leads to. What think you of this terrible misrepresentation of the Divine character? Contrast this with the truth:—That God's manifestation of love and wisdom in the person of Jesus was a sublime exposition of that *thorough change* which was intended to convert that world of flesh to Him and His service. God cannot undergo any change. The sinner, he it is who must be changed.

*Propitiation* is another word which occurs only three times in the new covenant writings, yet it forms a handle for the wheel in the last circle of defence for those who believe God requires to be reconciled. In ver. 1 the word translated "Advocate" is in Greek "*Paracletos*," elsewhere and very correctly translated "Comforter," the literal meaning being *One sent to help*. Was not Jesus sent to save Israel from their sins? He was not sent to plead with God as a modern advocate in behalf of Israel, but to plead with Israel on God's behalf that they would be thoroughly changed from a state of fleshly servitude or bondage, to a state of favor. "Propitiation," I am informed, is a very bad rendering of a Hebrew word meaning a *covering*, or a *defence*. In Greek its simplest meaning is, a *place of meeting*. Jesus then is set forth, not as a substitute, but as a propitiatory, or meeting-place with God—as a helper sent to save—as a very shield of defence against that causing to sin, doing now what he has all along been doing, *viz.* pleading with the sinner to think with God in imitation of him. This doctrine of Atonement, substitutionary and otherwise, with all its concomitant theories, including that of the supposed forgiveness of sins through the murder of Jesus, are mere excretions of the ecclesiastical imagination, drawn from a few isolated passages here and there in the Scriptures, and especially based upon a misconstruction of some allusions made by the writer of the letter to the Hebrews in contrasting the carnal sacrifices of the Levitical order with the spiritual ones of the new, or Christ arrangement. All are equally delusive, and destructive of the truth, that Jesus came to remove—to put away—sin, by becoming a *living sacrifice* in behalf of his little flock—to put away sin by the sacrifice of himself—by self-abnegation; and we must put it away by the sacrifice of *ourselves* after his example. Such sacrifices far exceed in true holiness anything offered under the law of sin and death. We have the material furnished us in the Scriptures enabling us to do this, and we have a perfect pattern exhibited therein for our imitation.

Am. Saunders

\* Now changed to "reconciliation" in the Revised Version.—Ep,

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(To be concluded in next.)

## THE HUMAN SPIRIT.

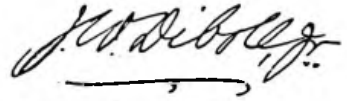
REFERRING to my letter on the above subject, and your remarks thereupon, in the January issue—I am glad to note your admission, that the term “spirit” has uses “not fully recognised and admitted in our literature.”

(2.) I think no better illustration of this could be found than Paul’s words, “What man knoweth the things of a man, save the spirit of man which is in him? (1 Cor. ii. 11). Here it is affirmed that the spirit “knows,” which is a function we have hitherto denied to it, and ascribed wholly to the living brain.

(3.) It seems to me that there is no good reason in the other passages I quoted (Oct. 1896, page 88), for supposing the “spirit” of man to refer to different things, any more than there would be for suggesting that “body” when applied to man, means a different thing in different passages. And yet it is commonly thought amongst us that, in the two following quotations, although “body” has *one* meaning “spirit” has *two*: “Holy both in body and in spirit” (1 Cor. vii. 34). “The body without the spirit is dead” (Jas. ii. 26).

(4.) As to your contention on page 90, that in Rom. viii. 16, 1 Cor. xvi. 18, Gal vi. 18, and 2 Tim. iv. 22, the terms “our spirit,” “your spirit,” etc., indicate not “our spirits,” “your spirits,” but “one spirit possessed in common by all”—it seems to me that it might as reasonably be argued that in 1 Cor. vi. 19, 20 “your body” means “one body possessed in common by all.” Verse 15, however,

shows that “bodies” are meant.



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## REMARKS.

Referring to paragraph 2 in the above remarks by Bro. Diboll: I think more apt illustrations of what I refer to—but which hardly fall in with his notions of “spirit”—may be found in such passages as Rom. viii. 9-10: “But ye are not in flesh but in *spirit*, if, indeed a *spirit of deity* is dwelling among you . . . the *spirit* is life on account of righteousness.” Ver. 6: “The mind (*phronema*) of the flesh (is) death, but the mind of the *spirit* (to *phronema tou pneumatou*) life and peace.” 1 Cor. vi. 17: “He that is joined to the Lord is *one spirit*.” 1 Cor. xii. 13: “For in *one spirit* we all into one body were baptised . . . and all into *one spirit* were made to drink.” 1 Cor. xiv. 1, 4: “*My spirit* (*pneuma*) is praying but my mind (*nous*) is barren.” These are fully as good illustrations of what I referred to as is the pet passage adduced by Bro. Diboll, which, as Bro. Harwood makes clearly apparent in his remarks in the present issue, on p. 23, cannot import what Bro. Diboll takes out of it, unless the latter is prepared to be consistent and accept the abstract separability of “the *spirit* of the world” mentioned in the verse immediately following—which he cannot very well do. Will Bro. Diboll endeavour to define the difference between the *pneuma*, “spirit,” and the *nous*, “mind” in the last quoted passage?

(3) The term “body” is certainly used with a difference of meaning in the N.T. “The *body* of sin” in Rom vi. 6 is not the physical body, but sin incor-

porate in the existing order, for it is a "body" that "may be paralyzed (*not* "destroyed") by our being "jointly crucified with Jesus," that "henceforth *we* should not serve sin." Then in 1 Cor. xii. 20, although we are "many members" we are "but *one body*," because all "baptised into *one body*" (ver. 13). It might be reasonable enough for Bro. Diboll to take exception to the brethren thinking that "spirit" in 1 Cor. vii. 34 has a different meaning from what it has in Jas. ii. 26, if he himself attached one unvarying inflexible meaning to "spirit" wherever occurrent. But surely *spirit* in the phrase "spirit of bondage," in Rom. viii. 15, has a different meaning in Bro. Diboll's apprehension from what it has in the phrase, "spirit of man" in 1 Cor. ii. 11. If then he infers a different meaning for the word "spirit" in any two passages, others may find a different meaning in the same word in the two passages he instances (1 Cor. vii. 34; Jas. ii. 26)

(4) 1 Cor. vi. 15, 19: "I cannot help marking a distinction between "your bodies" in ver. 15 and "your body" in ver. 19—the difference is even more patent when the phrase is resolved into closer correspondence with the original Greek—ver. 15: "the bodies of you"—ver. 19: "the body of "you": the plural "you" in both cases being a collection of units—in the latter case there is but one "body," in the former there are as many "bodies" as there are "members." In ver. 16 we see that two are "one body," the harlot and the one joined to her, "for two, saith he, shall be one flesh." I therefore homologate the view to which Bro. Diboll takes exception in his concluding remark—"one body possessed in common by all," or, as Paul expressed it, "ye being many are one body" (1 Cor. xii. 12).—EDITOR.

## SIN-IN-THE-FLESH.

## TWO QUESTIONS.

BRO. Smellie of Norval, Ontario, writes—"I agree with Bro. Jardine, when he says there is no sin in the flesh: he however says, the woman enticed her husband, "But who was the serpent but her husband"? If she was first in the transgression, why was she not called first: there are only two seeds. Adam was to till the ground to supply the wants of the belly of every thing that was made and all Adam's seed till they return to dust again. Many ask: where is the proof? John viii. 44, "Ye are of *your father the devil*, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." Rev. xii. 9, "And the great dragon was cast out, *that old Serpent* called the Devil and Satan, which deceiveth the whole World, he was cast out into the Earth and his angels with him." Rev. xx. 2, "and he laid hold on the dragon *that old Serpent*, which is the Devil and Satan and bound him a thousand years."

The world is peopled through the lusts of the flesh. Ps. li. 5, "Behold I was shapen in iniquity and in sin did my mother conceive me." The world is after the gratification of the lusts in the flesh. Everything begets its own likeness. But there is one exception to this rule—in the man Christ Jesus: Mary his mother was a virgin and could not understand how she was to be with child till the angel explained it to her.

I close for the present by asking two questions.

(1). *When did Christ become the head of the Church?*

(2). *Why was it that the males were to be circumcised in the Old Covenant and not the females?*

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### THE FROGS CROAKING.

I CAN'T agree with Bro. Hodgkinson's suggestion that the frogs are fleets, iron-clads and torpedo boats proceeding out of the mouths of the nations: said mouths being rivers, harbours and dock-yards (see *Investigator* for Jan., 1896, page 22). The record says "unclean spirits like frogs." And the interpretation given is that "they are the spirits of demons working signs, which go forth unto the kings of the whole habitable, to gather them together unto the war of the great day of God, the Almighty." This indicates the action of diplomatic agents, rather than that of fleets, iron-clads and torpedo boats. Demoniical spirits referred to in the Scripture seem to act through certain classes of mankind. The apostle James says "the demons believe (in God) and tremble." I would suggest, therefore, that they were diplomatic agents proceeding from the three mouths stated; and that they believed in God, but not in the claims of the Lord Jesus Christ to rule the nations, their mission therefore being to excite opposition to the claims of Jesus to the government of the nations. The record states that the result of their action was that "they gathered them together into the place which is called in Hebrew Har-Magedon."

But why these unclean spirits are called frog-like, is what I cannot understand. Bro. Hodgkinson does not throw any light on that point. It seems to be the particular character of the diplomacy exercised that is designated frog-like—but wherein is the likeness? And how comes it that they are able to gather the kings together for such a purpose? Does the natural history of frogs throw any light on that point?

Regarding the dragon, Bro. Hodgkinson's view is untenable (see *Investigator* Jan. 1897, page 8). Neither China nor Japan is embraced under the four dynasties of Daniel seventh chap. The fourth under its various phases brings us on to the coming of the Lord, and his reception of the kingdom. The dragon of Scripture represents the ruler of Egypt (see Ezek. xxix. 3; xxxii. 2). When the Roman power, as the fourth beast of Daniel, took possession of Egypt, it inherited the dragon symbol, although its own standard was the eagle. So long as

that power had possession of Egypt, it was the dragon. Egypt came into the possession of Turkey, and is at present nominally under Turkey's subordinate pasha, although it may be said to be practically under British government. Neither China nor Japan is therefore admissible, notwithstanding their national symbol being the dragon.

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### "X" ON "WHAT IS REVELATION?"

ON the cover of the April number (1895), "X" asks, "how can Bro. Stainforth contend 'that there is no doctrinal error in the Bible' (see Oct. '94), in the face of such passages as those to which I referred on p. 59?" To which I reply, that I cannot admit that our uninspired views, or misunderstandings (?) of prophecy are "doctrinal portions of the Bible." And in 1 Pet. i., 10-12, we read that the messengers themselves vainly desired to comprehend their own prophecies. I think the name "Assyrian" may represent any nation that similarly acts as a persecutor or injurious to the Jewish nation, just as we find in the Apocalypse "Babylon" used as a secret synonym for persecuting and corrupt Rome, no doubt partly as a precaution against the persecution that would in this case have ensued from any distinct reference to the head-centre of the *kosmos* for the time being. Perhaps the references to "one king" may be understood of the whole line of Rulers, even when considered territorially, as we speak of "the Pope," implying "the whole glorious line of the successors in the chair of Peter." Since Israel certainly was "the church of the Jewish *aión*, the only way to dissociate the title from the orthodox systems of our *aión* is to point to the context of the quotations." So "the destruction of idolatry" might be understood of the impediments that in the present day separate the Jews from the favour of God.

With regard to "David's curses of his enemies in Ps. cix. 6-15," they merely amount to a prayer that the threatenings

already uttered by God should be carried out against some one or more "who had shewn no mercy, but had persecuted the poor" (ver. 16). It is not reasonable to say that in David's mouth they were reprehensible "curses," since he himself bases his deprecation of his adversary on his "loving cursing and clothing himself therewith," vv. 16-20. We are assured that "the curse causeless shall not come"; no doubt the converse is equally true. I should therefore conclude from the description given of the enemy that this prayer was favourably received and either *post hoc* or *propter hoc*, as the lawyers say, *i.e.*, either as a matter of course, or in accordance with the prayer—answered. Any way, David was not one to be hasty in such matters as appears from his behaviour to Saul. The Bible gives many instances of God's attention to the cry of the afflicted and of their deliverance from oppression. We have no experience as to such "oppression"; but we can see instances in the cases of the Russian Jews and of the Armenians. I fancy if "X" were an Armenian that his Bible would open itself at Ps. cix.; mine would, I feel sure. Meantime the Divine Law under which David lived pre-

scribed "an eye for an eye." "The quotations from the Old Testament in the N.T." are reasonably explained by Farrar as "*Hagadoth*"—a favourite figure of speech among the Jews of Christ's day under which a prophecy might be regarded as "fulfilled" if some of the features of the real subject thereof were recognizable in a current event. So that when we read—"Then was fulfilled that which was spoken by the prophet," we are no more tied down to the assertion taken literally than when we say that "history repeats itself" we mean that events happen twice over.

"Their cursing of their birthdays" by both Job and Jeremiah seem to me merely a hyperbolical style of lamentation. I consider Ps. cix. can be profitably studied, and, if you like, even adopted, on the understanding that it be regarded solely as a Request, "if the Lord will." I apologise to "X" for delay in answering his remarks.

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#### APOCALYPTIC STUDIES—No. XIV. CHAPTER XVIII.

**I**N this chapter we have a descriptive sketch of Babylon the great, and the beast which carries her, followed by the judgment pronounced against her, and those connected with her in worshipful subjection.

Regarding the beast that carries the woman, it appears to me to be that phase referred to as the eighth head, as a revival of the sixth, and is therefore one of the seven. The beast in its first phase came out of the sea (see chap. xiii.). The eighth head phase came out of the abyss. For a definition of the abyss, and the pit or well of the abyss, and its key, I refer the reader to my remarks on ch. ix. pp. 45, 46, in *Investigator* for April, 1894. The key of the well of the abyss, was that which opened it. The keys of the kingdom of God were given to the apostle Peter for the opening of the door that leadeth into the way of *anionian* life. The Pope, as the head of the Roman Catholic Church, claims to be the successor of Peter and the possessor of "the power of the keys." He likewise claims to be Christ's vicergerent on earth, ruling the kingdom of God; therefore the system is anti-

christian. Instead of being in possession of the keys of the kingdom of God, "to him was given the key of the well of the abyss," "the depths of Satan as they speak." The falling away from "the truth as in Jesus," developed into that gigantic organization which has its seat in Rome, the seven hilled city from which the Pope, as the eighth head of the beast, rules over the nations of the earth, as Lord God upon earth.

In my remarks on chap. xiii. (see *Investigator* for April, 1896, pp. 45, 46) I referred to the different phases of the beast as stated in chap. xvii. To prevent repetition, I refer the reader to that article. I endeavoured to show that the Leopard beast of chap. xiii., and the scarlet-coloured one of chap. xvii., are identical. The colour of the leopard is not stated, so no objection can be urged on that point. Only we ought to bear in mind that the scarlet colour of the beast pertains to its last phase. Because it is stated in connection with the judgment of the great harlot, which John was called to have shewn to him by the angel. She was then sitting upon the scarlet-coloured beast. She was also sitting upon many waters, which are defined in ver. 15. as "peoples, multitudes,



nations and tongues." She is also described as "that great city which reigneth over the kings of the earth."

John did not wonder so much at the various phases of the beast, as he did at the woman which rode on the beast. When he "saw her he wondered with a great wonder." He wrote of the coming of antichrist in his first epistle, but he evidently had no idea then of the gigantic dimensions into which the system would ultimately develop. The rider is of more importance than the beast which carries her. The rider represents that great organization which is known as the Roman Catholic Church—the mother of all the other organizations which have proceeded from her under various designations, national and otherwise. If that church had not come into existence there would have been no papal rule, no beast with names of blasphemy on his heads. It was the apostasy from the truth as in Jesus that made such a rule possible. So long as the followers of Christ held fast to the gospel of the kingdom of God, there could have been no alliance with mere human government. The disciples of Christ would continue to look for the coming of the Lord to take unto himself his great power and reign over all the nations of the earth. On the other hand, the apostate church having allied itself with the State, as a co-ruler, she therefore cast off her allegiance to Christ as a chaste virgin espoused to him, and thus became a harlot to the State. The full development of harlotry was attained when a ruler was appointed out of the Church itself to rule both Church and State. Her sin then became like scarlet, and as red as crimson. Instead of the rider of the white horse, "the faithful and true," followed by other riders on white horses, clothed in fine linen, white and clean, there was the symbol of the apostasy; a scarlet-coloured beast, full of names of blasphemy, ridden by a woman arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. In the Scriptures the word "abomination" is always associated with the worship of idols, or other false forms of worship which were opposed to the divinely appointed arrangement (see Deut. xxxii. 16, 17; and Ezek. viii. 6). Harlotry and whoredom are also figures of speech for idolatry and false worship (see Ezek. xvi. 15-28, 33, xxiii. 5, 8, 17). Babylon the great, the mother of harlots and the abominations of the earth, thus represents an antichristian representation of the kingdom of God exercising jurisdiction over peoples and nations, both in civil and religious matters, and has so deluded them with the wine of her fornications as to make them believe that in obeying her they were serving God, and thereby securing their ultimate salvation. She is likewise accused of shedding the blood of the witnesses of Jesus. She is further described as "that great city which reigneth over the kings of the earth." It is an historical fact that the hierarchy of the Roman Catholic Church could control the kings of the earth and compel them to do as they thought fit with their subjects, either to bless them or to curse and slay them.

In the judgment of the great harlot, it is said, "the ten horns of the beast shall hate her, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That statement indicates that those kings over which she reigned are to make reprisals on her for former oppressive proceedings. This has had a partial fulfilment in Europe by the confiscation of church and abbey lands, with their revenues, whereby the Roman Catholic Church has been greatly impoverished. These kings have also taken away the power of the terrestrial Bishops over their political affairs, thereby reducing the rule of the church to so-called spiritual jurisdiction only.

However, in the closing period of popish power, it is said that "the ten horns are to receive power as kings one hour with the beast." "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." These shall make war with the Lamb, and the Lamb shall overcome them." One hour is the twelfth part of a day, according to the words of Jesus in John xi. 9. On the principle of a day for a year, an hour would be one month. A month affords ample time for the combined attack of the beast and the kings of the earth being overcome by the Lamb and his faithful ones. There is not the least authority for making an hour equal to thirty years. Think of the Lamb and the armies of heaven requiring thirty years to overcome a warlike combination of kings endeavouring to prevent the kingdom of God being established! No; when the Lord comes "with fire and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire" (Is. lxvi. 15), it will not take thirty years to accomplish his purpose. "For every battle of the warrior is with confused noise and with garments rolled in blood, but this shall be with burning and fuel of fire" (Isa. ix. 5).

Chapter xviii. gives an outline of the destruction of Babylon the Great as a city of merchandise, and the effects of its fall upon the merchants of the nations. The varied materials showed the riches necessary for the decorations of cathedrals and churches. These were supplied through the merchants of the various nations where the Roman Catholic system had established itself. Not only so, but the system itself is a merchandise. All the services of the priests have to be paid for. The people have to pay for indulgence in sin, and then to pay for its forgiveness. They have to pay for masses for the deliverance of souls from purgatory; for the sprinkling of babies; for their confirmation, and also for their funeral. All services, whatever their nature or purpose, have their price. With violence shall all these things come to an end; for in one hour she shall be made desolate, be thrown down, and shall be found no more at all. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

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# The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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No. 47.

## THE SPIRIT IN MAN.

A TRIANGULAR CANVASS OF THE SUBJECT.

Between Bro. J. W. Diboll, Jun., R. S. Weir, and the Editor.

I WAS very glad to see the article on this subject by Bro. Weir in the April No., showing, as it does, that I am not alone in the views set forth in my "Questions" appearing on pp. 88 and 89 of the issue for October, 1896.

It may tend to remove some misunderstanding with regard to those "Questions" if I may say that my object in them was, as it now is, to discuss Scripture teaching respecting man's spirit *in life*, and to endeavour to make it clear that the living man is said to possess a "spirit" capable of mental operations.

It seems to me that in denying the existence of such a spirit, as a part of the human constitution, we have gone not merely further than Scripture, taken as a whole, warrants us, but contrary to some of its clearest indications. Indeed, I think it will be found that in our literature it has been the custom, in dealing with the subject of "spirit," to quote almost exclusively certain passages, whilst ignoring those to which I call attention.

The theory has been that, according to Bible teaching, man is (to quote the "Declaration," p. 26), "a creature of dust formation, whose individuality and faculties are the attributes of his *bodily organisation*." (See the matter argued out in "Christendom Astray," pp. 32-34, where it is contended that the *body* is the man). However the passages quoted may seem to lend themselves to that view of human nature, certain it is that elsewhere, as Bro. Weir points out, man is spoken of as a *compound* being, whose body is but a *part* of himself. All the passages in which "body and spirit" or "flesh and spirit" are linked together indicate this, for the idea underlying these phrases is surely not that of "man and spirit," but of constituent parts of man's nature. "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41). "Holy both in body and in spirit" (1 Cor. vii. 34). "Filthiness of the flesh and spirit" (2 Cor. vii. 1). "The body without the spirit is dead" (Jas. ii. 26), &c. Paul, by no means, as is generally supposed amongst us, regarded his "flesh" as the whole of himself, but on the contrary, in Rom. vii. 18, 22, contrasts it with his "inward man," an expression whose simple and obvious reference, if preconceived theories are laid aside, is to the "spirit" which he elsewhere speaks of as distinct from his flesh. Equally obvious, as to their meaning, from this point of view, are other words of his, which we usually explain away—such as the well-known passage, "whether in the body or out of the body" (2 Cor. xii. 2). If Paul had held the theory of human nature set forth in the "Declaration," and had consequently regarded his body only as himself, how could he have contemplated the possibility of being "out of" the body? How could he with any propriety in the figure have spoken of his body as a "tabernacle" with which he was "clothed"? (2 Cor. v. 4).

What, then, about the *functions* of this "spirit," which, according to these and other passages is an integral part of man's nature, and with which, contrary to the statement quoted from the "Declaration," his "individuality" is associated? In reply, it must be said that some of man's highest powers, those of mind, which are in that pamphlet said to be the attributes only of his "bodily organization," are, on the contrary, in the Scriptures, over and over again, associated with his *spirit*. I need not quote in full again the passages which were set out at length in the October No., but would simply name most of them. Matt. xxvi. 41; Luke i. 47; Rom. i. 9; viii. 26; 1 Cor. ii. 11; vii. 34; xvi. 18; 2 Cor. vii. 1; Gal. vi. 18; 2 Tim. iv. 22. It will be seen that these affirm of the spirit the power of "willing," "rejoicing," "serving God," and "knowing," and of being "holy," &c.

It is customary to attempt to evade the force of these and other quotations by asserting that the reference in them is not to the literal spirit in man, but to the brain—mind or disposition, as set in motion and sustained by the spirit within us, which last is regarded simply as an impersonal power, akin to breath, inhaled in the air we breathe.

To this it may be replied (1) that so grave a departure from the literal sense in so many passages requires very strong proof of its justice before it can be allowed, (2) that there is no such proof forthcoming, (3) that the suggestion is out of harmony with what we have already seen is the teaching respecting the spirit as a part of man's personality, and (4) that it is therefore an arbitrary and unsupported *dictum* that need not be regarded.

But, it is replied by some taking the opposite view, are not words used sometimes in secondary senses? Undoubtedly. Take the word "body," for example; it is used not merely of man's physical nature, but figuratively of the community of the believers as "the body of Christ."

So of the word "spirit"; it is used in various ways besides its application to man's spirit, as, for instance, in the phrases about the "spirit of bondage" in Rom. viii. 15, and "the spirit of the world" in 1 Cor. ii. 12. But what does not seem reasonable to me is that when the reference evidently is to the spirit as a part of the human being, it should *then* be given a figurative turn, without any just cause shown. Take as a case in point the words, "Holy both in body and in spirit" (1 Cor. vii. 34). Here the union of body and spirit in the same sentence points unmistakably to the same two factors of human nature referred to in so many places, and precludes the suggestion that whilst "body" here is literal, "spirit" is not. The same may be said of Matt. xxvi. 41, and 2 Cor. vii. 1. And a similar argument may be justly used with respect to the other passages already referred to. Thus, "My spirit" in Luke i. 47, &c., clearly points (as "my body" would) to a part of the nature of the speaker, even that well-known part to which the term is applied over and over again as going to make up the complete being. Great care is necessary in affirming secondary senses of words, or we might evaporate the literal sense from any passage in the Bible, for what term is there that has not its figurative or other secondary use somewhere in the Scriptures?

The idea then presented to my mind by the verses quoted, and others of the same kind elsewhere, is that the spirit is an essential part of the human being, and not simply the power that keeps him alive; and that it has mental capabilities of the highest order, enabling it to "know," "serve God," &c., &c.

Bro. Nisbet refers me in the October No. (p. 90) to Rom. viii. 9, "Ye are not in the flesh, but in the spirit," and says *this* cannot be read literally. I

quite agree with him, for Paul elsewhere speaks of himself as still "in the flesh" (Phil. i. 22, 24). In the former passage the meaning seems to be explained by referring to preceding verses in the same chapter, where we read of some who were "after the flesh" and "walked after the flesh," and of others who were "after the spirit" and "walked after the spirit" (ver. 4, 5).

To be "in the flesh," then, in this passage, would seem to be descriptive of those in whom "the mind of the flesh" (ver. 6, 7, R.V.) was uppermost, and who "walked" after or according to it, whilst to be "in the spirit" in the same passage would refer to the opposite course of those who followed "the mind of the spirit" (ver. 6, R.V.) But the fact that there is evidently a not entirely literal use of words here (ver. 9), is no reason why other passages should not be read literally when there are no indications of a figurative or secondary use of language, as for instance where the apostle says he did not know whether on a particular occasion he was "in or out of the body" (2 Cor. xii. 2).

With reference to my remarks in par. 13 (October, p. 89), on the passage "So then with the mind I myself serve the law of God, but with the flesh the law of sin" (Rom. vii. 25), Bro. Nisbet says that "mind" is not the same as "spirit." I agree with him that it is not, but must at the same time contend that what Paul refers to here springs not from the *flesh*, but according to him, as my remarks indicated, from the *spirit*. The mind referred to here would be a function of the *spirit*, I apprehend.

It is suggested apparently on page 91 that when Paul speaks in Rom. vii. 18 of "me, that is my flesh" in which "dwelleth no good thing," he refers not exclusively to himself, but also to his "brethren according to the flesh," whom he indicates in xi. 14 by the same expression—"my flesh." Doubtless, what Paul affirmed in vii. 18 of himself, he would have regarded as applying equally to all in the same position, but to say that he there meant by "my flesh" what he did in xi. 14 by that term, viz.—the nation to which he belonged by birth, seems to me a fanciful if not fantastic piece of interpretation that calls for no argument in reply. Let anyone try what sense Rom. vii. 8 and 25 will make read in that way.

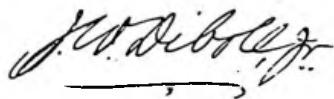
Similarly, I am quite content to leave it to the judgment of the brethren whether the exposition Bro. Nisbet gives of 1 Cor. vi. 19 ("your body") on p. 1, April No. is a tenable one, viz:—"one body possessed in common by all," as in the statement, "Ye being many, are one body" (1 Cor. xii. 12). Let anyone read the context and see how the whole reference is to the literal "body" of each of the brethren to whom the apostle was writing. "Your body" (ver. 19) is equivalent, I take it, to "the body of (each one of) you." If the suggested meaning in ver. 19 were the right one, then the query it contains would be without point in the context in which it is set. And, to put these remarks into relation to the passages quoted by me which led to the Editor's expositions just referred to—I think that it will be granted by most that similarly the expressions "our spirit," "your spirit," &c., in Rom. viii. 16 and other passages named on p. 40 (April No.) indicate, *not* "one spirit possessed in common by all," but "the spirit of (each one of) us," or "you," as the case may be, referring clearly to the *human* "spirit," spoken of in so many passages as a constituent of man's nature, and in the verses in question associated with *mental* and *moral* qualities, which could not attach to it if it were, as is generally supposed, something less than a part of the personality, a thing incapable of such high qualities as those just mentioned.

Bro. Harwood (p. 23) asks if Paul did not know whether he was dead or alive on the occasion referred to in 2 Cor. xii 2 ("in the body, or out of the body.") I should say that the spirit being out of the body during life would probably produce a state of suspended animation in the body closely resembling death, though not quite the same thing.

To follow Bro. Harwood in the full discussion of 2 Cor. v. 8 would present no difficulty from my point of view, but as it would lead me beyond the limits of the subject dealt with in this paper, I forbear saying more than that the passage (verses 1-9) by its language in several places throws light on Paul's idea of human nature during *life*, as well as subsequently, and that it was only for its bearing on the *first* of these two aspects that I referred to it. Hence the particular question Bro. Harwood raises is beyond the scope of the present discussion. Looking then at the passage from the point of view of its teaching respecting man in *life*, is it not clear that it speaks of the body as a "tabernacle" in which "we" groan, as something with which "we" are "clothed," in which "we" can "be at home," and from which "we" can be "absent"? I have not exhausted all the expressions of this sort that are to be found in these verses, but would ask whether they do not all point to such a view of the human constitution as that which, I am contending, is taught in the passages already adduced. Why, in that case, is there any necessity to bend the apostle's language into harmony with the materialistic view? I observe that in one of the "Shields" (No. 2) it is admitted (page 4) that this passage might be adduced to illustrate a theory of human nature somewhat similar to that I am upholding as Scriptural, "if it could be clearly proved by unmistakable evidence in those parts of the Bible which make known the nature of man." "Such proof," however, "is entirely wanting," "and the literal language of Scripture is opposed to it," so, "this figurative expression (house) can afford no support to such a philosophical speculation." But I have tried to show that, on the contrary, there *is* evidence elsewhere of the sort which this writer says "is entirely wanting," and that much of the "literal language of Scripture," instead of being "opposed to" that view of human nature affirmed by me to be apostolical, is, on the other hand, in full harmony with it.

In conclusion, a number of passages have been adduced (though by no means all that might have been adduced) all pointing, if they are read literally, to man as consisting not simply of a vitalised body, but of body and spirit; and to that spirit as something that has mental and moral powers. Is there anything in the passages themselves to indicate a figurative or secondary meaning of the words? I fail to see it. Is there any statement elsewhere that contradicts the notion of a thinking spirit, or affirms as the "Declaration" does, that it is only the *body* that possesses faculties. If not, I see no reason why *we* should either, but much, both in Scripture and natural facts, *against* such a position.

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BRO. NISBET'S offer of 12 pages in each issue of the *Investigator* for the ventilation of this question is a very generous one. His proposal also as to method of examination, viz.:—A symposium of contributions in each issue

from himself. Bro. Diboll, and the writer is, I think, very fair, and ought to answer the purpose in view, provided each contributor can get through his part without belating the others. Now, however, that the idea has been suggested, a brother on the eastern side of the Atlantic, much better qualified than I, might be got to take my place, and thus surmount the *time* difficulty effectually. If Bro. Nisbet can find a volunteer, I shall be pleased to step out and watch the race.

While I am very far from thinking that a precise knowledge of the intricacies which will necessarily arise in this examination is essential to salvation, yet, I do think that anything short thereof must more or less disqualify us for setting forth "the truth as it is in Jesus," and therefore tend to mar our usefulness. If, in this canvass, our aim be to better fit ourselves and others for the discharge of duty, no apology is needed for entering upon it.

Bro. Diboll's contribution has just arrived (May 24), and I hasten to furnish mine.

I quite agree with him as to the propriety of proceeding by stages, but am inclined to a severer limitation than he proposes. "Man *in life*" embraces "man natural" as well as "man spiritual," and inasmuch as *spirit in its relation to man as a human being simply* is the issue, the examination should be confined, at the outset, to man in his *natural* state: if we fail to understand this, the simpler aspect, the more complex need not be attempted. Incipently it is, in large measure, a biological question—such biology, of course, as is taught in scripture. If evidence be needed of the necessity for this degree of limitation, it is furnished by the theological fencing which has already been done hereon, in the last three numbers of *The Investigator*.

Man in his natural state is a *dual*, being a union of "body" and "spirit:" neither the body nor the spirit *per se* is the person, but each having been "*formed*" separately (Gen. ii. 7; Zec. xii. 1), is adjusted to its sphere and functions by the Creator, and unitedly they constitute the man.

In the former of these passages, Gen. ii. 7, it says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils, '*neshamah ruach chayim*,' literally 'breath of the spirit of lives,' and man became a living soul:" in the latter—Zec. xii. 1, it reads, "The Lord which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him." In both passages the Heb. *yatsar*—to form, fashion, frame, constitute—is employed and is rendered "formed" in one case and "formeth" in the other. This is the *mode* by which "body" and "spirit" were originally *produced*, and should be a suitable means of starting the enquiry, "What is man?"

Is there any valid reason for rendering this quotation from Zechariah less literally than that from Moses? If not, we have in one instance a "body" and in the other a "spirit" literally "*formed*." But what meaning shall we here attach to "spirit"? Shall we say "breath," or "wind," or "disposition," or what? To say breath, or wind, would seem to me absurd, and is without any analogy in Scripture. "Disposition" cannot be the sense, else the Creator becomes the author of man's every whim; volition, or the control of the will, is taken from him, and he is reduced to the level of an irresponsible machine. But, inasmuch as there is a spirit (*ruach*) in man and the *neshamah* ("breath" or "inspiration") of the Almighty giveth them understanding," Job xxxii. 8, it seems to me eminently reasonable to conclude that the term "spirit" (*ruach*) is here employed to designate that occult factor of man's constitution which, *in union with body*, produces soul or life, and is the seat and centre of his

intelligence; susceptible to and capable of intellectual and moral education and elevation, or, on the other hand, of degradation to unspeakable depths of ignorance and vice.

The terminology in this passage from Job is strongly in favour of my contention. It is extremely unlikely that *ruach* is here used in the sense of breath, seeing that *neshamah*, the chief Hebrew term for breath occurs immediately after it, and it would not appear very sensible—certainly not euphonious—to have the verse read “There is a *breath* in man and the *breath* of the Almighty giveth them understanding.” It might be suggested, however, that “mind” would be a fitting representative of *ruach* in this instance. My objection to that is that “mind” is simply an attribute of man—not one of the *constituents of his being*. It is an attribute of either body, or spirit, or both in union. Certain is it that Adam had no mind before the spirit was “formed within him,” and equally certain that no mind remains in the body after the departure of the spirit, at death—“The body without the spirit is dead.” “His breath (*ruach*—*spirit*) goeth forth, . . . . . in that very day his thoughts perish.” *Ruach* should never be rendered “mind.” It has been so rendered in the Authorised Version six times, viz.—Gen. xxvi. 35; Prov. xxix. 11; Eze. xi. 5, xx. 32; Dan. v. 20; Hab. i. 11; in the Revised Version, only twice—Eze. xi. 5, xx. 32; and then not of necessity, but simply as an accommodation to English habits of speech. The Hebrew writers adhered to the use of *ruach* in these two instances, and thus kept their own and their readers’ thoughts fixed upon “spirit”—the substance: Englishmen have substituted “mind” for *ruach* (spirit), and so transferred their thoughts from the substance to its attribute, hence the confusion which now reigns. Besides, as the Hebrew vocabulary contains other words whose meaning could not have been mistaken, there was no reason why *ruach* should have been selected to represent *mind* here where so great a liability to confusion existed. If mind were the idea intended, the choice was very unfortunate from the point of view of clearness at least. *Neshamah* and *ruach* are similarly employed in Job xxvii. 3; xxxiii. 4; xxxiv. 14, a fact which tends to strengthen the foregoing argument.

But shelter may be sought in the plea that it is *God's spirit* which vitalises man—“If he set his heart upon man, if he gather to himself his spirit (*ruach*), and his breath (*neshamah*), all flesh shall perish together, and man shall turn again unto dust”—Job xxxiv. 14-15. This we concede—all spirit is God's. But must we allow that Holy Spirit is here meant? Not at all. “God maketh his angels spirits,” . . . . . “Are they not all ministering spirits sent forth to minister for them who are heirs of salvation” (Heb. i. 7-14)? Here is an order of beings “made spirits,” to whom the saints are to be made equal—will any one affirm that the substance from which they are made (formed, constituted) is not God's? Yet, each is a *spirit-being*. Now why may not something similar obtain, in a lesser form, with man? Why may not the same substance of which the angels are made be used to “form the spirit of man within him,” and be appropriately spoken of, both as God's spirit in the *general*, and man's in the *particular* or *individual* sense? Is not *individual proprietorship* clearly set forth in the prophet's words—“I, Daniel, was grieved in my spirit (*ruach*) in the midst of my body” (Dan. vii. 15)? Or in those of Mary—“My spirit (*pneuma*), hath rejoiced in God my Saviour” (Luke i. 47)? Undoubtedly it is, and there is no clashing when we recognise the *two different kinds of proprietorship*—that of the Creator (the general), and that of the creature (the individual or particular).

Further, why may there not be as many different *grades* of spirits "formed" as there are grades of organisms to vitalise, answering to the great sweep of the phrase, "All flesh—not man only, but every living creature belonging to this corruptible order of things? He is the "God of the spirits (*ruach*) of all flesh"—Num. xvi. 22. Solomon teaches this—Ecc. iii. 19—"That which befallerth the sons of men befallerth beasts; even one thing befallerth them; as the one dieth, so dieth the other; yea, they have all one breath (*ruach*), and man hath no pre-eminence above the beasts, for all his vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit (*ruach*) of man whether it goeth upward, and the spirit (*ruach*) of the beast, whether it goeth downward to the earth?" Man and beast alike, are here admitted to have *ruach* or *spirit*—"all one spirit," i. e., as to *substance*, but it cannot be so in every respect. Not only is man's spirit in many respects different from, and superior to, that of the beast, but the spirits of different men may differ widely, and yet be all "formed" from the "one spirit" substance. Solomon could not affirm that man and beast had all *one mind* or *intellectuality*, therefore *ruach* could not have that meaning here, nor could he reasonably have *breath* as the meaning in his thoughts, when he asked "Who knoweth the *ruach* of man, whether it goeth upward, and the *ruach* of the beast, whether it goeth downward to the earth." Neither Solomon nor any ordinarily intelligent contemporary of his would have any notion that the breath of man would take an opposite direction to that of the beast, after quitting the nostrils; but it is quite probable that there were many then, as there are now, who held that opinion about the spirit, and therefore it is scarcely open to doubt that in these three instances Solomon used *ruach* in the sense of *spirit*, and very properly questioned their right to make such an affirmation concerning a thing about which they knew so little. In chap. viii. 8, he says "There is no man that hath power over the *ruach* to retain the *ruach*," and in chap. xii., treating of the close of life, "Then shall the dust return to the earth as it was, and the *ruach* shall return unto God who gave it." Here is a dissolution—each constituent returning whence it came. I do not, for the present, enquire as to the state of the spirit beyond this point—my subject being restricted to the natural man's lifetime. The circumstances of decease, however, reflect to some extent on its antecedents, and to this extent I am entitled to use them. What light, then, does this dissolution narrative cast backward? It shows how utterly imbecile the physical organism is by itself. Inertia sets in simultaneously with the spirit's exit, and corruption promptly follows. Apart from the spirit, the body is worthless. Is this, then, simply breath which plays so important a part? If so, Solomon should have said, literally, "Then shall the dust return to the earth as it was, and the *neshamah* (breath) shall return to the *atmosphere*"—earth to earth—air to air. But his form of words is indicative of something specific which he wished to express. It is not a mere verbal variation, chosen for literary effect. Was not the body God-given as much as the breath? To make such a distinction as he has, without a sufficient reason for it, would amount to linguistic trifling. But he had before his mind that hidden constituent of our being, which the Lord God originally "formed," and "blew into the nostrils" of that other constituent which he "formed of the dust," for technical purposes, called "man," while it was really only a part of him.

This view sheds light on Stephen's dying request—"Lord Jesus receive my spirit"—the spirit of a just man made perfect." It also invests with deep



significance the words of Jesus—"Be not afraid of them that kill the body; but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." To "kill the body" is to dissolve the union of body and spirit: to "kill the soul" (life) is to dissolve the spirit, which was "formed" by God, and who alone can reduce it to its original, generalised or diffuse state, and thus obliterate the *individuality* it had while vitalising the organism for which it was originally "formed."

Bro. Diboll, in his contribution, has quoted from "The Declaration," that "Man is a creature of dust formation, whose individuality and faculties are the attributes of his bodily organization"; and has referred readers to "Christendom Astray," pp. 32-34, for elaboration of the theory. He might have included "Elpis Israel," p. 80, notably. I have called it a *theory* for it is nothing more. It is materialistic to a degree. Philosophic Materialism affirms that what we see is not "Matter," but simply a manifestation of it. Christadelphian Materialism affirms, on the contrary, that what we see, viz.: the animal body, *is* "Matter," and that the Creator has endued it with the attributes of "mind." This is a bald assumption for which not a particle of decent proof can be advanced. The nearest approach to such, which they have furnished, is Rom. viii. 6-9—"For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you." By literally rendering *phronemates sarkos*, "Mind of the flesh," and ignoring the modifying influence of the context, the apostle is here made to teach that *mind* is an attribute of the flesh. If any competent and unprejudiced man will commence at chap. vii. 14, and read carefully to viii. 11, he will discover *three minds* or *three different uses of the term mind*, set forth, viz.: "The mind of the flesh," "the mind of the spirit," and "my mind." Supposing we adhere to the literal method of rendering, we get (1) a literal "mind of the flesh"; (2) a literal "mind of the spirit"; (3) a literal "my mind." The first, if literal, is clearly applicable to the body of man—the "bodily organization," of which, according to "The Declaration," "Elpis Israel," and "Christendom Astray," the "individuality and faculties are attributes." The second, then, ought to be the same mind influenced for good by the spirit of God—"Ye are not in the flesh but in the spirit, if so be that the spirit of God dwelleth in you." If it dwell not in them they *remain* "in the flesh,"—carnally minded. There is, then, no room here for another or *third* use of mind. But provision must be made for a third use of it, else how can we understand v. 25, chap. vii.—"So then I myself with the mind serve the law of God but with the flesh the law of sin?" "The mind," and "the flesh," are here in *antithesis*,—does not this seem strange, if the former is an attribute of the latter?

While awaiting an explanation of these difficulties I would suggest that the Authorised Version furnishes a better, though less literal, rendering of *phronemates sarkos* than the Revised Version—a rendering fully borne out by the context—"To be carnally minded is death but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God; but ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you." Here the flesh on the one hand, and the spirit of God on the other, are represented as exerting an influence on the

human mind, which becomes either carnal or spiritual according to whichever influence is the stronger. If the flesh be the stronger, carnal-mindedness results: if the spirit of God, then spiritual-mindedness. It appears evident then that the phrase "mind of the flesh" is here simply equivalent to "the carnal mind," and does not constitute proof that "mind is an attribute of dust formation."

But providing that the natural man is constituted of body and spirit the apostle's language is clear and orderly, otherwise it is "hard to be understood." Of the body he says, "I know that in me, that is in my flesh dwelleth no good thing, for to will is present with me, but to do that which is good is not . . . . For I delight in the law of God after the inward man, but I see a different law in my members warning against the law of my mind and bringing me into captivity under the law of sin which is in my members. O, wretched man that I am, who shall deliver me out of this body of death?"

Note carefully the expressions here used. (1) "My flesh"; "My members"; "Body of death." (2) "Inward man"; "My mind." The first set are descriptive of that part called the body—his "dust formation" and its attributes, and are regarded as the source and seat of everything that is bad in him. The second set are descriptive also of a part of him—the "Inward man." This is the (improved) "spirit in the midst of his body," which "delights in the law of God," and is the seat of the "mind" and all that is good in him. A constant antagonism between this and the flesh exists, and the apostle concludes, "So then, I myself with the mind serve the law of God; but with the flesh the law of sin." "I myself" seems to be inclusive of "the flesh" on the one hand, and "the mind" on the other—the "Outward man" and the "Inward man"—the "body" and the "spirit." Inasmuch as the "mind" is opposed to the *promptings of the flesh*, it would seem to follow that it must be an attribute of the spirit, and if so, Paul's reasoning is clear and consistent; otherwise, it seems to me, unintelligible.

Passages like the following would be easily understood on the basis of "A spirit in man," but are quite insoluble if he is supposed to be simply "body and breath": "Deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus," 1 Cor. v. 5; "What man knoweth the things of a man save the spirit of man which is in him?" 1 Cor. ii. 11. "Glorify God in your body and in your spirit which are God's,"—vi. 20; "Holy both in body and in spirit"—vii. 34; "Filthiness of the flesh and spirit"—2 Cor. vii. 1; "Your whole spirit, soul and body"—1 Thess. v. 23; "The Lord Jesus Christ be with thy spirit"—2 Tim. iv. 22; "The dividing asunder of soul and spirit"—Heb. iv. 12; "Father of spirits"—xii. 9; "Spirits of just men made perfect"—23; "The body without the spirit is dead"—Jas. ii. 26.

It will now be evident to readers that there is a large measure of agreement between Bro. Diboll and me on the question of "the natural man in life." Being the leader in the discussion he naturally selected many of the strongest passages, and his comments thereon are so pointed that nothing further is for the present necessary. I have therefore taken a different course, dealing exgetically with a separate order of passages, which, while supplementing much that he has said, lays a basis for possible disagreement in the later stages, should I continue to be a party in the discussion.

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*R. Diboll*

# The Investigator.

"Whatsoever things are true."—Paul.

JULY, 1897.

AS readers will see the canvass of the subject of "The Spirit in Man" begins in this issue between Bro. Diboll, Bro. Weir and myself. There is room for another to take part in the discussion, one who would be in a position to defend the view which both the former writers regard as the ultra-orthodox Christadelphian view. If any one feels moved to take up the cudgels in defence of

the teaching on the subject to be found in *Christendom A-stray*, let him do so in reply to what appears in this issue. As regards the nature of man I am myself in general and practical agreement with the view held by the author of that work, in opposition to the views of both Bren. Diboll and Weir, while taking exception to particular views and statements appearing in that book and works of a similar kind. Such a contribution, from one who finds himself in more particular agreement therewith than I can claim to be, should be sent to me within the next three weeks, and should not extend beyond the limits of the space occupied by Bro. Diboll's paper.

## REVIEW.

OUR DEFENCE: *or the voices of Moses and the Prophets, Jesus and the Apostles upon the subject of Sonship.* (Price fourpence). This is the title of a pamphlet of some 50 pages, by Brother Samuel Turney, of Ulverston, in which he treats of the subject of Sonship with special—or, perhaps I should say, incidental—reference to the question of whose son Jesus was when born of Mary. Some might be disposed to say this latter is the one thing he writes about, but apart from that subject there is a great deal of solid sense, apparently arising from having his spiritual sense exercised by use, while he sets forth the truth regarding that divine sonship of which, equally with Jesus (in kind, although not in degree), the *brother* of Christ is the subject. He maintains a merely moral and spiritual sonship in the man Christ Jesus, and advocates the view that, prior to this being affirmable of him, he was simply Joseph's son, repudiating the belief that Jesus, at his birth of Mary, was God's son. He evidently thinks that there is no middle ground between repudiating the latter idea and accepting the former. But there is. There is another side to this question—a side which has been ventilated in recent issues of the *Investigator*, viz., that *Jesus had no father*. He was his mother's son, doubtless, but knowledge being the basis of the only divine sonship of which the Bible speaks, Jesus could not be the son of God at his birth of Mary; but neither was he son of Joseph. If the expression "son of God" be applied to him, previous to the establishment of that spiritual relation which afterwards

obtained between the "Father" and the "Son," it can only be in the sense in which Isaac might have been termed "son of God." This latter view I maintained in the *Investigator* as far back as 1885, and subsequent study has led me to embrace the position voiced by Bro. Allen, viz., that *Jesus had no father in the natural sense of the term* while truly a son of man (*anthropos* = *ton* of the human; not *andros* = of a male). I am not able to agree with the view of the writer of this pamphlet that Jesus was a son of Joseph by begetting; while I understand that Joseph's action toward his betrothed wife in not "putting her away" made Jesus his son to all intents and purposes; hence by outsiders he was "supposed a son of Joseph." It seems to me, however, that the mode of his natural generation is of no practical moment, if we are to be guided in our view of the proportion and value of things by apostolic practice; for not once in the various addresses recorded in Acts, nor in any one of the subsequent epistles, is the "supernatural" origin of Jesus, in the matter of his flesh, referred to. They are wholly silent upon this, to many, all-important topic. They are concerned about a sonship of infinitely more moment to us. It is not how the babe Jesus came into existence, but what a son of God is, and how such are produced. Hence the apostolic aim is to set before us "the heavenly" type of son we have revealed to us in Jesus, who, as to flesh, or lineage, was seed of David, but as to spirit of holiness was seed of God, and marked out son of God in power out of an *anastasis* of dead ones; and how we may become and be sons likewise. If, then, this is the practice of the apostles—and who can

dispute it?—and their practice is to be any guide to us, the only sonship with which we need concern ourselves is that sonship of which we ourselves must be the subjects in the present, if we really seek to know Jesus and the power of his *anastasis*. Sons of God are made, not born.

The author of this pamphlet does not stop here. He does not adopt half measures. He discards as unauthentic those portions of the narrative in Matthew and Luke where the origin of Jesus is alluded to. He does this on purely subjective grounds: he thinks these are spurious additions to the text, which have been introduced by an alien hand, under the influence of the mystery of iniquity. He does this on his own authority, and without any support from external evidence of manuscripts. If, however, such is justifiable in reference to the matter in question, it must be equally so as regards kindred matters related in the "Gospels," and in the Acts. Such procedure becomes as dangerous as, in the present state of our knowledge, it is arbitrary. While I do not pretend to understand why it was deemed necessary that certain things should find a place in the records—things which put a tax upon the faith of some—I should never think of rejecting a single thought or expression on subjective grounds, that is, on the ground that it does not happen to square with my understanding in other things. Where I may be

disposed to question the authenticity of a term, a phrase, a paragraph, I do not feel at liberty to assume an authority I do not possess, and proceed to excise such from my copy of the Scriptures. I can only leave them. Of course, in such a case, while not erasing them, I cannot be said to *believe* them in a practical way, since they do not enter into the texture of my thought unless unconsciously to myself. If the course pursued by the author were justifiable in relation to matters taken exception to, the same kind of procedure in relation to other matters would be as justifiable on the part of others. If so, what would the result be? Private interpretation and all that is implied in it.

There is one other thing—not the only other thing—in this pamphlet which pains; the writer is needlessly rough on the sisters. I am led to wonder if he ever had a mother. I can never forget this, and the remembrance delivers me from any inclination to make such reflections on women.

On the other hand, I have enjoyed much the general contents of the pamphlet, and think that on the whole—while his references to Bethlehem are to be deprecated—the book makes for righteousness, and will prove interesting reading. As to this, readers must determine.

The cost is fourpence (postage extra, say 1d.), and it may be had of the author Ulverston.

## ON THE NATURE OF JESUS MADE CHRIST.

IN his "note" appended to my article on this subject in April *Investigator*, Bro.

Nisbet disclaims "homologation" of certain positions taken, and things asserted, in Bro. Allen's article, of which mine was a criticism. I did not suppose that he could accept it unreservedly. When I remarked that he had, "strangely enough, in his editorial note, as good as endorsed the article," I meant nothing more than that he was largely in sympathy with it; and now I am confirmed in this view, through the 9 "objections by query" which he has raised against mine.

For the sake of brevity I will not re-state his objections, but simply proceed to answer, taking them in their present order to facilitate comparison.

(1) Eternal life is nowhere spoken of in the scriptures as a "reward." In the N. T. it is set forth as "The free gift of God in Christ Jesus our Lord," Rom. vi. 23. But it is here contrasted with "*wages*,"—"The wages of sin is death." Wages is a something one claims as a *right*—not as a favour—a principle clearly stated by Paul, Rom. iv.

5; Gal. iii. 12. You will observe that, in my article, I make this distinction where I employ the term "reward." "The reward of *perfect* obedience to the law was 'eternal life' (Matt. xix. 16), and this Jesus earned," etc. Eternal life is a "*free gift*" only "*in Christ*." Apart from his finished work no flesh can ever enjoy it, for the very obvious reason that "All have sinned and fall short of the glory of God"; and they must be justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24, if they are ever to have "eternal life" at all.

But, how about Jesus himself? Was he brought forth in possession of a "free life?" No: "eternal life" was not a "free gift" to him. He was "born of a woman, born under the law," Gal. iv. 4, and under that law had to *prove his right* to "eternal life." Herein lies a beautiful specimen of Divine prescience and prearrangement. The law contained the potency of long life or "length of days" for the person who largely, and to the best of his ability, obeyed its mandates: it *rewarded* with an endless life the being

who obeyed it *perfectly*. Thus it became from the time of its inception, to that of its abolition, the "tutor" and benefactor of the virtuous in Israel, and, in due time, the *manifestor and rewarder*, with eternal life, of that "Great Mystery of Godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. iii. 16. Briefly, then, Jesus got "eternal life" as a *reward*: all the ransomed get it as a "*free gift*" through him: and therefore it "can be both a 'free gift' and a 'reward,'" according to circumstances.

(2) Bro. Allen doesn't affirm, perhaps does not intend to "teach," that Joseph was the father of (*i.e.*, begat) Jesus, but his remarks seem to imply it; so incoherent, however, was his article, that it should not be surprising if, what he *intended* and *I apprehended* differ widely. It was, largely, for this reason that I asked the Editor to "present it in discussable form, and to him my observations are now addressed.

Bro. Nisbet says that "Jesus had no 'father' until the relationship of 'Father' and 'Son' was established on a spiritual basis." To my mind this necessarily means, either that Jesus acquired his human existence *without God's interference*: or "the relationship of 'Father' and 'Son'" was established when "The Holy Spirit" came upon Mary, and "The power of the Most High overshadowed" her, *Lut. i. 35, R. V.*, in consequence of which she was authorised to call her offspring "The Son of the Most High," or "The Son of God," *vs. 32, 35*. If the latter be the meaning, the "basis" would, indubitably, be "spiritual," inasmuch as it was the direct result of the action of God's Spirit. But, if this be not admitted, and the former, *viz.*:—that Jesus had "no father" when born, he insisted on, then I shall feel compelled to use Bro Nisbet's own phrase, and say that "It leads to confusion of thought," (see "Note" 9); and that it becomes his duty, instead of "Objecting by Query," to furnish us with as lucid an exposition as he can, of the subject, from his point of view. If Adam, by *creation*, was "Son of God," *Luke iii. 38*, why may not Jesus by *begetting and birth*? I refrain from pressing this further at present: enough has been said to indicate the right course.

(3) "The educative influences which God brought to bear on the Jewish nation" did *not* count for nothing in counteracting the excesses of 4000 years," and "The educative influences specially brought to bear on Jesus" *did* count for *much* in bringing about the result which was obtained in His case," but, in both instances, there is perfect agreement

with what I have advanced on p. 29, *viz.*:—"Ordinarily-begotten 'mortals' were unable to keep the law. Why? Because they had inherited a nature weakened by the excesses of 4000 years." Now, while I believe that, physically, mentally, and morally, the Jewish nation was elevated above other nations, by the "educative influences" of God's providence, yet, the elevation was only comparative and limited. No person, prior to the birth of Jesus, had so surmounted the baneful effects of sin, as to be in a position equal to that occupied by Adam before he fell. Disease, moral and physical, with consequent weakness, lurked everywhere to a greater or less extent. Even Mary, who occupies the blessed and honourable position of being the Lord's mother, is not credited with having attained to that degree of perfection, save by Romanists, Greek Catholics, and a few Anglicans who hold to the dogma of the "Immaculate Conception." Paul's declarations that "All have sinned and fall short of the glory of God," *Rom. iii. 23*; and that, "What things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped and all the world may be brought under the judgment of God," *v. 19*; are, or ought to be, decisive on this point. Whatever may be thought about Jesus Himself, it is obvious that all others (Mary included) "fall short."

If I do not mistake the intent of the concluding "queries" in this "note," Bro. Nisbet will frankly concede the shortcoming of humanity in general, because he seems to classify even Jesus himself therein:—he says "If these did nothing what made the man Christ Jesus, 'holy, harmless, and undefiled'?" I do not ask what 'kept' him so, but what 'made' him so?"

The refusal here to accept an explanation as to "what 'kept' him so," is a clear intimation that Bro. Nisbet believes him to have been born in a condition *other than* "holy, harmless, and undefiled," and, therefore, requiring to be "*made*" so. Query 4 follows as the natural complement of this—"Was he born of Mary 'holy, harmless, and undefiled,' or did he become so? and if he became so, did he not need to be begotten of the Divine seed—the word of the kingdom? and so become a subject of regeneration?"

If the testimony of an "An angel from heaven" be of any avail, I would refer Bro. Nisbet to the words of Gabriel to Mary, *Luke i. 35*:—"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore, also, that which is to be born shall be called holy, the Son of God," or as the margin of *R. V.* has it, "The holy thing which is to be born shall be called the "Son of God." This proves that

he was *born* "holy," and, with the evidence of his life before us, we may safely add, "harmless and undefiled:" "Which of you convicteth me of sin?"—Jesus. "In him is no sin,"—John. "He knew no sin"—Paul. "He did no sin,"—Peter. He therefore had *no need* to be "begotten again of the Divine seed—the word of the kingdom." In fact, it seems to me monstrous to suggest the possibility thereof, on the part of such a one as he is here described to have been. If he could challenge the astute Scribes and Pharisees to "Convict him of sin;" if John could say that "*In Him is no sin;*" Paul, that, "*He knew no sin;*" Peter, that "*He did no sin,*" what would you propose to accomplish by further "begettal," were such possible? For the sake of emphasis, I here repeat a sentence from my article, p. 29, *Investigator*—"The keeping of the law perfectly from infancy, indicates his *unbroken spiritual mindedness*; therefore, "regeneration" or spiritual begettal during his lifetime was a moral impossibility, and the theory favouring it a fallacy.

But, while he did not require to be "*made* holy, harmless and undefiled," he required to be "*kept*" so. This is where the aforementioned "educative influences" come into play. Born in possession of a "body and spirit" of *primal powers*, he could utilise those "educative influences" in a manner, and to a degree, altogether unknown to fallen and debilitated humanity, hence his phenomenal career up to the time of his baptism, when he was anointed with Holy Spirit, "received it not by measure," and thenceforth was able to say, "My Father dwelleth in me." His temptation by the Devil manifests the *precocity* of his early years; every assault of the tempter being repelled by citation of Scripture, with which his mind was replete. The incident, also, of his conversation, at the age of twelve years, with the Rabbis in the temple, does similar duty. The armour of spiritual warfare was ready to his hand in the Hebrew Scriptures. His extraordinary (*not extra-human*) constitution enabled him to make the very best use of it. The statement that, "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," Heb. ii. 10, may be thought to militate against this, but it doesn't. His *perfection*, here alluded to, consisted in an unqualified obedience to his Father's will, even "unto death." When that point had been reached, he exclaimed, "It is finished: and he bowed his head and gave up his spirit," Jno. xix. 30, R. V. This does not imply that he had ever been a *sinner*, and had been "begotten again" or "reger-

ated": but that he had been "tempted in all points like as we are," and yet had not, in a single instance, lapsed from that "*holy*" state wherein his mother gave him birth.

(5) "Does scriptural repentance imply previous sin on the part of the subject of it?"

I have not used the word "repentance" in my article: if from anything I have written it be inferred, my view of it will be easily gathered from the foregoing.

(6, 7, 8) "The assertion that 'Jesus took not on him the nature of angels' may "seem to imply that he existed previously ('pre-existed') and exercised a choice in the matter;" but I don't think it goes farther than *seeming* implication. True, the word "nature" is not represented in the original, but was inserted by the translators of the A. V. to furnish what they supposed to be the meaning. Neither is there any original for the word "things," which Bro. Nisbet suggests as an alternative, in "Note" (8), and, it seems to me, with much less *contextual sanction* than there is for "nature." Beginning at v. 9 (Heb. ii.) I render as follows:—"But we behold Jesus, because of the suffering of death, crowned with glory and honour: who had been made a little (or for a little while) lower than the angels, that by the grace of God, he should (or might) taste death for every man." V. 10. "For it became him for whom are all things and through whom are all things in bringing many sons unto glory to make the Author (or Captain) of their salvation perfect through sufferings." V. 11. "For both he that sanctifieth and they that are sanctified are all of one ('Father,' or, if you prefer it, 'Nature'), for which cause he is not ashamed to call them brethren." V. 14. "Since, then, the children are partakers of flesh and blood, he also himself, in like manner, partook of the same: that, through death, he might bring to nought him that had (or hath) the power of death, that is the Devil." V. 16. "For, verily, not of angels doth he take hold, but he taketh hold of the seed of Abraham": or, as some insist—"For, verily, not of angels doth death take hold, but it taketh hold of the seed of Abraham." Kneeland renders it thus:—"For truly it," *i. e.*, 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." "Emphatic Diaglott."

These five verses contain the entire thread of the writer's argument, all interjections being eliminated, and it seems to me clear, that his aim was to show, among other things, that, inasmuch as flesh and blood and suffering and death are all correlated, and are partaken of by the "children," he must also be a partaker, seeing that it is necessary

for him, as a faithful high priest, to be possessed of a feeling of their infirmities, and to be tempted in all points like unto them. For this purpose he had to be made "a little, or for a little while, lower than the angels," that, "by the grace of God he should, or might, taste death for every man"; and as "the children of the resurrection cannot die any more," *because* "they are equal to the angels," it follows that the nature of angels ("message-bearers"), whatever that may be, and about which Bro. Nisbet seems to have a difficulty—would be unsuitable for the purpose. But as the "children," or "seed," were members of the human family, having a corruptible, or dying physical nature, he became a "partaker" thereof—"took hold of it"—and was known as "The seed of Abraham," Gal. iii. 16: thus, the expression "seed of Abraham," *does of necessity* take a "physiological direction;" but it may also be a "spiritual conception."

Respecting the term "angel," I have observed a dangerous tendency in the past, on the part of some writers, towards robbing it of the importance generally attached to it in Scripture usage.

Etymologically angel—Greek, *angelos*—means "messenger" or "agent"; but in the O. T. we find it rendered from the Hebrew *abbir*—mighty, Ps. lxxviii. 25—"Man did eat angel's food"; also from Heb. *clohim*—God, a god, judge, Ps. viii. 5—"Made him a little lower than the angels." This latter use is adopted, evidently, by the author of the Epistle to the Hebrews when in chap. ii. 7, he quotes the psalm which we are now discussing. The term "messenger" is somewhat flexible in application. The highest messenger mentioned in Scripture is the "Messenger of the Covenant," Matt. iii. 1. You may imagine just as many kinds, or grades, of messengers ("message-bearers"), as might exist between him on the one hand, and a carrier pigeon on the other. Any person, or thing, entrusted with, and bearing, or carrying a message, is manifestly a "message-bearer," or messenger. There can be no reasonable doubt as to the application of the term in these passages under examination: it is used in the *next to highest* sense—signifying the *most august of all messengers*, save the Lord Jesus himself—ambassadors from the court of Heaven. The contrast in chap. i. forbids any *inferior* use of it: "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee." "Let all the angels of God worship him."

"But of which of the angels said he at any time, 'Sit thou on my right hand till I make thine enemies the footstool of thy feet,' are they not all ministering spirits sent forth to

do service for the sake of them that shall inherit salvation." Inasmuch as the saints are to "inherit salvation," *they* cannot be the angels here referred to. For these, among other reasons, I cannot accept Bro. Nisbet's suggestion that 'office,' or 'work,' is a more fitting term to supply than 'nature.'

As to the rendering suggested in "Note" 8, I do not care to drift into abstract verbal discussion. I have already indicated an objection to it, and there, for the present, I prefer to leave it.

(9) If this "note" be "an answer" to my invitation to 'prove' that to hold that God was the 'father of Jesus' . . . . . logically leads to the 'Free Life Theory,'" it is very unsatisfying. Brief as it is, it contains two errors which, *as bases*, are made to yield the desired conclusion. (1) It is wrong to say that Jno. v 26—"As the Father hath life in himself, so hath he given to the Son to have life in himself," applies to Jesus when "He became a Son;" and (2) "That this was a birth-right." Were I to admit the premise, I should feel it difficult to resist the conclusion—that, "Jesus must, as a physical being, have been differently related to life and death from all other sharers in flesh and blood." The reader is now familiar with what I believe concerning Jesus when born: how he led a blameless life till about thirty years of age, when he was baptised, and "received the Spirit not by measure," together with an *audible attestation* of his Father's good pleasure. It was, thereafter, quite appropriate for him to speak as is recorded of him in this passage; but it devolves on the advocates of the "Free Life Theory" to *prove* that *that* was a "*birthright*." I quite sympathise with Bro. Nisbet in his rejection of both this and the opposing theory of a "condemned Christ." It is hard to say which is the more unscriptural—the latter, to my mind, is by far the more repulsive.

Just a word before closing. What a vast amount of time and energy has been devoted to the discussion of this topic, among Christadelphians, during the past twenty-five years! How much heartburning and bitter feeling has been engendered; and how great the estrangement of many, who, in days gone by, warmly esteemed and greeted one another as brethren? Why is all this? Is it because an exact knowledge of these *acute particulars* is essential to salvation? or is it the offspring of intellectual pride, and offensive dogmatism? In any case, where are we now? There seems to be as little intellectual agreement to-day, as at any time in the past.

If this be a fair summing up of the intellectual, what about the ethical side? Has spiritual-mindedness visibly grown in the community? Is there an abiding sense of

God's nearness, filling our hearts with becoming reverence, and making us scrupulously examine our every act and word and thought, in the light of his word? If not, what availeth all the intellectuality, even if accurate? It will be but a poor substitute for the *other* when we stand in the presence of the Searcher of hearts, in the great day of account-giving. A little intellectuality may suffice as a passport into the kingdom of God:—holiness of life is indispensable, and cannot be overdone.

*R. Stewart.*

Toronto, Canada.

What of Bro. Allen's article I did homologate I thought was made apparent in my note to the same. I endorsed his contention that God was not the father of the infant Jesus, unless in the sense in which he was also the father of the child Isaac. Power from on high overshadowed both Sarah (Heb. xi. 11) and Mary (Luke i. 35); result, a man child in both cases. Then my "objections" were not intended as a defence of Bro. Allen's argument, but were directed against Bro. Weir's remarks; and I do not know that Bro. Allen will endorse all these "objections" of mine. Dealing *seriatim* with Bro. Weir's Replies to my Queries, I have to say:—

1. Bro. Weir admits that "eternal life" is nowhere spoken of in the scriptures as a reward; but the admission is quite discounted by the later assertion that Jesus got "eternal life" as a reward for his keeping of the law: while to us only is it a free gift, in him. Matt. xix. 16 is adduced in proof of the contention that "the reward of perfect obedience to the law was eternal life." For such a statement there is, I believe, absolutely no authority. The passage adduced seems to me to show that "eternal life" was not possible of attainment by that law which the young man had "kept from his youth up": it would appear that the young man could only have "eternal life" by following Jesus. But Bro. Weir's conception of "eternal life" is evidently that of "endless life." Without staying to argue the matter out I submit here that such a notion is based upon a misapprehension of the term "eternal" (*aiontos*); and it is possible that a difference in our definition of terms here may lead to confusion of thought. "Eternal life" we are said to have: "endless life" we certainly have not. And Jesus did not need to wait till after Calvary for "eternal life"; he already had it "in himself" as the Father had. But I think it is going beyond the testimony to say that Jesus earned it. He doubtless justified his claim to its possession. Then I find no authority

in scripture for Bro. Weir's statement that "the law rewarded with an endless life"—or with "eternal life"—"the being who obeyed it perfectly." The law was not made for the righteous but for the lawless and disobedient, etc. (1 Tim. i. 9), consequently it could not "give life" (Gal. iii. 21).

2. Bro. Allen's style may have seemed peculiar but it was not "incoherent." Then I must confess to some surprise that Bro. Weir, whom I have always regarded as an exceptionally fair opponent, should say that Bro. Allen's remarks seem to imply that Joseph was the father of Jesus, for Bro. Allen expressly said: "By this we see Joseph was not the literal father of Jesus, only his father by law, or by marriage (page 1, par. 9, of January issue). Granting that Jesus did not "acquire his human existence without God's interference," he was not therefore "Son of God"—or so must Isaac have been "Son of God," for not without God's interference did he "acquire his human existence." The relationship of "Son" had knowledge of God as its basis. It is knowing God, or rather, being known of him (Gal. iv. 9) which constitutes true Sonship such as Jesus became the subject of. Mary never called her offspring "Son of God" or "Son of the Most High," nor was she ever authorised to do so: that was done on the banks of the Jordan by "the voice from heaven." There is no evidence that Mary even believed that Jesus was "Son of God" at his birth. He was, according to the law, son of Joseph, although not begotten by him. Joseph's marriage with Mary made Jesus his son and heir.

Adam by creation was not "Son of God." Luke iii. 38 does not affirm this: the term "Son" is an unauthorised addition to the text. Adam is simply said to be "of God" (*tu thou* = of the Deity). My contention is not invalidated in the least by what Bro. Weir advances in this paragraph, and I do not see how I can be more lucid in any remarks I might make than I have been in my Queries. The fundamental law—"Not first the spiritual but the soulical: after that the spiritual" is as truly applicable to Jesus who became Son of God as to any one of us his brethren. If Jesus were first a Son of God, then he was never soulical—never came in flesh. The soulical or "natural" basis must exist before the spiritual is possible.

3 and 4. My Queries 3 and 4 are not met by what Bro. Weir has to say in his Answers. No argument from the life that Jesus lived will prove him to have been at birth what he is testified to have been throughout his life. The same argument would prove us to have been always saints (*hagioi*), seeing we are so at present. There is no evidence that Jesus kept the law from infancy,



nor indeed was any Jew required to do so—only “from their youth up.”

While believing that such an high priest became us, who is “holy (*hosios* = *pious*), harmless, undefiled, Heb. vii. 26), yet no testimony of an angel from heaven could convince me that Jesus was born *pious* of Mary: he became so and remains so. But no angel from heaven has testified that he was *hosios* at birth. The term rendered “holy” in Luke i. 35 is not *hosios* but *hagios*, which

means *set apart*. I can see an appropriateness in its application to the child Jesus, although it is to be noted that the different renderings of the verse in question given by Bro. Weir leave it an open question as to whether the angel meant that the *hagios* condition would be applicable to Jesus at birth, or at some future time, not therein defined, when he should be called “holy, a son of God.”—  
EDITOR.

(Conclusion crushed out.)

### DIVERS AND STRANGE PARAGRAPHS.

DEAR BRO. NISRET,

With your reply to “J.P.” on the 2nd page of the cover of No. 45, I thoroughly agree. The motive of “J.P.” may be very good; and the sentiment it involves may be very fine; but the principle you adopt is infinitely superior to both. If “J.P.” would give as much attention to the paragraphs which appear so frequently in the organ of the man he names, he would find in them much more to object to, than to anything he may find in the pages of the *Investigator*. A time was when I greatly appreciated the pages of the *Christadelphian*, but years ago I became so disgusted and irritated with the paragraphs which appeared hither and thither, in every number which came out, that I ceased to read it, so much was it filled with misrepresentation, false statements, and a general degeneration from the principles of the editor in his first numbers, and for about ten years after, so greatly advocated. And what made the matter worse, these paragraphs, so small in their respective limits, so artfully placed and devised to take root, like the lodgement of seeds in separate treepots carefully arranged—the whole was covered over with such an effusion of piety profuse, as to give glamour to the bulk, and an air of truth to the parts, that I felt indignant with it all, and was shocked with its unmistakable hypocrisy. Since then, years have passed, and one

would imagine that some little change might have come about for the better; but alas! (Prov. xxvii. 22). I accidentally put my hand upon the last number issued, viz., that of March, 1897, and from its pages picked the following paragraphs.

Referring to his tour in Australia, &c., page 102, col. 1, he says:—“The brethren declare themselves greatly strengthened in their devotion to the truth, and disabused of many false impressions concerning myself, sedulously fostered by hostile magazines. The spread of the truth has doubtless received an unexpected impetus, and many cases of obedience have directly resulted. The end is not yet. Sympathising with the spoliations of which I have been the victim, the brethren have put in motion a scheme to deliver me from my burden, on the understanding I will for the future abstain from business: that I will give the colonies something of my presence in days to come, without requiring my total absence from England.” And in the col. after, he continues, “The hand of God appears to be in the whole operation. If I have been humbled and broken, higher ends at the same time have been served. Those who deny that a man’s mistakes may be a divine instrumentality for a divine end, have poorly studied the ways of Providence, as authentically illustrated in Bible history.” Next, we have from the 3rd page of

the cover, the following:—

“A.Z.—Thank you for your sympathising letter concerning that which grieves you in some oppositions and evil speeches you see and hear against us. . . . If our objects were present we could not bear them. But they are not so, and our policy is to be kind to all, shut eyes and ears and go inflexibly ahead.” Next comes another with the initials, “A.D.”—“That you should be shocked at the disclosures of the circular is not altogether to be wondered at. But on second thoughts your feelings will subside,” etc. Then lastly, with the initials “B.D.S.”—“You need not be distressed at the evil reports you hear. They are pure slanders. The more serious of them were investigated nine years ago by brethren selected by the accuser, and a printed report issued by them, which you can see if you like. It concludes with the following words:—‘That Bro. and Sister Roberts have been seriously wronged, and that the said accusation being untrue, ought to be unreservedly withdrawn.’ As to more recent reports, they are equally baseless when known to the foundation. There used to be terrible things untruly said about Dr. Thomas. He said we should have the same experience if we faithfully sustained the antagonisms which the truth creates. It has been so, but slanders are short-lived. It is the bad reports that are true that kill.”

In these paragraphs we see a cunning hand: and a wholesale denunciation of others. He is the victim, they are the accusers, says he in effect; but he forgets the accusations he has brought against them. He refers to “false reports concerning himself, sedulously fostered by hostile magazines.” Would he give the names of these “hostile magazines” as he calls them? Are they hostile to the truth, or only hostile to his faults? Which? I know three which have reported

certain things, but the reports were not false; and the editors are far more to be relied on than he. He speaks of himself as if he were the sole expositor of Truth; aye, as if he were himself the Truth; but what he did do was inimical to the truth, and what they have done was in the interests of the truth. They do not say this, however, ostentatiously, because they have no need to. To just and righteous men their actions speak for themselves. As to what he says, we are reminded of the artist who pictured a horse, but other artists could see no horse in the picture. He is a master in advertising himself, and like all quacks he is so loquacious that with a multitude of words he turns everything to the disparagement of others, and asserts his own pre-eminence in virtue and everything else, as if they had neither. He on the one hand feigns humility by a specious acknowledgment of “mistakes?” and on the other sets forth his mistakes as a “divine instrumentality for a divine end.” Therefore, those who reckon their “mistakes” a divine instrumentality, may safely refer their mistakes to necessity, and so justify themselves as having done no wrong. Why not plead this for the so-called “hostile magazines,” the editors of which have as conscientious a desire to serve the truth as he has, and that with a great deal more consistency. He calls their actions “oppositions and evil speeches.” He calls them “evil reports” and “pure slanders.” Are they—the editors—therefore slanderers, evil-speakers, and so forth? I know no one in the history of Christadelphianism that has brought more dishonour and mischief to the truth than he has done; and because these editors protest, he must depreciate them and refer to them as evil men. Is this slander, or is it not? He says “his policy is to be kind to all, shut eyes and ears, and go inflexibly ahead.” This would be good

for the hour of His judgment is come." The effect of that message would be manifested in dividing the peoples and nations into two parties—those who would accept the new order of things, and those who would reject it. The latter might be divided into two parts—one being Babylon the great; that is, the Roman Catholic system, which would naturally keep by itself, and oppose on its own pretensions. So we find that it falls by itself before the organised opposition of other nations manifests itself. This 19th ch. shows that after Babylon had fallen "the kings of the earth and their armies make war against him that sat upon the horse and his army."

The class who have responded to the message, "Fear God and give glory to him, because the hour of his judgment is come," are those who have to be brought face to face with their new rulers. It is those who are addressed by "a voice from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great, and," says John, "I heard as it were voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready." The wife does not sing of her own preparedness. Neither is it the wife who is called to the marriage supper of the Lamb, because there can be no marriage without the bride and the bridegroom. It is the guests that require an invitation. In this case, it is those peoples who with one voice are ready to cry: "The Lord our God the Almighty reigneth." The bride, comprising the redeemed ones out "of every tribe, and tongue, and people, and nation," is introduced to the guests as their future rulers, the marriage itself being the complete unity of the Christ and his Church. "Blessed are they which are bidden to the marriage supper of the Lamb." A great supper is provided for the gathered multitude. It appears to me that "the feast of fat things" to be made "unto all peoples," as recorded in Isaiah xxv. 6-8, is the same feast as the marriage supper of the Lamb, because it is to be at the time when the Lord "will destroy in this mountain (Zion) the face of the covering that is cast over all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth; for the Lord hath spoken it."

After the marriage the scene changes. Ere the assembled company had been dispersed

another gathering was in progress. Away north in the valley of Megiddo, the beast and the kings of the earth were being gathered together by the three unclean spirits like frogs to "the war of the great day of God Almighty." They are the class which would not submit to the claim of Christ to rule the nations. They come to make war with him. He goes forth against them riding on a white horse. Under the same symbol, he went forth conquering and to conquer, when the gospel arrangement was inaugurated. (See ch. vi. 2). He now goes forth to conquer and subdue the assembled opponents of his claims. He is here named "Faithful and true; and in righteousness he doth judge and make war." He is also named "The Word of God"; besides, "he hath a name written which no one knoweth but he himself." A name on his thigh, and his garment is, "*King of Kings, and Lord of Lords.*"

The garment dipped or sprinkled with blood, may refer to his blood, as the blood of the new covenant shed for many for the remission of sins. Or it may apply to the blood of the slain, in the treading of the winepress of the wrath of God. What appears to be identical with the winepress of this chapter, is that recorded in Isaiah lxiii. 1-6: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? *Ans.* I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? *Ans.* I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come."

"Of the peoples there was no man with me," evidently refers to the "peoples" which were called to the marriage feast. They were not with him in the treading of the winepress; but "the called, and chosen, and faithful," which constituted "the armies of the heaven were there." The locality of the winepress being in the land of Edom indicates that the final overthrow of all opponents in "the controversy of Zion" will be there. Although the kings of the whole habitable are to be gathered to Har-Magedon to the war of the great day of God Almighty, it does not say that their overthrow will be there.

In comparing the Apocalypse with the prophets, we find details in their writings which show that the people of Israel will manifest the power of God among the nations during the progress of their restoration to the

land of promise. "The nations shall see and be ashamed of all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; like crawling things of the earth they shall come trembling out of their close places: they shall come with fear unto the Lord our God, and shall be afraid because of thee."—Micah vii. 16, 17. The Apocalypse deals with events in relation to the church of God in Christ, while the Jewish prophets deal with the events pertaining to the kingdom of God in relation to the nation of Israel. The last verse of the chapter states that "the remnant were slain with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh." That remnant was not subjected to the wine-press, and may be composed of those whom the tribes of Israel are to be instrumental in subduing, as in Micah v. 8—"And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off."

Although the Apocalypse as a whole book does not state events in consecutive order, it appears to me that from the 14th chapter to the end of the book we have a statement of events that are to be manifested after the appearing of the Lord to them that look for him without sin unto salvation. Let us try to trace the order of events: The Lord appears on the Mount Zion with his redeemed ones singing, as it were, a new song. But there was work to do; the kingdom had to be established. So a message was sent forth to the nations, requiring their submission to him whose right it was to reign. Babylon the great, that anti-christian system calling itself the kingdom of God, opposes, and is the first to fall: torment is threatened against those who may continue its form of worship. Next comes the reaping of the harvest of the earth. The harvest consists of those peoples who have submitted themselves to the new order of things. Next comes the gathering of the vine of the earth, which consists of those peoples who may reject the claims of Christ to rule the nations. Their doom is to be cast into the winepress of the wrath of God. It is likely that such will be the fate only of the rulers and leaders of the opposition, as we find that there is to be a great slaughter of peoples from one end of the earth to the other. In connection with this state of things the seven last plagues, in which is filled up the wrath of God, will come into operation in order

either to lead them into subjection, or bring upon them "aionian destruction from the face of the Lord, and the glory of his might, when he shall come to be glorified in his saints." (2 Thess. i. 9-10). These last plagues will be finished by the last war described in this xix. chapter, the kings of the habitable and their armies on the one side: the King of Kings and Lord of Lords and his armies on the other. Victory is with the latter. "The beast was taken and with him the false prophet that wrought signs in his sight." These two appear to be the leaders of the opposition, especially the latter, who is said to have "deceived them that had received the mark of the beast, and them that worshipped his image." Their doom was to be "cast alive into the lake of fire that burneth with brimstone."

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In Studies No. 14, page 44, 2nd col., line 12, for *terrestrial* read *territorial*.

#### WHAT IS REVELATION?

On pp. 42 and 43 of the April issue, Bro. Stainforth has some remarks upon my note on the cover of the April 1895 number, to which I should like briefly to reply.

He says "Assyrian" (Micah v. 5) "may represent any nation that similarly acts." How can this be, seeing that in the following verse "the land of Assyria" is expressly mentioned? To say that we may take "Assyrian" symbolically because "Babylon" is not used literally in the Apocalypse, is to ignore the wide difference between "Micah" and the "Revelation," the former being as a whole a *literal* writing, whilst the latter is avowedly couched in language of a highly figurative character.

As to the suggestion that in Dan. xi. 21-45 the "king" mentioned indicates a *line* of kings, it may safely be said that this is a gratuitous guess of an entirely baseless character, and which would never have been dreamt of apart from a preconceived determination to make the chapter cover the whole Christian era. And the same may be said of the explanation of the "idolatry" of Micah v. 13, as "impediments that in the present day separate the Jews from the favour of God."

I am sorry to find that Bro. S., in his endeavour to justify the language of Ps. cix. 6-15, actually expresses himself ready to adopt these petitions as his own. I can only say I hope he is alone in this, for anything more

contrary to the spirit of the Master, or more likely to bring down upon us the rebuke, "Ye know not what manner of spirit ye are of," I cannot imagine. What? Pray that your enemy's days may be few, that his children may be vagabonds and beg, that there be none to favour them, that his posterity may be cut off, &c., &c.? O, Bro. S., Bro. S. |

As to Jeremiah xx. 14-17, this is not simply a question of "cursing the birthday," as Bro. S. describes it, but of cursing the man who brought tidings of Jeremiah's birth, because he did *not* commit the heinous crime of murdering the infant.

Precisely the same methods as Bro. S. employs to "explain" these matters are used by those whom he styles "the Lid to Lid and Jot and Tittle theorists," in their vain endeavours to show that *no* error, even historically, exists in the Bible. Bro. S. calls the positions of these latter "assumptions" (Oct. '94, p. 82); but it seems to me he is equally guilty of "assumptions" in regard to other sections of the Bible.

X.

"IS IT A COMMAND?"—To a brother who wrote regarding the memorial supper, which he thought his brethren were commanded to observe with him at any odd times they might meet, I wrote—"Not as a command in the strict sense of the term—the point of Jesus' words is 'in the remembrance of me.' It is not so much a duty as a privilege. We are never *commanded* to meet once a week—neither more nor less—for this purpose, but we find incidentally that when the disciples 'came together on the first day of the week (it was) to break bread' (Acts xx. 7) which they also did 'from house to house' (Acts ii. 46). The brethren with you are thus quite justified in exercising their own judgment in the matter of *when*—over and above the time the ecclesia may have determined upon—just as you are yourself. We must bear and forbear in many things. Then 'breaking bread with you' is not 'fellowshipping you.' Fellowship, I know, is confounded with the act of breaking bread together, and *vice versa*, but the one is not the other.

I don't think it is 'our duty to meet for the breaking of bread as often as we can,' as you say, although I see no scriptural objection to another doing as he thinks best, but he must not put a yoke upon others who may not see eye to eye with him; in other words: I do not think you should in love insist upon your brethren 'breaking bread' in formal fashion with you just whenever you may meet. They could assent perhaps, and without doing wrong, accommodate you in your desire, but

it would be as a concession, not as a scriptural obligation or requirement."—E.D.

*QUESTION: Is a brother justified in making the statement that "if one stayed away from the breaking of bread he would be breaking no command?"*

In answer to your enquiry: I should say that the statement of the brother in question requires some qualification. Presence at the breaking of bread should not be in response to a command; it is more; it is in the nature of a privilege embraced rather than a duty fulfilled. Nor are we commanded to be present once a week: we are not even forbidden to partake more than once a week—the frequency is not specified by Jesus; it is "as often as." The practice of the disciples, we find, was—"when they came together on the first day of the week" they "broke bread." We are not to forsake the assembling of ourselves together; although a brother absenting himself for a day does not come within the category of those who have forsaken "the assembling of themselves together." But he is found wanting. I should not like to occupy the position of one who willingly absents himself even for a day. His heart, in such a case, is somewhere else. Love brings us to the table, not fear. It is a privilege left to us by Jesus, not an austere command.

In the column preceding this will be found some further remarks specially directed to the case of one who desired that his brethren should break bread with him, as one might say, "in season and out of season."

In conclusion: Remarks of the kind to which you take exception should not be made without qualification. If "love is the fulfilling of the law," the absentee shows himself guilty of breaking the "law" of Christ by his willing absence from the table. But we should not make too much of a remark that may fall from the lips of another. We are ourselves fallible, and no doubt under obligation to our brethren for the charity they may occasionally exercise towards us. Sometimes, too, when emphasising one aspect of a matter we give too little weight to another, even to the extent of appearing to antagonise it. It is always difficult to say just what we think in a way that will enable others to perceive just what we think. I doubt even the possibility of doing this. We have to accept a compromise. I do my best to explain, you do your best to understand, but identity of idea is not the result (I do not mean conviction, but morely the perception of the thought). "What man knoweth the thoughts of a man save the spirit of the man which is in him?"—E.D.

# The Investigator.

*"All things, put to the test: the good retain."*—1 Thess. v. 21.

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## THE CHRISTIAN'S LIFE AND WORK.

LIFE is perhaps the most profound mystery that Nature has to offer for the consideration of the human mind. Science, as yet, has been unable to formulate a satisfactory definition. It has been variously described as a force or power called vitality; as a state of being expressed scientifically thus: "The continuous adjustment of internal relations with external relations;" or "That state of an organism in which it corresponds with its environment;" and lastly, life has been considered as being the product of that state of being in correspondence with environment. In considering life under other conditions than that of the biological, these three ideas are to be met with and accounted for. As an example, consider an artist. He has mental capacity for artistic culture, the love of the beautiful in nature, which inspires him to select that life as the most congenial to his artistic soul. This is his vital force or motive power. If he is to have any life as an artist, he must correspond with his environment. His internal relations, that is his mental capacity, must correspond with his external relations, namely, those beauty spots in Nature's undefiled handiwork which call forth his admiration and inspire him to convey his impressions to canvas. To be able to accomplish this he must needs be a close observer of things around him. He must study the details of sky, air, land. He must be able to faithfully portray the formation of clouds, the azure blue of the summer sky, and the dull grey of the winter months. He must mark well the effects of aerial perspective, of light and shade, the geological formation of mountains and valleys, the action of water-courses, the shapes of trees and plants and also the movements of birds, animals and men, which give the idea of animation to the scene. The performance of all these varied duties constitute "The continuous adjustment of internal relations with external relations." The moment he thus ceases to correspond with his environment he dies,—dies, that is to say, to the world of art. Death, expressed in scientific terms, is "That state of an organism in which it is unable to correspond with its environment." So long as he is corresponding with his environment he is living, and in considering his life as a whole, we find this life manifested in the work he produces from time to time. The productions of his brush are the evidences of his existence as an artist. This is equally true of the poet, the musician, the scientist, and also of the Christian. If we are to discover the existence of the Christian's life and work, it must be sought for along these three lines of examination. Turning our attention, therefore, to the subject of this paper, our first duty is to enquire into the nature of the vitality or motive principle which gives the Christian the ability to live. The principle of life in the natural world is the

gift of God. The dust of which Adam's physical body was composed is dead to the world of life; it belongs, in fact, to the inorganic kingdom. It was not until God had breathed into the nostrils of the inanimate body the breath of life that Adam became a living soul. Moreover, "If God withdraw his spirit and his breath all flesh shall perish, and man shall turn to dust again" is the testimony of Job xxxiv. 14-15. There is no evolution from the inorganic to the organic, apart from the Creator's interference. There is no process by which the solids, liquids and gases, which make up our material earth, become endowed with life by inherent power, and thus pass by a process of evolution from the dead to the living state. There must be the introduction of Divine interference, adding a power from the kingdom next in order above it. The organic, however, finds its substratum in the inorganic. The physical body of our first parent was formed from the same matter which builds up the inorganic kingdom; but it would have remained for ever a lifeless body had not God, by a distinct creative act, breathed into his nostrils the breath of life and then man became a living soul. So, in the spiritual sphere, there is no process by which the natural man, by the development of his moral capacity, can pass by inherent power into the spiritual world, which is the kingdom next in order above the natural kingdom. Paul is very emphatic in his insistence of this point. He says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," and to point out the difference he asserts, just prior to this statement, "We have received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God" (1 Cor. ii. 12-14). As the organic kingdom finds its substratum in the inorganic so the spiritual world finds its substratum in the natural world. There are, however, no inherent powers in the natural by which it can pass into the spiritual, any more than the inorganic of itself can pass into the organic kingdom. To the natural Christ has said, "Ye must be born from above." "Except a man be born of water and spirit," said Christ to Nicodemus, "he cannot enter into the kingdom of God." In order that we may become related to this kingdom, Peter says—"For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter iv. 6). "God was in Christ reconciling the world unto Himself," and Christ said of himself—"For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). The natural man is dead to the spiritual world, and cannot pass by any inherent power into this world above the natural. This passage can only be made by a divine creative act. Paul said to the Ephesians—"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works" (Ephesians' ii. 8-10). To the Romans Paul said—"They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ he is none of his" (Romans viii. 9-10). The motive principle, therefore, in the Christian, which distinguishes him from the death state of the natural world and stamps him as a living creature, and which energises him to be able to live, is the spirit of God working through Christ Jesus. Having been born anew, however, if this new life is to develop and mature, it must continue to adjust its internal relations with its external relations; it must, in fact, correspond with its new environ-

ment, or it will inevitably sicken and die, that is, die spiritually. In all living organisms, whether plants or animals, there is always an amount of waste being produced as the necessary accompaniment of growth and development. If this growth is to be maintained, there must be an assimilation of necessary matter from surrounding material to supply the deficiency which is constantly being created by the wasting of energy. To be perfect, therefore, this new environment must contain within itself the necessary material from which supplies can be drawn to maintain the growth and development of this spiritual life. What, then, is that environment in which the Christian lives and moves and has his being? It is in God. God, as we have before said, was in Christ reconciling the world unto Himself, and we find Christ defining the nature of this environment when he delivered that important address to Jews by the sea of Tiberias—John vi. 27-56—“Labour not,” said he, “for the meat that perisheth, but for that meat which endureth unto eternal life, which the Son of Man shall give unto you. I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I give for the life of the world. . . . Verily I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.” “Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” “He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.” Here we have an environment which is perfect, and one that cannot fail. In the natural world our environment is subject to changes which come suddenly upon us, and being unable to adjust our internal relations with these altered external relations we become unable to correspond therewith, and consequently die to them. This environment, however, plays no such vagaries. It is steadfast, unmovable. It is part of the purpose which the great Creator is evolving out of the natural world, to the honour and glory of His great name, and is therefore assured to us upon the surest foundation. But it is absolutely necessary that the Christian shall correspond with this environment, for without environment there can be no existence. To attempt to live independently of an environment is to court immediate death, for our environment contains within itself all the necessary material to build up the wasting tissues. Christ emphasises this fact in the illustration of the true vine—“I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing” (John xv. 5). To mortify the deeds of the flesh is an arduous task, and necessitates the expenditure of a vast amount of strength; and unless we can draw upon a reserve fund our store of energy will speedily diminish, and decay and death will inevitably follow. “If a man abide not in me,” said Christ, “he is cast forth as a branch and withered” (John xv. 6). We are not creators of energy, we are only creatures, and to preserve ourselves from starvation and death it is necessary for us to assimilate fresh supplies from surrounding material; we must, in fact, be continually adjusting our internal relations with our external relations. As we grow in grace and development towards the perfect stature of men in Christ Jesus, there is a constant draining and wasting away of the strength we have received; and unless we be continually absorbing new strength and nourishment to the full equivalent of our lost energy, we must surely cease to live. Does not this explain what perhaps to many has been a wonder, why it is that once energetic



brethren have lost their first love for the truth, and have been drawn irresistibly into the world? They have failed to correspond with their environment, and in consequence they have suffered the full penalty for such neglect. Their spiritual life has drooped and died; in fact, to use Scripture language, they have "quenched the spirit." There are lessons, however, to be learnt nearer home than these examples. Let us try and grasp the full meaning underlying these words of Christ, "Except ye abide in the vine, ye can bring forth no fruit." Let us indulge in a little self-examination, and see if we cannot recall times in our own experience when we have endeavoured to live independently of our environment. We, perhaps, sometime have forgotten to refresh our soul with the words of divine revelation—have perchance failed to seek our Heavenly Father's aid in prayer and supplication, or probably we have not complied with the apostolic injunction "to forsake not the assembling of ourselves together." Mark the failure that has without exception followed such attempts to live by our own strength. Have not our endeavours to overcome the weaknesses of the flesh proved futile? Have not our hearts felt starved and almost lifeless for want of spiritual nourishment? Perhaps we wondered what was the cause of our failures—have fretted at our position, and attributed our condition to the chastening of the Lord. What has really happened is this—we have forgotten that we have no life but as we abide in the vine. We have failed to adjust our internal relations with our external relations. Let us be wise then, and recognise the fact that if we would be living Christians we must continue to correspond with our environment. "If ye abide in the vine ye shall bring forth much fruit." Our environment is perfect. God is faithful, and never yet forsook the man that trusted in Him; consequently, if we die spiritually the fault will be entirely our own. We now come to the consideration of the last line of examination in our subject. We have seen that the vitality of the Christian is the spirit of God through Christ Jesus, which is given to the natural man consequent upon his being born from above. "Repent," says Peter, "and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 38-39).

We have also seen that, as a new-born babe, it is necessary for him to correspond with his environment if this new creature is to develop into maturity. In this last portion, therefore, we address ourselves to the consideration of life as the product of that state of being in correspondence with environment. To return for a moment to our illustration derived from the artist, we find that so long as he is corresponding with his environment he is producing pictures. In one sense these pictures are his work, and is the evidence to the world that he is living to the world of art. His life exists only so long as he is thus producing, and the moment that he ceases to produce he dies. In another sense, however, these productions of his brush are only the indications of the development of the artist. In examining his life, and seeking to discover the growth of the artist, these pictures would serve only to show the work that had been accomplished in the man. Arranged in order of their production, they would exhibit to the critic the upward growth of the artist, from his earliest attempts to the masterpieces which marks the attainment of maturity. So it is with the Christian. As a living organism corresponding with its environment, the necessary and inevitable result of that correspondence is production.

"If ye abide in the vine ye shall bring forth much fruit." This production, however, is not THE WORK that is being accomplished in the Christian. It is an evidence that the Christian is alive and in the full enjoyment of all his faculties; but if we would see the work that is going on silently, but surely developing towards perfection, we must look through and beyond these "fruits of the spirit." What, then, is that work which is being accomplished in the Christian? Paul says, "Whom he (God) did foreknow them he also did predestinate, to be conformed to the image of his Son" (Romans viii. 29). This, then, is the end to be accomplished—the conformity to the image of Christ: "Till Christ be formed in you." "Now are we the Sons of God," says John, "but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is (1 John iii. 2). We are as the bud which is just appearing on the rose bush, beautiful in itself because of its prophetic future. Its growth towards perfection is slow, and if we look at it again after a lapse of time we are delighted with the magnificence of the flower in all the glory of its full development. "If any man be in Christ he is a new creature, and the new man is renewed after the image of him that created him." So says Paul to the Corinthians and Colossians. In the birth of water and spirit Christ has stamped his image on the new-born babe, and in accordance with the law of conformity to type, the babe in Christ is being slowly evolved from the natural world to the fulness of the stature of men in Christ Jesus in the spiritual world. Whilst still encompassed with this "earthly tabernacle" perfect attainment is impossible, and the work is temporarily arrested at the dissolution of the body and spirit, and awaits the consummating act of the Lord Jesus, who is coming to give unto the saints a body free from corruption—"a body like unto his own most glorious body." This process of evolution is not open to the scrutiny of the world. "Ye are dead," says Paul, "and your life is hid with Christ in God" (Colossians iii. 3-4). Dead, of course, to the world, and as such it is manifest that the world will fail to apprehend the life and work in the Christian. It may be vaguely conscious of the presence of a higher and holier being in its midst, but it cannot discern in that dim, shadowy outline the form of a Son of God, for the life is hid. The saints even only become conscious of the presence of kindred spirits by the magnetism of the spirit's influence, and the experiencing of the manifestation of the fruits of the spirit, and he cannot say of his brother how far the new creature has been evolved towards the type. "But when Christ, who is our life, shall appear, then shall we appear with him in glory." Then shall be manifested the evolution of the Christian in his life and work to the perfection of the image of Christ as evolved in the declaration of the apostle—"Whom he (God) did foreknow, them he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate them he also called; whom he called them he also justified; and whom he justified them he also glorified" (Romans viii. 29-30).

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A life is measured not by years,  
So many or so few;

But by the truth it strives to reach,  
The good it tries to do.

## THE SPIRIT IN MAN.

A TRIANGULAR CANVASS OF THE SUBJECT BETWEEN BROS. J. W. DIBOLL, JUN.,  
R. S. WEIR, AND THE EDITOR.

[The portion over my signature which immediately follows appeared on cover of last issue, and is here reproduced to preserve continuity in any future reference by the reader.—EDITOR.]

Bro. Weir's whole case for the separable and individual existence of the spirit rests upon Zech. xii. 1, which he adduces as proof that the spirit is "*formed* separately," and just as literally as the organism of Gen. ii. 7, in which it takes up its abode. But the proof that it has a separate objective existence anterior to its connection with an organism is not to be found in Zec. xii. 1, which speaks of forming the spirit of man *within* him—not *outside* of him, a condition which is essential to Bro. Weir's argument. The spirit which is here said to be formed *within* man, cannot well be such a spirit as Bro. Weir imagines. The fact that it is formed by God *within* man suggests that it is a formation which takes place within the *LIVING soul*, and not in a lifeless organism, and is not a self-conscious something which is formed outside and afterwards brought into "union with a body"—hitherto a mere lifeless organism—by which means the body is vitalized and turned into a living soul. The prophet is speaking of something else altogether. The phraseology suggests quite a different sort of spirit—as it seems to me akin, if not identical, with that "spirit of grace and of supplication" mentioned in the 10th verse of the same chapter in Zechariah. And this is where it appears to me Bro. Weir has not kept to his own limitations, for if the view of the passage in Zech. xii. 1, which I here suggest be correct—and it is at least a possible view—then it will follow that Bro. Weir has gone outside the limits he lays down himself, in introducing a passage which does not refer to the spirit of the natural man, but of men in a given relation.

But even if we assume that the spirit which is here said to be formed within man is the same kind of spirit which may be predicated of the natural man—if, indeed, I am not conceding too much here—there is no proof here afforded of its separable individual nature. As it seems to me there is no proof anywhere in any argument adduced by Bro. Weir that this spirit, even granting its distinct individuality when in a living organism, *is capable of self-manifestation apart from an organism*. An organism seems a necessity of the case. It is just here where both Bro. Weir and Bro. Diboll fail. We have no sort of proof afforded us that spirit, apart from body, has any personal powers at all. Nor do we know what it is, or whether it has a concrete existence in itself. I am disposed to favour the view that spirit is merely a mode of deity, as heat is a mode of motion, that this spirit is just as essential—and not more so—to the life of an organism as that organism is essential to such an individualized manifestation of the power of deity in what is, for want of a better name, termed "spirit."

I can see no justification for Bro. Weir's assumption that the spirit of the beast is different from the spirit of the man. The difference in results is obviously one of organization. The assertion, *they have all one ruach*, is as absolute a statement as can well be made. True, beasts' "spirits" and men's "spirits" differ widely from each other *as we reckon them*—as men's also do from each other—but that is due to different kinds and conditions of organisms. The difference in organization explains the difference in "spirit;" and no more recondite reason can in reason be looked for or entertained.

Bro. Weir says, "apart from spirit the body is worthless." It will have been seen that I hold the converse opinion regarding the spirit—apart from an organism it is worthless in the direction of Bro. Weir's argument—an opinion which is just as likely to be true as his, and more so, albeit this spirit be not "simply breath." In fact I do not think that the spirit can properly be described as "breath" at all.

There is no evidence that what Bro. Weir calls "this hidden constituent of our being" was originally formed and "blown into man's nostrils," for the kind of "spirit" mentioned in Gen. ii. 7 is blown out again with every breath, the *nishmath chayyim* or respiration of

lives. "The Lord God formed man dust of the ground and caused him to breathe by his nostrils the *neshamah* of lives, and man was turned into a living soul." Afterwards he may or may not form that spirit within him which connects him with the new order in Christ.

I agree with Bro. Weir that Rom. viii. 6, 9 does not prove that the flesh thinks. The Doctor renders to *phronēma tou sarkos* by "the *thinking* of the flesh," but *phronēma* is not the process or act of thinking (*phronesis*), but a certain frame of thought—the *product* not the *process* of thought—the kind of mind which the "flesh" produces. The material flesh cannot here be meant, as is obvious from the context.

If the "spirit" of all men in their natural state be properly described as the "inward man" by what means is the inward man *renewed day by day*, and what would happen to it if not renewed? This inward man cannot be a separable entity. The "inward man" is more than *mind*. According to Paul (Rom. vi. 22) it covers and includes "the law of the mind" (*nous*) enlightened in Jesus. Bro. Weir recognises this under the term "improved spirit."

The passages mentioned in Bro. Weir's last paragraph but one, are one and all capable of an interpretation in harmony with another view of the spirit than that which Bro. Weir favours. With his view, however, I necessarily find myself in more agreement than with Bro. Diboll's, but I fail to feel the point in the argument of the latter which the former sees.

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*Jhos. Nisbet*

I OBSERVE that the Editor, in his criticisms in the July number (pp. 54 and 55) of my remarks on this subject in the same issue, complains that I quote only from the *New Testament*, and that the passages to which I call attention have no reference to man *natural*. To deal with the latter charge first, I reply that some, at any rate, of the expressions I adduced clearly refer to man *as such*, and not merely to man in a special relation. Such, to my mind, are the words, "The body without the spirit is dead" (Jas. ii. 26), and "What man knoweth the things of a man save the spirit of man which is in him?" (1 Cor. ii. 11). In these passages there is no hint or suggestion (any more than, for that matter, there is in the others) that the kind of "spirit" referred to is possessed only by a certain class of men. Indeed, I never for one moment supposed that it would be called in question that, whatever it is, this same "spirit" is something all alike have. This is the usual Christadelphian teaching, and to my mind the teaching of the Bible also, that in the same sense *every* man has a "spirit." (See "Declaration," p. 31; "Christendom Astray," p. 72). No doubt most of the passages I instanced have reference to *believers'* "spirits" serving God, and becoming "holy," &c.; but there is no more suggestion that these *spirits*, with their mental powers, were unpossessed by them in their natural condition than that they were without bodies then.

If further evidence be needed of man's *natural* possession of a thinking spirit being a Scriptural teaching, it may be found not merely in the New Testament but in the Old Testament also, which the Editor mistakenly thinks I may possibly imagine to yield no support to this view of human nature. I did not profess to quote in my previous paper all that might be adduced from the Bible on the subject, nor do I now; however, here are some references to the spirit as a thing possessed by man *as such*, taken from *both* Testaments. It will be noticed, too, how frequently *mental* capacity is attributed to this part of the human constitution:—Pharaoh's "spirit was troubled" (Gen. xli. 8);

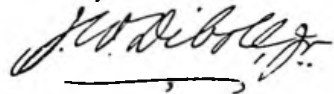
the children of Israel "hearkened not unto Moses for anguish of spirit" (Ex. vi. 9); "The God of the spirits of all flesh" (Num. xvi. 22); "God stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria" (1 Chron. v. 26); "The Lord stirred up the spirit of Cyrus king of Persia" (2 Chron. xxxvi. 22); Job says, "I will speak in the anguish of my spirit" (vii. 11); Elihu says, "there is a spirit in man" (Job xxxii. 8); "Blessed is the man in whose spirit there is no guile" (Ps. xxxii. 2); "He shall cut off the spirit of princes" (Ps. lxxvi. 12); "My spirit made diligent search" (Ps. lxxvii. 6); "Whose spirit was not stedfast with God" (Ps. lxxviii. 8); "They provoked" (*R. V.*, "were rebellious against") "his" (Moses') "spirit" (Ps. cvi. 33); "When my spirit was overwhelmed within me" (Ps. cxlii. 3); "He that is of a faithful spirit" (Prov. xi. 13); "He that ruleth his spirit" (Prov. xvi. 32); "The humble in spirit" (Prov. xxix. 23); "The patient in spirit," "The proud in spirit" (Eccl. vii. 8); "Be not hasty in thy spirit" (Eccl. vii. 9); "If the spirit of the ruler rise up against thee" (Eccl. x. 4); "With my spirit within me will I seek Thee early" (Isa. xxvi. 9); "Him that is of a contrite and humble spirit" (Isa. lvii. 15); "Shall howl for vexation of spirit" (Isa. lxxv. 14); Nebuchadnezzar's "spirit was troubled" (Dan. ii. 1); "I Daniel was grieved in my spirit" (Dan. vii. 15); "Take heed to your spirit that ye deal not treacherously" (Mal. ii. 16); The damsel's "spirit came again" (Luke viii. 55). These passages will be seen to present us with the idea of a spirit in every man which is capable of various mental activities—being troubled, in anguish, stirred up, without guile, searching, being stedfast, overwhelmed, faithful, being ruled, humble, patient, proud, hasty, seeking, contrite, vexed, grieved and treacherous. For I suppose it will not be contended that Pharaoh, Pul, Cyrus, the Israelites, and the other people and classes mentioned in these extracts, possessed different spirits from men in general; and if not, then there is, I submit, no justification for the Editor's suggestion that the passages I quoted from the New Testament in my last paper refer to something special to those who stood in a certain relation to God; for, as I have shown, the possession of a thinking spirit is affirmed by all alike. To put a variety of meanings upon any word, such as "spirit," occurring as we have seen in identical connections in Old Testament and New alike, whether the Gentile, Jew, or Christian be referred to, is surely unwarrantable; consequently, the conclusion I am endeavouring to establish is, in my view, one justified by the facts of the case, which conclusion is that, according to numerous Scripture statements, all men possess a spirit with powers of thought.

But the Editor quotes a number of passages in the last paragraph on p. 54 with the apparent object of trying to prove that those that are Christ's have a "spirit" which the natural man has not, and that it is this spirit that is referred to in the words I had adduced in my paper from the New Testament. And how does Bro. Nisbet proceed? It will be seen that he mixes up together, as if they all had reference to the same thing, two distinct classes of passages, some of which speak of man's *own* spirit, and others of *God's* spirit as given to believers. This distinction, however, appears to be ignored by the Editor, though it is one which is clearly recognised in the passages as a whole, and is indeed expressly stated in some of them, as in that which speaks of *the* spirit bearing "witness with *our* spirit" (Rom. viii. 16), and the words, "the spirit of *man* which is in him," . . . "the spirit of *God*" (1 Cor. ii. 11). It is, I am sure, clear to most of the brethren that in the following passages quoted

by the Editor the reference is not to man's spirit but to God's. "Have ye received the Holy Spirit since ye believed?" (Acts xix. 2); "His spirit that dwelleth in you" (Rom. viii. 11); "Joy in the Holy Spirit" (xiv. 17); "There is one spirit" (Eph. iv. 4); "We know by the spirit which He gave us" (1 John iii. 24); "He hath given us of His spirit" (iv. 13); "Having not the spirit" (Jude 19). And I am also sure that most will grant that the following, mixed up with those just quoted, refer, not to the holy spirit of God, but to the spirit of man:—"My spirit hath rejoiced" (Luke i. 47); "Whom I serve in my spirit" (Rom. i. 9); "Holy in body and in spirit" (1 Cor. vii. 34); "Spirit, soul, and body" (1 Thess. v. 23); "The Lord Jesus be with thy spirit" (2 Tim. iv. 22); "Soul and spirit" (Heb. iv. 12); "The Father of spirits" (Heb. xii. 9), and other passages on the list. Surely any argument based on the confusion of two such distinct ideas as God's spirit and man's is worthless as proving that the spirit of man mentioned in the verses last quoted from is the same with that spirit of God which we are told was given to believers, and that it is not the spirit all men naturally possess, which is, if I understand him aright, what Bro. Nisbet contends.

Similarly, the Editor says that "our" and "your" spirit in Rom. viii. 16 and elsewhere indicates one spirit possessed in common by all believers, and quotes as a parallel passage, "there is one body and one spirit" (Eph. iv. 4). There is here again no need to point out to the brethren that the former cases have to do with *man's* spirit and the last with *God's*. Bro. Nisbet argues that because Paul says "our spirit," "your spirit"—singular noun with plural pronoun—he cannot refer to individual spirits, but to one spirit possessed in common. It would be interesting to know how, on this principle of interpretation, he would deal with similar expressions elsewhere: "Your mouth" (Joel i. 5; Isa. xxix. 13, &c.); "Turn ye to me with all your heart," "Render your heart" (Joel ii. 12-13; Lam. ii. 18; iii. 41; Matt. xv. 8); "Their mothers' bosom" (Lam. ii. 12); "Princes are hanged up by their hand" (v. 12); "Neither speak they through their throat" (Ps. cxv. 7); "Their throat is an open sepulchre;" "Whose mouth is full of cursing" (Rom. iii. 13-14). Are we to understand that in these cases also the meaning must be one mouth, heart, bosom, hand or throat "possessed in common by all?"

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**B**RO. NISBET'S three-page 'reply' in last *Investigator* to Bro. Diboll's contribution and mine on this subject is interesting reading, although it is evident from some of his remarks that he fails to exactly realise my position, and therefore wastes some of his valuable space.

He thinks that my "whole case for the separable and individual existence of the spirit rests upon *Zec. xii. 1.*" Not at all! I simply selected this as "a suitable means of *starting* the enquiry, 'What is man?'" and I have shown that a large and important class of O. T. passages agree with the meaning I attach to it.

He also thinks the fact that it speaks of "forming" the spirit *within*, not *outside* of man is fatal to my argument, as it "suggests that it is a formation which takes place within the *living soul*, and not in a lifeless organism." My reply is that *Zechariah's* language is in strict accord with the law of procreation,

so far as that is understood. Spirit, or (synecdochically) life, is the cause, not the consequence of organisation. In the process of gestation, the *individualised* spirit is literally formed *within* the organism.†

Adam's case was exceptional. He was formed full size as to body, and fitness would necessitate a spirit of corresponding fullness to be "formed" and introduced to his organism with the *nishmath chayyim* (breath of lives). 'This is what was done—the Lord God breathed into man's nostrils *nishmath ruach chayyim*, not simply *neshamah* (breath), but *ruach* (spirit) as well;\* therefore Zechariah's form of words is not adverse to my contention, that the spirit of man was a special formation as well as his body.

I do not agree with him that "the phraseology suggests a different sort of spirit altogether—akin, if not identical with that spirit of 'grace and supplication' mentioned in 10th verse of same chapter." It seems to me to be notoriously the other way. The first verse reads—"The burden of the word of the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." This looks as if the three most important items of creation were here grouped together by the seer—"the heavens," "the earth," and "the spirit of man." An entirely different form of words is employed in verse 10, because an entirely different "spirit" is meant. Joel, chap. ii. 28, prophesies of the "pouring out of God's spirit," and Peter applies the prophecy to what occurred at Pentecost. In this prophecy I can see a "spirit akin" to that mentioned by Zechariah, verse 10, but not the slightest resemblance to that in verse 1. Then, again, the form of the verb in verse 1 is the same in all three instances—"stretcheth," "layeth," "formeth." The first two unmistakably apply to the "beginning:" it is most reasonable that the third should have a similar application.

Spirit is often referred to as "poured;" only this time is it said to be "formed." Another very significant fact is, that *man* is the subject in this case—not a class of men merely, but all mankind. I should like to have Bro. Nisbet show how his "spirit akin to that of grace and supplication" can be supplied to the whole human family; because that is what this passage demands. Some readers may be caught by the glamour of his objection to my suggestion that "this hidden constituent of our being" was originally formed and "blown into man's nostrils." I can easily conceive of the Almighty "forming" and *locating* it by the same act, in the same instant. This is the sense in which I wish the observation to be understood. I would also remark that my *main* argument is, that the spirit was *formed* as well as the body, and the evidence thereof is not to be set aside by such *merely seeming* and subordinate difficulties as Bro. Nisbet has raised here; nor is it correct for him to say that "the kind of 'spirit' mentioned in Gen. ii. 7 is blown out again with every breath:" let him prove it. [The proof is to be found in the fact that *ruach* is not in the text.—T. N.]

Bro. Nisbet, through a little hypercriticism, has, I think, got into a tangle here. He says, "The fact that it is formed by God *within* man suggests

† "When the egg begins to quicken, the life is the chief thing in it, and that life belongs to a certain somewhat: an ethereal form of matter that connects it with all this dead world around. The soul inhering in that spiritual body takes to itself clothing, and build- the visible matter upon the invisible. According to the law of invisible matter, according to its power to take large or small space as its exigencies require, it grows for a season larger and larger until the soul in it has taken clothing to itself out of this visible world."—*Does death end all?*—Rev. Joseph Cook, August, 1877. If we substitute spirit, or (synecdochically) life, for 'soul' in this extract, we have the most recent teaching of science before us. See also Prof. Huxley's 'Collected Essays,' p. 229. Also Dr Carpenter's 'Physiology,' chap. 12, entitled 'Generation and Development,' p. 553.—R.S.W.

\* Gen. ii. 7 makes no reference whatever to *ruach*: it is simply *nishmath chayyim*—respiration of lives.—T. N.

that it is a formation which takes place within the *living soul*, and not in a lifeless organism, and is not a self-conscious something which is formed outside, and afterwards brought into 'union with a body'—hitherto, a mere lifeless organism—by which means the body is vitalised and turned into a living soul." (1). Bro. Nisbet fails to fairly state my view. I have not yet said that the spirit is self-conscious, that is to say, possesses consciousness apart from its "union with body," and I shall feel gratified if he will refrain from trying to *rush* me in serious matters of this kind. I may be compelled by the force of logic, at a later stage of this discussion, to take that position; but, at present, my belief is, that consciousness is *entirely dependent on the union of spirit with body*.

(2). LIVING SOUL *v.* LIFELESS ORGANISM.—These are here made opposites by Bro. Nisbet and rightly so, for when vitality is imparted to a lifeless organism it lives—*becomes* a "living soul" or "creature." But, at the close of his criticism of Bro. Diboll, he says, "The statement in the *Declaration* is, I admit, open to exception, but not so much as is the contention in '*Christendom Astray*,' that the body is the man. If the body were the man, that would be equal to saying that the man's 'individuality and faculties were *qualities* (and not mere 'attributes') of his bodily organisation,' which again would imply that wherever you have an organism, you have mental powers and faculties; and if so, death would make no difference to the continued exercise of those faculties so long as there remained an organism or bodily organisation or structure. If for his 'bodily organisation' you substitute 'living soul,' the statement in the *Declaration* becomes demonstrably true. . . . I do not think the view held by the brethren is, as expressed by Bro. Diboll in his concluding paragraph, that man is simply a 'vitalised body.' They go a step further, at least I do, and claim with Moses that the 'vitalised body' *became* a living soul (Gen. ii. 7). Faculties are attributes of the 'living soul,' or self, not of the body, which is merely an organism, more or less adapted to the manifestation of those powers which properly belong to the living soul, but which ultimately we must refer to God. 'The living soul is a unit, neither a duality nor a triality any more than it is a tetrad or a quint.'

Here is the "tangle" referred to. Bro. Nisbet, in brief, says (a) "The body is not the man." (b) "Neither is the 'vitalised body' the man—man is a 'living soul.'" (c) "A 'vitalised body' is not a living soul"—"I claim" (says he), "with Moses, that the 'vitalised body' became a 'living soul.'" (d) "Faculties are attributes of the 'living soul,' or self, not of the body." Bro. Nisbet has omitted to tell us what a "living soul" or "self" *is*, but seeing that he has elaborately told us what it *is not*, we may be thereby assisted to the other. He claims to teach what Moses taught, but the claim cannot be allowed. Moses says:—"Man" (*that* "formed of the dust" and *called* "man") "became a living soul," (*i.e.* a "living creature"). Clearly, then, Moses taught that a "vitalised body" (because evidently *body* was all that was "formed of the dust"), *is* a "living soul"—a living man; and if Bro. Nisbet gets the "Orthodox Christadelphian" participant in this discussion, for whom he has advertised (and I hope he may), he will have something interesting to say to Bro. Nisbet on this score.

"FACULTIES AND ATTRIBUTES."—Bro. Nisbet says, "Faculties are attributes of the living soul, or self, not of the body"—*only*,\* I suppose he means

\* I mean something else and say so; I mean "not of the body *as such*"—which I thought I had made quite plain on p. 55, par. 4, the third paragraph preceding the statement wrongly amended by Bro. Weir.—T. N.



although he does not say so. It must be so whether he means it or not, as we have seen that the *body* by being vitalised *became* a "living soul," therefore, the body must be part thereof. But he goes on to say that "the body is merely an organism more or less adapted for the manifestation of those powers which properly belong to the 'living soul,' but which ultimately we must refer to God." This is certainly oracular as coming from one who objects to "spirit" being a constituent of man. Bro. Nisbet here has practically, though unwittingly, admitted that there is something *higher than body* in man—the "soulical" man, if indeed a logical application of his remarks would not exclude the body from being a constituent of man altogether. "Body" *per se* cannot think. Why? Because it is simply dust, and dust is *inert*. Q. "But cannot God make dust think?" Ans. Not without *changing its nature*, but He may, and does frequently associate it, *organically*, with another element of a *higher* nature called "spirit," and the two in *union* constitute a "living soul," which is qualified to think, more or less. Q. "Is that 'higher element' a part of God?" Ans. Not more so than the body (the lower) is, they are both "out of God," in the sense of having been *created* by Him. Q. "When you say '*organically*,' do you mean that a portion of 'dust' on the one hand, and of 'spirit' on the other, are formed respectively into a 'body' and a 'spirit,' and thus united?" Ans. Yes, so it seems to me regarding the first specimens of each genus or race, *e.g.*, the first man. Q. "Is not such 'spirit' a part of God, still and constantly impelled by Him, in all its operations?" Ans. Not any more than the "body" is. God has "formed" it a "spirit," with certain powers, for the right use of which He holds the being, of which it constitutes a part, responsible: if it were otherwise—if God still caused all its movements—He, the Creator, should be responsible for its acts.

This is Bro. Weir's view of the question, and it has a clear advantage over the orthodox Christadelphian view on the one hand, and that of Bro. Nisbet on the other. The Christadelphians cannot make "*matter*" *think* (which their theory requires), without changing its nature (and this cannot be shown ever to have been done): Bro. Nisbet's theory seems to be still in the incubatory stage, and unfit, as yet, for any sort of use. [*I have used it in public debate.—T. N.*]

"SPIRIT A MODE OF DEITY."—Bro. Nisbet says, "I am disposed to favour the view that spirit is merely a mode of Deity, as heat is a mode of motion; that the 'spirit' is just as essential, and not more so, to the life of an organism as that organism is essential to such an individualised manifestation of the power of Deity in what is, for want of a better name, called 'spirit.'"

Bro. Nisbet is simply "disposed to favour" this view, not at all decided about it. It is well to be cautious about accepting such a view, because, while some hold that "heat is a mode of motion," others reverse the formula, and say that "motion is a mode of heat." "Mode" is a term with which a deal of juggling has been done, and its employment here is not calculated to simplify our task. "Mode," according to Walker and Webster, means "*that which cannot subsist in or of itself, but inheres in some subject.*" Then as heat inheres in motion, so "spirit" inheres in Deity, is, apparently, Bro. Nisbet's idea, and consequently a human "spirit" is an "individualised manifestation of the power of deity" in a human organism or body. Now I can accept this in the sense I have already defined, *viz.*: that a "spirit," "formed by the power of Deity," united to a human organism, is "an individualised manifestation" of the power of Deity, but not in strict agreement with Bro. Nisbet's

illustration. "Motion" is activity: heat its product; parallel—Deity active: spirit the product. Now if the "spirit" of the natural man (which according to Bro. Nisbet is to be credited with the production of the living soul and all its powers) be *constantly flowing* from Deity as "heat" is supposed to flow from "motion," how about *responsibility*, seeing that Deity is *actively operating* the "living soul?" Is it not infinitely more reasonable to believe (as already described) that the Deity's relationship to the "spirit" is passive, not active, and that, having created, he has assigned it a place in nature for the proper manifestation of its powers, subject to a suitable degree of accountability. This is, to my mind, the unavoidable teaching of biology and physiology, to which reference has already been made. Every living creature derives its individual being from a minute *germ*, which contains in *essence* the "form" and "attributes" of the species to which it belongs, and is the means which the all-wise Creator, at the beginning, appointed for the perpetuation of his creatures, man included, whose "body" and "spirit" he "formed" *directly* at the outset, but now forms indirectly in harmony with this law of Nature: Volition being one of man's attributes, he is thus fitted out by his Maker with the means of working out his own destiny and is held accountable for his "talents." The kind of "spirit," I am contending for is contained in that "*germ, potentially*, with all its natural attributes. Bro. Nisbet will please note this and address himself squarely to it.

Bro. Nisbet sees "no justification for Bro. Weir's assumption that the 'spirit of the beast is different from the spirit of the man,'" and yet he says, "True, beast's spirits and men's spirits differ widely *as we may reckon them*—as men's also do from each other—but that is due to different kinds of organisms." This appears contradictory to me. Why charge me with "*assumption*," seeing that he admits the *fact* of a difference? That the difference "is due to different kinds and conditions of organisms" is an assumption which will be exceedingly hard to reconcile with what he has already said about the "living soul." "The difference in organisation" does *not* "explain the difference in spirit," as I see it. "A more recondite reason" can (I think) "in reason be looked for and entertained."

Nor is Bro. Nisbet's "opinion" that "apart from an organism the spirit is worthless in the direction of Bro. Weir's argument," unqualifiedly correct. True, I hold that body and spirit during life-time are, to a degree, mutually dependent, but I have already intimated that I believe the spirit to be of a more *enduring* nature than the body, and not necessarily "*worthless*" when divorced therefrom. We *know* sufficient concerning the body "in death" to justify my affirmation that "apart from the spirit the body is worthless"—it is indeed worthless—a mass of corruption; but Bro. Nisbet is simply speculating about the *spirit* when he says, "my opinion is just as likely to be true as Bro. Weir's, and more so. How *more so*? Is the spirit *worse* than worthless? Is not the fact that the one goes to *corruption*, and the other "to God who gave it"—solemnly consigned to the Father, as in the case of Jesus,—"Father, into thy hands I commend my spirit," or as in that of Stephen—"Lord Jesus receive my spirit,"—the "spirit of a just man perfected," a powerful reason for discriminating in favour of the spirit's worth? I think it is, unquestionably.

It is pleasing to learn from Bro. Nisbet's next sentence that he "does not think that the spirit can be properly described as 'breath' at all!" What kind of a "spirit," then, is it which the "soulical" man had "formed within him?"

(For conclusion see p. 15 of Cover.)

# The Investigator.

OCTOBER, 1897.

I AM precluded by want of space from saying anything on *The Spirit in Man* in this issue, and have meanwhile felt constrained to correct by foot-notes an error or two on the part of Bro. Weir. He is seriously astray, as will be seen, in at least one of his "facts." I refer particularly to Gen. ii. 7, which he quotes as containing the term *ruach* ("spirit"), which is contrary to fact, the original for "breath of life" being simply *nishmath chayyim*—respiration of lives.

This fact is an important one in this enquiry. It amounts to this: that man when formed into a living soul is without a *ruach*, at least Moses is silent about it; he simply says "he breathed by his nostrils *nishmath chayyim*—respiration of lives." Still *ruach* is everywhere—*ruach clothim* (Ps. cxxxix. 7; Gen. i. 2; Jer. xxiii. 34).

The term *neshamah* is not the equivalent of *ruach*—see Job. xxxiii. 8; xxxiii. 4; xxxiv. 14, where both terms are found. Nor does it mean—when physically applied—more than the act of respiration in most of its occurrences, while there is a suspicion of an ethical sense in a few of its applications. I furnished a classified list of its occurrences in *Marginal Settings* in page 72 of the *Investigator* for July, 1892.

## THE NATURE OF JESUS MADE CHRIST.

(Concluded from p. 62.)

3 and 4 continued.—Bro. Weir speaks of the "phenomenal career of Jesus up to the time of his baptism." But would a "phenomenal career" prove him to have been "Son of God," at birth? I do not see it. Besides, this "phenomenal career" is a something of which we know nothing. It has not been deemed worthy of being recorded, unless we are to accept as genuine and authentic those Apocryphal Stories invented by some who evidently held the same inflated view of the childhood of Jesus which Bro. Weir champions. And no doubt if the infant Jesus was an "only-begotten God"\* (Jno. i. 18)—and to me there is no essential difference, in this connection, between "only-begotten son" and "only-begotten god," "God" being a term equally affirmable of "Son" and "Father" as correlated—the stories, such as they are, should not be inherently improbable in the estimation of such as hold Jesus to have been at birth the "only-begotten." But he was neither an "only-begotten son" nor an "only-begotten god" at his birth of Mary. He had first to earn his right to the title.

Bro. Weir sees the "precocity of Jesus'" early years in the apt quotation of Scripture shewn in his answers to the Devil. But surely apt quotation in a man of thirty does not prove "precocity" in the child; and suppose it did—What then? Is every precocious child "Son" of God? Nor does the incident at twelve years of age prove him "Son" of God (although I am not going to deny that he may have attained to "Sonship" by that time—at any rate my attitude in this matter does not antagonise such a possibility): he showed a bright and entirely human intelligence, "hearing and questioning the teachers," "astonishing his hearers by his understanding and his rejoinders" (Luke ii. 46-47). Bro. Weir merely draws upon his imagination when he speaks of "primeval powers," "extraordinary constitution," and

"phenomenal career." The facts are awaiting.

In nothing that I have said have I suggested that Jesus "ever had been a sinner." He was, however, a human being, and as such needed to be "saved." I don't mean needed to be killed in order to be "saved," but just as Adam as a "living soul" stood in need of this, even in the absence of sin—"that he should still live for ever and not see corruption" (Ps. xlix. 9), so with Jesus. It would appear that the common belief is, that unless one is an actual sinner he needs no salvation! But "redemption of the soul is precious, and (unredeemed), it ceaseth for ever" (v. 8), and thus the soul of Jesus needed redemption that he might not be "left to (the grasp) of Hades" (Acts ii. 27, 31). It is not *solely* because the race is "alienated from the life of God" (Eph. iv. 18), that it needs to be "saved," even if "very good" as at the beginning—a goodness it shared with the whole creation—it was still but "natural" (*psuchikos*=soulical), and as such could be made better still by elevation into the spiritual; and so on into the Eternal Order, which includes a change from the mortal to the immortal, the which, innocence alone cannot effect, nay, which righteousness in addition cannot accomplish, although it is a necessary basis for it. Thus, the babe Jesus, and equally the lad and the man, needed to be "saved": he must have a Saviour, and that Saviour, God! He "did not suffer his *pios* (*hosios*) one to see corruption"—whether moral or physical (Acts ii. 27; xiii. 35).

The conclusion of Bro. Weir's 4th division is but a repetition of the assumption that Jesus was born *hosios* ("pious"—of which there is not a tittle of evidence); Bro. Weir has to deal with the fact that Jesus as a babe is never affirmed to be *hosios*, but (possibly) *hagios*. These terms are distinct, and are never confounded in Scripture. S. G. Green, in the department in his *Handbook* devoted to Synonyms, says: "*Hosios* is holy *intrinsically*; referred once to the Divine purposes (Acts xiii. 34, from Isa. lv. 3), generally to interior purity; predicated both of God and men ("pious"); *hagios*, *hagnos*, are both

\* This is the reading in Westcott & Hort's Greek Testament, and in Tregelles', and that without any marginal alteration. The Revisers still read "son," but say in the margin "many very ancient authorities read, God only begotten."

derived from a root denoting *separation*, the former when applied to men expressing consecration to God (see 1 Pet. ii. 5, 9), the latter purity, chastity." And Trench in his *New Testament Synonyms*, in noting the clear distinction which is to be drawn between *hagios* and *hosios*, refers to the fact that, in the *Septuagint*, "we have a striking testimony to this distinction in the very noticeable fact that while *hosios* is used some thirty times as the rendering of *khasid* (Deut. xxxiii. 8; 2 Sam. xxii. 26; Ps. iv. 4), and *hagios* nearly 100 times as that of *gadosh* (Exod. xix. 6; Numb. vi. 5; Ps. xv. 3), in no single instance is *hosios* used for this, or *hagios* for that; and the same law holds good," he believes, "universally in the conjugates of these" (p. 316). Hence we are not justified in reading *hosios* where the text has *hagios*. *Saints* in Christ Jesus are necessarily *hagioi*, because *separated* in him, but they must become *hosioi*, if wisdom is to be "justified of her children." So Jesus was *hagios* in order that he might become *hosios*; the same necessity lay upon him which is on us.

These facts being indisputable, it follows that unless Jesus was *hosios*=pious when born—of which there is absolutely no evidence, and which is indeed a contradiction in terms, and should be an impossible conception to one who does not regard the Son as "very God"—he must have become so at a later period, since as an high priest he is said to be "pious (*hosios*), guileless (*akatos*), pure (*amiantos*)" (Heb. vii. 26).

5. This query remains unanswered by Bro. Weir; I therefore answer it myself thus: Scripture repentance does not imply previous sinning on the part of the subject of it. This because "repentance" (*metanoia*) is not "sorrow for sin," but is a "thinking with" (God). From the time when Jesus began to distinguish his right hand from his left, he was being taught to think with God or "repent;" and coincident with his first intelligent appreciation of divine things, he was becoming Son of God—"an only-begotten, full of grace and truth." (Surely Bro. Weir will not apply this description to a baby!) There was therefore as really and truly a spiritual begetting in the "only-begotten" as there is in us—"by the word of the truth." His "repentance," or thinking with God, therefore preceded his baptism, and this constituted his obedience "a baptism of repentance." We also are baptised because we "think with God," and are thus introduced "into" (the same position as) "Christ." We are thus "all out of one" (mould) (Heb. ii. 11).

6, 7, 8. According to Bro. Weir, the translation of Heb. ii. 16 does not imply a choice on the part of Jesus; but the term *epilambanetai* (which is the present middle of *epi-*

*lambanō*, to lay hold upon, signifying he-laid-hold-upon-for-himself) unquestionably, if verbal forms have any distinctive force, involves a choice on the part of the subject, and therefore implies an existence prior to assuming "the nature of the seed of Abraham." But Bro. Weir sees no more in it than that Jesus was born a man—that he was not "an angelic being." If, however, this had been the idea intended to be conveyed by the writer to the Hebrews, why is it "seed of Abraham" rather than "man" which is put in contrast with "angels?" There is clearly something else than "nature" before the writer's mind—there is "office," "position," or "work" in the distinctive phrase "seed of Abraham," and the contrast is with the "work," "position," or "office" of message-bearers. The message-made-flesh (the spiritual "seed of Abraham") and the mere bearers-of-the-message (*angeloi*) are sharply contrasted. Then that Jesus belonged to the human race had already been plainly stated in verse 14, where we are told he "shared flesh and blood, that through the death he might paralyse him that holds the strength of the death, that is, the *diabolos*." Of course, an understanding of the preceding portion of the epistle is necessary to a full understanding of the use of the term *angelos* here; but space precludes me from dealing with the matter at present. I may refer the reader to a brief article on "Angels" which appeared in the *Investigator* (Aug., 1882), page 12, and to an article by Bro. James Smith in No. 21 (April, 1888), page 1, together with an article in reply thereto from Bro. Laverock in the October issue for same year (p. 71), and a foot-note I appended at conclusion of same; and if more is needed I may reproduce an article written many years ago on "The Angels of Heb. i. and ii." At present I shall only deal with that which I deem necessary to my argument.

Bro. Weir does not immediately reply to my 6th query, but instead performs a flank movement, taking me in the rear where I make use, in par. 8, of the plural term "things" in the phrase "of-things-of-seed-of-Abraham." But as I had given "office" or "work" in par. 6, and asked if either of these terms was not more befitting than the term "nature" in view of the fact that *angelos* is "a name, not of nature, but of office" (see Parkhurst in his *Greek Lexicon*), the more nebulous and indefinite term "things" might have been taken by Bro. Weir to be embodied in the office or work of the "seed of Abraham." It might have saved the merely verbal objection urged by Bro. Weir if I had put "a-something" instead of "things." I do this now and repeat my question, Can any exception be taken on grammatical or other grounds to the following translation of

of Heb. ii. 14 :—"For not anywhere of-a-something-of-message-bearers is-he-laying-hold-upon-for-himself but of-a-something-of-seed-of-Abraham is-he-laying-hold-upon-for-himself"—the term "a something" being intended to stand for "office," "position," "work," or some other term as yet undetermined, implied but not expressed in the Greek.

Now, while taking exception to "things," Bro. Weir shows no grammatical reasons justifying his verbal objection, and indeed declines to adduce these, on the ground that he does not care to drift into an "abstract verbal discussion." I do not think, however, that he is invited to take part in an "abstract verbal discussion," but in an extremely pertinent one, and one which is essential to the understanding of the terms used. It is well to remember that there are three stages in Exegesis, each alike important and necessary in a critical question, viz., first, *Ascertain the purest text*; second, *Get the most full and exact rendering of that text*; thirdly, *Find the right interpretation of it*. I have called in question the rendering of the Translators: it is neither full nor exact. I see the Revisers have rejected the rendering of the A.V., discarding the term "nature," but putting nothing in its place as required by the Partitive Genitive *angelôn*. The construction of the Greek implies *something-of* before "angels," since the verb *epilambanetai* is here construed with a genitive instead of, as sometimes, an accusative; hence *something-of*. When followed by an accusative it signifies, not the laying-hold-upon merely of a *something* pertaining to the noun in construction, as here, but of the entire person, or thing itself.

But to return: According to Bro. Weir's argument and translation (given in 6, 7, 8) the writer of Hebrews merely repeats in verse 16 the assertion already made in verse 14, viz., that Jesus was a member of the race; that he shared the same things ("partook"—as looking in the direction of pre-existence—is not justified by the original *metechô*).

I do not know why Bro. Weir omits verse 15 from his translation, unless I am to understand that he has eliminated it as an "interjection;" but it is no mere parenthesis—it is an essential part of the argument of the writer of Hebrews, as will appear from the translation of the passage which I offer below, and which is quite literal when bracketed words are eliminated. (The hyphenated words indicate one word in the original):—

(9) But the (one who) some little in-comparison-with message-bearers made-lower, we-are-beholding (even) Jesus, on-account-of the suffering-of-the-death-with-glory and honour wreathed, so as by-favour-of-deity, over all to-(have)-tasted death (10) for it-became him on-account-of whom the all (things) and through-means-of whom the all (things) many sons unto glory

leading, the chief-leader-of-the salvation-of-them, through-means-of-sufferings-to-(have)-perfected (11) for equally the one-making-separate and those being-separated are out-of one (mould), all (of them); on-account-of which motive, not ashamed-is-he-to-call them brethren. . . . (14) Since then the children have-had-in-common, blood and flesh, himself also shared-of-the same, in-order-that through-means-of-the death he-may-paralyse the (one) the strength having-of-the death, that is, the diabolos, (15) and may-set-free those, as-many-as-in-fear-of-death-through all the (time given them) to live (unto God) liable were in-relation-to servitude; (16) for not anywhere of-something-of-message-bearers is-he-laying-hold-upon-for-himself but of-something-of-seed-of-Abraham is-he-laying-hold-upon-for-himself, (17) whence it-was-proper according-to all (things) to-the brethren to-be-assimilated, in-order-that merciful he-might-become and a-faithful high-priest (in) the-(things) tending-to the deity with-a-view-to the reconciliation-of the errors-of-the people (with whom he is now identified); (18) for in what he-has-suffered himself when-tried he-is-able, those a-being-tried, to-(have)-succoured.

To speak of the *nature* of angels, referring to physical substance, is to say that all angels have one nature, which is preposterous, for we find the term "angel" in Scripture applied to mortals as well as immortals, and indeed applied to *things* neither mortal nor immortal—to the winds of heaven and to Paul's thorn in the flesh. The terms used must control the interpretation of this passage, as in every other passage; there can be no "contextual sanction" opposed to the sense of the terms used. The various translations of verse 16 offered by Bro. Weir when put to this test fail; it cannot be said that "death does not take hold of *angels*." Death laid hold of the "angel" of the Covenant; of the angel ("messenger"—Mark i. 2) who heralded this One; of the angels whom Jesus sent before him on one occasion ("messengers"—Luke ix. 52). Those accounted worthy to attain the Age (Luke xx. 35) and the *anastasis* from among the dead do not die *because* they are *isangeloi*—angel-like, as Bro. Weir avers, for that is not the sole reason advanced by Jesus; his reason includes "and they are sons of the Deity, being sons of the Anastasis." This is what *is* said: "They are neither marrying, nor being given in marriage, for neither to die away any more are they able, for *isangeloi* they are, and sons of the Deity they are, of the Anastasis being sons." The inability "to die away any more" is thus not based merely upon the "likeness to message-bearers," but with that must be coupled the fact that they are "sons of the Deity, being sons of the Anastasis." They are *isangeloi* because of this, and because, too, of this, they cannot die off any more. This reveals nothing as to the *nature* of angels, but suggests possibly some idea of work or office, as in the statement of Jesus to Nathaniel—"Hereafter ye shall see the angels of God ascending and descending" (as we would say, "coming and going") "upon the Son of Man" (Jno. i. 51). There is

nothing, then, to prove that the "seed of Abraham" is a mere physiological conception, but rather that it is the spiritual aspect of the matter that is here presented to us, a spiritual conception, as in Gal. iii. 29, "If ye be Christ's, then seed of Abraham are ye, and in accordance with a promise, heirs" (*kléronomoi*, inheritors?) and that other expression of Jesus, that God could "of the stones raise up children unto Abraham" (Luke iii. 8). See also *jno.* viii. 39.

The fact that in the O. T. other terms (*abbir* and *elohim*) are rendered "angel" besides the one properly so rendered, viz: *malach*, has no real bearing upon the question of the signification and application of *angelos* in the Greek. The verbal facts to which Bro. Weir refers only throw us back upon the Septuagint Version. The expression, "Let all the angels of God worship him," is a quotation, not from the *xvii.* Psalm 75th verse, but from the Septuagint of Deut. xxxii. 43, where we find the term *angelos*. Bro. Weir argues from the fact that "angel" is applied to immortal beings in certain connections (which is not denied), that, therefore, an angel is immortal, hence "equality with the angels" argues an incapacity to die, but the fallacy of such reasoning hardly needs to be pointed out, for if there was anything in this argument, it would prove that the "Angel of the Covenant," Jesus, was immortal; for in him, says Bro. Weir, the term "angel" finds its highest application. If this be so, and he was mortal, no lower grade of "angel," as such, can be immortal—if "angel" import nature. His argument here requires some revision and modification. If Bro. Weir searches out this matter of angels thoroughly, he will find that the expression, "unto which of the angels said he at any time," is quite understandable, indeed forcible in its meaning, without going beyond Adam's time or outside his race for the "angels" in question. Indeed, if it is taken as otherwise, such a reference is without point or cogency in view of our absolute ignorance as to what God may or may not have said to any other "Angel" of any other "covenant" which may have obtained at any previous time, and in other spheres of action in the Ages preceding. The enquiry "To which," etc., is put in such a way as to require a reply based upon a knowledge of the facts, viz: "To none of them as we know," etc. There is thus more than doubt as to the "angels" here being immortal beings: there is every reason for believing them mortal. But I have not said nor suggested that the angels "sent forth to render service on behalf of those who shall inherit salvation" (11eb. i. 14), are the saints: the "angels" bore the message to those who through their ministration inherited all that as saints they received—whether these

"angels" were distinctively "prophets" or "apostles," they were all "public-official (*leitourgika*) spirits" (ver. 14), which hardly answers to the notion of "ministering angels," to which reference is here supposed by many to be made. I see no justification for going outside the race for these "angels;" rather the opposite.

9. I cannot see how Bro. Weir can logically escape from the conclusion that Jesus had "life in himself" when born of Mary. He claims for him that he was as really the Son of God when in the manger as when on the cross. Now, what Jesus says, as recorded by John (ch. v. 26), "as the Father hath life in himself, so hath he given to the Son to have life in himself" can only mean: since the Father, AS FATHER, has life in himself, so has he given to the Son, AS SON, to have life in himself; whence it follows that there never was a time when, AS SON, he was without this life in himself. But in Bro. Weir's estimation he was no less SON when he knew not his right hand from his left; he must, therefore, have had "life in himself" as a babe if he was God's Son then. More, too; if he were God's Son when born of Mary as *per* record, then he was an hybrid, since the only relation Bro. Weir can see in the Sonship of Jesus is a physical relation to begin with. But if physically God's son, he could not have shared the same things as "the children," but was infinitely different, because God's Son at birth. A "Free Life" is a small matter to affirm of such a one. If Bro. Weir can avoid this conclusion, it can only be at the cost of his logic, for Bro. Edward Turney's conclusion was quite logical. Granting the premiss that Jesus was God's Son when born of Mary, thus having "life in himself"—which was given to the Son, AS SON—therefore as a babe his position in relation to life and death was unique, was essentially different from those not SONS OF GOD; and what Bro. Turney unhappily termed a "Free Life"—and all indeed that he really meant by that phrase—inevitably follows; otherwise, "utter confusion of thought." Either the relation between "Son" and "Father" must be here a physical one, or Jesus' sonship to God as a babe disappears; and Bro. Weir will then agree with me as to what constitutes sonship to God, in which case he gives up his whole contention, and must accept the conclusion that Jesus is the "only-begotten" one only when he comes into that spiritual relationship which finds its elements in knowledge of God and loving obedience to Him.

*Editor.*

## THE ATONEMENT AS TAUGHT BY BRO. STAINFORTH.

*(Concluded from page 19).*

(1)† **W**HEN we remember the statement, "Your thoughts are not as my thoughts," the statement, "that God's ways are adapted to man's native sense of justice," looks very unlikely to be correct. It is not correct. God dispenses his justice righteously, that is, strictly; it would not otherwise be justice. It is his mercy that is regulated according to circumstances. The difficulty is solved (see Rom. iii. 26), not by ignoring justice, but by opening a door for mercy to operate *concurrently*; for it is not possible to reconcile God's justice with his forgiveness of sins apart from substitutionary sacrifice, or, if it can be found, by some other satisfaction to the aggrieved law. "Hath he said, 'The soul that sinneth shall die,' and shall he not bring it to pass?" But "The Cross of Christ is still to the Gentile foolishness." W. D. J. says, "God will admit no proxy—he accepts no one's obedience as a substitute for another's obedience." Let him then harmonise these passages with his assertion: "Christ Jesus was made unto us wisdom from God, and righteousness and sanctification and redemption" (1 Cor. i. 30); and "him who knew no sin he made sin on our behalf that we might become a righteousness of God in him" (2 Cor. v. 21). Do we not teach that this is effected in an immersed believer—that a sinner by that ceremony becomes, in a figure, invested with the wedding garment, the robe of Christ's righteousness, whereby is illustrated Ps. xxxii. 1, "Blessed is he whose unrighteousness is forgiven, whose sin is covered." Has W. D. J. never come across these and similar passages, or are they cognate to Isa. liii. 4, 5, 10, and "do not bear the meaning usually attached to them?" The only way I can imagine Christ to suffer so as to do away with sin—our sinful actions observe, not sin in his own nature—is by his bearing sacrificially the full penalty attached thereto by the law. None but idiots can regard Christ as punished in our stead. How can an innocent man be punished? Suffering can be inflicted on him, but punishment implies guilt.

I gather, as looking through a glass darkly (W. D. J. is nowhere very lucid—he evidently feels he is skating on very thin ice), "that when Jesus is said to have suffered for sins, all that is meant is that his sufferings were caused by the special sinful actions of those who caused his death (see also *o*, *re* "victim of cruelty.") He might indeed say "that Stephen suffered for sin, the just for the unjust, since his missionary death was the direct result of the sinful stone-throwing

† In my last (*k*) was really (*j*) continued.—R.R.S.

of his enemies, and that therefore the death of neither Jesus nor Stephen had any connection with sins beyond their own painful experiences." I, on the contrary, gather from the writings that Jesus suffered exactly *as if* punished for the sins of the worst *salvable* sinner. It is the fact that he was willing to endure even that for his enemies that produces in their bosoms sentiments which no amount of missionary zeal could possibly excite; for, suppose a fireman, in rescuing a child, gets so burnt that he dies, which will be the paramount feeling in the child's mind as he grows up—admiration for the exploit as an example of faithful discharge of duty, or love for the man's memory, for "he gave his life for mine—he died that I might live?" Two-thirds of all missionary persistence arises from mere pugnacity. And what is there fascinating in pugnacity? Since Jesus was human, being also intelligent, I cannot see why he must undergo the above agonies "as an element of education, to enable him to understand human nature, its weaknesses and wants." Apollon notwithstanding, it is plain that he had "learnt obedience" long before he was called upon to "suffer;" otherwise, from W. D. J.'s standpoint, his sufferings, which were evidently confined to the day or two before his death, were superfluous, since he evinced perfect sympathy with and "understanding of human nature, &c." from the first day of his ministry. From the beginning (John ii. 25) "he knew what was in man."

But, so far from his having had "an education of suffering," it is plain that the thirty-three years of his life must have been passed in the most enviable imaginable circumstances. For consider, born and bred in a delightful country and climate, with a clean bill of health, a perfect constitution, full of manly vigour, of unimpaired energy, neither a Dives nor a Lazarus, endowed with vast abilities and an unclouded intellect, always in the enjoyment of a good conscience toward God, and fully occupied in the perfectly efficient discharge of inconceivably important confidential work for a loving, supporting, and approving God and Father, how could "the light afflictions" that fell to his lot seriously affect the perfect serenity of such a man? (But see Isa. xlix. 1-9 notwithstanding, "understood in the meaning usually attached thereto.") What sensible man would not be "delighted, if it were but possible," to find himself already thus conditioned, now, in this life? Who could not wish with all his heart that this best of all good fortune, which the daughters of Abraham so earnestly desired for their sons, could have

been his own—to have been born the first-born son of the Virgin Mary? Up to the period of the last supper his troubles were never in excess of those of ordinary humanity—rather, far short of them in many respects, as above. But evidently, even including those peculiar to his individual case, they were no more “educational” than were those of the typical sacrificial lamb. He required no educating—“it was his meat and drink.”

(m) “By one man many were made sinners; made, constituted (Young), turned into (W. D. J.). I deny W. J.’s version, except in the self-same sense that many were “made righteous” by the obedience of Jesus; and except in the academic sense, in which, I suppose W. D. J. understands it, “He that believeth not hath made God a liar,” and “Thou being a man makest thyself God,” that is, that the persons mentioned are placed in such a light as to appear as if really of the character ascribed to them. Similarly, “Him that knew no sin God made sin in our behalf,” implies that the Father, when the time arrived for the ratification of the New Covenant, by commanding Jesus to surrender himself to the disgraceful death of the Cross, caused him then to appear before the world as a God-forsaken sinner. “We esteemed him smitten of God,” or, as the Scribes expressed it, “He trusted on God; let him deliver him if he desires him.”

He, then, that disbelieves Isaiah’s report “rejects for himself, like those Scribes, God’s counsel or plan of salvation,” in denying that Jesus was bruised for our iniquities (except in the mechanical sense that Stephen was bruised by his enemies); he denies that Jesus bore our sins on his own body to the tree, just as the atonement goat bore the sins of the congregation to the altar of burnt offering (except in the academic sense that John bore Herod’s sin to the block), and that it is a libel against God’s justice to accuse him of slaying the just that he may spare the unjust. He thus makes God’s messengers liars, of whom it has been said, “He that heareth you heareth me.”

The common-sense view being, that Adam through disobedience excluded himself and his posterity from access to that tree of life which would have placed each of us in possession of “conditional immortality,” which, of course, we should not long have retained, he thus put us all under the power of death as completely as if we had each eaten of the forbidden fruit. We are thus all “made,” or treated, or regarded as sinners by being helplessly exposed to everlasting death, the wages of sin, even in infancy, when we have certainly had no opportunity of “making ourselves into sinners by following from desire the example of Adam.” But we are no more made *into* sinners by Adam’s fall

than we are made *into* righteous ones by Christ’s redemption. At immersion we simply become cleansed, but our animal natures remaining, we have still a life-long struggle before us to maintain that position. So that when “Jesus was made sin for us that we might become a righteousness of God in him,” I understand that by the arrangements of God’s kindness to us Jesus was treated by the law as if he were an actual sinner; so that the same law may be enabled to treat us as if we were sinless, being by immersion covered by Christ’s righteousness. W. D. J., in his eagerness to set forth the comparatively insignificant missionary aspect of Christ’s death, quite ignores the vital relation of that death to the New Covenant. Like the Scribes, he can see nothing in it beyond the ostensible cause. “He died because his obedience to God offended his murderers.” (So a charity-school boy might answer, “The Passover lamb died because the old Jew cut its throat.”) Is that a satisfactory outcome of twenty-five years’ study of Moses and the Prophets? I say “that he died to ratify the New Covenant containing the promises made to the fathers, and that his death was a fundamental part of the plan of salvation, and had been arranged (probably at about the time of his immersion) between the two parties to that covenant, all having been fore-ordained by God himself.” Jesus was thus the lamb—not the missionary—slain from the foundation of the *kosmos*. His blood accordingly was the ratifying blood of that covenant shed for many for the remission of sins—not as a mere example of faithful service. There lies the distinction between Jesus’ blood and Stephen’s. It is plain that his speedy resurrection was a stipulation in that covenant from his frequent anticipatory references thereto.

“Sinners condemned Christ.” Just so, but Jesus’ words to Pilate deprive that fact of all importance—“Thou couldst have had no power at all against me except it were given thee from above.”

If “returning to dust,” mere decomposition, be “a part of the Adamic curse,” then the Egyptian mummies have so far evaded it. But who distresses himself as to the fate of his extracted tooth or amputated leg? Would it be any comfort to W. D. J. to be preserved in a museum in a gigantic bottle of alcohol? Paul says, “there is now no condemnation,” Adamic or otherwise, “to them that are in Christ.” Yet even Paul has *gone to dust*. If Christ had returned the day after Paul’s death, would he have risen congratulating himself on his escape from the Adamic condemnation? But Peter spoke of “going to corruption,” which certainly is a disgusting process, not of dissolution into dust. Meanwhile every atom of Jesus’ body



must already have gone to dust at least four times in thirty-three years. without entailing corruption, as every child knows. The words, "Dust thou art," &c., spoken to Adam, added no terror to the grave; it is *remaining* as dust that is the curse.

(n) "The ram was Isaac's substitute"—that grants the whole of my contention as to that event.

(o) "Christ had a mortal life and an eternal life; the latter dwelt in him by the Holy Spirit." Not at all. We teach (as *per* Heb. i. 1) that the same spirit that spoke through the prophets, and constituted them "gods" (John x. 34), afterwards spoke through Christ. But it certainly could not have conferred upon the prophets eternal life, as we read that it was transitory and intermittent in them. The distinction between one of the old prophets and Christ was that when the Holy Spirit descended on him it remained on him (John i. 33) until a short time before his death. (See 2 Kings iii. 15; Ezek. viii. 1, &c., &c.) But eternal life—unless all that has been written in this magazine is bosh, literally "*aionian* life"—is the life specially appropriate and peculiar to Messiah's *aton*, the still future Millennium. How then can it be literally possessed and enjoyed (except as a mere reliable promise—Titus i. 1) by *every* believer in turn during the *present* age without rendering the title ridiculous? It is evidently the expansion and intensification of the life of this age, just as the *aionian* body will be the glorification and invigoration of the mortal body. For we can form no conception of either perfected body or soul except as the successors of the mortal body or soul. Therefore a being can no more be said to be in the possession of future and eternal life simultaneously than he can be said to have simultaneously a corruptible and an incorruptible body, or than he can have an oak tree as well as the acorn from which it grew. The temporal is the foundation of the spiritual. But "he that believeth *hath* eternal life." This is qualified by "He that endureth *to the end* shall be saved;" "We *have* a building of God," &c. The possession of *aionian* life is *nowhere* ascribed to Christ before glorification. "The Father raised him from the dead and gave him glory." [What is "eternal" life?—*Ed.*]

(p) The "confusion about Jesus dying for himself" has been produced by those alone who teach "that he must needs have died for his own salvation." Jesus, like Adam, was on probation, doubtless; but there comes at last an end to all probation. What could have been the intended ends of their probation? What for Adam but eventual immortalisation? He certainly would not have been required to die for himself. So of Jesus, apart from the plan of salvation.

Adam, if he endured indefinitely, must logically have been at last endowed with everlasting life, since he could not have died, nor have been kept under everlasting probation. Much more than Jesus. There is no record that Jesus' death was anything but voluntary. He was *induced* to endure the Cross as a part of the New Covenant by the promise of the joy set before him, as specified, I consider, by Isaiah thus: "He shall see of the travail of his soul and be satisfied;" "My righteous servant shall justify many, for he shall bear their iniquities." Having voluntarily entered the New Covenant, he obeyed when called upon to ratify it. But the idea "that *aionian* life was possessed by Jesus as pertaining to the future age, having nothing to do with his body *per se*," appears merely a roundabout way of saying (the truth) "that he regarded it simply as a divine promise" (as Paul did), if the words mean anything; therefore, having nothing to do with his body, it *could* not "have *dwelt* in him." And teaching that Christ died for himself—that he laid down his *psuche*-life to save his *zoe*-life in order to save himself from going to dust—reduces him to the level of Paul and Stephen, who both, by the way, have found the prescription worthless. [Is "laying down his *psuche*" = cessation of life?—*Ed.*] True, we have Christ exhibited under various symbols, but *not* as "an unclean lamb offering up himself." That is where the "confusion" comes in and *remains*.

It is incredible that such views should be seriously held by "twenty-five years' students of the Bible." But there seems, in the students of Dr Thomas, to be induced a total incapacity to entertain an intelligent view of substitution, fully accounting for their rejection of such an admirable "counsel of God." For example (q), "the death of the Paschal lamb is here *substituted* for a literal death of the people; for the people having eaten of the lamb are *participants* in its death." So far so good; except for "people" read "first-born (son)," as per Ex. xii. 12, with xiii. 15; we have no authority to alter the scope of what is written. But why immediately spoil it all? "But if you *participate* in Christ's death you pass from death unto life. Substitution is nowhere in the case; *substitution precludes participation.*"

After that lucid statement we can account for a belief in the simultaneous possession of the life of this age, as well as of that which is to come, together, of course, with both the indispensable relative bodies.

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## THE ATONEMENT AS TAUGHT BY BRO. STAINFORTH V. THE SCRIPTURES.

(Concluded from page 39).

I WOULD respectfully suggest that a little time and attention bestowed on the Greek word *huper* might have beneficial results in connection with this and kindred subjects. This word implies, 1st, motion, or rest over, above, or beyond; 2nd, protection, aid, in behalf of; 3rd, excess, a surpassing over, above, or more than, sometimes even conveying the idea of censure. Those who grasp the full import of this word have no difficulty in understanding the apostle, who writes to the Corinthians thus: If one died in excess of all, unto the sin, then the whole must have died unto sin, though not to the same intensity, and above and beyond all *he* died, in order that those living no more unto themselves may live, but do so to him who died, and had been raised to be over them, as leader over all those who had died away from the sin. So that *we* (the apostles) from this time forward do respect no one on account of the flesh, not because of their Abrahamic origin; and even if we esteemed Christ on this account, yet now we do not so regard him. For if any one hath attained an upstanding of the Christ, he is a *new* creation, for the old things—of that fleshly service which Jesus and his brethren had died away from—were passing away, being rendered obsolete, and the things of the new *kosmos* were taking their place. And this new arrangement is out of God, who has thoroughly changed (*katallasso*) us from the old to the new through Jesus Christ, and did give to us (apostles) the oversight of the thorough change (*katallaqē*). How that God was in Christ, thoroughly changing an arrangement to Himself, *not reckoning their fallings aside to them*, (What of those who charge even us with *Adam's* transgression?) and having put in us (apostles) the word effecting this change, we are then an embassy in behalf of Christ. As it were God entreating you through us, we beseech you in behalf of Christ be ye thoroughly changed to God. The foregoing certainly lends no countenance to the doctrine of "atonement." Again, Paul says, "For I myself through law *did die* to the law, in order that unto God *I may live*. I am crucified with Christ, yet I live, no more Paul (according to flesh); but that which I live in the flesh I live on that faith of the Son of God, who gave himself up." To what did he give himself up—to crucifixion? What a bathos! he gave himself up entirely, with the utmost devotion, to the new arrangement, over (*huper*) or beyond me, Paul. (In this) I do not make void the favour of God, for, if

righteousness be by the law, then Christ having died away from that law (or that which had become a dead letter) had done it all for nothing (Gal. ii. 19). But the writer to the Hebrews, in chapter ix. 27, puts the matter in a nutshell by saying, "It is laid up for the men once to die"—to die unto that causing to sin, and *after* that dying, certainly *not before it*, the discrimination; that is, after this death-unto-sin process takes place in an individual, God begins to take cognisance of all thoughts, words, and actions, approving or disapproving even as the characteristics of the Christ are developed and manifested. In all this we have a thorough change from one state to another, but not a word about atonement. However, it may be some consolation to Bro. Stainforth to know that at least one Christadelphian believes Isaiah's report, though convinced that report lends no support to the doctrine advocated by him. Then I do *not* believe that Jesus—he who knew or did no sin—was ever "*made sin*" in any sense whatever, though he was certainly *treated as a sinner*, "numbered with transgressors." See him before Caiaphas and Pilate, where the iniquity of the nation may be said to have met on him, in the sense that all sorts of contumely and wickedness were heaped upon him, as there he suffered from treachery, desertion, base ingratitude, torturing cruelly, and gross injustice, being latterly led out to ignominious execution; while even Pilate, his unrighteous judge, declared there was no cause for death in him. Such a sublime example of obedience unto death under the most trying circumstances did he set before his disciples. This to them was a practical illustration of his own teaching, and they evidently understood it as such, for John afterwards wrote, "By this we have known *love*, because if he exposed his life in our (*huper*) behalf, we ought also to expose our lives in (*huper*) behalf of the brethren."

Jesus knew perfectly well what would befall him because of his living unto God, yet he sought not to hide himself from his enemies. No, he exposed himself by becoming dead to the rudiments of the Mosaic *kosmos*, and living unto God as *per* the new arrangement; and because of this dying, and living unto God, did the Jews kill the Prince of Life and prefer a murderer in their midst. To prove that Jesus did not thus expose himself as their substitute, the reader is referred to Matt., 10 chap., where God is perfecting the corporate body of the Christ, through Jesus, by inscribing His laws on their hearts

and minds, in order that they may become imitators of him in his obedience unto death, doing the Father's will.

But where is it written that what he did was done as an atonement for the human race? If a violent death was what the Edenic law demanded, as some believe and teach, and that death was not inflicted on Adam (it matters not for what reason) *who had sinned*, does it not occur to every thoughtful mind that, if inflicted on Jesus—if that holy, harmless, and *sinless* one was paid the wages for sin—he was very unjustly dealt with, to say the very least. But the truth is, "*The soul that sinneth it shall die.*" Adam sinned, and he undoubtedly died the death with which he was threatened. Jesus did no—knew no—sin, therefore he *never saw* that death which is sin's wages. It is the sinner only who earns these wages; the righteous lay hold on *eternal life*. Let us then imitate Jesus and his apostles in putting sin far from us—in becoming dead to that causing us to sin, the mildewed traditions of our fathers, and practice their righteous deeds, so that we also, like them, may render powerless in ourselves, even as they did, that death which is the wages for sin. "It is enough that the servant be as his master." None having the sayings of

Jesus written on their heart and mind can ever conceive of him having acquired a rulership with the Father on any other conditions than those he has prescribed for those who may be granted the honour of ruling with him in his throne—as he himself says, "him over-coming as I overcame," as I have set an example. How could substitution be better shown to be a traditionary belief from which salvation is much needed than by this?

Brethren, save yourselves from such a traditionary and delusive doctrine as substitutionary sacrifice. The sacrifice of the Christ is not yet complete. The body of the Christ is not yet fully developed, and each member of that body must acquire the same mind, the same disposition, as that possessed by its head, to enable them to *imitate him in his sacrifice—in sacrificing all he did for the joy set before him.*

Let us then become imitators of him who gave himself a living sacrifice *over*—far in excess of—even the chiefest apostle.

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## APOCALYPTIC STUDIES.—No. XVI.

### CHAPTER XX.

THE national opposition having been overcome, it then became necessary to organise the government over the subdued peoples. All the former arrangements would be brought to an end, national, municipal, and religious. These are here symbolised by the binding of the dragon, called a Diabolos and Satan, with a great chain. Understanding the dragon of the Apocalypse as synchronous with the fourth beast of Daniel seventh, it would represent the ruling powers of the kingdom of men. These various beasts would symbolise human government as radically brute force, rather than justice, goodness, and truth. The various apocalyptic beasts represented organised forms of national government, and organised forms of worship which were perversions of the truth as in Jesus, and usurpations of the authority of the Lord Jesus Christ over his church. The beast and the false prophet being the last of the leaders of the apostacy were cast alive into the lake of fire as the finality of their existence.

The dragon being the symbol of human nature in all its ruling phases, as the result and consequence of Adam's transgression, could not be destroyed except by a change of nature such as those in Christ were promised.

They are to have mortality changed to immortality, corruptibility to incorruptibility. But it is not the purpose of God to confer incorruptibility and immortality on the subdued peoples until their continued obedience and subjection to the new order of things have been put to the test. The discipline of the kingdom of God is for the purpose of bringing them into harmony with the will of God embodied in the law which shall go forth from Zion, and the word of the Lord which shall proceed from Jerusalem. Obedience thereto will bring its reward. Every encouragement will be given them in order to bring about that result. All causes of discontent and grumbling will be removed. "There will be no complaining in our streets. Happy is the people that is in such a case; yea happy is the people whose God is the Lord" (Psalm cxliv. 14-15). "And men shall be blessed in Him, and all nations shall call Him blessed" (Psalm lxxii. 17).

The chief cause of those troubles that have afflicted mankind through their rulers has been the setting up and enforcing upon them false forms of worship. In ancient times it was forms of idolatrous worship; in more recent times perverted forms of Christianity, such as national churches, energised by the

authority of the State. Those who sought to do the will of God were often subjected to persecution. Liberty to worship God in accordance with the will of God as revealed in the Bible was denied them. Such a state of things belonged to the synagogue of Satan. The binding of Satan symbolises the restraint of that element of human nature—the restraining of every tendency to act contrary to the will of God. It will not be a change in the human constitution. It will be strict discipline and restraining oversight. The dragon symbolises rule—that phase of human nature that leads some men to lord it over others. Such are met with among all classes of mankind, from the monarch on the throne to trades' unions and factory overseers. The binding of the dragon will put restraint on that phase of human nature. The serpent represents that phase of human nature which was first manifested in the deception of Eve by the serpent in Eden. Since then it is manifested in those whose minds should be corrupted from the simplicity and the purity that is toward Christ, as the serpent beguiled Eve in his craftiness (2 Cor. xi. 3). That class is also mentioned in 2 Tim. iii. 13—“But evil men and impostors shall wax worse and worse, deceiving and being deceived.” That state of things will also be restrained. Diabolos represents that element of human nature which in the Scriptures is styled the law of sin and death. Jesus said to the Jews, “Ye are of your father the diabolos, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof” (John viii. 44). “He that doeth sin is of the diabolos: for the diabolos sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the diabolos” (1 John iii. 8). The tendency to sin will be put under restraint, and consequently life will be prolonged. Disease and death will be checked by the healing virtues of the river of life proceeding from the throne, and the trees of life on its banks. Death will only overtake the disobedient. “The soul that sinneth it shall die.” Every one at that time shall die for his own iniquity (Jer. xxxi; Ez. xviii). However, the least tendency to sin will be checked at once, as we read in Is. xxx. 21, “Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Such strict discipline will be most effectual in producing conformity to the laws of the kingdom, and the requirements of personal duty. But whether that should be in every one a willing service would require to be proved. It was said of the people in

Jeremiah's time, “This people draweth nigh to me with their mouth, and serveth me with their lips, but their hearts are far from me.” In order to manifest the true character of all those who have enjoyed the benefit of divine rule during the thousand years, it will be necessary to relax the strictness of divine control. That is symbolised by the loosing of Satan “for a little season.” The term Satan may be said to represent opposition to the will of God in all its forms and manifestations: so it is said, “Satan shall come forth to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down out of heaven and devoured them. And the diabolos that deceived them was cast into the lake of fire and brimstone, where (are) also the beast and the false prophet.” The language used shows that the rebellion would be very extensive, being found in all places of the earth, manifesting the truth of that saying in Isaiah xxvi. 10—“Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord. Lord, thy hand is lifted up, yet they see not: but they shall see thy zeal for the people, and be ashamed; yea, fire shall devour thine adversaries.” Thus shall sin and death be put away from the earth no more to appear again. God will “be all in all.”

But to return to the beginning of the thousand years: John says, “I saw thrones and they sat upon them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.” That statement seems to indicate a selection from among that great number which no man can number of those who may be found qualified to reign with Christ. Every one will be rewarded according to his works. But every one's works may not qualify him for ruling the world in righteousness. Paul to Timothy says, “If we suffer with him we shall also reign with him.” And to the church in Thyatira it is said, “He that overcometh, and he that keepeth my works to the end, to him will I give authority over the nations: and he shall rule them with a rod of iron.” In studying the messages to the seven churches in Asia it will be observed that only three of the churches are promised positions of rule. The others are promised rewards of various kinds in accordance with their surroundings and works. It would seem as if

some were only to get life and incorruptibility. "He that overcometh shall not be hurt of the second death." "And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 18).

Before the thrones which John saw had their occupants allotted to them, a judgment would be necessary, in order to show who were qualified to sit on them. So we read: "For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things through the body, according to what he hath done, whether good or bad" (2 Cor. v. 10). Such a manifestation will not only be for the benefit of every individual case, but also to show to others the status of each one in the complete body of Christ in accordance with their character and attainments. For this a record is kept of the deeds of every one in Christ. So when he is seated on the great white throne, and the dead small and great shall stand before it, the books are to be opened, and the dead are to be judged out of the things written in the books, according to their works. The classification of rewards would be in accordance therewith. Another book was opened, which is the book of life. If any one was not found written in the book of life, he was cast into the lake of fire. The lake of fire is the second death. Being enrolled in the book of life secured immortality, however low his other qualities may have been.

I regard verses 7 to 10 as parenthetical. Verse 11 continues the narrative from verse 6, bringing in the judgment of the dead ones, and the selection of the occupants of the thrones which John saw.

"Blessed and holy is he that hath part in the first resurrection, over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." The reigning with Christ is called the first *anastasis*. Literally, "this is the chief upstanding;" that is, the reigning class occupies the chief place among those who have just been rewarded according to their works. The word *anastasis*, rendered resurrection, does not mean coming out of the grave. It applies to the state attained after the judgment. The first or chief upstanding will be allotted to those who shall be found qualified to reign with Christ. "They shall shine forth as the sun in the kingdom of their Father." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). These testimonies show that there are at least three degrees of glory in the upstanding of those who will obtain the salvation which is in Christ with eternal glory. The teaching of Jesus shows that the good and the bad shall come forth out of the tombs when they hear the voice of the Son of Man;

after coming forth, they that have done good shall enter into the upstanding of life, and they that have done ill into the upstanding of separation (John v. 28-29). Paul also taught "that there shall be an upstanding of the dead, both of the just and the unjust" (Acts xxiv. 15). The terms *just* and *unjust* are related to law or rule. Before any one can be either just or unjust they must be placed under a rule of life and conduct. So Paul says: "As many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law" (Rom. ii. 12). The just and unjust will embrace those who have come under law to Christ. Those who have sinned without law are the large irresponsible class who "shall remain in the congregation of the dead" (Pro. xvi. 16). "They shall never see light" (Is. xlix. 19). "Dead, they shall not live; deceased, they shall not rise" (Is. xxvi. 14). If John saw the two classes appear from the tomb, the one class to life and the other class to the second death, who are the rest of the dead spoken of in verse 5? The statement is introduced parenthetically in the middle of the narrative, having no connection with what goes before nor with what follows. Is it an interpolation, or did John write it? The fact that the second death is mentioned in connection with the first upstanding implies that there will then be a class of persons present on whom it will have power. If the unjust are all there at the time of adjudging every one according to their works, there will be no remaining dead to be raised according to all the other Scripture testimony. There is a principle taught by Moses, Christ, and Paul, that "in the mouth of two or three witnesses every word shall be established." According to Moses, one eye-witness was inadmissible as evidence. Jesus and Paul inculcate that rule. Two of the most important incidents in the life of Jesus—namely, the transfiguration and his agony in the garden—were witnessed by three of his apostles, Peter, James, and John. Well, this statement in verse 5 stands by itself, having no support in any other part of the Scriptures, and is in direct opposition to the teaching of Christ and Paul regarding the raising of the two classes of dead ones, just and unjust. It is said to be omitted in Vatican MS. 1160. It is not in the Syriac version. It is omitted by Griesbach, although retained by the revisers. As it stands it appears to me to be a spurious reading, inserted by some scribe with ideas like the one who wrote 1 John v. 7. Be that as it may, I cannot find a place for it in accordance with other portions of the Scriptures, and therefore am obliged to pass it over.

*W. Hill*