

# REGENERATION

A LECTURE BY THOMAS WILLIAMS

-----

We hear much talk among religious denominations about regeneration, and we find it a subject very much misunderstood. To a large extent this is the result of misconception on the subject of man's relation to God. "The Fatherhood of God and the brotherhood of man" has come to be a popular phrase, and is supposed to express the universal relation subsisting between God and man. The idea it is intended to convey is that the members of the whole human family are the children of God; that He is the Father of all men, regardless of whether regeneration has taken place or not.

Of course God is the creator of all men, in the sense that He directly created our first parents and implanted a law of reproduction in their nature to be transmitted generation after generation. In this sense we are "the offspring of God" (Acts 17:29); but this is not in a religious sense - not by regeneration, but by generation, and pertains only to the origin of our being.

In the Congress of Religions of the World's Fair (1893) the motto, "Fatherhood of God and Brotherhood of Man," came into world-wide prominence. The motto at a *religious* congress was of course intended to represent man's universal relation to man and all men's relation to God *religiously*. In a souvenir of the "World's Parliament of Religions" was a group of long-robed priests represented as in the act of shaking hands with the chairman of the Parliament. Issuing from near their heads was a flashlight, over which were these words:

"Have we not all one Father?  
Hath not one God created us?"

This motto would be just as appropriate applied to a congress of infidels; for surely if the "fatherhood" is based upon the fact that God "hath created us," all stand upon an equal footing.

The popular view of man's relation to God is that we are all His children by birth; that when we become sinners we are disobedient children of God; that when what is called conversion takes place it is the repentance of a child and its return to the Father. This is called regeneration. Now the mistake here is in confounding natural generation with spiritual; it is a failure to discriminate between generation and regeneration.

## **Our Relation by Nature**

By natural generation no one is a child of God in the sense in which the relation of fatherhood and childhood is so frequently spoken of in the Scriptures. On the contrary, the Apostle Paul says we are "by nature children of wrath" (Eph. 2:3); in which condition he declares all to be "without Christ being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12). It is because "we are

Gentiles in the flesh" that we are in this hopeless condition and alienated relation. These words are expressive, not of what we become by personal sins committed, but of what we are by birth. It is by natural generation that we are "Gentiles in the flesh," and unless regeneration takes place we remain in the condition that generation put us and die as "aliens," "strangers," "without Christ," "without hope and without God."

This is the natural condition of the Adamic race, and the cause of it is found in such testimonies as the following: "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, in whom all have sinned." The judgment was by one offense to condemnation. By one offense "judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." "Sin reigned unto death" (Rom. 5:12-21). Man having poisoned himself by sin in the beginning, every generation is born in sin and shapen in iniquity, and is made of flesh and blood in the degenerate condition into which it descended in the "fall of man" from that status and "very good" condition in which he was created to the state in which he is now found, where "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). Generation, therefore, does not produce children of God; and regeneration is consequently necessary to develop a class that shall be fit for the kingdom of God. With this view of the matter we are able to understand the distinction between "sons of God and daughters of men" (Gen. 6:2), between the children of God and the children of the devil.

### **First the Natural and Afterwards the Spiritual**

In God's plan there are two generations, two creations, two births - "first that which is natural, and afterwards, that which is spiritual" (I Cor. 15:46). This might be termed creation and recreation, generation and regeneration; being born and being "born again." Not only is man to be the subject of this regeneration, but the whole world is to be subjected to its wonderful and glorious transformation. This is progression in the true sense of the term; a progression which is of God, while man must do his part in it by the help offered him of God. He generates and regenerates. He is the power and wisdom that begins it and finishes it. He is the Alpha and the Omega.

In our hands is the Bible, God's revelation of creation and recreation. We open it and upon its first page we see generation; on its last page regeneration; and in all its pages we read of the progressive step taken in the development of the latter out of the former. The first book has been wisely called Genesis, because it gives the only true account that can be given of the generation or creation of this terrestrial world. The last book is the Apocalypse, and dramatically reveals the end of God's great and glorious plan. In the generation we have heavens and earth; in the regeneration we have the new heavens and earth. In the generation we have Adam the first, and in the regeneration we have Adam the second. The first fell, the second rose. The first disobeyed, the second obeyed. The first lost, the second gained. The first cursed all in him, the second will bless all in Him. The first brought dishonor, the second brought honor. The first brought alienation, the second brought reconciliation. The first brought bondage in the grave, the second resurrection from the grave. The first brought death, and the second brought life. In generation it was Adam who became a sinner first, afterwards they that are his and belong to his sinful generation. In regeneration it was Christ who became righteous first, and it was therefore "Christ the first-fruits, afterwards they that are "Christ's at His coming" (I Cor. 15:23). It is

"every man in his own order," whether we consider man federally or man individually; and it is the world he inhabits in its own order too - first generated and afterwards regenerated.

### **The Fall of Man and His World**

When man and his world were generated everything was pronounced "very good;" and if man had kept himself and his world in that very good state, we might reasonably believe that all would have passed on into a still better state. There would have been no "fall," no evil, no death. In that even "regeneration" would have been a useless word, expressive of no real fact. Man would have lived on happily and in sweet communion with God. The earth would have yielded her bountiful increase, with no thorns or thistles to grow up and choke its spontaneous production of the useful and the beautiful. Sorrow would have found no place in the hearts of Adam's offspring; the "very good" would have passed on into the *very* good - no regeneration would have been necessary. The way of this glorious state was wide open to man; only the way to evil and all its by-ways and highways was closed, forbidden. Sin, however, opened the closed and forbidden way; man entered and was lost; paradise was lost, a kingdom was lost, communion with God was cut off, life was lost - all was lost and man left an "alien, a stranger without hope and without God in the world." Man's house is left unto him desolate, and his children are led away captive by sin to the ends of the earth, to find desolation and death wherever they go. Thus the generation that God had produced "very good" had been marred by sin and was rendered fit only for a temporary existence, and regeneration was indispensable to reach the grand end in view, when glory and honor shall eternally crown the work of him whose word shall not "return unto Him void, but will accomplish that which he pleases and prosper in the thing whereto he has sent it."

### **The Fall and the Rise Federal**

Man was the first to fall, and he was the cause of the fall from the "very good" state generated and produced. Therefore man must be the first to be regenerated, and through him the remedy, regeneration, is to be effected. When it is completed it is the regeneration of a world, as it was a world that was generated and fell. The fall was in and through a federal representative; and the rise is to be in and through a federal representative. "As in *Adam* all die, even so in Christ shall all be made alive" (I Cor. 15:22). "By the offense of one judgment came upon all men (in him) unto condemnation; even so by the righteousness of one the free gift came upon all men (in him - I Cor. 15:22) unto justification of life" (Rom. 5:18). To the first man we are related and suffer the consequences of his sin by generation; to the second man we become related and receive the consequences of His righteousness by regeneration.

The generation of man was the formation of a physical being possessed of mental and moral powers; but there was nothing that could be termed mutual in it; it was entirely the work of the Creator. In regeneration, while it must necessarily be of God, the work is mutual. There is a careful maintaining and guarding of the Divine power and majesty, and yet scope is allowed for the work of man's mental and moral functions; and this brings man's attitude into relation to merit and demerit. It makes him a responsible creature.

The larger part of the human family stand related only to generation - this world or *Kosmos*; and they are responsible only to such laws and regulations as God sees fit to enforce in the workings of this world. So far as the future is concerned, the regeneration, they are "without hope and without God in the world." They are "men of the world, which have their portion in this life" (Psa. 17:14). They have the "honor" of this life, but in relation to the future they are "like the beasts that perish" (49:12,20). Many of them are "wise and prudent" (I Cor. 1:19), but only in matters of the present. Mentally and morally they are all unfit for regeneration, and the things pertaining thereto are therefore hid from them and "revealed unto babes."

### **Regeneration Takes out a People from the World**

The work of regeneration is therefore a taking out of a people for God's name. "Simeon hath declared," says James, "how God at the first did visit the Gentiles, to *take out of them* a people for his name" (Acts 15:14). In the process there is

- first the mental,
- secondly the moral, and
- thirdly the physical.

In the fallen condition in which man finds himself in the generation state he is not in harmony with God, not in communion, not in atonement. Regeneration is therefore necessary to bring him back into harmony and at last to make him a partaker of the Divine nature (II Pet. 1:4). In this work there are truths to be believed, and that which is not truth to be rejected; there are right things to be done and wrong things to be left undone; there must be mental and moral harmony with God, who is a God of truth and righteousness.

But how are we to know what truths to believe and what acts are right to perform in order that regeneration might result? The answer is, The holy Scriptures and the holy Scriptures only "are able to make us wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). "Without faith it is impossible to please God," says the Apostle Paul in Heb. 11:6; and the faith of which he is speaking is defined in the first verse as the "substance of things hoped for and the evidence of things not seen." Things hoped for must necessarily be things promised, and the promises must be found in the Scriptures of truth. Therefore it is said: "Faith cometh by hearing, and hearing by the word of God" - Rom. 10:17. This shows us that there must be a degree of intelligence in those who become the subjects of regeneration - an intelligence exercised by promises and principles revealed in the Word of God. Indeed regeneration, as we have already seen, is first a matter of mind. Men whose "understanding is darkened" are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). In this state of darkness, ignorance, and blindness regeneration can never take place. Its first work is to open the eyes of understanding and give light to darkened minds, to "deliver us from the power of darkness" and "make us wise unto salvation."

### **The Modern Method a Farce**

In the "regeneration" so glibly talked of by religious people generally it is not a matter of instructing and enlightening men. It is a matter of impulse and excitement. It is an instantaneous

thing produced by the spur of an expert "evangelist," aided by the charms of music or fright from a vivid picture of "hell torments." For this work a plain, matter-of-fact man will not do, be he ever so well informed and able as a teacher. A teacher is not wanted. He is too slow. He is not fiery enough. He can only deal with the mind, and by a process of reason deal with evidence that will change the mind and instruct it what to believe and do. For modern methods of "regeneration" this is eighteen hundred years behind the times. It is not quick enough, not excitable enough; it will not get the crowds necessary to build and maintain fine churches with tall steeples. It will not support fine orators in the pulpit who can sing sermons charming to those who wish to "heap to themselves teachers, having itching ears" for fine sounds without sense. No, no; this will never effect popular "regeneration." Send for an expert, advertise and get the people excited about "Boy preacher" so and so, or "Blind" or "Black" so and so - blind and black in more ways than one in many cases. Hire for a consideration in cash a good choir, good for singing sounds; never mind whether they can sing praises or not. Everybody ready, a large crowd assembled, work up the excitement in the whole house and let it mesmerically and magnetically concentrate upon the feelings of the most excitable; not upon the minds of the intelligent, reasoning element, for they are not moved that way. A, B and C have "come to church" out of curiosity, just to see the doings and hear the singing, and because everybody else was going. They knew nothing about the teachings of the Bible before they entered. The "evangelist" taught them nothing, but he played upon their feelings and excited them. They "felt queer," and he saw it and took advantage of it to tell them that it was "conversion." They do not know any better, and give themselves up and into the hands of the church. They are pronounced "regenerated" and go home "feeling good," but just as ignorant of the "things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12) as they were before they went to the "revival meeting." What a farce!

### **The New Man, How Formed?**

Before generation took place there was no man; to produce man it required formation and life. Before regeneration takes place there is no "new man;" to produce one it requires formation and life, or begetting, development and birth. The Apostle Paul says he "travailed in birth until Christ be formed again in you" - Gal. 4:19. In this formation the apostle is not speaking after the flesh. In writing to the Corinthians he says: "Wherefore henceforth know we no man after the flesh.\*\*\*Therefore if any man be in Christ he is a *new creature*; old things have passed away, and behold, all things are become new" - II Cor. 5:17. This "new creature" is "Christ formed in us;" but what do these words mean? They mean that Christ is an embodiment of the Truth. He is the Truth. His existence was the indispensable necessity of the Truth, and His life was and is a manifestation of it in word and deed and fact. For Christ to be formed in us, therefore, is for our minds to change from that which is not the Truth to that which is. This is repentance, which means a change of mind. The mind must be changed from believing in three gods, co-equal and co-eternal with each other, to a belief that "the Lord our God is *one* Lord." It must change from believing that Christ was God, immortal and deathless, to a belief that He was "made in all things like unto his brethren," and that He died, was buried and was raised again from the dead. It must change from believing that the Holy Spirit is one of three gods to a belief that it is the Spirit of the One God, the effluence proceeding from Him and medium of His power, which is omnipresent. It must change from believing that there is an immortal, indestructible devil to a belief that through Christ being made flesh and blood He will "destroy him that hath the power

of death, that is the devil." It must change from believing that man is immortal by generation or by nature, to a belief that immortality is only for the regenerated after "seeking for glory, honor and immortality." It must change from believing that eternal life is the possession of all men to believe that the gift of God is eternal life to the righteous only. It must change from believing that eternal life is the possession of all men to believe that the gift of God is eternal life to the righteous only. It must change from believing that we have "never-dying souls" to a belief that souls are dying and salvation is to save souls from death. It must cease trying to fit immortal souls for the sky and try to be of the "meek" who "shall inherit the earth" (Matt. 5:5). It must stop trying to "sing its title clear to mansions in the sky," and try and prepare to sing, "Thou hast made us unto our God kings and priests and we shall reign on the earth." It must cease talking about the kingdom of God in the heart and seek to have an "abundant entrance into the kingdom of our Lord and Saviour Jesus Christ." It must cease talking about the kingdom of God in the heart and seek to have an "abundant entrance into the kingdom of our Lord and Saviour Jesus Christ." It must no more believe that Christ is gone to heaven that He might receive us there, and must believe that "to them that look for him shall he appear the second time without sin unto salvation." It must stop the folly of despising the restoration of Israel and Israel's kingdom and believe that God "hath put it in his own power to restore again the kingdom of Israel." No longer must it delude itself that we are the children of God by nature, by generation; but it must come to see that to those only who believe and obey the Truth God will give the "power to become the sons of God." No more must it imagine that there is hope in Adam, but it must see there is "no other name given among men whereby we must be saved but the name of Jesus Christ." It must change from believing that sprinkling a few drops of water in a baby's face will make it "a member of Christ, a child of God and an inheritor of the kingdom of heaven," and believe that only upon obedience to the gospel by being "buried with Christ in baptism" and rising to a new life can we become "heirs of the kingdom which he hath promised." When the mind has undergone these changes a new creature mentally is begotten and formed; and when in baptism the person emerges from the water there is a "washing of water by the word" (Eph. 5:26), and there is a "birth out of water" and a new creature in Christ Jesus is the result. Regeneration has taken place by the "washing of regeneration," and the "new creature" is "clean through the word," in a state of reconciliation with God, in the atonement.

We have seen that man's state of alienation and condemnation is the result of sin. All men are born in this state by reason of our first parents having sinned and brought death. "By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned" - Rom. 5:12. When death was pronounced upon Adam it was pronounced upon the Adamic race; for he was the federal head of the race. Therefore when paradise was lost to him it was lost to us. When the way to the tree of life was closed against him it was closed against us. Hence we find the entire race outcasts, under condemnation to suffer sickness, sorrow, pain and death. These are the inherited evils that are all men's portion in this life. This is the sense in which man is lost; and it is therefore to save men out of this state that salvation is by God's love offered.

### **How Justice and Love Worked Together**

In offering salvation, however, God's love was not allowed to conflict with His attribute of justice. While He was to be justifier He was also to be just (Rom. 3:26). Through and in the

federal head of the race He had, on account of sin, condemned all to death; and there was no man that could "redeem his brother nor give to God a ransom for Him." If the sentence that had passed upon the race were allowed to remain all were lost; and yet there was no man able to remove it. Why did not God unconditionally and without a process make one complete sweep and pardon all? We answer, He could not, Could not! some exclaim. No, He could not. God cannot stultify His own attributes. He had decreed that the sin of a federal head should bring death upon all the descendants of that head; and since this decree was by Divine justice it could not be set aside by any means out of harmony with Divine justice. The predicament in which man was found, therefore, required a wonderful combination of love and wisdom, such as God only possessed; and all that man could do was to "stand still and see the salvation of the Lord," for "salvation belongeth unto the Lord" (Psa. 3:8). Since Divine justice had decreed that *disobedience* in a federal head should plunge all in him into the seething sea of death, the same justice could accept obedience in another federal head as a ransom. So that upon this principle as all have gone down into death *in* the first federal head, all in the second federal head could be redeemed out of death. In other words, "By man came death, by man came also the resurrection of the dead" (I Cor. 15:21). Left to die in the first federal head, death would eternally hold its victims because by Divine justice the "one offense" (Rom. 5:17-18) gave death the right to hold all who remained in the state and relation in which generation produced them. Escape therefore could only be by obedience through and in a federal head who could meet the demands that would admit of Divine love co-operating with Divine justice.

There was not a man to be found equal to the task of rendering the obedience that would antidote the disobedience of the first federal head; for the obedience must be perfect, else Divine justice could not accept it as a ransom and still be Divine *justice*. This necessarily left man helpless, "without strength" (Rom. 5:6). What was to be done? O, say some, you represent God as a tyrant demanding full pay as a ransom. No, no; not as a tyrant, but as a just God demanding what his attributes must of necessity require - right in place of wrong, righteousness in place of unrighteousness, obedience in place of disobedience; for God cannot save men in their sins; and if they were saved they would be worthless. Therefore what God requires is not only in harmony with His attributes of justice, but it is necessary as a means of making those who are saved useful after they are saved; for in the end sinners will be of no use to God. The righteous only "He will preserve; the wicked he will destroy."

### **Perfect Obedience Required - Christ the Only One Who Could Meet the Case**

What is needed now is a redeemer; and since man cannot provide one, here is place for the love of God to be manifested - manifested in such a wonderful manner as to show that God can unite love with justice, mercy with truth; be just towards sinners and yet justify sinners. Well might we exclaim: "O the depth of the riches both of the wisdom and knowledge of God!" To meet the requirements of the case the redeemer must *redeem* in the most literal, real and practical sense. The first federal head was not only the cause of all in him being lost, but he himself fell experimentally. He was thus the way into death. So the one to redeem must himself be practically and experimentally the way out of the lost and condemned state back to the "well pleasing" state with God. He must be a manifestation of redemption *in himself*, as Adam was a manifestation of alienation *in himself*. As Adam in the loss passed under condemnation, so the second Adam in regaining must pass out from under the condemnation. As the first passed into

sorrow and pain, so the second must pass out. As the first passed into death and the grave, so the second must pass out. As the first passed out of paradise, so the second must work his way back. And since all in the first Adam passed into condemnation, sorrow, death, the grave and out of paradise, he being the way, the sin and the death, so it is only in the second Adam we can pass out of condemnation, sorrow, pain, death, the grave and into paradise, he being "the way, the truth and the life."

Where does this lead us to? What are the logical sequences of these truths? Here they are

1. Before Adam could pass into condemnation he must have been free from it; therefore before a second Adam could be the way out from under Adamic condemnation he must be under that condemnation.
2. Before Adam could pass into sorrow, death and the grave he must have been free from them; therefore before the second Adam could be the way out he must be a "man of sorrow," under the dominion of death and go into the grave.
3. Before Adam could be cast out of paradise he must have been in paradise; therefore before the second Adam could be the way back from out of paradise into paradise he must have been outside to start with.

### **An Angel or a Man Outside the Race Could Not Be a Redeemer**

Therefore the one to redeem must begin where the one that made redemption necessary left off. So an angel will not do for a redeemer, neither will a man be in the condition and relation of Adam before he sinned; for it would not be in harmony with Divine justice for either of these to be afflicted with sorrow or death. Therefore the redeemer must be a man; yes, a man "made in all points like unto his brethren (Heb. 2:17), yet a man possessed of a power that no other man ever possessed, and that no man could ever possess by natural means, and therefore a power that could come only from God. Consequently in the initial sense the power to redeem was of God; but in its ultimate manifestation we behold it developed into a life of perfect obedience in a second federal head whose name is the only name given among men whereby we must be saved" (Acts 4:12), and that is the name of Jesus the Christ, the second Adam, the *Redeemer*.

Before Adam sinned he had the moral and mental power in himself to attain to the prize set before him. After he sinned this power had become so weakened and his proclivities to do evil so strengthened that the obedience necessary to redemption was impossible. What was needed therefore was mental and moral help, or rather the power to develop the mental and moral faculties to the extent of being able to perfectly overcome the sin-produced propensities. This was the help rendered to human nature in the begetting of Christ as the Son of God. It was not the purchase price that would ransom from death, such as the theory of "free life" once claimed. It was not something forced into Christ's possession like immortal soulists force immortality into the possession of all men without merit. No, no; it was the gift of mental and moral possibilities, latent in the start and their usefulness for the purpose intended dependent upon their exercise and development in a *life*. Yes, in a LIFE; but not in a life physiologically, but in a life biographically, which when complete was a life of perfect obedience, and *that, yes, THAT*, my friends, was the offering that went up to heaven as a sweet-smelling savor unto God, accepted for redemption, for ransom, for regeneration. Yet the glory is to God for making such a glorious end



possible; and shall there not praise and honor be due to His Son in faithfully perfecting the help laid upon Him?

### **Christ Crucified and Yet Without Sin - Why?**

In this process in Christ two things must be kept in view - Christ suffering and yet Christ righteous and approved. Christ crucified and yet Christ not crucified. This may appear to be a contradiction of terms, but it is not. It was just for God to require the crucifixion of Christ, else he would not have required it; and yet Christ was without sin, and one without sin ought not to be crucified. God's justice *must* be seen here, and yet his love must find place. The explanation of this paradox is found only in a discrimination between the life of Christ physiologically, and His life biographically. Physiologically His life was Adamic - the life and the flesh of the Adamic race, every member of which was condemned in Adam, Christ (considered as a descendant of Adam, as a man and not as a character) included; for if a chain is condemned every link in it must necessarily be condemned.

O, say some, how you dishonor Christ when you say He was under Adamic condemnation and that he needed cleansing and perfecting! Superficially viewed it may appear so; but look here, my well-meaning friend, come with me to the garden of Gethsemane; look over there at the Son of God bowed in sorrow, bathed in tears, sweating as it were great drops of blood. Come along with me to Calvary, and I will only ask you to glance at the spectacle of our beloved Saviour; it is really the Christ Himself that is nailed to yonder cruel cross. I will not ask you to go close to the sad scene or to hear the heart-sickening words. "My God, my God, why hast thou forsaken me?" Let us turn back and I will now talk with you about this matter of dishonoring the suffering Christ by saying that He was not perfect and holy by birth, but had to perfect Himself in an imperfect and sin-stricken nature. I confess, my dear friend, that, judging after the manner of men, I am inclined to say as you do, yes, and to go as far as some have who have declared Him immaculate. Thinking of Him as the Son of God only I would naturally, yes, *naturally*, rush to the belief that He was as pure as Adam was before He sinned; yes, as good as an angel of heaven. But then what about the scene we have just witnessed? Were you to see Adam before he sinned on the cross what would you say? Were you to see an angel crucified, if it were possible, what would your inmost soul exclaim? Would you not declare it ought not to be, it ought not to be? And I would answer you, it ought not to be; and if Christ was as Adam before he sinned, I would say of Him on the cross, "It ought not to be." Now, then, since He was crucified according to a pre-arranged plan of God, I am bound to say it ought to be; but how can I intelligently say so? Shall I blindly say so, or shall I accept the Spirit's offer, "Come and let us reason together?" When we do this, we shall see that Christ considered in His relation to Adam, Adamic condemnation that passed upon all to him, and Adamic nature, I say, Christ considered legally and physically, typified by Moses lifting up the serpent, a symbol of sin; typified by the scarlet of the dividing vail of the tabernacle, typified in many of the Mosaic shadows of sin condemned in the flesh that committed it; when, I say, Christ upon the cross is considered in these relations we can see how, according to God's plan, it ought to be. But Christ considered in relation to developed character, "holy, harmless and undefiled," and this side only kept in view, it ought not to have been. Let us keep both sides before us, and all will be as clear as the "great mystery of godliness" can be to our weak and finite capabilities.

It was therefore Adamic life that was taken because of sin. It was Christ's life legally and physiologically, if you will allow me the expression, that was crucified, and that because of His relation to Adam's sin; and thus God's justice was manifested in "condemning sin in the flesh." Biographically Christ's life was not Adamic; it was of God, heavenly. It never was under condemnation; and as soon as this life as a new mental and moral creature came to the birth in being "born out of water" Heaven's approving voice declared: "This is my beloved Son in whom I am well pleased." When Christ had finished His work in overcoming the evils the first Adam had entailed upon Him He passed out, on and up to redemption. He passed "through the veil - that is to say His flesh," into glory, honor and immortality, and became federally for all in Him the "way, the truth and the life."

Now in the crucifixion of Christ there was the shedding of blood, without which there is no remission of sins. That God should require the shedding of blood is what causes many to stagger; and this arises from a failure to see the relation of the race to the law of sin and death. The law condemned the whole race in Adam because flesh and blood became unclean in the sight of God through Adam's sin. By the one sin of Adam flesh-and-blood man passed into a state in which the natural tendency of the flesh was sinful and therefore unfit for eternal living existence. God being holy and flesh-and-blood man being unholy in his natural tendency, the justice and purity of divine law *lawfully* required the crucifixion of the flesh, the taking of life from it by the shedding of its blood. This was the only way that God's justice could ever admit of His mercy saving one who descended from Adam. But the shedding of the blood of a mere son of Adam would not admit of redemption. If the one whose blood is shed is a personal sinner as well as a sinner in Adam, neither justice nor mercy can save him; justice cannot save an actual sinner, and mercy cannot interfere in his behalf without colliding with justice, which would place one attribute of God against another. There must be a situation formed in which justice can be met by the shedding of the blood of one of sin's flesh and yet the one be saved. No man could form such a situation; only God could do it, and in doing it He is the Saviour and His goodness and mercy are manifested. This is what He did through Christ. Christ being one of the race, so related to Adamic sin that without the shedding of the blood of Adamic flesh, of which He was made, there was no remission; His blood must be shed in order that God "may be just;" and He personally being "holy, harmless and undefiled," God could also "be the justifier." In Christ, then, the problem was solved, and regeneration made possible for the sons of a sinful race.

Oh! cry some, where is mercy if God required and would accept of nothing without the shedding of blood? Well, suppose we cannot show this horrified inquirer a spark of mercy, the *fact* that God *did* require the shedding of blood *is a fact*. Suppose we hand the matter over to the inquirer and let him settle it, what will he do with the fact that God did require that the blood of Christ be shed? If he never sees mercy in the matter, he *must* see the blood shed, and he must admit that, according to God's law, "without the shedding of blood there is no remission of sin." But the trouble with some is that they look for mercy in the wrong place; they look for it where justice and not mercy belongs. Justice finds its proper place in the shedding of the blood of Adamic man, while mercy began its work long before. Mercy began when God sent down from heaven empowered to beget out of Adamic flesh and blood one possessed of heavenly mental and moral powers equal to the task of producing a holy character in an unholy nature - a new man in an old man, a heavenly man in an earthly man, a regenerated man in a generated man - in short, a man that was worthy of immortality, while the outer man, the mere flesh, deserved to be

and was by justice put to death by the shedding of blood. When the blood was shed the justice of God was manifested and satisfied; but there being a new man in the sense of character, developed as the result of God's mercy in making it possible and of the faithfulness of Him in whom it was made possible, the problem of salvation is worked out and complete in Christ as our Federal representative. He is therefore our Saviour and no man is his own saviour; for no man has the power to produce a holy character in an unholy nature, and that is the only nature the sons of Adam have. Christ having passed out from under the law of sin and death and out of death itself into life. He is now the Captain of our salvation.

God's requirement that blood be shed for the remission of sins must not be viewed as a gratification of vengeance, but as a manifestation of God's abhorrence of sin and the evil state it produces. Death was upon the race of Adam because God's law was broken by the progenitor of the race, and because that transgression yielded such a mental, moral and physical state as was *naturally* obnoxious to God and unfit for eternal existence. Like the leper, man was "unclean, unclean" - yes, by inheritance; for the stream partakes of the pollution produced at its head. God seems to have said to man, "you have fallen by sin under the power of death. Death is your doom according to the law of righteousness. But if you will acknowledge the wickedness of sin in the way I appoint, and render to me perfect obedience, you shall be redeemed out of death. But I know you cannot render the perfect obedience required, because the sin you inherit has stunted your moral powers. I will therefore be merciful to you in laying help upon One whom I will produce out from among you. He shall be a perfect obedient One and yet shall die; but His death, instead of being the ordinary death naturally, which would avail nothing, since it would be devoid of merit, shall be a voluntary, sacrificial death, and that shall constitute Him the Head of all who shall become part of the corporate body. Then you shall be required to acknowledge the truth, mercy and justice of all this, and the cause which produced the sinful state, by a death that shall be voluntary on your part, and which shall identify itself with the sacrificial redemptive death of your Redeemer - a symbolic death, burial and resurrection."

Now let me ask, Whose righteousness brought salvation to Adam's race? O, say some, God's righteousness. Yes; of course it was God's righteousness, but where is Christ? Where is Christ's righteousness? Was not Christ's life a manifestation of God's righteousness? And if you say that God's righteousness is imputed to us but that Christ's is not, do you make out that Christ's righteousness was not God's and *vice versa*? Whose righteousness, we again ask, brought salvation to us? What answer can be given except that it was Christ's righteousness? Let me repeat to you right here, God could not righteously save a single son of Adam unless there was a life of absolute righteousness. I could not produce such a life, you could not; no man who was a son of Adam only could. Only one could. Who was that? Christ. Was the righteousness of Christ for Himself and for Himself only? If so, alas! for us. By His righteousness He obtained the power and the right to save us; and when he became united to Him in the way appointed, the salvation His righteousness attain to will be ours. Therefore we do not all have to be crucified, as He was. Our blood does not have to be shed, as His was, and yet it is true of us that without the shedding of blood there is no remission of sin. Whose blood? His.

The sentence we are all under is a sentence of death and return to the dust, and die we must and be buried we must. If we wait for literal death and burial it will be too late; for then the power of death and hades will hold us and "prevail against us." The only way Christ could pass

out from under the condition He was in through Adam's sin was by dying, being buried and being raised again; and this is the only way we can do it; yet if we wait for real death and burial we shall not pass out. Is this a contradiction? No; we *must* die and we *must* be buried if ever we hope to be saved. How? Do not wait till death and the grave get a hold upon you without any other law having a claim, else they will hold you eternally. Die now, be buried now, voluntarily, as Christ did; but not literally, as He did, else every man would die for himself and it would not be Christ dying *for us*. If not literally how can we die and be buried? I answer, Symbolically, by being "buried with *Him*, Christ, by baptism *unto death*; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. For he that died is free (margin, justified) from sin." This is regeneration now in its first stage; and it will be complete when "redemption of the body" takes place. So if you do not want to be an eternal captive in the hands of death and *hades* (which you will if you do not die till you have to), you must voluntarily die and be buried in the way the apostle describes; then Christ will be to you the resurrection and the life." Have you died? Have you been buried and raised? If so, you are in Him who is the resurrection and the life, and death has no claims upon you; and when the Lord arrives there will be no law of death that can claim your life, for Christ died for you and you have by a symbolic death passed into His death, died with Him, passed into His resurrection, been raised with Him.

But, the question is asked, why do we die after all? We answer, Because the Lord is not here to give us deathless bodies. If He were, you need not die. Whereas if you had not died symbolically you would have to die even if the Lord were here, because you would still be in Adam and not in Christ. If you do die after you have been baptized into Christ you are one of whom it may be said, "Blessed are the dead that die *in the lord*." If you ask in whom could you die except in the Lord, I answer, In Adam; and it makes all the difference in the world whom you die in. Against the sweet words, "Blessed are the dead that die in the Lord," you may place the words, Cursed are the dead that die in Adam. Make haste, then, and die out of Adam now voluntarily, and be raised to a new life; then a new life will at last be given to you "more abundantly." But we must keep in mind that redemption from death is not redemption from dying. It was not in Christ's case; it is redemption out of death - the death state whatever degree that state may have reached, whether it be on the earth, mortal, or in the earth, corrupted.

When the blood of Christ was shed and the law of sin and death removed it was only removed in Him. If we wish to pass out from under that law now we must go to the place, as it were, of freedom, where there is a law of liberty. That place is not in our native home. It is not in Adam. It is in Christ only. So we must change our relation from bondage to liberty; from alienation to reconciliation; from mere generation to regeneration. Here we are condemned, there we are not. Here we are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, without hope and without God in the world." There, in Christ Jesus, we who "sometimes were far off were made nigh by the blood of Christ" (Eph. 2:11-13); and we are no longer "strangers and foreigners, but fellow-citizens of the saints and of the household of God" (verse 19). We must now "stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1). being free, "There is therefore now no condemnation to them which are in Christ Jesus;" and if you do not walk "after the flesh but after the spirit" you will never come under

condemnation. "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death" (Rom. 8:1-2). Now, "having been born again," we are free-born citizens, and where is the man who will say we are under condemnation? Let him wait the judgment of this "born again," regenerated family, and then and there condemnation will find those who, having been reconciled to God by the blood of Christ, have "crucified to themselves the Son of God afresh." God forbid that such condemnation should find any of us.

Now that regeneration has turned aliens into citizens, may we ask the question, *When did our alienation begin?* Will any man say that it began when we committed our first personal act of sin? If so then we were not aliens before; and if not aliens what were we? Citizens? If so, then generation can make citizens of the commonwealth of Israel as well as regeneration. Where shall we trace our alienation to? And where shall we trace our reconciliation to? The former to the first Adam, the latter to the second Adam, with baptism as the transition from the former to the latter.

Being now in Christ we have access to the altar, on which the One great offering was "once for all made." Do you through weakness sin? "Without the shedding of blood there is no remission." What shall be done? shed the blood? No; that was done "*once for all.*" Go to the altar and then to the priest, confess and forsake our sins, and "the blood of Jesus Christ cleanseth us from all sin" (I John 1:7). Despair not then. When we in our struggles to overcome sometimes slip and fall we can reach up our hands to Him whose helping hand is always outstretched and always will be for such struggling ones so long as the day of salvation lasts. Sweet thought is this, for poor, weak humanity, and with it let us take courage and press on, press on to the end, when the righteous "shall renew their strength, mount up with wings as eagles, run and not be weary and walk and not faint." God grant that we may be thrilled with joy of this glorious regeneration

