

SELECTED WRITINGS: BOOK II

Christ, His Miracles and Mission



THE EVERLASTING GOSPEL

I AM THE WAY, THE TRUTH,
AND THE LIFE
JOHN 14:6

The Truth about God

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MIRACULOUS POWERS

Rev. Richard Boardman related a short time before his death, the following remarkable interposition of divine providence in his behalf:

I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles I asked a man if I was on the road to that place. He answered, 'Yes, but you will have some sands to go over, and unless you ride fast you will be in danger of being enclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands and pursued my journey over them for some time as rapidly as I could; but the tide then came in and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended myself to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water, and by some means they got a boat and came to my relief just as the sea had reached my knees as I sat on my saddle. They took me into the boat, the mare swimming by our side till we reached the land.

While we were in the boat one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust he is.' The man replied, 'I know he is,' and then related the following circumstance:

Last night I dreamed that I must go to the top of such a hill. When I awoke, the dream made such an impression on my mind that I could not rest. I therefore went and called on this man to accompany me. When we came to the place we saw nothing more than usual. However I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.

When we got ashore, I went with my two friends to a public house not far distant from where we landed; and as we were relating the wonderful providence the landlady said: 'This day a month ago we saw a gentleman

just in your situation; but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank and were drowned together.' I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, 'The Lord bless you, sir, I would not take a farthing from you for the world.' After some serious conversation with the friendly people, I bade them farewell, and re-commenced my journey, rejoicing in the Lord, and praising him for his great salvation."

SUMMARIZE

BIBLE STUDY

HOW SHALL WE CONSIDER CHRIST?

But how should we consider Christ? Just as He has revealed Himself to the world, according to the witness which He bore concerning Himself. In that marvelous discourse recorded in the fifth chapter of John, Jesus said, **"For as the Father raiseth up the dead, and quickeneth them; even so**

the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." Verses 21-23.

To Christ is committed the highest prerogative, that of judging. He must receive the same honor that is due to God and for that reason He is God. The beloved disciple bears this witness, "**In the beginning was the Word, and the Word was with God, and the Word was God."** **John 1:1.** That this Divine Word is none other than Jesus Christ is shown by **verse 14: "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth."**

The Word was "**in the beginning.**" The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "**And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was."** **John 17:5.** And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "**But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity."** **Micah 5:2.** We know that Christ "**proceeded forth and came from God"** (**John 8:42**), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.

IS CHRIST GOD?

In many places in the Bible Christ is called God. The Psalmist says, "**The mighty God, even the Lord [Jehovah], hath spoken, and called the**

earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself." Ps. 50:1-6.

That this passage has reference to Christ may be known 1) by the fact already learned, that all judgment is committed to the Son, and 2) by the fact that it is at the second coming of Christ that He sends His angels to gather together His elect from the four winds. **Matt. 24:31. "Our God shall come, and shall not keep silence."** No. For when the Lord Himself descends from heaven, it will be **"with a shout, with the voice of the archangel, and with the trump of God."** **1 Thess. 4:16.** This shout will be the voice of the Son of God, which will be heard by all that are in their graves and which will cause them to come forth. John 5:28, 29. With the living righteous they will be caught up to meet the Lord in the air, ever more to be with Him, and this will constitute **"our gathering together unto Him."** **2 Thess. 2:1. Compare Ps. 50:5; Matt. 24:31, and 1 Thess. 4:16.**

"A fire shall devour before Him, and it shall be very tempestuous round about Him" for when the Lord Jesus shall be revealed from heaven with His mighty angels, it will be **"in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."** **2 Thess. 1:8.** So we know that **Ps. 50:1-6** is a vivid description of the second coming of Christ for the salvation of His people. When He comes it will be as **"the mighty God."** **Compare Habakkuk 3.**

This is one of His rightful titles. Long before Christ's first advent, the prophet Isaiah spoke these words of comfort to Israel, **"For unto us a**

Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6.

These are not simply the words of Isaiah; they are the words of the Spirit of God. God has, in direct address to the Son, called Him by the same title. **In Ps. 45:6** we read these words, **"Thy throne, O God, is forever and ever; the scepter of Thy kingdom is a right scepter."** The casual reader might take this to be simply the Psalmist's ascription of praise to God, but when we turn to the New Testament, we find that it is much more. We find that God the Father is the speaker and that He is addressing the Son, calling Him God. **See Heb. 1:1-8.**

This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because **"He hath by inheritance obtained a more excellent name than they."** **Heb. 1:4.** A son always rightfully takes the name of the father; and Christ, as **"the only begotten Son of God,"** has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the **"express image"** of the Father's person. **Heb. 1:3.** As the Son of the self-existent God, He has by nature all the attributes of Deity.

It is true that there are many sons of God, but Christ is **the "only begotten Son of God,"** and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (**Job 38:7; Luke 3:38**), by creation; Christians are the sons of God by adoption (**Rom. 8:14, 15**), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of

God is not one to which Christ has been elevated but that it is one which He has by right. He says that Moses was faithful in all the house of God, as a servant, **"but Christ as a Son over His own house."** Heb. 3:6. And he also states that Christ is the Builder of the house. **Verse 3.** It is He that builds the temple of the Lord and bears the glory. **Zech. 6:12, 13.**

Christ Himself taught in the most emphatic manner that He is God. When the young man came and asked, **"Good Master, what shall I do that I may inherit eternal life?"** Jesus, before replying to the direct question, said, **"Why callest thou Me good? There is none good but One, that is, God."** Mark 10:17, 18. What did Jesus mean by these words? Did He mean to disclaim the epithet as applied to Himself? Did He mean to intimate that He was not absolutely good? Was it a modest depreciation of Himself? By no means, for Christ was absolutely good. To the Jews, who were continually watching to detect in Him some failing of which they might accuse Him, He boldly said, **"Which of you convinceth me of sin?"** John 8:46. In the whole Jewish nation not a man could be found who had ever seen Him do a thing or heard Him utter a word that had even the semblance of evil, and those who were determined to condemn Him could do it only by hiring false witnesses against Him. Peter says that He **"did no sin, neither was guile found in His mouth."** 1 Peter 2:22. Paul says that He **"knew no sin."** 2 Cor. 5:21. The Psalmist says, **"He is my Rock and there is no unrighteousness in Him."** Ps. 92:15. And John says, **"Ye know that he was manifested to take away our sins, and in him is no sin."** 1 John 3:5.

Christ cannot deny Himself, therefore He could not say that He was not good. He is and was absolutely good, the perfection of goodness. And since there is none good but God, and Christ is good, it follows that Christ is God and that this is what He meant to teach the young man.

It was this that He taught the disciples. When Philip said to Jesus, **"Show us the Father, and it sufficeth us,"** Jesus said to him, **"Have I been so long time with you, and yet hast thou not known me, Philip? He that**

hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9. This is as emphatic as when He said, "**I and my Father are one.**" **John 10:30.** So truly was Christ God, even when here among men, that when asked to exhibit the Father He could say, Behold Me. And this brings to mind the statement that when the Father brought the First-begotten into the world, He said, "**And let all the angels of God worship Him.**" **Heb. 1:6.** It was not simply when Christ was sharing the glory of the Father before the world was that He was entitled to homage, but when He came a Babe in Bethlehem, even then all the angels of God were commanded to adore Him.

The Jews did not misunderstand Christ's teaching concerning Himself. When He declared that He was one with the Father, the Jews took up stones to stone Him, and when He asked them for which of His good works they sought to stone Him, they replied, "**For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.**" **John 10:33.** If He had been what they regarded Him, a mere man, His words would indeed have been blasphemy, but He was God

The object of Christ in coming to earth was to reveal God to men so that they might come to Him. Thus the apostle Paul says that "**God was in Christ, reconciling the world unto himself**" (**2 Cor. 5:19**), and in John we read that the Word, which was God, was "**made flesh.**" **John 1:1,14.** In the same connection it is stated, "**No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him**" (or made Him known). **John 1:18.**

Note the expression, "**the only-begotten Son, which is in the bosom of the Father.**" He has His abode there, and He is there as a part of the Godhead, as surely when on earth as when in heaven. The use of the present tense implies continued existence. It presents the same idea that is contained in the statement of Jesus to the Jews (**John 8:58**), "**Before Abraham was, I am.**" And this again shows His identity with the One

who appeared to Moses in the burning bush, who declared His name to be **"I AM THAT I AM."**

And, finally, we have the inspired words of the apostle Paul concerning Jesus Christ, that **"it pleased the Father that in Him should all fullness dwell."** Col. 1:19. What this fullness is which dwells in Christ, we learn from the next chapter, where we are told that **"in him dwelleth all the fullness of the Godhead bodily."** Col. 2:9. This is most absolute and unequivocal testimony to the fact that Christ possesses by nature all the attributes of Divinity. The fact of the Divinity of Christ will also appear very distinctly as we proceed to consider:

CHRIST AS CREATOR

Immediately following the oft-quoted text which says that Christ, the Word, is God, we read that **"all things were made by him; and without him was not anything made that was made."** John 1:3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Heb. 1:1-4, **"God...hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of His glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."**

Still more emphatic than this are the words of the apostle Paul to the Colossians. Speaking of Christ as the One through whom we have redemption, he describes Him as the One **"who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."** Col. 1:15-17.

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that can be seen, and everything that cannot be seen; the thrones and dominions, and the principalities and the powers in heaven, all depend upon Him for existence. And as He is before all things and their Creator, so by him do all things consist or hold together. This is equivalent to what is said in Heb. 1:3, that He upholds all things by the word of His power. It was by a word that the heavens were made, and that same word holds them in their place, and preserves them from destruction.

We cannot possibly omit in this connection **Isa. 40:25, 26: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."** Or, as the Jewish translation more forcibly renders it, "**from him, who is great in might, and strong in power, not one escapeth.**" That Christ is the Holy One who thus calls the host of heaven by name and holds them in their place is evident from other portions of the same chapter. He is the One before whom it was said, "**Prepare ye the way of the Lord, make straight in the desert a highway for our God.**" He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feeds His flock, carrying the lambs in His bosom.

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, "**Let all the angels of God worship him**" that of the angels He saith, "**Who maketh his angels spirits, and His ministers a flame of fire,**" but that He says to the Son, "**Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom.**" And God says further, "**Thou, Lord, in the beginning hast laid the foundation of the earth,**

and the heavens are the works of thine hands." Heb. 1:8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. When the Father Himself gives this honor to the Son, what is man, that he should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ and the fact that He is the Creator of all things.

A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. We are mindful of Paul's words, that **"to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6);** just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father, but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.

CHRIST A CREATED BEING?

Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.

The view in question is built upon a misconception of a single text, **Rev. 3:14: "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God."** This is wrongly interpreted to mean that Christ is the first being that God created--that God's work of creation began with Him. But this view antagonizes the scripture which declares that Christ Himself created all things. To say that God began His work of creation by creating Christ is to leave Christ entirely out of the work of creation.

The word rendered "beginning" is arche, meaning, as well, "head" or "chief." It occurs in the name of the Greek ruler, Archon, in archbishop and the word archangel. Take this last word. Christ is the archangel. See **Jude 9; 1 Thess. 4:16; John 5:28, 29; Dan. 10:21.** This does not mean that He is the first of the angels, for He is not an angel but is above them. **Heb. 1:4.** It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See **Rev. 19:19-14.** He created the angels. **Col. 1:16.** And so the statement that He is the beginning or head of the creation of God means that in Him creation had its beginning; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. **Rev. 21:6; 22:13.** He is the source whence all things have their origin.

Neither should we imagine that Christ is a creature, because Paul calls Him (**Col. 1:15**) "**The First-born of every creature**" for the very next verses show Him to be Creator and not a creature. "**For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him, and for Him and He is before all things, and by Him all things consist.**" Now if He created everything that was ever created and existed before all created things, it is evident that He Himself is not among created things. He is above all creation and not a part of it.

The Scriptures declare that Christ is **"the only begotten son of God."** He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, **"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2.** There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is **"a Son over His own house." Heb. 1:4; 3:6.** And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has **"life in Himself."** He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: **"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18.**

If anyone springs the old cavil, how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of fathoming infinity. We cannot understand how Christ could be God in the beginning, sharing equal glory with the Father before the world was and still be born a babe in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand

how Christ could be God and still become man for our sake. We cannot understand how He could create the world from nothing, nor how He can raise the dead nor yet how it is that He works by His Spirit in our own hearts; yet we believe and know these things. It should be sufficient for us to accept as true those things which God has revealed without stumbling over things that the mind of an angel cannot fathom. So we delight in the infinite power and glory which the Scriptures declare belong to Christ, without worrying our finite minds in a vain attempt to explain the infinite.

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "**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.**" Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS.

Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator.

And now, while the matter of Christ's Divinity is fresh in our minds, let us pause to consider the wonderful story of His humiliation.

GOD MANIFEST IN THE FLESH

"And the Word was made flesh and dwelt among us." John 1:14. No words could more plainly show that Christ was both God and man. Originally only Divine, He took upon Himself human nature and passed among men as only a common mortal, except at those times when His Divinity flashed through, as on the occasion of the cleansing of the temple or when His burning words of simple truth forced even His enemies to confess that **"never man spake like this man."**

The humiliation which Christ voluntarily took upon Himself is best expressed by Paul to the Philippians. **"Have this mind in you which was also in Christ Jesus, who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8.**

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being **"the brightness of His glory and the express image of His Person" (Heb. 1:3)**, having all the attributes of God, being the Ruler of the universe, and the One whom all Heaven delighted to honor, He did not think that any of these things were to be desired, so long as men were lost and without strength. He could not enjoy His glory while man was an outcast, without hope. So He emptied Himself, divested Himself of all His riches and His glory, and took upon Himself the nature of man, in order that He might redeem him. And so we may reconcile Christ's unity with the Father with the statement, **"My Father is greater than I."**

It is impossible for us to understand how Christ could, as God, humble Himself to the death of the cross, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. If the reader finds it difficult to harmonize some of the statements in the Bible concerning the nature of Christ, let him

remember that it would be impossible to express it in terms that would enable finite minds to grasp it fully. Just as the grafting of the Gentiles into the stock of Israel is contrary to nature, so much of the Divine economy is a paradox to human understanding.

Other scriptures that we will quote bring closer to us the fact of the humanity of Christ and what it means for us. We have already read that **"the Word was made flesh,"** and now we will read what Paul says concerning the nature of that flesh: **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."** Rom. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man in order that He might redeem man, it must have been sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as Adam was in Eden, and it could not have had any power over Christ, if the Lord had not laid on Him the iniquity of us all. Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of a sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He **"was made of the seed of David according to the flesh."** David had all the passions of human nature. He says of himself, **"Behold I was shapen in iniquity; and in sin did my mother conceive me."** Ps. 51:5.

The following statement in the book of Hebrews is very clear on this point: For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. [**"For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham."** Revised Version.] **"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in**

things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:16-18

If He was made in all things like unto His brethren, then He must have suffered all the infirmities and been subject to all the temptations of His brethren. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We first quote **2 Cor. 5:21: "For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."**

This is much stronger than the statement that He was made **"in the likeness of sinful flesh."** He was made to be sin. Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually taking upon Himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul says to the Galatians that **"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."** Gal. 4:4,5. **"In that He Himself hath suffered being tempted, He is able to succor them that are tempted."** **"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. 2:18; 4:15, 16.**

One more point and then we can learn the entire lesson that we should learn from the fact that **"the Word was made flesh and dwelt among us."** How was it that Christ could be thus **"compassed with infirmity" (Heb. 5:2)** and still know no sin? Some may have thought, while reading thus far, that we were depreciating the character of Jesus by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the "Divine power" of our blessed Saviour, who Himself

voluntarily descended to the level of sinful man in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire nor did His Divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, **"it was impossible that he should be holden of it,"** because he **"knew no sin"**.

But someone will say, **"I don't see any comfort in this for me. To be sure, I have an example, but I can't follow it, for I haven't the power that Christ had. He was God even while here on earth; I am but a man."** Yes, but you may have the same power that He had if you want it. He was **"compassed with infirmity,"** yet He **"did no sin,"** because of the Divine power constantly dwelling within Him. Now listen to the inspired words of the apostle Paul and learn what it is our privilege to have: **"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."** Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. What a wonderful promise! He is **"touched with the**

feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify Himself with His children that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny "**ungodliness and worldly lusts,**" He is able and anxious to give to us strength "**exceeding abundantly, above all that we ask or think.**" All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly unto the throne of grace," where they are sure to find grace to help in time of need, because that need is felt by our Saviour in the very time of need. He is "**touched with the feeling of our infirmity.**" If it were simply that He suffered eighteen hundred years ago, we might fear that He had forgotten some of the infirmity, but no, the very temptation that presses you touches Him. His wounds are ever fresh, and He ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually and so, looking at Satan's assaults as from a strong fortress, he may say, "**I can do all things through Christ, which strengtheneth me.**" **Philippians 4:13.**

SUMMARIZE

CHRIST, THE GOOD SHEPHERD

“Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.” Luke 15:1-10

The mission and work of Christ did not harmonize with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of

teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their teaching.

When the Pharisees expressed their discontent because of the class of people with whom he mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus. The Pharisees said that if Jesus were a true prophet, he would harmonize with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving his Son to die for the sins of the world, the Lord God made manifest what was the estimate he placed upon men; for in giving Jesus to the world, he gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed his estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, his lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God.

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. **“Herein is love, not that we loved God, but that he loved us.” 1 John 4:10.** Oh, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought worthy only of sneers and hatred.

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking his sheep, and what self-denial, what hardships, what privations he endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, he seeks the lost! How few realize what desperate efforts are put forth by Satan to defeat the Shepherd’s purpose. When the Shepherd at last finds his lost sheep, he gathers it in his arms with rejoicing, and bears it back to the fold on his shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. **“Joy shall be in**

heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.”

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting his mission, and putting upon his words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and he treated them with consideration and courtesy. Because he did this, the Pharisees sought to bring a charge against him, and destroy his influence.

“God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” This love on behalf of man, expressed in the gift of his only-begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed by an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness, in his perverseness, in his degradation, he might be induced to give him up as hopelessly lost. But the Lord gave his only-begotten Son in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life.

the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance for relief, she pressed forward, saying to herself, **“If I may but touch His garment, I shall be whole.” Matthew 9:21.**

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.

As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. **“She felt in her body that she was healed of that plague.” Verse 29.**

The grateful woman desired to express her thanks to the Mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking round He asked, **“Who touched Me?”**

Looking at Him in amazement, Peter answered, **“Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?” Luke 8:45.**

“Somebody hath touched Me,” Jesus said; **“for I perceive that virtue is gone out of Me.” Verse 46.** He could distinguish the touch of faith from the casual touch of the careless throng. Someone had touched Him with a deep purpose and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, or of His compassionate love and of His approval of her faith in His power to save to the uttermost all who come to Him.

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His garment had been one of presumption; but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human woe. "Daughter," He said gently, **"be of good comfort: thy faith hath made thee whole; go in peace."** Verse 48. How cheering were these words to her. Now no fear that she had given offense embittered her joy.

To the curious crowd pressing about Jesus there was imparted no vital power. But the suffering woman who touched Him in faith received healing. So in spiritual things does the casual contact differ from the touch of faith. To believe in Christ merely as the Saviour of the world can never bring healing to the soul. The faith that is unto salvation is not a mere assent to the truth of the gospel. True faith is that which receives Christ as a personal Saviour. God gave His only-begotten Son, that I, by believing in Him, **"should not perish, but have everlasting life."** John 3:16. When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to **"live by the**

**faith of the Son of God, who loved me, and gave Himself for me.”
Galatians 2:20.**

Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power.

Faith is a mightier conqueror than death. If the sick can be led to fix their eyes in faith upon the Mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul.

A CENTURION'S SERVANT WAS LYING SICK OF THE PALSY

Among the Romans the servants were slaves, bought and sold in the market places, and often treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he had heard inspired him with faith.

Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken through the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God and had shown kindness to the Jews as His worshipers. In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he thought himself unworthy to approach Jesus, and he appealed to the Jewish elders to make request for his servant's healing.

The elders present the case to Jesus, urging that **“he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue.” Luke 7:4, 5.**

But on the way to the centurion's home, Jesus receives a message from the officer himself, **"Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof."** Verse 6.

Still the Saviour keeps on His way, and the centurion comes in person to complete the message, saying, **"Neither thought I myself worthy to come unto Thee," "but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."** Verse 7; **Matthew 8:8, 9.**

"I represent the power of Rome, and my soldiers recognize my authority as supreme. So dost Thou represent the power of the infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Speak but the word, and my servant shall be healed."

"As thou hast believed," Christ said, **"so be it done unto thee. And his servant was healed in the selfsame hour."** Verse 13.

The Jewish elders had commended the centurion to Christ because of the favor he had shown to **"our nation."** He is worthy, they said, for **"he hath built us a synagogue."** But the centurion said of himself, "I am not worthy." Yet he did not fear to ask help from Jesus. Not to his own goodness did he trust, but to the Saviour's mercy. His only argument was his great need.

In the same way every human being can come to Christ. **"Not by works of righteousness which we have done, but according to His mercy He saved us."** Titus 3:5. Do you feel that because you are a sinner you cannot hope to receive blessing from God? Remember that Christ came into the world to save sinners. We have nothing to recommend us to God; the plea that we may urge now and ever is our utterly helpless

condition, which makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say:

“In my hand no price I bring;
Simply to Thy cross I cling.”

“If thou canst believe, all things are possible to him that believeth.”

Mark 9:23. It is faith that connects us with heaven and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life: **“Him that cometh to Me I will in no wise cast out.” John 6:37.** As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never.

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8.

And **“if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:31, 32.**

“I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Verses 38, 39.

"THOU CANST MAKE ME CLEAN"

Of all the diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called "the stroke," "the finger of God." Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin.

By the ritual law the leper was pronounced unclean. Whatever he touched was unclean. The air was polluted by his breath. Like one already dead, he was shut out from the habitations of men. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and doomed to associate with those only who were similarly afflicted. Even kings and rulers were not exempt. A monarch attacked by this terrible disease must yield up the scepter and flee from society.

Away from his friends and his kindred the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.

In the region of Christ's ministry were many of these sufferers, and as the news of His work reached them, there is one in whose heart faith begins to spring up. If he could go to Jesus he might be healed. But how can he find Jesus? Doomed as he is to perpetual isolation, how can he present himself to the Healer? And will Christ heal him? Will He not, like the Pharisees, and even the physicians pronounce a curse upon him and warn him to flee from the haunts of men?

He thinks of all that has been told him of Jesus. Not one who has sought His help has been turned away. The wretched man determines to find the

Saviour. Though shut out from the cities, it may be that he can cross His path in some byway along the mountain roads, or find Him as He is teaching outside the towns. The difficulties are great, but this is his only hope.

Standing afar off, the leper catches a few words from the Saviour's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies rise up in health, praising God for deliverance. His faith strengthens. Nearer and yet nearer he approaches to the listening throng. The restrictions laid upon him, the safety of the people, the fear with which all men regard him, are alike forgotten. He thinks only of the blessed hope of healing.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back. In their terror they crowd upon one another to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God, he hears only the voice that speaks life to the dying.

Pressing to Jesus, he casts himself at His feet with the cry, **“Lord, if Thou wilt, Thou canst make me clean.”**

Jesus replies, **“I will; be thou clean,”** and lays His hand upon him.

Matthew 8:2, 3.

Immediately a change passes over the leper. His blood becomes healthy, the nerves sensitive, the muscles firm. The unnaturally white, scaly surface peculiar to leprosy disappears; and his flesh becomes as the flesh of a little child.

Should the priests learn the facts concerning the healing of the leper, their hatred of Christ might lead them to render a dishonest sentence. Jesus desired that an impartial decision be secured. He therefore bids the man tell no one of the cure, but without delay present himself at the temple with an offering before any rumors concerning the miracle should

be spread abroad. Before the priests could accept such an offering, they were required to examine the offerer and certify his complete recovery.

This examination was made. The priests who had condemned the leper to banishment testified to his cure. The healed man was restored to his home and society. He felt that the boon of health was very precious. He rejoiced in the vigor of manhood and in his restoration to his family. Notwithstanding the caution of Jesus, he could no longer conceal the fact of his cure, and joyfully he went about proclaiming the power of the One who had made him whole.

When this man came to Jesus, he was **“full of leprosy”**. Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, impossible to be cleansed by human power. **“The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.”** *Isaiah 1:5, 6.* *But Jesus, coming to dwell in humanity, receives no pollution. His presence was healing virtue for the sinner. Whoever will fall at His feet, saying in faith, “Lord, if Thou wilt, Thou canst make me clean,” shall hear the answer, “I will; be thou clean.”*

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy no sooner was the appeal made than it was granted. *When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin.* It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ **“gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”** *Galatians 1:4.* **“And this is the confidence that we have in Him, that,**

if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” 1 John 5:14, 15.

Jesus looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.

SUMMARIZE

THE CHRIST OF JUDEA

PART ONE

In **Heb. 3:1** we read: **"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."** There is really but one subject for the Christian to consider, and that is Christ Jesus. But the subject is a large one, and two phases of it are brought up in this text,-the Apostle and High Priest of our profession.

The Apostle of our profession. An apostle is one who is sent forth with a commission, and Christ Jesus was sent of God to this world. We read of it

in **John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."** We read also in chapter 5:30, last clause, **"I seek not mine own will, but the will of the Father which hath sent me."** Christ, the High Priest of our profession, who ministers in heaven for us, is the Christ for to day. He is the Apostle of our profession, Christ Jesus, the Christ of Judea, the Christ who was sent of God to this world, and it is he that we shall consider now. How did he come? Let us read **Luke 2:10, 11: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."** That is, the Christ of Judea, our Saviour, came into this world just as we came into this world, by birth. The Saviour was born unto us. This was the fulfilment of the prophecy in **Isa. 9:6: "For unto us a child is born, unto us a son is given." "God so loved the world, that he gave his only begotten Son."** He gave his only begotten Son unto us. Unto us a son is given, and he was given to us, by being born into our family, by taking our humanity upon himself by his birth.

Christ might have come to this world in the glory of the Father, but he did not come to be our Saviour as one outside of us, separated from us; he came to be one with us. And it is our study now to bring out the completeness with which Jesus Christ identified himself with the human family which he came to save. This is the only corner of God's universe where the inhabitants are out of harmony with God. This is the only place in God's universe where his will has not been done by created intelligences as it is done in heaven; and God, when he devised the plan of salvation for the human family in the days of eternity, provided that there should be a Saviour, even his own Son, who should come and completely and fully identify himself with those whom he came to save. This is the thought that we wish to emphasize now, Behold the man, Christ Jesus.

How did he completely identify himself with those he came to save?-By being one with them, and one of them; by being brought into the family just as any other member is brought in, by birth. And so Jesus Christ of Judea came here, and joined this family by birth. He was a member of the divine family, that family of the Father of whom the whole family in heaven and earth is named. But he gave up his divine mode of existence, and came to this world, and took upon himself the human mode of existence. We read farther of this in the second chapter of Hebrews: **"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For 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."** Hebrews 2:9, 10.

Jesus Christ was perfect as the Son of God, but when he came here and took upon himself our human nature, he entered upon a new mode of existence: and as the Son of man, he was to be made perfect as we are made perfect, through suffering. "For both he that sanctifieth and they who are sanctified are all of one." This is the complete identification of Jesus Christ, the Son of God, with us in our humanity. **"For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."** Hebrews 2:11-14. Observe the simplicity and yet the clearness of the statement: **"Forasmuch then as the children are partakers of flesh and blood."** We know what that means, that is our mode of existence; and as he came to save us and lift us up, **"he also himself likewise took part of the same,"**-the same flesh and the same blood,-**"that through death he might destroy him**

that had the power of death, that is, the devil." He became identified with us, subjected to death with us, for this very purpose. **"And deliver them, who through fear of death were all the lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."** Hebrews 2:15-17.

How could the thought be set before us more clearly that Jesus Christ identified himself with us, by partaking of our flesh and blood and becoming one with us, a member of the human family, just as we are?

Adam lost God's image and begat sons and daughters in his image rather than in the image of God. God's purpose is that man shall be born again in his image; and he made a provision for this by Jesus Christ's coming into the world. So he came and joined himself to humanity, that the divine power in him might raise humanity to the place where God designed it should be. He came and connected himself with humanity, and reached out his hand and lifted us up. He became as one with us, and in his lifting up, we were lifted up. So we are what a complete identification there is between Christ, our Saviour, and man, who was to be saved.

It was the Word becoming flesh. The Scripture does not leave us in uncertainty as to what kind of flesh and blood this was. **"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."** Romans 8:1-3. The flesh that Jesus Christ took when he came here was the only flesh that anyone could take by being born of a woman, and that was the flesh of sin. No other flesh could be given. It was impossible that one should be

born at that time into the human family, and become a member by birth, without taking flesh of sin. When God made man, he made him in his likeness, he was on an elevated plane, and when he fell, he not only changed his plane of living, but in the fall he became bruised and broken and powerless. Jesus Christ came to lift him up, not by standing aloof and giving him good advice, but by identifying himself with man. He did not take the likeness of man just as Adam was before he fell, but he came down to the very plane to which man had fallen, and identified himself with him, and took upon himself the flesh of sin.

PART TWO

We have seen how by birth Jesus took upon himself our nature. The object of bringing this point very emphatically before the mind is that we may see the nearness of Jesus Christ as our Saviour. He has become one with us, and joined himself to us by ties which will never be broken, because to-day and for eternity Jesus Christ is one with us in humanity, still bearing this human flesh. **"For there is one God, and one mediator between God and men, the man Christ Jesus."** 1 Tim. 2:5. He thus connected the human family with God once more.

Our God is a consuming fire. The manifestation of God himself is a glory before which sinful flesh cannot stand; but God gave Christ, who did not exchange his divinity for humanity, but clothed his divinity with humanity, in order that the human family might through his humanity and divinity be connected with the Father in heaven; so that we are brought nigh in Christ Jesus. This is set forth very strikingly in the dream of Jacob. The topmost round of the ladder reached up to heaven, where God was, and the bottom rested on the earth. Christ is the ladder reaching from heaven to earth, connecting sinful humanity with sinless divinity. This is the work of Jesus Christ. In its fallen condition, humanity is weak and bruised, and has no power or strength at all. It is unable to lift itself one inch toward heaven; but we find the divine Saviour right where fallen humanity is. There is none so weak that he cannot reach Jesus Christ, because Jesus

Christ has come down. Our work is not to lift ourselves up, but it is simply to lay hold of Jesus Christ where he is, and he will lift us up to God.

Jesus Christ established a new family, of which he became the head.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and after ward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly." 1 Cor. 15:45-49. So Jesus Christ the

Lord from heaven, the last Adam, in entering into this relationship with the human family, became the head of this family just as Adam was the head of the divine-human family originally. Jesus Christ was God in heaven, and he came to this world, and was born of the flesh, and thus he who had been born of the Spirit, was afterward born of the flesh, and by this double birth this family was established,-the divine-human family of which he is the head,-in order that we who have already been born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit,-that is, every member of this divine-human family is twice born. And Jesus Christ took the same relationship to this family that the first Adam took in the beginning, in whom were found all the members of the family. As in Adam every member was created, when he was given the power to reproduce, so in Christ every member of the family which he established, of which he is the head, was in him, and has gathered into himself the whole family. The same relationship is sustained toward him as was sustained toward the first Adam. As what we receive by birth from flesh is the flesh of sin, with all the tendencies of evil,-for that which is born of the flesh is flesh,-and as by birth of the flesh we enter into all the experiences of Adam, by having his nature; so by this new, this second birth, we enter into the family of God and the nature of Jesus Christ our Saviour, becoming partakers of the divine nature. Jesus Christ identified

himself so fully and completely with us in his humanity as our divine Saviour, as well as our brother in the flesh, that he said, **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."**

Now let us consider what the mission was on which he was sent to this world. We may say that his mission was to reveal God in such a manner that man could understand and comprehend him. **"God, having of old time spoken unto the fathers in the prophets by diverse portions and in diverse manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."** Heb. 1:1-3. Let us notice especially the thought that Jesus Christ is the effulgence of the glory of God, the pouring forth of his glory, the outshining of his glory, the very image of his substance. The relationship between God and the things outside of him, especially the human family, is such that God reveals himself only through his son, Jesus Christ. So complete was this revelation, that he says of himself in **John 12:45, "He that seeth me seeth him that sent me."** He came in the flesh on a mission to this world, sent as an apostle to his brethren. He came that those who saw him might see the Father. Jesus Christ was God revealed and manifested in the flesh. When man so completely lost sight of the true character of God, his loving, divine, and compassionate character, even those divinely appointed sacrifice became an offense to him. Christ came in the flesh, and revealed God, that the human family might comprehend the true character of God. While he was human, he was also divine, and he revealed the true character of the true God **"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou**

then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

John 14:8-10. His whole ministry of three and a half years, which was just closing, was for the express purpose of showing the Father to the world; to reveal God in such a manner that the human family, fallen and sinful, might comprehend him; and Jesus Christ revealed the Father not simply in his words, but his life was a revelation of God's life. When he healed the sick, it was but showing forth the character of the great Healer. When he was lifting up those who had fallen down, he was showing forth the willingness of God to be the mighty Helper. That was the way Christ was revealing to the world the character of God. One purpose of his mission was to reveal God to the world in human flesh, that humanity might have a correct idea of the true character of God the Father.

Christ came as the outflowing of the love of God. **"God so loved the world, that he gave his only begotten Son."** **John 3:16.** It was because God loved the world that he gave Christ to die. One purpose of his mission was that he might reveal to humanity God's idea concerning humanity-not simply that he might reveal God, but that he might reveal the image of God, as God intended it should be revealed in man. So Jesus Christ, the Christ of Judea, was the ideal man; he was our example of what man should be. In the beginning God said, **"Let us make man in our image,"** and Jesus Christ was the one through whom this was carried out; for **"without him was not anything made that was made."** **John 1:3.** Jesus Christ was the agent of God in creating the nature of man, which he himself was afterward to bear in this world.

PART THREE

The image of God had long been lost, but Jesus Christ came, and has shown to the human family the character of the ideal man. He did not come as a full-grown man, but as a child, a young man, and a man at full

age. He was in every stage of life the ideal for humanity. **"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.** He was the example to the world of what God intended humanity should be. **"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.** The walking of Jesus Christ was the pattern for man's walk. Then a further purpose of Christ's mission to this world was to reveal the possibility of a life wholly dependent upon God, and yet in perfect harmony with the will of God. We are called upon to be perfect, as the Father in heaven is perfect; he also says, **"Be ye holy, for I am holy."** But the power for perfection and holiness dwells not in man; he cannot of himself do anything, but Christ was both perfect and holy as the Son of man and the Son of God. Clothing his divinity with humanity, and taking upon himself all the conditions of fallen humanity, he was in his humanity an example to us of what it is possible for humanity to be by dependence on God.

In his work here as the man Christ Jesus, he did not avail himself of his own divine power in order to assist him to live the life of God. He might have done it for himself; but had he done so, he would not have been our example; we cannot do it; we have no divine power of our own. He voluntarily took that place of weakness with us. **"For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you." 2 Cor. 13:4.** He took a place where he would not obtain strength in any other way than that open to us; and let it be remembered for our encouragement, that our Saviour, when he was here in the flesh, did not use any power for a righteous life which is not at our command to-day. It shows the possibility for humanity. **"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."** **"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these**

also doeth the Son likewise." John 6:57; 5:19. He voluntarily took that place where he could do nothing of himself. Why did Jesus Christ, the divine Son of God, give up heaven, and come here as the Son of man, and voluntarily put himself in our place?-So that everything he gained as the Son of man might come to us. **"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father on his throne." Revelation 3:21.** And the very place at his own right hand belongs to Jesus Christ as Son of man; and as he won it as the Son of man, that same place belongs to every believer in Jesus. So Jesus Christ came here to reveal to us, in the flesh, what God's ideal for humanity is, and how it may be lived out.

What was accomplished for us by the Christ of Judea, our brother in the flesh, by his life and his death on the earth? **"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.** The Christ of Judea came here to provide the sacrifice; not to appease the wrath of God, but to render stable the very foundation of his government, that God might be just, and the justifier of him which believeth in Jesus. **"And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5.** He was the I AM as he says, **"Before Abraham was, I am;"** but it was needful that he should be manifested, in order that he might carry out God's plan, that there might be a sacrifice to take away sin. Angels could praise God; angels could do deeds for God; but only Jesus Christ the Son of God could be God in the flesh. So what was accomplished for us by his being here in the flesh?-A sacrifice was provided to take away the sin of the world, and this Lamb of God was also to be a substitute for us. The law having been broken, it demanded death. **"The wages of sin is death." "The soul that sinneth, it shall die."** These are the words of God. Christ came to do all this for us.

It was before any one repented that all this was worked out in the mind of God. He was the Lamb slain from the foundation of the world. Whether one believes on him or not, all this was done for him just as

much and just the same as though he repented. **"Behold the Lamb of God which beareth the sin of the world"**-not simply the sins of those who believe, but the sins of the world. So he was our substitute, as we read in **Isa. 53:2-4: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."** He bore not simply the iniquities of those who believe on him, but the iniquities of us all. He bore them all, and Jesus Christ suffered and died and paid the penalty for the sins of the whole world. **"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."**

1 John 2:1, 2. God took the whole world into account when he gave Christ, and he provided a sacrifice sufficient for all. Every man's sin has been atoned for. **"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;" "who gave himself a ransom for all, to be testified in due time."** **Matt. 20:28; 1 Tim. 2:6.** The work of Jesus Christ is for all, and if every sinner should to-day repent and accept Christ, no further provision would need to be made: for the penalty has been met, the price paid, and the ransom is sufficient for all. Nothing more could be given; nothing more need be given. He asks us simply to accept what he has done, on the conditions which he has established. Jesus Christ, the divine Saviour, can come in only when self goes out. He says, Take up thy cross, and follow me. Jesus Christ comes in when self goes out, and he takes the place of self. These are the conditions upon which he asks us to receive him.

Not only this, but he has provided for us, by his life on the earth, the righteousness which is wrought into human flesh. There is the righteousness of God,-God the Father, the eternal God, the everlasting God,-but his righteousness, his glory, and character cannot come to our humanity directly from the divinity of God; there must be a mediator, and Jesus Christ came in his flesh and humanity, and wrought into his humanity, which is ours, the very righteousness and character of God, in order that he might present to us the righteousness which he has wrought into human flesh. **"Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18.** These are some of the results which were accomplished for us in the life and death of the man Christ Jesus, the Christ of Judea.

Let us add one more; and that is, by the work of the Christ of Judea in his life and death on behalf of the human family, that which otherwise would have been eternal death, is changed into sleep: **"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.** When Paul was preaching, he preached that there would be a resurrection both of the just and the unjust. When Christ spoke to his disciples concerning Lazarus, he said, **"Our friend Lazarus, sleepeth."** So by the life, death, and resurrection of the man Christ Jesus, the Christ of Judea, in our flesh, that which otherwise would have been eternal death has been changed into a sleep for every son and daughter of Adam; and so all shall come forth from the grave. The work of Jesus Christ does not save us from this death, but it changes it into a sleep. At the resurrection we are rewarded according to our works, according as we have continued in Adam, or have been translated into the kingdom of Christ.

This is something of the work of Jesus of Nazareth, the man Christ Jesus in our humanity, the Christ of Judea. It is beyond the human mind to enter into it fully; but God designs that we shall enter into the experience, even though we are not able to enter into the philosophy of it.

High Priest of our profession, to give unto us the same blessings, the same heavenly life, the same heavenly power, that characterized his life in the flesh. It will be our present study to make as clear as possible from the word of God how we should live on the earth, through Christ who was in the flesh and is now in heaven. We have followed briefly the life of Christ until we came to his death; we wish to speak a word now of his resurrection.

Jesus Christ was here in the flesh, and lived that he might die. He came here and joined himself to our flesh, and took upon himself our mode of mortal existence for the very purpose of dying, that he might die for us. When Jesus Christ lived on the earth, he was tempted in all points like as we are, yet without sin. He was a man of sorrows, and acquainted with grief. He had the same temptation all through his life that we have, -a temptation that covers in itself all possible temptations. His temptation was, that after he had come here to live in the flesh, and to enter upon all the conditions of our fallen humanity, he should display himself rather than display wholly and only the character of God. His temptation all the time was to live by himself and not to live by the Father. He had a will all the time, and his will was set to this one thing continuously, that the Father's will should be wrought in him, and that every moment of his life should be an expression of the character of God in human flesh. The temptation brought to bear upon him was that he should express his own character in the flesh. His own character expressed would have been a divine character, but he was here as our example. Christ came to live his life in the flesh to show that it was possible by the grace of God to live in the flesh of sin, and still not reveal self. Our temptation comes under the same principle, and that is, to reveal ourselves.

Christ came to do the will of God. He says, **"In the volume of the book it is written of me, I delight to do thy will, O my God: yes, thy law is within my heart."** **"I seek not mine own will, but the will of the Father which hath sent me."** **"My meat is to do the will of him that**

sent me, and to finish his work." Psalms 40:7; John 5:30; John 4:34.

These were his statements.

Now Jesus Christ was raised from the dead by the glory of the Father. It was impossible that he should be held by death, because the sting of death is sin, and as he had no sin, there was no sting in his death. He was raised from the dead to a newness of life. Now there came to him the life he had wrought out,-that perfect life, that life of victory over sin. That was the resurrection life of Jesus Christ. He ascended on high. Before his departure, he said to his disciples, "**Tarry ye in the city of Jerusalem, until ye be endued with power from on high.**" He told them to wait for the promise of the Father. He had promised them before he left that there should be another Comforter to abide with them forever: "**And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" John 14:16-22.**

Here is the answer: "**Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**" Verse 23. The receiving of the Comforter, the Spirit of truth, was fulfilled on the day of Pentecost, when the Holy Ghost was shed forth. **Acts 2:33.** They knew that the fulfilment of that word was granted to them on that day. By the giving of the Holy Spirit, by opening up the way for this gift to come to man, Christ opened the way for dispensing to man the heavenly life, the

heavenly power, the heavenly blessing, which he lived on earth to win for us.

What we ought to be able to see clearly and simply, is just this, that what Christ wrought in his own body, when he was here in the flesh, in the way of righteousness and a life fulfilling the law of God,-the will of God,-he will to-day work again in his own body,-the church,-by the power of the Holy Spirit, by his presence in the church as the Comforter; and not only in the church as a whole, but in each individual case, for that is the way he accomplishes it in the church. Let us see this point clearly. The very character of God, which was wrought in the life of Jesus of Nazareth, is by his manifestation of the Holy Spirit to be wrought in us individually while we are here in the flesh. If there is anything to Christianity, it means a life like Christ's life. It is not simply an attempt to be like Christ; it is to live the life of the man Christ Jesus. Now all the work that Christ wrought for us as the Christ of Judea in the flesh on this earth, he wrought for the whole human family without exception, and he wrought for us without our request and without our co-operation. The ministry of Christ as High Priest of our profession is to minister this heavenly life with our co-operation. With our co-operation, by our request, Jesus Christ, by his Spirit, is to live that life over again in us. This is made possible by the fact that Jesus Christ lived in our flesh. He then united divinity and humanity in the life of the flesh, thus making it possible, and joining the human and the divine, in order that we might enter into that experience of the human and divine elements in our life. **"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtues: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."** 2 Peter 1:3, 4. In Christ Jesus in the flesh there was a uniting of these two elements, the divine and the human nature, so that in every member of the human family it should be possible for this same experience to be

entered upon, that there should be in every one the uniting of the divine and the human nature.

It is of no use in the power of the flesh to attempt to copy the life of Christ. Everyone who has attempted it has failed, and will always fail, because the only one that can live the life of Jesus Christ is Christ himself, and the only life that can show forth the divine characteristics, the virtues and excellences, is that same life of Jesus Christ. We may talk about efforts in striving to copy the life of Christ, but no one can copy the life of Christ except Christ himself, and this is the very heart and center of the Christian experience, to be partakers of, participators in, the divine nature which Jesus Christ has wrought into humanity. Christ was not simply given for us as a substitute, as a ransom. He gave himself for our sins, that he might deliver us from the world, and redeem us from all iniquity; but this was not all: he gave himself to us, **"Unto us a child is born, unto us a son is given."** God gave his Son to us.

PART TWO

It is a wondrous truth that to-day humanity is sitting upon the very throne of God. It is a truth in which each one has a personal interest, that Jesus Christ, having taken our humanity, -he came as Son of man, -lived, died, arose, ascended on high, and sitteth on the right hand of God as Son of man. Not that he bears in heaven our flesh of sin; he still bears our humanity, but it is our humanity glorified. It is the completion of God's ideal for humanity. He took humanity as we find it to day, -fallen, sinful. He lived in it, but he glorified that humanity, and he sitteth on the right hand of God to-day in our humanity glorified; and to-day our humanity is thus exalted of God, and having been freed from imputed sin, Christ is bearing our humanity as our brother in the flesh. God looks upon us in Christ as his completed work. Christ was here where we are, was subject to temptations, passed through the grave, was raised on high. That is God's idea of the experience of humanity. When we receive Christ in place of ourselves, we let ourselves go. Then we enter into the experience

of our substitute, and God looks upon him, and sees there what we are in him, and then the work of Christ as our High Priest is to minister to us the power and life that will work this transformation in us. So God sees in him what he will be able to see in us when he takes us to be with him. That is Christian experience; that is the very experience that God has for everyone.

Let us inquire, How is it possible for us to enter into this experience? Of what value is it to us to work for God, unless we enter into the experience as set forth? That is the only object, that we may be transformed into the life of Jesus Christ. We found that Christ came to our humanity by birth. The Scriptures emphasize the manner of his birth,-born of a woman, born of the seed of David. He was given to us by birth. And the announcement of the angels to the shepherds was, "**Unto you is born this day in the city of David a Saviour, which is Christ the Lord.**" Now as Christ partook of our nature by birth, so we must partake of his nature by birth. As Christ was twice born,-once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth,-so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same,-the human and the divine being joined in a life union.

Salvation is not something which Christ brings to us and gives to us apart from himself. Salvation is simply Christ himself, and there is no salvation except in receiving Christ himself. We have just so much of salvation as we have of Christ. We are just so far saved as we have the Saviour, and it is by his coming in this way and dwelling in us, that we have salvation. Righteousness cannot be received apart from him; and we have just as much righteousness as we have of Christ, and no more. Unless he is the indwelling Christ, the Saviour that is in us, there is no righteousness in us. We cannot separate any of these things from Christ himself.

We must be born again. **"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."** John 3:3-5. No one can enter the kingdom of God except he is twice born; once born of the flesh,-that which is born of the flesh is flesh,-and again born of the Spirit,-that which is born of the Spirit is spirit. Let us go into the matter a little more fully, and see what it is to be born again, that we may know how to have the experience set forth here. **"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."** Matt. 16:13-17. How could the Father in heaven reveal to Peter the fact that Jesus of Nazareth, the man who lived, worked, walked, ate, and slept, was the Christ, the Son of the living God?-Only by the imparting to him of the divine life that dwelt in Jesus of Nazareth. **"Whosoever believeth that Jesus is the Christ is born of God."** Then Peter, born again with that new life, by that very life recognized the same life in Jesus of Nazareth; and he confessed that he was the Christ, the son of the living God. This experience is just as much a real experience of a birth as is our physical birth. It makes no difference whether or not we have our birthday written down. If the graft is there, you know that the grafting has been done. If Jesus Christ dwells in the heart, he will be revealed in the life. The spiritual life is just as genuine a life as is our physical life. We may not be able to tell how long since we were born

again, but it matters not; if the life which comes with the new birth dwells in us and shows itself, that is all that is necessary. We are to enter into that experience which Jesus wrought for us and lives to minister to us. He is in heaven as our advocate, and he holds out to us his own heavenly life in the gift of the Holy Spirit. Now to make possible in us the very life that Jesus Christ lived in the flesh, there must be the indwelling presence. He himself must be the power; he himself must live the life. **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."** Gal. 2:20. Here is the union of the new life,-I have been crucified with Christ; I have shared with him in his crucifixion, and I live; **"yet not I, but Christ liveth in me."**

PART THREE

The purpose of our body of flesh is that we may express ourselves through it. We use these organs of sense in order to express ourselves one to another. Christ dwelt in a body just like ours; but instead of using that body to express himself, he simply used it to express God's self. So the words he spoke were God's words; the actions that he wrought were wrought in him by the Father; and his will was to do the Father's will, and that the Father should be expressed in him. One who is born of the flesh can express himself only; but the flesh of one who is born of the Spirit is used to express Christ. Christ by his spirit dwells in the inner life, and the organs of sense are used to give expression to his words and acts. We submit everything, that he shall express himself in our life. That is the Christian life. This life is made possible to us from the fact that that was the very life that Christ lived himself. He wrought into humanity a divine life. The life which he imparts unto us for living this life, is the resurrection life, the life of victory.

His life was the fulfilment of God's law. **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."** Matt. 5:17. The law of God comes to us as a law which has been

fulfilled in his flesh, that with our consent, by our yielding, that fulfilled law may rule in our lives, and that which was fulfilled in Christ for us may be fulfilled by Christ in us. **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."** Rom. 8:3, 4. It was fulfilled in him, that it might be fulfilled in us. That which makes it possible for the very righteousness of the law to be fulfilled in us, is that it has already been fulfilled in the humanity of Jesus Christ, and it comes to us as a law fulfilled in our humanity, making it possible for it to be fulfilled in us through Christ. This is the very purpose of the life of Christ.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Christ was the image of God. God made man in his image. Man lost that image, but Christ came in this same flesh as ours, and he was the image of the invisible God. **"Who is the image of the invisible God, the first-born of every creature."** Col. 1:15. God was visible in him. We are to behold that image in humanity, and by beholding, we are to be changed into the same image. **"But if our gospel be hid, it is hid to them that are lost."** 2 Cor. 4:3. Now Christ is the outshining, the effulgence, of the glory of God. The gospel is the gospel of the glory of Christ, and the glory of Christ is the glory of God. **"For God, who commanded the light to shine out of darkness, hath sinned in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto**

death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Verses 6-11. Christ, who is the forth-shining of God's glory, has shined forth into our hearts.

That is Christian experience. God desires that Christ's life should be made manifest in our mortal flesh. Christ came here and wrought all this in our flesh, as our substitute, as our representative, for this express purpose, and those who think that Christ's work for us was completed on earth, lose the very heart and soul of Christian experience. If Christ's work was completed for us on earth, his life was simply an example which we are to copy. But Christ's work is not completed; Christ's work is going on for us to-day in heaven, where he is ministering in our behalf. The Christ for to-day is the one who lives in us, and works in us. **"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.** We read in the Scriptures that Christ is to be the indwelling Saviour, who lives in us to work in us the very life that he wrought when he was here in the flesh, the Christ of Judea.

To-day there is a great lack both of the teaching and the experience of this truth, and as a result, much of the professed Christianity has degenerated into that which has the form of godliness, but denies the power thereof. It makes no difference by what name we are called; unless we have the very power of God in Jesus Christ, our profession is vain; for he is the only power for godliness. **"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.** If we profess that we know God, and yet in works go contrary to God, we are of that class spoken of in **2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection,**

trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." The whole work of Christ was just to bring this about, that the very life of Christ might be wrought in our humanity. This has always been the very heart of Christianity. Jesus Christ, the Christ of Judea, who came as the Son of man in our flesh, is to-day our High Priest in the heavenly sanctuary, there to appear in the presence of God for us, as our advocate to make intercession for us, and to dispense heavenly blessings to us.

This same Christ is soon to come to this earth once more, -not now as a lowly peasant, but he will come with power and great glory. **"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Matt. 16:27; Luke 9:26.** Behold, he cometh with clouds, and every eye shall see him. When he comes, he comes as the Son of man. John saw one like the Son of man coming in the clouds. He comes as he went. **"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:1-3.** This is his own prophecy. The angels told the disciples, as they watched Christ ascend into heaven, that he would so come in like manner as they had seen him go into heaven; and he left on record for us signs that should tell us when his coming is near. No prophetic period reaches to the coming of Christ, but it fixes the time so that we may know that he is near, even at the doors. We are in that time to-day; the coming of Jesus Christ draweth nigh, and he is coming to receive his own. When he came the first time, he came to his own, and his own received him not; but when he comes

PROMISES TO LIVE BY

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Romans 5:18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

1 Peter 2:21 Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

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