

The Two Adams

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OR

"The first man of the earth, earthy:
The second man the Lord from heaven." 1 Cor. 15:47.

BY T. M. Preble,

Author of "Two Hundred Stories for Children," "Three Kingdoms," etc.

CHAPTER I - Their origin and history

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 afterwards 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 also bear the image of the heavenly."-1 Cor. 15:45-49.

At the creation, the "first man Adam was made a living soul," to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."-Gen. 1:26.

Nothing was withheld from him, of all God had created,-connected with the earth-with the exception of one tree, "the tree of knowledge of good and evil."

This apparently trifling prohibition, was to prove a test of man's love for, and obedience to his Creator. Although he had just received a present of all the earth-all the real estate, and all the personal property upon the earth-nothing being kept from him except the one tree; yet his life,

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and consequently the possession of his property, depended upon strict obedience to the command;-"Thou shalt not eat of it for in the day that thou eatest thereof, thou shalt surely die; or as the margin reads,-*dying thou shalt die!* Strange that man should not have been satisfied with such vast wealth, and, also, with being a *man*; but strange as it may appear, he made the attempt to rise above a man, and to become "as gods," and therefore partook of the other tree, and death was the consequence,-unto dust he had to return. Sad change now over all the earth! Man in a dying state, and the earth itself, and all connected with it, under the curse:-"An enemy had sowed tares among the wheat."-(Matt. 13:28.)

But must the earth forever remain under the curse! and man forever remain in the dust! Yes, unless a plan be devised to restore them. Such a plan Almighty

wisdom devised; for through the second Adam, or "seed of the woman," (Gen. 3:15,) he will bring "eternal salvation unto all them that obey him."

In regard to the two Adams, let us be careful to discriminate between them. "The first Adam," was of "the earth, earthy;" "the last Adam," is "the Lord from heaven." It is not, then, very difficult to determine which of the two is the oldest!

Can the "*last*," or "second," be older than the "*first*?"

The inspired apostle declares, "that was *not first*, which is spiritual, but that which is natural, *afterwards*, that which is spiritual." Let the word of the Lord stand, though men's theories be blown to the winds!

Paul says,-"For as much 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; and deliver them who through fear of death were all their 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. For, in that he himself hath suffered

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being tempted, he is able to succor them that are tempted." Heb. 2:14-18.

The children then, being partakers of "flesh and blood," he also himself-Jesus, the Son of God-likewise took part of the "same!" 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 was needful for him "to be made like unto his brethren!" How was he "made like unto his brethren?" Let Gabriel answer.

About 1864 years ago-true era-there was a woman called "Mary," living in Nazareth, of Galilee; and Gabriel was sent from God to her, with the most important message ever communicated to mortal man. When the angel came in unto her he said:-

"Hail, thou art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

When Mary inquired of the angel how this thing could be, the angel answered and said:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the son of God."

Let us ever bear in mind, that this "holy thing," born of Mary, is the Son of God, and his name is called Jesus! Whose name shall be called Jesus? The Son of God,-that holy thing of flesh and blood and bones, which was born of Mary! The name Jesus, then, was a proper name, given to the Son of God to distinguish him from other sons born of women, such as Peter, John, etc.; although the name Jesus, signifies Saviour.

Therefore, "when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."

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We have then, the *age* of the *Son* of God, but who can tell how old his Father is!

"And the child grew, and waxed strong in spirit filled with wisdom; and the grace of God was upon him." And when he was "*twelve years old*," he went with Joseph, and Mary up to Jerusalem to a feast. When they had fulfilled the days, as they returned, the child "Jesus" tarried behind in Jerusalem. When he was found by his friends, he was "sitting in the midst of the doctors, both hearing them, and asking them questions." He finally returned to Nazareth, with Joseph and his mother, "and was subject unto them."

"And Jesus increased in wisdom and stature, and in favor with God and man." Note this:-Jesus increased in wisdom, as well as stature, or age-as the margin reads.

When Jesus "began to be about *thirty years of age*,"-preparatory to his entering upon his public ministry, he was baptized of John in Jordon. How significant this act! Jesus, the second Adam, knowing that he must soon commence his conflict with Satan who had ruined the first Adam and his posterity; and that he must ere long die, be buried, and rise again from the dead, in order to break Satan's power and rescue man from death, he went to the Jordan, unto John and said something like this, we think,-John, I wish you to baptize, or bury me in this water. But John replied,-"I have need to be baptized of thee, and comest thou to me?" "Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfill all righteousness." Or in other words, we think he said something like this,-John, I have come into this world to accomplish a great work; and to complete it, I must die and be buried; but the third day I shall rise again. Now as a striking emblem of this gloomy yet triumphant work, I wish you to bury me in this water, and then raise me up again, that it may be a sign, or emblem of my future burial and resurrection from the dead; for thus it becometh us to fulfil all righteousness. Then he baptized him.

After Jesus had fulfilled his ministry, and was betrayed into the hands of sinful men, he was brought before the governor of Judea for trial.

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When Pilate had condemned him, they scourged Jesus, and then he was delivered to be crucified. After he was nailed to the cross, "about the ninth hour Jesus cried with a loud voice, saying, 'My God, my God, why hast thou forsaken me!'" "Jesus, when he had cried again with a loud voice yielded up the ghost."

Now let us be careful, and not lose sight of Jesus-the Son of God-that holy thing born of Mary. He is already dead! What will be done with him?

"And after this Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave." "Then took they the body of Jesus, and bound it in linen clothes with the spices as the manner of the Jews is to bury. Now in the

place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus."

And they "rolled a great stone to the door of the sepulchre, and departed." Now the "chief priests and Pharisees" came to Pilate and said,

"Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so that the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."

Did the tomb hold the body of Jesus? No!

"For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from

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the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

What is the testimony of an angel of the Lord, in regard to the resurrection of Jesus? It is this: "*He is not here; he is risen; come, see the place where the Lord lay! and go quickly, and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him!*"

The news soon spread abroad that, "The Lord is risen indeed, and hath appeared to Simon?" While the disciples were holding a council upon this all-absorbing subject, lo, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: Handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it and did eat before them."

Is it not strange! that such testimony as this from the lips of Jesus himself, did not satisfy all minds beyond a doubt, that he was even alive from the dead! The disciples at first were "terrified and affrighted," and thought they had seen a spirit! But Jesus said to them, -Why are ye troubled? "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bone, as ye see me have!" What I had be *flesh* and *bones*, after he was raised from the dead? Yea, verily-so Jesus testified; and then he took a piece of broiled fish, and of an honey-comb, and did eat before them!

But after all this evidence that Jesus was alive from the dead, still, there was one of the twelve who did not believe that Jesus-the Son of God-that holy thing, born of Mary, was alive again! John says:

"Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore

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said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

O, cruel unbelief! what will man not doubt. But the compassionate Jesus labors to remove every doubt from the minds of his disciples, and gives them a few days for reflection:

"And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Yes, blessed are they that have *not seen*, and *yet believe!*

CHAPTER II - points of analogy

Let us now notice the points of analogy between the two Adams.

1. Both were miraculously, or supernaturally "made." 1 Cor. 15:45; Rom. 1:3.
 2. Both were to obey, or do the will of God.-Gen 2:16, 17; Heb. 5:8, and 10:9.
 3. The first Adam *violated* the law given him, and *death* was the result; the second Adam *kept* the law given him and *life* was the consequence.-1 Cor. 15:21.
 4. Both were tempted by the devil in a personal conversation.-Gen. 3:1-6; Matt. 3:1-11.
 5. Both were tempted to *eat* that which was forbidden; one to eat the fruit of the forbidden tree; the other to turn stones into bread;-the first *yielded*, the other *triumphed*. Gen. 3:6; Matt. 4:3.
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6. Both were tempted to gratify the lust of the eye;-the one to take the fruit because it was "pleasant to the eye;" the other to fall down and worship the tempter, being promised "all the kingdoms of the world and the glory of them." Gen. 3:6; Matt. 4:8.
 7. Both were tempted with the pride of life;-the one to take of the fruit because it was to be "desired to make one wise;" the other to cast himself down from the pinnacle of the temple, with the promise, "He shall give his angels charge concerning thee." Gen. 3:6; Matt. 4:6.
 8. The first fell by *eating*; the other reversed the sentence by *fasting*.
 9. The one was placed in paradise, and fell into the wilderness and death; the other was driven into the wilderness, and will restore that which was lost.

10. The one was tempted, surrounded with all the tame and harmless animals of creation; the other was in the wilderness with the "wild beasts."-Mark 1:13.

11. When the first Adam fell, angels were set "to keep the way of the tree of life;" and when the second Adam triumphed, "angels ministered unto him. "-Mark 1:13.

12. The fall of the first, was in the garden of Eden; the last temptation of the second, was in the garden of Gethsemane, when all the powers of darkness were let loose upon him.-Luke 22:43, 44, 53.

13. The first Adam being a man, wished to be "as gods;" the second Adam being the "Son of God," was "found in fashion as a man."-Phil. 2:8.

14. The first lost the "dominion under the whole heaven;" the second regained or purchased it.-Eph. 1:14; Dan. 7:13, 14, 27.

15. By the first Adam, "came death;" by the second, "came also the resurrection of the dead."-1 Cor. 15:21

16. Both had to die,-and to be laid in the earth; the one to see corruption, the other to see "no corruption."-Gen. 3:19; Acts 2:31.

17. Death and the grave triumphed over the one; but could not hold the other.-Rev. 1:18.

18. Before the first Adam had anything to do with the

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earth, everything was finished, nothing was added after possession, or dominion was given to him; so with the second Adam; the new heavens and the new earth will be completed, or finished, before he will come into possession of any part of it.-Gen. 1:26; Acts 3:21; Eph. 1:14; Rev. 21:1-4.

19. Before the first Adam had the conflict with Satan, in which he fell; the seventh day, or Sabbath, had passed so with the second Adam;-before the last and final conflict with Satan and his hosts, in which eternal victory will be gained for the Son of God and his people; the Sabbath, or seven thousand years will be passed.-Gen. 2:3; 3:1-6; Rev. 20:7-10; Heb. 4:8, 9.

20. The first Adam was made a living soul, or subject to death and therefore *mortal*; the second Adam *immortal*, and therefore "brought life and immortality to light through the gospel."-2 Tim. 1:10.

CHAPTER III - Second Adam after his resurrection

What became of Jesus, after he was raised from the dead? Did that personage,-the Son of God-called Jesus lose his "flesh and bones" after he was raised from the dead? Hear the word of the Lord upon this all important question: for if we can find Jesus, after he led the disciples "out as far as to Bethany," and was there "parted from them and carried up into heaven;" (Luke 24:50, 51,) we shall find that holy thing, born of Mary: and so long as we can find "Jesus," so long as we find that same personage of "*flesh and bones*;" for that *was* called, *is* called, and *will be* called Jesus! Hence:-

"After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking

of the things pertaining to the kingdom of God. (Acts 1:2, 3.) "He led them out as far as to Bethany;

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and he lifted up his hands and blessed them." And "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."-Acts 1:9-11.

Bear in mind that, "in the mouth of two or three witnesses every word shall be established:" and on this occasion we have *two* heavenly messengers testifying that, "*This same* Jesus," which was taken up into heaven, *shall so come in like manner as he was seen to go into heaven!*

Who is Jesus? Don't forget,-Son of God,-that holy being born of Mary! The testimony of the angels that *this same* Jesus shall come in like manner as he went away is positive: the witnesses are above impeachment! Mark says, "He was received up into heaven, and sat on the right hand of God." On the right hand of God, the *Elohim* or *Theos*; not on the right hand of himself! On whose throne does he sit? On his Father's throne, as we read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in the throne." (Rev. 3:21.) Jesus, then, is now on his Father's throne. But how long will he remain there? *Ans.* "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all his holy prophets since the world began." (Acts 3:20, 21.)

He, then, is to remain on his Father's throne until the time of "*restitution.*" It is also written,-This man, the second Adam-"after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his footstool," Heb. 10:12, 13. Here we find that, after Jesus had offered himself an everlasting sacrifice for sins, sat down on the right hand of God; from henceforth expecting,-waiting or looking for the time when his enemies should be made his footstool:-or the time come when he should take possession of that

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which was *lost* by the *first Adam*. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

And thus the Church "wait for his Son from heaven, whom he raised from the dead, even Jesus!" (1 Thess. 1:10.) Hence the Church, while Jesus, the second Adam, is on his Father's throne, wait and pray, believing that their Saviour will come again; for among the last words revealed for the comfort and hope of the church are,-

"I Jesus have sent mine angel to testify unto you these things in the churches." "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." "He which testifieth these things saith, Surely *I* come *quickly*. Amen. *Even so, come, Lord Jesus.*"-Rev. 22:12, 16, 20.

And when he shall thus come in his glory, "then shall he sit upon the throne of his glory," "the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."-Luke 1:32, 33. Hence, we see, that it was Jesus at *eight days old*, it was Jesus at *twelve years old*, it was Jesus at *thirty years old*, it was Jesus on the cross, it was Jesus in the tomb, it was Jesus raised from the dead, it was Jesus which was carried up to heaven, it is Jesus on his Father's throne, and it will be *this same* Jesus coming again as he was seen to go away; and *it will be Jesus forever!*-Rev. 1:18.

"Jesus, and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee, whom angel's praise,
Whose glories shine through endless days."

Now, if it was not, and *is* not blasphemy, to say that our Lord Jesus Christ was *eight days old*, *-twelve years old*, *-thirty years old*, *-why* blasphemous to say that the "*Son of God*" is now one thousand eight hundred and sixty four years old? according to the *true* era.

The different names appropriated to the second Adam, will now claim a passing notice.

Messiah, Christ, Son of God, Son of man, Jesus, Prince, Prophet, Priest, Mediator, Judge, King, Wonderful, Counsellor, Mighty God, Everlasting Father, etc. are names

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which occur in the Scriptures. What do these names severally mean?

Messiah, and *Christ*, are synonymous terms; *Messiah* being the Heb. and *Christ* the Gr. words which signify, *anointed*. Hence, we read, "We have found the Messiah; which is, being interpreted, the Christ." And again, "For of a truth against thy holy child Jesus, whom thou hast anointed." And again, "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

Son of God, *-so* called, as being conceived by the power of the Holy Spirit, or in consequence of his relation to the Father; as said the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Son of man, *-so* called because he is the seed of the woman: "for verily, he took not on him the nature of angels, but he took on him the seed of Abraham." "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same;" therefore, he is the Son of man.

Jesus, *-is* the christen, or proper name of the Son of God, and its meaning is Saviour. The Hebrews pronounce it, Jehoshua, or Joshua, meaning, "he who shall save."

Prince, *-In* a general sense, is a sovereign: chief and independent ruler; *-a* king's son. As Jesus Christ is the Son of God, the King of the universe, he is called Prince of princes, Prince of the kings of the earth, etc.; the Father having promised him the "throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32, 33.)

Prophet, -Literally, one who foretells future events; but it is also used to denote a religious teacher. Jesus not only foretold future events, but was the great Teacher of mankind; as saith the Scriptures, -"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people."

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Said Jesus, -"The *word* that I have spoken, the *same* shall *judge* you at the last day." Christ, therefore, has fulfilled his office as Prophet.

Priest, or *high priest*, -One who makes reconciliation for the sins of the people. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and *High Priest* of our profession Christ Jesus." Heb. 3:1. "Christ being come an high priest of good things to come," . . . "He entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:11, 12.)

Hence, when Jesus comes the second time, his priestly office will cease.

Mediator, -One that interposes between parties at variance for the purpose of reconciling them. "For there is one God, and one Mediator between God and man, the man Christ Jesus." (1 Tim. 2:5.) Mark this! *One God*, and *one Mediator*, the man Christ Jesus, *between* God and man. When therefor his mediation shall have ceased, he will then come to judge the world.

Judge, -One who tries, examines and passes sentence on. "The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." "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." (John 5:22, 23.)

When the judgment is passed, then Jesus will be King: -"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) Jesus will now be king forevermore: -Dan. 7:13, 14, 27; Rev. 11:15.

The names which are mentioned in Isaiah 9:6, viz.: -"Wonderful, Counselor, The mighty God, the Everlasting Father," etc., are names by which Jesus Christ our Lord, "shall be called," when "The government shall be upon his shoulder:" - and this cannot be, so long as he is on his Father's throne. But when he shall have fulfilled his offices as Prophet, Priest, Mediator, and Judge; -and commenced

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his kingly office, being seated on "the throne of his glory," then "the government will be upon his shoulder."

With what propriety can the Lord Jesus - our second Adam - be *now* called Father! The term Father signifies one who begets a child; one that hath children; or the author of anything.

God, as Creator, is the Father of us all. He is literally "the God and Father of our Lord Jesus Christ." (Eph. 1: 3.) After his resurrection, Jesus said to Mary, -"Go to my brethren, and say unto them, I ascend to *my* Father and *your* Father; and to *my* God, and *your* God." *The first* Adam was the father of the human or mortal race; the *second* Adam *will be* father of the immortal race. The first Adam was the

father of the race of men "in this present evil world;"-the second Adam will be Father of the immortal ones "in the world to come," he being the Author and finisher of our faith,-"the Author of eternal salvation unto all them that obey him." "He is the head of the body, the church: who is the beginning, the *first born* from the *dead*." (Col. 1:18.) Jesus Christ, "is the faithful witness, and the *first begotten* from the *dead*, and the Prince of the kings of the earth." (Rev. 1:5.) At the last day, his children that shall be "in the graves, shall hear his voice, and shall come forth!" (John 5:28.) Then "shall the earth be made to bring forth in one day"-*"a nation shall be born at once!"* (Isa. 66:8.) Jesus *will then* be Everlasting Father; or as it is by some more properly rendered, "*The Father of the everlasting age,*"-for neither he, or his children, will ever die again;-for "they which shall be accounted worthy to obtain that world, and the resurrection from the dead," will never "die any more, for they are equal unto the angels." (Luke 20:36.) The first Adam was the means, under God, of bringing the family of mortal men into this world; and the second Adam will bring the family of the redeemed into the world to come:-then with his children he shall be known as their "everlasting Father!" "Then shall the righteous shine forth as the sun in the kingdom of their Father!" (Matt. 13:43.) Mark this! The kingdom of *their Father*; this being the only

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place in the New Testament where the term, *their Father* is found.

In the Old Testament the term, Father, as referring to a Supreme Being, occurs nine times, but in the New Testament, it is found about 170 times, as follows, viz: *The Father* 83 times; Jesus called him *my Father*, 60 times; he is called *our Father*, 10; *your Father*, 8; *thy Father*, 6; *His Father*, 2; *a Father*, 2; and *their Father*, once.

Christ is never called *the Father*: Christ forbid any one calling him father, saying, "One is your Father, which is in heaven"; and "one is your Master, even Christ." (Mat. 23:8-10.) But we find him spoken of as possessing "the image of God,"-the "express image of his person,"-"the image of the invisible God." And thus "God was manifested in the flesh!" Hence Jesus said,-"I am in the Father and the Father in me."

But this no more proves that Jesus and his Father are *one person!* than it proves that Christ and disciples are one person! For we read,-He, (man,) "is the image and glory of God!" "For whom he did foreknow he also did predestinate to be conformed to the image of his Son:" Hence Jesus prays,-"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are;" . . . "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us!" . . . "that they may be one, even as we are one!" (John 17:11, 21, 22.) Hence, if saying that,-"I and my Father are one," proves that the Father and Son are *one person!* then it follows that when Jesus prayed that,-"*they all may be one;*" he prayed for the Father to make the disciples *all into one man*, or person!

CHAPTER IV - Divinity of Jesus

The Scriptures plainly teach that Jesus Christ, the second Adam, possesses the Divine attributes of his Father in that degree which renders him an object of divine worship.

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"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." (John 5:23.)

Are we to honor the *Son, even as we honor the Father*? So we are taught. If we honor not the Son, we dishonor the Father which sent him.

"When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6.)

"Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.)

Let every tongue, then, confess that Jesus Christ is Lord, (*Kurios*), to the glory of God, (*Theos*), the Father. Jesus, "being in the form of God thought it not robbery to be *equal* with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:6-8.)

Jesus allowed the apostles and others to worship him. Luke 24:52; John 9:38.

Prayer was also made to him. Acts 7:59.

If it is idolatry, to worship any other than a Divine Being; then, it follows that Jesus, the second Adam, was Divine, or the angels of God and the saints, were guilty of idolatry! for they worshipped him! *He "is God with us;"* (Matt. 1:23,) for he was God manifest in the flesh; or as the margin reads, -manifested. Before Jesus was born, the self-existent, or eternal God, was only manifested to men by his word.

"In the beginning was the Word," etc. (John 1:1-3.) i. e. In the beginning was the *logos*, not *Theos*, God, the Deity; but *logos*, "a word; a saying; speech; talk."-*Lexicon*.

The word *logos*, and its different terminations, occurs in the Greek New Testament more than 300 times; and it never

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begins with a capital L, except in 1 John 5:7. It is translated *word* or *words*, about 225 times; *speech*, 9; *utterance*, 4; and it is also translated, *communication*, *preaching talk*, *tidings*, etc., etc.

A. Barnes, in his notes on John 1:1-3, says:-

"The opinion which seems most plausible may be expressed as follows: 1st. A *word*, or that which is spoken, is that by which we communicate our will, by which we convey our thoughts, or by which we issue commands; the medium of communication with others. 2nd. The Son of God may be called "the word," because he is the medium by which God promulgates his will, and issues his commandments. See Hebrews i. 1-3. 3rd. This term was in use before the time of John. (1.) It was used in the Chaldee translation of the Old Testament; as, e. g.,

Isa. xlv. 12: "I have made the earth, and created man upon it." In the Chaldee it is, "I, *by my word*, have made," etc. Isa. xlvi. 13: "Mine hand also hath laid the foundation of the earth." In the Chaldee, "*By my word* I have founded the earth." And so in many other places (2.) This term was used by the Jews as applicable to the Messiah. In their writings he was commonly known by the term "*Mimra*"-i. e., "*word*;" and no small part of the interpositions of God in defence of the Jewish nation was declared to be by "the word of God." Thus, in their Targum on Deut. xxvi. 17, 18, it is said, "Ye have appointed the word of God a king over you this day, that he may be your God." (3.) This term was used by the Jews who were scattered among the Gentiles, and especially those who were conversant with the Greek philosophy. (4.) The term was used by the *followers* of *Plato* among the *Greeks*, to denote the *second person* of the *Trinity*. The term *nous* or *mind*, was commonly given to this second person; but it was said that this *nous* was *the word*, or *reason* of the first person. The term was therefore extensively in use among the Jews and Gentiles before John wrote his Gospel; and it was certain that it *would be* applied to the second person of the Trinity by Christians, whether converted from Judaism or Paganism."

A. Clarke says,—"Logos" . . . "signifies *a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning.*"

What, then, is the conclusion of this whole matter? viz: this: The Bible, Lexicon, Barnes, Clarke, and others, all agree that *logos* means *a word, a saying, a speech*. etc., and, therefore, as in the foregoing extracts from A. Barnes, "*I by my word* have made the earth," etc.; "*By my word* I have founded the earth;" all show that it was not a *creature*, or a *being*, by which God made the earth; but by his

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word, or command:—"For he *spake*, and it was done; he *commanded*, and it stood fast." Psalms 33:6-9.

So we see that, when this word *logos* is stripped of its present "*theological*" meaning, it proves simply this: Before the "*word was made flesh, and dwelt among us*"; (John 1:14,) God was known unto men by his *words* or *commands*; but "*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."-Heb. 1:2. The word here translated *worlds*, is not *kosmos*-habitable globe; but *aionas*, pertaining to ages, or dispensations. It does not say that God *made "all things"* by his Son! but it says he hath appointed him "*heir of all things!*" If the theology of the present day be correct, it would appear that, after the *Son* of God, had created all things, his Father took them all away from him! and then *appointed him heir* of all that he had made! But this would destroy the idea of his being an *heir!* See Gal. 4:1, 2.

Said Jesus,—"All things that the Father hath are mine;" "all power is given unto me in heaven and in earth." Although Jesus, the second Adam is a Divine Being, yet he is *not co-eternal* with his Father; for Jesus, the Son of God, had a beginning—he was made—made of a woman! But when once made, he will never have an end. "*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death."-(Rev. 1:18.)

Because it is said of Christ that he and his Father are one; it does not mean that Jesus was his own Father! And because they are one in attributes or power; they are not one, numerically! for there are *three* that bear record in heaven, and these *three* are one-these three agree in one! 1 John 5:7, 8.

Although the Father and the Son are one, it is equally true that Jesus spoke understandingly when he said, "My Father is *greater* than I!"

Why is the Father greater than the Son? Because the Father "*made*" the Son; and yet Jesus said,-"The Son can do nothing of himself, but what he seeth the Father do."

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All the power, therefore, that the Son possesses, was given him by his Father.

How shall we understand that the Israelites drank of that "spiritual Rock that followed them; and that Rock was Christ!" (1 Cor. 10:4.) The same as we understand that "Abraham rejoiced to *see*" Christ's "day; and he saw it, and was glad!" Christ was then the chief corner stone, on which the apostles and prophets built: and hence the prophets and patriarchs looked *forward* to the time when Jesus should appear in the world the Saviour of lost men; and the apostles and all true believers since that day, look *back* to the same:-therefore, "other foundation can no man lay than that is laid, which is Jesus Christ." Saints of every age have drank of that spiritual Rock and that Rock is Christ.

The pre-existence of Christ is supposed to be proved by Gen. 1:26, "Let us make man," etc. But just notice the next verse, and we shall see that "*Us*," did not make man, for we read,-"So God created man," etc.

This view is in harmony with what advocated by Mac Whorter, in his late critical work entitled, "Yahveh Christ," etc. Says Mac W.:

"And Elohim said, Let us make man in our image, according to our likeness."

"Yahveh, or Yahveh Elohim, is a name of relation. It is a name, as we have shown, growing out of the expectation of humanity, in view of a Divine Promise." . . . "This name, originating in *human* want and need, having a *human* History and growth, and yet representing a Divine Promise, was fitly chosen as foreshadowing the incarnation of the Divine person who assumed it to Himself, and proclaimed it as His Memorial Name. Yahveh Elohim also assumes all the attributes of Elohim," (pp. 136, 137.)

"We have seen the foundation for a distinction of personalities, laid in the very beginning of the Old Testament, gradually becoming more and more developed, till in the New Testament it is made prominent in the relation of 'Father' and 'Son.'"

"Throughout the Epistles the distinction is in a great measure preserved by the terms 'Theos,' God, and 'Kurios,' Lord, as applied to 'Father' and 'Son': 'Theos,' however, often standing for the plural Personality. Kurios is also sometimes interchanged with Theos. Almost uniformly, however, throughout the New Testament it is a term applied to Christ." pp. 142, 143.

"The idea prevailing among commentators, that the proposition, 'Who is and who was, and who is to come,' is to be metaphysically

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interpreted as expressing 'Eternity of Being,' is founded solely upon the supposition that it is the Apocalyptic expansion of the 'I am' interpretation of the name 'Jehovah,' or Yahveh in Ex. 3:15. But this rendering of the name Yahveh has been shown to be without foundation either in Exegesis or History." (pp. 145, 146.)

"A return, then, to Christ, to a personal, historic Christ, as the centre, head, and source of all Theology, would give to the age a vital element of progress in spirituality and true Christianity." p. 173

"Until, however, the discovery of the true derivation of 'Jehovah,' or Yahveh, gave the clue to its meaning as a name, no motive existed for calling attention to the subject. Now the ancient Hebrew Scriptures, falling into the hands of philosophers rather than faithful their speculations; giving us not the Historical Yahveh, or 'Jehovah,' God of the Scriptures, but the philosophical 'Theos,' or 'God' of Plato, and the school of Alexandria. This philosophical conception, beginning with the Septuagint, and endorsed by the Latin Vulgate, although departed from by Luther in his translation, has yet hitherto controlled the Theology of the World."-p. 95.

But the question arises, How could God, the Elohim, say let *us* make man, if the Son of God did not *then exist* for the Father to speak to? We answer, God often spoke of "*things which be not as though they were.*" Rom. 4:17. Examples,-"Unto us a child *is* born," etc. Isa. 9:6. This was said of Jesus more than 700 years before he was born! and yet spoken of as though it had already taken place. In Isa. 53: we have not only other examples of Christ being spoken of in the *present* tense, although more than 700 years before he was born; but he is there spoken of in *past* tense, e. g., "He *was* oppressed," "He *was* taken from prison," "He *hath* poured out his *soul* unto *death*," etc. In 2 Tim. 1:9, we find a clear illustration of this example of speaking of things as though in the *past*, which are yet in the *future*! The apostle says that God "*hath saved us,*" . . . "according to his own purpose and grace which *was given us in Christ Jesus before* the world began!" This proves that the saints pre-existed-not in fact-but in the mind or plan of God: so also of Christ. If in speaking of Christ as though he was with the Father in creating man, proves that he really pre-existed "before the world began;" why does it not prove that the saints also pre-existed, because it is said that salvation "was given *us* in Christ Jesus *before* the world began!" All these

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examples, and others which might be given, prove clearly that Christ was spoken of as already in being, because he was associated with his Father in the *plan* of redemption before the world began.

Jesus is spoken of as being the "son of David, the son of Abraham," Matt. 1:1; and this shows how Christ was "the fruit of" David's "loins according to the flesh." Hence, it is plain how Christ's *human* nature was in the loins of David and Abraham, the same as Levi "paid tithes in Abraham;" "for he was yet in the loins of his father, when Melchisadec met him." Heb. 7:10. And if Christ (*human* nature) could be said to be in Abraham, almost 2000 years before he was born; why should there be any mystery in the idea of Jesus' (*divine* nature) being with

his Father "before the world was;" and thus having "*glory*" with the Father "*before* the world was." John 17:5. This would explain why Jesus could say, "Before Abraham was, I am." John 8:58.

We have already shown that our Lord Jesus Christ, is equal with his Father; and an object of Divine worship: although not co-eval, or co-eternal with his Father.

That the Word was in the beginning with God, and the Word was God; we do not doubt: but we also believe that the "Word was made flesh, and dwelt among men," and that this Word, thus made flesh;-not made, and then *put into flesh!* but was *made flesh,-was*, and *is*, the Son of God: and will no more have an end, after being once made, than the Father himself will have an end!

But, is the Son of God, the same personal identity or sameness of being with the Father! The apostle says: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.) God, then, is the head of Christ, his Son; as the man is the head of the woman. Hence, the apostle again says: "But 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.) Mark this! "*One God the Father*" and "*One Lord Jesus Christ.*" "There are three that bear

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Thou art the Christ, the Son of the living God." John says: "And I saw, and bear record that this is the Son of God." The devils said: "Thou art Christ the Son of God." Shall we call him anything else?

And now may "Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, *the Son of the Father*, in truth and love." Amen.

In concluding, we will sum up the matter in a few words, and as nearly in scriptural language as our limits will admit.

By the earthly man, came death; by the heavenly man, will come also the resurrection of the dead. "And as we have borne the *image* of the earthly, we, saints, shall also bear the *image* of the heavenly." Says Christ, "Let not your heart be troubled, ye believe in God, believe also in me. 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; that where I am, there ye may be also." Although "it doth yet appear what we shall be: yet we know that, when he shall appear, we shall be *like him.*" Therefore, let us "look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned *like unto* his glorious body." Blessed promise-Glorious hope! Therefore, having "these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Thus we "pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Amen.

