

THE DIVINE-HUMAN FAMILY - NO. 1

W. W. PRESCOTT

THE HEAD OF THE FAMILY

THE one object in all our Bible study should be, not to establish theories, but to feed upon the living word. And it seems especially desirable to call attention to this principle when a large number of us who are accustomed to teaching the word come together to make a special study of it. Hence the principle should not be to learn some theory which we can tell to others, but to obtain a life which may be lived before others; and this will be the purpose in our study of the word, - simply to feed upon the word which is Spirit and which is life. And this will be the case, no matter what special phase of truth we may study. Our whole purpose will be to break the bread of life so that we may together feed upon it.

The subject which we will consider together, for a time at least, during this Institute may perhaps be designated as the Divine-Human Family. In Eph.3:14, 15 we read: "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." The whole family in heaven and earth. And it will be our purpose to consider this idea of the family, but from this special stand-point, the Divine-Human family; and our topic for this hour will be to consider the Head of the family.

I would like to call attention, first, to the fact that the human family, considered as a human family, has one common Father. Acts 17:24-26. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men." This is our authorized version; the revised version leaves out the word "blood." "And he made of *one* every nation of men for to dwell on all the face of the earth." Hath made of *one* all nations of the earth; that is, Adam was the father of the human family as a human family; and when God created Adam he created the whole human family. He created all nations that are upon the earth when he created Adam. That is, in creating Adam and conferring upon him the power to beget in his own image, he saw, as it were, a fountain of life in him; and when he created Adam, he saw in Adam every human being that has been or will be upon the face of the earth, and he created every human being upon the face of the earth in Adam.

You will see how this thought is suggested in the 25th chapter of Genesis, where the birth of Jacob and Esau is recorded. Verses 19 to 23 give the record. But I call special attention to the 23rd verse. When Rebecca inquired of the Lord, he answered her, "Two nations are in thy womb." Two nations, - Jacob and Esau. In Jacob, God saw all the descendants of Jacob; in Esau, God saw all the descendants of Esau; and so, as he viewed it, there were two nations struggling together.

The same thought is further emphasized in Hebrews 7:9,10: "And as I may say so, Levi also, who received tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him."

These scriptures are sufficient to bring out the principle, that in Adam were all the descendants of Adam, as he was the common father of the human family. but Adam the first failed in his work, and so there came Adam the second. 1Cor. 15:45 and onward: "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 afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." And this second man, the Lord from heaven, sustains the same relation to his family that Adam sustained to *his* family. That is, he became the second father of the family.

In Col.3:9,10: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Eph.4:22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Dr. Young's translation of this same text gives a little different wording, which is important. Instead of reading, "Which after God is created in righteousness," he translates more literally, "Which according to God was created in righteousness."

Now with these scriptures before us, we can see readily the teaching. Adam was the first man, and by yielding to sin, he received sin into human flesh,

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and his flesh became sinful flesh. Christ was the second man, the second father of the human family. He did no sin, neither was guile found in his mouth. After humanity in Adam had admitted sin into the flesh, that became the old man, and the old man is humanity with sin working in it. That is to say, the old man is humanity under the control of the devil, and those who are in that condition are spoken of by the Saviour in John 8 as being of their father the devil. 42nd verse and onward: "Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."

The old man is humanity with sin working in it; the old man is humanity under the control and direction of the devil. The new man is humanity with divinity in it, and above all and first of all, the new man is Christ Jesus, "which according to God was created in righteousness and true holiness." So we are instructed to put on the new man. Rom.13:14.

"Put ye on the Lord Jesus Christ," the new man, "and make no provision for the flesh, to fulfill the lusts thereof."

Now how did Jesus Christ become the second father of the human family? and what does it mean to us that he did become the second father of the human family? This is told in Heb.2:14: "Forasmuch then as the children" [he is the father] 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." Notice carefully; it is because the children were partakers of flesh and blood that he also himself likewise took part of the same flesh and blood. Why? In order that he might destroy him that had the power of death, that is, the devil.

This thought is suggested in 1st John 3:5." And ye know that he was manifested to take away our sins." Notice what it says. "Ye know that he was *manifested*." He WAS MANIFESTED to take away our sins. How was he manifested? He was manifested in the flesh; by becoming partaker of flesh and blood he was manifested. John says in the first chapter and second verse, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." And he was manifested to take away our sins; and he was manifested by taking part in flesh and blood, that he might be seen, capable of being looked upon. but he was manifested to take away our sins. For it was necessary, in order to take away our sins, that divinity should suffer. But how could divinity suffer simply and solely as divinity for the sins of humanity? So divinity was clothed with humanity, was manifested in humanity, that there might be a human side to divinity for the suffering; that it might be possible for divinity to present a human side for the suffering; that there might be, as it were, a vulnerable side to divinity, that divinity might receive the wound: because prophecy said that his heel should be bruised, and that must be in humanity. There must be a human side to divinity in order that divinity might suffer in humanity. But divinity must suffer to take away our sins, so divinity was manifested, put into humanity, clothed with a body; clothed with flesh, with our flesh, in order that divinity might present a side capable of receiving the wound; so, "The Word was made flesh and dwelt among us," and he partook of the same flesh and blood in order "that through death he might destroy him that had the power of death, that is, the devil, and might deliver them who through fear of death [and death comes only through sin] were all their lifetime subject to bondage."

How did he take upon him that nature, that flesh and blood? he did it by birth, by being born of a woman, and the agency through which he was born of a woman was the Holy Spirit. Luke 1:35: "And the angel answered and said unto her, 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." But he was also the Son of Man, and the head, the second head of the human family was a man, the new man, the divine-human man, the man Christ Jesus.

Now what does it mean to us that Jesus Christ became the second head of this human family? It means this: Just as, when Adam was created, all the members of the human family were created in him, so also when the second man was created "according to God in righteousness and true holiness," all the members of that family were created in him. It means that, as God saw in Adam all the members of the human family, so he saw in Christ, the second father of the family, all the members of the divine human family; so he saw in him all his

sons, all his daughters, all his descendants; all that belong to the family. No matter whether they were born into the family or not. Before Jacob and Esau were born, God saw two nations there. No matter whether born into the divine-human family or not, yet God created

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in Christ Jesus, the new man, all the members of the divine-human family that should afterward be born into that family.

Now the fact that Christ took our flesh, and that the Word was made flesh and dwelt among us, means a great deal more than that there was a good man who lived then, and set us a good example. He was the second father, he was the representative of humanity; and it was when Jesus Christ took our human nature and was born of a woman, that humanity and divinity were joined. It was then that Jesus Christ gave himself, not simply *for* the human family but *to* the human family. That is to say, Jesus Christ joined himself *to* humanity and gave himself *to* humanity, and identified himself with humanity and became humanity; and he became we, and we were there in him. It means that Jesus Christ in himself joined humanity and divinity to all eternity to take our human nature and retain it to all eternity, and is to-day our representative in heaven, still bearing our human nature, and there is a divine-human man in heaven to-day, - Jesus Christ.

Read it in Heb.10:11,12: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this *man* after he had offered one sacrifice for sins forever sat down on the right hand of God." There is a man sitting on the right hand of God, and we sit there in him. That is what this scripture in the seventh of Hebrews, to which we have referred, has illustrated, how it is that God saw in Adam all the human family, and how that when he created Adam he created all the human family. This Scripture means a great deal more than that. Read again Heb.7:9,10: "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him." When Abraham paid tithes to Melchisedec, Levi paid tithes in him, for he was in the loins of his father when Melchisedec met him. All that Abraham did, Levi did in him.

Read further in the 15th chapter of 1 Corinthians, verses 21 and 22: "For since by man came death, by man came also the resurrection of the dead." You may stop a moment to think that they both came by a tree; death came by a tree, life came by a tree. Adam ate of the forbidden fruit of the tree, so death came upon the human family. Christ bore all our sins upon a tree, and by that means brought life to the human family. "By man came death; by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." Adam is the man through whom death came; Christ is the man through whom comes the resurrection from the dead.

Read also Romans 5:12 and onward. As we read this scripture, bear these principles in mind, and this parallel between the first Adam and the second Adam, and what we gained through the first Adam and what we gained through the second Adam. From the first Adam, sin, transitory life, death; from the second Adam, righteousness, life, - eternal life. "Wherefore, as by *one man* sin entered into the world, and death by sin; and so death passed upon all men, for that all

have sinned." Revised Version, "for that all sinned." Just one act in a point of time wholly past. For that all sinned; for all did sin.

"For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (or type) of him that was to come. But not as the offense, so also is the free gift; for if through the offense of *one* many be dead (Revised Version, many died) much more the grace of God, and the gift by grace, which is by *one man*, Jesus Christ, hath abounded unto many. And not as it was by *one* that sinned, so is the gift: for the judgment was by *one* to condemnation, but the free gift is of many offences unto justification," or righteousness. So the contrast is between condemnation and justification, or righteousness. Death came by sin. "For if by *one man's* offense death reigned by *one*; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by *one*, Jesus Christ. 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. For as by *one man's* disobedience many were made [or 'became,' or Dr. Young's translation, 'many were constituted'] sinners; so by the obedience of *one* shall many be made [or constituted] righteous."

Now see the contrast between the first Adam and the second Adam; the first father of the family and the second father of the family. From one, judgment to condemnation; the other, justification of life. Through the disobedience of one, many were constituted sinners; through the obedience of one, many were constituted righteous in him.

And the idea further that Jesus Christ gave himself to us. Think of that for a moment. It is not that Jesus Christ, as some one apart from us, as it were entirely outside of our connection in any way, just simply came forward and said, "I will die for man." No, he became man, and divinity was given to the human family in Jesus Christ. But divinity

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was joined to humanity by birth, and Jesus Christ became flesh and blood relation, - near of kin to every one of us.

Read the foreshadowing of that in Lev.55:47-49: "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself upon the stranger or sojourner by thee, or to the stock of the stranger's family, after that he is sold he may be redeemed again; one of his brethren may redeem him, either his uncle or his uncle's son may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." Now that is where humanity is. Humanity is sold under sin. Now if humanity is able, it may redeem itself. Is it able? Is humanity able to redeem itself? No. Well, then, some one that is nigh of kin may redeem it. But who is nigh of kin that is able to redeem it? He who took part of our same flesh and blood. So that, as is expressed in Eph.5:30, "We are members of his body and of his flesh, and of his bones." And he is nigh of kin.

Now read again in Heb.2:11, and see how this relation is recognized. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren." You remember in his last prayer, just at the close of his work (John 17:26), he says, "And I have declared unto them thy name." "I will declare thy name unto my brethren." And he did it; and one of his last words was, "I have declared unto them thy name." They were his brethren. "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." Second father of the family. Behold the children.

Mark 3:31: "There came then his brethren and his mother [Now these were those that were actually related to him by the ties of the natural flesh], and standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them that sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." That is, whoever is born into this family of God is as closely related to Jesus Christ, and that by flesh and blood, as is a mother to her own son.

Read in Luke 11:27,28, and it is a touching thought: "And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked." As this woman looked upon Jesus Christ and heard his teachings, there arose in that mother's heart a feeling of what a wonderfully blessed thing it must be to be so closely united to that man as is a mother to her child. What did he reply? Oh, he said, "Yea, rather, blessed are they that hear the word of God, and keep it." Because they are united every one of them to him just as is a mother to her own child. That is, by the very closest ties possible in this world is every son of God united to Jesus Christ, his Brother, his Father, his Saviour, his Redeemer.

THE DIVINE HUMAN FAMILY - NO. 2

W. W. PRESCOTT

ALL IN HIM

I DO not ask this evening that you should comprehend the lesson of this hour, but I do ask that whatever the Word says may be received and believed; because it is only in that way that we can do anything with the lesson of this hour. The Jews lost one of the very best lessons, in fact the lesson of all lessons that Christ endeavored to teach them, because "they strove among themselves, saying, How can this man give us his flesh to eat," and the same spirit would shut up our minds and hearts to the lesson of this hour.

Col.2:10: "And ye are complete in him." And the special thought of our study at this time will be the further development of that idea expressed in Heb.7:9,10:

"And as I may so say, Levi also who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him."

Our study Friday evening was to learn concerning the head of this divine-human family. "Levi paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him." What did we do in him, the father of this spiritual family, this divine-human family? "And the Word was

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made flesh and dwelt among us." John 1:14. I wish to read three or four texts to show that according to the general tenor of the subject and at the same time following more strictly the original text, we may read this: "And the Word was made flesh and dwelt *in us*." To express the general idea that God was manifested in the flesh among men, we have the text in Matthew's gospel, first chapter, 23rd verse. "Behold a virgin shall be with child and shall bring forth a son and thou shalt call his name Emmanuel, which being interpreted is, God with us," and this is a different expression, both in the English and in the original, "Emmanuel, God with us." But here are other texts where the rendering follows the same original and translates it "*in us*." 1John 4:13: "Hereby know we that we dwell in him and he in us," not among us, but "*in us*." Third chapter, 24th verse: "And he that keepeth his commandments dwelleth in Him and He in him. And hereby we know that he abideth *in us*," not among us, "*in us*, by the spirit which he hath given us." "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be *in us*." John 17:21. R. V.

In all these texts you will observe that it would destroy the whole meaning to say "among us," and while it does not destroy the meaning in John 1:14 to say, "He dwelt among us, yet it seems to me to lose sight of the very best of the meaning. "He was made flesh and dwelt *in us*." That is to say that Jesus Christ was the representative of humanity, and all humanity centered in him, and when he took flesh, he took humanity. He took humanity and he became the father of this divine-human family, and he became the father by joining himself in this way to humanity, and the flesh which he took and in which he dwelt was our flesh, and we were there in him, and he in us, just as Levi was there in Abraham; and just as what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in him. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. He took our flesh, and our humanity was found in him, and what he did, humanity did in him.

Now, let us follow the development of that idea further. "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places in Christ." Eph.1:3. R. V. That is, when he put all those spiritual blessings upon Christ when he was here in the flesh, he put those blessings upon us, because he was made flesh and dwelt *in us*, and we were there in him, and the time when we were blessed with all spiritual blessings in Christ was when those blessings were put upon Jesus Christ who dwelt in us; and the only question for us is, Have we enjoyed, have we received, the blessings that he gave us in him? Fourth verse: "According as he hath chosen us *in him* before the foundation of the world." When he chose Jesus Christ, he chose us in him, and we were chosen before the foundation of the world in him;

not you and I as individuals chosen above other individuals, and our salvation personally assured as distinct from others, but *every one in him* was chosen. *Every one in him* was chosen. Every member of this divine-human family was chosen when he was chosen, because we were there in him, and because he was made flesh and dwelt *in us*.

Sixth verse: "To the praise of the glory of his grace wherein he hath made us accepted in the beloved," and when the Father said to his Son, "This is my beloved Son, in whom I am well pleased," he said the same words to every son in this divine-human family. "Thou art my beloved son in whom I am well pleased" in him, *in him*. Was he accepted? So are we in him. Are we accepted because of any thing that we are, or have been, or can be? No, but we were accepted in him, in the beloved. It is so, in him, accepted.

The 11th verse: "In whom also we have obtained an inheritance" in him. Did he redeem the inheritance? Did he buy back the inheritance? Did he pay the price? Did the thorns rest upon his brow in token of the fact that he bore the curse of the earth, and that he bore suffering for the earth, and that he was removing the curse from the earth, and that he was bringing back the inheritance? We obtained the inheritance *in him*, and so he obtained the inheritance and redeemed the inheritance, and bought back the inheritance. We obtained it, because we were there in him, and because he was made flesh and dwelt in us.

"For we are his workmanship, created in Christ Jesus." When the new man, the divine human man, the man Christ Jesus, was created, we were created in him. All members of this divine human family were created in him, "For we are his workmanship, created in Christ Jesus for good works which God aforetime prepared that we should walk in them." Eph.2:10. R. V. When did he prepare the good works in which we are to walk? Why, *in him*. What are *we* to do? To walk in the good works that God hath before prepared, that we should walk in them, so the Scripture says in 1John 2:6, "He that saith he abideth in him, ought himself also so to walk, even as he walked," not so much as an obligation, but as a consequence. Why? Inasmuch as God prepared aforetime the good works for us to walk in why, "He that saith he abideth in him ought himself so to walk even as he walked," not as an obligation, but as a consequence, he "ought so to walk even as he walked," because he is *in him*.

So we read in Col.2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." *In him*. Now we were created in Christ Jesus for good works, and God has prepared those good works aforetime for us to walk in them, and how shall we walk in those good works which he has prepared for us to walk in? Why, walk in him. Let us read Eph.2:6, and I will read the translation in the Syriac Version of the clause that I wish especially to emphasize, "And hath raised us up together;" and the fifth verse shows that is together with Christ, because it says, "Hath quickened us together with Christ:" "And hath raised us up together, and seated us with him in heaven in Jesus the messiah." "He *hath seated us in heaven in Jesus* the Messiah." He was made flesh and dwelt in us, and with that same flesh of humanity he went to heaven, and when he had purged our sins, sat down on the right hand of the throne of the Majesty on high. When he went to

heaven, we went *in him*. When he was seated on the right hand of the throne of the Majesty on high, we were seated there *in him*. Humanity is in heaven. We, our humanity, our flesh, is there, and we are seated there *in him*, because he is the Father of this family, and because every son is in him just as Levi was in Abraham, and when Abraham paid tithes, Levi paid tithes *in him*, although he was not born yet. And when Jesus Christ went to heaven, every child of his went there *in him*. When he took his seat at the right hand of the throne of the Majesty on high, every child was seated there in him; thank the Lord!

Every one of these truths is worthy of an hour's study. The whole thought is overwhelming; what God has done for us, the human family! What he has done to bring us back to him, to restore his image in us, to redeem us, the condescension of Jesus Christ to come here and dwell in us! to take our flesh, our sinful flesh, to unite himself to the human family, to become the Father of the family, to join himself with us by birth, in those closest ties, never to be broken! That is the love of God in Jesus Christ! And he did not simply come here as an outsider, and do something, but he came here and became what we are; he dwelt in us! He gathered together in himself all humanity, and he invited the Father to treat him as the representative

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of humanity, and so what he did we did in him, and are receiving the benefits of it. What we have done he did not do; but he was treated as if he had done it, and he received the benefits of that, - completely changing places with us! That was the love of God in Jesus Christ.

We read again in Romans 6:6, Revised Version, "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him." Tenth verse: "For the death that he died (and we died with him, he died unto sin once, but the life that he lives, he lives unto God, even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." He died, we died with him.

2 Cor.5:14 expresses the same idea, and brings it out clearly in the Revised Version. "For the love of Christ constraineth us, because we thus judged that one died for all, therefore all died." Read it in Hebrews 2:9: "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." How could he taste death for every man? Because every man was in him; because he clothed his divinity with humanity; because humanity was all centered in him. Notice how many ways this is touched upon in the Scriptures. "He was tempted in all points like as we are;" the temptations of humanity met in him. "All of us like sheep have wandered, each to his own way we have turned, and Jehovah hath caused to meet on him the punishment of us all." Isa.53:6, Dr. Young's Translation: "Everything met in him." "Made him to be sin," not a sinner, but "made him to be sin for us, who knew no sin." He took it all, he bore all our sins. See it in this same 53rd chapter of Isaiah, 4th verse: "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of

God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Why? Because our humanity bore those stripes, and we received those stripes *in him*.

See how this thought is further brought out in Romans 7:4, R. V.: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ:" "were *made* dead." Notice the form of the expression, - "were made dead." It refers to a definite point of past time when this thing all took place. Now notice further on that idea. Hebrews 10:5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Margin, "thou hast fitted to me." Syriac Version, "thou hast clothed me with a body." He was made flesh, and dwelt in us; so we were the body, and he put us on, in order that we might put him on, because the Scripture says, "Put ye on the Lord Jesus Christ." But we never could have put him on, had he not first put us on. But, Heb.10:10, R. V.: "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." Now how was it possible that we should be made, or were made, dead to the law through the body of Christ? Because he was clothed with a body, he was made flesh and dwelt in us, and we were there in him, and that body of flesh was a body of sinful flesh (Rom.8:3), so we may be sure it was like ours. So when he was offered, he paid the penalty of the law. but that body was our flesh, and we were there in him. And by the offering of the body of Christ, we became dead to the law through that body, because humanity (humanity in which divinity was enshrined) was paying the price. Divinity and humanity were joined in the body of Christ, and the penalty was paid. "Thou has caused to meet on him the punishment of us all;" and we were all there in him receiving the punishment. So we became dead to the law. We were made dead to the law at a definite point in past time. We were made dead to the law through the body of Christ.

Let us read further in the sixth of Romans, seventh verse, R. V.: "For he that hath died is justified from sin." "The wages of sin is death," and when one has died, he has paid the penalty. So he that hath died is justified from sin, and the whole choice with us lies just here, Shall we prefer to die for ourselves? We were there in him and received the punishment and paid the penalty; shall we avail ourselves of that fact? or do we prefer to pay the debt ourselves and die ourselves apart from him? We can do so, but "he that hath died is justified from sin." The eighth verse: "But if we died with Christ, we believe that we shall also live with him." So if we accept that fact and make it our own, that we died *with him*, that we died *in him*, it is thus that we receive life in him, and through him.

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Read this same idea in Gal.2:20, Revised Version: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself for me." I read the same idea in Col.2:11. Revised Version: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh in the circumcision of Christ." "In whom ye also *were* circumcised;" do you not see this idea, that everything that he did, we

did *in him*? And do you not see that the only question to be settled is, Are we in him? that is all. Are we in him? If so, just as soon as we come into the family, we avail ourselves of all the rights and privileges of the family. Just as soon as we come into the family, we come into possession of all that the Father of the family did. It is feebly illustrated when children are born into the earthly family. They have certain rights in all that the father has done, represented by his property. The child has certain rights and claims, and the law recognizes them. It is a feeble illustration, and yet it is in the line of thought, because when we are born into the divine-human family, and become really in him, by our own choice, it is not simply true that we have a right to certain things that he has, and has done, but *all* that he has done, and *all* that he has, belong to *each member* of the family. Is it any wonder that the apostle John broke out and said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? Then as sons and as members of the family, all that he did, ours; all that he has, ours; everything comes to us just as soon as we are born into the family, just as soon as we become sons of God.

The next question that arises is, But what about Christian experience on any such basis as this? It is all in him. If we do, it is in him, if we strive, it is in him. It is all in him, and Christian experience may be summed up in this, - what we did in him, then, without any choice on our part, he is to do now in us by our choice. Then we will have plenty of Christian experience of the right kind. All this that we did in him was without our choice or consent, without asking us if we would like it done, he came and by taking our flesh, and dwelling in us, he did it in us and we did it in him without even asking for it, without any choice, without any effort on our part whatever.

Now his desire is that what was done then in him without any choice or will on our part, he shall now do in us by our choice and by our will, and our choice is all the time to be exercised on this point: Shall I remain in him? Shall I continue to choose him, and be in him? That is Christian experience. that is the experience set forth by the apostle Paul in his letter to the Galatians, first chapter, fifteenth and sixteenth verses: "But when it pleased God who separated me from my mother's womb and called me by His grace, to reveal his Son in me." It is now a good time to say that this union by which we are in him is of that nature that it is impossible except as he also is in us. And so reveal His Son "in me."

See this thought in 1Timothy 1:16; "Howbeit, for this cause I obtained mercy that in me first Jesus Christ might show forth all long-suffering." Jesus Christ showed forth all long-suffering. It was shown forth when Jesus Christ was here, and he desired that the same thing should be shown forth in the apostle Paul. See this thought in 1John 4:2,3 and 4: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus is come in the flesh is of God." Now it is not every one who confesseth that Jesus Christ *did* come in the flesh, but every one who confesseth, who is confessing, that Jesus Christ *is* come in his own flesh. But you say, It cannot mean that. We will stop a moment. Every spirit that does that is of God. Now when Jesus Christ was here in the flesh, every time the devils met him, they recognized him as Jesus Christ in the flesh. They said, "We know thee who thou art, the holy one of God." Were they of God? Does it meet

this idea to say every one that confesseth that Jesus Christ is come, that he did come? The devils confessed that very thing, and that is the very kind of faith that is being pushed upon the people now. The devils believe and tremble, but they do not believe unto righteousness, and believing unto righteousness is the gospel, - is Christ in you the hope of glory, - and every one that is confessing that Christ is come in the flesh is the one that is confessing that Jesus Christ is in him the hope of glory. That spirit is of God. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and it is that spirit of antichrist, and it does not make any difference where you meet it, nor when you meet it. Every spirit that confesseth not that Jesus Christ is come in the flesh is an opposer; he is antichrist and is of the spirit that opposes, and it is the very essence of antichrist to deny that fact which is the basis, in the first place, the general basis of Christianity, and in the second place is the life and the all and in all of every individual's Christianity, and that is that Christ is come in his own flesh, and that Jesus Christ is in him the hope of glory.

INTEREST in the Bible studies forenoon and evening is deepening and we are appreciating more and more what we have known for a long time, that the Bible is a wonderful book. It is the product of the Infinite mind, and like its author is perfect and complete.

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THE DIVINE-HUMAN FAMILY - NO. 3

W. W. PRESCOTT

CHRISTIAN EXPERIENCE

WE will continue at this time the study of Christian experience and how it is obtained. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." 2Cor.5:21. R. V. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that we might become the righteousness of God in him." 1Cor.1:30. R. V. "Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets. Even the righteousness of God (and that is what we are made *in him* that we might become the righteousness of God in him), which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference." Rom.3:20-22. Now the righteousness of God is witnessed by the law and the prophets, and it is acceptable because Jesus Christ is made that to us, that we might become that in him, and the righteousness of God will meet the requirements of Christian experience.

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When we become the righteousness of God in Him, that will meet every demand here and hereafter, and that is Christian experience, but it is all *in Him*, always *in Him*. Again let us read: "There is therefore no condemnation to them

who are in Christ Jesus who walk not after the flesh, but after the Spirit." Romans 8:1. "There is no condemnation." "There *is* no condemnation to them who are in Christ Jesus." That is all, but that is enough. But was he not condemned? And were we not condemned in him? Let us read the record of Christ's experience when he was before the High Priest: "Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death." Mark 14:64. They all condemned him to be guilty of death. "And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23:39-41. "Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in him no fault at all." John 18:38. "Behold I bring him forth to you, so that ye may know that I find no fault in him." John 19:4. "Pilate said unto them, Take ye him and crucify him, I find no fault in him." Verse 6. "Ye men of Israel, hear these words, Jesus of Nazareth, a man [observe - a *man*] approved of God among you by miracles and wonders and signs." Acts 2:22. One more scripture: "For not he that commendeth himself is approved, but whom the Lord commendeth." 2Cor.10:18. The record is plain. Jesus Christ was condemned by the religious leaders of his day to be guilty of death, but one of the malefactors who was hanged with him knew that it was an unjust condemnation, and said so. Pilate, who represented the civil power, said three times, "I find no fault in him," and yet under the pressure brought to bear upon him by the religious leaders, he told them, "Take ye him, and crucify him," but the testimony is that He was a man approved of God.

This lesson applies very closely to our own situation, "There is therefore now no condemnation to those who are in Christ Jesus," and yet the very ones who are in Christ Jesus are the ones who will be condemned by the religious leaders of this day, and under the pressure of the religious leaders, the civil power will yield and persecute, but - "a man approved of God." And "there is no condemnation to them that are in Christ Jesus." That is, God does not condemn, and what does it matter if man condemns? That counts nothing. And when the Scripture says that Jesus of Nazareth was a man approved of God, it says that every man who is in him is also approved of God.

One thought further: Notice what the Scripture says, "There is therefore now no *condemnation*." It does not say, "There is therefore now no *conviction*." In earthly courts, the first thing is to secure a conviction, the next thing is to pass sentence. The first office of the Holy Spirit is to convict of sin, but not for the purpose of condemning, but for the purpose of issuing a free pardon. so there may be conviction, but do not mistake conviction for condemnation. The very next office of the Spirit is to convict or convince of righteousness, and God's purpose in bringing conviction is always that he may issue a free pardon, not to condemn.

There is one further thought suggested by this text: "No condemnation to them who are *in Christ Jesus*." Now call up the 35th chapter of Numbers. We cannot take the time to read the chapter, but we can call up the outline of it. It is

the record of the appointment of the cities of refuge, and you remember that when one had slain another, he fled for the city of refuge. And if it was shown upon due investigation that it was not a murder with malice, or was not intentionally done, then so long as the manslayer remained in this city of refuge, he was safe; they could not condemn him. But if he came outside of this city, then he was liable to suffer the penalty. These cities of refuge were so scattered through the country that it was impossible for one to be within the borders of the country and be more than one half day's journey from some city of refuge, and the roads leading to these cities were always kept in good repair, and there were signs put up all along the highway, "REFUGE," so the one who was fleeing might lose no time and make no mistakes on his way. Do you see how perfectly the lesson applies? Jesus Christ is not far from any one of us; the way to him is made just as easy as God can make it, and the way is always open and kept in repair, and he has pointers up in every place pointing to Jesus Christ, the Refuge, and just as soon as one is *in him*, he is safe from the pursuer just as long as he stays *in him*. If he gets outside of him, it is at his own risk. He is likely then to pay the penalty, but if he abides in him, he is safe. "There is no condemnation."

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In the epistle to the Philippians, 3:4-9: "What things ere gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found *in him*, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God which we become *in him*. Paul's experience was that of a perfect Pharisee. He gives the list of good things, his birth, his descent, his works, "touching the righteousness which is in the law, blameless," but when he saw himself as compared with Jesus Christ, and when he saw all the works that he had done as compared with the perfection of the righteousness of Jesus Christ, it was not enough that he should count all that he had done simply as nothing, but he saw that all that he had done was actually loss. It was on the wrong side, it was a negative quantity. It must be repented of, and he must "*be found in him*;" and when he was found in Him, that was sufficient. And see the comparison between what he found in himself and what he found in Christ, and see the desirability of being found in Christ rather than being found in himself. "In Him ye are complete."

Let us read that scripture in the second chapter of Col., beginning with the sixth verse: "As ye have therefore received Jesus Christ the Lord, so walk ye in him: rooted and builded up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you," rob you, make a spoil of you, make you naked, strip you. You see we are to be in Christ Jesus; we are to be clothed with the Lord Jesus Christ. Now you beware lest any man strip off that wedding garment of the righteousness of God which we have in him. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ. For in him dwelleth all the fullness of the Godhead bodily," not in a lump,

but "in him dwelleth all the fullness of the Godhead," in a body, corporeally; because a body was prepared for him. "Thou hast clothed me with a body." Now in that body, that is, in the flesh, "dwelleth all the fullness of the God head," and all the fullness of the Godhead was in the body, dwelt there bodily. You see the force of that, - bodily, in the body, not in a lump, but because he was clothed with a body. "And ye are complete in him." Better, as the Revised Version reads, "Ye are made full in him." What are we without him? Nothing, nothing. If we try to be anything, we can simply be the form of something. That is formalism. You remember that the law came by Moses, but grace and truth, - or as the Syriac Version reads, "Grace and the reality came by Jesus Christ." Now it is true that in the law we have the form of truth, but the reality is in Jesus Christ. Now any man who attempts to make himself better, who attempts to meet the requirements of God's law without Christ, is simply a formalist. He has the form merely. It is nothing but a dead form. It is all right to have the form, but the form must be filled. Now "in him ye are made full." The same form is there, the law is there just the same, but instead of being simply as a dead form, a kind of skeleton of the law, it is something alive, and "we are made full in him."

These thoughts can be carried much further, as you perceive, because this idea runs all through the Scriptures. It is everything *in him*. And these thoughts throw very much light upon the subject of justification and sanctification. They have cleared up in my mind much that was dim, that was indistinct, about this matter of justification and sanctification. Let us read again in the fifth chapter of Romans. It would be well to read considerable of the chapter, but we will turn directly to the 17th, 18, and 19th verses. "For if by one man's offense, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. 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. For as by one man's disobedience many were made sinners," were constituted sinners, "so by the obedience of one shall many be made righteous," or be constituted righteous. Now is it not perfectly clear from the 18th verse that as condemnation came upon *all men*, so justification of life came upon *all men*? Perfectly clear. The thought seems to me to be this, - that in Jesus Christ all men were justified. 8th verse: "But God commendeth his love toward us in that while we were yet sinners Christ died for us." Did he die for all? "That he by the grace of God should taste death *for every man*." Now if all human beings should decide at once to repent and turn to God this very hour, would it be necessary for God to make any change in his plan? Do you not see he has done it all, for all men?

Take the parallel again between the first and the second Adam. By the offense of one, by the disobedience of one, many were constituted sinners, - that is, Adam by disobedience permitted sin to come into the flesh, and every descendant of Adam,

as a consequence of that one act, had a tendency to sin, and if he would not struggle against it, he would commit sin himself, but no moral guilt would attach

to any descendant of Adam unless he himself yielded to that tendency. But if he does not struggle against it, he will yield and sin will appear in him.

Now by the obedience of one many shall be made righteous; or by one man's obedience the free gift came upon all men to justification of life. That is, by this union of the divine with the human in Christ, and by this meeting of our humanity in Jesus Christ, and from the fact that the punishment met upon him for all men, "he has caused the punishment of all to meet upon him." Because of that, every human being receives a tendency or feels a drawing toward righteousness; and if he does not resist, he will be drawn to righteousness, but he will receive for himself no consideration because of that righteousness or of that drawing to righteousness unless he, himself, yields to that tendency. He will be drawn to Christ, he will be in Christ, and then he will personally receive the benefits of justification of life which came upon all men, just as in the other case when he yields to the tendency to sin he receives the condemnation personally which came upon all men in Adam.

Now to make clear to the eye this subject, I have put it in this diagram:-

By grace; Titus 3:7

By his blood; Rom.5:9 - His part.

By faith; Rom.5:1 - Justified

By works; Jas.2:24 - Our part.

Justification by grace, Titus 3:7, "Being Justified freely by his grace"; Justified by his blood, Rom.5:9, "Being justified by his blood;" By faith, "Therefore being justified by faith, we have peace with God," Rom.5:1; By works, "Ye see how that a man is justified by works and not by faith only," James 2:24. Now much confusion has been caused from our failure to apprehend clearly these methods of justification. Justification by grace, divine grace, is the source of all justification. Justification by his blood: The blood of Christ - and the blood is the life - was the divine channel through which justification should come to humanity, in uniting himself, his life, with humanity. By faith: That is the method through which the individual apprehends and applies to his own case the justification which comes from grace through the blood of Christ. by works: The outward evidences that the individual has applied by faith the justification which comes from grace through his blood.

Now, justification by grace; that is on God's part. Justification by His blood, that is on God's part and he has done that for every single human being on his part. He has done all for justification to every human being; his grace is free to every human being, and his blood is the channel through which it flows to every human being, and "we thus judge that if one died for all, then all died," so that is of God's grace. But while he has done all this for every human being, yet it avails only for those who personally apprehend it by their own faith, who lay hold of the justification provided. It is freely provided for every one, but by faith in him, the individual lays hold of that justification for himself. Then the provision which has been made freely for all avails for him as an individual and when, by faith, he has made a personal application to his own case of the justification which comes from God through the blood of Christ, then as a consequence, as the inevitable result, Christ's works appear in him. therefore for the person in Jesus Christ, it

does not make any difference which method of justification is mentioned. If he is justified by grace, as of course he must be, all these other consequences follow. If he is justified by grace, then he is justified through the blood, by his own individual faith, and the works will appear; and you may touch this at any point. If he is really justified by works of faith, when you say he is justified by works, you imply all the rest before it. This ought to do away with our discussion as to whether we are justified by faith or by works, or whether it is by grace, or how it is. One who is truly justified personally, must be justified by every one of them. And when one who is truly justified, manifests one of the four, the other three are all implied.

Now another thought: This justification, this righteousness, is altogether imputed righteousness. Remember that it was given to humanity; that is, this righteousness was provided when Jesus Christ was given to humanity, and it is not something entirely outside of ourselves which he brings, as though some stranger might bring a book to us and say, "Here, take this. This will be a ticket into heaven." No, we do not go in by ticket. He became humanity and he is "the Lord, our righteousness," and when he did that, he became one with us and we are one with him. And God looks upon us as one with him in righteousness, in all that he is, and that is the way our justification comes. So our justification comes by receiving Him who is "the Lord, our righteousness," as that gift to humanity, by a redemptive union, by a life union. Then it is *into*, and upon; it's all through and through; it is not something put on like a garment, but it is *into*,

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and upon, and it is the life through and through. But it is all imputed; it is all given, and yet there is one idea in connection with that idea of giving that righteousness. This righteousness which we receive was all actually wrought in him and we were in him when that righteousness was wrought, and so that righteousness is our righteousness in Him, none the less a gift, none the less imputed, and yet there is a difference between that idea and the idea of his giving to us something that never had been thought of or heard of before.

We were in him when he wrought this righteousness, but the righteousness which we wrought in him was wrought without any choice or will on our part, just exactly as the sin that was committed in Adam was committed without any choice or will on our part. Now Christian experience is that we shall by faith lay hold of the righteousness, by being born into the family, and then what we did in him without any choice or will on our part, he will do in us by our constant will and choice. Yet it is all a gift, wholly *in him*, and it all started on his side, without waiting for us to ask, "While we were yet sinners, Christ died for the ungodly." He did it all in this way, but it was a most wonderful way, - *in him*. He did it by uniting himself with humanity, and having humanity do it in him. Then when we are born into the family and are united to him, then all that was done belongs to us. But will this inspire the idea of self-righteousness? Why, not at all; because it is all a gift; the grace is a gift, the blood is a gift, the faith which we exercise is a gift, and the works are wrought by that faith which is itself a gift. It is all of him, and yet God's wonderful plan is that it shall be done in him, and in us by this life union, and when Jesus Christ joined himself to humanity, he joined himself to the

humanity that is here to-day just as much as he joined himself to any humanity. That is, he joined himself to the whole line, the whole stock of humanity.

Perhaps this idea will serve to illustrate it: He says, "I am the vine, ye are the branches." Now when he joined himself to this stock of humanity, he joined himself to the whole stock reaching down through the ages; and it does not make any difference where you touch humanity, Jesus Christ joined himself to this line of humanity just as much here as away back there. Generations come and go, but the tide of humanity flows on, the branches appear and are broken off, but the stock grows on, year after year. Now when the branches are joined to the vine this year, it is the same vine that has been bearing fruit all the years, but a different branch, that is all, simply a different branch this year. Now here are the branches, they have appeared on the vine in this generation, the fruit of the vine is now to appear on these branches. Is this the same vine that has been bearing fruit? It is not that Jesus Christ was simply a man and that he was right there and stood alone. He was human; he was *we*; all in him. Wondrous plan! Wondrous plan!

But now this idea of sanctification in connection with justification. At first, the sanctification is nothing when the man is simply born into the family, but he is accounted righteous at once when he is born into the family, then he is in him. All his righteousness is an imputed righteousness. He is accounted righteous, and he is completely so. But none of that righteousness is wrought in him. Now by submission, by yielding himself, still being justified all the time by faith, that life, that righteousness which is life begins to work in him, and it is a life union. It begins to become a part of him. So to speak, the life blood begins to circulate through his system and begins to take the place of the old dead matter and the change begins to go on in the system, and he is now connected with the source of divine life, and that divine life is poured into him and circulates through him, and the result of receiving divine life in that way begins to appear, and when that is all wrought in one and through one, - sanctification. Now he keeps yielding, he is justified all the time but he keeps yielding to that flow of divine life and that keeps working more and more; yielding all the time to the motions of that life rather than to the motions of sin that were in his members. The more he yields to the motions of that life, the more his sanctification is growing all the time. His justification, so to speak, is not decreasing any, and yet the sum of his justification and sanctification all the time is simply completeness.

Now his justification is no less all the time, yet growing in sanctification, and it is God's purpose that all the righteousness which is given to one, the moment he is born into the family of God and believes in Jesus Christ, shall be wrought in him by his actual will and consent all the time. In him was life. There is the secret of it all. *In him* was life. Apart from him there is no life. When we are joined to him by birth into the family, then we receive the life. Then the life blood flows, then righteousness which is life comes to us. But the life of Jesus Christ is not a dormant, inactive thing. It is *life*, and life always manifests itself. We are simply the instruments of righteousness. The righteous life simply uses us as a willing, yielding instrument.