**“The Son of Man” The Bible Echo 14, 28, pp. 227, 228.**

ADAM “was the son of God.” Luke 1:38. {BEST July 10, 1899, p. 227.1}

As the son of God, he was endowed to perfection with every faculty and every power that the Creator could bestow upon him. {BEST July 10, 1899, p. 227.2}

As the son of God, he was favoured with every advantage of nature. There perfection was before him on every hand; everything reflected the glory of God, and spoke to him of the wisdom of God. {BEST July 10, 1899, p. 227.3}

Yet, endowed with all these powers, and surrounded with all these advantages, Adam, the son of God, *failed*. {BEST July 10, 1899, p. 227.4}

He sinned; and so brought the world under the curse, and filled the world with woe. {BEST July 10, 1899, p. 227.5}

With the tide of sin steadily flowing for four thousand years, the sons of man had reached such a point in degeneracy and wickedness that neither demons nor men, nor even angels, could see any way but that God must inevitably let loose His justice, and at once blot out the whole. {BEST July 10, 1899, p. 227.6}

And just as that point Christ became *the Son of* MAN. {BEST July 10, 1899, p. 227.7}

He became the Son of man as MAN WAS *at that point*. {BEST July 10, 1899, p. 227.8}

As the Son of MAN, He was subject to all the weaknesses that had been entailed upon the race through the degeneracy, personal and hereditary, of the successive generations of evil-doers. {BEST July 10, 1899, p. 227.9}

As the Son of man He was also surrounded, and opposed on every hand, by all the disadvantages of a world laden with the ever-increasing curse. {BEST July 10, 1899, p. 227.10}

As the Son of MAN, in addition to all this, there was “laid on Him the iniquity of us all;” He “took our infirmities, and bear our sicknesses;” He was “made a curse for us.” {BEST July 10, 1899, p. 227.11}

Thus, under all the disadvantages of the curse, and under the curse Himself, laden with the weaknesses, the degeneracy, and the sins of the race when at the brink of ruin, Christ, *The Son of* MAN, *triumphed*, just where, with all the advantages of the unhindered blessing of God, with all the advantages of open and full communion with angels, and even with the Lord Himself, and with all the advantages of perfection in himself and in all creation about him, Adam, the son of God, FAILED. {BEST July 10, 1899, p. 227.12}

And in this triumph, Christ, the Son of MAN, brought this same triumph to ever other son of man in the world. Bless the Lord! {BEST July 10, 1899, p. 228.1}

O believe Him, O receive Him. {BEST July 10, 1899, p. 228.2}

“The Lion of Judah {BEST July 10, 1899, p. 228.3}

Can break every chain {BEST July 10, 1899, p. 228.4}

And give us the victory, {BEST July 10, 1899, p. 228.5}

Again and again.” {BEST July 10, 1899, p. 228.6}

“Thanks be unto God for His unspeakable gift” of Christ to be “the Son of man.” {BEST July 10, 1899, p. 228.7}

A. T. JONES.

**“Conversion and Translation” The Bible Echo 14, 29, pp. 234, 235.**

THERE is a serious and very bothersome mistake, which is made by many persons. {BEST July 17, 1899, p. 234.1}

That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out. {BEST July 17, 1899, p. 234.2}

In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether. {BEST July 17, 1899, p. 234.3}

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all. {BEST July 17, 1899, p. 235.1}

And yet, if they would think a little, they ought to be able to see that that *is* all a mistake. Did you not have exactly the same body after you were converted as that of which it was composed before? To these questions everybody will promptly say, Yes. And plainly that is the truth. {BEST July 17, 1899, p. 235.2}

And now there are further questions: Was not that flesh also of exactly the same *quality* as before? Was it not still human flesh, natural flesh, as certainly as it was before?—To this also everybody will say, Yes. {BEST July 17, 1899, p. 235.3}

Then also a still further question: It being the same flesh, and of the same quality,—it still being human flesh, natural flesh, is it not also still just as certainly sinful flesh as it was before. {BEST July 17, 1899, p. 235.4}

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer would be “No,” when it must be only a decided “Yes.” And this decided “Yes” must be maintained so long as we continue in this natural body. {BEST July 17, 1899, p. 235.5}

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, he is so thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength. {BEST July 17, 1899, p. 235.6}

Conversion, then, you see, does not put new flesh upon the old spirit; but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind; but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away; but by receiving *the divine nature* to subdue and have dominion over the human,—not by the taking away of the sinful flesh, but by the sending in of the *sinless Spirit* to conquer and condemn sin in the flesh. {BEST July 17, 1899, p. 235.7}

The Scripture does not say, Let this *flesh* be upon you, which was also upon Christ; but it *does* say, “Let this *mind* be in you, which was also in Christ Jesus.” Philippians 2:5. {BEST July 17, 1899, p. 235.8}

The Scripture does not say, Be ye transformed by the renewing of your *flesh*; but it does say, “Be ye transformed by the renewing of your *mind.*” Romans 12:2. We shall be translatedby the renewing of our *flesh*; but we must be *transformed* by the renewing of our *minds.* {BEST July 17, 1899, p. 235.9}

The Lord Jesus took the same flesh and blood, the same human nature, that we have,—flesh just like our sinful flesh,—and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, “condemned sin in the flesh.” Romans 3:3. And therein is our deliverance (Romans 7:25), therein is our victory. “Let this mind be in you, which was also in Christ Jesus.” “A new heart will I give you, and a new Spirit will I put within you.” {BEST July 17, 1899, p. 235.10}

Do not be discouraged at sight of sinfulness in the flesh. It is only in the light of the Spirit of God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds in order that “as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” A. T. JONES. {BEST July 17, 1899, p. 235.11}

**“Satanic ‘Reform,’” The Bible Echo 14, 30, pp. 242, 243.**

SOME time ago a leading Salvation Army man in Wichita, Kan., made a campaign for the office of mayor of that great city. And among some of the great things that he proposed to do in the way of reform if he should be elected, were the abolition of all plays and games of all sorts on Sundays; policemen to be requested to carry Bibles; ladies wearing bloomers to be fined one pound for the first offence, and to be put ten days in jail for the second offence; the city to pay the street-car fare of all who desire to attend church on Sundays; religious services to be held in the city hall on Sunday, all public officials expected to be present; the meetings of the common council to be opened and closed with prayer; a public library made up wholly of Bibles to be added to the library already existing; all stores except drug stores to be closed on Sunday; and all poor people to be supplied with drugs and medicines free of charge. {BEST July 24, 1899, p. 242.1}

We have not heard how this man fared in the election, nor do we care, as he is only a type—one of a vast number of such. The basis of this man’s theory, as that of the whole National Reform system, is “that every one is born with moral instincts, and would not go wrong, did not opportunities beset him on all sides.” {BEST July 24, 1899, p. 242.2}

That has been the religio-political reformer’s theory from the beginning. It is the theory upon which the Papacy was built, and, consistently enough, is the characteristic of the building of the image to the Papacy. It places outside of men all the responsibility for their wrong-doing. So in order that all men may be perfectly good, all that is needed is to take away all opportunities for them to do anything bad. Now if that principle be correct, then Satan himself can be made a saint by that process. {BEST July 24, 1899, p. 242.3}

The truth is, however, that this principle is as false as any other one of Satan’s inventions. By thus denying to men responsibility for any bad actions, men are also robbed of all virtue; because when men are good only by being deprived of the opportunity to be otherwise, all such goodness is altogether of a negative sort, an empty nothing. {BEST July 24, 1899, p. 242.4}

Such is not Christianity. Such principles and such methods of reform never can come from God. The truth is that man is responsible, altogether responsible, for any wrong thing that he does. And recognising this truth, the Lord extends to all men the virtue by which to love and choose the good, and the power to do the good in the face of all the opportunities to evil that this world of evil can present. {BEST July 24, 1899, p. 242.5}

Such are the true principles and the true methods of reform. The principle and method of Satan can be carried out, and that “reform” wrought only by the power of the state. The principle and method of the Lord, and thus true reform, can be carried out only by the power of God. All who adopt the principle of Satan depend upon legislation and the power of the state. All who adopt the principle of the Lord depend upon the power of God. {BEST July 24, 1899, p. 242.6}

The principle and method of Satan are far developed, and are fast developing in the world, and this satanic reform is being largely put into operation all over the land by means of the churches and religious organisations and combinations, etc., of the whole country. {BEST July 24, 1899, p. 242.7}

The Lord’s principle and method also are growing, and true reform is being put into operation by true Christians throughout the land. And it is time that every man should be intelligently looking at this matter, and choosing on which side he will stand—whether with Satan or with Christ. There is no middle ground. The enemy has come in like a flood. The Spirit of the Lord is lifting up a standard against him, and will put him to flight. This alone is the safe side. {BEST July 24, 1899, p. 243.1}

A. T. JONES.