

## The Atonement — Through our Lord Jesus Christ

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I Corinthians 15:50)

What can these words mean? Certain it is that a body of "flesh and blood" is doomed to death and corruption, dissolution. But death has no tolerance in the kingdom of God. Death has to do with this, our "fallen" state. "For the wages of sin is death." (Romans 6:23)

There are two designations in the scriptures which refer to the bodies of men. The first is "flesh and bones." The other is "flesh and blood." We learn that "flesh and bones" in the scriptures is a body not subject to death. "Flesh and blood" is a body subject to sickness, death and corruption. The Lord God took a rib from the first man, Adam. "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Genesis 2:22-23)

Before the fall, Adam was in a body of "flesh and bones." Before the fall, the woman was "flesh and bones." She was taken out of man — she was what he was. They were both created in the image and likeness of God.

"Male and female created he them." (Genesis 1:26-27)

Death would only follow disobedience (Genesis 2:17). The day came when they disobeyed the Lord God (Genesis 3:6). The woman took of the fruit of the forbidden tree. She "... gave also unto her husband with her; and he did eat." (Genesis 3:6). Their bodies changed. They knew they were naked (Genesis 3:10). Their bodies were now corruptible. Their bodies were now mortal. Spiritual death was involved, in that they refused to do the will of their Creator, the Lord God. They chose, and substituted, their own will. Physical death was involved, in that they actually ate — took into their bodies — the fruit of the forbidden tree. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19)

They never really lived, after the fall. They lived in the continual fear of death (Hebrews 2:15). The Lord God dealt with them in grace, not in strict righteousness and justice. Though they were permitted to live, they lived ever after in a state of protracted death. They were banished from the presence of their Creator. "So he drove out the man." (Genesis 3:24)

After the expulsion, had they been able to partake of the "tree of life," they would have experienced the opposite change — back to "flesh and bones." To prevent this, the Lord God "... placed at the east of the garden of Eden cherubim .... to keep the way of the tree of life." — Genesis 3:24. Man will eat of it again in a far distant, future day (Revelation 22:1-5). But this sin and rebellion

that brought the blood into God's Kingdom must first be atoned for.

This light, this knowledge that "flesh and blood cannot inherit the Kingdom of God" came very late in the revelations of God. It was given to the apostle Paul, the revealer of mysteries (I Corinthians 4:1). To Paul was revealed the gospel of the grace of God, the gospel of reconciliation, after the Lord Jesus Christ returned to his Father in the heavens.

We quote Leviticus 17:11 and part of verse 14: "For the life of the flesh is in the blood: and I have given it to you upon the alter to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." "For it is the life of all flesh: the blood of it is for the life thereof:" Many conclude from these scriptures that no flesh can live, or exist, without this element the scriptures call "blood."

The blood is the life of fallen nature, man and animal. "Flesh and blood cannot inherit the Kingdom of God (I Corinthians 15:50). The Lord God did not create his first man outside of the Kingdom of God. "As for God, his way is perfect." (Psalms 18:30)

He created him in fellowship with himself. He was "flesh a

He was to eat when in his perfect state. When in his perfect state, he was "flesh and bones." While still in the perfect state, his life was not in blood.

Our Lord Jesus Christ was a partaker of "flesh and blood." (Hebrews 2:14)

— He shed His blood on the cross

. — He arose the third day.

— He stood in the midst of the disciples in the evening of that day.

They "supposed that they had seen a spirit."

— Luke 24:37. He said, "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." — Luke 24:39

. In His "flesh and bone" body, He ate the broiled fish, and the honeycomb — — Luke 24:42-43. Peter says he and the other witnesses "... did eat and drink with Him, after He rose from the dead." — Acts 10:41. He is not now in the "flesh and blood" body. He is in the "flesh and bone" body, and His life is not in His blood.

The first Adam partook of food while in his "flesh and bone" body. The last Adam ate and drank in His "flesh and bone" body. When Moses wrote Leviticus 17:11-14, the words were absolutely true. Moses was writing concerning the fallen state — "flesh and blood." The first man, before the fall, and the second man, after His resurrection, were not under Leviticus 17:11-14. They were "flesh and bones" — not "flesh and blood."

Believers will not, throughout all eternity, be able to tell out their thanksgivings to God, that this is so. In the complete story of creation, we do not read the word "blood" once. We read on down to the flood and we

discover the word but twice. The Lord himself uses it in two consecutive verses.

According to the record, Cain, the first child born to Adam and his wife (fallen) is revealed as a murderer. It is in connection with him that we first hear of "blood" in the Bible. The Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." — Genesis 4:10-11

No man in the Old Testament referred to other men as "flesh and blood." In a number of instances, as Laban to Jacob (Genesis 29:14), they used the designation written by Moses, "bones and flesh." — Genesis 2:23. But this designation referred to Adam when he was perfect — before the fall.

The first man to refer to other men as "flesh and blood" was Jesus, the Son of God — the Jehovah of the Old Testament — the Lord God of the garden in Eden. He knew exactly what the change was that came to the bodies of the fallen man and woman in the garden of Eden. Who else could know? This designation, "flesh and blood," came from the lips of the Lord Jesus Christ, as He was speaking with Peter. Peter said, "Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona? for flesh and blood hath not revealed it

unto thee, but My Father which is in heaven  
." Matthew 16:16-17

A mind motivated by blood cannot discern, not bring to light, the things of God. The things of God are revealed by the Spirit of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." — I Corinthians 2:14. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God."  
— I Corinthians 2:9-11. A natural man, void of the Spirit of God, cannot understand the Word of God.

In Ephesians 5:25-27 we read: "... Christ also loved the church and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." In Ephesians 5:31, Paul quotes from Genesis 2:24: "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh." In this connection, it is to be noted that they were then "... naked, the man and his wife, and were not ashamed." — Genesis 2:25. They were "bones and flesh." They had neither spot, or

wrinkle, or any such thing. Their bodies were not yet subject to the fall. Just as Adam and Eve were one body, sinless, faultless, (flesh and bones), so Christ and His church are one body — "... of his flesh and of his bones (Ephesians 5:30) — not of his flesh and his blood, as the apostle is careful to tell us. Paul, the apostle, concludes this illustration by testifying that it is a "great mystery" (Ephesians 5:32)

Adam and his wife were given a name "...in the day when they were created." It was "Adam." — Genesis 2:2. Christ and His church have a name. It is "Christ." — I Corinthians 12:12. As Eve was taken from Adam's body (flesh and bones) and was made one with him, so we, the church of Jesus Christ are made members of His body, one with Him: "... of His flesh and of His bones." — Ephesians 5:30. And let us note no "blood" in either case. Some who read these lines may see that "blood" entered the bodies of God's first man and woman through a change.

God "... hath made of one blood all nations of men for to dwell on all the face of the earth." — Acts 17:26. This is the "one blood" — Adam's blood. This blood has been passed on to all the sons of Adam's race. In this blood are the seeds of all the sins and diseases and unspeakable miseries that have afflicted the human race. In this blood are the seeds of sure and certain death. "... who shall deliver me from the body of this death?" — or, from this death body. The Apostle Paul — Romans 7:24. "The heart (the very wellspring and fountainhead of the blood stream) is deceitful above all

things, and desperately wicked: who can know it?" Jeremiah 17:9

And Jesus said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." — Mark 7:20-23. Though we may put it far from our minds and thoughts, these flesh and blood bodies remain the badge of man's rebellion against his Maker, and they have been all poured in the same mould. Blood came into this race loaded with the seeds of sin and death.

In the cross of Jesus all these things are depicted — if we can see it. God had a controversy with the One on the center cross. Though He was "... holy, harmless, undefiled, and separate from sinners" (Hebrews 7:26) in Himself, still He was there as "... the Lamb slain from the foundation of the world." — Revelation 13:8. He was there as a sacrifice. "Yet we did esteem Him stricken, smitten of God and afflicted," — Isaiah 53:4. "The Lord hath laid on Him the iniquity of us all," — Isaiah 53:6. "Yet it pleased the Lord to bruise Him." — Isaiah 53:10. He was there to make atonement to God for this disobedient and lost race. He was there to annul the works of Satan and Adam in the garden of Eden. The sin question was to be settled on the cross.



Was God's controversy with the "flesh" of this sacrificial Lamb? The Scriptures answer: "Thou wilt not suffer thine Holy One to see corruption." — Psalms 16:10. Was God's controversy with His "bones?" The Scriptures answer: "He keepeth all his bones, not one of them is broken." (Psalms 34:20)

But, WHAT ABOUT THE BLOOD — is the blood to be retained? The blood is to be separated from the flesh and the bones (God's original creation), and flow down to the foot of the cross.

Joseph and Nicodemus took the body of Jesus "... and wound it in linen clothes with the spices ..."  
— John 19:40. In the garden, in a new sepulchre, they laid the body of their Lord (the flesh and bones). He arose "flesh and bones" — no blood. Through the shedding of his blood, He had atoned to God for the sin of the world. "And He is the propitiation for our sins: and not for our's only (i.e. believers) but also for the sins of the whole world." — I John 2:2

Paul writes, "For as by one man's disobedience many were made sinners, so by the obedience of One, shall many be made righteous." — Romans 5:19.

Blood came into this human race through the (one) disobedience of one man — Adam. It was poured out on Calvary's cross through the (one) obedience of one man — Jesus Christ, "... obedient unto death, even the death of the cross." Philippians 2:8

When the commandment was given to the man, Adam,

the woman was not yet in existence. When she was created, Satan, the serpent (Revelation 20:2), "beguiled" her (Genesis 3:13), "deceived" her (I Timothy 2:14). Though she was involved, the Lord God did not hold her responsible as he did the man to whom the commandment was given. A change came to the bodies of Adam and Eve when they ate of the forbidden tree. They changed from "flesh and bones" to "flesh and blood." In redeeming us, Christ's body changed from "flesh and blood" to "flesh and bones." — Hebrews 2:14 and Luke 24:39. In His resurrection body (flesh and bones) he went back to heaven ( Acts 1:9).

Paul reveals that all regenerated members of Christ's body are waiting for their "change." "... I shew you a mystery? ... but we shall be changed, In a moment, in the twinkling of an eye." — I Corinthians 15:51-52.

"... we look for the Savior, the Lord Jesus Christ: Who shall change our vile body ..." — Philippians 3:20-21. It may be pertinent to ask the question: Why does the Holy Spirit refer to our bodies as "vile" bodies? To say "the body of our humiliation" in no wise changes the defectiveness of this house in which we dwell.

God's servant Job was a man greatly enlightened by God. He said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." JOB 14:14

If "flesh and blood" cannot inherit the Kingdom of God, and Adam is created in the image and likeness of God, is

put into the garden planted by the Lord God, is there in the presence of the Lord God — how can we say, or believe, that Adam, the creature of God's hand, was "in blood" when the Lord God first brought him forth, or when the Lord God put him into the garden of Eden? To say that Adam was created "in blood" throws an impenetrable veil over the whole subject of the blood in the Bible and leaves the cross of Jesus Christ a very dark and inexplicable mystery.

But to go a step further through the revelations of our Lord Jesus Christ and of Paul, the apostle, we see that the first man was not created in blood, but rather that a change came to him that resulted in his being a partaker of blood.

"Forasmuch then as the children are partakers of flesh and blood, He also took part of the same; that through death He might destroy him that had the power of death, that is, the devil;" Hebrews 2:14

In Ezekiel 16:6 we read, "And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live: Yea, I said unto thee when thou wast in thy blood, Live." The prophet is speaking here, by the Spirit, concerning the apostasy and idolatry of God's people in Jerusalem. He is making comparisons between his people and things held in abomination by Jehovah. Among other things he speaks of Adam and his disobedience — his "fall." The context shows what He had done for fallen Adam. Verse 6, just quoted, speaks of Adam in the day that the Lord God visited him in Eden and found the man and the woman

in hiding. We note the repetition "in thine own blood," "... when thou wast in thy blood, Live: Yea, I said unto thee when thou wast in thy blood, Live." It was not blood given him by the Lord God in creation, but blood that he brought upon himself through disobedience.

The grace of God toward the fallen man shines forth as a bright star in the constellation of God's heaven — "Live ." In strict righteousness and justice, he should have been smitten by the Lord God — as many have been smitten since that day of beginnings. We can see now, very plainly, that there was a certain "life" in "his own blood." He was permitted to live as long as "his own blood" would sustain him. This reveals, of course, that there was a time when he was not "in his blood" — "his own blood." This time was when he was in the perfect body — God's "water" body, the body that the Lord God had prepared for him in creation.

All indications point to the conclusion that the first man was in his original state but a short time. Again, we quote Hebrews 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage." This word "likewise" is peculiarly significant. We note that "the children" here were partakers of flesh and blood before He "likewise" took part of "the same." The question is, of course, when were "the children" partakers of flesh and blood, and how? They were

"partakers" through their father, Adam — "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Romans 5:14

Adam's transgression was that he ate the fruit of the forbidden tree, thus becoming "flesh and blood." All are partakers, all are descendants from this first transgressor. One of our far-reaching and light-concealing errors has been in believing, and teaching, that man was created in blood, and that his otherwise "pure blood" was corrupted by eating the forbidden fruit. It is also set forth in Hebrews 2:14-15 that the very fact that "the children" were "flesh and blood" made it necessary that the Redeemer should come, be a partaker "likewise" and in some manner (not expressly stated) — atone for and deliver "the children" from their condition. It is also brought out (yet concealed) that the devil (Satan) had the power of death, that through his workings he brought "the children" into this state of death, and of life long bondage to the fear of it.

It is also set forth, though hidden, that the only way Satan's work could be nullified, the only way that "the children" could be delivered, was by Jesus becoming "flesh and blood." The children, being partakers of flesh and blood, He took part of the same. But, that is not all. He "likewise" took part of the same, i.e. in the same manner. These are strange words, falling upon our ears.

This book of God's is a mine of unfathomable depths. No flesh and blood mind can possibly probe below the surface. Even believers, supplied with the "mind of Christ" (I Corinthians 2:16), must dig, as worldlings dig for gold, and then subject themselves to the truths revealed — "knowledge puffeth up ..."

— I Corinthians 8:1. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." I Corinthians 8:2

The more we know concerning the fall of this race and the "so great salvation" that we are blessed with through our Lord and Savior, Jesus Christ, the more we are stripped of any thought that there is any vestige of good in the natural child of Adam's race. An amazing part of this "so great salvation" is that Christ is pleased to dwell within these houses of clay (these flesh and blood bodies) — and gives us the "hope of glory" (Colossians 1:27) even before our "change" comes - and will take complete charge of our bodies in this life, if we will but let Him.

Does the apostle Paul stress the "death" of Christ as having justified the believer, or are we justified by His blood? (Romans 5:9). "Christ died for our sins," 'tis true , but it was "according to the Scriptures."  
(I Corinthians 15:3)

"... ye — are made nigh by the blood of Christ."  
Ephesians 2:13

"... a propitiation through faith in his blood."  
Romans 3:25

"...washed us from our sins in his own blood

." Revelation 1:5

"...redeemed...with the precious blood of Christ."

I Peter 1:18-19

"...the blood of Jesus Christ...cleanseth us from all sin."

I John 1:7

"...without shedding of blood is no remission."

Hebrews 9:22

"...when I see the blood I will pass over you

." Exodus 12:13

"... it is the blood that maketh an atonement for the soul." Leviticus 17:11

Though the Scriptures speak so plainly concerning the atonement — though the Word of God says "it is the blood that maketh an atonement for the soul," — some, in an effort to explain this most marvelous mystery, say it was "the life laid down." In Egypt, the night of the Passover, it was not "the life laid down" that saved the home from the destroyer. The blood was to be sprinkled "on the two side posts, and on the upper door post." — Exodus 12:7. Had not the lintel and the two side posts been sprinkled with the blood, there would have been no Passover.

In the Old Testament economy, the blood was "shed" at the brazen altar. There the life was "laid down." But the "life laid down" did not complete the atonement. The blood must needs be taken into the Holy Place, and be sprinkled on the horns of the Altar of Incense. " And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of

atonements: once in the year shall he make atonement upon it throughout your generation: it is most holy unto the Lord." — Exodus 30:10

And so with the cross of Jesus, the real altar. Jesus Christ did not die as other men die. Death is the result of sin. "The wages of sin is death." — Romans 6:23. In order to die, He must be "made" sin. He was: "for He hath made Him to be sin for us, Who knew no sin: that we might be made the righteousness of God in Him." — II Corinthians 5:21.

Jesus had said of Himself: "I lay down my life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." — John 10:17-18. When the exact moment in the predetermined counsel of God arrived, "He bowed His head, and gave up the ghost." — John 19:30. If it was "the life laid down" that atoned for the sin of the world, what need was there for what followed? The Scripture says, "... He was dead already" (John 19:33), so "they brake not His legs." Then (but) "... one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." — John 19:34. The Scriptures testify in type and definition that it was the shed blood of Jesus Christ that made atonement to God for the sin of the world.

So, the question still thrusts itself into our thinking: How could the shed blood of Jesus Christ, God's Son, atone for the sum total of the sin of mankind — sins past,



present and future? Yea, until the sentence already passed is executed, and sin shall be banished from the world, the world, and the kingdoms of it, delivered up to God the Father, "that God may be all in all."  
(I Corinthians 15:28)

When Paul was in Corinth, he testified to the Jews "that Jesus was Christ." — Acts 18:5. "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads? I am clean." — Acts 18:6. Was the apostle using a group of idle, meaningless words when he said, "Your blood be upon your own heads?" We believe he meant exactly what he said, though we may not understand the true significance of it. We perceive the same undertone in Acts 20:25-28: In verse 26, we read, "Wherefore I take you to record this day, that I am pure from the blood of all men." Verse 27, "For I have not shunned to declare unto you all the counsel of God." He had told them the truth about their blood. In verse 28 we find the Holy Spirit revealing that "the church of God" was purchased with the blood of God — Jesus being one with the Father.

We have before stated that the blood came into the bodies of Adam and Eve, through a change. This change came through the disobedience of one man, Adam. His first sin was in the spiritual realm. He refused to live in complete subjection to the will of his Creator. The eating of the forbidden fruit, this overt act of disobedience, thus caused the change to blood and made his physical body

the seat of innumerable emotions which further induced him to sin. This change brought in divers lusts and passions. We quote a passage from James, first chapter, verses 13 to 15: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

From that far off day, this has been the state of the bodies of all the sons of fallen Adam. Writing many centuries later, by the Holy Spirit, the apostle Paul testifies that this is true. He says: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." — Romans 7:18. "O wretched man that I am! Who shall deliver me from the body of this death?" (or this "death body"). — Romans 7:24.

Having said all these things about this fallen Adam, this first Adam, what shall we say about the last Adam — the fulfillment of Genesis 3:15, the Seed of the woman who is to annul or set at naught this work of Satan working through this first Adam? How shall we approach such an infinite mystery as this has proven to be?

Jesus Christ came into this world as the last Adam (I Corinthians 15:45). Christ came to over-rule, to "put away sin by the sacrifice of Himself." — Hebrews 9:26 . To so live before God and man, (and die) that God the Creator would accept His death as a sacrifice for " the

sins of the whole world." — I John 2:2. That this life and death would so satisfy God concerning "the sin of the world," (John 1:29) that He would consider his justice upheld, his righteousness vindicated. This being done according to His own standards, the way was now open that He might deal with mankind, both Jew and Gentile in pure, free grace — both Jew and Gentile being so destitute that they have nothing with which they can in anywise help themselves, or meet God's just requirements.

Christ came to annul the works of the first man, to live before God as the first Adam should have lived, but did not. In order to do this, to, in reality, be the last Adam — He must of necessity be what the first Adam was. On a just basis, to gain the victory, He must be as was Adam — He must be tempted (tested), just as was the first Adam. Otherwise, we have no just comparison.

Adam was "flesh and bones" when created. He was not "flesh and blood" until after his act of disobedience. While he was "flesh and bones," he was perfect, a creature of God's own making — in God's image, in God's likeness. It could have been said of Him while he was in that blissful state that he was holy, harmless, undefiled. (Strange words, these.) But from the Bible narrative, Adam remained in this glorious state but a short time.

Within a short period he became the head of a race of men, coming into this world with minds at enmity with God (Romans 8:7) and in bodies of "flesh and blood,"

which cannot inherit the Kingdom of God (I Corinthians 15:50) — "by nature, the children of wrath (Ephesians 2:3).

The first man exercised his own will, and was disobedient in the first command given him by the Lord God (Genesis 2:16-17). The last Adam never exercised His own will, but did always the will of the Father (John 6:38; Luke 22:42).

In John 1:11-13 we read, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name: Which (Who) were (was) born (begotten) not of blood, nor of the will of the flesh, nor of the will of man, but of God." A little meditation and study of verse 13 will reveal that to be born of "the will of the flesh," "the will of man," is to be born "of blood." To be born "of blood" is to be born of "the will of the flesh," "the will of man."

The work of the Holy Spirit upon Mary was not to bring the Son of God into the world "of blood," or "in blood." We quote Isaiah 9:6, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." And now Isaiah 7:14, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call His name, Immanuel." Immanuel, "God with us."

"Flesh and blood cannot inherit the Kingdom of God."  
What then? Having revealed that flesh and blood cannot inherit the Kingdom of God, did God send His Son into the world in blood?

Jesus was not of a human father: He was not "of blood." — John 1:13. He was "that holy thing" which was born of Mary, the virgin (Luke 1:35). Aside from being "Immanuel," aside from being God manifest in the flesh, aside from being "The mighty God," aside from being "The everlasting Father" — He was holy and perfect in His humanity.

He wrought untold miracles and wonders in the power of His Deity (John 21:25), but in His work as the Savior of mankind, as the Redeemer of the lost sons of Adam's race — He wrought in His perfect humanity. He was "flesh and bones," no "blood." He was in the "water" body, as was the first Adam, whose sons he came to save.

The apostle John says so, though we, being in darkness, natures darkness, having minds motivated by blood, in tune only to the things of this "fallen" sphere, find it most difficult to lay hold of the things of God (of the perfect state). John says: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." — I John 5:6 (R.V. margin, Greek, "in"). He was in the water first, "flesh and bones," then in the blood, "flesh and blood."

Thus far, as to his humanity, he was exactly as was the first man, when created. He was the "second man ." — I Corinthians 15:47. He was the "last Adam." — I Corinthians 15:47. They were both "flesh and bones ," not "flesh and blood." But the first Adam fell in the beginning of his existence — became "flesh and blood " through disobedience. The last Adam obeyed — was in the water body (flesh and bones, no blood) all the days of his lonely life.

Judas Iscariot, having "repented himself," (Matthew 27:3) said, "I have betrayed the innocent blood". — verse 4. But Judas was no prophet. Both Luke and John testify that Satan, not an evil spirit, entered into Judas. — Luke 22:3; John 13:27. We therefore, need feel no surprise that Christ's ages old enemy should take this opportunity to help deceive even God's elect — cause them to believe that the Son of God himself was in the very blood that he, Satan, is responsible for. Before this, Jesus had referred to Judas as, "the son of perdition." (John 17:12)

The Scriptures acknowledge Satan's victory in the garden of Eden. It is in this sense that Satan has (had ) the "power of death." It is through the blood — Hebrews 2:14-15. Eternity alone will reveal what that one act of disobedience on the part of the first Adam resulted in — in its cost to God the Creator, to God the Redeemer, and also in the unmeasured sins, diseases, sicknesses, and untold miseries and sufferings that have afflicted this "flesh and blood" race, that must, in the end be silenced and brought to an end by death itself.

But the story of the "last Adam" is "good news." Lifting these poor sons of the fallen man, and putting them in the Glory, to live forever in the Kingdom of God, their Father. He always did the will of the Father (John 4:34; 5:30; 8:29). He was a very plain looking Jew: "And when we shall see Him, there is no beauty, that we should desire Him." — Isaiah 53:2. He looked just like other men. Judas must point Him out to the multitude by kissing Him (Matthew 26:48). But, oh how different He was !! "Holy, harmless, undefiled, and separate from sinners." (Hebrews 7:26)

He was "flesh and bones," not "flesh and blood." He had known since the time that He was twelve years of age, that Joseph was not His father, but that God was (Luke 2:49). During His some thirty-three years "in the likeness of men (Philippians 2:7), "in the likeness of sinful flesh" (Romans 8:3), He was in the perfect body — the water body (I John 5:6, R.V. margin), not "in the blood." John reveals in verse 8 that the witness "in earth," cannot be told out but by "the Spirit," "the water" and "the blood." All three are necessary.

If Adam (first) experienced a change in His body, bringing in sin and death, and the last Adam is to nullify, over-rule, or bring to naught the result of Adam's transgression, we should look for a change in the body of the Redeemer, the last Adam. There was such a change. In instituting the supper we read: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and

gave it to them , saying , Drink ye ail of it: For this is My blood of the New Testament , which is shed for many for the remission of sins." (Matthew 26:26-28)

Mark , Luke and Paul testify in similar words . Jesus was speaking anticipatively. He had lived thirty three years on the earth. He was still "that holy thing" (Luke 1:35), "and in Him is no sin" (I John 3:5) — "Who did no sin" ( I Peter 2:22), "Who knew no sin" (II Corinthians 5:21). He had not yet been made sin for us (II Corinthians 5:21). He was speaking to his disciples, after the last Passover, and just before his journey to the garden of Gethsemane. He had prayed that he might be saved from "this hour." — John 12:27. He now knew that "this hour" was upon him. He was to be "made sin." (II Corinthians 5:21)

Upon His arrival in the garden, He went to pray to the Father. He prayed three times, but it was one prayer. He prayed about one thing three times. It was about " the cup." He had a mission from his Father to fulfill. He knew Adam had dishonored His Father, brought sin and death into this world through one act of disobedience. He knew while in the garden that He himself had always been subject to the Father — always obedient. He was resolved to maintain the same devotedness, love and obedience that He had always shown toward the Father . He would take "the cup."

We read in Luke 22:44, "and being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." We must



read carefully here. Not, and His sweat was great drops of blood falling down to the ground, but "as it were," great drops of blood falling down to the ground. He was still in the perfect body, the "water" body — flesh and bones.

He was apprehended, taken before the council, before Pilate, before Herod, and back to Pilate. "And Pilate gave sentence that it should be as they (the Jews) required." — Luke 23:24. "And the soldiers led Him away into the hall, called Praetorium: and they call together the whole band. And they clothed Him with purple and platted a crown of thorns, and put it about His head."

— Mark 15:16-17. It is natural to visualize small streams of blood flowing down the face of Jesus, the Son of God, but we read nothing of blood. He is still "that holy thing." He is still in the "water" body. He is still "flesh and bones" — no blood.

We quote Matthew 27:33-34, "And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." He was aware of the contents — aware of the results should he drink it. "And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull, And they gave Him to drink wine mingled with myrrh: but He received it not." As to the "mingled wine" (or vinegar), Luke is brief, simply saying, "And the soldiers also mocked him, coming to him and offering him vinegar." (Luke 23:36)

In the early part of the day, Jesus refused to receive the vinegar. There were prophecies to be fulfilled, as the dark hours came on. John's record of the very last minutes of Christ's life on the cross are astonishing in their revelation. We quote: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour, that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." (John 19:25-28)

He was still "that holy thing." He was still in the "water body." He was still "flesh and bones." His "hour" had come . — John 2:4; 7:30; 8:20; 12:23,27; 17:1. He was to take "the cup," the vinegar. He was to be "made sin" for us.

The time for His change had come. "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth . When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost." (John 19:28-30)

The first Adam's change came to him through disobedience. The change was turning his "water" to "blood." The last Adam's change came to Him through the obedience "unto death, even the death of the cross. " — Philippians 2:8. The change was turning His "water

to "blood". "Who His own self bare our sins in His own body on the tree." (I Peter 2:24)

Christ's agony in the garden was not His fear of the death He was to die in itself. His agony was in that He was to take upon Himself the sin of the world, the blood, and in the shedding of it, take away the sin of the world. The obedience of the cross of the last Adam, must be viewed in its relation to the disobedience of the first Adam in the garden of Eden.

God sees the "sin of the world" in the blood of the first Adam. This blood, with this propensity to sin, has been passed on to all the sons of Adam's race. Adam, through his one disobedience, eating the fruit of the forbidden tree, caused his body to change from the perfect "water" body to the "blood" body. His children have been, every one, children of his blood body, not children of his perfect bodythe "water" body. They have all been "the children of disobedience" — Adam's disobedience. (Ephesians 2:2)

None of Adam's sons sinned in the same manner as did their father Adam, yet all are "partakers" of his blood and therefore sinners, as he was. They do not become sinners when they become old enough and actually commit sins. They are sinners by birth — having laws within themselves (Romans 7:21) that will cause them to commit sins as soon as these varied laws press upon them for expression. These laws are in the blood (so manifest at

the cross). Paul refers to these laws as "sin that dwelleth in me." (Romans 7:17)

The Lord God dealt with the first Adam after his fall in grace. God knew the blood (having come through the change) would sustain Adam and his sons for a time, and so the Word of the Lord God to him — "Live". But God did not deal with His Son, the Lord Jesus Christ, in grace. The "sin" of Eden had never yet been atoned for. "For it is not possible that the blood of bulls and goats should take away sins." — Hebrews 10:4. The blood of Jesus' cross, the consuming fire of God's wrath burning there, the agonizing cry of the forsaken One — proclaim the judgment of God against all who do not accept it as an atoning, personal sacrifice.

Adam (first) did not pay the penalty for sin. He did endure the grievousness of all the results of his sin. So with his progeny. But the Lord Jesus Christ paid the penalty for the sin of Adam and, in the nature of its case, for "the sin of the world." He satisfied God in His holiness concerning the "sin of the world." This, and only this, has permitted the day of grace that has been reigning since Jesus Christ "put away sin by the sacrifice of Himself." — Hebrews 9:26. This day of grace is still with us — this gospel of the grace of God is still being proclaimed that men may see their need of the Savior, and turn to God through faith in the sacrifice of "the Lamb of God which taketh away the sin of the world." (John 1:29)

Adam ate of the fruit of the forbidden tree. His body changed from "water" to "blood." Blood came into the body of Adam and became his life (Leviticus 17:14) contrary to God's original laws in creation. It also became his death. The Lord did not execute judgment upon him, for his blood must needs to have been "shed" — that is removed from his body as held in abomination to God. God dealt in grace with the fallen man — permitted him to continue to live as long as this element the Scriptures call "blood" would sustain him.

God promised a Redeemer (Genesis 3:15), that the Seed of the woman would bruise the serpent's head. We wait some four thousand years for the "Seed" to come. The "Seed" was Jesus Christ. He came into the world by birth. The first Adam came by creation. In a very real sense the last Adam came "by creation."

The first Adam came as a man in his prime. The last Adam came as a babe, "born." Both are in a body suitable to God — a body for which God takes responsibility — a body in which are no emotions, or desires, to sin. It is a body to endure, to live and not die. It is a "water" body, not blood.

The first Adam, not God, is responsible for the entrance of blood. (The animal creation is not "in blood" because of its "sins," it is in blood because of man's sins, and will be delivered at "the manifestation of the sons of God." — Romans 8:19)

This body of blood must eventually die. In this is Satan's "power of death." — Hebrews 2:15. God did not vent his

wrath and displeasure against the one responsible for the fall — Adam.

In Genesis 3:15 we read that the seed of the woman (Christ) would bruise the serpent's head, and the serpent (Satan) would bruise His (Christ's) heel. We have here the concealed story of the cross of Jesus Christ — and Satan's part in it. The Lord Jesus Christ went to the cross in his perfect "water," "flesh and bone" body. — I John 5:6. He took "the cup," vinegar, foreordained of the Father (Psalms 69:21). In taking the vinegar (sour wine) — His body changed to blood. After He had taken the vinegar, He said, "It is finished." But what did Christ mean when he said, "It is finished," and for whom were these words spoken?

He meant, we believe with all our heart, that this was the basic, and the necessary, and the last thing that He was to do — as Savior of mankind, this "flesh and blood" creation. Through obedience in this act — taking "the cup" — taking upon himself "the sin of the world" — He knew that the blood would then be shed, and, in the shedding of His blood, the sin of the world would be atoned for and "put away." (even as the blood of the first Adam came through the change, and in it — in the Father's sight, was "the sin of the world.").

We as believers in the Lord Jesus Christ can prove this by looking upon our Savior as he hung on the cross and ask ourselves these questions:

1. What was God's controversy with man?
2. What was the sin that Christ was made?

(II Corinthians 5:21)

3. Is it His flesh? The Scriptures say, "Neither his flesh did see corruption." (Acts 2:31 cf. Psalms 16:10 )

4. Is it His bones? Again, the Scriptures tell us, "A bone of Him shall not be broken."

(John 19:36 cf. Psalms 34:20)

5. What then was the sin? Peter tells us, "Who (Christ ) His own self bare our sins in His own body on the tree." (I Peter 2:24)

The only thing Christ received into His body on the cross was the vinegar (sour wine). — John 19:30. Remember what Christ said at the last supper referring to the cup. "This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day, that I drink it new in the kingdom of God." — Mark 14:24-25. On the cross Christ received the "fruit of the vine," the cup, which he said was His blood. It was at this moment that Christ's "flesh and bone" body was changed into what we are — "flesh and blood".

When the blood was shed, the veil which represented the sin, God's controversy with the human race, was "rent in twain from top to bottom."— Matthew 27:51. Through the shedding of the blood, Christ broke down the barrier and atoned to God for our sin which separated us from God. Through faith in His blood, we now have access into the very presence of God. As believers, we are a new creation, "... born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13)

Loving hands, Joseph and Nicodemus, took the body of their Lord and placed it in the sepulchre. In the evening of that day, he appeared to His disciples. They thought He was "a spirit." — Luke 24:37. He said, "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." — Luke 24:39. He arose without blood. He is now "flesh and bones". He is now, according to the Scriptures what the first man was before the fall — "flesh and bones" (Genesis 2:23). He has atoned for the sin of Adam's race.

The first Adam was a man, in creation, but he was not God. The last Adam was a man, and yet God. During His lifetime He wrought as both God and man. But when He stood in Adam's stead, and in the nature of the case, in the stead of every man, He wrought only in His perfect humanity. Therefore the cry: "My God, my God, why hast thou forsaken me?"— Matthew 27:46; Mark 15:34. We do not read these words in John's gospel, John setting forth, particularly, the Deity of our Lord and Savior, Jesus Christ.

God judged the world in and through the cross of Jesus Christ. "Now is the judgment of this world: now shall the prince of this world be cast out." — John 12:31. Through the shedding of the blood of Jesus Christ, Satan's power is broken.

Jesus' blood "shed" <-----> Satan's power broken ("BLOOD" <-----> "SATAN").

The Demonstration



... Adam (first) was created in a body of "flesh and bones", not "flesh and blood". (Genesis 2:23)

... He was holy, harmless, undefiled, as long as he remained faithful to the Creator.

... He manifested his self will early.

... He broke the first commandment given him.

... He ate of the forbidden tree.

... His body changed from "flesh and bones" to "flesh and blood".

... He was permitted to live as long as his blood would sustain him — but he must die.

... He was driven out of the garden in Eden — the Kingdom of God.

... His children were as he was — minds at enmity with God, bodies not now acceptable to God and his kingdom.

... The Lord God clothed them, not that they might appear in God's presence, but that they might appear in the presence of each other.

... Adam and his wife were on their way to eternal separation from God, the Creator, except a Redeemer be sent by God.

...The Redeemer was promised, then sent.

... He was "the Seed of the woman," "Christ," sent in "the fullness of the time" and "made of a woman" (Galatians 4:4) — not of a man.

... The last Adam was born of the virgin Mary — "flesh and bones", not "flesh and blood" — man having no part in the conception.

... He "increased in wisdom and stature, and in favor

with God and man." (Luke 2:52)

... He went forth in His ministry to the Jews when about thirty years of age.

... He labored some three and a half years, in the authority and power of His Deity.

... He demonstrated his Messiahship.

... He was holy, harmless, undefiled — always did the will of His Father.

... He remained, therefore, "flesh and bones" — unlike the first Adam, who had disobeyed, refused to do the will of God, and changed to "flesh" and blood". He remained His life long through, the holy creature that He was by birth.

We can see here why, of necessity, He "endured such contradiction of sinners against Himself."

— Hebrews 12:3. There was none like Him in all the world. He "took upon Him the form of a servant

."

— Philippians 2:7. He came to minister to the seething mass of Satanically inspired men who could not at all understand Him. His mother, His own brethren, could not understand Him. He was "alone".

In the garden He was alone with His Father. He was there as the "last Adam". In the garden He prayed that "the hour" might pass from Him — that the Father might take away "the cup". But the dreadful, the awful change — that was to make Him the Sin-bearer of the world — that had caused, in anticipation, the agony in the garden — was to take place on the cross.

He might have prayed and the Father would have sent to Him "more than twelve legions of angels."

— Matthew 26:53. Submitting to and doing the will of the Father on the cross — taking "the cup", the vinegar (sour wine) — produced the same change in the body of Christ that refusal to do the will of God produced in the body of the first Adam in the garden of Eden.

In the mind of God, the pouring out of the blood of His Son, Jesus Christ, put an end to this "flesh and blood" (death) race. This fallen race will eventually pass away, through Christ's work on the cross. "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead."

(II Corinthians 5:14)

God's interest during this day of grace is in those who will see their need of the Savior, and turn to God by faith in the One Who died for us and rose again. With these, God is forming a new creation in the heavens.

In resurrection, Christ regained for all believers all that we lost through Adam's fall. But more than that: "for our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change

our vile body, that it may be fashioned like unto His glorious body." (His glorified body)

— Philippians 3:20-21. "Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over Him." — Romans 6:9. Nor will death have

dominion over them that are "in Him". "We shall be like Him: for we shall see Him as He is." (I John 3:2)

"Do ye not know that the saints shall judge the world?"  
(I Corinthians 6:2)

"Know ye not that we shall judge angels?"  
(I Corinthians 6:3)