

Doctrinal Affirmations

1. That the word 'sin' is used in two principal acceptations in the Scripture.
 - a. It signifies in the first place 'the transgression of law' (eg. Lev 6:2; Jam 4:17). Sin in its first acceptation is a *moral* issue.
 - b. In the second definition 'sin' represents that *physical principle* of the animal nature which is *the cause* of all its diseases, death, and resolution into dust (2Co 5:21; 1Pe 2:24). It is that which has *the power* of death (Heb 2:14). This 'sin' is a physical issue that does not impute moral or legal guilt. [The false logic that suggests that it imputes moral or legal guilt, would by parity of reasoning conclude that the inheritance of death carried with it legal or moral guilt – a patently false conclusion.]
2. That the Edenic sentence of death, *muth temuth* (Gen 2:17) was not a sentence to be consummated in a moment, as when a man is shot or guillotined. The death threatened was the result, or finishing, of a certain process; which is very clearly indicated in the original Hebrew. The sentence, then, as a whole reads thus—"*In the day of thy eating from it dying thou shalt die*" (EI, p. 69). From this, it is evident, that Adam was to be subjected to a process, but not to an endless process; but to one which should commence with the transgression, and end with his death and resolution into dust. (Gen 3:19)
3. That all who are born of a woman (Job 14:1-4) are born under the physical and hereditary 'law of sin and death' (Rom 5:12, 7:23; 1Co 15:22). That 'the law of sin and death' is a *single law* (Rom 8:2) and cannot be separated. That to be mortal is not only to be under "the shadow of death", but to have *that* which has *the power* of death (Heb 2:14). Conversely, sin when it is finished bringeth forth death (Jam 1:15). To destroy (Heb 2:14; 1Co 15:53-54) that having 'the power of death,' is to abolish this *physical law of sin and death*, and instead thereof, to substitute the *physical 'law of the spirit of life,'* by which the same body would be changed in its constitution, and live for ever. (Rom 6:23)
4. That the Mosaic law condemned transgression (Rom 7:7) and the transgressor (eg. Num. 15:32-35; Deu 13:6-9) but it could not condemn the nature (*diabolos*), 'for all have sinned' (Rom 3:23), and therefore any condemnation meted out was "a just recompense of reward" (Heb 2:2). What the law could not do, in that it was weak because of the flesh (for "when the commandment came, sin revived" – Rom 7:9) God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. If the death of a transgressor would have sufficed, then Adam and Eve might have been put to death at once, and raised to live again. But this was not according to the divine wisdom. The great principle to be compassed was the condemnation of sin in sinful flesh, innocent of actual transgression.
5. The Mosaic institutions were a figure for the time then present, but could not make him that did the service perfect, as pertaining to the conscience (Heb 10:2, Heb 9:9, 7:11) because the blood of bulls and goats cannot take away sins (Heb 10:4). God having prepared some better thing for us: "Behold the Lamb of God, which taketh away *the sin* of the world." (Joh 1:29)
6. Therefore when Messiah cometh into the world he saith Mosaic sacrifices thou wouldst not, but "*a body* hast thou prepared for me" (Heb 10:5). God, in *a figure*, "laid on" Christ "the iniquity of us all" (Isa 53:6). As 1Pe 2:24 tells us, "Who his own self bare our sins in his own body". These expressions were fulfilled in Christ being "made of a woman, made under the law" (Galatians 4:4). "For he hath made him *to be sin* for us, who knew no sin" (2Co 5:21). The physical nature or body of Christ was "made like unto his brethren" (Heb 2:17). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb 2:14), taking "on him the seed of Abraham" (Heb 2:16). Sinful flesh being the hereditary nature of the Lord Jesus, He was a fit and proper sacrifice for sin; especially as he was innocent of transgression (1Pe 2:22) having been obedient in all things.

