

**WAS CHRIST IN
ADAM?**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649438532

Was Christ in Adam? by John Miller

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN MILLER

**WAS CHRIST IN
ADAM?**

50

9 1/2
1/3
0 1/2

Price, 60 cts.

WAS CHRIST IN ADAM?

2
X

BY
REV. JOHN MILLER.

THIRD EDITION.



PRINCETON, N. J.:
EVANGELICAL REFORM PUBLICATION CO.,
1887.

Mailed post-paid by this Company on receipt of price.

1.25

P R E F A C E.

I KNOW of no authority, ancient or modern, for the doctrine I am about to promulgate. I have heard of something of the kind in Vinet: but I have searched his writings, though not, I confess, all of them, and find adverse, rather than favoring, intimations.* It makes one shiver to go on so exposed a road, without any company; but there are certain mitigating circumstances which it is fair to quote.

1. In the first place, this book would not have been so much as thought of, but at the suggestion of the Bible. Philosophy, for the person of Christ, seems vain and impertinent. We cannot employ it even afterward, when our faith has been revealed. We confess nothing of research or venture in this direction. It certainly soothes a timid scruple to know, that, even if this work were a mistake, the promptings to it have been altogether Scriptural; I mean by that, it has been in reading the Bible, that

* While going through the press, a friend sends us a volume of Irving. We are not in time thoroughly to study his belief; but find him accenting the peccableness of Christ; speaking of the graciousness of His being kept holy; but not accounting for it by federal descent; and, therefore, receding too much away from it again, when arraigned for it as heresy.

the suggestion has come, of the mistake of the prevailing Christologies. There, too, we invite the debate. We suspect that what is old has been a philosophy; and we offer the new to be settled entirely by revelation.

2. In the second place, we are cheered by great simplicity of the texts.

3. And in the third place, we hope to make this appear. The very newness may be one harbinger of hope. There having been no trial in the church, and no statements opposite recorded in the world,—who knows what may happen? What seems so plain to us, may seem plain, in the same texts, to others. There may be a healing, as the surgeons say, “by the first intention;” especially, as we reach a much warmer faith, making Christ more our Christ; bringing him a great deal nearer to the curse; seating him a great deal closer to his people; and lifting a great deal higher, that righteousness of the cross, by which humanity must obtain redemption.

JNO. MILLER.

PRINCETON, Sept. 5th, 1876.

CONTENTS.

	PAGE
INTRODUCTION.....	9
I.	
REASONS FOR THE OLD DOCTRINE.....	13
CHAPTER I.	
CHRIST ONE PERSON.....	13
CHAPTER II.	
CHRIST BORN OF A VIRGIN.....	24
II.	
REASONS FOR THE NEW DOCTRINE.....	28
CHAPTER I.	
CHRIST AND MAN.....	28
CHAPTER II.	
CHRIST AND WOMAN.....	33
CHAPTER III.	
CHRIST AND DEATH.....	35
CHAPTER IV.	
CHRIST AND LIFE.....	43

	PAGE
CHAPTER V.	
CHRIST AND THE SPIRIT.....	50
CHAPTER VI.	
CHRIST AND RANSOM.....	56
CHAPTER VII.	
CHRIST AND JUSTIFICATION.....	70
CHAPTER VIII.	
CHRIST AND ADOPTION.....	73
CHAPTER IX.	
CHRIST AND SANCTIFICATION.....	76
CHAPTER X.	
CHRIST AND ORDINANCES.....	79
CHAPTER XI.	
CHRIST AND GLORIFICATION.....	83
CHAPTER XII.	
CHRIST AND GOD.....	86
<hr style="width: 20%; margin: 10px auto;"/>	
III.	
CONCLUSION.....	91

INTRODUCTION.

THE sixteenth question of "The Shorter Catechism" is as follows,—“Did all mankind fall in Adam's first transgression?” The answer is, “The covenant being made with Adam, not only for himself, but for his posterity, all mankind, *descending from him by ordinary generation*, sinned in him, and fell with him, in his first transgression.”

It would be hazardous to pause upon the meaning of the doctrine, for it would delay and confuse us. Men have differed about the sense of imputation. Some have thought it natural. Some have thought it federal. All have thought it real: but have been entirely at variance as to the nature of the hereditary result. The writer thinks it both natural and righteous, and that it is stated so to be in the two lists of texts that are quoted by the different polemics. He thinks it natural, like the descent of a bad plant from a bad seed. He thinks it righteous, to justify such a descent. He thinks God has arranged the universe so that like produces like, but that, when it comes to moral intelligences, there must be law, as well as nature: there must be the fact of a moral adjudication. It will not do to wave the hand, and say, “All perish, by a fiat of nature; but there must be a forensic cause:

that is, the seal of heredity, in the instance of man, must be applied by juridic rule, that God may be just, though he breed hereditary bondsmen out of all mankind.

Not positing, however, the justness of such a view, we give it merely as an example, and fall back to the more universal ground, that *some* effect has been transmitted, of Adam upon man; and state, now, the universal thought, that that effect has not been a heritage to Christ, or in any way natural to him by blood relationship. He has been thought a new man, foisted in upon our race; or, if that word is connected with the idea of falsehood,* then, grafted in upon it, with no hereditary descent, but able to begin, with quite unimplicated nature, to take *our* guilt, and to cut off our hereditary taint, by his own independent sacrifice.

Now, our object is to point out the opposite doctrine as the doctrine of the word of God.

We believe that Jesus Christ was an elected man; and, with reverence be it spoken, that you or I might have been the chosen one for the incarnation of the Most High. We believe that this is taught laboriously, in plain terms, under both the dispensations. We believe that he was a child of Adam, and an heir to him, like you or me. And, inasmuch as this would have brought him into sin like you or me, we believe that his birth of the virgin, and his conception by the Holy Ghost, was to cut off this taint of nature. He was "holy, harmless, undefiled, SEPARATED † from sin-

* *Fr. Fausse.*

† "*Separate*" (E. V.). It is the Perfect:—"that had been separated;"