

## THE ATONEMENT.

To the Editor.

SIR,—In answer to an inquiry from "S. W. Raleigh, Leicester," dated February 10th, in a late number of your paper, March 8th, I wrote privately to your correspondent. My letter having, however, been returned from the Dead Letter Office as "not found," I write a few lines.

Your correspondent's difficulty seems to me to lay in his want of discrimination between Christ's atoning death on the Cross (whereby he who accepts and receives it is brought to God, according to the full and eternal efficacy and value of this offering to God), and, on the other hand, the chastening of the "holy brethren" (Heb. iii. 2) by God as Father for their profit, and as Lord also (Heb. xii. 5-11) as well as discipline carried on by Christ, as "the Holy and the true" in, and as son over, God's House. (Heb. ii. 6; 1 Cor. v. 4, 5; Rev. i., ii., iii.) It is self-evident that Christ making atonement for sin and sins is the very reason why, if we do not judge ourselves, we should be chastened of the Lord, that we may not be condemned with the world. (See 1 Cor. xi. 31, 32.) God's House also must be kept clean. It is of the first importance, that God having visited sin in the person of His Son, those who have believed on Him to life everlasting should be brought into the same mind with God as to the terrible character of this sin which Christ has thus put away. Because there is sin bearing, your correspondent stumbles at chastening. Why should he do so?

Christ's atoning death redeems our souls at once, and gives us, by the new nature and the indwelling of the Holy Ghost, the earnest of the inheritance—and as our souls have been quickened into life, so our bodies will be eventually quickened by the spirit that dwells in us. (Rom. viii. 11.) Meanwhile we have bodies of humiliation (wrongly translated "vile" in Phil. iii. 21), in which we "groan" in common with the "whole creation, waiting for the adoption, the redemption of the body." (Rom. viii. 23.) And in this body we suffer the effects of sin, whether of our own or our ancestors, as well as many other evils. So that "we know not what we should pray for as we ought . . . but" (not "and") "we know that all things work together for good to them that love God," &c. Christ has met the "Eternal Judgment" of sin for believers, but such have to learn the effects and consequences of sin, in various ways, in their mortal bodies.

As to death, Christ has borne the penalty of death for us. But this does not exempt the believer of necessity from the act of dying, though it does from knowing death in its full character. To him the character of death is now changed, and it is called "sleep—sleep through" (not "in") "Jesus." (1 Thess. iv. 14.) "He shall never see," that is, gaze on its true character, "death." (John ix. 51.) Death is not his foe now, but his friend. "All things are yours . . . death." (1 Cor. iii. 21, 22.)

And not only shall the believer never know death in its real nature and character, never know the "second death," and not be "hurt of it" (Rev. ii. 11; xv. 14), but he may not necessarily go through the act of dying, for "we shall not all sleep, but we shall all be changed." (1 Cor. xv. 51.)

The effect of Christ's "tasting death" (Heb. ii 9) is, that He has in every way broken its power for the believer. "Through death" He has "annulled" (not "destroyed") him that had the power of death, the devil, and delivered those who through fear of death were all their lifetime liable to bondage." (Heb ii. 14-15.)

I have thus sought to indicate the difference between sin-bearing and chastening; and besides pointing out that the latter is the corollary to the former (where there is not self-judgment for sin on the part of the saint), I would also notice, that when there has been no sin actually committed, the sin of the nature may have to be met and kept in check. (See Paul's thorn, 2 Cor. xii. 7.)

I have also noticed that while we are "saved in" (not "by") "hope" (Rom. viii. 24), "Who hath saved us" (2 Tim. i. 9), in "purpose." (ditto). Yet, so far as our bodies are concerned we have to learn the effects of sin, immediately or indirectly, practically.

I have also noticed that the effect of Christ's death for the believer, is that the character of death is changed to him, and that he may not, should Christ return, even go through the outward act of death.

I trust that these points may satisfactorily meet your correspondent's difficulties, or at all events suggest to him the real clue out of them,—I am yours faithfully,

H. A. H.

Sundridge, Bournemouth.

I am sorry to write so long after date, but your impression of March 8th was only lately brought under my notice.

1898

Mr. Hammond was formerly a Church  
Clergyman, and it was at his house  
at Bournemouth that Mr. Darby died.

This letter on The Atonement was written by Mr. H. A. Hammond  
of Bournemouth, and published in the "Christian Commonwealth" Apr./88.

Believe me to remain,  
dear brother, yours faithfully,  
Henry A. Hammond.