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or the Church is tempted to compete with the world in the world’s methods; but that pathway is dangerous, and leads to destruction. And in these days of religious indifference on the one hand, and of religious competition on the other, this temptation lies very near.

9. “Now about the midway to the top of the Hill,” we read, “was a pleasant Arbour, made by the Lord of the Hill for the refreshment of weary travellers,” etc. I would commend to my readers a very careful study of this passage, for I think the whole question of relaxation or of recreation—experiences surely needed in the pastor’s life—is very wisely treated here. When Christian arrived at the Arbour, “he pulled his Roll out of his bosom, and read therein to his comfort: he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross.” Two uses of a period of relaxation seem to be indicated. It is an opportunity for study; it is an opportunity for the review of one’s self and one’s conduct. Bunyan, it will be remembered, proceeds to show how such a period may be misused. He tells how Christian, “pleasing himself awhile, fell into a slumber, and thence into a fast sleep”; the Roll, the very means of study, falls out of his hands and is temporarily lost. The experience here indicated is not an uncommon one at the present time.

The foregoing examples are all taken from less than a fifth of the first part of the allegory, and even in this small fraction I have passed over many more passages than I have cited, wherein are contained most valuable lessons for those whose calling is that of the Christian pastor. But those I have cited will, I believe, be amply sufficient to prove the assertion that there are few books which contain more sound and useful guidance for the minister of Christ than Bunyan’s “*Pilgrim’s Progress*.”

W. EDWARD CHADWICK.



#### ART. IV.—THE DEFEAT OF ADAM AND THE VICTORY OF CHRIST.

INSTEAD of allowing our minds to be perplexed by the speculative theories of some modern critics of the Bible, it will be wiser to dwell upon the great practical truths which it reveals. There are two which lie at the very root of our Christian religion—the defeat of Adam and the victory of Christ.

It matters not in the least whether the story of Paradise

Lost is a literal narrative or a Divine allegory like that of Paradise Regained, which we have in Rev. xii., where the devil is represented by the same symbol of a serpent. Whether it be an allegory or a literal narrative, it reveals the fact and suggests the nature of the fall of man.

Man was made in the image of God, and yet as regards his body he was of the same materials as the animals beneath him. This is implied in the words, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

And so we see before us in Adam a creature with an animal nature, but with intellect and reason to guide him instead of mere instinct, and a God-like principle which should enable him to control and to direct to their right uses the functions of his lower nature.

How long he remained in a sinless state we are not told, nor how his character developed under the guidance of his heavenly Friend. Nor do we know how long he had Eve for his companion.

Previous to the great temptation the condition of our first parents in Paradise must have been one of supreme contentment and happiness; and yet their virtue was only of a very negative kind, due to the absence of temptation, and therefore to an entire ignorance of evil.

But they were intended for the higher state of positive virtue, the virtue of those who have resisted and overcome temptation, and so have become capable of the safe enjoyment of moral freedom, involving the complete subjection of their lower to their higher and God-like nature.

It is a sad and most humiliating fact, but a fact which is stamped upon the heart of every man and upon every page of the history of our race, that the fall of our first parents involved the almost entire loss of this control.

There are still periods, indeed, in the lives of many men and women when they seem, for a time at least, to regain something of this control over their lower nature. The love of man and woman, when it is pure and real, gives, at any rate in its earlier stages, a glimpse of what Paradise must have been before the fall, and reminds us of the caution which Milton represents the angel as giving to Adam :

"In loving thou dost well, in passion not,  
Wherein true love consists not. Love refines  
The thoughts, and heart enlarges; hath his seat  
In reason, and is judicious; is the scale  
By which to heavenly love thou mayst ascend."

*Paradise Lost*, viii. 588.

And doubtless there are many men and women who, in the

figurative language of our Lord, "have made themselves eunuchs and remained virgins for the kingdom of heaven's sake." There is, indeed, nothing which so helps to purify the thoughts, and to give a man something of the control over himself which Adam lost, as an enthusiastic love of Christ and active devotion to His service (Rev. xiv. 4).

That the result of the fall, however, was the loss of purity in all the children of Adam, with all which naturally follows that loss as regards other forms of temptation, is clear from the sacred narrative. It is not easy otherwise to understand why an outward act of disobedience should have resulted in such a consciousness of shame as led them to make themselves coverings for their bodies.

There is no sense of shame in the lower creatures, who simply follow their instincts, and in many respects set an example to man which he would be wise to follow. They "have no understanding," and so feel no shame. But the universal feeling of shame in man is the clearest proof that he is conscious of having lost nearly all control over his lower nature; that, created in the image of God, he has failed to maintain his noble status, and so is unable to rule himself and to guide and control his passions and appetites by the light of intellect and reason and the laws of His Creator.

Such, then, was the nature of the fall. It was a humiliating fall—a fall from a high estate to one in many respects lower than that of other creatures in the earth. It was a hopeless fall. There is only one gleam of hope in the sad story, that woman, in a measure the cause of the fall, should eventually give birth to Him who should destroy the power of their great enemy, their tempter, and their deceiver.

As regards the causes of the fall, nothing is more plainly revealed in Scripture than that it was the work of the Devil, "that old serpent, called the Devil and Satan, which deceiveth the whole world" (Rev. xii., 9). Man did not fall from his high estate in consequence of any defect in his God-like nature, but as the result of deception from without. The Devil deceived the woman, working on her pride and sensuality, and the woman persuaded the man. As St. Paul writes: "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing" (1 Tim. ii. 14).

This gives us some kind of answer to that most perplexing question, the origin of evil. The origin of evil in the universe is indeed an insoluble mystery; but as regards the human race in this world it is revealed with terrible clearness. "An enemy hath done this," said our Lord, to account for the tares in the wheat-field.

have behaved to one another. The principle of heredity has involved the whole human race in the miseries of sin and death.

Shall the efficacy of that higher and more spiritual heredity which comes from the fact that Christ is the Second Adam, the second Head of the whole human race, be less extensive?

It is the privilege of the converted Christian to enter at once, even in this life, into the kingdom of God, and it will be well for him if he continues faithful to the end. For there is great reason to fear that many of us Christians may be like those who thought they were safe because they were the children of Abraham. We must not trust to our mere spiritual heredity as the children of Christ, for the words of Jesus are full of warning: "I say unto you, That many shall come from the east and west, and shall sit down . . . in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness" (St. Matt. viii. 11). We shall be wise, therefore, to listen to the words of the Baptist: "Begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (St. Luke iii. 8).

Let us not begin to say within ourselves, "We are quite safe, being the spiritual children of the Second Adam"; for God, we may be sure, will raise up many children of the Second Adam out of those millions who, without any fault of their own, and often from the neglect of the Christian Church, have lived in ignorance of Him who is "the Lamb of God which taketh away the sins of the world."

E. HUNTINGFORD.

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#### ART. V.—THE PROCESS OF INSPIRATION.

"ALL Scripture is given by inspiration of God" (2 Tim. iii. 16). In this pregnant word of St. Paul there are indicated two lines of inquiry: first, as to the process, "given by inspiration," and, secondly, as to the product, "all Scripture," which we receive as God's Word written, the supreme and infallible rule of faith. In this paper I propose briefly to discuss the process, "given by inspiration." What is inspiration?

##### 1. REVELATION AND INSPIRATION.

We must at the outset carefully distinguish between inspiration and revelation. The Bible is inspired; it contains a revelation. All is not revealed, but all is inspired. Revela-