

The Nazarene Fellowship Circular Letter No. 278

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Editorial

Dear Friends, Brethren, and Sisters, Greetings in Jesus Name.

Some of you may remember having seen this ‘Obituary’ which I believe was first published in the London Times some years ago – and then ‘did the rounds’ in various other publications: -

The Passing of Common Sense

“Today we mourn the passing of a beloved old friend. Common Sense, who has been with us for many years. No one knows for sure how old he was, since his birth records were long ago lost in bureaucratic red tape. He will be remembered as having cultivated such valuable lessons as: Knowing when to come in out of the rain; why the early bird gets the worm; Life isn't always fair; and, Maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you can earn) and reliable strategies (adults, not children, are in charge). His health began to deteriorate rapidly when well-intentioned but overbearing regulations were set in place. Reports of a 6-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job that they themselves had failed to do in disciplining their unruly children. It declined even further when schools were required to get parental consent to administer sun lotion or an Elastoplast to a student; but could not inform parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the Ten Commandments became contraband; churches became businesses; and criminals received better treatment than their victims. Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and the burglar could sue you for assault. Common Sense finally gave up the will to live, after a woman

failed to realize that a steaming cup of coffee was hot. She spilled a little in her lap, and was promptly awarded a huge settlement.

Common Sense was preceded in death by his parents. Truth and Trust; his Wife, Discretion; his daughter, Responsibility; and his son, Reason. He is survived by his 4 stepbrothers; I Know My Rights, I Want It Now, Someone Else Is To Blame, and I'm A Victim. Not many attended his funeral because so few realized he was gone.

If you still remember him, pass this on. If not, join the majority and do nothing.”

There is, sadly, a great deal of truth in the above (though the report of the lady who spilled a little coffee is not accurate) but, fortunately, good old fashioned “Common Sense” is not dead and still has a lot going for it.

I think the problem lies in not recognising it as clearly as we ought; and as this is the editorial for a Bible study magazine, I wish to say first of all that the Bible is full of common sense. We have only to turn to Isaiah chapter 1, verse 18 where we read “Come now, and let us reason together, saith the LORD.” Surely God is not going to be un-reasonable with us, is He? Let us look for a little of God’s Common Sense.

We find, when reading the scriptures there are few rules, and Jesus tells us they are based on just two important ones – “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37-40).

These commandments are common sense laws and are for our good; they are morally good, in fact, all God’s laws are moral laws and to break any of them is to act immorally. God has set our moral standards and asks us to keep to them; and neither does He ask us to do the impossible. More good common sense! Do you think it is possible to be morally perfect? And would the world be a much better place if people would only keep to sound morals? Of course it would be. However, is it likely to happen? No, it is not at all likely to happen, and, apart from Jesus, I think it likely that no one else has ever kept God’s laws perfectly in all human history.

Israel is the nation which God brought into existence as recorded in the Old Testament, but it has had a very wretched and troubled history revealing what mankind is like in general and yet it had so many good examples to follow. And Christian history has proved to be no better, even amongst many who claim to be following the example of Jesus Christ. Greed, cruelty, oppression seem to be the ‘hall-mark’ of human beings. It starts in schools – from an early age children are encouraged to “get-on in life”, and “to be successful” is to get wealth, and for those who succeed no amount of wealth is ever enough. Yet most people throughout the world live in poverty.

But let’s cut a long story short and we observe that God is not pleased with man’s inhumanity to man and as mankind is proven to be incapable of ruling himself properly He intends to put an end to it - hence we have the Lord’s prayer - “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven...” (Mathew 6:10). Although this prayer is repeatedly said all over the world in churches and other places of worship, yet it seems to hold little meaning for the majority of worshippers. However, there is, and has been for several years, a growing excitement amongst Bible students, whatever church or denomination they belong to. A great number of Bible prophecies have been fulfilled in our lifetime. The miracle of Israel returning to their homeland again after nearly two thousand years of wandering is just one of the larger events which the Bible foretold. The regathering of the Jews from so many countries; their prosperity and continuing persecution were also foretold and the greatest event soon to take place is that Israel, who rejected Jesus as their Messiah and crucified Him, will realise what their forefathers did and turn to Jesus and see Him as their Messiah and Saviour.

But before this there is much to happen – God will judge the world for its failings; for the evils people bring upon each other. Daniel foretold - “there shall be a time of trouble, such as never was since there was

a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.” (Daniel 12:1). Also Jesus foretold of this time in Matthew 24:22 to 24, “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

Jesus came into the world for one reason and one reason only – so that He could forgive all those who seek His forgiveness. This is the gospel message that all who will should come into covenant relationship with Him by being baptised into Him. This takes faith; can we trust Jesus? We have the Bible which proves we can and ought to do just that. It is all really a matter of common sense.

With love in Jesus Name till next time. Russell.

Hebrews 12:12- 15,

“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God;

Herewith the First Two of

Eight Bible Essays

FOREWORD

Dear Reader,

I have the honour of having been requested to write a foreword to the following set of eight Bible Essays. They were composed during the late 1940’s and early 1950’s, and this is how they originated:

The late brother Fred Lea who, as you will see, contributed most of the essays, was a fervent Christadelphian. Then one day he came across a pamphlet written by brother Broughton who demonstrated that the bread used in the meetings had to be unleavened because this, and only this, truly represented the body of Christ.

Fred, after sustained and prayerful thought, concluded that this was correct. Moreover, he discovered for himself all the teaching of the Nazarene Fellowship before he even heard of them.

Needless to say that when he and his late wife communicated their views to their Christadelphian meeting they were disfellowshipped. So brother and sister Lea broke bread together on their own; soon to be joined by another Christadelphian couple. Eventually they discovered some more people with these views, and early in March 1948 we were baptized by the late brother Ernest Brady.

I say “we” as I was not a Christadelphian. I am a natural born Jew but came to realize that the Nazarene teaching was by far the best and most logical I have ever come across on Religion.

Incidentally I am the only natural Jew in this community. Shortly afterwards we were joined by another two ex-Christadelphians.

There now arose the question of how to propagate the Truth. We could not so very well distribute Christadelphian literature although we must hand it to them that they still hold much of what is good. So all of us contributed one or more of the Bible Essays now appearing in this booklet.

They are intended for distribution among Christadelphians and anybody interested among the general public. We were a small meeting of five or six members meeting in Fred's house, all of us except myself are now asleep awaiting the resurrection at the Lord's return.

I cannot conclude without paying tribute and expressing my great appreciation of our late brother Fred Lea's part in the work of the Truth. He was a zealous worker and possessed a superb knowledge of the Scriptures. By profession he was a chiropodist and was constantly occupied typing these essays in between patient's visits. He had many a talk on the Truth with patients, including Christadelphians who came even after their separation. Many patients, Christadelphians and others, received copies of these essays.

Alas, there was hardly any response. It is our duty to sow the seed, God gives the increase. How much of it will have sprung up and borne fruit we hope to find out on that Great Day of the Resurrection. But one thing I am certain of - Fred was a most faithful and industrious sower. May we discover after the Resurrection that it was not all in vain.

May God bless and guide the reader into His Truth as recorded in the Holy Scriptures. This is our fervent prayer.

G.L.Dreifuss (May 1998)

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ESSAY NO. 1

The Law of Redemption

As a believer in the Bible I appeal to you to consider the following Bible Truths concerning our redemption.

The law of redemption as defined by God in the Law He gave to Israel by the hand of Moses is most interesting and instructive. It is, briefly, that if an Israelite became poor and sold himself to a rich neighbour he could redeem himself, if he were able, or his near kinsman could redeem him. The nearest kinsman had the prior right to redeem; this is shown in the 3rd chapter of Ruth at verse 12.

Let us trace that law in relation to our redemption. We, by natural descent, are in need of redemption; we have been sold and are in bondage. Paul says, in Romans 6th chapter, "to whom ye yield yourselves servants to obey, his servants ye are... whether of sin unto death or of obedience unto righteousness... ye were the servants of sin once but ye have obeyed from the heart that form of doctrine... ye are now made free from sin... the wages of sin is death." Here Paul "personifies" sin as a master and us as his servants; he refers to this condition of bond service to Sin as "our old man," "the body of (or belonging to) Sin."

Personification was not a new idea in the Scriptures. In the Book of Proverbs wisdom is personified as a woman. How, then, did we become Sin's bond-servants? For the answer to this question we must turn to the account of creation. Here we see Adam a free man in the Garden of Eden – God's free man placed there to dress it, and to keep it, with one simple command, namely, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

This law was simple and easy to understand; there was no excuse for disobedience, yet Adam disobeyed God and obeyed the "Devil," or Sin personified; for sin is the transgression of Divine law and,

therefore, is personified as a master (see Romans chapter 6). Yet John tells us in his 1st Epistle, 5th chapter, 16th and 17th verses, “there is a sin unto death,” and he informs us that prayer for that sin is useless; he also tells us, “There is a sin which is not unto death;” God will forgive that sin for Christ’s sake. Under the Law of Moses some sins, or transgressions, were punishable by death - for example, in the case of murder, the law said, “thou shalt take no satisfaction for the life of a murderer, he must surely be put to death.” So God commanded.

The punishment for Adam’s sin was death; a judicially inflicted death; an untimely end. His sin was a “sin unto death.” Few, if any of us have sinned such a sin, but we were in the loins of our father Adam when he sinned unto death. Now as Levi paid tithes in Abraham (see Hebrews 7:9,10), so we sinned in Adam (see Romans 5:12-18). In other words, Adam sinned and merited death; ‘King Sin’ now had a claim on his life; his life was now ‘forfeited’ to Sin, and he no longer had any right to it; God redeemed him, He bought him with the precious blood of His dear Son. But as the time for the full payment had not arrived God instituted a type; He clothed Adam and his wife with the skins of animals. Thus blood was shed and life was taken; this was the type. Sin took place and death followed; but Paul tells us that “the blood of bulls and goats cannot take away sin.”

We may ask, Why? The answer is not far to seek - the right of redemption was held by the next of kin, and not by an animal; it could only typify the true “Lamb of God,” Jesus, who alone had the right to redeem, being Adam’s near-kinsman; and the means, a life unforfeited, free to give for “the sin of the world.”

Whilst Adam’s sin could not be forgiven it could be paid for by the taking or surrender of life. If Adam’s life had been taken in Eden, God’s plan of filling the earth with His glory and with a people who would revere Him would have been frustrated, and this could not be. God had said to Adam, “Be fruitful and multiply,” and this command must be fulfilled. There was not another to take Adam’s place and pay the debt; no near kinsman with the right to redeem, but God found a Ransom. No man could by any means redeem his brother, we are told, or give to God a ransom for him, for the redemption of their soul is precious. Every man is a bondservant by birth, and owes his life to his master. The life that Adam passed on to his children was that which he had already sold, or forfeited to sin, and thus it belonged to sin and was lost.

God’s mercy is wonderful. He gave His only begotten Son to die for “the sin of the world,” to die for man; the Just for the unjust. The hymn-writer expresses it, “There was no other good enough to pay the price of sin.” A better way of expressing it would be - there was no other free enough to pay the price of sin.

Jesus was the only one who had the right to redeem Adam. Adam was God’s son by creation (see Luke 3:38). Jesus was God’s Son by begetting, Adam’s near kinsman, the second man or second Adam. He had the means by which to redeem the first Adam; His life He received direct from God, free from sin; His right to life He never forfeited or lost by transgression. He was the only man who had power to retain His life or give it freely for us. “No man taketh it from me,” He said, “I lay it down of myself.” This is in John, 10th chapter, 17th and 18th verses.

God saw this “greater love” by which Jesus would lay down his life for the sinner, and foreshadowed it in Eden by the typical “Lamb slain from the foundation of the world,” and Adam was redeemed; he was not slain; he did not die the death for his sin in Eden – a violent judicial death on the day of his transgression; the animal did die such a death, but as we have seen, its blood could not take away sin; it could only prefigure the “precious blood of Christ,” which did.

The result of this redemption was that Adam’s life was saved from immediate destruction, and he was allowed to continue in life for 930 years. He thus escaped the penalty of his sin and when he died at the age of 930 years that death was the natural death which terminates all life that is manifested in a natural or corruptible body; whether human, animal or bird.

This is not the death for sin, as we have seen, but merely the consequence of his failure to attain to the life eternal which Jesus now possesses and enjoys as a result of His perfect obedience.

Jesus said, "This is the condemnation that light is come into the world." This light is knowledge, and when we understand these glorious divine truths we are in the light and, therefore, under the condemnation to which Jesus referred, if we ignore the Divinely appointed means of redemption. If then, we do not accept God's terms of redemption by associating ourselves with Christ's sacrifice by being baptised into His name, thus becoming Christ's, we too are guilty of a sin unto death, and will merit the final judgment of Divine wrath, and will suffer extinction in the "second death" (see Revelation 20th chapter, verses 11 to 15).

To sum up, it was necessary for Jesus to be one who had the right to redeem; He must be Adam's near kinsman; and it was also necessary that He should have a life free to give for Adam, and that He should be willing to give it.

This was not the punishment of a just man by God for the sinner, but the voluntary surrender of life by the "Just for the unjust;" God was the loving Father giving His only and well-beloved Son – "God so loved the world that He gave His only begotten Son, that whosoever believeth in him might not perish" (John 3:16). "Scarcely for a righteous man would one die (writes Paul in Romans 5:6-8)... but God commendeth His love to us in that, whilst we were yet sinners, Christ died for us."

Such is the love of God for us! Should we not show sufficient interest in these things as to impel us to look further into what God has left on record for our learning in spiritual things, and to aspire after the things which will please Him?

Brother Fred Lea

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ESSAY NO. 2

The Bible Teaching Concerning Life and Death

Let us at the outset give a brief definition of the word 'Life.' Life is that power by which all animate things or beings move, grow, and multiply; one of the smaller of such forms is the Amoeba, which, though a single cell, exhibits all the characteristics of life. Death is the opposite of this; it is the cessation of life, the dissolution of being.

Having made this definition let us turn to the Bible and read how life first entered into the world. On the sixth day of creation we read that God created the living creatures, birds, and fishes, and finally man.

Now we read in Genesis 2nd chapter, 7th verse, "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." Let us consider this process; first we see a dust-formed creature, man; then breath is breathed into him, and he becomes a "living soul." Without that breath of life he is a dead soul or body; this is precisely the case with human beings to-day. If the breath of life is taken away a man dies; his body corrupts, and eventually returns to the dust.

Life, then, is the state or condition of being in which is manifested those characteristics which we associate with activity. It is the power or energy which makes possible all the various functions of the body. It is manifested in a variety of ways and forms; thus we have insects which retain life for but a very short time, and monsters like elephants and whales which live for many years. Life is the same however it is manifested. Thus we have human life, animal life, plant life, etc.

Human flesh can retain life but a few years; few people, comparatively, attain to much over eighty years of age. The extent, or duration of life, depends on the medium in, or through which, it is manifested. Life manifested through or in an incorruptible body, is unending. The Creator's life is from everlasting to everlasting.

We now turn to the Genesis account and read how the man was placed on probation in the garden of Eden, and how a simple command was imposed upon him, namely, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die." Here we have death as a penalty for sin introduced. Now this cannot be natural death, for that is not a penalty but a natural consequence of the life being held in a corruptible body. The sentence, we note, was to be death on the day of transgression. Here we have introduced death as a penalty, a judicial death, an inflicted death. Other instances of judicial death recorded in the Scriptures come to mind.

Under the Law of Moses a murderer was to be put to death; this was a judicial death. An idolater or a man who dealt with a familiar spirit, or a necromancer, also was to be put to death. One of the sins of Saul, the first king of Israel, was that he sought the services of a witch. These and many other sins were sins unto death; concerning which John speaks in his 1st Epistle, when he says "There is a sin unto death; I do not say he should pray for it." Such a death is an untimely end, a cutting short of life.

Under the Law of Moses stoning was the means by which this death was brought about. In England hanging was the method. In each case life is brought to an abrupt end. Accidental death, though not judicial, is a violent and untimely end of life; this kind of death is also recognised in the Bible; if any man met his death in this way owing to the negligence of another, provision was made in the law of God for that case.

Returning to the Genesis account we find that Adam merited such a violent death, but God, in His mercy, instituted sacrifice as a means of redemption, as we saw in the last essay. Adam was now allowed to continue his life, but under ransom; he was on probation with a life which he had forfeited, and now held in the mercy of God under ransom - but it was natural life. Another kind of death recognised in the Bible is "Spiritual" death. A man may be very much alive in the natural sense and yet be spiritually dead. How otherwise could we understand the words of Jesus, "Let the dead bury their dead"? Or the words of Paul, in Ephesians 2; "And you hath he quickened, who were dead in trespasses and sins"? Or again, in the writing to the Romans, chapter 8; "To be carnally minded is death"? Here the mind of the flesh, which we hope to consider more fully in another essay, is regarded as being dead to spiritual things.

Another kind of death referred to in the Bible is figurative death. We take an illustration from the apostle Paul, in Romans, 6th chapter on the subject of Baptism. Here we read, "How shall we who are dead to sin live any longer therein?" Again in verse 11, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Baptism is a figure of the death of Christ, and as such, is the counterpart of the act of the offerer under the Law of Moses, who, laying his hand on the head of his offering, figuratively transferred his sin to the animal. Baptism is a burial in water after a belief in the things which Jesus taught, and a good confession before God. Thus we are introduced into Christ's death, and escape the death for sin (though we die the natural death), unless we wilfully sin an unpardonable sin and merit the second death, which takes place at the end of the Millennium (Revelation 20:7-14)

This introduces us to the death which those die who, being responsible to the Divine Law, either ignore it, or having responded to it turn away again, and do despite to the word of grace. The Apostle says concerning such; "There remaineth no more sacrifice for sin but a fearful looking for of judgment and fiery indignation, which shall consume the adversaries." This is the end of all those who reject the Divine invitation.

Let us now turn to the subject of Life. We have noted that natural life is the state of being alive, or possessing life in a natural body; a body subject to decay and subsequent dissolution of being. We have seen, too, that life can be forfeited; also that a life which has been lost to sin can be bought back with a price - even the precious blood of Christ; that this life which is so bought is under ransom and can again be lost. In the first Essay we saw that the life of Jesus was free and never in bondage to sin. Jesus Himself said, "If the Son shall make you free ye shall be free indeed."

We are now introduced to a life made free by the Son of God. Christ died the death unto sin for sinners, and became the author of eternal salvation to every one that believeth, and so by baptism into Jesus

a man is introduced into a new relationship. He is now dead to sin, but alive to righteousness. This is a spiritual life, a life of service to God.

As they who sow to the flesh shall reap corruption (see Galatians 6:7,8), so he that soweth to the Spirit shall of the Spirit reap life everlasting. This is life manifested in an incorruptible body such as Jesus now has; a body none the less real because it is immortal. Jesus Himself, after His resurrection, said to His disciples, "Handle me and see, for a spirit (that is a mere phantom) hath not flesh and bones as ye see me have."

We note that He did not say "flesh and blood." His blood had been shed on Calvary for us - the price of our redemption; and we are told by the Apostle Paul that flesh and blood cannot inherit the Kingdom of God. Here we have flesh and Spirit; incorruptible flesh, flesh which can retain life for evermore; made like unto the angels, dying no more. Such are the children of the resurrection. This is the true hope of the Christian, the hope of the resurrection of the dead; when the "dead shall be raised incorruptible, and we (which are alive and remain) shall be changed." And when this mortal shall have put on immortality, then shall be brought to pass the saying, "Death is swallowed up in victory; O death, where is thy sting? O grave where is thy victory?"

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Brother Fred Lea.

Ephesians 4:31,

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Continued from CL277 : -

"BEHOLD, I MAKE ALL THINGS NEW"

Bro. Philip Parry,

Part Two

Dr Adam Clarke, although astray from the truth in its entirety, made some very truthful observations and comments on Paul's words in Romans 7:14. He says, "It is difficult to conceive how the opinion could have crept into the church, or prevailed there, that the apostle speaks here of his regenerate state; and that what was, in such a state true of himself, must be true of all others in the same state. This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle to see that the apostle is here either personating a Jew, under the law and without the Gospel, or shewing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified, and had not, as yet, heard those blessed words, "Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Spirit." Acts 9:17.

"It requires but little knowledge of the spirit of the Gospel and of the scope of this epistle to see..." Thank you Adam Clarke, we hope some people will be shamed into acquiring this little knowledge of the spirit of the Gospel which the Nazarene Fellowship has been trying to open their eyes to for so many years without much success. It matters not to us by whom their eyes are opened; we are more concerned that they are opened, and would rejoice with the angels of heaven knowing it had happened.

Adam reduced his posterity to the possession of sin and they are all constituted sinners - servants of sin. In this position they are bondservants to master sin. When enlightened to the fact that this is what is meant by being in Adam, and that "in Christ" God offers redemption and eternal life on the principle of faith, it soon dawns on the individual that he must obtain release from the Adamic bondage in order to become a son of God and a servant of God, for no man can serve two masters. Wages are for services rendered. The wages of sin is death. But the gift of God is eternal life and also that which eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those who love Him; through Jesus Christ our Lord.

This is a fine prospect, something to look forward to in comparison to what men can achieve of themselves, but as the way to it is so simple and plain, few there be that find it.

Was Jesus ever in Adam, sold under sin? Was he even a son of Adam? Christadelphians say, "Yes" to both questions. How then could God be said to give His only begotten son as a sacrifice or purchasing price that those who believe might not perish if Jesus did not belong to Him but was sin's bondservant? The idea is absurd.

The truth stands out; Jesus was free born, His life was free of the condemnation, and He was therefore free to give it as a ransom for the many. He was a "new Adam," a "new creation" of the same flesh, or as Paul puts it, "the likeness of sin's flesh, but not sin's flesh, God's flesh; a matter of ownership not quality?"

Members of the Nazarene Fellowship have been introduced into this "new man" through faith in his shed blood as the equivalent "life" instead of Adam's and all in him, by being crucified with Him in the waters of baptism; buried with Him by baptism into death that like as Christ was raised from the dead be the glory of the Father, even they also should walk in newness of life. New creatures serving God, having died unto sin and no more under his dominion. Therefore when natural death brings their probation to a close, they cannot be said to partake of the death which came by Adam's sin, for their Lord has already partaken of that for them, the just for the unjust, that he might bring them unto God. Until this symbolic death has taken place no one can say they have been redeemed, and are therefore in no position to serve God and can only bring forth fruit unto death as sin's servants. Christadelphians deny that we have redemption now, yet the Scripture is full of support for the fact that we have. Read Paul's epistle to the Ephesians, ch 2. It is an education in itself and a silencer to the sinful-flesh-mongers. "The truth shall make you free" (Jesus). "The law of the spirit of life in Christ hath made me free..." (Paul).

"If a man keep my saying he shall never taste of death." (Jesus in John 8:51-52). "He that believeth on the Son hath everlasting life." (A legal status in Christ providing the name is not erased from the Book of Life). And, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John chapter 3, "verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, (or the judgment) but is passed from death unto life." John 5. "For the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." I John ch, 2. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14. "In this was manifested the love of God toward us, because that God sent His only begotten son into the world that we might live through Him." I John 4:9,

Where are those people placed who deny that it is possible now through Christ to pass from death to life? They are still in Adam, they still belong to Master Sin, they have been immersed into a Christ of their own conception who, according to their own Statement of Faith was as much under the condemnation as those He came to save, who, instead of being mighty to save was powerless. Such people have not even arrived at the start, much less made a start. Their own originator, Dr Thomas, for whom as a person of good intentions I have always had the greatest respect, stated that "Redemption is release for a ransom, all who are God's servants have been released from a former Lord by purchase; the purchaser is God; the ransom price the precious blood of the life of Christ." How was the blood of Christ precious? The answer is plain. Because the life is in the blood and this life was never forfeited through Adam's sin and Jesus was therefore free to offer it in accordance with God's will as the redemptive price; a life for a life, hence the reason for his birth of the Virgin Mary. But as far as the Christadelphian view is concerned, Jesus might just as well have been born of Joseph and Mary.

You will have noticed that Dr Thomas mentioned a former lord or master, and I would add that everywhere that the Scriptures speak on the subject of redemption through Christ, the views I have expressed are endorsed; also the remarkable statement by the doctor which, I am sorry to say, became rather obscured to the superficial Christadelphian reader, by some of his other unscriptural ramblings on the subject of sin in the flesh. However we can excuse him much of this on account of being more or less on his own when trying to find truth. But his followers have had a much better chance of finding truth; but sad to say, they have discarded his more scriptural and accurate statements for the more foolish and contradictory ones, and, I might add, those also of his successor, Robert Roberts,

Many of the members of the Nazarene Fellowship have written on the subject of the sacrifice of Christ. During the life time of Robert Roberts, Eduard Turney lectured successfully on the subject, much to the chagrin of R. Roberts who, in his anger and folly, wrote the most childish and blasphemous things imaginable in connection with Christ, especially from a man of so-called knowledge and understanding. More recently our Bro. Ernest Brady has written much, not for the purpose of antagonising people but to open their eyes to the facts so that they might be more enlightened to the truths. But whenever the word 'substitution' has been used in connection with the sacrifice of Christ, there has always been a great cry of protest from various members of the Christadelphian community. I replied to a fairly recent one from an old diehard in Yorkshire informing him that if he took the trouble to read "Visible Hand of God" ch 5, page 42, author R. Roberts, he would find the greatest support for substitution ever written. I am still waiting for his reply, but I am afraid I shall get nothing from him; perhaps the shock has been too much for him. We get a lot of protests of this kind from such people but no logical scriptural evidence to substantiate such.

All they can resort to is juggling of words and the coining of unscriptural phrases to cover up or hide from the so-called less learned of their members, those facts and evidences that would if pursued, put them in a position of questioning whether they are or are not in a false position in relation to Christ. Thus is fulfilled the words of Jesus, "Those who were entering ye hindered." There was no more setting aside of God's appointed order than there will be in the case of those who "are alive and remain unto the coming of the Lord" and shall not see death. In the case of these, the Law of God has its fulfilment in their retrospective "Crucifixion with Christ" emblemized in baptism into death; in the case of Enoch, the same result was reached prospectively so far as the divine purpose was concerned, and actually in Enoch's offering of sacrifice. It is the fact of Enoch's removal, however, that more particularly claims our attention.

Thank you Robert Roberts. Is this why so many of your readers fail to spot your teaching of the substitutionary sacrifice of Christ. After all, you only mentioned it in passing as though this "greatest action of love on the part of Jesus in giving Himself willingly as the redemptive price for Adam and all in him on the federal principle" was nothing of importance! A review of what you have written however, will shew that it is of the utmost importance, and I venture to suggest that Robert Roberts could have bitten through his pen if he had realised that he had written something which was entirely in opposition to his personal views. But we must correct his view that the sentence upon Adam for disobedience was natural death. Adam was created a normal corruptible being depending upon the oxygen which he breathed, in order to stay alive. In the day he partook of the fruit of the tree of knowledge of good and evil, he automatically became a sinner under sentence of death, and had not God found a substitute, this sentence would have been carried out. There is a similar case in Abraham's offering of Isaac. Through the substitute ram caught in a thicket and slain instead of Isaac it is stated that God received him from the dead in a figure. The subsequent death (natural) of Adam was, I venture to suggest, no punishment at all. Clause X of the B.A.S.F. states that Jesus shared the death that passed upon all men by being a partaker of their nature. This is a contradiction of the Christadelphian view. They believe that the death which passed upon all men was natural death, whereas the death which Jesus suffered (not shared) was an inflicted death by blood-shedding - in fact the actual death due to Adam in Eden. Although Jesus was free of any condemnation this was in fact the death due to the sinner. And he submitted to it willingly a life for a life, the just for the unjust.

If Christadelphians would be consistent they must admit that Jesus should have died a natural death in order to support their theory, but it is obvious that the Scriptures do not support their theories - "Without shedding of blood is no remission."

Robert Robert's account of Enoch has confirmed the fact that Jesus suffered the death which came by sin, by stating that Enoch associated himself with the sacrifices which were typical of the sacrifice once for all of Christ the true substance. He had died in symbol with Christ and risen to newness of life; this is the first action a person takes after enlightenment to the fact of being in Adam and in bondage to sin as a master. Once a person is dead, sin as a master can have no more dominion over that person, hence the statement of Paul, "The law of the spirit of life in Christ has made me free from the law of sin and death." No doubt Enoch recognised this, and saw Christ in the typical sacrifice. No doubt he knew that redemption must come first before he could become a servant of God and walk with Him. So he took the necessary action prompted by his faith and by association with the death of the sacrificial lamb, died with it in symbol and rose to newness of life. The fact that he did not experience natural death would not make any difference one way or another. He died the death due to sin, although it was a symbolic one in Christ the substance. Enoch did not taste death. The scripture declares that Jesus tasted death for every man; and this cannot be said of natural death. There were other men after Enoch who had this testimony that they pleased God; they had also associated themselves with the typical sacrifice of Christ, but were not translated to escape natural death; they did not consider such an experience as being a penalty for sin but something common to the natural order of things. Although Dr Thomas believed at the time of writing on the subject of Adam's sin, that the penalty was natural death, he did state that it did not require any change in Adam's nature for this to happen. "Left to himself," said Dr Thomas, "Adam would have returned to the ground from whence he was taken." Incidentally, all Christadelphians, I think, acknowledge the fact that everything God created, including the beasts of the field, were pronounced very good.

Now let us quote R. Robert's statement in comparison with that of Dr Thomas. On page 33 of "Visible Hand of God" he writes, "Left to himself as God had made him, he would not have returned to the ground; it required what men call a miracle to depress to the level of the beasts that perish the noble creature formed in the image of the Elohim."

What a direct contradiction of Dr Thomas's statement, and what an absurdity to say that Adam was reduced to the level of very good from very good; for the beasts that perish were very good, as was Adam at creation. Miracles are possible, but this was an impossibility. But we are used to such absurdities in most of the writings of Robert Roberts. Does he expect us to believe, for example, that God instituted the sacrifices just for Enoch and those who are alive and remain unto the coming of Christ? Surely they were prospective for all before Christ, and baptism retrospective for all after Christ's death, and not just for those who are alive and remain to His coming?

If this were the case, then all the sacrifices from Adam to Christ were superfluous and meaningless. But, on the contrary, if they were valid for the redemption of Enoch, they were valid for Adam, for Abel, for Noah, for Abram, and all his seed; even as baptism into the death of Christ is valid to all who acknowledge Him as the supreme sacrifice for sin.

If ever a religious sect set out to obscure what its members believe, then the Temperance Hall Christadelphian Constitution and Statement of Faith re-adopted with slight modifications, September 14th, 1908, is an example and masterpiece.

I sent a written analysis of its contradictions and unscriptural phrases to an intellectual Christadelphian in Wales but I realised afterwards that he would not have been very well versed in the T. H. Constitution, having always belonged to the Suffolk St. Division. One can understand however the contradictions and unscriptural phrases when one reads on page 13, No. 25, under doctrines to be rejected, "That a man cannot believe without possessing the Spirit of God."

This is an absolute negation of Paul's words in Romans 6:5-11 to which I referred earlier. Any person who knows the truth does not need a list of doctrines to be rejected; such a person is well capable of knowing what to reject, he is far too busy defending what he accepts as the Spirit of Truth. We do not have to tell people what we do not believe, but what we believe. "For as many as are led by the spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry our Father." Romans 6.

And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to His purpose,

For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Only in this way and for this reason was it right for Jesus to die. It was far a good cause, the just for the unjust that He might bring us to God. It is nauseating therefore to read in Clause XII of the Temperance Hall Constitution "That He was put to death by the Jews and Romans who were however but instruments in the hands of God for the doing of that which He had determined before to be done - viz. the condemnation of sin in the Flesh..." Thus they admit that Jesus' death was not a sacrifice for us.

How could Peter describe the Jews and Romans as wicked men if they were instruments in the hands of God? God's use of Pharaoh is not a similar examples. It is high time Christadelphians examined their position, before the return of Christ closes the door. Otherwise, "Ye that desire the day of the Lord" to what end is it for you? Shall not the day of the Lord be darkness, and not light? Even very dark and no brightness in it?

We of the Nazarene Fellowship are fully aware how that we have not followed "cunningly devised fables." There have been, and are now, those who judge our literature before they read all of it, or even hear what we have to say. Some of these people advise their members to ignore it or burn it.

Be assured of this, as the serpent beguiled Eve through his subtlety, you also can burn this in less than five minutes but eternity will not efface the facts.

A final word of encouragement from our Brother Jude's epistle, "But ye, beloved, building of yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear pulling them out of the fire; hating even the garment spotted by the flesh."

"Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The grace of our Lord Jesus Christ be with you all. Amen. Bro. P. Parry

Proverbs 3:13 - 18,

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Why do we never find the Apostles ever using Matthew 28:19 when baptising disciples - "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

How The Forgery Was Discovered

The Forgery is the triune name-phrase at Mathew 28.19 in the Textus Receptus and other Greek texts.

The Discovery that the Phrase was a forgery was first made, it would seem, by Dr. Burgon when he tumbled across the fact that prior to the earliest of our Mss. there were other Mss which at Matthew 28.19 contained the phrase 'in my name'. DR. BURGON'S REACTION was to keep that knowledge to himself!

F.C. Conybeare later discovered the same truth, and made further research, but, unlike Dr. Burgon, published his findings in The Hibbert Journal Oct. 1902, and in his book Textual Criticism Of The New Testament.

Ludwig Knupper made the Discovery known to us common people by an article in the German monthly **Monatshefte**, in August 1925.

THE FRATERNAL VISITOR gave further publication to the news of the Discovery by printing an English translation of the **Monatshefte** article in its issue of June 1924.

No Further Action Seems to have been taken. But one can never tell. It is known that four people in June 1932, constructed a tank of wood and rubber sheeting and baptised one another in the name of Jesus. No doubt many others have acted similarly on learning of the spuriousness of the triune name-phrase.

A Small Booklet which passed on the information discovered and expounded by F.C. Conybeare was prepared and printed about 1947. It contained a short introduction and some pages on Internal Evidence'.

An Enlarged Pamphlet was printed and published in 1962, over the pseudonym of '**A Ploughman**'. It was reprinted almost entirely by Dr Gordon Magee, and is being reprinted by the 'Herald Of Truth' Publishing House by offset. Others have asked permission to re-print; No permission is required. Anyone may re-print the whole or part of the Pamphlet over his or her own name and address or over mine (but in this case copies must be offered free of charge). It is necessary that someone's name, and address should be added to any re-print, so that a reader may know to whom to refer for further information.

The Light Is Dawning. The British & Foreign Bible Society published in 1960, a Greek Testament, and at Matthew 28:19 the phrase '*en to onomati mou*' ('in my name') is given as an alternative reading, Eusebius being cited as the authority.

The Substance Of The 24 page Pamphlet may be understood from the following which is taken from a review which appeared in The Testimony, March 1962:: -

"The contents are exactly as its title describes, 'A Collection Of The evidence For And Against The Traditional Wording Of The Baptismal Phrase In Matthew 28:19.' The evidence has been gathered painstakingly from a wide field, and is pleasingly arranged so that the reader may judge for himself which phrase was written by Matthew, whether "in the name of the Father, and of the Son, and of the Holy Ghost" or "in my name".

"It is not a doctrinal publication. It is simply a collection of evidence and is concerned with the actual text of the inspired original Scripture. It ranges from Robert Roberts' rare volumes of Good Company to the Catholic Encyclopaedia; from Early Christian Antiquities to the modern Higher Critics. ...The soil of his subject has been well turned over by this 'Ploughman' who shares, freely with the reader the many valuable treasures brought to light in the process. "A Scripture reference, bracketed in the Introduction, led us to this very apt passage: 'Thy words were found, and I did eat them; and Thy words were unto me a joy

and the rejoicing of my heart ... thus saith the Lord ... If thou take forth the precious from the vile thou shall be as my mouth ...' This pamphlet enables us to do just that.

"The section On Textual Criticism Generally indicates the four kinds of evidence involved.

"The section **Evidence Of The Manuscripts** acquaints newcomers to the subject with the three-century gap during which 'false teaching thrived and developed into the Great Apostacy ... errors had entered the text already in the second century'.

"In What Happened **To The Earliest Mss.** we learn why the earliest known was written in the fourth century!

"Evidence Of The Versions includes facts which remarkably resemble the cutting-out of the tongue of each potential contrary witness.

"By turning to the Patristic Writings, however, it is possible to reach back to earlier times, in the full realisation that their witness for theological purposes would be valueless, but in the hope that light might be shed on the question of what Matthew wrote.:- "Eusebius, of course, is prominent among the witnesses in this matter, and . . . we are pleased the Compiler has given a special section to Eusebius As A Witness in which may be read the opinions of eight, historians and others concerning his honesty, ability, and opportunity as a witness to the text of the NT.

"We then have, separately, THE Evidence Of Eusebius, which we can safely leave to make its own impact! ... The evidence of seven other early writers follows. This is followed by a dozen collected quotations to illustrate How Biblical Manuscripts Were Altered When The great Apostacy Began.

"Richest of all, we think, will readers find the five pages on Internal Evidence, in which any possible lingering doubts, in deciding which is the true reading, are settled by eleven applied TESTS.

"A collection of The Opinions Of Others is added 'by way of interest', and the last page deals with the question invariably asked by someone, Is It Important? ... it is a noble effort. Priceless in both senses".

Brother A.H.Broughton

What The Bible Teaches...

On The Nature Of Man.

In view of the widespread belief in the natural immortality of man which obtains amongst professing Christians, it would, no doubt, surprise very many people to learn that the book of Christianity, i.e., the Bible, is entirely silent as to the possession by man in his natural state of this divine attribute. Such, nevertheless, is the fact. Holy writ will be searched in vain for the statement or statements which establish the doctrine that man is of "immortal nature and eternal character:" its pages will, indeed, reveal to the candid enquirer a mass of testimony which is not only inconsistent with, but destructive of that doctrine. For what does the Bible teach with respect to the nature of man and his relation to immortality? Not that he is an immaterial spirit, a divine being, "a particle of God's own essence," possessed from his mother's womb of the valuable quality of deathlessness, but something vastly different, as the subjoined quotations show. The Bible teaches –

(1) That man is essentially a material being, of the earth earthy, and lives by the breath of life common to all animals:-

"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" ("living animal," Kitto). Genesis 2:7.

“There is a natural body . . . and so it is written, the first man, Adam, was made a living soul.” - 1 Corinthians 15:44, 45.

“The first man is of the earth, earthy.” - 1 Corinthians 15:47.

“Out of it (the ground) wast thou (Adam,) taken, for dust thou art and unto dust shalt thou return.” - Genesis 3:19,

“Behold now I (Abraham) have taken upon me to speak unto the Lord, who am but dust and ashes.” - Genesis 18:27.

“That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.” - Ecclesiastes 3:19, 20.

“If he (God) set his heart upon man; if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn, again unto dust.” - Job 34:14, 15.

(2.) That in his natural state he is destitute of immortality, the transgression of his progenitor, Adam, having excluded him from the tree of life and made him subject to death. “And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden of Eden.” - Genesis 3:22, 23.

“By one man sin entered into the world, and death by sin, and so death passed upon all men.” - Romans v. 12.

“In Adam all die.” - 1 Corinthians 15:22.

“Mortal man.” - Job 4:17.

(3.) That death, which ensues upon his being deprived of the breath of life, resolves him into inanimate clay, and causes him to become as utterly unconscious as though he had never been born: -

“His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.” - Psalm 146:4.

“The living know that they shall die, but the dead know not anything” - Ecclesiastes 9:5

“The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day. Isaiah 38:18,19.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” - Ecclesiastes. 9:10.

“Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave.” - Job 10:18, 19.

(4.) That immortality, or eternal life, is only attainable by man in Christ Jesus through a belief of, and, obedience to, the Gospel: its bestowment, moreover, being subsequent to, and impossible without, a resurrection from the dead: -

“The gift of God is eternal life through Jesus Christ our Lord.” - Romans 6:23.

“God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” - John 3:16.

“To them who by patient continuance in well-doing, seek for glory, honour, and immortality, (God will render) eternal life... in the day when God shall judge the secrets of men by Jesus Christ.” - Romans 2:7-16.

“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for my sake and the Gospel’s, but he shall receive an hundredfold now in this present time... and in the world to come, eternal life.” - Mark 10:29, 30.

“The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life.” - John 5:28.

“If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ, are perished.” - 1 Corinthians 15:16-18.

“If after the manner of men I (Paul) have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for tomorrow we die.” - 1 Corinthians 15:32.

Brother Joseph Chamberlain

A letter from a ‘Renunciationist’ Christadelphian to his friend who does not agree on “The Nature of Adamic Condemnation”.

Dear Bro Ladson,

I was glad to get your letter of the 16th and am somewhat surprised and pleased to get it so quickly. I had fully intended writing to thank you for your nice little letter you first sent me but in the multitude of business your second came before I had carried out my intentions.

The prospect of correspondence with you is pleasing and I trust it will be productive of some good. I suppose it is of necessity that there should be some skirmishing as to the ground of discussion, so I am going to suggest that all secondary points be chopped out and we start on the root subject – “What was the nature of Adamic Condemnation?”

It is of course apparent that you believe the condemnation to be ‘mortality’ and as you say you agree with the Statement of Faith you believe that because Christ was made mortal - i.e. corruptible, - He was therefore condemned and was in need of a Sin Offering.

Your first quotation “By one man sin entered into the world and death by sin” simply proves to me that Sin as a ‘King’ reigns in death to those who remain in Adam. Not that mortality came by Adam’s offence. The unmistakable teaching of scripture is that Adam was created mortal; Paul, in Romans 8:20 “The creature was made subject to weakness, not of its own will but by God in hope...” and the same apostle’s teaching in 1 Corinthians 15, “The first man Adam was made a living soul” (an animal body) as in absolute agreement with the Mosaic record that the first man was created out of the dust of the ground, was in fact, an animal, and the law of all the animal creation is that naturally they return to the dust. This man needed to breathe and eat to live and had he abstained from either before transgression he would have died surely as if he had been killed. Dr Thomas in “Catechesis” and elsewhere teaches this scriptural truth.

Now if Adam was created mortal it must be obvious that mortality cannot be the result of Adam’s sin. The reign of sin in death is one result but that is not mortality. Need I labour that last point? The scriptures never say that this mortality is the condemnation in Adam. In fact Adam’s condemnation is not a scriptural phrase though it expresses a scriptura idea. Paul does say that death reigned and that sin reigned in death because Adam sinned. There is great difference between Paul and the popular phrase. But “the Lord Jesus died unto sin once for all.” “He tasted death for every man.” His victory hath destroyed the shafts that once could slay and consequently Sin does not hold the brethren of Christ in slavery through fear of death.

Sing praise the tomb is void
Where our Redeemer lay.
Sing to our bonds destroyed
Our darkness turned to day.

Yet those in Christ are still mortal; certainly they are still under the bondage of corruption as part of the animal creation and their discipline until the day of deliverance comes. Yet they are now free! “There is therefore now no condemnation to those who are in Christ Jesus for the law the Spirit of life in Christ Jesus has made me free from the law of sin and death” and when they fall asleep it is not as a punishment for sin for God has forgiven all their sins; they sleep because their Lord has not come. It is as true today as it was when the sorrowing sisters uttered the words “Lord if Thou hadst been here our brother had not died.” If you make natural death a punishment or penalty due to Adam’s sin you make God unjust for He has forgiven and yet punishes for the same offence is unjust to His gracious mercy.

If we speak of the adverse judgment or condemnation pronounced by God upon Adam let it be in the terms of the scriptures – “In the day thou eatest thereof thou shalt surely die,” By God’s mercy and grace Adam did not die for his sin he did not suffer the condemnation. A lamb died instead. A lamb, the type of

that Lamb also of God's providing slain from the foundation of the world in types innumerable but slain for us on Calvary. Thus by the love of God Jesus voluntarily, willingly suffered the Adamic condemnation and further the Lord caused to meet on Him the punishment due to us all. Death is the sinners due, and Christ died for us whilst we were without strength and sinners.

You quote the text "all in Adam die" as though it meant that all die in Adam. All do not die in Adam; some fall asleep in Jesus and those who sleep in Jesus are children of God. I contend the scriptures teach the Adamic condemnation to be a violent death by slaying and neither Adam nor any of his posterity have endured this death because the Lamb that God provided did willingly. The love and the justice of God is hereby shown – love in that He provided the Lamb, and – justice in that He honoured His own law and did not unconditionally forgive the sinner but paid the price for his redemption.

Had Adam borne the penalty due to his sin we should not have been here, therefore God forgave him and God does not at the same time forgive and also exact the utmost penalty for the forgiven offence.

Now from the nature of the case and the fact of redemption (redemption means "to release for a ransom") is it not obvious that the Lord Jesus stood in a different relationship to God than the sons of a sinner that He was never alienated or 'dead' in Adam and that consequently He was never Sin's property and never needed a sin offering? How can it be said "Greater love hath no man than this that a man lay down his life for his friends" if at the same time He laid down His life for Himself? How much extra pain or labour or sacrifice was needed for us to be included? The scriptures never say that that Christ died for any sins of His own, but always for our sins.

Would to God the brethren could see that grand truth of redemption, "that the Lord loved me and gave Himself for me" That "He was slain and did buy us back to God with His blood." Then the fulness of the beautiful words of John would be more apparent, "We love Him because He first loved us. The Just One for the unjust, to bring us to God."

"Now the sprinkled blood hath freed us
On we go towards our rest"

It is the two ideas borrowed from Romish teaching – inherent physical sin, and mortality being condemnation – that have made and still make divisions.

My reading of history evidently does not tally with yours for I see that making of man-made creeds zealously upheld even at the price of blood as the cause of division, not insidious error permitted by the simplicity of the Gospel. Had the simplicity been maintained and the complexity of man-made dogmas been barred error would not have found a foothold.

With hope for the day when strife shall cease.

I remain your Brother in God's ransom. H.W Warre.

Philippians 4:8.

"Finally, "brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In March 1986 I wrote a brief letter to the Christadelphian Ecclesia to which I had belonged for about thirty-seven years. I had for many years considered some Christadelphian teachings were not found in the Bible and I asked for a discussion concerning these matters. Discussion was refused and after several interviews I wrote the following letter:-

Dear Brethren and Sisters of Erdington Ecclesia,

As I cannot accept the conditions recently imposed upon me by the Managing Brethren, and at their request, it is with the greatest reluctance and a heavy heart that I withdraw my membership of the Erdington Ecclesia after a long and happy association.

I do this willingly and in love that you may all continue in greater harmony.

I wish to remain your Brother in Jesus. Russell Gregory

In consequence of this I published the following article which contains some of the matter of my main concerns :-

REDEMPTION

In Isaiah 1:18, we read, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

We can reason with God only according to His Word and pray that our understanding may be increased so that we find some answers. When discussing these things with one another we do so in a spirit of loving fellowship. Only in this way can we hope to overcome prejudice, confusion and even false accusations. Whatever we may encounter we must let love overcome all such fears and reach out to willing minds that we all may increase in the knowledge of Jesus Christ and of His Father who sent Him.

With these thought in our hearts I want to begin in the Garden of Eden for it is here we take our first steps on our road to learning of God and His reason for this creation. It is here we can find out so much of God's ways and it is here we can see the end from the beginning.

And it is here we have to choose which path to take for there is a right path and a wrong path. Should we find ourselves on a wrong path I feel we can only get on to the right one by going back to the beginning and starting afresh.

So first of all let us make a few observations from what we read in Scripture:

1. Adam was told he could eat of all the trees of the Garden except of the Tree of the Knowledge of Good and Evil.
2. He could eat freely of the Tree of Life.
3. Eating of the Tree of Life did not give him eternal life.
4. God did not want Adam to die.
5. He could obey God and live for ever.
6. Temptation was with Adam daily.
7. Adam transgressed God's commandment when he ate of the Tree of the Knowledge of Good and Evil.

8. The penalty of death in the day he transgressed was not carried out.
9. Having transgressed Adam was barred from the Tree of Life.
10. An animal was slain that day and Adam was given its skin to wear as a covering.
11. Adam was given the promise that his sin (i.e. the consequence of his sin) would be taken away at some time in the future.

Now let us see some steps we might have taken:-

- A. We might assume Adam never ate of the Tree of Life.
- B. We might assume eating of the Tree of Life would have given Adam eternal life.
- C. We might assume the natural death of Adam hundreds of years later was his punishment for disobedience.
- D. We might assume the very flesh of Adam was in some way changed and became sinful flesh, or had sin-in-the-flesh.

Let us realise these are only assumptions.

We know Adam was made corruptible, and it is obvious he continued to live while he obeyed the commandment of God not to eat of the forbidden tree. However, when Adam and Eve disobeyed and did not die that day, it became necessary to tell them of certain matters that would now take place in their lives.

Adam had been told that in the day he ate of the Tree of the Knowledge of Good and Evil he would die for certain. We can be sure he had told Eve of this commandment. The fear of death was the greatest incentive they could have had to persuade them to fight against temptation. This forbidden tree was in the midst of the garden - not in some secret place. The opportunity to eat of it was there with them daily as he tended the Garden. Finally, Eve, and then Adam gave way to temptation and ate of it. Now they had every reason to fear the worst; they feared for their lives and tried to hide from God.

However, God is very merciful and He did not wish Adam to die; He did not want the human race to end here, and there was no need for Adam to die if He provided a Redeemer, someone to take his place in death, a substitute. In His loving kindness and mercy God provided Adam with a temporary covering and the first animal sacrifice was slain to provide it. Adam knew the animal's life had been taken because of his sin, a life taken instead of his own, but this was only a covering of his sin – a sin which had yet to be taken away. So Adam was promised a Redeemer who would one day come into the world and, taking his place, would take away sin altogether, and taking away his sin would give him the eternal life God wished him to have from the very beginning.

Now that Adam had sinned it was no longer possible for him to receive eternal life as a reward for complete obedience to the law, so from this time on eternal life was instead offered as a reward for faithfulness; Adam was turned out of the Garden of Eden and a sword turned every way to keep the way of the Tree of Life; no longer was he able to sustain his life by eating of it. His natural state in which he was made, of aging and consequent death, continued its course.

Children were born to the first couple and then followed the whole human race, and with one exception, were now under the natural laws as are all creatures of the animal kingdom. Ecclesiastes 3:19 & 20 tells us - "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

The one exception is, of course, Jesus Christ, that “Holy Thing” born of His mother Mary, the spotless “Lamb of God which taketh away the sin of the world.” God loved the world and gave His Son to take the place of Adam in death, if He would. Jesus was not compelled to take Adams place but we know now He was willing, and the whole human race owes its very existence to Jesus, “The Saviour of all men, specially of those that believe.” (I Timothy 4:10). Those who have faith in Him are baptised into Him, that is they are baptised into His death, and just as Jesus rose from the dead, so too will they. These are His friends for whom He gave His life so willingly; for whom he laid down His Life of His own free will, for no one took it from Him. Jesus' life was His own to lay down or not, as He alone should choose, for “except a corn of wheat fall into the ground and die, it abideth alone.” Had Jesus not laid down His life He would abide alone, for His own eternal life was secure through obedience.

Jesus was the second Adam and He started His fight against sin and death from a similar position to the first Adam. Jesus was not “born under sentence of death and as He did no sin He did not lose His reward of eternal life for He remained in complete obedience to the law, and before His crucifixion He said “I have finished the work which Thou hast given me to do.” There was nothing to stop Him receiving His reward of eternal life at this time, for Jesus could have received help of over twelve legions of angels, which His Father was willing to send Him, if asked, and save Him from the dreadful ordeal of crucifixion which was imminent. This should be proof enough for anyone to realise that the laying down of Jesus’ life was a voluntary act of love for us and in no way would it have broken any of God’s laws had He declined to go to the cross. Here is scripture confirmation that Jesus did not die for Himself. The thought that Jesus must die on the cross in order to avoid being a sinner would make God an accessory to Christ breaking a Divine commandment had He accepted God's willingness to send the angels to defend Him. This point is most incontestable. It was not a Divine commandment that Jesus must die by crucifixion, for the precept He received of His Father did not carry with it any mention of transgression or punishment had He not carried it out. This precept reads “This commandment have I received of My Father” (John 10:18). The word commandment is translated from the Greek word ‘*Entol*’ and its meaning is ‘A thing given in charge.’ We cannot conclude Christ would have been a transgressor worthy of death had He not died on the cross. Jesus did not die to redeem Himself; He died to redeem us. He gave His life for us “for the joy that was set before Him” (Hebrews 12:2). In prayer to His Father His request for His disciples was “that they also, whom Thou hast given me, be with me where I am; that they may behold my glory which Thou hast given me.” (John 17:24). The cost to Jesus in anguish of mind and body is hard for us to imagine.

“We may not know, we cannot tell what pains He had to bear;
But we believe it was for us He hung and suffered there.
There was no other good enough to pay the price of sin;
He only could unlock the gate of life and let us in.
O dearly, dearly has He loved, and we must love Him too,
And trust in His Redeeming blood, and strive His works to do”.

Russell Gregory

Philippians 4:8.

“Finally, “brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”