

# **Circular Letter No. 312 Oct/Nov/Dec 2025**

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## **EDITORIAL**

### **Rejoice When You Are Tempted! Blessed Is The Man That Endures Temptation**

Without law there can be no sin; and without law there can be no building of character, good or bad. With the law mankind must have free-will in order to choose to obey God or not'

God wants us to obey Him and so build good characters. Temptation is necessary for our salvation. So the Apostle James wrote in chapter 1, verse 2, "Count it all joyfulness, my brothers, when you fall into various trails, knowing that the proving of your faithfulness develops endurance." And, going on to verse 12 he continued, "Blessed is a man that endures a trial, because, having been accepted, he will receive the crown of life which the Lord has promised to those who love Him."

Adam was given just one law - ‘Thou shalt not eat of a certain tree.’ But it was no ordinary tree for Adam had already been provided with plenty of food for God had said, in Genesis 1:29, “And Elohim said, see now, I have given you every herb which produces seed that is on the face of all the land, and every tree in which there is the fruit of a tree yielding seed. It will be food for you. And for every living thing of the land.” But of one tree only he was not to eat and yet he did. Now, there’s always comes a penalty for breaking a law and in this case Adam had been told that if he ate of that one tree he would die that very day! However, the time had now come for his punishment and so Adam hid in the garden – yes, Adam tried to hide away from God for he feared the penalty. Next we see just how merciful God was to Adam for He spared him the penalty and allowed him to go on living with Eve.

Some say God would not say one thing and then do another and look for an alternative understanding of what God meant – and sure enough they believe they have found it in 2 Peter 2:8 where we read “one day is with the Lord as a thousand years, and a thousand years as one day.” As Adam lived for 930 years and then died some have said that must be the answer. But that will not do as we shall see...

God’s Love and Blessings in Jesus Great Name to all  
Russell Gregory.

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## **Alive In Jesus Christ**

### **Three short Essays**

On the 7th May 1949 a debate took place between Mr W. F. Barling and Mr E. Brady at Netherton, in the U.K. upon the “Controverted Aspects of the Nature and Sacrifice of Christ.”

The Christadelphian view was supported by Mr Barling defending their belief that Jesus Christ had “sinful flesh” i.e., “sin dwelling in His flesh” and therefore it was needful for Him to die because of it; and this death being representative of the death we all deserve.

This view was challenged by Mr Brady of the Nazarene Fellowship, who showed that Jesus Christ died solely for us as our Redeemer and Saviour and had no need to die for Himself; that His death was purely a voluntary sacrifice

in the true meaning of the word, and that we were bought with His precious blood, purchased from the bondage of sin.

After the Debate many articles were written in response, and here we reproduce just three of them under the headings of -

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## **(1) Scripture Teaching On Death**

Have you considered the word “death” in the Scriptures? Just take up a concordance and see how many times it is used and how applied. It is for this reason this short article is written, to bring to mind the various uses so that a more enlightened view in general can be seen and so help the Bible student to a better understanding of what is not generally considered.

### **1. Natural Death**

The Scriptures plainly teach that God’s creation was first natural, with the purpose of developing character through the Grace of God - dust, earthy (Genesis 2:7; 1 Corinthians 15:46,47). The natural order was not made to last for ever - it would sooner or later decay.

We will give the best definition that we have which agrees with Scripture, and this was written by Dr J. Thomas: -

“Death and corruption, then, with reproduction is the fundamental law of the physical system of the six days. Adam and Eve, and all the other animals born of the earth would have died and gone to corruption if there had been no transgression, provided there had been no further interference with the physical system than Moses recorded in the history of the six days. The life and death of Adam and Eve were predicated, not upon any peculiarity of their animal constitution, but upon the relation they might come to sustain to the two trees in Paradise. From this we learn that they pleased themselves under the law which sentenced them to death. From these premises it will be seen that we dissent from our correspondent’s notion that ‘all creation became corrupt,’ by which we understand him to mean, constitutionally impregnated with corruptibility at the fall. We believe that the change was moral, not physical.” - Dr. John Thomas, “Herald of The Kingdom.” - Volume 5, page 159.

The fifth chapter of Genesis repeats “and he died.” This is natural death.

### **2. Judicial or Inflicted death**

This death is distinguished from natural death, whichever way brought about, by law: whether a calamity such as a flood (Genesis 7); or fire upon

Sodom and Gomorrah (Genesis 19:23, etc.), or upon individuals such as is described under the Law of Moses, “shall be put to death” (Exodus 21:12-17). This is judicial death, as in the present day (i.e. 1949) case of a murderer; death by execution for breach of law. There is a second death for those who are responsible at the second coming of Christ for those who have died in their sins. The wages of sin is death (Romans 6:23). This is not natural death - it is judicial, as was the case under the Law of Moses (Hebrews 10:28), or by being raised and suffered by infliction of the second death by Christ (Revelation 21:8; Luke 19:27).

Many incidents could be put, but it is quite evident to those who have eyes to see.

### **3. Federal Death, while Alive Naturally**

- |                                       |   |                     |
|---------------------------------------|---|---------------------|
| “By the trespass of one many be dead” | - | Romans 5:15.        |
| “Then were we dead”                   | - | 2 Corinthians 5:14. |
| “Ye were dead in trespasses and sins” | - | Ephesians 2:1.      |
| “Dead in your sins”                   | - | Colossians 2:13.    |

This death can be termed a legal death, but it must not be confused with the violent death by execution for breach of law. Adam is the father and the federal head of the human race. All federally died, or were dead, in Adam. “They were made sinners” (Romans 5:19); “Sold under The Sin” (Romans 7:14). “Without God, Christ and Hope” (Ephesians 2:12). God and Scripture hath concluded “all under sin,” that He might have mercy upon all through faith in His Beloved Son (Romans 3:9; 11:32; Galatians 3:22). Though the federal law concludes all under the one sin of Adam, it has to be recognised individually before anyone can be doctrinally in Adam. (See No. 5 below).

### **4. Symbolic Death**

This death is associated in two particulars. Under the Edenic and Mosaic laws the sacrifice of the animals pointed to the death of the Lamb of God. The offerers had to put their hands on the head of the animal. They understood that the death the animal suffered was their due. Thus the sinner died a symbolic death in the death of the animal.

Under the Christian dispensation the believer must be associated with the sacrificial death of Christ in the waters of Baptism. “Buried with Him by baptism into His death” (Romans 6:4). They thus die in symbol or a figurative death and acknowledge the literal death of their Redeemer on the Cross. “Now if we be dead (died) with Christ (verse 8), likewise reckon ye also yourselves to be dead unto sin.” (verse 11).

## 5. Spiritual death

A person cannot die this death who has not first been made alive unto God through Christ Jesus: they must be born again, from above; of the incorruptible Seed, the Word of God (John 3:3, margin; James 3:15-17; 1 Peter 1:23).

“But she that liveth in pleasure is dead while she liveth (naturally)” (1 Timothy 5:6).

“I know thy works... that thou livest, and art dead (spiritually)” (Revelation 3:1).

These are those who say they are Jews, and are not; and will suffer the second death as wages. (They have trod underfoot the blood of Christ, and crucified the Son of God afresh) (Hebrews 6:6).

The parable of the Sower explains this very clearly. Endure for a time, pleasures, riches, temptations choke the word, so that no fruit is brought forth. They will be cast away (Luke 8).

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### **(2). Legally Dead To Sin Legally Alive To Christ**

We feel that this subject could be enlarged and that we should not conclude it without mentioning the Blessed Hope - the Unspeakable gift - so we put a few passages for your consideration: -

“Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.” - Romans 6:11.

“For ye are dead and your life is hid with Christ.” - Colossians 3:3

“For if we be dead with Him, we shall also live with Him.” - 2 Tim. 2:11.

“That we being dead to sins, should live unto righteousness” - 1 Peter 2:24.

These had become enlightened and recognised that they were as “dead” in Adam under the federal principle and had individually obeyed from the heart the doctrine of baptism. They became alive to the fact that they were dead, and responsible, so they died to the Sin and became alive. Rose in Newness of Life; passed from, or out of, the death sentence into the life sentence. Again: -

“Let the dead bury their dead” - Matthew 8:22.

“God is not the God of the dead” - Matthew 22:32.

“Ye are become dead to the Law” - Romans 7:4.

“I through the law am dead to the law” - Galatians 2:19.

Try and put these in their respective places. Study Romans 5 and see how the One Sin of Adam brought legal condemnation, and how the One Act of Jesus removed the legal condemnation.

“As in Adam all die, so in Christ shall all be made alive” - 1 Cor. 15:22.

“For the love of Christ constraineth us, because we thus judge, that One died for all, then were all dead” - 2 Corinthians 5:14.

“Put off the old man (Adam) and put on the New man” - Col. 3:9,10.

Where the offence abounded, grace did much more abound. Let us rightly divide the Word of God, which is able to make us wise unto Salvation, and is able to give us an abundant entrance into the Kingdom of God through faith in the blood of the Lamb who died that we might live. Read and study the Scriptures, because if we speak not according to these oracles there is no light in us.

“Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned” (“in whom” - margin) - Romans 5:12.

“For this reason - as through one man (the) Sin entered into the world (in whom all sinned) and through (the) Sin (the) Death; so also (the) Death passed upon all men” - Emphatic Diaglott - (the word “the” shown in brackets is in the ‘word for word’ translation).

This twelfth verse of Romans 5 is generally understood and brought up to prove that natural death was the result of sin. We know of none other than ourselves who disagree with the majority. We say that it was a Violent Death. It is because of this disagreement that this article is written, in order to investigate which of the deaths is meant. The word “death” in the Greek or in the translations, of itself proves nothing, as a study of the following examples will show:

John 5:24.	John 11:4,13	Romans 5:10
1 Corinthians 15:56	James 1:15	James 5:20
1 John 3:14	Revelation 1:18	Romans 5:12 (x2)
Romans 14:17	Romans 6:23	1 Cor. 15:21,54
Revelation 20:6	Revelation 21:4	Romans 5:12
1 Corinthians 15:55	1 John 5:16,17 (x 4)	

Before we study the 12th verse of Romans 5 we feel sure that none will dispute that such passages as Romans 6:23; James 1:15; and Revelation 20:6

are quite decisive as to what kind of death is meant. Each proves that it is judicial as the result of sin as wages, and is none other than the Second Death.

There is no difficulty in seeing this second death at the end of the age by Christ as being executed upon sinners, as they are corruptible. "Bring hither, and slay them before me" (Luke 19:27). Hence our meaning of a violent death. I must confess that when I first studied the truth, as I understand it now, the 12th verse was a very obstinate difficulty. Therefore I can sympathize with all who, through the generally preconceived idea which is universally believed, experience the difficulty of not believing that natural death is meant.

The general way of interpreting any verse is by the context in which it is set. If this is unsatisfactory other Scripture must then be compared with the general teaching of the whole subject. It is plain that Adam is the man referred to, who was created out of the dust of the ground (Genesis 2:7); or, in the words of Paul, "The first man Adam was made a living soul... The first man is of the earth, earthy" – 1 Corinthians 15:45,47.

Let us now consider the evidence of Scripture and reason with a view to ascertaining without any preconceived ideas.

Adam was called a "living soul." What is a living soul? The answer to this should be sufficient; the Hebraistic words means all creatures - man, beast, fish and fowl wherein is life. Who will say that the nature of all these creatures was different from what it is now? How many natures are revealed in Scripture? Two: corruptible and incorruptible. Are not the words "whose seed is in itself... be fruitful and multiply." Green herbs, and fruitful trees, meat for man and beast prove the necessity of a natural creation needing food to eat and reproduce?

A law was given to Adam "thou shalt not eat..." (Genesis 2:17). Why was a law given? It was given as a test to prove two things: free will, and a natural desire to do the contrary. This point should be uppermost in our minds; without law there is no transgression (Romans 4:15). Adam disobeyed and by so doing committed the first sin on record. We have no difficulty in knowing what sin is. "Sin is transgression of Law" (1 John 3:4).

It should be remembered that whatever nature Adam had it was in this nature that he committed his sin, so there was no need to give him another nature, to make him of a sinful character, to do that which he had already done with the nature he then possessed.

These are the facts of the case which prove that there was first a natural creation. There is no more difficulty here than in our own case as natural creatures. It is no use denying these facts and making such statements that are pure assumptions without any proof from Scripture nor reason, such as these: -

“Adam’s nature was changed.”

“God infused in Adam the germs of corruption.”

“The Tree of Life was to keep corruption away.”

“It needed a miracle to reduce Adam to the nature of the beast.” etc...

So the preconceived idea that Adam and creation was not corruptible or corrupting before he sinned, in the face of all evidence, must be thrown to the four winds of heaven. This accepted and all is plain, that the sentence of the law could be carried out; as in present day hanging.

Without going into the study of the Hebraistic words “Muth Temuth” and “B’Yom,” another proof in itself, let us continue to examine verse 12: Adam was the first man. He committed sin. Death is by sin. The animal was slain in God’s mercy instead of Adam - which is the explanation of the violent death of Jesus (Revelation 13:2; Genesis 22:13; Matthew 20:28, etc.).

“So death passed upon all men...” As there are no plain words in Scripture to prove that this death is what others would have us believe, they have had to invent the above phrases. Let us see if these words are capable of being understood in harmony with the facts. “Passed upon” surely cannot mean either of the man-made ideas. Without any words of ours let us go to (the same chapter which proves that it was, and is, a sentence passed upon us by Law, and does not mean a physical change or any of the above assumptions.

“Therefore, indeed, as through One Offence, Sentence came on men to condemnation, so also through One Righteous Act, Sentence came on all men to Justification of life.” - Verse 18. - “Emphatic Diaglott.”

This verse alone proves (not contradicts) the meaning of those words. Will John 5:24 help you to see it? “But has passed out of the death into the life.” Is this not a present legal fact that the death that was passed upon all men can be removed now? Is not this in harmony with the fact of the other half of this verse that the sentence of life came on all through the sacrificial death of Jesus?

Again: - “There is, therefore, now no condemnation to them that are in Christ Jesus” - Romans 8:1

If the sentence of death or condemnation means either natural death or infused corruption, to suit pre-conceived ideas, we have no hesitation in saying that these Scriptures are useless.

“For all have sinned” or, as in the margin “in whom all have sinned.” We know that the marginal rendering is not acceptable to the natural death theory, but a little further thought, seeing that it in no way interferes with the sense of the verse, chapter, nor the whole Scripture that Adam and Jesus are two



federal Heads (the Emphatic Diaglott has got in brackets), we ask, can these words “for all have sinned” mean that every soul born of Adam has literally sinned - transgressed law? No one will be so foolish as to say this. The non-responsible question proves it. Again let the chapter explain it.

“For as by One man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous” - Verse 19.

This verse, like the previous, gives the sense how all have sinned in a federal head - made sinners by law or constitution. While the many cover the all, we can see that strictly speaking it is only many, not all, are doctrinally in Adam, though all are under the law of sin and are corruptible.

The same can be seen and applied in the next half of the verse. By the sacrificial death of Christ - shedding of blood - the one act made many righteous. This gift is free to all, but it is only the many who will accept it, though corruptible.

Let us take another verse, which cannot be understood but in the sense we have tried to explain it in harmony with the whole factual evidence. “For if through the offence of one many be dead” (or, “died.” R.V.) - verse 15.

Ask yourself this simple question: Are we literally dead, or have we all literally died? The answer should be enough for you to see that apart from the federal law, put into operation by God, there is no solution. Again, if natural death is the meaning of the 12th verse, we ask, Why should Paul say, “nevertheless The death reigned from Adam to Moses”? There is no sense in making such a statement if natural death is meant. Is not natural death still with us? Will natural death affect the saints at the coming of Christ? Can we make you think by adding another verse? “The Law entered that the offence might abound” - verse 20.

The sin and The death entered into the world by Adam. The Law of Moses entered into the Mosaic world or economy that the offence of Adam might abound in two particular ways: the first that they by transgression of that law would be sinners, as was Adam, and second, it was to teach them the need of Redemption, as in Adam's case. Eden and the whole sacrificial law was to bring them to Christ.

There is no need to say much on this verse from the Emphatic Diaglott, but we do ask you to study it, as no solution to the problem can ever be had from the writings of man-made creeds based on the Romish doctrine of the 9th Article of the Church of England. God would leave us in no doubt if He intended us to believe in His injustice.

Much more could be said but if what we have written is not enough to convince the reader, we will just use these strong words as a last resort to make you realise that it is pure blasphemy to uphold such a false doctrine

which makes God renounce His Moral Law. Here are the words: God is punishing every creature for the one sin of Adam. After the suffering they, with Adam, pay his debt. Then you provide Jesus to pay the price of sin in a violent death, to release all those who have paid it already!

"The son shall not bear the iniquity of the father", Deuteronomy 24:16; Ezekiel 18:20.

"Being justified freely by His Grace through the redemption that is in Christ Jesus, whom God hath sent forth... through faith in His blood, to declare His righteousness, that He might be just and the justifier of him that believed in Jesus" - Romans 3:24-26.

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### **(3). In Adam and In Christ**

**"For as in Adam all die, even so in Christ shall  
all be made alive"**

**1 Corinthians 15:22.**

This passage is very little understood because the general statement of Scripture is left out of account. The foremost reason is the preconceived idea of the fall of Adam which according to the 9th Article of Faith in the Church of England, is a physical change of nature ("Original sin standeth not in the following of Adam, but it is in the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam"). Hence the following list of principles: the Justice of God's Law; The Federal Principle: The Death that came by man; the Death that Christ died; these and the first quotation are left to the confusion of each other.

Of course there are many ways of getting round the difficulties. Here is one: That all in Adam is like a large circle which includes every soul from Eden to the end of the 1,000 years; that all in Christ is like a small circle within the larger one. While we agree that in comparison with the whole of the descendants of Adam the called, chosen or enlightened are few in number, we have no fear in saying that this idea does not meet the case.

If "in Adam" means the physical nature which is the condemnation passed upon all men, then we are in Adam when we are in Christ, because the condemnation is with us so long as we live and even after resurrection, as we are supposed to rise with it. Here we are faced with a flat contradiction of Romans 8:1 which states that "there is therefore now no condemnation to them which are in Christ Jesus," and the words of Jesus recorded in John 5:24, "He that heareth my word and believeth on Him that sent me hath everlasting life and shall not

come into condemnation but is passed from (or out of) death into life.” Two passages which prove the justice of God’s Law.

It is a general idea that natural death is the result of Adam's sin and that he paid the price 930 years after he had been typically forgiven and redeemed. Also that irrespective of his death all have to pay it individually. Then, the greatest stumbling block of all is that our Beloved Master went through such an awful and dreadful ordeal to pay the price of sin, which could have been avoided if natural death would have sufficed, and each had a part to pay before Redemption could be accomplished. Thus the death of Jesus is made to be a mere side issue in comparison with the love and justice of God and the necessity of such a loving sacrifice which Jesus so willingly save for the sin of the world.

Referring to the context of the chapter (1 Corinthians 15) we read “Christ died for our sins according to the Scriptures.” Not to save us from dying. First natural; if natural death is the condemnation Christ died in vain and all have perished.

Is there a difference between “dying in Adam” and “the soul that sinneth it shall die”? (Ezekiel 18:20).

Is there any difference between:

1. The results of the death of the ignorant (Psalm 49:20; Isaiah 26:14; Romans 2:12; John 3:21),
2. The enlightened responsible (James 4:17), and
3. Those who die in Christ (1 Corinthians 15)?

How does a person get “in Christ”? Is this a physical change of nature? Can a person be in Christ before being made incorruptible after resurrection? Here we give some evidence in harmony with Scripture - “For an individual cannot be in a federal person unless introduced into him” - Dr. Thomas in “Elpis Israel” - page 134. Also, “Baptism is the means of the present (legal) union with Christ, There is a passing out of Adam into Christ” - Robert Roberts.

Are we unreasonable to think that there is a legal union with Christ and Adam as federal heads in contrast to the physical? How does a person become “in Adam”? Is it not upon the same principle of enlightenment and realising that we have been introduced into him by law? Have we not got to die by law to Adamic relationship just as the Jew did to the law? (Romans 7:4). Did not Paul recognise that he was alive without the law, though a Pharisee and that (the) sin revived and he died? (Romans 7:10, Romans 8:2, Galatians 2:19). While the

Laws of Death and Life are over all they are not operative until we are introduced or enlightened and responsible to such laws.

Adam and Jesus are our “Doctrinal Fathers,” and only when we are cognisant of the facts are we related to the respective laws and consequences. The ignorant are not in either of these categories, and we have full confidence in the Justice of God as to His requirements. We have no doubt that no man dies because of Adam’s sin, or responsible for it (Deuteronomy 24:16; Ezekiel 18:20).

Cannot we now see that there is a big difference between God “winking at the ignorant,” who perish like the beasts, and the just punishment of those who know and obey not His commandments (Mark 16:16; Luke 19:27).

To sum up; all in Adam die as the wages of sin is the second death and natural death will not be taken into account. All in Christ shall be made alive (Greek *Zoe*) irrespective of being naturally dead. The “all” in each case is the “all” in their respective category, with the exclusion of the ignorant. So it should be plain from all angles that this verse means exactly what it says, without any confusion or contradiction.

“Oh that men would praise the Lord for His goodness and His wonderful works to the children of men” - Psalm 107:8. What wonderful wisdom and Divine justice in Mercy and a glorious solution to a problem so simple which the babes can see, and yet is hid from the wise and prudent of this world.

F. J. Pearce.

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## **What Was The Sentence Upon Adam?**

The usual answer which is generally believed by religiously minded people is that the sentence was natural death. If this was so, then we say at the beginning of this brief article that our Lord Jesus Christ died in vain.

The mistaken theory arises from the passage of Scripture, “dust thou art and unto dust shall thou return.” Now we would emphasise the fact that all mankind (apart from accident) from the time of creation up to the present, succumb to a natural death by a process of natural decay.

If approximately, two thousand years ago our Lord was nailed to the cross to save us from natural death, then it is obvious that He has miserably failed, for countless millions have died since His sacrifice and returned unto dust. Assuming that “unto dust shall thou return” was the sentence upon Adam and all in his loins, then we are faced with the difficulties of

Enoch and Elijah who did not see death; also those who are alive at Christ's return who do not see corruption.

If confusion and contradiction arises it is not because the Word is at fault but rather because reason and harmony does not develop from wrong premises. Natural death had nothing at all to do with the sentence upon Adam, but rather is that which is common to man along with all the other animal creation.

If we ask ourselves for what was the sentence upon Adam, the answer is transgression of law, otherwise, sin. "In the day thou eatest thereof thou shalt surely die." Here is the commandment without which sin would have been an impossibility, a command which resulted in the writing of the quotation, "by one man Sin entered into the world and Death by Sin." This quotation in no way denies the fact that death would otherwise have resulted from the constitution of the human body which God had created from the earth. "The first man is of the earth, earthy;" "dust thou art."

The vital point that is commonly overlooked is that Adam should have died "in the day" he transgressed, "Death by sin," but a merciful and loving God provided a substitute in the sacrificial Lamb, which was slain because of sin. This was the death that came by sin, a violent death by the shedding of blood, and one which exactly prefigured the death of our Lord Jesus Christ, whose precious blood was shed on account of Adam's sin. Is it not obvious what the sentence was upon Adam? There is no doubt that it was "death by sin," a violent judicial death.

Is it imperative in order to declare or acknowledge God's justice that Adam must have paid the price of sin? If so, Adam would have died the day he sinned and man upon the earth would have ceased to exist. Has not God, out of the multitude of His tender mercies, provided a way of forgiveness of sin? If so, did not the same apply to Adam?

On the other hand, assuming that Adam suffered the penalty by his natural death after 950 years, why was it necessary for Christ to pay it also? If natural death was the wages of Adam's sin, then it is impossible for him to be forgiven the penalty, because he has already paid it.

We are informed that "death is the wages of sin," yes, and this death is a violent one. "Without the shedding of blood is no remission." Jesus was the Lamb of God that took away The Sin of the world - one sin, Adam's sin, to which mankind is related upon enlightenment as being in Adam, by reason of being in his loins at the transgression.

Upon this enlightenment, unless one takes the opportunity of God's provided means of redemption in Christ Jesus, by symbolically dying to

sin (which Christ did literally) in the water of baptism, then he belongs to sin and will be resurrected to suffer sin's wages – the Second Death.

In this country, by law, a sentence of violent death is imposed for the crime of murder. If an accused person is found guilty of this crime, and during the previous weeks waiting period before the sentence is carried out, natural death occurs, can it rightly be said that the accused has paid the penalty for the crime he committed? Would he not have died naturally irrespective of the crime? Was the sentence carried out by his death? If so, it would be impossible for an innocent person to pay the penalty by naturally dying.

“Sin is the transgression of the law,” and death by sin. Did this murderer who died naturally die for his sin? It is very evident that he did not; death by natural causes is neither a sentence nor a penalty but rather the result of being created corruptible.

This is applicable to Adam; he was in a similar responsible position to the murderer, the only difference being that Adam, by the mercy of God, obtained a reprieve from the conditions of the sentence – a lamb being provided as a substitute. This lamb foreshadowed Jesus Christ - the “Lamb of God who taketh away the sin of the world,” the Lamb “slain from the foundation of the world,” for “without the shedding of blood is no remission.

Surely the word “slain” implies a violent death, a death which was brought into the world by Adam's sin, the death which Jesus suffered so that Adam and all his posterity might have both natural life and the opportunity of eternal life.

By His death He has destroyed him “that had the power of death, that is the devil.” Can we construe this passage to mean natural death? This death still persists, but rather Death by Sin, Adam's sin, has been rendered powerless by the price He paid for our redemption.

God's plan of redemption is revealed in wisdom, mercy, and love; He is not willing that any should perish; God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.”

What was the sentence upon Adam? The shortest and simplest answer to this question is that which Christ suffered. Was His death natural? Did He return to dust? Unless the precious blood of Christ had been poured out on Calvary, mankind would have ceased to be, owing to the death (by violence) of our first parents, for “the wages of sin is death,” and “without the shedding of blood is no remission.”

During the period of His manifestation Jesus was able to say, “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; but is passed from death unto life.” By this statement, is it not very evident that the condemnation mentioned cannot be natural death, for this is the experience of all and therefore an impossibility for one to pass from, apart from the return of Christ?

Death, that is, The Death, is the climax of condemnation both final and eternal, a death which many will be raised to suffer who have already naturally died, in short, the Second Death. This is The Death which became operative upon mankind by one man, Adam, because of Sin, a death in harmony with the statement of Jesus (John 5:24), which Adam and all mankind by God’s Grace can pass from by participating in the redemption that is in Christ Jesus by faith. After confirming this faith in the waters of baptism it can be said, “there is therefore now No Condemnation to them which are in Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”. (Romans 8:1,2). The force of this law of sin and death which was established by Adam’s transgression became operative upon himself and all his enlightened posterity. “In the day that thou eatest thereof thou shalt surely die,” and is the correct answer to the question at the head of this short article, but by the mercy of God, a Lamb himself and all his enlightened posterity. “In the day that thou eatest thereof thou shalt surely die,” and is the correct answer to the question at the head of this short article, but by the mercy of God, a Lamb was provided in the stead of Adam, which literally suffered the force of this law of sin and death, Adam suffering it symbolically, or by his conscience.

The mind is the man; the members and organs of the physical constitution being but the implements of action which are decided by the brain. When the lamb died, Adam, by his conscience, would die also; henceforth not to live unto himself but unto Him, by faith, of whom the Lamb prefigured, even the only begotten Son of God. Likewise Paul, who could say, “for I, through the law, am dead to the law, that I might live unto God.” (Galatians 2:19); “likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:11).

T. Gettliffe.

## Young Peoples Pages

Dear friends and young people!

I hope you enjoy reading these stories as much as I enjoy writing them! Because after all, they are not just stories - they were written by men who were being guided by Yahweh (God) by His Holy Spirit! These are stories about real people, who lived in the past, and about how Yahweh works with ordinary people like you and me, to bring His plans into action! Remember from last time - how Moses (in Egypt) was saved from being killed, and how he ended up being adopted by Pharaoh's daughter, and was brought up in the Palace, with the royal family!

We begin our story this time, at Exodus chapter 2 verse 11:- Moses had had the best of everything, during his childhood with the Pharaoh's family, including education. But, as we have already said - Moses never forgot that he was born a Hebrew - an Israelite - descended from Abraham, and Jacob - and that he was not an Egyptian, even though he looked like one!

One day, when Moses was now a young man, he visited the areas where the Israelites were still working as slaves, and he saw the awful jobs that they were being forced to do. Then - he saw an Egyptian beating one of the Hebrews - one of his own people! Moses felt that this was very wrong and he felt very upset and angry - angry enough to kill the Egyptian for what he had done! When he saw that no one was watching, he quickly ran over and killed the Egyptian man, and hid his body in the sand! But either the Israelite man went and told people what Moses had done, or somebody had seen Moses kill the man, because the next day, when Moses went out again, he saw two Hebrew men fighting each other, and when Moses told them off, one of them turned and said to him, "who do you think you are to judge us? Are you going to kill me - like you killed that Egyptian yesterday?"

Moses was shocked! So now people knew what he had done! Moses was very afraid that Pharaoh himself, would soon get to hear about this, and be very angry with him! And Moses was right! Pharaoh did hear about it - and wanted to kill Moses for what he had done!

Moses had to act quickly! He ran away as fast as he could - and kept on going - until he reached the land of Midian - about 700 miles away



from Egypt! It would have taken Moses around 3 months to get there (Josephus, Jewish historian). Moses, very tired, and thirsty, from all his travelling, finally sat down by a well. Soon, some young women - daughters of a local man - a priest called Jethro - came to the well to get water for their father's flocks. But some shepherd men came and drove Jethro's flock away! Moses saw this and got up to help the young women to stand up to these bullies! They had done this sort of thing before, making the women wait till they had finished! So today, Jethro's daughter's got home earlier than usual - and their father was surprised! He asked his daughters, "How is it you're back from the well so early today?" His daughter's explained how an Egyptian (Moses) had pushed the shepherd men aside, and helped them to draw water, and give the water to all their flocks. Jethro asked why they hadn't thanked the Egyptian man, and invited him back to their home for a meal? He immediately made sure that Moses was thanked properly and was invited to their home and given a good meal!

Jethro and his family liked Moses, and asked if he would like to stay with them, and he accepted! No doubt he told them that he had run away from Egypt, and had nowhere to stay - and they could see from his manners, that he was strong, and kind, had been well brought up and educated. In fact, Jethro offered Moses one of his daughters - Zipporah - to be his wife!

Zipporah and Moses had a son, and Moses called him 'Gershom' - which means 'stranger there' - because Moses was living life as a stranger in a foreign land. Moses and Zipporah had another son afterwards - 'Eliezer'. Although Jethro was a priest, it seems he was mainly a farmer, keeping sheep and possibly goats. So Moses became a shepherd in the family business. Many years went past, and Moses led a quiet life, with his 'new' family! Moses no doubt had many things to learn about ordinary life (no fancy things!) and working - things which he would not have learned during his very privileged life in the Palace, being given everything he wanted, and servants to wait on him! Yahweh was using this experience to humble him, and not to be so self-confident!

Meanwhile, back in Egypt, things had changed - that Pharaoh had now died and another Pharaoh had taken his place; and the Israelites had finally turned to Yahweh in desperation and were crying to Him to help

them from their long, hard and painful lives as slaves! Yahweh heard their cries, and knew that they had properly turned their hearts to him; and He remembered the Covenant (promise) that He had made with Abraham, Isaac, and Jacob - that they and their descendants - Israel - would have their own land - the land of Canaan! The land that Yahweh had promised them! Yahweh knew that the time had now come for Him to rescue His people - the Israelites! It was time to put the plan that He had prepared, into action!

This is where Moses now fitted in! (Chapter 3). One day, Moses was out, looking after Jethro's flocks as usual. This time he had led them to the back of the desert - to Horeb, the mountain of God. Yahweh wanted to speak to Moses, and He knew just how to get Moses' attention! He arranged for one of His angels to hide in a large bush, and He gave the angel the authority to speak on His behalf. Yahweh Himself cannot come down to earth. To make Moses really pay attention, the angel made the Bush appear to be on fire! There were flames - but the bush did not burn! When Moses saw it, he was so curious! Why did the bush not burn up - even though it was on fire? He just had to go over and find out what was happening! But he had only gone a few steps, when he heard a voice coming from the bush, calling, "Moses! Moses!" "Here I am!" Moses replied. Then the voice told him to take his sandals off because the ground where was standing was holy ground! Moses was amazed - but he did as he was told. Then the voice said, "I am the God of your father - the God of Abraham, the God of Isaac, and the God of Jacob"! Moses was suddenly very fearful and couldn't look, because he thought it was Yahweh Himself in the bush - and he knew that no one can look at Yahweh and live!

The angel continued speaking for Yahweh, saying that He had seen how His people - the Israelites - were being treated in Egypt, and how He had heard their cry and their sorrows, because of the cruel taskmasters that had been put over them by Pharaoh. The angel continued, saying that Yahweh had decided to rescue His people from the Egyptians and take them to the land He had promised to give them - Canaan - a good and large land, full of good things - but which was being lived in by other people at the moment. Then Moses was told something which shocked him - Yahweh's plan was that Moses himself should go back to Egypt and demand the Pharaoh to let the Israelites go out of his land! Moses

protested - "Who - Me? Go back to Egypt and speak to the Pharaoh like this? Why have you chosen me?" Moses couldn't believe his ears!

Yahweh promised to be with Moses - sending His angel to guard and protect him, and told him that when He - Moses - had brought the people out of Egypt, they would come to very the place where he was standing, and worship Yahweh! Moses did not like the sound of this whole idea at all! He said, "But when I go to the Israelites and tell them about this plan, they will want to know the name of the God who told me to do this - and I don't even know your name!" Moses was told, "When they ask "Who sent you?", and "What is his name?" you are to tell them, "eh-yeh a-ser eh-yeh is My Name, and I have sent you!" (This name has been translated into English as 'I Am Who I Am' but is more accurately translated as 'I Will Be Who I Will Be'). The angel told Moses that Yahweh had seen everything that was happening to the Israelites, and had heard their cry.

Yahweh, through His angel, began to tell Moses everything that would happen, once he was obedient and went back to Egypt, doing as Yahweh had told him. He was told to gather the elders of Israel together first, and tell them that Yahweh had appeared to him, and asked him to tell them that He had heard their cry and seen their suffering and had a plan in place to rescue them, bringing the Israelites out of Egypt and leading them to Canaan - the land He had promised to Abraham, Isaac, and Jacob. Moses was told that the elders and all the people, would believe him, but that He, Yahweh, would have to fight very hard against the Pharaoh in order to make him let the Israelites go, because he was a very obstinate king and would try to make things difficult. But Yahweh would win the battle, and rescue the people from him. Not only this, but by the time Yahweh had finished with His rescue plan, the ordinary people of Egypt would be so glad to see the Israelites go, that they would give them lots of valuable things - jewellery, clothing, precious stones....- to take away with them!

Yahweh knows everything that is going to happen, before it does, and no one can stop His plans going ahead, no matter how hard they try!

But Moses was still not convinced. All his old self-confidence had gone, over the 40 years he has lived in Midian, and he didn't feel that he was the right man for this job! Moses found another excuse not to go - "But supposing the Israelites don't believe what I say, and that You have

sent me?" So the voice said to him, "What is that in your hand?" Moses said, "A rod". The voice told him to throw it down on the ground - and he did so - and it immediately changed into a snake! Moses was frightened of it! But he was told to reach out his hand and take it by the tail - and as he did so, it changed back into his rod! And he was given another miracle to do - Moses was told to put his hand just inside his clothing on his chest and then take it out again - and when he did so, his hand was all white like snow, looking like leprosy - a very nasty illness! Then was told to put his hand back inside his clothing and take it out again - and this time, his hand was back to normal!

Surely these two miraculous signs would be enough to convince the people that Yahweh had really sent Moses!? But if not, said the voice, then I will give you power to turn water into blood in front of them! That should do the trick! But still Moses was not very happy to do as he was asked. "I'm not a good speaker" he said "I'm not really the man for this job! Please send someone else!"

Now Yahweh was beginning to lose patience with Moses! After all, He had specially saved Moses from being killed as a baby, and prepared him all these years, blessing him also and watching over him until the time was right to put His plan into action - and now, Moses wasn't willing! "Alright then" Yahweh said, "I will arrange for your brother Aaron to go with you and do the speaking to the people and Pharaoh, instead of you - but you ARE going!". Moses parents, still in Egypt, had had another son, after Moses had been adopted - so Aaron was a bit younger than Moses.

The conversation was ended. Moses went home to Jethro and his family, and asked for their agreement to let him go back to Egypt to visit his family, friends and relatives and see whether they were still alive. Jethro gave his blessing, and said, "Go in peace!" So Moses prepared to leave for the long journey back to Egypt!

We hope to continue this story. It gets very exciting!

With love and Yahweh's blessings!

Dawn