

# The Nazarene Fellowship Circular Letter No 234

November/December 2008

## In this Issue:

Page 1	Editorial	Sister Helen Brady
Page 2	Exhortation	Brother Frank Skinner
Page 3	“I Came Down From Heaven”	Brother Phil Parry
Page 4	Letter from	Sister Audrey Bundy
Page 5	What The Law Could Not Do	Author unknown
Page 10	Walking in Newness of Life	Brother Phil Parry
Page 11	Comment on George Armonis’ article in last C.L.	Brother Phil Parry
Page 12	Correspondence between Russell Gregory and Tony Cox	
Page 16	Letter from	P. Gumm
Page 17	Reply	Brother Russell Gregory
Page 18	“The Sinless Blood of Christ”	From COGAF Forum

---

## Editorial

Dear Brothers and Sisters and Friends, Loving Greetings.

Moses was not permitted to enter the Promised Land with the Children of Israel so when he felt that death was approaching he handed over the leadership to Joshua, who had been selected by the Lord as a man ‘full of the spirit of wisdom.’ At a solemn ceremony in the Tabernacle, Moses laid his hands upon Joshua and charged him with the task of leading the Israelites into the Promised Land.

Nothing is known about Joshua’s early life or family. He is mentioned incidentally several times, always in connection with Moses - as if to establish an early link between him and the great leader he was to succeed.

When Moses came down from Mount Sinai with the tablet of the Law Joshua was with him. Again, Joshua was said to be in the newly-constructed Tabernacle (tent of worship) when Moses first communed there with the Lord. The young Joshua must have attracted attention as a potential military commander for Moses sent for him and told him to lead the defence against a tribe of Amalekites who were fierce desert nomads, which he did successfully. Intact he commanded the invasion and conquest of Canaan in a series of brilliant campaigns, and then dealt with its partition between the Israelite tribes.

In the report that Joshua and other spies brought back to Moses they said that the Canaanite cities were ‘very large and fortified.’ The existing remains of that period show that the stone walls of Gezer, for instance, were thirteen feet thick; while Jericho had double brick walls, the outer one six feet thick and the inner one twelve feet thick.

The conventional means of subduing a fortified city were to scale the walls, or to breach them with a battering ram, or to tunnel underneath them, or to starve the inhabitants into submission by a lengthy siege. But Joshua could do none of these things so he had to compensate for inferiority in numbers and weapons by the fitness, courage and religious zeal of his desert fighters, and by resourceful generalship: surprise attacks, night marches and stratagems. Joshua lacked the military resources for these methods. But Israel would succeed against Jericho with the aid of miracle.

Joshua sent two men to Jericho to spy out the city. They found lodging with Rahab, a prostitute whose dwelling was ‘built into the city wall’. She hid them and helped them to escape down a rope from her

window. On the appointed day the Israelis struck camp and moved forward to the river. The Lord said to Joshua: 'This day will I exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.' It was the time of the winter harvest at the end of the rainy season and the Jordan floodwaters overflowed its banks. The priests were sent ahead with the Ark of the Law. When they reached the edge of the water, its flow was suddenly blocked higher up. The priests remained standing in the centre of the river-bed until all the Israelites had passed over. Here Joshua had twelve stones set up in a circle as a memorial to the miraculous crossing.

The inhabitants of Jericho had shut themselves in behind the seemingly impregnable walls of their city. Its fall was brought about in a remarkable manner and in accordance with divine instructions. Each morning for six days the Israelite force circled silently once round Jericho, with seven priests carrying the Ark and blowing on a ram's horns. What the citizens must have thought about these strange actions we are not told but they must have felt very uneasy. On the seventh day they went round seven times. The priests blew a long final note, and at a given signal from Joshua all the Israelites gave forth a loud shout. The city walls tumbled down and fighting men rushed straight in from all sides. All the inhabitants were killed except for Rahab and the two spies she had sheltered took her to safety. Jericho was then burnt to the ground. A wonderful account of God's almighty power and the strength of faith of those who believed in Him and His promises.

Love to all Helen Brady.

---

## Exhortation

Dear Brethren and Sisters, Love and Greetings in Christ Jesus our Lord,

For years the Nazarene Fellowship have sent out literature to our Christadelphian friends, and at times we wonder what effect our contentions may have had on them.

Recently I was given an invitation to attend one of their gatherings to hear a lecture. I accepted and thoroughly enjoyed the matter put forth, and it was neither doctrinal nor controversial; it was more of an exhortation and the speaker was a most lovable personality.

After the service I was introduced to the speaker, and I informed him that I was not of the Christadelphian Fellowship any longer, but had been immersed into the faith of Christ held by them.

He replied that he had read much of our literature and was quite worried, about it.

His mind had been unsettled; he did not oppose, but stated a wish that some kind of formula, giving a true definition of the Atonement, could be made.

I felt very sorry that he was in doubt, because I was for years in the same state of mind, but I shall convey to him more of our literature, praying that he will get peace.

So we see that not all of our literature is thrown aside and burnt.

I wonder how many others there are through the lands who are in the same state of doubt as the person I have just mentioned.

A verse of an old hymn comes to my mind;

'Tis a point I long to know,  
If it causes anxious thought,  
Do I love the Lord or no,  
Am I His, or am I not?'

Judging from the sincerity and righteous living of some of our Christadelphian friends they are blameless; but if they do not love the Lord, that is, if they have not love, it profiteth nothing - we meet such good persons every day.

We cannot love the Lord Jesus until we realise that He first loved us; then we can abide in that love. But how can we love the Lord as we should if He was a partaker of Adamic sin, and thus under the law of sin and death as ourselves?

If that was so, Jesus did nothing for us; His death was for Himself alone, a mere death; there's nothing in it; sin existing in His body was put to death. Well might some of our Christadelphian friends be worried about their standing in Christ. How can they claim anything?

We live in Christ by what we understand and think; if our knowledge of Him is wrong we are in a precarious state of mind.

It is only when we realise that Jesus was under no compulsion to lay down His life for us, - 'no one taketh it from me, I lay it down of myself,' - can we see the true love of Christ, and when we were yet in sin Christ died for us, and because of this our hearts go out to Him, for He bore our grief and carried our sorrow, and was led as a lamb to the slaughter.

Our sin was laid upon Him, and with His stripes are we healed.

Our labour is not in vain; the hard state of opposition is softening up here and there as the love of Christ is made known, and we rejoice to have the peace of God which comes to us upon the finding of the true nature of the sacrifice of Christ.

We pray that our heavenly Father will give peace to troubled minds.

Your Brother In Christ, F.Skinner.

---

## **“I came down from Heaven.”**

**This is part of a letter which Brother Phil Parry sent to a correspondent:-**

It came to me that many, including yourself, have gone to great lengths to try to prove the pre-existence of Jesus in heaven because of his words, “I came down from heaven” etc. but that in doing so ignoring the words of Jesus in John 5:15. “And. no man hath ascended up to heaven except the Son of Man who descended from heaven.” (Diaglott rendering). If Jesus was pre-existent with the Father either in personal form or as spirit-part of the Father, he could not be said to have ascended, as he was already there. We must conclude therefore that at some time during his life on earth Jesus ascended bodily to heaven. I am more than ever convinced in my own mind of this, and to me it makes more sense. It was not an impossibility for Jesus to be conveyed to heaven; Moses was permitted to see God in a very limited sense, Exodus 33:20-23. All things are possible with God, and the very words of Jesus in John 6:36-43 seem to imply that although the people whom he addressed had not seen his shape or heard God’s voice at any time; he had. Mark well the words of Jesus throughout all his discourse in John, the importance he attaches to the word showing the Divine Authority of his mission. Compare Exodus 33:18-19 regarding the name of the Lord. Jesus the greater than Moses came in His Father’s name greater witness than that of John he brought with him, works which the Father had given him to do, to bear witness of the fact that God had sent him. The word sent is used no fewer than five times by Jesus in John, chap 5 and five times in chap. 6, and he is speaking of himself as a person as the Son of Man; and please note v.62 of chap. 6. “What and if ye shall see the Son of Man ascend up where he was before?” And again, v. 46, “Not that any man hath seen the Father, save he which is of God, he hath seen the Father.” Note also v.51, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world.”

Now Jesus could not have come down from heaven as flesh unless he first ascended to heaven, as he did not become a flesh-being until his birth of Mary. Again, in John, chap. 7. Jesus seems to give the impression that as a man he had had direct personal contact with God. V. 14, "Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them and said, My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself (without God's authority) seeketh his own glory; but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him."

These are only a few thoughts on the subject for you to think over but I think there is more evidence for the view I have suggested than the "pre-existent" theory. At what time in His life Jesus ascended to heaven I cannot say but it is significant that at 12 years of age when His parents found Him in the temple He said to them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" He knew then even that Joseph was not His real father, whether by revelation or personal contact I cannot say, as afterwards He went back with Joseph and Mary and was subject unto them. I submit therefore that He may have had personal contact with the Father at a later date prior to being launched upon the world, at the time John was baptising in the Jordan.

This ascending to heaven is not a figment of my imagination, it is a possibility. Take the case of Paul, 2 Corinthians 12. If possible with Paul a follower of Jesus surely a greater revelation of the Father was due to the Son.

Think further on these things. I am not dogmatic in my assumption, but I feel sure that this viewpoint dovetails more so with our view of the Atonement.

I am Yours, in Hope of Life with Christ, Phil Parry.

---

### **Sister Audrey Bundy writes:-**

Dear Russell, Thank you for the C/L's. I enjoy reading Gethsemane and have often thought what a terrible burden Jesus had to carry on such young shoulders. To know from such an early age what His future held and what his end would be when still a young man. What a responsibility and what faith and trust He had in His Father. I think then of the pains and suffering His mother went through and then seeing Him on the cross. Being a mother I wonder how she endured it. She certainly was a very remarkable woman.

A comment from Sister X which I thought you answered well, but I wasn't surprised at you getting no reply to your last letter to her.

When the problem over belief came up at the ecclesia I was in, a few of the members told me they agreed with what we believed but would not tell the elders of the ecclesia as they would also be disfellowshipped and one sister said she wouldn't want to meet in someone's house. They would miss the company of brethren and sisters too. They weren't prepared to stand up for what they believed.

Being brought up in a Christadelphian home I was told they were the only ones who had the Truth. I found out different for which I am thankful. I am grateful for the help and extra knowledge I received from Brother Ernest and other members of the Nazarenes. Once I had read their books everything became clear and I have had no reason to change my views.

My love to all the brethren and sisters.

Sister Audrey Bundy.

---

# WHAT THE LAW COULD NOT DO

## **The Giving of the Law**

For 2500 years from Adam to Moses we know of no written law of God to reveal to man the perfect righteousness and holiness of God and then the law was given to Moses, after the first born of Israel had 'been redeemed by the 'blood of the Passover Lamb, upon Mount Sinai. (Exodus 15:15 & 16).

There was a threefold giving of this law. The first time it was spoken orally to Moses on the Mount and communicated to the children of Israel, who accepted it and promised to keep it, 'All that the Lord has spoken we will do.' (Exodus 19:8). How little the children of Israel realised it was a very hard thing to keep God's law perfectly, and failure meant judgement and death. Israel, in their blindness, having confidently proclaimed their desire and ability to keep God's law, the Lord now calls Moses back up the mountain to give him the written copy of that law inscribed on tables of stone. This was the second giving of the law "and the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone and a law and commandments which I have written: that thou mayest teach them. And Moses went up into the mount and a cloud covered the mount... and Moses was in the mount forty days and forty nights." (Exodus 24:12 & 16). "And He gave unto Moses, when He had made an end of communing with him upon Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exodus 31:18).

## **Forty Days and Forty Nights**

Why was the Lord communing with Moses for forty days and forty nights on the mount when He could have given Moses the two tables of the law and immediately sent him back to deliver them to the children of Israel?

There seems to be two reasons for the span of forty days; the one being to test Israel and show them that they could not, by their own efforts, keep God's law even for forty days. They had confidently boasted their ability "All that the Lord hath commanded we will do" and had to be convinced of their utter failure to please God by their own efforts. How they failed. "When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron and said unto him Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exodus 32:1). The rest of the story of the Golden Calf is well known. This people who had heard the word "Thou shalt have no other gods before me" are now dancing, carousing and offering sacrifices to just such a lifeless idol!

The other reason for the delay of forty days and nights before Moses returned to the people was to make a provision for escaping the judgement that the breaking of the law would bring. According to the law which Moses delivered, the death sentence was pronounced upon the sinner, and so, at the same time God gave the law which cursed the transgressor He also made provision for the redemption from that curse of death.

## **The Tabernacle**

When Moses went up Mount Sinai to receive the tables of the law, he also received the plan of redemption in the symbol of the pattern of the Tabernacle, God's answer to the broken law, for during the forty days God was giving him His provision for salvation for those who were even then transgressing those very commandments. Had Moses come down from the mountain with only the tables of the law, it would have been the end of the nation of Israel, but together with the tables of the law came also the message of salvation, the redemption by blood. The writer to the Hebrews tells us Moses received the pattern of the Tabernacle at the same time he was given the tables of stone. 'Moses was admonished of God when he was about to make the Tabernacle: for See, saith He, that thou make all things according to the pattern shewed thee in the mount.' (Hebrews 8:5).

The Tabernacle was called the Tent of Meeting, for here, on the basis of the shed blood the sinner could come to God. So when Moses came down from the mount after forty days and nights he brought the two things: 1) The law which condemned sinners, and 2) The pattern of the Tabernacle pointing to Jesus through whom we have redemption and forgiveness.

The law condemned the sinner and Moses on coming down from the mount and seeing the people carousing, in his righteous anger, cast the tables of stone upon the ground and broke them to pieces, showing what Israel had already done by their worship of the Golden Calf. Before Moses could present them with the tables of the law, they had already broken them. But God anticipated Israel's failure, and so, in His mercy, He provided again a temporary covering, pointing to the Lord Jesus Christ, who was to take away the sin of the world, so that the transgressor might be spared and not perish.

The provision in the person of the Lord Jesus Christ was symbolised and taught by the pattern and the instructions for the Tabernacle which was God's answer to the judgement of the law. Every part of this Tabernacle pointed to God's substitutionary atoning Lamb and was climaxed in the Ark of the Covenant in the Holy of Holies.

### **The Third Giving of the Law**

The tables of stone which God had made were broken at the foot of the mount and must needs be replaced and this is the third giving of the law. "And the Lord said to Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest, and be ready in the morning, and, come up in the morning unto mount Sinai... and he hewed two tables of stone like unto the first; and Moses rose early in the morning and went up unto mount Sinai, as the Lord had commanded him, and he took in his hand the two tables of stone." (Exodus 34:1-4).

Now this copy of the law was to be hidden in the Ark of the Covenant in the Tabernacle, The Ark of the Covenant was the central object, the very heart of the Tabernacle teaching. It was a wooden box overlaid with gold and covered by a lid of solid gold with two cherubim overshadowing it. In this box, or Ark was placed these second tables of the law - this law which demanded and cried out for justice. So God placed over this law a lid called the 'Mercy-seat'. Within the Ark, the law pronounced the sentence of death upon the sinner, but God provided a covering. The Mercy-seat, or cover of the Ark was a type of the Lord Jesus, He is called our Mercy-seat in Romans 5:25. Here we read concerning Jesus 'whom God hath set forth to be a propitiation through faith in His blood,' The word translated 'propitiation' is '*hilasterion*' in the original and means literally 'Mercy-seat.' Upon this Mercy-seat covering the law which called for the death of the sinful nation, the High Priest, once a year, on the day of Atonement, took blood from the alter in the Court of the Tabernacle and sprinkled it upon the Mercy-seat over the (broken) law, and then when God descended in the cloud of shekinah glory into the Holy of Holies He did not look upon the broken law but the blood instead. God had said before, "When I see the blood, I will pass over you..." (Exodus 12:15).

All this was fulfilled by Jesus. He proved the same two things that Moses proved by his sojourn on the mount for forty days and nights: 1). The awful sinfulness of the human heart, in contrast to God's perfect law of righteousness, and 2). To demonstrate God's love and mercy in providing salvation, which the law could not. "For what the law could not do, in that it was weak through the flesh" God did by sending His Son to redeem us and then to provide us with continual forgiveness throughout our present life.

The first thing the coming of Jesus proved was that the law could be kept and that sin was our fault, for Jesus was tempted in all points as we are, yet without sin. The crucifixion of Jesus was the crime of all time, by condemning to death the only One whom the law could not condemn. But Jesus coming not only showed the weakness of the human race and the failure of the law to make men better, but by dying on the cross and shedding His blood He opened the way whereby we sinners could be declared righteous; for His blood now stands between the faithful and God who said 'when I see the blood, I will pass over you.'

What the law could not do Jesus did, for during His lifetime in the flesh He condemned sin and at the same time provided forgiveness for the sinner who will go to Him in faith. By the shedding of His blood, by the substitutionary atoning death and resurrection, the Throne of God, which by the law was a throne of judgment and death, became a throne of grace, mercy and life.

### **From Adam to Christ**

How were people saved before Jesus died and rose to justify the faithful believer? How was Abraham saved? The Bible tells us that the law was not given to Israel until 450 years after Abraham was saved, (Galatians 5:17). Certainly Abraham was not saved by keeping the law, nor was he kept saved by it. However, the Bible takes great pains in telling us how Abraham was saved. In the first three chapters of

Romans Paul had gone to great lengths to prove that no one was ever saved by works, but by grace. He comes to the final conclusion in chapter three verse 28 “Therefore we conclude that a man is justified by faith without the deeds of the law.”

This was a difficult truth for his hearers to accept, for they made great pretence at keeping the law and so Paul refers them to Abraham, who was revered and honoured by all. He asks “How then was Abraham saved? By the law, or by grace?” Listen to Paul “What shall we say then that Abraham our father, as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? (always the final word) Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh (the works of the law) is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” (Romans 4:1-5).

What did Abraham believe? He believed what God said. He believed the good news of the virgin birth, the redeeming blood and the resurrection of Jesus! “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying. In thee shall all nations be blessed. So then, they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: the man that doeth them (the works of the law) shall live in them.” (Galatians 5:8-12).

Paul contrasts faith and the law, and proves that Abraham was saved by faith, by believing the gospel. So what was the gospel which Abraham believed? Let us define what we mean by Gospel, The word in the Greek is ‘evangelium’ or ‘good news’. Usually the gospel is defined as the good news of the death and resurrection based on Paul’s words in 1 Corinthians 15:5 “That Christ died for our sins according to the scriptures. And that He was buried and that He rose again the third day according to the scriptures.” But there is more to the good news than this, for the good news also includes the virgin birth.

### **The Virgin Birth and Isaac**

The virgin birth was declared to be the gospel by the angel on the hills of Judea, for the angel announced “Fear not; for behold, I bring you good tidings of great joy... for unto you is born this day... a Saviour.” (Luke 2:10,11). The word here translated ‘good tidings’ is the Greek word ‘evangelium’, the gospel, for the miraculous begetting of Jesus is a very important part of the Gospel message.

God revealed to Abraham the gospel of the miraculous conception, the substitutionary death and the glorious resurrection of the coining Redeemer. Abraham believed in the super-natural conception of a promised son, for God had promised him a seed, in the birth of a son. God had said concerning Sarah, “I will bless her, and give thee a son also of her..., and she shall be a mother of nations.” (Genesis 17:16). But the years dragged on and this promise remained unfulfilled until Sarah had long passed the age at which, in the course of nature, she could conceive. Abraham was 100 years old and Sarah was 90 when we read “Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.” (Genesis 18:11). Sarah had well passed the age of child bearing (Romans 4:19 and Hebrews 11:11), and it was at this time God told Abraham that he and Sarah would become parents of the promised son, Abraham believed this word of God, even though it was impossible in the course of nature, and it would take a miracle, a supernatural act, to make these two old people parents of a son, Abraham “believed in the Lord; and He counted it to him for righteousness.” (Genesis 15:6). Abraham believed the gospel of the birth of a promised son by a supernatural conception, and the birth of Isaac was as great a miracle as the virgin birth of Jesus, although of course, in the case of Isaac there were two human parents.

### **The ‘Slaying’ of Isaac and his ‘Resurrection’**

There is more to the gospel than the virgin birth. The next step is the substitutionary death of this promised son. This part of the gospel was preached to Abraham and believed by him. When the miraculously begotten son, Isaac, was a grown young man Abraham was commanded to take him to mount Moriah and sacrifice him upon the altar. Abraham again believed the gospel and in Genesis 22 we have a detailed account of Abraham (type of the Father) taking his son (type of Jesus) up the mountain and there potentially and typically offering his son upon the altar. Yes, Abraham believed that while he would have to

put his son to death, God would also resurrect him. It had to be that way. How else could God fulfil His promise that in Isaac would his seed be called as Isaac had no seed when he was to die. If then God was to keep His word, Abraham reasoned, God would have to raise him from the dead after the sacrifice. But in the event, Isaac was not literally slain, nevertheless. God reckoned it as though it actually occurred. And then God provided a substitutionary ram to die in Isaac's stead, to take his place. But as far as God was concerned He reckoned it as though Isaac was actually slain, and that Abraham also potentially sacrificed his son. Abraham looked ahead and saw in this the gospel of the supernatural conception, the substitutionary death and the glorious resurrection of the Greater Son of Isaac, for we read in Hebrews 11:17, "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son... accounting that God was able to raise him up even from the dead; from whence also he received him in a figure (type)". For to Abraham, Isaac was as good as dead for three whole days from the time of the command to sacrifice his son until God spared him. So when God suddenly intervened it was a potential resurrection of the son. Abraham therefore believed the gospel of the miraculous conception, the substitutionary death and the victorious resurrection after three days.

Abraham understood that the birth, death and resurrection of Isaac pointed to the birth, death and resurrection of the Greater Son, the promised seed of which Isaac was only a type. In Genesis 22:14, after he had offered his son and saw him restored, Abraham called the name of that place JEHOVAH- JIREH, "The Lord will provide as it is said to this day, In the mount of the Lord it shall be seen."

This then was the gospel Abraham believed and by which he was saved. It had nothing to do with him keeping the law, for that was not yet given, and. God's plan has never changed. Salvation today is still believing what God says about His only Son, who was virgin born, who died to redeem us and who rose again from the dead. Paul says, referring to Abraham's faith, "Now it was not written for his sake alone, that it was imputed to him (for righteousness) but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Romans 4:25-25), Salvation is believing "the record God gave of His Son" (John 5:10,11). Salvation is by faith in the virgin born, crucified, risen Saviour. The law is bad news for the sinner, the gospel of redemption is good news for the faithful.

### **The Laws Requirements**

The law of God is holy, eternal, perfect and good; it is the Divine pattern of righteousness which God required of those who would be saved by their works. The law of God is powerful and is absolutely just in treating all alike without respect of persons. There are no exceptions, for the soul that sinneth, it shall die. It is inflexible and rigid and makes no allowance for effort if that effort fails to measure up to every single demand of the perfect law. The law knows no distinction between big sins and little sins as far as guilt is concerned. Sin is sin. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Galatians 5:10). And as Paul records "for all have sinned and come short of the glory of God." (Romans 5:25).

While the law is holy it cannot produce holiness in the transgressor. While the law is perfect, it cannot produce perfection in sinners. While the law is just, it cannot justify injustice nor unrighteousness. These things the law cannot do nor was it ever intended, to do. The law reveals the perfect righteousness of a holy God and righteousness is the one requirement for salvation for those depending on the law.

James says "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." (James 2:10). Adams sin in taking of the forbidden fruit we would call petty larceny but God regarded it as rebellion and His righteousness was incompatible with the unrighteousness of Adam. The law reveals the gravity of sin and the righteousness of God.

### **No Judgement**

The law stands as the pronouncer of death to all who fail to accept, by faith, God's means of salvation from its power and condemnation and curse. We do not meet the high standards of the law and we cannot lower its standards to meet our own imperfections. While the law is powerful in condemning the sinner it is powerless to save the sinner. Also it is powerless to condemn the faithful in Christ, for the child of God is ever free from its judgement. For there is no judgement to them which are in Christ Jesus, who walk not after the flesh, but after the spirit and in spite of our failures there is NO JUDGEMENT. There may well be



the chastening of the Lord when we offend, but there is no judgement, for if this were not the case it would mean that each time the believer sinned he would need to be baptised. That cannot be and God has made provision for our sins after we have been baptised into Christ, for He is our High Priest interceding for us and when “we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” (John 1:9). “For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.” (Romans 8:2). For we have passed from death into life.

### **Not Our Way but His**

In Romans chapter 7 Paul, speaking of the time ‘before his conversion and while he was yet ‘kicking against the pricks,’ admits his failure to keep the law of God by his own efforts. Paul earnestly desired to keep the law of God but found the desires of the flesh opposing him at every turn. He now, after his conversion, disclaims any perfection of his own and relies entirely upon the imputed perfection of Jesus. He now rejoices in the fact that there is now therefore no condemnation (judgement) to them which are in Christ Jesus, who walk not after the flesh but after the spirit,

God sees us in Christ as perfect and sinless and accepts us, not on the basis of our own righteousness, but on the basis of the imputed righteousness of Jesus. The law could not give us this righteousness, and it was beyond our reach as sinners, so the scripture says “what the law could not do in that it was weak through the flesh. God, sending His Son in the likeness of sins flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.” (Romans 8:5).

The failure of the law to justify the sinner became the occasion for God to step in and redeem lost humanity, for God, sending His Own Son in our likeness, tempted in all points like as we are, yet without sin, as a sin offering, to condemn sin once and for all, for Jesus was born with our humanity, with our corruptible nature.

By Jesus miraculous conception and virgin birth He assumed our human nature but escaped the guilt of Adam’s sin. (He was ‘Free-born, of whom Paul was a type). The law could not redeem Adam's race so God sent His Son to redeem lost humanity from bondage to sin. But Jesus’ miraculous conception and virgin birth was not sufficient of itself to obtain redemption for us. It was only the first step. While Jesus did not share Adam’s condemnation as we do, Adam’s sin had first to be taken care of and in order to pay for Adam’s transgression every demand of the law had to be fully met and Jesus did this in His perfect life of obedience for He said “Who convinceth Me of sin?” Jesus fought extremely hard against sin in order to condemn it “who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.” (Hebrews 5:7). In the days of His flesh tells us when Jesus condemned sin as in Romans chapter eight where Paul says Jesus “condemned sin in the flesh” that is, He condemned sin while He was in the flesh. This is why Jesus was so very precious in the eyes of His Father. The righteous demands of the law must be met and the price paid to the last farthing. This was accomplished by Jesus, who needed no redemption for Himself, who was free of Adam’s sin, took it upon Himself to pay the price of our redemption on Calvary’ cross.

The fact that the law cannot save the sinner, nor keep those in Christ saved, is not the fault of the law but of our weakness and sinfulness, because we cannot, of our own efforts, attain unto the righteousness of God. So God, in His great love for us, sent His Son into the world, and though He was born with the same nature as ourselves. He trusted not in His own strength, but appealing constantly to His Father, He walked not after the flesh, and paying the price required by the law for our redemption, offered us His own righteousness that the righteousness of the law might be fulfilled in us. Not by us, but IN us. Have we been trying to make ourselves fit for salvation? Have we tried to earn God’s favour by doing our best? Our best is not good enough. We must accept His righteousness and live by faith. Abraham was saved by believing. “Abraham believed God and it was accounted unto him for righteousness.” And even as God is the rewarder of them that diligently seek Him (Hebrews 11:6), a person may believe in God and be lost for ever and indeed will be, if all he does is believe in God, for hers is no diligent seeking. It is necessary to believe and seek diligently. We are His disciple and must follow His discipline.

### **We are His servants and our duty is to serve Him.**

The great things Jesus accomplished on our behalf satisfied all the requirements of the law and condemned sin. It shewed the awfulness of sin and the great love of God and His own great love for us, for “greater love hath no man than this that a man lay down his life for his friends...” (John 15:15). The result is that the righteousness of the law might be fulfilled in us! The imputed righteousness provided by Jesus, who died to pay the price demanded by the law; who rose from the dead to take His own righteousness and clothe us with it!

The price is now paid and because we are in Christ, God looks upon us as being righteous, for Jesus is “made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Corinthians 1:50). God accepts what Jesus has done on our behalf and reckons it to our account. Now He sees us in Jesus as “to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace.” (Ephesians 1:6,7).

Author unknown.

---

## **Walking in Newness of Life in Christ Jesus.**

The recorded passages of Scripture by the Apostle John and the Apostle Paul are connected and in harmony with the Gospel of Jesus Christ which is the power of God unto salvation through faith in Christ Jesus:

John 14:1-4, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.”

2 Corinthians 5:1. “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Romans 6:1, “What shall we say then? Shall we continue in sin, that grace may abound?

Result, a New Creature walking in newness of life in Christ Jesus.

Jesus took upon Himself the sin of Adam and of those concluded under it. In this sense “He was made sin for us who knew no sin, that we might be made the righteousness of God in him” (2 Corinthians 5:21). Paul personifies Sin as a bondmaster and when Jesus died unto him in the place of his slaves they become free to serve their new Master, for as far as bondmaster Sin was concerned they had died and Sin had no more claim on them. The life in the blood forfeited by Adam’s transgression was paid by Jesus, whose life, like Adam’s at creation, was unforfeited by transgression.

Abraham recognized this unforfeited life and so did Abel, Seth, Enoch and Noah, and this is taught through Moses when the law entered that the offence of Adamic Sin might abound, the typical sacrifices showing that the Antitype must appear for their confirmation or ratification.

Jesus did not die to prevent us from dying the death common to human and animal species, but to free us from the law of sin and death that came by Adam’s sin which Paul says had passed upon all men as a legal sentence, not a physical change of nature. No change of nature was experienced by Adam or by his posterity. The Death by Sin was experienced by the lamb slain for Adam and Eve’s covering in the sight of God and showed a provisional position until the true Lamb of God would come at the appointed time.

When enlightened to the need for salvation we become amenable to the second death but by belief and the symbolic death of baptism into the death of Christ we are made free as stated by Paul in Romans 8:1,2

“There is therefore now no condemnation to them which are in Christ 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”; and we still remain alive for we live unto Him who died for us.

We are now back at 2 Corinthians 5:4, “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit;” and Romans 6:1-4, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

A similar description of our legal and related position to God and His Son is expressed in Malachi 3:16-18, “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

Can the love of God and the sacrifice of His Son be displayed more plainly than what Paul has written? “To wit that God was in Christ reconciling the world unto himself not imputing their trespasses unto them” (2 Corinthians 5:19).

Brother Phil Parry.

I wish to take this opportunity to send my Love and Greetings to all Brethren and Sisters. Phil.

-----

### **Brother Phil Parry writes concerning the article by George Armonis published in our last Circular Letter:**

Referring to George Armonis, I think he is hooked on the R.Roberts doctrine and this is typical of the Christadelphian understanding that Christ needed redemption for Himself from under the so-called condemned flesh. But it is not typical of the teaching of Dr Thomas in Eureka – i.e. ‘Redemption is the release for a ransom from a former lord’ (‘Sin’ personified as a Master). Note, it is not a physical law as Clause V of the B.A.S.F. states but a legal position. Condemned flesh is a myth not in the scriptures; God could not condemn His own creation that was able to be obedient. How can condemned flesh purchase those in the same category?

Jesus was the Prince of Life before He died on Calvary; His uncondemned life in the blood obtained eternal the redemption required for those who wanted to be made free as was the case with Paul before he died. If Jesus needed redemption through the blood it would be a counterfeit purchase or as the late Andrew Wilson said, ‘A paying of the Devil with his own coinage.’ Jesus was indeed the Prince of Life when they slew Him and thus He obtained life for us. As God’s Son He was heir to eternity and retained that right.

After reading John chapters 5 and 6, how can it be declared that Jesus needed redemption? Or how could His death be necessary for the redemption of the sacrifices offered under the first covenant by those who offered in faith? I came not to destroy the law or the prophets but to fulfil, said Jesus.

It is necessary for George Armonis to get the foundation right before he can rightly divide the word of Truth.

Acts 21:37, The chief Captain was very surprised to know that Paul could speak Greek and surprisingly to me that some members of the Christadelphian community being Greeks and English cannot understand

much of Paul's letters to Romans and Greeks, especially Romans chapter 7. 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you' – by prayer and faith and the desire to know.

Phil Parry. October 2008

---

## Correspondence

**Following the article on Hebrews 9:12 in our last Circular Letter I received further requests from Tony Cox seeking answers to several more questions. As the queries were repeated in several different ways in correspondence over a period of a few weeks I have attempted to group the subjects together to make them easier to follow.**

### **Did the Tree of Life sustain Adam and Eve before the Fall?**

**Tony asks,** Is it not possible, if not likely, that physical death is at least one of the corollaries of the Fall? Is it not possible that the produce of the tree of life kept our original parents in continued existence, i.e. it kept mortality in abeyance, thus indefinitely prolonging mortal life, until their indefinitely long probation period was completed and consequently, expulsion from the Edenic garden as a result of the Fall, resulted in mortality being unrestrained (via the 'antidotal' tree of life), thus resulting in physical death?

Therefore, although summary execution was the immediate threatened penalty for transgression (which was rescinded through divine mercy), can we nevertheless confidently assume that physical death was also a corollary or 'side-effect' of the Fall?

If the tree of life could have indefinitely prolonged their probationary period, may it not also, by implication, have put their corruptible state into 'suspended animation', so as to curtail any aging process? (Presumably, animals were not also partaking of the tree of life).

**Answer:** It is an assumption that natural death would not have overtaken Adam and Eve unless they transgressed God's commandment and that they would not naturally grow old and die. However, the rest of the animal creation grew old and died, and we are not told that Adam and Eve were any different to the animals in this respect. So when Adam and Eve grew old and died, their natural death was not a corollary of the Fall.

I believe the Tree of Life had nothing to do with the matter. Growing old is the most natural thing in the world! We learn from later scriptures - Proverbs 3:18, 11:30, 13:12, 15:4, Revelation 2:7, 22:2,14 - that the Tree of Life is always associated with the provision of eternal life and never with prolonging natural life. This is a very important point which counters the widespread and mysterious belief of the Tree of Life in the Garden prolonging the lives of Adam and Eve indefinitely.

It is surely common sense that Adam and Eve would have grown old over time as they were part of the animal creation. I am with Dr Thomas on this for he taught in 'Elpis Israel' –

'It is possible that Adam and Eve would have died after a long time if no further change had been operated upon their nature... The animal nature will sooner or later dissolve. It was not constituted so as to continue in life for ever, independent of any further modification. We may admit, therefore, the corruptibility, and consequent mortality of their nature, without saying they were mortal... in this sense, therefore, I say, that in their novitiate, Adam and his betrothed had a nature capable of corruption...' - 'Elpis Israel,' pages 72-73 in 14th Edition.

I also see the Tree of Life as symbolic of obedience to the Law. Jesus is our 'Tree of life.' He said, 'I am the way, the truth, and the life,' (John 14:6), and again, 'Whoso eateth my flesh, and drinketh my blood, hath eternal life;' (John 6:54). The faithful, having access to Jesus through faith, share the rewards of His perfect obedience to the Law.

Tony, you wrote to me before on this matter and here I quote from your letter dated September 1991 and my reply which followed:-

‘Don’t you think the Nazarene Fellowship seems to over-denigrate the idea of natural death as somehow being involved in the Fall of Adam? I can quite understand the notion that Adam was reprieved from execution on the literal day of transgression via the introduction of the sacrificial system, but surely natural death was a corollary of the Fall, in so much as Adam was denied free access to the Tree of Life, which in all probability had perpetuated his existence hitherto?’  
Yours cordially, Anthony Cox.’

In reply to this I wrote:

‘Here I would mention there are some who believe that to have eaten of the Tree of Life would have given Adam eternal life as implied by Genesis 3:22, ‘lest he put forth his hand... and eat and live for ever.’ Adam certainly had no need to eat of the Tree of Life to sustain his natural life for God had made ample provision in natural harvests, and this sustained him for 930 years. Again, had Adam remained obedient to God’s command would not God have rewarded him with eternal life after a certain period of time? Did not obedience lead to eternal life, as with the second Adam, Jesus Christ? Was the Tree of Life, therefore, a figure of speech, symbolic of obedience? We now see Jesus Christ as our ‘Tree of Life’ of whom we partake in symbol and whose example we endeavour to follow in practice, and this leads on to eternal life through faith in His obedience.’

To this I would now add that the Tree of Life cannot be thought of as relating to prolonging our present natural life. It has to do with everlasting life only. I hope this resolves Tony’s query at last.

Finally in this section Tony asked, ‘if the Nazarene Fellowship could change its views on the possibility of physical death being a corollary of the Fall, there would be much less for Christadelphians to criticize! I think this issue represents the ‘Achilles heel’ of the Nazarene position.

**Russell:** ‘Achilles heel’? - I think not. What I have written should put anyone right on this point.

#### **Were Adam and Eve Mortal before the Fall?**

**Tony asks,** ‘Why Adam wasn’t specifically informed of his mortal condition before the Fall?’

**Answer:** The word ‘mortal’ is used in more than one sense. Strictly, I don’t think Adam was in a mortal condition before the fall; he was in a corruptible condition, but not mortal. In older or more comprehensive dictionaries one can find the word ‘mortalize’ meaning ‘to become mortal’ or ‘to make mortal’. It was transgression that placed Adam under sentence of violent death, a sentence of death which he did not suffer. This is when the first pair was made mortal, or subject to death per law. Those who despise God’s provision of spirit life are subject to the second death which is the result of remaining mortal when they needn’t. Baptism takes us out of Adam and places us in Christ on the federal principle, and being in Christ we are no longer under the law of sin and death; no longer under the sentence of death, therefore no longer mortal. (This would be reversed should one forsake their faith in Jesus). This understanding of ‘mortal’ is a stumbling block to those who do not see ‘mortal’ as a legal term but use it as a synonym of corruptible. Having said this, we see ‘mortal’ applied in the sense of corruptible, both in common usage and in the scriptures.

Tony then made the point: “A theology that has to resort to giving new ‘idiosyncratic’ definitions to words is surely in a very precarious position?” To which I replied, “This is absolutely true. However, ‘Mortalize’ is neither new nor is it my own idea. The purpose of referring back to older or more comprehensive dictionaries was to show the original meaning – over time the word ‘mortalize’ has been dropped from all smaller dictionaries because of the change in the meaning of mortal’. The Oxford Shorter Dictionary gives the definition of ‘mortalize’ as ‘to make mortal’.”

**Tony:** “In what sense is ‘mortal’ a legal term? I can understand ‘condemnation’ being a legal term, which is removed at baptism; but not ‘mortal’ - when we are baptised we surely don’t become instantaneously ‘immortal’, because unless the Lord comes again within our lifetime, we will all eventually succumb to the outworking of mortality and die a so called ‘natural’ death. We will not become immortal until we are ‘clothed upon with our ‘heavenly dwelling’ - our new resurrection bodies. (2 Corinthians 5).”

**Answer:** Immortal is not necessarily the opposite of mortal. To quote further from the pen of Dr Thomas: -

‘We may admit, therefore, the corruptibility, and consequent mortality of their nature, without saying they were mortal... in this sense, therefore, I say, that in their novitiate, Adam and his betrothed had a nature capable of corruption but were not subject to death or mortal.’

I believe Dr Thomas was right in this. Adam and Eve were created corruptible but not mortal; they became mortal when they transgressed God’s commandment not to eat of the forbidden tree. (Incidentally, I think it is likely Dr Thomas would have been familiar with the word mortalize).

### **The Second Death and The Wages of Sin**

During our correspondence I had said that – ‘what we can be confident about is that natural death is not the wages of sin. The ‘second death’ is the wages of sin.’

**Tony:** I would disagree with your dogmatic assertion that the wages of sin is the second death. This seems to me to be a classic example of eisegesis – the reading of a meaning into scripture, rather than reading meaning out of it.

**Answer:** There are two references to the second death and they are:- Revelation 2:10,11, ‘be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death,’ and Revelation 20:6 - ‘Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.’

We know that the wages of sin is death and we agree that this means judicial death, so with reference to the words of Jesus in the quotations above we see those who receive the crown of life do not rise from a judicial death for they do not receive the wages of sin but being faithful, they rose from a ‘natural’ (i.e. death common to all men) death in the first resurrection. Therefore those who are to receive the wages of sin will be raised at the end of the millennium to suffer the second death. These are the only two references to the second death in the Scriptures and can be no other than the wages of sin. This is finding the meaning from scripture and not than reading my meaning into scripture.

I would add that this ‘second death’ may not always be the second for I believe we have been given an example in Numbers 16:30, where it was the first death for Korah, Dathan and Abiram where Moses said:- ‘But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.’ This ‘new thing’ I think is an example of the ‘second death’ in the case of Korah, Dathan and Abiram who did not ‘die the common death of all men.’

### **Probation**

**Tony:** You write as if every descendant of Adam would have been required to undergo identical or similar probationary testing.

**Answer:** Jesus went through His time of probation when He ‘was tempted in all points as we are.’ This one reference alone is sufficient to show that we too go through a period of probation as did Adam and Jesus.

### **Concluded under sin. Romans 3:9 ‘for we have proved before that both Jews and Greeks are all under sin.’**

**Tony:** You also Russell, have what is perhaps an unusual view of ‘under sin’ which is found in Romans 3:9. You take the term ‘under sin’ to mean ‘under legal alienation’ only; ‘Sin’ referring to Adam and Eve’s original sin which sold us all into legal alienation, and constituted us all as merely ‘legal sinners’. I think

'Sin' in Romans 3:9 is referring to sin personified as a slave-owner ('Sin'), in the sense that we are its moral servants/slaves. However, if Romans 3:9 is referring merely to a legal predicament, then why is there a list of moral sins immediately following it? On your understanding, all this doesn't make much sense.

**Answer:** Yes, Paul is personifying Sin as a slave-owner. First of all I wouldn't call being under sin a predicament; it is a blessing providing a way of escape for us. It provides that a multitude can be redeemed by one Sacrifice. In fact it was a life for a life. The exact equivalent. Jesus' life for Adam's life. Apart from the federal principle by which the many are concluded under the one sin of Adam, our salvation would have required each sinner to have a perfect redeemer. Being 'under sin' is being alienated from God. For the faithful, baptism into the death of Jesus removes the alienation and they are no longer 'under sin'.

Regarding the list of moral sins in Romans 3:10-18 - these were selected by Paul from the Old Testament for showing the worst side of human beings, and if you refer to the five passages in the Psalms and Isaiah where these quotations are taken from you will find in every case the opposite view is also given. The contrast is between the faithless and the faithful. I give one example:

Romans 3:10-12 'As it is written, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that seeketh good, no not one.'

Paul took this reference from -

Psalm 14:1-3 - '...They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.'

But Psalm 14 starts by saying 'The fool hath said in his heart, There is no God.' Then we read, 'They are corrupt... etc.,' but verses 4 and 5 give the contrast for we go on to read of '...my people (the righteous)... for God is in the generation of the righteous.'

This part of Paul's letter must necessarily be used in context with the whole of his discourse and not confined to this chapter. The faithless are under sin while the faithful are not.

### **Redemption and Deliverance**

**Tony:** You seem also Russell to restrict the term 'redemption' to God/Jesus giving us physical life. Yes, that may well be true, but Paul usually uses it in reference to our very real emancipation from actual sin; so that we are redeemed from slavery to disobedience to obedient sonship.

**Answer:** We cannot restrict redemption to one event. Jesus redeemed mankind when He died on the cross. Without that redemption there would have been no point in His Father continuing the human race by sparing Adam's life.

The children of Israel were redeemed from their bondage in Egypt under the leadership of Moses. We are redeemed from our bondage to sin by baptism into Jesus' death. In the near future, Jesus will redeem His elect at the time of His second coming. The same Greek word means both 'redemption' and deliverance'.

### **Other points of interest:**

**Tony:** I think the total abnormality, tragedy and unnaturalness of physical, so called 'natural' death, is exemplified by Jesus when He literally wept at the havoc physical death causes - when He was at the tomb of Lazarus.

**Answer:** Have you ever considered that the death of Lazarus at this moment in time was unnecessary and pointless except for one very good reason? I believe Jesus wept at the death of Lazarus because He saw in it the love of His Father for Him. His Father was giving Jesus strong reassurance that He too would be raised a few days later. Jesus wept out of compassion and caring for Mary and Martha as well as Lazarus, a family to

whom He was very close. (John 11:1-3). There seems no other reason to me why the death of Lazarus should have taken place.

**Tony:** Surely, Russell, physical/natural death or any form of death (summary, spiritual) was never part of our Creator's original plan? And the indications/hints that there are in Scripture seem to support this (including Luke 9:57/John 12:23).

**Answer:** But it must have been. God knew from the beginning that Jesus would be required to give His life for the life of the world. Jesus was 'the Lamb slain from the foundation of the world'. (Revelation 13:8). God was not forced to change course part way through as a result of man's perversity; He knew what was in man even as Jesus did and even more so. He knew what He had created and there was no mistake on His part. All that has ever taken place on the earth was known by God before hand or we are limiting His powers.

---

## **Letter from P. Gumm dated October 14th 2008.**

Dear Mr Gregory,

Will you kindly remove my name and address from your Mailing List, please.

It was distressing to note from the August issue of your Magazine, your details regarding the nature of Christ, which goes back to Edward Turney, and the 'Clean flesh' heresy of 1873.

Sadly, beginning only some sixteen years after the setting forth of 'The Truth' by Dr Thomas, by stages, divisions came to manifest the approved; certain forsook 'The Faith' and thus fellowship had to be severed. Divisions followed over heresies related to - a personal Devil and Hell,- the nature of Christ, i.e. Clean flesh heresy - immortal emergence - immortality of the soul - the Scriptures only partly inspired - non-responsibility of enlightened rejecters - yoking with unbelievers - matters of marriage with aliens.

Of Divorce, as also in the August issue - of business partnerships, trade unions, Co-operative Societies, Friendly Societies smoking and 'drinking' - of not having radios (& as it would have been, Tele-vision, 'pleasant pictures, or 'Pictures of desire'), Deuteronomy 33 v 52 & Isaiah 2 v 16, joining to the world - Fairs & Theatres - of Conscientious objection to Military Service and a 'Brother representing all Christadelphian sections before the authorities, notwithstanding their separation (!) - the matter of taking oaths, - matters of 'dress', of Sisters cutting their hair, to which the Apostle Paul refers in 1 Corinthians 11. Mary was able to dry the feet of the Lord Jesus with her hair,- of clothing, to be of modest apparel covering the flesh, (and not wearing trousers, as pertaining to the man, Deut. 22v5),

On the issue of Christ's nature. Jesus was the First-born Lamb of the flock. He was of the same nature as the flock, but without a spot or blemish, and which Abel saw and discerned would offer the best of his life, the fat. Jesus was the Seed of the woman and crushed the reasoning of the Serpent, (called Devil, (opposing God, and Satan (an Adversary to Eve and Adam), - the Carnal mind, - ever at enmity against God, - in his head (as the example after his Baptism, crushing its three suggestions in his head as the thoughts arose in his mind and saying 'Thou shall not') - thus it behoved (was necessary, essential) that he [Jesus] be made like unto his brethren - the serpent of brass was lifted up by Moses in the wilderness to show one in whom God's laws had been allowed to work to destroy the working of the ways of the flesh, so that all who 'looked' upon it might be saved from the serpents bite bringing death.

It was essential that Jesus was born of a woman, born under the law of sin and death, to redeem those under the law, Galatians 4 v 5, - because he did not sin, transgress - but Jesus had our condemned nature - He could not heal sicknesses or raise the Dead, etc., until he was 30 years of age, and given the power of the Holy Spirit after his baptism - he could not raise himself from the Tomb, but 'God was not to leave him in hell', (sheol, the grave) and as Jesus had not sinned (transgressed) - and the wages of sin is death, - as Jesus had not sinned, neither was iniquity found in his lips, he had done nothing worthy of the sentence of death,



but had given himself a Ransom for sin. Jesus asked, 'Who can convict me of sin. (transgression of the Law?)

When Christ gave the Emblems at the last Passover, he said 'This is my Body – of the same Nature as the flock, and his life blood, but without a Spot or a Blemish in character, as was seen in all the offerings, in the types under the Law) offered for you for the remission of sin.

When he had completed his sacrifice for the sins of others, God raised him the third day so that God would not suffer His holy one to see corruption, Psalm 16 v 8 - 11. He was given a change of nature to immortality (Zech. 3.), during that same First Day of his resurrection. That day God had 'first begotten' him to a new nature, given immortality. 'Christ the First-fruits; afterwards they that are Christ's at his coming', to rule the world for a thousand years, in righteousness and universal peace, to the Glory of God.

One repeats ... It was essential that Jesus be made like unto his brethren.

The Apostle Paul again taught, in Hebrews 2 v 14-18, 'Forasmuch as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same... - 'He took not on the nature of angels ... in all things it behoved (was necessary for) him to be made like unto his brethren that he might be a merciful and faithful high priest to God [after the Order of Melchizedek] in things pertaining to God, in making reconciliation for the sins of the people. For in that he himself suffered being tempted (tried). He was able to succour them that are tempted.

It was the 'clean flesh heresy,' that said Christ was not of our nature, and completely denies him of his triumph and victory over our nature, which is ever at enmity against God.

Could any convict him of sin, - transgression of God's Holy Laws?

The Apostle John says, 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves' ... Whoso abideth not in the doctrine of Christ, hath not God.'

The apostle John continues, 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.'

This is 'The Truth' as saith the Scriptures.

Yours truly and sincerely, P.Gumm.

**In reply I wrote:**

Dear Mr Gumm,

Thank you for your letter of the 14<sup>th</sup> October; we have removed your name and address from our mailing list as you requested.

You have spent some time writing about Christadelphian history as well as your beliefs as opposed to what we of the Nazarene Fellowship believe and no doubt your letter has taken some considerable thought. However, you say:

'it was distressing to note from the August issue of your Magazine, your details regarding the nature of Christ, which goes back to Edward Turney, and the 'Clean flesh' heresy of 1873.'

In fact, this is not an accurate statement for Dr Thomas expressed his belief in the 'Clean Flesh' view before Edward Turney expressed the same view in his lecture 'The Sacrifice of Christ' which so upset Robert Roberts. You can read what Dr Thomas said for yourself by reference to 'The Ambassador' for March 1869, where he wrote:

‘Our friend imagines there was a change in the nature of Adam when he transgressed. There is no evidence of this whatever, and the presumption and evidence are entirely contrary. There was a change in Adam’s relation to his maker, but not in the nature of his organisation.’

I assure you this is all that the ‘Clean Flesh’ view means. So when you say ‘It was essential that Jesus was born of a woman, born under the law of sin and death, to redeem those under the law, Galatians 4 v 4,5,’ we wholeheartedly agree. And we also agree ‘On the issue of Christ’s nature’ that ‘Jesus was the First-born Lamb of the flock. He was of the same nature as the flock.’ You repeat ‘It was essential that Jesus be made like unto his brethren.’ Again, we agree. And you rightly quote Hebrews 2:14-18, ‘Forasmuch as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same...’ We believe and teach the same.

However, we go back to the understanding expressed by Dr Thomas and which we see taught in the scriptures that there was no change in the nature of Adam when he transgressed. From that day to this no Christadelphian has ever given any scriptural proof for their belief that a change took place. God never condemned our nature and neither did He condemn His Son’s nature and it is this abominable teaching - that God changed the ‘very good’ flesh of Adam into something not good – that has far reaching consequences even to making Christadelphian baptism of no use. Why ever should God want to spoil the flesh He made ‘very good’?

Adam transgressed while he was in ‘very good’ flesh so why should God make the flesh not good? It was this abhorrent teaching - that Jesus had defiled nature - which made me leave the Christadelphian community after forty active years in their midst. I asked ‘the elders’ of my ecclesia for proof of defiled flesh but they made no attempt whatsoever to provide me with an answer. I appealed to Michael Ashton for help but he also could find no support for the doctrine of condemned flesh. Plenty of assertions that it must have been so but no proof.

This is the best Christadelphians can do but if you can do better then I would be pleased to here from you and I would also be pleased to publish your answers in the Nazarene Fellowship Circular Letter where they can be discussed openly.

May Jesus soon come. With Love in His Name. Russell.

---

## ‘The Sinless Blood of Jesus’

**The following ‘Posts’ are taken from a forum of the Church of God of the Abrahamic Faith.**

[Please note: Only a few of the ‘posts’ (as numbered) have been quoted and some of these, only in part]

**The question had been asked how Jesus was affected by having sinless blood.**

**(1) Mark:** The other question is whether the blood is passed on from the mother or the father. It’s actually not directly passed on from either one, which is why a baby can have a different blood type from both parents. As I understand it, the actual blood is formed within the foetus, but the ‘life force’ that makes it alive comes from the father’s sperm. This is why it’s significant that Jesus was conceived in Mary by the power of the holy spirit. Whatever is in a human father’s genetic makeup that makes him a partaker of Adam’s sin nature was not involved in Jesus’ formation. Thus he had sinless blood, which was shed for us to pay for our sins.

This is how I have heard it explained, but a poster there replied that there are no scriptures to support this. Has anyone else heard of this? Does anyone have any other insight on this?

The question has come up in a few other discussions also, of whether Jesus had an advantage in his sinless life because of being conceived by God rather than man.

**(14) Trevor:** It seems to me that it is important to distinguish between literal blood (i.e. plasma and white and red blood cells and haemoglobin, etc) and 'blood' as used for a term to describe lineage. I don't think the literal blood of Jesus was any different than human blood in any way, because he was human in every way. Having God as his literal father didn't alter that, and I don't think it gives him a 'leg up' or whatever on achieving sinlessness.

It was his mind, not his body that was sinless. Without the mind the body is nothing more than a pile of meat. It was his mind that was so in tune with God, that enabled him to be sinless.

**(15) Mark:** You say, It was his mind, not his body that was sinless. Without the mind the body is nothing more than a pile of meat. It was his mind that was so in tune with God, that enabled him to be sinless. How did he have this sinless mind, then? And could anyone have been so in tune with God as to not sin?

**(16) Linda:** Hello All, This thread reminded me of a Nazarene Fellowship teaching about God providing a Son and Saviour that was not a child of Adam, as such. While Jesus is still a man, he isn't part of the group being 'sold to sin'. The slaves of sin (us) have been redeemed by one who is free (Jesus), because - slaves can't redeem slaves.

This didn't make Jesus' work 'automatic' in that he only had to exist, in order to save us. However it did make him the only one in all history who was qualified to give it a go.

**(16a) Russell:** 'Yes, it's absolutely true that no infant receives a single drop of blood from its mother. The placenta sees to that. All the nourishment the foetus needs is supplied by the mother once the germ of life from the father activates the egg at conception. It is the father that provides the new life.

In the case of Jesus He received a new life from His Father which was not connected to the life passed down to the rest of the human race from Adam.

This fact throws a lot of light on why God was the Father of Jesus. The apostle Paul explains that we are all concluded under sin due to Adam having transgressed the law in Eden; Adam sold himself and all in his loins to 'Sin' personified as a Master. This was done so that all could be redeemed by one sacrifice. All 'in Adam' are concluded under sin. All 'in Christ Jesus' are freed from that position. This is the reason for baptism into the death of Jesus - to bring us out of Adam and into Jesus. 'Know ye not that so many of us as are baptised into Christ are baptised into His death.' 'We have passed from death into life.'

The quality of the flesh has nothing to do with the matter. Hope this helps.' Russell

**17) Corn-in-Egypt:** The Nazarene Fellowship teaching would appear to have some substance. Does anyone on here know what they teach on other Bible subjects, i.e. - Trinity, Pre-existence and the Devil.?

**20) Trevor:** The Nazarene Fellowship are Christadelphian in origin. Their one big difference with the rest of Christadelphia is a theory of atonement which is more like substitution and less like the representationalism of the rest of Christadelphia. As far as I know their beliefs are otherwise similar - i.e. Biblical unitarianism, conditional immortality, future Kingdom of God, but also mortal emergence and non-personal Satan

**21) Corn-in-Egypt:** Trevor, Thank you for your kind reply. If they do teach Mortal emergence, it is not worth the time for me to look into their teachings, do also Christadelphians teach this? I would have thought that all readers of the scriptures would have taken aboard 1 Corinthians 15:52 & Revelation 20:6.

**23) Trevor:** Mortal emergence is a standard teaching in Christadelphia. Christadelphians have a very complicated exegesis of 1 Corinthians 15; indeed John Thomas wrote a whole book called 'Anastasis' about it, which goes into great detail about 'sprout bodies' and the like. In my opinion it is one of the low spots in Christadelphian exegetical efforts. Revelation 20:6 is generally mostly overlooked.

In all fairness though Christadelphians don't just pull mortal emergence out of thin air. Specifically they

base mortal emergence on a number of verses that (seem to) speak of us coming before the judgement seat. This is understood to mean that we come before the judgement seat after the resurrection as mortals, and the decision at the judgement seat determines whether we are given an immortal body, or returned to the dust. Some verses that refer to this judgement seat scenario are 2 Corinthians 5:10, Romans 2:16, Romans 14:10-12.

These verses don't speak of an actual judgement seat on judgement day, but are understood to refer to such: 2 Tim. 4:1; Rom. 2:5-6, 1 Cor. 4:5, Rev 18:11

**24) Steve:** The main problem with 'mortal emergence' in my opinion is that Christadelphians since the time of John Thomas have made it a reason to separate from other believers, even from those with whom they agree on everything else. If John Thomas hadn't separated from Benjamin Wilson over this in the 1860s then the group which subsequently became known as Christadelphians might have remained until this day as part of the group which became the Church of God of the Abrahamic Faith.

Whether the dead are raised mortal or immortal, and whether they are given immortality at the moment of resurrection or soon thereafter might make an interesting discussion in a Bible class or on an internet forum, but it's certainly not important enough to use as reason for dividing the Body of Christ. Christadelphians themselves are not in universal agreement about it, and this dogma has been a reason for Christadelphians dividing amongst themselves.

**25) F.F.** Thank you, Trevor, for your info on mortal emergence. Is the book 'Anastasis' still available? Are you a Christadelphian, you seem to know a lot about them? Are they like COGAF (Church of God of the Abrahamic Faith)? I tried to join one of their (Christadelphian) Forums but was rejected, not being a member of that Church.

**26) Trevor:** I am a Christadelphian, but I belong to a very liberal ecclesia. And I have a lot of contact with the COG. Anastasis is available online at: <http://anastasis.bereans.org/> COGAF are very similar to Christadelphians doctrinally and even culturally.

**28) Linda:** 'Without the mind the body is nothing more than a pile of meat.' (Trevor) and without the body there is no mind. There is the most amazing connection between the mind and the body.

Also, God didn't allow Jesus' body to perish - it was renewed and restored. This leads me to believe our bodies are more than just 'piles of meat' seeing God is going to resurrect them so that they can be temples of the Living God.

I have often wondered what 'sinless' meant. Did it mean that Jesus didn't do the slightest little selfish act - ever in his life?

The Nazarene Fellowship are unitarian, no pre-existence, devil is sin. Jesus voluntarily substituted himself but not because God was wrathful and inflicted suffering on him.

I agree, Steve. There should have been no separation over mortal/immortal emergence. I do believe that Jesus as the first fruits, was raised immortal. If he had sinned, he wouldn't have been raised at all. He didn't have to go to judgement. The fact he was raised in the first place was because he was sinless and his resurrection was a witness to his sinlessness. If he had failed in his mission, we would all be doomed to the ground forever, including Jesus.

**31) Bruce:** When we are raised to join Jesus in the clouds on his return we will do so as immortals, as Paul says those who are alive at that time will be changed in a twinkling of an eye and those who are dead in the Messiah will rise in immortal bodies like as Jesus now possesses. The 'judgement seat' we will stand before will be to receive the rewards for what we have done while on this earth in service to Jesus. There is not now or in the future any condemnation for those who are in the Messiah Jesus. Don't we understand that? Fear of Judgement is for those who are not in the Messiah Jesus and have refused the testimony that he brought. The Judgement of such will be at the White Throne Judgement when all those who are not found to

be written in the book of life are cast into the Lake of Fire and destroyed. That's what the scripture says; we ought not go beyond its revelation or take away from what is plainly set before us

**32) Trevor:** As far as the question of what 'sinless' means and how Jesus could be 'sinless'...for myself I tend to think of these sorts of questions as 'questions not leading to edification'. I think the questions often come from wondering how Jesus 'did it' and whether we can also 'do it', even in theory. I.e. if Jesus did it, then we also can attain to sinlessness.

Whether or not Jesus had one or more 'edges' over us that made it easier for him to 'do it', the reality is that whatever he actually did, it was acceptable to God as perfection. It is too late for us to be 'sinless', we've already failed multiple times over, and we will never be 'sinless' like Jesus. Our salvation is not based on being 'sinless', but rather on grace and justification by faith. We have been given much information as to what \*we\* are supposed to be doing, and I think, for me at least, that is enough to be going on with.

**33) F.F:** Bruce, you write: 'There is not now or in the future any condemnation for those who are in the Messiah Jesus'. A Truth that should be proclaimed from the rooftops. John 5:24 '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.' Romans 8:1 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

**35) Mark:** Linda, You wrote, '*I have often wondered what 'sinless' meant. Did it mean that Jesus didn't do the slightest little selfish act - ever in his life?*' Heb. 4:15 says that he 'was in all points tempted like as we are, yet without sin.' As far as I understand, his sinless life is part of why he was the perfect sacrifice.

The question I originally brought up, though, was whether his being conceived by God instead of inheriting Adam's sin nature enabled him to live perfectly without sin. I have heard it said that every other man does not have the ability to live perfectly without sin because they inherited Adam's sin nature. But Jesus did not inherit it and was therefore able to remain without sin though tempted. This seems to make sense to me, but I don't know if it can be backed up Scripturally.

**39 MED:** Linda, That is one of those questions we will have to wait for the Kingdom of God to have answered. Perhaps a little earlier, in Christ's Kingdom.

There is no indication in the Bible that addresses if Jesus attained the status of sinless due to being God's offspring. There is nothing that says he had a leg up on the rest of us. This is why I think we will have to wait for the coming Kingdom.

**40 Kim:** 'Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years' Revelation 20:6. 'So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power' 1 Corinthians 15:42-43

**41 Mark:** M. E. D., I think you're right about the 'innocent blood' question. And since Hebrews says he was made like his brethren, he probably didn't have an advantage 'in his blood' so to speak. But he did seem to have some advantage. Someone (I forget who now) mentioned the possibility that his having holy spirit without measure had something to do with it. After all, the New Covenant as promised in the Prophets spoke of God pouring out His Spirit and planting His Word in people's hearts so that they would walk in His ways. Perhaps Jesus was the first instance of that? He was the Word made flesh. And us having the Word and the Spirit would give us an advantage that we didn't have before as well.

**42 MED:** Mark, When I was still just a teenager I remember hearing and I think it is true, based on the example of Paul, what could a man or woman do with their life if they would only totally and completely surrendered their lives to God what could happen in today's world, with today's technology?

Can you even begin to imagine the impact on this world? It is a goal, I strive for in my life.

**51 Linda:** Hi Trevor, and All, Back to message #20 for a moment.

>>As far as I know their [Nazarene Fellowship] beliefs are otherwise similar to the rest of Christadelphia, i.e. Biblical unitarianism, conditional immortality, future Kingdom of God, but also mortal emergence and non-personal Satan.<<(Trevor) – But not mortal emergence.

**53 Russell:** Yes, the Nazarene Fellowship believe in immortal resurrection of the faithful as Paul so clearly teaches in 1 Corinthians 15 ‘raised in incorruption.’ That is clear as can be.

Raised to judgement is a different topic but has caused some people problems. If one is to be condemned at the judgment seat of Christ then they cannot be raised immortal. However, the faithful are judged every day of their lives here and now and there is nothing they can add to that when they meet Christ at His judgment seat. However, that judgement seat is ‘bema’ in Greek and has nothing to do with ‘judgment’ as we think of it. Greek words for ‘judgment’ are ‘krima’, ‘krisis’, ‘katakrima’, ‘katakrino’, ‘katakrisis’.

**55 MED:** Russell, I’m working on learning Greek. You have listed several Greek words for the English word for judgement. Can you share the different ways each word is used in the Greek. As an example of what I am trying to ask: LOVE = agape, eros, and phileo all mean love but different types. Thanks for your input.

**57 Drew:** Mark, I never really saw sin as a physical component. I.e. red blood cells white blood cells, haemoglobin, sin. I think we are born with a sinful nature existing in our minds but not as a real part of our bones, skin, blood, etc. Christ had no sin to me because he never personally sinned. I am sure Mary did but this was not on him.

**58 Linda:** I’m thinking that Jesus (who is the second Adam) in his relationship to sin, is like Adam before the fall. He could sin, but whereas the first Adam did sin, the second Adam did not.

This would also put Jesus in a position to be eligible to ransom the slaves of sin (us, including the first Adam) providing he didn’t sin himself. Jesus did what Adam didn’t do - obeyed God, through faith, hope and love. Jesus is perfectly, the second Adam.

There has to be a reason for God literally being Jesus’ Father. If it didn’t matter, then God could have chosen someone who had a human father and mother.

## **60 Russell**

Dear MED, Herewith my response to your message 55:

<u>K.J.V.</u>		<u>Strong’s ref.</u>		<u>Greek</u>		<u>General meaning</u>
Condemned	176	-		akatagnostos	=	unblameable, cannot be condemned.
Condemned	843	-		autokatakritos	=	self-condemned.
Condemn	2607	-		kataginosko	=	to find fault with, blame, condemn.
Condemned	2613	-		katadikazo	=	pronounce guilty.
Condemn	2618	-		karakaio	=	to burn down, to consume wholly
Condemn	2919	-		krino	=	to try, to punish, to condemn
Condemnation	2631	-		katakrima	=	an adverse sentence.
Condemn/ed/est/eth	2632	-		katakrino	=	to judge against, to sentence, damn
Condemnation	2633	-		katakrisis	=	sentencing adversely.
Condemnation	2917	-		krima	=	avenge, go to law, damnation.
Condemned/ing	2919	-		krino	=	to try, to punish, to condemn
Condemnation	2920	-		krisis	=	accusation, damnation, judgment.
Judgment	144	-		aisthesis	=	judgment, discernment
Judge/d/eth	350	-		anakrino	=	interrogate, examine, judge.
Judge	1252	-		diakrino	=	to separate thoroughly, to oppose
Judgment	1341	-		dikaiokrisis	=	just sentence, righteous judgment

Judgment/s	1345	-	dikaioma	=	ordinance, justification, judgment.
Judge	1348	-	dikastes	=	a judger
Judgment	1349	-	dike	=	justice, vengeance, punish
Judgment/s	2917	-	krima	=	condemnation, damnation.
Judge/d/est/eth/ing	2919	-	krino	=	to avenge, condemn, sentence to
Judgment	2920	-	krisis	=	accusation, condemnation, judgment.
Judge/ments	2922	-	kriterion	=	a tribunal, a judgment seat.
Judge/s	2923	-	krites	=	a judge.
Judgment	4232	-	praitorion	=	court-room, judgment hall, palace
Judgment Seat	2922	-	kriterion	=	tribunal, judgment seat
Judgment Seat	968	-	bema	=	set foot on, throne, a tribunal

Matthew 7:1,2. ‘Judge (2919) not, that ye be not judged (2919). For with what judgment (2917) ye judge(2919), ye shall be judged (2919): and with what measure ye mete, it shall be measured to you again

Matthew 12:36,37 ‘That every idle word that men shall speak, they shall give account thereof in the day of judgment(2920). For by thy words thou shalt be justified, and by thy words thou shalt be condemned (2613).’

Matthew 19:28. ‘ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (2919) the twelve tribes of Israel.’

Matthew 20:18. ‘Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn (2632) him to death.’

Matthew 27:3,4. ‘Then Judas, which had betrayed him, when he saw that he was condemned (2632), repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood.’

Matthew 27:19 ‘When he was set down on the judgment seat (968), his wife sent unto him saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.’

Mark 14:63,64. ‘What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned (2632) him to be guilty of death.’

Luke 23:40,41 ‘Dost not thou fear God, seeing thou art in the same condemnation (2917). And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.’

John 3:17-19 ‘For God sent not his Son into the world to condemn (2919) the world; but that the world through him might be saved. He that believeth on him is not condemned (2919): but he that believeth not is condemned (2919) already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation (2920), that light is come into the world, and men loved darkness rather than light, because their deeds were evil.’

John 5:22. ‘For the Father judgeth (2919) no man, but hath committed all judgment (2910) unto the Son’

John 5:24. ‘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 (2920); but is passed from death unto life.’

John 8:15,16. ‘Ye judge after the flesh; I judge no man. And yet if I judge, my judgment (2910) is true: for I am not alone, but I and the Father that sent me.’

John 9:39. ‘And Jesus said, For judgment (2917) I am come into this world, that they which see not might see; and that they which see might be made blind.’

John 12:47,48. 'And if any man hear my words, and believe not, I judge (2919) him not: for I came not to judge (2919) the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth (2919) him: the word that I have spoken, the same shall judge (2919) him in the last day'

John 19:13 'When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat(968) in a place that is called the pavement, but in Hebrew, Gabbatha.'

Acts 18:12,16,17 'And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat (968).'

Acts 25:6,10,17 'And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day, sitting on the judgment seat (968) commanded Paul to be brought.'

Romans 2:1-3. 'Therefore thou art inexcusable, O man, whosoever thou art that judgest (2919): for wherein thou judgest (2919) another, thou condemnest (2632) thyself; for thou that judgest (2919) doest the same things. But we are sure that the judgment (2917) of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest (2919) them which do such things, and doest the same, that thou shalt escape the judgment (2917) of God?'

Romans 5:16-18. '(...And not as it was by one that sinned, so is the gift: for the judgment (2917) was by one to condemnation (2631), but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment (no Greek word) came upon all men to condemnation (2631); even so by the righteousness of one the free gift came upon all men unto justification of life.'

Romans 8:1-3. 'There is therefore now no condemnation (2631) to them which are in Christ 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. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned (2632) sin in the flesh.'

Romans 14:10 'but why dost thou judge (2919) thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat (968) of Christ.'

1 Corinthians 11:32. 'But when we are judged (2919), we are chastened of the Lord, that we should not be condemned (2632) with the world.'

2 Corinthians 5:10 'for we must all appear before the judgement seat (968) of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

2 Corinthians 5:14. 'For the love of Christ constraineth us; because we thus judge (2919), that if one died for all, then were all dead.'

Hebrews 9:27,28. 'And as it is appointed unto men once to die, but after this the judgment (2920): So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.'

Hebrews 11:7. 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned (2632) the world, and became heir of the righteousness which is by faith.'

2 Peter 3:7. 'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment (2920) and perdition of ungodly men.'

James 5:12. 'But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation (5272).'



Jude 1:4. 'For there are certain men crept in unawares, who were before of old ordained to this condemnation (2917), ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.'

**62 MED:** Russell, It is great the way you were able to tie it in with the Strong's numbers. I'll be able to follow it with E-Sword. I can hardly wait to digest it more completely. I've gone back to college and I am trying to get this rusty brain to functioning that way again. Thank goodness it is ABC, they are working with me.

**63 Kim:** Mark, Your original post said that they found no scriptures to support the blood theory reasoning. The more I think about and tried to find something tangible in the bible about it, the more I see that the blood is the LIFE, without it man nor beast cannot live. Which reminds me of the old testament when they put the blood around the outside of the door frame so that death could not pass through. I believe that anything else could be just speculation and subject to discussion (as we are doing now).

To be continued...