

# The Nazarene Fellowship Circular Letter No. 273

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## Editorial

Dear Brethren Sisters and Friends, we send loving greetings to all our readers. Judging from the state of things in the world, the trouble, the misery of so many and the suffering, it seems certain that our Lord's return cannot be far away. The present conditions have been long foreseen by those who have studied Bible prophecy and now we see them daily with our own eyes from news broadcasts.

Jesus foretold of these events as "Distress of nations with perplexity" and the present international concerns are totally unprecedented and hard to comprehend in all their enormity. The Greek word 'aporia' here translated 'perplexity' means "quandary", or "no way out," or "insoluble" and this distress of nations will continue until God intervenes.

Those who have followed Bible prophecy for many years have seen some unexpected events yet all in accordance with Bible prophecy and all setting the stage for yet greater conflicts in the Middle East centred on and around Israel. Of this time Jesus also said "Except those days be shortened, there should be no flesh be saved." Yet in spite of this Israel boasts confidently of their own military might and prowess for their survival, and have not turned in faith to their only real hope – to the God of their fathers' and on whom they will be forced to be wholly dependent when their armed resources are depleted and all others nations will have forsaken them.

When God intervenes it will be on a scale never imagined and with a power which no nation on earth could possibly match. This will herald the return of Jesus who is to rule all nations. But this will not be the end of troubles for it will take time to establish Christ's rule as we read in the 2<sup>nd</sup> Psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

This will lead to the time of lasting peace once the Kingdom is established as we read in Micah 4 where at verse 4 we read "They shall sit every man under his vine and under his fig tree, and none shall make them

afraid: for the mouth of the Lord of hosts hath spoken it"; and Zechariah 8:3, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. . . There shall yet be old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Till then, may the grace of Jesus be with us all.

Russell Gregory.

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### Psalm 125:1 & 2

*"They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever."*

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**We are very grateful to Sister L.J.G. for the following enlightening piece which brings home to us the political impasse the world is facing today and what it means for each one of us.**

## **The Rise and Rise of Antisemitism**

Most reading this newsletter will have an understanding of God's love for the Jews. Despite their periods of unfaithfulness and their consequent exiles, they are yet the "apple of God's eye". Those who come against the Jews will ultimately be plundered themselves. The Bible is very clear in this regard.

According to Zechariah, " *'Up! says ADONAI, 'I will be for her a wall of fire surrounding her; and I will be the glory within her. Up!' says ADONAI. 'Move! Flee the land of the north! For I scattered you like the four winds of the sky,' says ADONAI. 'Move, Tziyon! You who are living with the daughter of Bavel, escape!' For ADONAI-Tzva'ot has sent me on a glorious mission to the nations that plundered you, and this is what he says: 'Anyone who injures you injures the very pupil of my eye. But I will shake my hand over them, and they will be plundered by those who were formerly their slaves.'* " (Zechariah 2 vv 6 - 9 CJB)

God takes a very dim view of the nations who come against His people, Israel.

Since the time of Zechariah's prophecy, it has been a case of history repeating, with Israel and the Jews suffering at the hands of the nations. In recent history, there have been the horrors of the Holocaust, the present "Stabbing Intifada" by the Palestinians, UN resolutions against Israel (the only truly democratic country in the Middle East), and the Boycott Sanctions and Divestment campaign of Israeli products.

The events of the Holocaust, where six million European Jews were murdered by the Nazis, are well known in Western countries. However, the "deniers" who are motivated by antisemitism, and who are fabricating an alternative history, are active in various institutions including universities and are finding an ever increasing audience.

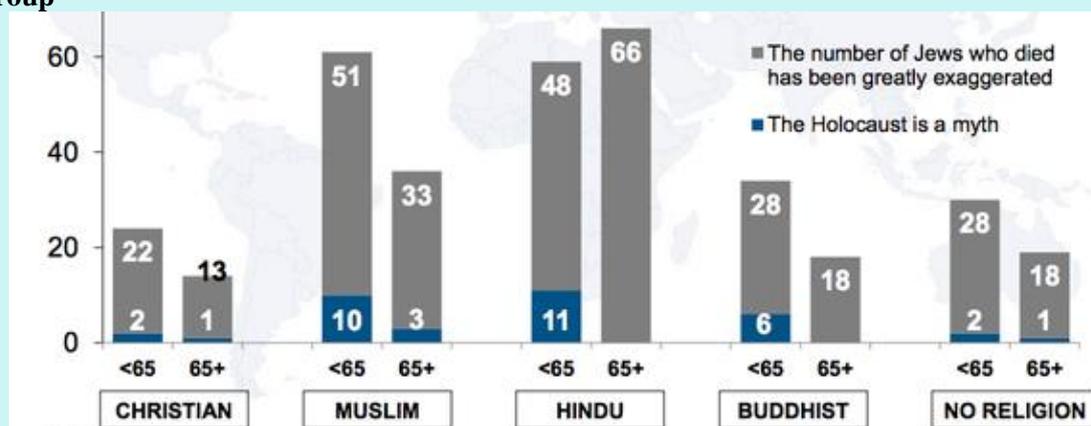
*"Holocaust denial and distortion are generally motivated by hatred of Jews, and build on an accusation that the Holocaust was invented or exaggerated by Jews as part of a plot to advance Jewish interests. This view perpetuates long-standing antisemitic stereotypes by accusing Jews of conspiracy and world domination, hateful charges that were instrumental in laying the groundwork for the Holocaust."*

<http://www.usmmm.org/wlc/en/article.php?ModuleId=10008003>

It is interesting to see the analysis of religious and age groups who believe that the facts about the Holocaust have been distorted. The graph shows only the statistics from those who have actually heard of the Holocaust at all! More information at

<http://www.theatlantic.com/international/archive/2014/05/the-world-is-full-of-holocaust-deniers/370870/>

## Percent of Who Believe Facts About the Holocaust Have Been Distorted, by Age and Religious Group



An alarming development of antisemitism is the political campaign, Boycott, Divestment and Sanctions Movement, which many Christian Churches are participating in. Churches are siding with the Palestinians, the bitter enemies of Israel, in an economic campaign to force Israel to cede to Palestinian demands. This is an ongoing campaign and coincides with what is known as the “Stabbing Intifada” where Palestinian terrorists are randomly attacking Jewish people and stabbing them to death. The victims are often young women who are stabbed to death in front of their children.

*"The Palestinian BDS National Committee (BNC), the largest coalition in Palestinian civil society leading the global Boycott, Divestment and Sanctions (BDS) movement, salutes the United Methodist Church (UMC) for declaring the five largest Israeli banks off limits for investment for the Church's \$20-billion Pension and Health Benefits Fund." - See more at: <http://bdsmovement.net/2016/palestinians-welcome-united-methodist-church-divestment-13670#sthash.YWc6Vy9L.dpuf>*

This is just the Methodist Church in USA, but the boycott is gaining support worldwide in many more churches. Ironically, proponents of BDS are not boycotting Israeli products and designs that are useful to themselves. The list of products born of Israeli innovation is diverse, and includes items ranging from agriculture (cherry tomatoes and drip irrigation), to medicines, state of the art medical equipment and computer technology. To do a thorough boycott of Israeli inventions and products, many people would be seriously disadvantaged.

Churches have sided against Israel and gone alongside the Palestinian Islamists who aim to destroy Israel and the Jews. Many Christians have forgotten (if they ever knew) that the Gentiles have been grafted into the tree of Israel by our faith in Christ. Christians and Jews are bound together by our Jewish Messiah. But as we have been grafted in, so can we be cut off! As the Apostle Paul says in Romans 11 v 11, *"In that case I say, isn't it that they have stumbled with the result that they [the Jews] have permanently fallen away? Heaven forbid! Quite the contrary, is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy."*

*vv 17 - 21 " But if some of the branches were broken off, and you - a wild olive- were grafted in among them and have become equal sharers in the rich root of the olive tree, then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you. So you will say, 'Branches were broken off so that I might be grafted in.' True, BUT SO WHAT? They were broken off because of their lack of trust. However you keep your place only because of your trust. So don't be arrogant; ON THE CONTRARY, BE TERRIFIED! For if God did not spare the natural branches, he certainly won't spare you!" "*

Replacement theology where Christians see themselves as the "New Spiritual Israel", with the Jews now cast off into oblivion, is having some very serious consequences. Not only are Replacement Theologians

sitting themselves down in Israel's seat as "the apple of God's eye", they are collaborating with the enemy who wish to destroy Israel and the Jews.

As Western churches are increasing their political activism, they are increasingly forgetting, not just the Jews, but also their persecuted Christian brethren and sisters in Africa and the Middle East. It seems that the Palestinian cause and antisemitism have converged into a very toxic mix.

Ignorance is bliss, but only for a very short time. The lack of understanding about Islam by Western society as a whole, and Western Christians in particular is astounding. There is enough information available on the internet without having to rely on the mainstream media. Christians can read the Koran for themselves, and read a plethora of articles about it by people who know. It is apparent straight away, that Islam is not the religion of peace that it claims to be. The perfect man is Mohammed and the faithful of Islam seek to emulate his behaviour. It is obvious that the life of Mohammed and the life of Jesus are not on the same planet. There is no compatibility. Islam and Christianity are not sister religions under the One God. Only Christians think that. Muslims don't suffer from the same delusion. Remember that their claim is that there is only one god, Allah, and Mohammed is his prophet. The disconnect between current events as they unfold before our very eyes as they relate to the teachings of Islam, and the perception of people who are hiding from the truth, is "gobsmacking"!

Islam is not going away and it is not pausing in its drive to control everyone and everything by enforcing Sharia law. No one is exempt and everyone is going to have to deal with that fact in one way or another. Already Sharia compliant food and other products are being foisted upon non-Muslim populations in the form of halal certification. Information at [www.halalchoices.com.au](http://www.halalchoices.com.au)

Dr Bill Warner is an important voice and has researched the trilogy of Islamic books; the Koran, Sira, Hadith. A good video explaining the teachings in the three books is at <https://www.youtube.com/watch?v=YjBDDC4wVxk>

It is a fact based, rational approach. Because Dr Warner is a statistician, he has compiled some very interesting statistics.

*\*My notes from his lecture appear at the end of this article and should be helpful while listening to the video.* The key points are in the order they occur in the lecture. Note the level of Jew hatred and that there is more Jew hatred in the Islamic books than there is in Mein Kampf.

What can we do, as believers in the Lord Jesus Christ, Son of God? What can we do to stay grafted into the Tree?

First we need to honour the Jews, knowing that they are the chosen of God and that it is His prerogative and His desire, for us to be grafted in through the grace shown to us in Christ. Because of Islamic hatred of the Jews, we should become informed about the true nature of Islam and its relationship to everyone who is not a Muslim. This is very important for a Christian, because who is going to be able to agree that that Mohammed is the final prophet, higher than Christ? Agreement is not an option.

Dr Mark Durie, Anglican minister, is one of the few mainstream church ministers who is openly teaching about Islam. He has a wealth of information. <http://markdurie.com/>

At the end of the Book of Revelation we are warned, *"I warn everyone hearing the words of the prophecy in this book that if anyone adds to them, God will add to him the plagues written in this book. And if anyone takes anything away from the words in the book of this prophecy, God will take away his share in the Tree of Life and the holy city, as described in this book. The one who is testifying to these things says, 'Yes, I am coming soon!'"*

*'Amen! Come, Lord Yeshua! May the grace of the Lord Yeshua be with all!'"* (Complete Jewish Bible)

We need to recommit to Our Heavenly Father, and to Our Lord Jesus.

We need to speak the truth of the gospel.

We need to pray for Israel, for Christians and the World.

We need to trust in His love for us and that in time, all will be made well.  
We need to love one another.

Zechariah 8 and the Restoration of Jerusalem vv 20 -23

*"ADONAI-Tzva'ot says, 'In the future, peoples and inhabitants of many cities will come; the inhabitants of one city will travel to another and say, 'We must go to ask ADONAI's favor and consult ADONAI-Tzva'ot. I'll go too.' 'Yes, many peoples and powerful nations will come to consult ADONAI-Tzva't in Yerushalayim and to ask ADONAI'S favor.' ADONAI-Tzva'ot says, 'when that time comes, ten men will take hold - speaking all the languages of the nations - will grab hold of the cloak of a Jew and say, 'We want to go with you, because we have heard that God is with you.'"*



[Editor's note: "KAFFIR" is "an offensive term for anybody who is not Muslim"]

**\*My notes from Dr Bill Warner's lecture; key points in sequential order.**

**"A Taste of Islam"** <https://www.youtube.com/watch?v=YjBDDC4wVxk>

Mecca Koran came first 64 %  
Medina Koran came second 36 %  
These two Korans are radically different from each other

Abrogation –  
Mecca (early)  
109.1 *"You have your own religion, and I have mine."*

Medina (later)  
8.12 *"I shall cast terror into the hearts of the Kaffirs. Strike off their heads, strike off the very tips of their fingers."*

Which is the real Koran and the real Islam?

Many contradictions in Koran, so the Koran lays out the idea of abrogation. The later verse is stronger than the former verse i.e. the jihad verse stronger than the tolerant verse.

Must live life as the perfect being, Muhammed. How do we know about his life – from massive biography called the Sira, and the Hadith (traditions) stories about Muhammed and what he did and said.

Koran is the smallest of the 3 books.  
Koran contains 14 % of the textual doctrine of Islam  
Sira/biography 26 % of the textual doctrine of Islam  
Hadith – traditions 60 % of the textual doctrine of Islam

14 % Allah and 86 % Muhammed

Can understand Islam by understanding the man Muhammed as Islam based on M not A.  
Anyone can understand a man's life (M) without knowing anything about Allah.

Islam is the political and religious doctrine found in the Koran, Sira and Hadith (trilogy)  
Everything in these 3 books is pure Islam. If can't be referenced to these 3 books then is not Islam.

Doctrine far more concerned with the unbeliever than the believer.

64 % of Koran devoted to Kaffir - who is a Kaffir and how to treat them. Can be tortured, raped,

enslaved, deceived, murdered. Nothing good.

81 % Sira - 81% of Mohammed's biography is devoted to his wars with the Kaffirs.

37 % Hadith - 31 % devoted to Kaffirs

Total trilogy – 60%

Primarily a political doctrine. Kaffir entirely outside religion of Islam. The part that deals with Kaffirs is the political Islam. Bulk is politics, not religion.

Have to learn to separate politics from religion. Praying on streets and taking up the space. Prayer is religious, commandeering public space is political.

### **Jihad**

How much devoted to Jihad – war against the Kaffir?

Mecca Koran – no Jihad at all

Medina Koran – 24 %

Sira – 67 % (biography)

Hadith 21 % (traditions)

Total trilogy 31 %

### **How much devoted to Jews**

“Proof” of being in prophetic lineage of the Jews because “Gabriel” spoke to him.

No Jews in Mecca to contradict him. In Medina there were Jews who contradicted him.

### **Anti- Jew/Jew hatred text in the trilogy**

Mecca Koran – 1 %

Medina Koran – 17%

Sira 12 %

Hadith 8.9 %

Total trilogy 9.3 %

Mein Kampf 7 %

Mohammed preached Islam for 13 years in Mecca and persuaded 150 people to become Muslims.

In Medina for 23 years until his death – changed in Medina into politician and warrior. About 10,000 a year joined when he got to Medina once his message became political.

Averaging an event of violence every six weeks for the last 9 years of his life, every Arab became a Muslim.

Success of Islam – if Mohammed hadn't become politician and warlord, when he died there would have been about 6 or 7 hundred Muslims. The religion of Islam was a failure. Politics/jihad massive success.

2 Mohammeds – Mecca/religious

Medina/warrior, politician

Peaceful verses abrogated. Mecca no jihad or Jew hatred; Medina jihad and Jew hatred.

4 major contradictions. Dualistic. Can say one thing or the other. Stealth coating – peaceful verses can hide Jihad.

### **Islamic ethics**

No golden rule. 2 ethical systems – one for Muslims another for Kaffirs. Kaffirs to be treated differently to Muslims. Taquiya – sacred deception to advance the cause of Islam.

“Measure a religion by the ethics and character it produces.” BW

How many have died because of Jihad against Kaffirs – Over 1400 years.

Christians 60 million, Buddhists 10 million, Hindus 80 million, Africans 120 million – Total 270

million

### **Population statistics**

Growth of Islam

Turkey (Greek Anatolia) year 1,300 = 100% Christian 2009 = 99.9% Islam 0.3 % Christian

Same in Egypt (Christian), Syria (Christian), North African (Christian), Afghanistan (Buddhist), Iraq (Christian), Pakistan (Hindu and some Buddhist).

Think about every other Islamic country and what they were before Islam entered them.

### **Women**

5.3% of verses in Koran hold the woman in high esteem, but only in the capacity as a mother and how well she obeys her husband.

23 % equal

71 % low esteem

**Grand lie** – only one interpretation and we should listen to Muslims what it is.

3 views about Islam from 3 points of view. Every view of Islam has three points of view all contradictory.

Believer/Muslim

Kaffir

Apologist

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## **Why Did Christ Die - Seeing He Was Not A Sinner?**

Part of this question can be answered in a very simple way; He died to save me from my sins. A person that makes this statement at least acknowledges the fact that they need saving from sin. This is the first essential truth; it is quite likely that God will save many whose only explanation is that they need a personal Saviour because they know that they are sinners, yet wish to be something different.

On the other hand, if we gather together all the sayings of Jesus concerning His death, we can discover why He died as a sacrifice; the outstanding reason is seen in His saying “He came to give Himself a ransom for many.” Ransom means far more than deliverance - it is a Price paid for deliverance we are told that we were all sold under sin (sold to Sin as a master), and it came about by disobedience.

When Adam was created in an earthy body, he was given a chance to choose between good and evil, obedience would be for his good, disobedience to God’s command would mean death. I think we could all admit Adam and Eve could have obeyed without any hardship to themselves; they had all they needed for an enjoyable natural life, but they desired more and began to doubt whether God really meant what He said - and eventually decided they knew best.

On the other hand, God who created them “knew what was in man.” We are also told it was never in man “to direct his ways;” God knew he would need guidance and it would be for his good that he should be obedient to law. He put them to a test of obedience by placing before them desirable fruit - with a command not to take and eat of it; they failed, giving way to natural desire.

It should be quite clear man’s desire to please himself was there before he was condemned to death for disobedience. It is also true these desires can become very perverted. We cannot live in a family, a community, or a world free from sin if we do not consider one another. God, knowing this saw how necessary it was for us to be obedient to His will; it is not because He wants to show His authority because He is all

powerful; He is also just and good, loving and long-suffering. He wants us to recognise this as well as his greatness.

We make a mistake if we think He has made man with only an animal mind; there is a spiritual side to man's make-up - we are not just like animal creation, for they were not made in the image of God as we are. They cannot reason as we can; they have no aspirations towards good and lovely things as we have. Man often does things quite against the mind of the flesh - the spiritual nature in man may cause him to rush to save another at the expense of his own life, but even this has not saved him from sin because the selfish part of him so often has the upper hand.

Paul was quite right when he said man, pleasing himself with his animal desires cannot do any good thing, but man desiring to become more spiritually minded can accomplish wonderful things; he has already in him the God-given capacity. Paul says in Romans the Gentiles had altogether turned aside; there was none that understood - they had not known God and His guidance, their natural desires had become perverted. A man who professes to be a Christian should see to it that his mind is not like this

The world to-day is learning to its sorrow its neglect of God's guidance and it should be quite clear from the Bible and things in the world, man needs redeeming and reconciling to God, and He has done it through Jesus. When God brought into existence His only begotten Son, He was made of our flesh with all its natural desires. He was to live in a world already cursed by Adam's, and other men's sins, and yet He was obedient in all things, even resisting sin when He naturally desired to live and not suffer such a terrible death. In doing this He more than declared God's righteousness in asking Adam to obey so simple a trial.

Previous to His death, Jesus had obeyed God's law in all its detail where every other man had failed. In doing so He honoured God. For three and a half years "He suffered the contradiction of sinners against Himself" without sin in thought, word or deed; and when we note carefully all the things He said in the last hour of His bitter trial, we see Him carrying out His new law of love in hopes of saving men - He was 'doing good to those that hated Him, praying for those who despitefully used Him, then dying to save them. Truly He was God manifested in flesh; holy, harmless, undefiled and separate from sinners - and so He was not allowed to see corruption. As He died He said "It is finished" for He had finished the work God had given Him to do - redeem the world - He had done it by obedience to a law of Love. Men can now come to Him under Grace (i.e. unmerited love) instead of the law of sin and death.

This was no blind obedience on the part of Jesus; He had understood His God - "The Father hath shown me all things that He Himself doeth." The things the Father desired Him to do He desired to do - it was this co-operation with the Father in the salvation of the world that made Him one with God. Now all men must "honour the Son even as they honour the Father;" He is our Lord and our God.

We may wonder how He was able to do all this. He certainly had a highly developed spiritual mind, full of compassion and sensitive to the evil He saw others suffering. This would give Him the desire to save; and God gave Him some wonderful promises - exclusive to Jesus - "All power is given to me both in heaven and in earth;" He would be the "Judge of the living and the dead;" He would have "life in Himself even as the Father hath life in Himself;" in fact, He would be God's equal. All this was promised Him for enduring the Cross for us.

In His agony of mind just before He was about to suffer. He prayed that if it were possible the cup should pass from Him. Angels came to strengthen Him and there is no doubt they would remind Him in some way of the joy of being the Saviour of those He loved. If He were to be their Saviour the cup could not pass. He had previously told His disciples that the time had come that He might be glorified, but if a corn of wheat fall not into the ground and die it remains alone, but if it die it will bring forth much fruit.

There is one thing that I'm quite sure the angels did not say - that He was "sinful flesh" and "the flesh must be utterly destroyed" nor did they tell him "You must hang upon the Cross to show men what is due to sinful flesh," and many other such reasons given us as to why Christ died.

Fortunately, Jesus Himself tells us why He hung upon the Cross; "If I be lifted up I will draw all men unto myself." God had said of Himself long before that He would draw sinners with the cords and bands of

love. Surely this is what Jesus was doing when He hung upon the Cross although it was not very evident at the time because He had not risen from the dead, but Jesus was quite certain it would happen; and having “loved His own He loved them to the end.” “Greater love hath no man than this that a man lay down His life for His friends.” “I am the good shepherd; and I know My sheep, and am known of mine. As the Father knoweth me, even so I know the Father; and I lay down my life for the sheep... Therefore my Father love me, because I lay down my life that I may take it again. No one taketh it from me, but I lay it down of myself.”

God allowed this sacrifice for sin (or sinners) with the express purpose of “converting sinners from the error of their ways,” and Jesus was “cut off, but not for himself”; “He saw of the travail of His soul and was satisfied” and said, “Behold me and the children that God hath given me.”

After a lifetime of doing good among the people, men through envy and lust of power, put Him to death. “They saw no beauty that they desired” and the leaders of the Jews had utterly failed in their understanding of God; and when Jesus came as God manifested in the flesh they did not recognise Him; their eyes were blinded by their own traditions. Paul says of them, “They had a zeal for God but it was not according to knowledge” so they delivered Jesus up demanding that He should be crucified, hung upon a tree; thus having Him cursed by their own law. Jesus having borne this penalty not due to Him is said to have redeemed them from the law which was given them to make sin manifest, bringing sinners to repentance.

Jesus, having honoured the law, having fulfilled it through perfect obedience, took it away, nailing it to the Cross and replacing it with Grace and Truth that came through His sacrifice.

The taking away of the law of sin and death rendered sin powerless and it delivered those “who through fear of death where all their lives subject to bondage.” (Hebrews 2:14,15).

Grace demands love in return for love shown, but the law demands obedience or death. Grace forgives - law condemns. Love and pity is shown in all this action for what the law could not do in that it was weak through the flesh - that is justify men - God has done for us by allowing Jesus to be made a sacrifice for sin, and we are freely justified through the redemption that is in Christ Jesus.”

The same death that redeemed the Jew and the transgressions under the law, redeemed the Gentiles also from their sins and condemnation in Adam. Here again we see the death of Jesus was brought about by sinners of the Gentiles. It is true that Pilate found no cause of death in Him yet fearing he would lose authority as a ruler, he delivered Jesus up to be crucified. The condemned thief crucified with Christ, confessed condemnation was due to him and then he said “This man hath done nothing amiss.” This confession of his own guilt and seeing Jesus bearing unmerited condemnation, saved the thief who had faith in Jesus.

The prince of this world came and found nothing in Him. We should see in these men who brought about the death of a perfectly innocent man a warning to us against uncontrolled selfish desires, and yet Jesus said “Father forgive them for they know not what they do.” The centurion beholding all that was done confessed, “Truly this man was the Son of God.”

The Son of God “being found in fashion as a man, humbled himself and became obedient unto death even the death of the Cross” for “He came not to be ministered unto but to minister” and knowing the time had come for Him to manifest in Himself the doctrine He had been preaching, went deliberately up to Jerusalem knowing they would condemn Him. In doing so He fulfilled His Father’s will that He should be the Saviour of the world - “The Lamb slain from the foundation of the world” which saved Adam from dying in the day he ate the fruit; for no sooner had God condemned Adam to death, mercy was shown and a promise of life after death if men would turn to God and live as His children.

We may ask, what has the Cross of Christ done for us? Do we reap any benefit today? We most certainly do. If we have seen the need to put to death all our natural desires when they are in conflict with the way of Love (1 Corinthians 13). In mercy we are allowed to die with Christ a figurative death, in baptism, and we rise from the waters a justified creation - sanctified and clothed with His righteousness; not under condemnation in Adam’s race even though we die naturally. “Behold, says Paul, all things are new, old things

have passed away," "Christ has redeemed us. It is God who has justified us, who is he that condemns? It is Christ that died for us and will present us faultless before the presence of His Glory with exceeding joy.

Sister Maud Warre

**Note:** There is not a passage in the whole of the New Testament that cannot be fitted into Christ's own testimony as to why He died, and I am convinced all who add to His explanation are doing wrong. M.W.

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## **What Jesus Said about "the Atonement"**

Properly understood, "The Atonement" is meant to provide a "covering" for our sins, and reconcile us to God, and to each other. That lies at the very heart of the teaching of Jesus, especially in his "Two Greatest Commandments" (Matthew 22:37-40) and in the Sermon on the Mount. People who are reconciled to God live in obedience to the teaching of Jesus. If it has not done that for us, we do not yet understand the Atonement.

Down through the centuries countless thousands of pages have been written on the subject. All too often the simpler believers seem to get lost in the maze of words, and simply stop reading. Take heart! You are in good company! (1 Cor 1:27-28). I think Jesus had us in mind when, in the Gospels, He never ventured into any of those long complicated "expositions". He preached a Gospel which offered salvation without them!

Indeed, have you noticed that Jesus never once used the word "Atonement"? For Him the very first word in the Gospel was "REPENT"! (Matthew 4:17). It is practical and radical repentance – turning away from sin to practice holiness – which results in reconciliation with God. NOTHING LESS! You don't need a PhD. to understand that it "works" and has achieved its goal FOR US when we begin to love Jesus and obey His commandment to "*love one another as I have loved you*" (John 15:12). And that can be done without any of those complicated "Atonement theories" worked out by the "scholars"!

That said though, Jesus did talk about his death in relation to our salvation. When He did it was in the simplest of terms, and all contained in a few verses. He spoke about:

1. Love in Action – A man laying down His life to save His friends. (John 15:13)
2. A Good Shepherd defending his flock from the wolf. (John 10:1-16)
3. A grain of corn dying to produce a harvest of many grains. (John 12:24)
4. A brass serpent "lifted up" for sinners to see, and be saved from a "bite". (John 3:14)
5. The Bread of Life – Manna from heaven – Eating His flesh and drinking His blood. (John 6:53-58)
6. Drinking from a Cup. (Matt 26:39-42)
7. His blood shed for remission of our sins. (Matt 26:28; Mark 14:24; Luke 22:20)
8. His blood shed to seal a covenant. (Matt 26:28; Mark 14:24; Luke 22:20)
9. A sacrificial "ransom" paid by Jesus for our release from the penalty of our sin. (Matt 20:28; Mark 10:45)

And that's it! Just a few short word pictures designed to help us understand that he sacrificed His life to save ours – BECAUSE HE LOVED US.

In what follows we shall refer often to the fact that Jesus said that the reason for His sacrificial death was "*for the remission of sins*". We needed remission of our sins to save us from the penalty we had incurred for our sins. However we must never lose sight of the Gospel's uncompromising accompanying call to repentance. The sacrificial death of Jesus cannot save us from anything if it stands alone. To receive the free pardon which it has made possible we must meet the conditions on which the pardon is offered. To qualify for pardon, we must each make our own personal confession of our sins, repent, be baptised for remission of our sins, and turn away from sin to pursue HOLINESS "*without which no man shall see the Lord*" (Heb 12:14)

### **1. LOVE IN ACTION – A MAN LAYING DOWN HIS LIFE FOR HIS FRIENDS.**

*"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."* (John 15:12-13)

Those words, spoken to His disciples at the "last supper" on the night before His crucifixion, are perhaps the most significant of the few that Jesus spoke about "The Atonement". This is love in action! It tells us WHY the Atonement happened. It tells us WHAT it was meant to achieve. It tells us HOW it was done. And it tells us WHAT is expected of us now that our friend has laid down His life for us.

Why did we need Him to do that? We sinned and were under sentence of death. Jesus is the Saviour who LOVED US enough to save us from that by dying FOR US. Now that He has saved us from our death sentence we are required to live in obedience to that same sacrificial love for one another.

It isn't easy for men to live that way! Almost beyond all that we can ask or think, says Paul. But ..... it isn't impossible! We are PROMISED that we CAN "*know the love of God which surpasses knowledge, that we may be filled with all the fullness of God!*" (Eph 3:14-20)

This is no ordinary love to which we are called. There is NOTHING – NOTHING AT ALL – which can quench it .... not rejection .... not reviling or mocking or false accusation .... not spitting in His face ..... not plucking the beard from His face ..... not the buffeting and bruising which marred his visage beyond recognition ..... not placing that fearsome crown of thorns on His head ..... not flogging the skin from His back ..... not even nailing Him unjustly to a Roman cross.

**Nothing – nothing in this life; nothing in all creation; nothing for all eternity; can ever make this man, or the God who is His Father, cease from loving us. (Rom 8:38-39)**

THAT is the love which Jesus calls US to. And once we find it, it can never be quenched for all eternity.

## **2. A GOOD SHEPHERD DEFENDING HIS FLOCK FROM THE WOLF**

*"I am the good shepherd: the good shepherd giveth his life for the sheep."* (John 10:11)

In John 10:1-16 Jesus pictures His mission as that of a good shepherd defending his flock from a wolf. In the process the shepherd loses his life, but the flock are saved from the wolf and none of them is lost. We live and are safe, because He died.

Of course this cannot be referring to our "natural death", which we still experience. It must be referring to death of a different kind – the death penalty for sin – the "second death" – from which he HAS saved us by dying for us on the cross.

He has saved us from "the wolf" by taking upon Himself a "death penalty" which HE did not deserve, to set us free from one which WE did deserve.

## **3. A GRAIN OF CORN**

*"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."* (John 12:24)

Jesus is the single "*grain of corn*" who surrenders his own life to bring forth a harvest of many like Himself.

In the parable in Matt 13:30, corn has been changed to wheat, but the message is the same. The crop has been sown in all the world, and is growing. At the Resurrection the "*wheat*" from the harvest will be gathered "*into the barn*". (Matt 13:30)

Because Jesus has died to give us life, we will not be burnt with the "*tares*" at the judgement. We will live for ever!

#### **4. A BRASS SERPENT**

*"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". (John 3:14)*

Jesus here points us back to an Old Testament story in which God sent "*fiery serpents*" amongst the Israelites as a punishment for their complaining against Him. (Numbers 21:5-9);

Many died. But when the people confessed their sin and asked for deliverance, God told Moses to make a serpent of brass, and set it up on a pole. Any who had been bitten were able to "*behold*" the brass serpent and live, instead of dying. (Num 21:9) Of course it ought to be obvious that merely looking at the brass serpent was only part of the story. It needed to be accompanied by the repentance which led to God providing it as the means of healing. (Numbers 21:7)

When Jesus took that story and applied it to Himself, we are left in no doubt that the "*lifting up*" he had in mind was His crucifixion! You can easily use your concordance to check that the same Greek word for "lifted up" is used in John 12:32-33.

*"If I be lifted up from the earth, I will draw all men unto me. This he said, signifying what death he should die."*

The message is simple. We need to "*behold*" Jesus "*lifted up*" on the cross in order to be healed from the otherwise fatal "*bite*" of sin. And of course, as John tells us, "*healing*" requires more than mere "*looking*". It also requires BELIEF. And that means belief in everything about Jesus – who he is, what he said, what he commands us to do, and what he offers in return for our repentance and life long growth in obedience to His commandments.

There is no need to complicate this story as some do, with speculative "*types and antitypes*" about the symbolic meanings of the "*serpent*" and the "*brass*". Especially meanings which refer to them as symbols of Jesus being afflicted with some sort of "*serpent like nature*", or "*inherited condemnation*", or "*curse*", merely because he was born with a normal human body exactly like ours. Taken at simple face value, there is NOTHING about any of that in what Jesus said. Nor is it found anywhere else in the Scriptures.

Let us concentrate on what Jesus DID say about the brass serpent – not on what He did NOT say. And reading at that level, the message is simple. He died on the cross to save us from the death we had incurred as a penalty for our sin. If by believing in Him, we repent from our sins, we will be saved from that death.

#### **5. THE BREAD OF LIFE – MANNA FROM HEAVEN**

##### **EATING HIS FLESH AND DRINKING HIS BLOOD. (John 6:53-58)**

When Jesus invited his disciples to eat His flesh and drink His blood in order to live for ever, many took offence and left Him. (verse 66)

Of course they had misunderstood. It wasn't literal flesh and blood He was talking about. It was His WORDS. (verse 63) We need to feast upon (hear and believe) His words about the flesh that was crucified, and the blood that was shed to save us from the penalty of our sin. And we need to feast upon His words about the way of life he practised, that made his REAL flesh and blood a perfect sacrificial offering for our sins. And when those words are translated into action they will keep us "*spiritually alive*" in this life, and guarantee us eternal life in the Age to Come, instead of death at the Judgment.

#### **6. DRINKING FROM A CUP – THE CUP OF SALVATION. (Matt 26:39-42)**

In Matt 26:39, Matt 20:22, Mark 10:39, Jesus spoke about "*drinking a cup*" in a way which makes it clear that was referring to His death on the cross.

It seems more than likely that it was a figure of speech taken from Psalm 116:13. "*I will take the cup of salvation, and call upon the name of the LORD.*"

His death on the cross was "the cup of our salvation". He "drank" it to save us from the penalty of our sin so that at the judgement we could have eternal life instead of death.

## **7. HIS BLOOD SHED FOR REMISSION OF OUR SINS. (Matt 26:28; Mark 14:24; Luke 22:20)**

This statement by Jesus is firmly grounded in the Old Testament ritual of animal sacrifice. When people sinned, and repented, they expressed their contrition by sacrificing an animal – a bullock, a goat, a ram, a goat, or a lamb. Before killing the animal they were to lay their hand on its head as a token of identification. (Levit 4:29) By this they confessed that they had sinned and were worthy of death. The death of the lamb was a graphic illustration of the death which THEY deserved for THEIR sin. But in the forbearance and mercy of God, the lamb died – and they lived.

Jesus uses that picture to describe His own death for remission of our sins. The animal in the Old Testament was only a prophetic symbol of Jesus. According to John the Baptist, Jesus was the REAL "*lamb of God which taketh away the sin of the world*". (John 1:29, 36) Jesus died for our sins – and we have been pardoned. We identify ourselves with His sacrificial death as our own personal "*lamb of God*" when we are baptised.

## **8. HIS BLOOD SHED TO SEAL A COVENANT. (Matt 26:28; Mark 14:24; Luke 22:20)**

In Old Testament times it was customary for men making a covenant (contract) to "seal" it by offering an animal sacrifice.

Jesus refers to His own death in that same Jewish idiom. God wants to make an everlasting covenant with us. Jesus is the sacrifice which placed God's "seal" (signature) on the covenant. These are the terms of the covenant:

*"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."* (Jer 31:33-34; Heb 8:10-12)

The death of Jesus is God's guarantee of his commitment to the covenant. We make our own commitment to the covenant through repentance and baptism.

## **9. A SACRIFICIAL "RANSOM" PAID BY JESUS FOR OUR RELEASE FROM SLAVERY TO SIN**

*"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."* (Matt 20:28; Mark 10:45)

"Ransom" is a price paid for the release of a captive.

**Note:** "Redemption" is a word which Jesus did not use Himself, but in other Scriptures it has similar connotations to "ransom". A price has to be paid for the freedom of the person in need of "redemption". The price paid for our release from captivity to sin, was the life of Jesus, freely surrendered in exchange for ours. (Matt 26:28; 1 Pet 1:18-19)

### **SUBSTITUTION?**

The word "substitute" does not appear on the lips of Jesus in our English versions. In this article, I don't want to complicate things with a lesson in Greek. But if you want to check it out for yourself with a Concordance you can easily find that Jesus did use a word in this context, (Greek "*anti*") for which one of the common meanings is "**instead of**". Sufficient to say here that "SUBSTITUTION" is certainly implied in the concept of "ransom". Jesus "RANSOMED" us by sacrificing His life to save ours.

But how can that be? It is obvious that Jesus has NOT saved us from experiencing "natural death", "mortality", "*the common death of all mankind*". (Numbers 16:29) When their bodies wear out, believers with

mortal bodies still die in exactly the same way as unbelievers. It is NOT related to whether or not we sin. Even a child which dies at birth without ever committing any sin, experiences that death. The death that is the consequence of sin is the "second death" at the judgment.

There is of course a sense in which Jesus has saved us all, saints and sinners alike, by exercising God's forbearance towards us in this life. (Rom 3:25, Act 17:30). We are all in the same position as that woman taken in adultery. Just as He did for her so also has He done for us. "*Neither do I condemn thee. Go and sin no more*". (John 8:11). In a very real sense, we who had incurred a death penalty for our sins have been given our lives back. We have been given a fresh chance to get it right. But that is simply a postponement of judgment until it has been determined how we will use the pardon offered. It is NOT the same as being saved from the death penalty which will be the lot of unrepentant sinners at the judgment.

We can accept the offer of pardon, repent and be forgiven, and be "born again" (John 3:5) to live new lives of obedience in preparation for the kingdom of God. Or we can reject it and eventually suffer the penalty of the "*second death*" in the lake of fire. (Matt 25:41; Rev 20:14).

It is that "penal second death" or "wrath to come" which Jesus died to save us from. (1 Thess 1:10)

## **THINGS JESUS DID NOT SAY**

### **1. Jesus did NOT say**

*"If you want to understand this stuff you will have to wait around for another 30 years or so, until someone called Paul writes a letter to the Roman Church!"*

Please ..... I am NOT saying that Paul got it wrong! But I do suspect that Paul's "exposition" in Romans might be amongst the things that the Apostle Peter said were "*hard to understand, which the ignorant and unstable twist to their own destruction.*" (2 Pet 3:16 RSV). That some have indeed twisted it and got it wrong, seems obvious from the way many have made "religious war" on each other because they disagree about what Paul meant. When we read Paul we would do well to remember that Jesus kept it simple enough for "babes". (Matt 11:25; Matt 21:15-16; Luke 10:21). We must NOT insist on imposing our personal "*private interpretations*" (2 Pet 1:20) of Paul on those "babes" in any way which confuses and discourages them.

### **2. Jesus did NOT say: that He died to save Himself!**

*"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."* (John 10:17-18)

He certainly did not need to die for any sin of His own.

He never said anything about any personal need to cleanse Himself from so called "defilement of flesh" or "sin nature", or a "curse" arising from the "inherited qualities" of the human nature He was born with.

He never mentioned "original sin", either in relation to Himself or to anyone else. Nor did He say anything about its "look alike" – which some call "Sin in the flesh".

## **HIS WHOLE EMPHASIS IS ON WHAT HE DID TO SAVE US!**

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## **A SIMPLE CATECHISM**

I suppose I could use an impersonal "THEY", or collective "US" in this short catechism. However I will use the first person instead because the atonement is meant to be so very personal between each of us and God. I trust that when each of you reads those first person pronouns, you might be able to appropriate them to yourself as you read. This is the "short version" of what I believe the Gospel says Jesus did for us.

Q. Who should have suffered and died on the cross?

A. By any standard of justice, it should have been me - NOT Jesus. I sinned. Jesus did not.

Q. Who did suffer and die on the Cross?

A. Innocent Jesus - NOT guilty me.

Q. Why did Jesus go to the cross?

A. To save ME from the penalty of MY sins.

Q. What would happen to me if Jesus had not died for me?

A. I would still be unredeemed and subject to my own penalty on the day of Judgment.

Q. What has been achieved?

A. I responded to Jesus' call to repentance, and was forgiven.

My repentance has brought about a reconciliation with God. It has changed my attitudes to other men, friends and enemies alike. Now I live in the hope of inheriting the everlasting Kingdom prepared for Jesus and His brethren *"from the foundation of the world."* (Matt 25:34)

If we can answer those questions we understand the most fundamental issue of the Atonement!

## **OTHER THEORIES OF THE ATONEMENT**

There are of course many other references to the Atonement in other places in the Scriptures. We must be careful to avoid using them in a way which goes beyond the simplicity of what Jesus said. Outside the Scriptures there are many man made "theories" of how it works, some of them running to hundreds of pages! How do we decide whether or not they are "correct"? Have we got to single any one of them out to the exclusion of all others?

Maybe those are the wrong questions! The simple bottom line of any valid "theory" of the Atonement is that Jesus loved us enough to die FOR US to save us from the penalty of our sins. If we lose sight of that simple fundamental issue, none of them will "work" for us! The Cross is meant to inspire love IN US. If it doesn't do that we will never be able to give the obedience to which the Gospel calls us. (John 14:15, 23-24).

*"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."* (John 13:34).

It is not open for any negotiation between us that I might not be reconciled with God, just because you think I don't understand or agree with what you think might be a better or more detailed explanation about the "legality" of how it all works.

I KNOW that my faith in the cross has reconciled me to God. It has saved me from the penalty of my sins and changed my heart towards God. What Jesus has done for me, has given me a new vision of who God is and what God is. It has changed my attitudes and my response to the laws of God. It has given me Eternal life!

But if you have a different theory I will not reject you on account of it! I have learned that love must concede that, even if your own understanding of how it worked in your case is different to mine, **you may also have arrived where I am**. If you are truly reconciled with God, that will be obvious from the visible *"fruit of the spirit"* growing in you, (Gal 5:22-25). If I can see that, I dare not fail to confess you before men as my brother in Christ, (Matt 10:32-33) just because we differ in our understanding of the detail of how it came to pass for each of us.

Have we "arrived"? How do we measure that?

*"By THIS shall all men know that ye are my disciples, if ye have LOVE one to another"*. (John 3:35)

*"But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation."* (Gal 6:14-15)

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## **The Sense In Which Jesus Christ Was Rich And Became Poor**

In 2 Cor. VIII 9, we read:-

*“For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”*

**QUESTION?** In what did the riches of Jesus Christ consist, and how are we benefited by His giving them up?

**ANSWER:** The riches of Jesus Christ consisted in His ability to redeem His brethren by giving His life for them, a thing which no son of Adam could do, Ps. 99:7. To assert that Jesus the Christ was a son of Adam, and as poor by birth as those he gave His life to redeem, is to contradict His own and His Father’s testimony, that He was the Christ, the son of the living God. Jesus had life in Himself, and also the authority from His Father to lay it down, and the promise of soon receiving it again. He was rich in faith and obedience and could say to His Father, “I have glorified Thee on the earth.” “I have finished the work which Thou gavest me to do.” He was rich in love for the lost and sin stricken children of men, and could say truthfully, I have come to seek and to save that which was lost. “As the Father hath loved me, even so have I loved you.” “I am the good shepherd. The good shepherd giveth his life for the sheep.” In the fullness of His riches, which an Apostle describes as unsearchable, the Christ became poor. He was not a son of Adam, but He humbled Himself to die as if He had been one. He was not a blasphemer, but He allowed Himself to die the death due to one. He did not rebel against the Roman Emperor, but He was put to death as a rebel. He had not broken the Law of Moses, yet He was cursed by it in the manner of His death. Jesus died the death due to a rebellious blasphemer, and thus He became poor. On the morning of the third day, the Father reversed the unjust sentence passed upon Him, for it was not possible that He could lie under it. His claim to be the Christ, the Son of the living God, has been confirmed by a change from flesh and blood into spirit consubstantial with His Father; from being exposed to the malice of wicked men to be the supreme Lord and Judge of every power that exists, whether in this age or that which is to come. In virtue of this exaltation, God has been pleased graciously to invite all men, everywhere, though hopelessly poor in the old Adam, to put on the name of Jesus the Christ, the new or second Adam, and thus become heirs of all that He possesses, heirs of God and joint-heirs with Christ, of an inheritance which is incorruptible, undefiled, and that cannot pass away.”

Extract from the writings of Brother Ernest Brady

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## **Behold, I Make All Things New”**

*“For, behold, I create new heavens and a new earth: but be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.”* Isaiah, chap 65:17, 18

This is what we are looking for, a new heaven and a new earth wherein dwelleth righteousness.

A theocratic government upon the earth - When the kingdoms of this world will become the kingdom of our Lord and of His Christ.

Meanwhile, as we wait in confidence and assurance for this to happen, we enter another year. Some people make New Year Resolutions and no doubt this is a good thing if the resolution is a good one and leads to something better. Some people may resolve to make a fresh start in improving their way of life and habits, but unless it is in a spiritual direction it will profit nothing in the end. Jesus said, “Except a man be born again, he cannot see the Kingdom of God.”

How can a man be born again? asked Nicodemus. “Can he enter the second time into his mother’s womb and be born?” Jesus answered, “Truly I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again, or from above.” John, ch. 3.

Was Jesus ever in the position of Nicodemus, i.e. in need of rebirth? Of course not; he was born from above, he was born of the spirit, the power of the Highest which overshadowed Mary. He was God’s son; he was always in relationship to his Father and maintained that relationship even to the Cross. He was always in the unique position whereby he could point the finger of authority and say, “Ye must be born again.”

This was the reason God sent His son into the world. Not to condemn it; but that the world through Him might be saved. Too often we are apt to overlook the love of God in this direction. Something had been lost and God in His love for what He had created sent His son into the world to recover that which was lost through the disobedience of Adam. Because he was under law Adam was able to sin. He could not have sinned apart from law; therefore by Adam’s disobedience sin entered into the world, and the death by sin; and so death passed upon all men in whom (Adam) all sinned. Let us not read into Paul’s words ideas which are not there. Paul says sin entered the world, not that sin entered the flesh. Sin is transgression of law and is therefore abstract. Paul also says that death, as a sentence, passed upon Adam and all in him, on the federal principle. He does not say that a process of corruption was set in motion in order to carry out the sentence. In fact he says in effect that Adam was as good as dead when he actually sinned. Read Paul’s words, Romans 5:15, “But not as the offence, so also is the free gift. For if through the offence of one many be dead much more the grace of God, and the gift by Grace, which is by one man, Jesus Christ, hath abounded unto many... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

As far as their Statement of Faith is concerned, the Christadelphian view makes God unjust, and absolutely the opposite of His declared attributes to Moses in the Mount Sinai, “The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty...” Exodus 34:6-7.

For they state that the sentence passed upon Adam was one that defiled him and became a physical law of his being and was transmitted to all his posterity. A mere examination of the statement by Jesus will show that this is an erroneous view. Mark 7:15. “There is nothing from without a man, that entering into him can defile him; but the things that come out of him, those are they that defile the man... For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man.”

Let us not leave it there. These things come about because there is a law which says, “Thou shalt not...” the same law says, thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself. This means doing that which is right and pleasing to the Lord which is quite possible if a man’s heart is attuned to it by exercise of the incorruptible word of God. Therefore Adam’s defilement was a legal one not a physical; he rebelled against God’s edict which said “Thou shalt not eat of it.” The eating of the fruit did not change him physically or defile his body. It was the unlawful action which affected him legally and morally and brought him under the condemnation; he was as good as dead the moment he transgressed; it needed only the infliction of death. How was this to be carried out? The following chapters show us plainly how it would have been carried out were it not for the love, compassion and mercy of the creator in finding a substitute life, for the life, which Adam had forfeited by sin. The Lamb of God.

Did not God say that He would destroy the people which He brought out of Egypt under Moses? Yet Moses prayed on their behalf even to having his name blotted out of the Book of Life. And without this condition God pardoned the people. Exodus ch. 32. If the sin which entered into the world by Adam was a tangible physical change in the flesh culminating finally in death as a penalty, how could Cain be accused of the murder of Abel? Christadelphians state that it was not wrong for Jesus to die because He had sinful flesh. If this were true, then it was not wrong for Abel to die either.

Who are we to believe? The God of Heaven.

If by one man sin entered into the world, then Paul means what he says - it entered the world out of one man or by one man, and so the sin of Adam became the sin of the world; hence the statement of John the Baptist concerning Jesus, "Behold the Lamb of God which taketh away the sin of the world." If Jesus took away the; sin of the world by his sacrifice upon the cross then it could not be sin-in-the-flesh because we are still of the same flesh now as man has always been from creation.

God has concluded all under sin that He might have mercy upon all. This is what is meant by "the sin of the world." "The Lord laid on him (not infused in him), the iniquity of us all."

Men do not die as a penalty for Adam's sin. They, in fact, owe their very existence to the sacrifice of Christ, and if in addition to this they do not avail themselves of the opportunity of eternal life through the only way to the Tree of Life (Jesus), then time and chance happeneth to them all; they die under the sin constitution in ignorance; Paul's letter to the Romans explains this so beautifully and plainly that I simply marvel that I did not see it as a former Christadelphian. But it is understandable when one realises how the writings of uninspired men with biased minds can blind the eyes to such truths. Paul shows in Romans that we are all the children of sin or sin's Servants when we are Born. We discover this by enlightenment. And in order to escape this position we die a symbolic death in Christ and rise to newness of life in Him. God has purchased or redeemed us and we are no longer sin's servants but God's.

"Ye are all the children of God by faith in Christ Jesus."

Paul also says, "If any man be in Christ he is a new creature or creation, old things have passed away, all things have become new." This, undoubtedly, is the best way, the only way, to commence a life in service to God. We must become His servants before any service can count.

No man can serve two masters and this fact is what redemption is all about. We are either sin's flesh or we are God's flesh, or to put it another way; flesh belonging to sin or flesh belonging to God, servants of sin (personified as a master) or servants of God. Sin pays wages for services rendered. The wages of sin, says Paul, is death. God freely gives to His servants eternal life. They do not earn it. For they have been freely justified by His grace through faith in the sacrifice of Christ and baptism into His death. God's servants are legally justified in this manner but will not be morally justified unless they maintain their integrity to the end of their probation. They cannot give to God anything as it were, only the fruit of their lips in honour and praise to His glory.

A reading of Paul's letter to the Romans, chapters 5 and 6, would be of great benefit on this subject, especially if preconceived ideas are cast aside.

It is a lack of understanding of Paul's letter to the Romans, especially chapters 5, 6, 7 and 6, which has caused Christadelphians (of the Temperance Hall Section mainly), to reject the scriptural view of the Nazarene Fellowship that Jesus had a 'free life' and by this we mean that He was born free of the condemnation which passed upon Adam and all in him on the federal principle, that is, we were in Adam's loins when he sinned and so we were constituted sinners in him although not actually personal sinners, not having been born. Jesus was never in Adam's loins, He was a direct product of God. His life came direct from the source so that He might be free of the Adamic condemnation and able to give His life (not belonging to sin) as a ransom for the many who were constituted sinners. Romans ch 5.

Although born of the Virgin Mary, this did not make Him any the worse; because the flesh of Mary was never under condemnation, neither was Adam's for that matter. It was Adam's actions that were condemned because of the fact that he had a nature controlled by a brain, capable of complying with God's requirements of him. If there had been no law in Eden there would have been no transgression, for sin is transgression of Law.

If a car manufacturer produces a car and states that it is only capable of a top speed of 80 mph, would anyone condemn the mechanism if it failed to go faster than this? Of course not. Naturally one would complain to the maker, for any faults that may be found.

Adam's case was similar. God produced him capable of doing His will or opposing it. This is what we style free will as opposed to a mere automaton. Adam failed to do God's will but God could not condemn the nature; He had already pronounced it very good at creation; He condemned the free thinker, the unlawful action of the responsible person. Adam's flesh or nature was the same after sinning as it was before; it was still very good; I defy anyone to say it was otherwise. Jesus came upon the scene in the same position as Adam before transgression, to show that it was possible to do God's will and so establish the righteousness of God in condemning Adam.

Adam's character and position, after transgression were very different; he was a sinner under the penalty of death - alienated from God, become a servant of sin – sin's flesh instead of God's flesh. The difference now was his relationship; there was no difference in his flesh or nature, it was just a matter of who was its owner. In Adam's case he had sold himself to that which was the opposite at God's will, the adversary, and which was now personified as a master, sin. God did not need to defile Adam's flesh and make it worse than it already was, as stated in the Christadelphian B.A.S.F. The condemnation was passed upon Adam as a human character, a logical thinking person, amenable to law, and God made it operative as the law of sin and death upon all in Adam's loins on the federal principle, so that the one sacrifice of Christ could also be operative upon all in the same way, but on the principle of faith, see Romans 5:6-21,

Please note. None of us were actual sinners when Christ died; we were not even in existence at that time. So why not accept what Paul explains so clearly and emphatically - that we were 'constituted sinners' but not actual sinners. Sold by Adam to an alien master personified as sin; but that by the obedience of faith in the sacrifice of Christ we can become free from sin (present tense). This was the position of those to whom Paul addressed the words in his letter to the Romans 6:17-18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

This is proof in itself that men do not have to die literally to be made free from sin. That sin is not in the flesh, otherwise we could not be made free and still exist as natural persons.

Why do people refuse to realise that Paul was speaking of himself as an unregenerated Jew under the law and still in bondage to sin or "in the flesh" the unregenerated state of bringing forth fruit unto death? See Romans 7 verse 14. "For we know that the law is spiritual: but I am carnal, sold under sin. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

A proper and skilful reading of Paul's letters will show us that he was explaining the difference between an unregenerate person sold under sin and minding only the things of the flesh and a person who has been reborn and is subject to the law of God, The one in the fleshly state bias serving the law of sin and the other in the reborn state was serving the law of God. Paul could not have referred to himself at the time of writing, as being carnal, or sold under sin, for he had already stated in ch. 8 v. 6, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God"

Does Paul mean the literal flesh? Of course not. He is referring to the mind of the flesh which is subject to the law of sin and death. He clarifies this by saying to the regenerated Romans, "But ye are not in the flesh." But we know that they were still flesh and blood persons. We should, as Bible students, have enough logic and common sense to realise that Paul, after his conversion, was never carnally minded, was never brought into captivity to the law of sin. No. He fought a good fight, finished the course and kept the faith. He ran with patience the race set before him, but those who are in Adam sold under sin, are not even entered in the race.

We could draw many examples from Paul's letter to the Romans where the superficial reader has taken his meaning out of the context and to some extent used the misconception as an excuse for failure to comply

with God's requirements. I have heard one example misquoted in prayer at a Christadelphian meeting, "In the flesh there dwelleth no good thing." Paul did not use these words. The proper rendering of Paul's words should be, "For I know that in me (that is in my unregenerated state, prior to baptism into Christ) dwelleth no good thing, for I am not in a position to serve God with the mind of the flesh." So, far from making this an excuse for failure, whoever uses Paul's words in this way is admitting that he is still in the flesh and has not been born again and is not God's servants

Superficial reading of Paul's epistle to the Romans therefore is most dangerous to a correct knowledge and understanding of Adam's sin and the redemption and salvation in Christ Jesus.

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

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

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

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

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

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

Members of the Nazarene Fellowship have been introduced into this "new man" through faith in his shed blood as the equivalent "life" instead of Adam's and all in him, by being crucified with Him in the waters of baptism; buried with Him by baptism into death that like as Christ was raised from the dead be the glory of the Father, even they also should walk in newness of life. New creatures serving God, having died unto sin and no more under his dominion. Therefore when natural death brings their probation to a close, they cannot be said to partake of the death which came by Adam's sin, for their Lord has already partaken of that for them, the just for the unjust, that he might bring them unto God. Until this symbolic death has taken place no one can say they have been redeemed, and are therefore in no position to serve God and can only bring forth fruit unto death as sin's servants. Christadelphians deny that we have redemption now, yet the Scripture is full of

support for the fact that we have. Read Paul's epistle to the Ephesians, ch 2. It is an education in itself and a silencer to the sinful-flesh-mongers. "The truth shall make you free" -(Jesus). "The law of the spirit of life in Christ hath made me free..." - (Paul).

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

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

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

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

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

reached prospectively so far as the divine purpose was concerned, and actually in Enoch's offering of sacrifice. It is the fact of Enoch's removal, however, that more particularly claims our attention,

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

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

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

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

What a direct contradiction of Dr Thomas's statement, and what an absurdity to say that Adam was reduced to the level of very good from very good; for the beasts that perish were very good, as was Adam at creation. Miracles are possible, but this was an impossibility. But we are used to such absurdities in most of the writings of Robert Roberts. Does he expect us to believe, for example, that God instituted the sacrifices just for Enoch and those who are alive and remain unto the coming of Christ? Surely they were prospective

for all before Christ, and baptism retrospective for all after Christ's death, and not just for those who are alive and remain to His coming? If this were the case, then all the sacrifices from Adam to Christ were superfluous and meaningless. But, on the contrary, if they were valid for the redemption of Enoch, they were valid for Adam, for Abel, for Noah, for Abram, and all his seed; even as baptism into the death of Christ is valid to all who acknowledge Him as the supreme sacrifice for sin.

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

I sent a written analysis of its contradictions and unscriptural phrases to an intellectual Christadelphian in Wales but I realised afterwards that he would not have been very well versed in the Constitution, having always belonged to the Suffolk St. Division of Christadelphians. One can understand however the contradictions and unscriptural phrases when one reads on page 13, No. 25, under doctrines to be rejected, "That a man cannot believe without possessing the Spirit of God." This is an absolute negation of Paul's words in Romans 6:5-11 to which I referred earlier. Any person who knows the truth does not need a list of doctrines to be rejected; such a person is well capable of knowing what to reject, he is far too busy defending what he accepts as the Spirit of Truth. We do not have to tell people what we do not believe, but what we believe. "For as many as are led by the spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry our Father." Romans 6.

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

"For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified". Romans 8:29 & 30

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

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

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

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

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

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

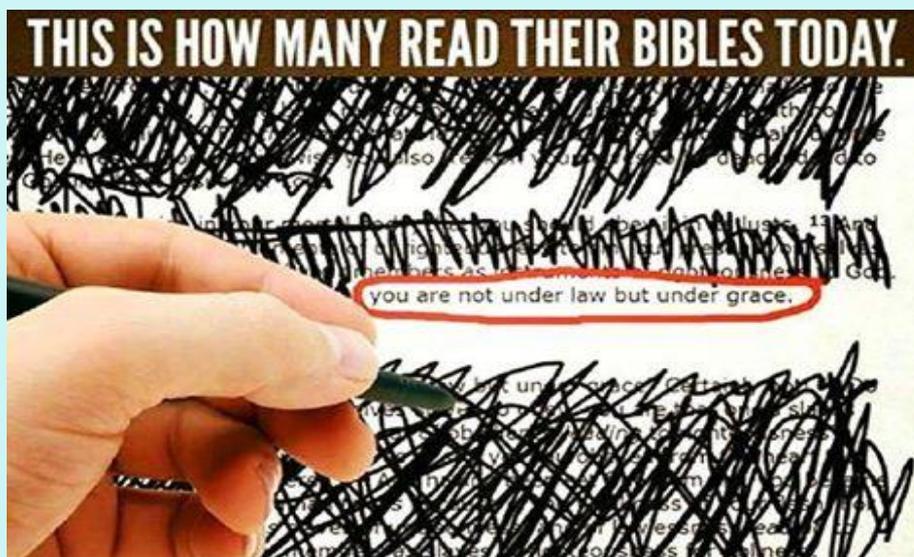
“Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

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

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The item below was placed on a Christian forum a few months ago and is reproduced as published. We feel it is worthy of careful study.

Angela Tice shared Bruce Timpany's photo. October 25 at 6:31am



YESHUA SAID THIS AND IT'S CRYSTAL CLEAR

◀ Matthew 7 ▶ 21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 “And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.

{{ THIS LAWLESSNESS IS THE BREAKING OF TORAH }}

{{{Matthew 5 /17 }}} ”Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

THESE LAWS ARE ONLY FOR THE JEWS – NOT. LET’S SEE WHAT ABRAHAM WAS DOING 500 YEARS BEFORE MOSES RECEIVED THE TEN COMMANDMENTS FROM YHWH, LONG BEFORE THERE WAS EVEN A PEOPLE CALLED JEWISH.

Genesis 26:5, Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

NOW LETS SEE WHY JUDGMENT IS COMING ON PLANET EARTH.

Isaiah 24/3. “The earth will be completely laid waste and totally plundered. The LORD has spoken this word.” WHY LORD? WHY? ANSWER: “5 The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant.”

Deuteronomy 6:6 - 9 - “These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. “You shall bind them as a sign on your hand and they shall be as frontals on your forehead. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up”.

Ephesians 6:4, “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”

Deuteronomy 4:9. “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.”

Deuteronomy 11:19 “Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up.” {{The Definition of Love}}

Although the Scriptures clearly define love, it has been given all manner of modern definition by various institutions and religions. Most souls think of love according to its attributes because love is rather difficult to define. Many Christians assert that “God is love” and one of the popular clichés is to “just love the Lord.”

But the manner of how one “loves the Lord” brings up much opinion and debate, especially since Christians often teach a love that is quite the opposite of what Scripture teaches. For example, “And by this we know that we love the children of Elohim, when we love Elohim and follow his commandments. For this is the love of Elohim, that we keep his commandments: and his commandments are not burdensome. Because, whoever is born of Elohim overcomes the world: and this is the victory that overcomes the world, our faith” (1 John 5:2-4). The definition of love is best understood through Mashiyach’s (Messiah’s) life and teachings: “If you love me, keep my commandments” (John 14:15); and, “He who has my commandments with him and keeps them, he is who loves me and he who loves me will be loved by my Father. And I will love him and reveal myself to him” (John 14:21); and, “If you keep my commandments, you will abide in my love, just as I have kept the commandments of my Father, and I abide in His love.” (John 15:10). Abiding in His love is clearly connected to “keeping the commandments.” The “commandments of my Father” always refers to Torah; and Y’shua taught that “if you love” him, you will keep the Commandments.

Mashiyach Y’shua (Messiah Jesus) clearly kept the commandments of his Father, but yet only a tiny minority of Christians would even consider the importance of these same Commandments - even though the name “Christian” comes from the same root haMishchah (the anointing) which means to be “Mashiyach like.” Y’shua is the Word of YHWH, and about this Spirit of Mashiyach Moshe wrote: “And showing mercy unto thousands of them that love Me, and keep My Commandments” (Sh’mot/Exodus 20:6); and, “Therefore you shall love YHWH your Elohim and keep His charge and His Statutes and His Judgments and His Commandments, always.”

(D’varim/Deut.<https://www.facebook.com/photo.php?fbid=10204777932232427&set=a.2475894580997.2144058.1361455713&type=1&theater>)

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## **Sacrifices for sin – from Eden to Gethsemane.**

Let us now turn, very briefly, to the subject of sacrifices for sin in the Old Testament. In the Garden of Eden Adam was told that he should not eat of the tree of the knowledge of good and evil “for in the day thou eatest thereof thou shalt surely die” (Genesis 2:17). When Adam and Eve broke this commandment they were liable to the consequence of breaking the law but God in His mercy spared their lives and the first animal sacrifice was slain in their stead to provide them a covering, not only for their bodies but of their sin also.

We believe Cain and Abel were also instructed in sacrifices for Abel's sacrifice was acceptable but Cain's was not (Genesis 4:5). Later the ordinances and commandments under the Law of Moses gave further instruction explaining the need for sacrifices for forgiveness for those in covenant relationship with their Creator. Leviticus 1 verses 2 to 4.

The fundamental idea of sacrifice in the Old Testament is that of substitution, the life of the sacrifice, which is in the blood, for the life of the sacrificer. It was sanctioned by God Himself and is expressed in terms of covering over, with the substitutional life being accepted by God in the place of, as it were, the person of the offerer. Hence the Scriptural practice: "Blessed is he whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity" (Psalm 32:1,2).

Such sacrifices, however, necessarily pointed to a priesthood to mediate for the people. Such a priesthood needed cleansing before they could offer cleansing for the worshippers to bring them near to God and keep in fellowship with Him. Also these priests under the Law of Moses continually changed and the priests and services needed purification and their sacrifices required constant renewal.

There was one sacrifice which instituted the Law of Moses which needed no renewal each year as we read in Exodus 24:3, "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

Likewise there is one sacrifice which instituted the law of love of the New Covenant. This time a perfect sacrifice to complete the work of salvation for the blood of bulls and of goats could not take away sin (Hebrews 10:4) because their life was not a true substitute for the life that was lost by Adam but the blood in which was the life (psuche) of Jesus was the exact equivalent to the life Adam forfeited in Eden.

All this showed man's need and God's mercy. Hence Jesus, the Lamb of God who came to take away the sin of the world, and who on a perfect altar brought a perfect sacrifice, once for all - a perfect Substitute and a perfect Mediator. (Hebrews 10:1-24).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:1-4).

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