

The Nazarene Fellowship Circular Letter No. 84

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Editorial

Dear Brothers and Sisters and Reader Friends, Greetings in the Name of Jesus.

It is with sorrow that we have to report the death of our beloved Brother Ernest Brady who fell peacefully asleep in the evening of 5th. October 1986.

Our brother will be greatly missed inside the fellowship and by others for his work in making known the true explanation of the nature of man, of Christ and the Atonement in contrast to the various explanations current in Christendom: after he learned of the truth of this most important aspect of the Gospel of Salvation he spent the remainder of his life in trying to enlighten others. He now rests from his labours awaiting the call of the Master. Our hearts go out to his sister wife Jessie and his daughter Helen in their sad loss.

Below is a letter from Bro. Phil Parry, also extracts from other letters received.

Dear Brethren and Sisters of the Nazarene Fellowship. It was a sad occasion for Rene and I when informed by Sis. Helen Brady of the falling asleep in Christ of our beloved Brother Ernest her father, and beloved husband of our Sister Jessie. He was one of the greatest stalwarts in our contending for the Faith once delivered to the Saints the source of which is the great and supreme sacrifice of Christ, which, as with Paul, had priority in his teaching and writings. Though to a degree he was blessed financially more than some and could have taken his ease. Bro. Brady's health had deteriorated during the years we had the pleasure of knowing him, yet he was ready to spend and be spent financially and physically in service to the Heavenly Master, and his fellowmen, whether of his own Fellowship or outside it. In many cases he was disliked mistakenly, on account of his efforts to combat the subterfuge and subtlety of those leader writers who were very adept in manipulating the Scriptures and inventing or using phraseology whereby their deceit is hidden from the unwary of their flock and made more palatable. Brother Brady used his extraordinary gift of perception in exposing these people, not out of hate, but because he and many more had been victims, and it was love and regard for their salvation which motivated him in contending against false doctrine made to appear respectable. Despite what many may mistakenly think due to misrepresentation, his was a labour of love, and now he rests from his labour awaiting the voice of the Archangel and the Trump of God to raise him incorruptible with the faithful, but his works, written or otherwise, will live on in the hearts and minds of all who respected him and knew him, and in remembering him our thoughts and prayers are with Jessie and Helen the loved ones he left behind, and our thanks also to Sis. Lily White who was a comfort to both. Your Bro. and Sis. Phil and Rene Parry.

Bro. Harold. Dawson writes, "...His powers of writing were remarkable, moved and motivated as he was by the realisation after many years that the Christadelphians were Scripturally wrong about the nature of man, Christ and the Atonement, he had loved the Christadelphian movement really and his

strivings to open their eyes as his had been opened was of paramount importance to him and rightly so, his frustration over his failure to create an official change in the constitution also had an effect upon him, Ernest indeed dared to be a Daniel, I admired and respected him and now it is over I believe that he has richly deserved a place in the Kingdom; may it be so for him and us all.”

Also a few words from Brother John Carter from a letter to Bro. and Sis. Parry, “ it is with great sorrow that I hear our beloved brother Ernest Brady has passed on, what a loss to the brotherhood, he was a true man of God ...as a young man I joined the Merchant Navy, I was a believer in God but not in the Truth as we now know it, but prayed to God to lead me into the Truth and being in Plymouth one week-end came in contact with a Christadelphian Ecclesia, they appeared to be very warm Christians but as I found out by the Nazarene Fellowship they did not preach the truth on the Atonement. Thank God the day I met you in Oban and you baptised me into the true fellowship with Christ, and now our Bro. Brady sleeps until the trumpet shall sound, may God bless his wife and daughter in their great loss and ours. “Blessed are the dead that die in the Lord, they shall rest from their labours and their works to follow them.”

In this issue is the concluding instalment on “Redemption” by the late Bro. E. Brady; an exhortation by Bro. Lez Mozley entitled “Reach Out”, and an article by Bro. Phil Parry entitled “ In the beginning and Today. If ye will hear His Voice. “

We pray for the welfare of all, with Sincere Love in the Masters Service.

Harvey and Evelyn Linggood.

I cannot do without Thee
I cannot stand alone
I have no strength or goodness
No wisdom of my own

But Thou, beloved Saviour
Art all in all to me,
And weakness will be power,
If leaning hard on Thee.

continued from October -

Redemption - A Mangled Metaphor

“This was Paul’s mission to invite men to a change of masters. He addressed himself to free men and slaves, all of whom, whatever their political or social position, were in bondage to the Devil or Sin... He invited sin’s servants to “become Jehovah’s servants upon the principle of purchase, so that he says: “Ye are bought with a price.” Redemption is release for a ransom. All who become God’s servants are therefore released from a former lord by purchase. The purchaser is Jehovah; the price or ransom paid the precious blood of the flesh through which the Anointing Spirit was manifested... Satan took the price of release (Note That - Author). In the day of His power He valued the blood at thirty pieces of silver... He nevertheless laid down His life to purchase their release from the bondage of Sin and Death.”

This passage might well form the spear-head of our attack against Christadelphians; we accept every word it says and believe it to be sound and Scriptural. But the aim and intention of Sargent's article is directly opposed to it, as is the substance of what Carter says on Baptism, and what Norris says on Sacrifice which will be dealt with in a later article. Let the reader remember, it comes from "Eureka", and was re-quoted by C.C.Walker in 1920. Is Christadelphianism a new apostasy, or not?

We return now to those words of Jesus which Sargent suggests were "intended to emphasise the fact of giving." Jesus not only tells us that He came to give His life; and that He gave it as a ransom; He says a thing which is even more conclusive and destructive of the Christadelphian doctrine. He says He came to give His life a ransom for many.

Christadelphian writers have long sought to escape the force of these words - they would perhaps have been wiser to treat them as L.G.Sargent does - turn his face away and whistle and act as if they did not exist. The usual thing is to say they mean "on behalf" or "as a representative." But if Jesus so intended He would have used the common word "*Huper*," which means "for" in this sense. The word he actually used was "anti," meaning "in place of", or "instead of." This can be verified from a concordance and is conclusively proved by its use in other places. In Matthew 5:28 we have "An eye for (anti) an eye (i.e. one eye in place of another) and a tooth for (anti - in place of) a tooth." The same word is used in "a ransom for (anti - in place of) many." It is also used in Matthew 2:22 and here, where the context plainly proves that one person did actually take the place of another it is correctly translated "Archelaus did reign in Judea in the room of (anti) his father Herod."

If we accept Jesus' words instead of nullifying or ignoring them for the sake of a false theory, there is clearly no escape from the fact that our Salvation was accomplished on the principle of the payment by God, with the willing acquiescence of Jesus Himself, of the life of one who belonged to Him, as the price of liberation of a family of people in bondage to sin. And why indeed should anyone wish to escape that glorious fact, unless it be that to admit its truth would be to expose a tissue of lies which has been elaborated for over a century? To object that it is too commercial is to object to the very feature which has been designed by a just and merciful God to assure us of its reality.

We will willingly admit that the plan of Salvation is infinitely more than a commercial transaction; indeed there are no words which will adequately express the infinity of love which lies behind God's gift of His Son and Jesus' unflinching obedience; but it is the knowledge that at the base of the whole scheme is the unassailable rock fact; that our redemption rests not upon a problematical question of whether or not our sins will be forgiven, but upon a legal, irreversible covenant of purchase, sealed and delivered with blood, that is the true and only effective foundation of our faith. This is the pearl of truth which at one time of day was well understood and accepted by Christadelphians, but today it is lost to them and their conception of the reality of present Salvation destroyed by the belief that Adamic condemnation lasts till death - and beyond.

The foolishness of some kind of advocacy has been described as "throwing the baby away with the bath water", by their almost pathological insistence that sin is an implantation of a law of decay which "makes men physically obnoxious to God," *(see note below) Christadelphians have thrown out the baby and kept the dirty water.

* **Note:-** More on this aspect will be seen in a later article on SACRIFICE.

Our confession of faith is that Christ died for us. That is He died the death due to sinners so that we should not die that death. Thus, though this needs qualifying, we may truly say He died in our stead. One either believes this or believes nothing, for there is certainly no alternative compatible with Scripture. If one labels the view "Substitution", either unwilling or unable to see how it could be possible for Jesus to die for us, and so rejects it, then it is inexplicable - there is nothing left.

If one is incapable of distinguishing between (a) Jesus voluntarily laying down His life in conformity with His Father's purpose and (b) God inflicting the punishment of the guilty upon the innocent, he is not to be blamed. But where is there anyone so mentally paralysed?

In our view it would take a considerably greater exercise of perception to distinguish between Jesus as a representative, which Christadelphians profess to accept, and Jesus as a substitute which they profess to reject. We have never yet met one who could do so and perhaps if one of the gentlemen whose works we have been dealing with made the attempt it might help to open his eyes.

Towards the end of the article L.G.Sargent shows his hand and we see at last the real purpose of his attempt to get rid of the real meaning of redemption. He says (p. 330) we can “equate redemption with forgiveness.” Nothing is further from the truth. Can we imagine an Israelite being delivered from Egypt if he had not sprinkled the blood upon the doorposts of his house? Or a lawbreaker coming to the Altar without the appropriate offering being forgiven? Like John Carter he was desperately anxious to prove that our Saviour’s death was not in any sense a payment or satisfaction and accomplished for us nothing beyond the creation in us of a state of mind conducive to our sins being remitted, because this is the present belief of Christadelphians, and he has gone to the length of throwing overboard practically everything which the C.D. has to teach us concerning our Salvation.

Forgiveness is not and cannot be the same as redemption; these can no more be equated than can birth and inheritance. Forgiveness is a pure act of grace, with or without conditions, whereas redemption is losing for a price, or freedom by purchase and until a man has been the subject of redemption he cannot be the recipient of forgiveness.

If Mr. Sargent had allowed the history of God’s acts of redemption in the past (his own words) to speak for themselves, he would have found that, so far from our giving them a legal twist they are every one based upon law and are in fact all legal transactions designed for the express purpose of establishing in the circumstances of Christ’s death the very principle he is seeking to overthrow.

The Scripture teaching is that in spite of our unworthiness, we can be saved on condition that we recognise that Jesus’ death was the price of our redemption, the means of our liberation from a bondage to death. Redemption therefore must precede any possibility of forgiveness; and if when we are baptised we do not realise that what Jesus suffered on the Cross about nineteen hundred years ago was the literal price of our purchase by God for Himself, we may be very sorry for our sins but we shall not be saved. “God commended His love to us in that while we were yet sinners, Christ died for the ungodly.”

It is our sad conviction that L.G.Sargent and those Christadelphians who deny the reality of and the need for such redemption, or who seek to remove or alter its meaning are denying themselves the benefit of the free grace of God.

To recognise the imputation of Adam’s sin is vital to salvation; but it is not imputed into the blood, or the flesh, it is purely a legal matter. No one need suffer it - not even Adam; but we have to learn that it is the means whereby God has elected to bring about Salvation, not of works but-of grace.

Brother Ernest Brady

Reach Out

There have always been men who walked in a realm “beyond the limitation of their time and generation. While most men feel that they have to settle for the status quo, and seem satisfied with whatever is made available to their generation, there are some who are pioneers for God’s word, who reach out. Enoch was such a man. The Bible says, Enoch walked with God, and he was not, for God took him. (Genesis 5. 24). Now this may not seem like such a great thing to some of you, but let me remind you Enoch did not live in a day when men were walking with God; it had “been almost a thousand years since Adam had walked with God in the garden, after the fall men had only the promise of death. The earth was filled with violence, and the ungodliness of men was a stench that reached to

heaven. There were no churches in every village and hamlet. There was no saviour yet who had died for the sins of men. Saints of God were almost unheard of. Yet in the midst of this, Enoch believed that he could reach beyond the limitations of his generation, and walk with God. Hebrews chapter 11 verse 5 says that Enoch pleased God; it also says that he was a man of faith, and by faith he was translated that he should not see death. This was something unheard of. Adam had been dead for more than fifty years, though men lived many years, yet no one had hope of escaping death. But by faith Enoch believed that he could, and he did. Enoch was the first one we read of who had a "Thus saith the Lord." In Jude v 14 we are told that "Enoch prophesied, saying behold the Lord cometh with ten thousands of his saints, to execute judgement upon all..." Now Enoch was only the seventh from Adam, and he lived in a day when we can hardly find a half dozen saints, let alone ten thousand.

Yet he looked far beyond his own day, and saw into the great day of the Lord when the saints of God would execute a great victory over evil in the earth. I realize that today we are living in a time of evil, a time of death, war, famine, and pestilence will take the lives of millions. The outlook is very dark. But don't hold me down to this death realm, for like Enoch, I believe there is a greater place in God than men are seeing in this generation. Like Enoch I am laying hold of the life of God, and reaching out for the limitations of God. Noah had never heard Enoch prophecy, he had never heard Adam tell of the wonders of the garden of Eden. He was born at a time when the wickedness of men was so great that it was causing God to repent that he had ever made man. There seemed no hope for mankind; the word of the Lord had been spoken, "I will destroy man whom I have created from the face of the earth." Judgement seemed inevitable. Noah had no one to encourage him in the ways of righteousness, nor a ministry of Brothers and Sisters in Christ to help him. He lived in a day of wickedness and judgement. But Noah would not settle for the lot of other men. Genesis ch. 6 v 8, "But Noah found grace in the eyes of the Lord." There have always been those who stand out from others by their refusal to conform to the ways of the world, and this man was an outstanding example. Ezekiel 14:14 lists him as one of the three who could deliver their souls by their righteousness. Referring again to Hebrews chapter 11 Noah is seen as a man of faith, and that he believed the warning of God concerning things not seen as yet, and became heir of the righteousness which is by faith. And it was not only himself he was interested in saving, but the Bible says that he prepared an ark to the saving of his house, as well as the inhabitants of the beast realm. I know this is a day of wickedness in which we live; we realize that the word of the Lord has gone forth against this generation of religious and moral decay. We have to be like Noah, build an ark, an ark of righteousness in Christ. There is deliverance. Not only for myself but also others, for when the ark is ready, they will come in. I refuse to be held down to this realm of sin and judgement. I am pressing toward the mark for the prize of the high calling of God in Christ Jesus. If you cannot receive such a word walk where you must. But let Brothers and Sisters of faith press on in God. They cannot stop until like Noah, they step out into a new earth, full of the righteousness of God. So we must reach out.

Elisha was a young man the son of a judge. He was a strong, husky young man, and a hard worker. He had a good future, and no doubt would have been able to have a nice farm and a fine family, but one day while he was ploughing with twelve yoke of oxen, and he with the twelfth, the prophet of God came by where he was working and cast his mantle over the boy. His life was immediately changed. He had heard the call of God for a higher calling. He left his oxen and began reaching out. Elijah was the greatest prophet of that day; but he was very unpopular with the government. In the natural it was not an easy choice for Elisha to make. But God had chosen wisely. He had chosen a man to succeed Elijah. This was a large calling, and required a man of daring faith. Elisha was that man. His ministry did not start in a blaze of glory, he began by being a servant to the man of God, he washed the dishes, the clothes, the prophet's feet. He carried the wood and built the fire and did all the other necessary but menial jobs while Elijah spent his time seeking the face of God. This is where many fail in their calling, when the calling turns out to be less spectacular they decide to go back to their "oxen." But Elisha kept plugging ahead on his way to find God's word, in depth, if it took faithfulness, he would pay the price.

Whatever it took, he had a spiritual stubbornness that made him determined to go all the way. He had heard from God nothing else mattered. Elisha received no encouragement in following Elijah. Everywhere he went the sons of the prophets tried to discourage him. His answer was "hold your peace." Even Elijah tested him three times, "but his answer was, "As the Lord liveth, and as thy soul

liveth I will not leave thee.” He had no elders to give him a word of encouragement or to pray him over the obstacles, he could not run home to mother and father for a few days to rest up and relieve the tension. All he had was his determination to see this thing through and receive that which he felt belonged to him by virtue of his call in God. Finally they are across Jordan: He has just seen a tremendous miracle by the hand of the prophet. It is time to get his inheritance. The question comes? “Ask what I shall do for thee” can’t you hear this young man’s humble answer as he stands before that great man of God? Here was Elijah who had stood before king Ahab and judged the nation of Israel for her sin. Here is one who had spoken the word that withheld the rain for three and a half years, and then had stood alone against 400 prophets of Baal and defeated them with a mighty demonstration of the power of God. Ask says the prophet, the young man looks at him. What do you think he asked for? “Let me be just half the prophet that you have been and I’ll be satisfied.” His faith reached out and he cried out “I want twice what you’ve got.” What a request. You know the story. He received so much of the life of God that he caused iron to float, poison pots to be nutritious, the dead to be raised to life again, and the ditches to be filled with water. He healed the leper, fed a multitude on a few loaves of bread and a handful of corn, and caused the widow’s pot of oil to flow until all her debts were paid. At his word barren women brought forth sons, and he captured an entire army single handed, and when he finally goes to be with the Lord, his body still has so much of the life of God in it, that a dead corpse that is accidentally thrown in the grave on top of him comes to life and goes running off. God has had men who have quenched the violence of fire, stopped the mouths of lions, turned to flight the armies of the aliens, and subdued kingdoms, we are dealing with one who is able to do for us exceeding abundantly above what we can ask or think. Do you think you can bankrupt God? Well, think again. Don’t be bound to the limitations of man, don’t stagnate in the status quo, let faith and courage flood your heart. Be that brother, be that sister, in Christ. REACH OUT.

Your brother in Christ, Lez Mozley.

In The Beginning God - And Today.

If ye will Hear His Voice.

In this day and age of modern trends one would think there would be more opposition to religion but it is not so, what opposition exists is in regard to “The Truth” which Jesus and his disciples taught. The acceptance of more immigrants of all nationalities into this country of Britain in particular, has also opened the door for various cults and religions under the heading of arts and culture relative to the country of origin and having little if any, resemblance to Christianity based on the original Abrahamic faith as presented by Jesus and his disciples in the first century A.D. Thus many who profess to be Christians in their own chosen way, and not according to knowledge and understanding, endeavour to spread the doctrine of toleration for so called religious culture create by the false prophets and teachers which have arisen from time to time, thinking they are exhibiting a Christian spirit and principal. Never have people been more disillusioned by such a falsified view of the God of Abraham the Creator of the heavens and the earth and His revelation and dealings with man from the day of his creation from the dust and introduction to the scene of the Garden of Eden for development of character under law. It is surprising how many so-called Christian Sects can be seen as “the debris caught up in the great floods of falsehoods influenced through the idolatry of all nations resulting in and blending with the Apostasy. The present state of affairs therefore demands a re-assessment of the position and for this we must go back to the beginning - to the book of Genesis.

Why the book of Genesis? Because the first verse says:- “In the beginning God created the heaven and the earth.” This is a statement of fact but not a statement of when, - it could have been millions of years ago but is irrelevant to our Adamic history which is our immediate concern. Verse 2 brings us to the stage when the earth is described as uninhabited, covered with water, and darkness was on the face of the deep, a stage in its history when God decided it should be inhabited by another species of His Creation. And therefore God said, “Let there be Light.” This we have come to realise is the most

important factor in natural creation and also in mental perception but more especially in the Spiritual realm of knowledge and understanding. It was essential to Adam and Eve our first parents. Jesus Himself endorses the truth of the Genesis account which is agreed to be the work of Moses the servant and prophet of God, that God made man in the beginning male and female. Matthew ch. 19 vs 3-8. In John chapter 12 vs 44-50 Jesus stresses the importance of Light and that the state of darkness amongst men, especially the Jewish nation, had precipitated the necessity of His mission, namely that, "Whosoever believeth or me should not abide in darkness - the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." At this point read John chapter 5 verses 45-47 which confirms the authority of Moses. Jesus said, "I came not to judge the world, but to save the world." The word here (judge) is also rendered (condemn. see John iii vs 17,18. Some persons born into a state of Apostate Christianity are led to believe on reaching a mature age of reasoning that what has been presented in their education is what Jesus taught as the Truth and Gospel of the Living God and that having been sprinkled as babes, all that is required of them is continuance in the traditions and customs of the denominations to whom they are joined and by doing good ensures for themselves a place in Heaven at death. It is a false conception of Christianity that demands a re-assessment of what happened in the beginning of Adamic history and prompted and necessitated the words of Jesus in John iii v 15, that eternal life was not something already in man's possession as taught by immortal-soulism, but was conditional upon belief and faith in Christ's shed blood as the ransom price. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved. He that believeth or him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". Jesus was not condemning those who had not heard Him or were ignorant of His mission, but those who had been enlightened and rejected His words, thus loving darkness rather than light because their deeds were evil. He said to the disciples concerning those people who rejected Him, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." John 14:22. The margin interprets this word 'cloke' as 'excuse' but I believe it means both and we shall find this to be true when we consider the actions of Adam and Eve after receiving God's instructions regarding freedom of choice involving life or death. I think most people agree that the Bible was written in the Hebrew language and that this language would have emanated from that used in the education of Adam and Eve and which they would have used in instructing their progeny but in any case Moses would have used the language of his own people in revealing what God told him about Creation and Adam and Eve, the language of the New Testament writings is of course another matter. We can be satisfied however that Jesus and His disciples believed all that Moses and the prophets wrote about Creation, the disobedience of Adam and Eve; the consequences and results to them and their posterity, and the salvation God provided in His Son through the conditions of "belief and faith. To us therefore it becomes a matter of, "How readest thou? and this is where practically the greatest percentage of Christendom has gone astray and I might add, none more so than those who base their faith in the teachings of the author of a book by that very title "Christendom Astray." God has not left us in ignorance. He ordained prophets and apostles to enlighten people of all dispensations, Hebrews 1:1,2. Under the Christian dispensation we have no one better than Paul to enlighten us, and in his epistle to the Romans chapter 5 he points us in the direction of Genesis and our first parents Adam and Eve where we are able to read for ourselves, and understand the Truth, providing we remove Apostate and preconceived theories from our minds, and allow the teaching of the Spirit of Christ in Paul to guide us, instead of accepting without question the interpretations of uninspired people who set themselves up as authorized teachers such as Paul describes in Hebrews 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principals of the oracles of God; and are become such as have need of milk, and not of strong meat." If the cap fits we should be prepared to wear it. The lesson to be learned here is what Jesus demonstrated to the Jews when He set a little child before them and said, "Verily I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:2 and 5. We must be humble as babes and gradually grow unto perfection of knowledge and understanding, allowing ourselves to be taught of God until we are able to teach others by the same process - not our own interpretation, but by rightly dividing the word of Truth. It is the failure of men in learning this lesson which has brought us to this moment in time when as I said earlier, a re-assessment of true religion as

opposed to false, is absolutely necessary, and also the reason for its introduction. Jesus said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God," Nicodemus was rather puzzled how this could be brought about but Jesus explained it to him. Paul himself became the subject of this explanation and was able to say, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he who knew no sin, God made to be a sin-offering for us, that we might be made the righteousness of God in Him " 2 Corinthians 5:17-21. I have mentioned this "because there is an implication of the fact that man at some point of his history had become alienated from God and needed reconciliation before he could be the subject of God's declared purpose to fill the earth with His Glory and that man would reciprocate His Glory by acknowledging Him as the great Creator, and do His Will in sincerity and truth. This is what was asked of Adam and Eve while in the garden of Eden together, with the freedom to eat of every tree of the garden except the tree of knowledge of good and evil for they were informed that in the day they ate of the fruit of this tree they would "Surely Die." They disobeyed this 'injunction, hence the words of Paul in Romans chapter 5, "By one man sin entered into the world." But when we read from Genesis chapters 2 and 5 and also Paul's comments on the position, it is necessary we read with perception keeping in mind the context irrespective of what others choose to read into it, that is of course if we are seeking for Truth and desire to know it.

The God of Abraham and the Father of Jesus Christ is the only God who has revealed Himself and His purpose with the earth and man whom He created to inhabit it. Genesis chapter 1 is to my mind a Preface to chapter 2 and therefore in verse 7 of chapter 2 we are informed, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There is no difficulty here in defining what is a living soul. As a result of God bringing a flood upon the earth in Noah's day to destroy the wicked, we read in Genesis 7:22, "All in whose nostrils was the breath of life, of all that was in the dry land died." In effect these wicked people died because they were prevented from breathing the oxygen necessary for the continuance of natural life as we know it now, and as it has always been from Adam's creation. Paul knew of no other form of life that could have been descriptive of Adam at creation, for he declared to the believers at Corinth, "There is a natural body, and there is a spiritual body, and so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." (I Corinthians 15:44-47). Paul's definition therefore of Adam's nature is that it was natural, of the earth, and dependent on the breath of life for existence indefinitely, being a nature not capable for eternity, but corruptible. Let us then read the account in Genesis 2:15-18 with this fact in mind, that Adam's nature was capable of death, being subject to the natural law of decay, but Adam was not subject to decay and death by breach of law but by reason of being created thus.

Again Paul puts to silence those who think otherwise when he says to the Romans in chapter 5 vs 20 and 21, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from bondage of corruption into the glorious liberty of the children of God." This will take place says Paul, when the sons of God are manifested. John declares that the world does not know them, although they are now sons of God, but when manifested at the appearing of Christ they will be like him. I John 3:1-5. The proof therefore from Paul is that God Created man with a nature subject to decay and death with a view to a change of nature superior to this if he proved himself worthy of such a blessing, hence the apostles words "subject to vanity not willingly, but by reason of him who hath subjected the same in hope." Apart from being influenced by false teachers and false theories it is difficult to see how people can believe it is only due to the fact that it would destroy their explanation and obscure reason for the death of Jesus Christ, and that the sect known as Christadelphians do not accept Dr. Thomas's agreement with Paul as written in 'Elpis Israel' by Dr. Thomas. More puzzling still is the fact that Clause IV of their 'Statement of Faith' supports both Paul and Dr. Thomas their pioneer, and yet hold to the false theory that Adam's nature was changed as a result of his disobedience. If Paul is right, if Dr. Thomas is right, how could Adam's nature have been changed if it was already identical, with ours as stated in the book of Genesis? After reading

from Genesis, the account of creation, we should be satisfied that the evening and the morning being described as the first day, would be in Adam's experience a day of 24 hours duration. Therefore when it was said to him concerning the Tree of the knowledge of good and evil, "In the Day thou eatest thereof thou shalt surely die," Adam was not aware that a day (evening and morning) was of a thousand years duration. People have used the words of the Psalmist in connection of a thousand years in Gods' sight and experience seeming only as a day of 24 hrs, out of context, and for the purpose of supporting a false conception and theory of changed nature and to think to prove that Adam did surely die at 950 years of age, within the thousand years day, and thus fulfilled the Divine declaration. This is not only untrue but entirely wrong to portray God as being as subtle and deceitful as the serpent, Adam only knowing a day of 24 hrs and realising that he would be under sentence of death the moment he disobeyed. As I said in my earlier remarks the language Moses used for the Genesis record was most probably Hebrew and there is no need to look at what the marginal reference interprets for 'Surely Die' when we have the same phrase used in the Hebrew language in other parts of the Bible where it is found to mean inflicted death, and usually associated with blood shedding. One reference which comes to mind is in Genesis chapter 20 v 7, words spoken by God Himself to Abimelech king of Gerar, that if he failed to do what God commanded him the same sentence would apply as applied to Adam, "know thou that thou shalt surely die..." Many will be familiar with the events surrounding Shimei who cursed David but later repented. Solomon had now become king and sent for Shimei and said unto him, " Build thee an house in Jerusalem, and dwell there, and go not forth any whither. For it shall be, that on the day thou goest out, and passes over the brook Kidron, thou shall know for certain that thou shall surely die." Shimei accepted the kings words but later he disobeyed and brought upon himself fulfilment of the sentence "In the day you disobey thou shall surely die", an inflicted death I Kings 2:46. After reading both these accounts and also the whole of chapter 18 of Ezekiel, could anyone be so ignorant to believe that 'surely die' as a threatened penalty, could mean anything other than inflicted death upon a person already created with a nature subject to decay and death ? Unfortunately there are people who do believe this false theory because of their failure to perceive what is written in Genesis concerning all creation, including Adam; and also the scriptures to which I have made reference especially Ezekiel chapter 18 where 'Judicial death' not death by decay, is the key factor, see verse 28, and therefore they are among the class God rebuked in verses 19 and 20 "The son shall not bear the iniquity of the father." Why ? Because God says "My ways are equal," Are not yours unequal? Can there be equality in a penalty of natural death whereby some people live a full life free of illness and physical suffering up to the time of decease while others, many good living people, experience all manner of suffering including in some cases torture for their faith and finally death ? This proverb in Ezekiel 18:1-5 which reads thus, "The fathers have eaten sour grapes, and the children's teeth are set on edge," and for which God rebukes its users, seems to be very similar to a statement which has long become impressed upon my mind, it reads as follows, "Adam broke this law and was adjudged unworthy of immortality and sentenced to return to the ground from whence he was taken - a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity." Like the Lord through Ezekiel said of the proverb, there shall no more be occasion to use this statement after reading the remainder of the chapter, in fact the statement should never have been made nor put into print. God has declared His righteous: judgment, "The son shall not bear the iniquity of the father." "The soul that sinneth it shall die." Does this mean natural death? Of course not, was not Abel a righteous man? Does not Paul say, "Nevertheless death reigned from Adam to Moses even over them who had not sinned after the similitude of Adams transgression." Surely Paul is making an important distinction between natural death, and death reigning over people who had not sinned as Adam did. There was no escape, apart from a change to incorruptible nature, from the former state mentioned, but escape from the legal sentence of death which was reigning over Adam's posterity was possible because God had provided the means of recognition and faith in the blood of His Son shown in the types of the lambs slain even from Adam to Moses, and beyond to Calvary and ratification of the same. Abel was one of the first to recognise this and gained a great compliment from our Lord Jesus, "Righteous Abel." Where is any evidence in scripture that Abel committed sin? There is none, and furthermore, neither he or Cain could sin after the similitude of Adam's transgression because had the tree of knowledge of good and evil been forbidden to them, they were forbidden access to it in any case, being outside the garden of Eden from whence the Lord God had driven out Adam and Eve though God had kept the way to the Tree of Life, under certain conditions. Therefore it was Adamic Sin that alienated his posterity from God, - it was by Adam's one offence that many be dead, - not dying by reason of a change of nature, but legally dead as members of the Adamic body in which natural life had

been forfeited through disobedience. As the apostle Paul declared, "By one man's disobedience many were made or constituted sinners." But it was impossible for them to be sinners in a personal sense because they were not in existence, so we should accept Paul's meaning, that God constituted them as having sinned in their Federal Head so that they could, through enlightenment and faith, be justified or made righteous in a new and lasting Federal Head another Son of God, Jesus, who like Adam derived His life from the same source but did not forfeit it by disobedience, A very well-known writer of the nineteenth century not only believed this teaching of Paul of passing from under Adamic alienation into Federal reconciliation under Jesus Christ but he wrote it in a part of his book relating to this very subject, but after having satiated himself with the wine of the Apostate Roman teaching of "original-sin" or "sinful-flesh" he poured scorn on one of his humble fellow brethren for reasoning and teaching the very same thing from the very same source, the epistle of Paul to the Romans chapter 5. I will not mention the names of either but many who read this will know to whom I am referring. It should be appreciated that men are not accountable for Adam's sin, but if through the grace of God they are enlightened to the fact that He gave His Only Begotten Son that whosoever believeth in Him should not perish; and reject so great salvation, then they are introduced into Adam and accountable, and have become related to the second death.

Unlike many people not of our Fellowship, I regard Bro. Ernest Brady with love and reverence he deserves in the great work he has done to enlighten people to the Truth, his power of perception is remarkable, and put into print, has no doubt shamed many so called leaders and intellectuals who profess to know the Truth but are laid bare and spiritually destitute by his pen. If he writes no more, of this I am sure, he has fought a good fight, kept the faith revealed to him by the Grace of God, obtained a good report from the Master who matters. Bro. Brady will be the first to admit that he has not been alone in his work for The Truth, as there were others before him for whom he had great regard, indeed all the members of a body are essential in their working parts till all come to form the stature of the perfect man Christ Jesus, and it is for this we pray and labour. I will now quote some words written by Bro. Brady some years ago but re-printed and brought to our notice by Bro. and Sis. Linggood in our monthly Circular Letter for September. It is on the theme of the two federal Heads, Adam and Jesus the Two Sons of God. Bro. Brady writes, "How foolish is the illustration given by John Carter (a Christadelphian editor). He says Bible teaching would be accurately illustrated by a large circle representing those in Christ, but still in Adam." Both Dr. Thomas and Robert Roberts knew better than this; that people cannot be under two federal heads at the same time, hence Roberts says, believers are transferred from one to the other when they are baptised. Thomas Williams was nearer the truth in his idea of two circles side by side one containing all in Adam and the other all in Christ, but such a figure makes no allowance for the fact that the vast majority of mankind have no relationship one way or the other because of their ignorance. The truth is that if we take a large circle to represent the whole of mankind, then in it must be two smaller circles, one representing those in Adam by enlightenment, and the other those who have transferred themselves into Christ by belief and obedience. All in the big circle are descended from Adam and are natural creatures but they are irresponsible and will eventually perish like the animal creation. All in the big circle who hear the word are placed by it in the Adamic circle and come under the law of sin and death (not natural death as the wages of sin). If they remain in Adam, instead of accepting the gracious invitation of God, they will eventually be brought forth to suffer the penalty in the second death. If they accept the offer of Salvation they acknowledge the fact and pass through that death in the symbol of baptism, thereby transferring themselves into Christ, whence if they remain faithful, asking for and receiving forgiveness for their sins day by day, they are assured of an incorruptible resurrection. Those people who are unconvinced that the statement "Surely Die" means inflicted - or under sentence of inflicted death in the literal 24 hour day of disobedience, must accept the alternative view that Adam remained under the penalty for sin 950 years and must have died a sinner, not having been the subject of the Atonement. God does not Atonement or forgive sin and exact the full penalty for it. The same thing applies to all who become enlightened to the fact of alienation by Adamic sin - they must accept that Christ died the inflicted death due to Adam as a sinner, that men in recognition and faith in this fact might be able to approach unto God, being made nigh by the blood of Christ. It has been demonstrated, in the illustration of the larger circle that all in it are alive by virtue of the sacrifice of Christ foreshadowed in the typical animal sacrifices which were instituted by reason of Adam's sin. If God had not provided a "substitute death" for Adam and a covering for his approach to Him, Adam would have been put to death in the same manner as inflicted on the slain lamb and none in the larger

circle would have existed. We have shown from scriptural evidence, Adam was created with a nature subject to termination and death, not because he was a sinner but because this was the only nature capable of reproducing itself and refilling the earth for habitation and reciprocating glory to God in witnessing the wonders of His Creative work. Development of character was necessary in this process and therefore Adam was placed under Law. His continuance of natural life was contingent on obedience - he disobeyed and was immediately under the death sentence - no longer worthy of natural life. There is no evidence which says God would not have allowed him to fall asleep had he been continually obedient, but his falling asleep would not have constituted death by sin - Death by sin is what Paul explains in Romans chapter 5 and I challenge anyone to prove that Paul is here speaking of natural death. Those who insist that he is, can obliterate Romans chapter 6 as having nothing to offer them and nothing to do with them. Christ did not die a natural death as a sacrifice, but an "inflicted death," - by blood shedding - the just for the unjust to bring us to God, not to demonstrate God's disapproval of human nature but His supreme Love for His Creation. "God so loved that He gave." Certain people accuse the Nazarene Fellowship of the absence of the attribute of love that should pervade literature sent to them; this accusation is absolutely false and born of the fact that they do not like the truth which exposes them in portraying God as a monster who after creating Adam with a nature capable of obedience to His Law condemns Adam's nature for his failure, and not only so, but all his posterity for receiving a nature of which they had no option one way or the other, Jesus himself also being involved for the purpose of being nailed to a tree as an exhibition of what was due to 'sinful flesh' and condemned nature as they term it. None will read in Nazarene literature anything but love and appreciation for God in allowing His Son to die a sacrificial inflicted death for us and for which purpose Jesus was begotten of Mary, a direct Divine begettal in which Adam was not involved in regard to natural life which he had forfeited by sin. It was restoration of the life that had been lost in Eden that motivated the love of God in producing a Son who would be willing to give a life unforfeited to sin as a ransom price whereby God could ransom the many from the legally estranged, relationship, and alienated position Adam had brought about by disobedience. "God sent not His Son into the world to condemn the world, but that the world through him might be saved," these are the words of Jesus Himself and I have never found anywhere in the scripture where He says His Father sent Him for the purpose of hanging on a tree as an exhibition and demonstration of what was due to His nature. "God so loved the world that he gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." This is what our literature teaches and, at the same time 'differentiates between the reasons for Christs' birth and death given by those people who accuse us and make a pretence of having read our literature. Surely at this very time when attention is being drawn to the fact of the return of Jesus Christ to the earth, emphasis should be on the importance of a re-assessment of the position of those who should have a relationship with him in order to receive the promised inheritance among those who are sanctified. Have we died in baptism to our former relationship in Adam and risen from it in newness of life in relationship to the Father and His Son Jesus? If we have been baptised into the death of Christ, was His death an inflicted one or was it by natural causes? If the latter, then it could not be a sacrifice; but we know Jesus did not die a natural death but offered Himself willingly to God as the ransom price whereby God could purchase Adam and all in him from the bondage of Sin. The price paid was a "Life unforfeited" by reason of Divine begettal whereby Jesus was free to give His life as He paid, "A Ransom for many." Life forfeited and Life unforfeited is a legal matter and makes no difference whatever to the quality of the flesh, "Ownership" is the key factor, we either belong to Sin as a Master or we belong to God reason of a transfer from one to the other, as explained in Romans 5 and 6. Jesus as a born Son of God always belonged to God and though subject to death through corruptible nature was never under the Sentence of death that passed, upon all men "by Adam's disobedience, and was therefore able to suffer the "inflicted death" Adam incurred and all included in him on the federal principle, through enlightenment. We have a choice - to accept God's way of purchasing us with the blood of His Own Son, and by symbolic death with Christ by baptism acknowledge His free gift of Grace and salvation, or we can reject this substitution and prefer our own "concoction" of why Christ died whereby anything can be made to fit as ingredients - from the "curse of the law", an exhibition of "condemned nature", the "Brazen Serpent of Sin on the Pole" or the sharing of his death (natural) with ours; in other words, accept the death of Christ providing it is not "Substitutionary", i.e., for us only; but also for Himself. Let me again remind you of the need for re- assessment as the return of Christ draws near. To read Genesis again without the indoctrination of pre-conceived theories of men. Compare with the scripture references I have mentioned on the statement "Surely Die". Ask yourself was Adam's flesh to blame for his disobedience,

and rightly condemned, or was it the act itself that displeased his Creator and was condemned as transgression of law? Was Adam capable of obedience? If not, then God is the author of sin. Did Adam's disobedience to law change his nature? Rather did it not change his moral character and relationship to God? Did it not alienate him from God and the dominion he would ultimately have had through that continued relationship had he remained obedient? Was it not this alienation that demanded a new man to succeed where Adam failed? Did not this new man prove with the identical nature in which Adam was created, that obedience to God was possible thus establishing the righteousness of God in condemning Adam's sin? I defy anyone to show in scripture that Adam's nature was condemned "because of his sin, or that Adamic condemnation for sin is an element of the physical flesh of his posterity, in the manner of reproductive transmittal. Those who believe Paul teaches this, are under a very strong delusion of believing a lie, Paul does not and never has taught this Apostate doctrine of Original-Sin. Where he speaks of himself as an unregenerated Jew he says, "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." Paul is here showing the difference between being "in the flesh," (alienated from God and without Christ) and in the Spirit (reconciled and related to God being "in Christ"), being regenerated by the Word of the Spirit and having found the way of doing good unto eternal life which was impossible in his alienated state or, "In my flesh", though he had a zeal for God "but not according to knowledge. Hence Paul said also to the Corinthian believers who were creatures of flesh and blood, "But ye are not in the flesh but in the Spirit." "In the flesh" they brought forth fruits unto death, but Paul said "In the Spirit ye have your fruit unto godliness and the end everlasting life." If people only had their premises right and read with discrimination or perhaps allowed themselves to be taught or advised, many of the apparently difficult passages of scripture would be overcome and would make the sense and logic they deserve, as indeed with much Paul said, and of which Peter warned many of wresting the scriptures to their own destruction. Jesus said, "It is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." If we are expecting the coming of Jesus should we not be positive in our minds as to what manner of man He was when on the earth, whether we really know Him as the Good Shepherd ready to lay down His life for the sheep which the Father had given Him in His Wisdom and knowledge? Should we not hear His voice rather than the voice of the stranger? Can we not accept Him as the Son of God" as a man like Adam but without the guilt of sin? Do we have to accept the false theory that His nature was "sin-contaminated" by His birth of a woman simply because we are unable to read and discriminate for ourselves what the scriptures teach? If any are expecting the return of Christ, is this the man they are expecting; one who had to cleanse His own altar-body by His own blood and had nothing left to offer for us? Listen to the words of Jesus Christ, whom the true God sent into the world that we, in knowing them both, might have eternal life; "If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10:55,56. If we know Jesus we shall also know He was sanctified and fit as a sacrifice - a lamb as it were, without spot and without blemish - but being the substance itself much greater than the type, and also a willing not a compulsive offering. We shall know that the efficacy of His sacrifice lay in His birth of Mary by the overshadowing power of God and not through God giving Him additional strength unavailable to other men in order to do His Will. If this were so Mary had other sons later by Joseph who could have been strengthened in this way, but there would have been no efficacy or redemptive power in the death of either. The two sons of Zebedee declared to Jesus that they were able to do what He was about to do in laying down His life for His friends and enemies, but this example of sacrifice would not have achieved anything by way of ransom or redemption from sin, because their lives were already forfeited in Adam and they were dependent on the shed blood of Christ to take away the Sin of the world, as the writer to the Hebrews says, " And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance." Hebrews 9:15. Here then is the two-fold object of Christ's sacrifice. It gave life to all who were illustrated in the large circle, but if through ignorance they remained in it, natural death was the result, like the beasts that perish. But if by and through enlightenment people in the large circle discovered they were in Adamic bondage and amenable to the "death by sin," the opportunity was there to transfer by faith, into Christ through the means God has provided. The latter constitutes those who are called that they might receive the promise of eternal inheritance. God is just and righteous in all His ways and it is not for us to question that judgment seeing He is the Creator, and like the potter has power over the clay to make one vessel unto honour and another unto dishonour. It

will be so when the Trumpet Sounds, it will not be an uncertain sound to those He is calling from the dust - the sheep who know the shepherd's voice and know the only true God will respond and with those who are alive and remain and are in Christ, will be gathered unto Him. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death (Judicial) hath no power. If I object now to being raised from the dead incorruptible, and make it a matter for fellowship, am I not judging the justice and love of God in His determinate purpose and foreknowledge? Should I not be grateful in accepting what His servants have declared and written or if in doubt keep an open mind instead of dogmatizing? Like David, I would rather rest on the love and mercy of God than justify myself at a judgment-seat. If we confess our sins then we should acknowledge firstly that we have the capability of obedience to what is asked and required of us to please God, otherwise how can He be faithful and just to forgive us, our sins and cleanse us from all unrighteousness? Again, how could John say "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous"? I John chapters 1 and 2.

Are not those therefore who are in Christ and in daily contact with the Father through him, concerned with this Age-lasting judgment or scrutiny whereby as a Priest for the Age after the order of Melchisedec he is able to save them to the uttermost (evermore), that come unto God by him, seeing he ever liveth to make intercession for them? Should we dare to make this Divine appointment void through the doctrine of uncertainty and lack of faith? Can we not accept that through Christs' Priesthood and the Age Lasting judgment of God and Christs' continual intercession for His brethren and sisters that they will no longer be in a position of need for a sin-offering, "but as it is written, Unto them that look for him shall he appear the second time without a sin-offering unto salvation." No matter how some interpret John 14:1-6 there is certainty of salvation for the disciples Jesus addressed and therefore there must "be certainty for those who are in the same relationship through their word. It is necessary therefore we be able to explain our belief and faith which establishes this true relationship, but I am afraid that many who are preaching the return of Jesus are unable to do this in harmony with the scriptures and are found to be more in harmony with Apostate Rome and original-sin which consists of Adamic-sin implanted as an element in the flesh and which in effect cannot be removed at Baptism. So this physical condemnation remains and cannot be removed without a physical change from corruptible to incorruptible. Paul says of those in the true relationship (and he speaks in the present tense of those who have put off the old man and his deeds and put on the New Man which is renewed in knowledge). "There is therefore now, no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ hath made me free from the law of sin and death." Romans 8:1,2. This is a legal and a moral position, hence the importance to those who disagree and hold the Apostate doctrine of sinful flesh, - read again for yourselves - re-assess your position - otherwise what is it to you - Ye that desire the day of the Lord? "Today if ye will hear his voice, harden not your hearts." Hebrews chapters 5 and 4.

P. Parry. 17-9-86.
