

Adam and Christ

BY BROTHER ROBERT ROBERTS

A correspondent submits the following questions, which we subdivide, and answer categorically, relying on the evidence developed in the *Slain Lamb*, *Questions and Questions*, and many articles in the *Christadelphian* for 1873-5, for their justification:

1. *Was Christ born under the Adamic sentence of death or condemnation?*

ANSWER: Yes

2. *If so, was he freed from it during his lifetime?*

ANSWER: No

3. *If he died under it, how could he come out of the grave without a violation of the sentence passed upon Adam?*

ANSWER: Because death was a full meeting of the sentence, and did not bar the way to resurrection if righteousness admitted of it.

4. *When Adam came out of the hands of his maker, before he was placed in the garden, was he in a condition of nature that could live forever?*

ANSWER: Yes; "could," had disobedience not interfered.

5. *If so, what was the advantage to him of being placed in the garden a probationer for eternal life?*

ANSWER: Because the way was open to him to ascend to the spiritual state, which is a much higher state than the natural state; higher in knowledge and power, quality, honour and enjoyment.

6. (Another asks) *"Why then was he driven out of the garden, lest he should put forth his hand and eat of the tree of life and live forever?"*

ANSWER: Because he was now a sinner and condemned, and the life-imparting power of the Tree of Life was not intended for use in that state of life.

7. *Does the death sentence passed upon Adam rest upon the whole human race?*

ANSWER: Yes.

8. *Could they by any means be freed from it during their lifetime?*

ANSWER: No, not if God had not provided Christ.

9. *What is the difference then between those who die in Adam and those who die in Christ?*

ANSWER: In physical state, there is no difference. The difference lies in God's purpose concerning them severally; and this purpose has been made to hinge on their submission or non-submission to His Son, in whom sin has been condemned, and by whose obedience, the way to life has been opened.

10. *In Luke 20:38, speaking of men who are all dead, Christ speaks of them as the living and the dead, saying, "God is not the God of the dead, but of the living." Why this difference?*

ANSWER: Because the dead who did not in their lifetime come into relation with the law of life, are not destined to be among the living of the coming ages of God's purpose, and therefore are not contemplated in the Divine regards as the living. They are dead absolutely, passed away and forgotten. It is otherwise with those who are "the called according to His purpose," whether under the Edenic promise, the Mosaic law, or the preaching of the gospel. They are in the book of God's memory and purpose, and all live unto him.

11. *Were Enoch and Elijah freed from the Edenic condemnation before translation?*

ANSWER: It is not revealed how their translation affected them. They have been preserved alive, but that they have been changed to the spiritual and incorruptible state, there is no evidence. The power of God could preserve them alive without putting things out of their due order with regard to Christ.

The key principle in the consideration of all these details is that sin and death have been vanquished in Christ; that in him alone is life in the immortal sense; that we only get it by derivation from him; and that God's permission that we should profit by this derivation, through faith and obedience, is an affair of his own goodness only. "By grace are ye saved, through faith . . . not of works, lest any man should boast." — *Christadelphian, 1891* (Reprinted in the September 1990 Berean)
