THE FALL OF MAN IN ADAM AND THE RECOVERY OF MAN IN CHRIST

A Doctrinal Study of Adam's Ruin, Christ's Redemption, and the Liberty of the Elect

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DEDICATION

To all who long for clarity in the Gospel of Christ,and to those whose sincere questions helped give birth to this work.

PREFACE

This work was born out of a series of unexpected pastoral questions raised during a mission trip to the Philippines in November 2025. While visiting churches and former inmates whose lives had been transformed by the Gospel, I was asked to explain several doctrines that many believers had found difficult to reconcile-the nature of Adam's death, the meaning of the Fall, the place of the Law of Moses, the Sabbath question, and the extent of Christ's atonement. These questions were not academic curiosities. They came from earnest men and women who wanted assurance, clarity, and a foundation on which to rest their faith. Their requests stirred in me the awareness that many of the same confusions existed back home in the United Kingdom. The doctrines of grace were often assumed rather than taught; the distinction between Law and Gospel blurred; the liberty purchased by Christ sometimes overshadowed by well?intended traditions. This book is therefore the fruit of those conversations-not a theoretical exercise, but the continuation of pastoral work begun during that mission. My aim is simple: to set forth plainly the biblical teaching concerning the Fall of Adam and the recovery of sinners in Christ, the Second Adam. May the Lord be pleased to use these pages to bring clarity where there has been confusion, liberty where there has been bondage, and renewed confidence in the finished work of Christ. - David Clarke, Philippins 2025

INTRODUCTION

This book examines the doctrines that form the backbone of biblical theology: the Fall of Adam, the nature of the death threatened to him, the entrance of sin into the world, and the corresponding work of Christ, the Second Adam, in restoring His people. These matters cut to the heart of the Gospel-the Law, the atonement, the will, redemption, judgment, and the believer's liberty in Christ. Confusion on these subjects is widespread.

Some imagine Adam's death was "spiritual only," and from this conclude that Christ's death was likewise non? corporeal. Others bind believers to the Law of Moses, including the Sabbath, reviving a covenant God has abolished (Colossians 2:16-17). Still others universalise the atonement in ways that contradict the reality of the second death and the particular nature of redemption (John 10:15,26). The purpose of this work is to set forth

plainly the biblical teaching regarding death, law, atonement, and union with Christ.

Earlier chapters address Adam's Fall and the meaning of his death; later chapters consider the Law of Moses, the abolition of the old covenant, Christ's bodily death for the elect, and the believer's union with Him.

The concluding sections deal with the solemn doctrine of the second death and the triumph of Christ for His people. My hope is that this work helps believers see more clearly what has been lost in Adam and fully restored in the Lord Jesus Christ.

AUTHOR'S NOTE

This book is written for believers who desire clear understanding of the doctrines at the heart of the Gospel: the death threatened to Adam, the ruin of the Fall, the bondage of the will, the purpose and end of the Law of Moses, the passing of the Sabbath, Christ's bodily and substitutionary death for the elect, union with Christ in His death and resurrection, and the solemn reality of the second death. These chapters reflect convictions reached through Scripture, study, teaching, and pastoral experience.

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CHAPTER ONE

The Death Threatened to Adam

Introduction

The foundation of all Christian theology rests upon a right understanding of the death threatened to Adam in the Garden. God's warning, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), establishes the framework of judgment, atonement, and redemption.

A misinterpretation of this death leads inevitably to errors concerning the atonement, the nature of Christ's death, and the state of man after the Fall.

This chapter argues that the death threatened to Adam was real, corporeal death-the separation of body and soul-and not a merely "spiritual" extinction of fellowship.

Scripture consistently defines death as the departure of the spirit from the body (James 2:26). Any doctrine that denies this definition undermines the biblical account of the Fall and the necessity of Christ's bodily, substitutionary death.

1. The Divine Threat The warning given to Adam was explicit. God announced that death would be the penalty for disobedience. The Hebrew construction mot tamut carries the emphatic sense of "dying, thou shalt die." This is a judicial sentence, a declaration of the penalty due to sin. Adam's sin did not introduce an abstract spiritual malaise-it brought the sentence of death into the created order (Romans 5:12).

2. Death Defined by Scripture James offers the clearest biblical definition of death: "The body without the spirit is dead" (James 2:26).

Death, then, is not ceasing to exist, nor a mere relational estrangement, but the separation of the soul from the body.

This definition governs Adam's death and the atonement of Christ. If death is spiritual only, then Christ's sacrifice need not be bodily; but the Gospel declares that Christ truly died, His soul parted from His body, and He was buried (1 Corinthians 15:3-4).

3. Adam's Death: Inevitable and Eventual Adam did not die physically on the day he sinned, yet the sentence of death took effect immediately. By being barred from the tree of life, Adam was handed over to mortality

(Genesis 3:22-24). Physical decay, suffering, and eventual death became his inevitable inheritance. The execution of the sentence was delayed only by divine mercy and the provision of a substitutionary sacrifice.

4. The Substitutionary Death in Eden Scripture records that God clothed Adam and Eve with garments of skins (Genesis 3:21). This implies the death of an animal-an implicit substitution. This act foreshadows the vicarious atonement of Christ, the Lamb slain from the foundation of the world (Revelation 13:8).

The animal died so that Adam did not die immediately. This is the first proclamation of substitutionary atonement in redemptive history.[1]

5. Death Passed Upon All Men Paul teaches that "by one man sin entered into the world, and death by sin" (Romans 5:12). This death is inherited by all Adam's offspring. Infants, though lacking personal transgression, die because they are united federally to Adam. Such universal mortality proves that the death threatened to Adam was corporeal, not merely spiritual. If the penalty were only spiritual fellowship-loss, then infants could not die.

6. Refuting the "Spiritual Death Only" Theory Some modern interpreters, particularly within certain Preterist frameworks, argue that Adam died only "spiritually" and that Christ therefore died only "spiritually." This is contrary to Scripture. Christ's death is described as a real parting of body and soul (John 19:30). His resurrection is bodily. His atonement satisfies the demands of divine justice, which required the death of a true man in the place of His people (Hebrews 2:14-17).

If Adam did not incur bodily death, then Christ need not have died bodily. This collapses the Gospel.

7. The Necessity of Corporeal Atonement Since the penalty of sin includes bodily death, the Redeemer must conquer death by undergoing it. Christ enters fully into the human condition and submits to death in order to destroy it (2 Timothy 1:10). A purely spiritual or symbolic death cannot redeem embodied creatures who suffer real physical death.

Conclusion

Adam's death was real, judicial, and corporeal. The Fall brought mortality, corruption, and separation from God. Yet even in judgment, God revealed the hope of substitution. The death of the animal in Eden pointed to the greater death of Christ, whose bodily sacrifice would one day undo the

curse introduced by Adam. The Gospel cannot be understood apart from the truth that death-real death-came by Adam, and life-real life-comes by Christ.

[1] Compare John Gill, Exposition of the Old Testament, on Genesis 3:21, for the argument that the skins signify the first sacrificial act instituted by God.

CHAPTER TWO

The Nature of the Fall and the Bondage of the Will

Introduction

The Fall of Adam was not a minor moral lapse nor a symbolic parable of human frailty. It was a real historical act that brought a real, universal, and devastating change upon the whole human race. Paul teaches, "By one man's disobedience many were made sinners" (Romans 5:19). The Fall produced corruption of nature, guilt before God, and the loss of man's original freedom of will. This chapter examines the depth of that ruin and demonstrates why salvation must be wholly of grace.

1. The Loss of Innocence and the Entrance of Sin Adam and Eve were created upright, endowed with true knowledge and righteousness. After the Fall, that innocence was immediately lost. Shame, fear, and hiding from God entered the human experience (Genesis 3:7-10). Sin was no longer external; it took up residence in their very nature. Paul later describes this condition: "Sin entered the world, and death by sin" (Romans 5:12).

2. The Corruption of Human Nature The Fall introduced an inward corruption Scripture calls the flesh or the carnal mind, which "is enmity against God" (Romans 8:7). This corruption is not a mere weakness but a moral inability. Man does not become a sinner by imitation; he sins because he is a sinner by birth. David confessed, "In sin did my mother conceive me" (Psalm 51:5). Human nature itself became inclined toward evil.

Footnote 1

Augustine, Confessions, Book VII: Augustine argues that the will, after the Fall, is enslaved and cannot incline itself to righteousness apart from grace.

3. The Bondage of the Will

The central consequence of the Fall is that man's will is not free but in

bondage. Jesus teaches, "Whosoever committeth sin is the servant of sin" (John 8:34). The sinner acts willingly, yet his will is in bondage to its own corrupt nature. Luther famously wrote in The Bondage of the Will that fallen man is "not free to will anything good," except by divine intervention.

Footnote 2

Martin Luther, The Bondage of the Will (1525): Luther argues that fallen man's will is bound to sin and cannot turn to God apart from sovereign grace.

4. Total Inability Because human nature is corrupted, man is not merely unwilling but unable to choose God. Jesus declares, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Paul likewise states, "There is none righteous, no, not one? There is none that seeketh after God" (Romans 3:10-11). This inability is moral, not mechanical. Man still has faculties but lacks the spiritual power to use them for good.

Footnote 3

John Calvin, Institutes of the Christian Religion, Book II, Chapter 3: Calvin insists that the will is not destroyed but wholly corrupted, requiring regeneration.

5. Guilt Before God Adam's sin brought both corruption and guilt. All humanity stands condemned under Adam as federal head (Romans 5:18). This guilt is not metaphorical but judicial. Man's problem is not simply inward brokenness but legal condemnation. Without a substitute, he remains under wrath (John 3:36).

Footnote 4

Francis Turretin, Institutes of Elenctic Theology, Topic IX: Turretin emphasises imputed guilt from Adam as a central doctrine of federal theology.

6. The Impossibility of Self-Recovery Because of corruption, bondage, and guilt, man cannot restore himself. Jeremiah writes, "Can the Ethiopian change his skin?? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23). Regeneration must come from outside man-from God alone. Paul describes the unregenerate as "dead in trespasses and sins" (Ephesians 2:1), unable to respond to spiritual truth apart from divine quickening.

Footnote 5

John Owen, The Holy Spirit, Book III: Owen demonstrates that regeneration is a sovereign act of the Spirit, not a cooperation between God and man.

Conclusion

The Fall brought universal guilt, corruption of nature, and the bondage of the will. These effects render man entirely unable to return to God by his own strength. Only sovereign grace can rescue him. Unless the Fall is rightly understood, redemption will never be rightly valued. Christ, the Second Adam, restores what the first Adam lost and brings those in bondage into glorious liberty.

CHAPTER THREE

Christ the Second Adam and the Restoration of the Will

Introduction

If the Fall rendered man corrupt, guilty, and bound in will, then the Gospel must reveal a Redeemer who restores what Adam destroyed. Scripture presents Christ not merely as a teacher or moral example but as the Second Adam, the federal head of a new humanity. Paul writes, "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

Christ stands in deliberate contrast to Adam: where Adam's disobedience condemned, Christ's obedience justifies; where Adam brought bondage, Christ brings liberty (Romans 5:18-19).This chapter sets forth Christ's work as the Second Adam and demonstrates how the will-enslaved by the Fall-is restored only by sovereign grace. Because Arminian theology denies the bondage of the will and insists on man's inherent ability, it inevitably diminishes the glory of Christ's restorative work. A correct view magnifies Christ as the One who accomplishes all.

1. Christ the Federal Head Adam and Christ stand as the two divinely appointed representatives of humanity. What Adam did affected all who were in him; what Christ does affects all who are in Him. Paul's argument in Romans 5 is inescapable:- Adam's one sin = condemnation for all (Romans 5:12, 18).- Christ's one act of righteousness = justification for all in Him (Romans 5:19).This federal structure of redemption is rejected in much modern theology, yet it is essential. Without Christ's representative obedience, there is no righteousness for sinners, and without His representative

death, there is no removal of guilt.

Footnote 6

John Calvin, Institutes, Book II, Ch. 16: Calvin stresses that Adam and Christ are the two heads of humanity, the first destroying and the second restoring.

2. The Obedience of Christ Christ did not come merely to die-He came to obey. Adam's failure was disobedience; Christ's triumph begins in perfect obedience. Paul speaks of "the obedience of one" making many righteous (Romans 5:19).This includes:- His active obedience: His perfect fulfilment of God's Law.- His passive obedience: His suffering and death under the curse.Arminian theology reduces Christ's work to a "universal possibility," but Paul presents Him as accomplishing an actual righteousness for an actual people (Titus 2:14).

Footnote 7

John Owen, The Death of Death in the Death of Christ: Owen argues decisively that Christ's work accomplished salvation, not potentiality.

3. Union with Christ The restoration of the will does not occur abstractly-it occurs in union with Christ. Believers are united to Him by the Spirit so that all He accomplished becomes theirs. Jesus declares, "Without me ye can do nothing" (John 15:5).Union with Christ means:- His death becomes ours (Romans 6:3).- His resurrection life becomes ours (Romans 6:4).- His obedience is imputed to us (2 Corinthians 5:21).This union is the fountain from which all spiritual ability flows.

Footnote 8

John Murray, Redemption Accomplished and Applied: Murray shows union with Christ to be the central reality of salvation.

4. Regeneration and the Renewal of the Will Because the will is enslaved by sin (Romans 8:7), the sinner must be born again (John 3:3). Regeneration is not the co-operation of man with God; it is God's sovereign act upon the dead heart. Jesus declares, "It is the Spirit that quickeneth" (John 6:63).Only after regeneration does the will incline toward Christ. Faith itself is a gift (Ephesians 2:8). Any view which denies regeneration's priority ascribes to man what belongs to Christ alone.

Footnote 9

Augustine, On the Spirit and the Letter: Augustine insists that grace precedes faith and produces the will to believe.

5. Effectual Calling Christ does not merely invite-He calls effectually. His sheep hear His voice (John 10:27). They come because they have been given to Him by the Father (John 6:37).Arminian theology asserts that all men receive the same grace and the decisive factor is man's free will. But Scripture teaches a decisive, sovereign call that brings life to the dead (Romans 8:30).If man's will is the deciding factor, then grace is no longer grace.

Footnote 10

Francis Turretin, Elenctic Theology, Topic 15: Turretin defends the doctrine of effectual calling against synergistic interpretations.

6. The Will in Christ vs.?The Will in Adam Adam lost ability;

Christ restores it.

Those who remain in Adam remain in bondage (Romans 6:20).Those united to Christ receive a renewed will that delights in God's Law (Philippians 2:13).This liberty is not autonomy-it is freedom to obey, wrought by the Spirit.

Arminianism's claim that man possesses free will before regeneration contradicts Scripture and diminishes Christ's restorative work.

Conclusion

Christ's work as the Second Adam restores the will, rescues from bondage, and creates a new humanity united to Him in righteousness. The Fall made man dead, guilty, and unable; Christ makes His people alive, justified, and willing. Any theology that grants fallen man autonomous power to choose Christ denies the necessity and glory of Christ's Second-Adam work.Only sovereign grace restores the will. Only union with Christ gives life. Only the Second Adam can undo the ruin of the first.

CHAPTER FOUR

The Law of Moses, the Sabbath, and Christian Liberty

Introduction

Few doctrinal errors have caused more confusion among sincere believers than the belief that Christians are still bound to the Law of Moses-especial-

ly the Sabbath commandment. Whether through Seventh-Day Adventist legalism, Reformed Sabbatarian theology, or modern "Hebrew Roots" movements, multitudes have been brought into bondage by a covenant that Scripture declares abolished.

This chapter demonstrates-plainly, scripturally, and unapologetically-that:

1. The Law of Moses was a covenant given exclusively to Israel.

2. The Sabbath was the sign of that covenant, not a universal moral law.

3. The entirety of the Mosaic covenant has been abolished in Christ.

4. Christians are dead to the Law through the body of Christ (Romans 7:4).

5. Attempts to revive Mosaic Law-especially the Sabbath-are contrary to apostolic Christianity.

This is a polemical chapter. The errors confronted must be named plainly, for they obscure the Gospel and enslave consciences Christ died to free.

1. The Law of Moses Was a Covenant Given to Israel Alone

The Law of Moses was never given to the Gentiles. It was given at Sinai to the redeemed nation of Israel (Exodus 19:4-6). God explicitly declares: "I am the LORD your God, which brought you out of the land of Egypt." (Exodus 20:2) That statement alone excludes all Gentile believers from the Mosaic covenant. Seventh-Day Adventist and Reformed Sabbatarian claims that the Law is "eternal and universal" directly contradict Scripture's own covenantal boundaries.

Footnote 11

John Calvin acknowledges that the Mosaic Law was a national covenant with Israel, not a universal moral code. Institutes, II.7.

2. The Sabbath Was the Sign of the Mosaic Covenant-Not a Creation Ordinance

God explicitly declares the Sabbath to be the sign of the Mosaic covenant: "It is a sign between me and the children of Israel for ever." (Exodus 31:17) Not a sign for the world. Not a sign for the nations. Not a sign for the church. The argument that the Sabbath is a "creation ordinance" collapses

under examination:- No Sabbath command is given to Adam.- No Sabbath command is given to Noah.- No Sabbath command appears before Moses.- The first explicit Sabbath command appears in Exodus 16-to Israel alone. The claim that the Sabbath is binding on all mankind is a theological fiction.

Footnote 12

John Gill notes that the Sabbath "was not known to the patriarchs" and began as a covenantal sign with Israel. Gill's Exposition, Exodus 31.

3. The Law of Moses Has Been Abolished in Christ

Paul teaches that the Mosaic covenant is abolished, done away, and faded (2 Corinthians 3:7-11). The writer to the Hebrews declares the covenant "old" and "ready to vanish away" (Hebrews 8:13). Christ is the end of the law for righteousness (Romans 10:4). The modern Christian obsession with the Ten Commandments as a "moral law binding today" ignores that the Ten Commandments were the heart of the covenant that God abolished (Deuteronomy 4:13). Adventists and Reformed Sabbatarians claim the Law stands eternal. Scripture says:- It was temporary.- It was national.- It was abolished. There is no "modified continuity." The Law ended.

Footnote 13
Robert Dabney, despite being a Sabbatarian, admits the Mosaic covenant is abolished, though he inconsistently tries to retain the Sabbath.

4. The Mosaic Law Cannot Be Divided Into "Moral, Ceremonial, Judicial"

The division of the Law into categories is nowhere found in Scripture. It originated in medieval scholasticism and was inherited uncritically by later Reformed theology. Scripture presents the Law as a single covenantal unit. James declares: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10) If the Sabbath is binding, then so are sacrifices, food laws, purification rites, and stoning penalties. Reformed Sabbatarians selectively choose the parts they prefer and discard the rest. This is not exegesis-it is convenience.

Footnote 14 J
ohn Owen rejects arbitrary divisions of the Law and affirms its unity as a

covenant. Hebrews Commentary, Vol. 3.

5. The Christian Is Dead to the Law

Through the Body of Christ Paul writes: "Ye also are become dead to the law by the body of Christ." (Romans 7:4) Not dead to ceremonies only.Not dead to "civil and ceremonial" distinctions.Dead to the law-the covenant itself. To insist Christians remain under the Law is to deny the cross's effect. A dead man has no covenant obligations. Seventh-Day Adventists in particular deny this truth when they insist the Ten Commandments continue unaltered. Their doctrine contradicts Paul directly. Footnote 15 B.B. Warfield critiques Adventist moral-law theology as inconsistent with Pauline teaching.

6. The Sabbath Cannot Bind the Christian

Paul leaves no ambiguity: "Let no man therefore judge you? in respect of the sabbath days." (Colossians 2:16) Sabbatarians twist this to refer only to "ceremonial sabbaths," but the text lists:- Holy days (annual)- New moons (monthly)- Sabbaths (weekly) This threefold formula always refers to Israel's calendar system, including the weekly Sabbath (cf.?1 Chronicles 23:31). Paul commands believers not to let anyone bind their conscience to Sabbath-keeping.Modern Sabbatarianism directly disobeys this apostolic command.

Footnote 16
John Lightfoot demonstrates that Colossians 2:16 includes the weekly Sabbath. Works, Vol. 2.

7. Christian Liberty Under the New Covenant

Christ has set His people free. "If ye be led of the Spirit, ye are not under the law." (Galatians 5:18) Believers are under the Law of Christ, not the Law of Moses (1 Corinthians 9:21). Attempts to revive Mosaic Law:- bind consciences- obscure the Gospel- deny Christ's fulfillment- introduce fear and bondage Legalism is not a small theological mistake-it is a denial of Christian liberty. Footnote 17 Martin Luther, Lectures on Galatians, argues that returning to the Law is a return to bondage.

Conclusion

The Law of Moses-including the Sabbath command-was a temporary covenant given to Israel and abolished by Christ. Its revival in the church is contrary to apostolic Christianity and enslaves consciences Christ freed.

The Christian's rest is Christ Himself (Matthew 11:28-30), not a day, not a covenantal sign, and not an external obligation. Any theology that insists Christians are bound to the Sabbath or the Mosaic Law must be rejected as unscriptural, theologically inconsistent, and spiritually harmful.

CHAPTER FIVE

The Bodily Death of Christ, Union With Him, and the Second Death

Introduction

The cross of Christ stands at the centre of the Christian faith. Yet in every generation, false doctrines arise that diminish, distort, or deny the nature of His atoning work. Among the most damaging are those that claim Christ did not die a true bodily death, that His death was merely "spiritual," or that His atonement was universal and ineffectual unless activated by human will.

Equally destructive is some Preterist assertion that Adam died only "spiritually," and therefore Christ's death was likewise a spiritual experience rather than the real separation of soul and body. This chapter confronts these errors directly. Scripture teaches one truth with absolute clarity:

1. Adam's death was real, judicial, and bodily.

2. Christ's atoning death was real, judicial, and bodily.

3. The Second Death is real, eternal, and awaits all who are not united to Christ. Any doctrine that weakens these truths must be rejected.

1. Christ's Death Was a True Bodily Death

The Gospel declares that Christ "died for our sins" (1 Corinthians 15:3-4). This death was not symbolic. It was a real separation of His human soul from His human body. Jesus "gave up the ghost" (John 19:30), His spirit departing from His body. The Roman soldiers certified His death by piercing His side (John 19:34).

He was buried in a tomb as a dead man. Preterists who teach that Jesus "died spiritually," or that bodily death is not the penalty for sin, empty the

Gospel of its substance. If the penalty of sin were merely spiritual, then Christ need not have died bodily. But Scripture declares that "through death" He destroyed the devil (Hebrews 2:14).

Footnote 18

John Owen, The Death of Death, argues that Christ's death must be real and bodily to satisfy divine justice.

2. Christ's Death Was Substitutionary and Particular

Christ did not die for all men without exception. He died for His people (Matthew 1:21), His sheep (John 10:15), and those given to Him by the Father (John 17:2, 9).

His death was not a universal provision made ineffective by unbelief; it was a definite act that secured salvation for the elect alone. Universal atonement collapses under the doctrine of the Second Death. If Christ died for all men equally, why do multitudes still perish in eternal judgment? A just God does not punish the same sins twice.

Footnote 19

Francis Turretin defends the definite nature of the atonement in Elenctic Theology, Topic XIV.

3. Union With Christ: Baptised Into His Death

Believers are united to Christ by the Spirit so that His death becomes theirs: "So many of us as were baptized into Jesus Christ were baptized into his death." (Romans 6:3) This union guarantees:- The believer's death to sin- Freedom from the dominion of the Law- Participation in Christ's resurrection life- Deliverance from the Second Death Union with Christ is not a metaphor-it is the spiritual reality by which the elect escape judgment.

Footnote 20
John Murray, Redemption Accomplished and Applied, affirms union with Christ as the foundation of all saving benefits.

4. Refuting the Dangerous Error of "Spiritual Death Only"

One of the most serious theological errors of modern Preterism is the claim that:- Adam died only spiritually in the day he sinned, and- Christ therefore died only spiritually to reverse Adam's condition. This doctrine is false, dangerous, and contrary to Scripture. It must be refuted because:

1.James defines death as the separation of body and spirit (James 2:26).

2.Adam eventually died physically as part of the penalty.

3.Christ explicitly experienced bodily death, the very penalty Adam incurred.

4.The Second Death-which is eternal-proves that "spiritual-only" death is false.

5.If Christ died only spiritually, then His resurrection is irrelevant to atonement.

6.If Adam died only spiritually, physical death becomes unrelated to sin-which opposes Romans 5:12.

Footnote 21

A.H. Strong notes that death in Scripture is consistently defined as separation, not annihilation or mere estrangement. Preterist teaching at this point is not merely mistaken-it undermines the Gospel itself.

5. The Necessity of a Corporeal Substitute

Because the penalty of sin includes bodily death, atonement must involve bodily death. Christ took on flesh precisely so He could die (Hebrews 2:14). A spirit cannot substitute for a man. A non-bodily death cannot satisfy the sentence of Genesis 2:17. Those who deny the bodily nature of Christ's atonement overthrow:- the incarnation,- the cross,- the resurrection,- and the justice of God. Such teaching is incompatible with Christianity.

Footnote 22

Augustine argues that the incarnation was necessary for a true substitution, De Trinitate, Book XIII.

6. The Second Death:

The Final Judgment of the Wicked The Second Death is not metaphorical; it is eternal punishment (Matthew 25:46). It is described as:- "the lake of fire" (Revelation 20:14)- "everlasting destruction" (2 Thessalonians 1:9)- "outer darkness" (Matthew 22:13) It is the full execution of God's wrath on those who remain in Adam. False teachings such as annihilationism, universalism, conditional immortality, and "completed salvation for all in AD 70" must be rejected. Scripture plainly affirms the eternal conscious punishment of the wicked.

Footnote 23

Louis Berkhof, Systematic Theology, affirms the eternal nature of the Second Death as essential Christian doctrine.

7. The Elect Escape the Second Death

Through Christ Revelation declares: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." (Revelation 20:6) Why?Because Christ bore judgment for them.Because the wrath due to them fell upon Him. Because union with Christ delivers from condemnation (Romans 8:1). Because Christ died their death-truly, bodily, and completely.

8. The Wicked Die Twice

The solemn truth of Scripture:- He who is born once dies twice.- He who is born twice dies once.

The unbeliever suffers:
1. The first death-bodily
2. The second death-eternal

The believer suffers only:
1. The first death-sanctified and transformed
2. No second death-Christ bore it Universal atonement, Preterist spiritual-death theories, and Arminian free-will theology cannot explain this distinction.

Conclusion

Christ's bodily atonement is the only remedy for Adam's bodily condemnation. The Second Death exposes the falsehood of all systems that minimise sin, diminish the atonement, or inflate human ability. Christ is not a potential Saviour-He is the actual, perfect Redeemer of His elect. He died truly. He rose bodily.He delivers entirely. And because He lives, the Second Death has no power over those who belong to Him.

CHAPTER SIX

The Ruin in Adam and the Recovery in Christ Introduction

The aim of this work has been to declare, defend, and distinguish the doctrines that form the heart of the Gospel. In an age marked by theological compromise and confusion-whether through Arminian synergism, universal atonement theories, some Preterist redefinitions of death, or the legalistic revival of the Mosaic covenant-the biblical testimony must be asserted with clarity and conviction. The contrast between Adam and Christ shapes all Christian doctrine. To lose that contrast is to lose the Gospel. What follows is a firm restatement of the truths established throughout this thesis.

1. Adam's Ruin Was Total

Adam's Fall brought guilt, corruption, and death upon all mankind (Romans 5:12-19). The death threatened to him-"thou shalt surely die"-was real, bodily death, defined by Scripture as the separation of spirit from body (James 2:26). The Fall not only condemned humanity legally under Adam's federal headship; it morally corrupted man's nature and bound his will to sin.

Footnote 24

Calvin, Institutes, II.1, affirms the universal ruin of mankind in Adam as foundational to understanding grace.

2. The Will After the Fall Is in Bondage

Man does not merely choose to sin; he cannot choose righteousness. Jesus declared, "No man can come to me, except the Father draw him" (John 6:44). The will is not merely weakened but enslaved (John 8:34; Romans 8:7). Any doctrine that grants fallen man autonomous spiritual ability contradicts Scripture and diminishes the necessity of sovereign grace. Footnote 25 Luther, The Bondage of the Will, argues that fallen man has no power to

will spiritual good apart from divine grace.

3. The Law of Moses Has Been Abolished

The Mosaic Law, including the Sabbath, was a covenant given exclusively to Israel. It served as a temporary administration pointing to Christ (Galatians 3:19-24). Scripture explicitly declares that covenant abolished (2 Corinthians 3:7-11; Hebrews 8:13). Attempts to revive the Sabbath-whether through Adventism or Reformed Sabbatarianism-reintroduce a covenant God has ended and bind consciences Christ has set free.

Footnote 26

Owen, Hebrews Commentary, affirms the full abolition of the Mosaic covenant-not merely its ceremonies.

4. Christ's Death Was Bodily, Substitutionary, and Particular

Christ did not die spiritually in the sense of losing fellowship with the Father; nor did He suffer metaphorically. He died a true bodily death. His soul departed from His body (John 19:30), and He bore the judicial penalty Adam incurred. His atonement was not universal but definite, effectual, and particular-accomplished for His elect alone (John 10:15; Matthew 1:21).

Footnote 27

Turretin, Elenctic Theology, Topic XIV, defends definite atonement as necessary to divine justice.

5. Union With Christ Is the Source of All Life

Redemption is not a possibility offered to all; it is the application of Christ's saving work to His people by the Spirit. Believers are united to Christ in His death and resurrection (Romans 6:3-5). His righteousness is imputed to them; His life is imparted to them. Without union with Christ, there is no salvation.

Footnote 28

Murray, Redemption Accomplished and Applied, identifies union with Christ as the fountainhead of salvation.

6. The Second Death Vindicates the Truth of Judgment

The Second Death is the eternal punishment of the wicked (Revelation 20:14; Matthew 25:46). It is conscious, unending, and irreversible. It exposes the error of universalism, annihilationism, Preterism's AD 70 salvation theories, and all attempts to soften divine justice. Those outside of Christ will face the full weight of God's wrath.

Footnote 29

Berkhof, Systematic Theology, treats the Second Death as essential to the doctrine of God's justice.

7. Christ the Second Adam Triumphs

The drama of redemption is a tale of two Adams.- The first Adam brought death; the Second Adam brings life.- The first Adam enslaved; the Second Adam liberates.- The first Adam condemned; the Second Adam justifies. Every human being stands under one of these heads. To be in Adam is to remain in ruin. To be in Christ is to be restored, renewed, and secured eternally.

8. Errors Refuted

This thesis has demonstrated that:- Preterist "spiritual death" theories contradict Scripture and undermine the true penalty of sin.- Universal atonement is incompatible with divine justice and the reality of the Second Death.- Arminianism denies the bondage of the will and exalts human autonomy.- Sabbatarianism revives a covenant God abolished.- Judaizing tendencies corrupt Christian liberty. Such teachings cannot coexist with the Gospel of sovereign grace.

Final Declaration

The Gospel stands in the majesty of its simplicity and power:- In Adam all die; in Christ all His people are made alive.- The Law condemns; Christ justifies.- Adam ruins; Christ restores.- The First Death testifies to sin; the Second Death testifies to judgment;- And the death of Christ testifies to redemption. This is the Gospel.This is the liberty of the elect.This is the truth to be proclaimed, defended, and preserved. Soli Deo Gloria.

FURTHER PUBLICATIONS

LET CHRISTIAN MEN BE MEN

David Clarke

Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compro-

mise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald Second Edition

Established 1832 — Net Weekly Sales - 23,542 — THURSDAY FEBRUARY 11, 1971 price 6d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Fairmore Crescent said that his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex" he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said. "Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had. I was greedy, selfish and boastful." Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, "a major thing in my life". He described the "torment" he suffered, as a result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear". While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others...

Continued inside

David Could these boys do any real wrong ? Michael

David Clarke

This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined. At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

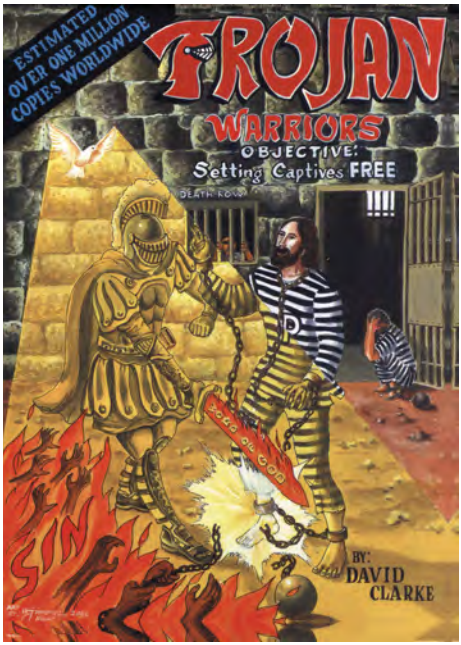
But the heart of this book is not about my teaching career. It's about the sav-

ing grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

TROJAN WARRIORS



David Clarke ans Michael J. Clarke
Setting Captives Free

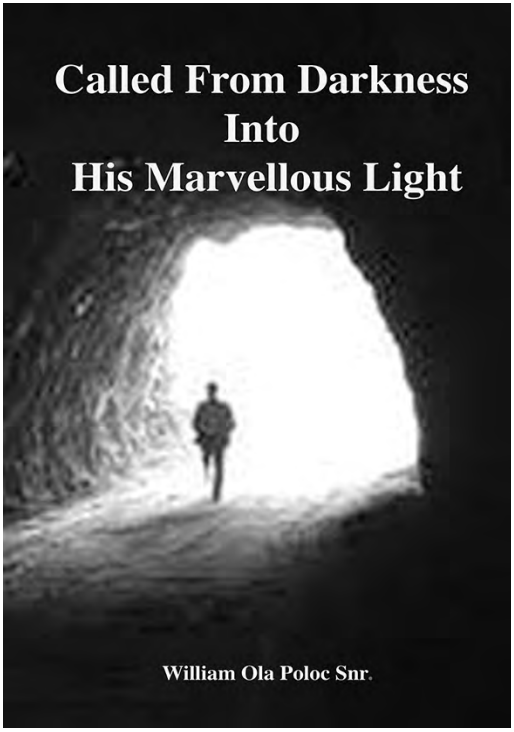
Black & White on White paper

BISAC: Religion / Christian Life / General
Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became

criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.
They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.
David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.
They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .
This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Poloc

William Poloc was a prisoner in New Bilibid Prison and served a period of 14 years for a crime of homicide. During his imprisonment he was called by the Lord Jesus to follow him and he turned his back on his criminal past. He read the bible and studied theology and he learned and understood the doctrines of grace and became a teacher of the gospel I met William in New Bilibid Prison, in October 2001, as I was the Director of a Christian Mission called Trojan Horse International.

In August 2002 William was released from prison and Trojan Horse International commissioned and sent William, on his release to go to his home city in Baguio and preach the Gospel to inmates of Baguio City Jail and Benguet Provincial Jail.

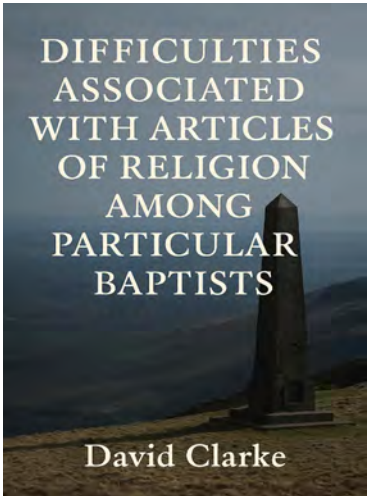
In October, 2002 I visited Baguio City Jail, as the mission director and a sent minister of Bierton Strict and Particular Baptists, and baptized 22 inmates, who had been converted from crime to Christ, through the ministry of William Poloc. I also baptized 8 souls in Benguet Provincial jail who too had been converted from crime to Christ, though the ministry of William Poloc. These events took place was at the same time that the Bierton Strict Baptist Chapel held its last worship service, in the United Kingdom, which was on

the 22nd December. 2002.
William, as his testimony will tell, has worked these past 20 years preaching and teaching the gospel and founded Baguio Christ Centred Churches. And we praise God for being able to tell of the wonderful works of God in saving sinners, in and though faith, in the Lord Jesus Christ.

David Clarke
Director of Trojan Horse International April 2022

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

This book has been written for those who find themselves troubled, confused, or even discouraged by the Articles of Religion—or Confessions of Faith—that are often required for church membership among Particular Baptists.
Throughout church history, believers have sought to express their shared understanding of the faith through creeds and confessions. While such documents can be helpful in clarifying doctrine, they can also become stumbling blocks when their language is unclear, their assertions go beyond Scripture, or when they demand an advanced theological understanding that many sincere believers may not yet possess. This is especially true for those new to the faith or those whose consciences are bound by the Word of God alone.
Drawing on personal experience, the author highlights the challenges faced when joining a Particular Baptist church, particularly in regard to conflicting or historically ambiguous articles of faith. The events surrounding the

Bierton Strict and Particular Baptist Church in the late 20th century serve as a case study—demonstrating the real pastoral and theological difficulties that can arise when church membership is restricted by confessions that are misunderstood, misapplied, or internally inconsistent.

Yet this book is not a rejection of Articles of Religion altogether. On the contrary, it affirms their importance when rightly used. The aim is not to cast off doctrinal clarity, but to call for honesty, humility, and scriptural fidelity in how churches apply such confessions. The book offers a comparison of four historical Baptist confessions, discusses controversial additions, and explores how such documents should function in the life of a church governed by grace and truth.

May this book serve as a helpful guide to those who, with a sincere desire to follow the Lord Jesus Christ, wrestle with the tensions between confessional loyalty and biblical conviction. Let it also be a call to church leaders to handle such matters with care, patience, and a deep understanding of the Gospel of Christ.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

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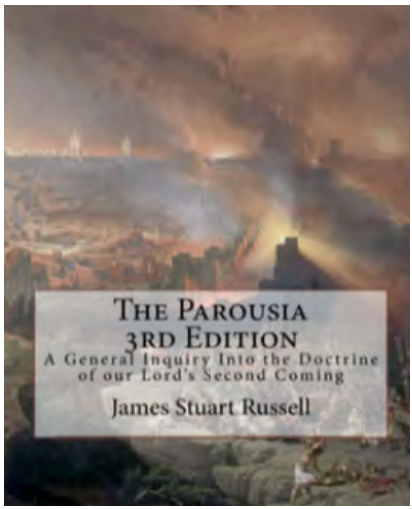
THE PAROUSIA



James Stuart Russell

The Parousia

James Stuart Russell's The Parousia is a landmark study of the New Testament's teaching on the Second Coming of Christ. Russell argues that the prophecies of Jesus—especially those in the Olivet Discourse—found their fulfilment in the events surrounding the destruction of Jerusalem in A.D. 70. Central to his case are the New Testament's own time-statements, which consistently place Christ's coming in the lifetime of the first-century generation.

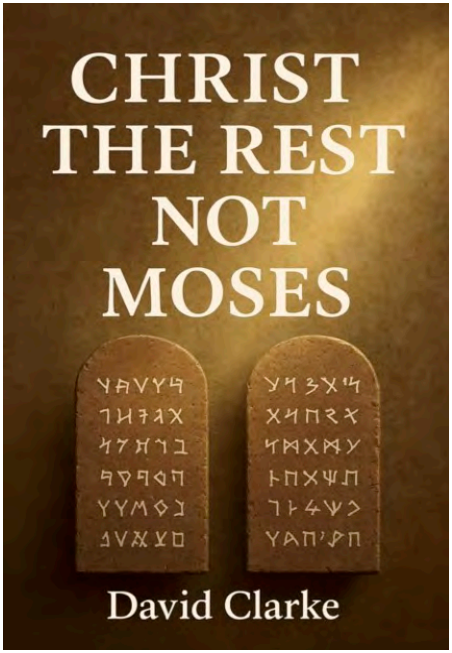
Russell shows that Revelation, written before the Neronic persecution of A.D. 66, was addressed to the seven churches of Asia concerning events that were "shortly to come to pass." He identifies "Babylon" not as pagan Rome but as Jerusalem, the covenant-breaking city facing the Day of Vengeance foretold by Christ. The destruction of the temple would mark the end of the Mosaic age and the establishment of the New Covenant order—the law of Christ.

In his foreword, Edward Stevens highlights the importance of Russell's work for defending the credibility of Jesus and the apostles. If Christ predicted His coming within that generation, and if it occurred in A.D. 70 as Russell argues, then the New Testament stands vindicated against sceptical criticism. Russell's careful treatment of the key "parousia" texts has influenced many modern Reformed scholars and remains one of the clearest defences of the Preterist interpretation.

The Parousia continues to shape contemporary discussion on eschatology, offering a coherent reading of Scripture that takes seriously both the time and the nature of Christ's promised coming.

Edward E. Stevens
Bradford, Pennsylvania July, 2003.

CHRIST THE REST, NOT MOSES

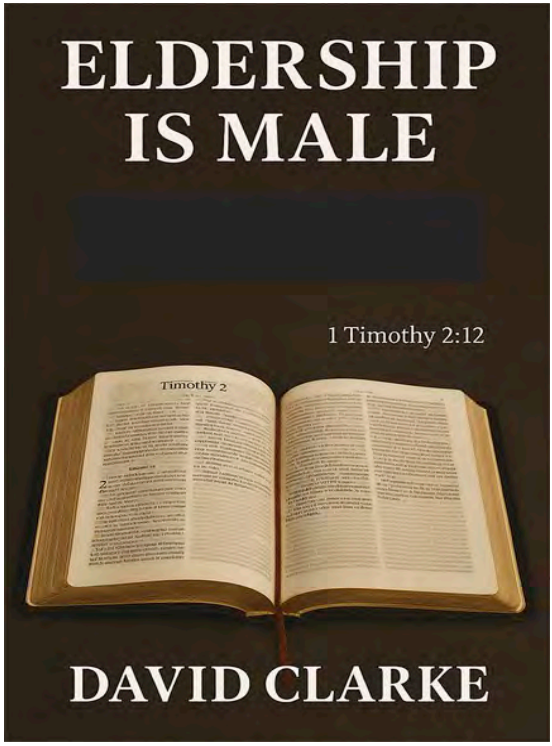


By David Clarke
Author of Converted on LSD Trip

"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?
In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.
Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.
Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.
This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

ELDERSHIP IS MALE



ONLY A WOMAN CAN BE PREGNANT

Does the Lord Jesus Christ Want Women to Rule as Elders in His Church?
In a world increasingly shaped by cultural shifts and ideological pressure, the Church is not immune to confusion regarding gender roles and spiritual authority. In Eldership Is Male, David Clarke takes a bold, scriptural stand on one of the most controversial issues confronting the Church today: should women serve as elders?
Originally sparked by a real-life confrontation within his local church, Clarke documents his personal journey, correspondence, and theological reflections surrounding the attempt to appoint women as elders—an act he believes directly contradicts biblical teaching. Drawing from Scripture, historical context, and his own experiences, the author lays out a clear, uncompromising case for male eldership as designed by God and established by Christ through His apostles.

The alternative subtitle, Only a Woman Can Be Pregnant, serves as a provocative reminder of biological and biblical distinctions—truths increasingly denied or dismissed in both society and the Church.
This book is a clarion call for Christians to return to the authority of God's Word, resist the tide of modern compromise, and faithfully uphold the doctrines delivered once to the saints.