

Notes on the BASF (5-12)

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CLAUSE 5

That 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.

Gen 3v15-19, v22-23; 2Cor 1v9; Rom 7v24 (O! wretched man that I am. Who shall deliver me from this body of death?) 2Cor 5v2-4; Rom 7v18-23 (For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.) Gal 5v16-17; Rom 6v12; 7v21; John 3v6; Rom 5v12; 1Cor 15v22; Psa 51v12 (Behold I was shapen in iniquity and in sin did my mother conceive me); Job 14v4 (Who can bring a clean thing out of an unclean? Not one)

Pioneer Writings

Bro John Thomas Christadelphian 1873 p501:- “His character was spotless; but as being the seed of the woman of whom no clean flesh can be born, the seed of Abraham which is not immaculate, be it virgin or Nazarite his nature was flesh and blood which Paul styles “sinful flesh” or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called “sin” because this property of flesh became its law, as the consequence of transgression.”

Bro Robert Roberts Christadelphian 1897 p343:- “It became sin in the flesh when it brought forth that sentence of death that made them mortal, and all their children with them: that is, this sentence, passed because of sin, affected their bodily state and implanted in their flesh a law of dissolution that became the law of their being. As a law of physical weakness and death, it necessarily became a source of moral weakness. That which originated in sin became a cause of sin in their posterity, and therefore accurately described by Paul as “sin in the flesh”.

Bro Thomas Elpis Israel p128 :- “Sin in the flesh is hereditary and entailed upon mankind as the consequence of Adam’s violation of the Eden law.”

Bro Thomas Elpis Israel p130 :- “Hence the apostle says, ‘By Adam’s disobedience the many were made sinners’ that is, they were endowed with a nature like his, which had become unclean because of disobedience.”

Comments

Clause 5 describes the physical or corporeal consequences of Adam’s sin. His body and the bodies of all his posterity became subject to the law of sin and death. The elements of corruption in their bodies led to sin (transgression) and ultimate death. Therefore the sentence made them possessors of a nature which was subject to death and in which the sin principle operated. Neither death nor the sin principle was part of their nature before transgression and sentence.

Defile means to destroy the purity or cleanness of something or to corrupt. The defilement indicated in clause 5 is a physical defilement as moral defilement is not

capable of being transmitted to posterity. "All his posterity" indicates that the defilement was transmitted to Christ who had no moral defilement.

CLAUSE 6

That God in His kindness conceived a plan of restoration, which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals.

Rev 21v4; John 3v16 (For God so loved the world that he gave His only begotten son that whosoever believeth in him should not perish but should have everlasting life) 2Tim 1v10; 1John 2v25; 2Tim 1v1; Titus 1v2; Rom 3v26; John 1v29 (Behold the lamb of God which taketh away the sin of the world.)

Pioneer Writings

Bro Thomas Elpis Israel p110 – "I will put the enmity of that mode of thinking thou hast elicited in Eve and her husband against my law, between the powers that shall be hereafter, in consequence of that which thou hast done, and the faithful and unblemished corporation I shall constitute: and I will put this enmity of the spirit against the flesh, and of the flesh against the spirit between all who obey the lusts of the flesh which thou hast excited, and those of My institution who shall serve me: their chief shall bear away the world's sin which thou hast originated and shall destroy all the works that have grown out of it: and the sin-power shall wound him to death: but he shall recover it, and accomplish the work I now pre-ordain him to do."

Bro Roberts The Blood of Christ (Logos Atonement p161 and 164) "At the very crisis of transgression and condemnation, He provided a shadow institution, by which, notwithstanding His alienated and condemned position, man might approach God acceptably, in the hope of rectification of his position in a far-off day."

"There was a third way – a middle way, and that is the way which has been adopted – namely, to enforce the law against sin, and at the same time leave the door open for mercy to repentant and obedient sinners. How such a method could be made consistent with itself has been exhibited to us in the birth, death and resurrection of Christ."

Comments

The defilement of the physical body as set out in Clause 5 is here paralleled in the statement "His just and necessary law of sin and death" which is the "physical law of his being". God has provided the means whereby the Edenic sentence can be reversed through the work He has accomplished in and through His son. "God was in Christ reconciling the world unto Himself"(2 Cor 5v19).

CLAUSE 7

That He inaugurated this plan by making promises to Adam, Abraham and David, and afterwards elaborated it in greater detail through the prophets.

Gen 3v15; 21v18; Psa 89v34-37; 33v5; Hosea 13v14; Isa 25v7-9; 51v1-8; Jer 23v5

Comments

This clause is self explanatory but indicates that God will assuredly bring to pass His predetermined purpose of filling the earth with His glory when He is manifested in a multitude of immortalised beings.

CLAUSE 8

That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself and all who should believe and obey him.

1Cor 15v45; Heb 2v14-16; (Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil); Rom 1v3; Heb 5v8-9, 1v9; Rom 5v19-21; Gal 4v4-5; Rom 8v3-4 (For what the law could not do, in that it was weak through the flesh, God sending His son in the likeness of sinful flesh, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit); Heb 2v15; 9v26 (For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself); Gal 1v4; Heb 7v27 (Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself); 5v3-7; 2v17; Rom 6v10 (For in that he died he died unto sin once; but in that he liveth, he liveth unto God); 6v9; Acts 13v34-37; Rev 1v18; John 5v21-22; v26-27; 14v3; Rev 2v7; 3v21; Matt 25v21; Heb 5v9; Mark 16v16; Acts 13v38-39; Rom 3v22; Psa 2v6-9; Dan 7v13-14; Rev 11v15; Jer 23v5; Zech 14v9; Eph 1v9-10.

Pioneer Writings

Bro Roberts Law of Moses p171 – “Now, this is part of the Mosaic figure. There must be an antitype to it. What was it? The holy things, we know, in brief, are Christ. He must, therefore, have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state, through derivation on his mother’s side from a sinful race? If not, how came they to need purging with his own “better sacrifice”?

Bro Roberts Law of Moses p 178 – “When he rose he was free from the curse of the law – redeemed by his death. It is by union with him as a resurrected free man that we obtain this redemption wrought in him. This is what Paul says: :Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead”. He was born under the law and redeemed from the law, that we might be redeemed by sharing his redemption.” “But the result was achieved *in himself* . This is the whole principle: redemption achieved in Christ for us to have, on condition of faith and obedience”.

Bro Thomas Eureka Vol 3 p 705 – “To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease and death.”

Comments

Perfect obedience or sinlessness gave Christ a title to resurrection but sacrificial death was required as a necessary part of the process of cleansing and perfecting of his nature. The defilement of clause 5 and the law of sin and death of clause 6 are equivalent to the condemnation of clause 8. The condemned nature has within it the law of sin and death by which it became defiled as a result of sin and from which redemption is required. This redemption has been accomplished by Christ in himself and those who are in him can share in that redemption. Clause 8 refers to this as abrogating the law of condemnation. This required the sacrificial death of Christ. Death by any means other than the divinely appointed method would not have sufficed.

The Statement on the Doctrine of the Atonement agreed to as a basis of re-union between Petrie Terrace and Wilston Ecclesias states in Clause 7N "Death by other than the divinely appointed means was not sufficient to abrogate the law of condemnation for Christ (His perfect obedience unto death, even the death of the cross, was necessary to secure his resurrection from the dead).

Clause 9

That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God.

Matt 1v18-25; Luke 1v26-35; Gal 4v4 (When the fulness of time was come, God sent forth His son, made of a woman, made under the law); Isa 7v14; Rom 1v3-4; 8v3 (For what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh); 2Cor 5v21 (For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him); Heb 2v14-17; 4v15.

Pioneer Writings

Bro Thomas Eureka Vol 1 p101-103—"Thus , the Logos became flesh and dwelt among us, says John, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth; for the law was given through Moses; the grace and the truth came through Jesus Anointed John 1v14,17. Now Theos was the Logos, says John; that is, Deity was the Word; and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit and flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? Or the fellow and equal of the Deity? Zech 13v7; John 5v18; Phil 2v2. The latter unquestionably.

After this manner, then, the Eternal Power, or Yahweh, became flesh; and commenced the initiation of His promise, that He would be to Israel for Elohim. The chief Eloah was now born; and, as the Star of Jacob cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the "body made in secret" through which the Eternal Spirit, when it should attain to the fulness of the times, designed to manifest himself.

The words then that came out of the mouth of Jesus, are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of him.

Bro Roberts Nazareth Revisited p428—The divine origin of Christ, as expounded in the writings of the prophets and the apostles, supplies an explanation of every

phase in which the gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. They give the key that is beyond the reach alike of those who consider him to have been a mere man, and those whose theology compels them to describe him as eternal God. They account to us for what appear otherwise to be contradictions. They explain to us why in a man, the deportment of God is visible: why in sinful flesh, a sinless character was evolved: why in the impotent seed of Abraham, the power of Abraham's God should be shown; why a man born as a babe in Bethlehem should speak of coming down from heaven; why a man not yet forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David's son and David's lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying, "Ye call me Master and Lord: and ye say well, for so I am"; why of a man it should be said that the world was made by him, that he dwelt in the bosom of the Father, and that he was the image of the invisible God, by whom and for whom all things had been created".

Comments

Clause 9 points out that only through divine begetting could a sinless descendant of Adam be produced as it is impossible for any born of two human parents to render perfect obedience. Only a sinless one could rise from the dead in the manner that Christ did. The "death required by the righteousness of God" was a sacrificial one.

Clause 10

That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh – yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.

Matt 1v23; 1Tim 3v16; Heb 2v14; Gal 4v4; Heb 2v17.

Pioneer Writings

Bro Thomas Eureka Vol 1 p202-203—"For, if Jesus anointed did not partake of our nature, but obtained somehow or other, a pure physical organisation, or was only 'a similitude', such as Daniel beheld by Ulai, then Paul's testimony is untrue; for he has testified, that, 'forasmuch as the children (of the Deity) are partakers of flesh and blood, Jesus also himself likewise took part of the same;' and 'in all things it behoved him to be made like unto his brethren;' and 'God sent His own son in likeness of Sin's flesh, and for sin condemned sin in the flesh' – Heb 2v14,17; Rom 8v3; but if the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned there; nor could he have 'borne our sins in his own body on the tree.'"

Bro Roberts Christadelphian 1874 p 237– "If you admit his body (Jesus) was the same as ours, you are bound to admit the body of Jesus was dead, because ours is (Rom 8v10); it was vile, because ours is (Phil 3v21), it was mortal, because ours is (1Cor 15v53); it was unclean, because all born of women are (Job 14v4; Psa 51v5); it had the sentence of death in itself, because Paul's had (2Cor 1v9), the reason of all this was, that it was produced exactly as ours, in being made and born of a sinful woman."

Comments

Jesus was Deity manifest in flesh but was identical in nature to his brethren. He inherited in his body all the physical consequences of Adam's sin. This is defined in clause 5 as "a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity".

Clause 11

That the message he delivered from God to his kinsmen the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets.

Mark 1v15; Matt 4v17; 4v20-28; John 10v36; 9v35; 11v27; 19v21; 1v49; Matt 27v11-42; John 10v24-25; Matt 19v28; 21v42-43; 23v38-39; 25v 14 to the end; Luke 4v43; 13v27-30; 19v11-27; 22v28-30; Matt 5v17; Luke 24v44

Clause 12

That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done – viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.

Luke 19v47; 20v1-16; John 11v45-53; Acts 10v38-39; 13v26-29; 4v27-28; Rom 8v3; Heb 10v10 (By the which will we are sanctified through the offering of the body of Jesus Christ once for all); Rom 3v25 (Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God); Acts 13v38; 1John 1v7; John 14v6; Acts 4v12; 1Pet 3v18; 2v24 (Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed); Heb 9v14 (How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?); 7v27 (Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's for this he did once when he offered up himself.); 9v26-28 (For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after that the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.); Gal 1v4; Rom 3v25; 15v8; Gal 3v21-22; 2v21; 4v4-5; Heb 9v15; Luke 22v20; 24v26; 24v46-47; Matt 26v28.

Pioneer Writings

Bro Thomas Elpis Israel p 128—Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman and "not one" can bring a clean body out of a defiled body; for "that", says Jesus himself, "which is born of the flesh is flesh."

Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself “innocent of the great transgression”, having been obedient in all things.

Brother Thomas Elpis Israel p 99– “But here the serpent power of sin ended. It had stung him to death by the strength of the law, which cursed every one that was hanged upon a tree. Jesus being cursed upon this ground, God “condemned sin in the flesh” through him. Thus was sin, the Prince of the World, condemned, and the world with him according to the existing course of it. But Jesus rose again, leading captivity captive; and so giving to the world an earnest, that the time would come when death should be abolished and sin, the power of death, destroyed. Sinful flesh was laid upon him, “that through death, he might destroy him that had the power of death, that is, the devil”, or sin in the flesh: for, “for this purpose was the Son of God manifested, that he might destroy the works of the devil”.

Bro Roberts Law of Moses p175-6–The pouring out of the blood was therefore the pouring out of the life – therefore the infliction of death: and therefore an illustration of what was due to sin, and an acknowledgment on the part of the offerer that it was so. But being the blood of an animal which had nothing to do with sin, it was only a typical illustration or declaration of God’s righteousness in the case. It was not a condemnation of sin in its own flesh, but a mere shadow which God was pleased to establish in Israel’s midst, in educational preparation for the actual condemnation which was to be carried out in His own Son, in whom, “sent forth in the likeness of sinful flesh” for (as an offering for) sin, He “condemned sin in the flesh”.

This sacrificial condemnation of sin in the eyes of all the world (for by record and report, all the world have seen Jesus on the cross), is otherwise said, “to declare the righteousness of God for the remission of sins that are past through the forbearance of God.

Bro Roberts Law of Moses p 174–At the same time being the sinful flesh derived from the condemned transgressors in Eden, it admitted of sin being publicly condemned in him without any collision with the claims of his personal righteousness, which were to be met by an immediate and glorious resurrection.

Bro Roberts Law of Moses p 175–There is no difference between the shedding of the blood of Christ, and the condemnation of sin in the flesh. For this blood-shedding is what is otherwise expressed as the “pouring out of his soul unto death”. And what is death but the condemnation of sin? Christ did not sin but he inherited the condemnation of sin in deriving his nature from a daughter of Adam, the condemned: and he was considered as having the sins of his people laid upon him, in so far as the sins of his people were to be forgiven for the sake of what should be done in him.

Bro Roberts Diary of a Voyage p68–That God’s method for the return of sinful man to favour required and appointed the putting to death of man’s condemned and evil nature in a representative man of spotless character, whom He should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that He might be just while justifying the unjust, who should believingly approach through him in humility, confession and reformation.

Bro Roberts Diary of a Voyage p69–That as the antitypical high priest, it was necessary that he should offer for himself as well as for those whom he represented.

Bro H P Mansfield Expositor Vol 4 p 263 (Exodus Expositor p 300) – The altar represents Christ (Heb 13v10). He was first physically cleansed by his own offering (Heb 13v20; John 17v9; Exod 29v36), and as such is in a position to cleanse, through forgiveness, those who come unto God through him.

Bro H P Mansfield Logos "Atonement " p 185—As the altar had to be cleansed, atoned for, anointed and sanctified, and as it typed the Lord Jesus, it is obvious that he was involved in his own sacrifice. He had to be cleansed from flesh-nature and clothed upon with Spirit-nature, and this was effected through his offering.

Comments

The pioneer writings on this subject are voluminous and contain the clear message that the scriptures teach that the offering of Christ was necessary for himself for the cleansing of his nature from inherited defilement that he might be the firstborn of a new creation and open the way for those who believe in him to share his victory over sin and death.