

A New Wind of Teaching

IN a previous series of articles in *Logos*, commenced in October 1996, we directed attention to the fact that the revival of the Truth by the instrumentality of Bro. John Thomas, with the publication of *Elpis Israel* in 1850, was followed by an event twenty-three years later, which threatened to destroy this new-found Bible truth.

Edward W. Turney, a man held in high repute in the brotherhood and hitherto a valiant advocate of the things believed, renounced the truth of the gospel that had been so painstakingly unearthed by Bro. Thomas, and was re-immersed into a new theory, which denied that Jesus Christ was God manifest in our condemned nature, for the putting away of sin by the sacrifice of himself. This teaching, then foreign to the Brotherhood, was aptly named "*The Clean Flesh Theory*." This erroneous theory concluded that "Jesus was not a son of Adam," and that "the body of Christ was not under condemnation." E. W. Turney excluded Jesus from "Adam's posterity" by defining that phrase to mean "every human being who has been born of *two human parents*." Consequently it was alleged that Christ himself was not redeemed by his own sacrifice (see *The Christadelphian*, 1873, p. 314).

Variations of the original error have continued to make their presence felt since then, and have attacked the Truth as set forth in the *Statement of Faith*.

Another Threat from a Different Direction

In the ensuing struggle to contend earnestly for the Faith, Bro. Roberts received the strong and valuable support of a highly esteemed brother, **J. J. Andrew**, who was much respected for his many years standing in the Truth, and whose writings appeared regularly in *The Christadelphian*. Bro. Roberts found him to be a vigorous and able opponent of this new "Clean Flesh Theory," and Bro. Andrew appears by his side in the conflict on the subject of the atonement. His excellent pamphlet, *Jesus Christ and him Crucified*, was well received, and has been available within the Brotherhood for many years.

However, twenty years later, in 1893, there appeared

The Brotherhood has been blessed with numerous brethren of

considerable ability in the Word, held in high respect.

Unfortunately on occasion those very brethren find themselves attracted to pernicious

doctrines and draw away others with them. The apostles

had to contend against those who were prominent at the time and are

therefore named in their epistles (see 1Tim. 1:20; 2Tim. 2:17; 3Jn. 1:9).

The history of the latter-day

Brotherhood is no different: it has been demeaned by

contention and confusion led by brethren held in

admiration and esteem, yet who have introduced doctrines

contrary to the Truth. This series follows a former

outline by Bro. Snow of the circumstances which introduced the "clean flesh"

error. He now looks at the other extreme: that of physical

alienation.

allusions in *The Christadelphian* to the question of **Resurrectional Responsibility**, and the following year Bro. F. G. Jannaway submitted an article, titled *Repent* (March 1894, p. 111), reporting that there was agitation in the London Ecclesia upon the subject. Apparently Bro. Andrew had himself embraced the extraordinary new idea that *none but the baptised could possibly be raised from the dead for punishment*. When this new theory is taken to its logical conclusion, it results in error to the extreme of the Clean Flesh Theory, and this new teaching is known as **"The Alienation Theory."** We intend in this series of articles in *Logos* to carefully examine the false and destructive teaching of J. J. Andrew in considerable detail, for we have observed that "Andrewism" is very much misunderstood and misrepresented in some ecclesial circles today.

Brother H. P. Mansfield Summarises the Error

In *Logos*, vol. 37, p. 331-332, under the title, *Logos and the Unity Book*, the editor concisely outlined the error taught by J. J. Andrew as follows:

"He taught that though Adam's posterity inherited the physical consequences of the first sin, and thus became 'mortal through sin,' **in addition** it inherited a 'legal' condemnation. That 'legal' condemnation meant that mankind was alienated from God through the nature it inherited, and therefore, unless there was justification from 'legal condemnation,' a person would not rise from the grave no matter how much knowledge of the Truth he might possess. The theory taught that justification for the Jew was by circumcision, and for the believer by baptism. Unless a person was either circumcised as a Jew or baptised as a Christian, he would not be brought forth from the grave to judgment, because he was under 'legal' condemnation, the effect of which would hold him eternally in the grave. Therefore an 'unjustified' person (a person unfreed from 'legal' condemnation) would not be resurrected to judgment, whereas a 'justified' person would.

"The theory is likewise false and blasphemous. It is false because it claims that God holds us accountable (in a 'legal' sense) for what Adam did; it is blasphemous, because it teaches that a person can virtually defy God in that though he might know the will of God, he will not be raised to judgment unless he is baptised."

The Truth Clearly Revealed

When we place the Truth alongside this false view, we see that as descendants of Adam, we inherit his nature (body) which is mortal because of sin, and a bias in our nature which tends towards sin. This is our misfortune, but in no way is it our crime. We are not held to be blamable for the nature we inherit. The scripture says nothing of moral or legal consequences of Adam's sin resting upon us. We are *not* alienated from God because of our nature (body), nor are we *children of wrath* because of our nature, but mankind is alienated from God through *ignorance* (Eph. 4:18) and *wicked works* (Col. 1:21). Men are children of wrath when they obey the natural sinful tendencies of the flesh (Eph. 2:3), and when they disbelieve on the Son of God (Jn. 3:36).

"**Andrewism**" teaches that the Lord Jesus himself was regarded as "legally guilty" of "original sin" and the subject of "alienation" on account of his nature or body. Clearly this is false doctrine. The Lord was never ignorant (Psa. 22:9-10), and wicked works were never found with him (Jn. 8:46).

Again, in p. 333 of the same *Logos*, Bro. H. P. Mansfield wrote:

"On the other hand some go to the other extreme, objecting to the use of the

word 'sin' in its physical or secondary sense at all, and by stumbling over the use of the words 'unclean' and 'sinful' in their application to the nature we possess, and which Christ shared in common with us all... surely then, it is no misnomer to describe the flesh as 'unclean' and 'defiled'; and if Christ partook of 'the same' (as testified in Heb. 2:14), why stumble over these expressions when applied to his nature as distinct from his character?"

As always, extremes beget extremes, and a false idea in one direction must not force us to go off in the opposite direction in order to combat it. The scriptural advice is "Do therefore as Yahweh your God hath commanded you: ye shall *not turn aside to the right hand or to the left*" (Deu. 5:32; 17:11, 20; 28:14; Josh. 1:7; 23:6; 2Kgs. 22:2; 2Chr. 34:2; Pro. 4:27).

Brother Thomas and the Andrewism Theory

Twenty-five years before J. J. Andrew forcefully pushed his theory upon the brotherhood, Bro. Thomas confuted it in a letter written to a Bro. A. D. Strickler. The letter is dated April, 1869, and reads as follows:

"Bro. A. D. Strickler, In answer to yours, it is not necessary to come under the bond of the covenant in order to a resurrection, and all who have come to a knowledge of the Truth but have refused to obey it are obnoxious or liable to the second death.

"This is evident beyond dispute to all who are not whimsical, from Luke 13:28; John 3:19; and 2Thes. 1:8.

"Such disputes in an ecclesia are the paying tithes of mint and cummin, and neglecting the weightier matters of the Law. The non-resurrection of all out of Christ is a whimsical conceit of one of the greatest liars and 'rascals'; in Philadelphia, PA.

"In hope of time when all such will be put to silence, I remain, Yours faithfully,
John Thomas."

The Pamphlet Appears

And so it was, twenty-five years later, in February 1894, that J. J. Andrew published the pamphlet *The Blood of the Covenant*, where his theory was argued at length. Concerning it, Bro. C. C. Walker wrote: "One of the most dangerous pieces of sophistry ever encountered by the present writer..."

But it fell to the lot of Bro. Roberts to deal with this new false doctrine, and he was dismayed at the prospect. He immediately wrote a reply entitled *The Resurrection to Condemnation: Who will come Forth to It?*

In Bro. Robert's response, he stressed the scriptural and reasonable doctrine that the coming of the light of God's Truth is the ground of God's condemnation of those who reject it (Jn. 3:18-21). He argued that God will require of men a reason why they would not hearken to His words in the mouth of Jesus Christ (Deu. 18:18-19). Men are not raised because they are baptised, but because they are aware of God's plan of salvation.

Copy of the letter written by
Bro. Thomas to A. D. Strickler
April 22, 1869

Bro. A. D. Strickler,
In answer to yours, it is not necessary to come under the bond of the covenant in order to a resurrection, and all who have come to a knowledge of the Truth but have refused to obey it are obnoxious or liable to the second death.

This is evident beyond dispute to all who are not whimsical, from Luke 13:28; John 3:19; and 2Thes. 1:8.

Such disputes in an ecclesia are the paying tithes of mint and cummin, and neglecting the weightier matters of the Law. The non-resurrection of all out of Christ is a whimsical conceit of one of the greatest liars and 'rascals'; in Philadelphia, PA.

In hope of time when all such will be put to silence, I remain,
Yours faithfully,
John Thomas

Some Good Came From Controversy

Bro. C. C. Walker observed that there had been some haziness of perception with regard to this matter among Christadelphians, and divergent views were tolerated for many years. However, when this theory was forced upon the community by a leading brother, the time for toleration was past. There was the resultant crop of pamphlets and strife, and a rival magazine to *The Christadelphian* appeared. But, as in the case of the earlier "clean flesh" controversy, the subject of *resurrectional responsibility* is better understood now as a result, and the exposition much more faithfully developed throughout the Brotherhood.

A Brief History

The first mention of J. J. Andrew in Christadelphian literature, of which the present writer is aware, is in the *Ambassador*, for February, 1869 (p. 56). A certain clergyman stood up at one of the lectures in London, and challenged Bro. Roberts to debate him, which was not possible at that time, due to Bro. Roberts' commitments at Birmingham for several months ahead. The chairman said however, that "there was a Mr. Andrew on the spot who was prepared to carry out the arrangement." The chairman had said that "Bro. Andrew would not be unwilling to meet him, though young and unaccustomed to that kind of work." Four nights discussion ensued, and the talent of young J. J. Andrew was seen in the fact that "fully two thirds of the audience were on the side of the Truth. Some of Campbell's [*the clergyman*] own supporters were ashamed of him" (*Ambassador*, March 1869, p. 89).

J. J. Andrew next comes to notice in the June issue of the *Ambassador*, p. 165, when he writes several pages in reply to an advocate for the immortality of the soul. It was already clear that he would become a very capable exponent for the Truth, and this proved to be the case, for, by 1870, in the March issue of *The Christadelphian*, J. J. Andrew paraphrased the tenth chapter of the Apocalypse upon the basis of *Eureka*. In this paraphrase an interesting fact emerges, namely that he clearly taught at this time that *knowledge is the basis of responsibility* towards God. He wrote on p. 80: "When this longed-for return [*of Christ*] takes place, his first work will be to judge all who, by a knowledge of God's law, are in a responsible condition."

Then in the 1870 June issue of *The Christadelphian*, p. 186, J. J. Andrew reminded the editor, Bro. Roberts, of the writings of Bro. Thomas upon the very topic on which J.J.A. was himself to go astray in later years. He wrote: "Bro. Andrew reminds the editor that writing on the same subject in the *Herald* Dr. Thomas says, 'We believe that the Scriptures teach the resurrection of the just and of the unjust who have died under times of knowledge...' (*Herald of the Kingdom*, vol. 5, no. 7, p. 161).

Later, J. J. Andrew was to argue that it is *not knowledge, but baptism* which brings one from the grave — a grave error, as we shall see.

Our next issue will look at the details of *Andrewism* and the erroneous *Alienation Theory*.

We have observed that "Andrewism" is very much misunderstood and misrepresented in some ecclesial circles today

— Stan Snow.



The Truth Under Threat

IN the ensuing years after his writings first appeared in the magazines of the Truth, J. J. Andrew became a valuable and regular contributor to the pages of the *Ambassador*, and then to *The Christadelphian* which followed it. In *The Christadelphian* for March 1871, p. 93, Bro. Roberts inserted a letter from J. J. Andrew, written to the *Dundee Advertiser*. Therein he upheld the Truth of the gospel, and clearly showed that he was correct upon resurrectional responsibility at that time. His comments included: "...on the contrary, they [*the Christadelphians*] believe that only a portion of the human race will be raised from the dead — that portion which is *responsible by a knowledge of God's truth...*"

On the first Sunday morning in the year 1875, in the London Ecclesia, Bro. Andrew exhorted upon the basic theme of "*Walk as Children of Light.*" He stressed a Bible truth which he was later to deny, namely that *ignorance alienates from God*. Later he was to teach that Adamic nature alienates from God, which would logically mean that God's own Son was alienated from Him. Yet the testimony is that God was "well pleased" with His Son.

In 1875, J. J. Andrew correctly wrote concerning the world who, he said "...through ignorance' were still 'alienated from the life of God' (Eph. 4:18). He also wrote of the light of God's Word, without which "we should have remained what we once were, 'aliens from the commonwealth of Israel'..." (*The Christadelphian*, March 1875, p. 105). The Bible truths which he ably stressed in his exhortation were *the very same truths which Bro. Roberts tried to impress upon him* in the controversy which erupted twenty years later!

Error Becomes Apparent

In the year 1893 agitations over the question of *resurrectional responsibility* made their appearance in the pages of *The Christadelphian*. Notwithstanding that J. J. Andrew was a brother of many years standing in the Truth, well respected and prominent amongst the Brotherhood, he suddenly adopted new views on responsibility, which became apparent in a booklet published in 1894, entitled

Our previous article in this saga of Andrewism recalled the extraordinary beginnings of Bro. J. J. Andrew in the Brotherhood. He was a most outstanding and courageous advocate of the Truth, prominent and respected in the community, and who had been supportive of Bro. Roberts against the pernicious "clean flesh" teaching of Edward Turney, upholding the teaching that resurrection was based upon knowledge. But that was all to change with the introduction into the Brotherhood of a "different gospel", asserting that a baptismal covenant was the basis of resurrection.

The Blood of the Covenant, in which he set forth erroneous teachings upon the subject of who will be raised from the dead. About three years earlier he had begun to introduce his views into lectures and addresses, strongly denouncing the accepted Christadelphian basis of fellowship, that **“resurrection affects only those who are responsible to God by a knowledge of His revealed will.”** This doctrine, which also applied to enlightened rejectors of the Truth, was earlier fully accepted by all, including Bro. Andrew. But that was now to change.

Bro. Roberts received a letter from a Bro. Lake, of the London Ecclesia, which concluded with this comment:

“But although knowing that these views were opposed to our basis and to the minds of the brethren, brother Andrew still pressed them upon every possible occasion — converting all our meetings into a scene of contradiction and dissension; and of late saying that those who taught that resurrection was possible by the power of God only, and outside of the blood of Christ, were ‘blasphemers,’ ‘held a fatal error,’ and were ‘liars.’ This made action necessary.”

A Change of View

In an earlier booklet, *Jesus Christ and Him Crucified*, Bro. Andrew taught the Truth (see the paper edition of 1877, pp. 115, 118), which he later opposed. Several ecclesias adopted a Statement of Faith drawn up by him, in which the Truth we accept today is clearly stated — that resurrection is for those **“who are responsible to God by a knowledge of His revealed will,”** and that **“all these whether just or unjust, faithful or unfaithful will be raised from the dead at the second appearing of Jesus Christ.”**

The True Explanation of What Constitutes “Andrewism”

Let the reader observe that this is what **“Andrewism”** is about. **Some, in this year of 2000, seem to imagine that “Andrewism” comprises the doctrine that “Christ had to die for himself.”** But this teaching is part and parcel of the Truth as expressed in the *Australian Unity Book*. For example, on page 81 it states: “The mode of deliverance was by death on the cross, that death was **for himself first**, not for the sins of his own committing, but for deliverance from the [effect of the] sin of Adam...” Again on p. 78: “his own deliverance (as Christ the firstfruits) was as necessary as that of his brethren” (see also *The Letter to the Hebrews*, by John Carter, pp. 81-83).

Again some today seem to imagine that the doctrine that “Christ’s nature [body] required cleansing” is Andrewism. Not so. The *Unity Book* (p. 78) speaks of the cleansing of Christ’s nature, saying of him that he “required cleansing in nature which was done after the resurrection.” Bro. Roberts spoke of the **“purging”** of Christ’s nature (i.e., of his Adamic body), and declared that “it was necessary that he should offer up himself, for the *purging of his own nature...*” (*The Christadelphian*, Oct., 1873, p. 468).

The false theory of Andrewism does teach that mankind, including the Lord Jesus in the days of his mortality, *is alienated from God* because of mortal, sinful nature. This is complete error, as already pointed out in our previous article. *Ignorance and wicked works* alienate from God (Eph. 4:18; Col. 1:21), not our nature. We are not blamed for being born mortal. Nor was the Lord Jesus regarded as “legally guilty” of “original sin,” as ultimately taught by J. J. Andrew. But it is true that human nature is *rightly related to death*, and as stated by Bro. Carter, in

speaking of Jesus: “He was there as a representative, partaking of a nature that was common to all — a nature under sentence of death because of sin... (Rom. 3:21-26).”

The Error of *The Blood of the Covenant*

This booklet comprises nearly sixty pages of closely printed matter, but, as Bro. Roberts observed in his answer to *The Blood of the Covenant*, the title is wrongly chosen. It suggests that those who oppose it deny the efficacy of the “Blood of Christ,” which is certainly not the case. What J. J. Andrew’s booklet really claims is in fact: “*Unbaptised Rebels are not Resurrectionable for Punishment.*”

J. J. Andrew writes skilfully and well — he was a very capable speaker, and adept at writing — but he entangles himself often with *figurative phrases*, using them as if they were *literal*. His arguments are essentially mechanical; he interprets scripture as an apparatus of Law, like a Gentile lawyer, leaving behind God’s mercy and kindness. Whilst we gladly accept the efficacy of the Blood of Christ, J.J.A. speaks of it as if it were a *literal agent*, with potency in itself. When saints are “washed from their sins in Christ’s own blood,” it does not mean that they have been touched with the literal blood of Christ. It means that God has *forgiven them* because they accept the *principles* of God’s declared righteousness in the sacrificial death of His Son.

J.J.A. interprets Paul’s words to mean that Christ was raised by his *literal* blood. Bro. Roberts points out that “It was the Father who brought him from the dead. His blood did not raise him” (*The Resurrection to Condemnation*, p. 6 — copies of which are available from the *Logos Office*).

Reappraisal of First Principles from Genesis to Calvary

The first principles of the revived Truth were established and settled in the days of Dr. Thomas. J.J.A. canvassed the whole ground again at great length and with elaborateness, whilst maintaining the matters to be simple truth! He made important changes to accommodate his *new view*. God said: “Dust thou art and unto dust shalt thou return.” But J.J.A. said that this statement was “*immediate death*, which would necessarily be death *by slaying*” (p. 6; my emphasis). He further contended vigorously for the inflexibility of divine law, yet says on p. 25, that “Adam did not suffer the violent death which he incurred.” Here he introduced a new doctrine to explain why the sentence of death was not carried out, claiming the *justifying power of the sacrifice of animals*, notwithstanding the scriptural declaration that they *cannot* take away sin (Heb. 10:4; Acts 13:39).

J. J. Andrew’s New Interpretation of “The Second Death”

In an earlier publication, J.J.A. correctly wrote defining the “second death” (Rev. 2:11; 20:6, 14; 21:8). In his booklet, *In Jesus Christ and Him Crucified*, he wrote:

“To all who have been the subjects of the resurrection of damnation, it will be the *second time they have been deprived of life*. It is therefore appropriately termed *the second death*. But between the two deaths there will be this great difference. The former will have been in most cases a natural death, such as is common to all mankind generally, whereas the latter will be a violent death, preceded by intense mental and physical suffering.”

But all this is abandoned in a further booklet titled *The Blood of the Covenant — Its efficacy in Baptism, Resurrection and Immortalization*, for the novel teaching

that the first death, or natural death, refers to the death of Christ, and only those who join Christ in that first death (by baptism), can be raised to die the second death. There is no scriptural warrant for this idea, and it certainly formed no part of the Truth revived by Bro. Thomas. The truth is that most men die once, but there is a class who, following upon rejection at the Judgment Seat of Christ, will die a *second* time. This is the *second* death.

The Sum and Substance of Andrewism

The booklet of J. J. Andrew was written to establish that *men who knowingly rebel against the authority of God will not be raised for punishment unless they have been baptised*. The writer obviously saw difficulty in overthrowing the established Christadelphian position, for the author embarks upon a long drawn-out dissertation in 32 sections. On this Bro. Roberts observed:

“In this scattered form the large employment of unproved assertion and the subtle interweaving of words used without a definite meaning is liable to produce an effect not attributable to just reasoning, but to the mere process of dogmatic reiteration” (*The Resurrection to Condemnation*, p. 10).

— *Stan Snow*.

Next issue: A New Argument Introduced; The purpose of animal sacrifices.



False Views Concerning Animal Sacrifices

ON page 2 of his pamphlet, *The Blood of the Covenant*, J. J. Andrew contends that God will and must carry out His own laws. This is, of course, logical and true. But the mistake made by J.J.A. was in determining the difference between the shadow and the substance. So, on p. 6, J. J. Andrew argues that although Adam incurred the sentence of immediate death by slaying, yet the pair were informed that they would not suffer immediate death! Hence, the writer overthrows his own basic assumption. He makes the conjecture that since God is *compelled* to carry out His own laws, that therefore God *cannot* raise the unbaptised dead because the sentence of Adam is upon them. Yet, J.J.A. teaches that Adam himself escaped the penalty of immediate death because of other considerations *overriding divine law*.

The truth of the matter is that God will raise whomsoever He will, and He has stated that “*Light*” (knowledge) is the basis of responsibility. J.J.A. brought himself under the delusion of his own argument, but did not logically apply it in all circumstances.

A New False Doctrine: Efficacious Animal Sacrifice

J. J. Andrew plainly says that “the men of the antediluvian age called upon the name of the Lord *in the offering of sacrifice, and thereby* were justified from sin” (*Blood of the Covenant*, p. 10). This is the most incredible statement from a Bible student of the calibre of J. J. Andrew. Having stood beside Bro. Roberts over many years; having set before the community a logical and true exposition of the atoning work of Christ; though a respected and distinguished brother, he now postulates in opposition to the apostle’s declaration that “it is not possible for the blood of bulls and goats to take away sins” (Heb. 10:4). According to J.J.A.’s new theory, the sacrifices under the Law were just as efficacious, as in the times of the gospel. Yet the apostle states that “the way into the holiest of all was not yet made manifest” (Heb. 9:8), and that the Mosaic sacrifices “could not make him that did the service perfect, as pertaining to the conscience” (Heb. 9:9).

A New Argument Destructive of the Truth

This strange way of looking at animal sacrifice was necessitated by the new theory of J. J. Andrew. Bro. Roberts briefly sums up this theory:

“Briefly stated the new argument is that men cannot rise from the dead unless

A further error became apparent in the new teachings of J. J. Andrew on resurrectional responsibility. This brought to light the folly of his legalistic argument and revealed the dangerous trends to which this teaching would lead. Bro. Snow examines these principles, and demonstrates the futility of the theory.

the Adamic sentence is taken away; that the Adamic sentence is taken away in the case of those who are baptised into Christ, and in the case of those under the Law who submitted to circumcision and sacrifice, and that therefore they can rise to judgment because they are not under the Adamic sentence: that it is not taken away in the case of those who have no contact with actual or typical atonement, as the phraseology of the paper runs; therefore, argues the writer, they cannot rise" (*The Resurrection to Condemnation*, p. 14).

As Bro. Roberts correctly shows, the argument is not valid. Scripture tells us that resurrection *has already taken place* in cases where there was no atonement or suggestion of it; e.g., the son of the widow of Zarephath. Her son was *under Adamic sentence* along with the rest of Adam's race. This shows that God can raise the Adamicly sentenced dead if He has a reason for so doing — a fact strongly denied by J.J.A.. Therefore, God is not bound by any mechanical law, but His actions are prompted by what is *right* and *appropriate*.

A New View of Circumcision

J.J.A. attempted to make circumcision an atoning or justifying rite. He states: "In circumcision, God provided a ceremony which warded off premature death" (*Blood of the Covenant*, p. 12).

Consider the scriptural definition of circumcision, which differs from that of J.J.A. Paul states that circumcision was only a token or sign, or a seal of the righteousness which Abraham *already had* before he was circumcised (Rom. 4:11). The record in Genesis shows that circumcision was *a token*, or indication, or index, as it were, of the covenant or promise between Yahweh and Abraham. But the rite of circumcision itself contributed nothing to Abraham's justification, for Paul says that Abraham's righteousness was reckoned to him because of his faith *before* he was circumcised — the circumcision was only *a sign* of existing faith (Rom. 4:9-10). Bro. Roberts expresses it well, saying that circumcision is "what might be called a ceremonial recognition of the faith in Abraham."

J.J.A. produces the case of Moses' children. He maintains that circumcision averted premature death, and that Moses, having neglected to circumcise his own son, caused him to fail to comply with a divine command, who, from whatever cause, must therefore die (*Blood of the Covenant*, p. 12).

But the incident actually contradicts his argument, for if the Adamic sentence required sudden death, and circumcision was the designated antidote, Moses' son ought to have died long before this occasion. Yet he remained up unto this time uncircumcised! The scripture truth is that "circumcision is nothing, and uncircumcision is nothing" (1Cor. 7:19), that is, it has no virtue in itself, but is a required *token* by God when He commands it.

It is a *symbol* for the cutting off of the things and actions of the flesh.

Further Inconsistency in the Argument

J.J.A. admits the resurrection of just *and* unjust Jews. Yet according to his theory this cannot happen. He says that circumcision "although an atonement for Adamic sin, was made void by subsequent transgression." Page 12 of his pamphlet, asks: "How long did the lease of life resulting from circumcision, last? Until the one on whom the ceremony was performed committed transgression." However, if atonement for "Adamic sin" was made void by sin, then the nation of Israel was again put under Adamic condemnation, and therefore the question

remains: how can any of them, now under Adamic condemnation, be raised for judgment, seeing that J.J.A. maintains that Adamic condemnation is *a bar to resurrection!*

Seeing that difficulty, J.J.A. maintained that upon transgression, the Jew "became again liable to premature death, and needed animal bloodshedding to avert it." But because Israel's sacrifices were unacceptable to God, how could they have efficacy? How could the sacrifices of the Pharisees avert their premature death? What evidence is there of "premature death" in such cases in Old Testament times? The theory of J. J. Andrew is a nonsense.

The whole thrust of "Andrewism" teaches that *only* the *circumcised* (Jews) and the *baptised* (those in Christ) can be raised from the grave for judgment, and that Yahweh *cannot* and *will not* raise others. Yet he does not explain why even circumcised Jews had to be baptised into Christ following his ascension (Acts 2:38). If circumcision or baptism was required to remove from Adamic condemnation, then surely only one ritual was necessary. Bro. Roberts summed up the new false doctrine succinctly:

"It would teach that where the ungodly are securely locked in their coffins by the Adamic sentence, God cannot unlock the coffin to award the punishment they deserve. It puts God in the helpless position of a Mede or a Persian, who cannot get rid of the entanglements of his own arrangements" (*The Resurrection to Condemnation*, p. 21).

Next issue: The curious and erroneous ideas of J. J. Andrew upon the Mosaic and Abrahamic covenants.

A reader in USA has forwarded us an excellent article from another magazine. Entitled "It is Andrewism, Or Truth?" it sets forth clearly the true issues, which are much mistaken today. Copies are available from the Logos Office.

Received from a Reader on the Matter of Bro. Andrew's theory:

An interesting article that came my way recently was something I never realised. The background was of a Bro. Boshier, of London, a close colleague of Bro. Andrew for many years, and who was a well-known brother in London during Bro. Thomas' lifetime. In fact, Bro. Thomas asked Bro. Boshier to help Bro. Roberts conduct his funeral service.

Bro. Boshier reported, "I am very glad to see your reply to brother Andrew in the November number of the *Christadelphian*, and am much pleased with the manifestation of the right spirit in which it is written. I have, as you know, refrained from taking part publicly in the various controversies that have agitated the ecclesia since my connection with them for twenty-six years, but this last one, being more particularly connected with the North London ecclesia, and so closely with myself personally, I am constrained to write you a few lines. I quite agree with you, that **the question of Christ's sacrifice was a mere diversion from the main issue, as to what are the grounds of responsibility to God**; but I was used as the lever that turned the points in this direction at the commencement of the controversy. I did not know at the time that **brother Andrew had become a convert to sister Andrew's theory**, which she had been agitating amongst us off and on ever since she came among us in London, and I took occasion one Wednesday evening to speak against the theory of non-responsibility where light had come — a theory which was producing such evil results with some at the Upper Street Lecture Hall." (*The Christadelphian*, 1894, p. 477).



Mistaken Views of the Two Covenants

Our last issue dealt with the folly of J. J. Andrew in setting forth the principle that ritual observances could remove the presence of Adamic condemnation in nature, and thereby register a person responsible to resurrection. This was straightly rejected by Bro. Roberts at the time it was presented. In this chapter, Bro. Snow outlines the circumstances that brought a separation in the Brotherhood.

WE have already observed that “Andrewism,” which describes the erroneous teaching of J. J. Andrew on resurrectional responsibility, first saw the light of day in February 1894, and is still very much misunderstood in some ecclesial circles today. Some confuse this with the doctrine of the atonement, and so muddy the waters concerning the nature and sacrifice of Christ. It is important to clearly identify and understand the reasons why separation became an unfortunate situation in the Brotherhood in the days of J. J. Andrew, on account of the error publicly set forth.

It must be acknowledged that the doctrine of resurrectional responsibility put forth by JJA at the time, is complex, detailed and false. Our purpose in recalling these matters is so that readers of *Logos* might understand exactly what JJA did believe and promulgate — as different from what many claim of him today.

A Separation Became Necessary

The beginning of the breach in the Temperance Hall Fellowship (later known as the Central Fellowship) at the time took place in May 1894. *The Christadelphian* magazine for that month reported a division and separation in the Barnsbury Hall Ecclesia, London (pp. 203-204). A number of brethren withdrew from the ecclesia because of its acceptance of the new doctrine of J. J. Andrew. Their spokesman was a Bro. Lake, of whom Bro. Roberts commented: “The decision of the assembly left bro. Lake and those who act with him *no alternative but the course they have adopted.*”

This vital stand for Truth culminated in 1898 in the clarification by amendment to **Clause 24** of the *Basis of Fellowship*, and the consequent separation from all who did not accept that amendment, these becoming what was thereafter known in North America as the *Unamended* or *Advocate* group.

New and Curious Ideas Upon the Mosaic and Abrahamic Covenants

The new theory of JJA made it necessary to make artificial distinctions among Jews under the Law of Moses. He maintained that all Jews were in the Mosaic Covenant, but not all were in the Abrahamic (see *Blood of the Covenant*, p. 21). However, scripture informs us that God made a covenant with Abraham and “*thy seed after thee in their generations*” (Gen. 17:7), and that the token of their

covenant relationship with Yahweh was to be *circumcision*: "it shall be a token of the covenant betwixt Me and you" (v. 11).

Furthermore, as Bro. Roberts pointed out, it was possible for *all Jews* to break the covenant made with Abraham, which they could not do *if they were not already in it!* This is clear from the testimony of Gen. 17:14, that "the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul *shall be cut off* from his people; *he hath broken My covenant.*"

Though all Jews were not "children of Abraham" in the sense of manifesting his character, they were all his descendants, and were in the covenant to Abraham in the sense of being under it and its obligation. When the Mosaic covenant was added (Gal. 3:17) it did not blot out the Abrahamic covenant that God had made with "Abraham and his seed." Jesus recognised Jews under the Law as Abraham's seed: "I know that ye are Abraham's seed" (Jn. 8:37), but he did not recognise them as "Abraham's children" (v. 39); that is, they failed to aspire to the faith and works of Abraham.

Some Jews will be Raised and Some will Not

Scripture declares that *lack of understanding* reduces a man to the level of the beast, rendering him not responsible to resurrection and judgment (Psa. 49:20; Pro. 21:16). J. J. Andrew admitted that some Jews are to be raised and some are not, but would not accept that *knowledge* is the deciding factor. Hence his invention of the idea that Jews "in Abraham" only are raised. He states: "They [Jews] will be raised, not because they were in the Mosaic covenant, but because they were in the Abrahamic... The Mosaic covenant... all its transgressors have already 'received a just recompense' (Heb. 2:2). Consequently, resurrection for its retributions is unnecessary."

Upon this Bro. Roberts observed: "This pamphlet [*of JJA*] would substitute legal and mechanical distinctions, which reduce the relations of God to man to an affair of machinery, instead of a matter of the highest discriminating intelligence and justice" (*Resurrection to Condemnation*, p. 23). It is not because one is in covenants, but because the Truth is that *knowledge*, that makes the person responsible to resurrection and judgment.

Baptism and Resurrection

Baptism is only a *ceremonial identification* with what was *actually accomplished* in Christ. It is a ritual representing the reality. J. J. Andrew incorrectly made this ceremonial and moral identification *the actual identification itself*. Baptism into Christ does not make a man free from the law of sin and death, as claimed by JJA (*Blood of the Covenant*, p. 31), but is the *beginning of a process* of freedom. The ritual of baptism is only a *figure*. Paul says it is "the *likeness* of his death and the *likeness* of his resurrection" (Rom. 6:1). The fact is, that we are not actually free from the operation of the law of sin and death *until the body is redeemed from its power by change*. As Bro. Roberts observed: "there ought to be no death to believers at all if we are redeemed from the law of sin and death by baptism... It is not correct to say that Gentile believers are made free from the Adamic sentence when they are baptised. They are but brought into the *process* of being made free" (*Resurrection to Condemnation*, p. 25).

We are therefore baptised for the remission of our personal sins, and those baptised into Christ are justified from sin.

The Memorial Supper

J. J. Andrew's unbalanced view of the Atonement begets an unbalanced view of the Memorial Supper. His whole argument labours to exclude the idea of *condemnation for the unbaptised*. He invented a legal theory which compelled God to hold sinners in the grave because of the sin of Adam, notwithstanding the fact that their own sins would call for retribution on themselves at the Judgment Seat.

Thus JJA takes the words of Paul, "whosoever shall eat this bread unworthily shall be guilty of the body and blood of the Lord," to mean that if unfaithful, such will be condemned when Christ comes, but he adds to this the erroneous contention that to abstain from eating and drinking would be to escape from condemnation altogether! Hence his theory teaches that the *unbaptised* who do not partake of the emblems, escape the threatened retribution at the Judgment Seat. This theory stems from the unscriptural idea that "the offence of Adam was imputed to them," i.e., to Adam's descendants (*Blood of the Covenant*, p. 30). The truth is that God *does* impute *righteousness* to us (Rom. 4:1\1, 24), but *does not* impute the sins of others to us (Deu. 24:16; 2Kgs. 14:6; Rom. 4:8; Psa. 32:2).

The "No Condemnation" of Romans 8

As we pointed out in a previous article, whilst the first principles of the revived Truth were established and *settled* in the days of Bro. Thomas, J. J. Andrew canvassed the whole ground again at great length, making important changes to our doctrinal beliefs to accommodate his new view. Hence when he came to Rom. 8:1, in which Paul states "There is therefore now no condemnation to them which are in Christ Jesus," he gives this a new twist or interpretation. In reply, Bro. Roberts correctly paraphrases the verse as follows:

"There is therefore now no condemnation for us, — such as exists for sinners — namely, the ultimate and final condemnation that will destroy and cause to perish; for in, through, or by Christ, we are made free from the law which apart from him will condemn all sinners, and even us *if we walk not after the spirit but after the flesh*" (*Resurrection to Condemnation*, p. 29).

We feel that most of our readers will recognise this as accepted Christadelphian teaching, and certainly the true import of Paul's words. But J. J. Andrew changes Paul's meaning, and contends that Paul is saying that there is no condemnation for baptised persons irrespective of their moral condition. He contends that the "no condemnation" spoken of refers to "Adamic condemnation," and maintains that the baptised persons are *at present* actually free from this law. But this cannot be the case, for if it were, then baptism ought to remedy our mortal nature which is the one thing we have inherited from Adam. It is the one thing that remains with us when we accept the gospel. It is true that the Truth makes us free, in that *before baptism* we were alienated * from God by ignorance and wicked works (Eph. 4:18; Col. 1:21), and were dead in trespasses and sins, being children of wrath, strangers

* The Lord Jesus Christ was never at any time alienated from his Father. Alienation is a moral condition resulting from guilt. As the Son never transgressed the Father's commandments, he could truthfully say: "I do always those things that please [the Father]... I and my Father are one" (Jn. 8:29; 10:30). — Ed.

Our purpose in writing these articles is to correct the false notion held by some that anyone who opposes the "clean flesh" ideas instigated by E. W. Turney, must therefore be teaching "Andrewism."

and foreigners. *But we are not yet free from the death inherited from Adam, called "Adamic condemnation."* Our deliverance from this is a *process* which continues until we put on Spirit nature. *Then*, and only then, are we truly free.

In contending that we are free of Adamic condemnation by baptism, J. J. Andrew maintains that those who are baptised, and who fail to live a Christlike life, and who are rejected, "will perish; not through the operation of the law under which they were born — from which they were once made free (i.e., by baptism)..." (*Blood of the Covenant*, p. 31). He maintains that "the law of the spirit of life" in Christ Jesus, which we embrace at baptism, "provides for their resuscitation," i.e., of those who attain to the resurrection. He maintains that the baptised believer is made free from death in Adam, and *able to rise from the dead*. Bro. Roberts commented:

"To say that Paul means that now, actually in this present life, the believer is made free from death in Adam, is to contradict the self-evident fact that the believer dies exactly as other men die, and must do so until he receives the change in that operation to which Paul refers further on in the chapter, to wit: 'the redemption of our body' (Rom. 8:23)."

On the other hand, J. J. Andrew taught that the tribunal of Christ, the Judgment Seat, "has no jurisdiction over those who had never been freed from 'the law of sin and death'." (*Blood of the Covenant*, p. 32). By "those," he means the unbaptised who *cannot* be raised for judgment, according to his theory. He said there is an obstacle to their being brought forth for future punishment, namely that they, being unbaptised, were not justified from the *offence of Adam*, and consequently they are "consigned by the 'law of sin and death' to the endless 'power of the grave'."

As aptly observed by Bro. Roberts, there really seems to be an ignoring of personal sin altogether by JJA, and this is the great flaw of his pamphlet. And as we have earlier stated, J. J. Andrew certainly goes to the opposite *extreme* of the Clean Flesh theory. He has embraced an error in the opposite direction.

Our purpose in writing these articles is to *correct the false notion* held by some that anyone who opposes the "clean flesh" ideas instigated by E. W. Turney, must therefore be teaching "Andrewism." Bro. Roberts opposed both these errors, as must we, if we are to do our part to keep the faith. (Jude 1:3).

— Stan Snow.
To be continued.

ECCLESIAL HISTORY.

ECCLESIAL HISTORY — PRESERVING THE FAITH.
PART FIVE — CONTINUED FROM PAGE 333 (VOL. 66)



The “Alienation Theory”

“**A**NDREWISM,” also styled the “*Alienation Theory*,” which is intimately connected with the question of “Resurrectional Responsibility,” was first brought to light in Christadelphian circles in February 1894, when a prominent and well esteemed brother published a pamphlet entitled *The Blood of the Covenant – Its Efficacy in Baptism, Resurrection and Immortalization*. The brother was J.J. Andrew.

The final outcome was a separation of Central Fellowship from the Resurrectional Responsibility error, when in 1898, the *Birmingham Statement of Faith* was amended to clarify Clause 24 on the matter of resurrectional responsibility. This amendment was not a change to the teaching of the *Statement of Faith*, but defined its teaching more clearly. No other changes were made to the *Statement*, which then became known as the *Birmingham Amended Statement of Faith*.

Those who did not accept that amendment became thereafter known as the “Unamended” or “Advocate” fellowship.

We repeat that our purpose in writing this series of articles is to correct the false notion held by some, that any who oppose the “Clean Flesh Theory” instigated by E.W. Turney must therefore be teaching “Andrewism.”

Brother Roberts opposed both these errors, as must we. *Logos brethren strongly reject the teaching of J.J. Andrew*, as demonstrated in these articles.

The Blood of the Everlasting Covenant

The apostle Paul states that God “brought again from the dead... that great shepherd of the sheep, through the blood of the everlasting covenant” (Heb. 13:20). Bro. Andrew contended that this means that there can be no waking from

The real significance of the Alienation Theory and its background, are set forth in this article, to clarify the real issues that faced the Brotherhood when the challenge to its teaching by Bro. J.J. Andrew was expressed.

death at all except through blood shedding. He stated: "Christ is not the Lord of any of the dead who have not been bought by his blood... and, as a consequence, that he will not raise any of them" (*Blood of the Covenant*, page 36, par.3).

It came as a surprise to the present writer that one with the exceptional intellect of J.J. Andrew, should adopt a teaching that is absolutely proved to the contrary by cases in the Bible where awakenings from the dead have taken place without any relation to the blood of the everlasting covenant. The son of the widow of Zarephath is a case in point. It is, of course, true that no one can be brought again from the death state *to die no more* apart from the everlasting covenant, but, if Yahweh requires it, men and women can rise again to *mortal life* without being in covenant relationship.

Resurrection to Punishment — Reasonable and Just

The teaching of Bro. Andrew conveys the notion of "legal" or "mechanical" laws of Yahweh, passing over the important matters of the righteous judgment against sin, described by Paul as "the wrath of God revealed from heaven against all ungodliness... for God hath shewn it unto them" (Rom 1:18-19).

Bro. Andrew admitted that God will raise the just as well as the unjust. According to his theory, those baptised believers whom God raises for judgment, and who subsequently prove to be "unjust," must therefore be *partially obedient*. But according to his theory, God will not raise the *wholly disobedient* class who have, whilst knowing the Truth, refused to be baptised. Why should a partially obedient company be raised for judgment and the totally disobedient company be ignored? Yahweh is not a partial judge (Eze. 18:25-30). His ways are equal, and He is just (Deu. 32:4).

The Genesis of a New Doctrine

The first semblance of the Alienation theory to emerge, of which I am aware, appeared in *The Christadelphian*, October 1876, page 451. It came from the pen of Bro. A. Andrew, not Bro. J.J. Andrew, although both were members of the London ecclesia. In the first paragraph of a lengthy article entitled *Sin; Its Origin, Effects and Destruction*, Bro. A. Andrew stated: "The uncleanness of the nature, the alienation of man from God thereby... For instance, the enjoining of circumcision... seems to have been designed to teach them that by nature they were alienated from Him."

In this well written article which otherwise has much to commend it, this statement seems to have slipped by the editor without notice. Although Bro. Roberts might have reasoned that the word "alienation" in the context could refer to the difference between human and divine nature: they being of a "foreign" constitution to each other, it must be remembered that it was not until almost twenty years later that this alienation theory was given prominence, when the implications of its teaching were appreciated, and Bro. Roberts opposed it with full vigour.

At this later time it was clearly apprehended that if our unclean nature *alienated* us morally from God, then it follows that Jesus Christ was also alienated from his Father, for he shared our unclean nature, and such a proposition is preposterous. Mankind is alienated from God through *ignorance* and *wicked works* (Eph 4:18, Col 1:21). The Lord was never ignorant (Psa. 22:9-10), and wicked works were never found in him (John 8:46), so that he was never alienated morally from his Father.

In Christ Shall All be Made Alive

As we have seen before, when new winds of doctrine arise, the Scriptures are revisited with a different view, and a new and erroneous slant put upon familiar passages in the Word. Take Paul's statement in 1Cor 15:20-22, "For as in Adam all die, even so in Christ shall all be made alive" (v. 22). Bro. Andrew interpreted this anew and said that a man must be in Christ before he can re-awake from the grave to mortal life, to be judged and punished (*Blood of the Covenant*, p. 34, par. 3). But v. 20 shows that the *context* of these verses is Paul speaking of those who awake to receive *immortal life*. The verse reads, "Now Christ is risen from the dead and become the *firstfruits* of them that slept." Paul refers to those who rise to receive immortality, for only such can be described as "firstfruits." Paul is not referring to all the raised, for many will not become "firstfruits."

Bro. Roberts commented, "Paul is dealing with the subject in its broad contrasts, not with reference to details... The state 'in Christ' cannot be predicated of mankind in general... It is the accepted and the accepted only that are the subject of Paul's affirmations in this chapter" (*The Resurrection to Condemnation*, p. 34, par. 3).

For Bro. Andrew to say that "In Christ shall all be made alive" means "Only those shall be made alive, i.e., resurrected, who are in Christ" is wrong. The wicked (if responsible through knowledge) come forth to the resurrection of condemnation (John 5:29), for they have deliberately refused the righteousness of God.

A Changed Position — Departure from Truth

Earlier *Christadelphian* magazines reveal a change and inconsistency in the teaching of Bro. Andrew. For example, in an article entitled "Adam's Sin and Condemnation" (*Christadelphian*, 1876, p. 61) he wrote correctly when he said, "In consequence of this [Adam's] offence, all his descendants have been condemned to death, but *without the moral guilt* of his transgression attaching to them." He further emphasises that "divine condemnation *does not necessarily involve the individual guilt* of those condemned" (p. 63).

Again in *The Christadelphian* for 1874, p. 25, he rightly wrote: "Why had the grave no power to hold Jesus?... it was *because of his righteousness, and that only.*"

This sounds curiously at variance with Bro. Andrew's writings twenty years later, when the moral aspect is almost effaced or obliterated. Because of the Lord's righteousness "and that only" was sufficient in 1874, to give Christ a title to resurrection (as also stated in the *BASF*, first part of Clause 8), what then about "Adamic guilt" which loomed so large with Bro. Andrew in 1894?

Bro. Andrew wrote in the same page of *The Christadelphian*, 1874, "Undoubtedly Jesus was the 'guiltless and unsinning victim' to take away sin," but he changes his teaching in 1894 when he maintains "legal or federal guilt" against Christ. If Christ was "guiltless" how could he be at the same time "legally guilty"? Clearly Bro. Andrew had changed his mind, and departed from the Truth.

In *The Christadelphian*, for 1895, p. 274, Bro. G.F. Lake commented upon this imaginary "legal" guilt of Christ: "Man needs justification by the sacrifice of Christ, because he is a sinner and not because God has imputed to him the 'legal' liability of the sin of Adam... The latter is a mere phrase — a sound. And how

awful to say that the wrath of God abides upon every child of the flesh because of that!... It suggests that God's wrath abode on Christ because of this 'legal' or imaginary guilt, and could only be assuaged by his agonising death."

In 1896, p. 398, Bro. Roberts summarised the theory of J.J. Andrew. Included in the summary was the following comment upon the erroneous "imputation of sin" theory: "That God imputes the sin of one man to another (according to J.J.A.) notwithstanding His own repudiation of such a mode of action, saying, 'the soul that sinneth shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son' (Eze. 18:20)." Later when Bro. Andrew maintained that the "legal decree" was transmitted by "physical heredity," Bro. Roberts pointed out that a "legal decree" of "immediate violent death" (as taught by J.J.A.) *cannot be transmitted* by "physical heredity" (*Christadelphian*, 1896, p. 438).

The Cleansing of Christ's Nature

Bro. H. Fry wrote to Bro. Roberts in 1897 upon the matter of the cleansing of Christ's nature, as follows: "I am told that brother Roberts has changed, and I find that when I speak according to the truths expressed in the articles from which I have made extracts (*and particularly in The Slain Lamb*), that I am considered to exclude the truth that there is a sense in which Christ 'offered for himself.' This I fully recognise, but do not see that one excludes the other. I recognise that Christ was a partaker of our mortal and sinful nature, which had to be cleansed (by change) before he could enter into the holiest to intercede on our behalf. I see this *ritually expressed* in his offering for 'himself,' at the same time recognising that his blood was shed 'to declare God's righteousness for (as a basis for) the *remission of sins*' and *therefore* had there been no sinners to forgive, *no need* for such declaration."

Bro. Roberts replied (*Christadelphian*, 1897, p. 495) endorsing the foregoing comments as follows, "The cry, 'brother Roberts has changed' is not true; but it is not worth discussing. We do not suppose the cry is dishonestly raised. It is due to the inevitable apparent diversities arising in the discussion of a question having so many aspects as the death of Christ... If the truth of the matter cannot be seen after thirty years, it is time to leave the disputers alone. *You have the truth of the matter, and can afford to do this.*"

The consistency of Bro. Roberts is seen in his earlier comments in *The Christadelphian*, January 1876, p. 42, where he wrote: "There is an absence of contradiction when the terms are properly understood... Doubtless the word 'cleanse,' as a figurative expression, is a little ambiguous, and gives room for misunderstanding on the part of those who do not candidly and patiently consider all the explanations that have been given... The word 'cleanse' was used in the sense of being delivered from the defiling sentence in the way God's honour required, viz., by being carried out. It was not used [by R.R.] in the sense of the removal of physical blemish in the living person... Immortalization is the physical cleansing; but there is a cleansing which can only be effected by death... apart from Christ, a perfectly righteous man (if there had been such a man) could not have been cleansed or delivered from the condemnation that has passed upon all men, without dying..."

Gather My Saints

Psalm 50:5 was used by Bro. Andrew (*Blood of the Covenant*, p. 33, par. 3) to bolster support for the contention that the unbaptised are excluded from the resurrection to condemnation. It reads, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." J.J.A. contended that only those in covenant relationship will be gathered for judgment.

Bro. Roberts dealt with this contention under two headings (*Resurrection to Condemnation*, page 35): "Firstly, is the Psalm referring to the Judgment Seat of Christ? The first six verses may suggest this, but verse seven commences the body of the Psalm, which is an earnest endeavour to reason with *natural Israel*, viz., 'Hear O My people, and I will speak; O Israel, and I will testify *against thee*.' The Psalm speaks of 'burnt offerings' and 'bullocks' and 'goats,' and the superabundance of *animal sacrifices*, but the lack of that which would have given God pleasure, namely 'thanksgiving' verse 14, and 'praise' verse 23. Natural Israel is the one referred to in the Psalm which has '*made a covenant with Me by sacrifice*.' Moses said that Yahweh had made a covenant with Israel (Exo. 24:8). Israel after the flesh are termed His 'saints' (Holy Ones) in Psalm 79:2.

"Secondly, even if we allow that Psalm 50:5 has an allusion to the Judgment Seat of Christ at his coming, and that those who are in covenant relationship by circumcision (Jews), or baptism (Gentiles), will be there, *it does not necessarily follow* that others will not be there if God wishes it to be so. 'Gather My saints unto me' certainly means that the saints will be gathered, but it does not mean that no others will be gathered for judgment."

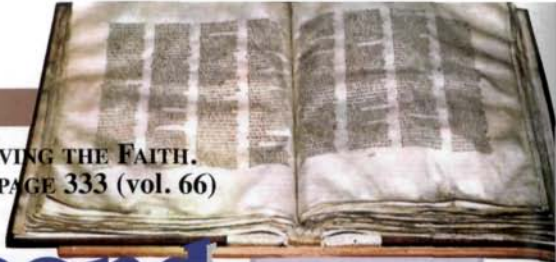
Bro. Roberts made the analogy, "If I say that the successful students will be present at the prize distribution, I do not mean that nobody else will be there. If the Queen says, 'Gather the lords unto me,' she does not mean that they must come unattended by anyone else, but that *they* must be there." He further commented, "Judgment is for those who are responsible to God, for good or evil, and has repeatedly in times past been inflicted on *nations outside of all covenant relation*. The ground of its infliction was that they were *worthy of punishment* by reason of their doings" (*Resurrection to Condemnation*, p. 36, par. 3,4).

To Whom Much is Given — Shall Much be Required

In speaking to the nations Jeremiah records: "Lo I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts" (ch. 25:29, 31). Those in covenant relationship have special privileges, and will be specially accountable, but it is an essential element of the Truth revived by Bro. Thomas that wherever the Truth is understood, men become responsible to *righteous judgment* at Christ's Judgment Seat. The nations, whilst not called upon to attend this assembly, nevertheless do not go unpunished, as Jeremiah testifies.

The teaching of J.J. Andrew can lull people "into a deadly indifference" by teaching them that if they choose to disobey God, the worst they need fear is to be left undisturbed in the grave for evermore. There is a class who, like the beasts that perish (Psa 49:12), shall not rise (Isa 26:14), but those who *have* come into contact with the Light, and have rejected it, will be judged by the Light of God's laws (Rom 2:12) in the last day.

— Stan Snow [Next: "The Second Death."]



The Second Death

IN earlier years, J.J. Andrew demonstrated an exceptional understanding of the Apocalypse, and Bro. Roberts published his paraphrase of Revelation 10, which was based upon *Eureka*, a work which J.J. Andrew wholeheartedly supported at that time. In this paraphrase, he exhibited a sound understanding of the matter of resurrectional responsibility, when he said of Christ's coming: "His first work will be to judge all who, by a knowledge of God's law, are in a responsible condition" (*Christadelphian*, March 1870, p. 80).

How sad, when two decades later, he departed from this truth, and had to redefine his understanding on this and many other portions of Scripture, including the Apocalyptic teaching upon the "**Second Death**" (Rev. 2:11; 20:6, 14; 21:8). It is astounding that one who was as skilled in the word of Truth as he, and especially in the Apocalypse, should later make the untenable suggestion that the second death is so called by considering baptism as the first! His aim was to try to establish that only those who have been baptised can suffer the second death. He states:

"Those only who have entered upon a race... can undergo the second death; it is not threatened against those who never commence the race, and therefore it is not applicable to them" (*The Blood of the Covenant*, p. 39). The fact is however, that those who acquire a *knowledge* of God's requirements, will be raised to give explanation as to why they did not enter the race for life, as called for by the Lord, and those who did not choose to enter the race through baptism, will join the company of the rejected in experiencing the *second death*.

J.J. Andrew tries to confine the "second death" to baptised candidates for eternal life, who are rejected at the Judgment Seat. But his difficulty is that the "devil and his angels" are also subject to the second death, and these are certainly not representative of the baptised candidates for eternal life!

Bro. Roberts answers his proposition with forceful logic.

"The suggestion is in direct opposition to the facts of the case, which are these. Rev. 20:10, The devil... was cast into the lake of fire and brimstone, where the beast and false prophet (alias the devil and his angels) were cast in on a previous occasion; and of this lake of fire, it says in v. 14, '*This is the second death.*' It adds that 'whosoever was not found written in the book of life' was cast into the lake of fire — that same lake into which the devil and his angels were cast, that same lake of fire

The subject of the second death after resurrection and at the end of the millennium is clearly expressed in the Apocalypse. Yet it has been the subject of contention. Bro. Snow reveals the folly of a wrong interpretation of this matter.

which is the second death. Then we are informed (Rev. 21:8) that the fearful and unbelieving, which the writer (J.J.A.) contends are those who have been atoned for, shall have their part in the lake of fire which burneth with fire and brimstone. Consequently the writer of the pamphlet (J.J.A.) is compelled to recognise that unbelievers in the general, represented by the devil, the beast, and the false prophet, and believers, alike go into the second death. Now, if the second death mean a death which only the baptised can suffer, because baptism is, as alleged, the first death, how can unbaptised believers suffer it? Are not the devil and the false prophet unjustified sinners of the Gentiles who have never been baptised, and who therefore, according to the writer's (J.J.A.) contention, have not suffered the first death?" (*Resurrection to Condemnation*, p. 39).

Thus does Bro. Roberts demonstrate the inconsistency and impossibility of the argument put forth by J.J. Andrew, upon the "*Second Death*." The true Scriptural teaching upon the second death is that the *first death* refers to the death common to all mankind, which is our mortality, originating with Adam's disobedience in Eden. The *second death* will be suffered only by those who have it inflicted upon them by the second Adam at his coming. The term "Second Death," as used in Scripture, was never meant to include or refer to those such as Lazarus, who died a second time. As Bro. Roberts ably expressed it "Nay, the second death defines a certain specific appointed judicial infliction of death." This second death will be final, absolute, and eternal.

Who Will be Raised?

Responsibility to resurrection for judgment is co-existent with and dependent upon *enlightenment only*. We cannot possibly say where this requisite responsibility exists in any given individual case, nor are we required to do so. We can however clearly define the *principle* which will regulate the resurrection of the dead at Christ's coming. God is reasonable and totally just, and has perfect knowledge of individual men's understanding and state of mind, and in accordance with His revealed Word. He will hold men responsible where this enlightenment exists. Where it does not, men and women will sleep a perpetual sleep in a state of oblivion. Of them the Scripture says, "He returneth to his earth, in that very day his thoughts perish" (Psa. 146:4).

J.J. Andrew Attempts to Answer Objections to His New Doctrine Historical Cases Where the Dead Have Been Raised

It was pointed out to J.J.A. that Elijah and Elisha raised men who had not been justified from sin, and that they did bring men to life without their first having been released from condemnation in Adam, and that therefore Christ can do the same.

J.J.A. attempted to establish that God had a different object in raising those in the past, namely to "attest the Word of God spoken by the prophets and to strengthen the faith of some" (*Blood of the Covenant*, p. 44). He further tried to establish his contention by stating: "Their restoration to life did not terminate the death imposed for Adam's 'offence;' it merely suspended the operation of that death."

Bro. Roberts quickly responded, "If a mere suspension of the operation of Adamic death allows of the raising of an unjustified man to show the power of God in miracle, would not the 'mere suspension' be all that would be necessary to allow of the raising of an unjustified rebel to receive the due reward of his deeds?" (*Resurrection to Condemnation*, p. 42).

J.J.A. made the following statement: "The endless subjection to death of

unjustified sinners is essential to the fulfillment of the 'law of sin and death'" (*Blood of the Covenant*, p. 45). However the historical examples of those raised in past ages show that the "endless subjection to death" was interrupted in their cases. J.J.A., speaking of the unbaptised class, says: "They have never been freed 'from the law of sin and death' and therefore the death on which they have entered is endless" (*Blood of the Covenant*, p. 45). However, if Elijah and Elisha could interrupt death to show the power of God, Christ can do it to show the justice of God, and ensure that justice is done.

J.J.A. reasons that the historical examples rose with reference to others and not with reference to themselves, saying: "It was therefore for an object outside themselves, not one to which they alone were related" (*Blood of the Covenant*, p. 44). This is no argument at all. If persons can rise "in reference to others," they certainly can rise from the dead in matters relating to themselves, if God requires it. The reason God would require it would be when their individual offences made it a matter of justice that the purpose for their punishment should be revealed; in this regard, Christ will be the judge (Rom. 2:6; 1Cor. 5:5).

Light as the Rule of Responsibility

By this time it will not surprise our readers that J.J. Andrew had a novel interpretation for many well-known Bible passages such as Jn. 3:19, which reads: "This is the condemnation that light is come into the world and men loved darkness rather than light." J.J.A. contends that this light is Christ and applies only to the Jewish world of Christ's day (*Blood of the Covenant*, p. 46). He says that Gentiles do not occupy the same position as the Jews contemporary with Jesus Christ, and are not custodians of "the oracles of God" (p. 48). He says that Gentiles are only "liable to whatever judgments God may impose in this life, national and individual... if He does, it will be while they are living... He will not raise them from the dead to be condemned" (p. 48).

In applying Jn. 3:19 solely to the generation of Jews contemporary with Christ, J.J.A. overlooks the condemnation for the Gentile world before Christ came, and the condemnation for Jews that lived before also. And what of those Jews who have lived since? J.J.A. has stated on p. 22 of his booklet that the Jewish nation has "made a covenant with God by sacrifice," and that they will be raised "because they were in the Abrahamic Covenant." Bro. Roberts seizes upon the inconsistency and confusion, and states: "Now, if condemnation existed before the days of Christ, how are we to understand the construction of his words that would make him say that condemnation was owing to his having come and was limited to those who happened to live in the same age of the world in which he was living? Such an interpretation renders his words unintelligible. He expressly bars the way to such an understanding of them. He says in the very same chapter, "God sent not His Son to condemn the world, but that the world through him might be saved (Jn. 3:17)" (*Resurrection to Condemnation*, p. 44). J.J. Andrew has wandered out of the way of understanding here, as elsewhere. What does Jesus really mean when he uses the word "light?" It is certain that Jesus is the "light" of the world. However he does not always mean himself personally when he refers to the "light." He sometimes speaks of light in the general sense of the light of God's Truth. He uses the word "light" frequently in the abstract sense. This is the case here in Jn. 3:19, for he says, "Everyone that doeth evil hateth the light [not hateth Christ]; neither cometh to the light lest his deeds should be reproved" (Jn. 3:20).

Hence Jesus is stating a principle that wherever the light of God's Truth comes upon the scene, men are responsible to condemnation. On the other hand, times of ignorance God "winks at" (Acts 17:30). This is in harmony with another divine principle, that "to whom much is given, of them will much be required" (Lk. 12:48).

He that Believeth Not Shall be Damned

J.J. Andrew had a novel interpretation of Mk. 16:15-16, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not shall be damned." J.J.A. admits that these words mean a resurrection to condemnation, but limits their application to Jews. He will not admit that unbaptised Gentiles can be raised for this condemnation. He says that the "world" preached to "was of clearly defined limits; it consisted of the Jewish nation only" (*Blood of the Covenant*, p. 49).

Again Bro. Roberts quickly pointed out that the parallel passage in Mat. 28:19 shows that the Gentiles are included in the preaching: "Go ye therefore, and teach *all nations*." In another place Jesus said to the apostles, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost part of the earth*" (Acts 1:8).

In *Resurrection to Condemnation*, p. 45, J.J.A. contended that the apostles understood the terms of their commission as applying to the Jewish world only, until a special revelation was given to Peter, described in Acts 10, and this we admit is true. But Jesus had the foreknowledge of the extension of the gospel to the whole habitable world, saying: "Other sheep I have which are not of this fold" (Jn. 10:16, also Mat. 8:10-11; 22:1-13). Hence when Jesus said to the apostles "He that believeth not shall be condemned," he was referring to all the responsible, both Jew and Gentile, who become responsible through knowledge of the truth of the gospel, as Paul said: "For we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

In Rom. 1:18 Paul states: "The wrath of God is revealed from heaven against *all ungodliness* of men who hold the Truth in unrighteousness." Not just some men, but *all men*, both Jew and Gentile, who are knowledgeable.

God Now Commandeth All Men Everywhere to Repent.

J.J. Andrew refers to Acts 17:30-31, and to a "day in which [God] will judge the world in righteousness by that man whom He hath ordained." He denies that this indicates that those who refuse to "repent" will be raised to be judged in that "day" (*The Blood of the Covenant*, p. 51).

Bro. Roberts seizes upon this further flaw in his argument. J.J.A. disregards Paul's reference to the "times of ignorance" in the *past* in which God "winked at," but which *now* that knowledge has come, He commandeth all men everywhere to repent (Acts 17:30). J.J.A. maintains that ignorance or knowledge makes no difference to the position of men in relation to divine judgment, so long as they refuse to have connection with the blood of the covenant. Upon this Bro. Roberts reasons as follows: "Now if the winking at times of ignorance means that God did not under circumstances of ignorance hold men amenable to resurrectional responsibility, what can the altered procedure mean but that light having come, that same responsibility comes with it where the light is operative?" (*Resurrection to Condemnation*, p. 46).

J.J.A. denies this and says it only means that God will pour judgments upon them in this life, and He did so in the past times of ignorance, such as the judgments upon Babylon, Egypt, Damascus, Edom, etc. But God "winked" at those men in the sense

of not calling them to “a day in which He will judge the world in righteousness by that man whom he hath ordained.” J.J.A. attempts to evade this argument by stating that the “judgment” comprises the “rulership of the world for a thousand years, during which period Christ and his immortal brethren will occupy the “set thrones of judgment” in Jerusalem, Psa. 122:5, (*Blood of the Covenant*, p. 51).

There is no doubt that Christ will rule the nations in this way, but the judgment also comprises “judging the secrets of men” (Rom. 2:16) at the resurrection and judgment seat of Christ. Whilst Christ will judge the nations during the millennial age, this does not exclude the judgments — both punishments and rewards — to be meted out at the resurrection, *where there is sufficient knowledge to warrant it*.

The Teaching of Dr. Thomas

In bringing this series of articles to a conclusion, it would seem appropriate to make reference to Bro. Thomas. He was *not* infallible, but he was responsible for reviving the Truth of the Bible in these latter days, and his remarkable ability to see the whole of a subject, and to not overlook scriptural passages relevant to it, was so exceptional, that we must give the greatest weight and attention to his conclusions.

J.J. Andrew was not able to use anything that Bro. Thomas has written upon the subject of *Resurrectional Responsibility*, because Bro. Thomas’ conclusion is at variance with and inconsistent with the booklet of J.J.A. which he admitted: “It is solely for this reason that his [Dr. Thomas’] teaching on resurrection out of Christ cannot be endorsed. It is first propounded in *Elpis Israel* p. 117” (*Blood of the Covenant*, p. 56). J.J. Andrew goes on to say: “Dr Thomas did not carry his premises to their logical conclusion... It is permissible however for others to see that which he did not... his teaching on resurrection out of Christ is not part of revived Apostolic truth” (p. 57).

Bro. Roberts aptly commented upon this new view, lately adopted by J.J.A. by saying: “This is only another way of saying that Dr. Thomas and the writer of the pamphlet differently construe the same premises; and a mode of inviting the reader to accept the pamphlet writer’s construction in preference to Dr. Thomas. I for one must decline; and I submit that I have in this review shown good reason for doing so. Robert Roberts, 139 Moor St., Birmingham, March 7th 1894” (*Resurrection to Condemnation*, p. 51).

We concur with Bro. Roberts, and would finally remark that the theory of J.J. Andrew, although cleverly conceived and written in great detail, is marked by inconsistencies, and the wrong interpretation of Scripture from Genesis to Revelation, and is a departure from J.J. Andrew’s own originally sound exposition of the Word. He originally accepted the basis of fellowship of his own ecclesia at Barnsbury Hall, London, which taught that resurrection affects those only who are responsible to God *by a knowledge of His revealed will*. This clearly conveyed and was interpreted by all to mean the responsibility of enlightened rejectors of the Truth. But in about 1891, after his change of opinion, J.J.A. introduced the matter into lectures and addresses, upon every possible occasion. This was the beginning of strife.

May these articles help the reader to have a clearer appreciation of the true nature of “Andrewism,” and join us in contending for the Faith in the days that remain (Jude 1:3).

— Stan Snow.