

Transgressions and Sin

And The Divine Scheme of Redemption

**“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.”**

**“The word ‘sin’ is used in two principal acceptations
in the Scripture” – John Thomas**

“Sin, I say, is a synonym for human nature” – John Thomas

“For unto us a child is born, unto us a son is given”

“*Glory to God in the highest*, and on earth peace, good will toward men”

“Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard *it*, and a book of remembrance was written before him for **them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh Tzvaoth, in that day when I make up my jewels; and ***I will spare them, as a man spareth his own son that serveth him.***”**

"It is that in the flesh 'which has the power of death,' and it is called 'sin' because the development or fixation of this evil in the flesh was the result of transgression" – John Thomas

"If the death of a transgressor would have sufficed, then Adam and Eve might have been put to death at once, and raised to live again. But this was not according to the divine wisdom. The great principle to be compassed was the condemnation of sin in sinful flesh, innocent of actual transgression." – John Thomas

"Sin', I say, is a synonym for human nature. Hence the flesh is invariably regarded as unclean... This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says 'God made him to be sin for us'... And this he explains by saying in another place that 'He sent His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Sin could not have been condemned in the body of Jesus if it had not existed there." – John Thomas

"The impulses of sin, were in the body of the Lord as in other men, but they were neutralized, or overcome, by a mind that was in perfect attune with that of his Father. Therefore, 'the sins' that the Lord 'bare in his body' when he was crucified are fitly described as 'our sins' because they were identical to the same impulses that in every other person result in actual transgression; and the Lord died as our representative." – H.P. Mansfield

"The crucifixion of Christ as a 'declaration of the righteousness of God' and a 'condemnation of sin in the flesh', exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross: 'This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.'" – Robert Roberts

"Upon this principle, 'His own self bare our sins in his own body to the tree' (1 Peter 2:24). Sins borne in a body prove that body to be imperfect; and characterize it as 'Sin's Flesh' (sarx amartias). Sin's Flesh is imperfect, and well adapted for the condemnation of sin therein. Sin could not have been condemned in the flesh of angels; and therefore the Logos did not assume it: but clothed Himself with that of the seed of Abraham." – John Thomas

"The forgiveness of personal offences is the prominent feature of the apostolic proclamation, because personal offences are the greater barrier. Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness, yet a work to be effected in harmony with the righteousness of God, that He might be just while justifying those believing in the Redeemer. It is so declared (Rom. 3:26). It was not to be done by setting aside the law of sin and death, but by righteously nullifying it in one who should be authorized to offer to other men a partnership in his right, subject to required conditions (of their conformity to which, he should be appointed sole judge)." – Robert Roberts

"Possessing sinful flesh was no sin to him, who kept it under perfect control, and 'did always those things that pleased the Father'. At the same time, being the sinful flesh derived from the condemned transgressors of 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." – Robert Roberts

*"1. THE BURNT OFFERING.—The burnt offering was burnt wholly on the altar (Lev. 1:8-9). It was left to smoulder all night into ashes, and the ashes were removed in the morning. It was called the burnt offering 'because of the burning upon the altar all night unto the morning' (6:9). **It was an act of worship on the part of a mortal being, apart from guilt of specific offence... That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity apart from the recognition and acknowledgment of which the burnt offering was the form required and supplied.** It was 'because of the uncleanness of the children of Israel', as well as 'because of their transgressions in all their sins', that atonement was required for even the tabernacle of the congregation (Lev. 16:16).*

"The type involved in complete burning is self-manifest: it is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the truth; the destruction of the body of sin (Rom. 6:6). It was destroyed in Christ's crucifixion –the 'one great offering,' we ceremonially share it in our baptism 'crucified with Christ', 'baptized unto his death.'" – Robert Roberts

"These things could not have been accomplished in a nature destitute of that physical principle, styled, 'Sin in the flesh.' Decree the immaculateness of the body prepared for the Spirit (Psalm 40:6; Heb 10:5), and the 'mystery of the Christ' is destroyed, and the gospel of the kingdom ceases to be the power of God for salvation to those that believe it." (J. Thomas, The Christadelphian, 1873, p. 361)

Table of Contents

The Essence of the Problem.....	2
How Flesh Came to be Styled Sin	4
Brethren J. Thomas and R. Roberts: Flesh <i>is</i> Sin.....	8
Transgressions and Sin-Nature: Separate and Equal?	12
Mortality the Only Condemnation of Human Nature?.....	14
“The Law Required the Death of the Transgressing Nature”	14
The Use of the Word Metonymy	15
Sin – Cause and Effect.....	16
Sin Prone Nature – Physical or Moral?	17
The Word “Atonement”	19
The Words “Defiled” and “Unclean”	21
“OUR SINS”	23
The Doctrine of Forgiveness Subverted.....	24
Obedience and Denying Christ’s Physical Sin-Nature	29
To Say “‘For Himself’ Bothers Me Greatly”	30
The Types are Destroyed.....	31
The Body Saved – Not Vaporized.....	34
The Charge of Andrewism	35
Not Just a Difference in Terms.....	37
The BASF	38
Union or Unity?	38
Traditional Christadelphian Teaching Challenged.....	39
Misrepresentation of Pioneer Quotations.....	40
<i>The Tidings</i> : Doctrinal Change on the Atonement Occurring	41
The Antitypical Journey to the Laodicean Apostasy	43
“He that Speaketh Truth Sheweth Forth Righteousness”	45
The Solution to the Controversy	46
Further Information and Documentation	47
Summary of Differences (Chart).....	A
Additional Reading.....	B
Metonymy	B
The Statement "for us" has Blinded Many to the Fact that He Did Them "for himself" First	B
Likeness of Sinful Flesh	C
Atonement for Himself.....	D
Purification and Cleansing	E
Sin-nature	F
Brain Flesh.....	H
The Body Repaired.....	H
Weak Through the Flesh: Romans 8:3	I
The Burnt Offering	I
Addendum to Transgressions and Sin	J
The Christadelphian, May 1898, Ecclesial Intelligence	K
The Christadelphian, July 1876, Ecclesial Intelligence.....	K

Monday, January 29th, 2001

Brethren,

I write at this time to appeal to you to consider the following treatise on the atonement. **In light of the years of controversy and confusion over issues concerning the atonement**, I believe that it is necessary to provide a comparison of Biblical teaching on the atonement, as expressed by our pioneer brethren, in contrast with ideas that are being promoted today. ***The Tidings* magazine (USA) in February 2000 printed an editorial, part of which has been reprinted here, asserting that changes to the doctrine of the atonement are occurring in the brotherhood.**

I would like to let you know that I have personally been in contact with *some* of the brethren involved in this matter. **As a debtor**, by way of having received edification from *many* of these brethren, **I did not want to believe the reports that circulated.** I therefore, along with other serving brethren in my ecclesia, exchanged a series of letters with one prominent brother who had been charged with teaching what has become known as “partial atonement”. **It was based on this series of exchanges** that it became very clear that he has changed his views on the atonement. I have documented these changes in the following pages. **I realize that some of the Partial Atonement teachers are very popular and well liked, and for many good reasons.** However, it will be demonstrated that **the ideas now being advocated strike at the very foundation of the atonement.** I ask for your patience, for the sake of the unity of the spirit; for the truth is first pure and then peaceable; and to carefully consider what is written below. You will see that those changed teachings are not compatible with Bible Truth – and **the very basis of the forgiveness of sins is being taken away and replaced with another.**

The doctrines we will consider are not limited to “the ecclesia at Sardis”, or “the ecclesia at Thyatira” so to speak. That is to say, they are not limited to a single ecclesia but are being promoted throughout the ecclesial world in the form of lectures, exhortations, magazines, books and so forth. Therefore responses addressed to the ecclesial world are appropriate.

It is important to understand that it is because of the current controversy that we must examine the atonement with such care. For example, the word “metonymy” must be considered, as we will do. It is only because it is now claimed that any time a word is used as “metonymy” that therefore the word no longer expresses a material fact, that we must consider the word and show its historical use. **When truth is challenged, and particularly when that truth is at the foundation of salvation, we must carefully consider the details.** We also sometimes make assumptions about Biblical phrases that generally are acceptable, but when truth is challenged it requires us to step back and make sure that our assumptions are not overthrowing accepted truths.

It grieves me to step forward in this controversy, and for the fraternal consequences it will inevitably have on me personally, in this age, because the brotherhood is my family. It is for this very reason my brethren that I approach you now. **We have a duty to declare God’s righteousness – to maintain sound doctrine in relation to the atonement.** The truth is under attack and we must blow the trumpet whether men will respond to it, or whether they will forbear. **Every generation of our Christadelphian forefathers has been tried in the same fashion, so why should our generation be any different?**

I have attempted to show the system of thought used by partial atonement theorists as contrasted with traditional Central Christadelphian doctrine.

Please carefully consider what is written, for Yahweh’s glorification, for Christ, for your own benefit, for your family and for your brethren’s sake.

Your brother in Christ Jesus our Lord,

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“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” – Hebrews 4:14

Everyone agrees that transgressions must be forgiven (1st Cor. 15). That this was part of the work of the Lord Jesus Christ is not being challenged. Rather, our purpose here is to contrast the Truth with the teachings described as “partial atonement” which denies an aspect of the atonement that has been taught since the Christadelphian community was first established. It will be our objective in this treatise to affirm a vital aspect of the atonement that is being denied.

The sources (names, dates and locations) for “modern PA” quotations are available upon request.

The Essence of the Problem

“The word ‘sin’ is used in two principal acceptations in the Scripture. It signifies in the first place ‘the transgression of law’; and in the next it represents that physical principle of the animal nature... It is that in the flesh ‘which has the power of death,’ and it is called ‘sin’ because the development or fixation of this evil in the flesh was the result of transgression.” – J. Thomas

The essence of the problem is a failure on the part of Partial Atonement theorists (hereafter called PA) to understand that “the word ‘sin’ is used in two principal acceptations in the Scripture”: transgressions and animal nature or sin-nature. PA theorists teach sacrifice for transgressions, but not for sin-nature and thus only give a partial and faulty explanation of what Christ’s sacrifice accomplished. Thus the descriptive term, “partial atonement” has been used.

PA teachers believe and teach that sacrifice is only required for personal transgressions. That is to say, that sacrifice is offered only when we are personally guilty of transgression. **The indisputable logic of this teaching is that Christ offered only for our transgressions and was therefore a substitute for man. We will prove this in the following pages.** Sadly, the language used by some PA teachers serves to hide this fact. But we will bring into your “mind’s view” the altered doctrines they teach, and show how each of these teachings lead us to an atonement doctrine that is completely out of harmony with the Bible, and with the traditional teachings of the Central community.

Some brethren object to use of the phrase “sin-nature” for it does not occur in the Bible. However, this objection is transparent. The word “resurrection” does not occur in the Old Testament. Yet the Lord condemns the “Sadducees” for “not knowing the scriptures”. Paul speaks of “sin that dwelleth in me” (Rom 7:17, 20) and who would assert that transgressions could be within (gr. ‘en’) Paul’s flesh? He also said, “with the mind I myself serve the law of God; but with the flesh the law of sin.” Paul speaks of sin in relation to the physical nature of man (Heb 2:16). Therefore brother John Thomas and Robert Roberts, and Christadelphians since their day have used the term ‘sin-nature’ to succinctly express the concept of “sin that dwelleth in me”.

This charge may seem far-fetched to brethren who understand the Scriptural use of the word “sin”. Yet it will be demonstrated how partial atonement theorists fail to acknowledge the latter form of sin, **the sin-nature, or flesh, that is the causal source of transgression.** And therefore the whole structure of doctrine associated with the atonement has been modified to support their contention. That is to say, when all these modifications are seen together, the error of the PA theorists’ position becomes clear.

First, consider this from brother John Thomas:

"The word 'sin' is used in two principal acceptations in the Scripture. It signifies in the first place 'the transgression of law'; and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death,' and it is called 'sin' because the development or fixation of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh,' that is, flesh full of sin, so that 'sin,' in the sacred style, came to stand for the substance called 'man.'" (J. Thomas, *Elpis Israel*, Logos ed., p. 129)

The word 'sin' is used in

• two	1 + 1 = 2
• principal	"First, or highest, in rank; most important" (Oxford English Dictionary)
• acceptations	"A particular sense, or the generally recognized meaning, of a word or phrase" (Oxford English Dictionary)

And the two accepted meanings of the word SIN in Scripture are:

• 1 +	the transgression of law
• 1	that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust – so that 'sin,' in the sacred style, came to stand for the substance called 'man.'
• = 2	principal acceptations in the Scripture

And later in *Eureka*, brother Thomas wrote this:

"This perishing body is 'sin,' and left to perish because of 'sin.' Sin, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled 'the Law of Sin and Death.' In the combination of the elements of the law, the power of death resides, so that 'to destroy that having the power of death,' is to abolish this physical law of sin and death, and instead thereof, to substitute the physical 'law of the spirit of life,' by which the same body would be changed in its constitution, and live for ever." (J. Thomas, *Eureka*, vol. 1, ch 2, sec 2, Logos ed., p. 248)

"By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, 'What is that which has the power of death?' And he will, doubtless, agree, that it is 'the exceedingly great sinner SIN,' in the sense of 'the Law of Sin and Death' within all the posterity of Adam, without exception. This, then, is Paul's Diabolos, which he says 'has the power of death;' which 'power' he also saith is 'sin, the sting of death.'"

"'Sin' is a word in Paul's argument, which stands for 'human nature,' with its affections and desires. Hence, to become sin, or for one to be 'made sin' for others, (2 Cor. 5:21,) is to become flesh and blood. This is called 'sin,' or 'Sin's flesh,' because it is what it is in consequence of sin, or transgression." (J. Thomas, *Eureka*, Logos ed., vol 1, p. 247)

"What he put to death was the flesh, here referred to by the synonym of 'sin'. He put to death the demands of the flesh during his life, and in the manner of his death. What he did, we are expected to do, so that Paul states, 'How shall we that are dead to sin, live any longer therein' (Rom. 6:2)... So 'sin' is clearly used for human nature; but why? Because human nature, as we know it today, came as a result of sin in the first place, and is now the main cause of sin on our part. In

the Garden of Eden a serpent tempted Eve to sin; that is not needed today, for the influence of the serpent have lived on in mortal flesh, so that when the flesh dominates, the serpent speaks again” (HP Mansfield, *The Atonement*, p. 184).

As the gospel unlocks the Apocalypse, this key, the understanding of the two scriptural uses of the word SIN, unlocks all the other PA alterations to the doctrine of the atonement.

It will be demonstrated that partial atonement theorists only recognize transgression as SIN for which atonement must be made. This is the very essence of the problem.

How Flesh Came to be Styled Sin

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned... Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” – Paul

We are *not* saying that there is something literally *in the flesh* that is called sin. We are saying that mortal flesh is called sin in the Bible. This is brought to light by considering what transpired in the Garden of Eden.

Mortal flesh in the Bible is called sin. It is not “literal sin” or “actual sin” in the sense of transgression. **Rather, it came to be known as sin because it causes us to transgress Yahweh’s Law.** Adam’s flesh prior to transgression was no different from his flesh after the fall *in the sense* that both were flesh and blood. Though it was a “very good” body, it was not a perfect body.

“5) Was **the earthy body of the first man before he sinned** like what experience teaches us our bodies are? Paul, speaking of Adam at the epoch of his creation, says, ‘As the earthy, such are they also that are earthy,’ or earth-born (1 Cor. 15:48.): **hence his earth-born body was capable of corruption, weak and natural, soulish or sensual; yet, as an earthy body, ‘very good.’**—(Gen.1:31)” (J. Thomas, *Catechesis*, p. 1).

Adam’s flesh prior to transgression was flesh and blood that was *capable* of the lust of the flesh, lust of the eyes and the pride of life. This is proved by the fact *that they manifested those things during their trial* (Gen. 3:6).

“Expecting to be equal to the gods, the hitherto latent passions of her animal nature only were set free; and though she now knew what evil sensations and impulses were, as they had done before her, she had failed in attaining to the pride of her life – an equality with them as she had seen them in their power and glory. “ (J. Thomas, *Elpis Israel*, ch. 3, Logos ed., p. 85).

Prior to the transgression they were without sin because transgression as yet had never been committed. Once they ate of the forbidden tree *they became* SINners and the LAW OF SIN (Rom. 7:23) was passed on to their progeny: “And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image” (Gen 5:3). Adam made himself and his progeny to be “sin” by committing sin.

“Seth was also ‘in Adam’s own likeness.’ While image, then, hath reference to form or shape, ‘**likeness**’ hath regard to mental constitution, or capacity. From the shape of his head as compared with other creatures, it is evident, that man has a mental capacity which distinguishes him above them all. **Their likeness to him is faint. They can think; but their thoughts are only sensual. They have no moral sentiments, or high intellectual aspirations; but are groveling in all their instincts, which incline only to the earth**” (J. Thomas, *Elpis Israel*, ch. 2, Logos ed., p. 39)

Flesh was not originally constituted as sin. Yahweh would not – could not according to His own righteousness – create man as sin merely to condemn it. Where would the declaration of God's righteousness exist in such an act?

"Why was the flesh weak? Could not God have made human nature after such a pattern or constitution that it would have been able to keep the law? Doubtless He could. Why did He not? He had His own reason, and our wisdom lies in simply seeing and accepting it." (R. Roberts; *The Slain Lamb*, p. 12)

"Does a man feel honored, or glorified, by the compulsory obedience of a slave? Certainly not; and for the simple reason, that it is involuntary, or forced. But, let a man by his excellencies command the willing service of free men—of men who can do their own will and pleasure, yet voluntarily obey him, and, if he required it, are prepared to sacrifice their lives, fortunes, and estates, and all for the love they bear him—would not such a man esteem himself honored, and glorified, in the highest degree by such signal conformity to his will? **Unquestionably; and such is the honor and glory which God requires of men. Had He required a necessitated obedience, He would have secured His purpose effectually by at once filling the earth with a population of adults, so intellectually organized as to be incapable of a will adverse to His own—who should have obeyed Him as wheels do the piston rod and steam by which they are moved—the mere automata of a miraculous creature.**" (J. Thomas, *Elpis Israel*, ch. 6, Logos ed., p. 180).

Man was made of flesh but with an intellect and moral capacity to know and choose what was right according to the Law of Yahweh. He was given Elohist instruction, and Adam and Eve must have been intellectually and morally mature enough at the time of their trial that the serpent's lie could have been rejected. But man chose the ways of death and so the law of sin and death became the law of his body. The penalty threatened was the penalty received: in the day thou eatest thereof dying thou shalt die. That is, the sentence of mortality was now a law of his body.

"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. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:23-25).

"He [Christ] was a sufferer from the hereditary effects of sin; for these effects are **physical effects. Death is a physical law in our members implanted there through sin ages ago, and handed down from generation to generation.** Consequently, partaking our physical nature, he partook of this, and his own deliverance (as 'Christ the firstfruits') was as necessary as that of his brethren. **In fact, if Christ had not first been saved from death (Heb. 5:7), if he had not first obtained eternal redemption (Heb. 9:12),** there would have been no hope for us, for we obtain salvation only through what he has accomplished in himself..." (R. Roberts, *Australian Unity Book*, p. 78)

"Seeing that man had become a transgressor of the divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was 'very good' so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish." (J. Thomas, *Eureka*, vol. 1, ch. 2, 4. "The Diabolos", Logos ed., p. 248).

With the great transgression the “very good” state, or “healthy being” had ended. Shame, fear, nakedness, and defilement – all these words describe the state of transgressors. The sentence was pronounced upon them (Gen 3:16, 17).

“It is that in the flesh ‘which has the power of death,’ and it is called ‘sin’ because the development or fixation of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled ‘sinful flesh,’ that is, flesh full of sin, so that ‘sin,’ in the sacred style, came to stand for the substance called ‘man.’” (J. Thomas, *Elpis Israel*, Logos ed., p. 129)

"In this language the phrase is *muth temuth*, which literally rendered is, DYING THOU SHALT DIE. The sentence, then, as a whole reads thus – 'In the day of thy eating from it dying thou shalt die.' From this reading, it is evident, that Adam was to be subjected to a process, but not to an endless process; **but to one which should commence with the transgression, and end with his extinction.** The process is expressed by *muth*, dying; and the last stage of the process by *temuth*, thou SHALT DIE. (J. Thomas, *Elpis Israel*, Logos ed., p. 69-70)

“The serpent’s reasoning was sin in conception. ‘Sin is the transgression of law,’ and this transgression was originally conceived in the brain of the serpent, and by reasoning on false premises, was transferred into the woman’s, where, taking occasion by the commandment ordained for life, and in itself holy, just and good, it wrought in her all manner of intense and unlawful desires. Had she been contented to believe the Deity, and to obey the commandment, her course would have resulted in life eternal. But, instead of this, she found the commandment to be for death; because the reasoning of the serpent, taking occasion by the commandment, deceived her, and by it slew her. Thus, the serpent’s reasoning which she adopted as her own, worked death in her by the good and just and holy law, by which, when the reasoning was perfected in transgression, Human Nature displayed itself as an exceedingly great sinner—*kath hyperbolon hamartolos*.” (J. Thomas, *Eureka*, vol. 4, ch. 12, 14. *The Old Serpent*, Logos ed., p. 72)

Where Adam and Eve had no cause to question Yahweh’s law, we are born with a sin-nature that rebels against law. Not only does man labor under that constitution of sin, but he also labors in ignorance, as a general rule, of Elohist instruction, or Yahweh’s Truth.

But by Divine paternity and instruction (Psa. 22:9; Isa. 50:4-5), Christ’s weakness was only that of his body for it was flesh and blood. He was “made sin” (nature) (2 Cor. 5:21) for us. Christ still bore the same nature as Adam – weak flesh and blood *capable* of lust. He was “made of a woman, made under the law”. He was tried (*peirazo*) in all points like us, yet lust did not conceive in his mind to bring forth sin (Heb. 4:15; Jam. 1:15; Pro. 24:9).

“But does not Peter teach of Jesus that ‘his own self bare our sins in his body on the tree’ (1st Pet. 2:24)? He does, but the statement does not mean that our actual transgressions were borne in his body! Indeed, that would be an impossibility, seeing that he died nearly two thousand years before we were born, and that, in any case, our sins of omission and commission could not be transferred to the body of another. Would it be fair to do so even by imputation? **Does the teaching which claims that God put to death a completely obedient man merely to pay the penalty of sins committed by others witness to the righteousness of God? By no means.**

“In any case, how could the actual transgressions of others be placed ‘in his body?’ **The Greek preposition is *en* and signifies *within* a person or thing. In what sense can it be said that the Lord ‘bare in his body’ on the tree, actual sins such as murders, thefts and so forth? If it is taught that he did, the doctrine makes him an actual murderer and a thief.**

"And this, of course, is untrue.

"What is meant by the statement of Peter? The Lord taught that all actual transgressions are outward manifestations of an inward bias towards sin. 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders etc... all these evil things come from within, and defile the man' (Mark 7:21-23). Actual transgression is the result of permitting the **'lust of the flesh, lust of the eyes, and the pride of life,' styled by Paul 'sin in the flesh' (Rom. 8:3), or indwelling sin (Rom. 7:17),** to dominate a person.

"Sin in the flesh, is not a separate entity in flesh, of course, but the inordinate impulses of flesh to please itself. The impulse to please self was in the Lord as in other men, but he never gave way to it. If he had done so, it would have manifested itself in actual transgression as it has done in all other members of the human race (Rom. 3:9, 19).

"The impulses of sin, were in the body of the Lord as in other men, but they were neutralized, or overcome, by a mind that was in perfect attune with that of his Father. Therefore, 'the sins' that the Lord 'bare in his body' when he was crucified are fitly described as 'our sins' because they were identical to the same impulses that in every other person result in actual transgression; and the Lord died as our representative. A believer, therefore, can identify himself with the Lord, and can view his offering as an example he should try to emulate. He sees him bearing the same flesh promptings as himself, but dramatising what he must do to overcome them, and so live in newness of life. **The Lord's sacrifice, as defined by Peter, reveals that the flesh is the seat of transgression,** and calls upon believers to figuratively **'crucify the flesh with the affections and lusts'** (Gal. 5:24), and commence to walk in 'newness of life.'" (HP Mansfield, *The Atonement, How Christ Bears Our Sins*, p. 195-196)

It was the same flesh that had transgressed in Eden which the Lord Jesus Christ possessed: weak and with propensities that were *capable* of leading to sin. But Yahweh had engraved (Zec 3:9) His Word upon His son's brain.

"Adonai Yahweh hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: **he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. Adonai Yahweh hath opened mine ear,** and I was not rebellious, neither turned away back." (Isa. 50:4-5).

"That in his crucifixion, **Sin was condemned in the same flesh that had transgressed in Paradise,** so that in the crucified body he bore the sins of his people upon the tree, that they being dead to sin, should live unto righteousness" (J. Thomas, *Eureka*, Logos ed., vol. 3, p. 304, #10)

"Thus **the nature crucified was cursed, eternally cursed;** and therefore can never occupy the kingdom of God and the earth for ever. The life of the nature that transgressed in the person of the first Adam became a covering for sin in the sinless person of the second Adam. **When glorified the crucified nature was transformed into holy spirit-nature, styled by Paul, 'spiritual body,'** or the body consubstantial with the Father. **This is the nature Jesus now possesses, and to which he attained at the price of 'the crucifixion of the flesh' in every sense of the phrase.**" (J. Thomas, *The Herald of the Kingdom and Age to Come*, 1861, p. 110, The Apostles Justified by Faith Before 'the Faith' Came).

"One of them was to 'condemn sin in the flesh', as Paul says (Rom. 8:3). The stumblings that have taken place over this expression... Some would explain it as meaning the moral condemnation of sin by Christ during his life. This cannot

be the meaning in view of the statement with which it is conjoined that what was done was 'what the law could not do'. The law condemned sin so thoroughly in the moral sense that it is called 'the ministration of condemnation'." (R. Roberts, *The Law of Moses, The Consecration of Aaron and His Sons*, 4th ed., p. 174).

"While Zechariah was beholding, **he saw the garments of Joshua, the High Priest, changed;** and was instructed that the action represented the putting away of iniquity which the priest is supposed to bear. In this we see, by the light of New Testament, **the change of nature, or body, in relation to the Christ, 'whom,' says Paul, 'we know henceforth no more after the flesh.' He was crucified in 'flesh of sin;' and then sin was 'condemned in the flesh.'** But when he rose again he became spirit-body, called by Paul *pneuma hagiosunes*, spirit of holiness—Rom. 1:4. He is now the Angel-High Priest of Jehovah, **no longer oppressed with our filthy nature,** but 'clothed in a garment white as snow' (Dan. 7:9) reaching to the foot (Apoc. 1:13)" (J. Thomas, *Eureka*, vol. 1, ch. 1, sec. 1, *The Apocalypse in Zechariah*, Logos ed., p. 58).

The beauty of the work of Yahweh through Christ is that Christ came, not bearing the nature of angels (Heb 2:16) but the nature of man (Heb 2:17). But where the 1st Adam failed, by Yahweh's hand the 2nd Adam, the Lord Jesus Christ, gave "glory to God in the highest" and for us he is "peace and goodwill on earth".

"That no flesh should glory in his presence." – 1st Cor. 1:29

The two federal Adams were both made flesh. Both were instructed in the Law of Yahweh. Both were then subjected to an *external* tempter (Luke 4:13) to see if obedience would follow rather than obeisance to the lusts of the flesh. The 1st Adam failed; the 2nd by Yahweh's hand condemned what had become sin's flesh as a consequence of transgression. He thereby opened the way into the holiest of all for those who will look upon (signifying obedience) the crucified brazen serpent (signifying a recognition of his sin-nature) and live (our hope of eternal life). (Joh. 3:14).

Brethren J. Thomas and R. Roberts: Flesh *is* Sin

***"Evil was then evolved in his flesh as the punishment of his sin; and because the evil was the punishment of the sin, it is also styled sin. 'Flesh and blood' is naturally and hereditarily full of this evil. It is, therefore, called 'sinful flesh,' or flesh full of sin."* – John Thomas**

That brother John Thomas and brother Robert Roberts viewed flesh as sin, not "real sin", "literal sin", or "actual sin" – terms that indicate transgression – but as a word descriptive of physical human nature is *indisputable*. It is claimed by PA theorists that the Australian Unity Book "roundly condemns" this teaching. However, that is not the case as pages 74 through 76 prove. Pages 74 and 75 quote from *Elpis Israel* showing the two acceptations of the word sin: transgressions and animal nature. **On page 76 it explicitly says that this sin-nature does not need forgiveness.** Brother F. G. Jannaway was contending against some who were teaching that "we require forgiving for that which we are not responsible". This was of course during the Andrew controversy. **The idea of associating guilt or moral responsibility for human nature is what the Unity Book "roundly condemns."**

While we do not need forgiveness for Adam's sin, we still need redemption, or atonement, from our adamic nature. As brother Jannaway points out on page 76, "we need forgiving our own sins and redeeming [atonement] from our vile bodies".

"The synonyms of 'atonement' in the New Testament are 'reconciliation,' as above, 'ransom,' 'redemption,' 'propitiation,' 'justification,'... (CC. Walker, *The Atonement*, 'Atonement: Definition and Synonyms, p. 10)

"Christ required redemption [atonement, ed.] from adamic nature equally with his brethren, and the mode of redemption which God had ordained was a perfect obedience culminating in a sacrificial death." (Bro. Robert Roberts, *The Christadelphian*, 1895, p. 262)

Brother HP Mansfield taught the same thing. He wrote:

"Jesus as a representative man, who bore in his nature the same flesh-promptings as all other men but conquered them, **was in need of redemption [atonement, ed.] from that nature (not for sins, for he never committed any) as are all mankind. He obtained this by his own offering.** This is the clear teaching of Heb. 13:20. Heb 9:12 states that by his offering he obtained eternal redemption. (Bro. H.P. Mansfield, Herald 'Christ's Death and Your Salvation' page 76, Feb. 1968 edition, p. 12 July 1988 edition)

The PA theorists do not distinguish between forgiveness for our physical sin-nature, a false idea, and atonement for, or due to, or from our sin-nature. They discard both doctrines as if the two teachings are synonymous.

Here is but a sampling of what brother J. Thomas and R. Roberts wrote on the subject of flesh being sin:

"Sin, I say, is a synonym for human nature." (J. Thomas, *Elpis Israel*, Logos ed., page 130)

"All this is of **the flesh, or Sin Incarnate, which is the Devil.**" (J. Thomas, *Eureka*, vol. 1, ch 1, sec 1, Logos ed., p. 32)

"The flesh, which is Sin's Flesh, is 'the enemy,' or enmity against God and His law (Rom. 8:7), and the Seducer which causes men to transgress or put themselves across the line, or on the wrong side of things forbidden...The flesh is 'the evil thing'...styled 'the wicked one.' It is that by which all offences come" (J. Thomas, *The Last Days of Judah's Commonwealth*, p. 18).

"1. Sin in the flesh, the enemy of God, contending for the dominion of the world." (J. Thomas, *Elpis Israel*, Logos ed., page 127)

"Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law." (J. Thomas, *Elpis Israel*, ch. 4, Logos ed., p. 131)

"'SIN' is a word in Paul's argument (in Rom. 7), which stands for human nature, with its affections and desires. Hence, to 'become sin,' or for one to be 'made sin' for others (2 Cor. 5:21) is to become flesh and blood. This is called 'sin' or 'Sin's Flesh,' because it is what it is in consequence of sin, or transgression." (J. Thomas, *Eureka*, vol. 1, ch 2, sec 2, Logos ed., p. 247)

"This perishing body is 'sin'; and left to perish because of 'sin'. 'Sin, in its application to the body, stands for all its constituents and laws.' The power of death is in its very constitution, so that the law of its nature is styled the 'law of Sin and Death.' In the combination of the elements of the law, the power of death resides, so that 'to destroy that having the power of death' is to abolish this physical law of sin and death, and instead thereof, to substitute the physical 'law of the spirit of life,' by which the same body would be changed in its constitution, and live forever." (J. Thomas, *Eureka*, vol. 1, ch 2, sec 2, Logos ed., p. 248)

"You ought to know that the primitive sense of the word is 'the transgression of law,' and the derived sense that of evil in the flesh. Transgression is to this evil as cause to an effect; which effect re-acts in the posterity of the original transgressors

as a cause, which, uncontrolled by belief of the truth, **evolves transgression** in addition to those natural ills, disease, death, **and corruption, which are inherent in flesh and blood.** Because he transgressed the Eden-law, Adam is said to have sinned. **Evil was then evolved in his flesh as the punishment of his sin; and because the evil was the punishment of the sin, it is also styled sin.** 'Flesh and blood' is naturally and hereditarily full of this evil. It is, therefore, called 'sinful flesh,' or flesh full of sin. Hence, an apostle saith, 'in me, that is, in my flesh, dwelleth no good thing' (Rom. vii. 18). **The absence of goodness in our physical nature is the reason of flesh and blood being termed 'sin.'** 'The Word was made flesh;' a saying which Paul synonymizes by the expression, 'God hath made Jesus sin for us who knew no sin' (2 Cor. v. 21): and Peter by the words, 'He made his own self bear our sins in his own body' (1 Pet. 2:24). 'God made Jesus sin,' in the sense of 'making him of a woman' (Gal. iv. 4), or of flesh and blood; so that **having the same nature, its evil was condemned in his flesh;** and consequently the sins of those who believe the gospel of the Kingdom were then borne away, **if they have faith also in the breaking of his body for sin** (Rom. viii. 3; Luke xxii. 19)." (J. Thomas, *Clerical Theology Unscriptural*)

What was the Christadelphian community founded upon doctrinally? What did the first Christadelphians teach? The definitions of Biblical Truth are attested to in the writings of the two leading brethren of the mid to late 1800's. These are the writings of brethren John Thomas and Robert Roberts.

Putting aside all the other writings of later years – writings generated in the midst of unity movements and controversy – we have an irrefutable basis on which to say that the Christadelphian community was founded upon the teaching that the word "sin" is used in the Bible to indicate two distinct things: 1) sin-nature and 2) transgressions. Brother Thomas was explicit: "'Sin', I say, is a SYNONYM for human nature." Brother Roberts while carefully observing that "sin" was first "transgression of law", likewise referred to human nature as 'sin': "He [Christ] had no sin except the possession of a nature which leads to sin." Both brethren used the term sin-nature freely—a term many PA theorists refuse to use.

That is why PA theorists must be selective about quoting from these two brethren and why they prefer to make their case from some modern writers whose language was not as exacting as brethren Thomas and Roberts. The implied assumption in quoting from later writers is that they built upon the doctrinal house begun by our pioneer brethren. Unfortunately this has not always been the case. The solution though is simple and if the PA theorist was willing to unify upon what Christadelphians consistently taught in late 1840's to the early/mid 1900's there would be no objection to exclusively using the works of those two brethren as the basis of our understanding – as the source of definitions for Bible terms such as sin. But PA theorists know that their own definitions do not agree with our pioneer's definitions for they wrote extensively on these subjects. And so the PA theorists use a three prong approach to discredit those who teach that sin is used in two principal acceptations in Scripture: 1st, they use the writings of the Pioneer Brethren out of context, or they use snippets of the pioneers quotes to prove their point. 2nd, they turn to more recent writers that reflect their theory. And 3rd, they attempt to align this teaching of sin in two acceptations with Andrewism. The writings of brethren Thomas and Roberts stand today as a witness against their error.

"JJ Andrew: 'Did he have the sin-nature himself as well as the sins of his brethren which required the offering of himself as a sacrifice?' R Roberts: '**He had no sin**

except the possession of a nature which leads to sin; but which in him did not lead to sin." (Res. Responsibility Debate, #292)

"But, serpent-sin, being a constituent of human nature, is treated of in the Scripture in the aggregate, as well as in its individual manifestations. The 'lust of the flesh, the lust of the eyes, and the pride of life,' generated in our nature by sin, and displayed in all the children of sin, taken in the aggregate, constitute 'the world,' which stands opposed to God. Serpent-sin in the flesh is the god of the world, who possesses the glory of it. Hence, to overcome the world is to overcome the wicked one; because sin finds its expression in the things of the world." (J. Thomas, *Elpis Israel*, ch 3, Logos ed., p. 96)

"The goat for a sin offering shows us the antitypical sacrifice of sin's flesh—a pushful, masterful thing—which was put to death on Calvary, 'that the body of sin might be destroyed' (Rom. 6:6-10); though in Christ, its pushful masterful tendencies were all overcome beforehand—as Jesus said, 'I have overcome'—that the sacrifice (without blemish) might be accepted for us." (R. Roberts, *The Law of Moses*, The Annual Services, 4th ed., p. 199)

"Children are born sinners or unclean, because they are born of sinful flesh; and 'that which is born of the flesh is flesh,' or sin.' (J. Thomas, *Elpis Israel*, ch. 4, Logos ed., p. 132)

"Speaking of the conception and preparation of the Seed, the prophet as a typical person, says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). This is nothing more than affirming that He was born of sinful flesh; and not of the pure and incorruptible angelic nature. 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." (J. Thomas, *Elpis Israel*, ch. 4, Logos ed., p. 131)

"That offering was the sacrifice of a proved and obedient man, tempted in all points like his brethren, yet without sin, that is, without disobedience – for as regards sin concreted, so to speak, in those physical effects produced by sin in the first instance, which Paul metonymically styles 'sin that dwelleth in me,' Jesus was no exception to his brethren. He was 'the seed of David according to the flesh' (Rom.1:3); he took part of the same flesh and blood as the children (Heb. 2:14); he was made in all things like to his brethren (Heb. 2:17); he was made in the likeness (that is, the sameness) of sinful flesh (Rom. 8:3); and was therefore made sin for us – he, who, in the moral sense, knew no sin (2 Cor. 5:21). Such is the testimony which is in harmony with the object of his sacrificial manifestation; to destroy, through death, the diabolos having the power of death (Heb. 2:14); to condemn sin in the flesh (Rom. 8:3). Such, also, is the conclusion involved in the elementary proposition that Jesus Christ came in the flesh." (R. Roberts, *Seasons of Comfort*: The Temptation of Christ, Logos ed., p. 257-258)

"The crucifixion of Christ as a 'declaration of the righteousness of God' and a 'condemnation of sin in the flesh', exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross: 'This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.'" (R. Roberts, *The Blood of Christ*, p. 18).

"'The prince of this world shall be cast out.' Sin made flesh, whose character is revealed in the works of the flesh, is the wicked one of the world. He is styled by Jesus, the prince of this world." (J. Thomas, *Elpis Israel*, ch. 4, Logos ed., p. 97)

"That the **devil of scripture is, first, sin manifested individually in and through our common nature;** secondly, sin in ecclesiastical and political manifestation. Hence, the powers of the world are styled 'the Devil and his Angels.'" (J. Thomas, *Eureka*, vol 3, ch. 11, Logos ed., p. 303)

"These principles were **embodied in Jesus,** as 'holy, harmless, undefiled, and separate from sinners,' as to character; yet **'the likeness of sin's flesh, in whom sin was condemned' when crucified, as to nature;**" (J. Thomas, *Eureka*, vol. 1, sec. 1, ch. 5, 7. The Golden Zone, Logos ed., p. 171)

"In this we see, by the light of New Testament, **the change of nature, or body,** in relation to the Christ, 'whom,' says Paul, 'we know henceforth no more after the flesh.' **He was crucified in 'flesh of sin;' and then sin was 'condemned in the flesh.'**" (J. Thomas, *Eureka*, vol. 1, ch1, sec 1, The Apocalypse in Zechariah, Logos ed., p. 58)

"The burned bodies consumed into smoke were whole **burnt offerings;** and typified, or represented the utter destruction of **Sin's Flesh, which sin had been condemned in the flesh of the victim,** by the abstraction therefrom, or the pouring out of the soul of the flesh in the slaughter of the victim." (J. Thomas, *Eureka*, vol. 2, ch. 6, sec 5, The Altar, Logos ed., p. 235)

"Thus, mankind in whom the truth is not, being the **Seed of the Serpent, the flesh of sin,** is their natural parent. This is **'their father the Devil, whose lusts they do.'**" (J. Thomas, *Eureka*, vol. 4, ch. 12, 14. The Old Serpent, Logos ed., p. 75)

"This Yahweh-nissi-altar was superseded by **an altar overlaid with plates of brass. These plates represented 'the flesh of sin' purified by fiery-trial.**" (J. Thomas, *Eureka*, vol. 1, ch. 1, sec. 5, Logos ed., p. 177)

"**We break not this bread and drink not this wine discerningly unless we see in Christ crucified the vindication of the honour of God, in the condemnation of sin in the flesh of sin as the basis of our acceptable approach to God, and our forgiveness unto life eternal.**" (R. Roberts, *Seasons of Comfort*, The Blessedness of Knowing the Truth, Logos ed., p. 222)

Transgressions and Sin-Nature: Separate and Equal?

***"When their sin was perfected, the propensities, or lusts, having been inflamed, became 'a law in their members;' and because it was implanted in their flesh by transgression, it is styled 'the law of sin;' and death being the wages of sin, it is also termed, 'the law of sin and death;' but by philosophy, 'the law of nature.'"* – John Thomas**

To argue that flesh is accounted as sin in the Divine plan is, according to the PA theorists, to make transgressions and sin-nature "separate and equal." Elsewhere in the Unity Book, on page 63 we read, "Sin used as a literal term, and 'sin' used by metonymy, cannot be classed in one category." The PA theorists misuse these phrases.

Brother Carter was specifically addressing the teaching of JJ Andrew concerning imputed guilt. Imputed guilt for Adam's transgression, as JJ Andrew taught, must be seen as a moral factor, for guilt is a moral term. **JJ Andrew was classing sin used by metonymy and literal sin "in one category."** Brother Carter did not say that there was only one category. Read carefully what brother Carter wrote,

"Sin used as a literal term, and 'sin' used by metonymy, cannot be classed in one category." (Unity Book, p. 63)

Brother Carter mentions the **two acceptations of sin:** literal sin (transgressions) and sin used by metonymy, that is the sin-nature. He did not say that there was only one category. He said they

could not be classified in one category. And this, of course, is correct, for the two terms represent **moral and physical**. And this is exactly how Christadelphians, sound in the atonement, have seen this since the community was founded. But now PA theorists who misunderstand brother Carter claim,

“Now if there’s something more than metonymy, it’s got to be real [literal] sin”...
“Brother Carter said, ‘**Sin**’ used as a literal term, and ‘**sin**’ used by metonymy, **cannot be classed in one category.**” (PA teacher, Yagoona E/C meeting, Feb 5th, 2000)

The first sentence must be examined closely. **The sentence is carefully constructed to imply that the only acceptation of sin is literal sin (transgression).** Reading the sentence technically though, it is correct. There is something more than metonymy called ‘literal sin’ or transgression. But there is also sin which is referred to by metonymy. **The PA theorist has unintentionally made our point: sin in two acceptations which cannot be classified in one category.**

The PA theorists’ position is completely at odds with Biblical traditional Central teaching:

“The ‘uncleanness’ of the Lord, therefore, was **physical** and not **moral**; but ours is **both**... Some have aligned uncleanness only with actual transgression. Therefore, they would reason that whereas we are ‘unclean’ because of personal failure, the Lord was not. **But if so, they overlook the fact that the altar, which typified Christ, had to be ‘cleansed.’**” (HP Mansfield, *The Atonement*, The Power of the Altar, p. 186).

“the double cleansing process all believers must be the subjects of before they can attain to eternal life, but both the moral and physical purification is in virtue of the one sacrifice.” (Roberts/ Harvey, *The Law of Moses*, 4th ed., p. 249-250)

Sin-nature and transgressions are NOT equal. Nor are they separate for they are related as cause and effect. We are born with one and commit the other:

“This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in ‘the testimony of God’... ”(J. Thomas, *Elpis Israel*, p.77).

As brother Roberts wrote,

“The forgiveness of personal offences is the prominent feature of the apostolic proclamation, because personal offences are the greater barrier. Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness, yet a work to be effected in harmony with the righteousness of God, that He might be just while justifying those believing in the Redeemer. It is so declared (Rom. 3:26). It was not to be done by setting aside the law of sin and death, but by righteously nullifying it in one who should be authorized to offer to other men a partnership in his right, subject to required conditions (of their conformity to which, he should be appointed sole judge). (R. Roberts, *The Law of Moses*, The Consecration of Aaron and His Sons, 4th ed., p. 170-172)

This is a key point because the PA theorists teach sacrifice is only for personal transgressions. Contrary to the PA theorists’ position, brother Roberts points out that the law of sin and death was not to be simply set aside. If the PA theorists position is correct then there remaineth no more sacrifice to take away the law of sin and death. It was to be **righteously nullified in one** who should be authorized to offer to other men a partnership ***in his right***.

Mortality the Only Condemnation of Human Nature?

"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" – Paul

PA theorists teach that mortality was the condemnation of the transgressing nature. It is true that mortality was the condemnation **placed upon all mankind**. It is not true that this was the only necessary condemnation of the transgressing nature. The Unity Book may be quoted, page 74 where we read,

"Mortality is our condemnation in Adam"

Mortality *is* our condemnation. But the Bible says that Christ condemned "sin in the flesh". The words "mortality" and "sin in the flesh" do not express exactly the same ideas. Sin is the principle in flesh that *makes* flesh mortal:

'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. (J. Thomas, *Aaron and Christ, The Christadelphian*, 1873, p. 501).

PA teachers confuse mortality with the condemnation of sin in the flesh. They use the two interchangeably. That is an important point to remember when speaking with them or reading their literature.

Brother Roberts considers the necessity of the public condemnation of flesh through the crucifixion of Christ writing,

"Now **here is the problem to be solved**, and which has been solved in the death and resurrection of the Lord Jesus: **how is condemned human nature to be emancipated from the law of sin and death, in harmony with the righteousness that has brought that law into force?** If humanity were left to itself, it would inevitably perish; because it is not only incapable of a perfect righteousness, but it cannot set aside the condemnation in which it already exists. **God's plan in Christ has given us a scheme by which human salvation is achieved without the violation of any of His laws**, which are necessary to the maintenance of His supremacy in the universe. Christ meets all the necessities of the case. **The first necessity was that the law, both Edenic and Mosaic, should be upheld. The law required the death of the transgressing nature, viz., human nature. He had this nature, and he died :- ...**" (R. Roberts, *Christendom Astray*, Lecture 6, The Crucifixion, Logos ed., p. 168)

"The Law Required the Death of the Transgressing Nature"

"It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness." – Robert Roberts

Why did "the law require the death of the transgressing nature" as brother Roberts wrote? Because FLESH had transgressed Yahweh's Law and it had to be publicly condemned as the basis of the forbearance of God. The Edenic and Mosaic "law is holy, and the commandment holy, and just, and good." It was not upholding of the righteousness of God to slay transgressors as the basis of redemption, for their death was already necessitated by the fact that they were transgressors.

"If the death of a transgressor would have sufficed, then Adam and Eve might have been put to death at once, and raised to live again. But this was not according to the divine wisdom. The great principle to be compassed was the condemnation of sin in sinful flesh, innocent of actual transgression." (J. Thomas, *Elpis Israel*, Logos ed., p. 164).

Transgressions could only be forgiven when **Yahweh's righteousness was upheld in the same nature that transgressed in Eden.** A man, the Lord Jesus Christ, bearing that same nature (as weak flesh and blood) was tried by an external tempter (see Luke 4:13) just as an external tempter, the serpent, tried Adam and Eve. The 1st Adam failed. The 2nd Adam succeeded. But he still had a sin-nature. The body had been prepared (Heb 10:5, 10), "made of a woman, made under the law".

"It (the body of Jesus) was not angel flesh or nature, but that common to the seed of Abraham, **styled by Paul 'flesh of sin,'** 'in which,' he says, 'dwells no good thing' ... His flesh was like our flesh in all its points – weak, emotional, and unclean... **Sin, whose wages is death, had to be condemned in the nature that had transgressed...** He took part of the same, that through death he might destroy that having the power of death, that is, the diabolos, or elements of corruption in our nature inciting it to transgression, and therefore called 'Sin working death in us.'" (J. Thomas, *Eureka*, vol. 1, Logos ed., p. 106)

"The crucifixion of Christ as a 'declaration of the righteousness of God' and a 'condemnation of sin in the flesh', exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when **the body** was nailed to the cross: **'This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.'**" (R. Roberts, *The Blood of Christ*, p. 18).

"In offering himself, did Christ offer for his own sins? It depends upon what is meant. Jesus had no personal offences to offer for. Nevertheless, as antitype of the high priest, who 'offered first for his own sins, and then for the people's' (1) there must have been a sense in which he did so, even as Paul says, 'THIS he did once, when he offered up himself' (2) The sense in which he did so is obvious in light of the foregoing answers, that the body offered on Calvary being the nature that transgressed and was condemned in Eden, was offered under a condemnation that affected both itself and those for whom the sacrifice was made. Heb 7:27" (R. Roberts, *The Christadelphian*, 1873, p. 321)

The Use of the Word Metonymy

"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" – Paul

On February 5th 2000 the Yagoona, Enfield and Cumberland ecclesias in Australia met together to consider some of these issues in light of brother Keith Cook's book, *The Theory of Partial Atonement*. In the discussion between Yagoona and Enfield/Cumberland ecclesias, the **E/C brethren spoke of "real sin", "literal sin" and "active sin" which were phrases used to signify "transgression"**. Those particular terms were used to distinguish transgressions from sin that is spoken of by metonymy. When that discussion turned to the second form of sin, **the root cause of transgression, our sin-nature**, they hid behind the word "metonymy". "It's either metonymy or what is it?" said one PA teacher. But **the term "sin" is used Biblically as a definition of fallen physical human nature**; and therefore use of the word "metonymy" cannot alter that fact. One PA theorist expresses his concept of metonymy as:

"Now if there's something more than metonymy, it's got to be literal sin" (PA teacher, Yagoona E/C meeting, Feb 5th, 2000)

The earliest use of the word metonymy that I could locate was from brother Robert Roberts. Consider what he writes in *Christendom Astray*:

"By one man sin entered into the world, and death by sin (Rom. 5:12). By man came death (1 Cor. 15:21). The wages of sin is death (Rom 6:23). Sin hath reigned unto death (Rom. 5:21). Sin bringeth forth death (Jas. 1:15). The sting of death is

sin (1 Cor. 15:56). Having regard to the fact that death was divinely decreed in the garden of Eden, in consequence of Adam's transgression, **it is easy to understand the language which recognizes and personifies transgression, or sin, as the power or cause of death. The foregoing statements express the literal truth metonymically.** Actually, death, as the consequence of sin, is produced, caused, or inflicted by God, but since sin or transgression is the fact or principle that moves God to inflict it, **sin is put forward as the first cause in the matter**" (*Christendom Astray*, Lecture 7, The Devil; Repeated in *The Evil One: Sin Personified*, Logos ed., p. 196).

Brother Roberts wrote that the word sin was used metonymically **to express a literal truth**. Brother John Thomas wrote in *Elpis Israel*,

"Sin, I say, is a synonym for human nature." (J. Thomas, *Elpis Israel*, Logos ed., p. 130)

He did not say it was a metonym for human nature. It is a synonym, which is defined as, "A word having the same or nearly the same meaning as another word or other words in a language". **Sin and human nature can be used as equivalent expressions *when that nature has sin propensities*.** The physical nature therefore can be personified as Sin.

'Sin,' in the sacred style, came to stand for the substance called 'MAN'." as brother Thomas wrote, because the flesh is the transgressor, the cause of sin so that it is also called sin.

Do not be mislead when PA theorists speak of "mortality", or "Christ bearing the same nature as us", a "sin prone nature", "in need of a redemption of his body" **or any other similar language that expresses a nature that is "a little lower than the angels". Do not assume PA teachers are saying the same thing you might understand those phrases to mean, because they do not as will be shown.** In the minds of the partial atonement adherents, none of these terms teach or imply the second form of sin, the cause of transgressions, the sin-nature of man. So the use of such language only hides the fact that they do not believe that phrases such as "likeness of sinful flesh", are equivalent to "sin-nature".

"He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness." (R. Roberts, *The Blood of Christ*, Sin in the Flesh, p. 23)

"JJ Andrew: 'Did he have the sin-nature himself as well as the sins of his brethren which required the offering of himself as a sacrifice?' R Roberts: **'He had no sin except the possession of a nature** which leads to sin; but which in him did not lead to sin.'" (*Res. Responsibility Debate*, #292)

"So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life." (J. Thomas, *Eureka*, v 5, ch 22, No more curse, Logos ed., p. 363)

Sin – Cause and Effect

"All this is of the flesh, or Sin Incarnate, which is the Devil." – John Thomas

PA theorists teach that the metonymy as expressed by bro. John Thomas is: "sin and evil are as cause and effect. The sin is explained as the transgression in Eden. The evil is defined as all the ills that the flesh is heir to (*Elpis Israel*)". While this is undoubtedly ONE cause and effect relationship, the reality of sin is that there are many cause and effect relationships:

Cause	Effect
Adam's Transgression	"Very good nature" becomes "sin incarnate", or <i>diabolos</i>
Law of sin and death	Lusts inflamed in flesh by its embracing external excitant.
Lusts inflamed	Sin conceives leading to transgression
Transgression	Punishment and death

This chain of causes and effects are summarized in Romans 5:12, "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

"Sin and evil are as cause and effect" (*Elpis Israel*, Logos ed., p. 128).

"Transgression is to this evil as cause to an effect; **which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evolves transgression** in addition to those natural ills, disease, death, and corruption, which are inherent in flesh and blood." (J. Thomas, *Clerical Theology Unscriptural*)

"**The flesh, which is Sin's Flesh, is 'the enemy,'** or enmity against God and His law (Rom. 8:7), and **the Seducer which causes men to transgress or put themselves across the line, or on the wrong side of things forbidden...**The flesh is **'the evil thing'...styled 'the wicked one.'** It is that by which all offences come" (J. Thomas, *The Last Days of Judah's Commonwealth*, p. 18).

"**Sin and punishment are as cause and effect** in the divine economy" (*Elpis Israel*, Logos ed., p. 102).

"Among the works of sin, are the numerous **diseases which transgression has brought upon the world**" (*Elpis Israel*, Logos ed., p. 102).

"The foregoing statements express the literal truth metonymically. Actually, **death, as the consequence of sin,** is produced, caused, or inflicted by God, but since sin or transgression is the fact or principle that moves God to inflict it, **sin is put forward as the first cause** in the matter" (*The Evil One*, Sin Personified).

"Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. **But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin.** Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin." (R. Roberts, *The Blood of Christ*, p. 23).

Sin Prone Nature – Physical or Moral?

"Physical sin has more to do with nature than with transgression. Paul describes it as 'sin in the flesh,' or flesh in which sin dwells. It is a natural urge in human flesh to rebel and to walk contrary to God's laws. It is this element called 'sin' which entered into the constitution of our race through Adam's transgression." – F. Jannaway

PA theorists reject the traditionally accepted phrase "sin-nature". In its place they use the ambivalent phrase "sin prone nature" – ambivalent because it has both physical and moral acceptations. **There is nothing wrong with the phrase "sin prone nature", if it is understood properly.** But the adoption of this phraseology by PA theorists has been made for two reasons. First, to call it "sin-nature" would be admitting that our physical nature is in fact SIN. "Sin-nature"

expresses a relationship of sin to our physical bodies. But furthermore, the change in phraseology moves the term into the moral realm – a consistent feature of partial atonement theories. **The change may not appear serious until we carry this thinking to its logical conclusion.**

“Sin prone nature” is not a physical aspect of sin as they employ the phrase. The PA theorist views the phrase as a matter of morality and **not as a physical law of that nature’s constitution. The uncleanness is shifted from the physical realm of the brain’s flesh to the mental-moral realm.**

The difference is seen in considering the two words, “brain” and “mind”. The brain is brain-flesh, the physical source of the impulses of man’s defiled nature. The brain is defined as,

“the seat of consciousness, thought, memory, and emotion” (*Am. Heritage Dictionary*).

The mind is defined as,

“human consciousness that originates in the brain and is manifested especially in thought, perception, emotion, will, memory, and imagination” (*Am. Heritage Dictionary*).

Consider the distinction as described by brother John Thomas:

“It is that in the flesh ‘which has the power of death,’ and **it is called sin, because the development, or fixation of this evil in the flesh was the result of transgression.** Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled ‘sinful flesh,’ that is, flesh full of sin; **so that sin, in the sacred style, came to stand for the substance called man.** In human flesh ‘dwells no good thing’ (Rom. vii.18-17); and all the evil a man does is the result of this principle dwelling in him. **Operating upon the brain, it excites the ‘propensities,’ and these set the ‘intellect’ and ‘sentiments’ to work.**” (*Elpis Israel*, Logos ed., p. 129)

The PA theorist argues that sin is not a physical law of the flesh, or rooted in the brain, but merely in the “intellect” or “sentiments”. **The difference is wholly whether sin can be considered as merely moral or a physical principle as well.** What is the consequence of moving sin principle out of the brain’s flesh and into the realm of the moral? **Ultimately it preaches a substitutionary sacrifice of Christ as we will later demonstrate from one PA teacher’s own words in 1970** (see “The Doctrine of Forgiveness Subverted”).

Here’s how one PA theorist argues against the concept of sin-nature in relation to Adam’s transgression:

“God does not hold us accountable for sins which we have not committed”.

That statement is true so far as transgressions and our sin-nature are concerned. We are not *accountable* (in the sense of having to give an account) for our sin-nature or for sins we have *not* committed.

One partial atonement theorist carries the thought further as follows,

“But as he (Jesus) had no moral accountability for his mortality, he did not have to make an offering for the nature he received at birth” (*Christadelphian*, Dec., 93, p. 467).

Another PA theorist completes the thought thus:

“You believe that God required of our Lord, OUR Lord, as an individual,... to make an offering for that with which he was born?” (PA teacher, Yagoona E/C meeting, Feb 5th, 2000)

The PA theorist claims that we only need sacrifice for things of which we are guilty or morally accountable. This is wholly contrary to the Bible doctrine of Atonement. **The PA theorist is quick to say that Christ had no need to sacrifice for his nature he inherited from birth, for he was**

not guilty or morally accountable for Adam's one transgression – eating fruit from a certain tree. And yet the PA theorist has no problem with understanding that Christ's sacrifice was on behalf of the innumerable sins of the redeemed, most of which are far worse than eating from a prohibited tree, of which Christ himself was not guilty or morally accountable! Where is the equity of thought?

But to return from this digression, brother Thomas was very clear that there were two types of sin: transgressions and our physical sin-nature. Read this excerpt from *Elpis Israel* for example:

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean. It is therefore written, 'How can he be clean who is born of a woman' (Job 25:4)? 'Who can bring a clean thing out of an unclean? **Not one**' (Job 14:4). **'What is man that he should be clean? And he which is born of a woman that he should be righteous? Behold, God putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, who drinketh iniquity like water' (Job 15:14-16)? This view of sin in the flesh is enlightening in the things concerning Jesus.** The apostle says, 'God made him sin for us, who knew no sin' (2 Cor. 5:21); and this He explains in another place by saying, that 'He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom. 8:3) **in the offering of His body once (Heb. 10:10-12). 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 He died for; 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' (John 3:6)."** (J. Thomas, *Elpis Israel*, Logos ed., page 130)

We must understand that we are not merely "prone to sin" but that our very constitution is sin – **not "actual sin" in the sense of transgression.** But it is called sin because it is the source of sin and condemned as such in the outworking of Yahweh's salvation.

PA theorists can say that Christ bore a "sin prone nature as we all do" and other similar statements. Yet they are not admitting the principal issue which is the condemnation of the nature that willingly transgressed against Yahweh's Law in Eden.

The Word "Atonement"

JJ Andrew: "What is the antitype of making an atonement for the holy place in regard to Christ?" R. Roberts: 'Cleansing and redeeming him from Adamic nature utterly.'

Consistent with this system of thought, the word "**atonement**" has been changed to a strictly moral term as PA theorists now teach. First, let us look at how the Central community has traditionally understood the word.

"First, then, as a matter of words and meanings, it must be remarked that **whereas the word 'atonement' occurs but once in the New Testament** (A.V., and not at all in the text of the R.V.), **it occurs frequently in the Old Testament**, and is there the representative of the Hebrew verb *kahphar* (literally to cover) and its derivatives. In Gen. 6:14 God said to Noah, 'Make thee an ark of gopher wood ... and thou shalt pitch it within and without with pitch'. Here the verb is *kahphar* and the noun *kopher*, **because pitch was the covering substance with which the ark was waterproofed.** *Kopher* is also translated ransom, satisfaction; and in a bad sense, bribe. *Kippooreem*, plural, is translated atonement, atonements, and the yom hakkippurim, the great 'Day of Atonement' (Lev. 16), is memorialized to this day among the Jews. **The radical idea then of 'atone' in the Old Testament is to cover.**" (C.C. Walker, *The Atonement*, Atonement in the Old Testament, p. 10)

Now compare that definition with the following:

“‘Atonement’, both in Hebrew and the Greek has a wider connotation, taking in ideas of ‘Forgiveness’ ‘pardon’, ‘reconciliation’, none of which meanings are applicable to the sinless Son of God” – Modern PA teacher

“And my contention is that always the word [Kaphar] is used in a moral sense.” – (PA teacher, Yagoona E/C meeting, Feb 5th, 2000)

It is true that the term may include the ideas of forgiveness, pardon and reconciliation. However, the PA definition is silent on the “wider connotation” of the word Kaphar. It is, in reality, a very narrow view of the word. Atonement’s “wider connotation” is that of a physical covering as brother Walker shows.

Partial atonement theorists reason that :

1. There is no need to atone for anything except “real sin” (transgressions);
2. As the flesh nature of man is not “sin-nature” it therefore does not need to be atoned for or “covered”
3. Therefore the word atonement is only the act of forgiveness!

This certainly is not traditional Central teaching.

JJ Andrew: **What is the antitype of making an atonement for the holy place in regard to Christ? R. Roberts: Cleansing and redeeming him from Adamic nature utterly.** (*Res. Responsibility Debate*, 2nd Night, # 704)

This was brother Roberts’ understanding of making an atonement in relation to Christ. Atonement was defined as “cleansing him and redeeming him utterly from his Adamic nature”. This is the word atonement in its wider Biblical usage as taught by brethren Thomas, Roberts, Walker and Mansfield and accepted as traditional Central teaching.

“the Altar prefigured the Lord Jesus Christ. Contact with him through baptism constitutes us ‘holy brethren, partakers of the heavenly calling’ (Heb. 3:1). **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.” (HP Mansfield, *The Atonement*, The Power of the Altar, p. 185, 186)

Note that when brother HP Mansfield used the phrase, Christ “was involved in his own sacrifice” **he was not merely talking about obedience or his offering “for us”**. He was talking about the figurative sprinkling of his blood on himself, by a literal blood shedding sacrifice, as the antitypical altar for which cleansing, atonement, anointing and sanctification was required before the offerings of the people could be made. When PA theorists quote this phrase they use it to mean that Christ’s obedience was required to save us so that he would save himself (covered in “Obedience and Denying Christ’s Physical Sin-Nature”).

Consider these words from the late **brother Ron Abel and Rod Ghent written in 1973**, well before this controversy arose:

“Since the purification (Num. 19:9) related to the removal of ‘sin’ contracted through death, **it is apparent that cleansing and atonement are required even when a personal transgression is not committed.** This is an **important aspect of the offering in relation to Christ. He offered for himself**, but not because he was a personal transgressor or because he was alienated from his Father, but because **he was defiled by the uncleanness associated with human nature and death.**” (Ron Abel & Rod Ghent, *Studies in the Atonement*, 1973, p. 21)

If the positive assertions of doctrine made here are in fact an exaggeration of the doctrine of the Atonement then why do PA theorists accuse those who believe these things to be teaching what they call “atonement plus” and “Andrewism”? We teach that sin is used in two ways in Scripture:

transgressions and sin-nature. Both require a sacrifice for atonement to be made. What is the “plus” in “atonement plus”? It is atonement for sin-nature. PA theorists do not deny atonement for transgressions but they do not view our SIN-nature as requiring an offering. **Our assertion of Partial Atonement is proved on this basis alone.**

JJ Andrew: What is the antitype of making an atonement for the holy place in regard to Christ? R. Roberts: Cleansing and redeeming him from Adamic nature utterly. (*Res. Responsibility Debate*, 1st Night, # 704)

PA theorists will not deny that Christ needed redemption. However their intent is to say that he was mortal and therefore he needed immortality. We can share the exact same language until we come to the condemnation of “sin in the flesh”. The difference appears slight but the consequences of their false doctrine are not. We must remember that the basis of salvation is the condemnation of sin in the flesh, or sin-nature (Rom. 8:3).

PA theorists also have objected to saying that “sin is covered” in the atonement process (Yagoona Enfield/Cumberland meeting Feb 5th 2000). They have even argued that if there is any covering it is merely the covering of shame, not the sin-nature. The PA theorists’ arguments are so extreme that one PA theorist felt the need to point out that the word “covering” does not appear in the Edenic account of Genesis! Does anyone honestly dispute that the animal skin that clothed Adam and Eve did not cover their *nakedness* (a physical covering)?

The reasons they object to the use of the word “covering” is that according to their theory sin is only moral, not physical. Secondly, the argument is made that sin is destroyed, not preserved. This is a disingenuous argument for no one denies that the “covering of sin” is the *destruction* of sin and not its preservation.

Rom. 4:6-7 “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*”

Do the PA theorists affirm that David taught the “blessedness of the man” included the eternal preservation of sin?

Much more could be said on the word “atonement” and we find it well covered in the pioneer writings. Suffice it to say that the PA change in the definition of “atonement” is consistent with their denial that Christ bore our sin by being born with the sin-nature common to the lineage of Adam’s descendants.

The Words “Defiled” and “Unclean”

“Why callest thou me good? none is good, save one, that is, God” – Jesus Christ

“Defiled” (BASF Clause 5) and “unclean” must be changed by Partial Atonement advocates to describe moral qualities only. In the Yagoona meeting, certain E/C brethren insisted that they were only moral terms equivalent to “defiled conscience”. They insisted upon this despite the Bible use of the terms connoting physical as well as moral defilement. Consider this from brother John Thomas:

“The filth of the flesh’ was defilement contracted by touching any thing forbidden to be touched, or pronounced unclean by the law. To touch a dead body, a bone, or a grave was legal contamination of the flesh, which could not be got quit of under any circumstances in less than seven days; and if the unclean person neglected the carnal ordinance appointed in the law for the cleansing of such as he, he was to be cut off from Israel. A ‘carnal ordinance’ was an institution for the cleansing of the flesh contaminated as before mentioned. It had nothing to do with the conscience.” (J. Thomas, *Herald of the Kingdom and Age to Come*, 1851, p. 149)

The conscience is defined as “the awareness of a moral or ethical aspect to one’s conduct” (*Am. Heritage Dictionary*). Brother Thomas says that a “carnal ordinance” was required to cleanse this

"filth of the flesh" and that it had nothing to do with the conscience, or moral realm. Now compare that with the following exchange at the Yagona E/C meeting, Feb 5th, 2000:

- PA teacher : "The defilements under the law had a moral connotation"
- Yagona AB: "They pointed to moral problems but they didn't only talk to the moral problem they spoke to the physical problems. Now the Lord"
- PA teacher: "That's what the Pharisees were saying. They were saying, 'look my hands are dirty. I'm not clean, I must wash them,' an external thing..."

Some PA theorists claim that these terms are not to be applied to the nature of man and certainly not to Christ. It is true that Christ was "holy, harmless and undefiled" *in character*.

"The Word made Flesh was at once the victim, the altar, and the priest. The Eternal Spirit-Word was the High Priestly Offerer of His own Flesh, **whose character was without spot—'holy, harmless, undefiled,** and separate from sinners;' 'who knew no sin;' **yet whose nature was in all points like ours—'sin's flesh,' in which dwells no good thing—**Heb. 9:14; 7:26; 2 Cor. 5:21; Rom. 8:3; 7:18; Heb. 2:14–17. The Flesh made by the spirit out of Mary's substance, and rightly claimed therefore in Psalm 16:8; Acts 2:31, as **His flesh, is the Spirit's Anointed Altar, cleansed by the blood of that flesh when poured out unto death 'on the tree.'** **This flesh was the victim offered—the sacrifice. Suspended on the tree by the voluntary offering of the Spirit-Word (John 10:18), 'sin was condemned in the flesh,' when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. 53:10); and by it sanctified the Altar-Body on the tree. It was now a *thusiasterion*—an Altar Most Holy; and all that touch it are holy; and without touching it none are holy.** (J. Thomas, *Eureka*, vol 2, Logos ed., p. 236)

"The subject of such a nature, however excellent a character he may be, or may have been, is materially defiled, or unclean. Therefore nothing born of a woman is clean, even though it have been begotten in her substance by the power of the Spirit (Job 14:4). **Now, this is a principle of the knowledge revealed to us, and is of universal application. It obtains in relation to Jesus himself.** Paul says (Gal. 4:4) the Son of the Deity sent forth "was made of a woman, made under the Law." **The body so made and born was therefore unclean materially** and Mosaicly. (J. Thomas, *Eureka*, vol. 5, Logos ed., p. 235-236)

"So he died for us; but did he not die for himself also? How otherwise could he have been made free from that sin which God laid upon him in sending him forth in the likeness of sinful flesh? Paul says that 'he that is dead is freed from sin,' and that 'in that Christ died, he died unto sin once,' being raised from the dead, death hath no more DOMINION over him. – (Rom. 6:7,9,10). Is it not clear from this that the death of Christ was necessary to purify his own nature from the sin-power of death that was hereditarily in him in the days of his flesh?" (R. Roberts, *The Christadelphian*, 1873, p. 465-466)

"Paul says that as it was necessary that these pattern-things in the Mosaic system should be purged with blood, so it was necessary that the things signified should be purged; but with a better sacrifice, that is the sacrifice of Christ – (Heb. 9:23). The Christ of your [Turney's] theory needed no 'purging;' therefore does it not follow that he is not the Christ of Paul, who required purging from the law of sin and death, by his own sacrifice?" (R. Roberts, *The Christadelphian*, 1873, p. 468)

"The priests, in their official capacity were types of the great high priest between God and man, the man Christ Jesus; and there must therefore be a counterpart, in his case, to their official offering for themselves. This is not

difficult to find in view of the fact that the Lord partook of our unclean and condemned nature, which had as much to be redeemed in his case by death and resurrection, as in the case of his brethren for whom he died." (R. Roberts, *The Christadelphian*, 1875, p. 138)

"The mental and moral cleansing takes place at baptism, when we are baptized into the death of Christ, which took place after the thirty-third year of his life. The double number of days in the cleansing for the woman-child represents, I take it, the double cleansing process all believers must be the subjects of before they can attain to eternal life, but both the moral and physical purification is in virtue of the one sacrifice. There could not have been represented two sacrifices, one on the thirty-third day and one on the sixty-sixth day, in connection with the cleansing of the woman-child, because Christ was only offered up once for all: therefore two sacrificial cleansings would have been out of harmony with the truth: it is therefore shown, as I conceive, in the double number of days." (Roberts/ Harvey, *The Law of Moses*, 4th ed., p. 249-250)

"OUR SINS"

"that he was made of a woman in the likeness of sinful flesh (Gal. 4:4; Rom. 8:3), and that by a figure God hath laid on him the iniquities of us all (Isa. 53:6), and that he bore our sins in his own body to the tree (1 Pet. 2:24)." – Robert Roberts

Now, partial atonement theorists are well aware of the fact that if they deny that Christ's offering was associated with his nature that they must find an alternative reason for Christ to offer. So to meet this necessity they must place "OUR SINS", or as they interpret that phrase "our transgressions", "in the body" of Jesus.

This explains why PA teachers now emphasize "**OUR SINS**" when 1st Peter 2:24 is quoted: "Who his own self bare OUR SINS in his own body on the tree". One PA teacher correctly understood this when his *Hebrews Notes* were written. On page 83 "our sins" is identified as the flesh nature of the Lord Jesus Christ.

"Jesus was 'made sin for us' (II Cor. 5v21), by reason of his being born with our nature, and thus 'bearing our sins in his own body'" (*Hebrews Notes*, p. 83, "by the sacrifice of himself")

But as they claim that "transgressions" are the only form of sin, therefore the bearing of OUR SINS means that he bore our actual transgressions in his body! One PA teacher expressed this when he said,

"It wasn't that the flesh [nature], as such, was the thing that had to be rejected — it was that which it did [transgressions], that had to be rejected" (Adelaide address).

That claim is absolutely false. It was the flesh nature that was "rejected" by being publicly crucified as the basis of salvation – and the works of the flesh was the necessary consequence.

The truth is that **by a figure** the Lord Jesus Christ bore our sins: that figure being the physical sin-nature, which he bore by his flesh descent from Mary. This is the "sin of the world" which he bore.

The Lord Jesus Christ did not **directly "pay the debt"**, as the PA theory *suggests*, but rather condemned sin in his body, by being made of the lineage of Adam, and then crucifying it "in every sense of the word". He crucified that flesh in his life and then physically through his death so that the declaration of God's righteousness was made. Because of that declaration **the forbearance of God is actually the bearing away of transgressions.**

2nd Corinthians 5:21 says that,

“For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

That is to say, God hath made Christ of the seed of Adam, of a sin-nature for us, for he did not commit any transgressions. The PA theorist must understand this to mean “he hath made him to be transgressions for us, who knew no transgressions”.

The SIN the Lord Jesus Christ bore in his body was **that great cause of transgressions, the diabolos. The sin spoken of was the the flesh with “all its constituents and laws.”**

“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**” (Heb 2:14).

“Sacrifice and offering thou wouldst not; **a body** hast thou repaired” (Heb 10:5, 10).

“This required the death of a man, for the animals had not sinned; so that, if the whole animal world, save man, had been made an offering for sin, sin would still have been uncondemned in his nature.” (J. Thomas, *Elpis Israel*, chapter 5, Logos ed., p. 164)

Brother Roberts expresses this very clearly writing,

“... **Christ did ‘once’ in his death what the high priests under the law did daily, viz., offered ‘first for his own sins and then for the people’s’**. But here is all the difference between the two cases that there always is between shadow and substance. **Christ’s ‘own sins’ were not like the sins of the priests; they were not sins of his own committing**. He was without sin, so far as his own actions were concerned. Yet as the bearer of the sins of his people – whether ‘**in Adam**’ or otherwise, **he stood in the position of having these as ‘his own’ from the effects of which he had himself first to be delivered**. **Consequently, he offered first for himself; he was the first delivered...** But his offering for himself was also the offering for his people. The two aspects of **the double typical offering were combined in one act**. He had not twice to offer for himself... **‘He was made sin for us who knew no sin;’ and does not sin require an offering?’**” (R. Roberts, *The Christadelphian*, 1875, p. 139)

Christ was the **bearer** of the sins of his people – “whether ‘in Adam’” – that is **by his human nature** – “or otherwise” – that is he bore **transgressions away by a figure**. **“He had not twice to offer for himself...”** for **“Christ was once offered to bear the sins of many”** (Heb 9:28).

Once again, we find this change, the definition of “our sins”, was necessitated because PA theorists do not recognize sin-nature as sin. We are now told that salvation is merely a matter of transgressions being forgiven!

The Doctrine of Forgiveness Subverted

“Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground.” – R. Roberts

If Christ did not bear our sin-nature, that concept has at least two direct effects on the doctrine of forgiveness.

1. The literal bearing of our transgressions in his body suggests the “paying of the debt,” for it was OUR transgressions and **not his own sin (human nature)** and therefore **he is made to be a substitutionary sacrifice.**
2. The failure to condemn flesh, the sin-nature, in the sacrifice offered by the Lord Jesus Christ is a failure to “declare the righteousness of God” – the very basis of God’s acceptance and grace. Acknowledging the righteousness of God in condemning the sin-nature (the body) of one morally perfect is the basis of the forbearance of God (Rom. 3:25)!

False	True
OUR transgressions were condemned in the body of Christ, one morally perfect and therefore put away or forgiven. Atonement is only forgiveness.	OUR sin-nature was condemned in the body of Christ, one morally perfect, declaring God’s righteousness in that act. By recognizing this fact, God’s FORBEARANCE (forgiveness) is extended to those who believe and obey. Atonement includes the forbearance of God in overlooking transgressions and in the “covering” of sin-nature by the sin-nature being purified from its sin propensities (immortality).

Consider the following from brother J. Thomas. Note that he says, that the sin in Jesus’ flesh was to be condemned to death – not forgiven.

"But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was, therefore not a fit subject for such a baptism. It is admitted without reserve that he had no sins of his own, having never transgressed the law; **nevertheless, as the sin bearer of the Abrahamic covenant through whom it was confirmed – (Rom. 15:8)... Jesus, with the sin of the world thus defined rankling in his flesh, where it was to be condemned to death** when suspended on the cross (Rom. 8:3), came to John as the 'Ram of Consecration,' **that his inwards and his body might be washed according to the law** (Exod. 29:17,22). **But these representations of the law and the prophets could not have found their antitype in Jesus, if in the days of his flesh he had possessed a holier or purer nature than those for whom he was bruised in the heel.** His character was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born (Job 25:4), and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, **his nature was flesh and blood (Heb. 2:14), 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.** 'God made Jesus sin for us who knew no sin; that we might be made the righteousness of God in him' (2 Cor. 5:21). (J. Thomas, *Aaron and Christ, The Christadelphian*, 1873, p. 501).

Note that brother Thomas writes that sin is “a physical quality or principle which makes the flesh mortal”. Why would Christ be mortal for 33 ½ years and yet not possess that “physical quality or principle which makes the flesh mortal”?

And consider the following by brother R. Roberts:

“It occurs twice in the course of Paul's letter to the Romans – **in two different forms that exhibit the whole case.** Both forms have been frequently on our lips in the course of these remarks; but they bear repeating. **In the first, he says it was to 'declare His (God's) righteousness for (and in order to) the remission of sins that are past, through the forbearance of God'** (chap. 3:25), and **in the second, he says it 'condemned sin in the flesh'** (chap. 8:3). The crucifixion of Christ as a 'declaration of the righteousness of God' and a 'condemnation of sin in the flesh', **exhibited to the world the righteous treatment of sin.** It was as though it

was proclaimed to all the world, when the body was nailed to the cross: **'This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.'** The shedding of the blood was the ritual symbol of that truth; for the shedding of the blood was the taking away of the life. **Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground.** There would have been confusion in such an operation. This is why it was necessary that Jesus should be 'made of the seed of David according to the flesh' (Rom. 1:3), that he might partake of the very flesh and blood of man (Heb. 2:14)." (R. Roberts, *The Blood of Christ*, p. 18).

If sin-nature, not an element separate from the flesh but **flesh itself**, is not SIN then "an angel" or "new man made fresh from the ground" would suffice! **And that is effectively what the partial atonement theory teaches.** Any flesh, that of an angel or of a man made fresh from the ground, will suffice for PA theorists for that flesh would be free of personal transgressions and therefore able to "bear OUR SINS", or our transgressions! This shows the absurdity of the partial atonement theory. The Lord Jesus Christ was not an angel or man made fresh from the ground. He bore the SIN-nature he inherited from Adam. **He was not guilty of Adam's sin** but he bore the SIN-nature, **in which the Law of Sin and Death reigned as a consequence of Adam's transgression.**

"We find the answer in the statement that **the death of Christ was 'to declare the righteousness of God' as the ground of the exercise of His forbearance** [Rom. 3:24-25]. **That is to say, God maintains His own righteousness and His own supremacy while forgiving us; and exacts the recognition of them and submission to them, as the condition of the exercise of His forbearance in the remission of our sins.**" (R. Roberts, *The Blood of Christ*, p. 9).

God's supremacy having been vindicated, a foundation has been laid on which He can offer forgiveness without the compromise of wisdom and righteousness. **He does not offer it, or allow it, apart from submission to the declaration of His righteousness in Christ crucified.** There must be the most humble identification with that declaration. (R. Robert, *The Blood of Christ*, p. 17)

"We find the key to this problem in the expression made use of by Paul concerning the death of Christ, in Rom. 3:21-22, 'The righteousness of God without the law is manifested in Christ'. Verse 25, '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**; to declare, I say, at this time His righteousness that He might be just and the justifier of him that believeth in Jesus'. If we ponder this, we shall find it yields a complete explanation. **First of all, it places forgiveness in the foreground, 'through God's forbearance', which is at variance with the substitutionary idea. The substitutionary idea blots out forgiveness by suggesting that another pays the debt in the case. It is not so... 'God for Christ's sake hath forgiven you.'**" (R. Roberts, *The Blood of Christ*, p. 8-9)

One current PA teacher recognized in his past teachings that unless Christ was offering for his sin-nature, he was necessarily a substitutionary sacrifice. **Are we faulted for coming to the same conclusion now?** Read the following from a lecture he gave before brother HP Mansfield's death:

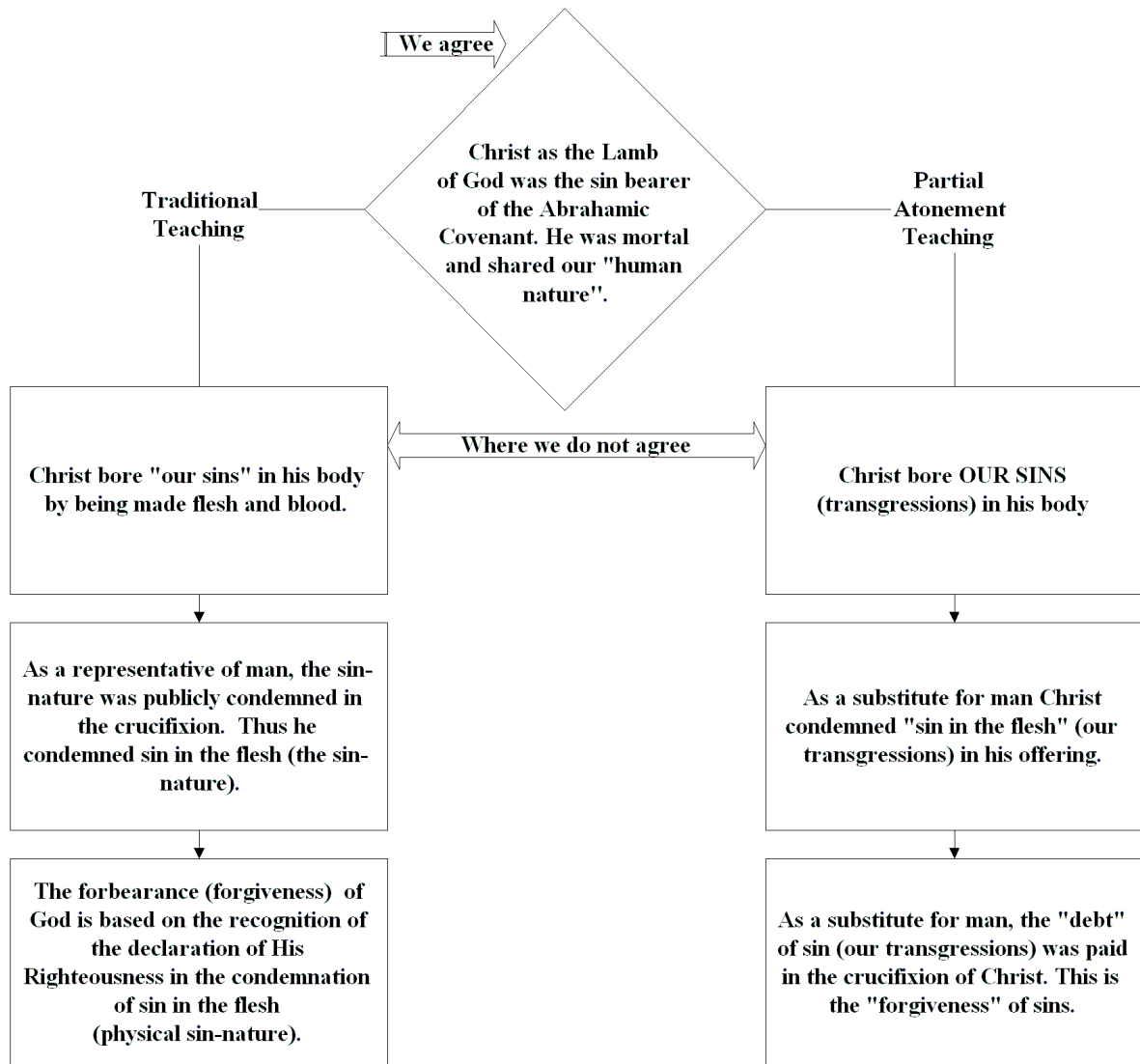
"He [Edward Turney] renounced the truth of the work of God in Christ and he taught brothers and sisters that Adam was mortal before 'the fall,' therefore when Adam sinned there was no change in his nature, therefore when Adam was condemned he was only condemned legally. And because the condemnation was only a legal condemnation the Lord Jesus Christ in no way could be condemned legally; **consequently the Lord Jesus Christ was under no**

condemnation at all. As a result of that he did not have to lay down his life for himself but only for his brethren and therefore he had the choice to either die or not to die and his free choice in the matter **as a life that was absolutely free of condemnation was to lay down his life for his friends and so he achieved for us redemption on the basis of the principle of substitution.**" (*Echoes of Past Controversy*, Cumberland 1970)

What is the difference between Edward Turney's beliefs and the modern PA theorists of the Central community? Turney believed that Christ had a choice whether or not to lay down his life. Modern PA theorists say Christ had no choice but had to be obedient. **Take the free-life technicality out of Turney's equation and you have the modern PA theory.**

"These things could not have been accomplished in a nature destitute of that *physical* principle, styled, 'Sin in the flesh.' Decree the immaculateness of the body prepared for the Spirit (Psalm 40:6; Heb 10:5), and the 'mystery of the Christ' is destroyed, **and the gospel of the kingdom ceases to be the power of God for salvation to those that believe it.**" (J. Thomas, *The Christadelphian*, 1873, p. 361)

Traditional Christadelphian Understanding of The Atonement VS. Partial Atonement Theories



Of course PA teachers will not accept the logic demonstrated above, or that they teach a substitutionary Christ. They will – they must deny this. However, because they deny that the diabolos is sin-nature, or "sin's flesh" we cannot allow them to determine the conclusion of their faulty teachings. Because PA theorists are wrong at the outset of understanding the doctrine of the atonement, it makes the entire chain of their teachings wrong.

Obedience and Denying Christ's Physical Sin-Nature

"The flesh in or through which the Deity was manifested was, for the brief space of thirty-three years, inferior to the angelic nature, which is Spirit. It had been 'purified' by the sprinkling of its own blood on the cross" – J. Thomas

You will also have noticed from your studies of PA expositions the fixation upon **"obedience"**. Of course obedience was necessary! PA theorists however teach that Christ, did not have a necessity to offer for himself in accordance with Heb 8:3 and Heb 2:14. Therefore they must assign some other reason for him to offer. "Obedience" and "for us" are the two obvious answers to put forward. **Otherwise the charge of substitution becomes palpable. However, as the quote from the Cumberland lecture above demonstrates, those answers are not sufficient.**

So "obedience" and "for us" are very heavily stressed, rather than the putting to death of the diabolos; the condemnation of sin in the flesh (Rom 8:3). This concept, the condemnation of the diabolos is *nearly* unheard of (or more likely, unheard of) in partial atonement expositions, and for good reason! The logical conclusion is that the diabolos is SIN in its causal form and as brother Roberts said in regards to the sin-nature, "and does not SIN require an offering"?

We find this change expressed in a phrase you will frequently hear from partial atonement teachers: "he came to save us that he might save himself".

This phrase is an accurate description of what was accomplished by Christ for himself and for us according to the PA theorist's position. But **it is not a direct and accurate expression of how God's righteousness was declared or how salvation was effected.** The problem is that to approach it directly would expose the truth: that they do not recognize the condemnation of the sin-nature (the flesh) of the Lord Jesus Christ.

The language sounds correct and no doubt this is one of the reasons this problem has festered for so long – not to mention the fact that **there are prominent brethren involved. The effort to maintain language that sounds correct has served to confuse brethren who were unaware of the lingual ruse taking place.**

Catholics or Baptists would admit that "obedience" was necessary "for us". What they would not admit is that sin is a synonym for human nature.

"He [the Pope] decreed that the woman Mary was of clean and holy flesh; and therefore the thing born of her was 'a thing'—spotless flesh untainted of Adam's sin, though eph, ho pantes emarton, in him all sinned, which an unsophisticated mind would suppose included all liable to death; Eli, Mary, her mother, and Jesus all died, and must necessarily have been included federally in Adam. But these considerations are no difficulty with the Chief Sorcerer of 'Christendom.' His magic wand, 'thus I decree,' transforms all lies into divine truths, and the grossest absurdities into the sublimest and most adorable mysteries!" (J. Thomas, *Eureka*, Logos ed., vol. 3, p. 256)

"The doctrines of the apostasy have obliterated this principle. They teach that men have 'only to believe' that Christ has paid their debts, and that they have, nothing to do but believe that Christ died for them...it preaches the death of Christ as a 'substitutionary' satisfaction of the Divine law, instead of a declaration of the righteousness of God (Rom. iii. 25) in the condemnation of sin in the flesh (Rom. viii. 3), as a basis on which the forbearance of God offers the forgiveness of all who recognize themselves 'crucified with Christ' (R. Roberts, *Seasons of Comfort*, Reproach, Logos ed., p. 20).

It was not merely for "obedience" and "for us" for which Christ offered. It was because the Lord had a necessity of offering for himself **that we might be saved 'in him.'** That necessity was found in the fact that his body was sin-nature just like ours.

Brother John Thomas in Catechesis wrote the following:

"What is to be understood by 'the Deity justified by the Spirit,' in 1 Tim. 3:16? To be 'justified by Spirit' is the second item of the 'GREAT MYSTERY OF GODLINESS.' **The flesh** in or through which the Deity was manifested was, for the brief space of thirty-three years, inferior to the angelic nature, which is Spirit. **It had been 'purified' by the sprinkling of its own blood on the cross;** it came forth from the tomb an earthy body, which, in order to become Spirit, and so 'equal to the angels,' **had to be 'justified', 'rectified', 'made perfect,' or quickened, 'by Spirit.'** (See answer to No. 35.) **The flesh of manifestation, justified by Spirit,** is styled by Paul in Rom. 1:4, *pneuma hagiosunes*, 'Spirit of holiness', or spirit-nature, which is essentially holy. The Jesus-Body was 'justified by spirit' on being raised from the earthy nature to the Divine, by ascending to the Father on the third day (see answers to Nos. 24, 25, 26, 22; Heb 2:7, 9) and, forty days afterwards, was received up again in glory. -(1 Tim. 3:16, John 17:5; 3:13.) " (J. Thomas, *Catechesis*, #51)

"It [the flesh] had been 'purified' by the sprinkling of its own blood on the cross", wrote brother Thomas. One PA theorist when presented with this from brother J. Thomas said, "Brother Thomas should never have written that!" (Enfield meeting on the atonement). Why? **Because if the Lord Jesus Christ's flesh had to be purified by his own blood then it follows that the Lord offered for himself first as the antitypical high priest** – the very doctrine Paul emphasizes throughout the book of Hebrews – and the very doctrine PA theorists reject.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb 8:3) and so as the antitypical High Priest "**he offered for himself, and for the errors of the people**" (Heb 9:7). "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12).

To Say "For Himself" Bothers Me Greatly"

"To say that (Christ's sacrifice) was 'for us' and 'not for himself' is to contradict the Word of God, and to take a step at least towards that doctrine of the anti-christ that denies that Christ has come in the flesh. This is a form of error that has persisted from the days of the apostles until now." – CC. Walker

Most PA theorists would not express their position so clearly. Nevertheless at least one PA theorist has written,

"In fact, to speak of Christ offering 'for himself' **bothers me greatly: because I cannot find any passage in Scripture that says anything of the kind... For whom, then did Christ offer himself? Should we say 'for himself' or 'for himself first', neither of which have any Scriptural support; or 'for us', which is clearly stated in Scripture again and again?**" (Modern PA teacher)

Please see Hebrews 5:3; 7:27; 9:23 – not to mention all the typical teachings of the Law which clearly show the necessity of offering sacrifice "for himself" as the antitypical altar, tabernacle, Book etc. The fact that Christadelphians have taught "for himself" for roughly 150 years is given no notice.

This PA teacher has taken the PA doctrines to their logical conclusion but knows the consequence of clearly denying that in some way the Lord's sacrifice was for himself: that it is easily recognized that such a position teaches a substitutionary sacrifice.

"That the Lord wore our condemned nature, and that by dying, he abrogated the law of condemnation for himself and all who should believe and obey." (**BASF, clause 8**)

Rom. 8:3 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

Heb. 7:27 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.

Heb. 9:26 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**.

"As a sufferer from the effects of sin, (the Lord) had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was **for himself first**, not for sins of his own committing, but for deliverance from the (effect of the) sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid upon him" (**Australian Unity Book, p. 81**).

"That statement that he did these things 'for us' has blinded many to the fact that he did them 'for himself' first – without which, he could not have done them for us, for it was by doing them for himself that He did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved." (R. Roberts, *The Law of Moses*, The Consecration of Aaron and His Sons, 4th ed., p. 172)

The Types are Destroyed

"When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all" – R. Roberts

While most PA theorists do not deny that Christ's death was necessary, they arrive at that conclusion only through the "obedience" and "for us" arguments. Nevertheless the error of their position intensifies when we see the denial of the types that Christadelphians have accepted for 150 years. Brother Roberts' words above are applicable to their teachings for they deny that his sacrifice provided for his own atonement.

"You believe that God required of our Lord, OUR Lord, as an individual,... **to make an offering for that with which he was born?"** (PA teacher, Yagoona E/C meeting, Feb 5th, 2000)

Because of the PA theorist's rejection of the sin-nature as sin, **the types** of the High Priest, Altar and Tabernacle, as representative of Christ, **are changed**. They claim that none of these are representative of Christ **for they all required cleansing, atoning, and purging**. The High Priest is not Christ because "he offered first for himself and then for the people". The altar is not Christ because it had to be cleansed and atoned for before offerings were made upon it. Some brethren now claim that the altar is simply a type of the ecclesia! The Tabernacle and all things therein were purged with blood, and atoned with blood, and therefore cannot be typical Christ say the PA theorists.

One argument PA theorists have employed is to argue that the Holy Place represents "heaven itself" and therefore it cannot be antitypically cleansed with the blood of Christ. The PA theorist confounds himself with such an argument for the tabernacle was indeed atoned for (Lev. 16:16). Therefore the Tabernacle must typify more than "Heaven itself". It is merely confusion on the PA theorists' part for he does not understand that the literal dwelling place of the Father, Heaven itself, is typified by the living tabernacle of saints (1Pe. 2:5; Rev 3:12) **in whom Yahweh will make His abode** (Rev. 21:3).

“... all the constituents of the tabernacle are constituents of the Name, having been all immersed into the Name of the Father, and of the Son, and of the Holy Spirit, and they ‘dwell in the heaven,’ in the sense that “the Deity hath made them to sit together in the heavenlies in Christ Jesus” (Eph. 2:6)” (J. Thomas, *Eureka*, The Apocalyptic Temple, Logos ed., p. 373).

In the Garden of Eden Adam and Eve offered sacrifice not only to receive a **pardon** of their transgression but they were **clothed** (covered) as well in the coats of skin. That sacrifice of course was a figure of the redemption brought through the sin-bearer, Christ, **who through his sacrifice would offer the means of taking away the sin-nature, or sin-propensities as well as transgressions**. And how? By a removal of those sin-propensities from our bodies: **“a spiritual body is a body purified from ‘the law of sin and death’”**.

This dual aspect of the offering was taught throughout the Law. For example, in Leviticus 16 we are told repeatedly in this chapter that on the Day of Atonement Aaron, the High Priest (Christ), would offer “a sin offering, which is for himself” (see verses 6, 11). Note verse 11 in which this is repeated 3 times!

“And Aaron shall bring the bullock of the **sin offering, which is for himself**, and shall make **an atonement for himself**, and for his house, and shall kill the bullock **of the sin offering which is for himself**.”

The sin offering Christ made was an atonement for himself and for his house, “whose house are we” (Heb 3:6). The transgressions of the people are dealt with **separately** in Leviticus 16 and note that the wording in relation to this offering is repeated as well. It was **“because of the uncleanness of the children of Israel, and because of their transgressions in all their sins”**. There is the physical uncleanness or sin-nature and transgressions. The PA theorist says “no, the verse is speaking of the same thing”! Therefore it should read according to PA theorists, “because of the transgressions of the children of Israel, and because of their transgressions in all their transgressions”! Brother Roberts certainly did not see it this way when he wrote, **“The two aspects of the double typical offering were combined in one act.”**

PA theorists do not understand that fact. Take for example the following:

“If the Lord offered for himself as well as for others, he would need to have made two sacrifices” – (*Statement made to Petrie Terrace AB*; quoted in their letter June 29th, 1989 to IEAC Adelaide)

In that statement you will see that PA theorists separate Christ from the work he came to do. Brother Roberts didn’t see it quite the same as PA theorists:

“Consequently, he offered first for himself; he was the first delivered... But his offering for himself was also the offering for his people. The two aspects of the double typical offering were combined in one act. He had not twice to offer for himself... ‘He was made sin for us who knew no sin;’ and does not sin require an offering?” (*The Christadelphian*, 1875, p. 139)

The Mosaic altar taught principles that were demonstrated in the antitypical Christ-altar. Before it could be used to make atonement for the sins of the people, the altar itself had to be cleansed, atoned, sanctified and anointed (Exodus 29:36-37). The sprinkling of the blood typified the atonement that Christ would offer for himself, **so that by Yahweh’s prerogative, he would be a fit altar** on which the atonement for the sins of the people (ultimately God’s forbearance) would be made.

Once again we find that PA theorists refuse to apply the type:

“Surely no one believes that wood covered with brass (i.e. the altar) needed to be atoned for” (Letter from current PA teacher).

That same mind-set towards the physical things under the Law of Moses was expressed in the Yagoona-E/C meeting. Brother R. McAllister defended the Biblical (traditional) teaching on this

saying, "This is the way Bro. Perce; and you can get it from the Law of Moses – brother Roberts as well..." The response was "Can we look at what the word of God actually says. I think that [men wrote thoughts](#)." (PA teacher). Let's be consistent therefore and look at what the Word of God says:

"And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it" – (Exodus 29:36).

It says specifically in the Word of God that atonement was to be made for the "wood covered with brass", that is, the altar. Could the High Priest perform the cleansing, atonement, anointing and sanctification of the altar with the PA theorists' mindset? It was a ceremonial action, but it was Yahweh's intent that it be carried out and that it teach us something. But teach what? **The Scripture goes out of its way to tell us that these things were done to represent the work of Christ and that Moses was admonished of God to make all things exactly as had been described.**

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" – (Heb 8:5)

"Whenever God establishes a type in the Scriptures, He requires it to be most strictly observed, as we can see from the punishments meted out whenever they were broken. When the man was found gathering sticks on the Sabbath, the question was not, 'Had he a sick wife or child at home, who needed a fire to keep warm?' Without any consideration of why the man had taken it upon himself to break the Sabbath, he was stoned to death, because he had disobeyed God in breaking a type. Because Moses struck the rock twice (Christ was smitten only once), and 'spake unadvisedly with his lips', in spite of his faithfulness throughout his life, he was barred from entering the Promised Land. Nadab and Abihu offered strange fire before the Lord, (it should have been fire from the altar), and they died. Because Uzzah put forth his hand, and touched the ark, when it rocked, surely a quite natural reaction, and as the ark represented Christ, and only the priests should touch it, he broke a type, and was slain by God. Because King Uzziah insisted on entering the temple, and offering incense, though unqualified to do so, he was stricken with leprosy, and cut off from the rest of Israel, dwelling in a separate house until his death – a lifetime sentence" (from God's Blessing of Marriage by bro. DGC).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." – Hebrews 4:14

The Lord Jesus Christ demonstrated the same principles at the memorial supper saying, "this is my body", "this is my blood," figures that represent not only life but sacrifice. In these emblems we see the ceremonial condemnation of the body he inherited from the first Adam. Not an angel or man freshly created from the earth. But he, as those he would save, was a man of the lineage of transgressors. This was the means by which the sin-nature would be condemned, and ultimately that nature purified so that the Lord will drink the wine anew with his brethren in the coming kingdom.

"Whenever God establishes a type in the Scriptures, He requires it to be most strictly observed, as we can see from the punishments meted out whenever they were broken" (DGC). Will we heed the lesson and observe the types? Dare we pick up sticks on the Sabbath if we are under a Law that prohibits such? Dare we smite the rock twice when instructed to only strike it once? Dare we offer strange fire before Yahweh? We must not destroy the Mosaic types.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." – Jesus Christ

Consider this wonderful summary brother Roberts gives in *The Law of Moses*:

“Christ was cursed by the law in the mode of his death. He could not be cursed in any other way, for he was not a transgressor of the law. But in this way, he was cursed... **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. This view of the matter enables us to understand Paul’s allusion to what the death of Christ accomplished in relation to the law:** that he ‘abolished in his flesh the enmity, even the law of the commandments contained in ordinances’ (Eph. 2:15); ‘blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross’ (Col. 2:14). 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. **It is not only that Israel are saved from the law of Moses on this principle, but it is the principle upon which we are saved from the law of sin and death, whose operation we inherit in deriving our nature from Adam. Christ partook of this nature to deliver it from death, as Paul teaches in Heb. 2:14, and other places...** Understanding by the devil, the hereditary death-power that has reigned among men by Adam through sin, we may understand how Christ, who took part in the death-inheriting nature, destroyed the power of death by dying and rising. We then understand how ‘He put away sin by the sacrifice of himself’. We may also understand how ‘our old man is crucified with him, that the body of sin might be destroyed’ (Rom. 6:6), and how he ‘died unto sin once’, but now liveth unto God, to die no more (verses 9-10).

“All of which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be touched with blood as well as anointed with the holy oil before entering upon his work. When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all’ for it only operates ‘for us’ when we unite ourselves with him in whom, as the firstborn, it had its first effect.” (R. Roberts, *The Law of Moses*, p. 179, 4th ed.)

The Body Saved – Not Vaporized

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” – Peter.

There are other areas where PA theorists differ such as in the concepts of cleansing and purging where their argument is fixated on the teaching that our nature **must be destroyed**, not cleansed or purged of SIN. **They insist on this because they view sin as merely a matter of the conscience, the moral realm, and not of the physical nature or flesh!** And anything associated with sin must be destroyed.

The words of A.D. Strickler express the mind of the modern PA theorist as follows:

“No where does the Bible represent that ‘sin in the flesh’ will be taken away from the body, leaving the body cleansed from it.” (A.D. Strickler, *Out of Darkness into Light*, p. 62)

Notice the following use of the phrase “human nature” taken from the writings of brother Roberts. In the first case he argues that human nature is fit only for destruction, and in the second case he says that human nature requires cleansing:

“This is how **condemned human nature** should be treated according to the righteousness of God; **it is fit only for destruction.**” (R. Roberts, *The Blood of Christ*, p. 18)

R. Roberts: **Our nature does require cleansing. It will be cleansed at the resurrection, and that will be because of Christ's obedience unto death.** (*Res. Responsibility Debate*, #468)

These two statements are not contradictory. The two statements are reconcilable if we understand them in the sense brother Roberts intended. In the first case he was speaking of human nature, not as a physical body, but as a characteristic of the body. “Human nature” then means “the sinful impulses of the flesh.” That “nature” must be destroyed – but that is not necessarily equivalent to the destruction of the physical body!

From the second quote it is clear that brother Roberts was speaking of the physical body. Therefore one can say that the physical law of sin and death will be abolished from human nature, and in its place substitute the physical 'law of the spirit of life. Our human nature **must be cleansed, purified, or purged of that sin principle.** The Law of Moses was thoroughly imbued with this concept.

It is a very different thing when PA theorists try to frame the argument as though we believe, and of course we do not, that the “sin propensities”, or “sinful flesh” will be saved! **Certain partial atonement theorists are using Trojan language to lead their hearers to conclusions that are not sound doctrine. Once again, let them return to the pioneer teaching on this subject:**

“He had to be cleansed from flesh-nature and clothed upon with Spirit-nature, and this was effected through his offering.” (HP Mansfield, *The Atonement*, p. 185, *The Power of the Altar*)

“Now, a spiritual body is as material, or substantial and tangible, a body as that which we now possess. It is a body purified from 'the law of sin and death'” (J. Thomas, *Elpis Israel*, Logos ed., p. 43)

In the combination of the elements of the law, **the power of death resides**, so that 'to destroy that having the power of death,' is **to abolish this physical law of sin and death**, and instead thereof, to substitute **the physical 'law of the spirit of life,'** by which **the same body** would be changed in its constitution, and live for ever. (J. Thomas, *Eureka*, vol. 1, ch 2, sec 2, Logos ed., p. 248)

“What stronger proof can we need of the substantial and tangible nature of the Spiritual body? **It is the animal body purified, not evaporated into gas, or vapour.**” (J. Thomas, *Elpis Israel*, ch 2, Logos ed., p. 44)

The Charge of Andrewism

“‘sin,’ in the sacred style, came to stand for the substance called ‘man.’” – J. Thomas

Some PA theorists have charged those who teach the Biblical and pioneer based doctrine of sin-nature – and atonement thereof – with “Andrewism” and “atonement plus”.

The very fact that the charge is made serves to prove that

1. **They do not see the difference as merely a matter of terms**
2. **That they do not recognize the second form of sin, sin-nature, and seek to bring into disrepute those who do.**
3. **This shows a great ignorance on PA theorists' part as to what “Andrewism” is.**

JJ Andrew taught that there was a legal sentence of eternal death upon mankind that must be removed at baptism to “unlock” the grave. This legal sentence was added to the true condemnation that rests upon man, one that does not lock him into the grave but prevents him from attaining to eternal life outside of the atonement. **Brother Andrew introduced the concepts of alienation, imputed guilt and covenant making as the grounds of resurrectional responsibility.**

However, John Thomas, Robert Roberts, JJ Andrew, CC Walker, F. Jannaway, CC Walker, HP Mansfield and many other brethren were all in agreement that man’s nature is accounted as sin and in need of atonement. See the quotations in the “Atonement” and “Flesh is Sin” sections of this document for proofs.

The PA theorists have misunderstood the teachings of brother JJ Andrew. They have confused the imputed guilt (a.k.a. “original sin”) of Andrew’s teachings with Andrew’s phrase “physical sin”.

The PA theorists quote brother Carter in the unity book, “**Sin** used as a literal term, **AND ‘sin’** used by metonymy, **cannot be classed in one category**” (Unity Book, p. 63), and fail to see that brother Carter mentions sin in its two acceptations: literal sin, and sin referred to by metonymy. **Furthermore they misrepresent brother Carter as though he said, “there is only one acceptation of sin and therefore only one category”.** That is not what brother Carter wrote. Brother Carter was refuting brother Andrew’s “imputed guilt” theory.

Though in earlier years brother Roberts had used the phrase “Adamic condemnation” to refer to the physical sin-nature, brother Andrew took this phrase “Adamic condemnation” and used it for his “imputed guilt” theory whereby Adamic condemnation was removed at baptism.

But brother Roberts understood exactly what brother Andrew meant when brother Andrew said “physical sin”. Brother Andrew was referring to the physical sin-nature he had asked brother Roberts about in the previous question.

In Q/A #401 brother Andrew asks brother Roberts, “**Did he [Christ] not require to shed his blood to cleanse himself from his own sin nature, and has not God made that the basis by which those in him may be justified from the sin of that nature, and have forgiveness of sins?**”. And in next question (#402) brother Andrew asks, “[The Scriptures] Never use the word cleanse in regard to **physical sin?**”. **Note that in brother Roberts’ response he never stopped Andrew to refute the idea of “physical sin” because brother Andrew had just defined it as sin-nature.** Brother Roberts answered the question just as brother Andrew had posed it to him. If you refer to the previous debate questions, brother Andrew had created a scenario **where Christ had been separated from the creation**. Brother Roberts reasoned that if Christ was separate from the creation he must have been “made fresh from the ground”. And because he was not a transgressor he had no reason to offer. Brother Roberts therefore responded in #406 saying, “Bloodshedding is never spoken of except in connection with actual sin.” This can be verified by referring to #720 in the debate where brother Roberts explains his answer in #406.

720. Andrew: Did you not say on Tuesday night [406] that he did not need to shed his blood for himself? Roberts: That is upon your impossible supposition that he stood apart from us, and was a new Adam altogether.

Brother JJ Andrew’s teachings are covered in a booklet called *The Truth Affirmed*, a thorough and systematic treatment on the errors of Andrew totaling 96 pages co-authored by this booklet’s author. *The Truth Affirmed*, coincidentally, has been “highly recommended” to various brethren over the last few years by at least one prominent PA teacher as an excellent reference on the errors of JJ Andrew.

The PA teacher’s confusion over brother Andrew’s teaching has lead them to associate the Biblical teaching of the 2nd acceptation of sin with Andrew’s imputed guilt. **While brother Roberts agreed with brother Andrew concerning what brother Andrew termed physical sin, he disagreed with brother Andrew’s teaching of imputed guilt.**

279. Andrew: In the same way by parity of reasoning is not the offence of Adam in regard to each individual the subject of justification at baptism, although its physical consequences are not affected? **Roberts: We are not held guilty of Adam's offence.**

If the charge of Andrewism continues to be made **it will only be an attempt to turn brethren's eyes away from examining what is said** because the truth is clear: the word 'SIN' has two principal uses in the Bible and both must be condemned. Christ condemned sin – the root of sin – in his body and thereby condemned the other form – the works of the flesh or transgressions at the same time – **through one offering. The Bible teaches that. Brother John Thomas taught that. Brother Robert Roberts taught that. Brother CC Walker taught that. Brother HP Mansfield taught that. PA theorists cannot get around this fact.**

One would assume that no one would charge ANY of those brethren with "Andrewism".

The fact that we cannot destroy the *diabolos*, or the root cause of transgressions; and that the Lord Jesus Christ did so is proof that we need the work of Christ for he did what we cannot do. When we recognize that fact, we declare God's righteousness in condemning sin in the flesh – the basis of His forbearance.

Not Just a Difference in Terms

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." — Paul.

You will see from this that the disagreement is not over using different expressions to say the same thing. In the PA theorists' attempt to avoid what they believe is "Andrewism", falsely so called for it is Biblical and traditional teaching of the Christadelphians for 150 years, **they have changed the meanings of accepted terms and phrases.** Rather than fighting Andrewism, they have adopted some of the doctrines of Turney, Bell and Strickler.

If flesh is not sin, as taught by the PA theorists, the inevitable conclusion must be that mankind is not unclean or defiled by nature, and therefore **all mankind**, including Christ, must therefore be "clean" unless defiled and tainted by personal transgression. **Thus Christ, as a non-transgressor, possessed clean-flesh according to the argument. This is the logic of the PA proponents' argument despite their expected denial of teaching clean-flesh.** In fact you can see that this is a system of thought all rooted in a failure to understand a simple concept called **SIN**. This failure necessitates changes throughout our belief system. Compare the statements of A.D. Strickler, E. Turney, J. Bell and so forth and you will find a **shocking similarity** because the foundation of these systems share a common error: **denial of physical sin-nature which requires atonement.** Compare these for example:

"But as he (Jesus) had no moral accountability for his mortality, he did not have to make an offering for the nature he received at birth" – Modern PA teacher

"Jesus did not have to sacrifice for his sin prone nature" – Modern PA teacher

"Jesus never offered any sacrifice for his human nature" – J. Bell

"Sacrifice was for transgression, not for nature" – A.D. Strickler

"We have sin in our character but not in our flesh." – E. Turney

"The Bible gives no other reason for the death of Christ than for transgression..." – A.D. Strickler

"Sin is not in the flesh, but sin is in the character." – E. Turney

"Sinful is not the proper word to qualify flesh, but qualifies character." – E.

Turney

"When Paul said (Heb 9:26) that 'Christ put away sin by the sacrifice of himself' it was that TRANSGRESSION was put away." – A.D. Strickler

"Sinful applies to the character and not to the flesh." – E. Turney

The BASF

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" – Luke.

Clause 5 teaches that "a sentence which defiled became a physical law of his [Adam's] being, and was transmitted to all his posterity." In the supporting quote in Romans 7:18-23, Paul states: "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" (v. 23); i.e., "sin that dwelleth in me" (v. 20).

Clause 6 defines that "physical law" as the "law of sin and death"

Clause 8 refers to the Lord "wearing their condemned nature," and "by dying" he did "abrogate the law of condemnation" (i.e., the "law of sin and death") "for himself and all who should believe and obey him." Heb. 2:14-16, describing the Lord's nature of flesh and blood, is quoted; also quoted is Rom. 8:3-4, which describes how Yahweh condemned "sin in the flesh" by Christ's sacrifice. Then Heb. 7:27 is cited, which testifies that Christ, who now hath an unchangeable priesthood after the order of Melchizedek, "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." In this manner, Christ "died unto sin once" (Rom. 6:10) – i.e., for redemption from his sin-nature.

Clause 9 refers to the Lord "suffering the death required... of God," and cites Rom. 8:3 with 2Co. 5:21, that God "hath made him [Christ]... sin for us, who knew no sin." These passages clearly refer to the Lord's physical body.

Clause 12 refers to the Lord being "put to death... for... the condemnation of sin in the flesh, through the offering of the body of Jesus." Then follows the quotations: Rom 8:3; 1Pet. 2:24, and Heb. 7:27; 9:26-28 – all of which teach that the Lord "put away sin by the sacrifice of himself"

Union or Unity?

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" — Paul.

The language in use by PA theorists, and their understanding of that language, as you can see, **may be used to unite or accommodate clean flesh teachings within the Central community.** And so to travel to a meeting that claims to be Christadelphian but holds to clean-flesh teachings, for the purpose of building an agreement for "unity" is not difficult.

In fact, a similar approach has been used in North America in an attempt to effect reunion with the Unamended. The phrase "Christ's involvement in his own sacrifice" has been used without any contextual explanation as to just what that phrase means. Therefore the fundamental issue of the condemnation of sin in the flesh has been concealed. This is documented in the January 2000 "Reconciliation Newsletter" where it is called "The Four Point Unity Process". On page 3 of that newsletter **the differences between Central and the Unamended are reduced to** "1. Adamic Condemnation; 2. **The Lord's involvement in his own sacrifice**; 3. In Adam/In Christ; 4. Responsibility." Local Central and Unamended ecclesias have been left to determine what the phrase "the Lord's involvement in his own sacrifice" actually means. The fact that the inside cover shows a chart in which some PA theorists are listed as advisors indicates the extent to which at least part of the leadership of the current unity movement believes that Christ was "involved": "obedience" and "for us". This is not the way brother HP Mansfield used the phrase when he wrote of **Christ's own need for cleansing, atonement, anointing and sanctification** (See HP Mansfield, *The Atonement*, *The Power of the Altar*, p. 185, 186).

By finding a common denominator of vague language, union may be effected with those who do not believe the same things Central has stood for since the days of our pioneer brethren – "I will shew thee my faith by my works" (James 2:18; Matthew 7:20). Unity is something we must work towards – but we must make sure that the doctrine of the atonement is taught clearly

and not compromised for mere union's sake. The unity of the spirit is to speak The Truth with one mind and one mouth (Eph 4:3; Rom. 15:6).

If the Ontario and Midwest Regional Reunion Steering Committees are interested in true unity, an unequivocal statement of position should have been published rather than a vague four point list. There was no reason that four clear points could not have been formulated in the first place if the unity leadership was prepared to uphold traditional Central teaching. And in lieu of four clear points, four clear explanations of the four vague points could have been provided!

Traditional Christadelphian Teaching Challenged

"Remove not the ancient landmark, which thy fathers have set." – Solomon.

One other feature worth noticing is that PA theorists reject certain pioneer expositions. Some of the pioneer teachings **they reject** are:

- God manifestation is the very basis of Yahweh's work in the earth, not human salvation. God manifestation in the future-age is effected through the sacrificial work of the Lord Jesus Christ who declared Yahweh's righteousness in the condemnation of sin in the flesh. He was God manifest in the flesh and by our identification with him and manifestation of God's character in our mortal bodies "we shall be changed".
- 'Sin' is used in two principal acceptations in Scripture – sin-nature and transgressions. Sin by metonymy is still SIN.
- Sin-nature requires atonement.
- Christ "bore our sins" by being born of a woman who possessed a sin-nature.
- The meaning of atonement includes physical and moral aspects.
- Uncleaness and defilement is a physical description of the nature of all men without exception. "The law of sin pervades every particle of the flesh." These words *also* describe moral characteristics.
- The *diabolos* was destroyed in the sacrifice of Christ by the public condemnation of sin and not in his mere expiry; otherwise a death by old age would have sufficed. (Lev 17:11 – "it is the blood *that* maketh an atonement for the soul" [e.g. body; life])
- God's method of atonement is based upon public condemnation of sin-nature in the body of his Son who was morally without sin, nor guilty of anyone's transgression.
- Christ had a necessity to offer for himself outside of the terms "obedience" and "for us".
- Christ was not a substitute *because he also needed atonement*; not merely obedience; not merely "for us"; but "for himself" that it might be for us.
- The types of the High Priest, the Altar, and the Tabernacle are all types of Christ. All things physical must be cleansed or purified.

PA theorists claim to teach **traditional Christadelphian views** on these subjects. And yet, as we have considered, they reject or "have problems with" a variety of writings by brethren John Thomas, Robert Roberts, CC Walker, and HP Mansfield.

As noted in the section "The Charge of Andrewism", PA theorists have accused brethren who do not agree with them of "atonement plus", of "changing" and of "Andrewism"! Yet, the fact is, **we don't have any problems with brethren John Thomas', Robert Roberts' or HP Mansfield's writings and gladly hold them forth as sound expositions of the truth! And we don't have to carefully pick and choose which parts of their writings are accurate. We take them *in toto* for what they teach and understand that any particular quote must be understood in the context in which they were written.** Sadly, PA theorists have departed from traditional Christadelphian teachings and **to admit such would immediately alert the Christadelphian community to their change.** So the deception continues till brethren wake up and see that these brethren no longer

stand for what Central Christadelphian teaching has traditionally been – **or till the Lord returns which is the more likely scenario – see Rev 3:16 and Luke 18:8.**

Misrepresentation of Pioneer Quotations

“Provide things honest in the sight of all men.” – Paul

The result of this controversy is that we have various quotations from the mid 1800's to the late 1900's being taken completely out of context by PA theorists in an attempt to sustain a false position.

Brother R. Roberts has been misrepresented in *Saved by His Life* by a very selective use of quotations from the Resurrectional Responsibility debate. You will find it an interesting exercise to refer to the Roberts/Andrew Debate and notice the Questions and Answers that occur before and after the ones that were selected for *Saved by His Life*.

For example, page 53 of *Saved by His Life*, read Q/A 120 before 121 as quoted; 126 and 133-136 before the printed 138; then follow with 139. On page 54 Q/A 144 and 145 should be read before 146; 412 before 413; then follow 415 with 421-425. On page 55 read 391 and 392 before 393; before 707 read Q/A 700-705; Before 713 read 711 and 712. On page 57 read 292 to 295 before 296. Lower down the page number 415 appears to refer to brother Roberts' answer in 413 but it does not; it refers to 414; read 720, the background of which is found in 715-719. Page 58 relates to the question of 'cleansing'. The third of the three questions at the head of the page is both misleading and a misrepresentation. **Both brethren believed that the cleansing of the Lord was by sacrifice and resurrection.** The Q/A section that shows this covers 704, 705, 711, 712, 715, 716, 717, 719, and 724. At the foot of page 58 Q/A 109 and 110 should be read after 108. On page 59 Q/A 129 ought to have been inserted before 265; while 290-292 should be read before 293. On page 60 number 406 is quoted but read 717-720 and 407, 408. Brother Roberts also explains his answer in 406 in his short address the next night.

The debate must be studied as a whole to avoid misrepresenting either of the parties involved in the *debate*. See, for example, how 406 is quoted, but 704, 705, 711-720 are necessary to understand 406.

- 406. Andrew: Does it not teach that the sin-nature, which in the first instance has no moral guilt, requires bloodshedding in order that it may be cleansed or justified? **Roberts: Bloodshedding is never spoken of except in connection with actual sin.**
- 704. Andrew: What is the antitype of making an atonement for the holy place in regard to Christ? **Roberts: Cleansing and redeeming him from Adamic nature utterly.**
- 705. Andrew: Shedding of his blood and raising him from the dead? **Roberts: The whole process.**
- 711. Andrew: Is it not clear that Christ, as a necessity, must offer up for himself for the purging of his own sin-nature? **Roberts: As a son of Adam, a son of Abraham, a son of David, yes.**
- 712. Andrew: First from the uncleanness of death that having by his own blood obtained eternal life himself, he might be able to save others? **Roberts: Certainly.**
- 713. Andrew: Then he died for himself apart from being a sin-bearer for others **Roberts: I do not admit that: I cannot separate him from his work.**
- 714. Andrew: Was he not so separated 20 years ago to refute the free life theory? **Roberts: Not by me; it might be by you.**
- 715. Andrew: How could Jesus have been made free from that sin which God laid upon him in his own nature, 'made in the likeness of sinful flesh,' if he had not died for himself as well as for us? **Roberts: He could not.**
- 716. Andrew: Then he offered for himself as well as for us? **Roberts: Oh, certainly.**
- 717. Andrew: Is it not clear then from this that the death of Christ was necessary to purify his own nature from the sin power? **Roberts: Certainly.**

718. **Andrew: That was hereditary in him in the days of his flesh? Roberts: No doubt of it.**
719. **Andrew: And he as the first one had to undergo purification through his shed blood and resurrection? Roberts: Certainly, I have never called that in question in the least.**
720. **Andrew: Did you not say on Tuesday night [406] that he did not need to shed his blood for himself? Roberts: That is upon your impossible supposition that he stood apart from us, and was a new Adam altogether.**

Another example is the selective use of *The Law of Moses*, which is used by PA theorists but only very selectively. The section, "The Consecration of Aaron and His Sons" is a favorite section for PA theorists because brother Roberts deals with the "uncleanness of the Children of Israel". PA theorists represent this as simply a matter of morality and not physical uncleanness despite the fact that brother Roberts equates the "uncleanness" to their sin-nature. Indeed, that chapter of *The Law of Moses* covers the sin-nature as well as transgressions – and they are covered throughout the book. PA theorists cannot take *The Law of Moses* *in toto* for it overthrows their assertions.

Brother HP Mansfield's use of the phrase Christ's "involvement in his own sacrifice" is also misused and misrepresented as previously demonstrated. There are other documented cases where brother HP Mansfield's words have been taken out of context (available upon request) to support the PA position.

We have also shown how brethren Thomas and Roberts are being misrepresented when it comes to **sin's flesh – one of the two principal acceptations of the word "sin" in Scripture.**

The Tidings: Doctrinal Change on the Atonement Occurring

The Scripture teaches that "Christ hath suffered for us" (1Pe 4:1) and that he "gave himself for us, that he might redeem us from all iniquity" (Tit 2:14). Brother Roberts wrote, **"that he did these things 'for us' has blinded many to the fact that he did them 'for himself' first—without which, he could not have done them for us, for it was by doing them for himself that He did them for us."** (R. Roberts, *The Law of Moses*, The Consecration of Aaron and His Sons, 4th ed., p. 173). This is a significant statement and directly speaks to the current controversy. As mentioned in the section "Obedience and Denying Christ's Sin-Nature", PA theorists are denying the physical sin-nature of the Lord and teaching only that Christ died for us. As pointed out previously, one PA theorist wrote,

"In fact, to speak of Christ offering 'for himself' bothers me greatly, because I cannot find any passage of Scripture that says anything of the kind" (Modern PA teacher)

The work of Christ was designed to bring "Glory to God in the highest" first and foremost. The salvation of man was the means by which that Glory would be achieved. It was for Yahweh's Glory, "for himself [Christ]" and "for us".

Not coincidentally, PA theorist's have a problem with brother Thomas' teaching that,

"Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood...God will take out from the human race as many for His Name as His purpose requires. If He chose to make apostolic demonstrations every two hundred years, He could doubtless

obtain a hundred fold more for the kingdom than upon the present system; but He does not so operate. It is fair, then, to conclude that His purpose does not demand so many, and that, therefore, He only employs means adequate to what He desires.” (J. Thomas, *Herald Of The Kingdom and Age to Come*, 1858, pp. 84-85)

In the February 2000 issue of the Christadelphian Tidings magazine (U.S.) readers were informed of a shift in views of the brotherhood concerning the atonement – exactly what this booklet contends. Please consider the following admissions and claims of the author:

“The Consequence of our Theology.

“Anyone who reads our magazines (including *The Christadelphian Tidings*), or talks with visiting brothers and sisters, or travels widely will easily discern that the Christadelphian brotherhood worldwide is engaged in a tremendous change in our makeup and an adjustment of our theology.” ...

“Impact of views of the atonement.

“Interestingly, it is our re-thinking of the atonement, by discussion in Bible schools large and small throughout the brotherhood, that has transformed the Christadelphians into (at last) an unstoppable international evangelical force. That re-thinking has involved no radical change of traditional doctrine. It is the personal theology of the doctrine of the atonement that is so exciting. At last we are willing to really confess that we are converted sinners, washed in the blood of the Lamb, who have a loving helper and friend in our Lord, and who know deeply and intimately the Spirit’s power and providence in our daily lives.” ...

“Moving Forward...

“It is our profound conviction that, overall, the Brotherhood is moving in a positive direction. It has never been healthier since the apostolic age. At last we are discerning the theological consequences of our doctrinal faith, and at last we are learning to love the brother and sisters in our ecclesia – the estranged, the wayward, the lost sheep, smokers, refugees, addicts, the heartbroken... those deemed to be guilty of some sexual sin, such as fornication or divorce... May the revolution continue until our Lord shall come.” (*The Christadelphian Tidings*, February 2000)

“The personal theology” of the atonement in other words is: “FOR US”; or as PA theorists say, “in saving us he saved himself”. Will any brethren deny that as a community we are changing our understanding of the atonement with so bold an admission as this?

The author even admits that it is EASILY DISCERNABLE BY ANYONE READING MAGAZINES OR WHO HAS CONTACT WITH VISITING BRETHREN OR THAT TRAVELS! And further that while it is “no radical change of traditional doctrine” yet the change is one that “has transformed the Christadelphians into (at last) an unstoppable international evangelical force.” Apparently the gospel was without power until the age of Laodicea could get hold of the Gospel and fix that which our pioneer brethren were unable to see: “At last we are willing to really confess that we are converted sinners, washed in the blood of the Lamb”! What the pioneers preached prevented the Laodicean Gospel from becoming an “unstoppable international evangelical force” – an assertion I do not deny (1st Cor. 2:14).

However, the author of this editorial is correct. There has been no radical change *by all appearances* and so the brotherhood does not see the problem. The emphasis is subtle but enough that the author claims the Christadelphians are now “an unstoppable international evangelical force”! In this sense, the author is correct when he wrote, the “Christadelphian brotherhood worldwide is engaged in a tremendous change in our makeup and an adjustment of our theology.”

The First Christadelphians	The Last Christadelphians
<p>"For himself that it might be for us"</p> <p>"Father, glorify thy name. Then came there a voice from heaven, <i>saying</i>, I have both glorified <i>it</i>, and will glorify <i>it</i> again."</p> <p>"glorify thy Son, that thy Son also may glorify thee"</p> <p>"God manifestation not human salvation was the great purpose of the Eternal Spirit."</p>	<p>"For us that it might be for himself"</p> <p>Human Salvation was the purpose of the eternal spirit.</p>
The Judgment of Christ	The Judgment of Christ
<p>Philadelphia: "thou hast a little strength, and hast kept my word, and hast not denied <u>my name</u>."</p> <p>Notice the commendation of the Philadelphian brethren who did not deny the Name (God Manifestation) in contrast with the Laodiceans. They were "wretched, miserable, poor, blind and naked" – descriptions associated with sin-nature – and they knew it not! "Is not this the fast that I have chosen?... that thou hide not thyself from thine own <u>flesh</u>?" (Isa. 58:6,7).</p>	<p>Laodicea: "Because thou ... <u>knowest not that thou art wretched, and miserable, and poor, and blind, and naked</u>: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and <i>that</i> the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."</p>

We have lost sight of what the atonement is about. Human salvation is now taught as "the end proposed" and what miserable failure such an "end" is, for millions upon millions have perished without the Gospel. **As a community we are adopting the humanistic views of the world. We have almost completely lost our sight (Rev. 3:17) of God Manifestation. Consider how far we have fallen (Rev. 2:5) in the few years since brother H.P. Mansfield fell asleep!**

<p><u>"and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"</u> – Jesus Christ</p> <p><u>"Nevertheless when the Son of man cometh, shall he find the faith on the earth?"</u> – Jesus Christ</p>	<p><u>"It is our profound conviction that, overall, the Brotherhood is moving in a positive direction. It has never been healthier since the apostolic age... May the <u>revolution</u> continue until our <u>Lord shall come</u>."</u> (<i>The Christadelphian Tidings</i>, February 2000)</p>
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The Antitypical Journey to the Laodicean Apostasy

"Nevertheless when the Son of man cometh, shall he find the faith on the earth?" – Jesus Christ.

Just as a falling away was necessary before that man of sin would be revealed, so too we live at the end of the gentile age when once again, that **man of sin in the full flower of his manifestation**, will be revealed. He comes to power under Daniel's 4th beast which will be given to the burning flame. These are timely words of warning to our age: **"Let no man deceive you by any means: for that day shall not come, except there come a falling away first,** and that man of sin be revealed, the son of perdition".

John warned us of "a deceiver and an antichrist" – those who denied that **"Jesus Christ is come in the flesh."** **"The flesh" was equivalent to sin-nature or sin's flesh, to John's mind.** "God sending his own Son in the likeness of **sinful flesh**"... **"with the mind I myself serve the law of God;** but with the **flesh the law of sin**." Think carefully about this and you will see how serious

this denial of sin-nature is! **It destroys the very foundation of the atonement — the mystery of Godliness — God Manifestation — and thus John's severe warning!**

The PA theorist teaches that it was “for us that it might be for himself [Christ]”. The truth is that it was “for himself, that it might be for us” – and **those two phrases mean very different things**. You will not find the PA formula in the pioneer writings, but you will find the latter formula therein.

“We may appear to have wandered far away from the sacrificial blood sprinkled on the sanctuary and the altar, and the laver, and on Aaron ‘to make an atonement for them’. Not really have we done so. The operation was a type of God's work in Christ, and it helps us to understand that work rightly, and especially in that one aspect of it which the doctrine of human immortality has made it so difficult for moderns to receive, viz., that Christ himself was included in the sacrificial work which he did ‘for us’. ‘For himself that it might be for us’, for how otherwise could we have obtained redemption if it had not first come into his possession, for us to become joint heirs of?” (R. Roberts, *The Law of Moses*, The Consecration of Aaron and His Sons, 4th ed. P. 177).

Not only is the foundation of the atonement overthrown; not only does Christ become a substitutionary sacrifice; not only are the beautiful types of Scripture tossed aside but there are consequences to these false doctrines that will be exhibited in daily life. What are the consequences of the PA teachings upon the lifestyle of Christadelphians? The focus of PA teachings is **exclusively** upon what Christ did “for us” – on his obedience to God “for us” – for “OUR SINS”. Not only does it lead us towards self-excusing our sins that grace might abound, but it takes the focus off of where it should be moment by conscious moment – a recognition of the physical law of sin that is ever with us proving what manner of brother or sister we are.

“**/Is not this the fast that I have chosen?... that thou hide not thyself from thine own flesh?**” (Isa. 58:6,7).

“**A believer, therefore, can identify himself with the Lord, and can view his offering as an example he should try to emulate. He sees him bearing the same flesh promptings as himself, but dramatising what he must do to overcome them, and so live in newness of life. The Lord's sacrifice, as defined by Peter, reveals that the flesh is the seat of transgression,** and calls upon believers to figuratively **‘crucify the flesh with the affections and lusts’** (Gal. 5:24), and commence to walk in ‘newness of life.’” (HP Mansfield, *The Atonement*, How Christ Bears Our Sins, p. 195-196)

Rather than living the atonement by identification with the man Christ Jesus, both intellectually and in **manner of life, the PA theorist has put before us a theory that is most pleasing to the flesh**. It teaches that Christ has “paid the debt” of our transgressions. And what else is there to do, but wait for Christ to return and establish the Kingdom?!

So the journey from full Truth, as established by our pioneer brethren, to the Laodicean apostasy is well nigh complete!

“And without controversy **great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Timothy 3:16)

“**These things could not have been accomplished in a nature destitute of that *physical* principle, styled, ‘Sin in the flesh.’ Decree the immaculateness of the body prepared for the Spirit (Psalm 40:6; Heb 10:5), and the ‘mystery of the Christ’ is destroyed, and the gospel of the kingdom ceases to be the power of God for salvation to those that believe it.**” (J. Thomas, *The Christadelphian*, 1873, p. 361)

"We break not this bread and drink not this wine discerningly unless we see in Christ crucified the vindication of the honour of God, in the condemnation of sin in the flesh of sin as the basis of our acceptable approach to God, and our forgiveness unto life eternal." (R. Roberts, *Seasons of Comfort*, The Blessedness of Knowing the Truth, Logos ed., p. 222)

It is easy to see how that denying the DIABOLOS as a type of SIN, and for which condemnation is not necessary, ultimately leads to the belief that the devil is an external being who incites us to do evil. All it takes is an ignorance of what SIN is, and a few generations of unstudied brethren to create the great apostasy. History is the irrefutable witness to this fact. Where did the Catholic apostasy come from, but from a falling away of brethren who, amongst other things, did not understand SIN?

"He that Speaketh Truth Sheweth Forth Righteousness"

"Glory to God in the highest, and on earth peace, good will toward men." – The Heavenly Host

That is to say, when we declare Yahweh's truth we show forth His Righteousness, and what more fundamental way can this be done than proclaiming the atoning work of the Lord Jesus Christ?

If you carry one point away from all of this it should be this: our sin-nature is SIN and sin requires a sacrifice. Every time you hear a PA adherent using a phrase *that sounds like* they are associating our nature with sin, just ask them, **"do you mean to say SIN-NATURE?"** It is not **"requiring everyone to conform to an identical highly specialized vocabulary"** (*The Tidings Magazine*, August 2000) to profess the basis of salvation. In fact, **much of the "specialized vocabulary" comes from the Bible and is used by PA theorists as well.** But when PA theorists use "sin in the flesh" or "human nature" or "diabolos" they are referring to things of the moral realm and not the physical.

Nor is it unreasonable to require those in fellowship to recognize that sin-nature requires atonement. If that is not reasonable Christadelphians should never have withheld fellowship from brethren Edward Turney, John Bell, AD Strickler and others who held subversive doctrines of a similar *nature*. **Only those who preach the "broad way" would accept such a suggestion.**

In examining the language of PA theorists, and those who wish to cover up the differences, please note that often it is **not what is said, but what is left unsaid – an excellent formula for "unity" agreements.** For example take the following statement of the truths that *we all agree upon*:

"Among other great truths, all brethren involved in this discussion believe that we are mortal, death reigns in our members, and we possess a bent to sin so powerful it has enslaved every human being but the Son of God. Moreover we all believe that Jesus Christ, as a member of the human race, was tempted in all points like ourselves. Possessing the same nature as ourselves, he, too was beset with the same propensity to sin, but did not yield to its power, and lived under the dominion of death, as do all Adam's progeny. Accordingly, his obedient, sacrificial and representative death was crucial to his own salvation as well as ours" (*The Tidings Magazine*, August 2000).

This statement **in other circumstances would be a fine summary. However**, the situation **we now face** is **a rejection of fundamental truths.** That statement is designed to conceal those differences. Is the "propensity to sin" indicative of sin-nature? No, it is not, at least in the minds of the PA theorist, as we demonstrated. What is missing is that sin's flesh was condemned in the body of Yahweh's son, that Yahweh's righteousness be declared. That was the basis of his salvation and ours.

The Solution to the Controversy

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." – Paul

The solution to this controversy is very simple. We must unite around a sound expression of the Truth. We already have a sound expression of truth as found in the BASF. Unfortunately, some brethren are not content to interpret it as the original framers of the BASF set forth both within the statement of faith as well as in exposition. Rather than trying to hide the serious differences between PA theorists and traditional Christadelphian teaching, an expression must be made that clearly sets for the truth outlined in the BASF. PA theorists should publicly agree with this basic expression:

"Through his sacrifice, the Lord Jesus Christ condemned sin, Biblically styled as 'the 'diabolos' being 'sin in the flesh', which describes the sin-nature inherited by all mankind from Adam. Thus Christ bore our sins by being born through the virgin Mary, of the lineage of Adam. The sin-nature being defiled (BASF Clause 5) by the 'law of sin and death' (BASF Clause 6), the Lord did away with these laws of condemnation (BASF Clause 8) and thus was cleansed by his sacrifice and subsequent glorification, having obtained the redemption of his body. Through that sacrifice he declared Yahweh's righteousness and was elevated to the Melchizedek priesthood to provide the basis upon which Yahweh's forbearance against our sin is granted."

This simple expression of truth is Biblical; is based upon our pioneer works; and is expressive of traditional Central teachings. Belief of and agreement to such a simple affirmation as this will end the controversy and allow us to return to laboring elsewhere in Yahweh's vineyard. The solution is simple. We recognize that it may be costly on a personal level for some brethren. Nevertheless, where a self-sacrificing spirit and a readiness to unite around the Truth exist, the controversy may be brought to an end.

In fact, one should consider why the controversy has not been brought to an end. It could have ended long ago if the brethren who have promoted these PA theories would have simply stepped forward and acknowledged that the expressions they are using are wrong; or that they have been misunderstood and then worked to rectify the situation. It is only normal when a man comes under accusation of teaching false doctrines that he work to clear himself when he is not guilty. That is not happening and the reason it is not happening is clear to everyone involved. They have continued to promote these PA doctrines because it is what they believe. What PA theorists are doing is **working hard to maintain a peace while at the same time advocating these PA doctrines. Anyone who raises objection is labeled as an "Andrewite."**

Brethren can clear themselves of teaching partial atonement doctrines by rejecting the PA doctrines and advocating the truth.

If brethren that have taught error are unable to see to it that peace is made **around an expression of the Truth** then the Central community can expect this controversy to continue as other brethren's eyes are enlightened as to what is occurring. If such an expression is not made, **brethren should take note for the disease may then be intractable (2 Ti. 2:17).**

The brethren who have advocated, wittingly or unwittingly, concepts that teach partial atonement should abandon those teachings. Let them return to the terminology and definitions that the Central community has recognized as accurate definitions of Biblical truth for well over 100 years. That course would be the wisest and one designed to help those young in the truth.

If men were not so blinded by the flesh – **by friendships, popularity and group acceptance** (Jam. 2:1) – and they truly esteemed Yahweh's Word above all things they would find themselves disliked by many, even in the brotherhood. That was the experience to the greatest extent possible for the Lord Jesus Christ. And "all Asia" turned against Paul. We have no problem applying that

concept to any age except the one we live in because somehow we suppose that we are different. The prophets were slain. But our generation is different. "It is peace for our time", even at the cost of Truth. We should be ashamed of ourselves for as a generation we are repeating the same mistakes of Israel – and can justify ourselves doing so. Just like Israel, we are tired of warfare within and without (1Ki 22:44; Jer. 8:11; 2Pe. 2:1).

The truth must be upheld, even at the risk of unpopularity. **We must return to studying carefully the expositions of our pioneer brethren** that were the tools used by Yahweh to bring the truth to our families; to pull us out of the miry pit from which there is no hope without the Saving Truth. **We each must be educated in Yahweh's truth so that we can help others to see that truth and its importance.** We must **"earnestly contend for the faith"**, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth", **but following the admonition of Scriptures towards those who reject the truth (Tit. 3:10).** We must labor to cover a multitude of sins, following in the footsteps of our Lord. And it *must* come at a cost to each of us *personally* in this age. **Are we seeking to uphold Yahweh's righteousness** or seeking after popularity, praise and acceptance in our age? We manifest our love to Yahweh – to Him who loved us first – by upholding His Truth for all men to receive, to His glory. Do not look for approval in this age, for our age is filled with men and women, made of the same "stuff" that we are – flesh owned by SIN. But know that the judgment-seat is the final appeal of all brethren that stand on the truth's side.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first."

Further Information and Documentation

"In the mouth of two or three witnesses shall every word be established." – Paul.

The sources (names, dates and locations) for "modern PA" quotations are available upon request.

Supporting documentation is available via the Internet at: <http://www.genusa.com/atonement/>

Brother Cook's *Theory of Partial Atonement* is the most complete reference. Brother Cook spent roughly 2 years exchanging phone calls, tapes, and letters with one PA teacher. He was also reading and researching many books, magazines and other printed materials to provide an extensive number of quotations from the PA theorists as found in his book. Some printed material can be mailed or faxed upon request. Most will be made available via the Internet.

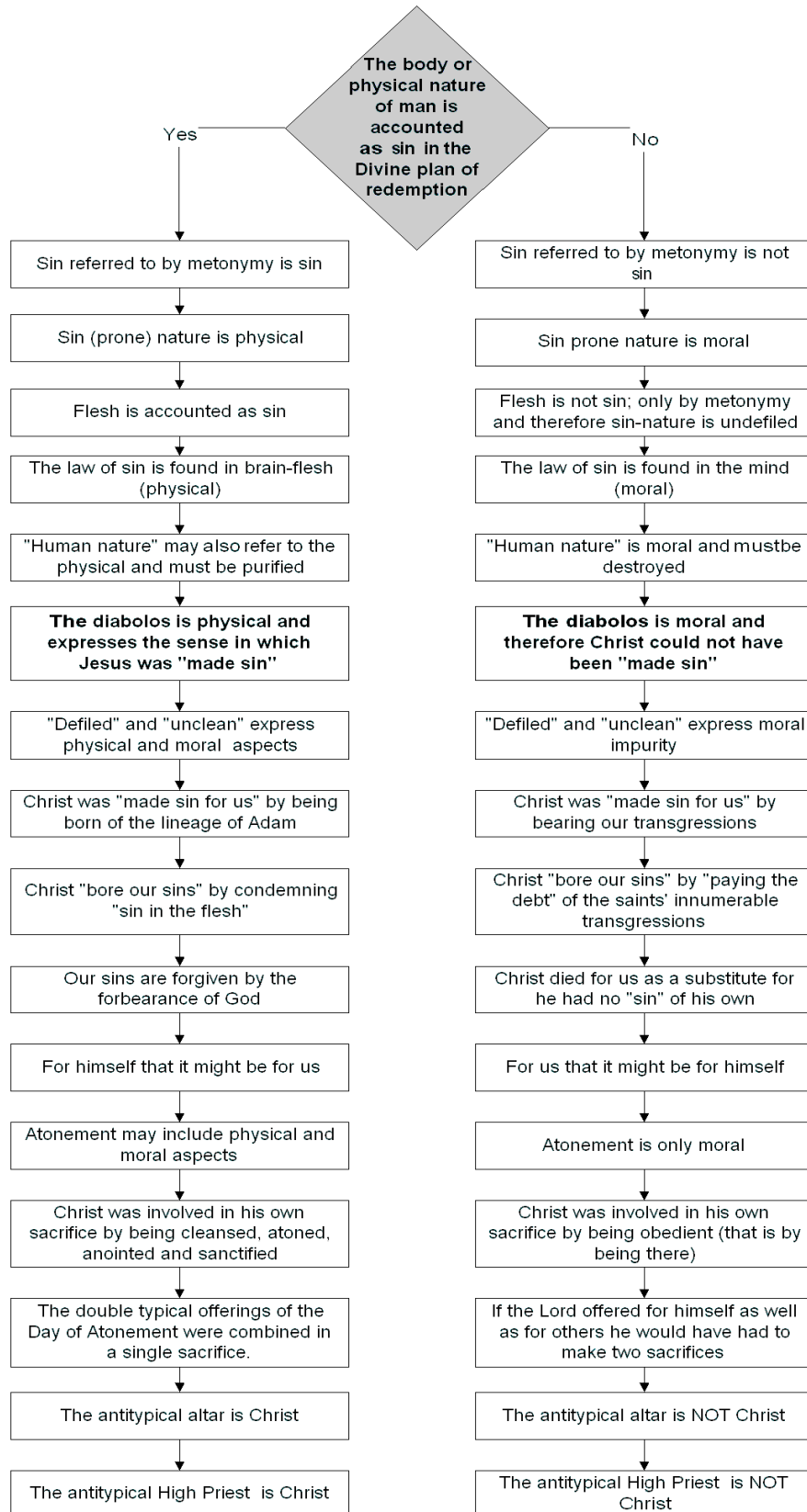
Grace and peace to you *through the knowledge of our Lord Jesus Christ,*

Stephen Genusa

"Let us hold fast the profession of faith without wavering; for he *is* faithful that promised"

"This required the death of a man, for the animals had not sinned; so that, if the whole animal world, save man, had been made an offering for sin, sin would still have been uncondemned in his nature." (J. Thomas, *Elpis Israel*, chapter 5)

Summary of Differences (Chart)



Additional Reading

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." – Hebrews 4:14

Metonymy

"METONYMY" is not an alternate to reality. It does not mean mere shadow and type. It is simply the extension of one term to include a related aspect of the same entity. **To say something is called something 'by metonymy' doesn't brush it away as a fact.** The dictionary definition of 'metonymy' is

"The use of the name of one thing for that of another of which it is an attribute, or with which it is associated."

"Sin, literally and primarily, is transgression of God's law. That is the root meaning, from which others flow. The term 'sin' is scripturally extended by the process called 'metonymy' (extending a name to include a related thing) to include the evil, corrupt, death-bringing principle in every cell and particle of human flesh-the diabolos that causes all diseases and death and disharmony with God: and which normally (unless there is direct Divine interference, as in the unique case of Christ) will inevitably bring forth its fruits of actual transgression.

"Actual transgression, and the evil principle that Paul calls 'the Law of Sin in the members,' (or 'Sin in the flesh,' or the diabolos)-are inseparable parts of the total sin constitution that Christ came to destroy and abolish. Therefore the Scriptures, which deal with roots and realities, and not mere superficial appearances, give the same name to all: SIN." – GVG

"By one man sin entered into the world, and death by sin (Rom. 5:12). By man came death (1 Cor. 15:21). The wages of sin is death (Rom 6:23). Sin hath reigned unto death (Rom. 5:21). Sin bringeth forth death (Jas. 1:15). The sting of death is sin (1 Cor. 15:56). Having regard to the fact that death was divinely decreed in the garden of Eden, in consequence of Adam's transgression, **it is easy to understand the language which recognizes and personifies transgression, or sin, as the power or cause of death. The foregoing statements express the literal truth metonymically.** Actually, death, as the consequence of sin, is produced, caused, or inflicted by God, but since sin or transgression is the fact or principle that moves God to inflict it, **sin is put forward as the first cause in the matter.**" (R. Roberts, *Christendom Astray*, Lecture 7, The Devil; (Repeated in *The Evil One: Sin Personified*), Logos ed., p. 195, 196)

The Statement "for us" has Blinded Many to the Fact that He Did Them "for himself" First

"2. The Sacrificial Blood.--But the sacrificial blood was applied to everything as well--Aaron and his sons included (see Lev. 8:14-15; 23-24). An atonement had to be made by the shedding and the sprinkling of blood for and upon them all (Lev. 16:33). **As Paul remarks, 'almost all things by the law are purged with blood' (Heb. 9:22). Now all these things were declared to be 'patterns of things in the heavens', which it is admitted on all hands converge upon and have their substance in Christ.** There must, therefore, be a sense in which Christ (the antitypical Aaron, the antitypical altar, the antitypical mercy-seat, the antitypical everything), must not only have been sanctified by the action of the antitypical oil of the Holy Spirit, but purged by the antitypical blood of his own sacrifice...

"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'?**" (Heb. 9:23).

"Great difficulty is experienced by various classes of thinkers in receiving this view. Needless so, it should seem. There is first the express declaration that the matter stands so; 'it was therefore necessary that the patterns of things 'in the heavens should be purified with these (Mosaic sacrifices); but the heavenly things themselves with better sacrifices than these' (Heb. 9:23). 'It was of necessity that this man have somewhat also to offer' (8:3). 'By reason hereof he ought, as for the people, so also for himself, to offer for sins'(5:3). **'By his own blood, he entered in once into the holy place, having obtained eternal redemption' (for us, is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one's own self) (9:12).**

"There was next the necessity that it should be so. The word 'necessity', it will be perceived, occurs frequently in the course of Paul's argument. The necessity arises from the position in which men stood as regards the law of sin and death, and the position in which the Lord stood as their redeemer from this position. The position of men was that

they were under condemnation to die because of sin, and that not their own sin, in the first instance, but ancestral sin at the beginning. **The forgiveness of personal offences is the prominent feature of the apostolic proclamation, because personal offences are the greater barrier. Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness, yet a work to be effected in harmony with the righteousness of God, that He might be just while justifying those believing in the Redeemer. It is so declared (Rom. 3:26). It was not to be done by setting aside the law of sin and death, but by righteously nullifying it in one who should be authorized to offer to other men a partnership in his right, subject to required conditions (of their conformity to which, he should be appointed sole judge).**

"How to effect this blending and poising of apparently opposing principles and differing requirements--mercy and justice; forgiveness and righteousness; goodness and severity--would have been impossible for human wisdom. It has not been impossible with God, to whom all things are possible. We see the perfect adjustment of all the apparently incompatible elements of the problem in His work in Christ, 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1:30).

"We have only to receive the simple facts testified in the case to reach the end of all difficulty. With immortal soulism and eternal torments, the solution is impossible. With the doctrine of human mortality, it is otherwise. We see Jesus born of a woman, and therefore a partaker of the identical nature condemned to death in Eden. We see him a member of imperfect human society, subject to toil and weakness, dishonour and sorrow, poverty and hatred, and all the other evils that have resulted from the advent of sin upon the earth. We see him down in the evil which he was sent to cure: not outside of it, not untouched by it, but in it, to put it away. 'He was made perfect through suffering' (Heb. 2:10), but he was not perfect till he was through it. He was saved from death (5:7), but not until he died. He obtained redemption (Heb. 9:12), but not until his own blood was shed.

"That statement that he did these things 'for us' has blinded many to the fact that he did them 'for himself' first--without which, he could not have done them for us, for it was by doing them for himself that He did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved." (R. Roberts, *The Law of Moses, The Consecration of Aaron and His Sons*, 4th ed., p. 170-172)

Likeness of Sinful Flesh

"Some experience distress at the association of Jesus with sinful flesh in any sense. **They seek relief in the expression of Rom. 8, that God sent His own Son 'in the likeness of sinful flesh'. Let us consider this.** What about this 'likeness'? Moses informs us (Gen. 5:3) that Adam begat a son in his own image and likeness. You would not say the word 'likeness' means that Seth was, in any wise, different from Adam. There is the word 'image'. Suppose the word 'image' had been used in this remark of Paul's: 'sent His Son in the image of the earthy nature'. We should then have had this argument -- 'Ah, you see it is only the image; it is not the nature itself'. Whereas, Paul says concerning ourselves in 1 Cor. 15:49: 'We have borne the image of the earthy, and shall also bear the image of the heavenly'. Shall we say we have not borne the earthy? Do not we bear the earthy? Yes. Therefore in apostolic language 'earthly' and 'the image of the earthy' mean the same thing. **Upon the same principle, sinful flesh and the likeness of sinful flesh mean the same thing. And we shall find that the same they are.** (R. Roberts, *The Blood of Christ: Sinful Flesh*, 1989 ed., p. 22-23)

"What the law could not do, in that it was weak through the flesh, God (has done), sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh.' It was the same flesh, full of the same propensities, and the same desires. But, in Christ, all those desires were kept in subjection to the mind of God, because the Father, by the Spirit, taught him and led him from the beginning. 'I do always those things that please Him. I do nothing of myself. I do those things that I have learned of Him.' These are his own words. God gave not the Spirit to him by measure; therefore, the praise is entirely of the Father. Christ is God manifested in the condemned flesh (for it is flesh and not life that is condemned), and justified in the Spirit. And in all he did for us, he was individually comprehended. **What he did 'for us' was not 'instead of us,' but on our account. The notion that it was 'instead of us' is the old orthodox superstition being foisted again upon the brethren.** He was born for us. 'He hath raised up for us, in the house of David, a horn of salvation.' He hath not raised instead of us a horn, but for us; but of course the babe born was born for Himself as well surely. 'He hath gone to appear in the presence of God for us;' not instead of us. **Begotten of God in the channel of Adamic and Mosaic condemnation, he died on our account, that we might escape, but on his own account as the first-born of the family as well; for, in all things, it behooved him to be made like unto his brethren.** (R. Roberts, *The Slain Lamb*, p. 22, 23)

"**'Sin' is a synonym for human nature. Hence the flesh is invariably regarded as unclean...** This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says 'God made him to be sin for us'... And this he explains by saying in another place that **'He sent His Own Son in the likeness of sinful flesh,** and for sin,

condemned sin in the flesh.' **Sin could not have been condemned in the body of Jesus if it had not existed there.**" (J. Thomas, *Elpis Israel*, Logos ed., page 130)

"WE do not deny the perfect sinlessness of Christ. **We believe and teach that he was 'holy, harmless, undefiled, and separate from sinners' (Heb. 7:26), and that he was 'in all points tried as we, yet without sin' (Heb. 4:15). This was his intellectual and moral status.**

"Yet he was not perfect. This he says of himself, and therefore we may safely affirm it with him. He tells us that he was not perfected till the third day (Lk. 13:32), when he was perfected in recompense for his obedience unto death (Heb. 2:10; 5:9).

"That which was imperfect was the nature with which the Logos, that came down from heaven to do the Father's will, clothed himself. **That nature was flesh of the stock of Abraham, compared in Zech. 3:3 to 'filthy garments,' typical of the infirmity with which he was compassed**

"FOR this 'infirmity' called 'himself' -- AND for all of the same infirmity associated with him by faith in the promises made with Abraham and David, and in him as the Mediator thereof -- he poured out his blood as a covering for sin.

"Upon this principle, 'His own self bare our sins IN HIS OWN BODY to the tree' (1 Peter 2:24). Sins borne in a body prove that body to be imperfect; and characterize it as 'Sin's Flesh' (sarx amartias). Sin's Flesh is imperfect, and well adapted for the condemnation of sin therein.

"Sin could not have been condemned in the flesh of angels; and therefore the Logos did not assume it: but clothed Himself with that of the seed of Abraham. Hence --

"The Deity sent His Own Son in the identity of SIN'S FLESH, and for sin, 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' (Romans 8:3). This condemnation accomplished, the body slain was made alive again, and perfected, so that it now lives for the Aions of the Aions, as 'the Lord the Spirit.'" (J. Thomas, *Herald of the Kingdom and Age to Come*, 1860, page 12)

"The reverence for Christ commands respect which leads some men to consider him immaculate in all senses and in no need to offer for himself, but it is not 'according to knowledge'. It is not consistent with the Divine objects in God 'sending forth his son in the likeness of sinful flesh'. All these objects blend together, but they are separable. One of them was to 'condemn sin in the flesh', as Paul says (Rom. 8:3). The stumblings that have taken place over this expression are doubtless due to that other truth, that Christ did no sin, and in this sense was the 'Lamb of God without spot'. But the stumblings do not get rid of the expression as affirming a truth. **Some would explain it as meaning the moral condemnation of sin by Christ during his life. This cannot be the meaning in view of the statement with which it is conjoined that what was done was 'what the law could not do'. The law condemned sin so thoroughly in the moral sense that it is called 'the ministration of condemnation'.** Then some have suggested that it means the flesh of the sacrificial animals. This is precluded by the intimation that Christ was sent 'in the likeness of sinful flesh' for the accomplishment of the work in question--the condemnation of sin in the flesh. This is, in fact, the reliable clue to the meaning. That he was sent 'in the likeness of sinful flesh' for the accomplishment of the work shows that it was a work to be done in him. Some try to get away from this conclusion (and this is the popular habit) by seizing on the word 'likeness' and contending that this means not the same, but only like. This contention is precluded by the use of the same term as to his manhood: 'he was made in the likeness of men', He was really a man, in being in the likeness of men: and he was really sinful flesh, in being in 'the likeness of sinful flesh'. Paul, in Heb. 2:14-17, declares the likeness to have been in the sense of sameness: 'Forasmuch as the children were partakers of flesh and blood, it became him likewise to take part of the same'. The statement remains in its undiminished force that 'God sent his own son in the likeness of sinful flesh, and for (as an offering for) sin condemned sin in the flesh'. It is, in fact, a complete and coherent statement of what was accomplished in the death of Christ, and a perfect explanation of the reason why he first came in the flesh, and of the reason why John the apostle insisted so strenuously on the maintenance of the doctrine that he had so come in the flesh. **Possessing sinful flesh was no sin to him, who kept it under perfect control, and 'did always those things that pleased the Father'. At the same time, being the sinful flesh derived from the condemned transgressors of 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.**" (R. Roberts, *The Law of Moses*, The Consecration of Aaron and his Sons, 4th ed., p. 173, 174)

Atonement for Himself

"This sin condition being the hereditary nature of our Lord Jesus Christ, he was a fit and proper sacrifice for sin, or the condemnation of sin in the flesh, especially as he was 'innocent of the great transgression.' His righteousness sustained him, and his flesh did rest in hope of a resurrection from the dead; **but his body being as unclean as the bodies of those he died for, he himself must of necessity have somewhat to offer, as an atonement for himself,** and this offering he accomplished by pouring out his soul unto death (Isa. 53:12). The Scriptures say: **'It is the blood that maketh an atonement for the soul'** (Lev. 17:11; Heb. 9:22). " (FJ)

"The common view which disconnects Christ from the operation of his own sacrifice would have required that Moses should have left the altar and the book of the law unsprinkled. These were parts of what Paul terms 'the patterns of things in the heavens', concerning which he remarks that it was necessary they should be purified with the sacrifices ordained. The application of this to Christ as the antitype he makes instantly; 'but (it was necessary that) the heavenly things themselves (should be purified) with better sacrifices than these' (Heb. 9:23). The phrase 'the heavenly things' is an expression covering all the high, holy and exalted things of which the Mosaic pattern was but a foreshadowing. They are all comprehended in Christ, who is the nucleus from which all will be developed, the foundation on which all will be built. The statement is therefore a declaration that it was necessary that Christ should first of all be purified with better sacrifices than the Mosaic: 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place'; 'not into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us' (Heb. 9:12, 23-24)." (R. Roberts, *The Law of Moses, The Covenant at Sinai*, 4th ed., p. 90-91)

"That statement that he did these things 'for us' has blinded many to the fact that he did them 'for himself' first--without which, he could not have done them for us, for it was by doing them for himself that He did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved." (R. Roberts, *The Law of Moses, The Consecration of Aaron and His Sons*, 4th ed., p. 172)

Purification and Cleansing

"I will shew you before I am done, that he had not a free life, but bore our condemnation in his own person, as much as any of us, necessitating his death **before he could be purified from the curse.**" (R. Roberts, *The Slain Lamb*, p. 8)

"Christ was cursed by the law in the mode of his death. He could not be cursed in any other way, for he was not a transgressor of the law. But in this way, he was cursed. And it is probable that this clause was inserted in the law for this very purpose--that Christ might innocently die under the curse of the law, and so take it away: for the law can do nothing more than kill. When he died he was no longer under the law, which was made for mortal men, and had dominion over a man only as long as he lived (Rom. 7:1). 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. This view of the matter enables us to understand Paul's allusion to what the death of Christ accomplished in relation to the law: that he 'abolished in his flesh the enmity, even the law of the commandments contained in ordinances' (Eph. 2:15); 'blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross' (Col. 2:14). 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. **It is not only that Israel are saved from the law of Moses on this principle, but it is the principle upon which we are saved from the law of sin and death, whose operation we inherit in deriving our nature from Adam. Christ partook of this nature to deliver it from death, as Paul teaches in Heb. 2:14, and other places:** 'Forasmuch 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', Understanding by the devil, the hereditary death-power that has reigned among men by Adam through sin, we may understand how Christ, who took part in the death-inheriting nature, destroyed the power of death by dying and rising. We then understand how 'He put away sin by the sacrifice of himself'. We may also understand how 'our old man is crucified with him, that the body of sin might be destroyed' (Rom. 6:6), and how he 'died unto sin once', but now liveth unto God, to die no more (verses 9-10).

"All of which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be touched with blood as well as anointed with the holy oil before entering upon his work. When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all' for it only operates 'for us' when we unite ourselves with him in whom, as the firstborn, it had its first effect." (R. Roberts, *The Law of Moses*, p. 178, 179, 4th ed.)

"The burnt offering represented God's estimate of Christ's perfectly voluntary obedience even unto death; he was, as it were, wholly burnt up and devoted to God upon the altar--a sacrifice of a sweet-smelling savour --the sin offering represented and ritually prophesied that aspect of the death of Christ by which he atoned for sin. **Christ himself did no wrong, and was never alienated from God, but always did that which pleased Him, both prior to and after**

his baptism. Thus was foreshadowed in this beautiful type, the cleansing of the human nature of Christ by his own death, and of our own cleansing on account of the same, by favour of God through faith." (R. Roberts, *The Law of Moses: Motherhood*, 4th ed., p. 250).

Sin-nature

"Adam was driven out of Eden because of disobedience. He was therefore thrown back upon himself, so to speak, and he soon found in himself and his progeny how weak and evil a thing the flesh is, for his first son was a murderer. And because disobedience or sin, was the cause of his expulsion, and that sin was the result of the desires of the flesh, and **because all the desires that are natural to the flesh organisation are because of native ignorance, in directions forbidden, there is no exaggeration, no high figure in talking of sin in the flesh.** It is Paul's figure. He speaks of 'sin that dwelleth in me,' and as he defines me to be 'my flesh,' sin that dwelleth in me is 'sin in the flesh' -- **a metonym for those impulses which are native to the flesh,** while knowledge of God and of duty is not native to the flesh. I cannot do better than read what Paul says in Rom. 7: 'What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said Thou shalt not covet! But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.' That is to say, so long as a man is not forbidden to do a certain thing, the doing is not sin. But when the law says 'don't do it,' then you are made conscious of the activity of the propensity to do it; and, therefore, without the law, sin is in a state of quiescence; but as soon as the law comes, you are made aware of native rebelliousness." (R. Roberts, *The Slain Lamb*, 1921 ed., p. 19)

"Hence, the apostle says, 'by Adam's disobedience the many were made sinners' (Rom v. 19); that is, they were endowed with a nature like his, which had become unclean, as the result of disobedience; and by the constitution of the economy into which they introduced by the will of the flesh, they were constituted transgressors, before they were able to discern between right and wrong. Upon this principle, he that is born of sinful flesh is a sinner; as he that is born of English parents is an English child. Such a sinner is an heir of all that is derivable from sin. Hence, new born babies suffer all the evil of the peculiar department of satan, or sin's kingdom to which they belong." (J. Thomas, *Elpis Israel*, Logos ed., p. 132)

"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. 'He shall bear the sin of many.' 'God hath laid upon him the iniquities of us all.' 'He was wounded for our transgressions.' 'He was made sin for us, who knew no sin.' 'Behold the Lamb of God, that taketh away the sin of the world.' (R. Roberts, *The Law of Moses: The Consecration of Aaron and His Sons*, 4th ed., p. 175)

"From all this it will be seen that for the priest, God required a human sinbearer, who should be clothed with anointed holy garments. He bore the sins in his own body through eating the flesh of the sacrifice, to which sin by a figure had been transferred; and he made atonement for the sinner by presenting the blood of the flesh shed by the sinner at the altar. The law was, 'The priest shall make atonement for him, and his sin shall be forgiven.' **The blood being the life, it was offered as an atonement for the sin of the sinner; that is, through the blood and flesh of the offering being made sin for the sinner; by the laying on of his hand, its blood was reckoned as his life's blood; and as 'he that is dead is freed from sin' (Rom. 6:7), he thereby became free from the condemnation of the law...**

"A perfect arrangement for the putting away of sins was accomplished in Jesus the anointed. Of him Paul says in relation to the yearly atonement under the law, and its insufficiency as a permanent means of putting away sin, 'Wherefore when he cometh into the world, he saith, **'Sacrifice and offering thou wouldest not, but a body hast thou prepared me' (Heb. 5:5).** Paul had already shown what the nature of that 'body' required to be" (*The Christadelphian*, 1874, The Sacrifice of Christ as Shadowed Forth in the Law of Moses)

"Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. **But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin.** Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Rom. 7 of 'Sin that dwelleth in me' and 'The motions of sin in my members' etc. These inclinations are so described in contrast to the Spirit nature in which there are no inclinations leading to sin. It is **only in this sense that Christ 'was made sin'**, which Paul states (2 Cor. 5:21). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation: 'Tempted in all points like them but without sin'. All this is testified (Heb. 2:17; 4:15). He has also come under the dominion of sin in coming under the hereditary power of death which is the wages of sin. He was in this sense made part of the sin-constitution of things, deriving from his mother both the propensities that lead to sin and the sentence of death that was passed because of sin. He was

himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. **It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness.**" (R. Roberts, *The Blood of Christ*, p. 23)

"The bearing of these testimonies on Jesus Christ is obvious. He was made of 'the same flesh and blood' as his brethren, 'in all things like unto' them (Heb. 2:14, 17). By being 'made of a woman' (Gal. 4:4) he was 'made sin' (2 Cor. 5:21), and thus when on the cross 'God ... condemned sin in the flesh' of 'His own son' (Rom. 8:3). It was this 'sin' which Christ 'put away by the sacrifice of himself' (Heb. 9:26). At birth 'sin in the flesh' 'had the power of death' over him, but 'through death' he 'destroyed' its power (Heb. 2: 14) over himself; and when he rose it could be said of him, prior to his change into spirit – 'he that hath died is justified from sin' (Rom. 6:7 RV)." (R. Roberts, *Resurrection to Condemnation*, Preface)

"If the death of a transgressor would have sufficed, then Adam and Eve might have been put to death at once, and raised to live again. But this was not according to the divine wisdom. **The great principle to be compassed was the condemnation of sin in sinful flesh, innocent of actual transgression.** This principle necessitated the manifestation of one, who should be born of a woman, but not of the will of man. Such an one would be the Seed of the woman, made of her substance, with Him for His father who by His overshadowing spirit, should cause her to conceive. **He would be Son of God by origination, and Son of Man by descent, or birth of sinful flesh.**" (J. Thomas, *Elpis Israel*, Logos ed., p. 164)

"The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; **the character of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but his flesh was like our flesh, in all its points,-weak, emotional, and unclean.** Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. **Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohistic.** For this cause, 'Jesus was made a little lower than the angels for the suffering of death; * * * that he, by the grace of the Deity, might taste death for every man.' For this cause, and forasmuch also 'as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the diabolos,' or elements of corruption in our nature, inciting it to transgression, and therefore called **'Sin working death in us' – Rom. 7:13; Heb. 2:9, 14.**" (J. Thomas, *Eureka*, vol. 1, Logos ed., p. 106, 107)

"But, though Son of God, he was flesh and blood. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of THE SAME He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren' (Heb. ii, 14, 16, 17). He was made sin for us, who knew no sin (II Cor. v, 21). **As he was in character sinless, this could only apply to his bodily constitution, which, through Mary, was the sin-nature of Adam. As Paul says elsewhere (Rom. viii, 3), 'God sent his Son in the likeness of sinful flesh.'** 'He was sent forth made of a woman' (Gal. iv, 4), 'of the seed of David according to the flesh' (Rom. i, 3).' (R. Roberts, *Christendom Astray*, Lecture 6, Logos ed., p. 159)

"In the days of his flesh (Heb. 5:7) which were days of 'weakness' (2 Cor. 13:4) he was a man suffering with all his brethren the effects that came by Adam's sin. It was on our account still, as a matter of fact, that 'he was made sin' (2 Cor. 5:21); made of a woman (Gal. 4:4); 'sent in the likeness of sinful flesh' (Rom. 8:3); 'made of the seed of David according to the flesh' (Rom. 1:3). Consequently, when he died, 'he died unto sin' (Rom. 6:10): sin was condemned in the flesh (Rom. 8:3). The righteousness of God was declared (Rom. 3:23). " (*The Evil One: Sin and Death*, p. 11-12)

"But the difficulty with some is how to associate such an ingredient with the sinless Son of God. There ought to be no difficulty if the whole case is kept before the mind. It is not the whole case that 'he was without sin': it is part of the case that he was 'made sin for us' (2 Cor. 5:21); that he was made of a woman in the likeness of sinful flesh (Gal. 4:4; Rom. 8:3), and that **by a figure God hath laid on him the iniquities of us all** (Isa. 53:6), and that he bore our sins in his own body to the tree (1 Pet. 2:24). (R. Roberts, *The Law of Moses: Outside the Veil in the Holy Place*, 4th ed., p. 124-125)

"The goat for a sin offering' shows us the antitypical sacrifice of sin's flesh--a pushful, masterful thing--which was put to death on Calvary, 'that the body of sin might be destroyed' (Rom. 6:6-10); though in Christ, its pushful masterful tendencies were all overcome beforehand--as Jesus said, 'I have overcome'--that the sacrifice (without blemish) might be accepted for us." (R. Roberts, *The Law of Moses, The Annual Services*, 4th ed., p. 199)

"He was therefore enabled to overcome all the promptings and desires of his unclean nature derived from his mother, and maintained his moral perfection without blemish and undefiled. Such being the case, he required no justification or cleansing pertaining to the conscience as we do: he needed only a cleansing or justification by spirit of his physical nature — sin's flesh — which he bore. The cleansing took place, as we see in the type, at the end of thirty-three days, or years (See Lev. 12... The type emphatically teaches that he was not justified or cleansed from his physical uncleanness until the end of his life, or after the thirty-third day." (F. G. Jannaway, 1894, quote from *Revealed Mystery*, and quoted in *Unity Book*, p. 76.)

"Let us define sin before we go on to deal with how God dealt with it. Moral sin is transgression of the divine laws. Physical sin has more to do with nature than with transgression. Paul describes it as 'sin in the flesh,' or flesh in which sin dwells. It is a natural urge in human flesh to rebel and to walk contrary to God's laws. It is this element called 'sin' which entered into the constitution of our race through Adam's transgression. (F. G. Jannaway, *God's Way of Atonement*)

Brain Flesh

"Where no 'moral sentiments' exist as a part of 'the flesh,' or brain, there is no ability in the creature to render an account for its aberrations from the requirements of moral, or spiritual institutions" (J. Thomas, *Elpis Israel*, Logos ed., p. 89)

"The carnal mind is an expression used by Paul; or rather, it is the translation of words used by him, in his epistle to the Romans. It is not so explicit as the original. The words he wrote are the thinking of the flesh. In this phrase, he intimates to us, that the flesh is the thinking substance, that is, the brain; which, in another place, he terms 'the fleshly tablet of the heart.' The kind of thinking, therefore, depends upon the conformation of this organ. Hence, the more elaborate and perfect its mechanism, the more precise and comprehensive the thought; and vice versa. It is upon this principle such a diversity of mental manifestation is observable among men and other animals; but after all, how diverse soever they may be, they are all referable to one and the same thing--the thinking of the flesh, whose elaborations are excited by the propensities, and the 'sensible phenomena of the world.'" (J. Thomas, *Elpis Israel*, Logos ed., p. 91)

"It is that in the flesh 'which has the power of death,' and it is called sin, because the development, or fixation of this evil in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh,' that is, flesh full of sin; so that sin, in the sacred style, came to stand for the substance called man. In human flesh 'dwells no good thing' (Rom. vii.18-17); and all the evil a man does is the result of this principle dwelling in him. Operating upon the brain, it excites the 'propensities,' and these set the 'intellect' and 'sentiments' to work." (J. Thomas, *Elpis Israel*, chapter 3, Logos ed., p. 129)

The Body Repaired

"The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or hypostasis, of a new revelation—a new, or further, revelation of Spirit. The Father-Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate; this was Spirit-revelation through Mary's Son—"Power manifested in flesh" **but a Spirit-revelation was to be given to the Body Repaired** (swua kathrtisw moi, a body thou repairedst for me—Heb. 10:5. A breach had been made in it. Its 'loins were filled with a loathsome disease: and there was no soundness in its flesh'—Psal. 38:7. This was its condition while prostrate and hidden in the noisome pit (Ps. 40:2) beneath the turf. But though sealed up in Joseph's cave, it was not concealed from the Father-Spirit, who had so recently forsaken it. Walls, and seals, and soldiers, could not bar out the Spirit from the Body he was about to repair for future manifestations. Hence the Spirit in David represents the Son as saying, 'My body was not concealed from thee when I was made in the secret place; I was embroidered in the under parts of the earth. Thine eyes saw my imperfect substance; and in thy book all of them were written as to the days they were fashioned, when there was not one among them,' Psal. 139:15.

"The body was repaired, and in its being freed from the loathsomeness of death, it was created a Spiritual Body with all the embroidery of spirit. 'It was sown in corruption,' though 'not permitted to see corruption;' it was raised in incorruptibility: it was sown in dishonor, it was raised in glory; it was sown in weakness, it was raised in power; it was sown a soul-body, it was raised a spirit-body,' incorruptible, glorious, and powerful: egeneto ho eschatos Adam eis pneuma, the last Adam was made into spirit; he was freed from all those qualities of body which make our human nature inferior to the nature of angels; and acquired new ones, by which the nature he now rejoices in is so intimately combined with the Father-Spirit, that what is affirmed of the one is true also of the other, according to what is written in John 10:30, 38, 'I and the Father are one;' the Father is in me, and I in him.' 'This is the true

Theos, and the Aion-Life,' 1 John 5:20, and therefore he is styled by Paul, 'the Lord, the Spirit,' imparting life. 1 Cor 15:42-45." (J. Thomas, *Eureka*, Vol. 1, p. 14-15)

Weak Through the Flesh: Romans 8:3

"The blood of the Mosaic sacrifices was weak and unprofitable because it was not human; because it was not innocent human blood; and because it was not the blood of one innocent of the great transgression, who came to life again through the power of the Eternal Spirit. For these three important reasons, the blood of the Mosaic covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the Law, which was death; for 'the wages of sin is death' (Rom. 6:23). The law could not give them life who were under it, being weak through the flesh, and deriving no vitality from the blood peculiar to it; if it could have conferred a title to eternal life, and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai (Gal. 3:21; Rom. 8:3)." (J. Thomas, *Faith in the Last Days*, p. 80)

The Burnt Offering

"1. THE BURNT OFFERING.--The burnt offering was burnt wholly on the altar (Lev. 1:8-9). It was left to smoulder all night into ashes, and the ashes were removed in the morning. It was called the burnt offering 'because of the burning upon the altar all night unto the morning' (6:9). It was an act of worship on the part of a mortal being, apart from guilt of specific offence. Thus Noah, saved from destruction by the flood, 'took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar' (Gen. 8:20). Thus also the test of Abraham's faith was to offer Isaac 'for burnt offering' (Gen. 22:2). That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity apart from the recognition and acknowledgment of which the burnt offering was the form required and supplied. It was 'because of the uncleanness of the children of Israel', as well as 'because of their transgressions in all their sins', that atonement was required for even the tabernacle of the congregation (Lev. 16:16).

The type involved in complete burning is self-manifest: it is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the truth; the destruction of the body of sin (Rom. 6:6). It was destroyed in Christ's crucifixion --the 'one great offering' we ceremonially share it in our baptism 'crucified with Christ', 'baptized unto his death' We morally participate in it in putting the old man to death in 'denying ungodliness and worldly lusts'; and the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit. 'We shall all be changed, in a moment, in the twinkling of an eye!'" (R. Roberts, *The Law of Moses; Burnt Offerings, Sin Offerings, and Trespass Offerings*, 4th ed., p. 237-238)

Addendum to Transgressions and Sin

In 1923 brother H. Fry published a book entitled *Echoes of Past Controversies*. This book was based on a series of articles that had been printed in *The Mutual Magazine*. Brother Fry was disfellowshipped in 1898 (see reverse page). *Echoes of Past Controversies* advocated the same erroneous doctrines that resulted in brother Fry's disfellowship 25 years prior. He was disfellowshipped for advocating the same doctrines that PA theorists are now teaching. The most enlightening aspect of the photocopy of brother Fry's book is that in the book's margins are the handwritten notes of a prominent Australian PA teacher:

Page	Brother Fry's Argument	PA Theorist's Marginal Notes
23	Fry calls the Mosaic cleansings "fictitious". "The cleansing was a fictitious one"	"No actual atonement made" (Modern PA theorist: "Surely no one believes that wood covered with brass (i.e. the altar) needed to be atoned for".)
26	"it is here many stumble. They fail to recognise the distinction between the language of ritual symbolism and that of actual fact "	"E.G. Atonement made for the altar etc" (Modern PA teacher: "We're dealing with symbolism . We've got to translate that into actual terms " – Yag/Enf//Cumb. meeting; 5 th Feb 2000)
33	"This introduces a physical element where only a moral one is required ". JJ Andrew believed that perfect obedience alone could not justify Christ.	"JJA something more than obedience"
39	Christ is characterized as merely "a subject of the ritual and ceremonial symbolism ".	"AMEN!"
40	Following the "fictitious" and "ceremonial symbolism" explanations of pages 23 and 39 brother Fry summarizes his doctrines.	"Glorious summary of the reason for Christ's death"
41	Fry, through the use of selective quotations, teaches that Christ literally bore our transgressions in his body.	"How Christ bore our sins"
45	Fry explains that uncleanness of physical things was not related to sin-nature but to personal transgression.	"Reason any altar atoned for"
47	Fry understands he is teaching a substitutionary sacrifice and so writes, "In our endeavour to get away from the substitutionary theory of Christ's sacrifice, let us not obscure the beautiful truth that it was 'on our account' that the Father appointed this merciful arrangement".	"I.E. Going to one extreme in combating another"
48-49	Fry again teaches a substitutionary sacrifice. It was merely to " ritually exhibit death as the wages of sin ". Brother Fry should have noticed that death as the wages of sin is exhibited each day.	"Excellent summary of the purpose of Christ's death"
59	Using a quote taken out of context of <i>The Christadelphian</i> , 1873 (the article should be read in its entirety) where brother Roberts appears to be teaching that Christ offered only for others and not himself as well! Brother Fry should have perused the rest of the 1873 <i>Christadelphian</i> !	"Yes"
65	The end of chapter 5. Brother Fry has misrepresented JJ Andrew and brother Robert Roberts' teachings through the use of very selective quotations.	At the bottom of page 65 the PA theorist summarizes what he believes the teachings of JJ Andrew and Robert Roberts are. They are the same arguments and expressions he is using today.
69	Fry once again says that the offering of Christ was merely a ritual ("fictitious", p. 23) expression.	"Absolutely"
72	Fry correctly argues that obedience is better than sacrifice. Fry's conclusion is that where obedience exists, no sacrifice is required. This conclusion is completely contrary to the Scripture in doctrine / types.	"Powerful logic here"
106	Fry states that Christ's involvement in his own sacrifice was to ritually ("fictitious", p. 23; "symbolism" p. 29) condemn sin and that obedience was required by the Father.	"Christ involved"

Christadelphians in 1898 saw the wisdom of withholding fellowship from brother Fry. Modern PA theorists have sadly taken the same doctrinal path as brother Fry. The only question is whether or not the

Christadelphian community will once again view these false teachings as errors destructive of fundamental truth. The Truth is clear. It is equally clear that the book *Echoes of Past Controversies* has been the doctrinal guide for modern brethren who have gone astray of traditional Central Christadelphian doctrine.

The Christadelphian, May 1898, Ecclesial Intelligence

BOURNEMOUTH.—"We have had trouble in our midst, which has resulted in division. Bro. H. Fry publicly proclaimed the doctrine that Jesus was not in a position requiring to offer himself as a sacrifice to secure his own redemption; that the sacrifice of Christ was required only to effect the salvation of actual transgressors. Jesus being no transgressor, for himself his sacrifice was not needed. "This teaching strikes at the root of the Scripture teaching of the condemnation of sin in the flesh, and also at the doctrinal basis upon which our ecclesia has been founded.

It was necessary to meet this error in order to maintain the purity of the Truth. After private and collective effort, which proved fruitless, it was decided to re-affirm and define our doctrinal basis of faith upon this subject; and as to those who refuse to acknowledge and accept it, we feel duty bound from such to stand aside. The following propositions were submitted to every member of the ecclesia for acceptance

1. That the Scriptures teach: That Adam was created capable of dying, but free from the power of death; and when he disobeyed in Eden, he was condemned to death for that disobedience; and that he came under the power of death solely on account of this sin. That in consequence of this offense, all his descendants have been condemned to death, but without the moral guilt of his transgression attaching to them; and that those who are not actual transgressors die under the condemnation they inherit from their first parents.

2. That the Scriptures teach: That Adam was created very good, and was then utterly devoid of that which the Scriptures style 'sin in the flesh'; that from the time of his disobedience, and in consequence thereof, he had sin in his flesh; that sin in the flesh of his descendants, although not involving them in the moral guilt of Adam, has the power of death in them; that Jesus Christ, who was sinless as to character, by his sacrificial death and resurrection put away his sin nature (which was the only appointed means for the condemnation of sin in the flesh; that is, as a basis upon which it, the flesh, could be redeemed), and by which he destroyed the devil and death in relation to himself. That this destruction of sin and death by Jesus Christ has been made the basis of their future abolition in relation to all the righteous.

3. That inasmuch as the foregoing scriptural truths substantially form part of our doctrinal basis of fellowship, and are essential to 'the things concerning the Name of Jesus Christ,' we hereby resolve from this time to discontinue fellowshiping all who believe that the descendants of Adam were not condemned to death on account of Adam's sin, or that Jesus Christ's sacrificial death was not necessary to REDEEM HIMSELF as well as others from that condemnation, until such time as they repudiate these anti-scriptural doctrines."

The Christadelphian, July 1876, Ecclesial Intelligence

LONDON.—"...On Sunday, the 21st of May, after months of patient and careful investigation, and after the fullest opportunity offered to those who differ, to maintain their position, we resolved to discontinue fellowshiping such as believe that the descendants of Adam were not condemned to death on account of his sin, or that Jesus Christ's death was not necessary to redeem himself as well as others from that condemnation."