

**THE
TRUTH**
Affirmed

**COMPRISING
A Careful Examination
of the Teachings Presented by
the Unamended (Advocate)
Community,
Compared with the
Pioneer Expositions of the Truth**

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*“Again, the kingdom of
heaven is like unto
treasure hid in a field;
the which when a man
hath found, he hideth,
and for joy thereof goeth
and selleth all that he
hath, and buyeth that
field”*

*— the Voice
of the Master*

Preface

This booklet was originally compiled under the title *Advocatism Exposed*, by brethren in North America who desired to show the differences between some of the teachings that have been accepted by many in the Unamended Community of Christadelphians during this century.

With some slight editorial comments and modifications, the booklet is republished to highlight the clarity of the expositions of our pioneer brethren. Comments will be welcomed by the publishers.

We hope that readers with a heart and mind to deeply consider the important truths of the Scriptures will be assisted by the contents herein. For further exposition and reading on the work of God in Christ, we recommend the volume *The Atonement*, available from the *Logos* Office.

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Acknowledgments

Brother John Thomas

Elpis Israel

Eureka

Anastasis

Catechesis

Herald of the Kingdom and Age to Come

Brother Robert Roberts

Resurrection to Condemnation

The Law of Moses

The Blood of Christ

The Ambassador of the Coming Age

The Christadelphian

Brother G.V. Growcott

Knowledge is the Basis of

Resurrectional Responsibility

Brother A.T. Jannaway

The Ground of Resurrectional Responsibility

Compilations

The Doctrine of Fellowship

Purifying of the Heavenly

Note: **Bold-faced** sections of text have been highlighted by the current authors to call attention to particular points in the text. Additionally, some texts have been CAPITALIZED for the same reason. **References for all quotations have been provided so that the reader may consult the original texts.**

Certain abbreviations are used herein. These are as follows:

BSF *Birmingham Statement of Faith*

BASF *Birmingham Amended Statement of Faith*

R to C *Resurrection to Condemnation*

BUSF *Birmingham "Unamended" Statement of Faith*

BOC *Blood of the Covenant, J. J. Andrew*

TNASOC *The Nature and Sacrifice of Christ, Richard Pursell*

TWTL *The Way to the Tree of Life, James Farrar*

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Introduction

The purpose of this booklet is to bring to your attention important facts which are in negligible circulation in the Unamended community of the Brotherhood. These facts reveal the stark differences between certain Unamended teachings and *The Faith of the One Body* at the time of Brother Thomas' death in 1871. These facts bear upon the subjects of:

- *Covenant making*
- *Sin and its removal*
- *Baptism*
- *Man's responsibility to his Creator*
- *Interpretations of numerous passages of Scripture and Pioneer works*

Reading through this document will reveal to every candid reader that the perception and understanding of the Unamended body on the above mentioned points is in utter opposition to the original Christadelphian position. The honest reader will recognize that the Unamended body is in fact "unchanged" from the truth as expounded in 1871.

Whilst not everyone will agree with all of the points put forth as representative of the Unamended position, their teachings are found in the writings of Thomas Williams, JJ Andrew and current writers in the Advocate community. We recognize the fact that the Unamended community is divided on many issues. However, few, if any, in the Unamended body will be in harmony of mind with 1871 Christadelphia. The perception and common teaching that the Unamended body is "unchanged" from 1871 Christadelphia is a fiction that cannot be maintained by any who have even the least regard for facts. Many will say, "*We have not strayed from the original Truth for we are the Unamended community.*" A quick glance at the **Overview** on pp. 10-14 will highlight *some* of the differences in doctrine between 1871 Christadelphia and the Unamended community. Each contrast will be proved.

THE DIVIDED AMENDED

"*But don't the Amended teach clean flesh?*" While some Amended Christadelphians do teach "clean flesh," *others clearly do not.* The Amended community is actually composed of different fellowships. This accusation, made by some in the Unamended community, often simply serves as a scare tactic to keep others in submission.

One problem in the Unamended community is seeing the truth among Christadelphians as a matter of *either/or* choice. "We know that Christadelphians hold The Truth, but which group is the right one? Since the Amended group is 'amended' they cannot be the original. Therefore, we must be right," or "Since the Amended teach clean flesh we must be the true ecclesia." To some this will seemingly appear as a great oversimplification. Nevertheless, these are arguments that have been heard oftentimes. The Truth is something that must be searched for *individually* and held onto for its merits alone. It is tragic that many

who are in the Christadelphian community are there solely because they were born into it.

We have known some who would not look into the issues that divide Christadelphians because they were afraid of where rightly divided truth would lead them. It might mean separation from father, mother, brother, child, friend, or even spouse. However, it is not family or friend who has the power to save us in that terrible day of judgment. Only a bold stand for The Truth may be enough to capture the attention of those whom we love.

The biggest obstacle The Truth faces in initially finding acceptance is separation from one's community of family, friends, church, etc. Yet it is done because the person has been shown the more perfect way. Voluntary and obedient separation is what the Father requires. It develops courage, independence of mind, and REAL faith in the believer. The estrangement makes him truly desirous of the Son of Man's coming, and he is consoled only by the Word from Heaven. Those born into a community such as the Unamended already have an established family, set of friends, and a social network in the ecclesia. This is well and good if the members of the community are godly, separate from sinners, and hold The Truth in its purity. If this is shown not to be the case, the members of that community are no different from the aliens in that they too must be tried through the command of "Come out" and "Be ye separate." The call to be separate does not end when a sinner is baptized and becomes a saint. Saints also must continue in their separateness from ungodliness in word and deed, standing alone from any individual or community that does not practise this.

As Elijah, Jeremiah, Paul and John Thomas were willing to stand alone for the sake of The Truth, a believer today is NO different. He too must be prepared to stand alone if it falls in his lot to do so. A man who will not stand alone for The Truth today will not withstand the look of Christ when he stands alone before The Judge tomorrow. "He that loveth father or mother more than me is not worthy of me..." (Mat. 10:37).

THE BSF, BASF, AND THE BUSF

It may be asked, "*In 1898 Birmingham and Brother Roberts agreed to an amendment of the Birmingham Statement of Faith (BSF). How can anyone say that a change in position did not occur?*"

The amendment was a change in PHRASEOLOGY not DOCTRINE. It was a CLARIFICATION of the phraseology regarding the doctrine of responsibility. The clarification reflected the original Christadelphian position (as we will prove) and the conviction of the majority of Christadelphians at that time.

It will be demonstrated that the clarification was the same position which Brother Andrew had accepted and taught in his early efforts in The Truth. Some cried that those associated with Birmingham had changed because they clarified a statement which proved to be too general when it was directly attacked by JJ. Andrew. This was a very superficial argument that was later used by Thomas Williams. The fact is that the original BSF of 1871 had already been amended.

When the “partial inspirationist” error arose a few years after the original statement was written, an amendment of clarification was made concerning the wholly inspired Bible. All future problems could not be foreseen when the BSF was put together. When destructive error arose that affected brethren, it is understandable that more explicit language or further elaboration was needed. This is what was done by Birmingham with the approval of Brother Roberts in 1898. Following events proved this to be the wise decision. The Christadelphian ecclesial meeting is not the place for strife. For several years Brother Andrew’s errors had caused considerable strife within the brotherhood (see preface Resurrection to Condemnation). The BSF left room for doubt and room for aggressive error to work. When the amendment of clarification was made, the parties began to separate and the strife in the meetings ceased. It was Brother Andrew, by the way, who originally proposed that his meeting “amend” its statement of faith even before the debates of 1894 (July 3rd, 1892, Islington Ecclesia). That proposed amendment was a change of doctrine and not simply one of clarification.

If an amendment to one’s statement is proof of a change of position, then we call to the reader’s attention the fact that the BUSF has more amendments than the BASF (see inside cover of most printed BUSF statements for proof).

It will also be demonstrated from Brother Andrew’s booklet, *The Blood of the Covenant*, and his magazine, *The Sanctuary Keeper*, that he was under no illusions that he was of one mind with Brother Thomas. His errors were not the “logical conclusions” of principles that Brother Thomas laid down but were the very upheaval of those principles.

WHY THE CONFUSION?

How many are intimately familiar with *Eureka*, *Anastasis*, and *Catechesis*? How many have availed themselves to obtain and diligently read *The Herald of the Kingdom and Age to Come* (1851-61)?—The magazine by which many subjects relating to the atonement were clarified and elaborated. How many have cared to own *The Christadelphian* (when published under the editorship of Brother Robert Roberts), the magazine which contained the final writings and wisdom of Brother Thomas. We would answer: very few. Some give lip-service to them in principle, less still follow them in practice.

An example of this can be found in the claim that “in the last volume of *Eureka* Brother Thomas taught that only the baptized will appear at the judgment seat.” This claim is based upon the fact that in this section of *Eureka* he only mentions “the just and the unjust” appearing before the Son of Man. Here an erroneous assumption is made that he limited the resurrection to only two classes, not three. However, in other works written *after Eureka* he subdivides the wicked, or unjust, into *three classes*, *two of which he taught, appear at the bema* [i.e., judgment seat] *of Christ*.

Mistakes such as this are the result of poor familiarity with the works of truth. This example makes it easier to see how other subjects that were dealt with in *Elpis Israel* were misunderstood and misconstrued.

ALL OR NOTHING

A belief in the Unamended community is that the Truth can be dealt with partitively. This skewed perception has been reinforced by divisions given to the ONE HOPE at “Bible schools”: walk, doctrine, and prophecy. The next step after the division of the ONE FAITH was to relegate importance to each section. The prevalent idea with many became:

- We cannot walk worthily—we are “miserable sinners” and impure—“we have a beam in our eye and cannot get it out”—by grace *only* are we saved.
- Doctrine is limited to first principles—to the exclusion of the meat of the Word, and
- Prophecy does not matter as long as we agree on first principles.

Now this attitude creates the false idea that the Truth can be handled partitively and that changes in one section do not affect the structure of another. *This is a great deception.* The Truth is not described as three fitly framed buildings but one. Many do not see how interconnected the Truth is. One cannot be skilled in “prophecy” and a novice in doctrine. One cannot be skilled in “walk” and ignorant of the prophetic Word. All parts are built up together as ONE house.

Brother Thomas’ work, which was a rediscovery of the Truth, must be taken as a whole. Take away the doctrine of responsibility and the structure becomes unstable—modify the atonement and the whole house collapses. Brother Roberts described Brother Thomas’ work as a sturdy ship which would bring men to safety, and any who would remove one plank was a madman. The picking, choosing, and rebuilding of a sturdy ship in the middle of the sea is certain to lead to a shipwreck of faith, and in many quarters it already has (1Tim 1:19, Mat. 24:12).

‘MAN WORSHIP’—SATAN’S BATTLE-CRY

The cries of “man worship” and “mindless parroting” are liberal scare tactics used against the upholders of the Truth. When those who proclaim the Truth are not manly (1Cor. 16:13, Isa. 3:12), these tactics work very well, for none like to be ridiculed. A century ago these were the same arguments used by unbelievers against Christadelphians. They are now being used by grievous wolves to lead the flock of Christ into the “valley of death.” The attack on Brother John Thomas and adherents of The Truth, is nothing less than an assault on The Truth itself (Psa. 69:9). The complaints about John Thomas are only a diversionary tactic (2Cor. 2:11). It is hard to directly attack the Truth openly: “Satan” must transform himself “into an angel of light” if any success in deceiving others is to be achieved. For this reason, as many areas as possible are reduced to the opinion of man. Then the faithful shepherd and all those who intellectually agree with him are attacked. Those who follow after The Truth are accused of following after man and not God. The hypocrisy is obvious—do those who make this accusation ever criticize brethren who consistently agree with them? In reality, for the adversary it is simply an issue of who you agree with—and

that you do not agree with him. For him, pride comes first. The Truth is second.

By discrediting a man one can discredit the doctrines he advocates: a principle seen everyday in the liberal ungodly society in which we live.

“Philip ran thither to him, and heard him read the prophet Esaias, and said, ‘Understandest thou what thou readest?’ And he said, ‘How can I, except some man should guide me?’ And he desired Philip that he would come up and sit with him” (Acts 8:30-31). *“Wherefore I beseech you, **be ye followers of me**”* (1Cor. 4:16). *“**Be ye followers of me, EVEN AS I ALSO AM OF CHRIST**”* (1Cor. 11:1). *“**Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample**”* (Phil. 3:17). *“That ye be not slothful, **but followers of them who through faith and patience inherit the promises**”* (Heb 6:12). *“**He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ**”* (Eph. 4:11-12). *“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine”* (1Tim. 5:17).

THE ADVOCATE AND J. J. ANDREW

It would be too lengthy to describe the many positions held in the Advocate community towards the teachings of JJ Andrew. The only point we wish to make is that it was Brother Andrew who initially went out from the original Christadelphian community. His new teaching was that the basis of “resurrectional responsibility” was “through the blood of the covenant.” Thus, the teachings of the Advocate-Unamended community originated with JJ Andrew. Most of his notions were embraced and modified by Thomas Williams. Thomas Williams in turn made additions or clarifications to JJ Andrew’s ideas (such as original sin). Some in the Advocate community have attempted to divorce Brother Andrew’s teachings from Brother Williams’ teachings. **This simply cannot be done.** As we will show, Brother Andrew’s ideas are the same teachings of the Advocate fellowship and they simply are not based upon a sound understanding of God’s Word.

THE GOAL

Our goal is to expose the differences between the general Unamended teachings and the Scriptural teaching of Brother Thomas, the instrument who Deity used to bring to light the complete saving Truth in the latter days. After seeing the irreconcilable differences, we hope that an interest will be taken in the issues and further independent pursuit will result, ultimately leading some to the sound understanding of THE ONE CHRISTADELPHIAN FAITH (Jude 23).

A GENERAL OVERVIEW
THE ORIGINAL CHRISTADELPHIAN POSITION VS. UNAMENDED

The Truth, John Thomas	The Advocate Fellowship
The Elohim told the truth. The penalty threatened “dying thou shalt die” was the sentence received, “unto dust shalt thou return.”	The Elohim lied: The penalty threatened (violent death that same 24 hour day) was not carried out on Adam. “The supreme lawmaker” and therefore the “perfect law-keeper” did not keep His own laws (T. Williams, <i>A Rallying Point</i> , #5; <i>BOC</i> , p. 1; <i>TWTL</i> , P.11).
The sentence, mortality in sinful flesh, “thou shalt surely die,” becomes the law of man’s body and the serpent is found to be a liar.	The sentence, an immediate slaying, or violent death, is not enforced, making the serpent right when he said “thou shalt not surely suffer a violent death” (<i>BOC</i> , pp. 5, 7; T. Williams, <i>The Advocate</i> , Mar. 1896; <i>TWTL</i> p. 4).
The sentence, “unto dust shalt thou return” was the effect of disobedience to the Edenic law. The sentence and the physical effects are identical.	The sentence, or legal condemnation, is different from the physical effects (T. Williams, <i>The Advocate</i> , v. 104, p. 282; v. 108, p. 274; <i>Adamic Condemnation</i> , pp. 2-3).
Death was working within Adam the day he sinned. The consummation of the sentence was completed in a thousand year-day (2Pet. 3:8).	The day in which Adam was supposed to, but did not really, suffer the “immediate death by slaying” was 24 hours (<i>BOC</i> , p.3).
Christ was not a substitutionary offering for man.	Through a <i>substitutionary</i> sacrifice the sentence that Adam incurred was transferred to an animal and ultimately to Christ (<i>BOC</i> , p. 7; <i>TWTL</i> , pp. 4,8; <i>The Advocate</i> , Jan. 1988, p. 6).
Baptism is not the payment of a penalty but the means of redemption.	The embodiment of baptism in animal sacrifice or baptism satisfies the Edenic penalty (<i>BOC</i> , pp. 7, 37; <i>TWTL</i> , pp. 14-16).

The Truth, John Thomas	The Advocate Fellowship
<p>Eternal death is the final destiny of unfaithful saints, enlightened sinners and the ignorant; subsequent resurrection within the seven thousand year plan and final judgment in no way affects the principle.</p>	<p>Eternal death is the death of all non-baptized. God will not or cannot raise those who are not associated with the blood of Christ. The condemnation or <i>katakrima</i> placed upon Adam and his posterity makes it absolutely impossible for them to be raised after death (unless God does it by his independent power). (<i>The Regeneration</i>, T. Williams., pp. 14-15; <i>BOC</i>, p. 50; <i>The Advocate</i>, v. 102, p. 292).</p>
<p>The power of God raises a man from the dust of the ground to appear before the judgment seat of Christ. The terms “blood of Christ,” “the offering of the body of Christ” and “the death of Christ” are synonymous with his life of obedience unto death. With Yahweh’s forbearance, this is the means by which sins are covered (Rom. 3:25).</p>	<p>The blood of Christ is the power which raises a man out of the ground to appear before the judgment seat of Christ (<i>The Regeneration</i>, T. Williams, pp. 14-15; <i>BOC</i>, pp. 26, 27, 28, 31; <i>The Advocate</i>, v. 102, p. 292; v. 107, p. 154).</p>
<p>Men are in Adam by birth. They are in Christ morally and constitutionally after baptism. By the flesh they remain in Adam. The Saints await the redemption of their body. Saints are now federally in Adam and federally in Christ.</p>	<p>At baptism men pass out of Adam and into Christ. A man can in no way be considered to be federally in Adam after baptism (T. Williams, <i>Rectification</i>, p. 36; <i>BOC</i>, p. 30).</p>
<p>Two laws abide in the saints till immortality is bestowed: the law of sin and death in our members and the law of the mind of Christ. The law of sin and death is not removed at baptism.</p>	<p>The law of sin and death is removed at baptism. (<i>An Open Letter</i>, T. Williams., p. 135; <i>Adamic Condemnation</i>, p. 6; <i>BOC</i>, pp. 28-29; <i>TWTL</i>, p. 16).</p>
<p>Baptism is not a carnal ordinance.</p>	<p>Baptism is a carnal ordinance (<i>BOC</i>, p.17).</p>

The Truth, John Thomas	The Advocate Fellowship
No legal defilement is removed at baptism.	Baptism removes legal defilement or filth of the flesh (<i>BOC</i> , p. 17).
Baptism is the obedient act of sinners in obeying the command to “repent and be baptized.” Baptism is a <i>law</i> to sinners, not saints.	Baptism for original sin, or legal defilement, must precede immortality (<i>BOC</i> , p.8; T. Williams, <i>The Advocate</i> , January 1895).
Baptism for original sin is one of the “depths of satan.”	Baptism is for the “privilege of the judgment seat” (J.J. Andrew quoted in <i>Resurrection to Condemnation</i> , Chapter XVI, p. 21).
Baptism is for: <ul style="list-style-type: none"> • Remission of sins • The putting on of Christ 	Baptism is for: <ul style="list-style-type: none"> • Remission of sins • The putting on of Christ <p style="text-align: center;">AND</p> <ul style="list-style-type: none"> • Removal of filth of the flesh, purifying of the flesh • Removal of the law of sin and death • “Privilege” of appearing at the judgment seat • Coming out of Adam • Infliction of the first death • To fulfill the Edenic penalty
The process of cleansing is intellectual, then moral, then physical.	The process of cleansing is legal, then moral, then physical (<i>BOC</i> , p. 8).
The old man put off at baptism is a ‘body of the sins’ or personal transgressions—a change in moral relationship. The old man of the flesh is put off at immortalization.	“‘Our old man’ is sinful flesh” from which we are justified at baptism (<i>BOC</i> , p. 27).
“Blessed are the pure in heart: for they shall see God” (Mat. 5:8).	Outer, or legal cleansing, is more essential than inner cleansing (<i>Advocate</i> , vol. 9, p. 9).
The first death is a natural death common to all men, save those alive at the Lord’s second advent.	The first death is baptism (<i>BOC</i> , pp. 37-39).

The Truth, John Thomas	The Advocate Fellowship
<p>The Second Death is a judicial punishment upon disobedient saints, enlightened sinners and the unworthy nations including the beast and false prophet.</p>	<p>The Second Death is only for unfaithful saints. Brother Andrew falsely accuses Brother Thomas of teaching universal resurrection (<i>The Sanctuary Keeper</i>, Sept. 1897, p. 43).</p>
<p>Yahweh’s covenant is not a mutual agreement. It is a law and its penalties are enforced whether men consent or not. Law and Covenant are synonymous terms.</p>	<p>Yahweh’s covenant is a mutual agreement. It is only a law to those who choose to accept it as a law unto them (<i>BOC</i>, p. 1).</p>
<p>Enlightenment is the basis of resurrectional accountability. The notion that baptism makes one responsible to the judgment seat of Christ “is simply the deceitfulness of sin.”</p>	<p>Blood/Obedience is the basis of resurrectional accountability (T. Williams, <i>Rectification</i>, p. 38; <i>BOC</i>, p. 31). It then becomes “a law to those who enter it” (<i>BOC</i>, p. 1).</p>
<p>The gospel the Apostles preached to the Gentiles was <i>identical</i> to the gospel Christ declared to his brethren.</p>	<p>The words Christ spoke to the Jews are only applicable to the Jews (<i>BOC</i>, pp. 45-46).</p>
<p>From Adam till the apostles men were justified by FAITH. At the time of Pentecost justification was through THE FAITH.</p>	<p>All men of all ages were justified through THE FAITH. From Adam through to the Second Advent men are justified by a belief in a suffering dying saviour for the remission of sins.</p>
<p>The “mystery of Christ,” revealed <i>after</i> his death, contained the sufferings and death he would endure for the remission of SINS.</p>	<p>What mystery?</p>
<p>Christ submitted to John’s baptism which was the baptism for repentance and remission of SINS.</p>	<p>Christ did not submit to the baptism of remission of sins but to the baptism for the <i>remission</i> of SIN (<i>The Advocate</i>, T. Williams., January 1895).</p>

The Truth, John Thomas	The Advocate Fellowship
Christ's baptism fulfilled the Mosaic type of the inauguration of the High Priest.	Christ's baptism removed Adamic condemnation, original sin, really or typically. (<i>BOC</i> , pp. 30-31).
Christ was never alienated from God — God was in Christ reconciling the world unto Himself. Alienation and wrath are terms which denote a moral state and condition of the mind.	Christ was alienated from God before a shadow "justification" which was not really justification, but a type of the justification which would be available only after his death. Alienation and wrath describe the legal state of the flesh (T. Williams, <i>Adamic Condemnation</i> , p. 6; JJ Andrew, <i>Resurrectional Responsibility Debate</i>).
True love is obedience to the Word of God. A true believer trembles at His Word.	God does not want men to serve Him out of fear but out of <i>phileo</i> .

RESPONSIBILITY OF THE FAITHFUL
 These are troublesome times for the faithful. The ecclesias are disturbed by brethren who follow the "many winds" of false doctrine that blow from every point of the compass, causing trouble and upsetting the faith of many. It is very comforting to know the Scriptures predicted all these things, therefore we must expect them at the time of the end. "Many shall be purified, and made white and tried..." "The wise shall understand." May our Heavenly Father keep us in the way of right. — *R. Roberts*.

SEEK DIVINE GUIDANCE
 There might be an ecclesial problem. The Truth is under challenge, and it has made us angry. What shall be done? Before the night closes in, share the problem with Yahweh. Take it to God in prayer, speak to Him of it, requesting strength to rise above the problems besetting us at the time. To share such thoughts with God is to relieve the problem of its power over self. When God is sought in prayer, the indignation and anger may remain, but it will be brought under proper control. The problem will then be revealed as a valuable experience assisting to the moulding of a character fit for eternal life at the coming of the Lord. — *H. P. Mansfield*.

The Edenic Penalty Prescribed Was the Penalty Received

THE ELOHIM TOLD THE TRUTH

The correct understanding of the penalty attached to the Edenic law is of vital importance. The Truth is described as a fitly framed building (Eph. 2:21). A false doctrine, or unmeasured stone, is dangerous to the structure of the entire house. In order to keep out improperly shaped stones, we must compare them to the stones that we have already proven and laid. Before new stones are laid, they must be carefully measured for compatibility with those that have been tried. The Edenic penalty is clearly one of the foundation stones—if we do not understand the condemnation placed upon man we cannot properly understand the process of its removal.

Brethren Andrew, Williams and many in the Unamended community do not agree with Brother Thomas on the fundamental teaching of the Edenic penalty. The essential difference is what the prescribed Edenic penalty was for transgression of its law. Brother Thomas taught that the penalty threatened and the penalty received by Adam and Eve were identical. The former brethren have taught that the penalty threatened was substitutionally inflicted upon a sacrificial creature (first the animal and ultimately Christ); that is, the penalty threatened was different from the penalty the transgressors actually received.

The Edenic law ordained was “Yahweh Elohim commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: *for in the day that thou eatest thereof thou shalt surely die*” (Gen. 2:16-17).

After Adam and Eve transgressed, the Edenic penalty was imposed as stated in Gen. 3:17-19, “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: *for dust thou art, and unto dust shalt thou return*” (v. 19).

Brother Thomas writes in *Elpis Israel*, “Furthermore, the sentence ‘*Thou shalt surely die*’, is proof that the phrase ‘*in the day*’ relates to a longer period than the day of the natural eating. This was not a sentence to be consummated in a moment, as when a man is shot or guillotined. It required time; for **the death threatened was the result, or finishing, of a certain process; which is very clearly indicated in the original Hebrew**” (*Elpis Israel*, p. 68). It is unmistakable what Brother Thomas taught concerning this sentence on Adam. After the transgression the sentence of mortality was declared, and the *process* towards the dust began. “In the day” was not to be regarded as a twenty-four hour period in which the return to the dust would be accomplished.

“Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17).

Brother Thomas continues, “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.*

“This view is **fully sustained** by the paraphrase found in the following words: ‘Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread TILL *thou return unto the ground*; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return’ (Gen. 3:19). The context of this informs us, that Adam, having transgressed, had been summoned to trial and judgment for the offence. The Lord God interrogated him, saying, ‘Hast thou eaten of the tree of which I commanded thee that thou shouldest not eat?’ Adam confessed his guilt, which was sufficiently manifest before by his timidity, and shame at his nakedness. The offence being proved, the Judge then proceeded to pass sentence upon the transgressors. This He did in the order of transgression; first upon the Serpent; then upon Eve; and lastly upon Adam, in the words of the text. In these, the ground is cursed, and the man sentenced to a life of sorrowful labor, and to *a resolution into his original and parent dust.* **The terms in which the last particular of his sentence is expressed, are explanatory of the penalty annexed to the law. ‘Thou shalt return unto the ground,’ and ‘Unto dust shalt thou return,’ are phrases equivalent to ‘Dying thou shalt die.’**”

Brother Thomas thus teaches that the penalty with which Adam was threatened was the penalty that he received. The Elohim carried out the identical sentence that they had earlier affirmed, the same sentence that the serpent denied.

Continuing, “Hence, the divine interpretation of the sentence, ‘In the day thou eatest thereof thou shalt surely die,’ is, ‘In the day of thy eating all the days of thy life of sorrow, returning thou shalt return unto the dust of the ground whence thou wast taken.’ Thus, ‘*dying,*’ in the meaning of the text, is to be the subject of a *sorrowful*, painful, and *laborious* existence, which wears a man *out*, and brings him down to the brink of the grave; and, by ‘*die,*’ is signified the *ceasing to breathe, and decomposition into dust.* Thus, man’s life from the womb to the grave is a dying existence; and, so long as he retains his form, as in the case of Jesus in the sepulchre, he is existent in death; for what is termed being is corporeal existence in life and death. The end of our being is the end of that process by which we are resolved into dust—*we cease to be.* This was Adam’s state, if we may so speak, before he was created. He had no being. **And at this non-existence he arrived after a lapse of 930 years from his formation; and thus were practically illustrated the penalty of the law and the sentence of the Judge.** For from the day of his transgression, he began his pilgrimage to the grave, at which he surely arrived. He made his couch in the dust, and saw corruption; and with its mother earth commingled all that was known as Adam,

the federal head, and chief father of mankind” (*Elpis Israel*, pp. 69-70).

Again, Brother Thomas is very specific regarding what was Adam’s “penalty of the law and the sentence of the Judge.” *They were the same*. The surety of death was, and is, mortality. Adam was to live the rest of **his limited days in a mortal body in which sin was now a law of his members**.

BROTHER ANDREW’S DEPARTURE

Regarding this point, Brother Andrew was at one time in agreement with Brother Thomas. In the February issue of the 1876 *Christadelphian* he writes: “To speak accurately Adam was a living creature, capable, if disobedient, of being subjected to death; and if obedient, of being exalted to endless life. It was evidently designed that he should not die unless he manifested disobedience. He did so, and the **threatened penalty of death was in due time carried out**. ‘Unto dust shalt thou return,’ were the words spoken and applied to him.”

However, less than twenty years later Brother Andrew writes: “Adam having failed to keep the law given to him, the important point to consider is, what death did he thereby incur, and what are the consequences to his descendants? In answering the first part of this question two phrases have to be considered, viz.: ‘in the day,’ and ‘thou shalt surely die.’ Various explanations have been given to show in what way Adam died on the day of his disobedience. It has been said, for instance, that it was fulfilled by Adam beginning to die on that day; and, in support, attention is called to the marginal rendering, ‘dying thou shalt die.’ But this is open to the reply that the marginal rendering is a Hebrew idiom for *death*; just as the marginal rendering for the last clause of the preceding verse ‘eating thou shalt eat,’ is synonymous with the English *eat*. The reply is reasonable, and therefore the preceding explanation cannot be accepted. Corruption doubtless began immediately after disobedience, but that did not fulfill the threatened death. The word ‘day,’ it has been suggested, is not confined to twenty-four hours, but represents a long and indefinite period. This cannot be considered wholly satisfactory; for the ‘day’ mentioned in the command must have represented a period of time of which Adam had knowledge or experience. Adam and Eve were both created on the sixth day (Gen. 1:27,31), and the command given to Adam preceded the creation of Eve (Gen. 2:15-18, 21, 22). Therefore, Adam’s experience of time was less than twenty-four hours” (*Blood of the Covenant*, pp. 2, 3).

Brother Andrew is laying the foundation for his alternate conclusions. As will be further shown in the following paragraphs, he denies that corruption, which was the principle of sin working death in Adam, and its consummated result was the death by which the Edenic penalty was fulfilled. This is contrary to his earlier remark that “the threatened penalty of death was in due time carried out. ‘Unto dust shalt thou return.’”

It is also worthy to note here that his interpretation of “day” is at odds with that published in *Elpis Israel*. His reasoning for this is not sound. He states that this “day” of the penalty must represent a period of time of which Adam had knowledge or experience. First, this is an assumption not based on the scriptural

testimony. Secondly, Adam was given this law on the day in which he was made. He had no more experience of a complete twenty-four hour day than he had of one thousand years. Thirdly, the knowledge that Adam had was profound for a creature of less than one day old. Not only did he comprehend language, but he gave names to all other living creatures. Since we have no written record of all the discourses of Adam with the Elohim, it is quite presumptuous to declare what Adam's concept of time was regarding the infliction of the penalty. Even if we could grant this last point, the fact is, Yahweh is not limited by man's ignorance (Mat. 24:48).

Brother Andrew's purpose of limiting the "day" to a twenty-four hour period in which the death was carried out is an attempt to provide a foundation for his immediate and violent death by angel-slaying theories, of which, concerning Adam, the Bible is as silent as the grave.

On page five Brother Andrew continues, "By disobeying the Edenic law they had incurred immediate death, which would necessarily be death by slaying. If this had been inflicted they would have had no seed" (*BOC*, p. 5).

The first sentence makes quite a claim in the absence of scriptural support. Only upon a wrong interpretation of the Edenic law and its penalty does it seem plausible. Now notice Brother Andrew's second sentence. "If **this** [*the immediate violent death—Ed.*] **had been** inflicted..." In other words, the penalty that Brother Andrew claims was threatened **was not** the penalty that was inflicted. **No matter how the human mind tries to rationalize this, the fact is that the Andrew-Advocate theory makes liars of the Elohim and the serpent a speaker of truth. If the penalty was the incurring of immediate violent death and the serpent's statement was in effect "Thou shalt not suffer an immediate violent death," then the serpent was right!** He told the truth, for Adam did not suffer the immediate violent death for which Andrew's theory calls. Once again, Brother Andrew admits that this penalty did not occur!

He again writes, "The act of offering the animal sacrifices which foreshadowed the sacrifice of Christ embodied the same feature as baptism into Christ; the sinner died symbolically in the animal slain. It is on this principle that the fulfilment of 'the law of sin and death' in Eden is to be explained. Adam was threatened with death on the day that he sinned, but God, by an exercise of mercy, provided an animal on which was inflicted the literal death incurred by Adam. What effect did this have upon Adam? He died symbolically in the death of the animal, and the Edenic law was thereby fulfilled in its first stage. All subsequent animal sacrifice was based on the same principle as Edenic sacrifice, but to be of any service in the abolition of death, it required to be supplemented by sacrifice of a higher order" (*Blood of the Covenant*, p. 7).

In summation, Andrew's theory reads thus:

- (1) "God, in effect, declares that He voluntarily limits His own action to that which is specified therein. As supreme lawmaker, He is also the perfect law-keeper. However much His law may be broken by others, they are not broken, while in operation by Himself" (*BOC*, p. 1).
- (2) God told Adam that he would die a literal violent and immediate death if

- he ate of the forbidden tree (*BOC*, p. 5).
- (3) Adam did not die a literal violent and immediate death (*BOC*, p. 6).
 - (4) God, because of His mercy, was able to manipulate the original intention of the penalty that He had forced Himself to carry out by fulfilling its LEGAL requirements. He “provided an animal on which was inflicted the literal death incurred by Adam” (*BOC*, p. 8).
 - (5) In addition to the animal, and ultimately Christ, suffering the literal death that Adam deserved, Adam benefited from this death by SYMBOLICALLY dying, the same way believers symbolically die in baptism (*BOC*, p. 7).

Regarding the first point, Brother Andrew’s statement suggests that the Almighty is bound by His laws in the sense of having His hands tied by them. In effect, he separates Deity from His own laws and makes the laws more powerful than the Lawgiver. This places the Most High on the same level as Darius, king of the Medes and Persians, who was inferior in authority to his own decrees (Daniel 6:15). Brother Andrew’s argument is that when God, through His mercy, changed the intended penalty of the Edenic law He was BOUND to keep its pseudo-legalistic requirements. This is the beginning of Brother Andrew’s synthetic and superimposed “legalistic absurdities.”

Brother Andrew’s theory makes the Elohim the great manipulators of divine law in the same sense that attorneys find loopholes in the existing laws of men to bypass the intention or spirit of those laws. The oracles from our Father cannot be treated the same as the common law of man in which men are punished or pardoned on technicalities. He sees the end from the beginning. No crafty manipulation is necessary, for He means what He says.

Points two and three taken together make the Elohim liars and the serpent the speaker of Truth! Brother Andrew claims that an immediate violent death in which Adam’s life was taken was the meaning of the penalty. In other words, the Elohim did not do that which they had intended. The “spirit of the law” changed while the pseudo-technical terms were fulfilled. This is a very pharisaical method of interpretation. “Woe unto you, lawyers...” (Lk. 11:52).

Point four shows a crafty legal manipulator at work. How is it possible that He who knows the end from the beginning could find Himself in such a predicament. The Deity and Divine Law cannot be treated according to the same lower principles as man and common law (Brother Andrew also uses this method when redefining what is a divine covenant). However vehemently denied by its supporters, or made palatable with good words and fair speeches, this theory is one of substitution. “...God, by an exercise of mercy, provided an animal on which was inflicted the literal death incurred by Adam.”

Point five, another unprovable assertion not supported by divine testimony, is the superimposed theory that Adam “died symbolically in the death of the animal, and the Edenic law was thereby fulfilled...” The assertion is that Adam’s “symbolic death” “embodied the same feature as baptism into Christ...” In other words, the technical aspect of the penalty of Adam’s literal death was carried out by a symbolic death into Christ. This is all very interesting. According to Brother Andrew, Adam’s penalty for disobedience was the

“embodiment” of baptism. Yet, baptism is not the payment of the Adamic penalty. Baptism is the first step a man takes in obtaining redemption from that penalty.

The Biblical penalty placed upon Adam and his children is mortality. The “legal condemnation” (mistakenly called Adamic Condemnation) as contended for by brethren Andrew and Williams is an invention. All living men, whether they be saints or sinners, are making a pilgrimage to the grave. The only men who escape the fruit of mortality (which is death) are those saints who are alive at Christ’s return, for “we shall not all sleep.”

The Elohim did tell the truth, “dying THOU shalt die.”

THE PAPAL & PROTESTANT DOCTRINE OF SUBSTITUTION

We quote from an *Advocate* writer on the subject of substitution: “We have not said and do not believe that Bro. Andrew taught substitution as taught by Protestant churches, e.g. Calvinists. He obviously understood that this was erroneous and inconsistent with the teaching of Scripture, as demonstrated by the quotations we have given from ‘The Doctrine of The Atonement,’ page 3. He certainly eschewed substitution in this sense.

“However, he did teach that Christ did pay the penalty of a violent death which otherwise would have been suffered by Adam. We might regard this as substitution in one particular area only. Adam escaped the penalty of a violent death because Christ suffered a violent death instead” (K. G. McPhee, *The Advocate*, Jan. 1988, p. 6).

Brother McPhee has painted the substitutionary sacrifice of Christ, as Brother Andrew taught, in the best possible light. But as he writes, the fact remains that “Adam *escaped* the penalty of a violent death because Christ suffered a violent death *instead*.” Christ died in Adam’s place—and ultimately ours. This is the same doctrine as found in the Catholic and Protestant churches: “The animals offered up were slain in the sinner’s stead, symbolizing the TRANSFERENCE OF HIS SIN TO AN INNOCENT VICTIM and HIS ATONEMENT BY THE SUBSTITUTIONARY DEATH OF THAT VICTIM” (*Elwell Evangelical Dictionary*).

Brother Roberts wrote on the subject of substitution: “There is no operation of divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ. Popular preaching brings it down to a level with the sacrifices of idolatrous superstition, by which wrathful deities are supposed to be placated by the **blood** of a substitutionary victim. Christ is represented as having paid our debts—as having died instead of us—as having stood in our room like a substitute in military service, or like a man rushing to the scaffold where a criminal is about to be executed, and offering to die instead of him (a favorite illustration in the evangelical pulpit).

“**Such views are contradicted by even the most superficial facts of the case;** for if Christ died instead of us, then we ought not to die (which we do); and if he paid the penalty naturally due from us—death—he ought not to have risen (which he did). And if his death was of the character alleged, the redeeming power lay in itself and not in the resurrection that followed; whereas

Paul declares to the Corinthians that, notwithstanding the death of Christ, ‘if Christ be not raised, your faith is vain: ye are yet in your sins’ (1Cor. 15:27).

“Further, **if Christ has paid our debts, our debts are not ‘forgiven,’** for it would be out of place for a creditor to talk of having forgiven a debt which someone else has paid for the debtor; **and thus is blotted out the very first feature of the gospel of the grace of God—the forgiveness of our sins** ‘through the forbearance of God’ (Rom 3:25)” (*The Blood of Christ*, p. 1).

HOW DID CHRIST BEAR OUR SINS?

The notion that Christ “literally bore our sins” by a transfer or that “our sins were actually *placed* upon Christ as he hung upon the cross” is utterly false. The manner in which sacrifices were typically offered (a man placing his hands upon the victim’s head, sacrificial scapegoats, etc.) have led many to the wrong conclusion.

Brother Thomas realized that not only was this notion false, but that it would lead to many absurd conclusions. He taught that Jesus bore our sins in ***one sense only***: “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, 2:17; 2Cor. 5:21, Isa. 53:12).

“If the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned there; nor could he have ‘borne our sins IN his own body on the tree’” (*Eureka*, Logos ed., vol. 1, p. 203).

“...for if Christ did not come in the flesh and blood nature common to all mankind, the condemnation of sin in the flesh which had sinned, as represented in the lambs slain from the foundation of the world, could not have occurred when he was crucified; and moreover, **if his body had not been identical with ours, he could not have borne the sins of his brethren**, the saints, to the cross” (vol. 1, p. 278).

“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” (vol. 3, p. 304, #10).

The idea that there was a “transfer” of sins leads one to the conclusion that Christ paid a debt, or that he satisfied a vengeful God, or that he was a substitute for man. All this is wrong, for:

“*God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*” (*Romans 8:3*).

The Truth, John Thomas	The Advocate Fellowship
<p>The Elohim told the truth. The penalty threatened “dying thou shalt die” was the sentence received, “unto dust shalt thou return.”</p>	<p>The Elohim lied: The penalty threatened (violent death that same 24 hour day) was not carried out on Adam. “The supreme lawmaker” and therefore the “perfect law-keeper” did not keep His own laws (T. Williams, <i>A Rallying Point</i>, #5; <i>BOC</i>, p. 1; <i>TWTL</i>, P.11).</p>
<p>The sentence, mortality in sinful flesh, “thou shalt surely die,” becomes the law of man’s body and the serpent is found to be a liar.</p>	<p>The sentence, an immediate slaying, or violent death, is not enforced, making the serpent right when he said “thou shalt not surely suffer a violent death” (<i>BOC</i>, pp. 5, 7; T. Williams, <i>The Advocate</i>, Mar. 1896; <i>TWTL</i>, p. 4).</p>
<p>The sentence, “unto dust shalt thou return” was the effect of disobedience to the Edenic law. The sentence and the physical effects are identical.</p>	<p>The sentence, or legal condemnation, is different from the physical effects. (Thomas Williams, <i>Adamic Condemnation</i>, pp. 2-3; <i>The Advocate</i>, v. 104, p. 282; v. 108, p. 274).</p>
<p>Death was working within Adam the day he sinned. The consummation of the sentence was completed in a thousand year day (2Peter 3:8).</p>	<p>The day in which Adam was supposed to, but did not really, suffer the “immediate death by slaying” was 24 hours. (<i>BOC</i>, p.3).</p>
<p>Christ was not a substitutionary offering for man.</p>	<p>Through a <i>substitutionary</i> sacrifice the sentence that Adam incurred was transferred to an animal and ultimately to Christ. (<i>BOC</i>, p. 7; <i>TWTL</i>, pp. 4,8; <i>The Advocate</i>, Jan. 1988, p. 6).</p>
<p>Baptism is not the payment of a penalty but the means of redemption.</p>	<p>The embodiment of baptism in animal sacrifice or baptism satisfies the Edenic penalty. (<i>BOC</i>, pp. 7, 37; <i>TWTL</i>, pp. 14-16).</p>

Eternal Death and The Blood of the Covenant

Brother Thomas taught the Scriptural meaning of eternal death. It is the final destiny of the wicked. It is the ceasing of the wicked to exist, never to be again. Subsequent resurrections within the seven thousand year plan in no way affect the principle of eternal death at the appointed time.

The prevalent teaching within the Unamended community can be summarized as follows: The death suffered by a non-baptized person must be endless; and that since the *katakrima* or condemnation was not removed by baptism they either “cannot” or “will not” be raised from the ground. It is taught that the basis of resurrection to the judgment seat is through “the blood of the covenant” and therefore only through an exercise of “God’s independent power” can other men be raised. In other words, it is only through the association with “the blood of Christ,” through sacrifice or baptism, that the power for the rebuilding of corrupted man from dust is provided.

The notion that the appearance before the judgment seat based upon association with “the blood of the covenant” is founded upon only one verse: Hebrews 13:20. This false idea is dealt with in the section entitled “*The Basis of Resurrectional Responsibility*” as found in pp. 64-69 of this booklet.

Brother Andrew’s theories required that the enlightened sinners be locked in the grave and so he wrote, “That law is rounded on justice, God gave a command and it was disobeyed. Therefore death must ensue; and, in the absence of an antidote, that death MUST BE ENDLESS” (*Blood of the Covenant*, p. 50). Of course, Brother Andrew’s antidote was “the blood of Christ.”

The Bible teaches that, where *light* exists, the antidote to perishing exists (Psa. 49:20; Acts 17:30; Jn. 3:19, 9:41; Jas. 4:17; Mat. 7:26; Rom. 1:32; Mk. 16:16; Lk. 12:47; Deu. 18:19). The antidote God has provided is His Light, His Word, His Knowledge—and where *that knowledge exists*, there His judgment will come to bear (Psa. 50:17, 21; Jn. 12:48; Deu. 18:19).

Later, when Brother Andrew realized the

“In relation to life and death there are three classes of mankind; first, the true believers or heirs of eternal life; second, the unbelievers or rejecters of the truth, who are the heirs of the resurrection to suffer a fiery punishment which will end in eternal death, and, therefore, be an eternal punishment; and, third, the descendants of Adam, not yet placed under law, together with those who are physically incompetent of belief or obedience, and whose lot is consummated in death eternal, and undisturbed by future life or suffering”
(John Thomas, *The Revealed Mystery*, p. 40).

groundlessness of his position, he wrote, "I have never taught that the death pronounced upon Adam was an eternal death" (*Sanctuary Keeper*, vol. 6, March 1900, p. 86). Unless Brother Andrew had different definitions for "endless" and "eternal" we feel it safe to say that this was a retreat in his position. But the retreat was too late. Thomas Williams picked up this idea and promoted it in works such as *The Regeneration* (pp. 14-15).

NOTHING BUT THE BLOOD?

A striking feature of JJ. Andrew's teachings that is manifest today in the Unamended community, is the narrow focus on blood. Blood was used as a vehicle for JJ. Andrew to support his new doctrines of non-accountability.

A few quotations from *Blood of the Covenant* will serve to show the continual and *exclusive* association with blood: "When Roman believers were brought into contact with Christ's blood by baptism into his death..." (*BOC* p. 26); "for if he were, his justification would be vitally defective; and inasmuch as he is never by any other ceremony brought into contact with Christ's blood..." (*BOC*, p. 27); "Christ was, by his shed blood, justified from the condemnation under which he was born: therefore those who are sprinkled with his blood..." (*BOC*, p. 27); "When once sins are forgiven through the blood of Christ, they are never again the subject of condemnation" (*BOC*, p. 28); "Previously the offence of Adam was imputed to them, but now through their faith, Christ's shed blood, and the water of baptism, the righteousness of Christ is imputed to them" (*BOC*, p. 28).

Brother Roberts dealt with this subject in a booklet entitled *The Blood of Christ*. In it he wrote, "**There must be something wrong in such a close, limited, microscopic view.** In a literal sense, the blood of Christ was the same blood as our own; as is said: 'Forasmuch as the children were partakers of flesh and blood, he himself likewise took part of *the same*.' As such, it could be of no benefit to any human being. **It is not the blood as literal blood that is precious or efficacious, but its relation to something of which the blood-shedding is expressive.**

"...If there is anything that proves this conclusively, it is the fact that **the same efficacy is associated with the *body* of Christ in apostolic phraseology.** Let us see the evidence of this fact. Look at the 10th chapter of Hebrews 10:10: 'By the which will we are sanctified through *the offering* of THE BODY of Jesus Christ once for all.' Then in Col. 1:21: 'And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled *in* THE BODY of his *flesh* through death.' Eph. 2:16: 'And that he might reconcile both unto God *in one* BODY by the cross.' 1Pet. 2:24: 'Who his own self bare our sins in his own BODY on the tree.' 1Cor. 10:16: 'the bread which we break, is it not the communion of *the* BODY of Christ?' And 11:29: 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD'S BODY.'

"If it was all 'the blood' in the way that people talk, there would be no place for this other series of expressions concerning the *body* of Christ.

“There is another series of expressions which carries the same modifying consideration with it, forbidding us to confine our thoughts to the blood of Christ, or to think of it as something magical in itself, and showing us a larger thought. This expression is ‘DEATH.’ Begin with Heb. 9:15: ‘for this cause he is the mediator of the new testament, that *by means of* DEATH, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.’ Here is neither ‘blood’ nor ‘body,’ but ‘DEATH.’ How common is this expression; let us have a few illustrations by way of laying our foundation strongly, deeply, and surely, so as to have a scriptural conception. ***All unscriptural conceptions come from taking a part instead of the whole; it is like looking at a man through a microscope. You see the hills and valleys of half-an-inch of skin, but you do not see the man. That is how some people read the Scriptures. We must broaden out our views so as to take in all the elements with the result that we shall see the whole object.*** Take, then, a few of these expressions. Heb. 2:9: ‘But we see Jesus, who was made a little lower than the angels *for the suffering of* DEATH, crowned with glory and honour; that he by the grace of God should *taste* DEATH for every man.’

‘Heb. 2:14: ‘Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that *through* DEATH he might destroy *him that had the power of* DEATH, that is the devil.’ Rom. 5:10: ‘For if when we were his enemies we were reconciled to God *by the* DEATH of His Son, much more, being reconciled, we shall be saved by his life.’ 1Cor. 11:25: ‘For as often as ye eat this bread and drink this cup, ye do shew *the Lord’s* DEATH till he come.’

“Here are several synonymous expressions that demand some other understanding of the matter than that exhibited in popular preaching. Such an understanding we shall find supplied by the system of the Truth as revived in our age by the instrumentality of Brother Thomas, giving us a simple central idea in which these various expressions converge — ‘the blood of Christ,’ ‘the offering of the body of Christ,’ ‘the death of Christ’ (R. Roberts, *The Blood of Christ*, pp. 6-8).

There is an indication of JJ. Andrew’s fixation on blood in the title of his pamphlet *The Blood of the Covenant*. Another indication is the title of his magazine *The Sanctuary Keeper*, which kept in view the burdensome sacrificial institutions of the Mosaic system. This concept is being picked up by his latter-day supporters through the republication of his magazine with the smoking tabernacle pictured on the front cover.

It is readily admitted by the writers that Jesus’ *One Great Offering* cannot be underestimated or separated from the whole of his work. However, neither can it be inflated to obscure other vital aspects of the atonement. The narrowness of view of many in the Unamended community is demonstrated by their interpretation of the following passage.

Hebrews 13:20 states, “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the

everlasting covenant.” Predominant Unamended reasoning is, “Since Christ was raised ‘by his own blood’ we too must be raised (i.e. a standing up in judgment) by that same blood.” If it is the blood that raises us, then all those who have never made “contact” with that blood cannot be raised for judgment (unless it is on some other basis). As Brother Roberts noted, this is to speak “mystically.” The hearer is left with the impression that the power to raise a man from the dust is a “blood power,” somehow different from the power of God.

There are a number of cases in the Bible where adults and children were raised to life again who had no association with any blood or sacrifice. This should sufficiently disable this false notion in the minds of all. However, we hear, “In those particular cases, they were raised by the ‘independent power’ of God.” What then? Does this mean that there is a “dependent power” of God; or perhaps some inextricable bindable alliance between the blood of Christ and God’s independent power in which that power no longer can maintain its independence; or is it perhaps another power that is not of God? *Nonsense!* Where does Scripture speak of “the *independent* power of God” and where does it distinguish between this “*independent* power” and a “blood power” or “dependent power” or “not from God power?” It was “God who hath raised him from the dead” (Col. 2:12) not some mystical “blood power.” Passages such as Heb. 13:20 must be taken in the context of other passages. They cannot be held out alone to establish newly fabricated ideas.

As Brother Roberts demonstrates, the Father’s atoning work is described in other terms besides “the blood of the everlasting covenant” or “the blood of Christ.” This is the taking of a metonymy, literalizing it, and literally connecting a believer to it through symbolic acts. With the mixture of some symbology the literalness and absurdity of the argument becomes obscured.

We are not suggesting that brethren Andrew, Williams or modern day Advocates actually believe that there was something magical about the actual blood of Christ. But Brother Andrew was so fixated on *this* blood that he attributes everything to it and the whole picture of redemption is off-centered.

A final quotation should help the reader to see the constrained view of Brother Andrew’s position: On page 26 of *The Blood of the Covenant*, he writes, “Believing Gentiles, like Abraham, cannot be justified without sacrifice.” Many reason that all justification must be associated with some act of blood shedding or sacrifice. Here we have a demonstration of the clouding of the issue by Brother Andrew. Scripture declares that Abraham was justified by faith, not sacrifice. The sins of the palsied man of Mark 2 were forgiven because of faith. No sacrifice or blood shedding is associated with the account. No animal sacrifice attended the justification of the publican in Luke 18. **Justification through sacrifice must be put into the proper perspective with a wider view of its operation. First, it is through Christ that men have their only hope of redemption. His literal death was very much a part of the atoning work, a consummation of his work, but not the only part. Without the dedication of the previous thirty-three years, his death would have been of no efficacy.** And if he had not been raised by the Father subsequent to his death, neither would the

justification of any man occur (1Cor. 15:17). Secondly, men will have **no hope of redemption after their baptism if they do not become living sacrifices by dedicating their lives to Him.**

There is no dispute that sacrifice has a very prominent place in the atoning work of the Father. Just as the Cherubim has four faces, so also, the atonement is multifaceted. The other aspects of the atonement must also be considered without being neglected, obscured or denied. The Father had no intention of limiting our understanding of the atonement to “the power in the blood.” This is proven by the fact that justification is also described as coming by belief (Rom. 3:26), faith (Gal 3:8), works (Jas. 2:25), grace (Tit. 3:7), the spirit of God (1Cor. 6:11), God (Rom. 8:33), Christ (Gal. 2:7), and the Righteousness of One (Rom. 5:18).

When Christ is described as being raised “through the blood of the everlasting covenant” it must be taken in the same sense as one being saved by calling on the name of the Lord. The name of our Lord brings with it many varied characteristics that must be understood and maintained by those who can scripturally confess his name. We have seen the result of Christendom’s literal and narrow interpretation of this truth.

Christ’s death was the necessary consummation of his ministry when he destroyed ‘sin in the flesh’ and the pouring out of his blood was the instrument or process by which his death was accomplished. However, *the means* of his death must not take precedence or obscure:

- The Father’s active work in Christ reconciling the world to Himself
- The Son’s thirty-three years of constant perfect obedience
- The condemnation of ‘sin in the flesh’
- The fact that it was the Father who raised him through His power (see Acts 3:26; 4:10; 10:40; 13:30; 13:34; 17:31; Rom. 4:24; 6:4; 8:11; 10:9; Gal. 1:1; Eph. 1:20; Col. 2:12; 1Pet. 1:21)

The three synonymous expressions, **the blood, the body, and the death**, all converge upon one central idea: **the condemnation of sin in the flesh** (Rom. 8:3, the physical image of his brethren) **in one** (the Christ) **who possessed the moral image of His Father.** A healthy discussion of the atonement will not judaize the Truth by limiting discussion to “nothing but the blood.”

That these things are true is demonstrated every Sunday when brethren and sisters join together to remember the life, death and resurrection of Jesus through the emblems of bread and wine representing both the *body* and the *blood* of Jesus.

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (Jn. 6:54).

The Truth, John Thomas

The Advocate Fellowship

Eternal death is the final destiny of unfaithful saints, enlightened sinners and the ignorant; subsequent resurrection within the seven thousand year plan and final judgment in no way affects the principle.

Eternal death is the death of all non-baptized. God will not or cannot raise those who are not associated with the blood of Christ. The condemnation or '*katakrima*' placed upon Adam and his posterity makes it absolutely impossible for them to be raised after death (unless God does it by His independent power). (T. Williams, *The Regeneration*, pp. 14-15; *BOC*, p. 50; *The Advocate*, v. 102, p. 292).

The power of God raises a man from the dust of the ground to appear before the judgment seat of Christ. The terms "blood of Christ," "the offering of the body of Christ" and "the death of Christ" are synonymous with his life of obedience unto death. With Yahweh's forbearance, this is the means by which sins are covered (Rom. 3:25).

The blood of Christ is the power which raises a man out of the ground to appear before the judgment seat of Christ. (T. Williams, *The Regeneration*, pp. 14-15; *BOC*, pp. 26, 27, 28, 31; *The Advocate*, v. 102, p. 292; v. 107, p. 154).

By what means shall a community, based on the Truth, preserve the Truth in purity in its midst? Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the Truth in its entirety and by refusing to associate with those who oppose or refuse to endorse any of those elements. Some recommend in opposition to this the employment of argument with those who may be in error. As a preliminary process, common wisdom and humanity would dictate this course; but if an ecclesia is to go no further than argument, how could its existence continue? An effort should doubtless be put forth to reclaim those who are in error; but, where those efforts fail, dissociation by withdrawal is natural and inevitable. — *Robert Roberts*.

The Federal Relationship with Adam and Christ

DO WE PASS “OUT OF ADAM” AT BAPTISM?

The assertion that mortal saints are “out of Adam” is a cornerstone of the Advocate position. It was declared by Thomas Williams that, “before this controversy arose, no one questioned that at baptism there was a passing out of Adam into Christ” (*Adamic Condemnation*, p. 7). As we will prove, there is no truth in this claim. Brother John Thomas wrote, “This contemporary glorification of Jesus and his brethren of the Abrahamic Family is the subject matter of their apocalypse; and points to their DEVELOPMENT as sons of God. This occurs ‘in the resurrection,’ an Aion-period in which the sons of God obtain their new nature, or materiality. *Mentally*, that is, as to mind, disposition, and character, or as we might say, *spiritually*, and constitutionally, they are sons of God; but as to the flesh, they are, **on this side the resurrection, still the children of Adam.** They are flesh and blood, but they do

not walk after, or according to its impulses; living a life of self-denial, being led by the spirit, in being led by the truth understood, believed and affectionately obeyed, as it is written: ‘As many as are led by the Spirit of God, they are the sons of God.’ **But, to be sons of God in the full import of the title, they must put off the Old Adam, in respect to *body* as well as to conduct and intelligence. They are waiting for this, namely, ‘for the adoption, the redemption of their body.’** Jesus referred to this in his argument with the Sadducees, saying: ‘They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are *equal to angels*, and are sons of God, being sons of the resurrection’—Lk. 20:35, 36” (*Eureka*, Logos ed., vol. 1, p. 30).

Brother Thomas taught that putting off Adam is a process. It is the same principle as that of becoming sons of God. We are called to be the sons of God and although the believers are often styled sons of God in their mortal life, this is *contingent* upon a continuance in well-doing. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (Jn. 15:6). “If ye continue in my word, then are ye my disciples indeed” (Jn. 8:31). The development begins when the seed of the kingdom is planted in a man’s heart. The next step is baptism, continuance in well-doing, and finally the immortalization of the body. The process of the spiritual birth can be aborted at any time.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1Cor. 15:21-23).

As Adam first became defiled in character, he afterwards, as a consequence, became defiled in nature suffering the curse of mortality in sinful flesh. Christ put off Adam in respect to body, only after he was mentally made perfect through the character-building Scriptures and suffering (*Elpis Israel*, p. 76). We too, following the example of Christ, must first develop characters worthy of grace (Eph. 4:22-24) before we are delivered from this body cursed with the Adamic sentence of mortality (2Cor. 5:2). If we do not walk worthy of our calling but fulfil the lusts of the flesh then we have not truly put off the old man and his deeds and no place will be found for us in that multitude which will be delivered from their bodies of sin and death. Mortal men are not considered the sons of God if they are not led by the spirit because they have not put off the old man. If they have returned to their former ways they are “washed hogs” (1Jn. 1:6, 2Pet. 2:22).

In addressing the blasphemous doctrine of Antichrist, Brother Thomas writes in *Eureka*, “...for nothing is impossible with the Great Blasphemer of the Deity of the Heaven! He 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, fo 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**” (*Eureka*, Logos ed., vol. 3, p. 256).

This is a clear declarative statement of fact that is not left to doubtful interpretation. Brother Thomas considered men to be federally in Adam as long as they remained under the Adamic curse of mortality. *An obedient believer is in Christ and in Adam at the same time*: for the former speaks of a moral relationship, and the latter a physical condition.

A false argument has been made to counteract the extremism of Andrewism; that is, that baptism has nothing to do with removing the Adamic Curse. This is obviously not true. It is the first step of obedience in which the curse of Adam (mortality) is ultimately removed at the resurrection to immortality. But this removal is contingent upon a continuance in well-doing after baptism.

THE TWO FEDERAL HEADS OF ELPIS ISRAEL

Elpis Israel states, “By constitution, then, one man is English, and another American... But, when he comes of age, the same man may become an American. He may put off the old man of the **political flesh**, and put on the new man, which is **created by the constitution of the United States...**” (*Elpis Israel*, p. 143). Brother Thomas represents this change as solely a moral (or “political”) change or putting off of the Old Man. That is, the man no longer espouses the political doctrines of the British Commonwealth but has taken on American doctrines—yet he still has British blood coursing through his veins.

As previously noted, Brother Thomas taught that the Old Man has to be put off not only in mind and action but in body. This is accomplished at the immortalization. But such paragraphs have been used on a continual basis by some to represent Brother Thomas as having taught passing “out of Adam” at

baptism. This is the snatching of words and giving them a meaning which was never intended. But, if this is not proof enough, read from *Elpis Israel* what Brother Thomas writes *two* pages over: “The two Adams are *two federal chiefs*; the first being figurative of the second (verse 14) in these relations. All sinners are *in* the first Adam; and all the righteous *in* the second, only on a different principle. Sinners were in the loins of the former when he transgressed; but not in the loins of the latter, when he was obedient unto death; therefore, “the flesh profiteth nothing.” For this cause, then, for sons of Adam to become sons of God, they must be the subjects of an *adoption*, which is attainable only by some divinely appointed means.”

He continues, “The apostle then brings to light *two sentences*, which are co-extensive [*same area or people — ed.*], but not co-etaneous [*same time — ed.*] in their bearing upon mankind. The one is the sentence of condemnation [*katakrima — ed.*], which consigns ‘*the many*,’ **both believing Jews and Gentiles**, to the dust of the ground; the other is a sentence which affects **the same ‘many,’** and brings them out of the ground again to return thither no more. Hence, of the saints it is said, ‘The body is dead because of sin; but the spirit (gives) life because of righteousness’ (Rom. 8:10,11); for ‘since by man came death, by a man also came a resurrection of dead persons. **For as in The Adam they all die, so also in The Christ shall they all be made alive.** But every one in his own order: Christ the first fruits; afterward *they that are Christ’s* at his coming’ (1Cor. 15:21-23). **It is obvious that the apostle is not writing of all the individuals of the human race; but only of that portion of them that become the subject of ‘a pardon of life.’ It is true, that all men do die; but it is not true that they are all the subjects of pardon. Those who are justified are ‘the many,’ who are sentenced to live for ever”** (*Elpis Israel*, 1904 ed., p. 147; 1949 ed., pp. 132-133).

It is clear that Brother Thomas taught that the saints are associated with two sentences. These are styled the *law of sin and death* and the *law of the spirit of life*—the constitution of sin and the constitution of righteousness. The sentence from the First Adam consigns all men, including *believing* Jews and Gentiles, to the grave—in *The Adam* they all die, returning to “the dust of the ground.” The context of the phrase “bearing upon mankind” is a **physical bearing** of which Brother Thomas speaks rather than a **moral** bearing. It is the physical bearing of the law of sin and death which consigns all men to the dust of the ground and not a moral or pseudo-legal bearing. In other words, the first sentence or Condemnation (*katakrima*) is not removed at baptism. Morally they are under the law of the spirit of life. Yet there is a warfare which takes place between the old man of sin and the new man of the spirit of life. It is by a successful war that the physical bearing of the law of the spirit of life is brought to bear upon every particle of the mortal flesh—made equal to the angels.

Concerning 1Cor. 15:22 which says, “For as in Adam all die, even so in Christ shall all be made alive,” Brother Thomas comments that the apostle is not “writing of all individuals of the human race,” but only of *believing* Jews and Gentiles. That is, he is speaking of those who will become the subjects of “a pardon” unto eternal life, even though they are now in Adam and subject to

death.

Brother Thomas never intended the section concerning the British man becoming American to represent coming “Out of Adam” as it has been so often misrepresented. Brother Thomas was drawing an analogy to “putting off the Old Man” **intellectually and morally**.

In *Elpis Israel* he taught that there are two constitutions—the constitution of sin (p.126) and the constitution of righteousness (p. 131). A man is born under the constitution of sin and death “by the disobedience of Adam, but men become sinners even as he, by actual transgression” (p. 130). But “if men would be righteous in God’s esteem, they must become such by constitution also” (p. 131). In the next section of *Elpis Israel* entitled “The Two Principles,” Brother Thomas shows that the saints are living under both laws (constitutions). Physically they continue as the sons of Adam, but spiritually they are the sons of God. **Physically** they are under the law of sin and death but **“intellectually and morally”** they are under the law of the spirit of life (p. 36). In this same section Brother Thomas quotes Paul when he wrote, “with the mind I myself serve the Law of God; but with the flesh the Law of Sin.” Brother Thomas comments: “Yes; the principle of evil and the principle of good are **the two laws** [constitutions — ed.] **which abide in the saints** of God so long as they continue **subject to mortality.**”

BROTHER ANDREW CONTRADICTS HIMSELF AGAIN

Brethren Andrew, Williams and the Unamended community teach that one passes out of Adam at baptism. Brother Andrew wrote, “Out of Adam, Into Christ—When does this take place? At baptism. In what sense do believers then pass out of Adam? In the same sense that they pass into Christ” (*Blood of the Covenant*, pp. 30, 31).

In *Blood of the Covenant* Brother Andrew contends that men pass out of Adam and into Christ at baptism (p. 30). But in *The Sanctuary Keeper* (June 1897, p. 18) he writes that “Jesus Christ was taken out of Adam, in the first stage, when he was circumcised; in the second stage when he was baptized by John; and in the final stage when he was immortalized.” Now, either Christ was in Adam or he was not —“there is **no middle or neutral position.**” He could not “come out of Adam” at crucifixion and still need to do so at baptism!

Brother Andrew alleges in the latter quote that coming out from underneath the constitution of sin is a process, a process which Christ went through. But in *Blood of the Covenant*, in the debate with Robert Roberts, and in other writings he argues against this teaching saying that the release is immediate at baptism. Which is it? Was Christ our pattern or not? As this booklet demonstrates, release from the constitution of sin is a process. Brother Andrew realized a retreat in his argument was necessary in the case of Christ—and is not Jesus our example?

It must be manifest to the candid reader that Thomas Williams’ remark that “...before this controversy arose, no one questioned that at baptism there was a passing out of Adam into Christ,” is fraudulent.

The Truth, John Thomas

Men are in Adam by birth. They are in Christ morally and constitutionally after baptism. By the flesh they remain in Adam. The saints await the redemption of their body. Saints are now federally in Adam (physically) and federally in Christ (morally).

The Advocate Fellowship

At baptism men pass out of Adam and into Christ. A man can in no way be considered to be federally in Adam after baptism.
(T. Williams, *Rectification*, p. 36; BOC, p. 30)

Every fundamental doctrine of the Scriptures is important, and is designed to provide the basis of essential saving knowledge. Our *Statement of Faith* sets out a number of clauses concerning the purpose of Yahweh, the atoning work of Christ, and our salvation. But those clauses are to be treated not only as facts of truth, to be exercised for or against fellowship — they must also be translated into actions. Believing that “God is One,” we must turn that doctrine into a personal manifestation in daily life. This gives point and power to doctrine. It transports it from a mere profession of a Truth, to the performance of that Truth. When the Lord said: “The truth shall make you free,” he meant that it not only offers relief from condemnation (Rom. 8:1), but also that it must produce a reaction in the believer that leads to that “freedom.” Prefacing his statement in John 8:32, the Lord declared: “If ye shall *continue* in my Word, then are ye my disciples indeed.” It is not sufficient to know the Word, nor to be able to capably express it as a doctrine to be believed — we must “abide” (as the word “continue” means) in that Word. That requires the *living* of the Word in the practical areas of life, daily. — G. E. Mansfield.

The will of God determines everything. It was the will of God that none of our sin-stricken race should enter His holy presence except on the basis of the most complete repudiation of the flesh involved in a perfect obedience even unto death. He provided the strength necessary for this great work and it was for this purpose that Christ was born. Thus, through the blood of the everlasting Covenant he was brought again from the dead. With his own blood he entered the Most Holy Place, having obtained eternal redemption, and we, if we are faithful, can stand at last “washed from our sins in his blood” and covered with his righteousness. All these figures mean that God accepts, forgives and cleanses His people on the basis of the perfect life and death of His Anointed Son. — *Islip Collyer*.

When Are We Released from the Law of Sin and Death?

In *Eureka* Brother Thomas writes, “Where there is no law there is no sin; for ‘sin is the transgression of law:’ so that ‘without the law sin is dead’—Rom. 7:8; 1Jn. 3:4. This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, ‘in me, that is, in my flesh, dwells no good thing.’ When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that **‘the law of its nature’ is not the law of God, but ‘the law of sin and death.’** Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (Rom. 5:20), and thereby evinces its enormity, and shows that **‘SIN IS AN EXCEEDINGLY GREAT SINNER’—***cath, hyperbolem amartolos*—Rom. 7:13. **In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.**

“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.**

“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.’

“But why doth Paul style Sin *diabolos*? The answer to this question will be found in the definition of the word. *Diabolos* is derived from *diaballo*, which is compounded of *dia*, a preposition, which in composition signifies *across, over*, and answers to the Latin *trans*; and of *ballo* to *throw, cast*; and intransitively, to

“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).

fall, tumble. Hence, *diaballo*, is to *throw over or across*; and intransitively, like the Latin *trajicere*, to *pass over*, to *cross*, to *pass*. This being the signification of the parent verb, the noun *diabolos* is the name of *that which crosses*, or *caused to cross over*, or *falls over*. DIABOLOS is therefore a very fit and proper word by which to designate the law of **sin and death, or Sin's flesh**" (*Eureka*, Logos ed., vol.1, pp. 247-249).

Paul affirmed that he had the "law of sin" working in his body. He also said that it "deceived him, slew him, and worked death in him."

Recognizing this law "in his members" Paul declared "who shall deliver me from this body of death?" Who would affirm that this "law of sin" which worked in Paul, did not bring forth death—or that it did not bring forth death in the saints of any age? No one with a child's intelligence in the Scripture would affirm such nonsense; therefore it was the "law of sin and death" that worked within Paul, *even after he had been baptized* (Acts 9:18). Brother Thomas never taught that the law of sin and death is removed at baptism but on the contrary, he clearly shows that "the law of sin and death" *is synonymous with "sin's flesh"* which remains with us until we are "clothed upon with our house from heaven"—when faithful saints along with Paul are "delivered from this body of death."

"Yes; the principle of evil and the principle of good are the **two laws which abide in the saints** of God so long as they continue subject to **mortality**" (*Elpis Israel*, p. 137).

Brother Thomas was very consistent on this subject. For example, in speaking of the "spiritual body" of the immortal saints, he writes "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'**" (*Elpis Israel*, p. 42). Whilst the **spiritual** body is a body purified from the law of sin and death, an **earthly** body, which all mortal men possess, has the law of sin and death working in it.

There are two federal or constitutional heads representing the two laws: Adam—the law of Sin and Death; and Christ—the law of the Spirit of Life. The saints are *under both laws* "as long as they continue subject to mortality," because all men, whether they be saints or infidels, are liable to death which is mortality.

But prejudiced writers have snatched words out of the air and given them meanings never intended. Take, for example, the exposition of Brother Thomas: "But here I use not the word spiritual, lest it should be confounded with that intellectual and moral life a man possesses when the 'incorruptible seed' of the kingdom takes root in his heart; and when, in 'obedience of faith,' he passes from under the sentence of death to the sentence of justification unto **life eternal**" (*Elpis Israel*, p. 36). Some writers quote this and represent it as Brother Thomas teaching "out of Adam." But, words have meanings and what Brother Thomas said is no different from Paul who wrote, "There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1-2).

Brother Thomas says that the *life is intellectual and moral*—he is not talking about something physical. Because of the new *intellectual and moral relationship*, a man does pass from the *sentence* of death to the *sentence* of justification in the sense that he is promised deliverance in the future if he continues to walk uprightly (Rom. 4:17). Note that the sentence to which they pass is “justification unto life eternal”— **they have a right to the tree of life but do not yet have possession**. Paul says the same thing. After writing of his “body of death” and that “with the flesh” he served “the law of sin,” Paul continues, “for I delight in the law of God after the inward man” (Rom. 7:22). It was the inward man, or “new man” who walked not after the flesh but after the spirit who was without condemnation. The outward man was under condemnation—he called it “a body of death” (Rom. 7:24). “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2Cor. 4:16).

“Belief and confession are for righteousness and salvation, in the sense of qualifying a believer for remission to eternal life in the name of Jesus, so that when he puts on this name, he will have attained ‘unto justification of life’; that is, to a salvation from all his past sins, which deliverance he has passed, and in being delivered **passes, from death unto life**; that is, **he is no longer under sentence of death, and is therefore UNDER SENTENCE TO ETERNAL LIFE which he attains as part of his reward IF he continues a faithful welldoer to the end** (John Thomas, *Mystery of the Covenant of the Holy Land Explained*, p.47).

However, Brother Andrew comments: “Dr. Thomas did not carry his premises to their logical conclusion, and hence the discord between his statements concerning the taking away of Adamic condemnation and those relating to resurrection” (*Blood of the Covenant*, p. 53). But Brother Andrew’s premise was based upon an erroneous understanding of Brother Thomas’ writings—hence the “discord” was in Brother Andrew’s mind. When Paul wrote, “the trumpet shall sound, and the dead shall be raised incorruptible,” do we then conclude that men will be raised immortal from the dust of the ground, or do we consider other pertinent Scriptures on the subject of resurrection? Obviously we must consider the whole counsel of God. There is no contradiction in Brother Thomas’ writings on this subject.

The writings of brethren Andrew, Williams and Unamended authors have taught that we are in all points freed from the law of sin and death. Total confusion reigns then between the Scriptures and their own writings. As an example, Brother Andrew writes, “He [*Christ*] was ‘obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him’ (Phil. 2:8-9). By obedience to ‘the death of the cross,’ he had atoned for Adamic and Mosaic ‘condemnation,’ and having done nothing by his own action to bring himself under the power of death ‘it was not possible that he should be holden of it’ (Acts 2:24). He died according to law, and he was released from death according to law. **It was not possible, according to the ‘law of sin and death,’ for Christ to be freed from Adamic ‘condemnation’ without shedding his blood**; and after this event ‘it was not possible’, according to ‘the law of the

Spirit of life,' for the grave to retain him" (*Blood of the Covenant*, p. 26). In this comment Brother Andrew states that it was the law of sin and death which brought Christ to the grave. We do not disagree with this because as we have shown, "the law of sin and death" is the law of the "flesh" and is manifested in our "body of death." Brother Andrew says that, "it was not possible, according to the 'law of sin and death,' for Christ to be freed from Adamic 'condemnation' without shedding his blood." Therefore Christ was under the law of sin and death until his death.

Now, look at what Brother Andrew writes *three* pages over (*Blood of the Covenant*, p. 29): "The 'law of sin and death' contains no provision for justification from sin, and consequently no element which counteracts the reign of death. All under it, are by birth, 'children of wrath' (Eph. 2:3); as long as they continue under it they are 'dead in trespasses and sins' (v. 1); everything they do is the offspring of sin, and is itself sin, for 'the plowing of the wicked is sin' (Pro. 21:4); God is angry with them 'every day' (Ps. 7:11) and if they died while under 'the law of sin and death,' they die under the wrath of God, from which there is no escape." Brother Andrew clearly demonstrates that Christ was under the law of sin and death—how could he not be, for it was his obedience unto death and his resurrection which would ultimately free himself and then his brethren from it—and this agrees with Brother Thomas.

However, Brother Andrew's definition would lead us to conclude that Christ, as part of the human race, was "by birth a child of wrath," "dead in trespasses and sins," "everything" he did was "the offspring of sin and is itself sin," that "God was angry with" him "every day," and that since he died "under the law of sin and death," he "died under the wrath of God from which there is no escape"! This is a simple demonstration of how the synthetic atonement laws and definitions used so carelessly lead to absolute absurdity and blasphemy. ***One cannot escape from this by producing a synthetic or typical atonement of Christ before his death. A typical atonement before the death of Christ means nothing. A "typical" atonement is just that—a type—which is not the substance or a reality. Either he was under the law of sin and death or he was not.*** But, for the sake of argument, if he had been "typically atoned for" and was no longer under the law of sin and death, then we must conclude that he was not a true and fit representative of the sons of Adam, for all the sons of Adam are under the reign of the law of sin and death. ***Types and shadows do not PRODUCE doctrines—types and shadows teach and confirm doctrines.*** "As Moses lifted up the serpent in the wilderness, *even so* must the Son of Man be lifted up." The serpent was that "old serpent," "the diabolos"—sin in the flesh, that which has the power of death—exhibited in the body of a man whose character was the Moral Image of The Deity. This is the body that was nailed to the cursed tree. This is what declared the righteousness of the Deity—it was not the death of a man who did not carry the same *sin-nature* that is common to *all mankind*.

In a booklet produced in the Unamended community under the section entitled "The Three Laws of Romans 8:2,3" the writer says, "Obviously, since

“What is the whole life of a Christian but the uninterrupted controversy between ‘the law of sin and death’ and ‘the law of the spirit of life’ within him?”

(Bro. John Thomas, quoted from *The Life and Works of Thomas Williams*, p. 29).

we are freed from ‘the law of sin and death’ we are not under these two laws at the same time. ‘The law of sin and death’ is terminated by baptism and no longer in effect” (K.G. McPhee, *Sin, Condemnation, Alienation and Reconciliation*, p. 22). But this conflicts with the facts. Our “sin in the flesh,” or “flesh full of sin” as Brother Thomas calls it (*Elpis Israel*, p. 127), is **not free** from the law of sin and death, as Paul says, ‘with the flesh’ I serve ‘the law of sin.’ It was only in the sense of having “put off the old man;” that is, we have been made free from service and dominance to sin through a knowledge of and obedience to the gospel—“with the mind I serve the law of God;” but physically or “with the flesh,” the “body of death,” Paul served “the law of sin.”

In response to Brother Bode, Thomas Williams says, commencing with a quotation, “‘*At our baptism into Christ, which is a symbol of our dying with him, we receive the remission of our sins that are past, we are then morally in Christ Jesus, but physically we are still in Adam, for we are yet subject to sin and death; but no longer under the law of sin and death.*’ This properly distinguishes between being in the same physical condition after baptism as before; and being freed, by baptism, from the ‘law of sin and death.’ But those who teach the errors of the Buffalo statement have denied that baptism frees us from the law of sin and death, yet are pretending to agree with Dr. Thomas, when he says that at baptism we pass from ‘the constitution of sin to the constitution of righteousness.’ We are freed from the law, the sentence, the penalty, the dominion, the constitution; but the physical effect remains till the ‘redemption of the body.’ Read Romans 8” (Thomas Williams, *An Open Letter*, p. 135).

Brother Thomas was not pretending when he wrote, “What is the whole life of a Christian but the uninterrupted controversy between ‘**the law of sin and death**’ and ‘the law of the spirit of life’ **within him**?” Brother Thomas always taught that the saints remained under the constitution of sin as long as they were subject to mortality. As for Brother Williams’ comment that “we are freed from the law, the sentence, the penalty, the dominion, the constitution”—this is a strife of words to no profit. All men, saint or pagan, are mortal—therefore all are still subject to *the law of sin*, which Paul said he served in his members; the *sentence and penalty* which is mortality and the *dominion* of death which is the *constitution* of sin and death reigning over the saints till the second advent .

Finally, notice Brother Andrew’s wording on this subject from *Blood of the Covenant*, “The Law of the Spirit of Life—This law is founded upon, and, indeed, embodied in, the Edenic promise; it is the antithesis of ‘the law of sin and death,’ embodied in the Edenic commandment. THESE TWO LAWS OPERATE AT THE SAME TIME, BUT NOT OVER THE SAME AREA. All the human race are under ‘the law of sin and death,’ but only a limited portion come under ‘the law of the

Spirit of life.’ ‘The end’ of those who remain under the first law is to ‘perish’ (Jn. 3:16); but ‘the end’ of those who come under the second law, and depart not from its requirements, is ‘everlasting life’ (Rom. 6:22).” (*Blood of the Covenant*, pp. 28-29).

The meaning of Paul’s words in Rom. 8:1 must be taken in the context of Rom. 4:17, “God, who giveth life to the dead, and **calleth those things which are not as though they were.**” Paul knew his name was written in the book of life and would not be blotted out *if he remained faithful*—he had **a right to eat of the tree of life but was not yet in actual possession of it.** This is the sense of Rom. 8:1-2. “The apostle then brings to light *two sentences*, which are co-extensive [*same area*], but not co-etaneous [*same time*] in their bearing upon mankind” (*Elpis Israel*, 1904 edition, p. 147; 1949 edition, pp. 132-133).

Release from the law of sin and death is accomplished at immortalization. It is a reality only as a matter of promise to those who purify their hearts through belief in the gospel, submit to the righteous command of baptism, and thereafter continue in well-doing. If we abide in Christ, we can with the apostle Paul say, “the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.” We can also say with Paul, I serve “with the flesh the law of sin.” Our release, mentally and physically, will come when our Lord appears.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:21).

The Truth, John Thomas	The Advocate Fellowship
<p>Two laws abide in the saints till immortality is bestowed: the physical law of sin and death in our members and the moral law of the mind of Christ. The law of sin and death is not removed at baptism.</p>	<p>Law of sin and death is removed at baptism. (An Open Letter, T. Williams., p. 135; <i>Adamic Condemnation</i>, p. 6; <i>BOC</i>, p. 28-29; <i>TWTL</i>, p. 16).</p>

There is No Legal Defilement to Be Removed at Baptism

When a man recognizes the righteousness of Deity by faithfully submitting to the command of baptism, two significant things are accomplished: **1. He puts on the name of Christ** and **2. His past sins are forgiven.** This is what the Spirit and our pioneer brethren teach on the subject of baptism. The extract below is just one typical comment from the plethora of expositions on the subject by Brother Thomas:

“But if a man believe the gospel of the kingdom of the Deity and Name of Jesus Christ, and upon this belief have been duly immersed, is he not ‘IN CHRIST JESUS,’ and therefore free from all liability to condemnation? Such a person is, without question, ‘in Christ Jesus;’ and, on being introduced into him, the sinner, who out of Christ is ‘condemned already’ (Jn. 3:18), passes from that condemnation, and comes under the sentence to ‘justification of life’ (Rom. 5:18; 8:1). Being ‘purged from his old sins’ (2 Pet. 1:9), he is no longer liable to punishment on their account; he has ‘**passed from death unto life,**’ in the sense of having **obtained a ‘right** to eat of the tree of life, and to enter through the gates into the city,’ (Rev. 22:14). But Paul teaches that **this right may be forfeited by saints; and that persons in Christ Jesus will be condemned if they walk after the flesh;** for, in writing to saints, he says, ‘If ye live after the flesh, ye shall die’ (Rom. 8:13)” (*Catechesis*, pp. 6,7; #45).

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ” (1Peter 3:21).

Regarding baptism and what it accomplishes, nothing will be found in Brother Thomas’ writings that teach anything different than what has been stated above. While he defended these truths, he also witnessed against egregious error that superadded to the accomplishments of baptism. Some of these superimposed additions that he battled were:

Baptism for...

- The purification of the flesh
- Removal of the “legal” defilement of the flesh
- Adam’s original sin, the “offence” of Adam
- Sin in the flesh
- For coming out of Adam
- Ensuring man of a resurrection to the bema

BAPTISM IS NOT A CARNAL ORDINANCE

In addressing the first two errors in the list, Brother Thomas wrote the following: “Christian baptism was no part of the Mosaic dispensation, or economy. It is nowhere enjoined upon Jew or Gentile as an ordinance of the

Sinaitic code. This must, we think, be evident to every one who reflects upon the nature of christian baptism. Christian baptism is not mere water baptism. Even the washings or bathings under the law were not mere baptisms in water. Something else had to be done for the subject before the bathing of himself at even would ‘sanctify to the purifying of his flesh.’ The priest had to dip a bunch of hyssop into a solution of burnt-heifer ashes, called ‘a water of separation,’ or ‘a purification for sin,’ and to sprinkle it upon the unclean person or thing on the third day. This was the first stage of the cleansing process. He was then to be sprinkled again on the seventh day. This was the second stage of the purifying. Lastly, he was to wash his clothes, and bathe himself in water, and he was pronounced clean according to the law ‘at even.’ This was ‘the putting away of the filth of the flesh’ by a ‘carnal ordinance imposed on Israel until the time of emendation’ — *diorthosis* not *metanoia*; and which could not perfect the subject of it, as pertaining to the conscience.

“‘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; for when the man was cleansed from the defilement of a bone, he might still be troubled in conscience for having coveted his neighbor’s goods. Now christian baptism is not a carnal ordinance although the body is bathed in water. It was not appointed for the putting away of the filth of the flesh; for since ‘the emendation’ of the law, it is not that which toucheth or entereth into an Israelite that defiles him, but that which proceedeth out of his heart. **Filth of the flesh cannot be legally contracted now. There is no legal defilement to be put away by carnal ordinances, therefore carnal ordinances have been long since abolished; and were never imposed upon Gentiles unless they became citizens of the Mosaic kingdom**” (*Herald of the Kingdom and Age to Come*, 1851, p. 149).

Brother Thomas teaches that:

- A ‘carnal ordinance’ was an institution for the legal cleansing or purifying of the flesh
- Baptism is not a carnal ordinance
- Filth of the flesh cannot be legally contracted now

He affirmed that baptism is not an ordinance that purifies the flesh, “legally” or otherwise.

Brother Andrew declared a much different teaching: “Is ‘the blood of Christ’ of less present efficacy than was ‘the blood of bulls and of goats?’ According to Apostolic reasoning, quite the reverse — ‘If the blood of’ animals was effective for ‘the purifying of the flesh, how much more shall the blood of Christ... purge your conscience from dead works, to serve the living God?’ (Heb. 9:13-14). The

purging of the conscience is, since the crucifixion, an essential preliminary for ‘serving the living God.’ Is not the purifying of the flesh also essential? If requisite under the law of shadows, can it be dispensed with under the law of Christ? And does not the expression, ‘how much more,’ prove that ‘the blood of Christ’ purifies the flesh of believers at the same time that it purges their ‘conscience from dead works?’”(BOC, p. 17).

This is in DIRECT opposition to the apostolic declaration that, **“the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ”** (1Pet. 3:21).

The reader also may detect here a hint of the Judaizing reasoning of Brother Andrew who would have us return to some of the legalities of the Law of Moses. These legal cleansings under the law were shadows of better things to come. They were weak and beggarly elements of the substance that came through Christ. The antitype was moral and physical purity. This is where Brother Andrew and the Unamended community make a mistake. They are refusing to turn loose of some of the legalities of the Mosaic pedagogue.

Now the Andrew-Williams-Unamended group have no choice but to admit that the flesh is *not really* purified or pardoned at baptism. If this were the case, none would die after baptism for they would be immortal. In order to prove his non-resurrection error, Brother Andrew developed and imposed these artificial legalities based upon the obsolete Mosaic system. He then re-interpreted many passages of Scripture and along with Brother Williams gave their own twists to the writings of Brother Thomas.

THE CATHOLIC DOCTRINE OF ORIGINAL SIN

A doctrine of the apostasy that Brother Thomas vigorously fought was the error that baptism removed original sin. This is also known to many Catholics as Adam’s sin. Brethren Williams and Andrew both taught that original sin is removed at baptism. Only a moment of reflection should raise eyebrows to the similarity of doctrines between the Catholic Church and the Unamended community upon the subject of baptism.

The original sin is the “offence” that Adam originally committed. Brother Thomas states in *Elpis Israel*, “The ‘original sin’ is such as I have shown in previous pages. **Adam and Eve committed it** and their posterity are suffering the consequences of it... **The ‘offence’ or consequences of it are styled ‘sin in the flesh’... If ‘original sin,’ which is in fact sin in the flesh...**” (*Elpis Israel*, p. 129).

All sides of this controversy must agree that an improper understanding of this issue affects the understanding of a tremendous portion of Scripture. The Roman Church teaches that Adam’s original sin is removed from the laity of the Catholic Church at their baptism. **They claim that if original Adamic sin is not removed by baptism, the infant or convert is doomed to eternal punishment.** The Unamended community also teaches that unless Adam’s sin, “offence” or “Adamic condemnation” is removed by baptism the individual is

doomed to eternal punishment, only punishment in a different sense. **It is important to remark here that it is agreed that eternal punishment, that is eternal death, is the final destiny of the non-baptized. The issue in contention is that baptism does not remove Adam's "original sin," the "offence of Adam," or the misdefined 'Adamic condemnation' actually or legally.**

Please consider the following quotations.

Regarding the Laodicean apostasy of the pre-Constantinian ecclesia and beyond, Brother Thomas writes: "None who rejoice in such traditions can be brethren to 'souls slain for the word of Deity.' This does not teach the inherent and hereditary immortality of ground-souls; it does not teach, the salvation from, or damnation in, flaming sulfur, of infant immortal souls; it does not teach sacramentalism; or the impartation of converting and regenerating spirit, technically styled 'grace' by Laodiceans, through unenlightened formalism; or the subjection of an infant, or ignorant faithless adult, to the ceremonial use of water, bread, and wine, in any form; **it does not teach, either baptism or rhanatism—immersion or sprinkling—for the remission of original sin;** nor does it teach, that baptism came in the room of circumcision. The word of the Deity, on account of which the souls underneath the altar were slain, teaches none of these 'depths of the Satan;' therefore they were not slain on account of them; and the living styled 'their brethren,' could not have believed them" (*Eureka*, Logos Ed., vol. 2 p. 261).

It is clear that Brother Thomas was quite repulsed with the claim that Adam's original sin is removed at baptism, as he styled this doctrine one of the "depths of Satan."

Instead Brother Andrew declared: "When believers are baptized into the death of Christ they partake, by a symbol of the condemnation inflicted on him, and of the justification which immediately followed. What is the effect of this? That they are freed from 'condemnation' for the 'offence' of Adam, in its legal aspect" (*Blood of the Covenant*, p. 28).

Notice Brother Andrew's comment on the removal of this legal aspect as contrasted with Brother Thomas' teaching that there is no legal defilement to be put away now by baptism. Again from Brother Andrew:

"...From all who are still 'sinners' in Adam (Rom. v. 19). And from what are they justified? From the 'offence' of Adam" (*Blood of the Covenant*, p. 27).

"... 'Offences' and 'sin in the flesh' are both the result of 'the offence of one;' therefore when justification from the 'one offence' takes place it is necessarily accompanied by justification from the inherited and individual sin of which it is the origin" (*Blood of the Covenant*, p. 27).

"Neither can a man be justified from his own 'wicked works' (Col. 1:21) without being at the same time justified from the *wicked action of Adam*: for if he were, his justification would be vitally defective; and inasmuch as he is never by any other ceremony brought into contact with Christ's blood, he would always remain unjustified from Adam's "offence..." (*BOC*, p. 27).

THOMAS WILLIAMS ADVOCATES ORIGINAL SIN

Not only did Brother Andrew teach the Catholic “original sin” concept, but Thomas Williams, in the pages of *The Advocate*, firmly implanted this idea in the Unamended community.

The following question is asked in the January 1895 *Advocate*, “Can you give one single quotation of Scripture to show that **original sin** is remitted at baptism?” To which the editor replies, “**Yes, many.** The Scripture that says that John’s baptism was for the remission of SIN and that Christ was baptized by that baptism is one proof, for he had no individual sins.” [Notice, reader, that the Scriptures *never* call John’s baptism the baptism for the remission of *sin* but the baptism for the remission of *sins*. — Ed.]

“**Adam’s sin** must be removed, remitted, pardoned, or whatever term is thought most expressive, before reconciliation to God can be accomplished” (*Advocate*, vol. 9, p. 10).

Apparently Brother Williams considered Adam’s *one* sin, which was covered, more of a barrier to reconciliation with God than our own *many* personal transgressions. “That baptism is primarily for the remission, removal or pardon of **Adam’s sin**, although it includes the remission of personal sins, which latter remission is only an incident” (*Advocate*, vol. 9, p. 9). “That ‘if men are not partakers and **guilty of Adam’s sin** (apart from its effects of evil and death), but require only forgiveness of their actual sins and personal wickedness,’ **it is not clear ‘how the death of Christ can help them’**” (*Advocate*, vol. 9, p. 234). “Be baptized for the remission of sins—**Adamic** and individual” (*Advocate*, vol. 9, p. 62).

“Baptism removes **original sin.**” “Baptism justifies from racial sin.” “I believe that federally and racially we are held **guilty of original sin**” (Thomas Williams, from *Sin and Sacrifice* by W.M. Smallwood, p. 84).

The claim that men are justified or pardoned from Adam’s original sin can only possibly mean one or two things: (1) Man is pardoned from the “wicked action of Adam” or (2) man is pardoned from the consequences of Adam’s transgression.

The idea that we are justified at baptism from Adam’s “wicked action,” or as JJ Andrew and Thomas Williams teach, “Adam’s sin,” is not only outside the gospel testimony but is highly illogical. If men are in any way accountable for the sin “action” of their father Adam because they were in his loins when he committed the transgression, then, “by parity of reasoning” all children should have to be justified for all the sins of their fathers. For upon the same principle, they were in the loins of their natural fathers when they sinned. This is unacceptable.

If being pardoned for Adam’s sin or “offence” means being *redeemed from the consequences of it* (which is mortality in sinful flesh), then we must say ‘Yes’; this happens “in the twinkling of an eye” at the resurrection. The suggestion that the consequences of mortality are “legally” removed is a superfluous assertion that cannot be scripturally substantiated. This assertion is outside the realm of common sense, and erroneously based upon Mosaic types,

which in truth, point forward to moral and physical perfection. JJ Andrew's and Thomas Williams' teachings exalt the shadow above the substance, the type above the antitype. They hinder the illumination of the gospel by compelling men to remain in the shadows that the Jewish world was in for 4,000 years until *The True Light* came and gave men the keys to the ancient mysteries. It *selectively ignores* the system of types found in the Mosaic Law.

To reiterate: The notion of baptism being a "legal" pardoning is outside the Biblical testimony and is symptomatic of the Judaizers desiring to return to the law of Moses, which yoke Christ broke. The Mosaic legal cleansings pointed to moral purity and the physical cleanness of immortality. When *The True Light* came and the way into the most holy was made manifest, the legal shadows were dispelled for they no longer served purpose.

Character, morality, virtue are on one hand, and the body to manifest it in is on the other. Adam's moral impropriety resulted in its physical deterioration. Christ's moral purity resulted in physical purity. Our moral character will determine our physical future. It is only our character that is written in the book of life. At the pre-judicial state of the *bema* all bodies will be earthy and thus of necessity vile. To throw in phantom legalities, used by Catholicism, destroys the real laws of faith, justice, and truth.

The Apostolic command of baptism for "remission of sins" is completely mute regarding the additional Unamended proclamation, "and for the removal of Adamic condemnation, too!" or "and for the 'legal' purifying of the flesh!" The whole idea is preposterous. None can bring forth one verse that displays this without putting Scripture against Scripture and forcing its own interpolation of verses.

Please forgive the redundancies in this section, but we wish to leave the reader with no doubt regarding the differences between what Brother Thomas taught and the teachings of the Williams-Andrew-Unamended community. Many in the Advocate community have the faulty notion that they believe the same as Brother Thomas on these issues.

In *Elpis Israel* Brother Thomas further clarifies what was the original sin. He states: "Sin in the flesh is hereditary, and entailed upon mankind as the consequence of Adam's violation of the Eden law. The 'original sin' is such as I have shown in previous pages. Adam and Eve committed it [*i.e. Adam's offence was the 'original sin'*] and their posterity are suffering the consequence of it. The tribe of Levi paid tithes to Melchizedek many years before Levi was born. The apostle says, 'Levi, who receiveth tithes, paid tithes in Abraham.' Upon the same federal principle, all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came—says the apostle, 'in whom all sinned.' There is much foolishness spoken and written about 'original sin.' Infants are made the subjects of a religious ceremony to regenerate them because of original sin, on account of which according to Geneva philosophy, they are liable to the flames of hell for ever! **If original sin, which is in fact sin in the flesh, were**

neutralized, then all ‘baptismally regenerated’ babes ought to live for ever, as Adam would have done had he eaten of the tree of life after he had sinned. But they die; which is a proof that the ‘regeneration’ does not ‘cure their souls,’ and is, therefore, mere theological quackery” (*Elpis Israel*, pp. 128-129).

Now, Brother Andrew: “The need for blood-shedding to cleanse from physical, as well as from moral, defilement is proved in a variety of ways. ‘An atonement’ was prescribed for the tabernacle and its contents (Lev. 16:16,20,33), and at the dedication of the altar, burnt offerings, sin offerings, and peace offerings were required (Num. 7:10, 15, 16, 17). For this there is a reason; these things were made out of ‘the ground,’ which on account of Adam’s offence, was ‘cursed’ (Gen. 3:17). Moral guilt could not possibly attach to the tabernacle and its contents; nevertheless they must be purged by blood before they could be used as a means of approach to God. Could they whose nature contained ‘sin’ officiate as priests in an atoned-for tabernacle without their defiled nature having partaken of a similar purgation? Impossible. Hence ‘the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh’ (Heb. 9:13). What was it that required and partook of, this purifying? ‘Sin-in-the-flesh’ for sin is the only thing that defiles “the flesh,” and blood-shedding is only required to purify from the sin or its consequences. Was the purification of such efficacy as to enable the ‘offerers’ to obtain by it a ‘perfect’ nature? No; for then the sacrifices ‘would have ceased to be offered’ (Heb. 10:1-2). The blood of bulls and of goats must be succeeded by the blood of Christ in order to give enduring efficacy to the purification. What then was the immediate benefit? It took away, for the time being, in respect to the purified ones, the alienation between themselves and God arising from ‘sin-in-the-flesh’; and this enabled them to do those things required by God for attainment of eternal life. Without such a shadow-purification this would have been impossible” (*Blood of the Covenant*, p. 17).

As it will be discussed later, the word alienation is never used scripturally in regard to the relationship between the Creator and the mortal body. It is true that perfect fellowship cannot be established until the ‘mortal shall put on immortality’ but this is a word that Brother Andrew uses to establish his error. It is critical that precise Scriptural terms are used when discussing a subject that has caused much division.

Baptism accomplishes two things. First we “put on Christ” (Gal. 3:27) and secondly we are baptized for “remission of sins” (Lk. 3:3). Ultimately, it is the first act of obedience which will result in the removal of the Adamic curse of mortality for those “that walk not after flesh but after the spirit.” It is never stated in the Bible that “Adam’s sin,” “imputed sin,” “inherited sin,” “imputed guilt,” “inherited guilt,” “Adamic condemnation,” “inherited condemnation,” “racial sin,” or “inherited sentence” are removed at baptism. Nor does Brother Thomas ever, in the whole of his writings, teach the removal of these things at baptism.

THE ORDER OF THE CLEANSING PROCESS

Here we find another deviation in the Advocate community from sound Truth. Brother Andrew taught that men must be “legally justified,” then “morally justified,” and then “physically justified.”

Brother Thomas wrote, “To say that a man is purged, purified, or cleansed, is the same as to affirm that he is justified, or constituted righteous, and sanctified or made holy. It is sin that makes unclean—unclean by nature, because born of sinful flesh; and unclean by practice because transgressors in the sight of God. **The cleansing process is, therefore, intellectual, moral, and physical. The work begins by cleansing the intellect,** casting out, as it were, all the devils that have established themselves there through the doctrines of fleshly men. This is done by the Truth understood and believed. **If the soil be good, the truth sown in the understanding will take root in the heart, or moral sentiments, and bring forth ‘fruit unto holiness,** the end of which is everlasting life.’ In this way the whole heart is cleansed by a faith yielding obedience, as the apostle saith, ‘ye have purified your souls (intellectual and moral faculties) *in the obedience of the truth— en tee hypakoeē tees aleetheias.*’ The person so cleansed has no more conscience of past sins, but is able to stand in God’s presence without shame or fear as Adam was before he fell. This is a *spiritual* cleansing, but no less real and literal for that. ‘Ye have purified your souls *in the obedience of the truth, through the Spirit—dia Pneumatōs.*’ Spirit operating upon soul and spirit. How? By the word of truth evangelized enlightening the mind, and creating a right disposition. It is God’s work, not man’s; for the apostle saith, ‘Of his own will the Father of Lights begat us by the word of truth;’ ‘and this,’ saith another, ‘is the word which is evangelized unto you.’

“**But the cleansing of the soul needs to be followed by the cleansing of the body to make the purification of the man complete.** If the spiritual cleansing be well done (and if the word of truth have done it, it will), the corporeal cleansing will be sure to follow. Not, however, as a physical effect of the truth diffusing itself over the body as nervous influence from the brain, and so annihilating evil in the flesh; but a corporeal purification effected by the Spirit at the believer’s resurrection, or transformation, as a part of the reward promised to all such who ‘patiently continue in well-doing.’ A man so cleansed is every whit whole; and qualified to receive and enjoy the hope of the better covenant by the blood of which he had been ‘purged from his old sins.’ Justification and sanctification, therefore, are consequent upon cleansing; if a man refuse to be cleansed, or be not cleansed, it is folly for him to talk of being just, or holy, or righteous in the sight of God. He may be what the world calls ‘good and pious;’ he may overflow with the milk of human kindness, be very ‘wise’ and learned, devout of tone, oily in speech, of solemn face, and exuberant in profession of “love” to Christ and all mankind, and may pass before his fellows as a saint too holy for this nether world: but if he have not submitted to the righteousness of God ‘in the obedience of the truth,’ he is but a ‘pious’ sinner, uncleaned, and therefore unholy and profane” (*Mystery of the Covenant of the Holy Land Explained*, pp. 9-10).

Brother Andrew's description of the cleansing process is as follows: "Neither legal, nor moral, justification can exist without blood-shedding; the legal must precede the moral; and both legal and moral must precede the bestowal of eternal life" (*BOC*, p. 8). As the reader can see, Brother Andrew places this contrived 'legal cleansing' before the moral cleansing. This is absurd.

A man must have the seed of the kingdom sown into his intellect *first*. Then "if the soil be good, the truth sown in the understanding will take root in the heart, or moral sentiments." This moral purification is made manifest by a change in the person's lifestyle and in his request for baptism. At baptism he then "passes from the sentence of death to the SENTENCE OF JUSTIFICATION UNTO LIFE ETERNAL" (*Elpis Israel*, p. 36). The only purification remaining then is to put on immortality if he maintains his "RIGHT to the tree of life." Immortality gives him "a body purified from 'the law of sin and death' " (*Elpis Israel*, p. 42).

"Add thou not unto his words, lest he reprove thee, and thou be found a liar"
(*Proverbs 30:6*).

To such as cavil at our expressions about "sticking to the Doctor" for better or for worse, we ask them to remember the declaration with which it was associated. That our deference to him was not slavish, but based upon an increasing perception of the Scripturalness of the conclusions he was developing. We have not yet met a man whose judgment we should set against his, in such things. Our own judgment we have sometimes waived, to find, at last, he was right. — *Robert Roberts*.

In what sense can it be said that we are "dead to sin"? In the same sense as it is said that Christ "died unto sin," by putting to death the flesh, or "mortifying" it (Col. 3:5). 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 has lived on in mortal flesh, so that when the flesh dominates, the serpent speaks again. — *H. P. Mansfield*.

The Truth, John Thomas	The Advocate Fellowship
Baptism is not a carnal ordinance.	Baptism is a carnal ordinance. (<i>BOC</i> , p.17).
No legal defilement is removed at baptism.	Baptism removes legal defilement or filth of the flesh. (<i>BOC</i> , p. 17).
Baptism for original sin is one of the “depths of satan.”	Baptism for original sin, or legal defilement, must precede immortality (<i>BOC</i> , p.8; T. Williams, <i>The Advocate</i> , January 1895).
Baptism is the obedient act of sinners in obeying the command to “repent and be baptized.” Baptism is a <i>law</i> to sinners not saints.	Baptism is for the “privilege of the judgment seat” (JJ. Andrew quoted in <i>Resurrection to Condemnation</i> , Chapter XVI, p. 21).
Baptism is for: <ul style="list-style-type: none"> • Remission of sins • The putting on of Christ 	Baptism is for: <ul style="list-style-type: none"> • Remission of sins • The putting on of Christ <li style="text-align: center;">AND • Removal of filth of the flesh, purifying of the flesh • Removal of the law of sin and death • “Privilege” of appearing at the judgment seat • Coming out of Adam • Infliction of the first death • To fulfil the Edenic penalty
The process of cleansing is intellectual, then moral, then physical.	The process of cleansing is legal, then moral, then physical. (<i>BOC</i> , p.8).

Things are not as they ought to be. Sharks and serpents of the sea, creatures that have crept in unawares, and deadening the power of the Truth by their evil influence. “They discuss everything and settle nothing.” The impression their twaddle makes upon the mind is, the impossibility of attaining to things divine. They are like vultures and crows who feast on garbage. They can tear and rend; but to build up, and improve, to enlighten and adorn, is utterly beyond their reach. — *J. Thomas*.

What it Means to “Put off the Old Man”

Brother Thomas writes, “Paul styles Jesus, ‘made Lord and Christ,’ ‘the last Adam;’ and says, that as the saints have borne the image of the first Adam, so also shall they bear the image of the last—1 Cor. 15:45-49. They shall be in nature like what he is now. But, in a moral sense they are required to be now like to what he was while on earth ‘learning obedience by the things which he suffered.’ This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely predestined, therefore, (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be ‘conformed to the image of His Son, that he might be the Firstborn (or Chief) among many brethren.’ Paul says to the Colossians, ‘**ye have put off the Old Man,**’ or **moral image of the First Adam,** ‘with his deeds; and have put on the New Man,’ or last Adam, ‘who is renewed by knowledge after the image of Him that created him’—Col. 3:9,10. This they had done. They were in the last Adam, and conformed to his moral image, in hope of being conformed to his material image at the coming of their Chief” (*Eureka*, Logos ed., vol. 2, p. 159).

“**All the sins of a man, previous to his putting on Christ, in their totality, are styled ‘a body;’** and as they result from the uncontrolled operation of the inherent lusts of the flesh, the embodiment is styled, ‘the body of the sins of the flesh’— ‘the old sins,’ ‘the Old Man, which is corrupt, according to the deceitful lusts;’ ‘the Old Man with his deeds’—Col. 3:9; Eph. 4:22” (*Eureka*, Logos ed., vol. 1, p. 228).

The New Man is a moral creature *only*, on this side of the resurrection. If spiritual abortion takes place, a New Man can return to his old ways of **thought and action:** as it is written, “The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2Pet. 2:22).

Brother Roberts writes in *Resurrection to Condemnation*, “It is an affair of mind Paul’s argument [*Rom. 8 — Ed.*] is considering: the question of moral condition—As he says in verse 6— ‘To be carnally minded is death; but to be spiritually minded is life and peace;’ and again, ‘As many as are led by the Spirit

“But, to be sons of God in the full import of the title, they must put off the Old Adam, in respect to body as well as to conduct and intelligence. They are waiting for this namely, ‘for the adoption, the redemption of their body.’ Jesus referred to this in his argument with the Sadducees, saying: ‘They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are equal to angels, and are sons of God, being sons of the resurrection’— Luke 20:35,36” (*Eureka*, Logos ed., vol. 1, p. 30).

of God, they are the sons of God. Paul is not discussing the relation of baptized persons to Christ irrespective of their moral condition, but precisely with respect to that condition” (*R to C*, p. 29).

In this age we may only put off the old man in one sense—an intellectual understanding of the Gospel and obedience thereto. Richard Pursell writes that “If a man does not inherit an unclean condition [*legal condemnation — Ed.*] from his ancestors that needs to be cleansed before he may come nigh unto God, then there is nothing that needs to be cleansed except the physical mortal condition” (*The Nature and Sacrifice of Christ*, p. 31). This is a preposterous statement! There is something that needs to be cleansed: A man’s mind must be transformed, or cleansed, before the physical transformation can take place: “be ye transformed by the **renewing of your mind**” (Col. 12:2) “this is life eternal, that they might **know thee** the only true God, and Jesus Christ...” (Jn. 17:3).

The Advocate-Andrew doctrine teaches “That baptism is primarily for the remission, removal or pardon of **Adam’s sin**, although it includes the remission of personal sins, which latter remission is **only an incident**” (*Advocate*, vol. 9, p. 9). The Advocate-Andrew doctrine is fixated on the outside legal cleansing of the body at baptism (of which Scripture is silent)—so much so that inner cleansing is ‘only an incident.’ This teaching was echoed by a class of men in the days of Christ. “The Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness” (Lk. 11:39). “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness” (Mat. 23:27).

The act of drawing nigh to God does not begin with baptism. It begins with an intelligent understanding and belief of The Truth. “Now this Body of Sin must be crucified, that it may be circumcised or cut off, even unto its death ; and there is nothing that can do this but ‘the truth as it is in Jesus’ heartily believed and obeyed. When this is intelligently and heartily received, it works a thorough and complete transformation of the man. His eyes are opened, he is turned from ignorance to knowledge, and from the power of Satan to God. The lust of the flesh, the lust of the eyes, and the pride of life, are put to death; and he lives for a better, higher, and nobler state of being. Thus prepared in heart and understanding, he is ready for circumcision” (*Eureka*, Logos ed., vol. 1, p. 228).

JESUS CHRIST—OUR PATTERN—THE FIRSTFRUITS

- Jesus was perfected in character, he developed “the new man,” learning obedience by the things he suffered
- He was then perfected in body, put off mortality, the *katakrima*, sinful flesh
- He was then perfected in status, sitting at the right hand of the Father

Change the meaning of the Bible and you have changed the Yahweh-intended outcome. Change the mould in which the mind must be cast and to which it must be conformed—and you change the character that mould produces. The “Mind of Christ” is the moral image of the Deity which is the One Faith which will save a man—and his salvation or punishment will be in

accordance with the degree of conformance (or lack of conformance) to His Moral Image.

But note this fact well: those who fail to recognize this uncleanness of man and only contend for a “legal” and physical defilement, have been the greatest advocates of apostate teachings in our day. Look for the greatest advocates of apostate teachings on the atonement and ‘resurrectional responsibility’ and you will find the greatest advocates of “new interpretations” on prophetic matters—as if the book of Daniel and the Apocalypse were sealed books until they appeared! The fear of the Lord is the beginning of wisdom—and those who teach that man can mock Yahweh without giving an account are deficient in wisdom and understanding.

Christ indeed is our example. If faithful, we will:

- Be perfected in character, putting off the “old man,” learning obedience by the things we suffer
- Be perfected in body, put off mortality, the *katakrima*, put on our house from heaven
- Be perfected in status, ruling the nations, equal to the angels

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2Cor. 4:16).

“Yahweh, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart...” (Psa. 15:1-2).

The Truth, John Thomas	The Advocate Fellowship
The old man put off at baptism is a ‘body of the sins’ or personal transgressions—a change in moral relationship. The old man of the flesh is put off at immortalization.	‘Our old man’ is sinful flesh from which we are justified at baptism. (<i>BOC</i> , p. 27).
“Blessed are the pure in heart: for they shall see God” (Mat. 5:8).	Outer, or legal cleansing, is more essential than inner cleansing. (<i>The Advocate</i> , vol. 9, p. 9).

The First and Second Death

The original Scriptural teachings of Brother Thomas regarding the first and second death were refashioned by Brother Andrew in order to provide support for his speculations. Not only did he deny the truths that were very adequately dealt with in *Eureka*, but he also blatantly misrepresented them. This is an indisputable fact as we will demonstrate.

We refer the reader to volume one of *Eureka*. In chapter 2 under the heading *The Second Death*, Brother Thomas writes: “But they were not to expect the unfading wreath till after death; for they were exhorted to be faithful *until* death. They were, then, to expect to die; for the Fourth Beast would make war upon them in the tribulation of the ‘ten days,’ and prevail against them, and put many of them to death. They would be injured by this death, with great suffering. But there is ‘*a Second Death*’ that would be more tormenting and of more bitter anguish than the first. In the first, men and women ‘were tortured, not accepting deliverance; that they might obtain a better resurrection’.” Brother Thomas continues, explaining the dreadful devices and methods used by the Beast to administer the First Death to the saints, and then states, “This first death was indeed terrible in all its forms. **It laid its victims low ‘in the dust,’** where it retains them ‘*invisible*’ for centuries.

“**The First Death was at the control of the Diabolos;** the Second is subject to them for the punishment of their enemies, and the enemies of God. It is styled ‘the second death’ because multitudes, though not all, who will be injured by it, will have been dead previously. To them who have been dead, and afterwards rose again to life, and then pass through its preliminary terrors and die again, it is a second death.

To that class of the resurrected, and to all living contemporaries, it is *THE Second Death*, though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as the second; if no one who shall be subject to it had ever before died, it would not have been styled ‘the second;’ it is the class that designates the death, and not the death the class” (*Eureka*, Logos Ed., vol. 1, p. 263).

In chapter 19, Brother Thomas continues, “Thus ‘Death and Hades,’ or the

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Apoc. 19:20). “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Apoc. 21:8).

condemned resurrected exiles, are cast into the lake of fire, which is to them ‘the Second Death;’ for by the fiery judgments of the lake, death and corruption overtake them a second time, and their ‘sorer punishment’ is consummated according to their works (ch. 20:13-15; 21:8, Heb. 10:26-29).” The consistent teaching is that the First Death occurs when death and corruption overtakes man naturally through mortality and the Second Death occurs when death and corruption overtake those who are judicially rejected after the judgment seat. This scriptural teaching is simple and clear.

We add the following quotes to show the stark differences in teaching between brethren Thomas and Andrew. For sake of space, we quote just enough to give an honest sense of what Brother Andrew taught. If the reader wish to pursue the entire section from which the quotes were obtained he can find them on pages 37-39 of *Blood of the Covenant*: “...how can the unfaithful ‘alive’ at Christ’s coming suffer ‘the second death?’ By reason of the fact that they died when they were ‘buried with Christ by baptism into death’ (Rom. 6:4). ...When, therefore, believers are baptized into that death they die in symbol the first death and so fulfil, in conjunction with Christ, all that is necessary to carry out on them the Edenic law. This suffices to free them from the condemnation of that law, and hence ‘the second death’ is inflicted on the unfaithful solely for their conduct since they were freed from the condemnation which brought the first death; as Christ was condemned to a violent death for inherited sin, so they are condemned to a violent death for personal sin.”

Brother Andrew contends that baptism into Christ is our first death in contrast with Brother Thomas’ teaching that our first death occurs when life leaves the body this side of the *bema* of Christ. Brother Andrew makes this claim without one clear scriptural support that “baptism is the first death.” It is also evident from his explanation of the “second death” that it is built and dependent upon the alternate teaching on the Edenic law and its penalty, which we have addressed in the preceding pages. If his reasoning was proven to be unsound on the Edenic penalty, his interpretation of the “deaths” cannot be accepted.

Not only does Romans 6:4 fail to provide scriptural proof for his theory, but the very next verse sufficiently disables it. “Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his anastasis,” Rom. 6:4-5.

Will any deny that baptism incorporates the symbols of death, burial, and resurrection? We think not. Brother Andrew claims that when baptism associates a man with that symbolic death, that it is sufficient reason to label it “the first death” even without scriptural testimony. Subsequently, when that man dies, his actual literal death is not counted as a death at all. The real death is not recognized as significant enough to name, for if it were labeled, to Andrewism it would become “the second death” and the future punishments in the “lake of fire,” (Apoc. 20:14), would become “the third death.” For this untenable reason,

the actual and real death of a man is supplanted by the symbolic.

True principles cannot be only half applied. If they are true, men must have the courage and integrity to carry them to their conclusions no matter where they lead. If Brother Andrew's principle of defining the "first death" in Romans 6:4-5 is applied as equitably to the latter end of the phrase as the first, Scripture would be set against Scripture.

If the symbolic death is real enough to demand its recognition as the "first death," the resurrection or *anastasis*, of the same breath-phrase would, according to all the rules of logic and common sense, also be styled the "first resurrection." However, since The Spirit has connected the "first resurrection" with the event mentioned in Rev. 20, this is an indefensible position. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with im a thousand years."

"The death, burial, resurrection, and ascension of Jesus are essential and indispensable elements of the faith that seals the intellects of men" (*Eureka*, vol. 2, p. 303). The symbology of the death and resurrection in baptism cannot be separated. They are in the same context. They are inescapably linked to each other. In making baptism the "first death," the "first resurrection" must, of necessity, immediately follow for how can we "live unto the Lord" (Rom. 14:8) if we are dead and no resurrection follows? Since the Bible doesn't teach that the "first resurrection" is baptism but unquestionably defines it as the event in Rev. 20, baptism absolutely cannot be scripturally entitled the "first death."

It is worthy to consider why the term "the second death" made its first appearance where it did. Logical contemplation reveals a most fitting conclusion. Brother Thomas has very aptly written upon the subject of symbol introduction in the Apocalypse. The symbols introduced not only perfectly typify the antitype but are quite often suited for the tremendous consolation of brethren living at the time a particular thing signified is manifest. If the reader will refer to *Eureka* chapter six under the fifth section and heading entitled "O Despot, Holy and True!," he will find a very concise example of this. Often the introduction of symbols gives brethren a chronological reference point or comfort in a time of hardship. It was for the latter reason that "the second death" was introduced in the Smyrnian phase of development; it was a grievous period. "Sufficient has been said here explanatory of the Second Death in connection with the epistle to the ecclesia of the Smyrneans to make it intelligible. Not to be injured of the Second Death was great consolation to those who lived in constant jeopardy of life for the truth's sake. They might be slain by the sword, but they would rise again; and wield the two-edged sword against the enemy in the execution of 'the judgment written' (Psa. 149); yet amid all the dangers, vicissitudes, and terrors of the crisis, they should 'not be injured by the Second Death' " (*Eureka*, vol. 1, pp. 264-265). Knowing they might lose their lives for Christ's sake, he told them that they would not die a "second" time in which the anguish was even greater. The first death would be the only death that the faithful would have to suffer.

“Cannot those who remain in Adam suffer ‘the second death?’ No; because they have never been released from the power of the first death” (*Blood of the Covenant*, p. 37).

In effect Brother Andrew is saying, “This class cannot be part of ‘the second death’ because they do not qualify. They must die a ‘first death’ in order to meet the designation of ‘the second.’ Now here is a great contrast. Brother Andrew’s claim is wholly based upon the notion that *the death designates the class*. Remember Brother Thomas’ statement? “***...it is the class that designates the death, and not the death the class.***”

Now it is clear that some who have never died will suffer this punishment, styled the “Second Death” by the Spirit. These are:

- The living unfaithful at the time of judgment and
- The constituents of *the beast and false prophet*.

However, it is the raised wicked that, by being the most conspicuous of the rejected class, give the character of description to the eternal death to be suffered. “It is the class that designates the death.” The Adamic-antediluvian world, the Noahic-Shemetic generations, the forty-two generations from Abraham to Christ, and the two thousand years of Gentile generations that make their “pilgrimage to the grave” until just inside the 21st century, are the great bulk of the class that will appear before the *bema* of Christ. This is the class, compassing six millennia and triple digit generations, that will give description to the death, not the small and weakly mono-generation of the living. Scripturally, in regard to the *bema* of Christ, the dead do take the precedence over the living and the principle does apply in this regard, 1Thes. 4:15. The law of averages is not a foreign concept to the Scriptures. When the master called the multitude a “faithless generation” it did not necessitate that every individual of that generation was unfaithful. John the Baptist was of that generation and he was certainly not faithless. This was, however, the proper description of character of the general public.

Understanding that the ecclesia has waxed and waned in brightness over time, just as its representative moon, it is no foreign concept that the letters to the seven ecclesias represent those phases. At the closing of the Gentile epoch *we know* that the general character of the body is Laodicean. *We know* that all Laodiceans will be vomited out. *We also know* that some of the living will be changed “in a moment” along with those who were dead. Being in the body’s Laodicean age does not relegate every believer to a Laodicean position, just as partaking of the punishment styled “the second death” does not require all who suffer it to have known a “first.”

UNIVERSAL RESURRECTION—A FRAUDULENT CHARGE

Brother Andrew wrote, “T. asks whether our late beloved Brother Dr. Thomas, did not believe that enlightened rejecters would be raised to judgment for refusing to become connected with Christ after they had come to the knowledge of the Truth? Yes; in *Elpis Israel* Dr. Thomas wrote as follows: ‘If they prefer to eat of the world’s forbidden fruit, they come under the sentence of

death in their own behalf. They are... condemned to a resurrection to judgment for rejecting the gospel of the kingdom of God' (p. 117). In the *Revealed Mystery*, the Doctor, writing of those who 'come to an understanding of the gospel, but have rejected it,' says that this class 'comes forth from the grave again to encounter the burning indignation of Christ, the judge of the living and the dead' (p. 14). But, in the first volume of *Eureka*, Dr. Thomas extended Resurrection and Judgment to a much larger class. Writing of the expression 'the second death,' in Rev. 21:8, he writes, 'All the clergies of Christendom, and their pietistic followers... Sacramentarians of all sects... are condemned to the fiery indignation and sore punishment of the Second Death' (p. 264). Those, therefore, who quote Dr. Thomas as an authority for their belief in the resurrection of unbaptized 'enlightened rejecters,' should, to be consistent, contend for the resurrection of all the members of the apostasy. But to do this would destroy their main argument that Light is the basis of responsibility to the judgment seat. Dr. Thomas evidently believed that both darkness and light made men responsible; for it is unquestionable that 'the clergies' and their 'followers' are in darkness on the first principles of the Truth. If this twofold basis be correct, it is obvious that a Papist or Protestant who becomes enlightened in the things of the Kingdom and the Name, does not pass from a state of non-responsibility to one of responsibility to another; and, in that case, terrors of the Second Death cannot legitimately be used to induce submission to baptism. This wide application of the Second Death is, however, due to misapprehension concerning the scope of Rev. 21:8, as we hope to show in a future number" (JJ. Andrew, *The Sanctuary Keeper*, September 1897, p. 43).

The above is:

- A classic case of deceitfully misrepresenting the statements of another in order to discredit his position
- Another proof that Brother Andrew knew that Dr. Thomas could not be looked to for support in his new position

JJ. Andrew makes the baseless claim that "Dr. Thomas evidently believed that both darkness and light made men responsible." His assertion that "Dr. Thomas extended Resurrection and Judgment to a much larger class" and that this class consisted of "all the clergies of Christendom, and their pietistic followers" is no less than a fraudulent lie concocted to save his theory by discrediting a faithful man, "able to teach others."

Brother Thomas' consistent teaching in *Eureka* and elsewhere is that multitudes of those who are rejected at the *bema* of Christ will suffer death the "second" time. They, who are a mass consisting of triple digit generations, give name or description to the judgment they suffer. Added to them is a single generation of living disobedients who will see corruption for the first time. The Judge tells this judicially rejected class to "depart from me." They henceforth wander into the nations of the Mediterranean beast dominion which are engulfed in war to suffer their punishment. This is synonymous to: "whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15), and "there shall be weeping and gnashing of teeth, when ye shall see Abraham, and

Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out” (Lk. 13:28).

The heat of this fire will be so intense as to leave them “neither root nor branch.” This enlightened class of disobedients is not the only one who will weep and be eternally punished in this “lake of fire.” This “day of wrath” is also reserved for the “beast,” “false prophet,” “and them that worshipped his image” (Apoc. 19:20). They will suffer a like judgment, at the same time, and in the same place, thus, it is described the same way. The description of judgment already being given, the “clergies of Christendom and their pietistic followers are condemned to the fiery indignation and sore punishment which is the second death,” for “the lake of fire” “is the second death” (Apoc. 20:14, 21:8).

The only question that may remain is: Did Brother Andrew wilfully misrepresent the teachings of Brother Thomas or did he simply misunderstand them? A quotation from Brother Andrew, *before* he promulgated his erroneous views supplies the answer. An alien had accused the Christadelphians of teaching universal resurrection and Brother Andrew states the fact:

“(Your correspondent) has evidently not perused the **writings of Christadelphians carefully, OR HE WOULD NEVER HAVE ASSERTED THAT THEY BELIEVE IN THE RESURRECTION OF ‘THE WHOLE FAMILY OF MAN’** ...On the contrary they believe that only a portion of the human race will be raised from the dead—that portion which is responsible by a knowledge of God’s truth” (*The Christadelphian*, Jan. 1871, p. 93).

But twenty-six years later, with Brother Thomas in the grave and Brother Andrew desiring to discredit his opposition, he alleges something that he knew was untrue!

For further comment on this subject, see section 11 in the nineteenth chapter of *Eureka*.

The Truth, John Thomas	The Advocate Fellowship
The first death is a natural death common to all men, save those alive at the Lord’s second advent.	The first death is baptism. (<i>BOC</i> , pp. 37-39).
The Second Death is a judicial punishment upon disobedient saints, enlightened sinners and the unworthy nations including the beast and false prophet.	The Second Death is only for unfaithful saints. Brother Andrew falsely accuses Brother Thomas of teaching universal resurrection. (<i>The Sanctuary Keeper</i> , Sept. 1897, p. 43).

What is a Covenant?

The answer to this question is of vital importance. Our understanding of it determines the entire perception we have of our relationship to The Potter. The differences here between brethren Thomas and Andrew are radical. The Spirit, utilizing the Hebrew and Greek language, and Brother Thomas, demonstrate that man has absolutely no choice but to submit to the command of the “Owner of all” or suffer the special consequences. In this case fear is most assuredly a motivating factor for submission.

Brother Andrew contends that man has the option of weighing the consequences versus the rewards of Yahweh’s commands, and it is up to his whim of choosing obedience or not, without the threat of special judgment except that which is common to man. Many will say that the enlightened who reject the Word receive their judgment in this life. Through experience, we know this not to be the case. Many who have known the way and rejected it have lived luxuriously and experienced what may be termed “a peaceful passing away in his sleep.” This is no threat. It is an empty warning for disobedience when there is no difference in the death of the disobedient who has rejected the Word and the ignorant mortals who have never heard it. The threats for disobedience become meaningless when man can expect no more or no less than the common lot of all men. The commands of

Deity are not given for whimsical man to take them lightly. Rejection of specific commands demand the attached penalty. “God is not mocked” (Gal. 6:7). “But the times of this ignorance God winked at; but now **COMMANDETH** all men everywhere to repent.” In the extract below, Brother Thomas outlines the correct meaning of the Hebrew and Greek words translated “covenant.”

“The kingdom as it was, and the kingdom as it is to be, although the same kingdom, is exhibited in the Scriptures under Two Covenants, or constitutions. But before adverting more particularly to these it may be necessary to say a word or two in answer to the inquiry, ‘What is a Covenant?’ It is a word of very frequent occurrence in our Scripture, and the representative in our language of the Hebrew *berith*. In English, covenant signifies ‘a mutual agreement of two or more persons to do or forbear some act or thing.’ This, however, is not the sense of the word *berith* when used in relation to the things of the kingdom. **Men’s compliance or acceptance does not constitute the *berith* of the kingdom a**

“Thus saith Yahweh, cursed be the man that obeyeth not the words of this covenant which I commanded your fathers” (Jer. 11:3).

“And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tables of stone” (Deu. 4:13).

“He hath remembered His covenant for ever, the word which He commanded to a thousand generations” (Psa. 105:8).

covenant. It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute king. It points out God's chosen, selected, and determined plan or purpose, entirely and independent of any one's consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them. Accordingly, what is called the covenant in one place, is denominated the law in another. As, 'He hath remembered His covenant for ever, the word which He commanded to a thousand generations; which covenant He made with Abraham and confirmed the same unto Jacob for a *law*, and to Israel for an everlasting covenant.' 'These are the words of the covenant which Yahweh commanded Moses to make with the children of Israel. Thus saith Yahweh, cursed be the man that obeyeth not the words of this covenant which I *commanded* your fathers.' It is evident from this that covenant and law are used as synonymous and convertible terms.

"The statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a *berith*, or covenant, is expressed in Greek by *diatheke*. This is the word used in the Septuagint as the translation of *berith*. **It signifies an appointment; not a mutual compact, but the arrangement, settled plan, or institution of one party alone;** and is the term used to denote the testamentary deeds of the deceased, in which **the will and pleasure of the legatees is never consulted.** 'For where a *diatheke* is, there must also of necessity be the death of the testator; for a testament (*diatheke*, covenant or will) is of force when men are dead, otherwise it is of no force at all while the testator liveth.'" (*Herald of the Kingdom and Age to Come*, 1851, p. 172).

Brother Thomas rightly teaches The Omnipotence's meaning of *berith*, which is translated vulgarly in the English, "covenant."

- A divine "covenant" is enforced whether men consent or not.
- It is NOT a mutual compact.
- The will and pleasure of the legatees is never consulted.
- It is synonymous with LAW.

Brother Andrew chooses to use the common English definition of "covenant" because it is more suitable for his theory. If he can appear to demonstrate that we have the right to choose whether we will come under divine law, then he has some credibility in asserting that only those who choose to make a "covenant" by baptism will be accountable to the resurrection. His conclusions cannot be accepted for his very definition of "covenant" is wrong. Truth cannot be the end result of faulty premises.

"A covenant in human affairs is another term for an agreement by which two or more persons promise to do certain things. A DIVINE COVENANT, WHILE EMBODYING THIS FEATURE, OCCUPIES A MUCH HIGHER POSITION. IT IS A LAW TO THOSE WHO ENTER IT" (*Blood of the Covenant*, p. 1).

Basing their understanding on the misleading English definition of "covenant", the Andrew-Williams-Unamended theory is that

- A divine "covenant" is a mutual agreement.
- It is only a law to those who choose to come under it.

Brother Andrew's utilization of the English definition does not represent the true meaning. His theory suggests an equality between parties, which does not exist, and a choice, which man does not have without the fear of severe consequences. This is the general perception of the Unamended community. Some admit the rewards and punishments associated with Christ's *bema* but only for those who allow the Most High to "touch them" by signing on the dotted line at baptism. It is no part of the gospel proclamation that baptism is what makes us responsible to the *bema* of Christ; that it is ***light that makes men responsible*** is shown consistently in the entire Bible. "But man has always had a choice!" some will say. In a certain sense this is true but it is here that the great difference lies: **Men may choose not to obey the laws of the Creator but they cannot exempt themselves from its penalties acquired through disobedience.** This is a consistent principle in Yahweh's dealing with man in every dispensation.

When Adam was placed in the garden, he was not consulted by the Elohim. They did not ask him whether he wanted to be under the Edenic law or not. He had the option of obeying or disobeying the holy commandment but he could not say, "I don't like that law. I will not come under its operation and thereby escape the consequences of disobedience." The Scripture asserts: "Woe unto him that striveth with his Maker! ...Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" [*"He cannot touch me" — ed.*] (Isa. 45:9).

Is there a scriptural record of the mighty ones consulting with Abram and asking him whether he was interested in The Almighty's *berith*? Was there any kind of mutual agreement that initiated the law that Elohim gave unto Abram?

None that was Biblically recorded. "Now Yahweh had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as Yahweh had spoken" (Gen. 12:1-4). The facts are that Deity gave Abram a command, or law, and Abram obeyed. Abram was not asked before this law was given if it were all right with him. If he would have ignored it, it would have been at his own peril.

In the wilderness when the children of Israel were told the blessings of obedience and the consequences of disobedience they were not given an option to exclude themselves from it. They could only choose to be obedient or disobedient to that law under which they could not extricate themselves. When Jonah went to Nineveh to enlighten the people to the message from Heaven, they had two options: repent and be saved or continue in sin and be overthrown in forty days. The third option of choosing whether or not to come under the jurisdiction of the Maker did not exist. The same principle of accountability to light (or any principle of light) applies today for with "the Father of lights" there "is no variableness or shadow of turning" (Jas. 1:17).

When men of this dispensation are sufficiently enlightened and understand

the COMMAND to repent and be baptized, it is not an option either.

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4:17). What is it that makes man’s actions exceedingly sinful? When he “knoweth to do good, and doeth it not.” What is sin? “The transgression of the law.” When does man become accountable to Deity’s law? As soon as he hears and comprehends its utterance. “If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin” (Jn. 15:22).

Divine laws and commands are synonymous and convertible terms (Exo. 16:28; Num. 19:22; Deut. 30:10, 33:4; 2Cor. 14:4; Pro. 6:23; Mat. 22:36, 40 etc). Whether termed “law” or “command” the word of Yahweh is to be obeyed, and He will enforce it. The “ten commandments” were “laws” to the children of Israel. The command to “repent and be baptized” is a law to the Gentile dispensation of today. It is NOT a law for saints. Saints have already submitted to its commands. It is a law for enlightened sinners. They had to do nothing to come under its jurisdiction. As they had no choice in being born constituted sinners, they have no choice in being called to repent—they have simply comprehended its message and have heard what the Father requires. “What the law saith, it saith to them who are under the law.”

Law and covenant being synonymous and convertible terms, it is thus proven that the enlightened sinners are under the “command” or *berith*, of the God of Abraham. It is an “appointment; not a mutual compact.” Brethren Thomas, Roberts, and Andrew taught that the command to “repent and be baptized” is a Law. (*Herald of the Kingdom and Age to Come*, March 1855; *Resurrectional Responsibility Debate*, opening comments; *Blood of the Covenant*, p. 41, #6&7).

The conclusion to be reached is that it is the Father who places men in positions of accountability; they do not do it according to their own whims. He is the great sower who works by the agents of angels and men. He is calling out a people for His name.

This is the entire purpose for all that is in the earth. Purposeful disobedience to Yahweh’s revealed Will is a magnanimous insult to Him who has condescended to offer undeserving man a treasure so valuable that the earth itself could not contain the ransom. This is the utmost of crimes that demands appearance before him to whom the Father has committed all judgment for the vindication of His word which He has “magnified above all His name” (Psa. 138:2).

It is the flippant slighting of His word that is in question: therefore it is the “word” which “shall judge him.”

“For it had been better for them not to have known the way of righteousness, than, after they have known, to turn from the holy commandment delivered unto them” (2Pet. 2:21). WHY? It is better to have not known the way because those who UNDERSTAND NOT simply perish like the beasts, while those who have heard and rejected will be rebuilt to stand before the Word made flesh and receive their just recompense.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John

12:48). The Master is not a hard man reaping where he has not sown. That would be more in line with human justice, not divine. However, where he has sown, there he WILL reap.

The Truth, John Thomas	The Advocate Fellowship
<p>Yahweh’s covenant is not a mutual agreement. It is a law and its penalties are enforced whether men consent or not. Law and Covenant are synonymous terms.</p>	<p>Yahweh’s covenant is a mutual agreement. It is only a law to those who choose to accept it as a law unto them. (<i>BOC</i>, p. 1).</p>

A careful consideration of the evidence will reveal that Adamic condemnation is physical, and not legal or moral. If it were the latter, it would imply the imputation of guilt on every person born without him or her doing anything to deserve that guilt. That would make God unjust. Physical condemnation, however, constituted the carrying out of the death penalty on Adam by bringing him under the curse of mortality. The mortality inflicted on Adam was inherited by his descendants. They are mortal because of sin, and in this weakened physical state, inherit a nature which is dominated by the lusts of the flesh, which were aggravated, or inflamed, by sin in the first instance. So mankind is no longer in the “very good” state of original creation (Gen. 1:31), but, as described by God in Genesis 8:21, as “evil from youth.” This, as Brother Thomas declares in *Elpis Israel*, is our misfortune, not our crime. It is something we must try to conquer in the strength derived through Christ (Phil. 4:13). We are only held accountable when, knowing the means devised by Yahweh to control its influence, we refuse to use them. When a person knowingly and blatantly rejects the Truth he will be brought up from the dead for judgment. — *H. P. Mansfield.*

The Basis of Resurrectional Responsibility

Some claim that Brother Thomas' later writings teach that baptism is what makes a man responsible to the judgment seat of Christ. There is not a hint of evidence that Brother Thomas ever entertained this idea. He was always consistent and insistent that enlightenment in the gospel is the basis of resurrectional responsibility.

In *Anastasis* (1866), Brother Thomas writes, "But illuminated sinners and Sardinian saints are obnoxious to a perdition arrived at in different ways. These are they 'who obey not the gospel of the Deity' (1Peter 4:17), or disgrace it; and who come forth to *anastasis* of judicial condemnation. These two classes are punished on the principle that 'it is better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them'—(2Peter 2:21). In the apostolic age, this holy commandment was delivered with power descending from heaven; but now, there is no such sanction confirming a faithful teacher's exposition of the Word.

Nevertheless, if a sinner come to the understanding of the truth, the result being the same, he is held accountable. An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class flatter themselves that they would not be called forth to judgment; but would perish as the beasts, if they did not come under law to Christ. Such reasoning, however, is simply 'the deceitfulness of sin'" (pp. 41,42).

This remained his firm, first principal conviction. In Brother Thomas' "*Summary of Christianity Revealed in the Bible*," which was published in 1869 he writes, "Now, it is the design of the forty-eight articles of this 'Summary,' to facilitate the reader's acquisition of the knowledge of the REVEALED MYSTERY in the exposition of which the Lord Jesus was crucified; and the apostles lost liberty and life." This statement of Brother Thomas' faith was originally published in 1855 (*The Herald*, pp. 150-156) with 46 propositions. Before he republished the statement in booklet form in 1869, he added two propositions. In proposition 46 (*one of the additions*) he writes, "THE WICKED shall be turned into SHEOL; all the Gentiles that 'forgot God.' The wicked are those 'who know not God, and obey not the gospel of the Lord Jesus Christ.' Of these there are three classes: *first*, sinners that never heard of the one true God, the Lord Jesus Christ, and the gospel; and others who are physically incapable of faith and obedience; *second*, **those who have come to an understanding of the gospel, but have rejected it;** and *third*, those who have obeyed it, but do not hold fast the beginning of their confidence steadfast to the end, nor walk according to its precepts, but after the flesh. The *first* class dies and perishes as the beasts; **the**

"And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him"
(Deu. 18:19).

"And the times of this ignorance God winked at; but now commandeth all men every where to repent"
(Acts 17:30).

second also dies, but comes forth from the grave again to encounter the burning indignation of Christ, and kingdom; and the **third** also comes forth to be judged, and to undergo, in condemnation, 'a sorer punishment,' in the fiery indignation which shall devour the adversaries. PROOF: Psa. 9:17; 11:6; 2Thes. 1:8-9; Psa. 49:12, 20; Isa. 26:14; Ecc. 3:17-20; Acts 14:16; 17:30; Jn. 5:29; Mat. 25:41, 46; Lk. 13:28; 2Tim 4:1; Heb. 2:2, 8; 10:27-29; Rom. 8:13; Gal. 6:7-8."

Another phrase that is snatched and given a meaning never intended comes from *Eureka*. Brother Thomas writes, "All who have made a covenant with Yahweh by sacrifice, and **in any way related** to 'the covenants of Promise,' will be gathered (Psa. 50:5) and stand before this" [*Judgment Seat of Christ*]; (*Eureka*, Logos ed., vol. 5, p. 234). This is supposed to be proof that Brother Thomas no longer taught the "enlightened rejecter." It seems rather obvious, but we will point out that there are two classes mentioned here.

- (1) Those that have "made a covenant by sacrifice" and
- (2) Those in any way related to the covenants of Promise. Those in any way related are those who have been enlightened in the gospel which "commands all men to repent."

In December of 1869 (less than two years before his death) Brother Thomas wrote in response to an individual who had inquired concerning who the Christadelphians were and what they believed. Brother Thomas responded to the periodical, "Sir,—In No. 181 of your bi-weekly, you inform your readers that 'a correspondent is anxious to have information of the new sect (the Christadelphians) and their place of worship in London.' Having, then, had perfect understanding of all things from the very first most surely believed and taught by their recognized scribes and literature, I will, with your permission, proceed as briefly as possible to relieve your correspondent of his anxiety." Brother Thomas stated 24 *first principles* of the Christadelphian community. Point 14 is that, "They teach that it is knowledge that makes responsible; so that 'man that is in honor and understandeth not, is as the beasts that perish'" (Psa. 49:12,20). (*The Christadelphian*, January, 1870, p. 3). Notice that Brother Thomas did not say "it is baptism that makes responsible." It is knowledge and it is not only Jews but Gentiles that are under the law which states that 'man that is in honor and understandeth not, is as the beasts that perish.' He that does understand does not perish as the beasts but is brought forth for judgment.

But despite the clear teachings of Brother Thomas what do we find in *Adamic Condemnation* by Thomas Williams? He writes, "On page 118 (*Elpis Israel*, 1949 edition, p. 132) the Doctor says: 'As the constitution of sin hath its root in the disobedience of the first Adam, so also hath the constitution of righteousness root in the obedience of the second Adam. Hence the apostle says, 'As through one offence (sentence was pronounced) upon all men unto condemnation; so also through one righteousness (sentence was pronounced) upon all men (Jews and Gentiles) unto pardon of life. For as through the disobedience of one the many were CONSTITUTED SINNERS; so also through the obedience of the one the many were CONSTITUTED RIGHTEOUS.' I may continue to quote and quote confirmatory of this, and now, brethren, how can you account for the issuing of pamphlet after pamphlet in a strenuous effort to limit baptism to personal sins, and to prove that it removes the sentence of the second death?"

Is not baptism a means of adoption? of being ‘born again’? of ‘putting off the old man and putting on the new man’? of passing from ‘in Adam’ to ‘in Christ’? of becoming the ‘seed of Abraham’ instead of Gentiles? of putting on the saving name? of being ‘crucified with Christ’? of dying, being buried and raised with Christ? of becoming ‘new creatures’? of becoming ‘clean through the word’? of becoming ‘free from the law of sin and death’? of passing into that state wherein ‘there is therefore now no condemnation?’—Is it not a passing ‘from death unto life’? And yet pages and pages have been written by brethren who ought to have known better, in the vain, fruitless effort, and in a Salvation Army and ranting Methodist style of ‘getting your sins forgiven’ and AGAINST THE UNHEARD-OF FOOLISH, IRREVERENT GOSPEL-NULLIFYING AND GOD-DISHONORING INVENTION THAT ENLIGHTENMENT IN THE GLORIOUS GOSPEL—a gospel sent by Heaven’s love to rescue a groaning humanity—BY THIS GOSPEL PERISHING, GROANING, LOST MEN AND WOMEN ARE BROUGHT UNDER THE SENTENCE OF THE SECOND DEATH; and that all that the gospel does through the agency of baptism is remove the penalty brought by its own hands? Surely facts—foolish facts—in the ranks of some Christadelphians have turned out to be stranger than the most fictitious fiction ever conceived by the most prolific imagination. Flee you, brethren, from association with such HERESIES! Escape for your lives while opportunity is within your reach; for if this is not ‘another gospel’ and a complete perversion of the gospel of Christ, there never was one” (Thomas Williams, *Adamic Condemnation*, p. 13).

A few comments on Brother Williams’ writing are appropriate here. First, there is the typical lumping together of error and truth. Yes, baptism is a means of adoption. Baptism is not for personal sins only. But the “second death” will be the sentence for disobedience to the gospel’s commands. Who can deny this? It bears little value other than theatrics to say that “by this gospel perishing, groaning, lost men and women are brought under the second death” since it is Yahweh who consigns them to the second death for disobedience to that very gospel whether they be baptized or not. It is a just desert for disobedience. Who can deny that the second death is a punishment that unfaithful saints will suffer? Why do they suffer it? Disobedience to the gospel is the answer.

Brother Williams says that it is an “unheard-of foolish, irreverent, gospel-nullifying and God dishonoring invention that enlightenment in the glorious gospel” brings “perishing, groaning, lost men and women” “under the sentence of the second death.” **Unheard of?**

The year before Brother Thomas’ death, *The Christadelphian* published an article in which he wrote, “Here, then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be *doubly damned*. He is condemned to the first death because he is ‘born of the flesh;’ and **he is condemned to the second death if he believe not the gospel;** but, let the reader bear in mind that *no mortal son of Adam is obnoxious to the second death, because he is born of the flesh;* but, being born of the flesh involuntarily, **he becomes liable to it by rejecting the gospel of Jesus Christ. And this is the ground of the second condemnation, ‘that light is come into the world, and men loved darkness rather than light, because their deeds are evil.’**” (Jn.

3:19). (*The Christadelphian*, August, 1870; and to name a few other places, *Elpis Israel*, *Anastasis*, *The Revealed Mystery*, *Eureka*, and the writings of J.J. Andrew).

The doctrine that “light” brought responsibility was apparently heard of by even Brother Andrew. “Foolish”? “Irreverent”? Maybe in Brother Williams’ opinion, but his *sentiment* does not define Yahweh’s Doctrine. “Gospel-nullifying and God dishonoring”? No, the doctrine is part of the gospel and a doctrine which will ultimately declare the righteousness of God—God is not mocked by man—the cattle upon a thousand hills are His—how much more man who is commanded to repent and give glory to Him. Man has the moral faculties which the beasts of the field do not. A knowledge of the gospel makes that man responsible and accountable to Him. “Surely facts—foolish facts—in the ranks of some Christadelphians have turned out to be stranger than the most fictitious fiction ever conceived by the most prolific imagination. Flee you, brethren, from association with such HERESIES.” This was as good as calling Brother Thomas and the entire community who did not subscribe to the new teachings, “heretics.” The appeal to “escape for your lives while opportunity is within your reach” is hardly the “middle of the road,” “we’ll accept you if you accept us,” “we’ll break bread with you but you won’t break bread with us” policy that some current Unamended writers portray Brother Williams as exhibiting.

Some Unamended are willing to admit that there may be a resurrection of others “outside of covenant relationship,” but they add, “However... it will not be upon the SAME BASIS as those in Christ. The basis being ‘through the blood of the covenant,’ not an undetermined amount of knowledge” (R. Pursell, *TNASOC*, p. 32). We can assure this writer and our readers that Yahweh has determined the amount of knowledge — “Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?”—we need only to recognize the principle that *Light makes men responsible to the judgment seat of Christ*. The basis of immortality is ‘through the blood of the covenant,’ ‘the body of Christ,’ and his ‘obedience unto death.’ A rising out of the ground does not require “covenant relationship” as the Bible repeatedly proves.

To transfer the grounds of responsibility from Light or Knowledge to Obedience is unscriptural and illogical.

Failure to declare this aspect of the gospel leaves a man “guilty of the blood” of those who reject the gospel. Paul said, “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”

BROTHER ANDREW’S ORIGINAL POSITION—KNOWLEDGE

Brother Andrew originally taught that the basis of responsibility to the judgment seat was knowledge. In *The Real Christ* he wrote, “The ‘many’ will comprise all those who, **by a knowledge of God’s revealed truth, have been brought into a state of responsibility**, from the time of Abel to the second appearing of Jesus Christ. To the faithful portion, styled by Daniel, ‘the wise,’ resurrection is all-important: it is the gate from the prison-house of the grave to

eternal life: without it, they would like the heathen, become ‘as though they had not been’ ” (JJ. Andrew, *The Real Christ*, pp. 174-175).

“(Your correspondent) has evidently not perused the writings of Christadelphians carefully, or he would never have asserted that they believe in the resurrection of ‘the whole family of man’...On the contrary they believe that only a portion of the human race will be raised from the dead—that portion which is responsible by a **knowledge of God’s truth**” (*The Christadelphian*, Jan. 1871, p. 93).

“For the persons here mentioned to be brought before the judgment seat, is a proof that they must have been responsible to God, in some way or other, **by a knowledge of his law**; because only those who are under His law **are to be judged by it**, and they who are ‘without law shall perish without law’” (JJ. Andrew, *The Ambassador*, 1867, p. 234).

“The ‘all’ mentioned, are, of course, not all mankind, but only that portion amenable to the judgment—**those who have become responsible to God by a knowledge of His law or truth**” (JJ. Andrew, *The Ambassador*, 1867, p. 291).

“Reference has been made to my change of attitude. Yes, a change from a position which I never deemed strong to one which I do deem strong” (*Resurrectional Responsibility Debate*, Opening Comments).

For any to claim that this was not the Christadelphian position but a new position invented by Brother Roberts, is being willingly deceived.

WHY THE REJECTERS WILL APPEAR AT THE JUDGMENT SEAT

The gospel plan is a very detailed plan by which the Righteousness of the Most High is declared. The death of His Son declared His Righteousness and the Judgment Seat will also declare His Righteousness. God is not mocked and the Judgment Seat will prove this fact. The gospel *commands* men to repent—as Nineveh was commanded to repent—they were not ‘invited’. Man’s refusal to obey this command—this law—does not go unpunished.

“But why bring forth the rejecter who will of necessity be condemned to return back to the ground?” We ask in response, “why bring forth the unfaithful saint who will necessarily be condemned to return back to the ground?” The answer, then, to both questions is obvious: because of disobedience to Yahweh’s commands.

“But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me” (Lk. 19:27).

TO THE JEWS ONLY?

One common argument is that the Jews will be judged “according to light” but that only Gentiles “who make a covenant” will be judged. When Christ said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn. 12:48), we are supposed to believe that

- This was to the Jews only and
- The last day was AD70.

But first, let us quickly look at every reference in John’s Gospel concerning

“the last day.” “This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting life: and I will raise him up at the last day*” (Jn. 6:40). “No man can come to me, except the Father which hath sent me draw him: *and I will raise him up at the last day*” (v. 44). “Whoso eateth my flesh, and drinketh my blood, hath *eternal life; and I will raise him up at the last day*” (v. 54). “Martha saith unto him, I know that he shall rise again *in the resurrection at the last day*” (ch. 11:24). Christ came the first time “not to judge the world” but to save it (ch. 12:47). The second time, John’s “last day,” he will “judge the secrets of men by Jesus Christ according to my gospel.”

But then what of the contention that “these words were spoken to the Jews only”? The argument can be stated in simpler terms: “Since Christ went only to the Jews, and spake only to the Jews, his words are applicable only to the Jews”—is this a contention any *true* Christadelphian would support? The logical conclusion of this position is that the words of Christ, as recorded in the Gospels, do not apply to Gentile believers of today (except for perhaps an occasional discourse with a Samaritan).

“Of course he spoke to the Jews. He was only sent to these people. But the apostles later, and by divine instruction, delivered the **same message** to ‘all nations’” (Brother A.T. Jannaway, *The Ground of Resurrectional Responsibility*, p. 3).

Where in the words of Christ do we find that *he* limited this principle to those under the Law? The Williams-Andrew doctrine *assumes* that light, or knowledge, bringing responsibility, was a principle brought to bear only in the Law of Moses—while in fact it is a principle which was taught before the law came, and continued after the law passed.

“‘There is no resurrectional responsibility resting on men and women,’ it is argued, ‘till they voluntarily say, in the language of the children of Israel, All that the Lord hath said, will we do.’ **In support of this extraordinary notion, the parable of Christ, ‘Count the cost’ (Lk. 14:28), is brought forward.** But, as we have already shown, a person, who intelligently hears the Spirit’s voice, has no option other than to obey. Christ in his teaching, meant nothing more than that hearers of the gospel, on apprehending God’s will, should with the view to a successful probation, consider well, and prepare for, the ups and downs associated with the life of a true disciple” (Brother A.T. Jannaway, *The Ground of Resurrectional Responsibility*, p.10).

“WE DO NOT KNOW”

“We would draw attention here to the warning of our Brother Roberts to those who allow themselves to deny the resurrectional responsibility of unbaptized rebels. So serious was this in his eyes that he placed on record his conviction that ‘all who endorse the new position will do so at the risk of incurring the divine displeasure and imperiling the privilege which the knowledge of the truth has conferred upon them’ (*The Christadelphian*, 1896, p. 397).

“Many of the brethren who espoused the new doctrine, speedily renounced it under the stress of criticism based on the emphatic teaching of the Scriptures. Others, although not entirely breaking away from their leader, held on in a sort

of half-hearted way, saying: ‘We do not know whether God will or will not raise and judge the wilful rejecter, but we do not think He will.’

“Many with this convictionless mind are still in the meetings out of our fellowship. These not only refuse to uphold the truth on the subject, but scruple not to undermine it by their attacks upon it. Yet they plead for reunion with us! ‘Let us,’ say they, ‘try and heal our wounds.’ Such a plea, framed as it is, on disbelief of the Word, is not sufficient to warrant us either in amending, or altering, our Basis, or in relaxing our exclusiveness of fellowship. The truth must be upheld despite the ignorant and befogged. To compromise will be helpful to none, and will only cause trouble to all concerned in the future.

“For our own part we are surprised that those who are so uncertain in their conviction do not tremble. **Does it not occur to them that if they are wrong their sin is threefold? They err in keeping back the testimony which God has given them to deliver; in strengthening the hands of the wicked by weakening the arrangement which God has devised to convert them; and in opposing and discouraging those who are striving to show themselves faithful stewards of the Oracles of God.** We commend the reading of Ezek. 13:22 RV, to our undecided, halting brethren.

“Respecting indifference once shown by some ecclesias, and their laxity in dealing with the error, Brother Roberts was moved, in the midst of battle to say: ‘We cannot surrender to the pressure of these misguided brethren. There may be a divine object in the pressure. **It may be that we have been too supine in asserting the prerogatives of the Most High in this matter’— ‘It may be that God is compelling us to cease this parley with an untrue doctrine, and leading us to insist with greater stress and solemnity on the fact that he that rejecteth Christ and receiveth not his words shall be judged by those words in the last day,** whether Jew or Gentile, since the extension of those words to the Gentiles, equally with the Jews’.” (*The Christadelphian*, 1896, p. 396; (Brother A.T. Jannaway, *The Ground of Resurrectional Responsibility*, pp. 5,6).

The Truth, John Thomas	The Advocate Fellowship
<p>Enlightenment is the basis of resurrectional accountability. The notion that baptism makes one responsible to the judgment seat of Christ “is simply the deceitfulness of sin.”</p>	<p>Blood/Obedience is the basis of resurrectional accountability (T. Williams, <i>Rectification</i>, p. 38; BOC, p. 31). It then becomes “a law to those who enter it” (BOC, p. 1).</p>
<p>The Gospel the Apostles preached to the Gentiles was identical to the Gospel Christ declared to his brethren.</p>	<p>The words Christ spoke to the Jews are only applicable to the Jews. (BOC, pp. 45-46).</p>

Justification by Faith and Justification Through The Faith

If we are to understand how men are justified, we must understand the difference between “justification by faith and justification through The Faith.” The following is an excerpt from Brother John Thomas, *Herald of the Kingdom and Age to Come*, 1861, page 108.

“In the first place we remark that the case of the apostles is exceptional. They were Israelites under the law, which was then in full force, the Abrahamic covenant not having been confirmed by the blood of its Mediator, the Christ. **They were not required to believe in the mystery of its confirmation any more than the prophets were until the confirmation were established.** They were under a dispensation of ‘justification *by faith*,’ not of ‘justification *through the faith*,’ because when they were justified ‘the faith’ had not come—Rom. 3:30; Gal. 3:24. Until the resurrection of Jesus they were ‘under the law:’ as Jesus was himself under the law, which was the schoolmaster of Israel who were ‘shut up to the faith which should afterwards be revealed.’ This was a position which could only be occupied by Israelites previous to the revelation of the faith. After that faith came, they were no longer ‘shut up.’ The apostles were shut up as Daniel, Isaiah, Jeremiah, and Ezekiel were ‘shut up to the faith.’ Their faith was the faith of these prophets, with the addition that they believed that Jesus was the Son of David and Son of the Deity whom he had anointed with holy spirit; in other words, ‘the Christ the King of Israel’ whom he had covenanted to Abraham and David to inherit the land and to occupy the throne.

“This was their faith. They believed the things covenanted to Abraham and David, and that Jesus was the Christ; **but they did not understand nor believe, though it was told them, that Jesus should be put to death and rise again; they did not know, in any sense of the word *know* that there should be remission of sins to the prophets and themselves through the death and resurrection of Jesus;** that is, through the crucificial outpouring of his soul as the blood of the Abrahamic and Davidian covenants in the promises of which they believed. This is evident from Lk. 18:31, 34, where it is written that Jesus said to the twelve, ‘Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated,

“But before THE FAITH came, we were kept under the law, shut up unto the faith which should afterwards be revealed”

(Gal. 3:23).

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them...”

(1Pet. 1:12).

and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. *And they understood none of these things; and this saying was hid from them, neither knew they the things that were spoken.*’ John tells us that their ignorance of this class of truths continued until Jesus was glorified (Jn. 12:16). Then they received the holy spirit, the spirit of truth, which guided them into all the truth; and showed them many things which in the beginning of the week of confirmation, Daniel’s seventieth week, they were not able to bear (Jn. 16:4, 12, 13, 25).

“The apostles, then, were justified by faith in the gospel of the kingdom, and in Jesus as its anointed king. This is positive. **They were not justified by faith in a Christ who they believed would suffer death and rise again.** This is negative. That they were justified before the death of Jesus is evident from John 15:3, where it is written, *‘Ye are clean through the word which I have spoken unto you.’* This word which Jesus spoke to them was “the word of the kingdom, also styled ‘the gospel of the kingdom,’ and ‘the kingdom of God’—Lk. 18:17; 9:60, 2, 6; 8:1; 4:43, 18; Mat. 13:19, 23; 4:23. Faith in it and Jesus was justifying. It cleansed, or purified them all from sins, except Judas. He was excepted, and pronounced ‘unclean;’ for he had not received ‘the word’ into an honest and good heart.

“The apostles believed all they were required to believe. They were not required to believe what was purposely hidden from them. They had honored God in accepting His counsel preached to them through John the baptizer. They had been baptized with ‘the baptism of repentance for the remission of sins,’ predicated on faith in the promises covenanted to Israel’s fathers, and the approaching manifestation of the Christ. When he appeared they recognized him. He preached the same gospel as John, but amplified in detail. They believed it, and Jesus completed what John had begun in washing their feet, and without which they could have no part with him in the joy that was set before him—Jn. 13:8. They had washed in John’s baptism, therefore they needed not save to have their feet washed by Jesus, who thus ‘shod them with the preparation of the gospel’ and made them clean every whit—verse 10; Eph. 6:15. Things being thus ordered, it only remained ‘to redeem them from the curse of the law;’ to redeem them by the same act that should purchase Isaiah, Jeremiah, Daniel, and all the saints under the law, from its curse. This redemption was effected by Jesus submitting to be made a curse for them. This was accomplished, not by his wilful violation of the law, but by his enemies nailing him to a tree, or cross; and so forcibly bringing the curse of the Mosaic law upon him, which says, ‘Cursed be every one that hangeth on a tree.’

“**The reader, then, will bear in mind the distinction subsisting between ‘justification by faith,’ and ‘justification through the faith.’** The apostles and prophets were justified, or cleansed from all their sins ‘by faith;’ but since the day of Pentecost no Jew nor Gentile can obtain pardon or purification by the same formula as they. To believe the word of the kingdom, and that Jesus is Son of God, will, since that notable day, save no man apart from the revealed mystery; nor would the belief that the Christ should die and be raised

again, apart from the recognition of Jesus as the Christ, and the word of the kingdom, save a believer. The area of ‘faith’ was enlarged by the apostolic proclamation into ‘*the faith*,’ so that after the day of Pentecost, the doctrine of the apostles presented people with more things to be believed for justification than were believed by Abraham, Moses, David, Daniel, or themselves. Till the glorification of Jesus they were ‘fools, and slow of heart to believe all that the prophets had spoken;’ for they did not understand that the Christ ought to have suffered the things Jesus suffered, and afterwards to enter upon his glory. Luke 24:25. But when Jesus was about to be taken up and received into glory, he opened their understanding that they might understand the Scriptures of Moses, the Prophets, and the Psalms, concerning him; and said unto them, ‘Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem’—verse 44.

“Such was the case of the apostles in regard to their personal justification, which resolved itself into—

- Their baptism of John’s immersion of repentance for remission of sins through the word Jesus should preach to them.
- Their belief of that word of the kingdom in an honest and good heart.
- Their confession that he was the anointed Son of the Deity and King of Israel;
- Their feet being washed by the personal ministry of the King himself.

“Here was a work of the Spirit which occupied a much longer time to accomplish than a modern clerical religion-getting. This is the excitement of an instant which leaves the proselyte as ignorant of the truth as it found him; whereas the cleansing of the apostles every whit was, like that of Abraham’s justification, an affair of years. The apostles were a practical illustration of the word in Dan. 9:27, concerning the transactions of the seventieth week, ‘He shall confirm a covenant for many one week, and *in* half of the week he shall cause to cease from sacrificing and offering.’ They belonged to the Week of Confirmation, in which the spirit was causing to cease from sin offerings; preparing a covering for iniquity; introducing a righteousness for the hidden periods; sealing the vision of the eighth chapter, and the prophet; and anointing the holiest of the holy ones, or saints. Their baptism of John did not cause them to cease from sacrificing and offering according to the Mosaic law: nor did their feet-washing by Jesus. Till he put away sin offerings by the sacrifice of himself, the immersed apostles were under the dominion of the law, and bound to attend to its requirements; but when Jesus died ‘to redeem the transgressions under the law,’ their iniquity and that of all the prophets was covered; and in his resurrection their justification was complete. The righteousness they had acquired was such as the law could not give. This could only represent the taking away of sins, not actually and permanently abolish them: while the state perfected by the death and resurrection of Jesus, invested them with a purification which needed not to be renewed in all subsequent time, and would be found sufficient for the Millennial Period and beyond, in other words, *for*

ever.’ After Deity was ‘justified in spirit,’ by the perfecting of Jesus, the apostles no longer offered sacrifices and offerings. They ‘ceased sacrificing and offering,’ though sacrifices and offerings continued to be offered according to the law, for nearly forty years after by all Israelites who did not submit to the Deity’s system of righteousness exhibited in the gospel the apostles preached” (See also *What is The Truth?* J. Thomas, pp. 23,25,27).

Brother Thomas shows that prior to the day of Pentecost the Apostles “were not required to believe in the mystery of its confirmation any more than the prophets were until the confirmation were established.” What was the mystery of the confirmation? “That Jesus should be put to death and rise again, they did not know, in any sense of the word *know* that there should be remission of sins to the prophets and themselves through the death and resurrection of Jesus; that is, through the crucificial outpouring of his soul as the blood of the Abrahamic and Davidian covenants in the promises of which they believed... They were not justified by faith in a Christ who they believed would suffer death and rise again. This is negative.”

The case of the apostles is insurmountable by Brother Andrew and his proponents. The apostles were ignorant that the Christ should suffer, die and be raised for the remission of sins and yet they were “clean every whit.” But according to the advocates of the Andrew-Unamended position, the saints of all ages have been justified through *The Faith*—that is through understanding that the Lamb was the seed who should come and take away sin by the offering of himself. The Bible teaches that “before the coming of that faith, we were guarded under the law, being shut up together for the Faith which should afterwards be revealed” (Gal. 3:23, *Diaglott*). In other words, **before THE FAITH came they did not understand the sufferings and death the Christ would have to undergo for the remission of sins.** It is commonly taught that the Law was a schoolmaster to bring *the Jews* to Christ—but that is an interpolation. **The Jews were not at the same time “shut up to” and being “school-mastered” to the Christ who should suffer and die for the remission of sins. The Law was the *pedagogue* or “moral teacher” until the Christ should appear** (Gal. 3:19). “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that **not unto themselves, but unto us they did minister the things, which are now reported unto you** by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into” (1Pet. 1:10-12).

“And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart” (2Cor. 3:13-15).

The Truth, John Thomas	The Advocate Fellowship
<p>From Adam till the apostles, men were justified by FAITH. At the time of Pentecost justification was through THE FAITH.</p>	<p>All men of all ages were justified through The Faith. From Adam through to the 2nd Advent, men are justified by a belief in a suffering dying saviour for the remission of sins.</p>
<p>The “mystery of Christ,” revealed <i>after</i> his death, contained the sufferings and death he would endure for the remission of sins.</p>	<p>What mystery?</p>

Some teach that we are baptized for our nature, and that the act of baptism takes us “out of Adam and into Christ.” Such an expression develops out of the concept that the defilement inherited from Adam is legal and not physical. Whilst baptism comprises a step that can ultimately take us “out of Adam” in its physical consequences, this latter consummation will not be reached until we are changed into immortality at the Judgment Seat of Christ. Therefore, the term “in Adam” describes the physical state of mortality; and this remains our state until we are “changed in the twinkling of an eye, at the last trump” (1Cor. 15). Further, the term “Adamic condemnation” does not relate to the fiction of moral or legal guilt that some have assumed rests upon the posterity of Adam, but to the fact of mortality, and its effect upon the body’s proneness to sin, which we have all inherited.

When Paul wrote of the “condemnation” that was pronounced as the result of sin, the effects of which have been inherited by his posterity (Rom. 5:16, 18), he used the noun *katakrima*, which, according to the lexographer, Vine, relates to “the sentence pronounced” with “a suggestion of the punishment following.” This meaning of the word illustrates the significance of *Clause 5* of the *Birmingham Amended Statement of Faith*: “That Adam broke His law, and was adjudged unworthy of immortality and sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to his posterity (Gen. 3:15-23; Rom. 7:18-24, etc).” Paul’s use of the word *katakrima* illustrates this clause, and reveals that the carrying out of the sentence proclaimed (and it was proclaimed before sin had been manifested, as a warning of its result: Gen. 2:17), reduced Adam to the state of mortality and fleshly weakness which is the condition of humanity today.

John's Baptism and Christ

We commend the following exposition from the pen of Brother Thomas on this most important subject: “EHYEH (that is ‘I shall be:’ Ex. 3:14), said to Moses, ‘See that thou make what thou wast caused to see, after their pattern, showed thee on the mount’ (Ex. 25:40), which things, Paul says, are only ‘the image and shadow of heavenly things,’ as God said to Moses; and elsewhere he says that ‘the Jews have the model of the knowledge and of the truth in the law,’ from which, and other passages that can be adduced, it is evident that the following proposition is true, namely,

*“Thus it
becometh us to
fulfil all
righteousness”
—Jesus.*

“That *the Mosaic system of righteousness is symbolical of the righteousness of God in Jesus Christ.* Definition: by ‘Mosaic system of righteousness,’ is meant, *all that was necessary to sanctify to the purifying of the flesh,* but which could not free the conscience from sin. To impart this carnal purification to the worshipper, a High Priest and his household, distinct from the other classes of the Jewish nation, legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, etc. Definition: by the ‘righteousness of God’ is meant *a justification from all past sins, devised and enjoined by God*—a purification of the heart or conscience, without the necessity of obeying the law of Moses (which since the destruction of Jerusalem cannot be kept), but attested by that law and the prophets—a justification through Jesus Christ’s faith that is, through belief of what he and his apostles preached concerning the kingdom of God and his name (Acts 8:12); in other words, *through belief of the gospel to all who shall put on Christ* (Gal. 3:27). The ‘righteousness of God’ is the ‘gospel of the kingdom,’ sometimes called ‘the gospel,’ which Paul says ‘is the power of God for salvation of everyone that believeth, to the Jew first and then to the Greek,’ or Gentile.

“Nothing can save Jew or Gentile but ‘the power of God.’ The power for that special purpose is the gospel only; so that *saving power* and *the gospel* are but different phrases for the same thing.

“Look into these things narrowly. ‘Jesus became the author of eternal salvation to *all them that obey him.*’ ‘If ye love me, *keep my commandments.*’ ‘If a man love me he will keep my words.’ ‘Ye are my friends if ye do *whatsoever I command you.*’ ‘He that rejecteth me and *keepeth not my words,* the word that *I have spoken,* the same shall judge him in the last day.’ ‘*Love is the fulfilling of the law.*’ Hence *love* and *obedience* in Scripture language are but two words for the same idea, or thing; so that God in Jesus Christ’s words admits of no love or professions of devotion and attachment, that are unaccompanied with a childlike obedience to ‘*whatsoever*’ He commands. Where obedience is not, there love does not exist; and where there is no scriptural love, there is no obedience in word or deed; and where these are absent, the spirit of love, which is “the spirit

of Christ,” is wanting. ‘Love suffers long and is kind; it envieth not; it boasts not itself (not full of wordy professions); is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but *rejoiceth in the truth*; beareth all things, *believeth all things, hopeth all things, endureth all things.*’

“To persons in whom such a disposition has been created, the precepts of Jesus are, *‘He who believeth the gospel of the kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned.’* Here the ‘gospel’ is that proposed for *faith*; and baptism the thing prescribed for obedience, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is “the obedience of faith;” so that where belief of *‘the truth’* does not exist, there can be no true obedience.

“When Jesus came to John, he demanded to be buried in water, that he might come out of it an immersed man. With a view to this, he said, *‘Thus it is proper for us to fulfil all righteousness;’* and the apostle adds, ‘When he was baptized, he went *up* straightway *from* the water;’ clearly evincing that he must first have gone *down* into it. And now mark this well: *After he had done this*, God acknowledged him as His Son, and declared Himself well pleased with him— (Mat. 3:13-17). Jesus had been God’s most excellent Son for thirty years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptized.

“Jesus was a Jew under the law of Moses. When, therefore, he spake of the ‘all righteousness’ to be ‘fulfilled,’ he spake of the necessity of *doing what was signified* by the propheto-symbolic institutions of Mosaic law.

“Jesus being the anointed seed long promised of God, was therefore, the High Priest who was to arise after the similitude, likeness, or order of Melchizedek, and to sit upon his throne as a priest, and to bear the glory (Zech. 6). This being so, he would have, at some future time, to occupy the place formerly held by Aaron; and as the Aaronic inauguration was representative of the Melchizedek, Jesus had to be consecrated after the same example or type, that in so doing, he might antitypically fulfil the representation of the law.

“Aaron was forbidden to enter the most holy place of the tabernacle without being adorned and glorified with garments of holiness, and therefore styled ‘holy garments.’ Nor was he permitted to enter even when habited with these, *unless he had been previously baptized*, upon pain of death. The law said, *‘he shall wash his flesh in water and so put them on.’* He was not permitted to officiate as high priest in his ordinary attire. He must *‘put off’* and *‘put on’* the holy linen robe; and had he put this on without bathing his flesh in water and proceeded to officiate, this unbaptized high priest of Israel would have been struck with death. When legally invested and arrayed, the Aaronic high priests were ‘Holiness to Yahweh,’ and the representatives of the Holy and Just One in his character and priestly office; though oftentimes, as in the case of Caiaphas, by practice of unjust and wicked men. The symbolism relative to the high priest was the ‘righteousness’ to be fulfilled by Jesus before he could enter upon his

functions by ‘the power of an endless life’ as High Priest, first over the Household of God, and afterwards over the Twelve Tribes of Israel.

“John the Baptizer, a greater prophet than Moses (Lk. 7:28), but not so great as Jesus, preached and administered ‘*the baptism of repentance for the remission of sins.*’ Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren. 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. 16:8). Yahweh made the iniquity of all ‘the children of the covenant’ to meet upon him, that by his bruise they might be healed (Isa. 53:5, 6). He was not the sinbearer of every son of Adam that ever lived; but of the true believers from Abel to the day of Pentecost, and of the obedient believers of the truth constituting the household, separated by ‘the obedience of faith,’ from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and of that family of nations of which Abraham is the constituted father when they are made righteous; so that the sins of the whole of that world, which shall dwell upon the earth in the postmillennial eternal ages, and which will all of it have been separated from Adam’s race by ‘the obedience of faith’—will have met upon him, and been borne away into everlasting oblivion.

“But to return. 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’ (2Cor. 5:21).

“In this view of the matter, the Sin-Bearer of the world indicated was a fit and proper subject of John’s baptism of repentance for remission of sins. The holy and undefiled disposition of Mary’s Son was *granted to him for repentance* in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec. In being baptized he commenced the

development of a character distinguished by perfect faith and obedience. This character was his holy raiment, and was without spot, wrinkle, or any such thing. This was the 'fine linen, clean and white' with which he arrayed himself; or 'the righteousness of the (king of) saints' (Rev. 19:8). It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did, 'by washing his flesh in water, and so putting on.' He was baptized of John into a holiness of his own, which began with obedience in the Jordan, and ended with obedience in death on the cross. 'He was obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father.' Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a spectacle it had never seen before, nor ever will while the world stands.

"But the symbolic righteousness of the Mosaic law not only required the High Priest to put on the holy vestments by having his body baptized, but it also commanded his Household to be baptized into theirs also. The law reads thus: 'This is the thing Yahweh commanded to be done: and Moses brought Aaron and his sons and washed them with water. And he put upon Aaron the coat... and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Yahweh commanded' (Lev. 8:5, 6, 13; 16:4). Here, as I have said, Moses performed the part of John the baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, *then for his household*, and lastly, for all the congregation of Israel; but admission into the Holy and Most Holy places was only permitted to the baptized; they must bathe their flesh in water and so put on the holy garments. Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

"Jesus, the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had believed the gospel of the kingdom and name of Jesus, and had obeyed it in having their 'bodies washed with pure water,' he says, 'Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope (Acts 28:20; 26:6, 7) firm unto the end' (Heb. 3:6, 14). Now, Jesus speaking for himself and others said, '*Thus it becomes us to fulfil all righteousness.*' It is therefore necessary for all 'his house' to do as he did, but with this modification of the significancy of the deed, namely—he was baptized as the initiative of his own holiness, sacrificial and priestly; they must be baptized into his *and* into a development of their own conformable to his; and with this induction for a beginning, thenceforth 'continue patiently in well doing' that they may be holy as he was holy in the days of his flesh; as it is written, 'Be ye holy, because I am holy.'

"Jesus and his Household are the future kings and priests prepared of God to

rule Israel and the Nations for Him. The law and the prophets which attest the righteousness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Therefore he said to his apostles, 'Go and preach the gospel to every creature;' and 'teach them who receive your proclamation to observe whatsoever I command you.'

"By virtue of this saying the apostles became the depositories of his commands; so that in the words of Jesus, 'He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth him, despiseth Him that sent him.' Now, Peter, who was one of these plenipotentiaries of Christ, commanded Cornelius, 'a devout man, and one that feared God with all his house; and gave much alms to the people (Israel), and prayed to God daily,'— Peter, I say, '*commanded*' this company of pious Gentiles, who believed the word Jesus began to preach in Galilee, 'to be baptized in the name of the Lord.' The apostolic style of address was, 'Children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.' A man's supposed piety did not exempt him from the necessity of believing and obeying the gospel of the kingdom, or, as Paul styles it, 'the word of this salvation.' Peter went to Caesarea to tell pious, God-fearing men, 'words whereby they should be saved.'

"But, however pious they may be who are ignorant of these saving words, they are alienated from the life of God through that ignorance (Eph. 4:18). Piety in general has so little to do with an understanding of the word of the kingdom and the obedience it enjoins, that it has passed into a proverb that 'ignorance is the mother of devotion.' In a certain sense this is true. The most ignorant are for the most part the most pious, and the most intolerant of the truth and its obedience. This is Pharisaism, whether it flourish in the first, or the nineteenth century; and in reference to which Jesus has said, 'Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of the heavens.' Pharisaists 'appear to men to be righteous;' but men uninstructed in the gospel of the kingdom are incompetent to distinguish the counterfeit from the true. A man in this century will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age.

"Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of transgression, and who for thirty years had enjoyed the favour of God and man, to be immersed in a baptism of repentance for the remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice! Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Yahweh in coming up out of it, it is definitely more so that all should tread in his steps of being girt around with the girdle of truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the gospel of peace; and on their heads the helmet of salvation. An immersed High Priest requires an immersed

household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the foreshadowed in Aaron and his sons. There is no discharge from this necessity for Jew or Gentile; ‘for *thus* it becometh *us* to fulfil all righteousness’” (Brother John Thomas, *Aaron and Christ*).

From this article several things are evident. Brother Thomas rightfully taught:

- Christ submitted to John’s baptism which was the baptism for repentance and remission of sins.
- Christ’s submission to John’s baptism for and repentance and remission of sins was the FULFILLING OF THE MOSAIC TYPE.
- Christ’s “holy and undefiled disposition” was “granted to him for repentance.”
- Though having no sin of his own, the baptism for remission of sins was appropriate as Christ is the sin bearer of the Abrahamic Covenant.

There is little unity among the Unamended regarding Christ’s baptism, as is indicated by some of the prevalent ideas expressed by members of that community.

Not understanding the subject as Brother Thomas did, Thomas Williams claimed that Christ’s baptism could not have been the baptism for remission of sins for, he reasons, Christ had none. It therefore was, according to Thomas Williams, “the baptism for the remission of sin” (*The Advocate*, Jan. 1895).

These assumptions and denial of Scriptural testimony have misled many into believing that it was Adam’s sin or original sin that was actually put off at Christ’s baptism. The reasoning continues: “and if Christ had to be baptized for it so do we.”

Then there are those that claim that Adamic Condemnation or Adam’s Sin was “put off” TYPICALLY in baptism.

Others say that this was accomplished at his crucifixion.

Never have we personally heard the true teaching from an Unamended brother. But we have heard countless times the preceding sophistries.

This is an example of wresting Scriptures in order to support a preconceived and erroneous idea. A wrong understanding of the original Christadelphian position on resurrectional responsibility and the atonement prevents even the baptism of Christ from being correctly understood.

The Truth, John Thomas	The Advocate Fellowship
Christ submitted to John's baptism which was the baptism for repentance and remission of SINS.	Christ did not submit to the baptism of remission of sins but to the baptism for the remission of SIN. (T. Williams, <i>The Advocate</i> , January 1895).
Christ's baptism fulfilled the Mosaic type of the inauguration of the High Priest.	Christ's baptism removed Adamic condemnation, original sin, really or typically. (<i>BOC</i> , pp. 30-31).

Christ's offering reveals that the flesh cannot effect its own salvation, and that the only way to life is through death. The Law of Moses, as well as the Law of Grace, taught that principle. It was impossible for the Lord to keep the Law of Moses perfectly without dying, for he figuratively had to put to death the flesh to do so — and was he not the antitype of the very sacrifices that had to be offered "according to the Law"? How then was it possible for him to obey the Law perfectly, without enacting the very part that the Law revealed in type he must accomplish? Christ did not "suffer the punishment due to sin," as is sometimes alleged, nor did he die that we might obtain forgiveness for sin's flesh as others have said. He died that a way of redemption might be opened for humanity as a whole through a change of nature; and in order that the sins men commit might find forgiveness in their acknowledgement of the principles involved. In benefiting himself from his offering justice was done, and in extending forgiveness to any who acknowledge the principles of the atonement, justice was blended with mercy. Thus through divine grace man is able to rise to heights absolutely impossible outside of Christ. Thanks be to God for His unspeakable gift!

Was Christ Ever a “Child of Wrath”?

The suggestion that “the Word made flesh” was ever a “child of wrath” or “alienated” from the Father is a doctrine of blasphemy, and we do not use this term loosely. However, this is the Andrew-Williams conclusion.

It has been demonstrated how Brother Andrew used non-biblical terms and gave them meanings which are no part of the gospel proclamation. “Adamic condemnation” removed at baptism is one example of this that has already been discussed. When Brother Andrew used biblical terms he gave them definitions or meanings that are unsupported by Scriptural testimony. The two terms we will look at in this section are “alienation” and “children of wrath.” Both of these terms were redefined by Brother Andrew. He gave them physical pseudo-legal meanings instead of the moral-action aspect intended and expressed by Deity. If men’s words or scriptural terms are going to be used in arguments that have conclusions with such far reaching effects, it is imperative that we have accurate scriptural definitions. The teachings of brethren Andrew and Williams cloud the true nature of the Father-Son relationship from the first days of the Messiah’s life.

The following content has been touched upon briefly in the section entitled “When are we released from the Law of Sin and Death?” We ask the reader to refer to that section as we will summarize Brother Andrew’s quotes here.

According to Brother Andrew, all who are under the “the law of sin and death” are:

- “Children of wrath”
- “Dead in trespasses and sins”
- “Everything they do is the offspring of sin”
- “God is angry with them every day”
- “He died under the wrath of God from which there is no escape”

Brother Andrew also taught that Christ was under “the law of sin and death” until he removed his (misdefined) “Adamic condemnation” by shedding his blood.

The most elementary logic of the two arguments brings us to the following conclusion:

- ALL who are under the “law of sin and death” may be described in the five phrases above.
- Christ was under the “law of sin and death” until his crucifixion. Therefore: When he was twelve years old and in his Father’s house doing his Father’s business, he was a “child of wrath.”
- Before and after his obedient submission to John’s baptism, he was “dead in TRESPASSES and SINS.”

*“And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him...And Jesus advanced in wisdom and stature, and in favor with God and men”
(Luke 2:40, 52).*

- When he “cast out devils by the Spirit of God” (Matt. 12) it was “the offspring of sin.”
- The week before Passover when he was preparing himself for the one great offering God was “angry with him every day.”
- And since he died under Andrew’s reinterpretation of “the law of sin and death,” he died under “the wrath of God from which there” was “no escape.”

Such reasoning is contradictory and illogical. As Brother Andrew tried to support his untenable position, he was forced to reinterpret numerous passages of Scripture. When a passage appeared that witnessed against his error, he put his “spin” or sometimes a complete reinterpretation on it. His face-saving teaching became a treacherous web that has caught many believers in its trap. Whenever he was cornered, he would weave his way out with more deceit, producing an intricately complicated yet frail structure that manifested none of the simplicity that is in Christ.

BROTHER ANDREW RETURNS TO OLD BOTTLES TO STORE HIS NEW WINE

In Brother Andrew’s attempt to make baptism the key by which the graves for judgment are unlocked, he is swept away by the legal flesh purifying and carnal ordinance institutions of the Mosaic Law. These institutions of old had their appropriate and necessary place in the previous dispensation, but “new wine” cannot be put into “old bottles.” We are under no law regarding clean and unclean meats. We use no material objects in worship that must be purified. Our fleshly bodies are not made legally clean by any carnal ordinance. The burdensome Mosaic ordinances have waxed old and we have no command to return unto them.

It is true that believers in this dispensation do undergo a cleansing process but it is not carnal. It is first the development of character; that is, a cleansing of the mind and conduct of the believer. The cleansing of the mind is a process that begins when the word of the kingdom is sown in our hearts and continues until the interruption of death or the advent of the Lord. Our baptism is the command of the Father in which his righteousness is recognized and, along with repentance, is the first act of obedience necessary for salvation. While the intellectual and moral cleansing is perfected at the immortalization, it will not be granted to those who have not progressed towards that goal by developing their own righteousness by putting on the mind of Christ; that is pureness of heart and conscience (Psa. 119:9, 73:1, 24:4; 1Jn. 3:3; 1Tim. 5:22). The second cleansing which takes place is physical. This process has not begun, for it is to take place “in a moment, in the twinkling of an eye.” It is when the corruptible and mortal shall be swallowed up in incorruptibility and life. One argument is that as all the vessels and people of the Mosaic economy had to undergo a physical cleansing before they could approach unto the Most High, all in the Gentile dispensation have to go through a physical cleansing before they can approach Him as well, and this physical cleansing is baptism.

This idea is false, for no change takes place physically in a body after it arises from the waters of baptism. This reasoning is a remnant from the Pharisaic

institution: the symbolic—physical cleansing or immortality—is incorrectly interpreted and made into the removal of ‘Adamic condemnation’ or original sin.

That baptism is counted as a physical cleansing is no part of the gospel testimony. Before and after baptism we are mortal; we are a ‘body of death;’ we have the law of sin and death working in us; we have lusts working in our members (although they are subdued by the faithful). *Because of Adam’s stain in character, he received stain of nature. Because of Christ’s pureness of character, he received pureness of nature. If we would receive pureness or cleanness of nature, we must develop cleanness of character. This is the simplicity of the gospel.* It is not the “nebulous” unprovable superimposed theories of Brother Andrew that, when vigorously introduced into the body in the 1890’s, did nothing but divide and cause reactionary polarization. The assertion that he who was “the Word made flesh” was a “child of wrath” and “alienated” for any length of time from his Father, much more so for thirty-three years, is unthinkable! **“God was in Christ, reconciling the world unto Himself,** not imputing their trespasses to them; and hath committed to us the word of reconciliation” (2Cor. 5:19).

HOW THE WORDS ARE USED BY THE SPIRIT

The word “wrath” in Ephesians 2:3 is *orge*. It occurs 36 times and always conveys the idea of a state of mind and/or action. It is defined as abhorrence, ire, anger, indignation, vengeance, wrath and by implication punishment, whether the word is describing the qualities or actions of Deity, Christ, or man. It is not synonymous with “sin in the flesh” but is only related to it as cause and effect. It is not a descriptive term of the mortal nature of the human family, but it can describe the actions which do come from that nature when man’s thoughts are not subdued by the spirit of God working in him. Below, Brother Roberts’ comments from the debate with Brother Andrew regarding this point may be helpful.

137. Andrew: “...Are those who possess ‘sin in the flesh’ and have not committed a single wicked thing, children of wrath?”

Roberts: “In the sense in which a young serpent would be an object of your repugnance: although it has not power to sting you, it will have bye and bye if it grows.”

138. Andrew: “Is it not subject of anger for its condition then? For its sinful nature?”

Roberts: “To be angry with a thing for its condition is absurd.”

420. Andrew: “When babies die, do they die under condemnation?”

Roberts: “They were not particularly considered in the sentence.”

421. Andrew: “Do they not die as a result of that condemnation?”

Roberts: “Yes, as a result of the conditions established through it.”

422. Andrew: “Are they not ‘children of wrath,’ and do they not die under the condemnation under which they are born?”

Roberts: “They are children who would grow up to be men who would provoke God’s wrath by disobedience if they lived, but as babies the wrath is not begun.”

423. Andrew: “On what ground do they die?”

Roberts: “Because they are mortal.”

424. Andrew: “What does that mean?”

Roberts: “It means that Adam sinned and Adam was condemned to death, and they come from him and naturally partake of his mortal condition established in his nature by the sentence of death.”

292. *Andrew*: “Did he [Christ] have the sin-nature himself as well as the sins of his brethren which required the offering of himself as a sacrifice?”

Roberts: “He had no sin except the possession of a nature which leads to sin; but which in him did not lead to sin.”

The writers have searched in Brother Thomas’ works for any occurrence in which he even hinted that Christ was a “child of wrath.” We have found none. We did find at least two places in which it appears evident that he associated the term “children of wrath” with actual sinners. This to him was a *description of action*, not a description of mortal flesh.

“The Satan has nothing to invite men to that they are not already entitled to by nature. Being sinners they are ‘children of wrath,’ and therefore adversaries to all contained in ‘the One Hope of the invitation,’ which is to the kingdom and glory of the Deity. They are not, therefore, an ecclesia, but simply a gathering together, a congregation of blasphemers”—(*Eureka*, Logos ed., vol 1, p. 230).

“‘Here is the patience of the saints; here, they who keep the commandments of the Deity and the faith of Jesus’—Apoc. 14:12... The text before us, however, determines the question against them all. They who keep the faith of Jesus are there declared to be those who ‘keep the commandments of the Deity’—the obedient. They are all of them the reverse of this. The spirit of obedience to the divine laws is not in them. The only spirit that is their familiar spirit, is ‘the spirit that works in the children of disobedience,’ who ‘are by nature the children of wrath’(Eph. 2:2, 3). The ‘christians of every name and denomination of Christendom,’ as the phrase is, are not the saints; for they neither ‘keep the commandments of the Deity,’ nor ‘the faith of Jesus.’ They are piously alien from them all. Their own published confession of themselves is true—they are, as they say, ‘miserable offenders, who have erred and strayed from the Almighty’s ways; and have too much followed the devices and desires of their own hearts, and left undone those things which they ought to have done; and done those things which they ought not to have done; and there is no health in them’.” (*Eureka*, Logos ed., vol. 5, p. 57).

It is impossible that “wrath” describes the mortal body or sin constituted in the flesh; for the children of obedience have the IDENTICAL nature or flesh as the children of disobedience, and they are never referred to in that way. In fact, Paul writing to the Ephesians and Colossians exhorts brethren who have not put wrath away to do so. We can put away the wicked manifestations of the flesh (which is described in Eph. 2:3 as “wrath”) but not the flesh itself.

Brother Andrew used the word “alienated” to describe man’s ‘legal’-physical condition before baptism. His reasoning is entirely dependent upon his alternate interpretation of the Edenic penalty. He claims that “Adamic condemnation” is put off at baptism and until it is put off no man can approach nigh unto God. Brother Andrew taught that unless a purification or cleansing of the flesh occurs, he remains in an “alienated” state and can have no fellowship with Christ.

Brother Andrew made great assumptions in the use of his terms. The word alienate is *apallotrioo* in the Greek. It is defined as (1) to alienate, to estrange;

(2) to be shut out from one's fellowship and intimacy. Its root word is *allotrios* which is defined as (1) belonging to another; (2) foreign, strange, not of one's own family, an enemy. "Alienated" occurs only twice in the New Testament. Both times it is translated from *apallotrioo*. The first occurrence is in Ephesians. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:17-19). It is evident that the alienation referred to here is descriptive of a moral condition, a state of mind and action. It comes from having "understanding darkened," "through ignorance," and "hardness (*porosis*) of heart."

The second occurrence in Colossians states, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight" (Col. 1:21-22). Again, this alienation is a condition or state of the mind associated with wicked works. When reconciled, men are no longer alienated. This reconciliation is a moral affair, not pertaining to the flesh in this life. It makes us unblamable and unreprouvable, two things that have nothing whatsoever to do with our mortal nature. We are not blamed or reproved for our physical condition. It "is our misfortune not our crime." We are not guilty for our condition, whether "imputed" or otherwise. It is only when we do not subdue the God dishonoring desires that arise from it that we are chargeable.

Apallotrioo occurs one other time and it is translated "aliens." "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Here the term is applied to highlight the national relationship between the Jews and Gentiles. It does not demonstrate Gentile alienation from God because of the nature of their flesh. The flesh of Jews was identical to the flesh of Gentiles so this is a mute point. They were aliens to each other. The Gentiles were "shut out from" the "fellowship and intimacy" of their Jewish neighbors, and for this reason had no direct access to the "oracles of God" whereof they might have life. However, if a Gentile turned his neck toward his old nation and embraced the laws and God of Israel, he thereby closed the breach and became a reconciled proselyte. He was no longer an alien to "the commonwealth of Israel," yet his flesh had not changed one bit. It cannot be established from this verse, the last of the three places where *apallotrioo* (the only Greek word translated 'alienated') occurs, that men are 'alienated' from the Father because of their fleshly nature—NOT IN THE SENSE THAT "ALIENATED" IS USED BY GOD. It is too obvious to mention that the perfect fellowship with the Father cannot occur without a change of nature, but this is not the issue in question. Brother Andrew created a framework of "legal absurdities" and superimposed them upon The Truth. His inaccurate and non-biblical definitions of terms create the subtleness and deception required to darken the clarity of The Light and deceive many, "if it were possible, even the very elect."

It is also worthy to note that "alienated" occurs in the Old Testament only in Ezekiel 23, and that it always has reference to a state of mind.

“So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her like as my mind was alienated from her sister”
(Ezekiel 23:18).

WAS CHRIST EVER “ALIENATED” FROM GOD?

Never! Of course, it *is* possible to personally give such an artificial definition to ‘alienate’ as to use it of Christ, and still *mean* the Truth. Some have, unfortunately, apparently for its ‘shock’ value, done this (to their own and others’ confusion), in their zeal to combat the other extreme. Such a course is highly unwise, and can only be counter-productive to the calm presentation and acceptance of the Truth.

To suggest that Christ was ‘alienated’ from God by reason of the fact that he bore Sin’s Flesh, is to go too far in the opposite direction from Stricklerism [*clean flesh—Ed.*]. Certainly Sin’s Flesh—which it was Christ’s mission to overcome and cleanse *in himself*, to totally cleanse *himself* from the ingrained defilement of the *diabolos* by a perfect life of obedience and a sacrificial death—certainly this affliction of Sin’s Flesh was a *physical barrier* that stood in the way of the perfect eternal oneness of Christ with God that now exists.

But ‘alienation’ is a most improper and inappropriate word to use of the relationship between God and Christ in the days of his flesh, either before or after his baptism (or, as some say, his circumcision).

Beside being inappropriate in itself, it has become even more so because, due to the Andrew error and controversy, it has become one of the inflamed and emotional watchwords for the Andrew error. In the *Resurrectional Responsibility Debate* of 1894, Brother Andrew asked, and Brother Roberts answered:

124. *Were not they in a state of alienation from God at birth?* Ans: Alienation is only applicable to those who are capable of reconciliation.

125. *Is it not applicable to any who are unable to do right or wrong?* Ans: No. It is a MORAL relation.

Thus: Christ was never alienated from God. See *Law of Moses* (Brother Robert Roberts), p. 250; *Purifying of the Heavenly* (Brother Gilbert V. Growcott), pp. 118-119.

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<p>Christ was never alienated from God — God was in Christ reconciling the world unto Himself. Alienation and wrath are terms which denote a moral state and condition of the mind.</p>	<p>Christ was alienated from God before a shadow “justification” which was not really justification, but a type of the justification which would be available only after his death. Alienation and wrath describe the legal state of the flesh. (T. Williams, <i>Adamic Condemnation</i>, p. 6; JJ. Andrew, <i>Resp. Resp. Debate</i>).</p>

The Fear of the Lord is the Beginning of Wisdom

Some have rejected the truth concerning responsibility because they have been beguiled into the unscriptural idea that “God does not want men to be motivated by fear, but by love.” This misapprehension is due in large part to a misuse or misunderstanding of the word “love.” In the highest sense, love is obedience — “For this is the love of God, that we keep His commandments: and His commandments are not burdensome” (1John 5:3). This is the greatest expression of love. The fickle and unstable emotional side of man must not take precedence over intellectually guided thought and action.

A man who fears Yahweh is a man who believes Yahweh and this is “the beginning of wisdom.” A man must believe Yahweh before he can obey Him. If a man obeys Yahweh out of fear, he is one who believes that Yah is a consuming fire and will perform what He says. This is also the beginning of faith.

However, a man who *professes* to love God and has only that abundant *phileo*, shows no honor to the Father nor is his future secure if he does not obey. This is lucidly illustrated by evangelicals.

“Perfect love casteth out fear” (1Jn. 4:18). This perfect love can only be manifested through perfect obedience. Perfect obedience was only manifested by Christ. We will not obtain it until the deliverance of the body. When we stray from the Holy Commandments, we should be fearful of our state. He that overcometh shall be clothed in white raiment but he that overcometh not, his name will be blotted out of the book of life (Rev. 3:5).

Let us look at what the Bible says on this subject:

“Who in the days of his [*Jesus*] flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that **he feared**” (Heb. 5:7). “By faith *Noah*, being warned of God of things not seen as yet, **moved with fear**” (ch. 11:7). “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God**” (2Cor. 7:1). “The **fear of Yahweh is the beginning of wisdom**: a good understanding have all they that do His commandments: His praise endureth for ever” (Psa. 111:10). “Hear the word of Yahweh, ye that **tremble at His word**” (Isa. 66:5). “**Knowing therefore the terror of the Lord, we persuade men**” (2Cor.5:11).

We need say no more on the subject.

The Truth, John Thomas

True love is obedience to the Word of God. A true believer trembles at His Word.

The Advocate Fellowship

God does not want men to serve Him out of fear but out of *phileo*.

Wrested Scriptures

The following passages are just a few of the many Scriptures that have been wrested to support unscriptural teachings. More could be said and many more verses could be explained. We hope that these brief comments may be of some assistance to the honest and good hearts in rightly dividing the Word of Truth.

(I) GALATIANS 3:24

“Wherefore the law was our schoolmaster [to bring us] to Christ, that we might be justified by faith”

This verse is quoted in an attempt to prove that the faithful Jews under the Mosaic law were brought to an understanding of the sufferings and sacrifice that Christ would offer for the remission of sins.

The words “to bring us” are not in the Greek text but an addition by the AV translators. The Law was a schoolmaster or pedagogue (moral guide) until the Christ should appear (Gal. 3:19; 3:24-25). The Jews were “shut up” unto THE FAITH which was revealed *after* the Law was fulfilled in Christ (Gal. 3:23). “But before The Faith came, we were kept under the law, *shut up unto The Faith* which should afterwards be revealed” (Galatians 3:23).

“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Spirit thus signifying, that **the way into the holiest of all was not yet revealed**, while the first tabernacle was yet standing” (Hebrews 9:7-8).

(II) ROMANS 8:1

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit”

This verse is quoted in an attempt to prove that “legal condemnation” is removed at baptism. This claim is made despite of the fact that condemnation or *katakrima* is not defined by the Spirit as legal condemnation. The confusion stems from an incorrect understanding of the Edenic penalty. The condemnation to return to the dust forever will not rest upon those who walk after the spirit. They may die but this is not their eternal destiny.

“But the phrase, ‘who walk not after the flesh but after the spirit,’ is not part of the original text. Therefore the condemnation which we call legal condemnation is done away with baptism into Christ,” argues the detractor.

Even if it were not in the original, **the contingency** of *katakrima*’s release is the subject matter of the entire chapter—as verse 4 states, “the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.” “For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of your body ye shall live” (v. 13).

If we were free from the *katakrima* which was the sentence “dying thou shalt die,” we would no longer be mortal. The removing of the curse on Adam, Eve and their posterity, illustrated in Genesis 3 is not accomplished until the call to “come up hither” (Rev. 4:1). After baptism we are only free from the condemnation in the sense of having a **right** to the tree of life—we do not yet have possession of that tree.

“But Paul teaches that this right may be forfeited by saints; and that persons in Christ Jesus will be condemned [*katakrima—Ed.*] if they walk after the flesh; for, in

writing to saints, he says, 'If ye live after the flesh, ye shall die' (Rom. 8:13)" (J.Thomas, *Catechesis*, #45, see also #46).

(III) PSALM 50:5

*"Gather my saints together unto me;
those that have made a covenant with me by sacrifice"*

This verse is quoted to prove that only those who have made a covenant by sacrifice are gathered together at the judgment seat.

The argument reasons that: All saints will be gathered...
therefore: All the gathered are saints.

Paul says "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1Cor. 15:51-52). Can we then conclude that all those who arise from "sleep" shall be changed and put on immortality? This would be an unsound conclusion when we consider the fact that "many are called, but few are chosen" (Mat. 22:14). The end result, the glory to come, often overlooks the "wood, hay and stubble" (1Cor. 3:12) which will be cast into the "lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8). Psalm 50 as a whole is applicable to the nation of Israel who "made a covenant by sacrifice" but if one wishes to apply Psalm 50 to the judgment seat we do not object. But it does not prove anything other than one class who will be there—and does not preclude any others from being there.

Brother Thomas wrote, "we have not now to do with this; but with the *bema*, or Supreme Court, the judicial bench, styled in Romans 14:10, and 2 Corinthians 5:10 'the Judgment Seat of Christ.' All who have made a covenant with Yahweh by sacrifice, AND IN ANY WAY RELATED to the 'Covenant of Promise,' will be gathered (Psa. 50:5) and stand before this" (*Eureka*, Logos ed., vol. 5, p. 234).

(IV) 1CORINTHIANS 15:22

"For as in Adam all die, even so in Christ shall all be made alive"

This verse is quoted in an attempt to prove that those in Christ are actually out of Adam. This verse speaks of the faithful saints who die in Adam.

"It is obvious that the apostle is not writing of all the individuals of the human race; but only of that portion of them that become the subject of 'a *pardon of life*.' It is true, that all men do die; but it is not true that they are all the subjects of pardon. Those who are justified are 'the many,' who are sentenced to live for ever" (*Elpis Israel*, 1904 ed., p. 147; 1949 ed., pp. 132-133).

(V) HEBREWS 13:20

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant"

This verse is quoted in an attempt to prove that only those who are associated with Christ's blood can be raised to stand before the judgment seat.

As Brother Roberts wrote, "if he [*Andrew—Ed.*] had contended that there could be no awakening from death to live for ever [*immortality—Ed.*] except through blood-shedding, the argument would have been scriptural, because this was the case with Christ, the example in question" (*Resurrection to Condemnation*, p. 33). The everlasting covenant is what is being considered, and that covenant does not limit those who are called to the judgment seat as requiring blood-shedding. The

everlasting covenant is a covenant of eternal life for all those who are obedient to the “Divine Constitution under which” a man lives—and eternal death and *shame* for those who are disobedient. Resurrection to the judgment seat is only incidental to the resurrection to immortality. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6).

God raised Jesus from the dead because He accepted the “offering of the body.” “But if the SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD dwell in you, He that raised up Christ from the dead shall also QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT that dwelleth in you” (Rom. 8:11).

(VI) GENESIS 2:17

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die”

This verse is quoted in an attempt to prove that Adam was to die immediately; on the very day he sinned, he would suffer a violent death.

Andrew argued that it could not be understood as a process for in the same chapter “eating thou shalt eat” occurs. “What are we to say? Is not eating a process? Who can eat an apple without first raising the fruit to his mouth, then biting, then chewing and then swallowing, and then the thing is eaten? And is not dying a process in ordinary circumstances? Whatever the process may be, the man is not dead until the process is complete. It is certain he is not dead so long as he is living, and that ‘dying thou shalt die’ is a description of a process, and not the fiat of ‘sudden death’” (Robert Roberts, *Resurrection to Condemnation*, p. 15).

(VII) PSALM 49:20

“Man that is in honor, and understandeth not, is like the beasts that perish.”

This verse is quoted in an attempt to prove that, all men who do not come into covenant relationship are as the beasts that perish. But rather than proving this, they quote an excellent proof that it is by men understanding God’s law that they become accountable and responsible to the judgment seat. Man that does understand is not like the beasts that perish. They are under God’s law because they understand and therefore they do not perish as the beasts— *all* the disobedient will perish after suffering the second death. There is a purpose in the fact that they do not perish as the beasts for “there shall be a resurrection of the dead, both of justified and unjustified ones” (Acts 24:15).

(VIII) ROM. 6:6—COL. 3:9—EPH. 4:22—2COR. 5:17

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6). “Lie not one to another, seeing that ye have put off the old man with his deeds” (Col. 3:9). “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Eph. 4:22). “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2Cor. 5:17).

These verses are all quoted in proof that we “legally put off the old man.”

The ‘Old Man’ here refers to personal sins. It is the same as a man’s deeds as mentioned in Colossians 3:9. Past sins, the ‘old ways of life,’ are figuratively styled ‘a body’ that is put off at baptism. Saints must await their redemption from the ‘Old Man’ of the flesh at the coming of the Son of Man.

(IX) 1 THESSALONIANS 4:13-14

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

This verse is quoted in an attempt to prove that it is only those which “sleep” in Jesus who “God will bring with him.” What, may we ask, was the purpose in calling the Thessalonians’ attention to this fact that he would bring them with him? Paul says, “that ye sorrow not.” Paul was comforting his fellow heirs and not the disobedient and unbelieving. Why should Paul have said that “concerning them which are dead, I would that ye sorrow not, for God will bring with him them for which ye have sorrowed and not only them but the lawless and disobedient, the ungodly and sinners, the unholy and profane, murderers of fathers and murderers of mothers, manslayers, whoremongers, those that defile themselves with mankind, menstealers, liars, perjured persons, yea, all who have come under the Law of God and been disobedient and unbelieving—be ye comforted brethren and sisters”? Paul was comforting his brethren, not instructing them as to who was responsible to the judgment seat of Christ.

(X) ROMANS 6:5

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection [anastasis]”

Many have used this passage in an attempt to prove that it is baptism that makes resurrection possible. Much of the focus has been placed on the word *anastasis*. It is claimed that *anastasis* can only mean the rebuilding of a flesh and blood body to stand before the judgment seat. The unsoundness of this reasoning is easily demonstrated. While it is true that *anastasis* can mean a rebuilding to mortality, it can also mean the entire process of raising up one who was once dead to life eternal. Consider the following passages:

“Blessed and holy is he that hath part in the first resurrection [*anastasis*]: on such the second death hath no power” (Apoc. 20:6)

Obviously in this passage, *anastasis* carries more of an import than being rebuilt into flesh and blood. For all who take part in this *anastasis* have the promise of never again succumbing to death. This cannot be true if *anastasis* only meant the standing again for the purpose of judgment, for many of those at the first resurrection will be sentenced to the second death.

“That Christ should suffer, and that he should be the first to rise [*anastasis*] from the dead” (Acts 26:23) This absolutely cannot mean that he was the first one to stand up again after death. Many had done that before. The import of the phrase the “first to *anastasis* from the dead” means that he was the first to be raised from death to life eternal. Here *anastasis* refers to the whole process of being raised from the dust and made like unto the Father.

The fact is that *anastasis* can denote both ideas. This is not a peculiar phenomenon. *Egeiro*, a Greek word that also means ‘to raise up,’ is used to describe the raising to immortality (1Cor. 15:52) and is also used to describe the natural act of rising (Mat. 2:13). For both words, the sense must be taken from the context.

Conclusion

As this booklet has demonstrated, an alteration in foundation principles results in the upheaval of the entire doctrinal house. In the case of brethren Andrew and Williams, their alterations to foundation stones resulted in destroying biblical principles. The ramifications extended far beyond the issue of whether or not the unbaptized rebels against God will appear at the judgment seat of Christ.

It has also been demonstrated how Brother John Thomas' writings can be taken out of complete context and erroneous principles that he never taught can be construed from them. It will be useful to consider two quotations side-by-side:

“His writings, being the best exposition are of **inestimable value**; but... **Dr. Thomas did not carry his premises to their logical conclusion**, and hence the discord between his statements concerning the taking away of Adamic condemnation and those relating to resurrection. It is permissible for others to see that which he did not”
—J.J. Andrew, advocate of the heresies addressed in this booklet, and which are accepted in the Unamended community.

“The foundation of my views is found in the writings of the above mentioned brethren [*John Thomas and Robert Roberts*], and **I can prove from those writings just what I believe and teach**. As a whole I consider the writings of Dr. Thomas and Brother Roberts **incomparable**, and I believe none have a higher appreciation of their work for the truth than myself”
—A.D. Strickler, advocate of the “clean-flesh” heresy.

A few comparisons may prove interesting:

- Both provided the token, “no one has greater respect than the present writer for the writings of Brother Thomas and Brother Roberts”—a phrase which serves only to deceive the simple and is enjoying greater popularity lately as attacks on the pioneer writings have increased.
- Both thought that their premises came from the writings of brethren Thomas and Roberts, but in truth they actually came from a basic misunderstanding of those writings.
- Both could quote Brother Thomas and Brother Roberts, out of context, to ‘prove’ a point while refusing to use the quote within the context of the writings and within the context of the author’s understanding.
- Both thought that they had a greater understanding of the subject than Brother Thomas or Brother Roberts.
- Both were fundamentally wrong and have led many astray from the Truth as it is in Jesus.

It is important to note that writers in the Unamended community quote

Brother Thomas or Brother Roberts when it is convenient—even if the quotation is completely out of context—and completely contrary to the author’s understanding and intention. It would be somewhat similar to quoting Paul’s statement in 1Cor. 15:52 to prove immortal emergence.

An example of this is found in the February 1994 edition of *The Advocate*. An article entitled “Christadelphian Pioneers on the Subject of Adamic Condemnation.” The article *implies* that Brother Thomas, Brother Roberts and Brother Sulley unwittingly taught that there is a legal condemnation which rests upon all mankind which is removed at baptism—this is “Adamic Condemnation.” However, a brief review of the quotations shows that they were simply affirming a fact: That all mankind has “inherited the sentence of death” from Adam. They did not teach that this sentence was removed at baptism in the sense that *The Advocate* teaches. An interesting exercise is to review the original texts from which the quotations have been amputated. This will show that the author has abruptly ended quotations when the article’s intent would be overthrown.

One can quote a verse from the Bible in an attempt to prove anything. Likewise, Brother Thomas and Brother Roberts can be quoted out of context in an attempt to prove anything. That the attempt is successful is another matter altogether.

Some in the Unamended community who do not fully embrace the false teachings of brethren Andrew and Williams justify their continued fellowship by alleging that Brother Thomas would not have made the issue of resurrectional responsibility a test of fellowship. The idea that Brother Thomas would not make this a test of fellowship comes from a quotation in which Brother Roberts wrote, “There is a good deal of force in this view of matters. We have for years felt uncertain—NOT AS TO THE DOCTRINE that men who knowingly refuse to submit to Christ are responsible to his judgment seat at the resurrection, but as to how those ought to be regarded who deny it... We know Dr. Thomas was against making it a ground of disfellowship.” However, it is not clear upon reading the quotation if Brother Roberts believed that Brother Thomas would not make a matter of fellowship: (1) *At what time* the rejecter would make his appearance at the judgment seat — pre-millennial or post-millennial or (2) If the matter was one of light bringing responsibility.

Brother Roberts makes it clear in the same quotation that “it makes a difference when this error becomes aggressive... a reserved and doubtful attitude has been changed into **a public and aggressive denial of light as the ground of resurrectional responsibility... Circumstances always alter cases, as you know...** If I am forced to appear to take a more definite attitude, it has not been my choice” (*Christadelphian*, Dec. 1896, p. 474).

Brother Thomas called denial of this principle alone “the deceitfulness of sin.” It is clearly “a taking away from the Word of God, and is a tampering with the means which God Himself has instituted for the sobering and conversion of the natural man” (AT Jannaway). No one could even appear to make a case that Brother Thomas would have fellowshipped a community which promotes this

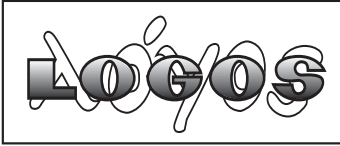
error aggressively or teaches the following notions:

- The Law of Sin and Death is removed at baptism
- Men pass federally out of Adam at baptism
- Enlightened sinners are not under law
- Baptism is the infliction of the first death
- The second death is only for unfaithful saints
- Christ offered a substitutionary sacrifice in place of man
- Original sin is removed at baptism
- Yahweh's covenant is a mutual agreement
- Christ was alienated from God until his baptism
- The Elohim lied to Adam but the serpent told the truth
- Baptism removes filth of the flesh—Baptism is a carnal ordinance
- Men of all ages have been justified through The Faith
- Christ was justified from the law of sin and death typically or actually before his immortalization
- And many other things contrary to the gospel and *obedience* to that gospel.

We hope that the reader will appreciate the fact, that as Brother Thomas wrote, the gospel is for thinking men and women only. The doctrines relating to resurrectional responsibility and the removal of the condemnation placed upon mankind require effort—not because they are complicated. On the contrary the Truth is quite simple. But because serpent reasoning has darkened counsel by words without knowledge, the simplicity of Christ has been obscured by the “wisdom from beneath.”

In the act of baptism, believers so to speak “merge their individuality into Christ” — they are then “in Christ” or “in the Lord,” phrases which Paul employed no less than ten times in the last chapter of his letter to the Romans. The saints are “complete” in Christ (Col. 2:10), he being “the author and finisher of their faith” (Heb. 12:2). Thus, in the divine scheme of salvation, mankind are dealt with in a federal sense, as the apostle explains: “As in Adam all die, even so in Christ shall all (all who have put on Christ in the way appointed, and by faith and good works have remained in him) be made alive” — alive, not to await the sentence of a second death, but alive to die no more (1Cor. 15:22). “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me” (John 6:57). “Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you” (John 14:19, 20). Commenting on this phase of the subject it has been said in epigrammatic but true language: “What Adam was we are; What Christ is we may become.” Baptism introduces believers into the family of God, but until the Judgment Seat is passed the position is not irrevocable: “If any man (baptized or not) hath not the spirit of Christ he is none of his” (Rom. 8:9).

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