

## **Presentation January 25, 2012**

*(with Table of Contents and page numbering added by request)*

**By UA08 Unamended brethren from  
Toronto North & Guelph Ecclesias**

**To brethren from  
Hamilton Book Road & London Ecclesias**

*Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus*

**Philippians 2:1-5 (NKJV)**

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## **Presentation January 25, 2012**

**By UA08 Unamended brethren from Toronto North & Guelph Ecclesias  
To brethren from Hamilton Book Road & London Ecclesias**

### **PREFACE**

The UA08 Unamended brethren requested the above meeting with the Book Rd and London brethren initially to open communication, since we had been given little opportunity to share perspectives with brethren involved in the PRU in the 3.5 years since the Unity Agreement 2008 (UA08) was implemented. Once the PRU protests began, we only had one opportunity to make a limited presentation 2 years ago by invitation of the UA08 Amended brethren to a meeting at Toronto West Ecclesia with PRU brethren.

After this January 25<sup>th</sup> meeting had been scheduled, the Book Road Ecclesia announced a study day for January 14, 2012 – eleven days before our meeting. At this study day, Book Rd. presenters raised controversial issues and made serious charges concerning the integrity both of NASU/UA08 and of brethren involved in this unity initiative. Since these presentations were so pointedly critical and were made to a large audience and subsequently posted on a website, we found it necessary to alter plans for our meeting January 25<sup>th</sup> to address some of the controversial PRU matters raised in the presentations. Due to the nature of the charges made, it was necessary to research historical Christadelphian writings to demonstrate the claims were erroneous and to address the validity of their position. Our intent in citing these historical writings is not to stir up controversy, but to quell it by demonstrating common roots and teaching.

This Preface and Observer Reports were written after the January 25<sup>th</sup>, 2012 meeting and were not part of it. The material on the following pages was presented verbatim on January 25<sup>th</sup>, other than the Appendices and Exhibits, which were referenced but not read in their entirety.

For clarity, there are a few (non-substantive) pages in this package that have been added to the materials handed to the Book Rd and London Ecclesial representatives as follows:

- This preface (two pages, including this one and Observer Reports)
- Appendix A title pages (4 pages, imbedded in “Appendix A” section)

*Brethren Ron Waye (Toronto North), Ian McPhee (Guelph) & Doug Finlay (Guelph)*

**January 31, 2012**

## Reports on the Unamended Presentation to Book Rd and London Ecclesial Representatives

The presentation meeting of January 25, 2012 between representatives of the Guelph/Toronto North Ecclesias - and representatives of the Book Rd./London Ecclesias were attended by three Brethren from other ecclesias as follows:

- Al Hussey – (as a representative of the UA08 Amended Brethren who had been in several meetings with the representatives of Book Rd and London in their “PRU” roles)
- Bill Farrar – (as a member of an Unamended Ecclesia not engaged in the UA08)
- Beau Rivard – (as a member of an Amended Ecclesia not engaged in the UA08)

Bre. Bill and Beau attended as neutral observers to observe and report on the meeting. Their reports follow:

[Corrections of spelling & name in list of brethren present in the following observer report: Ron Leadbetter & Dave Kanno.]

**From:** Bill Farrar <whf@sympatico.ca>  
**Date:** Fri, 27 Jan 2012 15:06:31 -0500  
**To:** <dfinlay@andersoncommercial.com>  
**Subject:** RE: Observer/Reporter comments

I was invited, as a neutral observer, to attend a meeting on January 25, 2012 at 7:30 pm at the Burlington Holiday Inn, called for the following purpose: "In the interests of promoting understanding, peace and unity among our ecclesias, we [3 members of the NASU/UA08 committee] would like to invite two delegates from each of your (Book Rd, and London) ecclesias to a presentation to address issues of mutual importance pertaining to the unity agreement (NASU/UA08)."

The meeting was duly held on the evening and at the time specified. The 3 NASU/UA08 brethren read from a prepared script which contained, among other material, quotes from the Bible and Christadelphian sources from the past, observations concerning presentations given at a Study Day which was held at the Book Rd ecclesia on January 14, 2012 and a series of questions arising from the concepts presented. The prepared text was strictly adhered to throughout the evening.

The presentations, while at times very candid, were presented in a spirit of goodwill and were received courteously. There was no back-and-forth discussion relating to the material in the presentation document. The meeting concluded at 10 pm.

Bill Farrar  
Woodstock Ecclesia

Present: Doug Finlay, Ian McPhee, Ron Waye, Al Hussey, Ron Kidd, Ian Macfarlane, Ron Ledbedder, ? Kanno, Beau Rivard

**From:** "B&L Rivard (home)" <brivard@alumni.uwaterloo.ca>  
**Reply-To:** "B&L Rivard (home)" <brivard@alumni.uwaterloo.ca>  
**Date:** Mon, 30 Jan 2012 13:25:00 -0500  
**To:** Doug Finlay <dfinlay@andersoncommercial.com>  
**Cc:** Ian McPhee <ian@watcom.ca>, Ron Waye <rwaye@cogeco.ca>  
**Subject:** Re: Observer/Reporter comments

Brethren, I appreciated the opportunity to attend the meeting on January 25th as a neutral observer. I can confirm that the presentation that evening was for all intents and purposes a word for word reading of the main body of the printed material distributed that night, with some references being made to the included supporting appendices.

In the Hope of Israel,  
Beau

## JANUARY 25, 2012 MEETING –BURLINGTON

### “UA08” UNAMENDED REPS PRESENTATION FOR REPS FROM PRU

Ron Waye

#### Introductory Comments

Dear brethren: Welcome in the name of our Lord Jesus Christ.

This meeting has been organized by the three representatives of the “UA08” Unamended ecclesias who are present here this evening. We requested the opportunity to meet with two brethren (brother Ian and brother Ron) who are active in what is often referred to as the “PRU” activity. We also have invited them to bring one additional brother from each of their respective two ecclesias. In addition, we have present with us two additional Ontario brethren to act as recorders and observers—one brother is from an Amended ecclesia, and one is from an Unamended ecclesia. In addition, brother Al Hussey of the Niagara ecclesia is here representing the UA08 amended ecclesias.

We warmly welcome and thank all of you, brethren, for kindly accepting the invitation to take time out of your busy and demanding schedules to meet with us this evening.

The purpose of this meeting is to provide an opportunity for “UA08” unamended brethren to communicate with representatives of the “PRU” process in order that they obtain a clearer and better understanding of our position on this very important matter of Unity among the brethren of Christ in his area. Copies of the presentations will be handed out to all present at the conclusion of the meeting.

There has been little opportunity provided to enable and facilitate such communication until now. The three brethren presenting this evening had one previous opportunity two years ago ([January 2010:Toronto West hall](#)) to communicate by way of presentation. We were provided this opportunity during a portion of a regularly scheduled meeting involving amended brethren representing “UA08” and “PRU” ecclesias.

Unfortunately, following that meeting we received no feedback, no questions, and no requests for clarifications with respect to our presentations. Further we did not receive any response to the very specific offers and recommendations we had made at that time to help resolve some of the unity issues.

Our objective at that time, as well as this evening, was, and is, to facilitate better understanding of the UA08 unamended ecclesias, our beliefs, our approach and our commitment to achieve unity on a sound Biblical basis. We always have in the forefront of our minds the prayer of our Lord Jesus, on the night of his arrest, that his One Body might all be truly one. (John 17)

Meetings and communication sessions such as this are most important because you brethren here have not had the experience of working closely with us on these issues, which that many of the “UA08” amended brethren have had --some for as long as 17 years. We pray that this meeting may be productive, and that it will be to the glory of the one true God, and honour the spirit and example of the Lord Jesus, who loved and died for each of us.

This meeting tonight was already being scheduled before we became aware of the January 14, 2012, Book Road Study Day. Therefore tonight’s meeting was not intended to be a response to that event. We were pleased to be invited to the Study Day and are most grateful for the warm hospitality extended to us on that occasion.

However, because we believe that some of the material presented at the Study Day did not fairly represent the NASU/UA08 documents and process, some of our comments this evening will address these concerns. We have to admit and share with you that we were saddened to witness the rather unbecoming use of extreme and unreasonable (“over the top”) contrasts, analogies and innuendoes to depict UA 08 brethren, (amended and unamended), with respect to their attitudes and efforts to achieve unity within the brotherhood.

Further we were concerned that the conclusions presented on the study of fellowship did not reflect the proper emphasis and balance that the scriptures teach on this subject.

By way of further introductory remarks to the presentations this evening, **we wish to clearly state our belief that there are no doctrinal differences which should stand in the way of full unity and fellowship amongst all brethren in this area.**

We wish to present a clear, simple, and unambiguous summary to demonstrate that this is indeed the case. We will do this through the use of clear statements of our beliefs on these matters.

I will deal with some overall comments on the “Atonement” and “Resurrection” items now and then “Fellowship” in the first presentation. This will be followed by brother Ian McPhee dealing with the subject of “The Integrity of the NASU” and brother Doug Finlay will make the third presentation. Ian McPhee will then make some concluding remarks.

First with respect to the Atonement:

1. In our presentation of January 23, 2010 (see Appendix A-1,) –copies of which were distributed to all in attendance that day, the following clear statements were made:
  - (a) **“It is well established that our ecclesias do not teach that there is any legal condition or impediment that restricts God from raising and judging someone who is not baptized.”**  
This statement had been previously included in a letter dated November 18, 2009 which was sent to all the Toronto ecclesias.

(b) “The concern being addressed apparently is related to the term or expression: ‘inherited legal condemnation’—**a term we neither use nor teach.**”

(c) “—we are uncomfortable using legal language when discussing how ‘God was in Christ reconciling the world unto Himself (2Cor5:19). The focus is better placed on the will of God, the righteousness of God, and importantly, the love, mercy and grace of our Heavenly Father.”

We feel that the NASU plus these additional assurances and clarifications are fully compatible with the BASF and in particular clauses 3, 5, 8, 9, 10, and 12 and with the “Doctrines to be Rejected”: 4, 5, and 27, (“That there is no sin in the flesh”). We support these statements without reservation and trust that you also do so.

In addition, a very specific statement, offer and suggestion, was made in that presentation:

**“...we clearly state that we fully endorse the spiritual wisdom and the reasoning in Brother Islip Collyer’s articles ‘The Meaning of Sacrifice’ in his book ‘Principles and Proverbs’ (Part 1-Chapter 12).”**

**The suggestion was “..let us agree to use the wisdom of this brother, and all of us endorse this well balanced article which deals fully, in an uplifting and edifying manner, with the issue under consideration.” (This would be similar to incorporating Brother John Carter and Brother Cyril Cooper’s lectures in the Australian Unity Book.)**

**Dear brethren, I believe we can put to rest all of our mutual concerns about the “atonement” by agreeing to do this** -and especially so when combined with the very clear statements made above.

By way of even further assurance, we said that in addition to endorsing brother Collyer’s work that we also endorse the writings of brother John Thomas (in Elpis Israel-the sections dealing with “The Constitution of Sin” and “The Constitution of Righteousness”) and brother Roberts book “The Law of Moses” (Chapter 18 in particular addresses these issues).

**Brethren: please give this your prayerful consideration.**

Now dealing with “Resurrectional Responsibility”:

The main body of this section of the NASU document was not covered in the Study Day. We feel that this section provides very adequate coverage and amended brethren both near and far have assented to this. By the way the word “will” (bullet point #3) is included. The three bullet points are straight-forward Bible based statements and should be taken as read without any imputation of ulterior motives.

Assurances given on this subject include:

1. **“..we reject the assertion that God cannot or definitely will not raise to judgment those outside covenant relationship, and we will not tolerate such teaching in our ecclesias”. (Letter of appeal from 7 unamended ecclesias dated April 21, 2006. (See Appendix A-2.)**

2. The two Final Clarifications in the Unity Agreement of 2008.

We would point out that in the 3 ½ years since the implementation of the UA08 that no false doctrine has been taught from our platforms. In order to increase fellowship at all levels, the preponderance of visiting speakers have been from UA08 amended ecclesias. Further on many occasions UA08 unamended speakers have successfully exhorted at UA 08 amended ecclesias and there have been no concerns.

**We appeal to you brethren in the name of our Lord Jesus Christ** that you take the time and make the effort to consider these things and to work for unity to the end that when our Lord returns he will not find a divided bride. **Now is a time for healing, a time for the reaching out** to other parts of the Lord's body for his sake, and to remember both the promise and the warning of the our Lord "inasmuch as you have done this to the least of these my brethren you have done (or not done it) to me." (Matt. 25:31-46).

We are aware and realize that Unity process, which is actually a work in progress, **will require more time**. All previous reunion/unity efforts required time before all ecclesias and brethren made a final decision and until effective full fellowship was achieved among all the ecclesias in the region. Our plea is that brethren will be **patient** and be open to hear and see the case for unity and the results of unity. More communication is clearly needed and it is and it is reasonable that some time will be required by those who have not had the opportunity to work with us.

May the Eternal God, and may the Lord Jesus the head of our ecclesias—all being part of his one ecclesia, bless us in these efforts, and may the day soon come when "the Kingdom of this world becomes the Kingdom of Yahweh and of His Christ".

Ron Wayne

## FELLOWSHIP

Ron Waye, Jan. 25, 2012

### FELLOWSHIP

These remarks are supplemental to those in the Introductory Comments section as well as the related sections of the NASU/UA08 documents.

Brethren—we eagerly look forward to the time when in the grace and mercy of our loving Heavenly Father, each of us, along with the faithful of all ages, will be together to share that promised eternal and glorious fellowship with our God, our Lord, and one another. Our prayer is that we will be guided and directed in our generation to say and do those things in our day that promote true Fellowship in the One Body.

We believe it is clear and undeniable that a fair assessment of the biblically based NASU document supplemented by the UA08 clarifications and assurances, plus the additional assurances in our presentation of January 25, 2010, would result in the conclusion that there are no fundamental differences between us concerning “the gospel of our Lord Jesus Christ”. (2Thess. 1:8; Acts 8:12) (If anyone still believes that we hold or teach doctrinal error—this should be pointed out to us in clear concise Biblical language in a spirit of Brotherly love, without use of thousands of words and non-biblical resources). This has also been confirmed by UA08 brethren who worked diligently with us with open Bibles and frank thorough discussions in a Christ-like spirit for up to 17 years.

However, since some fellowship concerns have been raised we would like to also address it in a clear and concise manner as follows.

It is our belief that Fellowship and the doctrine of the “One Body” is a first principle. The parables of the Master concerning judgment, plus the writings of Paul and the other apostles, made it clear that the behavior of brother to brother, and to the body of Christ, is to be of prime importance in that day. It is clear that shortcomings in this matter may be considered sin in the sight of God. Therefore one should never take be a cavalier attitude towards fellowship and the one body with all its different parts. (Matt.25:31-46; John 10:15-16, 17:3,11,21-22; Eph. 4: 4-6; 1John 1:5-10, 2:7-11, 3: 10-24, 4:7-21;5:1-5; Romans 12:3-10 “ ( v.10 ESV “Love one another with brotherly affection. Outdo one another in showing honor”), Romans 14: 1 to 15: 7, 1Cor.10:16-17, all of Chapter 12; Gal. 3: 27-29).

We feel we must be primarily guided by the Word of God and not that of men. We believe that our approach has been consistent with this. Therefore we aim to make the “inasmuch” commands of our Lord a constant reference point in the matter of fellowship.

When discussing “fellowship”, we shall be dealing primarily with only that aspect dealing with partaking of the memorial “emblems”.

Much has been written and spoken in recent years on the subject of fellowship. Rather than referring to any of these documents to supplement what we have said in the Introductory Comments, we again would use the writings of Brother Isip Collyer. This brother's writings show clearly that he was blessed by the Father with the unusual gift of a good balanced understanding of the word of God, combined with a deep understanding of the mind and heart of man, and the ability to clearly articulate this wisdom in an edifying manner.

His book "Principles and Proverbs" is especially useful for our times of stress and debate. While we would heartily recommend the whole book, we would like to refer to only a few portions for this discussion.

Brother Collyer makes the following observation from his chapter "The Principles Governing Fellowship" (Chapter 10:Pages 68-81).

"We may assume also than that in these days also it is in the will of God that we should experience some difficulty in applying scriptural principles to the circumstances of our own times. We must try to be honest and faithful in our application and on our guard against the fleshy feelings that so continually come to the front in times of strife."

"In time of strife there is a natural tendency for men to exaggerate and indulge in parody. It has been so in the brotherhood. .... satirical exaggeration....simply present the familiar spectacle of extremes begetting extremes.... Perhaps the first scriptural principle that we should note in this matter is that God sometimes leaves men to try them and prove all that is in their hearts."

"It is wrong to 'watch for iniquity' and yet in time of strife it is the most natural thing in the world to do. If he (i.e., a brother-added) believes in the Bible he needs then to remember that all who watch for iniquity and make a man an offender for a word shall be cut off (Isaiah 29: 20)".

"The fellowship to which we are called is a fellowship of the Gospel. It is a fellowship with the Father and the Son. And it is a fellowship to which God has called us (1Cor.1:9).....If men have been called to this fellowship by God Himself, we need clear scriptural ground before we cut them off from it....We must try to remember the teaching of the Word as a whole, and we must be honest in the application of specific rules."

Concerning our common natural tendency to judge one another, he cautions us with these Scriptures (Pg.76):

"Judge not, that ye be not judged. With what measure ye mete it shall be measured to you again"  
"Judge nothing before the time until the Lord come who will bring to light the hidden things of darkness"(1Cor.4). "Who art thou that judges another man's servant? To his own master he standeth or falleth" (Romans 14:4). "Speak not evil of one another, brethren....".

From time to time in these matters of fellowship and unity, one sees the charge being leveled criticizing the principle of love, and with attempts to place an artificial barrier between the love of God and the

love of brethren (1John 3:16; 4:7-12,18,19). “If anyone says ‘I love God’ and hates his brother, he is a liar; for he who does not loves his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him; whoever loves God must also love his brother.” (4:20-21 ESV).

“All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.” (John 6:37).

Therefore we do not hesitate to include this first principle of brotherly love in our work on unity and towards all brethren for “whom Christ died”.

Bro. Collyer comments on this: “When we urge the law of love we do not mean sentimental human affection with all its partiality, inconsistency, and blindness. We mean love after the pattern set by the Lord Jesus who died for a church full of imperfection and who, under the very shadow of the cross, gave comfort to his faulty disciples. This law of love so incessantly urged upon us in the Word of God is the most soul-searching and the most difficult of all the commands” . . . “If some brethren in misplaced zeal insist on an unscriptural division, the whole responsibility lies with them”.

He summarizes seven principles of fellowship-- these are shown in [Exhibit 1](#).

Dear brethren, as stated in the introduction, the plain facts are that in the three and one-half years of the UA 08 agreement, there has not been one example of false teaching from the platforms of the UA08 unamended ecclesias. Further, it is a matter of public record that many unamended ecclesias do not welcome us into fellowship. The record and the facts speak for themselves.

Our fellowship implementation uses the approach: declare what you believe to be the Apostles’ doctrines and basis of fellowship and all that partake on that basis do so on their own responsibility. Brethren who do not subscribe to our stated position just don’t come. This is not surprising since not one unamended ecclesia, that might be of concern to you voted for NASU. They did not believe the NASU document and in their view it left no door open or provided any potential loopholes. Therefore it is not a document with two possible meanings and they clearly and rightly understood that.

**Our four point fellowship position is set out in Exhibit 2.** This has been available since the implementation of the NASU/UA08 process.

This approach, based upon sound Bible principles, has worked. Since the preparation of this statement, six (6) additional unamended ecclesias (one Ontario, five Mid-West) have joined in the Unity process. These are all ecclesias with whom we have close fellowship ties.

Further, it should be noted it is a matter of fact that, in both the unamended and the amended communities world-wide, there is a significant difference between theoretical and practical fellowship.

There are no examples in Scripture of “bloc disfellowship” of fellow ecclesias, nor of one ecclesia disfellowshipping another ecclesia. During one of my several trips to Turkey, I was keenly struck by the

geographic closeness of the cities of Smyrna and Philadelphia to the city of Sardis and the relative ease of travel between them. Yet our Lord did not command the disfellowshipping or avoidance of the Sardis ecclesia (Rev. 2 and 3). Taken as a whole, the Biblical focus is always on false teachers (not problematic brothers or sisters) and there is an orderly and patient approach given for dealing with this. In all of these matters, the instruction is to gently teach and instruct in fear and meekness. (1Tim.15-17; 2 Tim. 2: 24-25; Gal.6:1-10).

As UA08 ecclesias we support the spirit of clauses 2 and 3 of many ecclesias' constitution as a shared reference point: "We recognize as brethren and welcome into fellowship all who have been immersed, by whomsoever, after their acceptance of the same doctrines and precepts".

This, of course, is consistent with Ephesians 4: 1-6, where we are urged "to walk worthy of the calling to which you have been called, with all gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace" because there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. In this chapter the apostle makes clear that at any one time the various members of an ecclesia, or the body itself, are at different levels in their growth, understanding, walk, emphasis, and talents/gifts: "Till we all attain to the unity of the faith, and of the knowledge of the Son of God, to mature manhood (Gk, "full grown man"), to the measure of the stature of the fullness of Christ". (vv.13-also verses 15, 16, 24,) and because of this " Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." (vv.32, ESV).

The first of first principles is that God is one. He was one before the beginning and He will consummate all things into Himself in that age to come, when God is "all in all"—in accordance with His plan " for the fullness of time "when he might gather together in one all things all things in Christ, both which are in heaven, and which are on earth; (even) in him". (Eph.1:10)

In this present age there is "one flock, one shepherd". (John 10:16 ESV).

In the light of these Biblical principles, we believe our approach to fellowship, as set out in our four point statement (Exhibit 2), is consistent with these principles, and is appropriate until that time, when with God's blessing, the process is completed, if ever that should happen before the blessed return of His Beloved Son.

## **The Integrity of NASU**

Ian McPhee, January 25, 2012

Brethren, I repeat brother Ron Waye's expression of appreciation that you have taken time tonight to meet with us and hear our perspective concerning the UA08 unity initiative. In view of the several aspersions cast on the integrity of NASU and on the many brethren involved in its development at your January 14<sup>th</sup> Book Road study day, it is necessary that we address objections raised.

My comments will address the following:

1. The NASU process, guiding principles and the brethren involved in its drafting.
2. The NASU Survey Results statistical analysis presented January 14<sup>th</sup>.
3. The human impossibility of the standards you demand of NASU.
4. The NASU Mutual Assurances allowance for viewpoints held by our pioneer brethren and clear rejection of views of historical concern re division.
5. Allegations of Inherited Legal Condemnation being taught in NASU.
6. Language and concepts you reject in NASU have been widely taught by respected pioneer brethren and prominent amended (Central Fellowship) brethren since the 1898 division.
7. Implications of your position presented January 14<sup>th</sup>.

The full text of NASU and related materials continue to be available at [www.nasu.ca](http://www.nasu.ca).

### **NASU Process, Principles & Participants**

The unity discussions which resulted in the North American Statement of Understanding (NASU) 2003 proposal were not conducted in a closet. Reports were issued periodically to the whole community during the process. Presentations were made at ecclesias wherever NASU committee representatives were invited to explain the process and answer questions. We helped facilitate the unity discussion process between regional ecclesias of both communities wherever we were invited.

Following several other unity discussions in other areas such as Toronto, the arranging brethren of the Brantford and Guelph ecclesias began scripturally-based discussions together in 1995 in a spirit of brotherly respect. Sufficient progress was achieved by mid-1996 that arranging brethren of the Toronto-area ecclesias asked Brantford and Guelph brethren to adapt their discussion format to include a larger number of ecclesias. Two representatives were appointed by each participating ecclesia. Guiding Principles for unity discussions were formalized as follows and reviewed at each meeting:

1. Manifest the spirit of Christ in content and manner of discussion.
2. Seek Bible Truth as a single team.
3. Share information openly within the joint group and ecclesial community.
4. Encourage prayer for unity.
5. Truth and important principles are not to be compromised.
6. Jargon is to be avoided. Clear language and Scriptural wording are to be used.
7. Partisan debate and competitive behaviour are not permitted.

Topics discussed included Resurrectional Responsibility, the official issue of the division (depicted as the tip of the iceberg in your presentations January 14<sup>th</sup>), as well as other subjects viewed in both communities as potentially more serious underlying issues (depicted as the much larger, more dangerous, submerged portion of the iceberg in your slides).

Discussions were held with open Bibles, focused on what brethren believe today and their scriptural reasons. Mutual respect quickly developed as brethren saw in each other a strong commitment to the integrity of Bible truth. Consequently, trust and brotherly affection grew as common values and beliefs were seen to be shared. As each topic and sub-topic was discussed, notes were taken on expressions of commonly shared beliefs. After each meeting, draft documents were updated with feedback and an updated draft of our expression of common understanding was presented and reviewed at the next meeting. As each topic was discussed, updates were taken back to participating ecclesias for review and discussion with ecclesial members. Ecclesial reps were tasked to bring feedback from their ecclesia to subsequent meetings.

As encouraging progress was being made in Toronto, Midwest ecclesias in Illinois and Indiana invited us for an information meeting and then organized a similar discussion process in their area. Monthly meetings were held over several months, with facilitators from Ontario sharing the progress made in Toronto and taking back feedback from Midwest brethren. Feedback from Midwest brethren resulted in further refinement of the draft expressions of common understanding on each topic. Updated drafts were reviewed by Toronto and Midwest ecclesial members.

During the Midwest process, similar discussions were initiated in the Mid-Atlantic region. Facilitators from Ontario and later Midwest were invited to share their work. Mid-Atlantic feedback and updates were periodically reviewed by ecclesias in Ontario and Midwest. During this stage, a booklet from Logos Publications, entitled ***Partial Atonement***, was distributed to every ecclesia in North America raising new concerns about clean flesh teaching by some prominent Australian brethren who had encouraged and contributed to our unity discussions in their formative stages. Previously, this issue was believed to be adequately dealt with by the essentially identical clauses in both BASF and BUSF. Thus, earlier drafts of common understanding did not emphasize the problem of our unclean nature. Ecclesial feedback in this period resulted in increased emphasis to reinforce historical Christadelphian teaching on the unclean, defiled, fallen, fleshly, carnal, wretched, corrupt, sinful nature of mankind – which resulted from Adam’s transgression and was borne by Jesus as a representative man for the purpose of conquering this sin-prone nature by perfect obedience and ultimately destroying it and its power of death on the cross, opening up a way of salvation and eternal life for all who would follow him. Some brethren feel the accomplishments of our Savior are more fully appreciated if we recognize what he had to overcome, so their discussion of the human attributes of Christ is meant to revere the work of our Lord, not to denigrate him. While such language has its place in a doctrinal discussion of the nature of man and nature of Christ for the purpose of understanding the Atonement, one must keep things in perspective and give appropriate reverence to our *Lord and Savior*, the *King of Kings* who was sent and prepared by God, who dedicated his entire life to fulfilling God’s plan in perfect obedience, and who died to open up the way of life for mankind.

During 8 years of the development of NASU, over a hundred brethren participated as ecclesial reps directly in the discussions with counterparts in the two communities. Indirectly, hundreds more brothers and sisters in their ecclesias participated in review and feedback through their reps. Meticulous care was taken to accurately reflect discussion and feedback in the drafts. The results at each stage were scrutinized by ecclesial members in this ongoing review process. Thus, the unfortunate suggestions

made January 14<sup>th</sup> of nefarious motives of NASU text malign not just brethren of the NASU committee, but the 100+ brethren who were ecclesial reps and the 1000+ brothers and sisters in their ecclesias.

### **NASU Survey Results**

In your first presentation January 14<sup>th</sup>, you challenged the NASU Phase 1 Survey Results (full report available on [www.nasu.ca](http://www.nasu.ca)) which showed approval by a preponderant majority of Amended ecclesias of NASU as a doctrinal basis for unity in the Amended community, subject to final approval in Phase 2 once implementation details were developed and shared. You observed that the 88.4% of responding Amended ecclesias which approved NASU represented only 66.4% of the total number of Amended ecclesias. This implied that it meant 33.6% of the Amended ecclesias rejected NASU. Your same slide indicated that only 9.4% of the total number of Amended ecclesias rejected NASU, but you did not emphasize this. If a similar approach was taken with this statistic, one might infer that 90.6% of the Amended ecclesias approved NASU. Clearly neither inference can be true, since there can't be both 90.6% in favour and 33.6% against – these portions add up to more than 100%. Ecclesias may not have submitted votes for a number of reasons and we received reports of various causes unrelated to acceptance or rejection. No inferences can be made about non-votes. This is why ecclesias generally (including Book Road and London, I understand) count only ballots cast and consider non-voters as accepting the majority vote. The NASU survey results report stands as statistically valid.

### **Impossible Demands Required of NASU**

Your presenters on January 14<sup>th</sup> repeatedly called for a simple, short statement that said what it meant and meant what it said. Yet both your opening and closing speakers showed a slide of an iceberg, making the point that Responsibility is only the tip of the iceberg and several more serious issues concerning the Atonement make up the larger and more dangerous submerged portion of the iceberg. Presenters also called for additional clarifications and denial/rejections statements, requiring even more text. You demand the impossible with these contradictory requests – shorter and simpler, yet addressing the several Atonement issues on your iceberg (which NASU does fairly succinctly in its first three topics and their sub-topics) plus provide further assurances to satisfy your fears and mistrust.

Your presenters reject NASU on the basis of it being possible to misinterpret or misconstrue certain word or phrases taken out of context. No human document is immune to this. If human reasoning can misinterpret divinely inspired Scripture to support the different teaching of thousands of Christian denominations, how can mere mortals write a document that is impervious to wresting of its meaning? Your third presenter acknowledged criticism by amended brethren who viewed his December 2011 Tidings article on the Atonement as teaching 'clean flesh', which he did not intend, indicating he did not want to make UA08/NASU writers 'offenders for a word'. Yet he proceeded to raise a number of questions of motive or intent behind single words and short phrases taken out of context and even a scriptural reference. These will be addressed in the discussion of NASU language and concepts below.

### **NASU Mutual Assurances**

Much has been made about a statement I made in a private in-committee email in January 2005 – “The Mutual Assurances explicitly acknowledge respect and tolerance for different viewpoints on aspects of RR.”

It is important that we agree on fundamentals which define our common hope and basis of fellowship. Further, Christadelphians are encouraged to study the Bible daily and to think about what they read so they grow and mature in our faith. Sharing of individual perspectives enriches, broadens and deepens our understanding, "As iron sharpens iron, so one man sharpens another." (Prov 27:17) When two or more brothers or sisters discuss any subject long enough, different perspectives emerge that help to balance and enhance our understanding and faith when mutual love, trust and respect are shared and ideas are tested with Scripture.

In the final stages of NASU, some of the amended reps desired additional final assurances or clarifications concerning Resurrectional Judgment. This resulted in a like desire by unamended reps. Preliminary issues were shared by email for mutual preparation and a meeting was held with mid-Atlantic reps and delegates from Ontario and Midwest. The Mutual Assurances section was the result of the assurances presented and agreed in that meeting and subsequently reviewed in participating ecclesias. When considering these points, please do not dissect them out of context, but review the full text of the NASU fourth topic (Resurrectional Responsibility) and the complete set of Mutual Assurances to appreciate the balance and mutual respect which was intended.

It was questioned January 14<sup>th</sup> why Mutual Assurance 'E' specified 'Amended brethren'. The principle had been "mutually agreed" in point 'A'. After the amended reps graciously agreed with point 'D', they asked for point 'E' to be added for balance.

Point 'F' provides for tolerance and respect of differing views on Time & Place of Judgment of saints versus others. It had been shown in NASU discussion in each region that pioneer brethren had taught that saints alone would be at the *bema* or Judgment Seat and others would be judged elsewhere, whereas it is commonly taught now in the amended community that all classes called to judgment will appear at the Judgment Seat.

"Rejectors of the word, who do not come under law to Christ by belief and obedience, may be reserved till the close of the thousand years. It does not seem reasonable that those who put away the counsel of God from themselves should be passed over without judgment, and yet since they do not become constituents of the household of faith, their resurrection at the time when account is taken of that household would be inappropriate. May they not be dealt with at the end?"  
(R. Roberts, *The Judgment Seat of Christ*, The Christadelphian, Vol 4, 1867)

A very similar statement is also made by brother Roberts in *Christendom Astray*, published 1899 by then editor C.C. Walker (Lecture V, p. 108). The following is an example of John Thomas' teaching in his last major work, *Eureka*.

"...it appears to me, from the testimony already in the hands of the reader, the KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to those, whom "the blood of the covenant" brings before his tribunal. This southern region of which as King of the Jews he is king, therefore, "King of the South," is the locality of that tribunal, or judgment seat (*bema*, not *thronos*), before which we must all stand that we may be made manifest. The locality of the Throne (*thronos*) is Jerusalem, about 280 miles in a straight line from Sinai. Mount Zion is the place of "THE GREAT WHITE THRONE" (ch. 20:11; 4:2). This is not ascended until the victorious King of the Jews and his Perfect Man of 144 cubits, or thousands, have wrested the city out of the hands of the Little Horn of the Goat (Dan. 8:9, 11, 23, 25). We have not now to do with this; but with the *bema*, or Supreme Court, the judicial bench, styled in Rom. 14:10, and 2 Cor. 5:10, "the Judgment

Seat of Christ". 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; but it will only be the chosen few, "the called, and chosen, and faithful," who will be admitted to share in the honor, dignities, and glory of the name of Yahweh in Jerusalem enthroned (Jer. 3:17). Let the reader note well this distinction between the Throne and the Judgment Seat, their different localities, and the different times of their establishment. The transactions connected with each are different series of events; which, if mixed up together create inextricable confusion."

(J. Thomas, *Eureka*, Part III. 1. *The Thieflike Advent*. 1978 'red' edition vol IIIb, p. 189)

It is understood that brother Roberts changed his views on who would appear at the Judgment Seat of Christ late in his life. Some claim a similar change of mind by brother Thomas, but have provided no documentation.

Note the reference by brother Thomas to Psalm 50:5 with respect to those in covenant being brought to the Judgment Seat. The NASU section on Resurrectional Responsibility cites this passage similarly with respect to the 2<sup>nd</sup> bullet point. The third presenter January 14<sup>th</sup> was upset by this citation of this passage and questioned the intent of including it. In this connection, Mutual Assurance 'D' explains, *It is mutually agreed that the commitment we make to be God's servants, when we enter covenant relationship through baptism, heightens our responsibility to Him. Likewise, the principle "to whom much is given much is required" applies especially to God's servants who have been reconciled, sanctified and made holy in Christ Jesus, and are thus responsible "to walk in newness of life", "to be spiritually minded" and to be "conformed to the image of his Son".* Mutual Assurance 'A' states, *It is mutually agreed that the Scriptures give significant emphasis to the principle in point 1 above, and that knowledge and a call to conscience (1 Pet. 3:21) are necessary elements in a valid covenant (baptism in this dispensation).* The referenced "point 1 above" presents the General Principle, *Rejection of God's knowledge and calling are grounds of condemnation and punishment by God.* The two points below it discuss its Application to Resurrectional Judgment. The NASU treatment in these sections acknowledges the importance of Knowledge and Calling as a common basis for judgment of saints and rejectors, but does not restrict God to these factors as "the" only factors. Section 'D' explains some other factors for saints. NASU does not attempt to limit God's sovereign prerogative to raise for condemnation others on different bases, such as persecutors of the saints (Luke 18:7, 2 Thess 1:6).

We were confused by the suggestions on January 14<sup>th</sup> that NASU allows for the position, "God can raise those outside covenant, but He won't". Mutual Assurance 'G' deals explicitly with this, stating "It was agreed the NASU statement precludes this assertion."

### **Inherited Legal Condemnation**

The third speaker on January 14<sup>th</sup> stated that NASU enshrines wrong doctrine – specifically, *Inherited Legal Condemnation* (ILC). ILC is a loaded term, which means different things to different people and tends to generate more heat than light in discussions, so it is not helpful. It has been used in technical and legalistic argumentation to support the wrong assertions that 'God cannot raise those outside covenant relationship' or 'God can but won't raise those outside covenant relationship'. The NASU clearly rejects this teaching. In the NASU discussions, we tried to avoid jargon associated with past disputes and asked brethren to explain what they meant in simple language with scriptural support.

The word “legal’ does not appear in NASU, except in the embedded copy of the Doctrines to be Rejected: “35. That we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion.” [underlining added]

The analysis presented in the third talk makes quite an issue of there being three items in one sentence (before baptism) and only two in another (after baptism). This is enlarged upon in the booklet handed out at the end of the day January 14<sup>th</sup>. The analysis compared two sentences found two sections apart and suggested the intent was to secretly and implicitly embed ILC teaching since the post-baptism sentence contained only two items, with the missing code word being “fallen”. Lists in sentences often are limited to three items, as it becomes unwieldy if more than three thoughts are strung together. NASU contains quite a number of sentences regarding our situation after baptism with three items (not two as your theory would require) – all scriptural and none of them teach ILC:

- “Once in Christ Jesus through baptism, we are justified by faith, sanctified and reconciled to God.”
- “Submitting ourselves in faith, love and obedience to God through baptism by complete immersion, we symbolically participate in the death, burial and resurrection of Christ.” (2 lists of 3 items here)
- “Once faith leads us to repent and be baptized, we are justified by that faith, sanctified, and reconciled to God in Christ Jesus.”
- “Once faith leads us to repent and be baptized, we are justified by that faith, sanctified, and reconciled to God in Christ Jesus.”
- “We are raised a new creature in Christ, our previous personal transgressions are forgiven, and our relationship to God changes so that we are no longer certain to perish, but are in the hope of life eternal.” (oops, unwieldy with five items!)

Your analysis happens to choose the one sentence that has only two items concerning after baptism, “Nevertheless, the inherited dying nature with its proneness to sin remains our daily burden during our probation which only ends when we rest in the grave or the crown of life is received.” It was never contemplated that this might imply ILC when coupled with the sentence two sections earlier, “Therefore, Adam’s descendants are born into an unclean condition - fallen, perishing and inclined to sin.” The sentence immediately following this one has three corresponding items in a different order, “The human race is under condemnation to perish (without hope), unclean in God’s sight and in need of salvation.” Whether you consider the content or do the math, the suggestion that ILC is secretly encoded in NASU by a sentence containing three items contrasted with one two sections later having two items does not compute. [underlining added in NASU quotes to highlight items counted]

The content of each of the above NASU statements is doctrinally true. The projection of secret hidden code is false.

The other example cited in your booklet to prove ILC is Mutual Assurance I, which talks about three aspects of blessings associated with our new relationship after baptism as children of God with Christ as our head, distinct from the condemnation associated with the race headed by Adam. Your own analysis mentions three items here following baptism, contradicting your own numerical thesis. The content of section I is scripturally supported in context and does not teach ILC.

## Rejection of Widely Taught Language & Concepts in NASU

The third presenter January 14<sup>th</sup> raised questions about the meaning of the sentence, “Jesus’ nature required cleansing.” This is found under the sub-topic *Death* in NASU section *The Lord’s Involvement in His Own Sacrifice*. The questions were puzzling since the statement is explained in the immediate context. He asked if it means “We inherit guilt because of our relationship to Adam (original sin)?” While it is outrageous to suggest NASU is teaching the Roman Catholic doctrine of Original Sin, the other part of his question is clearly answered under the NASU topic *Adamic Condemnation*, sub-topic *Guilt for Personal Transgression*, which states *Men are in no way responsible for Adam’s sin nor do they have any personal guilt on account of the nature which they bear as members of Adam’s race. By our own sinful actions we become guilty and in need of God’s forgiveness. (Isaiah 59:2; Ezekiel 18:4-20)*. The next sub-topic, *The Way to Life*, makes clear that human nature in its present form can never be made acceptable to God – *Flesh and blood cannot inherit the Kingdom of God –this corruptible and mortal body needs changing to incorruptibility and saving out of death.* (citing several scriptural passages).

The several other possible meanings posed by the third presenter indicate a lack of familiarity of Christadelphian writing on this subject. [Appendix B-1](#) presents a collection of teachings by respected Christadelphian writers from John Thomas through John Carter who used very similar language concerning the cleansing of Jesus’ nature and taught this concept.

The third presenter raised concerns and questions regarding a number of other words and phrases selected from NASU:

- ‘Fallen’
- ‘Adam and Eve fell from their very good state’
- ‘Unclean condition’
- ‘“sin” is used to mean both the unclean (defiled) nature...’
- ‘the same nature that was the result of Adam’s original transgression’

[Appendix B](#) (sections 2+) illustrate common teaching by pioneers and other respected brethren using this or very similar language. **The historical quotes in the [Appendix B](#) sections contain various views and are not presented as proof texts (NASU relies on Bible references). Rather, their purpose is demonstrate that this terminology is not uniquely unamended.**

## Implications of Rejection of Historical Christadelphian Teaching

The term ‘fallen’, as applied to Adam’s sin, has been used by every editor of the Christadelphian since inception. As illustrated in the sections of [Appendix B](#), the other language/teaching you reject in NASU is found in writings by brethren John Thomas, Robert Roberts, Islip Collyer, W.F. Barling, C.C. Walker, Henry Sulley, John Carter, H.P. Mansfield, as well as in the BASF itself. These are not (as suggested) ‘code words’ for secretly embedded unamended teaching. They are part of the commonly used vocabulary of writers in the amended Christadelphian community in writing on the topic of Adam’s sin.

We are concerned for you brethren. Your rejection of NASU on these grounds, together with the very restrictive stand on fellowship practice presented in the final talk on January 14<sup>th</sup>, suggests that you have defined your fellowship so narrowly that you would exclude all these esteemed elder brethren and important sections of the BASF, which were added by Bro. Roberts when combating ‘clean flesh’ teaching in the 1870’s. The irony is that the first presentation January 14<sup>th</sup> depicted yourselves as the true Christadelphians in the unbroken line from John Thomas and Robert Roberts, while UA08 brethren are portrayed as branching off into divergent doctrine. Please reconsider your position, brethren.

## QUESTIONS and CONCERNS

In this section, we will set out our positions on a number of issues about which we feel there are disparities between us, and therefore differences in our respective conclusions. We will do this by first laying out our position on each issue then asking you for clarification of your position. We will attempt to do so in a Christ-like way as we have been instructed in the scriptures.

We see that Paul instructs the Brethren at Philippi to esteem one another better than themselves.

### *Phil. 2:1-5*

*1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

Presumably Paul did not intend this to be a mere sentiment or empty platitude, but a genuine instruction to be taken seriously and acted on. Therefore, we take this as an instruction for ourselves regarding you, our Brethren, in this presentation. We are to deem you better than ourselves, regardless of any disagreement.

### *1Cor. 12:12 – 27*

*12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular.*

As Paul indicates of the Corinthian Ecclesia, we accept that there are many parts to the body and that they are to function as one, notwithstanding the differences. We can extrapolate this principle to the wider Brotherhood. You may be the eye and we the hand - or a more feeble part. We cannot presume to say we don't need you. We recognize that disparate parts of the body are essential to the survival and functioning of the Ecclesia – and by extension – the Brotherhood as a whole.

Let us say clearly from the outset that we willingly accept you in full fellowship and believe you are legitimate Brethren for whom Christ died. It is clear that you are passionately concerned about the Brotherhood and are vigorous in defending the positions you hold. This can be a laudable trait – in contrast to the kind of apathy that can infect some organizations. However, your perspectives are significantly different than ours. In some areas we are simply unclear on your positions and sense of direction and seek clarity. In other areas, we disagree on facts, information and history, and therefore we disagree on conclusions. So it falls to us to seek clarification where clarity is necessary, and in areas in which we are not on the same page, to disagree without being 'disagreeable' – which we will try to do.

In this section, we will try to keep this balance by being frank about the issues and our disparate perspectives, but non-judgmental or condemnatory about motives or reasons.

We have set out our position and inquiring of your positions on several issues, but in two main categories.

- **Doctrinal Considerations**
- **Other Considerations**

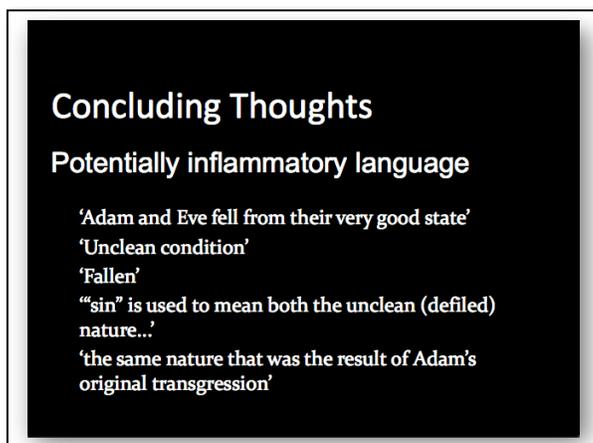
As indicated in our invitation letter, we do not anticipate answers in this meeting, as the subject matter is sensitive and will likely require due consideration and consultation.

Please know that notwithstanding the manner in which we have asked our questions, if they are uncomfortable as asked, please feel free to answer the issues they address in any manner you see fit. The point in meeting together is for us to be able to share with you our perspective and inquire about yours so that perhaps we can build a base of understanding.

## Doctrinal Concerns

Brethren, we are concerned by the nature of your concerns as expressed repeatedly – both in your Book Road presentation January 14<sup>th</sup> and over the last few years.

The third presenter raised concerns and questions regarding a number of other words and phrases selected from NASU, and considered it “Potentially inflammatory language:



### Cause for Alarm?

The fact that this language is considered potentially inflammatory is frankly, quite alarming. This language has been consistently and constantly used in the Christadelphian community since its inception. It is not Unamended language Brethren – it is Christadelphian language. When this language is used, we have sometimes heard the refrain “That’s Andrewism\*!” Whatever is intended by the term “Andrewism” the language in the slide above has nothing to do with error or false doctrine at all. Rather it is the language that has helped to push back against the erroneous doctrines of “**Renunciationism**” and “**Clean Flesh**” which doctrines brethren must still be on guard against today. Just as you have concerns about false doctrine getting a foothold, so do we - and so do all Brethren. It is important that we understand this language for what it is and what it isn’t.

*\*"Andrewism" – is a term that many brethren have used apparently in ignorance of what it is supposed to mean. It appears to have no common understanding.*

1. **Can you please define your specific definition of the word “Andrewism”?**

## Inherited Legal Condemnation

One phrase not mentioned in this slide is *Inherited Legal Condemnation*. This phrase we have never used and as Unamended Brethren, were not exposed to in our upbringings, or in the course of fellowship in the Unamended community. However, you have used it continuously to describe a doctrine you suppose we espouse. You have often quoted excerpts from our January 23, 2010 presentation, yet have never quote the following statement:

**“It is well established that our ecclesias do not teach that there is any legal condition or impediment that restricts God from raising and judging someone who is not baptized.”**

To address your concerns about the *potentially inflammatory language* in your slide, we will look at each one separately.

### Adam and Eve fell from their very good state

We absolutely stand by this statement and recommend that you investigate your discomfort with it.

#### Yahweh is Just - Atonement: Salvation through the blood of Christ P 274

There should, then, be no great difficulty in understanding the words of Paul: “For He (God) hath made him (Christ) to be *sin* for us, who knew no *sin* ...” (2 Cor. 5:21). The word “sin”, occurring twice in this passage is the same word in the Greek.

John wrote: “If we say that we have no *sin*, we deceive ourselves, and the truth is not in us ...”

Observe that John does not say “If we say that we *do not sin* ...” The word rendered “have” (A.V.) means “to have, to hold, implying present, continued having, or lasting possession ...” (Bullinger, 1 Jhn. 1:8).

In this passage, the word “sin” is the Gk., *humartia*, and is in the singular, without the definite article. This is significant. Some “clean-flesh” theorists claim that the flesh of humankind remains in the original “very good” state, until actual transgression occurs. 1 Jhn. 1:8 reveals that sin is not simply something we do: it is also something which is inherently identified with fallen human nature.<sup>1</sup>

#### What Resulted From Sin.

The introduction of sin produced a new set of circumstances, and resulted in drastic changes.

Man was no longer “very good” (Gen. 1:31), but was now subject to death, and possessed of a heart which “is evil from youth” (Gen. 8:21; see also Psalm 58:3; Jeremiah 10:23; Romans 7:18).

All creation came under curse.

The ground brought forth thorns and thistles, so that man could only reap its fruits by hard toil (Gen. 3:17–19).<sup>1</sup>

The sentence of death was pronounced against the man because he had followed the woman into sin. From henceforth his posterity was subject to mortality. As Adam and Eve had been defiled mentally when they heeded the teaching of the serpent, morally when they applied it, and physically when mortality took hold of them, so there now existed a need for their redemption from this state into which they had fallen.<sup>1</sup>

Key to Understanding the Scriptures Chpt 5

#### NASU Statement

Man was created in a very good state. The serpent introduced a manner of thinking which was at enmity with God. Adam and Eve fell from their very good state when they embraced this carnal thinking and disobeyed God’s law.

“Children are born sinners or unclean, because they are born of sinful flesh; and that which is born of the flesh is flesh or sin. This is a misfortune not a crime.

... This view of flesh, so consistently set forth in the Word, so prominent in our standard works, provides the starting point of the doctrine of the Atonement, and therefore, of the Truth. At the same time, it tolls the death-knell of the clean-flesh theory.

If human nature is termed “sin”, it obviously cannot be considered “clean” as alleged by that theory; nor aligned with the “very good” state in which it was created, as defined in Genesis 1:31; Ecc. 7:29; Rom. 8:20.<sup>1</sup>

Atonement Salvation through the blood of Christ P 181

I should like to comment on the nature of Adam (and Eve) before and after the fall. The limited information in Genesis 1–3 does not make it easy to determine with certainty. But Scripture elsewhere does make it easier to be reasonably certain about some basic principles. We know from Romans 5:12 that death came into the world by sin. Before sin, therefore, there was no death. We can be reasonably certain Adam was *not* created mortal, and the implication follows that the overall estimation of Divine creation—“very good”—describes the condition of Adam as he came forth from the hands of the Divine Potter, neither mortal nor immortal, but in a state of innocence, as yet untried.<sup>1</sup>

I find it difficult to believe that, in their state of innocence, Adam and Eve would ever have sinned without an outside tempter.

Surely it is only in our fallen state that “from within, out of the heart of man proceed evil thoughts etc.” So Eve was tempted by the serpent, and Adam by Eve (already a sinner) and thus was implanted in our first parents that predisposition to sin which we inherit. Our Lord was made sin (nature) for us, who knew no sin (in action), but was nevertheless tempted from within in all points like unto his brethren. In his exaltation he becomes the last Adam, a life giving spirit, who to his Eve gives that life which enables her to bear the image of the heavenly.<sup>1</sup>

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2. Do you believe Adam was created in a very good state and fell from their very good state when they embraced this carnal thinking and disobeyed God’s law?

## Unclean Condition

“That which *cometh out of the man*, that defileth the man. For from within, *out of the heart of men*, proceed evil thought, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:20–23).

We note the source of evil: it is the heart of man. Essentially man himself has a spirit of uncleanness in God’s sight. Because of the entry of sin into the world there is also the punishment of sin, both the individual retribution which affects the sinner directly, and the conditions of man’s life which bring suffering upon mankind, saint and sinner alike, until a groaning creation is delivered from the bondage of corruption (Rom. 8:19–23).<sup>1</sup>

*The Christadelphian Volume 118, Page 325*

Brother Roberts describes the teaching of Cornish, and comments as follows:

“It is a plausible theory to the effect that we do not inherit death from Adam by any physical law, but merely by denial of access to the tree of life; that *the sentence of death took no effect on Adam’s body*, and therefore is not in ours: that, in fact, we are the ‘very good’ and uncursed Adamic nature that God formed from the ground in the first case; that our nature is not an unclean and sinful nature; that there is no such thing as sin in the flesh, or sinful flesh, or ‘sin that dwelleth in us.’

“Having sought to establish such a very good case for human nature, it easily opens the door for a Christ of immaculate nature, notwithstanding its having to admit that he was made in all things like to his brethren, and partook of their identical nature. It is the old doctrine of Renunciationism in a new form. It is worse than Renunciationism. Renunciationism, while denying Christ as the bearer of sin for its abolition through death and resurrection, did at least admit that the race was under condemnation.<sup>1</sup>

*The Christadelphian Volume 74, Page 552*

### NASU Statement

Therefore, Adam’s descendants are born into an unclean condition—fallen, perishing and inclined to sin. The human race is under condemnation to perish (without hope), unclean in God’s sight and in need of salvation. In Scripture, “sin” is used to mean both the unclean (defiled) *nature* with its carnal inclination and actual *transgression*. These are related as *cause and effect*—our unclean nature with its carnal inclination is the result of Adam’s transgression, and our subsequent transgressions occur when we give way to our inclination. We need to be reconciled to God through Christ Jesus.

Among the instructions received by Moses we read, Exodus 28:2, “Thou shalt make holy garments for Aaron thy brother for glory and for beauty.” These garments consecrated him that he might minister unto Jehovah in the priest’s office. If he had not been thus clothed, instant death would have been his doom when he attempted to approach Jehovah — that is clearly seen in Exodus 28:43, “And they—the clothes—shall be upon Aaron and upon his sons when they come in unto the tabernacle of the congregation to minister in the holy place *that they bear iniquity and die.*” That last statement indicates their condition, if not divinely clothed, and the result of that condition. They were related to iniquity. In the sight of God they were defiled and unclean. This uncleanness was a part of their constitution which was born with them. They were defiled with a sin constitution. They had no part or lot in bringing themselves under it. It was their natural birthright and is the natural birthright of every person born of a woman. In their bare sinful condition they could not approach unto God.<sup>1</sup>

*The Christadelphian Volume 35, Page 404*

For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.” Whatever be the “flesh and blood” of which “the children” were “partakers,” Jesus Christ was a partaker of “the same.” The former was unclean, therefore, the latter was also unclean; the former was sin’s flesh, therefore, the latter was sin’s flesh; the former had in it that which “had the power of death;” therefore, the latter contained that which “had the power of death;” the former was *diabolos* flesh; therefore, the latter was *diabolos* flesh. It was to “destroy” that in the flesh which is called *diabolos* that Jesus Christ was manifested: he had to “destroy” it, not simply by his life, but “through death;” hence the necessity for his being made of that flesh which contained *diabolos*. Adam’s flesh had no *diabolos* in it when created, therefore it would have been impossible for him to have destroyed by death that which had no existence in him. Equally impossible would it have been for Jesus Christ to have destroyed *diabolos* if it had not existed in his nature. There was no sin to take away, or *diabolos* to destroy, when Adam the first was created; but there was when Adam the second came into being; hence the necessity for their being placed under different physical conditions. The mission of the last Adam rendered it necessary that he should be made in the same condition as those whom he came to redeem.<sup>1</sup>

*The Christadelphian Volume 11, Page 124*

3. Do you believe that Adam’s descendants are born into an unclean condition?

4. Do you believe that all mankind, including Christ shared an unclean nature?

## “sin” is used to mean both the unclean (defiled) nature...

“You do not seem to know what sin is. If I did not know otherwise, I should have concluded that you had been studying tractarianism in the dark and mystic groves of Isis, among the Puseys and the Newmans of its cloistered halls. You ought to know that the primitive sense of the word is ‘the transgression of law’; and the derived sense that of evil in the flesh. Transgression is to this evil as cause to an effect; which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evolves transgression in addition to those natural ills, disease, death, and corruption, which are inherent in flesh and blood. Because he transgressed the Eden-law, Adam is said to have sinned. Evil was then evolved in his flesh as the punishment of his sin; and because the evil was the punishment of the sin, it is also styled sin. ‘Flesh and blood’ is naturally and hereditarily full of this evil. It is, therefore, called ‘sinful flesh’, or flesh full of sin. Hence, an apostle saith, ‘in me, that is, in my flesh, dwelleth no good thing’ (Rom. 7:18). The absence of goodness in our physical nature is the reason of flesh and blood being termed ‘sin’. ‘The Word was made flesh’; a saying which Paul synonymizes by the expression, ‘God hath made Jesus sin for us who knew no sin’ (2 Cor. 5:21); and Peter by the words, ‘Who his own self bare our sins in his own body’ (1 Pet. 2:24). ‘God made Jesus sin’, in the sense of ‘making him of a woman’ (Gal. 4:4) or of flesh and blood; so that having the same nature, its evil was condemned in his flesh; and consequently the sins of those who believe the gospel of the Kingdom were then borne away, if they have faith also in the breaking of his body for sin (Rom. 8:3; Luke 22:19)”.

(J. Carter citing J. Thomas, *The Christadelphian*, Vol 84, 1947)

“The word ‘sin’ is used in two principal acceptations in the Scripture. It signifies in the first place ‘the transgression of law’; and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust.”

J. Thomas, *Elpis Israel*, Logos ed., p. 129

### NASU Statement

In Scripture, “sin” is used to mean both the unclean (defiled) nature... with its carnal inclination and actual *transgression*.

No one can read the Epistle to the Romans carefully, and accept its teaching candidly, without realizing that sin is used in reference to something else than action. It is clearly used to define that which is the cause of sin in action.

Sin is a term of double import in the Scriptures; it has a physical as well as a moral application.

WH Boulton *The Epistle to the Hebrews* p 57 & 181

Romans 3:23 reads: “all have sinned, and come short of the glory of God”. Again, this describes how all have fallen short of the target of Yahweh’s Glory, rather like an arrow that is fired, that falls short of it’s target. Sin then, is a general term, used to describe any behaviour which does not meet the standard of Divine Righteousness (cp 1Jno 3:4); either missing it, or falling short of it.

But there is another, secondary sense in which the Scriptures use the word. In *Elpis Israel*, Bro Thomas writes:

“The word ‘sin’ is used in two principal acceptations in the Scriptures...”

INIQUITY, TRESSPASS, TRANSGRESSION AND SIN Chris Maddocks – *Christadelphian Waymark*

The second portion is addressed to ecclesias who have remained in fellowship with Birmingham Central ecclesia throughout the controversy. It sets out in four items the doctrines to which **objection** was taken in 1923:

1. That the nature of Christ was not exactly like ours.
2. That the offering of Christ was not for himself, and that Christ never made any offering for himself.
3. That Christ’s offering was for personal sins or moral impurity only. That our sins laid on Christ made him unclean and accursed of God, and that it was from this curse and this uncleanness that Christ needed cleansing.
4. That Christ died as a substitute; *i.e.*, that he was punished for the transgressions of others and that he became a bearer of sin by suffering the punishment due for sins.<sup>1</sup>

In six items **the truth is set forth**:

1. That death came into the world extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.
2. That the sentence defiled him (Adam) and became a physical law of his being, and was transmitted to all his posterity.
3. That the word “sin” is used in two principal acceptations in the scriptures. It signifies in the first place “the transgression of law”, and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death and resolution to dust.
4. That Jesus possessed our nature, which was a defiled, condemned nature.
5. That it was therefore necessary that Jesus should offer for himself for the purging of his own nature, first, from the uncleanness of death, that having by his own blood obtained eternal redemption for himself, he might be able afterward to save to the uttermost those that come unto God by him.
6. That the doctrine of substitution, *i.e.*, that a righteous man can, by suffering the penalty due to the sinner, free the sinner from the penalty of his sin, is foreign to scripture and is a dogma of heathen mythology.<sup>1</sup>

*The Christadelphian* December 1940 Volume 77, Page 564

5. Do you believe that “sin” is used to mean both the unclean (defiled) nature... with its carnal inclination and actual *transgression*?

## the same nature that was the result of Adam's original transgression

"Adam's condemnation," as proved by Rom. 5:12, is simply death in whatever form it comes. A man dies under it, whether by hanging, drowning, mutilation, gun-shot, or natural dissolution. The language introduced is cramping and artificial. "Sin in the flesh," is not quite synonymous with "sinful flesh." "Sin in the flesh" is that peculiarity in its physical constitution that inclines it to self-gratification, regardless of the law of God. "Sinful flesh" is a generic description of human flesh in its total qualities. It is not quite so analytic as the other phrase. **God sent forth His Son in the likeness (or strictly, the identicalness) of human flesh** that he might in "the body of that flesh through death," condemn sin in the eyes of all the world—sin in the abstract, sin as the wont and rule of **human nature**, except in the specially-prepared man in whom the sinful tendencies of the flesh were all held in check by the superior enlightening power with which he was clothed.

*(R. Roberts, Answers to Correspondents: Death, Sacrifice, Sin in the Flesh, and Immortalization, The Christadelphian, Vol 32, 1895)*

In the phrase "flesh of Sin" Paul is carrying on the figure of personification that he has used in chapters 6 and 7. Sin is represented as the owner of the flesh, because men and women of flesh serve sin. **In this fact we can see the reason for Paul's use of the word "likeness". We must give this word its full meaning; it is not resemblance, but likeness, that, is identicalness.**

*J. Carter, Sin and its Condemnation, The Christadelphian, Vol 93, 1956)*

### NASU Statement

God had prepared a loving and gracious response to man's desperate need, and sent His Son, "made of a woman, made under the law." Jesus was miraculously begotten of God, yet born of a human mother "in the likeness of sinful flesh" (i.e., the same nature that was the result of Adam's original transgression).

We have in the Lord Jesus an unique combination of a nature **just like that we were born with**, itself the fruits of our descent from sinful first parents; and of something indispensable given him from above.

*A. Norris, Jesus Christ: The Living Word of God, The Christadelphian, Vol 137, 2000*

## Jesus Christ, His Sacrifice

God, in His love, has provided Jesus to save man from perishing. **Jesus, begotten of a virgin descended from Adam, had the exact same willfully rebellious and mortal nature as all other humans. He experienced the same fleshly desires to go his own way as those he came to save**, yet he never sinned against God. He loved his Father so intensely and trusted Him so completely that he willingly submitted to death, even death on the cross. In this final act of obedience, Jesus overcame and destroyed the power of sin in his own body. But in this battle death did not have its usual victory. God raised him from the dead, gave him immortality, and granted him all authority in heaven and earth. He now sits at God's right hand as a faithful mediator and savior for all who would come to God through him.

[Matthew 1:18-21; Galatians 4:3-5; John 3:16; Acts 2:23-36; Ephesians 1:19-23; Hebrews 2:9-18; 4:14-16; 5:5-10; Romans 3:21-26; 1 Timothy 2:5]

### Man

Man is a dying creature, this being the result of the sin of the first man, Adam. **All the offspring of this first man - the whole human race - experience the same powerful desires to follow their own ways, just like their forefather in his disobedience.** As such all men become sinners before God. The punishment for sin is death, the end of all existence.

[Romans 5:12-14; 3:23; Jeremiah 17:9; Mark 7:21-23; Romans 6:23; Ecclesiastes 9:1-6, 10; Psalm 146:4]

*Toronto West Ecclesia – website <http://www.24lanq.ude.com/belief/index.html>*

## 6. Do you believe Jesus was miraculously begotten of God, yet born of a human mother "in the likeness of sinful flesh" (i.e., the same nature that was the result of Adam's original transgression)?

Brethren, we urge you to review the many uses of these terms you have styled "inflammatory language". Conventional Christadelphian teaching is replete with these terms and concepts. These teachings are the foundation of the distinctiveness of Christadelphian teaching and we stand behind our use of all these terms as common expressions of understanding – not just between the Unamended and Amended but between all Christadelphians.

## Other Considerations

In our letter of April 21, 2006, we observed that as a result of the NASU document's common expressions of understanding, we observed:

*By grace, those in fellowship with the Father and our Lord Jesus through the One Gospel are united in fellowship with each other (1 John 1:3). Unity has now been achieved. We are united in our walk, united in purpose, and united in the One Gospel. We know of no other scriptural criteria to unity and fellowship than these. **Accordingly, we do not recognize or acknowledge any barrier to full fellowship between us, including breaking bread together. Nor do we know of any scripture that indicates acceptance of a wall of division between brethren of Christ who walk together and share the One Gospel.***

*Unamended letter of April 21, 2006*

We concluded that because we are able to commonly express our understanding of the key doctrinal issues that have been historically associated with the division, there should be no further barrier to full fellowship between us.

### **NASU was not about conversion. It was about discovery of common understanding.**

The NASU does not represent conversion from one position to another. Rather, it was a process of consultation directly between ecclesias and brethren, so that the information shared was accurate, first hand and from the brethren alive today.

*The NASU process was undertaken originally between two ecclesias, Brantford and Guelph, to discover first hand what real brethren believed about the issues today. Direct personal and ecclesial positions were seen as the only real, accurate and directly accountable positions on important doctrines. We found that supposed community positions were not very useful in really understanding and appreciating the actual positions of brethren from the 'other' community. Further, direct discussion between counterpart brethren enabled each to understand and appreciate the sensitivities, strengths and weaknesses of each other's views. This ecclesia based process fostered direct individual and ecclesial involvement in an unprecedented way, with each individual in each ecclesia being personally responsible and accountable for their own personal doctrinal understanding of these important topics.*

*Once each section was finalized, members of each ecclesia voted their conscience as fully informed participants*

*Presentation of Unamended Delegates, January 23, 2010*

We believe that each individual is personally responsible for what they believe based on their own convictions drawn from the scriptures. We do not accept the premise that third parties, such as a pioneers, magazines, etc, can speak for individual brethren. Having studied the issues associated with the division with open bibles and open minds, individual ecclesias and brethren mutually drafted the NASU as representing our common expressions of understanding on key doctrinal issues.

We have heard comments like: "If they (Unamended) want to join Central..." indicating a significant misunderstanding of the NASU process. The motivation to explore what we commonly believe was not born out of a desire to change communities. The motivation was simply to *seek peace, and pursue it\** and to work toward the ideal that Jesus so fervently expressed in one of his last prayers *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one\*\*.*

*\*Psalm 34:14*

*\*\*John 17:21-22*

We do not feel that scriptural "fellowship" and "membership" are synonymous terms. Rather, we believe that fellowship (between brethren) is determined by sharing in common – beliefs, spiritual aspirations, support, resources, love, etc. We do not espouse the notion that fellowship between us should remain severed like separate clubs with different names, once common understanding has been achieved.

Once completed, we made a positive declaration of support for the NASU – as an adequate representation of our position on the historical issues.

*... Declare what you as a body believe to be the apostles' doctrines. Invite fellowship upon that basis alone. If upon that declaration, any take the bread and wine, not being offered by you, they do so upon their own responsibility, not on yours. If they help themselves to the elements, they endorse your declaration of doctrine, and eat condemnation to themselves.*

*John Thomas – Fellowship in the Truth – quoted in Presentation of Unamended Delegates, January 23, 2010*

By making such a declaration, a number of Unamended Ecclesias reacted in a number of different ways.

- Some immediately withdrew fellowship – feeling that we had espoused wrong doctrine
- Some stood apart – but remained technically in fellowship (this included removal of speakers from our ecclesias from various bible schools etc.)
- Some (most) took no position, with many of them expressing concerns about fellowship
- Some joined with us in accepting the NASU and later, the UA08.

We respect the decisions of these ecclesias and wish them well in their service to the Lord – even if we feel the basis for some of their actions may have been erroneous and ill founded.

In general, our observation has been that the ecclesias that have severed fellowship with us are those ecclesias that are most often perceived (rightly or wrongly) as being associated with Andrew error. We Don't know that they espouse error, however, we do accept and respect their decision to withdraw from our ecclesias due to the stand we have publicly taken. We no longer consider these brethren in fellowship.

### **Our View of the Fellowship Situation**

#### *North America*

Because we have been able to ascertain that we share a common understanding on key doctrine, we believe that...

Unity has now been achieved. We are united in our walk, united in purpose, and united in the One Gospel. We know of no other scriptural criteria to unity and fellowship than these. We do not recognize or acknowledge any barrier to full fellowship between us, including breaking bread together. Nor do we know of any scripture that indicates acceptance of a wall of division between brethren of Christ who walk together and share the One Gospel.

We continue to accept other Unamended Brethren in fellowship, and will continue to reach out to them to join with us – thus diminishing fellowship concerns in both communities.

Our Amended Brethren of the UA08 agree that we share common understanding as expressed in the NASU and UA08. They have never moved away from full acceptance of the BASF – and continue to recognize and participate in full fellowship with Brethren that accept it and use it as a basis for inter-ecclesial fellowship (where such brethren/ecclesias haven't severed fellowship.)

### **Our View of the Fellowship Situation**

#### *Worldwide*

Some Amended Brethren continue to perpetuate a notion about a common worldwide Amended fellowship practice; namely, that only ecclesias that accept or meet regularly on the basis of the BASF are welcome in fellowship.

This is simply not true.

When proof is provided that Unamended Brethren enjoy fellowship around the world with Central Ecclesias, other explanations are made, such as:

- The receiving Central Ecclesias are not aware of the situation in North America
- The Unamended visitor doesn't disclose the fact that they are Unamended
- That this is an exceptional circumstance "maybe in some place in Africa"
- That it is done in secret

This is simply not true either.

## Examples of fellowship with Central throughout the world

We have been asked to make presentations at various ecclesias to explain our understanding of fellowship throughout the world. In preparing, we contacted 6-8 Unamended brethren and asked if they could share any photos they may have of the places they had enjoyed fellowship with their Central Brethren overseas. In just a few days, we had received far more photos than we needed to illustrate the reality of our Unamended fellowship throughout the world. We reduced them to 36 for our purposes, and have further reduced them here.

Of course it goes without saying that this is a small sample. Not everyone takes pictures of the ecclesias at which they break bread, and the sample size of only 6-8 brethren should be a reasonable indication of the fact that fellowship throughout the Christadelphian world is offered generously to Unamended Brethren in good standing.

The sampling below includes ecclesias throughout the world, very public situations, like teaching at Bible Schools, Gatherings, participating in baptisms, joint teaching and pastoral programs, charity work etc.

The worldwide practice of Central Ecclesias extending fellowship to Unamended brethren cannot reasonably be considered exceptional, in secret, ignorant, etc.



In the worldwide Christadelphian community, Unamended brethren enjoy a great deal of warm fellowship with their fellow believers – and have for decades. This is not restricted to Unamended Ecclesias that accept the NASU or the UA08. This practice long pre-dates both initiatives. Unamended brethren from many ecclesias have enjoyed fellowship overseas when they travel – regardless of their affiliation or position on NASU/UA08 etc.

As all Unamended Brethren who have had fellowship extended to them know:

- The Ecclesias that accept them in fellowship, do so knowing much about the situation – as many of their elders are very aware of the healing of the breach in other areas of the world.
- Although (of course) we can't attest to the approach of every single visiting Brother or Sister, everyone we do know about always discloses the fact that they are Unamended – as a common courtesy to the receiving Ecclesia. They also explain the NA situation if/where needed or until it's clear that they are aware of it.
- This is not exceptional by any measure – as demonstrated.
- It is not done in secret. There are examples of Unamended brethren teaching at bible schools, gatherings, participating in outreach committees, baptismal interviews and baptisms, preaching work, charity work etc.

It is true that some discretion is used, but frankly, only out of fear that some Brethren from Ecclesias overseas may take issue, and they don't want to give cause for undue offense or upset. They do as their consciences dictates with discretion - to avoid putting a stumbling block in front of either the visiting Unamended Brethren or their overseas Brethren who may take issue.

**Some questions arise from these facts:**

- 7. What is your position as regards fellowshiping ecclesias that fellowship Unamended Brethren?**
  - a. Do you apply your position consistently throughout the world as you do in North America?**
  - b. Would you fellowship someone from an overseas ecclesia that fellowshiped Unamended Brethren?**
  - c. Would you accept in fellowship an ecclesia (from anywhere) that fellowshiped Brethren who fellowship Unamended Brethren?**

Our position on this issue is set out below:

By way of review of the larger context, we would do well to remember why the division has been a fact of each of our lives as Christadelphians from birth. The division was justified by some, out of concerns about false doctrine. The unity process of the last many years has focused on setting out the issues historically associated with the division, then going through them line by line to see if we were able to come up with common expressions of understanding that could end the division. The NASU is the result. Although imperfect, it addresses the doctrines related to the division, to a point of disallowing problematic interpretations on key points. The proof of this is seen in the public positions from some that have determined to separate from a) those who have declared their acceptance of the NASU, and b) those who accept Ecclesias that accept NASU.

However, in reality, the concerns of the day do not have to do with the original reason for division. The reason for maintaining division now is about the notion of contamination by association\*. Brethren from both the Unamended and Amended communities have taken (or may be in the process of taking) block dis-fellowship positions against those who accept the NASU based on this idea.

*\*By way of definition: Ecclesia A may feel that by accepting in fellowship Ecclesia B - who may then have fellowship with Ecclesia C, that Ecclesia A is "contaminated" by Ecclesia B's association with C. "Contamination by Association" has a negative connotation, but is the phrase that has come to describe Ecclesia A's feeling of responsibility for the actions of Ecclesia B – in this example.*

Many (most?) in the Unamended community have held a position on fellowship that our three ecclesias respect and agree with. We do not believe in, or support the idea of contamination by association, insofar as its application among Christadelphian Brethren is concerned. Our position has always been made known by a positive citation of our basis of doctrinal understanding, whether it was the BUSF (or quite commonly "the BUSF and other statements that are sufficiently close" - to allow the inclusion of Amended brethren).

With this as the position of the 3 Ua Ecclesias in the UA08, you can see that agreeing to adopt the ideas of contamination by association is not workable. We cannot scripturally rationalize adopting a policy that will cut off brethren we know

believe as we do - and as you do. (We accept being cut off by those who have declared us to be out of fellowship with them due to our positively stated doctrinal position of accepting the NASU.) It should also be noted that many (most?) Amended Brethren internationally follow a similar practice, including allowing fellowship with Unamended Brethren. However, here in North America, the continued practice of division is still a fact of life. Now that we know there are many A's and Ua's that share the same One Gospel, the reality we have to contend with is that the issue keeping brethren apart now is this problem of contamination by association.

Unamended letter email attachment November 10, 2008

8. **Do you feel your fellowship practice is geographically defined? In other words, do you feel a responsibility to sever fellowship with UA08 Amended Ecclesias because they are local - in Ontario – or would you take this position if the Ecclesias were in Oregon – or Australia, etc?**
9. **Do you consider Unamended Brethren to be true Brethren of Christ?**

The traditional Unamended position has been to recognize Unamended and Amended brethren in fellowship. In the relatively recent past – commencing in the 80's, some Unamended Ecclesias ceased to follow this tradition and started to clarify their fellowship boundaries as excluding Amended brethren, and finding the BASF fundamentally unacceptable. This group of Brethren are generally the same Brethren that now consider us out of fellowship due to our stand of supporting NASU.

However, aside from these brethren, it has been the historical position of the Unamended community to accept Amended Brethren in fellowship. This remains our position.

10. **We have heard the explanation that Unamended Brethren may be “Brethren in error” and as such you cannot accept them in fellowship. Is this your position?**

### **Brethren in Error**

Some comments you have made in past writings, your Study Day at the Book Road ecclesial hall and passages you have cited (to follow) indicate that you feel it is sinful and fundamentally wrong to be Unamended. Yet, on the other hand, such brethren have been traditionally welcomed into fellowship in your Ecclesias without re-baptism, or classes to address their supposed errors and/or correction from their errors. Rather, the only criterion you appear to have is that they respect the fellowship rules of the respective communities. Is this not a contradiction? If someone came into your ecclesia from Catholicism, would you not require that person to learn “the truth”, make a proper confession of faith and be baptized into the saving name of Jesus? In the case of someone coming in to your Ecclesia from the Unamended community, such things are not required. Is it not logical to conclude that a) the differences are not really considered fundamental? and b) that Unamended brethren really are “brethren” and part of the same “one body”?

The notion that Unamended Brethren are “brethren in error” is not sufficient to resolve this contradiction – as long as Unamended “brethren” are acknowledged as “brethren”. Especially when it is acknowledged that the word “brother” is a common relationship we share with Jesus primarily, and with each other secondarily.

If we acknowledge that someone is a Brother (in error or otherwise) how do we answer the words of Jesus in Matthew where he indicates in the most sobering terms possible, that the manner in which a person treats a Brother is equivalent to the manner in which they treat Jesus himself?

- Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
- Matt. 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

Jesus addresses this subject in two facets – both active (commission) and passive (omission) apparently to underscore the importance of the issue from all angles.

If we acknowledge that a person is a Brother, yet we withhold the emblems from him, (active) have we not “done it” unto Jesus?

If we acknowledge that he is a Brother, and we do not extend fellowship to him, (passive) is it not true that we “did it not” unto Jesus?

In our understanding – and in the understanding of many Amended Brethren worldwide, Unamended Brethren – especially those who have clearly come out in support of the NASU/UA08, are true brethren in the One Faith. In this paradigm, there is no contradiction in extending full fellowship to one another. However, in the paradigm that sees two distinct fellowships – yet with each full of “brethren” (whether “in error” or not) there appears to be clear contradictions. Either the members of the ‘other side’ should not be considered “brethren” - and they should require re-baptism on joining, or the issues that define each ‘side’ cannot truly be considered fundamental. The fact that this practice has a long history does not answer the contradiction.

**11. On a similar note, do you feel the baptisms of Unamended Brethren are legitimately in the saving name of Jesus and should be recognized?**

Brethren, please understand that we simply see these issues as difficult for us to comprehend and are quite willing to acknowledge that some positions within our respective communities have simply been adopted without challenge or change. We do not lay these at your feet, any more than we lay the division at the feet of anyone alive today. Both are simply unresolved issues that have been passed down through the generations.

Accordingly, we are happy to get your perspective on these issues in whatever manner you may choose to present them. We certainly don’t necessarily have an expectation of answers to the questions directly as posed.

**Are Unamended Christadelphians Brethren?**

Brethren, in the “Come Let Us Reason Together” presentation at Book Road on January 14<sup>th</sup>, it sounded as though your objection to accepting UA08 Amended and Unamended Brethren in fellowship was due to them:

- Holding the doctrine of Balaam
- Holding the doctrine of the Nicolaitans

Whilst praising their patient endurance, labour, and their determination to reject false apostles, Jesus charged them with “leaving” (abandoning) their *first love*, and neglecting to do the *works* they did at first. They certainly joined their Lord in hatred of the Nicolaitans who, like Balaam of old, were covetous, idolatrous and immoral, but they had to do much more than that to satisfy *him*!<sup>1</sup>

As you can see, from both the scriptures directly and from other works (like the one above) the Nicolaitans were a most odious people – described as covetous, idolatrous and immoral.

Further, in citing reasons to withdraw fellowship, you have used the following verses (among others) to describe the Unamended.

- Acts 20:28-30    1 Cor 5:6-8        1 Cor 5:11-13    1 Cor 15:12-17
- 2 Cor 11:2-4    2 Cor 11: 13-15    Gal 1:6-9        Gal 5:9-12
- 2 Tim 2:17-18

On the following page are the descriptors that come from these verses.

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<sup>1</sup> . Vol. 122: *The Christadelphian* : Volume 122. 2001 (electronic ed.) (464). Birmingham: Christadelphian Magazine & Publishing Association.

- seducing spirits
- doctrines of devils
- speaking lies in hypocrisy
- consciences seared with a hot iron
- forbidding to marry
- commanding to abstain from meats
- grievous wolves
- not sparing the flock
- speaking perverse things
- drawing away disciples after them
- teaching that there is not resurrection
- preaching another Jesus
- another gospel

- Other Characterizations implied of us**
- Hymenaus and Philetus
  - Delivered over to Satan
  - Canker
  - abideth not in the doctrine of Christ
  - hath not God
  - envy - false prophets
  - strife - heretick
  - railings - heathen
  - evil surmisings
  - perverse disputings
  - corrupt minds

Brethren, as you can imagine, it is very hurtful to be described this way – especially in documents and presentations clearly intended for broad circulation within the household of faith.

**12. Do you really believe these are accurate descriptions of either UA08 Amended or Unamended Brethren?**

**13. If they do not represent an accurate description, is it appropriate use of scripture to categorize brethren this was as a means of “drawing from a principle”?**

**Meetings and Mediators**

Brethren, we are raising this issue because we see it as a significant cultural difference.

In trying to understand your concerns, the Amended UA08 representatives met with representatives of the PRU a number of times. You repeatedly asked for mediators to become involved, but the UA08 brethren asked instead that you study the scriptures together directly, which you started to do. However, you continued to request mediators rather than continuing the study. We understand the UA08 Brethren continued to appeal to you to have follow up meetings as follows:

- In their original response with an invitation to meet on June 30 – no reply was given by you
- July 23<sup>rd</sup> they sent a follow up request prompting you to meet – no reply was given by you
- September 13<sup>th</sup> they sent another follow up request to meet – to which you responded that the only way forward was with mediators.
- The next shoe to drop was the presentation at Book Road during which a call to close the door of fellowship was forcefully promoted.

Brethren, we come back to a point we made earlier. Namely, that we believe that each individual is personally responsible for their own understanding, belief and behaviour. We believe that every Ecclesia or group of brethren should be responsible to work out their own salvation with fear and trembling, rather than relying on the intervention of Brethren that are not nearly as familiar with the issues.

We don’t agree that Magazine editors are any different that anyone else, and that having them parachute into a situation half a world away is not appropriate, as they have less familiarity with the situation than any local Brother.

By bro. C. C. Walker *The Christadelphian*, 1900, p. 526 A.E.F.—According to constitution of the Birmingham ecclesia, we “recognise as brethren and welcome to our fellowship all who have been immersed (by whomsoever) after their acceptance of the same doctrines and precept.” **But we have no power to deal with disputes in a far country.** The principle of ecclesial independence of action is a thing to be strenuously guarded. The blunders that are frequently made are nothing in their evil to what the establishment of a fictitious central power would be. There is nothing to be done but wait for Christ from heaven.

We believe they are subject to the same human frailties that are common to all of us, and are therefore not any better qualified to make special interventions than anyone else.

Rather, we believe that we are each personally responsible, and that God has granted each and all of us access to scripture, and blessed us with minds to glean from it necessary guidance. God is not the author of confusion, so by going directly to His word, we believe any issue can be resolved.

Your proposal of having magazine editors (or perhaps other prominent brethren) from England, Australia, etc., is foreign to us on a number of counts:

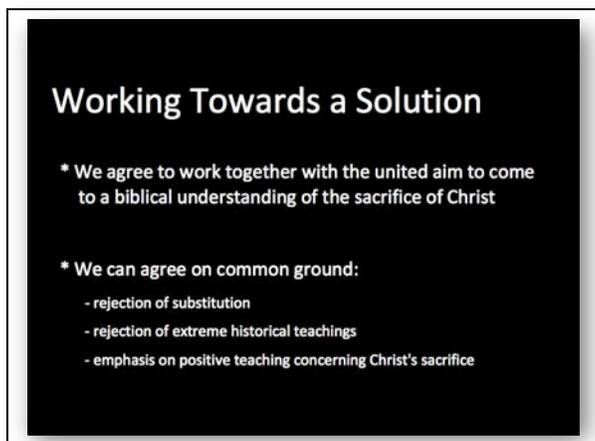
- None of the brethren you had in mind were Unamended. This fact ignored our existence as a constituency in unity issues, when clearly we are a factor – as you pointed out loudly and clearly at Book Road on Jan 14<sup>th</sup>.
- As far as I know, none of the Magazine editors (or others felt to be specially qualified) have ever claimed of themselves that they are specially qualified or immune to the human deficiencies and frailties we all have.
- All of the brethren suggested are either furthest away from the situation and /or the least familiar with the situation – certainly less than any of us are in Ontario.
- Your appraisal of the situation as being a crisis beyond healing except with outside mediators – was a self-contrived appraisal. It was not shared by the UA08 Amended brethren who repeatedly appealed to you to return to the table with them to study the scriptures.

Additionally, you have not replied to the 24-page biblical discussion document “Response of the UA08 Ecclesias” dated June 7, 2011 – which is available on the UA08.com website, as well as having been mailed to you directly.

Your reluctance to continue meetings on the basis of bible study in favour of bringing in mediators is puzzling – as were the apparent contradictions in the presentations on January 14<sup>th</sup>. On one hand it appears you are signaling a desire to work things out with UA08 Brethren, while on the other hand it seems as though you are trying avoid studying the issues together from the bible in favour of trying to force compliance with your perspective through mediators of your choosing, and/or the threat of severing fellowship.

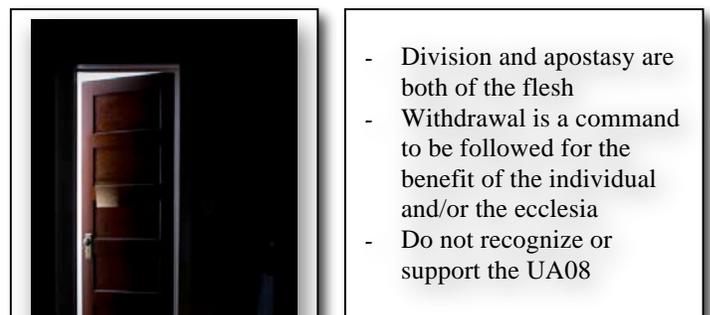
By way of illustration, your third speaker indicates your willingness to Work toward a solution through bible study, while your fourth speaker advocates closing the door and cutting off.

**ON ONE HAND, THE MESSAGE SEEMS TO BE THAT OF WORKING TOGETHER**

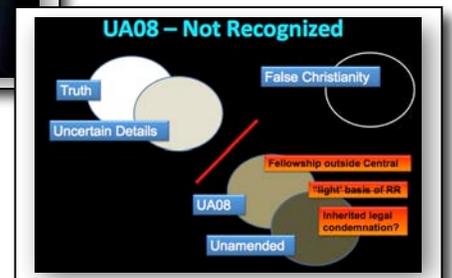


This message agrees with the consistent and repeated appeal of the UA08 Amended Brethren

**ON THE OTHER HAND, THE MESSAGE SEEMS TO BE CLOSE THE DOOR AND CUT OFF**



Brethren, the messages appear to be contradictory and opposite. In both cases. Discontinuing the mutual bible study meetings with the UA08 and replacing them with Amended-only mediators of your choosing seems to be in direct contradiction with the idea of working together. Just as these two sets of messages seem to be in direct contradiction to each other.



14. For clarification, have the Book Road and London Ecclesias taken the official position of severing from fellowship the UA08 Amended Ecclesias? If so, was this done by a majority vote of the whole Ecclesia?

## Unions and Societies of Ecclesias

We agree whole-heartedly with the pioneer Brethren who have spoken to this issue when it has arisen over the years. Their concerns ranged from the potential of mere gatherings and Bible Schools to become *a collective despotism which would interfere with the free growth and the true objects of ecclesial life*.

We understand that Brethren from the Book Road Ecclesia were instrumental in applying pressure at Bible Schools and Camps to take positions withdrawing from individual Brothers and Sisters in good standing in their home Ecclesias. Our concern is that this type of action is precisely the kind of action that Central pioneers have been concerned with throughout the history of the community.

**Proposed Fraternal Gathering** By bro. Robert Roberts *The Christadelphian*, 1872, p. 225 (Excerpt)  
The truth must be left to work its own work in the minds and consciences of believers. We must set up no authority. We must preserve, in its most untrammelled form, the liberty of voluntary fraternal association and co-operation, requiring, as our only condition, the belief and obedience of the truth. On subsidiary matters, we must preserve absolute independence of each other. **We must beware of taking a step towards ecclesiastical law-making, which while intended for good, has in all the history of the world, worked evil.** The beginnings are insidious, and have to be guarded against. If we are to meet, let it be as brethren merely, seeking to help each other in the work of preparing to meet the Lord.

**Intelligence (Australia) (Ecclesial Independence)** By bro. Robert Roberts *The Christadelphian*, 1892, p. 158  
“Beware of sacrificing the principle of ecclesial independence. Any number of brethren may profitably come together to hold intercourse on a spiritual basis; **but if they begin legislating, they will begin mischief.** This is the lesson of all experience. Dr. Thomas was dead against it. Each ecclesia must legislate for itself. A conference of delegates may easily become an incubus on ecclesial life.”

**“It Seemed Good to the Holy Spirit and to Us”** By bro. C. C. Walker *The Christadelphian*, 1899, p. 112-113  
These were the terms in which “the apostles, and elders, and brethren” communicated to the ecclesias of the Gentiles the will of God concerning the “necessary things” for them to observe and do. There are no “apostles and elders” now; there is no gift of the Holy Spirit, such as Peter referred to when citing the case of Cornelius’ household. There are no miracles such as Barnabas and Paul declared “God had wrought among the Gentiles by them. **No community, council, or “conference of delegates” could make the least pretence to speak with any such authority.**... “These are beneficial when restricted to purely spiritual objects (*i.e.*, let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but they become sources of evil if

allowed to acquire a legislative character in the least degree.

**(Ecclesial Representation** By bro. C. C. Walker *The Christadelphian*, 1923, p. 122-123 (He is not ashamed to call them brethren.—Heb. 2:11.) As was explained in our issue for December last, *The Christadelphian* in present hands **stands for the independence of the ecclesias and their individual responsibility to the Lord.**

**The Christadelphian (Ecclesial Independence)** By bro. John Carter *The Christadelphian*, 1945, p. 43  
We pointed out last month that **ecclesial independence is something to be maintained jealously**; and that such independence is the counterpart of ecclesial responsibility to the Lord. The price of that independence is constant vigilance and a recognition of their duties by Arranging Brethren and ecclesias. We also drew attention to the fact that **there were no representative assemblies of ecclesias, and no unions or larger units than the ecclesia, provided for in the Scripture; nor in fact did any exist in the first century; and that the growth of conferences coincided with the decline from the Truth in the second century.**

### “Ecclesial Guide” #44

**44. Fraternal Gatherings from Various Places**  
These are beneficial when restricted to purely spiritual objects (*i.e.*, let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but they become sources of evil if allowed to acquire a legislative character in the least degree. Ecclesial independence should be guarded with great jealousy, with the qualifications indicated in the foregoing sections. **To form ‘unions’ or ‘societies’ of ecclesias, in which delegates should frame laws for the individual ecclesias, would be to lay the foundation of a collective despotism which would interfere with the free growth and the true objects of ecclesial life.** Such collective machineries create fictitious importances, which tend to suffocate the truth. All ecclesiastical history illustrates this.

It appears Book Road (and perhaps London – although that is less clear) is preparing to spread its recommendation for withdrawal of fellowship from the Amended UA08 Ecclesias broadly, and enlarging what appears to be a “union or society of ecclesias” that intends to advocate and impose legislation of the most sever kind – severance of fellowship.

**15. Do you agree with the Pioneer writers on this issue - that Bible Schools, and other unions larger than the ecclesia must not attempt to exercise any authority or influence over other ecclesias?**

**Our view**

In the end Brethren, we feel it comes back to personal responsibility. We believe that each and every person is ultimately personally responsible for his or her beliefs, convictions and actions.

When we each have to give account for ourselves in front of our master, none of us will be able to excuse ourselves and say...

- I'm a member of the ? Ecclesia
- I'm from a B?SF Ecclesia
- My actions were in compliance with my Arranging Board
- Etc.

Rather, each one of us individually *will be summoned before his judgment seat "to be judged according to [our] works," and "receive in body according to what [we] have done, whether it be good or bad."*

**Concluding Remarks**  
Ian McPhee, January 25, 2012

Well brethren, it has been a long evening and we thank you again for your attendance.

Tonight's presentations have been thorough and addressed specific issues, which have been raised in the past and most recently in presentations at the January 14<sup>th</sup> Book Road meeting.

The content of the presentations tonight show that the UA08 unity effort is based on the following important foundational points and observations:

1. Unity of the Household of Faith is a Biblical principle that needs our full attention, focused commitment, effort and genuine respectful treatment of one another.
2. Correct Scriptural principles are the basis of the NASU and Statements of Faith used for the UA08 Unity initiative.
3. In Ontario, brethren, families and ecclesias are well known and easily accessible for discussion or clarification of their beliefs. There is no unknown enemy.
4. Brethren have acted in good faith. Accusations of misrepresentation or deceit are untrue and un-Christlike and devalue the process of reasoning together.
5. There is no doctrinal error identified in beliefs held or taught by UA08 brethren or ecclesias in any of the unity material presented.
6. Integrity demands that if Christadelphian writers are quoted to demonstrate a perspective, then other quotes by the same writers must also be considered to ensure a fair and balanced evaluation of the writer's position.
7. We recognize that the Christadelphian community has experienced a number of highly disruptive and disturbing divisions among its members. We believe it is incumbent upon all to learn from these experiences and to work together as Christ's brethren to avoid the mistakes of past controversies.
8. We recognize that upholding the integrity of the Truth is the responsibility of every believer at a personal level and within their ecclesia. We believe this responsibility is fully met within the safeguards and guarantees in the UA08 unity documentation.
9. We understand and recognize that not all brethren will be satisfied with every aspect of a unity agreement. This can easily be seen from the results of other unity initiatives. The path of wisdom shows that those who differ should record their disagreement and then work for the mutual up-building of the Household of Faith. Prolonged and widespread dispute contributes to discord among brethren and it diverts attention and energy away from other important work in the Lord's service.
10. We recognize you our brethren who differ with us on unity matters and continue to welcome you in full fellowship. We ask that you do the same.

Our prayer is that these presentations will assist in the improving and furthering of communications and understanding between us. May God bless us all in the days ahead as we in good conscience work together in the Lord's vineyard to prepare a people ready to meet him at his coming.

***"BEHOLD ,HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY"***

## **Appendix A – 1**

Dear Brethren:

Current events in the world...

Dear Brethren:

Current events in the world proclaim the near return of our Lord Jesus Christ. May our loving Heavenly Father have mercy on each of us, our families, and all our brethren, in that day. Through the grace and mercy that is in the Lord Jesus, we look forward in hope to be soon working together with you, under the good hand of our Lord, in that wonderful and great work of the renewal of this planet and its people. (Num. 14:21)

In the meantime, while recognizing our human frailties, we humbly and prayerfully try to muddle through by working together to resolve issues between brethren as they come up (2Peter 1: 5-11).

My objective this morning, brethren, is to address the issue of the “atonement” and the proposed new clarification-number 4. A little background--for over 15 years we have been meeting together with open Bibles in mutual trust and brotherly regard, to discuss doctrinal issues. The conclusion at each stage was that “yes” we believe the same gospel “once for all delivered to the saints” (Jude1:3). As the process expanded or changed, more assurances and clarifications were given. These were mainly in the area of Resurrectional Responsibility. One reason for was that it mutually felt that the core of the NASU document dealt adequately with the “atonement” issues in a balanced way and in a way which excluded any of the various extreme views that have historically been put forward in the brotherhood.

Lately, however, questions relating to this area of doctrine have been raised—mainly in general terms or assertions. Recognizing this and the current ongoing discussions, we recently in a letter to the Toronto ecclesias (dated Nov.18, 2009) included the following statement:

“It is well established that our ecclesias do not teach that there is any legal condition or impediment that restricts God from raising and judging someone who is not baptized.”

This succinct statement should provide assurance to any of these concerns that have been raised. More recently, we were made aware of a proposed specific clarification—referred to as clarification 4- which you are currently considering. The concern being addressed apparently is related to the term or expression “inherited legal condemnation”—a term we neither use nor teach. We believe that our statement mentioned earlier (quote above) fully satisfies the concerns that have been raised

Addressing the proposed clarification 4, we have several concerns which we would like to enumerate now—in addition to the concern that we believe that no new assurances are necessary especially considering the additional statement we have recently provided.

These concerns are:

1. The use of the word “guilt”. Even though we don’t agree with everything that has been written historically, we are not aware that the concept of personal guilt for human nature was ever used. Nevertheless, because there may have been the perception that this was an issue, when framing the NASU document, this was very clearly addressed and therefore does not need to be addressed again.
2. Secondly, we are uncomfortable using legal language when discussing how “God was in Christ reconciling the world to Himself.” (2Cor.5:19). The focus is better placed on the will of God, the righteousness of God, and importantly, the love, mercy and grace of our Heavenly Father. Nevertheless, we would agree with brother Dr. Thomas in *Elpis Israel* (page 132-Logos, 2000) where he states (and he does so more strongly than I personally would) “Children are born sinners or unclean, because they are born of sinful flesh; and ‘that which is born of the flesh is flesh,’ or sin. This is a misfortune, not a crime”.
3. We are not sure that the clarification as presently written is fully compatible with the BASF with respect to clauses 5, 8, and 12 and may not be fully compatible with “Doctrines to be Rejected” 4, 5, and 27.

Dear brethren, by way of clarification and in good conscience before God, we clearly state that we fully endorse the spiritual wisdom and the reasoning in brother Islip Collyer’s article “The Meaning of Sacrifice” in his book “Principles and Proverbs” (Part 1-Chapter 12). I personally believe that this is the best writing we have outside of the Bible dealing with this issue. In fact I would recommend, that rather than continually taking on the difficult task of trying to craft more words by men, let us agree to use the wisdom of this brother, and all of us endorse this well balanced article which deals fully, in an uplifting and edifying manner, with the issue under consideration.

Brethren, please give this your prayerful consideration.

In order to allay any concerns that we “cherry-picking” one article, we would also state our support for Robert Robert’s book “The Law of Moses” (Chapter 18) written with the benefit of mature meditation after having much spent much of his lifetime dealing with both extremes of this issue in the

brotherhood. Also we would endorse “Elpis Israel”, specifically the two sections “The Constitution of Sin”, and “The Constitution of Righteousness”.

Dear brethren because of our mutual fellowship in the gospel of the Name of Jesus Christ and The Kingdom of God —we are truly brethren. Being recipients of this high and sacred calling and privilege, in a spirit of thankfulness, let us move forward together as members of the “ONE BODY” to the glory of our Heavenly Father and for the sake of His Son, who loved us and died for us.

Ron Waye

Jan.23/2010

## **Appendix A – 2**

April 21,2006

Dear Brethren,

The undersigned felt we should...

April 21, 2006

Dear Brethren,

The undersigned felt we should clearly convey our feelings and conclusions resulting from the NASU process. In order to carry out all things decently and in order, it is important to understand each other fully and clearly. To that end, this letter conveys our conclusions.

We believe God has richly blessed our work together, enabling us to establish through extensive joint discussions with open Bibles, that we share the Scriptural principles of the One Gospel as conveniently recorded in the NASU. The resulting fact that we are your brethren in Christ, has been joyfully and repeatedly acknowledged by Central and Unamended brethren alike.

By grace, those in fellowship with the Father and our Lord Jesus through the One Gospel are united in fellowship with each other (1 John 1:3). Unity has now been achieved. We are united in our walk, united in purpose, and united in the One Gospel. We know of no other scriptural criteria to unity and fellowship than these. Accordingly, we do not recognize or acknowledge any barrier to full fellowship between us, including breaking bread together. Nor do we know of any scripture that indicates acceptance of a wall of division between brethren of Christ who walk together and share the One Gospel.

We understand the concerns some brethren have about potential “fellowship policy” issues should this recognition of true scriptural fellowship become mutually acknowledged. As Christadelphians, all aspects of our walk in Christ have been, are, and will continue to be based on principle, as taught by our Lord and his apostles. In this regard, we extend to you our assurance that we agree to honourably and respectfully submit to the application of any of the iterations of the accompanying mutually drafted principles of fellowship. In addition, we make the following statement.

“The ecclesias listed below formally declare that our belief, teaching and fellowship practice are based on the scriptural principles of the One Faith, as summarized in the October 2003 NASU. By way of assurance to our Amended brethren, we reject the assertion that God cannot or definitely will not raise to judgment those outside covenant relationship, and we will not tolerate such teaching in our ecclesias”.

This is our open invitation and plea to you - our fellow brethren in the One Gospel for whom Christ died. Please accept our fellowship at the Lord’s table, walk with us in faith and courage, and cease to recognize any division that has no application to brethren of like mind who share the One Gospel.

We request your response (at a time convenient to you) and we pray that this acceptance of fellowship will be mutual, so that we might move forward productively together and leave the memory of this tragic division behind.

Your Brethren in the One Hope

*The Arranging Brethren of the following Ecclesias: Bloomington Ill., Chicago Ill., Guelph Ont., Picton Ont., Marion Ill., Ossington Ave. Ont., Rockford Ill.*

## **Appendix A**

### **Fellowship – Exhibit 1**

THE PRINCIPLES OF FELLOWSHIP

PRINCIPLES AND PROVERBS (Chapter 10 Pg. 79-80)

## THE PRINCIPLES OF FELLOWSHIP

### PRINCIPLES AND PROVERBS (Chapter 10-Pg. 79-80)

#### ISLIP COLLYER

1. Fellowship in the gospel is a fellowship with the Father and the Son, *to which God calls us*. It is therefore a sacred matter to be treated with reverent care.
2. If we join ourselves to the world we join that which God has ordained to be separate (2 Cor.6)
3. If we cut off brethren from fellowship without Scriptural warrant we put asunder that which God has joined (1 Cor.12; Eph. 5: 30)
4. We must at all times remember the warnings against judging each other and the countless exhortations to love and forbearance.
5. There are times when on the judgment of the inspired apostles we are called upon to withdraw from offenders. From those who turn from any element of the Faith (2John 10; from those who by perverse disputings cause wrath, strife of words, railings, evil surmisings (1Tim 4:6); from those who are guilty of moral offences (1Cor 5:11); such to be restored in love after repentance (2 Cor. 2:7,8).
6. That all unrighteousness is sin, but there is a sin not unto death. Many such offences are to be reprovved or rebuked and left to the judgment of the Lord (1Tim. 5:20; Titus 1:13; 1Cor. 4:5).
7. That in this sacred fellowship with the Father and the Son we can have fellowship one with another, and the blood of Jesus will cleanse us from all sin.

#### EXHIBIT 1

## **Appendix A**

### **Fellowship – Exhibit 2**

Unamended UAo8 Ecclesias Statement on Fellowship Practice – May 2009

## Unamended UA08 Ecclesias Statement on Fellowship Practice – May 2009

1. Our ecclesias accept the whole UA08, including the announcement, which we have posted in accordance with the UA08 (page iii) as prescribed by the agreement. We intend to continue posting it for the foreseeable future as a measure of continued good faith.

2. As signatories to the UA08, we are committed to seeking out, extending, and enhancing the unity of, and with the Amended ecclesias who are also signatories to this agreement. In the spirit of the unity agreement, we will with due care be sensitive to the needs and well-being of these other signatory ecclesias, and all ecclesias, especially during its critical and challenging implementation.

3. Our ecclesias view loving fellowship among fellow believers as a matter of scriptural directive (John 13:34-35, 14:21-24, 15:12-14, 1 John 1:3) and many members believe that refusing fellowship to brothers and sisters of the Lord Jesus Christ could be an offence against Christ himself (Mark 3:33-35, Matt. 25:40, 45, Rom 14:1-4, 10-13, 23, Rom 15:7, Jas 4:17; also Prov.17:15)

4. A number of ecclesias have declared their rejection of NASU and of our ecclesias due to our support for NASU, finding the expressions on doctrinal issues fundamentally unacceptable. Accordingly, we are no longer in fellowship with these ecclesias. We continue to consider members of other Unamended ecclesias to be in fellowship with us, provided they do not declare their rejection of our ecclesial position. We believe we have spiritual obligations to them as our brothers and sisters for whom Christ died. Thus, we will engage in a process to encourage these ecclesias to participate fully in unity. This is similar to the concerns and approach of our counterpart Amended ecclesias regarding other Amended brethren not part of the UA08. Should these withdrawing ecclesias seek fellowship with us at some future point, we would continue to view them as out of fellowship, thus requiring comprehensive discussions with them to satisfy ourselves that we are indeed walking together on a sound common scriptural basis.

## Appendix B-1

**NASU Language objected to:** *Jesus' nature required cleansing*

### Comparable references in Pioneer and Amended writings

And when the lamb opened the fifth seal, A D. 303, I saw an altar; even the mystical Christ Altar, the magnitude of which is equal to the one body of which Christ is the head. The members of this one body being in Christ, are within the altar, for he is the antitype of the altar of earth, or unhewn stone used in the court of the Priests under the Mosaic Law, on which sacrifices were burnt, the blood thereof being poured out at the altarbase in order to cleanse it. **Christ is at the same time both the altar and the sacrifice, the former having been cleansed by his own blood.** (J. Thomas, *The Apocalypse Paraphrased*, The Christadelphian, Vol 4, 1867)

“An altar of earth.” The first man of the earth was earthy. **The second man was earthy until cleansed, or raised a spiritual body.** In the formation of the altar of earth or of stone, the builder’s tool was not to pollute it, nor his nakedness to be discovered upon it. “*We have an altar,*” says Paul, “whereof they have no right to eat who serve the tabernacle,” that is, the Aaron’s priests. “For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”—(Heb. 13:10.) (J. Thomas, *A Bible Dictionary Upon Which Dr. Thomas Was engaged at the time of his death*, The Christadelphian, Vol 9, 1872)

The heifer was without spot and had never been put under yoke, pointing to the sinlessness of Christ and of the fact that he was brought into the world for the service of God alone; but what counterpart had the uncleanness? The answer is found in the fact that he was “the seed of Abraham,” the flesh of David,—the sin-nature of the condemned Adam, for the condemnation of sin in the flesh. The condemnation rested on him, which was the uncleanness, and this antitypical uncleanness of the “one great offering” **could only be cleansed after the example of the type—by death and burning: the burning being the change effected by the Spirit on the risen body of the Lord after his death for sin.** (R. Roberts, *The Christadelphian*, Vol 10, 1873)

82. Paul says that it was necessary that these pattern-things in the Mosaic system should be purged with blood, so it was necessary that the things signified should be purged; but with a better sacrifice, that is the sacrifice of Christ (Hebrews 9:23). The Christ of your theory needed no ‘purging:’ therefore does it not follow that he is not the Christ of Paul, who required purging from the law of sin and death, by his own sacrifice?

83. Paul says of Christ, ‘it is of NECESSITY that this man have somewhat also to offer’ (Hebrews 8:3). You say of your Christ, that he was under no necessity to offer himself; but might have refused to die, and entered into eternal life alone. Is it not clear that your Christ is not Paul’s Christ, with whom it was a necessity that he should offer up himself, for the **purging of his own nature**, first, from the uncleanness of death, that having by his own blood obtained eternal redemption (Hebrews 9:12), he might be able afterwards to save to the uttermost, them that come unto God by him? (Hebrews 7:25) (R. Roberts, *Questions and Questions: For the Consideration of All Who Believe the Renunciationist Theory*, The Christadelphian, October 1, 1873, Vol. 10, p. 468.)

He sent forth his son in the death-written nature that in him it might be cleansed, redeemed and perfected. “Since by man came death, by man came also the resurrection of the dead.” (1 Cor. 15:21.) How the resurrection came by man is told in the life and death of Jesus Christ, the son of David, the son of Abraham. It came by his obedience, (Rom. 5:19, ) but obedience requiring death as the declaration of Jehovah’s righteousness (Rom. 3:25), and the condemnation of sin in the flesh (Rom. 8:3). Jesus died unto sin once (Rom. 6:10). It touched him through Adam: but though a sufferer from its effects, he was without sin himself (Heb. 4:15). Having died once, death had no more dominion over him (Rom. 6:9). “Through death, he destroyed that having the power of death, that is, the devil”— alias sin in the flesh. (Heb. 2:14.)

(R. Roberts, *The Visible Hand of God*, The Christadelphian, Vol 18, 1881)

The washing of Aaron with water was, therefore, a prefiguration of the moral cleansing to be effected in a son of Abraham by the Spirit in preparation for the priestly office. The application of this in the antitype may be discerned in the operation of the Spirit, which, though resulting in a son of David according to the laws of maternity, produced such a Son of David as the world had never seen before: viz., a sinless man: human nature morally cleansed. “He did always those things that pleased the Father.” He could ask, without fear of successful answer, “Which of you convinceth me of sin?” “He did no sin.” He was in this sense “without spot,” which could not be affirmed of any other son of Abraham.

(R. Roberts, *The Law of Moses*, The Christadelphian, Vol 33, 1896)

The fact is, this trying to isolate Jesus from his redemptive work is most mischievous, and it is indicative of an extraordinary narrowness of view. If it be recognised that sacrifice is necessary simply because God wills it, it is obviously impossible to say what might have been required if circumstances had been different. It has been stated, however, that this refusal to contemplate Jesus apart from his redemptive work is tantamount to an evasion of the question, and it has been asked again, ‘Did Jesus have to die simply because God willed it as an act of obedience or was it necessary for the cleansing of his sin-nature?’ Here again we have the fallacious distinction between the will of God and the law of God. What is moral cleansing but God forgiving our sins? What is physical cleansing but God changing our nature? Sacrifice is necessary for both, because God chooses to make it so. This was shown by the Mosaic law, the types of which clearly indicate that no human being could enter the holiest of all without a perfect sacrifice; the way being blocked by the veil of flesh which had to be rent. Therefore, in the purpose of God, Jesus had to die for himself before his nature could be cleansed, and he in that way obtained eternal redemption. This is plain and simple; but when a brother begins to speculate on what ‘might have been,’ there is no telling where he will end. We have been asked what would have happened if Jesus alone was to be saved, what God would have done if men had been able to keep the law perfectly, what would have occurred if Adam had not sinned—and the whole matter has been so hacked up and befogged that some who are unable to see through the maze have been driven to despair, while others, seizing on a single idea in the realm of what might have been, are driven into serious error.

“I suggest a few questions and answers on this matter which go quite far enough, and which are so well supported by Scripture that no one ought to have any difficulty in accepting them:—

*Q.—What was the effect of Adam’s sin on his descendants? A.—*It involved them in his condemnation and introduced into human nature a law of hereditary mortality.

*Q.—Can men obtain their own deliverance from this law? A.—*No. “All have sinned and come short of the glory of God,” therefore justification can only come by the favour of God “through the redemption that is in Christ.”

*Q.—Why was Christ’s sacrifice necessary? A.—*God willed it for the upholding of His righteousness because man had transgressed His law.

*Q.—Was Christ’s sacrifice necessary for the cleansing of his own nature, as well as for others? A.—*Yes, the holiest place of all could not be entered without a perfect sacrifice, and so Christ was raised to immortality “by the blood of the everlasting covenant.

(I. Collyer, *Pushing Enquiry Too Far*, The Christadelphian, Vol 35, 1898)

RELIGION is that *system of means* by which the *breach* made by sin between God and man is repaired; and the wound inflicted upon the latter is healed.

2. Man's defilement was first a matter of conscience; and then corporeal. For this cause, his purification is first a cleansing of his understanding, sentiments, and affections; and afterwards, the perfecting of his body by spiritualizing it at the resurrection.

(J. Thomas, *An Epitome of the Principles of True Religion*, The Christadelphian, Vol 38, 1901)

(4) *Was Christ's baptism a sin-cleansing ceremony?*—Christ was in character sinless; and, in that sense, as John the Baptist recognised, needed not to partake of baptism for “the remission of sins.” He submitted to it, to “fulfil all righteousness”; and, in the act of fulfilment, was acknowledged by the Father as His beloved Son. It was a public exhibition and acknowledgment of the fact that he partook of flesh and blood, though Son of God. The flesh, in the Scriptures, is always considered weak and unclean. From sin's flesh, the Lord was not cleansed until resurrection and glorification.

(C.C. Walker, *Answers to Correspondents*, The Christadelphian, Vol 38, 1901)

There was a *change of nature* when Christ entered into the holiest. Sin's flesh was cleansed and changed to the spirit nature.

(C.C. Walker, *Answers to Correspondents*, The Christadelphian, Vol 41, 1904)

When we look at Jesus impaled upon the tree, as we are commanded to do, we see sin's flesh, the cause of sin, put to death; and the power of that flesh to sin, destroyed by dying, or, as the Apostle puts it, “The adversary destroyed through death.” Our apprehension of the meaning of the picture presented by Jesus impaled upon the tree is increased, when we remember that “He poured out his soul (or life's blood) unto death.” Now, “The life of all flesh is in the blood” (Lev. 17:14). In view of the fact that there can be no impulse to sin unless blood is coursing through the veins, in what other way was it possible for sin to be destroyed excepting in the mode of the death of Jesus? But now we see Jesus cleansed from the defilement of sin's flesh by the shedding of his own blood (Heb. 9:22, 23). The emblems on the table represent this phase of the matter, as well as others too numerous to mention now. We see in the bread the crucifixion of sin's flesh, which, through God, “Jesus gave for the life of the world.” (H. Sulley, *The Christadelphian*, Vol 50, 1913)

Now, this same error is cropping up again in various parts of the world, and in *The Shield* (Sydney), for June, a determined attempt is made to re-introduce it. ... Look again, at Heb. 7:27: “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for *this he did once*, when he offered up himself.” Who “offered up himself”? Jesus. Who did this once? Jesus. What is “this” that he did once? “Offered up sacrifice, first for his own sins and then for the people's.” But did not the Levitical high priests so? Yes, “daily” in the type. But Jesus is he “who needeth not *daily* as those high priests” so to do, “for this he did *once*” in antitype....

We have never heard of a Christadelphian who contemplated “sins which he (Jesus) had committed,” and therefore such an idea should not be introduced. But that Christ needed to be cleansed from “sins” by sacrifice is here testified in the Word of God. The flesh is “this corruptible,” and from this Christ was delivered “*through death*” (Heb. 2:14; 5:7–9; 7:27, 28; 9:12–26; 13:20). It is not correct to say: “It was for us he died. It is always ‘for us,’ ‘on our account,’ but *never for himself*.” Of course, it was “for us,” as we all most thankfully believe. But if that “never for himself” be logically adhered to, then Christ is not “the first-fruits,” “the first-born”; but a being superior to human nature, and needing no redemption. The truth is, as above defined, that the sacrifice of Christ, was “for himself,” that it might be “for us.”—ED.

(C.C. Walker, *For Himself, That it Might be “For Us”*, The Christadelphian, Vol 50, 1913)

To the question: “Have Christadelphians changed?” (on the sacrifice of Christ), the answer is, No. On the inner title-page of brother Ladson’s pamphlet it is defined in a sub-title as “An answer to those who contend that the mode of Christ’s death was necessary to cleanse him from Adamic sin.”

What is there wrong in this contention? The mode of Christ’s death was certainly necessary and was foreshadowed by God from the beginning. The “seed of the woman” was to be “bruised in the heel” by the serpent power. Isaac was offered for a burnt offering. Moses lifted up the serpent in the wilderness as the sign of the crucifixion of Christ, and Christ himself said that the Son of Man must so be lifted up. So much for the necessity as to the mode of Christ’s death.

Then as to “Adamic sin.” What is meant by this phrase? Sin in its primary meaning is “the transgression of law,” and in its derived sense the evil in the flesh resulting from that transgression. Was not Christ cleansed from this by his death? Did he not “put away sin by the sacrifice of himself”? What then is there in all this that needs corrective “answer”?

(C.C. Walker, *Avoid Strivings about the Law*, The Christadelphian, Vol 56, 1919)

To recognise this aspect of Him is very different from entertaining the idea that there was in Jesus Christ any thought offensive to God, or that his character was tainted in the least degree by the corruption to which he was related. Had he passed over the line of injunction there would have been sin in the sense of transgression, but he did not err even in thought. He “hated” the emotions of the flesh called into operation by temptation. The point of the testimony is that he who came to do the will of the Father manifested a perfect character in defiled human nature, from which he was ultimately cleansed.

Too much prominence cannot be given to this attribute of the Son of man and the Son of God, for thereby we learn to estimate more fully the love of the Father in him, and the measure of his ability to be touched with the feeling of our infirmities.

(H. Sulley, *The Atonement*, The Christadelphian, Vol 58, 1921)

### “This Corruptible”

This is Paul’s description of the bodily estate of the righteous resurrected, who in “the time of the dead” stand up for judgment and change into the divine nature. Of these Christ is “the first-fruits” (1 Cor. 15:53, 20). He was once in “this corruptible” flesh and blood estate, from which he needed physical cleansing just as much as his imperfect brethren. For God “hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). We set forth the apostolic phrase, “this corruptible,” as sufficient answer to brother Bell’s “railing accusation” against ourselves and W.J.Y. in *The Shield* for February, and in his support of the “clean flesh” heresy. It is satisfactory (negatively) to see him deliberately disown Dr. Thomas’ teaching in *Elpis Israel*. Thus, quoting Dr. Thomas, he says, “The flesh is invariably regarded as unclean.” And he immediately adds, “Yes, by Dr. Thomas, but not by God in the Bible.” Now Christadelphians know where brother Bell stands. Does God in the Bible regard “this corruptible” as “clean” in his sight? Far from it.

(C.C. Walker, The Christadelphian, Vol 59, 1922)

It was not in connection with the Levitical offerings, but apart from them, that Jesus suffered. He fulfilled in all ways the details of those offering: sinless but cleansed by the offering, and in all other aspects of its typological teaching, even to being crucified outside the city walls. But the recognition of this fact was fatal to continued observance of the law.

(J. Carter, *The Letter to the Hebrews*, The Christadelphian, Vol 72, 1935)

No one disputes, whatever explanation of it may be believed, that Jesus had to die as a part of his work. "He was obedient unto death," as Paul says. If Jesus was a member of the race, sharing the nature which is subject to death because of sin, then we can see in his voluntary submission to it a declaration of God's righteousness, which Paul says was necessary that God might be righteous while bestowing righteousness by the forgiveness of sins on those who believe (Rom. 3 : 21–26). We see the grace of God in providing Jesus, but we see the triumph of that grace reached through righteousness. But if Jesus and all others inherit a nature which is mortal quite independent of Adam's sin, why did Jesus have to die? If it be answered that he died for us, then we can only conclude that the innocent suffered for the guilty upon the basis of substitution; and he should not have been raised while those for whom he died should not die. Further, in that case, it was not necessary that he should have to die for himself in any sense, for how can a nature undefiled by sin need a cleansing sacrifice? It could not, and Jesus would not then be a partaker of the benefits of his own work. But this is contrary to the teaching of Scripture. He was "saved out of death" (Heb. 5 : 7); "by his own blood he entered in once into the holy place, having obtained eternal redemption" (9 : 12 ). The Mosaic patterns were purified with animal sacrifices, but "the heavenly things themselves with better sacrifices than these. For Christ is not entered the holy places made with hands . . . nor yet that he should offer himself often . . . For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (9 : 23–28). "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, *through the blood of the everlasting covenant*, make you perfect" (13 : 20 ).

The theory under discussion resembles in some respects the Renunciationist error which was put before the brethren in 1873. Both theories, whether the promoters see it or not does not affect the fact, represent God as doing wrong. In the words of the pamphlet, *The Slain Lamb*: "This heresy represents God as doing wrong; for it says of the Christ, the Lamb of God, 'here is a free life.' If so, why should a free life die? But Christ, instead of being what is called a free life, was in the condemned nature of the children of Adam. Hence when he died, nothing wrong happened, so far as God's doings were concerned. The obedience of the Son of God led to his resurrection, and the triumph was complete."

The terminology has changed, but the essential feature of the error remains: and to quote the same writer's words in *The Blood of Christ*, "it was a spiritual necessity that he should partake of our nature. It is expressly said that he did, and John says that any man who denies it . . . denies the truth . . . He is strong in maintaining that Jesus came in the flesh, that is, the flesh of the children, the flesh of David—flesh mortal because of sin."

(J. Carter, *The Reign of Death*, The Christadelphian, Vol 75, 1938)

That there was a sense in which he [Jesus] must offer for himself would appear from the fact that Aaron had so to do before he offered for the people; and Jesus is the antitype. If it should be said that this was a necessary preparation in Aaron's case, it might be asked, was there no necessary preparation in Christ's case? There was; and the Scriptures give the reason. We get a clue in the words of Peter: 'who his own self bare our sins *in his own body* on the tree' (1 Peter 2:24). He was there as a representative, partaking of the nature that was common to all -- a nature under sentence of death because of sin....It is important to observe that these heavenly things stood in need of cleansing and undoubtedly Christ is part of these heavenly things.

(J. Carter, *The Letter to the Hebrews: An Exposition*, Birmingham: The Christadelphian, 1939/1975, pp. 83, 106)

It follows that Christ's death possessed an efficacy for himself also. This the Apostle establishes by an interpretation of the Tabernacle ritual. Atonement has to be made for the altar, "to **cleanse** it and hallow it from the uncleanness of the children of Israel" (Lev. 16 : 18–19). Atonement had similarly to be made for the other vessels of the Tabernacle, and even for the Tabernacle itself (verse 16), because it was in the midst of uncleanness (Heb. 9: 21). Thus where moral sin did not exist, uncleanness necessitated atonement still. But "without the shedding of blood" such "remission" or "purging" was not possible (verse 22). The Apostle tells us what this signified. "It was therefore necessary that the patterns of things in the heavens should be purified with these (blood, water, hyssop, etc., verse 19); but the heavenly things themselves with better sacrifices than these" (verse 23).

Let the parallelism be noted.

(a) The patterns of things in the heavens were purified, with animal blood.

(b) The heavenly things themselves had likewise to be purified, but with better sacrifices.

Such purification was not in either case a purification of moral sin, but of the uncleanness resulting from contact with Sin. In the case of "the heavenly things themselves" (i.e. the person of Jesus), such uncleanness was removed when he "put away Sin by the sacrifice of himself" (verse 26). "By his own blood he entered in once into the holy place" (verse 12), that is, "into heaven itself" (verse 24). Without such atonement, his physical entry into God's presence (thanks to which alone "we have access unto the Father"—Eph. 2: 18) would have been impossible. (W.F. Barling, *Redemption in Christ Jesus*, The Christadelphian, Vol 83, 1946)

Brother...had taken the day off in order to have a chat. He tackled me upon the sacrifice of Christ. He did so in a rather belligerent manner at first, trying to put me through my paces. He takes the stand adopted by the late Brother...that Christ died only for himself in the sense that the sins of his fellows were imputed to him. As I observed his belligerent manner and his desire to test me out, I thought I would do likewise to him. I told him, as is a fact, that his teaching would be looked upon as clean-flesh in Australia. He was shocked at this. I assured him that it was so. I then proceeded to question him as to why the altar had to be cleansed by blood before it could be used, why the Tabernacle, and holy vessels, had so to be cleansed? These were holy things, designed only for worship, yet accounted as unclean, and unfit for proper use until ceremoniously cleansed. He found it difficult to answer my questions, and I pointed out that these things had been made up by a sinful people, and that defilement was contagious, therefore, though having committed no actual sin, they were accounted unclean because of their contact and association with that which is unclean. **So with the Lord Jesus. He had inherited the results of sin, though himself was innocent of sin. Those results are defiling, and from them he had to be cleansed.** This could only be done through death -- by destroying the defilement he had inherited. His resurrection was to a new way of life, free from all defilement, therefore death was absolutely necessary. He had to die for himself, and by his own redemption, he redeemed those 'in him.'

(From the Diary of Brother H.P. Mansfield, July 8, 1963)

As the quotation from Hebrews [Hebrews 13:10] at the top of this article shows, the Altar prefigured the Lord Jesus Christ. Contact with him through baptism constitutes us 'holy brethren, partakers of the heavenly calling' (Hebrews 3:1). As the altar had to be cleansed [Exodus 29:36-37], atoned for, anointed and sanctified, and as it typed the Lord Jesus, it is obvious that he was involved in his own sacrifice. **He had to be cleansed from flesh-nature** and clothed upon with Spirit-nature, and this was effected through his offering.

Flesh is unclean in that it is prone to error, and acknowledgement of this must be made to Yahweh as the basis for Atonement. In our case, we acknowledge this because we are conscious of imperfections due to the lusts of the flesh; in the case of the Lord Jesus, he acknowledged the flesh to be unprofitable (John 6:63), not because he gave way to it, but because he had to strive against it (Hebrews 12:4; Hebrews 4:15). The 'uncleanness' of the Lord, therefore, was physical and not moral; but ours is both.

(H.P. Mansfield, *The Power of the Altar*, Logos, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, pp. 185-186)

An altar had to be made of earth or unhewn stone. The stone pointed forward to human nature, which we will show to be accounted 'unclean'; and it was 'unhewn' because the shaping of it was to be by divine instrumentality. Jesus came in our nature, but his character was divine. In the nature we see the antitype of stone; in the character, the antitype of unhewn stone....Obviously, if a sin-offering was required to cleanse the altar [see Ezekiel 43:19-20], and Jesus is our altar, he must have been related to sin in some fashion. Now sin, in Scripture, is used to describe both actual transgression or human nature. Jesus never sinned in the former acceptance of the word, but he was 'made sin for us' in the second meaning of it (2 Corinthians 5:21). Thus the obvious teaching of both Exodus and Ezekiel is that Christ our altar, was cleansed from human nature through his own offering, by being raised from the dead to life eternal.

(H.P. Mansfield, *The Christ Altar*, Logos, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, p. 188)

Since the purification related to the removal of 'sin' contracted through death, it is apparent that cleansing and atonement were required even when a personal transgression was not committed. This is an important aspect of the offering in relation to Christ. He offered for himself, but not because he was a personal transgressor or because he was alienated from his Father, but because he was defiled by the uncleanness associated with human nature and death.

(Ron Abel and Rod Ghent, *Studies In The Atonement*, Toronto, 1973, p. 15)

## Appendix B-2

**NASU Language objected to:** *Fallen; Adam and Eve fell from their very good state.*

### Comparable references in Pioneer and Amended writings

That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.

(BASF, Clause 3)

That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, very good in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.

(BASF, Clause 4)

Mankind being born of the flesh, and of the will of man, are born into the world under the constitution of sin.... There are two states or kingdoms, in God's arrangements, which are distinguished by constitution. These are the Kingdom of Satan and the Kingdom of God. The citizens of the former are all sinners; the heirs of the latter are saints. Men cannot be born heirs by the will of the flesh; for natural birth confers no right to God's Kingdom. Men must be born sinners before they can become saints; even as one must be born a foreigner before he can become an adopted citizen of the States. It is absurd to say that children are born holy, except in the sense of their being legitimate. None are born holy, but such as are born of the Spirit into the Kingdom of God. Children are born sinners or unclean, because they are born of sinful flesh; and 'that which is born of the flesh is flesh,' or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for it is written, 'The creature was made subject...to the evil, not willingly, but by reason of him who subjected it in hope.' Hence, the apostle says, 'By Adam's disobedience the many were made sinners'; that is, they were endowed with a nature like his, which had become unclean, as the result of disobedience; and by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors before they were able to discern between right and wrong. Upon this principle, he that is born of sinful flesh is a sinner; as he that is born of English parents is an English child.... But men are not only made, or constituted sinners by the disobedience of Adam, but they become sinners even as he, by actual transgression.... Thus men are sinners in a twofold sense; first, by natural birth, and next, by transgression.... He [through belief of the gospel and baptism] is constitutionally 'in Christ.'

(J. Thomas, *Elpis Israel: An Exposition of the Kingdom of God*, Birmingham: The Christadelphian, 1849/1966), pp. 129-131, 135)

And here may I add, for the sake of a few who are wondering what the phrase 'constitutional sinner' means, as once or twice employed by Dr. Thomas in reference to Christ; it means that he stood related to a sin-constitution of things -- a state of things arising out of sin without being himself a committer of sin.... Only perversity would suppress the word constitutional, and allege that the Christadelphians teach Christ to have been a sinner.

(R. Roberts, *Meaning of Christ as a Constitutional Sinner*, The Christadelphian, June 1, 1874, Vol. 11, p. 281)

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that, when he was crucified, sin was condemned "IN" that flesh (Romans 8:3; 1 Peter 2:24; Hebrews 2:14, 16, 17). Balaam denies this. He taught in the life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had before he fell – essentially a self-sustaining, incorruptible, and immortal flesh; and that the body born of Mary was not derived from her substance; but the result of a fresh act of creation! This is denying that

Christ came in flesh; a clerical heresy which destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes *Jesus, the crucified, a covering for sin*.

(J. Thomas, *Eureka: An Exposition of The Apocalypse*, Birmingham: The Christadelphian, 1861/1959, Vol. I, pp. 258-259)

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 labour, 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'....But, as soon as the good understanding was interrupted by disobedience to the Eden law, sentence of condemnation to the dust was pronounced upon the offenders....Man having been made subject to evil, and consigned to the bondage of a **perishing state**, the Lord God repudiated their fig-leaf invention, and 'appointed coats of skins' for their covering.

(J. Thomas, *Elpis Israel: An Exposition of the Kingdom of God*, Birmingham: The Christadelphian, 1849/1966, pp. 69, 155, 161)

What the death threatened was, we may gather from the language addressed to Adam, when the sentence was pronounced: 'Dust thou art, and unto dust thou return.'...God has devised a plan by the simple inversion of the process by which alienation was brought about (Romans 5:18-19)....But how could any obedience or righteousness avail a race already under condemnation, and in a **state of hopeless defilement from sin**?...The man by whom resurrection came was Jesus, who inherited the condemned nature....Such was the man [Jesus] raised up by the Deity for the redemption of the human race, a man who met all the requirements of the work he was sent to do, for he was 'made of a woman, made under the Law,' (Galatians 4:4); 'Of the seed of David according to the flesh,' (Romans 1:3); 'Sent in the likeness of sinful flesh (the condemned nature) and by a sacrifice for sin condemned sin in the flesh,' (Romans 8:3); yet he was 'Holy, harmless, undefiled, and separate from sinners' (Hebrews 7:26). This work was the developing *in the sinful* (or mortal) *flesh* which he possessed....They [apostacy] believe and teach that God himself, the Almighty, eternal God, entered into the womb of the virgin to be born in human form (not in unclean, sinful, human nature, for Mr. Govett declares such a belief to be blasphemous) and that the issue of Mary to use truly 'orthodox' words, was 'very God.'

(J. Butler, 'What Think Ye Of Christ?' *Reply to an Orthodox Attack Upon the Truth Concerning the Nature of Christ*," The Ambassador of the Coming Age, July 1, 1868, Vol. 5, pp. 199-200, 202)

All mankind are born of corruptible parents into a **state of sin**. By this natural birth, they become members of this sinful and evil **state**, and heirs of all its disabilities. By virtue of this birth, they are 'constituted sinners,' though they could not help, and had no hand in the matter. Now, one would think, there could exist no rational man who could affirm, that if such an one were to die a 'constituted sinner,' without the offer of a means whereby he might change his state, he would be turned over to the pains and penalties of hell for ever. Yet, such there are....In this life then, **there are two states in relation to God and the children of Adam – the one a state of sin and the other a state of favour**; the former is occupied by 'constituted sinners' of all ages, from the babe to the old man, of every shade and variety – and by illuminated transgressors, whose sin is not only constitutional but voluntary; and the latter state is composed of persons who *were* not only constituted sinners and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death to life; but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of death eternal, with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mahomedanism, etc., 'ending in death' which is uninterrupted by a

resurrection; whereas the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of a second death, the eternal consummation of their woes.

(J. Thomas, *The Revealed Mystery or Hidden Wisdom of the Deity*, Birmingham: C.C. Walker, 1903/1869, pp. 24-25)

The system of the world is an adaptation to **man in his fallen state**; and out of the things thus arranged it is that Christ's imperial dominion is being evolved.

(J. Thomas, *Zion and "The First Dominion"*, The Christadelphian, Vol 40, 1903/1869)

The truth has taught us what men to be wise must recognise, but are most unwilling to learn – that **in the state of nature, we are totally without hope or comfort; that sin reigns unto death in every member of the human family**; that judgment hath passed upon all men unto condemnation, and that in Christ alone can men be justified unto life eternal. We are by nature the children of wrath. **We are born into a state of sin and under condemnation**. We are made subject to vanity, though not willingly...In Adam we are in the grip of an irrevocable destiny which makes us strangers in creation.

(R. Roberts, *Sunday Morning At The Christadelphian Synagogue*, Birmingham, No. 40, The Christadelphian, January 1, 1873, Vol. 10, p. 19)

As by the flesh Jesus made an humbling acquaintance with our weak and **fallen** estate. so on the other hand, we, by the gospel and the adoption, are enabled to rise in some degree to the transcendent excellence which characterized him as the pattern of our obedience.

(F.R. Shuttleworth, *Things New and Old from the Treasures of the Spirit*, The Christadelphian, Vol 17 1880)

In view of all these things, it is evident what force there is in the words with which Jesus introduced the memorial cup to the notice of his disciples: "This is the new covenant in my blood shed for the remission of the sins of many." The new covenant or agreement, which ensures coming blessedness to the **fallen sons of Adam**, is in the blood of Christ and nowhere else.

(R. Roberts, *Sunday Morning at the Birmingham Christadelphian Ecclesia*, No. 128, Vol 18, 1881)

He has had compassion on the **fallen sons of men**. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

(B. Warrender, *Probation and Exaltation*, The Christadelphian, Vol 26, 1889)

The clay of **fallen human nature**, in the hands of the Divine Potter, was fashioned unto the likeness of the divine; that by the instrumentality thus established, a door of escape from the pit might be opened for this doomed race.

(R. Roberts, *The "Divine Sonship of Christ"*, The Christadelphian, Vol 26, 1889)

Both were the natural denizens of the air, which earth-cleaving man is not, but which might in a sense be affirmable of him who said, "I am from above. . . . I came down from heaven to do the will of Him that sent me." This heavenly bird of the air was killed in *an earthen vessel*—the very flesh and blood of **the fallen human race: over running water**—that is, in juxta-position with the Spirit of God, which inhabited him—which begat him, and fashioned him all his life long, as "righteousness, wisdom, sanctification, and redemption" for us of God.

(R. Roberts, *The Law of Moses*, Ch 27 *Disease*, The Christadelphian, Vol 34, 1897)

The necessity [Hebrews 9:23] arises from the position in which men stood as regards the law of sin and death, and the position in which the Lord stood as their redeemer from this position. The position of men was that they were under condemnation to die because of sin, and that not their own, in the first instance, but ancestral sin at the beginning...It was not to be done by setting aside the law of sin and death, but by righteously nullifying it in one who should obtain this redemption in his own right, and who should be authorized to offer to other men a partnership in his right, subject to required conditions (of their conformity to which, he should be appointed sole judge)...He was the earth and stone of human nature derived from Mary, and, therefore, physically weak and mortal because of ancestral sin, as she was....therefore, that in its natural state, human nature is disqualified for divine relations, but may attain to this qualification by conformity to the divine appointments that have been made for the purpose...That the whole human race considered as the woman in the transgression and separated by uncleanness, 'shall be clean' in the upshot of things, when the provision made to that end shall be fully applied... (Robert Roberts, *The Law of Moses: As a Rule of National and Individual Life*, The Christadelphian, 1898/1987, pp. 171-172, 210, 251)

Inversely, therefore, all men may be said to be sinners in Adam, even though they do not sin personally. All are subject to death in consequence of Adam's sin, for a baby, incapable of doing good or evil, dies. If it may be said that 'Levi paid tithes in Abraham' because 'he was yet in his loins of his father, when Melchisedec met him', so also it may be said that all Adam's descendants sinned in him, for they were yet in his loins when he sinned. Therefore all his descendants are subject to death, and to the same conditions which supervened when he sinned, i.e., they are naturally born in a state of sin and subject to death unless a way is provided by the Father. Yet Adam's descendants are not penalized for his sin. As his descendants they are excluded from the privileges which he possessed in Eden....This is their misfortune, not their crime. The descendants of Adam also suffer all the consequences of his transgression which are transmissible through their physical relationship to him... (H. Sulley, *The Temple of Ezekiel's Prophecy*, Birmingham: The Christadelphian, 1877/1956, p. 236)

Divine wisdom, which is foolishness with men, has provided a means whereby we get the benefit of the result achieved in Christ. Baptism in water is the ceremony by which believing men and women are united to Christ, and constituted heirs of the life everlasting which he possesses in his own right...Meanwhile, we quote Paul's words: 'As many of you as have been baptized into Christ have put on Christ' (Galatians 3:27). Entering into Christ, we are made one with him, and become heirs to the privileges of the position which he has established in himself, after the analogy of the woman who, at her betrothal, obtains a prospective title to that which belongs to the man to whom she is betrothed. In the first Adam, we inherit death without the possibility of retrieving our misfortune, so long as we remain connected with him. In the last Adam (who, however, it must always be borne in mind, ascended to the last Adam position from the first Adam state), we obtain a title to eternal life. Hence the words of the apostle Paul: 'As in Adam all die, even so in Christ shall all be made alive', that is, the 'all' of whom he is speaking, believers of the truth, as may be seen by the context (1 Corinthians 15:22-23), and only those who are found worthy at the judgment seat. He is speaking here of being made alive immortally, not of mere resuscitation of mortal life to judgment, of which many will be the subjects who have been Christians, but who are among the responsible unjust by reason of their privileges. (R. Roberts, *Christendom Astray*, The Christadelphian, 1884/1969, pp. 101, 156-157)

Adam ate: Adam sinned: Adam was condemned to death: Adam was driven out into a state of evil because of sin: you have been born into that state, or constitution of things, sharing his very being in all its relations, and therefore may be described as constitutional members of a sinful state, alias constituted sinners – that is, men helplessly made subject to a state of sin, from which you cannot, by your own will, deliver yourself. (L.B. Welch, *Resurrectional Responsibility – Sundry Developments and Documents*, The Christadelphian, August 1, 1894, Vol. 31, p. 304)

What was done, was done by God in Christ on **fallen man's** behalf, and upon principles consistent with the divine majesty, justice, and mercy.

(C.C. Walker, *A Ransom for Many*, The Christadelphian, Vol 42, 1905)

In him the Spirit of God took hold of flesh and blood, for the reclamation of **fallen humanity**. He was "the Word made flesh" who dwelt among the children of Israel nineteen hundred years ago, and revealed the glory of the Father among them.

(C.C. Walker, *Sunday Morning at the Birmingham Christadelphian Ecclesia*, No. 375, The Christadelphian, Vol 43, 1906)

If in further seeking to take a broad and comprehensive view of the subject, you examine the Bible record concerning death, you will find that man was condemned to death because of sin, the sentence passed upon him involved a return to the dust from whence he was taken, and he was driven out of the garden of Eden lest he should take of the tree of life and live for ever. The way to the tree of life was guarded by cherubim with flaming sword to prevent sinful man from eating of the tree of life. What does this mean? For the moment do not trouble about the details, as to whether there was a real tree and literally a guarded gate. What is the lesson taught by this extraordinary picture? I think it clearly means that man having sinned, God prevented the dreadful possibility of there being an immortal rebel by condemning him to death. His progeny partaking of **his fallen nature** and following the example of his sinfulness follow to the same end. This brings us back to the old text. Ours is a perishing race, and Jesus Christ is the only one who can save us.

(I. Collyer, *Letters of a Christadelphian to an Interested Friend*, No. 375, The Christadelphian, Vol 79, 1942)

The explanation of Scripture is that the race as a whole is involved in the ruin brought about by the first head; that a new head, a second Adam who is also a last Adam, has been raised up who has broken the entail, and become 'a new centre of healthy life'; that as men suffer the consequences of the first Adam's sin they may share the last Adam's work of righteousness....Adam sinned and was punished with death. His children inherit mortality and also a tendency to sin so inevitable in its sin-producing power that Paul can say that through Adam's sin all sinned, and therefore all die through him....For while the Adamic unity is upon a flesh basis, the individual members being part of it by birth, the Christ unity is upon a different basis altogether [i.e. 'voluntary']....It ['law of sin and death'] is one of the many descriptions of the ruling impulses of human nature with its evil inclinations: 'the law of sin which is in my members'. Now Paul calls this ruling principle 'the law of sin and death', the added words shewing the issue of sin. This summarily describes **the state of man, evilly inclined morally, mortal physically. Paul says he is 'made free' from this.** In what sense is he made free? It is evident that he does not mean an actual present freedom, for he has been bemoaning just before the continued existence of 'the law – evil present with me.' He is, however, free from the condemnation that arises from the operation of the 'law of sin in his members.'

(J. Carter, *Paul's Letter To The Romans: An Analytical Study*, Birmingham: The Christadelphian, 1931/1978, pp. 60-61, 63, 81-82)

The Bible record is true; **man** is higher than the animals, even being in the image of God; but he **has fallen by sin**, and all his achievements bear the frustration and futility that come by sin.

(J. Carter, *The Last Plague*, The Christadelphian, Vol 82, 1945)

The causes of the present situation are not to be found only in Communist scheming, or in the theories of Lenin and Marx, or even in the eighteenth century philosophers. The causes are rooted in the history of **fallen man**.

(L. Sargent, *Signs of the Times*, The Christadelphian, Vol 100, 1963)

When Paul speaks of Jesus as coming “in the likeness of sinful flesh” (or flesh of sin), or “in the likeness of men”, he cannot be understood as meaning that Jesus’ make-up resembled these things, but was in reality different. In both cases he clearly means that, though our human nature left to itself had failed to overcome sin, when God sent His own Son born in the same human nature the victory was achieved. That the Lord’s fleshly nature was that of Adam after he fell, is seen in the fact that he offered up prayers “with strong crying and tears, unto him that was able to save him from death: and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered.” There is no need to rush to the Lord’s defence as though there were any discredit to him in having been born with a nature prone to sin. This was his lot, which he accepted and overcame. **Far greater was the triumph of battling against sin in a body where a fallen nature was entrenched**, than would have been the case had he commenced in innocence with a human nature unspoiled by heritage from Adam. (CMPA – A. Nicholls Ed., *For Whom Christ Died*, The Christadelphian, Vol 108, 1971)

What is of importance to us is that this amazing demonstration of dedication to God’s will, a will that seeks the salvation of **fallen man** through the willing obedience of His son, is our gateway to resurrection. Jesus has revealed for us the path of life, a pathway of personal dedication and complete trust in God. (C. Tennant, *Studies in the Psalms – Psalm 16*, The Christadelphian, Vol 122, 1985)

**The second Adam would succeed where the first had fallen**; the firstborn of God’s *new* creation would fulfil the Creator’s original intention that man should have dominion (J. Morris, *A Letter to Hebrews*, The Christadelphian, Vol 122, 1985)

The Clauses in the Statement of Faith that present the scriptures dealing with salvation from sin emphasise this point. “*God determined . . .*”; those involved were *His “instruments”*. *God* “raised Jesus from the dead”; *God* “exalted” him. All was done “to declare the righteousness of *God*” compared to the sinfulness of man. The objective was the reconciliation to God of **fallen mankind**. Sin had separated between God and man. If the power of sin could be controlled and its territory transferred from sin’s ownership to God’s, men and women could understand the fellowship with Him that had been present for a short time in Eden before sin and death entered the world, and would eagerly await the time when mortality and continuing temptation will be removed from those who are to benefit from Jesus’s victory. (M. Ashton, *Studies in the Statement of Faith – The Saving Work of Jesus – clauses 12, 13 & 14*, The Christadelphian, Vol 127, 1990)

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. (H.P. Mansfield, *Adamic Condemnation: Legal or Physical?*, Logos, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, p. 191)

It should, therefore, be evident [Romans 3:25] that God has provided a covering or means of cleansing from both moral and physical defilement; from actual transgression, or from **the state of mortality that has come through sin**. This covering provides for the forgiveness of actual transgression, as well as physical cleansing in the bestowal of life eternal. This latter state is described by Paul as being ‘clothed upon...from heaven...that being clothed upon we shall not be found naked’ (2 Corinthians 5:2-3). **One whose sins have been covered, or forgiven, is in a state of reconciliation with God, and therefore atoned for.** (H.P. Mansfield, *Christ as the Atonement*, Logos, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, p. 199)

## Appendix B-3

**NASU Language objected to:** *Unclean condition*

### Comparable references in Pioneer and Amended writings

That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken – a sentence which **defiled** and became a physical law of his being, and was transmitted to all his posterity.

(BASF Clause 5)

Even as early as the manifestation of Yahweh on Mount Sinai, before Moses had received directions for the construction of the tabernacle, God had forbidden the people to touch the Mount on pain of death (Exodus 19:12). Their unfitness was alleged to consist in their '**uncleanness**' (Leviticus 15:31) -- a term expressive both of their physical and moral **defilement** -- the character of the entire human race -- the one growing out of the other. Man is an **unclean** and corruptible organization, physically considered, living or dead: and his thoughts and actions are of the same complexion.

(R. Roberts, *The Law of Moses: As a Rule of National and Individual Life*, The Christadelphian, 1898/1987, p. 154)

The Christ-Deity veiled himself in the Adamic nature defiled by sin, in order that he might condemn sin to death in the nature which, though created "very good," had legally defiled itself by transgression of the Eden law. This purpose would have been defeated if he had veiled himself in a clean nature. To say that the Man, Jesus, was *corporeally* clean, or pure, holy, spotless, and undefiled, is in effect to say that he was not "made of a woman;" for Scripture teaches, that nothing born of woman can possibly be clean: but it is credibly testified that he was "born of a woman;" he must therefore necessarily have been born *corporeally* **unclean**. Hence, it is written of him in Psalm 51:5, "I was shapen in iniquity; and in sin did my mother conceive me." He therefore prays, "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." This prayer has been answered, and he has been "Washed thoroughly from his (corporeal) iniquity, and cleansed from his sin;" so that *now* he has a *clean nature*, which is spirit and divine—"the Lord the Spirit"—once dead as to flesh, but now alive as Spirit for evermore.— (Rev. 1:18.)

(J. Thomas, *The Nature of Christ – An Unknown Correction Supplied*, The Christadelphian, Vol 6, 1869)

So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life. To abolish the curse [Genesis 3], then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress -- that is, the Divine Nature. *All that comes out of the ground is cursed, and unclean*; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing spirit, which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into spirit. In such a removal of curse and **uncleanness**, a *higher nature* is developed, which is so clean and pure that when it is indicated, it is represented by 'fine linen, pure and bright,' or 'white,' and 'pure gold, transparent as crystal.'

(J. Thomas, *Eureka: An Exposition of The Apocalypse*, The Christadelphian, 1868/1954, Vol. 3B, Chapter 22, Part 4, p. 298)

“It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul, *flesh of sin*; ‘in which,’ he says, ‘dwells no good thing’ (Romans 7:18; Romans 8:3). The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the *character* of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but his flesh was like *our flesh*, in all its points, -- weak, emotional, and **unclean**.”

(J. Thomas, *Eureka: An Exposition of The Apocalypse*, The Christadelphian, 1861/1959, Vol. I, p. 87)

In *Elpis Israel*, page 114, the following sentences occur:—“Sin, I say, is a synonym for human nature. Hence **the flesh is invariably regarded as unclean**. It is therefore written, ‘How can he be clean who is born of woman?’—(Job 25:4.) ‘Who can bring a clean thing out of an unclean? Not one.’—(Job 14:4.) ‘What is man that he should be clean? And which is born of a woman that he should be righteous? Behold, God putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, who drinketh iniquity like water?’ (Job 15:14–16.) This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, ‘God *made him sin* for us, who knew no sin’ (2 Cor. 5:21); and this he explains in another place by saying that, ‘He sent His own Son *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh* (Rom. 8:3) in the offering of this body once.—(Heb. 10:10, 12, 14.) Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those he died for; for he was born of a woman, and ‘not one’ can bring a clean body out of a defiled body; for ‘that’ says Jesus himself, ‘which is born of the flesh is flesh.’—(John 3:6.)

(R. Roberts cites J. Thomas, *Dr. Thomas at Various Times on the Condemnation of Sin in the Flesh*, The Christadelphian, Vol 10, 1873)

In the divine symbolism the flesh is always regarded as **unclean and defiling**, and ‘filthy rags’ (Isaiah 64:6), ‘filthy garments’ (Zechariah 3:3), ‘garments spotted by the flesh’ (Jude 23, 8-10), ‘defiled garments’ (Revelation 3:4), are representative of ‘iniquity,’ moral corruption, and a dead-alive state like the majority of the church at Sardis (Revelation 3:1).

(C.C. Walker, *The Atonement: The Bible Doctrine of Reconciliation to God*, 1929, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, p. 14)

‘This is the law for all manner of plague of leprosy, and scall, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy.’ In all cases it was a question of a defilement which was ‘deeper than the skin’ in man (Leviticus 13:3, etc.), and ‘lower than the wall’ in houses (Leviticus 14:37), that is, of a defilement which had laid hold of the very tissue and fabric of man or house -- in fact of inbred sin and its corroding blight....Every mention of **uncleanness**, or of cleanness, was a veiled allusion to the absence, or existence, of Covenant relationship to God, and of the moral condition which was in each case presupposed....The sacredness and inviolability of the Covenant were symbolized in this instance [law of jealousy in Numbers 5:11-31] by the mystic union of the marriage bond.

(W.F. Barling, *Law and Grace: A Devotional Study of the Law of Moses*, The Christadelphian, 1952/1981, p. 128)

Flesh is **unclean** in that it is prone to error, and acknowledgement of this must be made to Yahweh as the basis for Atonement. In our case, we acknowledge this because we are conscious of imperfections due to the lusts of the flesh; in the case of the Lord Jesus, he acknowledged the flesh to be unprofitable (John 6:63), not because he gave way to it, but because he had to strive against it (Hebrews 12:4; Hebrews 4:15). The ‘**uncleanness**’ of the Lord, therefore, was physical and not moral; but ours is both.

(H.P. Mansfield, *The Power of the Altar*, Logos, cited in G.E. Mansfield, *The Atonement: Salvation Through the Blood of Christ*, Logos Publications, 1990, pp. 185-186)

## Appendix B-4

**NASU Language objected to:** *In scripture, “sin” is used to mean both the unclean (defiled) nature with its carnal inclination and actual transgression. These are related as cause and effect -our unclean nature with its carnal inclination is the result of Adam’s transgression, and our subsequent transgressions occur when we give way to our inclination.*

### Comparable references in Pioneer and Amended writings

#### **Dr. Thomas on “Sin” and “Sin in the Flesh”**

We have recently been checking up the writings of Dr. Thomas on “Sin” and related matters. The following two paragraphs are from *The Herald*:

“But if the human nature of Christ were immaculate (excuse the phrase O reader, for since the Fall we know not of an immaculate human nature) then God did not ‘send Jesus in the likeness of sinful flesh’; he did not ‘take hold of the seed of Abraham’, he did not ‘become sin for us’; ‘sin’ was not ‘condemned in the flesh’; and ‘our sins’ were not ‘borne in his body upon the tree’. These things could not have been accomplished in a nature destitute of that physical principle styled ‘sin in the flesh’. Decree the immaculateness of the body prepared for the Spirit, [Psa. 40:6](#), [Heb. 10:5](#), and the ‘Mystery of Christ’ is destroyed, and the gospel of the kingdom ceases to be the power of God for salvation to those that believe it” (1856, page 268).

“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 . . . But the cleansing of the soul needs to be followed by the cleansing of the body to make the purification of man complete. If the spiritual cleansing have been well done (and if the word of truth have done it, it will) the corporeal cleansing will be sure to follow” (1855, page 202).

The following is from *Clerical Theology Unscriptural*. In dialogue, Dr. Thomas is speaking:

“You do not seem to know what sin is. If I did not know otherwise, I should have concluded that you had been studying tractarianism in the dark and mystic groves of Isis, among the Puseys and the Newmans of its cloistered halls. You ought to know that the primitive sense of the word is ‘the transgression of law’; and the derived sense that of evil in the flesh. *Transgression is to this evil as cause to an effect*; which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evolves transgression in addition to those natural ills, disease, death, and corruption, which are inherent in flesh and blood. Because he transgressed the Eden-law, Adam is said to have sinned. Evil was then evolved in his flesh as the punishment of his sin; and because the evil was the punishment of the sin, it is also styled sin. ‘Flesh and blood’ is naturally and hereditarily full of this evil. It is, therefore, called ‘sinful flesh’, or flesh full of sin. Hence, an apostle saith, ‘in me, that is, in my flesh, dwelleth no good thing’ ([Rom. 7:18](#)). The absence of goodness in our physical nature is the reason of flesh and blood being termed ‘sin’. ‘The Word was made flesh’; a saying which Paul synonymizes by the expression, ‘God hath made Jesus sin for us who knew no sin’ ([2 Cor. 5:21](#)); and Peter by the words, ‘Who his own self bare our sins in his own body’ ([1 Pet. 2:24](#)). ‘God made Jesus sin’, in the sense of ‘making him of a woman’ ([Gal. 4:4](#)) or of flesh and blood; so that having the same nature, its evil was condemned in his flesh; and consequently the sins of those who believe the gospel of the Kingdom were then borne away, if they have faith also in the breaking of his body for sin ([Rom. 8:3](#); [Luke 22:19](#))”.

(J. Carter citing J. Thomas, *The Christadelphian*, Vol 84, 1947)

Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as *unclean*. It is therefore written, 'How can he be clean who is born of a woman?' (Job 25:4) 'Who can bring a clean thing out of an unclean? Not one.' 'What is man that he should be clean? And he which is born of a woman that he should be righteous? Behold, God putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water?' (Job 15:14-16) This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, 'God *made him to be sin* for us, who knew no sin' (2 Corinthians 5:21); and this he explains in another place saying, that 'He sent his own son *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh*' (Romans 8:3) in the offering of his body once. Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and 'not one' can bring a clean body out of a defiled body; for 'that', says Jesus himself, 'which is born of the flesh is flesh' (John 3:6).

According to this physical law, the Seed of the woman was born into the world.... Speaking of the conception and preparation of the Seed, the prophet as a typical person, says, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me' (Psalm 51:5). This is nothing more than affirming that he was born of sinful flesh; and not of the pure and incorruptible angelic nature.

(J. Thomas, *Elpis Israel: An Exposition of the Kingdom of God*, Birmingham: The Christadelphian, 1849/1966, pp. 127-128.)

So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life. To abolish the curse [Genesis 3], then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress -- that is, the Divine Nature. *All that comes out of the ground is cursed, and unclean*; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing spirit, which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into spirit. In such a removal of curse and uncleanness, a *higher nature* is developed, which is so clean and pure that when it is indicated, it is represented by 'fine linen, pure and bright,' or 'white,' and 'pure gold, transparent as crystal.'

(J. Thomas, *Eureka: An Exposition of The Apocalypse*, Birmingham: The Christadelphian, 1868/1954, Vol. 3B, Chapter 22, Part 4, p. 298)

And now we have to consider in what sense did Christ come in sinful flesh. There are two things involved in these expressions that require carefully separating in order to understand their bearing on the questions that have been raised. Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Rom. 7. of "Sin that dwelleth in me," and "The motions of sin in my members," etc. These inclinations are so described in contrast to the spirit nature in which there are no inclinations leading to sin. It is only in this sense that Christ "was made sin," which Paul states (2 Cor. 5:21). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation (Heb. 2:17: 4:15). He has also come under the dominion of sin in coming under the hereditary power of death which is the wages of sin. He was in this sense made part of the sin-constitution of things, deriving from his mother both the propensities that lead to sin and the sentence of death that was passed because of sin. He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it.

(C.C. Walker, *Honouring the Son*, The Christadelphian, Vol 47, 1910)

To the question: “Have Christadelphians changed?” (on the sacrifice of Christ), the answer is, No. On the inner title-page of brother Ladson’s pamphlet it is defined in a sub-title as “An answer to those who contend that the mode of Christ’s death was necessary to cleanse him from Adamic sin.”

What is there wrong in this contention? The mode of Christ’s death was certainly necessary and was foreshadowed by God from the beginning. The “seed of the woman” was to be “bruised in the heel” by the serpent power. Isaac was offered for a burnt offering. Moses lifted up the serpent in the wilderness as the sign of the crucifixion of Christ, and Christ himself said that the Son of Man must so be lifted up. So much for the necessity as to the mode of Christ’s death.

Then as to “Adamic sin.” What is meant by this phrase? Sin in its primary meaning is “the transgression of law,” and in its derived sense the evil in the flesh resulting from that transgression. Was not Christ cleansed from this by his death? Did he not “put away sin by the sacrifice of himself”? What then is there in all this that needs corrective “answer”?

(C.C. Walker, *Avoid Strivings about the Law*, The Christadelphian, Vol 56, 1919)

## Appendix B-5

**NASU Language objected to:** *the same nature that was the result of Adam's original transgression*

### Comparable references in Pioneer and Amended writings

“Adam’s condemnation,” as proved by Rom. 5:12, is simply death in whatever form it comes. A man dies under it, whether by hanging, drowning, mutilation, gun-shot, or natural dissolution. The language introduced is cramping and artificial. “Sin in the flesh,” is not quite synonymous with “sinful flesh.” “Sin in the flesh” is that peculiarity in its physical constitution that inclines it to self-gratification, regardless of the law of God. “Sinful flesh” is a generic description of human flesh in its total qualities. It is not quite so analytic as the other phrase. **God sent forth His Son in the likeness (or strictly, the identicalness) of human flesh** that he might in “the body of that flesh through death,” condemn sin in the eyes of all the world—sin in the abstract, sin as the wont and rule of **human nature**, except in the specially-prepared man in whom the sinful tendencies of the flesh were all held in check by the superior enlightening power with which he was clothed.

(R. Roberts, *Answers to Correspondents: Death, Sacrifice, Sin in the Flesh, and Immortalization*, The Christadelphian, Vol 32, 1895)

In the phrase “flesh of Sin” Paul is carrying on the figure of personification that he has used in chapters 6 and 7. Sin is represented as the owner of the flesh, because men and women of flesh serve sin. **In this fact we can see the reason for Paul’s use of the word “likeness”. We must give this word its full meaning; it is not resemblance, but likeness, that, is identicalness.**

(J. Carter, *Sin and its Condemnation*, The Christadelphian, Vol 93, 1956)

We have in the Lord Jesus an unique combination of **a nature just like that we were born with**, itself the fruits of our descent from sinful first parents; and of something indispensable given him from above.

(A. Norris, *Jesus Christ: The Living Word of God*, The Christadelphian, Vol 137, 2000)