

# **“Apples of Gold in Pictures of Silver”**

## **“FOR THE HONOUR OF GOD, HIS SON AND HIS WORD”**

The reason for writing this article on the collection of Christadelphian Statements is to show why we left that body and why we continually send out our literature. We agree with every one produced and we believe if they were taken according to their logical conclusions the many divisions existing among the Household could be reconciled; also the lukewarmness and indifference would give place to a much more brotherly spirit, not only among themselves but also to their neighbours, so that the love of God in Christ would not fail in its manifestation, not only in preaching the Gospel of Christ, but in our manner of living as a labour of love.

While we believe the following doctrines, we cannot make them of none effect by man-made constitutions and inconsistencies as we hope to show.

Bible Inspired : God One : The Holy Spirit the Power of God : Man created out of the dust : The Promises : Redemption : Second Coming of Christ and His Reign on Earth : Hell (the grave) : The Devil (sin personified) : Baptism : Resurrection : and all others which are necessitated by them.

While there are different interpretations on some, our first concern is to be consistent upon the plain, simple truths. Here is one example, viz-, the Judgment. The general idea of this is that when Christ returns there will be Court Trial when each responsible person will give an account of every good and bad deed done during their lifetime. This would take some forty years after the type of the forty years in the Wilderness to see whether each person was worthy to enter the anti-typical Promised Land. Without going into details, we have no fear in saying that if we have forgiveness of sins NOW (and there is no doubt if we confess and forsake them) there is no need for this supposed prolonged trial. This idea reduces God and His Word to less than the inconsistencies of mere men. The Judgment covers a wide field - past, present and future, not only with the saints but with the nations, and not fully revealed in detail.

Why should there be a hard and fast rule which makes people confess something they cannot know nor understand? I know from experience that many believe as we do but have confessed that they dare not say so openly for fear of excommunication.

*“Redemption is release for a ransom. All who become God’s servants are therefore released from a former Lord by purchase. The Purchaser is God; and the price or ransom paid, the precious blood of the flesh... of Christ, as of a Lamb without spot and without blemish.” 1 Peter 1:19. See “Eureka,” page 30.*

Here is a gem of purest ray. It is our basic foundation upon which we build the whole structure of God’s Plan of Salvation as centred in Christ Jesus. This meaning of Redemption cannot be put more plainly nor concisely. It expresses our belief in such a way that we do not wish to add, alter, take away, nor even qualify one word. We believe if this was studied the basic idea of Redemption would be solved. Much could be commented upon here but we await your opportunity.

*“But we must remember that Jesus could, and did say, ‘My Father,’ while He taught His disciples to say ‘Our Father.’ He never joined with them in the use of ‘Our Father,’ thereby maintaining the difference between their sonship and His, for He was Son in actual fact, but they are sons through Him - sons by adoption.” J.Carter.*

*“Jesus was the subject of a change of nature from the human to the divine... But He was never the subject of ‘a change of status.’ As to ‘adoption’ - still less does this term apply to our Lord.” C.C.Walker.*

*"As regards His moral relation to the Father, He was under no curse whatever. He was not in the position of guilty man, who is outside Eden, and can approach the Father only with a petition for forgiveness. His relation to the Father was not that of one alienated from Him as was Adam and all his descendants. He was from the beginning Holy (Luke 1:35), 'a beloved Son in whom the Father was well pleased.'"* J.J.Hadley.

These three extracts could not express our belief more satisfactorily. All know that Jesus is the Son of God as the records plainly show; but when His nature is considered all sorts of ideas are given which overwhelm the basic principle. Why this is so, is only because they will not for one moment consider that Adam's nature was the same before and after the fall. We cannot say Jesus was Son of God and Son of Adam at the same time. Either God was His Father or Joseph. Adam was Son of God by creation. Jesus was Son of God by begetting of His Spirit. Further comments are not necessary if this distinction of relationship be observed.

*"Our friend imagines there was a change in the nature of Adam when he became disobedient. There is no evidence of this whatever... and the presumption and evidence are entirely the contrary way. There was a change in Adam's relation to his Maker, but not in the nature of his organization... The phrase 'Sin in the flesh' is metonymical. It is not expression of a literal element or principle pervading the physical organization. Literally sin is disobedience, or the act of rebellion."* R.Roberts.

*"Death and corruption then, with reproduction, is the fundamental Law of the physical system of the six days... From these premises it will be seen that we dissent from our correspondent's notion that all creation became corrupt, by which we understand him to mean, constitutionally impregnated with corruptibility at the fall. We believe that the change was moral not physical."* Dr. Thomas – Herald of The Kingdom, Volume 5, page 159.

Here is another fundamental foundation stone. While this is so it is the greatest stumbling stone to the right understanding of the loving sacrifice of Jesus. These statements from the pen of R.Roberts and Dr.Thomas must be accepted before the Scripture can be understood, and not on one point only but several. Here are a few. If Adam was not flesh and blood, he could not have sinned, nor could the death penalty be carried out. Why put Adam under law if he did not have a free will? Why put him under trial or probation for a higher nature if what he had was not capable of it? How was character to be developed? How could God fill the earth if reproduction was not an essential order of creation? Could redemption "without the shedding of blood" be operative on the basis of a life for a life, if blood was not the life of the flesh? If these principles were examined all the error of a supposed changed nature and what it involved could be made one harmonious whole.

*"The animal nature will sooner or later dissolve. It was not constituted so as to continue in life for ever independent of any further modification. We may admit, therefore, the corruptibility, and consequent mortality, of their nature, without saying that they were mortal. The inherent tendency of their nature to death would have been arrested."*

This reference from "Elpis Israel" on page 72 is only one of the many that can be produced. There is no reflection upon God whatever. The whole structure is based upon the natural, order. It is our recognition in faith that our characters are formed. Corruption or animal nature is not the bar to eternal life. That many evils have developed since the fall is easily understood when we see Israel who were commanded to teach their children the moral law. This was neglected, hence the spiritual depravity of the nation who had all the means at their disposal. This is in harmony with the previous statements and the lesson to us is that transgression of law, either spiritual or natural, will bring its own reward. The second half of this statement should not be overlooked; we have dealt with it at some length in our literature. We say in brief that this cannot be understood if you apply the physical idea of the word "mortal." Try the legal and you will find it in agreement with the facts of the case. Ask for information.

*"Passing through the grave cleanses no one. They who emerge thence come forth with the same nature they carried into it, and therefore their coming forth is a resurrection "*  
*Dr.Thomas, "Eureka," Volume 3, page 587*

If passing through the grave cleanses no one, what does? The Scriptures answer in a two-fold sense - The blood of Christ, 1 John 1:7, and the Word of God, John 15:3. That the flesh and bone of Jesus was the same is recorded in Luke 24:39. His life in the blood being poured out. The idea that Jesus destroyed human nature and desires by His death is thus contradicted. He destroyed the Sin of the world which held all in bondage by His sacrifice for sin. The violent death of Christ is the answer. Redemption takes place before resurrection. God condemned sin, not our nature.

*"'One Yahweh' - the one Eternal Spirit multitudinously manifested in the Sons of Eternal Power. When these become apparent at the Adoption, to wit, the Redemption of the body - the 'One Body' then will be revealed the Mystical Christ... This occurs at the epoch of the resurrection termed by Paul, 'the redemption of the body' - the 'One Body'." "Phanerosis," pages 31 and 45.*

Why have we produced this statement? In our fight for the Truth we have had all sorts of ideas brought to our notice with quotations of Scripture, wherein is no proof whatever. Romans 8:23 is brought to prove that we are not redeemed until we receive an incorruptible body. Our contention is that redemption is as Dr.Thomas said in paragraph 1. Resurrection is the outcome of Redemption. We are released from Sin's claim when we believe and are baptized. Resurrection is only necessary for those who have fallen asleep. The living saints will be changed but this is not resurrection. Redemption must take place, whereas resurrection to Life Eternal only affects those who have been redeemed and have fallen asleep.

We suggest that the word "deliverance" is the word to use. Romans 8:23. If you will compare Hebrews 31:35 you will find that they, like us, would not refuse the redemption that is in Christ; but they did refuse deliverance from the punishment and death which they were subjected to for the sake of Christ, rather than deny Him. Some believe and understand the Dr. Thomas that this body consists of a multitude of bodies which will be "delivered." Romans 8:21.

Listen to Dr.Thomas in "Phanerosis," pages 43 and 44:

*"If they had they would have understood that it was the Spirit that had come down, and was to ascend where he was before,' that the Spirit claimed the Cherub born of Mary as 'His Flesh,' because it was prepared for Him."*

We have, from time to time, tried to show the false interpretation of Romans 8:3. When we have stated that Christ was God's Property or God's Flesh, we have been asked, Where do you get this new-fangled idea? We promptly reply, From the very verse which you get your supposed sinful flesh. God sent His own Son, His own Property, His own Flesh. It is very strange that they who profess to admire the Dr. do not know this beautiful truth which has been given them. We admire and appreciate this new-fangled idea. As the previous statements prove, Jesus was never the Son of Adam nor Sin's Son: He was the only begotten Son of God.

*"Now the blood of Jesus was more precious than the fife-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world... The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh; Jesus was an unblemished man, without spot, or wrinkle, or any such thing; for 'He was holy, harmless, undefiled, and separate from sinners.' Dr.Thomas. "Eureka," volume 1, page 278.*

We have been told that we have some mysterious idea about the life and nature of Jesus. Well, as we entirely agree with Dr.Thomas you charge him also. 1 Peter 1:19, says the blood of Jesus was precious. Wherein was Jesus rich and we poor? 2 Corinthians 8;9. We ask you to examine Acts 20:28 and see if it cannot be said of the blood of Christ as Dr.Thomas says of His flesh. As God was His Father and God was strictly the Redeemer. See what you can make of what Dr.Thomas says in a footnote of "Phanarosis," page 59, on the word "Goail."

R.Roberts says;

*"When he passes into Christ his relation to the whole death dispensation which Adam introduced is put off. 'The (genuine) declaration.' Baptism is the means of the present (legal) union with Christ. There is a passing out of Adam into Christ,"*

*"Such put on the Name of Christ in the act of baptism (Galatians 3:27) and stand legally covered." Finger Post No. 26.*

*"The legal distinction between clean and unclean was done away." "Elpis Israel," page 203.*

These three statements should be quite enough for anyone to see that the word "legal" is used by those who condemn our use of the word. There are many places in Scripture which cannot be understood without some qualifications. Is the condemnation legal or physical in Romans 8:1 and John 5:24? We defy anyone to show that it is physical, being impossible to harmonize this with Scripture.

*"Make His death a penalty due to Himself personally, and you destroy both aspects of His loving obedience, for there can be no virtue whatever in submitting to a penalty legally due to oneself." H.Fry, "Echoes of Past Controversies," pages 59,60.*

Could anything be plainer or more beautiful? We believe not; in our words, could anyone in any sort of bondage free himself much less any other? Let these words enter into your heart with the sweet knowledge that Jesus was without sin, the Just dying for the unjust.

The prophet Isaiah voices a lamentation which has been sadly misinterpreted;

*"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away..."*

*"In popular Christianity, which is a lie pure and simple, has propounded demoralizing doctrine concerning Righteous-ness. But it will be said, There is the prophetic phrase. What then does it mean? The answer in the very words of the context is 'our iniquities,' that is, the iniquities of the pious frauds of the nation who professed righteousness and practised iniquity." "Ministry of the Prophets," pages 737, 738.*

Sin is transgression of law (1 John 3:4), and the context shows (Isaiah 64; 5-7) that this was the sins of Israel. We never have sinful flesh described as "filthy rags," so it is for Christadelphians to explain what C.C.Walker said in "The Atonement." C.C.Walker classes Popular Christianity as a lie, pure and simple, but he does not see that his own doctrine of Sinful Flesh is a lie, pure and simple. While we believe works of righteousness is part of our loving duty (without which no man shall see the Lord) we would have you remember that Jesus did for us what we could not do for ourselves a long, long, time ago, before works of righteousness could commence. If there is only half a truth in Popular Christianity there is not half a truth in the Sinful Flesh theory that Jesus had to die to cleanse Himself from His filthy flesh.

*“A man cannot ‘honour God’ more than in believing what He promised, and doing what He commanded. Men have not learned the lesson that all they are called upon by God to do, is to believe His word and obey His laws.” “Elpis Israel,” pages 75-87.*

We believe this and therefore reject the two-fold idea believed amongst Christadelphians. Firstly, they believe that no man can keep the commandments in face of all that is said upon it. Secondly, they teach that Jesus had extra power (of Holy Spirit) to help Him overcome what no other man could do, and thus rob Christ of His honour. We ask you to consider Hebrews 11 and see what these worthies accomplished through faith, whereas Adam failed with a supposed better nature and not such a sever trial. See Hebrews 4:15 and 1 Corinthians 10:13.

*“In the animal man there dwelleth no good thing. The Apostle affirms this of himself considered as an unenlightened son of ‘the Flesh.’ “Elpis Israel,” page 92.*

They that are in the flesh cannot please God. This must mean in Adamic Relationship as Paul said, “Ye are not in the flesh,” and this cannot mean the literal flesh. “What has the wicked to do in declaring My statutes?” To say that Paul affirmed this of himself as a regenerated man is to deny the facts to the contrary. Christadelphians rest upon this as an excuse for their shortcomings to justify their sinful flesh theory. Paul said, He could do all things through Christ Who strengthened him. Philippians 4:8,9 and 13.

*“This Blood shedding had two significances, related one to the other, and both declarative of a fundamental principle in the relations between God and man, and illustrated in the death of Christ, who was slain for us. The first is that death is the penalty of sin. The Blood is the life (Leviticus 17:11-14), and the shedding of the Blood was, therefore, typical of death; but it was typical of more than death, it was typical of a violent manner of death.” R.Roberts in 1873, and “Echoes of Past Controversies,” page 99.*

Here again we are in entire agreement and feel a sorrow of heart that Christadelphians cannot see their own inconsistency. The truth of this is seen from Eden to Gethsemane and solves practically the whole plan of redemption. This gives the death knell to natural death being the wages of sin and confirms the saying “Without the shedding of blood there is no remission.” Hebrews 9:23.

*“We do not require forgiveness for our nature but for the transgression to which that nature inclines us, and because we fail to keep it under control. H.Fry. “Echoes of Past Controversies,” Page 98.*

Here we are taken back to Eden. If this was studied the above statement would be more appreciated, (a) Sin is transgression of law; (b) and this with the nature they then had; (c) Adam was responsible for his sin but not his nature. Here we have a threefold cord which cannot be broken in the very beginning, without the least idea of putting the blame on Adam for our present nature.

We will now leave you to consider these truths and decide as to whether we have not taken them to their logical conclusions. We know that we are among the few and that we are reproached in many ways: but we also know that we could not be faithful witnesses for Christ if we did not testify these things and no one can testify the Truth without dealing in matters of controversy. A faithful testimony consists of attack upon all error which includes inconsistency of its own teaching. No man can love God and Christ who does not understand and believe the scriptural doctrine of Christ. A faithful believer will not fail to declare with trumpet-tone and sledge hammer blows, that it is imperative that it demands their surrender to its teaching.

People think this “rather strong.” It requires strong things to arouse the people in these days (even Christadelphians) who think they are the people of the Lord; they imagine they are accepted and the only ones that have the saving truth. They are, therefore, difficult to bring to a sense of their true position. It may seem very disagreeable to do this, but there is no alternative.

The duty of God's servants has, in all ages, been the same. When a man preaches the real Gospel of the Son of God it is at the risk of bearing reproach and contention. In this warfare there can be no cessation or compromise. Not only the Gentiles will have to admit "Our fathers have inherited lies and vanity wherein there is no profit," but also Christadelphians, who are really modern Jews which make of none effect the Word of God by their man-made constitution and their inconsistency and contradictory teaching of these Gems of truth out of their own mouth. Please let this article appeal to yourself and examine yourself to see if you are really in the Faith and prove all things and remember that "there is a principle which is a bar against all information which is proof against all argument and which cannot fail to keep a man in everlasting ignorance - this principle is contempt prior to examination." Dr.Paley.

So come now and let us reason together, that we may study the Scriptures and these sayings; that we can show ourselves approved of God and teach the love of God in Christ as workmen that needed not be ashamed, rightly dividing the word of truth and that we may earn the "Well done, good and faithful servant, enter the joy prepared for you from the foundation of the world," where the Lamb was slain in type and who bore away the Sin of the world on Calvary that we might sing the Song of the Redeemed.

F.J.Pearce.