

**“COME NOW, LET US REASON
TOGETHER”
SAITH THE LORD.**

For over forty years the Nazarene Fellowship has been circularising the Christadelphians in an effort to enlighten the members of that community about the apostate and blasphemous doctrine Christadelphianism contains.

We have undertaken this thankless task because of a genuine concern for the friends and relatives many of us were forced to leave behind when we discovered Christadelphians did not know or preach the truth about the Sacrifice of Christ and the nature of man as it has been revealed in the Bible.

Sadly our efforts during these years have with a few notable exceptions been met with indifference or outright hatred. We have been called trouble makers and renegades, our views when not suppressed have been mis-represented and we have been treated like outcasts.

We have explained our views in opposition to Christadelphianism many times and in many ways, always inviting comment and debate in an honest endeavour to bring believers to the knowledge of the true Gospel and God's purpose with the world.

During these years we have discovered that although Christadelphians are fully prepared to take on a member of any other denomination professing an interest in Bible truth, no Christadelphian has yet been found to answer or disprove the vital matters of doctrine written in opposition to Christadelphianism and available for all to read in a wide range of Nazarene publications.

My father Ernest Brady produced many of these writings and in preaching unassailable scriptural truths he took up the fight that Edward Turney began over a hundred years ago in opposition to Robert Roberts.

My father died in 1986 aged eighty having waited for forty years to see one Christadelphian emerge from a world wide community to point out where Nazarene beliefs deviate from scriptural teachings. He waited in vain. Those of us that remain alive are still waiting,

It appears to us that the Birmingham Amended Statement of Faith means more to Christadelphians than anything contained in the Holy Scriptures. But no logical Bible student could call the clauses contained in the Statement of Faith "The Truth " when honestly compared with scripture since one completely contradicts the other.

For the benefit of those readers who may be unfamiliar with the questions of doctrine at issue and for those Christadelphians who have not read their Statement of Faith to which membership of that community binds them, we have set out in tabular form the opposing views—:

CHRISTADELPHIAN

1. Disobedience defiled human flesh and caused man to become a dying creature, sinfully inclined.
2. This was the penalty of sin which Adam incurred and finally suffered when he died aged 930.
3. All descended from Adam inherit this wholly evil nature, making them inevitable sinners and doomed to death in consequence.
4. This is the Sin-in-the-flesh, which makes obedience impossible and the punishment of death just,
5. Jesus, being the Son of God was specially strengthened to enable him to overcome his evil nature.
6. His death was an exhibition of what was due to sinful flesh.
7. It was necessary for himself, as a son of Adam and under the same condemnation.
8. Redemption is future, a prospect only to be realised after resurrection.

NAZARENE FELLOWSHIP

1. Disobedience alienated man from God and brought him under legal sentence of death.
2. this sentence was remitted and man allowed to live his natural life span.
3. the sentence passes upon all who come to knowledge, but is remitted individually upon repentance and faith
4. There is no such thing as sin-in-the-flesh, and therefore obedience is possible.
5. Jesus received no special power. He was made and tempted in all points like we are.
6. His death was the actual penalty incurred by sin.
7. It was for us alone. As Son of God He was free from Adamic condemnation.
8. Redemption is a present reality. “Now are we the sons of God.”

It will be readily seen from this comparison that there are wide and fundamental differences between us. We reject completely the theory that the flesh which God created very good was changed to what is called sinful flesh; we reject completely the theory that Jesus needed redemption and that God punishes with death every individual of the human race on account of Adam's sin; we believe that these ideas are traceable back to the apostate doctrine of Original Sin and that they are destructive of truth and inimical to true holiness.

All Christadelphians should ask themselves and their leaders the following:

1. If men are born with sin in their flesh, on what just principle can God punish them for being sinners?
2. If human flesh is inherently sinful, how did Jesus manage to live a perfect life?
3. If the object of the crucifixion was to destroy sinful flesh, what was the purpose of the virgin birth?
4. If Jesus death was necessary for his own salvation, how can it be termed a sacrifice for us?

HELEN BRADY - 1987