

## “The Lamb Of God”

We have just finished the scrutiny of a pamphlet, “Echoes of Past Controversies,” by Mr H. Fry, in which he labours to reconcile the contradictions in Christadelphian literature re “The Nature and Sacrifice of Christ;” and we now undertake to demonstrate his miserable failure.

Like an advocate in a court of law, Mr Fry has tackled a “bad case.” Many attempts have been made to prune off, and paint its ugly, bad features, and now Mr Fry, like his predecessors, attempts to give it the final “touch up.”

We wonder how long he and his friends will parrot R. Roberts, that modern Pharaoh, who spent his strength to prevent the exodus of the people of God from the darkness and slavery of modern Egypt and Babylon?

On the 28th August 1873, there was a scrutiny of the Christadelphian Atonement which split that body to all eternity. Divisions and subdivisions still continue. Each camp, under protection of its conservative and remunerative magazine, shelling each other until they have become black in the face with the fumes of their own confusion. Even the stranger has now up his umbrella against the ink-slinging.

If Jesus were involved under the “Edenic Curse,” then His “Paternity” would be a matter of moonshine - Joseph or Judas. Hence we have Josephites, the mere “Missionary Murder” theory, and the “Free-Born” sons of Adam. Is it a marvel, therefore, it repented God “He had made man”?

We pronounce Mr Fry’s “Echoes of Past Controversies” invaluable, therefore, as an *index rerum* to Christadelphian confusion, and declare it ought to be circulated abroad the earth for the opposite purpose for which the author intended it. Come down to humble Jesus. It is not a scientific problem, philosophy abstracts, etc. It is, alone, the concrete flesh and blood of the Lamb of God. Something upon which our hungry souls can feed; something we can look upon with our eyes; something we can handle with our hands of the “Word of Life.” Even the humble bread and wine, the “Hidden Manna.” Except ye eat the flesh of the Lamb of God, and drink His blood, ye have not life in yourselves.

Cowards! Open wide the doors of your remunerative, conservative magazines. Bring forth your giant into God’s open plain, and an “Orphan Boy” in the world, with the sling of God, will land him a stone in his forehead. Even that stone cut out of the mountain without human hands. That stumbling-stone laid in Zion, even that precious corner-stone of the habitation of God alone. Rejected by you builders. Mothers! sisters! daughters! behold Him hanging up yonder, naked! with the Roman spear through His ever-blessed side for you! Still you ask:

“Hath He marks to lead me to Him, if He be my guide?  
- In His feet and hands are wound-prints, and His side.”

Will you, therefore, still linger to be led as a lamb, not to your slaughter, but to the heart-rending, loving obedience of the symbol of His sacrificial death? Crucify self. Die unto sin. Be buried with Him by baptism into death, and rise with Him now, to that glorious new relation. Love is stronger than death. But we cannot love unless we serve - these cannot be separated. Otherwise false.

### IMPECCABLE WAX DOLLS

The assumption that our first parents were created physically teetotal from the ordinary tastes and feelings of ordinary humanity, Adam a eunuch, and Eve a nun, requiring another display of Divine power to create, and endow a literal serpent with the qualifications to discuss verbatim the pros and

cons of theology, has filled the earth with Greek and pagan mythology. Like the never dying soul assumption, which the late Right Hon. William Gladstone declared, “crept into the Church by a back door, and ought never to have been there.”

The assumption that our first parents fell from a physical, impeccable condition to a physical sin-compound, involves the Lamb of God. The never-dying soul assumption steals a march on God every time. Combined, you have, indeed, Antichrist.

What prevented our first parents from casting the fig-leaf aprons around their shoulders? How long wilt thou crawl on thy belly, and lick the dust, ye generation of vipers? The prophet says, “The legs of the lame are not equal, so is a parable in the mouth of fools.” The late C. Bradlaugh pronounced your literal serpent business “A Damnation Trap.”

### **ORIGINAL SIN**

For two thousand years this phrase has proved itself to be the “Rubbish-bin” of the world. No ball with a bias can roll straight to the tee. The wish must ever father the thought and dominate and force the advocate to mutilate the Word of God all the way to Sheol. Darkness ever deepens. We freely own up that if our parents descended from an immaculate, impeccable, physical condition, to a physical sin-compound, no soul could exempt Jesus from the calamity. What are the facts?

### **SIN**

This is an abstract noun, of which we could have no conception apart from law. “Where there is no law there cannot possibly be sin.” The concrete noun, “Sinner,” connotes to whom he belongs, and what he is to trade, but is ever silent as death as to whether his flesh is beef, mutton, pork, fish, or fowl. Consequently that term must, irrevocably, ever be restricted to the legal vocabulary.

If it be permissible to examine nature apart from God’s purpose with this earth, and man upon it, then all creation, of itself, dies from physical exhaustion. It is written, “Man shall not live by bread alone.” Was Adam a man? Again, “Every man, when he is tempted, is drawn away of his own lust, and enticed.” This is a universal, affirmative proposition of the Spirit, which scrutinizes the mass individually. Was Adam a man or an immaculate wax doll?

### **THE FACTS**

When they saw that the forbidden tree was pleasant to the eye, and to be desired to make one wise, and to become like the gods, to know good and evil, they then questioned the immutability of their Creator. Then self whispered, “Ye shall not surely die.” Will you, please, put your finger on another passage in God’s Book which, *multum in parvo*, demonstrates more clearly the lust of the flesh, the lust of the eye, and the ambition or pride of life? It is, therefore, a pitiable assumption to attribute all this supposed physical sinful-flesh disease to Adam’s sin alone. If this be so, the foregoing demonstrates they had that disease prior to rebellion, and your assumption pronounces them created under sentence of death.

We do not deny hereditary disease, nor that it visits to the third and fourth generation. Every indulgence in sin and violation of natural law is inevitably visited by some disorder; but we remind you that that disease is not the sin. Discriminate between cause and effect. God’s covenanted people had His oath that, “if they were faithful, none of these evil diseases should overtake them.” But is it not painful I should be redemonstrating, in this latter day, that glorious truth, when the best statement on earth was given by your own R.Roberts in “The Ambassador” for March 1869? I now transcribe that dux proposition in latter-day theology:

### **SIN IN THE FLESH**

“That phrase is metonymical. It is not the expression of a literal element, or principle pervading physical organisation. Literally, sin is disobedience, or an act of rebellion. The impulses which lead to this reside in the flesh, and, metonymically, came to be called by the name of the act to which they gave birth. In defining first principles, we must be accurate in our conceptions. The impulses which lead to this existed in Adam before transgression, as much as they did afterwards, else disobedience would not have occurred.” “There is no such thing as essential evil or sin.” On page 85, referring to David Handley, who had applied for baptism, whom he deemed deficient in understanding, he says. “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 the contrary way. There was a change in Adam’s relation to His Maker, but not in the nature of his organisation.”

That glorious declaration exempts the Lamb of God from every curse, negatives every charge the Christadelphians can conjure against Him; it harmonizes God’s entire message to man, and it ought to be framed in gold. That irrefutable truth you stigmatize: “The clean flesh heresy.” No such blasphemy on earth was ever cast in the teeth of Him who declared, “Now are ye clean through the word I have spoken unto thee.” Filthy flesh heretics, like Pilate, wash your gory hands from the innocent, unclaimed blood of the Lamb of God.

What tempted R.Roberts to renounce that glorious statement he made? What tempted the dog to turn to his own vomit again? What on earth ever tempted him, after his own house had been swept and garnished, to go out and call in seven other devils more expert in the black art than himself? He had

### AN AXE TO GRIND

He had sworn allegiance to stand or fall by Dr Thomas’s black-and-white shield, and double curse on Jesus. And when he got behind that “Revolving Shield” he could conjure up to the simple-minded a black, or a white, Christ at will. But that “Hobby” has been trotted to death.

Get behind the “Shield of Faith” and the “Two-edged Sword” in hand and you will defy every foe. Fifty-four years ago, this very month - 28th August 1873 - Brother Turney put your hobby into a tube of steel and plugged up one end with your “Edenic Curse.” The other end he plugged up with your absurd, conjured “Mosaic Curse.” No soul of you, till this moment, has succeeded to liberate your passive criminal from that “Double death coffin.” Brother Turney got the direct bull’s-eye, first whip, and left the chattering parrots to nickname.

Then it is asked: “How could God condemn sin in the flesh of Jesus if it were not there?”

I instantly reply, impossible. No soul could condemn a rat in a barrel if it were not there; but if there, then we can make him stoop, and leave the barrel intact. If, therefore, sin must be condemned in the flesh of Jesus after this fashion, then you must leave the flesh of Jesus intact also. Clever merchant, thou must not draw blood. Paul says it was when Jesus was flesh and blood that God condemned the sin of the world by the sacrifice of His own Lamb. Otherwise, you cooper the whole business. Peter says: “He was put to death in flesh, and was made alive in spirit.” How accurate, simple, brief, strong, and graceful! The translators of Romans 8:3 have positively renounced possession for a feed of sinful flesh. What a filthy flesh, *Ham-artia!*

Greek, to an English reader, especially with a bias, or axe to grind, is an inverted and extremely dislocated language. Strict attention to the English rules of proximity and priority alone prevents confusion. We must not saddle the wrong pony. Proximity says: No word, phrase, or clause should come between the antecedent and its relative. These must ever stand shoulder to shoulder, priority preferred. With these rules you don’t require to go ten yards into any translation extant until you can demonstrate to what denomination the translator belongs. The theme in hand is a confirmation. But is it not deplorable I should be defending this truth against the worshippers of the man who positively affirmed sin to be metonymical? Not a literal element pervading physical organisation.

## MADE SIN

In spite of that glorious declaration R.Roberts made against the physical sin delusion, his exposition of the above is contemptible. It demonstrates one of two things, namely, that he was either blankly ignorant or the deepest satanic conjurer. He next tells you that "It is expressly affirmed in the Word, in divers parts of the Word, that Jesus was born under the Adamic sentence of death. That He was made sin for us. As He was not of sinful character this could, alone, apply to His physical nature which, drawn from the veins of Mary, was made sin."

Could you exhibit a taller Antichrist than this? This positively dwarfs Nebuchadnezzar's image-2 Corinthians 5:21 contains a Divine balanced antithesis and a tight dilemma for the juggler. Whatever Jesus is made here, we are made the exact opposite. All abstract nouns have their opposites (see Galatians 5:19). The opposite of sin is, therefore, righteousness. Exactly what this Scripture declares. If, therefore, Jesus was made physical sin at birth, then we, irrevocably, were made physical righteousness. R.Robert's parrot may stare here and ask, "What's this?" Moreover, this takes "Robert" on his own ground, Further, there is, in this very Scripture, an adjectival clause to Jesus, which contains a past tense, which must ever dominate, in priority, a present tense. If, therefore, you persist that the complete present tense "hath made" is applicable alone to His birth of a woman, then you are, irrevocably, forced back to pre-existence, namely, "For God hath made Him, who knew no sin, *hamartia* for us." These tenses, together with other evidence, demonstrate that Jesus was thirty-three years old when God made Him *hamartia* for us. If you persist they refer to His birth of a woman, then get out of pre-existence as best you can. My hands are clean from your blood.

It is said, "A drowning man will clutch at a straw." But God alone knows at what "the man" would clutch, who had given the best demonstration on earth against that fatal delusion, and afterwards turned to his own vomit again.

"Echoes of Past Controversies" Page 25 Reverses. Listen: "Bloodshedding has no mechanical effect upon the nature, and to talk of Christ's sin nature being cleansed by His own blood, is to talk phrases, a mixing of things that differ."

This is another glorious pronouncement. Why, then, did he, Robert Roberts, clutch at the phrase "made sin" to prove that Jesus must die to cleanse Himself from His supposed sin nature? Christadelphian literature on the Atonement is the most contradictory on earth.

Listen again, "Echoes of Past Controversies," page 52, R. Roberts says, "If there had been a Jew who had kept the law in all things, he would have been in the very position of Jesus. It would have been in his power, by dying, to cleanse himself from the Adamic condemnation. God will keep no man in the grave if he be individually righteous." On the next page, Dr Thomas says: "A circumcised person is bound to keep that which he could not possibly keep, which, if he did keep, could not benefit him, because justification to life is by faith in the promise, not by conforming to the Mosaic law."

I ask you, Mr Fry, which is which? The former instances the possibility, the latter blankly denies. The former is not even a mild hypothesis, but a defiant, indicative affirmation, a fossil from beneath, an artificial fly to "catch a trout." The latter is partly true. But the doctor must have had one eye on sinful flesh, the other on the Shorter Catechism, which blasphemes the God of Heaven, when he penned the remainder. Where, in the records, does the doctor find God binding a man, circumcised or uncircumcised, to keep that which he could not possibly keep: which, if he did keep, would profit him nothing? On the contrary, I find God "tries no man above what he is able to bear, who, every time, makes a way of escape, that he may be able to bear it." Jesus says: "My yoke is easy: my burden is light." The doctor saddles the "wrong pony" here. This supposed "sinful flesh" germinating in all the actions of man is the most convenient excuse for his shortcomings; but though the tongue may charge them all to that account, the conscience smites and stings with the conviction that they might, if we

would, have been avoided. Pious, canting hypocrisy finds in “sinful flesh” a grateful refuge; but when the natural sense of Right condemns this doctrine, the contemptibleness of it becomes more and more manifest by analytical examination. It cripples all energy, paralyses all effort, blasphemes the goodness of God, impugns His wisdom, and turns His mercy into gall, while the creature of His hand is changed to a prone puppet and lashed for his inevitable movements. The impression magnetizes the man into the very obliquity he deplures, and evokes the tears and lamentations of a hypocrite. It is the most fatal of all delusions, and involves Christ.

R.Robert’s says, on page 16, “Echoes of Past Controversies,” “Free life is a myth, an invention of the new heresy. God will keep no man in the grave if he be individually righteous.”

Jesus says, “No man cometh unto the Father, but by me.” R.Robert’s gives us a “new tip” which Dr Thomas blankly condemned. Regarding the wicked handle he made of Brother Turney’s innocent, unguarded phrase, “free life,” reduced Roberts to the “wild ass” which snouked up the wind in the wilderness, which afterwards “blowed off.”

Did not R. Roberts know that the phrase “free life” was also metonymical? - that it was not the expression of a different kind of life; that, literally, all life in the abstract is free and eternal, since God alone is the fountain. Thus, R. Roberts demonstrated one of two things, namely, either pitiaibly ignorant, or a subtle, satanic swanker. Have your own choice.

On page 60 you, yourself, Mr Fry, say: “Make His death a penalty due to Himself, personally, and you destroy both aspects of this loving obedience, for there can be no virtue whatever in submitting to a penalty legally due to oneself.”

That statement ought to be framed in gold. Do please harmonize that with your double curse on Jesus! You must have a licence to say anything.

Page 99. It says, “Christ came under both curses, and discharged them both by the shedding of His blood, He came under the first in being born of the same condemned stock of David’s seed. He came under the second in the act of crucifixion, for the law declared that man accursed of God who hung on a tree.”

This is deplorable. There never was on God’s earth a passive criminal. Jesus was no more criminal than Hagar was for the birth of Ishmael. Sarah was the active, transitive verb who cast Hagar into Abraham’s bosom. Read Deuteronomy 21:23 once more and you will find that the hanging on the tree was not the crime but the mode of death for previous crime committed. A greater stultification of language could not be committed.

Page 102. You yourself are evidently disgusted with such absurd juggling. Listen; “It does not necessarily follow that hanging on a tree was a breach of the law. It does not say that. If it were so the law would be broken and in that case it would place Christ in the same position as those who were guilty of all.”

This is another gem of purest ray which blankly condemns your false charge against Christ incurring on Himself the “Mosaic curse.” Nothing but the deepest, satanic conjuring forces you to incriminate Christ. Where does that subtlety lurk? Well, since you force Christ under the Edenic curse you are irrevocably forced to conjure up something whereby the Law of Moses must have an equal claim against Him. This forces you to call into requisition the most contemptible logic on earth, of which you yourself are positively ashamed and forced ever to change “the garb.”

Page 101, “Echoes of Past Controversies,” “Before He was lifted to His place on the Cross He was not liable to a violent death, but as He suffered Himself to be suspended there He became so by reason of the curse of the law resting upon Him.”

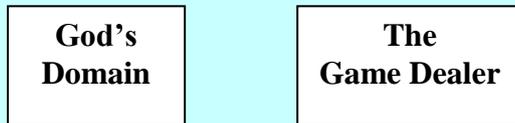
Dear Mr Fry, as I did, over forty years ago, “wash and be clean” from such blasphemy.

Page 102 says; “He was brought under the curse by an act of obedience, or as Dr Thomas puts it, by what was done to Him, and thus cursed by the law without transgressing it.”

Could a more infamous and scandalous utterance be penned? The Septuagint renders the term (*pornee*) harlot. So does Paul (Hebrews 11:31; James 2:25). Why sacrifice with that *pornee* who changed the flesh of Adam and was forced to manufacture one of her own? Both Divinely pronounced false. Come out from 17 Apocalyptic Avenue. Put a match to the lot; cast it into Sheol. See Acts 19:19.

### POSSESSION

If there be one law in God’s Book more judiciously guarded than another, it is that God’s fundamental law of private ownership.



There can be no joint-proprietorship between the two. We must belong irrevocably to the one or to the other. How then did Jesus become in the hand of God the ransom price(*antilutron*) for man? How, or by what means did God purchase us out of that public market (*ex-agorazo*)? What enabled Jesus to sell (*polessai*) all that He had and buy (*agorasai*) that field? If the price (time) were not His own neither is the field.

### A BLACK RABBIT

For many years I was intimately acquainted with a man who was fond of a taste of spirits. But this day in particular he was spun, beat to raise the wind. However, a happy thought struck him. There chanced to be in that town a gamedealer who reared rabbits to supply his own trade. The thirsty one thought, if he could but sneak one of those rabbits, he would sell it to the owner for the price of a drink. The project succeeded and the thirsty one went on his way rejoicing.

If Jesus must die to cleanse Himself then God is positively in the background, and the gamedealer is the Saviour.

Page 35, R.R. says, “The sentence of death on Adam would have been final on all mankind if God had not renewed relations with the condemned race.”

This is the glorious truth in which my very being rejoices. “The gracious woodman spared that tree with all its little buds.” God slew His own dear Lamb instead of Adam – *Pro katabolees cosmou* (Revelation 13:8; John 3:16; Ephesians 1:4). Just the exact antithesis of Abraham who slew the lamb in the stead of his own dear boy (Genesis 22:13). God alone be evermore praised. Lamb of God, I come!

### EDEN’S GATE

The Cherub Sentinel stationed here is as vigilant to-day as he was at the expulsion from Eden. The Master’s exposition of this is sublime : “Truly, truly, I assure you, he who enters not by the door into the fold (*auleen*) of the sheep, but sneaks in (*anabainon*) by a paling ticket (*allachothēn*), he is thief and a swanker (*leesteēs*); but he who enters through the door is the shepherd of the sheep. To

him the porter (*thororos*) opens, and he calls his sheep by name, and the sheep know his voice. And he leads them out, and when he puts forth his own, he goes before them and the sheep follow him because they know his voice. But a stranger will they not follow, but will flee from him,” because they know the voice of your “E.P.C.” is not

### HIS VOICE

“From the rising of the sun, even to the going down of the same, there shall be offered unto my Name a pure offering. For my Name shall be great among the nations. But cursed be the deceiver who hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.” Should I accept this of your hand? saith the Lord. “Purge yourselves therefore, with hyssop and be clean.” Count not the blood of the covenant, wherewith we are sanctified a common or unclean thing; trample not the Son of God. Despise not the spirit of favour (Hebrews 10: 29). There shall be false teachers among you who shall introduce destructive, filthy flesh heresies. Even denying the Lord having bought (*agorasanta*, paid the price for) them. This day is this Scripture fulfilled in your ears (2 Peter 2:1-3). Jesus says; “If I had not exhibited the works among them, which no other man ever did, they had not had sin.” What about your filthy flesh heresy and condemned nature here? You are positively in advance of the Master here.

R.R. ever struck below the belt and stamped his foot on every advancement not his own. When our angel Brother Nesbit, Glasgow, first issued his Investigator, R.R. instantly threw cold water over it. Listen; “We are past the investigating stage.” Was there ever a man on God’s earth who could hold up his hand to heaven and say “I am past the investigating stage”? Even Jesus grew in knowledge and learned obedience by the things which He suffered. But Robert was ever determined never to evacuate ‘Peter’s Chair.’ And he could dazzle the eyes of an owl. Was he satiated with Peter’s Chair when Brother Turney fell asleep, and when he had got rid of Brother Turney’s painful presence as the Pharisees the Master? Not he! He must next “fleece his lambs,” cross the pond and do a “bid for sugar,” all to advance the work of the Lord. I think? That sweet kiss of Judas! In Christendom Astray page 113, Robert says “the combination of condemned human nature, with personal sinlessness was effected through Divine power begetting a Son from Mary’s substance. A Son of God was thus produced guiltless from His paternity, and yet inheriting the sin nature of His mother. The law would admit of no substitute, but exacted the very nature obnoxious to its penalty.”

Do we falsify when we point out that the gamedealer demands his own black rabbit? The assumption predicates joint-proprietorship between God and the gamedealer, and blankly violates God’s fundamental law of private ownership, and requires another battalion of inaccuracies to prop it up. Thus a previous bias can reduce the professor to an ass. Point out to me in God’s Book where God and the gamedealer had equal shares in the Christ. It blasphemes the term “Sacrifice.”

On page 114 we are presented with a test case. Exactly similar to that in the Old Testament as to whether Jehovah or Baal was the true God. He defines the distinction between substitution and representation. We accept this definition, knowing as well as he did that a condemned One could substitute no soul, not even himself.

Then he says, “Those represented go through with Him, all that He goes through. In what the representative went through, they went through.” To clench this satanic fallacy he steals that quotation from Paul, namely, “Hence Paul says, Believers are crucified with Christ and baptized into His death.” That sweet kiss of Judas!

Must we go through all that He went through? Then no other human soul shall be there. Because “none is righteous, no, not one.”! Where does Roberts’ trick lurk here? He dazzles your eyes with Paul’s symbolic crucifixion, death and burial instead of the literal crucifixion, agony and death of the dear Lamb of God! Oh that ever accursed, ambiguous middle term! The tens of thousands it has slain. But once in God’s Book do I find tight irony and I feel you deserve it here. I almost imagine I behold the twinkle in the eye of the prophet of the Lord when he advised the prophet of Baal to “Cry

aloud.” Perhaps Baal is having a nap, or perhaps away on a journey. I invite all of you to weep aloud because you have indeed laid your physically sin-claimed representative to an eternal sleep, powerless to take that journey of all journeys. Even into the presence of the Almighty on our behalf! Precious moments!

“The curfew tolls the knell of parting day.”

### ADAM’S LEGACY

What then do we inherit from Adam? Did he leave us bungful of, and toploaded with sinful flesh? Any infant might now apprehend the fatal consequence of that fairy tale. He left us bankrupt aliens. No more, no less. From God we inherit purchased, continued existence. “The love of Christ constraineth us, because we thus judge that, if One died for all, then all died, that those who live should not, henceforth live unto themselves, but unto Him who died for us, and rose again.” What did that One who died for us inherit? A name denied the highest angel” (Hebrews 1:4-6).

“That at that time we were aliens from the commonwealth of Israel, strangers to the covenants of promise. Having no hope and without God (*Atheos*) in the world.” “But though He was rich, yet for our sakes He became poor, that we, through His poverty, might become rich.” Thus alienation and bankruptcy are demonstrated. The gracious God condescended to pay the bankrupt alien’s account and He offers the receipt free to all. The writer holds that receipt deep down in his soul and blushes for nothing walking on two legs. God alone be praised.

### GUILT

When does this apply? No soul can be guilty for his birth since it was the mercy of God alone in purchasing and permitting the continued existence of the race in the bud. Let there first be light before guilt. Are we therefore born in a position whereby we can face up God and commence probation right away? Can we ram-stam direct into the Holy of Holies without even wiping our boots on the doormat? Absurd. Jesus says, “No man cometh unto the Father, but by me.” A Jew might walk over a grave unknowingly. Does God pounce on him like an eagle? “Let there first be light.” A friend draws his attention to the fact that he has done so. If he comply with the Divine means of cleansing, all is well. If not he is as guilty as if he had deliberately gone into the grave and embraced the corpse. Hence guilt. When the alien son of Adam is duly informed re his relation toward God and refuses compliance, he is sevenfold more guilty than Adam was. “Lead, kindly Light.”

### REDEMPTION AND DELIVERANCE

These are not twain brothers. You can deliver by any means: war, or selling the black rabbit to its owner. Not so with redemption. No soul can say he has been redeemed unless a price has been paid for him; yet these terms have been indiscriminately rendered redemption no less than ten times in the New Testament, and accurate but once, namely Hebrews 11:35. “Others were beaten to death, not accepting deliverance (*apolutrosin*).” It had been a glaring blunder to have said they refused redemption. What prevented their accurate discrimination in the remaining nine times? In Ephesians 1:14 we have the phrase, “Until the redemption of the purchased possession.” What further redemption does an already purchased possession require? We are redeemed now, but are not yet delivered. “Come, Great Deliverer, come!”

No soul can tamper with the terms *lutroo*, *lutron*, *anti-lutron*, *agorazo*, *ex-agorazo*, *en antallagma*, and *anti*. These occur upwards of fifty times in the New Testament, which debar refutation. Every professor in Greek will subscribe his name to that declaration. Try your Black Rabbit trick on in ordinary business and they will land you in Siberia. Thus you are forced to reduce redemption to a disgraceful figurative affair. The personification of the law of the spirit of life and the law of sin and death intensifies the irrevocability that the latter demanded the life-blood of the sinner. “Without shedding of blood there is no remission.” Could your handing over to the gamedealer his

own Black Rabbit accomplish this? The sacrifices under the law were merely representative of the genuine *anti-lutron* to follow. Hence in these sacrifices the Lamb of God was *proegraphie*, sacrificed all down the ages. Observe once more that on pain of death the type must be clean. Thus your anti-type is abominably inferior to the type.

### DR. THOMAS'S VOICE

“Redemption means to buy back. Hence it 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, is the precious blood of Christ; as of a Lamb without blemish, even without spot.” (Eureka, vol.1 pp. 20,21).

I now know that the doctor’s education forced him to transfer the pure Greek thought in that glorious proposition. Can you therefore account for the doctor’s opposition to that pure truth till the day of his death? What forced him to contaminate that pure thought by reducing it to a contemptible figurative affair? Don’t you know? The direct cause was his bias from infancy of an immaculate., impeccable wax doll in Eden descending to a physical sin-compound. And he had the honesty to draw the valid deduction from that unthinkable assumption and consequently involve the Lamb of God. Take that or want it.

### A BALANCED ANTITHESIS

**Heaven’s Verdict:** “No man speaking by the Spirit of God calleth Jesus accursed.”

**Christadelphian:** “There is no if in it, you know; He was made sin by being made of a woman.”  
“Under the double curse.”

**Heaven’s Verdict:** “He was holy, harmless, undefiled, separate from sinners.”

**Christadelphian:** “He came under both curses, and discharged them both by the shedding of His blood.” (“E.P.C.” p.99).

**Heaven’s Verdict:** “In Him is no sin.”

**Christadelphian:** “He came under the first curse, being born of the same condemned stock of David’s seed. He came under the second in the act of crucifixion, for the law declared the man accursed of God who hung on a tree.” (“E.P.C.” p.99).

**Jesus:** “Which of you convinceth me of sin?”

**Christadelphian:** “Every soul of us.”

I believe that blasphemy forced my uncle Ben to become a Josephite. I have observed upwards of a hundred times in his Emphatic Diaglot (the best extant) where he employs the preposition “by” where it should be “in” (*en*). These are dangerous tools with which we tamper. Like the active, transitive verb they govern nouns in the objective case and more, they point out the exact relation of noun to noun. I regret he is not alive to-day.

### THE HUMAN PATERNITY

The assumption that Joseph was the Father of Jesus eternally debars Jesus from occupying the throne of the Lord. That proposition I undertake to demonstrate.

I cannot believe that Yes means No. Man with a bias is a creature of extremes. He will, like a flea on a blanket, leap to the utmost extremes of thought. The universal affirmative or negative flaps his wings and crows like a cock. Methinks the angels must sometimes smile.

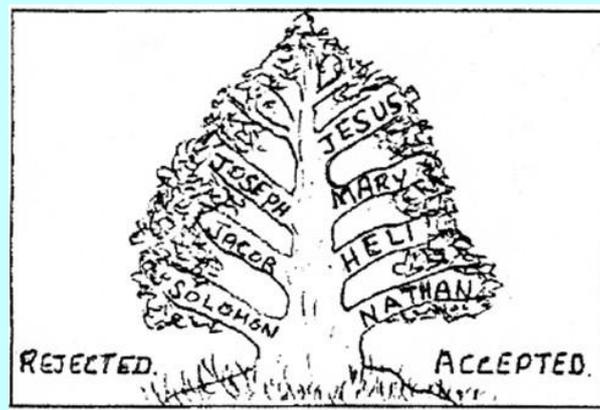
According to Matthew's register, Joseph is the direct descendant of Solomon. We observe therefore that the continuance of the Royalty in this line was positively contingent on faithfulness (Psalm 132:11; 1 Chronicles 27:5,9; 22:13; 1 Kings 9:1-9). Were these conditions fulfilled? Alas! Both Solomon and his posterity proved unfaithful. What was the result? "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, who had appeared unto him twice."

Let us now consider the consequence of this unfaithfulness to the Lord, and observe where it would "land" Jesus. Just listen: "I will surely rend the kingdom, and will give it unto thy servant" (1 Kings 11:9-12). Wherefore are they cast out, he and his seed? Oh earth! earth! earth! Hear the word of the Lord: Write this man childless, a man who shall not prosper in his days. For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jeremiah 22:26).

If therefore Jesus be the Son of Joseph who is the direct son of Solomon, who has, with his seed, been eternally debarred from occupying the throne of the Lord, where would this land Jesus? This would force the Almighty to stultify Himself, who declared "I will give unto Him the throne of His father David."

Just one more: "Behold! The days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper" (Jeremiah 23:5). This is a Divine metaphor. David is:

### THE ROYAL TREE



A certain branch of that tree, with its fruit, has been eternally debarred from the royalty and another branch divinely chosen in its stead. Shall we therefore make Jesus a twig of that rejected branch, or one of the righteous, chosen branch? "Every tree which my heavenly Father hath not planted shall be rooted up."

Let us then examine this other branch, this one of low degree. Let us see what Luke's register reveals. In this we have also a direct line to David, but through Nathan, not Solomon. This is important. Joseph is here said to be the son of Heli also, but this can only mean son-in-law since Matthew declares that Jacob begot (*egenneese*) Joseph.

The foregoing is truly remarkable. Jesus is still The Prince of the House of David, but in the lowly Nathan-Mary line. In spite of the fact therefore that the Josephites have branded the Virgin Birth a pagan fable. The hand of God is exhibited throughout. Did the pagan, or Josephite, ever breathe who inspired Mary's song?

"And Mary said, My soul doth magnify the Lord. Even my spirit hath rejoiced in God my Saviour."

Why so, Mary? “Because He hath regarded the low estate of His handmaiden. He hath scattered the proud in the imagination of their heart. He hath put down the mighty from their thrones (*thronon*), and exalted them of low degree.”

Truly Israel’s sun went down, blood-red, while it was yet day, leaving nothing behind save a mass of inky clouds, unlit by a solitary star. But He who scattered Israel will gather him and keep him as a shepherd doth his flock.

### **THE LIVING AMONG THE DEAD**

“In Him was life, and the life was the light of men. As many as received Him He authorised them the sons of God to become. Even to those believing in the name of Him who was begotten, not out of blood, nor out of a will of flesh, nor out of a will of a married man (*andros*), but out of God was begotten. And the word became flesh, and tabernacled among us, and we beheld the glory of Him. A glory as of an only begotten from a Father, full of grace and truth.” (Independent translation. It applies to Christ all through. Not to the moral regeneration of believers - A.L.W.) The plural verb is an intruder, doubly confirmed by the Greek genitive case. See uncle Ben’s foot note, Emphatic Diaglott. He was lacking in the English rules of proximity and priority, e.g.,

### **THE THIEF ON THE CROSS**

“Remember me when Thou comest.” “To-day, I assure thee, with me thou shalt be in the Paradise.” The present tenses apply to the assurance alone, not to the realisation of the request which is still future. When He comes. One more: an attempt to establish Purgatory, annihilated by Professor Bartlett in 1872, who says, “This one point is asserted and enforced beyond refutation by the authority of such scholars as Jely, Donaldson, Curtius, Hadley, Goodwin, Green, T.S.Green, and Winter, that the following is the true grammatical translation of 1 Peter 3:19,20:

“By which spirit, He, having then proceeded, preached to the spirits who are in prison when they were disobedient, aforesaid, when the long-suffering of God was waiting, once for all, in the days of Noah, during the preparation of the ark, in which a few, that is, eight souls were then saved by water.”

To say it was done by the soul of Christ after the crucifixion, when Peter says it was done before Christ ever had a human soul or body either - that it was “in the days of Noah.” To say it was two thousand years after the ark rotted, when Peter says “When the ark was a-building.” You say it was 33 A.D. when Peter says it was 2367 B.C. To say it lasted only a day or two, when Peter says it lasted one hundred and twenty years. To say the result of the preaching was to deliver the disobedient from *phulake* when Peter says, The rejection of the preaching was the consigning them to prison, is the rankest blasphemy that could be imposed on the unlearned.

While this has no bearing on our theme in hand, that period sentence intensified to me the necessity of our proving all things. As no other caution ever did, and to allow ourselves to be spoon-fed out of no pagan dish. It simply amazed my late Brother Lothian and set him straight on his pins.

### **THE FREE BORN THEORY**

I have had a private correspondence with Friend Strickler, author of “Out of Darkness into Light” who, on 26th March 1926 declares:

“Certainly I jump the hurdle of federal condemnation, federal salvation, federal sin, federal alienation, and all such human reasoning and invention.”

Unlike Bunyan’s Pilgrim, who tackled the steep, rugged mountain of Alienation honestly, with his luggage on his own back, frothing at the mouth until he reached the Cross, this General shouts, “Come along, boys, we shall have a lovely tunnel through Hill 60 with a pleasant gradient of 1 in

500.” Then he sticks a fag in Christian’s mouth, instead of froth, and sends him on his way rejoicing, his servant following up behind with the luggage.

I know they grow tall things over in America but if my previous remarks on this theme be insufficient I shall have another trial. The calling of the Gentiles is a lovely theme throughout but too extensive and expensive for the present purpose. There are three alien females in God’s Book truly worthy of consideration, namely Dear Hagar; Ruth, the gleaner, daughter-in-law of Naomi, and she who requested of the Master a favour. Had I the means I should fill a pathetic volume on their trials and the intrinsic value of their souls – the glorious sequence of whom will yet dazzle the eyes of the world. Beloved alien females! There is one among the thousand still seeking His bride.

“Come! ere the sun in robes of gold  
Sinks o’er yon hill ta rest,  
While fragrance, floating in the breeze,  
Comes fra the dewy West.

And He wilt poo a garland gay,  
Thy brow ta deck sa fair,  
For many a woodbine-covered glade,  
And ‘sweet, wild flower’ is there.

There, meet Him, PHEME, by a’ unseen,  
In yonder mossy den;  
Oh, meet Him, Jane, this dewy eve,  
In Eden’s lovely glen.”

Ephesians 5:25-27.

Hagar prayed: “Thou, God, seest me”! Ruth said to her mother-in-law; “Thy God shall be my God.” Listen to my third alien female, who requested of the Master a favour. The Master replied, “Let the children first be filled. It is not meet to take the children’s bread, and cast it to the dogs.”

Listen! “Truth, Lord; yet the dogs desire to be fed of the crumbs which fall from their master’s table.” Did even Mary surpass this?

Well, just allow the Master to remain on the spot until my loved friend, Strickler, requests a favour. The Master replies; Let the children first be filled. It is not meet to take the children’s bread and cast it to the dogs.” Hear his reply; “Now, I guess I have my doubts about you. We are the free-born sons of Adam, and not dogs until we individually sin.” Then with a sarcastic wag of the head he replies; “Ta ta wi’ you, my man.” He says that the C.D. ship is a good one, but declares “there are rats in it.”

Were not all sold under sin? Was there not a price paid for all? We allow the passive voice here to do its own duty. Does not Paul distinctly declare “He is our peace, having made Jews and Gentiles one.” The middle wall (*mesotoochon*) the barricade (*phragmou*) having been broken up? Friend Strickler positively declares he jumps this fence. I thank God it was broken up for me to walk direct through. Not *anabainon*, *allochotothan*, *leesteas*.

I had much more to expound but while writing I have received a pamphlet entitled “An Antidote to the Clean Flesh Heresy,” by W.Mosby.

I pronounce it an accurate photograph of a Christadelphian “plowing with Samson’s heifer” - B.A. Like the schoolmaster who had lectured his boys on that history and was so disgusted with the fruit of his labour, when he questioned regarding the weapon with which Samson slew so many

Philistines, no boy could tell. He then put his finger on his own jaw and, in a rage, asked What's this? A smart boy calmly replied, "The jawbone of an ass"!

The God of heaven alone, who is about to unbare His holy arm in the eyes of all nations," has the antidote to "the filthy flesh heresy." Thus, out of his own mouth he pronounces themselves to be "that cage of unclean and hateful birds," who have hitherto torn up "the Lamb of God." Pronounced the blood of the covenant, in which we are sanctified an unholy thing, despiting the spirit of grace. But "God will not be mocked." He will avenge the blood of His own "Passover Lamb," which you declare required to be shed to cleanse Himself. I am spending my strength to haul you out from under "Heaven's Black Cloud" before it bursts. Before ye look upon Him, whom all of you have pierced. Before every eye shall wail because of Him. Are you satisfied your double curse of which you charge Him will meet His approval? Will your worshipped black and white shield ward off the darts of Him whose eyes are like a flame of fire? (Revelation 1:14). Will it bring to you joy or vexation in His sore displeasure? (Psalm 2:1-5). Will His verdict to your accusations be "Too late"? or, Come, ye blessed of My Father"? Will He feed them that oppress us with their own blood? Is it a stolen Black Rabbit that is required for our cleansing or a Divine bath in the water of life? If the Lord had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when He saith unto thee "Wash and be clean"?

### **JOHN 3:16**

The principle sentence of that text is brief indeed, namely, "God loved the world." But John, to intensify that love, introduced the adverb SO. The rest of that sentence is composed of subjunctive, relative, adverbial clauses to the antecedent adverb SO, namely, "God so loved the world, that He did Something." What did He do?

The writer stands "an orphan boy" on the earth, and he challenges the world to refute the fact that the Lamb of God was slain, instead of man.

"Unto us a Child was born,  
Unto us a Son was given."

*Kai echo charin to endunamo santi me, Christo Jesou to kurio ' eemn , oti 'eegeesato me piston, themenos eis diakonian.*

Farewell, all.

A.L.Wilson  
August 1927 .

NISI DOMINUS FRUSTRA

### **A DIVINE PARADOX**

"Eternal death:" "Yet raised!" "His flesh and blood perished for ever" (Psalm 49:8). "He was raised in spirit" (1 Peter 3:18). Man's device it was, "A cold, bloody murder." From the God of Love it was "The most comprehensive ransom ever was, or ever will be, transacted on earth."

### **OMEGA**

No Divine theme has yet been exhausted (John 21:25). Read honestly, and, if need be, stand alone till death.