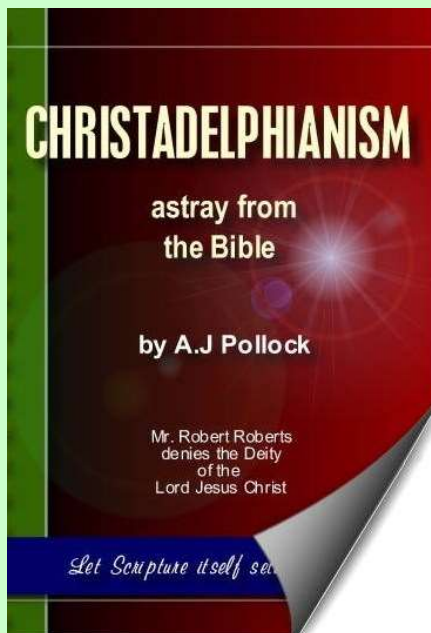


A **REBUTTAL**

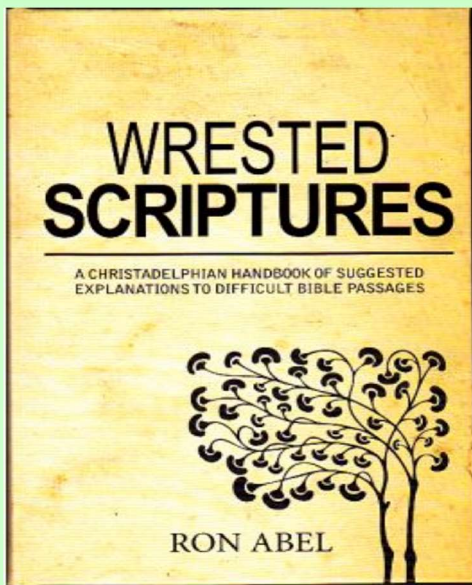
by Aleck W. Crawford

to the booklet¹ pictured below.

My **REBUTTAL**² — apart from this **Foreword**—consists of endnotes added to Algernon J. Pollock’s comments. Basically this sort of diatribe by Mr. Pollock is nothing new and has been answered generally in lectures and books for over 100 years by Christadelphians. A new brother in Nigeria asked a local recording brother to answer this invective specifically, but he requested me to take on the task as he is a very busy person. Its main purpose is to defend “the Truth” (2 Thess. 2:10, 12) against those who seek to destroy it from without.



I have quoted at length from *Wrested Scriptures* (pictured on next page) by the late Bro. Ron Abel, which has been subsequently revised and updated with additional material by the late Bro. John Allfree. I edited Ron’s manuscript for 2.5 years overall when we shared an apartment in Toronto, Canada and later in Adelaide. I also quote from the online edition of [Wrested Scriptures](#), and at length from other sources, mostly Christadelphian, (acknowledged where possible). These people have done most of the hard yards so that is the reason for quoting from them. Knowledgeable and



unbiased readers will quickly see that Mr. Pollock's comments are invalid in almost all cases.

Indeed the bottom line of his booklet says "Let Scripture itself settle the matter"; but before he mentions any Scripture other than his introductory quote from Matthew 7, he demonstrates his church bias when he refers to "Augustine, Luther, Wy-cliffe, Wesley, Whitfield, Spurgeon and the vast multitudes of Christian men and women".

In **rebutting** Mr. Pollock we will source some of our comments from well-known writers, including Robert Roberts, who demonstrate that there is no such thing as a trinity; or an immortal devil or satan; or an immortal soul. The Scriptural evidence proves his reasoning **greatly** flawed in the vast majority of cases.

By the grace of God and Jesus Christ, **the Son of** the Father,

"The first to plead his case *seems* just,
Until another comes and examines him."
(Prov. 18:17, NASB®).

"Grace, mercy, *and* peace will be with us, from God the Father and from Jesus Christ, **the Son of** the Father, in truth and love."
(2 John v. 3, NASB®).

Baptism

Essential to Salvation?³

*

**Roberts denies the atoning character
of the death of Christ**

*

**His existence is derived
and not eternal?**

*

Immortality of the soul denied

*

**Does Mr Roberts know more
than the Apostle Paul?⁴**

*BEWARE OF FALSE PROPHETS,⁵ WHICH COME TO YOU
IN SHEEP'S CLOTHING . . . , YE SHALL KNOW THEM BY
THEIR FRUITS . . . (MATT. 7:15-16) KJV*

CHRISTADELPHIANISM ASTRAY FROM THE BIBLE⁶

We have lying before us a book of 342 pages, entitled, “Christendom Astray⁷ from the Bible.” Its Author, the late Mr Robert Roberts, was for over forty years a prominent leader among the Christadelphians, and his book is a recognised text-book among them.

The title is certainly a startling one. It takes the ground that Christendom is astray, and that the only right people in the world are the Christadelphians.⁸

We propose in the following pages to submit this claim to the test of the infallible Word of God. If Mr Roberts has Scripture for his assertion, then nothing that we can say can neutralise it. If it is not according to Scripture the more thoroughly its fallacy is exposed by Scripture the better.

If the reader is a Christadelphian, we beg him to give the following pages a careful reading. Let him not be afraid to read the other side. Let Scripture itself, and neither Mr Roberts’ ideas nor the writer’s settle the matter. Surely the reader can afford to bring the matter to the final test of the Word of God.⁹

MR ROBERTS DENIES THE DEITY^{10 11} OF THE LORD JESUS CHRIST.

The following extracts from his book clearly prove this,

“The Son is a manifestation of the Father in a man begotten by the Spirit.” (page 108).

... “The simple appellation of ‘Son,’ as applied to Christ, is sufficient to prove that his existence is derived and not eternal” (page 110).

... “He was the Son of God, the manifestation of God by spirit-power, but not God Himself” (page 111).

These extracts make it plain that Mr Roberts teaches that Christ had no existence before He became a Man, that He was not God, the Son, co-equal with the Father and the Spirit; in short, that born into this world He was a man without previous existence.

Is it possible that multitudes of godly Christians, ripe in scholarship, earnest in their searching of the Scriptures all down the centuries are all mistaken in this ancient item of the Christian faith, the deity of the Lord Jesus? ¹² One thing is certain that if the faith we profess is not sound as to the Person of Christ, it is unsound throughout. If the foundation is rotten, there is no security in what is built thereupon.

If Mr Roberts is right, then Christendom ¹³ is unsound in every item of the Christian faith ¹⁴, and according to Mr Roberts, outside the pale of salvation. By his teaching he will consign Augustine, Luther, Wycliffe, Wesley, Whitfield, Spurgeon and the vast multitudes of Christian men and women, who are not believers in the Christadelphian doctrines, to eternal destruction. Indeed, according to Mr Roberts, the generations before the Christadelphian doctrines were promulgated were in a sorry case. ¹⁵

If on the other hand, Mr Roberts is wrong, on the very showing of Scripture, those who do not believe in the deity of the Lord Jesus, including Mr Roberts himself, are themselves outside the pale of salvation. This is frightful to contemplate, but Scripture leaves us in no doubt in the matter. The Lord said to the scoffing Pharisees, “If ye believe not that I am *He*, ye shall die in your sins” (John 8:24). ¹⁶

The Jews were certainly under no illusion as to what His claims were, that of Godhead, equality with the Father. We read:- “The Jews sought the more to kill Him, because He not only had broken the Sabbath, but said that God was His Father, making Himself equal with God” (John 5:18).¹⁷ In reply the Lord said to them, “All men should honour the Son, even as they honour the Father” (verse 23).¹⁸ It were audacity to make such a claim, if the Lord were not God, the Son.¹⁹ If He had been a man, with no previous existence, He could not have rightly made this assertion.

We notice that Mr Roberts quietly ignores Scriptures²⁰ that he cannot explain away, and contents himself with quoting Scriptures, that in the main apply to the lowly place of subjection as Man that the Lord took in relation to His Father. His treatment of them showing that he does not understand their import.

We will draw attention to some of the Scriptures that Mr Roberts does not quote. Let us begin with one or two from the Old Testament. Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).²¹ Here we have one and the same Person, a Child of days and the Father of eternity. How could that be if He were not both God and Man, one Person? The inspired Word of God calls the child, “The mighty God”. Is there not the plainest assertion of the deity of the Child born, the Son given? We are left in no doubt as to who is meant, for in Isaiah 7:14, we read, “Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel.” Matthew relating the birth of Christ tells us distinctly that all this happened as the fulfilment of this very Scripture. Moreover the angel of the Lord told Joseph that the name of the blessed Child was to be JESUS, which means, *Jehovah Saviour*, the clearest affirmation of His deity, for Jehovah²² is one of the names²³ of God.

Again we read, “But thou, Beth-lehem Ephratah, . . . out of thee shall He come forth unto Me that is to be ruler in Israel: whose goings forth have been from old, from everlasting” (Micah 5:2).²⁴ “FROM EVERLASTING” is very different from Mr Roberts’, “*His existence is derived, and not eternal.*”

Let us quote from the New Testament. Strange that Mr Roberts says nothing about John 1.²⁵ There we read; “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made” (John 1:1-3).²⁶ Let us take this remarkable affirmation step by step.

“*In the beginning WAS the Word*” — the beginning setting forth creation, when time could be taken account of. The Word existed when creation began. This means that He existed BEFORE creation.

“*The Word was WITH God.*” Here we get in plainest language the distinct Personality of the Word. He was WITH God.

“*The Word WAS God.*” Here we get His unequivocal deity announced. It may be pointed out that here there is no definite article before the word, *God*—“the Word was God”. A Christadelphian once urged this upon the writer, and had the audacity to translate the text, “The Word was A god.” In this he showed his lack of knowledge of what he was talking about. There is no indefinite article in the Greek.

“*All things were made by Him.*” The Word was the great Creator, and surely the Creator is God.

Nor are we left in the slightest doubt as to who the Word is. We read: -“*And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. John bare witness of Him, and cried saying, This was*

He of whom I spake, He that cometh after me is preferred before me; for He was before me . . . For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:14-17). In plainest language we have here the deity of the Lord Jesus from all eternity presented to us, and the fact that He became a Man in order to be the Saviour.

Why did Mr Roberts not comment on these verses in the book that lies before us? Was it that even his ingenuity could not explain away their meaning, which lies so plainly on the surface?

One of Mr Roberts’ proof texts for the theory that the only Person, who can claim Deity is God, the Father, denying it to the Son and the Spirit, is rather unfortunately chosen by him, for the proof is all the other way. He quotes ON PAGE 93, “Hear O Israel: the Lord our God is one Lord” (Deuteronomy 6:4). Mr Roberts emphasises that there is only one God and so does this Scripture in the most emphatic manner.

But that does not shut out the teaching of Scripture that there are three Persons in the Godhead — God the Father; God the Son; God the Holy Spirit;²⁷ yet ONE God. In the verses in question, it reads thus, “Hear O Israel, the Lord [Jehovah, *singular*] our God [Elohim, *plural*] is one Lord [Jehovah, *singular*] and thou shalt love the Lord [Jehovah, *singular*] thy God {²⁸Elohim, *plural*}. ”²⁹

Now in the Hebrew language there are three numbers; *singular* meaning one; *dual*, meaning two and two only; *plural*, at the least three, or more. How is it in the passage that so loftily asserts the oneness of God, that the word, *God*, should be in the plural? Nay, further, in the Old Testament Scriptures, for centuries in the custody of the Jews, who were fiercely monotheistic, how is it that the word, *God*, is found 2,579 times in the plural, and only 314 in the singular, if it does not enshrine the thought of the Trinity.

Elohim is the plural of Eloah, and means originally great or powerful ones. It can be used to describe men or angels, but in the

Scriptures this is so in only a mere handful of instances. The Spirit of God has, however, largely used the word to describe God, and has used it in the plural over eight times to one in the singular in that connection.

It is true that in the Old Testament times there were heavenly visitants to earth who appeared as angels, (*elohim*). In certain cases it is plainly the Lord,³⁰ who so presents Himself. See the instance of the angel, who spoke to Abraham, and Abraham's recognition of who He was on the occasion of the communication of the doom of the cities of the plain; of the man who wrestled with Jacob at the brook Jabbok; and again of the angel, who visited Manoah, communicating the tidings of the approaching birth of Samson. In each case the language the angel employed could only have been used by Jehovah Himself.

Again Mr Roberts' choice of a proof text is unfortunate for his theory. Indeed all through his book it is an attempt to make the facts fit the fancy. In other words, he twists Scripture in his effort to prove his theory. On page 105 Mr Roberts says:

“In Hebrews 1:6, Paul quotes a statement from Psalm 97:7, in which the word ‘Elohim’ occurs. In the Psalm it is rendered ‘gods’-‘Worship Him, all ye gods’; in Hebrew it is rendered as follows; — ‘Let all *the angels of God* worship Him.’ Here to Paul's mind, *Elohim* represented angels.”

Yes, this is true, but not so fast Mr Roberts. It does not follow by any means that this is so in every case. If he had only studied the subject more carefully, he would have found out that *Elohim* (plural) stands for God in the vast majority of cases, the exact opposite of what he states.

Further, when Mr Roberts insists that the word for angels in this passage answers to the *Elohim*, he neglects to point out who the “Him” is, whom the angels are bidden to worship. To do so would have been to wreck his theory. Here is the verse referred to by Mr Roberts; “And again, when He [God] bringeth in the first begotten [Christ] into the world, He [God] saith, and let all the angels of God worship HIM [Christ]” (Hebrews 1:6).³¹ Would the supreme God, who cannot share

His glory with another, have bidden the angels to worship One less than God? Had He done so, it would have been a command to the angels to commit a grievous sin. No, the fact that God called the angels to worship the incarnate Christ, is a proof of what Mr Roberts dares to deny with the Scriptures in his hand, that the Lord Jesus was God, the Son, uncreated, from all eternity, “upholding all things by the word of His power” (Hebrews 1:3), co-equal with the Father and the Spirit.

Another verse is equally plain, and surely Mr Roberts must have read it, “But unto the Son He saith, Thy throne O GOD, is for ever and ever” (Hebrews 1:8).³² When God addresses the Son as God, surely we may well do so, But Mr Roberts in his book refuses to do this.

Mr Roberts has the effrontery to write;

“These instances prove that ‘Lord’ and ‘God’ as employed in the English version, do not always signify the great Increate, but sometimes, in fact, almost generally those glorious beings who act and speak in His name and with His authority. Keeping this in mind, many seeming difficulties made much of by unbelievers entirely disappear” (page 105).

It is only on the ground that many of his readers have not the means to check such a statement as this, which is so glaringly beside the mark, that his book could hope to succeed. “Almost generally” the word, *Elohim*, refers to God, the opposite of what Mr Roberts states.

One or two remarks and then we must pass on to other points in the book, though we have touched upon but a tithe of the testimony in the Scriptures as to the deity of the Lord Jesus.

When the Lord Jesus was here on earth, He was constantly the object of worship, and never once did He refuse to accept such homage. If He were not God, it were blasphemous on His part to be a party to such demonstrations, but on the other hand, if He were God, He could not refuse such homage. Note the contrast in the case of the Apostle John. As John fell down to worship, the angel said, “See thou do it not: for I am thy fellowservant . . . worship God” (Rev. 22:9).

In conclusion we would rather be in the company of doubting Thomas, doubting no longer, who, at length convinced that he was in the presence of the risen Saviour, exclaimed in worship, “My Lord and my GOD” (John 20:28),³³ than that of the confident Mr Roberts, who would put all, who are of the same belief as Thomas, outside the pale of salvation.

We shall never forget the gratitude and delight that a man showed in speaking of his deliverance from such soul-destroying teaching as this. He came right across the great city of Birmingham to tell the writer that a pamphlet he had writtenⁱ was the means of his deliverance. We shall never forget the delight with which he quoted John 17:5, where the Lord said, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee BEFORE THE WORLD WAS.”³⁴ The Scripture had set him free. His face was radiant. “‘BEFORE THE WORLD WAS,’ ” he cried, settled the matter for me.” May it settle it for the reader. If Christ had glory “before the world was” He existed “before the world was.” Where is the contention of Mr Roberts that He had no existence previous to His birth into this world?

In denying that the Son is God the Son³⁵, Christadelphianism is poisoned at its fount.

MR ROBERTS DENIES THE ATONING CHARACTER OF THE DEATH OF CHRIST.

If Mr Roberts is unsound about the very foundation of the Christian faith³⁶, it is not surprising that he should be unsound as to the atoning death of Christ. It is terrible to have to write such words of one,

ⁱ Christadelphianism briefly tested by Scripture (Central Bible Truth Depot, price 2d.).

who professed to be a servant of Christ, but his own words leave us in no doubt in the matter. He writes: -

“It is a theological habit to represent the death of Christ as an act on his part to appease the wrath of the Father towards sinners. The Scriptures **ON THE CONTRARY**ⁱⁱ, always speak of it as an expression of God’s love toward fallen humanity” (page 113).

If the Scriptures ALWAYS speak of the death of Christ as an expression of God’s love, then according to Mr Roberts they NEVER speak of it as exhausting the wrath of a sin-hating God, when the blessed Lord took the sinner’s place at the cross. Nay, further, he denied that the Lord was the Substitute at the cross. Read his own words: -

“There is a great difference between a representative and a substitute. A representative is not disconnected from those represented. On the contrary, those represented go through with him all that he goes through. But in the case of a substitute, it is otherwise. He does his part instead of those for whom he is the substitute, and these are disassociated from the transaction” (page 118).

So according to Mr Roberts, Christ did not bear the wrath of god³⁷ when He died upon the cross, nor was He a Substitute for the sinner when He died.³⁸ Nay, further, if all *represented* go through with Him all that He goes through,³⁹ then they are co-Saviours with Him. The gospel is clearly whittled away by such reasoning.

What meant the bitter cry, “My God, My God, why hast Thou forsaken Me?” uttered by Christ upon the cross, if He were not bearing the wrath of God against sin? How could the Apostle Paul write: ”Much more then, being now justified by His blood, we shall be saved from WRATH through Him” (Romans 5:9), if He did not bear that wrath and exhaust it at the cross?⁴⁰ Again he writes of the Lord Jesus, as the One,

ⁱⁱ Capitals ours (AJP)

who “delivered us from the WRATH to come” (1 Thessalonians 1:10). How could He deliver us from the coming wrath, if He had not met that wrath for us on the cross? How can Mr Roberts say that the death of Christ is not a question of meeting the wrath of God against sin, when we read that “Christ died for our sins according to the Scriptures” (1 Corinthians 15:3); that “He [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 Corinthians 5:21).

It is playing with words, a travesty of all that is true of the gospel, to write of it in the way that Mr Roberts does. It makes light of sin, and would lead to light ideas of the atonement itself. If we think lightly of sin, we are bound to think lightly of the sacrificial work of the Lord Jesus on the cross.

MR ROBERTS AFFIRMS THAT BAPTISM IS ESSENTIAL TO SALVATION.

This is a main plank in Mr Roberts’ theology. He writes: -

“A man may believe in all the glorious promises of God, and yet not be a participator in them. HE MUST BE BAPTISED ⁱⁱⁱ, as we have seen; “He that believeth and is baptised, shall be saved” (page 302). **41**

Now Christian baptism is a rite which is incumbent on all who believe on the Lord Jesus Christ. The word of God makes that plain. But to make it necessary for salvation is highly unscriptural. It is dead against the tenor of Scripture. Mr Roberts quotes a number of examples to support his theory, but in truth they are destructive of it. He quotes the Day of Pentecost, when the convicted hearers asked the apostles, “Men and brethren, what shall we do?” The answer was, “Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit” (Acts 2:38).

ⁱⁱⁱ Capitals ours (AJP)

The reason the matter was stated thus is very evident. The anxious Jews were part of a nation that lay under the governmental wrath of God because of their rejection of their Messiah. Not only would the Jews reject their Messiah, but they would also reject with bitter scorn, those who professed His blessed Name. What was the way of escape, but to repent of the deed their nation had done, as well as of their individual sins, and show their sincerity by being baptised? But it was certainly not the case that Peter everywhere and always preached baptism as essential to salvation.

A little lower down on the page Mr Roberts quotes in support of his view, the case of Cornelius and his friends, but he fails to point out that they received the forgiveness of their sins, and the gift of the Holy Spirit, BEFORE *they were baptised*. Would the Holy Spirit have come upon those who were unsaved? ⁴² Certainly not!

Another quotation that Mr Roberts makes shows clearly in the words of Scripture that baptism is not essential to salvation, though he quotes it in defence of his theory. It is plainly destructive of it. He quotes: - "The like figure whereunto even BAPTISM DOTH ALSO NOW SAVE US^{iv} (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:20-21). ⁴³

But in this passage we are plainly told, and the point is carefully guarded, that baptism does not deal with filth of the flesh, but it is the answer of a good conscience towards God. How can Mr Roberts put the words, "BAPTISM DOTH NOW SAVE US" INTO CAPITALS, when the following sentences guard the point that baptism does not save *eternally*? Why did Mr Roberts take no notice of the safeguarding clause? ⁴⁴ At best it may be looked upon as GOVERNMENTAL salvation.

^{iv} Capitals Mr. Roberts

Let us explain. If a believing Jew refused to be baptised, the Jews would still claim him religiously; and he would be under the wrath of God governmentally along with the nation. Whereas if he were baptised in the name of the Lord Jesus, he would be disowned by the Jewish nation, and refused all part in their religion. But on the other hand he would be acknowledged by the Christian circle. In that way he would receive governmental salvation.

In our limited space we cannot comment upon every Scripture that Mr Roberts quotes, or point out all the wrong statements that he makes. We can only go over the most important points, and that very briefly.

But on the other side, take the Epistle to the Romans. If baptism were essential to salvation, the Apostle Paul in unfolding the gospel, and that by divine inspiration, would surely not have left out an essential element of salvation.⁴⁵ Yet chapter after chapter he unfolds the gospel, and nothing is said about baptism. We read that the righteousness of God is upon all them that believe, and no clause added that baptism is essential. We read that God is the Justifier of the one that believes, and no further condition is imposed. It tells us that being justified by faith we have peace with God through our Lord Jesus Christ, and nothing is added to it.

Baptism is indeed mentioned in chapter 6. If then it were essential to salvation that were the place for it to be so stated. But it is not so. It is used as an argument why believers should not continue in sin, seeing they are dead to it, but that they should walk in “newness of life”. Does Mr Roberts understand the gospel better than the inspired Apostle of the Gentiles? Ephesians tell us that we are saved by grace and through faith. The word, baptism, is not so much as mentioned in the epistle. If it had been essential to salvation it surely would have been. But it is not.

Mr Roberts says: -

“Baptism by water is the ceremony by which believing men and women are united to Christ, and constituted heirs of the life everlasting” (page 119).⁴⁶

This astounding statement is unqualified in the place where it occurs. It stands in unabashed dogmatism. Galatians 3:27, tells us that being baptised, believers put ON Christ, surely in the way of outward public profession. Believers are united to Christ in virtue of the reception of the divine life, believing the gospel of their salvation, and receiving the gift of the Holy Spirit,⁴⁷ and not by the rite of baptism. Then Mr Roberts talks of believers being constituted heirs of eternal life. Where does it say that believers are *heirs* of eternal life? Titus 3:7, does not say so, but that those who are heirs have the hope of eternal life. The Pauline Epistles always put eternal life as something at the end of the Christian path, but the Apostle John puts it as a *present* possession, not a matter of attainment, or becoming heir to it, but of *present* possession. “He that believeth on the Son HATH everlasting life” (John 3:36).⁴⁸ The Apostle John reiterates this again and again. He does not contradict the Apostle Paul, how could he when they both wrote under inspiration? But they looked at the subject from different angles. Nothing could be more positive than, “These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye HAVE everlasting life” (1 John 5:13).⁴⁹ Spurgeon was asked what “HAVE” meant, and he replied in his homely way,
“*Got it*”.

Would the Apostle Paul have said, “Christ sent me not to baptise, but to preach the gospel” (1 Corinthians 1:17), if baptism had been an essential part of salvation?⁵⁰ How Scripture exposes these sophistries!

Mr Roberts guards the thought of the mere act of immersion when not accompanied by any genuine entering into its real meaning.

He writes of baptism: -

“The apostles... recognized in it a constitutional transition from one relationship to another — a representative putting off of the old man, or Adam nature, and a putting on of the new man, or Christ . . . Of course this effect is imputative; that is to say, it is not brought about by the mere act of submersion by water, but is the result recognised by God when the act is performed in connection with an intelligent apprehension and affectionate belief of the truth” (pages 303, 304).

But even this guarding does not do away with the deadly error that, according to Mr Roberts, baptism is essential to salvation.⁵¹ For with him, it does not suffice that the sinner believes truly in his heart in the Lord, and trusts Him as his own personal Saviour. Even with that belief he is not saved, unless he has been baptised. We are afraid that the Apostle Paul’s warning would come in here, “There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:7-8). Words could not be more solemn! It is a serious thing indeed to add to the words of the Lord, making an ordinance a necessary part of salvation.

MR ROBERTS SAYS THAT ULTIMATE ACCEPTANCE DEPENDS ON CHARACTER.

We are not surprised, once Mr Roberts has denied the very fundamental of the Christian faith, even the deity of the Lord Jesus, that he should be unsound as to the gospel. We have seen how he makes baptism an essential part of salvation; we shall now quote an extract, which shows how he flounders in the mud of his own theories more and more.

“Repent and be baptised into the name of Jesus Christ for the remission of sins’ (Acts 2:38). When he has yielded this obedience of faith, he is ‘born of water’ through the inceptive influence of the truth; and having entered ‘The

Name', his sins are 'covered'; his transgressions 'hid'; whole past life is cancelled, and he has commenced a life of probation in which he is a lawful candidate for that 'birth of the spirit' from the grave which will finally constitute him a 'son of God, being of the children of the resurrection' (Luke 20:36) . . . *But his ULTIMATE acceptance will depend upon the character he develops in this new relation*^v (page 306)

Could there be a more terrible perversion of the gospel than is contained in the above extract? The Lord spoke to Nicodemus of being "born of water and of the Spirit"⁵² (John 3:5). The new birth is clearly by these two agencies, water and the Spirit. Water here, surely refers to the word of God, and not the water of baptism. Christian baptism was not carried out till AFTER the resurrection of Christ. You could not be baptised unto His death, until He had died. Ephesians 5:26, links up the symbol of water with the word, "the washing of water BY THE WORD"; while the Apostle Peter links up the new birth with the *word* as the divine agency. "Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever" (1 Peter 1:23).

These two agencies — the word and the Spirit — bring about the new birth under the sovereign power of God. What right then has Mr Roberts to make the water to mean baptism? True he makes it essential that there should be heart belief of the truth to accompany it, but even then denies the Deity of Christ and the atoning character of His death, but granted this, he still makes baptism an essential to salvation. It looks very much like the old fallacy of baptismal regeneration.

Further, what right has Mr Roberts to put being "born of water" at the beginning of the Christian path, and "born of the Spirit" at the end, linking it up with the resurrection of the body? "Born of water and of

^v Italics ours. (AJP)

the Spirit”, *is ONE act.*⁵³ The Lord told Nicodemus that to be born again of water and the Spirit was like the wind that no one could tell whence it came nor whither it went. Yet Mr Roberts will make it a question of *attainment*. He will allow a man is saved by the grace of God when he believes and is baptised, but after that he must be his own saviour and be blessed by his own efforts in developing character in his new relationship. Was there ever a more terrible mixing up of grace and law, of salvation and works, gift and merit, to the utter destruction of the gospel.

Note, how in this extract, Mr Roberts writes of commencing a term of *probation*, and only by character building is the believer found worthy of resurrection. To be finally constituted a son of God is the goal, which Mr Roberts sets before the believer. How different is the sentence of the apostle Paul, “Ye ARE [present tense] all the children of God by FAITH in Christ Jesus” (Galatians 3:26). Or that of the Apostle John, “Beloved, NOW [present time] are we the sons of God” (1 John 3:2) — not gaining it by probation and character building but “NOW”.

Where is the chance of anyone of us being saved, if our ultimate acceptance depends upon our character? We would fling such a false gospel from us with scorn as not being the gospel of the grace⁵⁴ of God.

Mr Roberts then speaks of sowing to the flesh and sowing to the Spirit. He writes: -

“The two classes are differently dealt with by the Father . . . The names of the former are ‘blotted out of the Lamb’s book of life’ (Rev. 2:5), in which they had been inscribed at their immersion; while the other become the special objects of divine training by means of the circumstances around them, providentially arranged” (page 306).

According to Mr Roberts, a man can be a true believer, have his name inscribed in the Lamb’s book of life, have his sins “covered”, his transgressions “hid”, his whole past life “cancelled”, and then if he fails to produce character, and sows to the flesh, he will be lost after all. That is what Mr Roberts says. This is what the Lord says, “I give unto them

[His sheep, believers] eternal life, and THEY SHALL NEVER PERISH” (John 10:28).⁵⁵ Shall we believe Mr Roberts when he contradicts the very Son of God? The issue is most solemn.

We do not make light of a believer sowing to the flesh. If he does he will assuredly reap corruption, and come under the chastening of the Lord. Perhaps the most striking and serious case on record is that depicted in 1 Corinthians 11. There was gross laxity in the Corinthian assembly, composed, as it was, of Gentiles, saved out of the wicked voluptuous city of Corinth. They were turning the Lord’s supper into an orgy of eating and drinking. They were even “drunken” at the solemn feast of the Lord’s supper. What happened?

Mr Roberts would tell us that they would be lost, their names blotted out of the Lamb’s book of life, that

“While faith turns a sinner into a saint, obedience only will secure a saint’s acceptance at the judgement seat of Christ; and that a disobedient saint will be rejected more decisively than even an unjustified sinner” (page 310).

But what saith the Scriptures? We read that those, who partake of the Lord’s supper unworthily, eat and drink judgement, not discerning the Lord’s body. Failing to judge themselves they come under the severe discipline of the Lord. We read, “For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, *that we should NOT be condemned with the world*” (1 Corinthians 11:30-32). Mark that! “NOT condemned with the world.”

Mr Roberts says, “A disobedient saint will be rejected more decisively than even an unjustified sinner.” The Scriptures say that the disobedient saint may even be removed from this world by the chastening hand of the Lord, in order that he may “NOT be condemned with the world”. Again we prefer to bow to Scripture, than to imbibe the theories of Mr Roberts, which are subversive of the grace of God in which the believer stands.

MR ROBERTS DENIES THE IMMORTALITY OF THE SOUL.⁵⁶

He writes: -

“If we regard immortality as the essential attribute of human nature, we displace the sacrifice of Christ from its Scriptural position. We destroy its character as a means of securing life, and are compelled to transform it into that anomalous doctrine of pulpitology which regards it as substitutionary suffering of divine wrath, in order to save immortal souls from the eternal tortures of hell The doctrine of the immortality of the soul must be removed from the mind before gospel truth can obtain a proper entrance ... Previously to this the mind is filled with truth-neutralising doctrine, which effectually prevents the entrance of a single ray of truth” (page 298).

The meaning of this last sentence is that the multitudes of God’s people, who believed that the soul is immortal, were unable to receive a *single* ray of truth. The very extravagant language that Mr Roberts employs stultifies all he says, and places him in a ridiculous position, if it were not so tragic for the poor creatures, who imbibe his ideas. This last sentence would consign millions of good Christians to destruction. No one believing in that, which was universally believed for centuries, viz.: - the immortality of the soul⁴ has, according to Mr Roberts, any chance of salvation.

The advocates of the non-immortality of the soul triumphantly demand, “Where in Scripture do you get the expression immortality of the soul?” And the answer, of course, is nowhere. But that does not prove what they wish. There are many words you cannot find in the Bible, but the truth they stand for is clearly there. For instance the word, *Trinity*, is not in the Bible, but the truth of the Trinity⁵⁷ — of God, the Father; God the Son; God the Holy Spirit, yet one God — is clearly there. The word *Substitute*, as referring to the Saviour in His sacrificial work on the cross, is not in the Bible, but the truth covered by the word is there. When we

read, “Christ also hath once suffered for sins, *the Just for the unjust*” (1 Peter 3:18), we get the thought of the Substitute in the clearest possible way.

Writing on this subject, Mr Roberts says: -

“The strength of natural instinct can never be overcome by theological fiction” (page 29).

It has often been said that the strongest beliefs in the human heart are those that come as the result of intuition. It is a remarkable thing that the belief in the immortality of the soul is intuitive. It is spread all over the globe. In heathen lands where the gospel has never penetrated, where the Bible has never been seen, nor its teaching ever heard of, the belief in the immortality of the soul is held. See the Chinese idolater offering up his votive sacrifices to the spirits of his ancestors. See the American Red Indian, who buries the weapons of the chase, and food, in the graves of their braves, to assist them to reach the “happy hunting grounds”, which they hope to reach.

The cases we have adduced are just those of “natural *instinct*”, and not created by reading the Bible, for it is found in lands where a copy of the Scripture has never been heard of. That “natural instinct” — that is, belief in the immortality of the soul — is not to be overcome by Mr Roberts’ “theological fiction”.

It may be as well to clearly state what he holds, for one defective doctrine leads to another, and we shall find him denying the immortality of the soul, denying that the saved sinner goes to heaven at all, that there is a personal Devil,⁵⁸ and that there is any hell at all. And certainly no eternal punishment, and teaching the terrible doctrine of annihilation. All this in spite of the clear teaching of Scripture.

We will give a few quotations: -

“*The doctrine of the immortality of the soul is an untrue doctrine*” (page 15).

. “Of the doctrine of the immortality of the soul, *there is not the slightest mention*” (page 24).

. “Man . . . only holds this life on the short average tenure of three-score years and ten, at the end of which he gives it up to Him from whom he received it, and returns to the ground whence he originally came, *and meanwhile ceased to exist*” (page 16).

. “The belief in question is not only erroneous in supposing that the dead go to such places as the popular heaven or hell, *immediately after death*, but in *thinking that they ever go there at any time*” (page 44).

. “This going to heaven is a purely gratuitous speculation. There is not a single promise of heaven throughout the whole of Scripture to warrant a man in hoping for it” (page 45).

. “Death, the extinction of being, is the pre-determined issue of a sinful course” (page 49).

. “The unjust are to be brought forth at Christ’s appearing, for judicial arraignment, and their sentence is, that, after the infliction of such punishment as may be merited, they shall, a *second time*, by violent and divinely-wielded agency, be destroyed in death” (page 49).

. “The orthodox ‘hell’ is mere imagination, based upon Pagan speculations of futurity” (page 52).

We would ask our readers to carefully note these extracts for we shall have to comment upon a number of egregious errors that they contain. The one error impinging upon another makes it difficult to take one at a time.

Let us take up the question of the immortality of the soul. Mr Roberts writes,

“Eminent theologians . . . maintain (or at least suggest) that the reason of the Bible passing over in silence the doctrine of human immortality is because it is so self-evident as to require no enunciation. This is very unsatisfactory. It would be much more appropriate to suggest the very opposite significance to the silence of the Scriptures on the subject. If the immortality of the soul is to be believed without sanction from revelation, on the mere assumption that it is self-evident, may we not uphold any doctrine for which we have a prepossession? A more rational course is to suspect a doctrine not divinely inculcated, and subject it to the severest scrutiny” (page 24).

Mr Roberts treats “eminent theologians” unfairly in this extract, for they certainly do not suggest that the doctrine of the immortality of the soul rests *solely* and *only* on “the mere assumption that it is self-evident”, but what they do contend is this, that, whilst, no verse of Scripture states that the human soul is immortal, in just these words, yet it has a very definite “sanction from revelation”. The matter is taken as self-evident in Scripture, the whole tenor of which falls in with the truth of the immortality of the soul, the very strongest proof possible.

If the soul’s immortality is a truth, then every Scripture that bears in any measure upon the subject will be found to uphold that truth. A very pertinent text is Matthew 25:46,⁵⁹ “These shall go away into everlasting punishment; but the righteous into life eternal”. Here we have the righteous and the unrighteous living in the other world for ever.

MR ROBERTS DENIES ETERNAL PUNISHMENT.

For sheer audacity, putting a meaning on eternal in one part of the verse to suit his theories, and denying that same meaning in the other part of the verse, the following extract is unsurpassed: -

“We are explicitly informed by other testimonies, that while aionian punishment ends in death, the life to be conferred in that same aion is extinguishable” ⁶⁰ (page 68).

That is to say that *aionian*, the Greek adjective for eternal, means eternal in one part of the verse and not in the other part of the verse. What confidence can the reader have in any reasoning of Mr Roberts, or indeed in his honesty, when he can make words suit his fancy, and call white black and black white?

But says the objector, “Eternal punishment does not mean eternal punishing”. If language means anything eternal punishment does mean eternal punishing. If a judge sentences a man to twelve month’s imprisonment it means twelve month’s imprisoning. That is very evident. If we make no mistake about man’s phraseology, why should we make a mistake about God’s? Surely the inspired word of God plainly tells us that one class go into eternal punishment, and the other into eternal life, and eternal in both cases has one meaning. Does this not teach as clearly as possible the immortality of the soul? If eternal punishment is the portion of the wicked, it shows that they will exist for ever. Even Mr Roberts has no doubt about the eternal existence of the believer.

Again Mr Roberts in his effort to explain away Scripture that does not suit his purpose betrays what a sophisticated reasoner he is, and stultifies his own assertions. He says, commenting on the verse, thrice repeated, “Where their worm dieth not, and the fire is not quenched”

(Mark 9:44,46,48), and the twice repeated phrase, “The fire that never shall be quenched” (verses 43 and 45), warning words that fell from the lips of the Saviour Himself: -

“The worm that preys upon the wicked will disappear when the last enemy, death, is destroyed, and the fire that consumes their corrupt remains will die with the fuel that it feeds on; but in relation to the wicked themselves, the worm dieth not, and the fire is not quenched” (pages 52,53).

The Lord distinctly says, in a three-fold solemn asseveration, that “their worm dieth not”. He as solemnly avers that the fire shall never be quenched. Indeed this is reiterated no less than five times. In these solemn symbols of judgement does the Lord give warning as to the eternal punishment that awaits a certain class. Yet Mr Roberts has the effrontery to contradict the solemn assertions of the Lord on the point. If the worm never dies, and the fire is never quenched, it proves that the wicked, which the worm and the fire will feed upon, are never consumed. What is that but the assertion again of the immortality of the soul?

Nay, further, the Lord proceeds to say, “For every one shall be salted with fire, and every sacrifice shall be salted with salt” (verse 49). Now salt is a preservative. Fire in its material sense is a destructive agency, and the very reverse of preservative. Yet, in the other world, the Lord Himself speaks of the action of the fire as preservative. Keble, the Christian poet, wrote,

*“Salted with fire they seem to show
How spirit lost in endless woe
May undecaying live...”*

We are told that the word, Aionios, does not mean eternal. It is true that a primitive meaning of the word meant “age-lasting”, but in time it clearly bore the meaning of eternal, as we understand the word. Very often divine ideas are conveyed in words of human origin, bounded by human experience. Finally, they are stamped by the divine usage with

a new and spiritual meaning. The word, *Aion* or *aionios*, is a case in point.

Apart from the Bible usage of the word, secular writers give the full meaning of eternity to *aionios*. In a passage in Philo we read, “In eternity nothing is either past or to come but only subsists”. Philo’s use of the word, and definition, leaves nothing to be desired as to clearness. No past, no future, a continuous present. Could anything be more striking as a definition of eternity? Moreover, Philo has special weight as a witness. He was a Hellenistic Jew and contemporary with the apostles. When it is a question of Greek words used in the New Testament we could not adduce weightier authority.

Aristotle declares that its force is “always existing,” whilst Mosheim, whose learning none can dispute, says *aion* properly signifies indefinite or eternal duration as opposite to what is finite and temporal.

Arrian, the Greek philosopher, says, “I am not an *Aion*, but a man, part of all things, as an hour of a day. I must subsist as an hour, and pass away as an hour”. Arrian here contrasts the ephemeral existence, and for this he employs the word, *aion*.

But whilst these authorities have great weight, let us turn to the way Scripture uses the word. Out of seventy-one times that the word *aionios*, is used in the New Testament, only three times is the word used in the sense of age-lasting, 1 Corinthians 2:7; 10:11; Hebrews 9:26. In all other cases the word clearly means *eternal*. The following list will show how often and in what connection it is used.

- (2) God.
- (2) Christ.
- (1) The Holy Spirit.
- (42) Eternal Life.
- (14) Eternal bliss.
- (7) Eternal punishment.

Even Mr Roberts would admit that in case of God, of Christ, of the Holy Spirit, of the life and bliss of the believer, *aionios* means eternal. Why then not in the case of eternal punishment, especially when the adjective occurs almost side by side in the verse, “And these shall go away into everlasting punishment: but the righteous into life eternal? ^{vi}” (Matthew 25:46). **61**

Professor Salmond says truly in “*Christian Doctrine of Immortality*”, “To say that the adjective *aionios* has one meaning in the first half of a sentence, and another in the second, is the counsel of despair.”

Nor are we left to one form of expression in this deeply important and serious subject. Within the compass of a few verses we read, “God who liveth for ever and ever [literally to the ages of the ages, an eternal generation of unending ages]” (Revelation 15:7); and “The smoke of their torment ascendeth up for ever and ever [literally to the ages of the ages, an eternal generation of unending ages]: and they have no rest day or night, who worship the beast and his image” (Revelation 14:11).

How forcible is this! The same writer affirming the eternal existence of God, and that the torment of the lost shall continue as long as God exists, even for eternity. What is annihilated cannot be tormented. That which has no existence cannot be so spoken about. Therefore if the torment of the lost is to continue for ever and ever, to the ages of the ages, it is necessary that these should be in conscious existence, in other words have an immortal existence.

We could furnish the reader with further proof of the immortality of the soul, **62** but space forbids.

Mr Roberts writing of the soul, says: -

“It is never said to be immortal, but always the reverse. It is not only **63** capable of death, but as naturally liable to it. We find the Psalmist declaring in Psalm 22:29, ‘None can keep alive his own soul’; and again in Psalm 89:48, ‘What man is he

that liveth, and shall not see death? Shall he deliver HIS SOUL from the hand of the grave?’ And in making an historical reference, he further says, “He spared not THEIR SOUL from DEATH, but gave their life over to the pestilence’ (Psalm 78:50). Finally Ezekiel declares (chap. 18:4), ‘The soul that sinneth IT SHALL DIE’” (page 25).

We take this as a sample of the habitual way that Mr Roberts distorts Scripture. Where in these Scriptures does it teach that the soul is mortal, and does not survive death, as Mr Roberts avers? If the reader will examine the context of the first Scripture quoted, he will find that it simply teaches that man is dependent on God and cannot afford to ignore Him. Keeping alive his own soul simply means that as far AS THIS WORLD is concerned no man can stay in it indefinitely, that it is a matter quite beyond his own control, “none can keep alive his own soul”.

As to Psalm 89:48, the word for *grave* is *sheol*, translated in the Septuagint by the Greek word *Hades*. Now *sheol* or *hades* is wrongly translated grave, ⁶⁴ as can be seen by consulting a good concordance that gives the words used in the original. *Sheol* stands for disembodied state, and is not a place, but a condition, just as death is a condition and not a place. This can be easily proved, and the text in question instead of strengthening Mr Roberts’ contention in reality is the proof of just the reverse.

One verse will prove our contention as to the meaning of *sheol* or *hades*. Psalm 16:10 says; “Thou wilt not leave my soul in hell [*sheol*]; neither wilt Thou suffer Thine Holy One to see corruption.” The Apostle Peter, on the great day of Pentacost, quotes this verse as referring to our Lord, and as prophetic of His resurrection. His blessed body, given in death, lay in the grave; His spirit was absent from the earth in the CONDITION of being without a body, and this condition of the body without the spirit and the correlative condition of the spirit without the body was ended on the third day after His death by His being raised from the dead by the glory of the Father. We also read of the rich man in Luke 16⁶⁵ who died and was buried, and in hell [*hades*] lifted up his eyes being in torments. The body was in the grave, the spirit entered the

unseen world. The parabolic way that the truth is presented is simple and graphic. Of course the rich man's eyes had gone to corruption in the grave, but this language is employed to convey the truth of *consciousness* after death. Mr Roberts alas! argues away the whole truth of this remarkable discourse of our Lord, but surely we do well to believe the Lord. If the incident is a parable it is a parable to set forth the truth.

Mr Roberts has the audacity to say,

“It may be asked, Why did Christ parabolically employ a belief that was fictitious, and thus give it His apparent sanction?” (page 37).

Surely no right-minded Christian would consent to follow a teacher, who puts a doubt on the honesty of our Lord. The matter is serious beyond words.

Finally Mr Roberts quotes in support of his theory, “The soul that sinneth IT SHALL DIE.” The word soul, in that passage evidently is put for the person, as we say a steamer foundered at sea, and fifty souls perished. Mr Roberts admits it is sometimes put for persons on the very page where he quotes the verse.

MR ROBERTS DENIES THE EXISTENCE OF HELL.

Mr Roberts tells us that there is no hell. By hell we mean “the lake of fire”, the place where the wicked shall endure the everlasting judgement of God. Our Lord warns His hearers of hell again and again. Twelve times in the New Testament have we the word for hell, *Gehenna*. Eleven times out of twelve does the word fall from the lips of the Son of God. But Mr Roberts contends that He alludes to the valley of Hinnom, a gorge in the neighbourhood of Jerusalem, where the garbage was burned, where the fire was being ever fed by the refuse of the city, and the worms ever fattened upon their putrid food.

The Lord never spoke of Gehenna, the place outside Jerusalem, save as in a symbolical sense as indicating the place of judgement for

the lost in the next world, “the lake of fire”. One verse of Scripture will prove this abundantly. The Lord said, “Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell [Gehenna]” (Matthew 10:28).⁶⁶ This verse is a disastrous one for Mr Roberts’ theories. Notice, man can kill the body, but cannot kill the soul, proving that the soul survives the death of the body.⁶⁷ But God can destroy, that is bring down into ruin, body and soul in hell (Gehenna). Did God ever ruin, much less annihilate, bodies and souls in the Gehenna outside Jerusalem? There the garbage of the city was burned. There was no question of any living person being immolated there. The Jew hearing our Lord’s words would not make the mistake that Mr Roberts has made of imagining that our Lord referred to the actual gorge outside Jerusalem, but that He spoke of the dread place of judgement in the next world.

MR ROBERTS, IN REALITY, DENIES RESURRECTION.⁶⁸

He teaches that the body and soul die together, whether they belong to saint or sinner. That the saint will be raised to eternal life, confounding the terms eternal life and immortality, as is usual with conditional immortality advocates. Eternal life is a *divine* life, communicated to the one who believes on the Lord Jesus Christ. “He that believeth on the Son hath everlasting life” (John 3:36).⁶⁹ Immortality is never-ending existence without relation as to how or where in the next world the existence shall be perpetuated. But if the saint or sinner in death has ceased to exist, if body and soul, in other words, ceased altogether to have any being at all, where can resurrection come in?⁷⁰ There is nothing to resurrect. For Mr Roberts to talk about resurrection is a denial of his theory, which of course proves that his theory is a denial of Scripture.

As to the sinner Mr Roberts says,

“The unjust are to be brought forth, at Christ’s appearing, for judicial arraignment, and their sentence is, that after the infliction of such punishment as may be merited, they shall a second time, by violent and divinely wielded agency be destroyed in death” (page 49).

To the word destroy,⁷¹ or perish, Mr Roberts attaches the meaning of annihilation, destroying the thought of resurrection, and forcing the idea of a re-creating for the purpose of deciding the hereafter of the human race. He says,

“Paganism, heathenism, idiocy, and infantile incapacity are amenable to no law. Therefore, resurrection does not take place in their case” (page 68).

He attempts to deduce this from the verse, “As many as have sinned without the law, shall also *perish without law*” (Romans 2:12).

Mr Roberts writes the following in the spirit of having scored a great triumph, but we shall see that he merely displays his own ignorance in the matter: -

“ ‘Fear not them which kill the body, but are not able to kill the soul’ (Matthew 10:28) — This is the orthodox advocate’s great triumph. He feels here he has foothold, and he recites the passage with an emphasis entirely absent from his other efforts. He generally snatches his triumph too early, however. He begins comment before finishing the verse. He exultingly enquires why this passage has not been quoted, and so on. If asked to go on with the verse, and not leave it half finished, he is not at all enthusiastic in his compliance. However, he goes on if somewhat reluctantly, and stumbles over the concluding sentence, ‘*but rather fear Him that is able to DESTROY BOTH SOUL AND BODY in hell.*’⁷²

“Instantly perceiving the disaster which this elaboration of Christ’s exhortation brings upon his theory of imperishable and immortal-soulism, he suggests that ‘destroy’ in this instance means ‘afflict’, ‘torment’. But there is no ground for this. In fact, a more unwarrantable suggestion was never hazarded by a theorist in straits. In all the instances in which apollumi—the word translated ‘destroy’, is used, it is impossible to discover

the slightest approach to the idea of affliction or torment” (page 43).

Not quite so fast Mr Roberts. It is easy to put up men of straw, and then knock them down to your own satisfaction. To start with we have never known anyone suggest that *apollumi* means to “afflict” or “torment”. ⁷³ But it certainly does not mean annihilation or ceasing to exist, as Mr Roberts states. He proceeds to quote twenty-four passages of Scripture, in which the word, *apollumi* occurs, to prove his point. But there are over ninety passages where the word is used, and Mr Roberts has ignored the verses that contradict his meaning of the word as annihilation. It would be awkward for his theory if he did not. But as we are after the truth we shall proceed to make good his deficiency.

Mr Roberts prints the word, “DESTROY”, in large capitals in his book, as if that settled the matter. Remember he teaches that the word means, annihilation, or ceasing to exist. Let us begin by giving the real meaning of the word, *destroy*.

It means to render a person or thing useless in respect of the purpose for which he or it is made.

We drop a handsome vase. It is shivered into a thousand fragments. We say, and say rightly, it is destroyed. That this is the meaning of the word, *apollumi*, is plain. We read, “No man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred” (Greek, *apollumi*) (Mark 2:22). Evidently destruction here means bottles ⁷⁴ burst and rendered useless, and not annihilated.

Again we read, “Rejoice with Me; for I have found My sheep which was *lost*” (Greek, *apollumi*) (Luke 15:6). Could the Good Shepherd have found something that was annihilated or did not exist ⁷⁵ — something that was not something? No, it was a lost or destroyed ⁷⁶ sheep He found, and He saved it from its lost estate, and recovered it from destruction.

Again we read, “If our gospel be hid, it is hid to them that are lost” (Greek, *apollumi* (2 Corinthians 4:3). Most evidently the lost or destroyed here are sinners in this world. It would be useless talking of the gospel being hid from that which does not exist. ⁷⁷

These instances disprove Mr Roberts’ confident assertion that the word, *Destroy*, means annihilation. ⁷⁸ We ask the question, Why did Mr Roberts not give us these instances? Why did he try to hoodwink his readers, who might not have the means to check his statements, by only quoting verses that seemed to help his theory, and ignoring the use of the word in other passages that would refute his evil teaching? ⁷⁹

MR ROBERTS SAYS THAT THERE IS NO HEAVEN FOR THE UNBELIEVER. ⁸⁰

He says,

“The belief in question is not only erroneous in supposing that the dead go to such places as the popular heaven or hell, immediately after death, but in thinking that they ever go there at any time” (page 44).

. “This going to heaven is a purely gratuitous speculation” (page 45).

. “The earth we inhabit is the destined arena in which Jehovah’s great salvation will be manifested. Here, subsequently to the resurrection, will the reward be conferred and enjoyed” ^{vi} (page 47).

At great length Mr Roberts pours scorn on the idea of the believer going to heaven at his death. He admits that the Lord is there. Writing of the believer’s reward, he says,

“Jesus, the pledge of that reward, the very germ thereof, is in heaven” vi **81** (page 45).

Hear the Saviour’s own words,

“In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also” (John 14:2,3). **82**

Here is the promise that where Christ is there the believer shall be also. Mr Roberts says that the Lord is “in heaven”. If the believer is to be with the Lord, and the Lord is in heaven, then the believer will be in heaven also. That is clear.

At the second advent of Christ, we read,

“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be WITH THE LORD” (1 Thessalonians 4:16,17). **83**

The meaning here is plain. The Lord comes from heaven to the clouds, and calls His own, whether dead or alive on the earth “in a moment, in the twinkling of an eye, at the last trump” (1 Corinthians 15:52) to the clouds. At any rate the believer leaves the earth, which Mr Roberts avers will be his eternal dwelling place. The believer is caught up to the clouds, and the Lord then takes His own to heaven, to the Father’s house, to be with Himself, and even Mr Roberts allows that He is in heaven. “So shall we ever be WITH THE LORD”. If He is in heaven, and we are “with the Lord”, then we must be in heaven.

vi Italics as in Mr Roberts’ book.

We are told to “comfort one another with these words” (1 Thessalonians 4:18). We propose to accept this comfort and believe the word of God rather than Mr Roberts’ contradiction of it.

The Lord said to the dying thief by His side when He hung upon the cross, “Verily I say unto thee, To-day shalt thou be WITH ME IN PARADISE’ (Luke 23:43).⁸⁴ 2 Corinthians 12:2-4, proves that paradise⁸⁵ is the same as the third heaven, or “the heaven of heavens”. So the dying thief went to heaven, and Mr Roberts would deny this. We prefer to believe Scripture.

MR ROBERTS AFFIRMS THAT MANKIND CEASES TO EXIST AT THE MOMENT OF DEATH.

We are well aware of the quibble that *to-day*, in the passage just quoted, refers to the time that the Lord uttered these words, and not to the time when the dying thief would meet his Lord in paradise, in heaven. It can easily be proved that the word, *to-day*, refers to the time when the dying thief would enter into bliss with the Saviour, who died to save him. When the dying thief drew his last breath, he did not cease to exist.

The Apostle Paul wrote, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Corinthians 5:8).⁸⁶ Does this look like dying, and ceasing to exist, till, what Mr Roberts is pleased to call the resurrection? But, if the dead have ceased to exist, there can be no resurrection.

The Lord tells us that Lazarus died, and was carried by the angels into Abraham’s bosom, that the rich man died, was buried, and lifted up his eyes being in torments.⁸⁷ Does this look like ceasing to exist at the moment of death? True the details are couched in parabolic language, but that does not alter the truth that the Lord was teaching.

Again the Apostle Paul wrote, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Philippians 1:23). The Apostle certainly did not desire to cease to exist, indeed if death meant ceasing to exist he would have been in no strait, for evidently to live in the conscience sense of the love of God on earth were far better than ceasing to exist.⁸⁸

How Scripture hangs together! There is ample proof on every page of the truth of God.

We feel that we have said enough to prove from Scripture the ANTI-CHRISTIAN TEACHING of *Christadelphianism*. We could take up other points, viz., the denial of the existence of a personal devil,⁸⁹ of a personal Holy Spirit⁹⁰, etc., but time and space forbid.

As to the gospel Mr Roberts preaches it is a strange jumble of truth and error. Listen to the concluding words of the fourteenth lecture in his book,

“Salvation is of the Jews’⁹¹, nationally and individually. It is important then to understand this element of the truth of God, that by our enlightenment, we may be enabled to put off Gentilism and become related to a higher polity — even the commonwealth of Israel— in which, being ‘Abraham’s seed’, we shall be heirs according to the promise’.”

What a mix-up of Jewish And Christian hopes! The believer is exhorted to put off Gentilism and put on Judaism. Has Mr Roberts not read the threefold division of Scripture, “the Jews — the Gentiles — the Church of God?” (1 Corinthians 10:32).⁹² The believer is neither connected with Gentilism nor Judaism, but the believer of the gospel of the grace of God, becomes part of the Church of God.

Indeed the whole book is one tissue of mistakes of a deadly nature. In plain language the Christadelphian gospel is a latter-day

delusion of the devil. It robs the gospel of its essential truths. We warn the reader to have nothing to do with such a soul-destroying system.

The late Mr FW Grant in his monumental book, “Facts and Theories as to a Future State” ⁹³ reviews the teaching of Mr Roberts. He writes,

“Thus for his own views, out of over fifty passages produced, nine belong to the New Testament, and forty-seven to the Old. Whilst out of passages which he thinks might be adduced as against his views (though scanty in number) nine out of ten are from the New Testament . . . Really does it not seem a question between the Old Testament and the New?

“It is not that; but still there is a tale these quotations tell, the moral of which will be found in 2 Timothy 1:10, where the Apostle tells us, that ‘Christ hath abolished death and brought life and incorruption [not immortality] to light by the GOSPEL. ⁹⁴

“That means that these writers are groping for light amid the shadows of a dispensation where was yet upon this subject comparative darkness. They look at death as it existed before Christ had for the believer abolished it.

They look at life there where as yet it had not been ‘brought to light’. No wonder if they stumble in the darkness they have chosen” (pages 124, 125).

Apply this test to Mr Roberts’ book and it will be seen that verses, that describe the relation of the dead to the world that they have left, are used by him to attempt to prove the non-immortality of the soul, and the ceasing to exist at death. Take one verse only, which Mr Roberts quotes, “The dead know not anything” (Ecclesiastes 9:5). How true that is as to *this* world. It is no affirmation as to the next. Look up the passage, and the meaning is plain. ⁹⁵

What a sad death-bed a Christadelphian must have as compared to the Christian. Christadelphian, not Christian, parading in the name of Christ, yet denying His deity and the true nature of His atoning death, unable to rejoice in the plain assurance of Scripture as to the eternal

salvation, with no hope of being with Christ in heaven,⁹⁶ which is “far better”, looking forward in a few moments to extinction of being, at some time being resurrected — though how a being that has ceased to exist can be resurrected, we must leave the Christadelphian to explain — and then examined as to whether his character has merited a place on earth for ever, no certain hope of blessing, no hope of heaven at all — the death-bed of a Christadelphian must be gloomy indeed.

How blessed is the prospect of the Christian, who believes the gospel of the grace of God, who can rejoice in the sure hope of being with Christ in heavenly glory. May God grant that you, my reader, may be among that happy multitude, that no man can number.

APPENDIX.

It may be of interest to the reader to have some little account of the origin of *Christadelphianism*.

Its founder was Dr John Thomas, M.D., who was born in London in 1805, and died in New Jersey, USA, in 1871. Though a medical man, he practised medicine very little. At one time he took to farming, but made no success of it. The most of his life was spent in promulgating his strange doctrines by word of mouth, and the aid of a busy voluminous pen.

When twenty-seven years of age he emigrated to the United States of America, and got into touch with and joined a sect named, Campbellites, so called after the chief protagonist of the system. Baptism, as essential to salvation, is one of their chief doctrines. After some time Dr Thomas began to teach the non-immortality of the soul, to deny eternal punishment, etc., and indeed was beginning to shape what became in time known as *Christadelphianism*.⁹⁷ Christadelphian is a coined word meaning *The Brethren of Christ*.⁹⁸

When about thirty-three years old the divergence between Thomas and Campbell became acute, and occasioned a very wordy warfare on paper. It makes very sad reading. Bitter personalities were indulged in on both sides. It ended in their parting. Labouring often under great disappointment and reverses, Dr Thomas founded the sect that bears the name of Christadelphian. Dr Thomas visited Great Britain three times, and finding his propaganda more prosperous in this country, decided to reside in England, went to the States to arrange his change of residence, but died before it could be carried into effect. We glean the accounts of how this sect originated from a biography of Dr Thomas written by Mr Robert Roberts.

Mr Robert Roberts was the chief exponent of Dr Thomas' views in Great Britain. He was born in Aberdeen in 1839, and died in an hotel in San Francisco in 1898, and was buried by the side of Dr Thomas in

the Greenwood Cemetery, Brooklyn, USA. He has written his biography in a book of 386 pages.

When very young he got into touch with a Christadelphian meeting in Aberdeen, though not known by that name then. Gradually he went south till he finally made Birmingham his headquarters, where the Christadelphians, we understand, have their stronghold in this country. They are a struggling sect at the best. Their assemblies are in the main few and far between, and often consist of a mere handful of adherents. **99**

Robert Roberts' autobiography is strangely like Dr Thomas's biography. There is the same struggle, disappointments and reverses, the same bitter personalities and the same kind of sad end. His life was a hard struggle to plant a system that was the negation in every detail of the gospel. **100**

Whilst there is a great show of quoting the Scriptures, it reminds us of the Scripture, which says, "In which [*the inspired writings of the Apostle Paul*] are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter 3:16). **101** How true these words are of Dr Thomas and Mr Robert Roberts, and all who imbibe their anti-Christian teaching.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). **102**

NOTE. A good deal is made of the text, referring to God, “Who only hath immortality, dwelling in the light that no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen” (1 Timothy 6:16). It is plain that this verse teaches that only God has immortality INHERENTLY. To deduce from this verse the non-immortality of the soul¹⁰³ puts one in the position to be consistent, of denying immortality to the angels,¹⁰⁴ and the possession of eternal life to the believer as the gift of God. God alone has immortality INHERENTLY; the soul of man has it as CONFERRED and SUSTAINED by God. Further, let it be clearly borne in mind that immortality and eternal life do not mean the same thing in Scripture. All the conditional immortality writers confuse the two. Immortality is endless existence conferred on man as man, irrespective of where that existence is passed. Eternal life is life in Christ, involving the knowledge of God in the relationship of Father, as John 17:3 states, and it is the gift of God to those, who put their faith in the Lord Jesus as Saviour.¹⁰⁵

‡ The adjectives *eternal* and *everlasting* carry the same meaning, and are the same word, *aiionios*, in the Greek of the New Testament.

London:

The Central Bible Truth Depot,
5 Rose Street, Paternoster Square,
E.C. 4.¹⁰⁶

Price Fourpence

{This is the end of Pollock’s booklet apart from quotations from it in my endnotes. Originally it was 24 pages. However, I changed the font on some comments from an unreadable 8 point to 10 thus increasing the # of pages to current 42. Who knows when this edition was published.}

(The Bible Book & Tract Depot
302 Pit Street, Sydney)

For more information,
write to PO Box 1053,
Victor Harbor, South Australia 5211

Email johnhutc@iinet.net.au **107**

Visit our Website: www.trutheternal.org

{Obviously this page was added by Hutchinson.}

ENDNOTES *rebutting* Algernon J. Pollock. [I have changed A. J. Pollock's endnotes in Arabic numerals to Roman numeral footnotes so that I could use Arabic numeral endnotes.] From here on we often abbreviate his name to AJP to save space. We often abbreviate Robert Roberts to RR for the same reason.

¹ A graphic of the booklet pictured (with an unwrap or curl added, that implies I will **uncover** and **expose** the many errors within) and its contents by A. J. Pollock; downloaded from:—

<http://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCIQFjAA&url=http%3A%2F%2Fwww.trutheternal.org%2Fdocuments%2FCAFTB.doc&ei=TVbfVlIbvCcXn8AX534D4Dg&usq=AFQjCNGKscQKdl4DE73lm3KRAh3KCCIn9w&vm=bv.85970519,d.dGc> viewed 30/4/2016

² If it wasn't for this command in Jude verse 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and **exhort you that ye should earnestly contend for the faith** which was once delivered unto the saints", I would not be writing this **REBUTTAL**, as it has already been answered decades ago—but not specifically in the order of and in response to AJP's comments. It has been beneficial to me also, as there have been comments added to the latest edition of *Wrested Scriptures* and especially online, which I had not fully read before.

³ I initially thought that this page was meant to be a table of contents for AJP's subsequent comments. However, the reader will quickly see that is not always the case.

The **first** one is not to be found as it appears on page 3, but as 'MR ROBERTS AFFIRMS THAT BAPTISM IS ESSENTIAL TO SALVATION.' on page 13.

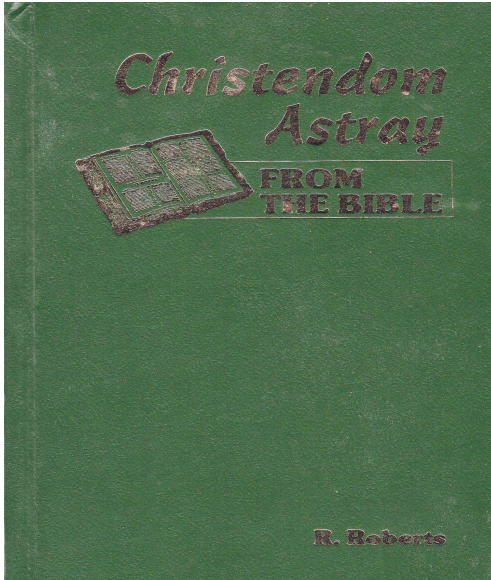
The second one, “**Roberts denies the atoning character of the death of Christ**”, is dealt with on page 11 prior to the first title from page 3 being dealt with; but adds “**MR**”.

The third one is not a title but a quotation from RR “his existence is derived and not eternal” without the “?” (pages 5 & 7).

The fourth one appears on page 20 as “**MR ROBERTS DENIES THE IMMORTALITY OF THE SOUL**”.

- 4 The fifth one appears on page 15 as “Does Mr Roberts understand the gospel better than the inspired Apostle of the Gentiles?”, [but not as a title]; which is significantly different to that on page 3. See endnote 10 also.
- 5 Christadelphians never claim to be prophets, so Algernon’s quote and implication are invalid, like most if not all of his claims against the true believers. Christadelphians are not perfect and I will not defend unscriptural positions held by Robert Roberts or any other member. Nor will I defend immoral or sinful acts [such as domestic abuse, sexual abuse, child abuse] by members. However, these problems are nothing different than what we see in many places in the Bible e.g.: 1 Corinthians 5–6. We (and especially Arranging brothers) **need to deal with these** non-doctrinal issues just as Paul did in his letter to the Corinthians and elsewhere—not try to cover them up. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Gal. 6:1). The restoration process can involve disfellowshipping of the offender (1 Cor. 5:13).
- 6 ‘Algernon James Pollock (1864-1957) was an evangelist and writer from the Plymouth Brethren’ (Wikipedia). It is difficult to know what his beliefs were since when you Google ‘Plymouth Brethren’, there are two main groups and many more within

those; so I will deal only with those beliefs and ad-hominem attacks mentioned in his small booklet.



7

The book displayed above was published by *Logos Publications*, (Box 188, West Beach, S. Australia 5024, August 1984) and has a couple of comments about errors of RR—mostly about timing in Chapter 16. AJP did not mention this—I only do so to demonstrate what I say in endnote 5. From here on we often abbreviate the name of the author to RR and the title to CA. It is obviously a different version to the one AJP quoted from as the *Logos* edition, 1984 has 462 pages. My quotations will usually be from this edition.

8

I'm not sure how AJP arrived at this conclusion as the summary on page 445 of *Christendom Astray* for example says,

‘A SUMMARY
OF THE
THINGS SET FORTH IN THE FOREGOING LECTURES,
shewn in contrast with
**THE THEOLOGICAL TENETS OF THE BULK OF
CHRISTENDOM.’**

So Robert Roberts terms it the “Bulk of Christendom”. He does not view Christadelphians as being part of Christendom, otherwise he would not have the title as it is. So there is **an implication that not all of Christendom is astray.**

On the title page (3) it says:

‘POPULAR CHRISTIANITY (BOTH IN
FAITH AND PRACTICE) SHEWN TO BE
UNSCRIPTURAL; AND THE TRUE
NATURE OF THE ANCIENT APOSTOLIC
FAITH EXHIBITED.’

Here Robert Roberts defines it as “Popular Christianity”, again implying that there are those not popular in Christianity who are not astray.

In the preface of the 1884 edition of CA, page v, we have the following:

‘The great principles of eternal truth revealed in the writings of Moses, the prophets, and the apostles, are obscured and nullified by the religious teaching of the present day, which investigation will show to be nothing more than ancient fables dressed up in the garb of Bible phraseology.’

This statement is not as explicit as the previous two, but nevertheless not all listeners to the teachers in Christendom believe “the religious teaching of the present day”. Also some do not attend to listen, nor do they read these sermons but consider what the Bible has to say.

Clearly none of these statements makes the claim that AJP arrived at. There are possibly <1% who believe the same as we do, but do not bear the name Christadelphian.

9 This solution is a good suggestion, but the problem is that AJP continually wrested these scriptures—just like approximately 99% of those who call themselves Christian.

10 Notice that this subject [though it does appear as an offhanded summary on his cover] and several others are not included in the third page, which basically serves as AJP’s contents page. His **inability** to make a booklet where the **Contents** page matches the exposition also suggests his inability to understand what he is writing about. This becomes obvious the more the reader considers these endnotes.

Robert Roberts denied the deity of Christ before Christ was immortalized for many reasons of which the following are some—

1. Jesus Christ cannot be "Very God" (i.e., of "one person" with the Father) since statements about Jesus Christ are contradictions of statements about God, his Father. Consider the following:
 - a. *Jesus Christ* was tempted (Heb. 2:18) but *God (his Father)* cannot be tempted with evil (James 1:13)
 - b. *Jesus Christ* died (Rev. 1:18) but *God (his Father)* cannot die (1 Tim. 6:16)
 - c. *Jesus Christ* was seen by men but *God (his Father)* cannot be seen by men (1 Tim. 6:16).
2. Jesus Christ is a separate person from his Father. This is further indicated by the following references:

-
- a. Jesus ascended to his Father and *his God*. (John 20:17). Since Jesus *after* his resurrection ascended to his God,¹ then clearly he was not himself "Very God".
 - b. He prayed to his Father indicating a distinction and independence of wills. "Not as I will, but as thou wilt." (Matt. 26:39).
 - c. He is referred to as a *man after* his ascension into heaven. (1 Tim. 2:5)
3. Jesus is not co-equal with his Father. This is indicated by the following passages:
- a. God is the head of Christ. (1 Cor. 11:3).
 - b. Christ is approved by God - the greater. (Acts 2.22).
 - c. Christ himself states that his Father is greater. (John 14:28).
 - d. Christ is to be subject to the Father. (1 Cor. 15:28). **This passage is often the single most effective quotation in setting forth the relationship of Jesus to God.** It shows his position of delegated authority in the kingdom (vs. 27) and subsequent subjection to the Father. (vs. 28). Can one person in the God-head be *subject* to another and yet all persons be co-equal?
 - e. See also Mark 10:18 and John 5:19, 30.

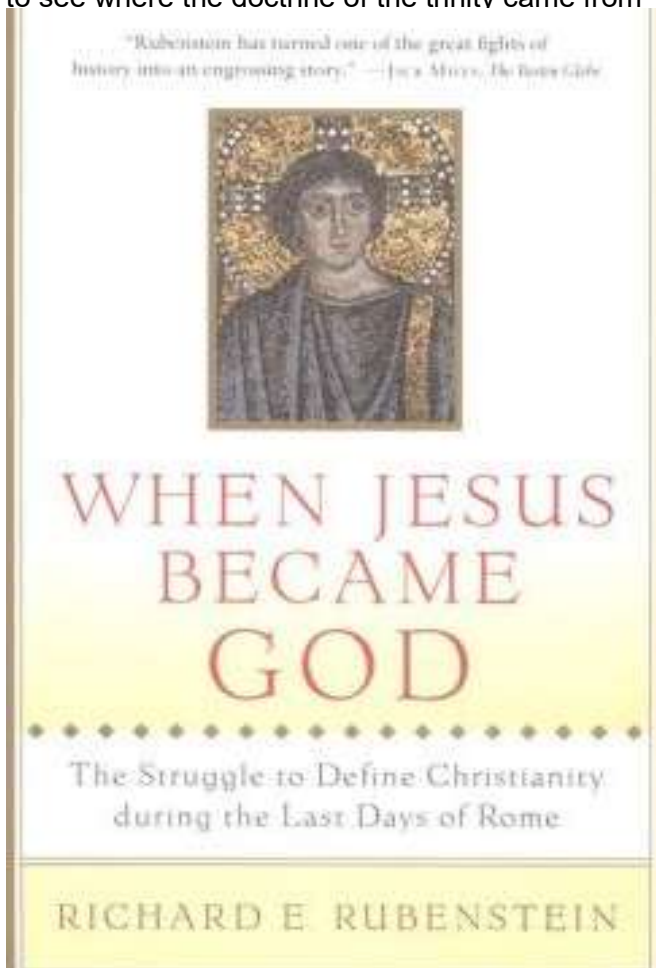
Footnote:

1. See also Luke 6:12; Ephesians 1:17; 1 Peter 1:3. Since Jesus has a God, he is not himself "Very God".

Mostly quoted from *Wrested Scriptures* [online](http://www.wrestedscriptures.com/b08trinity/b08suggestedstrategy.html). Viewed 27/4/2016
www.wrestedscriptures.com/b08trinity/b08suggestedstrategy.html

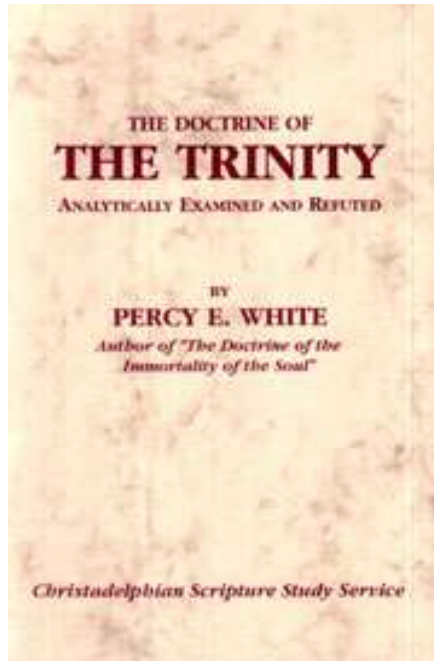
11 Mr. Pollock and his "Christian" friends need to read the following three books:

a. to see where the doctrine of the trinity came from



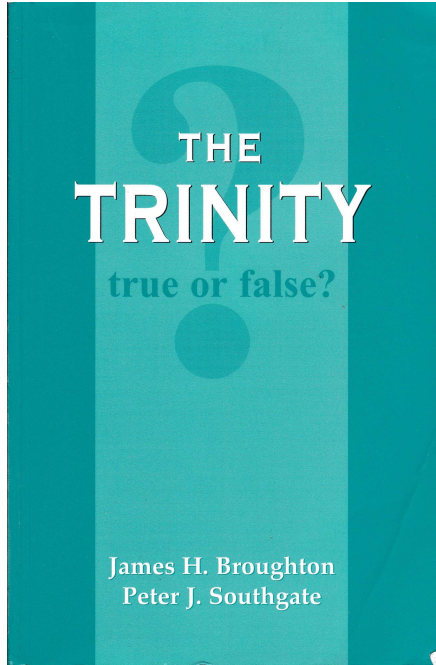
(see review at www.21stcr.org/multimedia/articles/bb-when-jesus-became-god.html) viewed 16/4/2016 and

b. and therefore, why it is wrong.



www.antipas.org/books/pwhite_trinity/pwt_.html digital copy viewed 25/3/2015.

Hardcopy available from www.csss.org.au/the-doctrine-of-the-trinity.html viewed 5/4/2015.



Digital copy can be found at:

http://thechristadelphians.org/htm/books/trinity/trinity_mainframe.htm viewed 3/5/2016. Scriptural quotations from this book are from the RSV. Note that *italics* are used for emphasis by the publishers.

Once that is achieved the reader will realize that the trinity did not come from the Bible where the word never occurs, but mostly from Athanasius and Constantine the Great. The latter actually corrupted what was later termed the Textus Receptus by modifying Matthew 28:19.

www.godglorified.com/collection_of_evidence.htm viewed 12/2/2015.

The following comments need to be read also as they are **amazing** admissions by Trinitarians similar to—but what is additional to—what is revealed in the book pictured above: *The Doctrine of the Trinity!*

‘Excerpts From the Writings of Trinitarians From Their Literature

Shocking Admissions:

Trinitarians Roger Olson and Christopher Hall say of the doctrine (the Trinity) in their book, *The Trinity* (pp. 1-2):

It is understandable that the importance placed on this doctrine is perplexing to many lay Christians and students. **Nowhere** is it clearly and unequivocally stated in Scripture. How can it be so important if it is not explicitly stated in Scripture? (p.1). The doctrine of the Trinity developed gradually after the completion of the N.T. in the heat of controversy. The full-blown doctrine of the Trinity was spelled out in the fourth century at two great ecumenical councils: Nicaea (324 AD) and Constantinople (381 AD).

Trinitarian Douglas McCready in his work *He Came Down From Heaven*, states:

New Testament scholars disagree whether the N.T. directly calls Jesus as God because of the difficulty such language would create for early Christians with a Jewish background. It is important to note that every passage that identifies Jesus as “theos” can be translated other ways or has variants that read differently (p. 51). In biblical Judaism the term “messiah” did not necessarily carry any connotation of divine status, and Jews of Jesus’ day were not expecting their messiah to be other than human (p. 55). While some have used the title Son of God to denote Jesus’ deity, neither the Judaism nor the paganism of Jesus’ day understood the title in this way. Neither did the early church (p.56).

Writing as a Trinitarian in his bestselling book *Christian Doctrine*, Professor Shirley C. Guthrie Jr., makes these strong admissions:

The Bible does not teach the doctrine of the Trinity. Neither the word “trinity” itself nor such language as “one-in-three,” “three-in-one,” one “essence” (or “substance”), and three “persons” is biblical language. The language of the doctrine is the language of the ancient church taken from classical Greek philosophy (pp. 76, 77). But there is an obvious problem here (calling Jesus Lord and Savior). There is only one God, the Creator of heaven and earth, the Lord and Savior of Israel. If we say that God is really present and at work in Jesus, how can we avoid saying that there are in fact two Gods – one “up in heaven” and one who appeared down here on earth? The N.T. does not solve this problem (pp 78, 79). The doctrine of the Trinity is not found in the Bible (p. 80).

Trinitarian G. W. Bromley is quoted in *The Evangelical Dictionary of Theology*, edited by Walter Elwell, as saying:

In the New Testament there is no explicit statement of the doctrine... (p. 1112).

Respected Trinitarian Evangelical Biblical scholar Professor Charles C. Ryrie, writing in his well known work, *Basic Theology*, admits:

The N.T. contains no explicit statement of the doctrine of the Trinity of God (since “these three are one” in 1 John 5:7 is apparently not a part of the genuine text of scripture (p. 60). A definition of the Trinity is not easy to construct. Some are done by stating several propositions. Others err on the side of oneness or threeness (p. 61). Even with all the discussion and delineation that we attempt in relation to the Trinity, we must admit that in the final analysis it is a mystery (p.61). In the second half of the fourth century, three theologians from the

province of Cappadocia in eastern Asia Minor gave definitive shape to the doctrine of the Trinity (p.65). But many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity. In fact, there is not even one proof text, if by proof text we mean a verse or passage that “clearly” states that there is one God who exists in three persons (p. 89). The above illustrations prove the fallacy of concluding that if something is not proof-texted in the Bible we cannot clearly teach the results ... If that were so, I could never teach the doctrine of the Trinity or the deity of Christ or the deity of the Holy Spirit (p.90).

Regarding the O.T. name for God, “Elohim,” Ryrie says: *To conclude plurality of persons from the name itself is dubious (doubtful - p. 58).*

Trinitarian Millard J. Erickson, research professor of theology at S. W. Baptist Theological Seminary (Southern Baptist) in his book on the Trinity, *God in Three Persons*, is compelled by the Biblical evidence to make some strong admissions:

This doctrine in many ways presents strange paradoxes It is a widely disputed doctrine, which has provoked discussion throughout all the centuries of the church’s existence. It is held by many with great vehemence and vigor. These advocates are certain they believe the doctrine, and consider it crucial to the Christian faith. Yet many are unsure of the exact meaning of their belief. It was the very first doctrine dealt with systematically by the church, yet is still one of the most misunderstood and disputed doctrines..... (pp. 11, 12).

Erickson goes on to say that some oppose the doctrine of the Trinity because of:

... Further, [The Trinity] is not clearly or explicitly taught anywhere in Scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom of biblical doctrine, namely, that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church.... There is another, more general objection against the doctrine of the Trinity. It is essentially an argument from the apparent silence of the Bible on this important subject. This contention notes that there really is no explicit statement of the doctrine of the Trinity in the Bible, particularly since the revelation by textual criticism of the spurious nature of 1 John 5:7. Other passages have been seen on closer study to be applicable only under the greatest strain. The question however is this: It is claimed that the doctrine of the Trinity is a very important, crucial, and even basic doctrine. If that is indeed the case, should it not be somewhere more clearly, directly, and explicitly stated in the Bible? If this is the doctrine that especially constitutes Christianity's uniqueness, how can it be only implied in the biblical revelation? In response to the complaint that a number of portions of the Bible are ambiguous or unclear, we often hear a statement something like, "It is the peripheral matters that are hazy or on which there seem to be conflicting Biblical materials. The core beliefs are clearly and unequivocally revealed." This argument would appear to fail us with respect to the doctrine of the Trinity, however, for here is a seemingly crucial matter where the Scriptures do not speak loudly or clearly... Little direct response can be made to this charge. It is unlikely that any text of Scripture can be shown to teach the doctrine of the Trinity in a clear, direct, and unmistakable fashion.

The noted Catholic scholar Graham Greene was quoted in *Life Magazine* as saying:

Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture ... but

the Protestant Churches have themselves accepted such dogmas as The Trinity, for which there is no such precise authority in the Gospels. (Oct. 30, 1950, Vol. 29, No. 19, p. 51)

Adam Clarke, a Trinitarian Methodist in his *Adam Clarke's Commentary on the Bible* makes this strong statement:

Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the eternal sonship of Christ is in my opinion anti-Scriptural and highly dangerous (p. 854).

Writer Lee Strobel, in his book *The Case for Christ* (two million copies sold), recounts a conversation with Trinitarian professor Ben Witherington of Asbury Theological Seminary, regarding the person of Jesus. Witherington makes this interesting statement:

If he had simply announced, 'Hi folks, I'm God' that would have been heard as I'm Yahweh, because the Jews of His day didn't have any concept of the Trinity. They only knew of God the Father – whom they called Yahweh – and not God the Son or God the Holy Spirit. So if someone were to say he was GOD, that wouldn't have made any sense to them and would have been seen as clear-cut blasphemy (p. 133).

Theologian James Hastings, a Trinitarian, in his famous work *Hastings' Dictionary of the Bible*, simply states:

We must avoid every kind of language which suggests that to St. Paul the ascension of Christ was deification. To a Jew the idea that a man might come to be GOD could have been an intolerable blasphemy (p. 707).

Hastings also says:

It may be that St. Paul nowhere names Christ 'God.' ... (Hastings Dictionary of the Bible: 1994; p. 707-708).

Still more explicit is I Corinthians 11: 3: the head of the woman is the man, and the head of Christ is God; and in I Corinthians 15:28 Christ is portrayed as delivering up the Kingdom to God, and as finally submitting even Himself to a higher [power], 'that God may be all in all.' St. Paul does not give us much help, perhaps in solving this antinomy [inconsistency]. (P. 708).

Professor James Dunn, a Trinitarian scholar, in his exhaustive work *Christology in the Making* includes the following statements:

There is no clear indication anywhere in Paul that he ever identified Christ (pre-existent or otherwise) with the Logos (Word) of God (p. 39).

Similarly in Acts there is no sign of any Christology of pre-existence (p. 51).

In Matthew and Luke Jesus' divine son-ship is traced back specifically to his birth or conception ... he was Son of God because his conception was an act of creative power by the Holy Spirit (p. 61).

In the earliest period of Christianity "Son of God" was not an obvious vehicle of a Christology of incarnation or pre-existence. Certainly such a Christology cannot be traced back to Jesus himself with any degree of conviction.... It is less likely that we can find such a Christology in Paul or Mark or Luke or Matthew (p. 64).

There is no thought in any of the passages we have studied of Jesus existing prior to His birth whether as an angel or an archangel, spirit or Spirit (p. 159).

They (the N.T. writers) do not think of Jesus as the incarnation of the Spirit, nor of Jesus as already Spirit prior to his existence on earth (p. 61).

In the early stages of this development (the time of Paul's writings) it would be inaccurate to say that Christ was understood as a pre-existent being become incarnate, or that Christ himself was thought to have been present and active in creation (p. 211).

There is no indication that Jesus thought or spoke of Himself as having pre-existed with God prior to His birth or appearance on earth. (That is) Christological thinking which cannot be traced back to Jesus Himself. We cannot claim that Jesus believed Himself to be the incarnate Son of God (p. 254).

There is of course always the possibility that popular pagan superstition became popular Christian superstition, by a gradual assimilation and spread of belief (p. 251).

Frederic William Farrar, chaplain to the Queen of England, and faculty fellow at Trinity College in Cambridge, in his *Early Days of Christianity*, vol. I (Boston, Massachusetts: DeWolfe, Fiske & Company, 1882) p. 55, wrote:

The first teachers of Christianity were never charged by the Jews (who unquestionably believed in the strict unity of God), with introducing any new theory of the Godhead. Many foolish and false charges were made against Christ; but this was never alleged against him or any of his disciples. When this doctrine of three persons in one God was introduced into the Church, by new converts to Christianity, it caused immense excitement for many years. Referring to this, Mosheim writes, under the fourth century, "The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of the Three Persons in the Godhead; a doctrine which in the three preceding centuries

had happily escaped the vain curiosity of human researches, and had been left undefined and undetermined by any particular set of ideas.” Would there not have been some similar commotion among the Jewish people in the time of Christ, if such a view of the Godhead had been offered to their notice, and if they had been told that without belief in this they “would perish everlastingly”?

Revealing Statements from Other Credible Sources:

There are other credible sources such as encyclopedias, dictionaries, and secular works that make revealing statements regarding the doctrine of the Trinity not being found in the Bible. They have no apparent “axe to grind” in regard to its truth or error, but make these statements based on history and scholarship. Here are some examples:

International Standard Bible Encyclopedia, Vol. 1, p. 396:

The Trinity doctrine; the Catholic Faith, is this: We worship one in trinity, but there is one person of the Father, another of the Son and another of the Holy Ghost – the Glory equal, the Majesty coeternal. The doctrine is not found in its fully developed form in the Scriptures. Modern theology does not seek to find it in the O.T. At the time of the Reformation the Protestant Church took over the doctrine of the Trinity without serious examination.

Encyclopedia International, Univ. of Glasgow, 1982 ed., Vol. 18, p. 228):

The doctrine of the Trinity did not form part of the apostles preaching as this (preaching) is reported in the N.T.

Dr. Colin Brown, *Trinity and Incarnations: In Search of Contemporary Orthodoxy, Ex Auditu* (7); 1991, p. 88-89:

It is a common but patent misreading of the opening of John's Gospel to read it as if it said: In the beginning was the Son and the Son was with God and the Son was God. What has happened here is the substitution of Son for Word, and thereby the Son is made a member of the Godhead which existed from the beginning.

Encyclopedia Britannica, 11 ed. Vol. 23, p.963:

Believers in God as a single person (God, the Father), were at the beginning of the third century still forming the large majority.

Harper Collins *Encyclopedia of Catholicism*, p. 564-565:

Today scholars generally agree that there is no doctrine of the Trinity as such in either the O.T. or the N.T. It would go far beyond the intention and thought-forms of the O.T. to suppose that a late-fourth-century or thirteenth-century Christian doctrine can be found there. Likewise, the N.T. does not contain an explicit doctrine of the Trinity.

Encyclopedia Americana, Vol. 27, p. 27-28:

The Trinity is a 'mystery,' a formula or conception which really transcends human understanding. It is held that although the doctrine is beyond the grasp of human reason it ... may be apprehended (though it may not be comprehended) by the human mind. The full development of Trinitarianism took place in the west, in the Scholasticism of the Middle Ages, when an explanation was undertaken in terms of philosophy and psychology, especially of the recovered Aristotelianism of the 13th Century.

New International Dictionary of N.T. Theology, Colin Brown, Gen. Ed., Vol. 2, p. 84:

The N.T. does not contain the developed doctrine of the Trinity. The Bible lacks the express declaration that the Father, the Son, and the Holy Spirit are of equal essence and therefore in an equal sense God himself. And the other express declaration is also lacking, that God is God thus and only thus, i.e., as the Father, the Son, and the Holy Spirit. These two express declarations, which go beyond the witness of the Bible, are the twofold content of the Church doctrine of the Trinity.

Harper-Collins Encyclopedia of Catholicism, Richard P. McBrein, editor, p 1271:

Trinitarian doctrine as such emerged in the fourth century, due largely to the efforts of Athanasius and the Cappadocians ... The doctrine of the Trinity formulated in the late fourth century thus affirms that the one God exists as three Persons. The purpose of this formulation was to profess that God, Christ, and the Spirit are equally responsible for our salvation, thus each must be divine.

Academic International Encyclopedia, Lexicon Publ., 1992 ed.; p. 300-301:

The doctrine of the Trinity is a post-scriptural attempt to bring to coherent expression diverse affirmations about God. For Christians the one God appeared in what they call a threefold 'economy,' in, so to speak, three forms or modes. Difficulties soon emerged in formulating and understanding the threefold 'economy.' Catholic and Protestant theology has sought in various ways to make the doctrine stated at Nicaea comprehensible. In the religious thought of the Enlightenment (17 and 18th centuries) there was a strong reaction against Trinitarianism as an 'orthodox' mystery without basis in either experience or reason.

Harper Collins Bible Dictionary, Paul J. Achtemeier, Editor, 1996 ed.; pp. 452-453, 1052-1053, 1178-1179:

[Incarnation] refers to the Christian doctrine that the pre-existent Son of God became man in Jesus. None of these writers (Matthew, Mark, Luke) deals with the question of Jesus' pre-existence. Paul does not directly address the question of the incarnation... It is only with the fathers of the church in the third and fourth centuries, that a full-fledged theory of the incarnation develops.

The use of the word "appointed" in Romans 1: 4 indicates that at this stage in the history of Christian thought, the title Son of God denoted an office or function in salvation history rather than a metaphysical quality as in later dogmatics. This usage is in accord with O.T. Jewish thinking.

[The birth narratives of Matthew and Luke] do not imply a pre-existence-incarnation Christology or a divine son-ship in the metaphysical sense. Rather, it implies Jesus' predestination from the womb for a messianic role in salvation history. The functional meaning of divine son-ship is made clear in Luke 1:32-33.

It is generally acknowledged that the Church father Tertullian [A.D. 145-220] either coined the term [Trinity] or was the first to use it with reference to God. The explicit doctrine was thus formulated in the post-biblical period...

Attempts to trace the origins still earlier to the O.T. literature cannot be supported by historical-critical scholarship. The formal doctrine of the Trinity as it was defined by the great Church Councils of the fourth and fifth centuries is not to be found in the N.T.

Bishop D. L. Welch stated that:

The doctrine of the Trinity is as weak as the broth off of a turkey's shadow.

Dr. Adrian Rogers, former pastor of Bellevue Baptist Church of Memphis, Tennessee, began a sermon on the doctrine of the Trinity with this statement:

Ladies and gentlemen, I am going to confess to you at the start of this message that I do not understand it (the Trinity). No wonder a famous author, who Dr. Billy Graham calls one of his favorite Evangelical writers, said in a letter to me recently: "As you know, the Trinity was one of the most hotly debated topics of the first five centuries, and still it has us scratching our heads."

The Most High God is not a Trinity; He is One.

"For I am the Lord thy God, the Holy one of Israel ... before Me there was no God formed, neither shall there be after Me. I, even I, am the lord; and beside Me there is no Savior ... ye are my witnesses, saith the Lord, that I am God. I am the Lord, your Holy one, the Creator of Israel" Isa. 43: 3, 10-12, 15. Note: God is our true Saviour but He used many men through the ages as "saviours," and He has used His son Jesus to save us eternally. II Kings 13:5; Nehemiah 9:27; Obadiah 1:21; Luke 1: 47; 2:11.

Closing Thoughts

Robert A. Wagoner, in *The Great Debate Regarding the Father, Son, & Holy Spirit*, wrote:

The Bible has many verses which "teach" justification, "teach" repentance, "teach" baptism, "teach" the resurrection, but not

one verse in the entire Bible “teaches” the doctrine of the Trinity. No verse describes it, explains it, or defines it. And no verse tells us to believe it. When one considers just how different the Trinitarian view is from the traditional Jewish view of God, you have to ask yourself, where are all the arguments to get the Jew to change his view? Why, when the Apostle Paul spends entire chapters getting the Jew to change his view of the law, isn’t there just one text to get the Jew to change his view of God? This vital, but missing piece, is the Trinity’s single biggest flaw.

The more I looked at the Trinity, the more I saw a doctrine rich in tradition, and passionately defended by brilliant and sincere people, but severely weak in reason and badly wanting in Biblical support. (p. 88-89).

Compiled by: Philip P. Kapusta ’

Quoted from

[www.wrestedscriptures.com/b08trinity/Excerpts from Writings of Trinitarians From Their Literature.html](http://www.wrestedscriptures.com/b08trinity/Excerpts_from_Writings_of_Trinitarians_From_Their_Literature.html)

Viewed 30/04/2016.

If these so-called scholars have to make these devastating admissions how could their flocks possibly believe this lie? Simply because they probably have **never** seen this evidence!

12 In answer to AJP’s query—“Is it possible that multitudes of godly Christians, ripe in scholarship, earnest in their searching of the Scriptures all down the centuries are all mistaken in this ancient item of the Christian faith, the deity of the Lord Jesus?”—the answer is clearly ‘Yes’, as we clearly see in the endnotes related to that subject!

13 It should be carefully noted that Jesus said: “... strait *is* the gate, and narrow *is* the way, which leadeth unto life, and **few there be that find it.**” (Matt. 7:14), which proves beyond doubt that most of those who claim to be Christian are wrong.

To find a group that has the true gospel a person must—if they wish to follow Christ’s warning—look for a small group. Obviously that immediately eliminates the Catholics because they are a very large group who believe in:

- going to heaven
- or eternal punishment in hell or purgatory
- immortality of the soul
- and the trinity

and anyone who shares those beliefs including AJP! To sum up Christendom is more than “unsound”—it is **false** in all its major doctrines defined above, apart from purgatory—which was originally a Catholic falsehood [Anglicans, High Church Lutherans, Mormons, Eastern Orthodox and Judaism also believe this lie according to the following sources].

<http://en.wikipedia.org/wiki/Purgatory> &
<http://en.wikipedia.org/wiki/Purgatory#Mormonism>

[If the Catholics were right why did the Protestant reformation arise and why do the Catholics still try to re-indoctrinate protestants and Orthodox Catholics, if either of these latter groups were right? Why do Catholics and Muslims both worship Mary?] While it is true that AJP belonged to a small group named Plymouth Brethren, it is nevertheless factual that they believed the above-mentioned false doctrines, as well as those in the endnote below.

It should of course be noted that not all those in Christendom accepted the trinity as is made clear in endnote **11**, above. Others like the Oneness Pentecostals preach a different type of trinity. ‘This doctrine states that there is one God, a *singular* divine Spirit, who manifests himself in many ways, including as [Father](#), Son, and [Holy Ghost](#) (a.k.a. Holy Spirit).’ (Wikipedia). One might ask the obvious question—“Where was the Father when this one God was in the womb of Mary?”

The UCG teaching is also false just like the group it split from—H.W. Armstrong—which copied a lot of its beliefs from others.

'We believe in one God, the Father, eternally existing, who is a Spirit, a personal Being of supreme intelligence, knowledge, love, justice, power and authority. He, through Jesus Christ, is the Creator of the heavens and the earth and all that is in them. He is the Source of life and the One for whom human life exists. We believe in one Lord, Jesus Christ of Nazareth, who is the Word and who has eternally existed. We believe that He is the Messiah, the Christ, the divine Son of the living God, conceived of the Holy Spirit, born in human flesh of the virgin Mary. We believe that it is by Him that God created all things, and that without Him was not anything made that was made. We believe in the Holy Spirit as the Spirit of God and of Christ. The Holy Spirit is the power of God and the Spirit of life eternal'.

www.ucg.org/booklet/fundamental-beliefs/god-father-jesus-christ-and-holy-spirit/
viewed 30/3/2015.

We have underlined their erroneous view above about Christ.

Though UCG or United Church of God (UCOG) is a small group it still has many false teachings, so size is not the only test of those who believe the true gospel. Another test is explained in endnote **101**.

Their main difference to trinitarians is that they do not believe the Holy Spirit is a person. So far so good, but they teach that Jesus Christ created the earth. How this divine person got inside the womb of Mary is not explained. Their view is very similar to J.W.'s 2/3 trinity false teaching refuted in endnote 34.

- 14** It addition to our comments in the previous endnote it all depends what AJP meant by his comment of “every item of the Christian faith”, but one could conclude it means, in addition to the above, the major subtopics he deals with: —

-
- that Christ died as a substitute for others.
 - that baptism is not essential to salvation
 - that ultimate acceptance does not depend on character.
 - Universal resurrection
 - that mankind does not cease to exist at the moment of death
- all of which are false.

15 This is a mostly false claim. We never actually say that, though of those named it is true. **Lutherans** for example hold Mary in high esteem. “Luther dogmatically asserted what he considered firmly established biblical doctrines like the divine motherhood of Mary while adhering to pious opinions of her perpetual virginity” (Wikipedia). Since Mary had other children via Joseph as is obvious from the Bible, Luther’s belief was false and not part of the true gospel.

Obviously anyone who properly understands our beliefs knows that the faithful from the time of Adam and Abel, including any who believe the true gospel, are to be given salvation when Christ judges the responsible.

16 ‘The second claim, that Christ apparently applied to himself the Divine name I AM, is not as straightforward as appears at first sight. Despite the bias of many translations, there is no textual justification at all for the capital letters. The words *I am* are simply the usual translation of the present tense of the verb 'to be' (Gk. *ego eimi*). In similar grammatical constructions to the phrase under consideration the translators have added 'he' after the 'I am' to give the sense. For example, the identical phrase was used by the healed blind man to identify himself (John 9.9), translated "I am the man". If this translation is consistently applied to Christ's use of the phrase any trinitarian inference disappears. Thus on a rare occasion when Jesus

volunteered that he was the Messiah he used an identical construction (*ego eimi*, translated 'I am he') without any hint of pre-existence:

'The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things. Jesus said to her, "I who speak to you am he" (literally "*I am he* speaking to you". John 4:25-26).

Similarly in two other passages in John 8, just prior to where Jesus made the alleged I AM statement, the translators have rendered *ego eimi* as 'I am he', with no suggestion that it represents a personal name:

"...you will die in your sins unless you believe that *I am he*" (v24).

..."When you have lifted up the Son of man, then you will know that *I am he*..." (v28. Other similar examples in John 18:5,8; Luke 22:70).

By stating "I am he" in these three passages Jesus is obviously identifying himself as the Messiah and saying that belief of this fact is essential. If the translators had been consistent they would also have translated John 8:58 as "Before Abraham was, *I am he*", and no one would have thought it a reference to the divine name. Jesus was not suggesting that he was God, but claiming that he was the Messiah to whose day Abraham looked forward in faith and hope.'

Quoted from *The TRINITY True or False*, page 235-236. See graphic of this book above.

17 Note particularly **point 2** below, which AJP completely ignored.

‘John 5:18

He “...said also that God was his Father; making himself equal with God.”

Problem:

It is argued that the Jews understood Jesus to be claiming equality with the Father in the trinitarian sense.

Solution:

1. Not only did Jesus say God was his Father, he also said that his Father was his God—which denies the Trinitarian doctrine of co-equality of persons within the Godhead (John 20:17; John 17:1-3)
2. Jesus immediately and expressly denied equality with the Father—“The Son can do nothing of himself, but what he seeth the Father do” (John 5:19). Also his declaration that the Father “will show him (Jesus) greater works than these” (John 5:20) illustrates that the Son was not equal with the Father.
3. The statement of Jesus in John 5:30 is conclusive— “I can of mine own self do nothing.” If he could do nothing without the sanction and help of his Father then clearly he was not co-equal with Him.
4. The statement in verse 43— “I come in my Father’s name— shows that, like the angel (Exod. 23:20,21), he was God’s representative speaking His words and performing His works (cf. also John 12:13).
5. See Jesus’ answer to the same accusation in John 10:33-36.’

Quoted from *Wrested Scriptures* hard cover book as illustrated on page 2.

- 18** Notice that AJP conveniently ignored 4 verses between the two he quotes from John 5, which shows how & why they should honour the Son.

19 "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:" (KJV)

See previous endnote. The "audacity" is in AJP's mind.

19 There is never such a statement in the whole Bible as 'God, the Son'. As for the concept which trinitarians push see endnotes 11, 24, 33 etc.

20 This ad-homonym attack and false conclusions are typical of AJP. We have proven in the above two endnotes that AJP has ignored very relevant Scriptures, which prove his conclusions false. We have covered the following wresting of Scripture by AJP in endnotes 21 & 24. RR probably should have covered these passages in *Christendom Astray*, but if we remember that these chapters were originally lectures there is a limit as to how much can be covered in a lecture.

21 **Isaiah 9:6**

...His "name shall be called ... The mighty God, The everlasting Father, The Prince of Peace."

Problem:

Since Isaiah refers to Christ as "The mighty God, The everlasting Father", this passage is quoted to prove the deity of Christ.

Solution:

1. Isaiah states that he "*shall* be called" (i.e., in the Kingdom Age, vs. 7), not that he *is now* "The mighty God, The everlasting Father." Although the work of this kingdom is executed by Christ, it is the zeal of the LORD {Yahweh} of hosts {which} will perform this." (Isa. 9:7). As Christ said: "I can of mine own self do nothing". (John 5:30).
2. "Mighty God" - Jesus Christ will be the "mighty God" in the Kingdom Age when he comes with the power and glory of his Father. (Matt. 16:27). Christ is altogether worthy of this title. Of an angel, it is written, "my name is in him",¹ (Exod. 23:21). But the Son of God has obtained a more excellent name than the angels (Heb. 1:4, RSV) and is, therefore, worthy to bear the divine titles. But this does not imply he is "Very God" any more than it did for the angel who bore the divine name before the children of Israel.
3. "Everlasting² Father" - Christ in his reign as King will bear the title, "everlasting Father" for at least the following two reasons:
 - a. He will be a father to the mortal nations in the Kingdom Age. Isaiah prophesied, "he shall be a father to the inhabitants of Jerusalem, and to the house of Judah . . . and they shall hang upon him all the glory of his father's house." (Isa. 22:21-24). Like the relationship between a father and son, Christ will exercise justice, wisdom, might, and knowledge (Isa. 11) toward the mortal population. Father-like characteristics are illustrated in the letters of the Apostle Paul: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers . . ." (1 Cor. 4:14, 15); "As ye know how we exhorted and

comforted and charged every one of you, as a father doth his children." (1 Thess. 2:11).

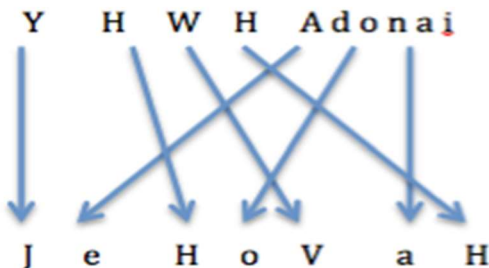
- b. Although believers are usually referred to as "brethren" (e.g., 1 Thess. 2:14; Heb. 2:11) it is not inappropriate to term them "children". For example: "I and the children which God hath given me." (Heb. 2:13 cf. Isa. 8:17, 18). Christ is the father of these children since he is the means whereby they are born anew. (John 3:3, 7).³ This is the seed which Christ shall see and be satisfied. (Isa. 53:10, 11 cf. Psalms. 45:16 - The Messianic character of this Psalm is indicated by vs. 6 and Heb. 1:8, 9 where it is quoted in a context referring to Christ.)
4. 1 Cor. 15:22-28 provides an explanation of Isa. 9:6. The Father gives the Son *delegated* authority and power for a limited duration of time. "For he {God} hath put all things under his {Jesus} feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be *subject* unto him {God} that put all things under him {Jesus}, that God may be all in all." (vs. 27, 28). Since the Son is to be subject unto the Father, then he is clearly not "co-equal" with the Father, and by implication not a person within the Godhead.
5. This passage in Hebrew tradition is merely making the point that the Messiah will be named after God, like many Jews were, including Isaiah. Moreover, the set of titles are not trinitarian: e.g., Jesus is not "the Father" according to traditional thinking. "The Mighty" is also in the Hebrew *Gibbor*, *gibbor* being applied to human beings as "hero" in the OT. (cf. 2 Chron. 26:12)

Footnotes:

1. Similarly, Christ came in his Father's name. (John 5:43).
2. "Everlasting" means "duration; continuity". Robert Young, *Analytical Concordance to the Holy Bible*, (London: Lutterworth Press, 1965). The same Hebrew word "ad", is used of mountains in Hab. 3:6. It does not follow, therefore, that "everlasting Father" means "eternal Father."
3. The living word of God is the active agent in effecting the new birth. (Heb. 4:12; James 1:18; 1 Peter 1:23).'

Quoted from *Wrested Scriptures* online and second edition hard copy, which graphic appears on page 2. I have changed the italics to normal above the Problem quote.

22 The name of God is Yahweh, not Jehovah. Jehovah is a made up name which takes the consonants of YHWH and substitutes J for Y and V for W and then takes the vowels of Adonai (except substitutes e for A, and plugs them in (except for 'i')).



There is no such name. RR sometimes uses Jehovah probably because it was a better-known term than Yahweh, but on page 131 of *Christendom Astray* he says "Jehovah, or more properly, Yahweh, literally He who will be..."

23 God only has one name—Yahweh, the rest are titles.



See *Phanerosis* by John Thomas

www.antipas.org/books/phanerosis/phanindex.html for an excellent exposition on the subject.

Viewed 17/1/2016.

24 ‘Micah 5:2

“Thou, Bethlehem ... out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.”

Problem:

That this refers to Jesus there can be no doubt. (Matt. 2:6)
The verse is said to prove the eternal pre-existence of ‘God the Son’.

Solution:

1. “From of old, from everlasting” does not imply eternity. The Hebrew word translated “from of old” is *mikedem* which signifies “from of old, anciently”¹⁰, and the word “everlasting” is the Hebrew *olahm* which denotes an

indefinite period of time: “what is hidden; especially hidden time, long: the beginning or end of which is uncertain or else not defined...¹¹. The same two words occur together in Isa. 51:9, rendered “as in the ancient of days (*kedem*), in the generations of old (*olahm*)” and this refers to the time of the Exodus. Thus whatever is meant by the “goings forth” of Messiah it does not imply his eternal pre-existence. (The RSV renders the phrase “from of old, from ancient days”).

2. “Goings forth” is plural. If it refers to the begetting of the Son of God then it contradicts Heb. 1:5, “Thou art my Son, *this day* have I begotten thee”—a single begetting at a definite point in finite time.
3. “Goings forth”, is the Hebrew *motsaah*, feminine plural from *yatsa*, “to go forth”¹², which is the word used in Gen. 15:4 where, speaking of Messiah, Abraham is promised, “he that shall come forth (Heb. *yatsa*) out of thine own bowels shall be thine heir”. It is also used of Messiah in 2 Sam. 7:12, “I will set up thy seed after thee, which shall proceed forth (Heb. *yatsa*) out of thy bowels...” From Abraham *came forth* Isaac; from Isaac *came forth* Jacob; from Jacob *came forth* Judah; from Judah ultimately *came forth* David; from David finally there *came forth* “the handmaid of the Lord” (is this why the feminine plural is used. Because Jesus was to be the seed of the woman?)—i.e. many “goings forth” until finally the virgin “brought forth” Jesus (Luke 2:7).

Footnotes:

¹⁰ Samuel Tregelles, *Gesenius Hebrew and Chaldee Lexicon* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co 1969, p. 724.

¹¹ *ibid*, p. 612.

¹² F. Brown, S.R. Driver, A Briggs, *Hebrew and English Lexicon*, (Peabody, Mass.: Hendrickson Publishers, 1996, p.425.'

Above quoted from *Wrested Scriptures* p. 282.

25 This is incorrect. On page 291-292 of Logos Edition, RR makes the following important summary comment.

'...his conception was due to the power of the Holy Spirit overshadowing Mary. "Therefore," said the angel, "he shall be called the Son of God." Thus, in a sense far transcending the case of Solomon, were the terms of the covenant realised—"I will be to him a Father, and he shall be to me a Son". In fact, the divine sonship of Jesus is the crowning feature of his position as the Messiah. No man can Scripturally believe that he is the Christ, while denying that he is the Son of God. A scriptural confession of his name involves the recognition of the two facts expressed in the words of Nathaniel - "**Thou art the Son of God; thou art THE KING OF ISRAEL**" (John 1v49). John says, "Who is he that overcometh the world, but he that believeth that Jesus *is the Son of God?*" (I John 5v5). The divine testimony to Jesus, uttered at his baptism, and again at his transfiguration, was couched in these words - "*This is my beloved Son*, in whom I am well pleased; hear ye him" (Matt. 17v5). Hence, the most striking feature in the covenant made with David shines out in Jesus, who was both Son of God and Son of David; and in view of it, it is easy to understand the language of David in the 110th Psalm, in reference to which Jesus confounded the Pharisees so that they could not answer again. He said:—

"What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?" (Matt. 22v42-45).

This was a question which the Pharisees could not answer from their point of view, because, on the supposition that the Messiah was merely to be a natural son of David, on no principle admissible in Jewish practice could David have addressed him as Lord, for that would have been to accord to him a position and a deference which could never be recognised as proper to be yielded to a son by a father. But in view of the truth, the question admits of an easy solution: Christ is the son of David by the flesh of Mary; but he is also David's Lord, because of a higher parental origin than David; "God hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father" (John 5v22, 23).¹

Thus RR in *Christendom Astray* explains the facts of Christ's birth as revealed in prophecy.

26 John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

Problem:

This passage is usually the chief reference on which the pre-existence and deity of Christ are argued.

Solution:

1. Christ was not literally the Word. He was the word "made flesh". (vs. 14). The Greek word *logos* translated "Word" expresses the divine intention, mind, or purpose.¹ Young defines *logos* as "a word, speech, matter, reason."² In the AV "logos" is translated by more than 20 different English

words and is used for utterances of men (e.g., John 17:20) as well as those of God (John 5:38).

2. "In the beginning was the Word . . . all things were made by him."³ *Logos* does not in itself denote personality. It is personified by the masculine gender in the AV; *The Diaglott* avoids confusion by translating the pronouns in the neuter - "through it every thing was done."⁴ An Old Testament parallel to the personification of *logos* is the personification of wisdom: "The LORD possessed *me* in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Prov. 8:22, 23). In this passage, wisdom is personified as a woman. (vs. 1, 2).
3. "All things were made by him" - John is apparently alluding to the creation recorded in Genesis. God spoke, and it was done (e.g. "And God said, Let there be light: and there was light." Gen. 1:3. Notice another allusion - John 1:7, 8). But this creation was not accompanied by Christ, but by the "logos" of God. This is indicated by several passages:
 - a. "By the *word* of the LORD were the heavens made; and all the host of them by the *breath* of his mouth." "For he *spake*, and it was done; he *commanded*, and it stood fast." (Psa. 33:6, 9). See also Psa. 107:20; 147:15, 18, 19; Isa. 55:11.
 - b. ". . . by the *word* of God the heavens were of old, and the earth standing out of the water and in the water . . . But the heavens and the earth, which are now, by the same *word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter 3:5, 7).
 - c. See also Hebrews 11:3 cf. Jeremiah 10:12, 13.⁵
4. Angels, prophets and Christ have been vehicles by which God has expressed his *logos*. Christ is the complete manifestation of the *logos* - "in him dwelleth all the fullness

of the Godhead bodily." (Col. 2:9). It was the *logos* which was in the beginning with God, not Christ. When the "word was made flesh" (John 1:14) then, and then only, Christ became the "Word". Christ is called the Word (Rev. 19:13 cf. 1 John 1:1; Luke 1:2) since his doctrine and words came from his Father (John 7:16; 17:14). He was the *logos* lived out in speech and action, not merely written on scrolls.

5. Trinitarians simply cannot explain how an immortal and everlasting Christ could be and begin again as a babe in the womb of his mother Mary, and then die on the cross. Why? Because it is an impossibility!
6. See also endnote 11.

Footnotes:

1. This can be supported by evaluating all references to *logos* in the New Testament and the Septuagint.
2. Robert Young, *Analytical Concordance to the Holy Bible*, (London: Lutterworth Press, 1965).
3. It is sometimes argued that the "beginning" referred to in John 1:1 is the beginning of Christ's ministry. 1 John 1:1 is offered in support of this interpretation. It should be noted, however, that John's allusions in John 1 are drawn from Genesis 1 as point 3 outlines, thereby implying that the beginning refers to the same narrative and not to the ministry of Christ.
4. Benjamin Wilson, *The Emphatic Diaglott*, (Brooklyn: International Bible Students Assoc., Watchtower Bible and Tract Society, 1942).
5. It is also noteworthy that although the writer to the Hebrews speaks in exalted terms of Christ (e.g. "express image of his {God's} person" - Hebrews 1:3), "logos" is used of God's message, and not of Christ himself. See Hebrews 2:2; 4:2, 12; 7:28; 12:19 and 13:7, 22.

Quoted mostly from *Wrested Scriptures*, p. 285-286. Points 5 & 6 are my comments.

27'God's Spirit: Definition

As God is a real, personal being who therefore has feelings and emotions, it is to be expected that He will have some way of sharing His desires and feelings with us, His children, and of acting in our lives in a way that will be consistent with His character. God does all of these things by His "spirit". If we wish to know God and have an active relationship with Him, we need to know what this "spirit of God" is, and how it operates.

It isn't easy to define exactly what the word "spirit" means. If you went to a wedding, for example, you might comment, "There was a really good spirit there!" By this you mean that the atmosphere was good, somehow everything about the wedding was good; everyone was smartly dressed, the food was nice, people spoke kindly to each other, the bride looked beautiful, etc. All those various things made up the "spirit" of the wedding. Likewise the spirit of God somehow summarizes everything about Him. The Hebrew word translated "spirit" in the Old Testament strictly means "breath" or "power"; thus God's spirit is His "breathing", the very essence of God, reflecting His mind. We will give examples of how the word "spirit" is used about someone's mind or disposition in Study 4.3. That the spirit does not just refer to the naked power of God is evident from Rom. 15:19: "the power of the spirit of God".

It is a common Bible teaching that how a man thinks is expressed in his actions (Prov. 23:7; Matt. 12:34); a little reflection upon our own actions will confirm this. We think of something and then we do it. Our 'spirit' or mind may reflect upon the fact that we are hungry and desire food. We see a banana going spare in the kitchen; that desire of the 'spirit' is then translated into action - we reach out for the banana, peel it and eat. This simple example shows why the Hebrew word for 'spirit' means both the breath or mind, and also power. Our spirit, the essential us, refers to our

thoughts and therefore also to the actions which we take to express those thoughts or disposition within us. On a far more glorious scale, God's spirit is the same; it is the power by which He displays His essential being, His disposition and purpose. God thinks and therefore does things: "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Is. 14:24).

The Power of God

Many passages clearly identify God's Spirit with His power. In order to create the universe, "the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2,3).

God's Spirit was the power by which all things, e.g. light, were made. "By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent" (Job 26:13). "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. 33:6). God's Spirit is therefore described as:-

- His breath
- His word
- His hand.

It is therefore His power by which He achieves all things. Thus believers are born again by God's will (Jn. 1:13), which is by His spirit (Jn. 3:3-5). His will is put into operation by the Spirit. Speaking of the entire natural creation, we read, "Thou sendest forth thy spirit, they are created: and (thereby) thou renewest the face of the earth" (Ps. 104:30). This Spirit/power is also the sustainer of all things, as well as the means of their creation. It is easy to think that this tragic life stumbles on without this active input of God's spirit. Job, a man who became weary of this life, was reminded of this by another prophet: "If he (God) gather unto himself his Spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14,15). When pulling out of a similar trough of depression, David asked God to continue to uphold him with this Spirit, i.e. to preserve his life (Ps. 51:12).

We shall see in Study 4.3 that the Spirit given to us and all creation is what sustains our life. We have "the breath of the spirit of life" within us (Gen. 7:22 A.V. mg.) given to us by God at birth (Ps. 104:30; Gen. 2:7). This makes Him "the God of the spirits of all flesh" (Num. 27:16 cp. Heb. 12:9). Because God is the life force which sustains all creation, His Spirit is present everywhere. David recognized that through His Spirit God was constantly present with him wherever he went, and through that spirit/power He was able to know every corner of David's mind and thinking. Thus God's Spirit is the means by which He is present everywhere, although He personally is located in heaven.

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off...Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I dwell in the uttermost parts of the sea; even there... thy right hand (i.e. through the spirit) shall hold me" (Ps. 139:2,7,9,10).

A proper understanding of this subject reveals God to us as a powerful, active being. Many people have grown up with a vague 'belief' in God, but in reality 'God' is just a concept in their minds, a black box in part of the brain. An understanding of the true God and His very real presence all around us by His spirit can totally change our concept of life. We are surrounded by the spirit, constantly witnessing its actions, which reveal God to us. David found the encouragement of all this absolutely mind-blowing: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139:6). Yet responsibilities come with such knowledge; we have to accept that our thinking and actions are totally open to God's view. As we examine our position before Him, especially when thinking about baptism, we need to bear this in mind. God's majestic words to Jeremiah apply to us, too: "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill (by the spirit) heaven and earth?" (Jer. 23:24).

The Holy Spirit

We have seen that God's Spirit is a vast concept to grasp; it is His mind and disposition, and also the power by which He puts His thoughts into operation. "As a man thinketh in his heart, so is he" (Pro. 23:7); and so God is His thoughts, in that sense He is His spirit (Jn. 4:24), although this does not mean that God is not personal (see Digression 1) To help us grapple with this vastness of God's spirit, we sometimes read of His "Holy Spirit".

The term "Holy Spirit" is to be found almost exclusively in the New Testament. In the A.V. the term "Holy Ghost" is often used, but it should always be translated as "Holy Spirit", as modern versions make clear. This is equivalent to the Old Testament phrases "the Spirit of God" or "the Spirit of the Lord". This is clear from passages such as Acts 2, which records the pouring out of the Holy Spirit upon the apostles on the day of Pentecost. Peter explained that this was a fulfilment of the prophecy of Joel, in which it is described as the pouring out of "my (God's) Spirit" (Acts 2:17). Again, Lk.4:1 records that Jesus "being full of the Holy Spirit" returned from Jordan; later in the same chapter Jesus speaks of this being a fulfilment of Isaiah 61: "The Spirit of the Lord God is upon me". In both cases (and in many others) the Holy Spirit is equated with the Old Testament term "the Spirit of God".

Notice, too, how the Holy Spirit is paralleled with the power of God in the following passages:

- "The **Holy Spirit** shall come upon thee (Mary), and the **power** of the Highest shall overshadow thee" (Lk.1:35).
- "The power of the Holy Spirit...mighty signs and wonders, by the power of the Spirit of God" (Rom.15:13,19).
- "Our gospel (preaching) came...in **power**, and in the **Holy Spirit**" (1 Thess. 1:5).

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- The promise of the Holy Spirit to the disciples was spoken of as their being "endued with power from on high" (Lk. 24:49).
 - Jesus himself had been "anointed...with the Holy Spirit and with power" (Acts 10:38).
 - Paul could back up his preaching with undeniable displays of God's power: "My speech and my preaching was...in demonstration of the Spirit and of power" (1 Cor. 2:4).'

Above quoted from

www.biblebasiconline.com/english/Study02TheSpiritofGod/0201Defintion.htm
| viewed 17/4/2016. Highlight is mine.

If you believe that 'God, the Spirit is a person' then God the Father got him to have relations with Mary to somehow create 'God, the Son', even though it is claimed that he always existed. The concept is ludicrous, blasphemous and impossible.

'The **Incarnation** in traditional Christianity is the belief that the second person of the Trinity, also known as God the Son or the Logos (Word), "became flesh" by being conceived in the womb of Mary, also known as the *Theotokos* (Birth-giver to God) or "Mater Dei" (mother of God). The Incarnation, then, Jesus Christ is 100% God and 100% human.' (Quoted from Wikipedia)

How can anyone with a rational mind believe that someone can be both 100% God and 100% human? That is an impossibility!

Additional extensive online exposition on the Spirit can be found at:

www.christadelphia.org/books/spirit/index.html

viewed 30/4/2016.

28 Note AJP has a different opening bracket to the closing one. Another bit of carelessness by the “the first to plead his case...”. Yes, it’s a small point but shows his carelessness.

29 ‘...It is not surprising that throughout the prophetic writings of the Old Testament Yahweh chose to use the same heavy emphasis about His unity, so that the dullest Israelite wouldn’t fail to get the point. After several centuries of their national existence and many idolatrous periods this truth has indeed taken root, and now is the central dogma of orthodox Jewish belief. Indeed the pious Jew will die with the words of the 'Shema' on his lips: "Hear, O Israel: the LORD our God is one LORD" (Deuteronomy 6:4). We will not be surprised at the strength of such a conviction when we review the following Old Testament passages (which by no means exhaust the verses bearing on the matter):

"... *there is none like me* in all the earth." (Exodus 9:14).

"that you might know that the LORD is God; *there is no other besides him.*" (Deuteronomy 4:35).

"the LORD is God in heaven above and on the earth beneath; *there is no other*" (Deuteronomy 4:39).

"Hear, O Israel: *The LORD our God is one LORD*" (Deuteronomy 6:4).

"See now that I, even I, am he, and *there is no god beside me...*" (Deuteronomy 32:39).

"...the LORD is God; *there is no other*" (1 Kings 8:60).

"Thou art the LORD, *thou alone...*" (Nehemiah 9:6).

"Let them know that *thou alone*, whose name is the LORD, *art the Most High* over all the earth" (Psalm 83:18).

".... *thou alone art God*" (Psalm 86:10).

"Before me no god was formed, nor shall there be any after me. I, I am the LORD, and *besides me there is no savior*" (Isaiah 43:10-11).

"I am the first, and I am the last: *besides me there is no God*" (Isaiah 44:6).

"...Is there a God besides me? *There is no Rock; I know not any*" (Isaiah 44:8). [Rock - A metaphor for God; see Deuteronomy 32:4.]

"I am the LORD, and *there is no other, besides me there is no God*" (Isaiah 45:5).

"I am the LORD, and *there is no other*" (Isaiah 45:6, see also verse 14)

"I am the LORD, and *there is no other*" (Isaiah 45:18).

"... *there is no other god besides me, a righteous God and a Savior; there is none besides me*" (Isaiah 45:21).

"...For I am God, and *there is no other*" (Isaiah 45:22).

"...for I am God, and *there is no other; I am God, and there is none like me*" (Isaiah 46:9).

"... you know no God but me, and *besides me there is no savior*" (Hosea 13:4).

Let's be honest. Throughout these passages, is there the slightest hint whatever that God, the great and holy One of Israel, is in fact two, three, or for that matter thirty-three? "I, even I, am He, and there is no god besides Me." Note the pronouns 'I', 'He', 'Me' is this one person speaking or several? What other wording *could* have been selected to make this matter clearer or more precise?

The unity of God in the New Testament

It is frankly admitted by many church leaders, Trinitarians to a man, that the trinity is not taught in the Old Testament (see pages 53–65 in this book). We have to be thankful for that admission of the obvious and go on to ask, 'Where then did

that doctrine spring from?' The reply will usually be, 'In the New Testament, for that is where we find the fuller revelation of the Godhead.' There is indeed a fuller revelation there, of God's great purpose being fulfilled in and through His only Son, but it is not, as we shall find, a revelation which in any way contradicts the Old Testament teaching of the Father's unity and uniqueness. On the contrary, that teaching is re-emphasized and endorsed, as we might expect from writings inspired throughout by God. Here is a further list of passages, this time from the New Testament; we need to consider them all in detail.

'Jesus answered, "The first (commandment) is 'Hear, O Israel, *the Lord our God, the Lord is one*'" (Mark 12:29)

"...You are right, Teacher; you have truly said that he is one, and *there is no other but he*" (Mark 12:32).

* 'Jesus said to him: "Why do you call me good? *No one is good but God alone*" (Mark 10:18).

"How can you believe, who ...do not seek the glory that comes from the *only God?*" (John 5:44).

* "And this is eternal life, that they know thee *the only true God*, and Jesus Christ whom thou hast sent" (John 17:3).

* "To God only wise, *be glory through Jesus Christ for ever. Amen*" (Romans 16:27 KJV).

"To the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen" (1 Timothy 1:17).

* "... the blessed and only Sovereign, the King of kings and Lord of lords, *who alone has immortality* and dwells in unapproachable light, *whom no man has ever seen or can see*" (1 Timothy 6:15-16).

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- * "To the *only God, our Saviour* through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for ever. Amen" (Jude 25).
"... O King of the ages! Who shall not fear and glorify thy name, O Lord? *For thou alone art holy*" (Revelation 15:4).
"... we know ... that *there is no God but one*" (I Corinthians 8:4).
 - * "yet for us there is *one God, the Father*, from whom are all things" (I Corinthians 8:6).
 - * "*there is ... one God and Father of us all*, who is above all and through all and in all" (Ephesians 4:6).
 - * "*For there is one God*, and there is one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

Christ's endorsement of the Old Testament

The very first quotation listed above shows Christ's firm endorsement of Old Testament teaching. A scribe had asked Jesus which was the first commandment of all, and Jesus replied with the passage from Deuteronomy 6:4 quoted above:

"Hear, O Israel: *The LORD our God is one LORD*"

The scribe was discerning and responded with approval and added: "You are right, Teacher; you have truly said that He is one and that there is no other than He" —for which, as we have seen, he had plenty of Old Testament backing. **Did Jesus take this splendid opportunity to correct the scribe's statement on the basis of trinitarian teaching? Far from it!** When he 'saw that the scribe had answered wisely', he told him, 'You are not far from the kingdom of God'. Perhaps the scribe had overheard Christ's earlier reply to the

rich young man who had addressed him as 'Good Teacher':
'Why do you call me good? No one is good but God alone.'

This is the first of no less than eight passages (marked *) in the above list in which God's unity and uniqueness are proclaimed *in clear distinction to Jesus' position*. Study them one by one. Do they in any way 'confound the persons'? Do they not, each in turn, acknowledge the Father as **'the only God'** (especially the first ten), and then add, as quite distinct, some role or position of the Lord Jesus? It will not do to fall back on the excuse that Jesus had temporarily 'relinquished' his godhead status in order to 'become man' and thus spoke as he did. Most of these passages refer to the *post-resurrectional* era when, according to Trinitarians, the Lord had resumed his full honour and glory, and we must take this into account when evaluating the import of these verses. And even those spoken during Christ's earthly ministry exhibit his full support for Old Testament teaching, a support he showed on every occasion and whatever the subject under discussion.'

Quoted from *THE TRINITY true or false?* Pages 25 – 28. Often they use *italics* for emphasis.

30 It could **not** have been actually Yahweh or 'the Lord' as AJP has it. The Bible clearly states that **"no man hath seen God"**, which would have included Abraham, Jacob and Manoah.

John 1:18 **"No man hath seen God** at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*."

1 Tim. 6:16 "Who only hath immortality, dwelling in the light which no man can approach unto; whom **no man hath** seen, nor can see: to whom *be* honour and power everlasting. Amen."

1 John 4:12 **"No man hath** seen God at any time." (KJV) (**Bold** used for emphasis).

AJP needed to understand the language of God Manifestation. The three angels (“men”, Gen. 18:1 KJV) that appeared to Abraham were just that i.e. angels, though one of them bore the title Yahweh (v. 22). In other words he spoke for Yahweh.

RR in *Christendom Astray*, Logos edition 1984, p. 139-140 has already explained this as it applied to **Moses**:

‘There is other evidence in the occurrences at Mount Sinai. There Moses had ... discussion with the Deity. We will not say that the Being with whom he had this intercourse was actually THE ETERNAL ONE, because it is evident, from what Stephen and Paul teach, that it was an angelic manifestation (Acts vii. 38, 53; Heb. ii. 2); and because Christ declares no man hath seen God at any time (John i. 18). Yet it is affirmed that to Moses it was a similitude of Jehovah (Num. xii. 8). It was, therefore, a manifestation of the Deity; and, if so, it illustrates the reality of the Deity; for the Deity must be higher, greater, and more real than His subordinate manifestations. The testimony is as follows:—

"The LORD said unto Moses, Lo, I COME UNTO THEE IN A THICK, CLOUD, that the people may hear when I speak with thee, and believe thee for ever. . . Be ready against the third day, for the third day THE LORD WILL COME DOWN in the sight of all the people upon Mount Sinai. . . . And it came to pass on the third day in the morning that there were THUNDERS AND LIGHTNINGS, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the Mount. And Mount Sinai was altogether on a smoke, BECAUSE THE LORD DESCENDED UPON IT IN FIRE, and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. ... And God spake all these words (the ten commandments, in the hearing of the; assembled people)... And all the people saw the thunderings and the lightnings, and the noise of

the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, 'Speak thou with us and we will hear; but let not God speak with us, lest we die.' . . . And the people stood afar off, and Moses *drew near unto the thick darkness* WHERE God WAS. And the LORD said unto Moses, Ye have seen that I have talked with you from heaven," &c. (Ex. xix. 9, 11, 16-18; xx. 1, 18-22).

Further on this subject, we have the following in Ex. xxiv. 1, 2, 9-12, 15-18—

"And he (Yahweh) said unto Moses, come up unto the LORD, thou and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off, *and Moses alone shall come near the LORD*; but they shall not come nigh, neither shall the people go up with him.... Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, AND THEY SAW THE GOD OF ISRAEL. And there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness; and upon the nobles of the children of Israel He laid not His hand; and also they saw God, and did eat and drink. And the LORD said unto Moses, Come up to me into the Mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them. . . . And Moses went up into the Mount, and a cloud covered the Mount, and the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days. And the seventh day he called unto Moses out of the midst of the cloud; *and the sight of the glory of the LORD was like devouring fire on the top of the Mount in the eyes of the children of Israel*. And Moses went into the midst of the cloud, and gat him up into the Mount; and Moses was in the Mount forty days and forty nights."

All subsequent reference to these things is founded on the idea that they related to a real person and presence. Thus we read in

Numbers xii. 8—

"With Moses will I speak mouth to mouth, even apparently, and not in dark speeches *and the SIMILITUDE of the LORD shall he behold.*"

Again (Exodus xxxiii. 11)—

"And the LORD spake unto Moses FACE TO FACE, *as a man speaketh unto his friend.*"

Again (Deut. xxxiv:10)—

"And there arose not a prophet since in Israel like unto Moses, *whom the LORD knew face to face.*"

Now, though the manifestation witnessed in these cases was a manifestation through angelic mediumship, yet the manifestation speaks to us of a Being higher and more real than that manifestation. It helps the mind to climb to some conception (though necessarily superficial and inadequate) of Him "who maketh His angels spirits, and His ministers a flaming fire"—(Psalm civ. 4)—who is "light, and in whom is no darkness at all"—(1 John i. 5)—who "inhabiteth eternity"—(Isaiah lvii. 15)—who is a "consuming fire"—(Heb. xii 29)—"whom no man hath seen, nor (on account of our grossness and weakness of nature) can see; who only hath immortality, dwelling in the light which no man can approach unto"—(1Tim. vi. 16)...'

I have changed the case on LORD to what it normally is in the AV, because CA sometimes has it wrong. CA often uses *italics* for emphasis.

- 31** 'But whilst the edict to worship God and no-one else applied up to a certain stage in God's purpose, this does not exclude the later modification of the command. After Christ's resurrection and glorification there is every reason for Jesus to receive "power and wealth and wisdom and might and

honour and glory and blessing" ⁽³⁵⁾, although this still need not imply that he is of equal status to God. God himself commands even the angels to worship the Messiah in the future:

"And again, when he brings the first-born into the world, he says, Let all God's angels worship him" (Hebrews 1:6).

This quotation is from Psalm 97, and clearly relates to the second coming of Christ. ⁽³⁶⁾

The fact that the angels receive from *God* a request to worship the Son demonstrates that the Father and Son are not co-equal. As Paul says to the Philippians, Christ's future worship will be "to the glory of God the Father" (Philippians 2:11).

Footnotes:

³⁵ Revelation 5:12

³⁶ 'Speakers Commentary remarks here that this verse "must be referred, both on grammatical and exegetical grounds, not to the incarnation, but to the Second Advent".'

Quoted from

http://thechristadelphians.org/htm/books/trinity/trinity_mainframe.htm viewed 20/3/2015.

Worship of Jesus?

Hebrews 1:6. "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Problem:

- Jesus to be worshipped by angels. (verse above)
- Jesus worshipped by his disciples (Matthew 28:9; Luke 24:52) and his future subjects (Psalm 72:11).
- God alone to be worshipped (Matthew 4:10; Luke 4:8).

Therefore trinitarians claim *Jesus is God*.

Solution:

1. In the Old Testament verses referenced, the Hebrew word translated “worship” is *shachah*. In the New Testament verses referenced (including Hebrews 1:6), the Greek word translated “worship” is *proskuneo*.
 - Jacob to be worshipped (Genesis 27:29).
 - Joseph to be worshipped (Genesis 37:7,9,10).
 - David was worshipped (“did obeisance”, “bowed”) (2 Samuel 14:4,22,33; “fell down” 18:28; “bowed” 24:20; “bowed” 1 Kings 1:23,31; 1 Chronicles 29:20).
 - Solomon was worshipped (1 Kings 1:53).
 - Joash was worshipped (2 Chronicles 24:17).

Privilege of worship was given to these kings because they were the Lord’s anointed.

- Faithful Israelites to be worshipped (Isaiah 45:14; 49:23; 60:14).
- Faithful believers at Philadelphia to be worshipped (Revelation 3:9).

Therefore, it does not follow that the above are God, in the sense commonly assumed.

Nor can it be assumed that “therefore Jesus is God”, in the sense commonly assumed as we see in the following.

2. In mortality, Jesus was “a little lower than the angels” (Hebrews 2:7). In immortality, and when Christ returns, he will be worshipped by angels, and by all (Hebrews 2:8-9).
3. Worship due to God is innate in Him. The worship and privileges due to Jesus Christ has been conferred or given by his Father (John 5:19,20,22,26,27,36; Psalm 2:7, 8,12; Daniel 7:14).

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4. Christ's 12 disciples given power to judge Israel: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28)
 5. Christ's followers or saints to be given or conferred with Christ's power and attributes (Daniel 7:22,27; Revelation 2:26-27) by God (Matthew 20:23).

Therefore the privilege of being legitimately worshipped is not restricted to God and His Son. God can only confer that privilege. But the confession that Jesus is Lord is "to the glory of God the Father" (Phil. 2:11).

Mostly quoted from feedback by John Russell, 24 April 2015.

See also *Wrested Scriptures* p. 288-289 for additional points.

³² Hebrews 1:8

"But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."

Problem:

Since the Father addresses the Son, "O God", this is taken by trinitarians as proof that the Son is "very God".

Solution:

1. There is some uncertainty as to the precise translation of this verse. Two possibilities exist:

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- a. "Thy throne, O God, is for ever and ever" (A.V.)
 - b. "God is thy throne for ever and ever" (RSV mg.)

Since only the first of these translations is useful for the trinitarian, it will be assumed that this is the correct translation.

2. "Therefore God, even *thy God*" (vs. 9) is evidence that Christ is not the "Eternal Son". Since the Father is the God of Jesus, then clearly Jesus is not himself "Very God". (See also John 20:17).
3. Hebrews 1:8 is a quotation from Psalm 45:6. In this Psalm the Hebrew word "elohim" is translated "God". The word "elohim" is used of Moses' relationship with Pharaoh: "And the LORD said unto Moses, See, I have made thee a god {elohim} to Pharaoh". (Exod. 7:1). It also is used of the judges of Israel. (Psa. 82:6 cf. John 10:34; Exod. 22:9, 28). Persons who are divinely appointed and made strong by Yahweh are referred to as "God", but this does not imply they are persons within the Godhead.
4. In "the world to come" (Hebrews 2:5), the Son will be called "The mighty God" (Isaiah 9:6), although "now we see not yet all things put under him." (Hebrews 2:8). In the Kingdom Age, the Son will reign with the power and authority of his Father. (1 Cor. 15:24-28). The writer to the Hebrews points out, however, that the "more excellent name" obtained by the Son is by virtue of his personal worthiness and elevation by his Father, and not by the Son re-claiming divested powers of the Godhead, as trinitarians assert: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:9).'

Quoted from

www.wrestedscriptures.com/b08trinity/hebrews1v8.html
viewed 18/4/2016.

33 **John 20:28**

"...My Lord and my God"

Problem:

Since Jesus is addressed by Thomas as "My Lord and My God", this passage is considered by trinitarians to prove the "deity of Christ" - that he is "God the Son."

Solution:

1. Thomas' confession is an acknowledgment that Jesus had indeed risen from the dead, but it is not a declaration that Jesus is "God the Son". Thomas, a Jew, used a mode of expression common to the Old Testament in which accredited representatives of God are referred to as "God". Angels are called "God" in the following passages: Gen. 16:7 cf. vs. 13; 22:8, 11, 15 cf. vs. 16; Exod. 23:20, 21. Moses is referred to as a "god" to Pharaoh. (Exod. 7:1, "god" is translated from the Heb. "Elohim"). "Elohim" translated "God" can refer to the judges of Israel as in Psa. 82:1, 6 cf. John 10:34. It is also translated "judges" in Exod. 21:6; 22:8, 9 and "gods" (mg. "judges") in Exod. 22:28.
2. Earlier in this chapter, Jesus told Mary, "I ascend unto my Father, and your Father; and to my God and your God." (vs. 17). Since Jesus was to ascend to his God, then clearly he was not himself "Very God".
3. [PK note added] During the 1st Century, a common greeting among Roman citizens was "Caesar is Lord." Emperor Domitian insisted on the title "Our Lord and God" in public documents, and "My Lord God Domitian" when addressed personally. When Thomas said "My Lord and my God", he didn't mean it in the way Trinitarians do. His

confession may have been a declaration of loyalty to God's Son and divine representative; a deliberate rejection of the Roman emperor cult.'

Quoted from

www.wrestedscriptures.com/b08trinity/john20v28.html

viewed 25/5/2016.

34 'John 17:5

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Problem:

If Christ had glory with God before the world was, then obviously it is argued he must have existed before his birth on earth.

Solution:

1. Stress is often placed on Jesus' statement that he had glory with the Father. The J.W.'s in their *New World Translation of the Holy Scriptures* translate this verse as follows: "So now you, Father, glorify me *alongside* yourself with the glory that I had *alongside* you before the world was."¹ But the Greek preposition "para" translated "with" in the A.V. and "alongside" in the N.W.T. also occurs in John 1:6: "There was a man sent *from* {Greek: para} God, whose name was John." If the preposition in John 17:5 requires the literal pre-existence of Christ, then likewise it requires the literal pre-existence of John the Baptist.² It is interesting that the N.W.T. inconsistently translates John 1:6 as follows: "There arose a man that was sent forth as a representative of God: his name was John." There is no hint of pre-existence here.

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2. How could Jesus have glory with his Father "before the world was" if he did not literally pre-exist? An illustration is helpful: An architect sees and knows the beautiful details of his proposed construction before the site is prepared, or the foundation-stone laid. But God is the great Architect and in His divine plan, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8) - the chief cornerstone "foreordained before the foundation of the world". (1 Peter 1:20). The building will duly be fitly framed together (Eph. 2:21) to constitute its part in the "kingdom prepared . . . from the foundation of the world." (Matt. 25:34). Christ was "foreordained", but not formed until born of the virgin Mary in the days of Herod the king. Likewise, the glory he had with his Father was in the divine plan of the great Architect. It was the subject of prophetic testimony "when it {the Spirit of Christ} testified beforehand the sufferings of Christ and the glory that should follow." (1 Peter 1:11 cf. John 12:41).
 3. Scripture speaks as if others pre-existed, as well as Christ. Consider the following:
 - a. Of believers, Paul wrote:
 - i. "Whom he did foreknow." (Rom. 8:29).
 - ii. "He had afore prepared {note the past tense} unto glory." (Rom. 9:23 cf. 2 Tim. 1:9).
 - iii. "He hath chosen us in him before the foundation of the world." (Eph. 1:4).
 - b. Of Jeremiah, the LORD said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5).

But who would contend for the pre-existence of Jeremiah and other believers because the language employed states that God knew them before they were born? Similarly, the language of John 17:5 must be understood in terms of this background. Unless the principle is recognized that God "calleth those things which be not as though they were" (Rom. 4:17), confusion will result in Biblical interpretation, as it does with the wrested pre-existence interpretation given to this passage in John's gospel.

4. The context is sufficiently clear that Christ is not "Very God". His power and authority are *derived*, not innate: "As thou hast given him {Christ} power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2).

Footnotes:

1. *New World Translation of the Holy Scriptures*, (Brooklyn, New York: Watchtower Bible and Tract Society of New York, Inc., 1961).
2. The Greek preposition "para" in John 17:5 takes the dative case and means "beside and at, with or near a person; with, i.e., in the estimation or power of." But in John 1:6 "para" takes the genitive case and means "from beside, beside and proceeding from." See Ethelbert W. Bullinger, *A Critical Lexicon and Concordance*, (London: Samuel Bagster and Sons Ltd., 1957), p. 888'

Quoted from

www.wrestedscriptures.com/b08trinity/john17v5.html

viewed 18/4/2016.

35 RR and this author have proved that there is no such being as “God the Son” as claimed before this endnote reference by AJP. It never appears in the Bible—only in the faulty minds and wrested Scriptures writings of some trinitarians who have no idea what they are talking about.

‘Popular theology says that God is three eternal elements, all equally increate and self-sustaining, and all equally powerful, each equally personal and distinct from the other, and yet all forming a complete single personal unity. There is, say they, "God the Father, God the Son, and God the Holy Ghost," each very God, each without a beginning, each omnipotent and separate from the other, and yet all ONE. If we ask why one of these elements should be called the Father, not having preceded or given existence to the others; and why another should be called the Son, not having been brought into existence by the Father, but co-eternal with Him; and why the third should be called the Holy Ghost (or Spirit), since both "God the Father" and "God the Son" are holy and spiritual, we are **not met with any explanation**. Popular theology contents itself with saying that the truth is so—that there are three in one and one in three; that as to how such a thing can be, it cannot say, as it is a great mystery. Mystery indeed! There are mysteries enough in creation—things, that is, that are inscrutable to the human intellect, such as the ultimate nature of light and life; but Trinitarianism propounds—not a mystery, but a contradiction—a stultification—an impossibility. It professes to convey an idea, and no sooner expresses it than it withdraws it, and contradicts it. It says there is one God, yet not one but three, and that the three are not three but one. It is a mere juggle of words, a bewilderment and confusion to the mind,...

Robert Roberts, *Christendom Astray* 1884 edition, p.115.

Since it is part of the concept of a trinity; it has been refuted in several of the endnotes above, including several Trinitarians! See comment by Lee Strobel in endnote 11.

36 "...the very foundation of the Christian faith" according to AJP's false conclusion is a belief in the deity of the Lord Jesus Christ or to put it into common terminology: in the Trinity. We have **rebutted** this false doctrine in many endnotes above.

37 Notice that AJP was so careless that he could not even give God a capital letter but gives "substitute" a capital! For "wrath" see endnote 40.

38 'Jesus as Our Representative

...Jesus was representative of us, being in all points "made like unto his brethren" (Heb. 2:17). "He tasted death for every man" (Heb. 2:9). When we commit a sin - e.g. we are angry - God can forgive us "for Christ's sake" (Eph. 4:32). This is because God can compare us with Christ, a man like us who was tempted to sin - e.g. to be angry - but who overcame every temptation. Therefore God can forgive us our sin - of anger - on account of our being in Christ, covered by his righteousness. Christ being our representative is therefore the means by which God can show us His grace, whilst upholding His own righteous principles.

If Jesus was God rather than being solely of human nature, he could not have been our representative. This is another example of where one wrong idea leads to another. Because of this, theologians have developed many complex ways of explaining Christ's death. The popular view of apostate Christendom is that man's sins placed him in a debt to God which of himself he could not pay. Christ then cleared the debt of each believer by his blood, shed on the cross. Many a Gospel Hall preacher has expressed it like this: "It was as if we were all lined up against a wall, about to be shot by the devil. Jesus then rushed in; the devil shot him instead of us, so we are now free."

These elaborate theories are without any firm Biblical support. There is the obvious contradiction that if Christ died *instead* of us, then we should not die. As we still have human nature, we must still die; salvation from sin and death will finally be revealed at the judgment (when we are granted immortality). We did not receive this at the time Christ died. Christ's death destroyed the devil (Heb. 2:14) rather than the devil destroying him.

The Bible teaches that salvation is possible through Christ's death AND resurrection, not just by his death. Christ "died for us" once. The theory of substitution would mean that he had to die for each of us personally.

If Christ paid off a debt with his blood, our salvation becomes something which we can expect as a right. The fact that salvation is a gift, brought about by God's mercy and forgiveness, is lost sight of if we understand Christ's sacrifice as being a debt payment. It also makes out that an angry God was appeased once He saw the physical blood of Jesus. Yet what God sees when we repent is His Son as our **representative**, whom we are striving to copy, rather than we connecting ourselves with Christ's blood as a talisman. Many 'Christian' hymns and songs contain an incredible amount of false doctrine in this area. Most false doctrine is drummed into people's minds by music, rather than rational, Biblical instruction. We must ever be on the watch for this kind of brain-washing.

Tragically, the simple words "Christ died for us" (Rom. 5:8) have been grossly misunderstood as meaning that Christ died instead of us. There are a number of connections between Romans 5 and 1 Cor. 15 (e.g. v. 12 = 1 Cor. 15:21; v. 17 = 1 Cor. 15:22). "Christ died for *us*" (Rom. 5:8) is matched by "Christ died for our *sins*" (1 Cor. 15:3). His death was in order to make a way whereby we can gain forgiveness of our sins; it was in this sense that "Christ died for us". The word "for" does not necessarily mean 'instead of'; Christ died "for our sins", not 'instead of' them. Because of this, Christ can "make intercession" for us (Heb. 7:25) - not 'instead of' us. Neither does "for" mean 'instead of' in Heb. 10:12 and Gal. 1:4.'

Quoted from

www.biblebasicsonline.com/english/Study09TheWorkofJesus/0904JesusOurRepresentative.htm
| viewed 3/11/2016.

'The doctrine of Substitution is an unscriptural one. Christ did not die as our substitute, but as our representative. If Christ had died as a substitute, there would have been no forbearance on the part of God, for when a debt is paid, there is no room for forbearance. Jesus died as a member of a sinful race. All that can be affirmed of the nature of his brethren can be affirmed of him (Gal. 4:4; Heb. 2:17; 4:15; Job 14:4) "Christ died for (not instead of) us" (Rom. 5:8). All he did was "for us", in the sense of, "on our account". But, in order so to do, he had to "partake" of the same nature, and hence it was, he himself had to obtain salvation (Psa. 91:16).

For the evidence that "for us" does not mean "as a substitute, or "instead of us" see the following texts; Luke 1:69; Rom. 8:32; 1Cor. 5:7; 2 Cor. 5:21; Gal. 3:18; Heb. 6:20; 9:24; 10:20; 1 Pet. 2:21) read *The Blood of Christ* by Robert Roberts.' Compiled for *Christadelphian Answers*. P 23.

'We reject that Christ was born with a "free life". [A "free life" signifies that Christ's nature was not under Adamic condemnation as is that of all other members of the human race, and that therefore his sacrifice was a substitute for the "lives" of others. However, he needed to obtain redemption himself in order to redeem his "brethren" — Gal 4:4; 1 Tim. 2:6; Heb. 9:12.]'

Quoted from the *Bible Prophecy Channel* viewed 13/3/2015.

If Christ died as a substitute then he should have stayed dead and we—the faithful, though sinners—should never die.

39 AJP comes to the wrong conclusion on this rather brief statement by RR:— "those represented go through with him all

that he goes through". Romans 6:3-13 is an example of what RR would have meant by that comment.

3 Know ye not, that so many of us as were baptized into Jesus Christ **were baptized into his death?**

4 Therefore we are buried with him by **baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also** should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also **in the likeness of his resurrection:**

6 Knowing this, that **our old man is crucified with him**, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now **if we be dead with Christ**, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

11 **Likewise reckon ye also yourselves to be dead** indeed unto sin, but alive unto God through Jesus Christ our Lord.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, **as those that are alive from the dead.**

Obviously, apart from a few, they don't go through physical death on the cross etc., but proper baptism is **a symbol of joining with Christ's death and resurrection.**

40 Jesus did not exhaust God's wrath to come on the cross. We need to be more specific. Those who are baptised and remain on the book of life due to God's grace do not experience God's wrath to come. However, at Armageddon (Rev. 16:16) there will be a lot of wrath exhibited against unbelievers and those that know not God, but AJP's words seem to imply it will never happen. Psalm 149 gives a rather full picture of this wrath:—

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints.

Additional Biblical evidence and commentary thereon follows.

‘ "His lips are full of indignation, and his tongue as a devouring fire." Or take Paul's representation: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire **TAKING VENGEANCE** on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" which is in agreement with the statement in Isaiah 11:4: "He shall smite the earth with the rod of his mouth: and with the breath of his lips shall he slay the wicked." Finally, we contemplate the picture symbolically elaborated in Rev. 19:11–16:-

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a **NAME WRITTEN that no man knew but he himself, and he was clothed with a vesture dipped in blood, and his **NAME** is called the **WORD OF GOD**. And their armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, King of Kings and Lord of Lords."**

Having seen that "the name of the Lord coming from far, burning with his anger," answers to the approaching advent of Christ to take vengeance, it will be profitable to cite other testimonies to show that this doctrine of coming judgment is the uniform teaching of the Spirit in the Word, and not a mere inference from some isolated expressions. We read in Isaiah 66:15, 16:-

"Behold the Lord will come with fire, and with his chariots, like a whirlwind, to render HIS ANGER with fury, and His rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and THE SLAIN OF THE LORD SHALL BE MANY."

...

Further, in Malachi 4:1, 2:-

"Behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, SHALL BE STUBBLE; and the day that cometh shall BURN THEM UP, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

To a similar purport, Jer. 30:23, 24:-

"Behold the whirlwind of the Lord shall go forth with fury—a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he hath done it, and until he hath performed the intents of his heart; IN THE LATTER DAYS YE SHALL CONSIDER IT."

Again, Psalm 21:9:-

"Thou shalt make them [his enemies] as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath; and the fire shall devour them."

"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup" (Psa. 11:6).

"And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord" (Ezekiel 39:6).

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried. They shall be dung upon the ground" (Jer. 25:33).

Surveying these testimonies as a whole, we find that they reveal two separate stages in the "coming troubles." First, there is "distress of nations"- "evil going forth from nation to nation"-and "men's hearts failing them for fear," etc.-which may be designated as the natural stage; and second, a divine manifestation in the person of the Son of ... accompanied by sweeping judgments of fire and sword which will destroy large masses of mankind: which may be considered as the supernatural. The former precedes the latter. Hence, as the first indication of the approach of the end, we must look for times of trouble and commotion on the earth.

When natural trouble has advanced to a certain point, the Lord Jesus will be revealed no longer as "the Lamb slain from the foundation of the world,"-"a Man of sorrows and acquainted with grief," but as "the Lion of the tribe of Judah", [treading]... "the winepress of the fierceness and wrath of Almighty God,"- taking vengeance on this unbelieving generation. The vengeance...' (R. Roberts, *Christendom Astray* 1884)

sourced from

http://www.antipas.org/books/chris_astray/ca_lec15.html
[Viewed 31/10/2016.](#)

41 It would be nice if Mr. Pollock gave the exact source, as there are many editions of *Christendom Astray* by at least two publishers. He forgets the italics which RR uses for emphasis as we see in the following source:

‘He must be baptised, as we have seen: "He that believeth, *and is baptised*, shall be saved." *Christendom Astray* p. 407, Logos Edn. August 1984.

Note that *Christendom Astray* does not use capitals here though he admits that in footnote iii.

42 We now look at AJP’s comment about Cornelius and his friends:–

PROBLEM:

- I. It is sometimes implied by Evangelicals that verses Acts 10:44-47 mean that it is not necessary to be baptized to be saved ¹.
- II. It is sometimes stated that: “they received forgiveness of their sins..., before they were baptised”, the inference being that because they received the Holy Spirit they must have received forgiveness of their sins.

SOLUTION:

- I. This dramatic experience did **not** mean that they did not need to be baptized as verse 47-48 clearly shows:–

“Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord.”

Judas Iscariot is an example of one who was not saved in the ultimate sense. Judas “which betrayed him” had a gift of the Spirit just as the other 11 Disciples had it. This is proven by Mark 9:28:—

“And when he was come into the house, his disciples asked him privately, Why could not we cast him out?”

That fact did not mean he was saved in the ultimate sense, because he later betrayed his Messiah.

- II. The context does state that Cornelius was a devout man who “prayed to God continually” (v. 1). However it certainly does not state that, “they received forgiveness of their sins before they were baptised”. It is not until chapter 11:18 that forgiveness is implied: “then hath God also to the Gentiles granted repentance unto life.”

Repentance is something that is part and parcel of forgiveness. A person confesses their sins (repents) and asks for forgiveness of his/her sin and then God grants repentance.

The following expositional comments should be borne in mind:-

‘Pentecost of the Gentiles

Acts 10:44

"While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening ..." (NASB)

Cornelius was "a devout man and one that feared God . . ." (v. 2). It must not, therefore, be assumed that the Spirit was given so that he could believe, or to grant forgiveness of his sins. The context says the very opposite. The Spirit gift of tongues was what "fell" on them. The reason is given in v. 45.

Acts 10:45

"All the circumcised believers who had come with Peter were amazed ..." (NASB)

"Circumcised" Jews did not expect the sharing of the promises with the Gentiles. The lesson had just been given to Peter through the vision and now the "circumcised", (along with Peter) were shocked by what they heard. They would be converted Jews after that.

"... because the gift of the Holy Spirit had been poured out upon the Gentiles also". (NASB)

This had been stated many times but the Jews found it difficult to accept.

Acts 10:47

"Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*..." (NASB)

The "we" possibly included six brethren who were accompanying Peter (Acts 11:12) but more likely it refers to Jews in contrast to Gentiles.

This miraculous manifestation was obvious to the circumcised that God had set His seal of approval on the Gentiles. It was bestowed before baptism to dispel any doubts. It was a sign given in most unusual circumstances for the Holy Spirit usually came upon baptized believers.'

Quoted mostly from *the Spirit* 1990 edition.

To summarize then, it was necessary to be baptised to receive forgiveness of sins and repentance from God.

Additional extensive online exposition on the Spirit can be found at: www.christadelphia.org/books/spirit/index.html viewed 30/4/2016.

Footnote:

¹ "...they received the forgiveness of their sins, and the gift of the Holy Spirit, BEFORE *they were baptised*. Would the Holy Spirit

have come upon those who were unsaved? Certainly not!" (*Christadelphianism astray from the Bible*, AJP, page 14).

43 AJP did not explain what the previous figure was:

‘ " ... the longsuffering of God waited in **the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.** The like figure whereunto even baptism doth also now save us . . ." (1 Peter 3:20, 21). Were any saved outside the **ark** of Noah? Since baptism is a "like figure", can one be saved outside of the Divine provision of baptism?'
Quoted from

www.wrestedscriptures.com/b05baptism/john4v2.html
viewed 16/1/2016.

Obviously there is more to salvation than being baptized, but it is the first step. Then a person must rid themselves of lusts of the Gentiles (1 Pet. 4:1-4). Only by the grace of God will we be saved.

44 It is incorrect to say that "Mr Roberts take(s) no notice of the safeguarding clause". On page 409 of *Christendom Astray Logos Edition* exhibited on page 46, he goes on in the very next paragraph to say:

"There are other similar references to baptism throughout the epistles; but these are sufficient to shew that whatever may be the difficulty of modern professing Christians in discovering any significance or efficacy in the ordinance of baptism, the apostles saw much of both. They recognised in it a constitutional transition from one relationship to another, - a representative putting off of the old man, or Adam nature, and a putting on of the new man, or Christ, who is the ONE COVERING NAME, in which, when the naked son of Adam is invested, he stands clothed before Jehovah, and is approved in His sight. Of course this effect is imputative; that is to say, it is not brought about by the mere act of submersion

in water, which in itself has no religious virtue whatever, but is the result recognised by God when the act is performed in connection with an intelligent apprehension and affectionate belief of the truth."

In later paragraphs he says:

‘God requires the one hope, the one faith, and one baptism, as the only acceptable offering which a poor son of Adam can present under the Christian dispensation; and to offer Him, instead, a mere sentimental piety of our own devising, is to offer "strange fire," which assuredly will bring death upon the offerer. God has required all believers of His truth to be immersed, as a means of transferring them from the dominion of the old mortal Adam to a life-giving connection with the second Adam, the Lord from heaven, who is made a quickening spirit; and though it may be very humiliating to submit to an act in which the eye of sense can perceive no reason, yet in that very submission, obedience is more thoroughly tested and more God-honouringly exemplified than in the performance of that which necessity or a natural sense of fitness would dictate.

The change wrought in our position by baptism is "*through the faith of THE OPERATION OF GOD*" (Col. 2v12). If there be no such faith, of course there is no efficacy in the act; so that the view we take of baptism really depends on our condition of mind in relation to God. Childlike faith in His word and implicit obedience to His will (without which it is impossible to please Him), will at once lead us to regard it as an essential act, under the Christian dispensation, on the part of every one desiring to attain to the great salvation; for had it been unessential, it would never have been enjoined as a Christian dispensation and never attended to by the Lord Jesus, the apostles, and the early Christians.

Yet the character of the act depends upon the condition of the person attending to it; for as has been already observed, *in itself* it is nothing. An unenlightened person is not a fit subject for its observance, however sincere he may be in his desire to do the will of God. It is only prescribed for *those who believe the Gospel*; and in early times it never was administered to any other. Men were never exhorted to be baptised until they had arrived at a knowledge of "the word of salvation". For without such a knowledge, the act would have been a mere bodily ablution, as profitless, in relation to eternal life, as those performed under the law. *In every New Testament instance, the Gospel was understood and believed before baptism was administered.* It requires the "one faith" to constitute the "one baptism". It was only a "*washing of water BY THE WORD*" (Eph. v.26).

But when the word was absent from the mind, the cleansing element was wanting, and the subject of the rite was still unwashed. This is the condition of vast multitudes in our own day, who have been immersed as a religious ordinance, but who are in total ignorance of the gospel preached by Jesus and his apostles. Their immersion in ignorance is worthless, if repeated a thousand times; and if ever they come to a true knowledge of the word, baptism will be just as necessary as if they had never gone into the water at all. For a scriptural case of reimmersion, see Acts 19v5, where twelve disciples, who had been baptised by John the Baptist, were reimmersed on having their faith rectified on a certain point by Paul. ...

To sum up the whole matter, a person instructed in "the word of the kingdom," enquiring what must he do to be saved, has only one scriptural answer to receive: "*Repent and be baptised into the name of Jesus Christ, for the remission of sins*" (Acts 2v38). When he has yielded this "obedience of faith" he is "born of water" through the inceptive influence of the truth; and having entered "The Name," his sins are

"covered"; his transgressions "hid"; his whole past life is cancelled, and he has commenced a term of probation in which he is a lawful candidate for that "birth of the spirit" from the grave, which will finally constitute him a "son of God, being of the children of the resurrection" (Luke 20v36), "waiting for the ADOPTION, *to wit, the redemption of the body*" (Rom. 8v23).

But his ultimate acceptance will depend upon the character he develops in this new relation. If he brings forth the fruits of the Spirit, viz., moral results proceeding from the spirit-words (John 6v63), which have obtained a lodgement in his mind, as the motive power, he will be approved by the Lord when he returns "to take account of his servants," as of those who "bring forth fruit, some thirty, and some sixty, and some a hundredfold." But if he continue to perform "the works of the flesh," or actions, whether "respectable" or otherwise, which are dictated by the mere fleshly instincts, apart from the enlightenment of the Word, of which his mind has been the subject - he will be adjudged of those "who, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection."

"HE THAT SOWETH TO HIS FLESH, *shall of the flesh reap corruption*, BUT HE THAT SOWETH TO THE SPIRIT, *shall of the spirit reap life everlasting*" (Gal. 6v8). The two classes are differently dealt with by the Father. "Every branch IN ME," says Jesus, "that beareth not fruit, *He taketh away*; and every branch that beareth fruit, *He purgeth it, that it may bring forth more fruit.*" The names of the former are "blotted out of the Lamb's book of life" (Rev. 3v5), in which they had been inscribed at their immersion; while the other become the special objects of divine training, by means of the circumstances around them providentially arranged - "all things working together for good, to them *who are the called according to His purpose*" (Rom. 8v28).'

Quoted from *Christendom Astray* Logos Edition, pages 410-412.

Underlining above is by the rebutter for emphasis.

45 It is pretty obvious that AJP did not know his Bible, as Romans 6:3-6 deals explicitly with baptism:—"Know ye not that so many of us as were BAPTISED INTO JESUS CHRIST, were baptised *into his death*? Therefore, *we are BURIED WITH HIM BY BAPTISM into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

It seems that AJP forgot what he wrote in the next paragraph as far as his comment about: 'Yet chapter after chapter he unfolds the gospel, and nothing is said about baptism' is concerned, It is not up to AJP or anyone else to tell the Almighty where He should state things. The following quote from *Wrested Scriptures* shows how baptism is essential to salvation.

'Romans 10:9

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Romans 10:13

"For whosoever shall call upon the name of the Lord shall be saved."

Problem:

These passages are used primarily by Evangelicals who teach that all that is needful for salvation is to "Accept the Lord Jesus and take him as your own personal Saviour". The assumption is made that baptism is an outward sign of an inward change, but is not essential for salvation.

Solution:

1. These verses in Romans are sound enough when understood in a Scriptural sense. Baptism is essential as the plain evidence of Matt. 3:15; Mark 16:16; John 3:5; Acts 2:38; 10:48; 22:16; 1 Pet. 3:21 shows.
2. Is Paul going to suggest that baptism is not essential after writing so powerfully about it in the sixth chapter? (Rom. 6:3-5).
3. Can one really be a believer and disallow the plainest and simplest (so far as ease of obedience goes) of Christ's commandments?
4. A permissible rendering of Rom. 10:13 is "Whosoever shall call the name of the Lord upon himself shall be saved". See James 2:7 (R.V. margin) and Acts 22:16, where the same form of the Greek verb is used. How does one call the name of the Lord upon himself except by baptism?
5. The same phrase, "Whosoever shall call on the name of the Lord shall be saved", is used in Acts 2:21 and here is certainly followed in baptism by those who "gladly" received Peter's words. (Acts 2:40,41).
6. Sometimes in an endeavour to prove that doctrine is not essential Evangelicals quote Acts 8:37: "I believe that Jesus Christ is the Son of God." The following points require stressing:
 - a. These words are not in the Greek text. They are deleted by RSV, R.V., Rotherham's, *The Emphasized Bible*, N.E.B., and *Nestle Greek Text*.
 - b. To "preach Christ" is a comprehensive expression. This is indicated by a comparison of Acts 8:5 and Acts 8:12. "Then Philip went down to the city of Samaria, and preached Christ unto them", but in verse 12 Philip is preaching "the things concerning the kingdom of God and the name of Jesus Christ . . ."
 - c. Even to believe that Jesus is Lord requires an understanding of his nature and sacrifice.

Similarly, to believe that God raised him from the dead requires an understanding of hell, soul, spirit, and quickening spirit.

- d. As false doctrines and perversions increased with the growth of the Truth in the first century this made necessary negative as well as positive teaching. (See for example: 1 Cor. 15:35,36; 1 Tim. 1:19,20; 2 Tim. 2:17,18; 1 Jn. 4:1-3; Titus 1:14).'

46 Another typo by AJP: "Baptism by water" should read:

'...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 [i.e. Christ] possesses in his own right This will be demonstrated more particularly in the 17th lecture. Meanwhile, we quote Paul's words: "As many of you as have been *baptised into Christ have put on Christ*" (Gal. iii. 27). Entering into Christ, we are made one with him, and become heir 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; so in Christ shall all be made alive,"—that is, the "all" of whom he is speaking, viz., believers of the truth, as may be seen by the context—(1 Cor. xv. 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 never been Christians, but who are among the responsible unjust by reason of their privileges.

By nature we are in Adam. By the gospel and baptism we pass

out of Adam into Christ. This is God's appointment; and we cannot be saved except by compliance with His appointments.

Natural virtue will avail nothing, because, *in itself*, it is related only to the present, and establishes no right in respect of future existence. Those who are trusting to it, are building their house upon a foundation of sand. There is only one name given under heaven whereby men can be saved; and if we refuse to put on that name, and thus reject Christ, "who is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians i. 30), there remains nothing for us but the utter worthlessness of our own mortality, which without redemption will perish for ever under the just condemnation of Him who hath already passed the decree in prospect: "whosoever hath not, from him shall be taken away, *even that he hath*".'

Quoted from *Christendom Astray*, Logos edition, page 170-171.

So it is obvious RR quotes Galatians 3:27.

See [Tit 3:7](#) "That being justified by his grace, we should be made **heirs** according to the hope of **eternal** life." RR could have stated this more clearly.

So basically RR is trying to say that after baptism we are heirs according to the hope of eternal life. But we must remember Rom. 8:24: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" We don't have eternal life, or life everlasting, now. It is something we hope for as "**heirs**". Baptism is just the first step.

See also endnotes **44 & 45**.

47 The reader is referred to a thorough investigation of the meaning of every word translated Spirit in the following:

www.christadelphia.org/books/spirit/index.html viewed 3/5/2016.

The person who does so will discover we don't receive the Holy Spirit today.

48 'John 3:36

"He that believeth on the Son hath everlasting life: and he that believeth not^t the Son shall not see life; but the wrath of God abideth on him."

John 6:47

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."

John 6:54

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

1 John 5:11

"And this is the record, that God hath given to us eternal life, and this life is in his Son."

1 John 5:13

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Problem:

These verses are stressed by the Gospel Hall groups, Pentecostals and Evangelicals. Since the past tense, "hath eternal life" is used by John, it is argued that believers have eternal life as a present possession - their eternal security assured.

Solution:

1. Almost without exception, those who claim to have "eternal security" also believe in the immortality of the soul. But if believers and nonbelievers alike have immortal souls, what is the eternal life that Jesus said he would give to believers?

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2. If it is argued that by "getting saved" one is immune from hell-fire and the lake of fire, where is this taught in John's Gospel or Epistles?
 3. What objective evidence is there that a "saved man" is really saved? He may say that he is saved, but how is one to know for certain that his profession is true?
 4. The "saved" arguments in the above passages rest on a mistaken understanding of the use of the tenses in the writings of John. The past tense is used by John of *future* events, to emphasize the certainty of their outcome. Consider the following examples:
 - a. "The Father loveth the Son, and hath given all things into his hand." (John 3:35). But the writer to the Hebrews explicitly states, "But now we see not yet all things put under him." (Heb. 2:8).
 - b. "I have overcome the world." (John 16:33). But Gethsemane lay ahead.
 - c. "I have finished the work which thou gavest me to do." (John 17:4). Jesus had yet to die "for our sins according to the Scriptures." (1 Cor. 15:3).
 - d. "And the glory which thou gavest me I have given them . . ." (John 17:22). But believers are not ultimately glorified until the return of Christ and the granting of immortality. (Col. 1:27 cf. 2 Tim. 2:10-12).
 - e. "... That they may behold my glory which thou hast given me..." (John 17:24). Jesus was not glorified until after his resurrection. (Luke 24:26; 1 Tim. 3:16).
 - f. See also: Rom. 4:17-21, Isaac was not born at the time of the promise; 2 Tim. 1:10, but people still die. Not until the end of the millennium will death be abolished cf. 1 Cor. 15:24-28.
 5. Similarly, eternal life is spoken of as a present possession, when it is still future - to be given "at the last day." This is proven in two ways: A) by showing that John refers to eternal life to be given at the last day and B) by citing other references in the New Testament which show that eternal

life and ultimate salvation are still future. The following is the evidence:

- A. Eternal life is to be given at "last day":
 - a. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the *last day*." (John 6:39)
 - b. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the *last day*." (John 6:40).
 - c. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the *last day*." (John 6:54).

Eternal life is promised, (1 John 2:24, 25) but resides with the Son (1 John 5:11) until the "last day" when it will be given to the faithful.

- B. Other passages which indicate that eternal life is not a present possession of believers:
 - a. "In *hope* of eternal life which God, that cannot lie, promised before the word began." (Titus 1:2).
 - b. "That being justified by his grace, we should be made heirs according to the *hope* of eternal life." (Titus 3:7 cf. Rom. 8:24, "hope that is seen is not hope: for what a man seeth why doth he yet hope for?").
 - c. "And these shall go away into everlasting punishment: but the righteous *into* life eternal." (Matt. 25:46 cf. Dan. 12:2). The context of this passage indicates the righteous are first judged and then invited to enter into life eternal. (Matt. 25:31-46).

This implies that the righteous do not have eternal life before entering into life eternal.

- C. Salvation is an ultimately future experience:
- a. "...for now is our salvation *nearer* than when we believed." (Rom. 13:11). If salvation was nearer than when saints believed, it was obviously not a present possession.
 - b. "Are they not all ministering spirits, sent forth to minister for them who shall be *heirs* of salvation." (Heb. 1:14). An heir is not a present possessor.
 - c. "For a helmet the *hope* of salvation." (1 Thess. 5:8). One does not hope for that which he already possesses.

Footnote:

1. "Believeth not" should be translated "does not obey" as in RSV and *Nestle Greek Text*, (London: Samuel Bagster and Sons Ltd., 1967).'

Quoted from

www.wrestedscriptures.com/b06saved/john3v36.html

viewed 16/1/2016.

⁴⁹ See previous endnote for an explanation of 1 John 5:13.

⁵⁰ **1 Corinthians 1:17**

"For Christ sent me not to baptize, but to preach the gospel:..."

Problem:

This passage is quoted to prove that baptism is not necessary for salvation.

Solution:

1. Such an interpretation is sheer perversion of the context for Paul says he did baptize Crispus, Gaius and the household of Stephanas, (vs. 14-16), which would mean Paul writes his own condemnation if "Christ sent me not to baptize" be understood to be a prohibition of him baptizing converts.
2. The context shows that there was a partisan spirit in Corinth. Converts were saying "I am of Paul", "I am of Apollos", (1 Cor. 1:12, 13), but Paul would have none of it. Hence his sigh of thankfulness: "I thank God that I baptized none of you . . . lest any should say that I had baptized in mine own name." (vs. 14, 15)
3. This passage indicates that no special virtue is associated with the baptizer.¹ Paul himself was commissioned by Christ to be, first and foremost, a preacher of the Gospel. Whether he personally undertook the baptism of converts was a matter of no importance.
4. That baptism is essential to salvation is evident from Mark 16:16; John 3:5; 1 Peter 3:21; Gal. 3:27; Acts 2:38; 22:16; 16:30-33.

Footnote:

1. Jesus did not personally baptize, this was done by his disciples. (John 4:2).

Quoted from

www.wrestedscriptures.com/b05baptism/1corinthians1v17.html

Viewed 16/1/2016.

51 'The Vital Importance of Baptism

Several times in earlier Studies we have mentioned the vital importance of baptism; it is the first step of obedience to the

Gospel message. Heb. 6:2 speaks of baptism as one of the most basic doctrines. We have left its consideration until this late stage because true baptism can only occur after a correct grasp of the basic truths which comprise the Gospel. We have now completed our study of these; if you wish to become truly associated with the great hope which the Bible offers through Jesus Christ, then baptism is an absolute necessity.

"Salvation is of the Jews" (John 4:22) in the sense that the promises concerning salvation were made only to Abraham and his seed. We can only have those promises made to us if we become *in* the Seed, by being baptized *into* Christ (Gal. 3:22-29).

Jesus therefore clearly commanded his followers: "Go ye into all the world, and preach the gospel (which is contained in the promises to Abraham - Gal. 3:8) to every creature. He that believeth *and* is baptized shall be saved" (Mark 16:16). Reflection upon this word "and" reveals that belief of the Gospel alone cannot save us; baptism is not just an optional extra in the Christian life, it is a vital prerequisite for salvation. This is not to say that the act of baptism alone will save us; it must be followed by a lifetime of continued obedience to God's Word. Jesus emphasized this: "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5).

This birth "of (Greek 'out of') water" refers to a person coming up out of the waters of baptism; after this, he must be born again of the spirit. This is an on-going process: "Being born again...by the Word of God" (1 Peter 1:23). Thus it is through our continued response to the Spirit Word that we become born of the spirit (see Study 2.2).

We are "baptized *into* Christ" (Gal. 3:27), *into* his name (Acts 19:5; 8:16; Matt. 28:19). Note that we are baptized into *Christ* - not into the Christadelphians or any human organization. Without baptism we are not "in Christ", and therefore not covered by his saving work (Acts 4:12). Peter weaves a powerful parable around this

fact: he likens the ark in the time of Noah to Christ, showing that as the ark saved Noah and his family from the judgment that came upon sinners, so baptism into Christ will save believers from eternal death (1 Peter 3:21). Noah entering into the ark is likened to our entering into Christ through baptism. All those outside the ark were destroyed by the flood; standing near the ark or being a friend of Noah was quite irrelevant. The only way of salvation is, and was, to be inside the Christ/ark. It is evident that the second coming, which the flood typified (Luke 17:26,27), is nearly upon us. Entry into the Christ/ark by baptism is therefore of the utmost urgency. Human words really do fail to convey this sense of urgency; the Biblical type of entry into the ark in Noah's time is more powerful.

The early Christians obeyed Christ's command to travel world-wide preaching the Gospel and baptizing; the book of Acts is the record of this. A proof of the vital importance of baptism is to be found in the way that this record emphasizes how *immediately* people were baptized after accepting the Gospel (e.g. Acts 8:12, 36-39; 9:18; 10:47; 16:15). This emphasis is understandable once it is appreciated that without baptism our learning of the Gospel is in vain; baptism is a vitally necessary stage to pass through on the road to salvation. In some cases the inspired record seems to highlight how, despite many human reasons to delay baptism, and many difficulties in performing the act, it is so important that people made every effort to overcome all these, with God's help.

The prison keeper at Philippi (Acts 16) was suddenly plunged into the crisis of his life by a massive earthquake which completely broke up his high security prison. The prisoners had ample opportunity to escape - something which would have cost him his life. His faith in the Gospel then became real, so much so that "the same hour of the night (he) was baptized...straightway" (Acts 16:33) [after Paul and Silas spoke the word of the Lord to him and his household (v32)]. If anyone had an excuse to delay baptism it was him. The worst earthquake in Greece for 3,000 years, a horde of manic prisoners about to stage history's most dramatic jailbreak, and the threat of execution for neglect of duty hanging

over his head, yet he saw clearly what was the one most important act to be performed in his entire life and eternal destiny. Thus he overcame the immediate problems of his surrounding world (i.e. the earthquake), the pressures of his daily employment and the intense nervous trauma he found himself in - to be baptized. Many a hesitant candidate for baptism can take true inspiration from that man. That he could make such an act of faith is proof enough that he already had a detailed knowledge of the Gospel, seeing that such real faith only comes from hearing the Word of God (Rom. 10:17 cp. Acts 17:11).

Acts 8:26-40 records how an Ethiopian official was studying his Bible whilst riding in a chariot through the desert. He met Philip, who extensively explained the Gospel to him, including the requirement of baptism. Humanly speaking, it must have seemed impossible to obey the command to be baptized in that waterless desert. Yet God would not give a command which He knows some people cannot obey. "As they went on their way, they came unto a certain water", i.e. an oasis, where baptism was possible (Acts 8:36). This incident answers the baseless suggestion that baptism by immersion was only intended to be performed in areas where there was ample, easily accessible water. God will always provide a realistic way in which to obey His commandments.

The apostle Paul received a dramatic vision from Christ which so pricked his conscience that as soon as possible he "forthwith...arose and was baptized" (Acts 9:18). Again, it must have been tempting for him to delay his baptism, thinking of his prominent social position and high-flying career mapped out for him in Judaism. But this rising star of the Jewish world made the correct and immediate decision to be baptized and openly renounce his former way of life. He later reflected concerning his choice to be baptized: "What things were gain to me, those I counted loss for Christ...I have suffered the loss of all things (i.e. the things he once saw as "gain" to him), and do count them but dung, that I may win Christ...forgetting those things which are behind (the "things" of his former Jewish life), and reaching forth

unto those things which are before, I press toward the mark for the prize" (Phil. 3:7,8,13,14).

This is the language of an athlete straining forward to break the finishing tape. Such concentration of mental and physical endeavour should characterize our lives after baptism. It must be understood that baptism is the beginning of a race towards the Kingdom of God; it is not just a token of having changed churches and beliefs, nor is it a passive entrance into a relaxed life of easy-going adherence to a few vaguely stated Christian principles. Baptism associates us in an on-going sense with the crucifixion and resurrection of Jesus (Rom. 6:3-5) - occasions full of ultimate dynamism in every way.

As a tired, spiritually triumphant old man, Paul could reminisce: "I was not disobedient unto the heavenly vision" (Acts 26:19). As was true for Paul, so it is for all who have been properly baptized: baptism is a decision which one will never regret. All our lives we will be aware that we made the correct choice. Of few human decisions can we ever be so certain. The question has to be seriously answered: 'Why should I not be baptized?'

Quoted from:

www.christadelphians.com/biblebasics/1001vitalimportanceofbaptism.html
viewed 23/5/2016.

52 'John 3:5

"...unless one is born of the water and the Spirit, he cannot enter the kingdom of God" (RSV)

PROBLEM:

This verse is sometimes taken to mean that the one born again or born of the Spirit receives the Spirit directly at baptism.

e.g. "As a community we correctly emphasize the need for baptism but how often do we emphasize and explain the birth of the Spirit?"

“It is much more than a mere change of heart and each of us at our baptisms recognized this. We were not giving ourselves coldly and analytically to God we were doing something we could not stop! There was a driving force within us that we could not but heed, together with a warm, glowing awareness of the presence of God. In those few days we had walked with God and we experienced within ourselves the workings of His Spirit.”¹

SOLUTION:

1. The general context is the key to the interpretation of this verse. Baptism here does not refer to the Christian baptism which Christ instituted three years later.² It was John’s baptism that Jesus was practising at this stage in his ministry (cf. 3:22, 23, 26). Once the historical context in relation to baptism is clearly grasped, an understanding of being “born of the Spirit” is much easier to grasp.
2. The words “born of the Spirit” cannot mean “be given the Holy Spirit” in any sense because the Holy Spirit was not given in this manner until Pentecost about three years later. It is an invalid argument that refers the words to a possession of the Holy Spirit now or then.
3. Jesus elaborates on the statement of being “born of the Spirit” in verses 6-8. Verse 8 should be correctly translated as:

“The Spirit breatheth where it pleaseth, and thou art hearing³ the Voice thereof, but knowest not whence it cometh and whither it goeth”.⁴

“The Spirit breatheth where it pleaseth”

The idea is that God was not working through the channels that the spiritual leaders expected, (i.e. the High Priest) but through humbler persons.

“Thou art hearing the Voice thereof”⁵

God was *speaking* through John the Baptist and Jesus. John claimed: “I am the voice” (ch. 1:23). “We” therefore refers to

John and Jesus.

“thou knowest not whence it cometh and whither it goeth.”

Nicodemus could not know when or where, or through whom, God would choose to speak to the nation.

This explanation by Jesus shows that being “born of the Spirit” was in fact believing the Divine teaching that came through the “Voice” of “the Spirit”. Only this combination of hearing the voice and being baptized could cause the birth from above. The Apostle John confirms this by his statement in the prologue:

“As many as received him” and “believed on his name” were “born of God” and became “sons of God” (1:12,13).

4. “Faith comes from what is heard, and what is heard comes by the preaching of Christ” (Rom. 10:17). We read the Word of God that was given by the Holy Spirit. If it has its proper effect, then “You have been born again . . . through the living . . . Word of God” (1 Pet. 1:23, NASB).

TODAY’S APPLICATION

John chapter three agrees with other Scriptures that the birth of the Spirit comes, like faith, by hearing, and that by the Word of God. In terms of Christ’s conversation with Nicodemus, a man must receive and believe “the Voice” of the Spirit heard in the Word given through prophets such as Jesus and John the Baptist. That same Word having been permanently recorded, it demands an identical response today, just as it did before Christ.

Footnotes:

¹ ESSA, P. 15.

² It is possible, however, that Christ meant it to have these overtones when written later by John.

³ Present continuous tense.

⁴ This translation is taken from TEST, Vol. 44, P. 70 and is largely from Bro. Thomas and the RV margin. (This is the only

occurrence of 379 (cf. Luke 2:40) in the N.T. where *pneuma* is rendered “wind” by the AV. So we see that centuries of theological dust have covered the proper meaning of these verses.)

⁵ Jesus words do not give support to those who claim the gift of the Spirit is given to every believer at baptism. The Lord calls Nicodemus a “teacher in Israel” and says he ought to have known these things (v. 10). Therefore he cannot be referring to some new method of revelation, but to something that was then operative in Israel.’

Quoted from:

www.christadelphia.org/books/spirit/John.htm#3:5

viewed 16/4/2016.

Obviously there is a future [perhaps the major] application in which the person who hears the water of life and the words of the Spirit [now only through the written word] and is baptized in water then goes on to live a life of probation and in the future if judged worthy [through the grace of God] is born of the Spirit, or his mortal body infused with the immortal power of the Spirit.

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

In other words listen to the words of Jesus and next be **baptized**.

Rom. 6:4 Therefore we are buried with him by **baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should **walk in newness of life**.

Eph. 4:5 One Lord, one faith, one **baptism**,

Col. 2:12 Buried with him in **baptism**, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Matt. 3:11 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire."

'Rom. 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

"Spirit of him" = intention or attitude of God's mind. In us, the Word produces it. The idea is the same as that of verse 6. In these verses the Apostle is not speaking of the effluence of the spirit but of an attitude conceived by the word (which was given by God through the Spirit).

"by his Spirit that dwelleth in you"

Some ancient manuscripts read "because of"¹⁶ instead of "by". The idea would be that we would be quickened "because of the mind induced in us by the Spirit word; i.e. What was worthy of perpetuation on His own Son will likewise be perpetuated in us if it exists in us."¹⁷

Footnotes:

¹⁶ Gr. "dia" +accusative. See AV margin and American Bible Union Version. If a person had the Holy Spirit, this did not guarantee salvation.

¹⁷ SPER, P. 31 cf. Rom. 6:8.

This stage of argument had already been anticipated by Paul's reference to the example of Christ at 1:4. The believer may also have his mortal body quickened, if he has made the effort to develop in himself the same "spirit of holiness". ' Quoted from www.christadelphia.org/books/spirit/Romans.htm#8:11

For a full explanation of Matt. 3:11 see <http://www.christadelphia.org/books/spirit/Matthew.htm - 3:11>
Viewed 15/5/2016.

53 As we have stated implicitly above in endnote 52, "Born of water and of the Spirit", is **NOT** 'ONE act', as AJP claimed. In its ultimate sense to be born of the Spirit is to be given immortality which could be many years after being baptized in water. At Pentecost those who were baptized in water were subsequently baptized with the Holy Spirit (cf. Matt. 3:11; Acts 2:38; some time later 8:17). Those still don't have immortality.

54 Saved now or in the future? These notes from *Wrested Scriptures* online answer that.

Ephesians 2:8, 9

"By grace are ye saved . . . it is the gift of God . . . not of works, lest any man should boast."

Problem:

This passage is used by Evangelicals to justify their doctrine of "eternal security" when "Jesus comes into the heart". This "eternal security" is said to be independent of subsequent works.

Solution:

1. Let it be said at the outset that one cannot obtain salvation as a return for works done. The law taught this lesson. (Gal. 2:21; Rom. 3:21; 5:21).
2. There are two sides to salvation. The Divine side which is *grace* and the human side which is obedient faith. Evangelicals argue that if one "works" for salvation then the reward is paid as wages rather than a gift. This is an over-simplification. God gives us food, but we must work for it. God gave Joshua the city of Jericho, but he was still commanded to march around the walls for seven days. (Josh. 6:2, 4). Likewise salvation is the free gift of God, but man must comply with the conditions.
3. It is true to say that no man can ever be saved without the grace of God, but there are other characteristics required

in the receiver of grace, for salvation. The following is a representative list:

- a. "For we are saved by *hope*." (Rom. 8:24).
 - b. "Therefore being justified by *faith* we have peace with God . . ." (Rom. 5:1).
 - c. "And being made perfect, he became the author of eternal salvation unto all men that *obey* him." (Heb. 5:9).
 - d. "The like figure whereunto even *baptism* doth also now save us . . ." (1 Peter 3:21).
 - e. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7).
 - f. "...*Work* out your own salvation with fear and trembling." (Phil. 2:12).
 - g. "Ye see then how that by *works* a man is justified, and not by faith only." (James 2:24).
 - h. "Save *yourselves* from this untoward generation." (Acts 2:40).
 - i. "By which also ye are saved, *if ye keep in memory* what I preached unto you . . ." (1 Cor. 15:2). Grace involves three things: a giver, a gift, and a receiver. From these passages it is clear that the receiver must evidence hope, faith, obedience, baptism, works, and that he also saves himself.¹
4. Ultimate salvation is not now a present possession. The following passages indicate this:
- a. ". . . he that endureth to the end shall be saved." (Matt. 10:22).
 - b. ". . . the gospel . . . by which ye also are saved *if* ye keep in memory what I have preached unto you . . ." (1 Cor. 15:1, 2).
 - c. ". . . give diligence to make your calling and election sure: for *if* ye do these things, ye shall never fall." (2 Peter 1:10).

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- d. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God . . . lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ *if* we hold the beginning of our confidence steadfast unto the end;" (Heb. 3:12-14).
 5. Evangelical logic has a superficial impressiveness. When examples are cited of "saved" members who have fallen away (e.g. drunkards, who will be excluded from the kingdom, Gal. 5:19-21), Evangelicals reply by stating that such individuals never were really "saved". This is sheer logical emptiness. Security has been purchased at the price of truth.
 6. Almost without exception, those who are quick to stress Eph. 2:8 are the very ones who dismiss baptism as a mere outward sign of an inward change. When such occasions arise Gal. 3:27 ("For as many of you as have been baptized into Christ have put on Christ"), should be emphasized. It is also impressive to cite the baptism of Paul, since it can be shown that a man can be "converted" (Acts 22:10), but does not have his sins washed away until baptized. (Acts 22:16 cf. Acts 2:38, 41).

Footnotes:

1. The question as to which single characteristic saves the man is an abstraction. An illustration is helpful. A man who has fallen into the river screams for help. A man on the bank runs with a rope and throws it to the man in the river. He catches hold and is pulled to safety. What saved him? Was it his scream? Was it the rope? Was it the man on the bank? Did he save himself? Or was it all of these working together?

www.wrestedscriptures.com/b06saved/ephesians2v8-9.html

viewed 4/11/2016

55 The following answers AJP:

John 10:28

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Problem:

This passage is cited by Evangelicals to prove that those who "accept the Lord as their personal Saviour" are eternally secure, their future salvation being assured.

Solution:

1. This passage applies to those who are Christ's sheep, but who is to know before the Day of Judgment who is a "sheep" or a "goat"? (Matt. 25:33).
2. Many who think they are "sheep" will find that they are really "goats". (Matt. 25:41-46; 7:21-23; Luke 13:26-27).
3. "And they shall never perish" does not mean "they shall never die." For the disciple, death is not a perishing, but a sleep. (John 11:11-14; 1 Cor. 15:6, 18; 1 Thess. 4:13). It is the unbeliever who is consigned to perish. (John 3:16; Luke 13:3, 5; cf. Jer. 51:53, 57).
4. Note the steps Christ outlines. The sheep:
 - a. "hear my voice" (vs. 27) - response
 - b. "follow me" (vs. 27) - discipleship
 - c. "I give unto them eternal life" - resurrection¹
 - d. "They shall never perish" - security *in the kingdom*
 - e. "neither shall any man pluck them out of my hand" - security from false prophets²

Evangelicals make the mistake of placing step d) before c).

Footnotes:

1. Disciples alive at the return of Christ will be transformed to immortality without experiencing the sleep of death. (John 11:26; 1 Cor. 15:51; 1 Thess. 4:13-17).
2. The same Greek word "harpazo" translated "pluck" (vs. 28, 29) is translated "catcheth" in verse 12. The "wolf" represents false teachers. (cf. Acts 20:28-30).

56 See endnotes **61 & 62** (which gives irrefutable details) and **63** and especially the book mentioned in endnote **64** ‘*The Doctrine of the Immortality of the Soul*’ analytically examined and refuted by numerous extracts from Clerical writings. Every “difficult” passage examined and answered...’.

57 See especially the devastating evidence by trinitarians in endnote **11** and also endnotes **10 22 26 27 & 29–36** which refute the unbiblical idea of the trinity and the false idea of God the Son.

58 See endnote **89**.

59 This is answered in endnote **61**.

60 AJP sure has it wrong here. Note his spelling mistake. The actual words in *Christendom Astray* are:—

‘We are explicitly informed by other testimonies, that while *aionion* punishment ends in death, the life to be conferred in that same *aion* is **in**extinguishable.’ (Emphasis mine). [Note AJP also forgot the *italics*].

‘“They which shall be accounted worthy to obtain that world . . . neither marry nor are given in marriage; NEITHER CAN THEY DIE ANY MORE, for they are equal unto the angels” (Luke 20v35-36). “There shall be NO MORE DEATH” (Rev. 21v4). “They shall never perish” (John 10v28). “He will swallow up death in victory” (Isaiah 25v8). “This mortal must put on IMMORTALITY” (1Cor. 15v53). If immortality had an end, it would not be immortality. *Aionian* life is unending life. We know this, not from the use of the word *aionion*, which would tell us nothing on the subject, but from testimonies like those quoted.’ *Christendom Astray* Logos edn, p. 104.

61 Robert Roberts’ comments in *Christendom Astray* have already answered Pollock; so we quote *Wrested Scriptures* below. Note footnote vi by AJP which means italics as in

Christendom Astray (page 67, 1884 edition), but he does not use the italics in this case and in most other cases. Here ***punishment*** is in italics in *Christendom Astray*. His closing quote is wrong also as it should be “not”. Also he adds “And” to the start of the quote and substitutes “but” where RR has “and”. The punctuation is different also where RR has “a”, and AJP has “:.” Small stuff (5 mistakes) but implies that if he cannot get his quotations right the same thing or worse applies to his exposition of important matters.

‘Matthew 25:46

“And these shall go away into everlasting punishment.”

Problem:

This passage is used to prove the eternal torment of the wicked. It is argued, that since the same Greek word, “aionios” is used for the duration of life for the righteous as for the punishment of the wicked; therefore the wicked are subject to eternal torment.

Solution:

1. The punishment is everlasting, but it is not conscious eternal torment. The punishment will be final and complete cutting off. (Psa. 37:9, 34). Life eternal is reserved for the righteous, but the wicked are to die “the second death” (Rev. 21:8) which in Scriptural terms means to be without thoughts. (Psa. 146:3,4; Eccl. 9:5). The word “everlasting” is used of a *result*, not a process. Similarly, “eternal judgment” (Heb. 6:2) and “eternal redemption” (Heb. 9:12) do not mean that judgment and redemption will continue throughout eternity, but rather that their results are eternal.
2. The wicked are to suffer torment at the Judgment Day (Matt. 8:12; 13:30, 40-42, 49-50; Luke 12:47,48), but this is not *eternal* torment. Other Scriptures either state or imply a termination of the torment. For example:
 - a. Speaking of those who “know not God, and that obey not the gospel of our Lord Jesus Christ”, the

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- Apostle Paul states that they “shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power.” (2 Thess. 1:9).
- b. Jesus stated that, “if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” (John 15:6). To be “cast forth as a branch” and “burned” suggests termination of the burning when that which is burnable is consumed.
 - c. “And many of them that sleep in the dust of the earth shall awake . . . to shame and everlasting contempt.” (Dan. 12:2 cf. Jn. 5:29). It is the contempt or damnation which is everlasting, not the conscious torment.
3. Even if by “everlasting punishment” is meant “everlasting conscious torment”, this passage in itself does not prove the eternal torment of the wicked since the Greek word, “aionios”, can mean either limited or unlimited duration.¹ Although the New Testament nearly always uses “aionios” with the meaning of unlimited duration,² there are a number of occurrences in the Septuagint³ (where the Hebrew equivalent “olam” is translated “aionios”) in which a limited duration is obviously intended. For example:
- a. “The lasting [aionios] hills”; “The eternal God is thy refuge and underneath are the everlasting [aionios] arms.” (Deut. 33:15,27). The intended meaning of “aionios” is limited duration in the first reference whereas in the same chapter the second reference is to unlimited duration.
 - b. The Aaronic priesthood is termed, “an everlasting [aionios] priesthood throughout their generation.” (Exod. 40:15). Limited duration is intended in this reference since the Aaronic priesthood was later to change (Heb. 7:12) when that which “waxed old” was ready to “vanish away”. (Heb. 8:13).

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- c. See also Gen. 49:26; Exod. 12:17; 21:6; Jonah 2:6; Hab. 3:6 (“perpetual” hills = “aionios” hills).
4. Many passages in Scripture teach that eternal life is the reward for the righteous (e.g. Luke 20:35,36). There are also many passages which teach that the ungodly and wicked will be destroyed or perish (e.g. 1 Thess. 4:13 cf. John 3:16; 2 Thess. 1:9). It is not therefore, merely an arbitrary decision to choose endless duration for “aionios” life of the righteous and limited duration for “aionios” punishment of the wicked. The decision has been based on the use of the Greek word elsewhere in Scripture and the teaching of other passages on the respective rewards of the righteous and wicked.
5. The word “punishment” is translated from the Greek word, *kolasis* which means “a pruning”. It comes from the verb, “kolazo” which means “to curtail, dock, prune, but usually like Lat., ‘castigare’ to keep within bounds, check, chastise.”⁴ This denotation is in complete harmony with the Scriptural teaching on the punishment of the wicked. Jesus said that the wicked would be cast like branches into the fire. (John 15:6). The Psalmist said they would be “cut off” (Psa. 37:9) and “shall not be”. (Psa. 37:10). Malachi states that the wicked will be burnt like stubble leaving them “neither root nor branch” (Mal. 4:1), like “ashes” to be trodden under foot. (Mal. 4:3). This is not the kind of language one would associate with immortal souls in torment for eternity.

Footnotes:

1. “Aionios” means “age-lasting”, Robert Young, *Analytical Concordance to the Holy Bible*, (London: Lutterworth Press, 1965).
2. Two N.T. passages should be noted: The “eternal fire” (Grk: aionios) which consumed Sodom and Gomorrah (Jude 7) is not now burning. (cf. Lam. 4:6; 2 Pet. 2:6; Deut.

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- 29:23). Similarly, Philemon is instructed to receive Onesimus “forever” (Grk: *aiónios*). (Philemon. 15).
3. In the 3rd century B.C., the Greek king Ptolemy of Egypt commissioned the translation of the Hebrew Scriptures into Greek. This translation is now known as the “LXX” or the *Septuagint* Version.
 4. Ethelbert S. Bullinger, *A Critical Lexicon and Concordance to the English and Greek Testament*, (London: Samuel Bagster and Sons Ltd., 1957), p. 612. “Kolasis” is translated “torment” in 1 Jn. 4:18 and “torment” is one of the meanings given for “kolasis” in James Strong, *Strong’s Exhaustive Concordance of the Bible*, (New York: Abington Press, 1951).’ Quoted from www.wrestedscriptures.com/b03hell/matthew25v46.html viewed 30/10/2016.

62 We will furnish the reader with further proof of the **non-**immortality of the soul, because “space” **never** “forbids”.

Preliminary Points

1. [The following] ‘well-chosen questions ... guide the disputant to the desired conclusion ... This is especially true of discussion on the death state in which the loss of loved ones may prejudice a reasoned consideration of the evidence. The following questions are samples:
 - a. How can it be said that Christ brought immortality to light (2 Tim. 1:10) if man has been immortal since Adam?
 - b. How can immortality be sought for (Rom. 2:7) if it is already a present possession?
 - c. If Adam had an immortal soul, why was he thrust out of the garden that he might not “live forever”? (Gen. 3:22)
 - d. If the souls of the righteous go to heaven at death, why a resurrection? (Usually the reply is, “for the purpose of Judgment,” but this implies that souls are rewarded first, and *then* judged!)

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2. The doctrine of the immortality of the soul destroys the arguments whereby the New Testament writers affirm the resurrection of the dead.
 - a. "If Christ be not raised ... then they which are fallen asleep in Christ are perished." (1 Cor. 15:17,18). But how can these dead saints be said to be sleeping if their souls (the *real* saints) are already in heaven, and how can it be said that these saints would perish unless Christ be raised, if their immortal souls go to bliss at death?
 - b. The apostle Paul said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor. 15:32). If the soul is immortal (and hence can enjoy heavenly bliss separated from the body) why does the apostle stress "if the dead rise not"? Why the concern for the body if the soul can enjoy bliss without the body? Quoted from: www.wrestedscriptures.com/b01immortality/preliminaryb01.html

All of the verses which are presupposed to teach immortality are answered in *Wrested Scriptures* online www.wrestedscriptures.com/b01immortality/immortality.html viewed 3/5/2016.

'Immortality of the Soul: Difficulties to Consider

Those who believe in the concept of an immortal soul, that is, that within man exists an eternal entity which continues to maintain a conscious existence after death, should consider some of the "difficulties" that arise if in fact all men have such immortal souls. Some of the difficulties include:

1. Why did God fail to reveal such a truth in Genesis, i.e., that all men have immortal souls, right from the beginning? The book of Genesis is silent about such a doctrine. There is no mention of eternal torments for the souls of the wicked in Genesis, or in Exodus, etc. ... Would not something so

important and vital to the well-being of all mankind be revealed right from the beginning? Many Christians point out that the doctrine of immortal souls and their eternal torment in hell was something that was hidden from the Israelites and that only in the New Testament was this “truth” fully revealed. If this be the case, then one must admit that God kept this “truth” a near-secret for thousands of years, waiting only for Jesus and his disciples to appear and reveal this truth to their listeners. Do you have any idea of how many ignorant, wicked “souls” from Adam to Jesus entered into an eternity of suffering and torment simply because it wasn’t time to reveal this truth to them during their eras?

2. If all men have immortal souls, then it begs the question, when exactly did these immortal souls come into existence? Does an unborn baby have an immortal soul? Does a fetus have an immortal soul? Does a fertilized egg at conception have an immortal soul? If so, what do these immortal souls look like if the unborn baby dies in the womb? Does the soul of a stillborn baby instantly gain full adulthood in appearance when they ultimate eternal destiny? Do the souls of these dead babies have fully developed brains when they “arrive on the other side of eternity”? Where will they have gained the knowledge to speak and the powers of memory and reason? What does instantly elevating a dead baby into the presence of Jesus do to the core doctrines of the Christian faith, such as, “Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him,” (Hebrews 11:6), or Paul’s teaching: “If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” (Romans 10:10)?
3. If an immortal soul comes into existence at the moment an egg is fertilized in the mother’s womb, then would that not

mean that our supposed “immortal soul” at one point did not exist? If this be true, then why would it be inconceivable that this “immortal soul” could not once more cease from existing? In other words, if our soul at one time did not exist, why cannot that state of non-existence repeat itself?

4. If immortal souls have bodies—fingers, toes, eyes, etc. ...—based upon Luke 16 and the parable of Lazarus and the rich man... then what use is there for a resurrected body? If the soul has a physical appearance, with human appendages, then the body rotting in the grave is of no further use, and reuniting the immortal soul with its resurrected body at a future date would be useless. William Tyndale, who first translated the Bible into English made this point:

“And ye, in putting them (the dead) in heaven, hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. ...if the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of a resurrection. ... The true faith putteth forth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshy doctrine of philosophers together: things so contrary that they cannot agree. ...And because the fleshy-minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to establish it.”

William Tyndale was able to see that a resurrection of those who are still alive (alive according to popular religious theory that places them in either heaven, hell or purgatory) is no resurrection at all, but rather an empty show.

Consider what the Apostle Paul had to say concerning the necessity of the resurrection:

But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. (1 Cor. 15:13-18).

5. The belief that the righteous and wicked go to their reward in heaven or hell not only destroys the doctrine of the resurrection of the dead, but it destroys the core doctrine of the necessity of Jesus' death. For if Abraham and Lazarus and all the ancient faithful were rewarded for their lives of righteousness BEFORE Jesus was even born and died, then why did Jesus have to die in the first place? Obviously Abraham got to "paradise" without Jesus, so why does one need Jesus in the first place?
6. *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:13,15)*

What purpose is the Final Judgment if all men and their immortal souls are judged immediately upon death? What sense is there in calling back the dead from Christianity's popular concept of "hell"? If the "damned" are sent to a fiery, eternal torment when they die, then what is the logic of judging them a second time at the "Final Judgment"? Will there be new evidence that will exonerate some of the damned so that a new "final" verdict will move them from hell to heaven? Will new witnesses come forward to testify

that some of the wicked were in fact righteous and that they were assigned to the fiery torment in error? If not, then what purpose does it serve to raise the dead? Is not their future fate the same as the one they were experiencing prior to the Final Judgment?

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Viewed 16/5/2016. Above quoted from

www.wrestedscriptures.com/b01immortality/immortal_soul_absurdities.html

63 Notice AJP left out two words from *Christendom Astray*, as we see in the Logos edn. p. 47, highlighted in **bold** underlined:

'...It is never said to be immortal, but always the reverse. It is not only **represented as** capable of death, but as naturally liable to it. We find the Psalmist declaring in Psalm 22v29, "None can keep alive *his own soul*," and again...'

AJP expected that his readers would not notice his omission. But what is obvious to anyone who looks at the **context** of Bro. Roberts' comments is that they contain something that AJP would deny and that is that the word *nephesh* applies to **beasts, birds, reptiles, creatures and fish**. So he totally omits those facts. Obviously he does not believe that these have immortal souls. Even the translators could not face the facts so translated it as "creature" in its first occurrence (Gen. 1:21, as it should be). Since AJP is now dead, if he has an immortal soul why does he not come to earth and say he is immortal? Obviously because he is dead and buried, and ceased to exist except in his written works, which prove nothing other than his doctrinal views were false.

We now present Bro. Roberts' contextual comments:

'We turn now to the Scriptures, whose voice is weightier than the fallible deductions of philosophy. And what find we here? Here we find a complete agreement with the natural facts in the case. First, and most

A REBUTTAL by A. Crawford to *Christadelphianism Astray from the Bible*. Page 147 of 217

astounding fact of all (as it must appear to those who think the Bible teaches the immortality of the soul), we do not find anywhere in the Bible those common phrases by which the popular doctrine is expressed. “Never-dying soul,” “immortal soul,” “immortality of the soul,” &c., so constantly on the lips of religious teachers, are forms of speech which are not to be met with throughout the whole of Scripture, from Genesis to Revelation. Anyone may quickly satisfy himself on this point by reference to a concordance, if he be otherwise unacquainted with the Scriptures. How are we to explain the fact? All the essential teachings of Scripture are plain, unequivocal, and copious. The existence and creative power of God – His purposes in regard to the future – the Messiahship of Jesus Christ – the object of his mission to earth – the doctrine of the resurrection, etc., are all enforced as plainly as language can enforce them; but **of the doctrine of immortality of the soul, there is not the slightest mention.** This fact is acknowledged by eminent theologians, but does not seem to suggest to their minds the fictitiousness of the doctrine. They argue the other way, and maintain (or at least suggest) that the reason of the Bible passing over in silence the doctrine of human immortality is because it is so self-evident as to require no enunciation. This is very unsatisfactory. It would be much more appropriate to suggest the very opposite significance to the silence of the Scriptures on the subject. If the immortality of the soul is to be believed without sanction from revelation, on the mere assumption that it is self-evident, may we not uphold any doctrine for which we have a prepossession? A more rational course to pursue is surely to suspect a doctrine not divinely inculcated, and subject it to the severest scrutiny. This is the course adopted in the present lecture; and we shall find that the process will result in a complete breakdown of the doctrine. The Bible is not silent on the question, although **it says nothing about the immortality of the soul. It supplies direct and conclusive evidence of the absolute mortality of man.**

Some, however, may not be satisfied that the doctrine of the immortality of the soul is not definitely broached in the sacred writings. Recalling to mind the constant use of the word “soul,” they may be disposed to consider that it is countenanced and endorsed in such a way as to render formal enunciation superfluous. For the benefit of such, it will be well to look at the use made of the word in the Scriptures, in order to see its

meaning. First, let it be remembered that in its original derivation the word “soul” simply means a breathing creature, without any reference to its constitution, or the duration of existence. This fact is strikingly illustrated in the renderings adopted by our translators in the first few chapters of Genesis. As applied to Adam it is translated soul (Gen. ii, 7); **as applied to beasts, birds, reptiles and fish, it is rendered “creature” ... (Gen. i, 20, 21, 24...).** The word is employed to express various ideas arising out of respiring existence as its fundamental significance. It is put for persons in the following: -

“And Abram took . . . *the souls* that they had gotten in Haran, and they went forth to go into the land of Canaan;” that is, Abraham took all the persons, etc. (Gen. xii, 5).

It is applied to animals in this: -

“Levy a tribute unto the Lord of the men of war which went out to battle, *one soul* of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep” (Num. xxxi, 28).

It is also used to represent mind, disposition, life, etc.; and that which it describes is spoken of as capable of hunger (Prov. Xix, 15), of being satisfied with food (Lam. I, 11, 19), of touching a material object (Lev. V, 2), of going into the grave (Job xxxiii, 22, 28), of coming out of it (Psalm xxx, 3), etc. It is never spoken of as an immaterial, immortal, thinking entity. The original word occurs in the Old Testament about 700 times, and in the New Testament about 180 times; and among all the variety of its renderings, it is impossible to discover anything approaching to the popular dogma. It is rendered “soul” 475 times; “life” or “living” **190** times; “person” **34** times; and “beasts [**or**] **creature**” 9 times. It is also rendered “a man,” “a person,” “self,” “they,” “we,” “him,” “anyone,” “breath,” “heart,” “mind,” “appetite,” “the body,” etc. In no instance has it the significance claimed for it by professing Christians of modern times.’ Quoted from *CA* page 45-47.

Newer translations have more accurate definitions. The rebutter has underlined and made bold some of the above text.

Here are some ways it is translated in the KJV (in bold) when referring **to animals, creeping things, birds and things that live in water.**

Gen. 1:20 And God said, Let the waters bring forth abundantly the moving creature that **hath** life, and fowl *that* may fly above the earth in the open firmament of heaven.

Gen. 1:21 And God created great whales, and every living **creature** that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Gen. 1:24 And God said, Let the earth bring forth the living **creature** after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen. 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life*, *I have given* every green herb for meat: and it was so.

Gen. 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living **creature**, that *was* the name thereof.

Gen. 9:4 But flesh with the **life** thereof, *which is* the blood thereof, shall ye not eat.

Gen. 9:10 And with every living **creature** that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Gen. 9:12 And God said, This *is* the token of the covenant which I make between me and you and every living **creature** that *is* with you, for perpetual generations:

Gen. 9:15 And I will remember my covenant, which *is* between me and you and every living **creature** of all flesh; and the waters shall no more become a flood to destroy all flesh.

Gen. 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living **creature** of all flesh that *is* upon the earth.

Lev. 11:46 This *is* the law of the beasts, and of the fowl, and of every living **creature** that moveth in the waters, and of every **creature** that creepeth upon the earth:

Lev. 24:18 And he that killeth a **beast** shall make it good; **beast** for **beast**.

Isa. 19:10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for **fish**.

64 Note that AJP does not list his concordance sources.

The online Bible gives these definitions:-

- "1) sheol, underworld, grave, hell, pit
 - 1a) the underworld
 - 1b) Sheol - the OT designation for the abode of the dead
 - 1b1) place of no return
 - 1b2) without praise of God
 - 1b3) wicked sent there for punishment
 - 1b4) righteous not abandoned to it
 - 1b5) of the place of exile (fig)
 - 1b6) of extreme degradation in sin"

of which only the last one could be remotely indicative of AJP's definition.

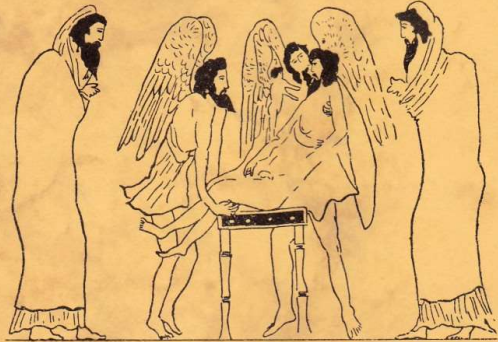
For evidence that AJP's claim is false see pages 31-36 of the book pictured below. Note that ***The doctrine of the IMMORTALITY OF THE SOUL*** is "refuted by numerous extracts from Clerical writings...". So not only does the Bible prove him wrong, but also many of his so called "Clerical" pals!

THE DOCTRINE OF THE
**IMMORTALITY
OF THE SOUL**

**ANALYTICALLY EXAMINED AND REFUTED BY NUMEROUS EXTRACTS
FROM CLERICAL WRITINGS, ETC.**

EVERY "DIFFICULT" PASSAGE EXAMINED AND ANSWERED, WITH
MANY QUOTATIONS FROM CLERICAL WRITINGS IN SUPPORT.

OVER ONE HUNDRED DIFFERENT AUTHORS QUOTED.



GRECIAN CONCEPTION OF THE DEPARTURE OF THE SOUL.

BY

PERCY E. WHITE

Author of "Armageddon", "The Doctrine of the Trinity", &c.

Christadelphian Scripture Study Service

The *Doctrine of the Immortality of the Soul* analytically examined and refuted by numerous extracts from Clerical writings. Every "difficult" passage examined and answered with many quotations from clerical writings in support, by Percy E White, 114 pages, ND:—

‘...we do not find anywhere in the Bible those common phrases...“Never-dying soul”, “immortal soul”, “immortality of the soul”... so constantly on the lips of religious teachers... Anyone can quickly satisfy himself on this point by reference

to a concordance...’ (*Christendom Astray from the Bible*, Robert Roberts, lecture 2). 1884, or p. 45 Logos edition.
www.antipas.org/books/chris_astray/ca_lec02_2.html
viewed 18/4/2016.

Hard copy of the above book available from
www.csss.org.au/the-doctrine-of-the-immortality-of-the-soul.html
viewed 18/4/2016.

65 ‘**Luke 16:19-31**

The rich man and Lazarus

Problem:

This is a stock passage cited by many religious groups to prove that souls of the departed go to torment in hell or bliss in heaven.

Solution:

1. It is noteworthy that this passage mentions neither heaven nor souls.
2. Since this passage is cited as a literal description of actual events (and not as a parable) it is helpful to show that even the immortal soulist cannot take this passage as a literal description. The following is the evidence:
 - a. The passage speaks about bodies not souls. E.g., eyes, bosom (vs. 23) tip of finger and tongue (vs. 24).
 - b. Souls are said to be immaterial (the material body being left in the grave), how then could Lazarus (if really a soul) be carried by angels? (vs. 22).
 - c. The passage states that there was a great gulf fixed between Abraham and the rich man, yet they could both see and converse with each other (vs. 26). Is the great gulf to be taken literally?
 - d. Is heaven literally a place where conversations can be carried on between those enjoying bliss and those agonizing in hell?

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- e. How could Lazarus go literally to Abraham's bosom? Abraham (as now) was unquestionably dead and without his reward. (Heb. 11:8, 13, 39, 40).
3. It is sometimes asserted that parables are simple stories. It is then argued that they should be read simply, (i.e., literally), therefore Lazarus and the rich man must be historical figures and the narrative must have occurred as written. Such a view is not supported by the Master's statements about his parables;
- A. ". . . Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand. . ." (Mark 4:11,12).
 - B. "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." (Mark 4:34).
4. Stress is often placed upon words "there was a certain rich man" to emphasize the historical character of the language used. But in Luke 16:1 the parable of the unjust steward commences with the same language. Must this parable be read literally? (Similar language is used in other parables – see Luke 12:16)
5. Some take exception to Jesus using a false idea¹ as a basis for his teaching. Firstly because it is seen as "sarcasm", and secondly because Christ would be sanctioning false teaching.
- A. The charge of "sarcasm" is based more on the popular adage that "sarcasm is the lowest form of humour" than the reality that parody as a genre is using frequently and scathingly throughout the Bible, particularly in the Old Testament prophets but there are also instances in the New Testament of biting parody being used to show the falsehood of popular beliefs (e.g. Matthew 23:16-17).

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- B. As to the second objection, it can be noted that the truth or falsity of the story in a parable is immaterial², and the lesson conveyed through the story is the intended point; e.g. Jesus makes reference to Beelzebub (literally “Lord of the Flies”) in Matthew 12:27 without committing himself to a belief in Baalzebub the god of Ekron (2 Kings 1:2). A stronger point however is that the nature of all parody is to demonstrate faulty thinking on the part of the persons parodied so comparison of the 1st Century Jewish ideas¹ with the message of the parable suggests that it is exactly those ideas which are being criticised as much as those who taught them.
6. Further objection to reading this passage as a parable is argued on the grounds that Jesus did not definitely call it a parable. This objection is not valid since only 11 of the 26 parables recorded in Luke’s gospel are actually named parables.
7. Some Church of Christ members hold the view that disbelievers go to hell (left hand side of the divided state of hades) whereas idol worshippers go straight to the lake of fire. It should be pointed out that this view puts Abraham in the lake of fire and not in hades since it is recorded that Abraham “was gathered unto his people” (Gen. 25:8) and his people were idol worshippers. (Joshua 24:2).
8. In an effort to support their interpretation of Luke 16, Church of Christ preachers assert that bodies never go to hades. This assertion is false. In Acts 2:27, 31 the writer cites Psalm 16:10 where the Hebrew word for “hell” is “sheol”. The Hebrew parallelism (where the writer expresses the same thought in slightly different words) of verse 10 indicates that “thou wilt not leave my soul in hell” is equivalent to, “neither wilt thou suffer thine Holy One to

see corruption". Clearly then, "my soul" is synonymous with "Holy One". Therefore, bodies are placed in hades.

9. Although the issue to be settled in a consideration of this passage is whether or not it provides support for the doctrine of the immortality of the soul and heaven the place of reward for the righteous, it is useful to be able to explain what the passage does mean. The following is a suggested exposition:
 - A. vs. 14,15 – The Pharisees deride Jesus after his attack on materialism. The Pharisees were noted for their asceticism³ regarding externals, but Jesus pointed out their covetous designs.
 - B. vs. 16 – The Pharisees had long been locked with the Sadducees in a bitter disputation over the oral and written traditions. Their conduct had resulted in the exclusion of publicans, sinners, and the Lazarus class from spiritual food which ought to have been provided by the chief priests. They had taken away the key of knowledge. (Luke 11:52,46). But with the coming of John, the kingdom was preached and every man pressed into it. (See Luke 7:29,30). Even the Pharisees and Sadducees, desirous no doubt, of a kingdom in which they would be prominent, went out to hear John. They were indicted as a "generation of vipers" and told to "bring forth therefore fruits meet for repentance." (Matt. 3:2, 7-10).
 - C. vs. 17 – But lest it be thought that God's demands on men had slackened with the teaching on the kingdom and every man pressing into it, Jesus told his hearers, "It is easier for heaven and earth to pass, than one tittle of the law to fail."
 - D. vs. 18—Jesus cites the teaching of the law on adultery as an example, and in so doing, condemns the notorious loose-living of the Sadducees.

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- E. vs. 19 – “Which was clothed” is in the imperfect tense and means to be habitually clothed.
- I. Purple is a color which is used in Scripture for the following: priestly garments (Ex. 39:2,24,29); royal apparel (Judges 8:26; Esther 8:15); and is synonymous with wealth in Rev. 18:16.
 - II. Fine linen was used extensively in the priestly garments such as the ephod, robe, mitre, and bonnet. (Ex. 39). Linen is used as a symbol of wealth in Rev. 18:16.
 - III. Only one class in Israel was habitually clothed in purple and linen and fared sumptuously every day⁴ – the High Priestly class of Sadducees.⁵ Caiaphas is likely the unnamed (for obvious reasons) rich man.
- F. vs. 20 – Lazarus is the only character personally named in the parables of Jesus, implying that Lazarus must have been known to the audience. This parable of Jesus might have been uttered after he received news of the death of his friend, Lazarus. The parable was given at Perea, east of the Jordan at Bethabara (where news of Lazarus’ death came to him, John 11:6 cf. John 10:40; 1:28). It was an easy day’s journey from Bethabara to Bethany.
- G. vs. 21 – Lazarus was typical of all Jews of this day. They were deprived of even the most meagre crumbs of the bread of life from the rich man’s table. (i.e., High Priestly class, but Caiaphas in particular).
- H. However much Lazarus might patiently await the rich man’s (Caiaphas) condescension, the High Priest was incapable of dispensing even spiritual crumbs.”⁶
- I. vs. 22- 31 – Lazarus dies and in the parable, the premature death of Caiaphas is made to follow. In hades they meet but in situations reversed. Caiaphas requests Abraham (with whom he claimed privilege by virtue of ancestry, (Matt. 3:9)) to warn his five brothers. The five brothers are the five brothers-in-law of Caiaphas, the Sadduceean High Priest.⁷ Caiaphas was son-in-law of Annas who had been deposed by the Romans for openly

resisting them. The request is refused on the grounds that they had not heard Moses and the Prophets (e.g. in their attitude to adultery and resurrection, Luke 16:18; 20: 27-38) nor would they respond if one rose from the dead. The resurrection of Lazarus further incensed the Pharisees, chief priests⁸ and Caiaphas who feared their loss of power. (Jn. 11:47- 57).

10. The parable condemns Caiaphas the chief Shepherd of Israel for his selfish irresponsibility in neglecting the spiritual and material needs of Jews in Israel. Lazarus represents this neglected class.⁹ The parable is a further indictment of the Sadducees (who denied the resurrection of the body and were about to reject the miraculous resurrection of Lazarus) in their disbelief of Moses and the prophets. The parable is presented in terms of the popular belief of the Pharisees about the death state.
11. If this passage is a literal description of an actual place, then the question arises as to where did those men, women and children who lived and died PRIOR TO Abraham go when they died since Abraham's Bosom could not have existed prior to Abraham's death?!
12. Do those who believe in Abraham's bosom really believe that this is a place where the righteous deserve to be? Remember that both Abraham and Lazarus could see and hear the sorrowful pleadings of the rich man from across the "great chasm". Can one imagine "rewarding" the righteous by confining them to a place where for centuries they would have to see the agony, smell the smoke, and listen to the shrieks of the damned as they scream for relief on the other side of the "great chasm"? For the righteous, the very act of having to watch these unfortunate wretches writhe and moan in the fire would itself be a punishment. Is it possible that having to witness such a sight for aeons can be described as a "reward," or a "comfort" (v. 25)?

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13. Some absurdities to consider if we are to accept this passage literally:
- A. Can there exist a “great chasm” that is so great that no one can pass across it, and yet the inhabitants on both sides are able to carry on a conversation with each other without difficulty?
 - B. If you were being tormented in flames of fire, as the rich man was, would you request only a “drop of water” to quench your agony? Would not a jug or jar, or even a handful of water be more logical?
 - C. Do you believe that Abraham knew the contents of the writings of “Moses and the prophets” (v. 29)? Is Abraham omniscient, or are there copies of the Holy Scriptures in this place that Abraham had an opportunity to peruse?
 - D. More absurdities to consider:
www.wrestedscriptures.com/b01immortality/immortal_soul_absurdities.html
Viewed 3/5/2016.
14. “In this parable, Jesus was using a familiar folk-tale and adapting it to a new purpose by adding an unfamiliar twist to the end of it.”¹⁰ “This parable is not theology. It is a vivid story, not a Baedeker’s guide to the next world. Such stories as this were current in Jesus’ day. They are found in rabbinical sources, and even in Egyptian papyri.”¹¹ Also see comments from The New International Greek Testament Commentary by I. Howard Marshall.
www.wrestedscriptures.com/b03hell/luke16v19-31_marshall.html Viewed 1/5/2016.

See also: *The Rich Man and Lazarus* by George A. Brown
www.wrestedscriptures.com/b03hell/luke16v19-31_rich_man_lazarus_george_a_brown.html viewed 18/4/2016.

Footnotes:

1. An undisputable indicator of the connection with 1st Century Jewish teaching is indicated by Christ using the word “father” for Abraham in the mouth of the rich man (v. 27)

despite his own command to call no man “father” (Matthew 23:9, compare the encounter between Jesus and the Scribes and Pharisees in John 8:31-59). “Our father Abraham” is a common phrase in the Mishnah (e.g. Aboth 3:12; 5:2,3,6,19; 6:10; Taanith 2:4,5).

It is also useful to show from surviving Jewish texts of that period that what is described in Luke 16:19-30 is drawn from, and in parody of, popular 1st Century teachings concerning a division in the underworld between the fires of Hades and the paradise where Abraham and other patriarchs dwelt.

While the NIV has “to Abraham’s side”, the literal AV rendering “to the bosom of Abraham” is better as the ‘Bosom of Abraham, Isaac and Jacob’ (cf. papyrus Preisigke Sb 2034:11), was a specific concept in contemporary popular belief. (Kiddushin 72b and Ekah 1:85 are cited in L. Ginzberg, *Legends of the Jews*, republished John Hopkins, 1998, Vol.5, p. 269).

Jewish Martyrs believed that: “After our death in this fashion Abraham, Isaac, and Jacob will receive us and all our forefathers will praise us” (4 Maccabees 13:17 in J.H. Charlesworth, *The OT Pseudepigrapha*, Doubleday, 1983).

Other early Jewish works describe the heavenly realm as being separated from the fires by a river (not substantially different from the chasm of Luke 16). In one apocryphal work this river could be crossed only in an angelic boat: “You have escaped from the abyss and Hades, you will now cross over the crossing place... then he ran to all the righteous ones, namely Abraham, Isaac, Jacob, Enoch, Elijah and David” (*Apocalypse of Zephaniah* 9:2. Charlesworth, op. cit.). cp. River Styx of Greek mythology.

The same 1st Century Jewish work also shows the popular belief concerning the role of Abraham as intercessor for those in torment in the fiery part of Hades: “As they looked

at all the torments they called out, praying before the Lord Almighty saying, 'We pray you on behalf of those who are in all these torments so you might have mercy on all of them.' And when I saw them, I said to the angel who spoke with me, 'Who are they?' He said 'Those who beseech the Lord are Abraham and Isaac and Jacob'. (Apoc. Zeph. 11:1–2).

In another work Abraham causes some of the dead to return from Hades to life "Then Abraham arose and fell upon the earth, and [the Angel of] Death with him, and God sent a spirit of life into the dead and they were made alive again." (Testament of Abraham A 18:11).

Note: Many editions of the *Works of Josephus* still contain a "Discourse to Greeks Concerning Hades" which bears an uncanny resemblance to Luke 16. The reason for this is because the real author is Hippolytus (4th Century) who was using Luke 16 as his source.

2. Similarly, the Old Testament parable of Jotham (Judges 9:7-15) does not require the trees of the forest to enter into political discussion and finally invite a bramble to be king.
3. See, for example, Matt. 9:14; 23:23; Luke 18:12. Also Flavius Josephus, *Antiquities*, Book XVIII, chap. 1, section iii, pp. 376, 377 in Josephus: *Complete Works*, trans. By William Whiston, (Grand Rapids: Kregel Publications, 1966).
4. Some interpretations suggest that the rich man represented the Pharisees, but the Pharisees did not fare sumptuously every day. They generally lived austere lives and fasted twice a week. (Lk. 18:12).
5. At the time of Jesus the Sadducees had much political power derived from their wealth, office and political connections. They were unpopular with the public because of their avaricious spirit. Special hatred was felt toward the chief representative, the family of Annas. See Flavius Josephus, *Antiquities*, Book XIII, chapter 10, section vi, p. 281 and Book XVIII, chapter 1, section iv, p. 377, also *Wars*

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- of the Jews*, Book 11, chapter 8, section xiv, p. 478, in Josephus: *Complete Works*, trans. By William Whiston, (Grand Rapids: Kregel Publications, 1966). The Sadducees had installed booths in the outer court of the temple in Jerusalem which increased their wealth by currency exchange and sale of sacrificial animals. (See John 2:13-16; Matt. 21:12,13.).
6. The Lazarus class was like the Gentile dogs who hoped for crumbs from their Master's table. (Matt. 15:27).
 7. Josephus records, "Now the report goes, that this elder Ananus [Annas] proved a most fortunate man; for he had five sons, who had all performed the office of a high priest to God, and he had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. . ." *Antiquities*, Book XX, chapter 9, section i, p. 423. Elsewhere, Josephus gives the names of Annas' five sons as Eleasar, Jonathan, Theophilus, Matthias, and the younger Annas.
 8. If as Josephus records, the five brothers were to succeed to the high priesthood after Caiaphas, they would be the most eminent members of "the chief priests." (In addition to the ex-high priests the title was applied to members of those families from which the high priests were usually chosen.) See J.D. Douglas ed., *The New Bible Dictionary*, (Grand Rapids: Wm. B. Eerdmans' Book Co., 1962), p. 1124.
 9. Ezekiel's condemnation of the priests of his day appropriately underlies Jesus' censure of Caiaphas: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which is sick. . . but with force and with cruelty have ye ruled them." (Ezekiel 34:2-4).
 10. G. B. Caird, *The Gospel of St. Luke* (Penguin Books), p. 191. Caird also comments that "the story of the wicked rich

man and the pious poor man, whose fortunes were reversed in the afterlife, seems to have come originally from Egypt, and was popular among Jewish teachers. ...It was not the intention of Jesus to propagate a strict doctrine of rewards and punishments...or to give a topographical guide to the afterworld.”

11. *The Interpreter's Bible* - Volume VIII (New York: Abingdon Press) p. 290.’

Quoted from *Wrested Scriptures* Online.

www.wrestedscriptures.com/b03hell/luke16v19-31.html

Viewed 1/5/2016

Points 11 through 14 were added by P. P. Kapusta

66 **Matthew 10:28**

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

Problem:

This passage is cited by Pentecostals and Evangelicals as the foundation proof that man is really an indestructible soul clothed with an earthly body.

Solution:

1. “Rather fear him which is able to *destroy*¹ both body and soul in hell” is proof that the *soul* is destructible and therefore, not immortal.
2. Since both soul and body can be destroyed in hell (“Gehenna” – the garbage dump outside the walls of Jerusalem), this indicates that the soul is as destructible as the body since both can be destroyed in the same place. Is this what the immortal soulist wants from this passage?
3. What is meant by “not able to kill the soul”? Simply, “Fear not (for an instant) them which kill the body, but are not able to destroy you utterly and finally.” For the disciple, his

life is “hid with Christ in God” (Col. 3:3) and although men may kill the body, in the resurrection this life will be given back to the body. (See Col. 3:4).

4. The Greek word, “psuche” translated “soul” in this verse has the meaning of “life”. In Matt. 16:25, “psuche” is translated “life”: “For whosoever shall save his life [“psuche”] shall lose it: and whosoever will lose his life [“psuche”] for my sake shall find it.”² (In the RSV “psuche” is translated “life” in vs. 26: “For what will it profit a man, if he gains the whole world and forfeits his *life*.”) The similarity of context suggests that “life” in Matt. 10:28 should be read for “soul”.

Footnotes:

1. It is sometimes argued that “destroy” means to “afflict” or “torment” but not to annihilate. The Greek word, “apollu” translated “destroy” means to “destroy utterly”. Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek Testament*, (London: Samuel Bagster and Sons Ltd., 1957), p. 220. There is not the slightest suggestion of torment in any of the places where “apollu” is translated “destroy” in the A.V. (e.g. Matt. 2:13; 12:14; 21:41. 22:7; 27:20).
2. Obviously if the words “immortal soul” were substituted for “life” in this reference, the result would be absurd.’

Quoted from *Wrested Scriptures* Online. Viewed 30/4/2016.

www.wrestedscriptures.com/b01immortality/matthew10v28.html

⁶⁷ See previous endnote that proves AJP wrong.

⁶⁸ RR certainly does not deny the resurrection. Rather, he explains it properly, two endnotes further down from here.

⁶⁹ See endnote 48, where this verse is explained.

⁷⁰ If AJP had read *Christendom Astray* properly he would have understood the proper terminology as it appears on page 64-65 of *Christendom Astray*:

'Next comes Stephen's dying prayer- (Acts 7v59)- "Lord Jesus, receive my **spirit**." This is understood to mean that Stephen expected the Lord to receive his immortal soul. That this cannot be the meaning becomes manifest on a consideration of the Scripture doctrine of "spirit." Stephen's *pneuma*, spirit or breath, was not *himself*; it was merely the principle or energy that give him life, as it gives all other men and animals life. This principle does not constitute the man or the animal. It is necessary to give them existence, but it does not belong to them, except during the short term of their existence. Stephen's spirit was not Stephen, though essential to his existence. The individual Stephen consisted of that combination of power and organism Scripturally defined as "body and soul and spirit." His spirit as an abstraction was God's and proceeded from Him, as have done the spirits of all flesh. Thus we read in Job 33v4, "The spirit of God hath made me, and *the breath of the Almighty* hath given me life." Hence it is said -(Job 34v14, 15)- "If He (God) set His heart upon man-if He gather unto Himself HIS spirit, and HIS *breath, all flesh shall perish together, and man shall turn again unto dust.*" The spirit is indispensable as the basis of a living man, consisting of bodily organism. It is the life principle of all living creatures. When this life principle, emanating from God, is withdrawn, it reverts to its original proprietorship, and the created being disappears. This is the idea expressed in Solomon's words (Eccl. 12v7), "Then shall the dust return to the earth *as it was*, and *the spirit shall return unto God, WHO GAVE IT.*"

But, it may be asked, why should Stephen be anxious about his spirit in this sense? Well, it must be remembered that Stephen looked forward to a renewing of life at the resurrection. This was his hope. *He hoped to get his life back.* Consequently, when he came to die, he confided it to the keeping of the Saviour till that day, and, as the narrative adds, "He *fell asleep.*" If Stephen's personality, expressed in the pronoun 'he' appertained to Stephen's spirit, and not to the bodily Stephen, then this statement would prove that the spirit fell asleep; and this is just what those who quote this passage deny.'

So if we die our body turns to dust and the spirit returns to God. When the resurrection occurs our body is recreated and the spirit enters our nostrils and we are again alive with all our memories intact.

71 AJP seems to be completely lost in his comments. It is obvious that in quoting RR in *Christendom Astray* that RR is referring to the **second** death. RR goes on to explain that second death:

'We read in Malachi 4v1:-

“Behold, the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly *shall be stubble*: and the day that cometh *shall burn them up*, saith the LORD OF HOSTS, THAT IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH.”

Again, in II Thess. 1v9:-

“They shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power.”

The Spirit of God by Solomon in the Proverbs uses the following language:-

“*As the whirlwind passeth* SO IS THE WICKED NO MORE; but the righteous is an everlasting foundation” (Prov. 10v25).

And again, Prov. 2v22:-

“*The wicked shall be cut off from the earth*, and the transgressors shall be rooted out of it.”

Zophar gives the following emphatic testimony:-

“Knowest thou not this of old-since man was placed upon earth-that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet HE SHALL PERISH FOR EVER, LIKE HIS OWN DUNG. They that have seen him shall say, Where is he? *He shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night*” (Job 20v48).

David employs the following graphic figure to the same purport:-

“The wicked shall perish. The enemies of the LORD shall be as the fat of lambs. They shall consume: *into smoke shall they consume away*” (Psa. 37v20).

And we read in Psa. 49v6-20:-

“They that trust in their wealth and boast themselves in the multitude of their riches, . . . their inward thought is that their houses shall continue for ever, and their dwelling places to all generations. They call their lands after their own names. Nevertheless man being in honour, abideth not: *he is like the beasts that perish*. This their way is their folly: yet their posterity approve their sayings. *Like sheep they are laid in the grave; DEATH SHALL FEED ON THEM; and the upright shall have dominion over them in the morning . . . He shall go to the generation of his fathers, THEY SHALL NEVER SEE LIGHT*. Man that is in honour, and understandeth not, *is like the beasts that perish.*”

Of their final state we read in Isaiah 26v14:-

“They are dead, *they shall not live*, they are deceased, *they shall not rise*; therefore, hast thou visited and DESTROYED them, and made all their memory to perish.”

The teaching of these testimonies is self-elucidatory; it is expressed with a clearness of language that leaves no room for comment. It is the doctrine expressed by Solomon when he says: “*the name of the wicked shall rot*” (Prov. X:7). ...’ *Christendom Astray*, Logos Edn, pages 79-80.

72 See endnote 66.

73 The New American Standard Exhaustive Concordance Greek Dictionary gives the following meanings of *apollumi*:—

- To destroy, destroy utterly—bring to an end (1), destroy (17), destroyed (9), dying (1), lose (7), lost (14), passed away (1), perish (16), perishable (1), perished (5), perishes (1), perishing (6), put to death (1), ruined (3).

The Online bible gives the following as one of the meanings: “1e) metaph. to devote or give over to eternal misery in hell” but of course that is a false theological view based on the false doctrine of the immortality of the soul.

74 In this case bottles means wineskins and there is obviously little difference between the words “useless” and “annihilated”.

75 If the good Shepherd had not found the lost sheep it was as good as annihilated, because the wolves would have eaten it.

76 AJP made another mistake. If the sheep was “destroyed” as AJP claims, then the Good Shepherd would not have put it on his back and brought it home. He would have buried it.

77 It is obvious from the context what the meaning is: ‘But if our gospel be hid, it is hid to them that are **lost**: In whom the god

of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.’ (2 Cor. 4:3-4). Again AJP’s “lost or destroyed” only has any meaning if it refers to the future. They are lost in the sense that they don’t understand the gospel, so will not be resurrected after they die. See endnote 73 for a variety of meanings of *apollumi*.

78 We have looked at AJP’s claims and provided a proper meaning, usually found in the context or implied as future. See endnote 71. If the reader is still not certain please read pages 108, 109 166, which deal at length with the destiny of the wicked.

79 See previous endnote.

80 Obviously AJP should have employed an editor and proofer to pick up his expositional mistakes and his typos, since the word “unbeliever” is not mentioned again under his subject title! [I have underlined and made bold un]. But if an editor did a proper job AJP would not have been able to publish his document since it contains so many obvious errors as we continue to point out. Obviously AJP did not believe in unbelievers going to heaven. Five sentences from this endnote reference—pointing out his major blunder—he then used the one he wanted: “the believer going to heaven...”.

by A.J Pollock

A minor typo is the missing period after J on his front cover.

81 Again AJP does not quote accurately; leaving off an extensive previous and following ellipsis, the closing period, and the word highlighted in **bold**; and changes the *italics* to normal font. It is obvious why he does eliminate the sentences before and after the bit we have highlighted in turquoise that he misquotes:

‘But the countenance which these phrases seemingly afford to the popular idea, disappears entirely when we realise they express

an aspect of the Christian hope, viz., its present aspect. God's salvation is not now on earth; indeed, it is not yet an accomplished fact anywhere, except in the person of Christ. It merely exists in the divine mind *as a purpose*, and, in detail, that purpose is specially related to those whom Jehovah foreknowingly contemplates as the "saved," who are said to be "written in the book," that is, inscribed in the book of *His remembrance* (Malachi 3v16). Therefore the only localisation of reward, at present, is *in heaven*, to which the eye instinctively turns as the source of its promised manifestation. This is especially the case when it is taken into account that **Jesus, the pledge of that reward, yea, the very germ thereof, is in heaven**. In his being there, who is our life, the undefiled inheritance at present is there; for it exists in him in purpose, in guarantee, and in germ. It has no other kind of existence anywhere else at present; but it is only in heaven in "reserve;" "reserved in heaven," is Peter's phrase. When a thing is "reserved," it implies that when it is wanted, it will be brought forth. And thus it is that Peter speaks in the very same chapter. He says the salvation that is reserved in heaven is a "salvation that is to be *brought unto you* at the revelation of Jesus Christ" (I Peter 1v13). We shall see in future lectures that it is not bestowed upon any until its manifestation at "the appearing of our Saviour Jesus Christ, "of whom it is said that *"His reward is WITH HIM"* (Rev. 22v12; Isaiah 40v10).

The phrases in question indicate in a general way that "Salvation cometh from the Lord"; and, the Lord being in heaven, it cometh from heaven; and, being yet unmanifested, can properly be said to be at present in heaven. But, on the specific question of whether men go to heaven or not, the evidence is conclusive, as showing that no son of Adam's race is offered entrance to the holy and inaccessible precincts of the residence of the Deity. "God dwelleth in light *which no man can approach unto*" (I Tim. 6v16). The emphatic declaration of Christ is, "**No man hath ascended up to heaven**, but he that came down from heaven, even the Son of Man which is in heaven" (John 3v13).

Agreeably to this declaration, we have no record in the Scriptures of anyone having entered heaven. ... And especially is it true that there is no record in the Scriptures of any *dead man* having gone to heaven. The record is the other way-that the dead are in their graves, knowing nothing, feeling nothing, being nothing, awaiting that call from oblivion which is promised by resurrection. Of David it is specifically declared that he has not attained to the sky translation, which in funeral sermons is affirmed of every righteous soul. And David, remember, was “a man after God’s own heart,” and certain, therefore, of admission into heaven at death, if anybody were. Peter says:-

“Men and brethren, let me freely speak unto you of the patriarch David, that *he is both dead and buried, and his sepulchre is with us unto this day . . . FOR DAVID IS NOT ASCENDED INTO THE HEAVENS*” (Acts 2v29, 34).’
Christendom Astray pages 74-75.

82 For a proper understanding of this verse consider the following:

‘**John 14:2**

“In my Father’s house are many mansions ...”

Problem:

The “many mansions” are understood to refer to a dwelling place in heaven to which the righteous depart at death.

Solution:

1. The passage teaches nothing of the kind. Every reference to God’s house in Scripture is to His house *on the earth*. See Jn. 2:16; 2 Kings 20:5; Micah 4, esp. vs. 1, 2. It is a false assumption to read into this passage that the Father’s house is in heaven.
2. The passage does not refer to literal mansions in the ordinary sense of the word mansion, for a mansion, by definition, is larger than a house. How then can one have

mansions in a house? The simple solution is that the house referred to is a spiritual house. Consider the following passages:

- a. "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5).
- b. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God. . . ." (Rev. 3:12). "And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house [God's house, RSV]; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:5,6).
- c. "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19-22).

God's house is a spiritual one in which are many abiding places.¹

3. Heaven is not an unprepared place. It is the Father's throne (Psa. 115:16; Matt. 5:34) where his will is done. (Matt. 6:10). Christ is preparing a place for his followers by his High Priestly mediation in the house of God. (Heb. 3:1-6). Under God, he is building the house of believers, preparing the stones for right and left-hand places of honour in his Kingdom; God being judge of their worthiness. Jesus said to the mother of Zebedee's children: "To sit on my right hand, and on my left, is not

mine to give, but it shall be given to them for whom it is *prepared* of my Father.” (Matt. 20:23).

4. If Christ’s disciples went to heaven at death, then Christ’s assurance, “I will come again, and receive you unto myself” would be a separation and not a reunion. (Jn. 14:3).
5. Some have mistakenly interpreted the “going away” to refer to Christ’s crucifixion, and the “coming again” to his resurrection. The correct interpretation is that Christ was going away to his Father, and would come again to the earth.² This can be shown from the following:
 - a. Jesus said, “. . . and as I said unto the Jews, Whither I go, ye cannot come; so now say I to you.” (Jn. 13:33). Earlier Jesus had said to the Jews “Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.” (Jn. 7:33,34). See also Jn. 8:21. Since God is in heaven (Matt. 6:9), Jesus must have been referring to his going away to heaven.
 - b. In Jn. 14:12, Jesus said, “I go unto my Father.”
 - c. Also in Jn. 14:28, Jesus said, “I go unto the Father.”
- 6 “I will come again and receive you unto myself” is interpreted by Evangelicals to mean that Christ comes to gather the saints together and take them to heaven. But nowhere is his reign spoken of as being in heaven. See Luke 1:32,33; cf. Dan. 2:44; Psa. 2:6 and Isa. 2:3.
- 7 It is sometimes pointed out that Jesus said to Peter, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” (Jn. 13:36). From this verse it is implied that Peter at his death would follow Christ to heaven. Two points require stressing;

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- a. Peter was promised a place on the earth, not in heaven. “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them . . . when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:27, 28). Jesus will sit in his throne at Jerusalem (Lk. 1:32,33) when he returns. (See also Matt. 25:31,32; Jer. 3:17).
 - b. Jesus did not make contradictory assertions within the short space of four verses. It is known what John 13:36 does not mean. It does not mean that Peter would go to heaven. What does it mean? That Peter would follow his Master’s death. Jesus told Peter what death he was to die. (Jn. 21:18,19).

Footnotes:

1. The Greek word translated “mansions” is “mone” and means “abode” or “abiding place.” Robert Young, *Analytical Concordance to the Holy Bible*, 8th ed. (London: Lutterworth Press, 1965). “Mone” is translated “abode” in Jn. 14:23, and translated “abiding places” in John 14:2 R.V.
2. The allusion in Jn. 14:1-3 appears to be that of the High Priest’s atonement for the sin of the people (Lev. 9). Likewise, Jesus must first offer the sacrifice, then present it in the Divine Presence and in due course come forth to bless the people in the name of the LORD. (Heb. 9:28). The literal going away requires a literal return.’

Quoted from:

www.wrestedscriptures.com/b02heaven/john14v2.html

viewed 29/4/2016. I have capitalized Father and modified the problem “to which” instead of “where” as in the latest hard copy.

83 '1 Thessalonians 4:17

“...caught up ... in the clouds, to meet the Lord in the air:
and so shall we ever be with the Lord.”

Problem:

This passage is the foundation text for the Evangelicals doctrine of the “rapture of the church”, i.e., that at the second coming, Christ will gather the saints together, take them to heaven, and rule *over*, but not on the earth.

Solution:

1. Nowhere does this passage state that the saints are taken to heaven. The evidence is the other way, since “the Lord shall descend *from* heaven” (vs. 16).
2. “And so shall we ever be with the Lord.” Where? On the earth, not in heaven. This is the testimony of the Apostle Paul elsewhere in his writings. (Rom. 4:13 cf. Gen. 13:15 and Gal. 3:27-29) and the teaching of scores of Biblical references (E.g. Dan. 7:18-27 esp. verse 27; Psa. 37:11, 22, 29; Matt. 5:5; Rev. 5:10.)
3. Even if the passage be taken literally, the meeting of the Lord and the saints is said to be in the air. But the air extends upwards for 600 miles (a generous estimate). Are the saints to spend eternity suspended in mid-air? If it is contended that the saints only meet the Lord and are then taken up to heaven, then proof that such is the case is required. It does not come from this passage.
4. The Greek word, “harpazo” translated “caught up” does not in itself denote direction (either up or down). It simply means, “to snatch away.”¹ Its usage is illustrated in the following references where the same verb occurs:
 - a. “The spirit of the Lord *caught away* Philip.” (Acts 8:39).
 - b. “The wolf *catcheth* them, and scattereth the sheep.” (John 10:12).
 - c. “No man is able to *pluck* them out of my Father’s hand.” (John 10:29).

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5. What is meant by “the clouds”? Three possibilities exist. These are as follows:
- a. The saints are caught away in literal clouds. Jesus was taken from the disciples’ gaze by a cloud. (Acts 1:9). He will return with the same literal clouds. See Rev. 1:7 cf. Dan. 7:13; Matt. 24:30.
 - b. The clouds refer to large numbers of saints. The Greek text does not contain the definite article. The passage reads, therefore: “Then we which are alive and remain shall be caught away in clouds” (i.e., clouds of saints). Support for this interpretation is found in Heb. 12:1 where a similar image is used: “Wherefore seeing we also are compassed about with so great a cloud of witnesses. . .” (i.e., the faithful listed in Heb. 11). Saints are compared with the innumerable water droplets comprising a great cloud. Some have seen the further image of the saints being exhaled from the sea of nations by the powerful beams of the Sun of Righteousness.
 - c. The clouds are those of divine glory, indicating the Divine Presence. It is stated in Matt 24:30 that the Son of man will come “in the clouds of heaven with power and great glory”, but it is not certain that the great glory refers to the clouds of heaven. One disadvantage with this interpretation is that the divine cloud is invariably one cloud.² The word “clouds” in 1 Thess. 4:17 is plural. It was *the* cloud which covered Mt. Sinai (Ex. 34:5) and guided Israel during the wilderness journeyings. (Ex. 13:21; 14:19). Similarly, it was *the* cloud of glory which filled the Tabernacle (Nu. 9:15,16) and the Temple of Solomon (1 Kings 8:11).

Footnotes:

1. Robert Young, *Analytical Concordance to the Holy Bible*, 8th ed., (London: Lutterworth Press, 1965). Bullinger

comments: "To snatch away, to carry off (suddenly and by force) esp., of wild beasts." Ethelbert Bullinger, *A Critical Lexicon and Concordance to the English and Greek Testament*, 8th ed., (London: Samuel Bagster and Sons Ltd., 1957) p. 138.

2. The parallel passage in Luke 21:27 reads: "And they shall see the Son of man coming in a cloud with power and great glory."'

This is quoted from

<http://www.wrestedscriptures.com/b02heaven/1thessalonians4v17.html>

viewed 14/5/2016.

84 'Luke 23:43

"And Jesus said unto him, Verily I say unto thee Today shalt thou be with me in paradise."

Problem:

This passage is used principally by Evangelicals to prove the immortality of the soul and the departure of the "saved" to heaven at death.

Solution:

1. This passage mentions neither souls nor heaven.
2. The thief did not request a place in heaven. He said, "Lord remember me *when* thou comest into ["in" not "into", RSV] thy kingdom." (vs. 42). The same hope was expressed by the Apostle Paul (2 Tim. 4:1,8). The thief was not thinking of "going to be with the Lord", he was requesting a place in the coming of a *future* event.
3. Jesus answered: "You ask me to remember you *then*, but I say unto you *now* . . ." (Luke 23:43). This repunctuation is not merely tinkering with the text. The Greek word "semeron" translated "today", "this day" is used as a term of emphasis.¹ In the following references "semeron" qualifies this preceding verb: Luke 2:11; 22:34; Acts 20:26 ("Wherefore I take you to record this day, that I am pure from the blood of all men."); 26:29; 2 Cor. 3:14,15.

Rotherham in his translation places the comma after “this day”² and there are a large number of passages in the *Septuagint* translation in which the Greek construction corresponds to that of Luke 23:43: “I say unto you this day” corresponds to the emphatic, “I testify unto you this day”, e.g. Deut. 6:6; 7:11; 8:1; 10:13; 11:8,13,28.

4. [Philip P. Kanusta note added] The oldest Greek manuscripts from which we get our New Testament were written in uncial script, which had no lower case letters, no punctuation, and no spaces between the words. Example:

ANDJESUSSAIDUNTOHIMVERILYISAYUNTO
THEETODAYSHALTTHOUBEWITHMEINPARADISE

Both Codex Sinaiticus and Codex Vaticanus are uncial manuscripts. To see a picture of a portion of Mark’s Gospel in Codex Sinaiticus click on the following: www.wrestedscriptures.com/b02heaven/luke23v43_Mark_in_Sinaiticus.html viewed 18/4/2016.

5. If the argument on repunctuation proves ineffective, the disputant can still be led to the desired conclusion by assuming that by “today”, Jesus meant the thief would go to paradise the day he died. But where did the thief go that very day? (Since the thief was promised a place with Jesus, by establishing where Jesus went the day he died, it follows that the thief went to the same place.) Most will quickly assert that Jesus went to heaven. The Christadelphian need only demand proof to show that this assertion is foundationless.
6. The disputant should be pressed for an explanation to the following passages:
- a. Jesus said, “So shall the Son of man be three days and three nights in the heart of the earth.” (Matt. 12:40 cf. Matt. 16:21). How could the Son of man be both in heaven and in the earth at the *same* time?
 - b. Jesus *after* his resurrection, said, “Touch me not; for I am *not yet ascended* to my Father.” (John 20:17).

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7. Since Jesus lay dead in the grave on the day of his crucifixion, therefore this passage offers no proof for the immortality of the soul, nor for the belief that the thief went that day to heaven. The thief was with the Lord in the grave. By implication, if the expression “Verily I say unto thee, today shalt thou be with me in paradise” be read as meaning the thief went with Jesus to the grave, then the grave must be paradise. Is that what the immortal soulist wants?
 8. Hopefully at this stage in the discussion the merit of repunctuation will have become evident. It remains to be shown that Jesus really did answer the thief’s request to be remembered in his Kingdom. Paradise in Scriptures is always associated with a place on earth, never in heaven. Consider the following:
 - a. Those who overcome will “eat of the tree of life, which is in the midst of the paradise of God.” (Rev. 2:7). The allusion to the Garden of Eden is unmistakable. The Garden of Eden (paradise) is often used to describe the paradise-like condition of the earth in the kingdom of God. (See Gen. 13:10; Is. 51:3; Ezek. 36:35).
 - b. Paradise is translated from the word “paradeisos” which Bullinger says was used by the Greeks “to describe a large pleasure-garden with trees, or park of an Eastern monarch.”³ The word itself, therefore, is descriptive of an idyllic place on earth, not in heaven.⁴
 9. Jesus taught that eternal life is preceded by the resurrection and judgment of the *last* day.
 - a. “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” (Matt. 16:27).
 - b. Those that have done good come forth “unto the resurrection of life . . .” (John 5:29). They are raised up at the “last day”. (Jn. 6:39,40,44,54).

c. The righteous go “into life eternal” after the judgment (Matt. 25:31-46).

The thief will receive his reward, therefore, at the last day, when Christ comes in his Kingdom.

Footnotes:

1. Bullinger repunctuates and comments as follows: “ ‘And Jesus said to him, Verily, to thee I say this day, with Me shalt thou be in Paradise.’ The words to-day being made solemn and emphatic.” Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, 8th ed., (London: Samuel Bagster and Sons Ltd., 1957, p. 811
2. Joseph Rotherham, *The Emphasized Bible: A translation designed to set forth the exact meaning, the proper terminology, and the graphic styles of the sacred original*, (Grand Rapids, Michigan: Kregel Publications, 1967).
3. Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, 8th ed., (London: Samuel Bagster and Sons Ltd., 1957).
4. The *Septuagint* translation uses the Greek word “paradeisos” for the garden of Eden. (e.g. Gen. 2:8).”

This is quoted from

www.wrestedscriptions.com/b02heaven/luke23v43.html viewed 14/5/2016.

85 ‘2 Corinthians 12:2-4

“...caught up to the third heaven ... caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

Problem:

This passage is pressed into service by Evangelicals for the following reasons:

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1. Since Paul's friend could exist without body, this proves that the real person is not the body, but the immortal soul within the body.
 2. Since Paul's friend was taken to be with his Lord in paradise (heaven), this implies that all the saved go to be with their Lord at death.

Solution:

1. Paul said that he wasn't sure if the man he knew was in the body or out of the body. (vs. 2,3). If the inspired Apostle didn't know for certain, how can this reference be cited to *prove* that one can, in fact, exist outside his body?
2. Two assumptions advanced in the problem require proof. These are as follows:
 - a. It is assumed that the man Paul knew died; the passage does not say so.¹ Until it is proven that he did die, there is no warrant for the sweeping generalization that the souls of any righteous dead persons go to heaven.
 - b. It is assumed that to be in the third heaven is to be "with the Lord". Until it is proven that to be in the third heaven is to be with the Lord, there is no warrant for asserting that the man Paul knew, or any, go "to be with their Lord" at the instant of death.
3. The contextual evidence strongly suggests that the man Paul knew was none other than Paul himself. Consider the evidence:
 - a. The Apostle says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (vs. 7). If the visions and revelations which occupy the preceding verses were those of the man Paul knew (and not Paul himself) why should the Apostle be chastened lest *he* be exalted above

measure? Surely the concern ought to be for the recipient of the visions and revelations.

- b. The Apostle Paul claims: “I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.” (vs. 11). Such a comment is entirely appropriate if the subject of the glorying (vs. 1) has been Paul. It is difficult to see how such a comment follows from a consideration of the glory of a person other than Paul.
- c. Paul’s authority was being undermined in Corinth. (2 Cor. 10:10, 11; 11:4, 12-15). Even the ecclesia had demanded proof that Christ was speaking in him. (2 Cor. 13:3). The Apostle vindicates his rightful position in the following ways:
 - i. By an open attack on the adversaries. (2 Cor. 10:11,12; 11:4-5,13).
 - ii. By challenging the ecclesia to demonstrate his lack of integrity. (2 Cor. 11:7).
 - iii. By becoming a “fool” (2 Cor. 11:1,17; 12:11) in boasting of his accomplishments as a disciple. (2 Cor. 11:21-29).
 - iv. By citing personal acts of divine favour. (2 Cor. 11:30-33).
 - v. By recounting his personal privilege and glory in receiving visions and revelations. (2 Cor. 12:1-4). It can be seen that if the man Paul knew was none other than Paul himself, then the appeal to visions and revelations is an integral part of the Apostle’s argument. It is difficult to see how the experiences of glory of any other person would complement Paul’s argument vindicating his authority in the Corinthian ecclesia.

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4. "Whether in the body, or out of the body, I cannot tell: God knoweth." (vs. 2,3). Various interpretations of these words have been proposed. The following one has the advantage of fitting the context: Paul did not know for certain whether he was transported to participate objectively in the visions and revelations, as did Daniel (Dan. 10), or whether his experience was subjective, as was Peter's vision of the sheet let down from heaven. (Acts 10:10,11,17). Later, when Peter was led out of prison by an angel he "wist not that it was true which was done by the angel; but thought he saw a vision." (Acts 12:9). Peter thought his objective experience might only be subjective – that what was actually occurring might only be transpiring in his mind. When Peter was "come to himself, he said, Now I know for a surety..." (Acts 12:11). Similarly, Paul was unable to know for certain whether he was in the body (actually participating) or out of the body (whether the events transpired only in a vision in the mind).
 5. The Greek verb "harpazo" translated "caught up", does not denote direction. It can be translated, "caught away".²
 6. Paradise³ is descriptive, not of a place in heaven, but on the earth. The following passages show this:
 - a. Luke 23:43 – the thief requested a place in the kingdom. (Luke 23:42). But the kingdom is to be on the earth. (Dan. 2:44; 7:27).
 - b. Rev. 2:7 – A symbolic allusion to the garden of Eden.
 - c. The *Septuagint* translation uses the word "paradeisos" for the Garden of Eden. See Gen. 2:8; cf. also Ezek. 28:13; 36:35.

Since Paul says that the man he knew was caught away to the third heaven (vs. 2) and caught away to paradise (vs. 4) it can be inferred that the two locations are synonymous. Since it is known that paradise refers either to the Garden of Eden or to paradise-like conditions on the

earth, by implication it is also known that the third heaven refers to the same thing. The word “heavens” is used figuratively elsewhere in Scripture. See 2 Pet. 3:13 cf. Isa. 65:17.

Footnotes:

1. Some Evangelicals, like the Gospel Hall, teach that the man Paul knew was Paul himself, but they speculate that the visions were received when he died by stoning at Lystra. The record in Acts does not state that Paul actually died – “having stoned Paul, drew him out of the city, *supposing* he had been dead.” (Acts 14:19). If the apostle were the victim of stoning to death, then it is certain that he did not receive any visions at this time since the “dead know not anything.” (Ecc. 9:5 cf. Psa. 146:3,4).
2. “Harpazo”, the verb translated “caught up”, means to “snatch away”. Robert Young, *Analytical Concordance to the Holy Bible*, 8th ed., (London: Lutterworth Press, 1965). Bullinger comments: “In 2 Cor. 12:4 the verb is . . . ‘catch away’, not, ‘up’.” Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, 8th ed., (London: Samuel Bagster and Sons Ltd., 1957), p. 569. See the use of the same verb, “to pluck”, for example, in Jn. 10:28,29.
3. This conclusion is further borne out by the meaning of the word “paradise”. “Paradeisos”, the Greek word translated “paradise”, means “a park, garden ground”. Robert Young, *Analytical Concordance to the Holy Bible*, 8th ed., (London: Lutterworth Press, 1965).’

Quoted from:

www.wrestedscriptures.com/b02heaven/2corinthians12v2-4.html
viewed 16/4/2016.

86 '2 Corinthians 5:8

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Problem:

This passage is a standard proof text, used by Evangelicals to prove that Paul's desire was to leave behind his mortal body and depart in the soul or spirit to be with Christ in heaven. The inference is drawn that all the saved will go to be with their Lord in heaven.

Solution:

1. This passage is usually mis-quoted to read "to be absent from the body *is* to be present with the Lord." The Apostle says he is "willing rather to be absent from the body *and* to be present with the Lord." The former reading assumes an instantaneous transition from death to be with Christ, the latter allows for the interval of "sleep" in the grave, resurrection and judgment. The following passages indicate the teaching of the Apostle Paul:
 - a. Sleep of death - 1 Cor. 15:6,18,20,51 (cf. Dan: 12:2); 1 Thess. 4:13,14.
 - b. Resurrection and judgment - 2 Tim. 4:1,8; 2 Cor. 4:14 cf. 5:10.
2. To be "unclothed" does not mean to leave behind the mortal body and depart as an immortal soul or spirit. If it did, Paul would have desired to be "unclothed". But he says, "not for that we would be unclothed, but *clothed* upon that mortality might be swallowed up of life." (vs. 4).

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3. Verse 10 needs forthright emphasis: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his *body* according to that he hath done, whether it be good or bad." (vs. 10). Appropriate questions can be advanced on the basis of this verse. For example:
 - a. When does Scripture teach that believers must appear before the Judgment Seat?
 - b. What will faithful believers receive after judgment?
 4. It requires stressing that an exposition of this passage must be in line with other expositions of the Apostle in his Epistles. This is a safe guide to follow since the Apostle Paul speaks of "things in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3:16).
 5. Verse 1 provides the contrasts between "our earthly house of this tabernacle" which can be dissolved (temporary mortality) and "a building of God, an house not made with hands, eternal in the heavens" (the permanent immortality reserved with Christ, but to be brought at his return).¹
 6. Verses 2-4 indicate that the interpretation of verse 1 is the correct one. Note the following:
 - a. "For we that are in this tabernacle do groan." (vs 4). Paul groaned for the redemption of the body. "Even we ourselves groan with ourselves, *waiting for* the adoption, to wit, the redemption of our body." (Rom. 8:23 cf. 2 Cor. 4:14). But when does the redemption of the body take place? Not at death for at death the body undergoes the very opposite of the process of "redemption". Not until the resurrection is the body raised to incorruption. (1 Cor. 15:53-55).

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- b. "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (vs 4). The Apostle Paul contrasts two states, mortality and life, (in 1 Cor. 15:44 he calls the two states "a natural body and a spiritual body") but he never desires disembodiment. "Mortality . . . swallowed up of life" (2 Cor. 5:4) is synonymous with his earlier words, "We shall all be changed, in a moment, in the twinkling of an eye, at the *last trump*. . . for this corruptible must put on incorruption, and this mortal must *put on* immortality." (1 Cor. 15: 51-53).
 7. The Apostle's manifest desire to be "absent from the body, and to be present with the Lord" was a desire to be free from the imperfections of mortality, (e.g. 2 Cor. 4:16-18) and to be with Christ in an immortal nature. The Apostle expresses this hope elsewhere. For example:
 - a. "But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body . . ." (Phil. 3:20,21 R.S.V.).
 - b. "Now this I say, brethren, that flesh and blood [i.e., mortality] cannot inherit the kingdom of God, neither doth corruption inherit incorruption." (1 Cor. 15:50 cf. 1 Cor. 15:19-22).

Footnote:

1. See, for example, 1 Pet. 1:4,5; 2 Tim. 4:8 cf. 4:1, Col. 3:3.'

<http://www.wrestedscriptures.com/b02heaven/2corinthians5v8.html>
viewed 6/11/2016.

87 See endnote **65**.

88 **‘Philippians 1:21-23**

“For to me to live *is* Christ, and to die *is* gain ... I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.”

Problem:

This passage is a stock proof text of Evangelicals. It is argued that since death for Paul would be gain, he was not thinking of sleep in the grave but rather of departure in the soul or spirit to be with his Lord. It is inferred that all the saved have the same expectation of being with the Lord at the instant of death.

Solution:

1. It is mistakenly assumed by such expositors that “to depart” means to be *immediately* with Christ. Evangelicals should be pressed hard for justification of this assumption. Elsewhere in the same letter the Apostle Paul indicated where his hope lay for being in the presence of the Lord. This was in the return of Christ and the resurrection. Note the following passages:
 - a. “Until the day of Jesus Christ.” (Phil. 1:6,10; 2:16).
 - b. “If by any means I might attain unto the resurrection of the dead.” (Phil. 3:11).
 - c. “We look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body. . .” (Phil. 3:20-21).

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2. Peter referring to the letters of the Apostle Paul said that there were “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” (2 Pet. 3:16). It is a wise guide to follow therefore, in interpreting a disputed passage to consult the other writings of the Apostle Paul. When did the Apostle expect to be with Christ? At the return of Christ following resurrection and judgment. Consider the following evidence:
 - a. “Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.” (2 Cor. 4:14).
 - b. “We must all appear before the judgment seat of Christ.” (2 Cor. 5:10).
 - c. “Henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” (2 Tim. 4:8 cf. 4:1).
 3. The time sequence must be capable of Scriptural verification. Paul did not look for an instantaneous arrival into the presence of Christ. The Apostle knew he would “sleep” as other saints until the Resurrection Day,¹ (1 Cor. 15:51-53), unless his Master returned while he was still alive. (1 Cor. 15:6,18,20,51; 1 Thess. 4:13,14 cf. Dan 12:2,3).
 4. In what sense would “to depart” (to die) be gain? In the death state “the dead know not anything.” (Ecc. 9:5 cf. 3:20). The Apostle would, therefore, have relief from his suffering. (2 Cor. 11:23-29). He realized, however, for the sake of the work he could do among the Philippians it would be better to “abide in the flesh” (i.e., to continue to live). (vs. 24-26).

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5. There is another possibility. Paul was in a strait between wanting to die (and escape the severe tribulations of his life: see 2 Cor. 11:23–33) and wanting to live (to carry on his ministry). But more than either of these he had a desire “to depart, and to be with Christ: which is far better” [i.e. better than life or death]. The word “depart” in the Greek is literally “the departing”. The words [Gk. *to analusai*] denote the “loosing again” or “the returning” as in the *Emphatic Diaglott*. More than life or death, he desired the return of Jesus when he would be with the Lord in his Kingdom.

Footnote:

1. This explains the juxtapositioning of “depart”, and “to be with Christ”. From the point of view of the Apostle Paul, the next conscious moment after his departure would be the resurrection and judgment seat of Christ. After this he would “ever be with the Lord.” (1 Thess. 4:17).’

Quoted from:

www.wrestedscripures.com/b02heaven/philippians1v21-23.html viewed 18/4/2016. & *Wrested Scriptures* revised.

89 It looks like AJP couldn’t decide whether devil should have a capital “D” or not. Perhaps this shows his confusion as exhibited in all his comments. Perhaps also he decides not to comment at length on this subject, as he is confused about it? Otherwise why would “space forbid”? There is plenty of paper in the world and he only uses about 23 in his comments! *Christendom Astray* lecture VII provides adequate proof in 33 pages that the popular idea of the devil and satan is an impossibility. E.g.:

‘An immortal rebel is an impossibility. With God is the fountain of life (Psalm xxxvi. 9). No one can steal a march upon Him, so as to

retain life and power in rebellion. “In His hand is the life of every living thing” (Job xii. 10), and He cuts away the life that is lifted against Him; He consigns all disobedience and sin to death. Will it be suggested that God has made an exception in the case of the devil?’ page 153 in 1884 edition. Page 176 in Logos edition.

Similar clear exposition appears in *Christendom Astray* on the subject of Satan: —

‘SATAN.

“Satan” is a Hebrew word, and transferred to the English Bible *untranslated from the original tongue*. Cruden (himself a believer in the popular devil) defines it as follows:—“Satan, Sathan, Sathanas: *this is a mere Hebrew word, and signifies AN ADVERSARY, AN ENEMY, AN ACCUSER.*” If Satan is “a mere Hebrew word, signifying adversary,” &c, obviously “it does not *in itself* import the evil being which it represents to the common run of English ears. This conclusion is borne out by its uses in the Hebrew Bible. The first place where it occurs is Numbs xxii. 22—“And God’s anger was kindled because he (Balaam) went; and the angel of the Lord stood in the way for an adversary (SATAN) against him.’ P159, or 182 Logos Edn.

‘...All [passages] will be found capable of solution by reading “Satan” as the adversary, and having regard to the circumstances under which the word is used. Sometimes “Satan” will be found a person, sometimes the authorities, sometimes the flesh; in fact, whatever acts the part of an adversary is, scripturally, “Satan.” “Satan” is never the superhuman power of popular belief.

THE DEVIL.

We must now pass on to consider the word “devil.” This is the word which is more particularly associated, in the popular mind, with the tradition of a supernatural evil being. The orthodox believer, ‘giving way to the Bible doctrine of Satanism herein set forth, is

prone to cling to the word “devil,” with the idea that here, at any rate, his darling theory is safe; that, under the broad shelter of this world-renowned term of theology, the personality of this arch-rebel of the universe is secure from the arrows of criticism. We might summarily dispose of this illusion, by pointing to the fact that “devil,” in many instant is used interchangeably and along with “Satan,” and that, therefore, the two stand or fall together. But as this, though logical, might not be quite conclusive to the class of minds which these lectures are intended to reach, we shall investigate this part of the subject separately, and on its own merits.

First, then, with regard to the word “devil,” Cruden remarks: “This word comes from the Greek *diabolos*, which signifies a *calumniator or accuser*.” Parkhurst says, “The original word *diabolos* comes from *diabebola*, the perfect tense, middle voice of *diaballo*, which is compounded of *dia*, through; and *ballo*, to cast; therefore, meaning *to dart or strike through*; whence, in a figurative sense, it signifies *to strike or stab with an accusation of evil report*.” Hence, Parkhurst defines *diabolos* as a substantive, to mean “an accuser, a slanderer,” which he illustrates by referring to 1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3: in all of which, as the reader will perceive by perusing the passages, it is applied to human beings.

From this it will be perceived that the word “devil,” properly understood, is a general term, and not a proper name. It is a word, that is, and may be applied in any case where slander, accusation, or falsehood is exemplified. As Jesus applied “Satan” to Peter, so he applied “devil” to Judas: “Have I not chosen you twelve, *and one of you is A DEVIL?*” (John vi. 70). Judas proved a liar, a betrayer, a false accuser, and, therefore, a devil. Paul, in 1 Tim. iii. 11, tells the wives of deacons not to be devils. His exhortation, it is true, does not appear in this form in the English version. The words, as translated, are “Even so must their wives be grave, not slanderers (*diabolous*)”. This is a plural inflection of the word translated devil, and ought to be rendered uniformly with its occurrence elsewhere. Either this ought to be “devils,” or devil elsewhere ought to be false accuser. The same remark applies to 2 Tim. iii. 2, 3: “For men shall be ... without natural affection, truce-breakers, false accusers

(*diaboloi*);” and to Titus ii. 3: “The aged woman, likewise, that they be in behaviour as becometh holiness, not false accusers (*diabolous*).”

Jesus applied the term to the persecuting authorities of the Roman State. He said in his letter, through John, to the church at Smyrna, “*The devil shall cast some of you into prison*” (Rev. ii. 10). The pagan authorities were the accusers and hunters of the early Christians, bent upon “stabbing through” and killing to the ground, the whole sect. In the same book, the power of the world, politically organized on the sin-basis (introduced under the symbol of a dragon, having seven heads and ten horns), is styled “that old serpent, *which is the devil*, and Satan.” In these instances, the popular construction of the word “devil” is entirely excluded, and its meaning and use as a general term, are illustrated.

There is, however, a wider use of it in the New Testament, which, while superficially countenancing the orthodox view, is more directly destructive of that view than even the limited cases cited. It is that which personifies the great principle which lies at the bottom of the rupture at present existing between God and man, as pre-eminently the accuser and striker through with a dart—the calumniator of God and the destroyer of mankind. First, let the fact of this personification be demonstrated. The evidence of it makes a powerful beginning in Heb. ii. 14, where we read as follows—

“Forasmuch, then, as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same, that *through death*, he might DESTROY *him that hath the power of death*, THAT IS, THE DEVIL.”

On the supposition that the devil here referred to is the orthodox devil, or a personal devil of any kind, there are four absurdities on the face of this passage.

In the first place, to take on the weakness of flesh and blood was a strange way of preparing to fight a powerful devil who, it would be imagined, would be more successfully encountered in the panoply

of angelic strength, which Paul expressly says Jesus did not array himself in; for he says, “He took not on him the nature of angels” (Heb. ii. 16).

In the second place it was stranger still that the process of destroying the devil should be submission to death himself! One would have thought that to vanquish, and destroy the devil, life extinguishable, and strength indomitable, would have been the qualification. Undoubtedly they would have been so, if the Bible devil had been the orthodox devil—a personal monster.

In the third place, the devil ought now to be dead, or whatever else is imported by the word “destroyed,” for Christ died eighteen centuries ago, for the purpose of destroying him *by that process*. How comes it, then, that the devil is clerically represented to be alive and busier than ever in the work of hunting immortal souls with gin and snare, and exporting them to his own grim domain?

In the fourth place, what an extraordinary proposition that the popular devil has the “power of death!” It can only be received on the supposition that the devil acts as God’s policeman: but this will not square with the Miltonic and popular view, that God and the devil are sworn enemies, the latter delighting to thwart the former to the utmost extent in his power. Who made Adam mortal? Who punishes the infraction of divine law? It is He who says, “I kill, and I make alive” (Deut. xxxii, 39). God, and not the devil, reigns. God dispenses retribution, and enforces His own law; not a hostile archangel, presumed to be at eternal enmity with Him.

John says, “For this purpose the Son of God was manifested, *that he might destroy the works of the devil*”... (1 John iii. 8).

Christendom Astray 1884 edition, pages 168-171.

'The following are passages which should be a part of every rational person's understanding:

- a. Origin of sin – James 1:13-15; Mark 7:20-23 cf. Jer. 17:9.
- b. The meaning of satan (adversary) – the following are referred to as “satan” or “adversary”:
 - i. God – 2 Sam. 24:1 cf. 1 Chron. 21:1.
 - ii. An obedient divine angel – Num. 22:22.
 - iii. Hadad the Edomite – 1 Kings 11:14.
 - iv. Peter – Matt. 16:23.
- c. The meaning of “devil” (accuser; calumniator) – the following are referred to as a “devil” or “slanderer”:
 - i. Judas – John 6:70.
 - ii. Women – 1 Timothy 3:11 cf. Titus 2:3.
 - iii. Men – 2 Timothy 3:3.
 - iv. “Sin in the flesh” – Heb. 2:14 cf. Heb. 9:26 and Rom. 5:21; 6:23 (to show that “devil” is synonymous with “sin”) and then cf. Rom. 7:17, 18.'

Quoted from *Wrested Scriptures* online.

For more true facts see

www.wrestedscriptures.com/b07satan/truthaboutdevilandsatan.html

viewed 17/4/2016.

90 He has a shot at it on page 14 which we have disproved at length in endnote 27 in this **REBUTTAL**.

91 It was Jesus himself who said in John 4:22:—“Ye worship ye know not what: we know what we worship: for **salvation is of the Jews.**” Jesus was a Jew and all the Apostles were Jews. Jesus brought salvation and his Apostles firstly taught other Jews about salvation.

AJP ignored the evidence that was written previously in *Christendom Astray*, and probably hoped his readers will as well:—

‘We look at the evidence. Jesus said to his disciples, “I am not sent *but unto the lost sheep of the house of Israel*” (Matt. 15v24). That he meant the Jews is evident from another statement—“*Go not into the way of*

the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” He further declared to the woman of Samaria, at Jacob’s well, “SALVATION IS OF THE JEWS” (John 4v22). These passages alone show the national restrictedness of the salvation proclaimed by Jesus and his apostles. Jesus was a Jew, born in the house of David as the God-appointed heir of David’s throne, and the apostles who laboured with him were also Jews. They proclaimed a message which came from the God of the Jews, and which according to the original instructions of Christ was only intended for the Jews. Therefore, Paul could emphatically characterise the gospel as “THE HOPE OF ISRAEL,” which he did in the words recorded in Acts 28v20, “FOR THE HOPE OF ISRAEL I am bound with this chain.” He could also make the following statement with peculiar emphasis, in defending himself before Agrippa:—

“And now I stand and am judged for THE HOPE OF THE PROMISE made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, HOPE TO COME; FOR WHICH HOPE’S SAKE KING AGRIPPA, I AM ACCUSED OF THE JEWS” (Acts 26v6, 7).

He could also say with a truthfulness not generally appreciated:—

“My kinsmen, according to the flesh, who are Israelites, to whom pertain the ADOPTION, and the glory, and the covenants, and the giving of the law, and the service of God, AND THE PROMISES ” (Rom. 9v3-4)

Thus it is evident that the salvation proclaimed for acceptance in the gospel is intensely Jewish in its origin, its application, and its future bearing; and it is equally evident that this was the light in which it was regarded by the disciples after the day of Pentecost; for we read in Acts 11v19, that “They which were scattered abroad . . . travelled as far as Phenice, and Cyprus, and Antioch, *preaching the word to NONE BUT UNTO THE JEWS ONLY.*” The reader will also remember that Peter required a special revelation to instruct him as to God’s proposed admission of the Gentiles into the blessings of Israel, and even then he threw the onus of it upon God. He did not attempt to justify it himself,

but apologised to his brethren for preaching to the Gentiles, saying, “What was I, that I could withstand God?” (Acts 11v17). The fact is, the admission of the Gentiles was one of the “mysteries of the gospel.” This is evident from the statement of Paul, in Ephesians 3:4-6:—

“Ye may understand my knowledge in the *mystery of Christ*, which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit; *that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.*”

But this opening the way for the admission of the Gentiles did not destroy the Israelitish character of “THE HOPE.” The effect was just the other way. Instead of the Gentiles converting the hope into Gentilism by their reception of it, the hope converted them into Jews, conforming them to its essentially Israelitish character. Hence, says Paul, to those Ephesians who received it, “Ye were without Christ, *being aliens from the commonwealth of Israel, and strangers from the covenants of promise.* . . . Now therefore ye are NO MORE STRANGERS AND FOREIGNERS, but fellow-citizens with the saints and of the household of God” (Eph. 2:12,19). He further said to the Romans, “HE IS A JEW *which is one inwardly*” (Rom. 2v29), that is, he who, being a Gentile by birth, has become a Jew in heart, and taste, and hope, is more of a *real Jew* than the reprobate natural son of Abraham. Referring to the admission of the Gentiles, he speaks of it as a cutting out of the olive tree, *which is wild by nature*, and a grafting contrary to nature, *into the good olive tree* (Rom. 11:24). Hence the Gentiles are “wild olive branches,” without hope—without birthright—without promises—without a future portion of any kind; and if they would become heirs of the inheritance to come, they must cast off “the old man” of their Gentilism, and put on “the new man” of true Jewism, “which is renewed *in knowledge* after the image of Him that created him” (Col. 3:10).

But to come to a closer consideration of the subject: Paul says he was bound “for the hope of Israel,” which is equivalent to saying that he preached it, seeing that it was for his preaching that he was put in bonds. Now, if Paul proclaimed “the hope of Israel,” it is clear that he did not preach the set of ideas which now passes current in the popular churches

as the gospel; for in what sense can these ideas be said to be “the hope of Israel”?”

Quoted from *Christendom Astray*, Logos edition, pages 324-325.

92 AJP’s invalid conclusions in this paragraph require comment.

- Robert Roberts is not exhorting anyone to “put on Judaism”. What he is saying in the previous paragraph is that ‘salvation is of the Jews’ which is adequately explained in endnote 91.
- There is not a “threefold division of Scripture...” and 1 Cor. 10:32 is not saying that. What we see is as follows:
 1. There were the Jews, who rejected their Messiah just as they had rejected Moses.
 2. The Gentiles were in two lots. A) Those who from the day of Pentecost of the Gentiles in Acts 10 were included & B) those who had not heard the Gospel.
 3. The Ecclesia A) made up initially of Christ and the Apostles who were all Jews & B) from Acts 10 onwards the Gentiles were grafted in.

Paul is exhorting his readers “give no offence” to any in group 3.

93 Note AJP does not give publisher, nor date of publication. As we have stated on page 46 the date of the *Christendom Astray*, Logos edition, quoted from was August 1984.

94 Sourced from <http://www.plymouthbrethren.org/article/1948> viewed 6/11/2016.

If AJP thought that Christ “abolished death” in the literal sense why do we still die? The verse is very clear that he abolished it by the gospel, which means that we must hear

and obey the gospel—then in God’s grace, at the judgement, we will be given immortality.

2 Tim. 1:10 “But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life **and immortality** to light through the gospel:”

Rom. 2:7 “To them who by patient continuance in well doing seek for glory and honour **and immortality**, eternal life:” (KJV)

AJP quotes Grant but most translations have “immortality” not “incorruption” as interpolated by Grant. Obviously immortality includes incorruption but AJP would not apply incorruption to the wicked, who are very corrupt, even though he believes in the immortal soul, which the Bible never speaks of. So Christ abolished death in the sense that after the judgement when the righteous are found worthy, personally they will never see death again.

95 Anyone who bothers to look up Ecclesiastes 9:5 will easily see that it refers to those who are **actually** dead, not spiritually dead, or “dead” in the sense of death as it existed before Christ! It also speaks correctly of those mortals who die during the millennium.

96 The Bible **never** promises heaven to the righteous. Perhaps AJP and his deluded followers should have read and believed the promises of God to Abraham and the other faithful of old.

Promises to Abram/Abraham:

Gen. 12:7 “And the LORD appeared unto **Abram**, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.”

Gen. 13:15-17 “For all the land which thou seest, to thee will I give it, and to thy seed for ever.”

“And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”

Gen. 15:18 “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

Gen. 17:7-8 “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

Promises to Isaac:

Gen. 26:3 “Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;”

Gen. 26:4 “And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;”

Gen. 28:4 “And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.”

Promises to Jacob:

Gen. 28:13 “And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;”

Gen. 35:12 “And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.”

Promises to David:

2 Sam. 7:12-14 “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:”

2 Sam. 7:16 “And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” KJV

However, Heb. 11:39-40 indicates that the faithful mentioned in this chapter “... having obtained a good report through faith, **received not** the promise: God having provided some better thing for us, that they without us should not be made perfect.” Notice there is **no** mention of heaven as a reward.

Lazarus had ceased to exist as had several others and they were raised to life again. Can you imagine Lazarus’s utter joy when “...[he] was one of them that sat at the table with him [Christ].” (John 12:2). Jesus had the power to raise from the dead then and also will of course at the time of the great resurrection—when the faithful will be given immortality.

97 It was never called *Christadelphianism* as claimed by AJP, except perhaps by their enemies. See endnote 98.

98 Let’s get the facts straight: “The name ‘Christadelphian’ comes from two Greek words that mean ‘Brothers in Christ’ (Colossians 1:2). It is a phrase taken from the New Testament, which was originally written in Greek.”

Quoted from www.thechristadelphians.org/htm/about.htm
viewed 15/5/2016.

99 As we have already stated in endnote **13**, the true gospel is to be found only in a small group.

100 The reader is asked to carefully consider the whole of this **Rebuttal** and especially the next endnote. They will unbiasedly conclude that it is AJP that is negating the gospel.

101 It requires stressing that an exposition of Scriptural passages must be in line with other expositions of the Apostle in his Epistles, or other parts of the Divine revelation. This is a safe guide to follow since the Apostle Peter speaks expressly of things written by Paul which the **unlearned and wicked wrest**:

“And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest**, as *they do* also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” (2 Pet. 3:15-17, KJV).

So it is not satisfactory to pull things from their context or to claim things, which other Scriptures prove as an invalid conclusion. This is so **obviously** done in most of AJP’s false conclusions.

This "wresting" was occurring back in Peter's time and led to the Apostasy, out of which grew the Roman Catholic church. Since the Reformation this wresting has been practised by her harlot daughters and continues to be in our time by Evangelicals of every shade. Anyone with an ability to read can clearly see that

the aforementioned book and graphic on page 2 deals with the problems of some apostate churches wresting Scriptures: Roman Catholic, Mormon, SDA's, Pentecostal, JW's, 'British Israelites', and the Church of Christ. Those passages wrested by many religious bodies—including heaven going, which AJP believed in are also dealt with and are fully exposed.

102 Obviously AJP is implying that Christadelphians are the antichrist. However, if the reader compares the verse quoted by AJP with three others by the Apostle they will quickly realize that AJP was part of the antichrist—not Christadelphians:

1 John 2:22 “Who is a liar but he that denieth that Jesus is the Christ? He is **antichrist**, that denieth the Father and the Son.”

1John 4:3 “And every spirit that **confesseth not that Jesus Christ is come in the flesh** is not of God: and this is that *spirit* of **antichrist**, whereof ye have heard that it should come; and even now already is it in the world.”

2 John 7 “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an **antichrist**.” (KJV)

AJP belonged to a group that believed in the trinity as he clearly expresses in his comments. Trinitarians do not believe that “**Jesus Christ**” [came] “**in the Flesh**”. They also deny ‘the Father and the Son’ claiming the Jesus is “God, the Son”, and other rubbish like that. So AJP is part of the antichrist as defined by the Apostle John.

103 RR does *not* as claimed: “...deduce from this verse the non-immortality of the soul...”

The word “soul” does not occur before until page 131 of *Christendom Astray*, [which is in a prior chapter] or after until page 161. So that is ten pages before and 20 pages after, and it is easy to see that there is no such deduction {though of course the deduction is correct for there is no such thing}. In no place in Scripture do the words “immortal” and “soul” occur together.

104 RR is *not* in the position of “denying immortality to the angels,…”

‘Manoah, the father of Samson, fell into a similar mistake (Judges xiii, 15). He pressed an angel-visitor to partake of his hospitality; and it is added (verse 16), “for Manoah *knew not that he was an angel of the Lord.*” These narratives prove that the angels of God are like ourselves, so far as figure is concerned; and that they are not the ethereal beings of popular theology. Eating and having their feet washed takes them out of the category of “orthodox” angels. They are as real and substantial as mortal men, but of a higher nature. Like the glorified righteous of the future age, they are incorruptible in substance, and, therefore, **immortal**, and luminous in appearance when that quality is not restrained. We read in the account of Christ's resurrection (given by Matthew, chapter xxviii, 2, 3), that “the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *His countenance was like lightning, and his raiment white as snow*”; and Cornelius, when describing the vision of an angel which he had seen, says (Acts x, 30), “A MAN stood before me *in bright clothing.*”

The angels, in form and feature, resemble human beings. They eat and drink, and walk and talk, and deport themselves in general like ourselves; but unlike us, they are incorruptible, deathless, perfect, and strong in the might with which God has invested them for the execution of His purposes. They have power to traverse space; but it does not require wings to do this, for the Lord Jesus ascended to heaven without the aid of such appendages. It is only necessary to possess power to counteract the influence of physical gravitation, and the ability to command it at will. This power dwells in the angels and in the Lord Jesus Christ, and seems generally to be the characteristic of spirit-bodies. In the angels we behold an exemplification of what the saints will be after the resurrection; for Jesus says:--

"They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; *neither can they die any more*; FOR THEY ARE EQUAL UNTO THE ANGELS, and are the children of God, being the children of the resurrection" (Luke xx, 35, 36).

At present, the righteous are "a *little lower than the angels*" (Heb. ii, 7); then, they will be on the same level. ...'

This is quoted from *Christendom Astray* Logos Edition, pages 153-154. A few pages before 161 his comments prove that RR does not deny the immortality of the angels. In fact his description is clear and extensive.

105 Notice that no source and no Scripture are given to support AJP's claims. Probably the first is a silent admission that RR does not quote this verse as AJP has it. RR quotes part of verse 15 but not all of verse 16:

'The testimony before us is, that God is the only underived and self-sustaining existence in the universe. All other forms of life are but incorporations of the life, which is in Him--so many subdivisions of the stream which issues from the great fountainhead. The following statements affirm this view:--

"The King of kings, and Lord of lords, who ONLY *hath immortality*, dwelling in the light which no man can approach unto" (I Tim. 6v15, 16).

... "*For out of Him (ex autou)*, and through Him, and to Him ARE ALL THINGS" (Rom. 11v36).

"To us there is but one God, the Father, of *whom* ARE ALL THINGS" (I Cor. 8v6).'

Quoted from *Christendom Astray*, page 141. For much more evidence that AJP is wrong on the subjects of eternal life and immortality see:

www.christadelphians.com/biblebasics/0401thenatureofman.html
Christendom Astray lectures 2, 3 & 4

www.antipas.org/books/chris_astray/ca_lec02.html & hard copy

and www.csss.org.au/the-doctrine-of-the-immortality-of-the-soul.html .

See graphic in endnote 64. Viewed 29/4/2016.

106 Doesn't it seem strange to the reader that there is no date of publication by AJP of his booklet? But it is fairly easy to prove one edition was published in 1930:

https://books.google.com.au/books?id=1NWVP5kDBJcC&pg=PA384&lpg=PA384&dq=christadelphianism+astray+publication+date&source=bl&ots=8941tSEERx&sig=wbzzUBFIBA0bW3MaHUT8WysTP2o&hl=en&sa=X&ved=0ahUKewjYmuaxk6_MAhXG36YKHer4BXQQ6AEIRTAH-

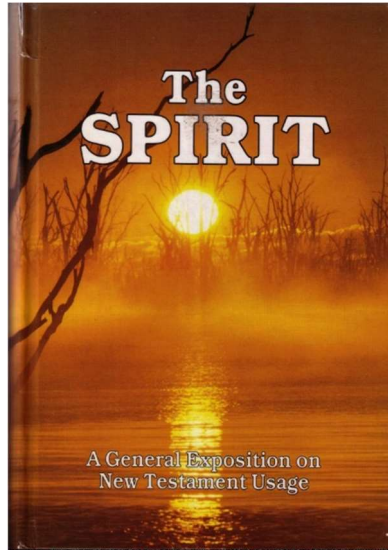
Obviously the current edition was not, as Hutchinson was not an adult in that year. Viewed 30/10/2016.

107 As for johnhutc (John Hutchinson) I have written a **critique** and a **rebuttal** to his views. So I have answered him twice:

- http://users.sa.chariot.net.au/%7Ealeck/Critique_of_JH_g16.htm is my first reply to Hutchinson (now updated with a few bits from my rebuttal to John Bedson) and
- <http://users.sa.chariot.net.au/%7Ealeck/REBUTTALtoJHCCg27.htm>, a rebuttal to his comments about the above *critique*. Both of these are up to date, though for some reason the graphics are not yet working in the latter.

The only reason I include his name is that johnhutc is on AJP's booklet, who has been dead for decades, so Hutchinson is pushing AJP's false views in an attack on Christadelphians.

The *italics* and all UPPERCASE words in *Christendom Astray* are obviously for emphasis.



The above book is referred to on pages 112, 120, 133 and 217.



Summary

On first reading Pollock’s booklet, he seems to plead a just case against Robert Roberts, but as the Proverb says, this is only—*“Until another comes and examines him”* (18:17, NASB).

As implied, on the slightly curled or unwrapped cover, I have **uncovered** and **exposed** the many errors within Mr. Pollock’s pamphlet.

The vast majority of his claims turn out to:

- a) be almost completely wrong, or
- b) be factually incorrect, or

c) contain several typos.

As we have seen, when Peter—referring to the letters of the Apostle Paul—said that there were “...some things hard to be understood, which they that are **unlearned** and **unstable** wrest, as they do also the other scriptures, unto their own destruction.” (2 Pet. 3:16). Sadly Mr. Pollock and his followers clearly fall into that category, despite his attempt to pin that serious verse on Christadelphian doctrine, which is obviously and undoubtedly Biblical.

As I wrap up this long effort, may this **REBUTTAL** assist you to come to a proper understanding of the subjects examined herein.

Obviously however, there is more to living the Truth—as it is in Christ Jesus—than just believing and defending correct doctrine. We need to practice righteousness as revealed especially in the New Testament and even in the commandments given to Moses:

“Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” (Mark. 10:19)

This practice is summarised by the Apostle John:

“Beloved, let us **love one another**: for **love** is of God; and every one that **loveth** is born of God, and knoweth God.” (1 John 4:7).

See also 1 Corinthians 13, which demonstrates the **absolute** need to have and to practice **agape** **ἀγάπη** **love**, otherwise we are “nothing” or worse than useless. We sometimes ignore Paul’s teaching to our own peril. This agape obviously includes looking after those who are abused. Too often ecclesias today, as in Paul’s time at Corinth, fail to assist those who have been—and continue to be—abused emotionally and in other ways. Abuse is especially evident via electronic means such as mobile phones and the Internet.



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Acknowledgements

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[Please note that sometimes ***Wrested Scriptures*** uses *italics* for emphasis, which is different than the translation being quoted. Also ***the Spirit*** sometimes quotes the NASB & is quoted herein; and uses italics when it should be the normal font. This has been modified to conform to the NASB].

I have taken the liberty of correcting some of AJP's confused use of quote marks: cp. after endnote 24 the corrected version [“].

It should be noted that not all sources quoted follow the required acknowledgements, but I have done my best to sort these out.

I thank those brothers and sisters who gave excellent feedback. I have done my best to correct my typos. Further feedback would be appreciated.



“Thy **word** is a lamp unto my feet,
And a light unto my path.”
(Psalm 119:105)

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