

Original Article by Wayne Tanner	An Amended Response
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<p style="text-align: center;">THE SOUL THAT SINNETH, IT SHALL DIE. (Ezek.18:4, 20)</p> <p>It has long been a major doctrine among those that subscribe the Amended Birmingham Statement of Faith that God does not visit the consequences of sin upon anyone that has not himself been an active participant in the sin. Because of that hypothesis, it has been a major doctrine among the Amended that we do not die because of Adam’s sin, but that each man dies because of his own sins.</p> <p>In fact, as recently as February, 2002, <u>The Christadelphian</u> Magazine on Page 50 published an article entitled “Questions From The Mission Field”. The opening paragraph reads as follows:</p> <p style="padding-left: 40px;">“Romans 6:23 reminds us that ‘the wages of sin is death’. This follows directly from God’s judgment on Adam, after his disobedience, as recorded in Genesis 3:19 – ‘Till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return. <u>We do not die because of Adam’s sin. His sin simply brought mortality into man’s experience.</u> Romans 3:23 confirms that “all have sinned and fall short of the glory of God”. We are all responsible for our own failings and as such accept God’s justice.” (Underlining is mine)</p> <p>In addition the above, Brother Graeham Mansfield sometime back published a book entitled “Atonement: Salvation Through The Blood Of Christ.” Throughout that book, Brother Mansfield clearly demonstrated from the writings of various prominent Amended writers (from the time of Brother Robert’s change of position) that those Amended writers taught that men</p>	<p>This is brother Tanner’s preconception about the Amended community and not based in fact.</p> <p>Note that brother Tanner fails to underline the phrase: <u>This follows directly from God’s judgment on Adam...</u></p> <p>The paragraph brother Tanner quotes is, at best, contradictory. However, mortality is defined in the dictionary as “the quality of causing death”. The writer acknowledged that Adam brought the sentence of death upon mankind in writing: <u>His sin simply brought mortality into man’s experience.</u> Brother Tanner has removed the context of the quote. What the writer was saying when he wrote, “We do not die because of Adam’s sin” he was saying that we do not die because we are <i>guilty</i> of Adam’s sin. I assume brother Tanner agrees with this? Adam’s sin brought mortality upon mankind, a result of “God’s judgment on Adam.”</p> <p>1) This accusation is completely without foundation. Logos, under its two editors, brother HP Mansfield and now brother Graeham Mansfield, have consistently maintained that death is the hereditary inheritance of all mankind. And not death only, but the principle of sin in our “members”.</p>
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are responsible only for their own sins and do not die for Adam’s sin. The reason behind the teachings found in those quotations (for rejecting the doctrine that is taught even in the BASF, that all men die because Adam sinned), is that it would be “unjust” for God to inflict the consequences of one man’s action upon anyone who is not a participant in the crime. Such writings were produced primarily to cast a bad light on the Unamended truth that death passed upon us all as a direct result of the first sin in the garden of Eden.

Since it is so strongly asserted in the official Amended doctrine that God would never punish with death anyone that was not an active participant in a particular sin. Let us at the mouth of two or three witnesses (Deut. 19:15) in the holy writ peruse that very question.

THE CASE OF DAVID AND THE CENSUS
(II Sam. 24:1-15; II Chron. 21:1-14)

These two passages record the same event and establish the truth of Unamended teachings on this subject.

In this episode, The king of Israel, David, who was a man after God’s own heart (Acts 13:22), directed that Joab and the rulers of the people, number the inhabitants of the land of Israel. Because of this unauthorized census God put the punishment of death upon seventy thousand persons (I Chron. 21:14, II Sam. 24: 15), but not upon David himself. Therefore, in this case God punished with death a huge number of persons *instead of the guilty one*. It would certainly be interesting to hear the explanation of the promoters of the theory of the “unjustness” of God should he do such a thing, as they

2) This false teaching is a paper-tiger and therefore the “reason” is an invention of brother Tanner. He can neither prove his former charge or find the “reason” in the book, “Atonement: Salvation Through The Blood Of Christ”. Note, he does not provide any quotations.

3) Such writings as “Atonement: Salvation Through The Blood Of Christ” were produced over the course of 100 years of controversy concerning the Atonement and not to pit “us” against “them” – a convenient rallying cry when facts are wanting.

The charge is false and therefore the Scriptural cases brought forth by brother Tanner are fighting a paper tiger of his own invention.

THE CASE STATED FROM
“ATONEMENT: SALVATION THROUGH THE BLOOD OF CHRIST”

Here is a sampling of what is taught in “Atonement: Salvation Through The Blood Of Christ”. Please note, that the following quotes are simply the result of searching for expositions which directly reference Romans 5:19. There are many other applicable verses and writings that would bear out the same doctrinal position:

1. These things enable us to understand the like figures in the New Testament. “The body of sin” is “our mortal body” (Rom. 6:6; 8:11), mortal because of sin (Rom. 5:12). “He hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). That is, “God sent his

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<p>seek to justify their declarations regarding this matter.</p> <p>In that passage, it cannot be denied that because of the sin of one man, death passed upon seventy thousand men. Would God do such a thing? It is an established fact that God did do such a thing.</p> <p style="text-align: center;">JOSHUA SEVENTH CHAPTER</p> <p>In this passage, it says that, “the children of Israel committed a trespass”. But, as we closely examine the passage, we discover that only Achan, the son of Carmi, entered into the tent in which were the wedges of gold and silver and the Babylonian garment, took them and hid them.</p> <p>However, Verse 11 states:</p> <p style="padding-left: 40px;">“Israel hath sinned, and they have also transgressed my covenant, which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, <u>and have put it even among their own stuff.</u>” (Underline is mine).</p> <p>Now, we all know that only Achan perpetrated the deed, that only he put the items among his own stuff inside his own tent. Not one other Israelite had the “stuff” in his own tent among his own things. God said they all sinned. Therefore, the sin of one man passed upon all the others just as in the case of Adam. Joshua 22:20 says that “Achan died not alone in his iniquity”. We see the truth of this as we peruse Josh. 7:5 and notice that God punished with death along with Achan, thirty six others who had not actually perpetrated the deed. But Amended writers tell us that God would never do such a thing.</p>	<p>own Son in the likeness of sinful flesh, and for sin (R.V. <i>as an offering</i> for sin) condemned Sin in the flesh” (Rom. 8:3). (Page 23)</p> <ol style="list-style-type: none"> 2. Question 8: <i>Did this condemnation to death fall on Adam only, or on all his posterity?</i> Answer: On all his posterity also Rom. 5:12, 19. (Page 59) 3. by the mere fact of inheriting his fallen nature they are “made sinners” (verse 19), or placed under “condemnation” (verse 18). These Scriptural truths furnish the only explanation of the death of infants and of others who have “not sinned after the similitude of Adam’s transgression” (verse 14). (page 90) 4. At the same time, it is obvious from Paul’s treatment of sin in Romans 5, that we are born into a constitution of sin. That, however, is our misfortune not our fault. Paul wrote, “<i>By one man’s disobedience many were made (Gk. constituted) sinners</i>” (Rom. 5:19). (Page 191) 5. 1. Death entered the world of mankind by Adam’s disobedience—Romans 5:12, 15; 1 Corinthians 15:22 (Page 220) 6. Paul’s teaching regarding the cause of man’s condition of suffering and death is simple and conclusive. In Romans 5, he wrote: “Through the offence of one many be dead” (v. 15). “Judgment was by one to condemnation” (v. 16). “By one man’s offence death reigned by one” (v. 17). “By the offence of one judgment came upon all men to condemnation” (v. 18). “By one

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<p>Again, the truth of the matter is that God did do such a thing. One man sinned and God charged the nation with doing it. Likewise, Adam sinned, and God charged the race with doing it and punishes us all accordingly and He is not unjust in doing so. It is His sovereign will and right and we sadly but willingly accept it. Adam sinned and God passed the punishment onto all men. God has clearly acted in that manner and it is blasphemy to either indicate or proclaim that it is “unjust” for Him to proceed in that manner.</p> <p>Paul tells us in Hebrews 7:5-10 that because Levi’s ancestors paid tithes, Levi is counted as having paid tithes years before he was born.. By the same token, because our ancestors sinned, the race of man is counted to have sinned, no matter how long after the first sin that any or all men come along.</p> <p>The NASU booklet under “Adamic Condemnation” makes the same claim that we are not personally “guilty” of Adam’s sin. That claim has long been promulgated by Amended teachers, speakers and writers in order to bolster their position that in baptism there is no atonement or dealing of any kind with sin-nature. Their position is that it would be unfair of God to require it.</p> <p style="text-align: center;">WHY DO MEN DIE?</p> <p>At Ezekiel chapter eighteen, Amended writers declare that they have found proof that we do not die for Adams sin, but for our own sins. When the chapter repeatedly says that “the soul that sinneth, it shall die” (verses 4, 20), those writers base their teaching upon their misunderstanding of such declarations. The question therefore is, “what is the chapter teaching us?” Let us consider the chapter and see if we can ascertain what it teaches, and what it does</p>	<p>man’s disobedience many were made sinners” (v. 19). “Sin hath reigned unto death” (v. 21). “Death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam’s transgression” (v. 14). (Page 245)</p> <p>7. Paul, in his unerring utterances, throws much light upon the subject. He wrote: “By one man sin entered into the world” (Rom. 5:12). This is not merely an act of disobedience, but something that resulted from such, and that “entered into the world” (not merely the man) as a result. What “sin” entered the world consequent upon Adam’s transgression? There is only one possible answer: That which is described as sin in the flesh. Paul referred to it as: “Sin that dwelleth in me” (Rom. 7:20). (Page 246)</p> <p>8. It is important to understand clearly that in the garden of Eden, sin resulted from “lawlessness”—or, disregard of God’s law (1 John 3:4, R.V.); and that the result of sin was a changed condition terminating in death. Man was not a death-stricken creature until he sinned. The apostle Paul wrote: “Through <i>one man</i> sin entered into the world, and death <i>through sin ...</i>” The transgression in Eden had immediate effect upon Adam and <i>all</i> his progeny—of which, by nature, Jesus Christ was one. “Unto <i>all men death passed through ...</i>” (Rom. 5:12, A.V. and Rotherham). This single act of sin on the part of Adam and Eve resulted in a constitutional change which carried through to all their posterity. “Through the disobedience of <i>the one man</i>, the</p>

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<p>not teach.</p> <p>The first thing of which we must be aware is, “to whom is the chapter addressed?” The answer is that it was addressed to the nation of Israel who were under the law of Moses. The declarations of the chapter were pertinent to the execution of punishments upon those who transgressed that law. Secondly, the punishments mention concerned not when a man becomes a dying creature, but when the executions of the death penalty of the law were handed down, who should be put to death, and who was not to be put to death.</p> <p>It is important to realize that God, early on, in Deut. 24:16 had forbidden the Israelites to inflict the death penalty on the children of the perpetrator of a crime, or to put to death the parent because of the sins of children. The Israelites had taken their “proverb”, “The fathers have eaten sour grapes, and the children’s teeth are set on edge” (Ezek. 18:1) to the extreme and charged God with folly. God was simply setting the record straight. It is of a truth that God visits the iniquity of the fathers upon their descendants to the fourth generation (Exod. 34: 7). However, that truth is not applicable to matters involving the death penalty cases where children might be put to death with their father. In such cases a third or fourth generation would never come into being for the lineage of the father would end with the second generation and there would be no one to propagate the third and fourth generations. Therefore, the declaration of the passage cannot apply to death sentences.</p> <p>We must not point to the instance of Numbers 16th chapter where it is thought that the law of Deut 24:16 was ignored and bypassed, for Numbers 26: 9-11 informs us</p>	<p>many were <i>constituted</i> sinners ...” (Romans 5:19, lit. Gk.). (Page 260)</p> <p>9. Their relation to <i>sin</i> and <i>death</i> is thus described: “By one man <i>sin</i> entered into the world, and death by sin; and so <i>death passed upon all men</i>, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned <i>after the likeness of Adam’s transgression</i>” (Rom. 5:12–14, R.V.). (Page 330)</p> <p>10. Sin having entered into the world, and death having passed upon all men (Rom. 5:12), deliverance from death must be according to the Divine prerogative. Just as one born a slave under the State law is only liberated upon the condition which the supreme authority imposes, so deliverance from the <i>state</i> or <i>constitution of Sin</i> which passed upon the human race from Adam, can only come on the condition, or conditions, prescribed by the Father. (Page 330)</p> <p>11. Just upon the same principle that death passed upon all men on account of one that sinned, so the righteousness of one brings eternal life upon all that believe in Jesus (Rom. 5:12–21). In the one case all men are hopelessly involved in the results of the sin of one man, through no fault of their own (Rom. 8:20). In the other case they become entitled to eternal life through the righteousness of one, by voluntarily confessing their own personal sins and belief in the resurrection of Jesus from the dead (Acts 2:38;</p>

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<p>that the children died not. The Sons of Korah were later keepers of the door in the temple so they could not have died. II Chron. 25:4 also shows the determination to obey Deut 24:16.</p> <p>Israel had carried their charge too far and applied that truth to capitol punishment, where it had no application For that reason, God is setting the matter straight. The chapter is not teaching us when men become dying creatures, rather, it is telling Israel how the matter of the death penalty for those who violated the law of Moses should be carried out, just as He had done anciently.</p> <p>If Ezekiel chapter eighteen is teaching that each of us is not under a death penalty until we commit our first sin, we are presented us with the worst paradox we have ever seen. For example, if Ezekiel 18:4, 20 is telling us that we are not under a death penalty until we ourselves sin, then it is also telling us that if we turn from that sin, then we pass out from under that penalty (verse 21) when it says “he shall live”. See also verses 27-28. Therefore, individuals would pass back and forth from a sentence of death into a position of no death. That is absolute folly. Let us not endorse a folly in order to bolster an untenable claim.</p> <p>The truth of the matter is that Romans 5:12-19 teaches clearly that when Adam sinned, causing death to pass upon all men, it was considered that all men were born constitutional sinners and that death would be their lot. In Romans 5:13-14, Paul makes the point that even during the twenty five hundred years from Adam to Moses, men’s own sins were not reckoned to them in the absence of law, but that death reigned over them anyway, even though they sinned not after the similitude of Adam’s transgression (transgression of</p>	<p>22:16; 8:12). (Page 344)</p>

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<p>Divine law). Notice that it says that “death reigned over them” like a monarch. Therefore, it had to be because of some one else’s sin. It was because of Adam’s sin.</p> <p>Notice that in verse 17, Paul says that death “reigned by one” over that dispensation. So death had to be ruling over them independent of their own sins. If death reigned by one, as Paul tells us that it did, then we cannot accept the teaching that death reigned by millions who sinned and brought death upon themselves.</p> <p>Brethren, Unamended Christadelphia is once again under siege. The return is upon us and Jesus warned that he would scarcely find faith when he returns (Luke 18:8). Let us take particular notice of the error with which we are being asked to come into fellowship. Let us remember that NASU seeks to have us to agree with a few of them, but seeks to put us in fellowship with thousands who will continue to teach the errors to which we refer. Let us always be steadfast and unmovable, always abounding in the work of the Lord” (I Cor. 15: 58).</p> <p>Wayne R. Tanner</p>	<p>You’ll find no disagreement with this statement from Logos, Graeham Mansfield, the author of this document, and all those they are in fellowship (qualified by 1st John 1:7-8) with.</p> <p>And if a man also strive for masteries, <i>yet</i> is he not crowned, except he strive lawfully. (2 Timothy 2:5)</p> <p>Brother Tanner presents the Amended community as unanimous. Just as there are doctrinal divisions within the Unamended community, there are doctrinal divisions in the Amended community. When he charges the Amended with teaching that men must be transgressors to be brought under the law of death, or made mortal, he should represent the case accurately and without the partisanship of the world’s warfare.</p> <p>Stephen Genusa</p>

Dear Brothers and Sisters,

After sending the first copy of the aritcle [sic] I found sentences and needed corrections. Please discard the first one and use this second one.

Fraternally,

Wayne