

THE PANTHEISTIC CHARACTER OF CHRISTADELPHIANISM DEMONSTRATED FROM THE WRITINGS OF ROBERT ROBERTS, ONE OF THEIR EARLY LEADERS

While the heterodoxy of Christadelphianism is well known (e.g., denial of Trinity, personal devil, eternal punishment, salvation by faith -- a host of others could be named), their views as to the nature of God, matter, and creation are not well known. Their teaching has a definite pantheistic character.

I. SPIRIT IS MATTER

Some say "spirit" is not matter. In truth, it may be found that spirit is the highest form of matter (*Christendom Astray*, 1932 edition., p. 17).

II. GOD IS COMPOSED OF MATTER

It is the popular habit, where serious views of God are entertained at all, to conceive of Him as a principle or energy in universal diffusion without corporeal nucleus, without local habitation, "without body or parts." There is no ground for this popular predilection . . . (*Christendom Astray* p. 92).

Yea, the Creator has a body (*The Sect Everywhere Spoken Against*, p. 12).

One's own intuitions tell him the Father-form must be the human in its highest perfection (*ibid.*, p. 13).

III. CREATION COMPOSED OF GOD'S SUBSTANCE

Popular theology teaches that God made all things "out of nothing." This is evidently one of many errors that has passed current as truth (*Christendom Astray*, p. 94).

The Bible teaches that all things have been made out of God -- not out of nothing. It teaches that God, as the antecedent, eternal power of the universe, has elaborated all things out of himself. "Spirit," irradiating from Him, has, under the fiat of his will, been embodied in the vast material creation which we behold. That Spirit now constitutes the substratum of all existence -- the very essence and first cause of everything" (*ibid.*).

I believe the doctrines described above provide the basis for the Christadelphian insistence that there is no personal devil.

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