

## ***The Unamended Christadelphian Statement of Faith***

**I.- That** the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is. (Deut. 6:1; I Kings 8:30-39,43-49; I Chron. 29:11-14; II Chron. 16:9; Neh. 9:6; Job 9:4; 26:13; 28:24; 34:21; 36:5; Job 38,39 and 40; Psa. 33:13-14; 44:21; 62:11; 92:5; 94:9; 104:24; 123:1; 124:8; 139:7-11; 145:3; 146:6; 147:4-5; 148:5; Prov. 15:3; Isa. 26:4; 28:29; 40:13-27; 3:10-12; 44:6-8; 45:5; 46:9-10; Jer.10:12-13; 23:24 27:5; 32:19,25; 51:15; Amos 9:2-3; Matt. 6:9; Mark 12:29-32; Acts 14:15; 17:24; 27-28; Rom. 1:27; I Cor. 8:4-6; Eph. 4:6; I Tim. 1:17; 2:5; 6:15-16).

**II.- That** Jesus of Nazareth was the Son of God [not "God the Son"], begotten of the virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same Spirit, without measure, at his baptism. (Isa. 7:14; 11:2; 41:1; 21:1; Matt. 1:18-25; 3:16-17; Luke 1:26-35; John 3:34; 7:16; 8:26-28; 14:10-24; Acts 2:22-24; Gal.4:4).

**III.- That** the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man. (Gen. 3:19; Rom. 5:12-19; I Cor. 15:21-22; II Cor. 5:19-21).

**IV.- That** the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "*very good*" in kind and condition, and he was placed under a law through which the

continuance of life was contingent on obedience. (Gen. 2:7:17; Job 4:19; 33:6; I Cor. 15:46-49).

**V.- That** Adam broke this law, and was sentenced to return to the ground from whence he was taken - a sentence which in effect defiled and became a physical law of his being, and was transmitted to all his posterity. (Gen. 3:15-19,22-23; Job 14:4; Psa. 51:5; John 3:6; Rom. 5:12; 6:12; 7:18-24; I Cor. 15:22; II Cor. 1:9; 5:-2-4; Gal.5:16-17).

**VI.- That** God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the obedient of the race from destruction, and people the earth with sinless immortals. (John 1:29; 3:16; Rom. 3:26; II Tim. 1:1,10; Titus 1:2; I John 2:25; Rev. 21:4).

**VII.- That** He inaugurated this plan by making promises to Adam, Abraham, and David, which were afterwards elaborated in greater detail through the prophets. (Gen. 3:15; 22:18; Psa. 33:5; 89:34-37; Hosea 13:14; Isa. 25:7-9; 51:1-8; Jer. 23:5).

**VIII.- That** these promises had reference to Jesus Christ, who was to be raised up of the condemned race of Adam, in the line of Abraham and David, and who, though wearing the condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying abrogate the law of condemnation for himself and all who should believe and obey him. (Psa. 2:6-9; Dan. 7:13-14; Jer. 23:5; Zech. 14:9; Matt. 25:21; Mark 16:16; John 5:21-22, 26-27; 14:3; Acts 13:34-39; Rom. 1:3; 3:22; 5:19-21; 8:3-4; 6:9-10; I Cor. 15:45; Gal. 1:4; 4:4-5; Eph. 1:9-10; Heb. 1:9; 2:14-16; 5:3-9; 7:27; 9:26; Rev. 1:18; 2:7; 3:21; 11:15).

**IX.- That** it was this mission that necessitated the miraculous begetting of Christ of a virgin descendant of Adam, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God; and thus he destroyed in his own mortal nature that having the power of death, which is the devil; and will finally destroy the devil, or sin in the flesh, in all its forms of manifestation. (Isa. 7:14; Matt. 1:18-25; Luke 1:26-35; Rom. 1:3-4; 8:3; II Cor. 5:21; Gal. 4:3-4; Heb. 2:17; 4:15).

**X.- That** being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Immanuel, God with us, God manifested in the flesh-yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature. (Matt. 1:23; Gal. 4:4; I Tim. 3:16; Heb. 2:14,17).

**XI.- That** the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, that assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets. (Matt. 4:17; 5:17,20-48; 19:28; 21:42-43; 23:38-39; 25:14-51; 27:11-42; Mark 1:15; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; John 1:49; 9:35; 10:24-25,36; 11:27; 19:21).

**XII. - That** for delivering this message, he was put to death by the Jews and Romans, who were however, but instruments in the hands of God, for the doing of that which He had determined before to be done, viz., the condemnation of sin in the flesh, through the offering of the body of

Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin. (Matt. 26:28; Luke 19:47; 20:1,26; 22:20; 24:26, 46-47; John 11:45-53; 14:6; Acts 4:12,27-28; 10:38-39; 13:26-29,38; Rom. 3:25; 8:3; 15:8; Gal. 1:4; 2:21; 3:21-22; 4:4-5; Heb. 7:27; 9:14-15; 26-29; 10:10; I Pet. 3:18; 2:24; I John 1:7).

**XIII.- That** on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth. (Acts 2:24-27; 4:27; 10:40; 13:30-37; I Cor. 15:4)

**XIV.- That** he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins. (Prov. 27:13; Luke 24:51; John 17:9; Acts 5:31; 13:39; 15:14; Eph.1:20; I Tim. 2:5; Heb. 4:14-15; 8:1; 10:26; I John 2:2).

**XV.- That** he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved. (Matt. 28:19-20; Luke 24:46-48; Acts 1:8; 4:12; 26:16-18).

**XVI.- That** the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being immersed in water into his name and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded. (Matt.28:20;

Mark 16:16; John 15:14; Acts 2:38,41; 8:12; 10:47; 16:31; 23:48; Rom. 1:16; 2:7; 6:3-5; Gal. 3:27-29).

**XVII.- That** the gospel consists of "*the things concerning the kingdom of God and the name of Jesus Christ.*" (Acts 8:12; 19:8,10,20; 28:30-31).

**XVIII.- That** "*the things concerning the kingdom of God*" are the facts and truths testified concerning the kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.

**XIX.- That** God will set up a kingdom in the earth, which will overthrow all others, and change them into "the kingdom of our Lord and his Christ." (Dan. 2:44; 7:13-14; Isa. 11:9-10; 32:1,6; Rev. 11:15).

**XX.- That** for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles. (Psa. 102:16,21; Dan. 7:13; Acts 1:9,11; 3:20-21; II Tim. 4:1).

**XXI.- That** the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant. (Gen. 12:14,17; Lev. 26:42; Jer. 22:3,8; Ezek. 37:21-22; Amos 9:11,15; Micah 4:6-8; 7:20; Gal. 3:16; Heb. 11:8-9).

**XXII.- That** this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from "the desolation of many generations;" the building again of Jerusalem to become "the throne of the Lord" and the metropolis of the whole earth. (Isa. 11:12; 24:23; 51:3; 60:15; 62:4; Jer. 3:7; 31:10; Ezek. 36:34,36; Joel 3:17; Micah 4:7-8; Zech. 7:8).

**XXIII.- That** the governing body of the kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective "*seed of Abraham*," in whom all nations will be blessed, and comprising "Abraham, Isaac, and Jacob, and all the prophets," and all in their age of like faithfulness. (Dan. 12:2; Matt. 25:34,36; Luke 13:28; 14:14; John 5:28-29; 6:39-40; I Thess. 4:15-17; Rev. 11:18).

**XXIV.- That** a law will be established, which shall go forth to the nations for their "*instruction in righteousness*," resulting in the abolition of war to the ends of the earth; and the "*filling of* the earth with the knowledge of the glory of Yahweh, as the waters cover the sea." (Isa. 2:4; 10:2-5; 42:4; Micah 4:2; Hab. 2:40).

**XXV.- That** at the appearing of Christ prior to the establishment of the kingdom, the responsible (faithful and unfaithful), dead and living of both classes, will be summoned before his judgment seat "to be judged according to their works;" and "receive in body according to what they *have done, whether it be good or bad*." (Rom. 2:5-6,16; 14:10-12; I Cor. 4:5; II Cor. 5:10; II Tim. 4:1; Rev. 11:18).

**XXVI.- That** the unfaithful will be consigned to shame and "the second death," and the faithful invested with immortality, and exalted to reign with Jesus as joint rulers of the kingdom, co-possessors of the earth, and joint administrators of God's authority among men in everything. (Psa. 37:9,22,29-38; 49:7-9; Prov. 10:25-29; Dan. 7:27; 12:2; Mal. 4:1; Matt. 5:5; 7:26; 8:12; 25:20; Luke 22:29-30; John 10:28; Rom. 2:7; I Cor. 15; 15:51-55; II Cor. 5:1-4; Gal. 1:8; 5:21; I Thess. 2:12; II Thess. 1:8; II Tim. 2:12; Heb. 10:26-28; James 1:12; II Peter 1:11; 2:12; Rev. 3:21; 5:9-10; 21:8).

**XXVI.- That** the kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject-inhabitants, though in a much milder degree than now. (Isa. 65: 20; Ezek. 44:22, 25; I Cor. 15:24,29; Rev. 20:7-9).

**XXVIII.- That** the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close. (Isa. 25:6-8; I Cor. 15:24-26; Rev. 20:12-15; 21:4).

**XXIX.- That** at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years. (I Cor. 15:24; Rev. 20:11-15).

**XXX.- That** the government (in its mediatorial aspect) will then be delivered up by Jesus to the Father, who will manifest Himself as the "All-in-all;" sin and death having been taken out of the way, and the obedient of the race completely restored to the friendship of the Deity. (I Cor. 15:28).

**XXXI.- That** the Scriptures, composing the book currently known as the Bible, are the only source now extant of knowledge concerning God and His purposes, and that they were given wholly by the unerring inspiration of God in the writers, and that such errors as have since crept in are due to transcription or translation. (Neh. 9:30; John 10:35; I Cor. 2:13; 14:37; II Tim. 3:16; Heb. 1:1; II Peters 1:22).