

**THE
CHRISTADELPHIAN
UNAMENDED
STATEMENT OF FAITH**

OR

**Doctrines Forming Their
Basis of Fellowship**

**ALSO
DOCTRINES TO BE REJECTED**

**With Epitome of the
COMMANDMENTS OF CHRIST**

**Christadelphian Publications
2725 Kenmore Road
Richmond, Virginia 23225
1986**

NOTE

This is a reproduction of the old Birmingham Statement (1877), with the following corrections made:

Proposition V, instead of "a sentence which defiled," now reads, "a sentence which in effect defiled."

Proposition VI, instead of "ultimately rescue the race," now reads, "ultimately rescue the obedient of the race."

Proposition VIII, instead of "who was raised up in the condemned line of Abraham and David," now reads, "who was raised up of the condemned race of Adam in the line of Abraham and David."

Proposition IX, instead of "Christ of a human mother," now reads, "Christ of a virgin descendant of Adam."

Proposition XVIII, instead of "are the facts testified," now reads, "are the facts and truths testified."

To Proposition IX is added, "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."

The words "a general resurrection and judgment" in relation to the thousand years are omitted in Proposition XXIX, since they do not affect the question of fellowship.

To the above corrections are now added in 1986 certain clarifications which are shown in brackets after Propositions XVI, XXV, XXVI, and XXIX. Added to the "Doctrines to be Rejected" are numbers 36, 37 and 38 treating with the interpretation of the Apocalypse. Also appended to "The Commandments of Christ" are numbers 54-70 which are deemed appropriate to the times. It should be borne in mind that these do not constitute a change in the Statement; they are clarifications only.

THE CHRISTADELPHIAN UNAMENDED STATEMENT OF FAITH

Or Doctrines Forming Their Basis of Fellowship

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; 43:10-12; 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. 16:27; 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, 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; 42:1; 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; 28:27; 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 manifest 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, the 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).

[The immersion in water into the name of Christ is an individual act of faith involving one's recognition and confession that he is, prior to valid baptism, "dead in trespasses and sins" and "by nature [one of] the children of wrath" (Eph. 2:1,3), "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Baptism into Jesus Christ is a baptism "into his death" (Rom. 6:3) and acquires for the baptized person a title to mortal resurrection (Rom. 6:5), a title not formerly possessed while "in Adam." The condemnation to death acquired at birth by all of Adam's descendants is cancelled, removed or invalidated by the act of baptism, as are previous wicked works and the newly baptized person comes under the jurisdiction of "the law of the Spirit of life in

Christ Jesus" (Rom. 8:2), the previous birthright to death and jurisdiction of "the law of sin and death" being terminated (Rom. 8:1-2). If the newly baptized person ultimately receives death as the result of his unfaithfulness, it is predicated upon his relation to "the law of the Spirit of life in Christ Jesus" and not from a relation to the federal class of "in Adam" or "the law of sin and death," that relationship having been removed. Validly baptized persons are no longer constitutionally "in Adam."]]

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. 2:4).

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).

[The use of the term "responsible" means, as the 1877 Statement of Faith expresses it, "his servants," and is the intent of this Statement of Faith. Further, the Scriptures teach the resurrection of those "in Christ," which are comprised of the just and the unjust (servants), or the whole household of God as the 1869 Statement of Faith (Dr. Thomas's synopsis) puts it. This Proposition is not intended to and does not affirm a resurrection of any others than the two classes taught by Scripture and stated in the 1877 so-called Original Birmingham Statement of Faith. The unfortunate alteration of the original wording "his servants" to "the responsible" has unnecessarily modified the meaning and removes the strength of its intent. Fortunately, the retention of the wording "both classes" makes it clear that the framers of the Original Statement of Faith spoke of only two classes at the resurrection to Christ's judgment—faithful servants and unfaithful servants. To go beyond this Scriptural teaching and proclaim as a first principle of saving truth that God will of a certainty designate others than servants as being responsible to resurrection and judgment (the *bema* of Christ) violates the intent of this Proposition. The effect of affirmative belief in resurrection of "his servants" is to be considered in conjunction with Proposition V, affirming the sentence of Adam's posterity "to return to the ground," with Proposition VIII, describing Christ "to be raised up of the condemned race of Adam . . . 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," with Proposition IX in which it is affirmed that the begetting of Christ necessitated him "to bear our condemnation," and with Proposition X

in which Christ is described as “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.”

This Proposition is not to be construed as an “open question” as to what classes of people will be raised and judged; it affirms two classes, both of which are servants or saints. It is of vital importance in recognizing the correct nature of man, condemnation and its removal, the purpose of baptism, the effect of the everlasting covenant, the nature and sacrifice of Christ, and fellowship. The Amended Statement of Faith is not compatible with the truth stated in Proposition XXV and should be refused as a valid basis of fellowship.]

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. 15:51-55; 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).

[This Proposition treats of the disposition of the TWO classes addressed in Proposition XXV: the unfaithful (servants) to the second death (the first having been accomplished at baptism or entrance into the everlasting covenant) and the faithful (servants) to immortality and exaltation. The judgment seat of Christ, therefore, treats of the disposition of only two classes—both servants.]

XXVII.—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 Peter 1:22).

DOCTRINES TO BE REJECTED

- 1.— That the Bible is only partly the work of inspiration— or if wholly so, contains errors which inspiration allowed.
- 2.— That God is three persons.
- 3.— That the Son of God was co-equal with the Father.
- 4.— That Christ was born with a “free life.”
- 5.— That Christ’s nature was immaculate.
- 6.— That the Holy Spirit is a person distinct from the Father.
- 7.— That man has an immortal soul.
- 8.— That man consciously exists in death.
- 9.— That the wicked will suffer eternal torture in hell.
- 10.— That the righteous will ascend to kingdoms beyond the skies when they die.
- 11.— That the devil is a supernatural personal being.
- 12.— That the kingdom of God is “the church.”
- 13.— That the Gospel is confined to the death, burial, and resurrection of Christ.
- 14.— That Christ will not come till the close of the thousand years.
- 15.— That the tribunal of Christ, when he comes, is not for the judgment of saints, but merely to divide among them different degrees of reward.
- 16.— That the resurrection is confined to the faithful.
- 17.— That the dead rise in an immortal state.
- 18.— That the subject-nations of the thousand years are immortal.
- 19.— That the law of Moses is binding on believers of the Gospel.
- 20.— That the observance of Sunday as a Sabbath is a matter of duty.
- 21.— That baby sprinkling is a doctrine of Scripture.

- 22.— That "heathens," idiots, pagans, and very young children will be saved.
- 23.— That man can be saved by morality or sincerity, without the Gospel.
- 24.— That the Gospel alone will save, without baptism and the continued obedience of Christ's commandments.
- 25.— That man cannot believe without possessing the Holy Spirit.
- 26.— That men are predestined to salvation unconditionally.
- 27.— That there is no sin in the flesh.
- 28.— That Joseph was the actual father of Jesus.
- 29.— That the earth will be burned up.
- 30.— That baptism is not necessary to salvation.
- 31.— That a knowledge of the truth is not necessary to make baptism valid.
- 32.— That some meats are to be refused on the score of uncleanness.
- 33.— That the English are the ten tribes of Israel, whose prosperity is a fulfillment of the promises made concerning Ephraim.
- 34.— That marriage with an unbeliever is lawful.
- 35.— That we are at liberty to serve in the army, take part in politics, or recover debts by legal coercion.
- 36.— That the book of Revelation refers practically entirely to events which are to occur after Christ returns (futurist theory).
- 37.— That the book of Revelation refers primarily to events that occurred in 70 A. D. (preterist theory).
- 38.— That any theory that radically departs from the "continuous historical interpretation" as generally elaborated by John Thomas in *Eureka* is to be received. (This does not require unqualified acceptance of the interpretation of all events and symbols—simply that

the events "which must shortly come to pass" began to transpire shortly after the Apocalypse was given to the Apostle John in Patmos and that they have continued to unfold in the nearly 1900 years since that divine revelation.)

THE COMMANDMENTS OF CHRIST

- 1.— Love your enemies; do good to them that hate you.—
Matt. 5:44.
- 2.— Resist not evil; if a man smite thee on one cheek, turn to him the other also.—Matt. 5:39-40.
- 3.— Avenge not yourselves; rather give place unto wrath; and suffer yourselves to be defrauded.—
Rom. 12:18-19.
- 4.— If a man take away thy goods, ask them not again.—
Luke 6:29-30.
- 5.— Agree with thine adversary quickly, submitting even to wrong for the sake of peace.—Matt. 5:25; I Cor. 6:7.
- 6.— Labour not to be rich; be ready to every good work, give to those who ask; relieve the afflicted.—I Tim. 6:8; Rom. 12:13; Heb. 13:16; Jas. 1:27.
- 7.— Do not your alms before men; let not thy left hand know what thy right hand doeth.—Matt. 6:1-4.
- 8.— Recompense no man evil for evil; overcome evil with good.—Rom. 12:17.
- 9.— Bless them that curse you; let no cursing come out of your mouth.—Matt. 5:44; Rom. 12:14.
- 10.— Render not evil for evil, or railing for railing, but contrariwise, blessing.—I Pet. 3:9.
- 11.— Pray for them that despitefully use you and afflict you.—Matt. 5:44.
- 12.— Grudge not; judge not; complain not; condemn not.—
Jas. 5:9; Matt. 7:1.

- 13.— Put away anger, wrath, bitterness, and all evil speaking.—Eph. 4:31; I Pet. 2:1.
 - 14.— Confess your faults one to another.—Jas. 5:16.
 - 15.— Be not conformed to this world; love not the world.—Rom. 12:2; I John 2:15.
 - 16.— Deny all ungodliness and worldly lusts. If thy right hand offend thee, cut it off.—Titus 2:12; Matt. 5:30.
 - 17.— Servants, be faithful, even to bad masters.—Eph. 6:5-8.
 - 18.— Mind not high things, but condescend to men of low estate.—Rom. 12:16.
 - 19.— Owe no man anything.—Rom. 13:7-8.
 - 20.— In case of sin (known or heard of), speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view of recovery.—Matt. 18:15; Gal. 6:1.
 - 21.— Love the Lord thy God with all thy heart.—Matt. 22:37.
 - 22.— Pray always; pray with brevity and simplicity; pray secretly.—Luke 18:1; Matt. 5:7.
 - 23.— In everything give thanks to God and recognize Him in all your ways.—Eph. 5:2; Prov. 3:6.
 - 24.— As ye would that men should do to you, do ye also so to them.—Matt. 6:12.
 - 25.— Take Christ for an example and follow in his steps.—I Peter 2:21.
 - 26.— Let Christ dwell in your hearts by faith.—Eph. 3:17.
 - 27.— Esteem Christ more highly than all earthly things; ye, even than your own life.—Luke 14:26.
 - 28.— Confess Christ freely before men.—Luke 12:8.
 - 29.— Beware lest the cares of life or the allurements of pleasure weaken his hold on your heart.—Matt. 24:44.
 - 30.— Love thy neighbor as thyself.—Matt. 22:39.
 - 31.— Exercise lordship over no one.—Matt. 23:11.
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- 32.— Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others.— Phil. 2:4; Gal. 6:2.
 - 33.— Let your light shine before men; hold forth the word of life. Do good to all men as ye have opportunity.— Matt. 5:16; Phil. 2:16; Gal. 6:10.
 - 34.— Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation.— Phil. 2:15.
 - 35.— Be gentle, meek, kind-hearted, compassionate, merciful, forgiving.— II Tim. 2:24; Titus 2:2; Eph. 4:32.
 - 36.— Be sober, grave, sincere, temperate.— Phil 4:5; I Pet. 1:13; 5:8.
 - 37.— Speak the truth every man with his neighbour; put away all lying.— Eph. 4:25.
 - 38.— Whatsoever ye do, do it heartily as unto the Lord, and not unto men.— Col. 3:23.
 - 39.— Be watchful, vigilant, brave, joyful, courteous, and manly.— I Cor. 16:13; Phil. 4:4; I Thess. 5:6-10.
 - 40.— Be clothed with humility; be patient toward all.— Col. 3:12; Rom. 12:12.
 - 41.— Follow peace with all men.— Heb. 12:14.
 - 42.— Sympathize in the joys and sorrows of others.— Rom. 12:15.
 - 43.— Follow whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy.— Phil. 4:8.
 - 44.— Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation (desire for superiority), boasting, vain-glory, envy, jesting and foolish talking.— Eph. 5:3-4.
 - 45.— Whatever you do, consider the effect of your action on the honour of God's name among men. Do all to
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- the glory of God.—I Cor. 10:31; Col. 3:17.
- 46.— Reckon yourselves dead to all manner of sin. Henceforth live not to yourselves, but to him who died for you, and rose again.—Rom. 6:11; II Cor. 5:15.
- 47.— Be zealous of good works, always abounding in the work of the Lord, wearying not in well doing.—Titus 2:14; Gal. 6:9.
- 48.— Speak evil of no man.—Titus 3:2.
- 49.— Let the word of Christ dwell in you richly.—Col. 3:16.
- 50.— Let your speech be always with grace, seasoned with salt.—Col. 3:8; 4:6.
- 51.— Obey rulers; submit to every ordinance of man for the Lord's sake.—Titus 3:1.
- 52.— Be holy in all manner of conversation.—I Pet. 1:15-16.
- 53.— Give no occasion to the adversary to speak reproachfully.—I Tim. 5:14.
- 54.— Earnestly contend for the faith which was once delivered unto the saints.—Jude 3.
- 55.— Forsake not the assembling of yourselves together, exhorting one another; and so much the more, as ye see the day approaching.—Heb. 10:25.
- 56.— Take heed to the more sure word of prophecy.—II Pet. 1:19-21.
- 57.— Stand fast in the faith, quit you like men, be strong.—I Cor. 16:13; II Thess. 2:15; Phil. 1:27.
- 58.— Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—II Tim. 4:2; Titus 1:13; 2:15.
- 59.— Receive not one bringing not the doctrine of Christ, neither bid him God speed.—II John 9-10.
- 60.— Marry only in the Lord.—I Cor. 7:39; II Cor. 6:14.
- 61.— Speak the things which become sound doctrine.—Titus 2:1; I Tim. 1:10.
- 62.— Walk in the light to have fellowship with God and
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with Christ.—I John 1:5-7.

- 63.— Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:11.
- 64.— Prove all things; hold fast that which is good.—I Thess. 5:21; Heb. 3:6.
- 65.— Read, hear and keep the words of the prophecy of the Revelation of Jesus Christ.—Rev. 1:3.
- 66.— Worship God in spirit and in truth.—John 4:23-24.
- 67.— Keep the word.—I John 2:5.
- 68.— Confess that Jesus Christ is come in the flesh; avoid being a deceiver and an antichrist.—II John 7.
- 69.— Look to Moses and the prophets as a necessary foundation to the principles of Christ.—Luke 16:31.
- 70.— Recognize that the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.—James 3:17.

The reproduction of this Statement of Faith with clarifications is considered to be advisable at this time to define the Unamended position on doctrinal matters upon which they base their hope for salvation. In the past two decades there has been a deemphasis of sound doctrine and a merging of liberal attitudes in which any of several statements are considered acceptable. Lip service to a statement is not belief in that statement, nor is it indicative of "holding fast to that which is good" to accept several disparate statements in a spirit of ecumenism. If two statements are in agreement in spirit and in truth they should be worded identically to avoid the confusion that has marked the Christadelphians for 88 years.