

*“Old Paths”*  
**Unamended Christadelphian  
Statement of Faith**

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The Doctrines Forming the Basis of  
Belief and Fellowship among a remnant of  
Unamended Christadelphians  
Holding to the purity of the One Faith  
Once delivered to the Saints,  
Consisting of the teachings of the Holy Bible,  
Built upon the writings of  
The Apostles and Prophets,  
Jesus Christ himself  
being the Chief Cornerstone  
(Eph. 2:20).



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### **Explanatory Statement for this publication:**

Forasmuch as it is common in our day to profess faith in Christ without understanding the truth concerning him, so also it has become common to profess allegiance to the Christadelphian Unamended Statement of faith (BUSF) while holding beliefs and tolerating doctrinal errors (and errorists), being involved in worldly pursuits and political causes and maintaining such loose fellowship practices that make said statement entirely void.

Those holding to the “old paths” of Christadelphian teaching and behavior deem it necessary to clarify a position apart from those who would mix sacred truth with error, or Christ with Belial (2 Cor. 6:15). Therefore, this reaffirmation of belief in the form of the “Old Paths” Unamended Christadelphian Statement of Faith in its positive features, is supplemented with a definition of belief in relation to the heresies now current in the world, in the garb of truth, falsely held up as being “Christadelphian” and for the preservation of the truth from the corrupting influence of the fables of the apostasy. In order to more effectually ‘try every spirit,’ every individual believer claiming fellowship as an Undamended Christadelphian, should be able to provide a wholesome assent to this profession of faith as well as the doctrines to be rejected (Part II, Sections A and B).

Publisher

*“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

(2 Cor. 6:17-18)

**“Old Paths”**  
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**PART I – Truths to be believed**

THE FOUNDATION -- That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation. *2 Tim. 3:16; 1 Cor. 2:13; Heb. 1:1; 2Pet. 1:21; 1 Cor. 14:37; Neh. 9:30; John 10:35.*

- 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).<sup>10</sup>

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, his servants, 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).

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. (Rev. 20:11-15; I Cor. 15:24).

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).

## **PART II – Section A: 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 pre-destined 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

## **PART II – Section B: Doctrines to be rejected**

*This section of “Doctrines to be Rejected” has been added on account of heresies that have regrettably entered the body of Christ over the last decade under the guise of being “Christadelphian.” In addition to the above doctrines to be rejected, we, in all good conscience, cannot fellowship those who believe, teach or tolerate the following suppositions, because we believe they are subversive to fundamental principles of the Truth. We therefore invite fellowship with likeminded individuals and ecclesias who reject these errors and hold fast to the Truth of the Bible as outlined in this Fellowship Statement to the exclusion of all teachings, whether held collectively or by individuals, which are subversive thereto. (2nd Thessalonians 3:6; 1st Timothy 5:22; 2nd Timothy 4:3-4; 2nd Timothy 2:14-16; Romans 16:17). We note that this section cannot possibly cover every heresy extant, and that when new teachings and traditions of men arise, if found to be subversive to the Truth, they may be added in the future as “Doctrines to be Rejected”.*

36. That the phrase “aionian life” (Gr. zoe aoinios; eternal life, KJV) can ever be considered a present possession in either a "spiritual" or "legal" sense for those in Christ, and therefore can be possessed in the absence of a change of nature (immortality).
37. That to speak of “aionion life” or an “aion of life” as a Scriptural principle as applied to a believer’s probation in Christ is a harmless or benign belief that does no harm to the Truth as it is in Jesus
38. That the Kingdom of God is currently established in heaven and that baptized believers are in or make up a spiritual Kingdom now by virtue of being in Christ, and that they were “translated” into said “spiritual kingdom” at baptism
39. That Jesus holds the office of King now as a “sitting king” upon his throne, or presently fulfills the role of Melchizedek as a “King-Priest”
40. That God communicates to believers (and non-believers) in the present age through dreams
41. That it is not necessary to pray "in Jesus' Name"
42. That all that has been done for us in the way of salvation occurs at baptism and that at such time believers spiritually reenter the “Garden of Eden”
43. That works do not form an integral part of the believer’s service to God and His Son and, as such, do not play a key role in the hope of salvation
44. The Preterist and Futurist interpretations of the Apocalypse, as they are radical departures from the Continuous Historical method of interpretation
45. That our understanding of Bible prophecy as outlined in the Articles XVIII through XXVIII of this statement has nothing to do with fellowship
46. That Divorce and Remarriage is justified as a permissible course of behavior for Baptized Believers under the auspices of Matthew 19:1-12 or I Cor. 7:27-28
47. That God did through a system of Theistic Evolution or “Darwinism” create the earth

48. That Adam was the first man evolved enough to be called to submit unto the will of God
49. Or, that Adam was only created when a species had evolved enough for his seed to inter-mingle with
50. That any of the above matters, when believed or tolerated, have no effect upon “First Principle” teaching and are not a fellowship issue.

### **PART III - 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 your adversary quickly, submitting even to wrong for the sake of peace. Matt. 5:25
6. Labor not to be rich; be ready to every good work; give to those who ask; relieve the afflicted. Rom 12:13; I Tim 6:8; 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; overcome evil with good. Rom 12:17
11. Pray for them that despitefully use you and afflict you. Matt 5:44
12. Grudge not; judge not; complain not; condemn not. Matt. 7:1; Jas. 5:9
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 Matt. 5:30; Titus 2:12
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 to recovery. Matt. 18:15, Gal. 6:1
21. Love the Lord thy God with all they heart. Matt. 22:37
22. Pray always; pray with brevity and simplicity; pray secretly. Matt. 6:5-7; Luke 18:1
23. In everything give thanks to God and recognize Him in all your ways. Prov. 3:6; Eph. 5:20
24. As ye would that men should do to you, do ye also to them. Matt. 7:12
25. Take Christ for an example and follow in his steps. I Pet. 2:21
26. Let Christ dwell in your hearts by Faith. Eph. 3:17
27. Esteem Christ more highly than all earthly things; yea, 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. Luke 21:34
30. Love they neighbor as thyself. Matt. 22:39
31. Exercise lordship over no one. Matt.23:11
32. Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others. Gal. 6:2; Phil. 2:4
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; Gal. 6:10; Phil 2:16
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. Eph. 4:32; II Tim 2:24; Tit. 2:2.
36. Be sober, grave, sincere, temperate. Phil. 4:5; I Pet. 1:13, 5:8.
37. Speak the truth every man with his neighbor; 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. Rom. 12:12; Col. 3:12.
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 praiseful. Phil.4:8
44. Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain-glory, envy, jesting and foolish talking. Eph. 5:3, 4
45. Whatever you do, consider the effect of your action on the honor of God's name among men. Do all to 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. Gal. 6:9; Titus 2:14
48. Speak evil of no man. Tit. 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. Tit. 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

### **Corrections and formatting changes from the BUSF**

1. Article XXXI of the BUSF was added to the Christadelphian Statement of Faith following the Partial Inspiration Controversy of 1885. As the Bible being wholly inspired is the FOUNDATION principle upon which the Truth rests and is therefore the basis of validity for this statement of faith, this article has been placed first, rather than last in the document. No language or references have been changed from the original BUSF document, *only the order* in which the article and references appear.

2. Article XXV of the BUSF states that at the appearing of Christ, prior to the establishment of the Kingdom, *the responsible* will be summoned. We believe that the Original 1877 Statement which states "*his servants*" was clearer and to the point. This Statement restores the language of the Original.

3. Article XXIX of the BUSF concerning the close of the of the thousand years omits the general resurrection and judgment to occur as well as the supporting text in the Original 1877 Statement. This Statement restores the language of the Original and the supporting scriptural references which we believe are both valid and necessary.

4. The publisher wishes to reiterate that no doctrinal elements of the Birmingham Unamended Statement of Faith [BUSF] have been changed in this statement. Why then the need to restate a position of belief under a different name? The reason is, as Part II, Section B (Doctrines to be rejected) clearly illustrates, many false teachings and inventions of the 'wise' have become acceptable (and in some cases, celebrated) so long as they are graced by the name "Unamended Christadelphian." By an assent to this statement of position the veil of deceit is simply removed as these notions are to be wholly rejected out of hand. Number 50 under "Doctrines to be Rejected" indicates "*That any of the above matters, when believed or tolerated, have no effect upon "First Principle" teaching and are not a fellowship issue.*" The rejection of this position taken by some is a sober reminder that the tenants of our faith are not to be trifled with as these define the body of Christ apart from the fables and rudiments of the world.







*“Buy the truth and sell it not;  
also wisdom, and instruction,  
and understanding.”*

*Proverbs 23:23*