

A STATEMENT
OF
THE THINGS CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS CHRIST,
SET FORTH IN A SERIES OF
THIRTY-FOUR SCRIPTURE-ATTESTED PROPOSITIONS
IN WHICH ARE EXHIBITED THE POSITIVE AND NEGATIVE ASPECTS
OF
The One Faith,
FORMING THE BASIS OF FELLOWSHIP AMONG CHRISTADELPHIANS AS
DISTINGUISHED FROM ALL OTHER PROFESSING CHRISTIANS.

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A Statement of the "One Faith,"

*Upon which the Christadelphian Ecclesia of Birmingham
is founded;*

TOGETHER WITH

A Specification of the Fables current in the Religious World,

*Of which they require a rejection on the part of all applying
for their fellowship.*

PART I.—TRUTH TO BE BELIEVED.

- I.—**GOD.**—That the God revealed to Abraham, Isaac and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who spoke through the prophets who arose in Israel, is the supreme self-existent Deity, who is ONE FATHER, and hath, out of His own undervived energy, created heaven and earth, and all that in them is; that He sustains all things by His power, which is infinite; guides all things by His wisdom, which is perfect, and knows all things by His spirit, which is omnipresent; that He dwells somewhere in the vast expanse around us, in Unapproachable Light, and is the only Being in the universe possessed of inherent deathlessness; whom no man hath seen or can see.
- II.—**NATURE OF MAN.**—That God created Adam, the progenitor of the human race, out of the dust of the ground, as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.
- III.—**DISOBEDIENCE OF ADAM.**—That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence carried into execution by the implantation of a physical law of decay, which works out dissolution and death, and while a man is yet alive, gives him, where it is left to its uncontrolled operation, a tendency in the direction of sin. This is the law of sin in the members, spoken of by Paul, which the new law established by the truth brings into subjection. In Adam's sentence, all mankind are involved, in consequence of their being physically derived from his physically-affected and unclean being.

- IV.—**SCHEME OF SALVATION.**—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 race from destruction, and people the earth with sinless immortals.
- V.—**THE PROMISES TO THE FATHERS.**—That He inaugurated this plan by making certain promises to Adam, Abraham, and David, which were afterwards elaborated in greater detail through the prophets.
- VI.—**THE LAST ADAM.**—That these promises had reference to a second (or last) Adam, to be raised up in the condemned line of Abraham and David, who should purchase life by perfect obedience, and by dying, abrogate the law of condemnation, and, therefore, for himself, who was made in all points like them; that having thus died unto sin once, he should afterwards be raised to immortality; in which (death having no more dominion over him) he should be permitted to extend a participation in his life and inheritance, to all who should believe and obey him; and that he should afterwards become the head and ruler of the whole world.
- VII.—**JESUS THE CHRIST, THE SON OF THE LIVING GOD.**—That this second Adam was God with us, manifested in the flesh and known as Jesus of Nazareth, being begotten by the Holy Spirit, without the intervention of man, and afterwards anointed with the same Spirit, without measure, at his baptism, to speak the words and do the works of his Father, yet of like nature with mortal man, being born of the Virgin Mary (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.
- VIII.—**THE MESSAGE OF HEAVEN.**—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.
- IX.—**THE LAMB OF GOD.**—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. There is no other mode of access to the divine favour. In his crucifixion, sin was taken away; and by his death, he confirmed the promises made unto the fathers.

X.—THE RESURRECTION OF CHRIST.—That on the third day God raised him from the dead, because he was an Holy One, whom he could not suffer to see corruption.

XI.—HIS PRIESTHOOD.—That he was exalted to the heavens as the victorious second Adam, to stand 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. 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.

XII.—HIS EMBASSAGE TO THE WORLD.—That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.

XIII.—THE TERMS OF SALVATION.—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 thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognised as his friends except those who do what he has commanded.

XIV.—THE GOSPEL DEFINED.—That the gospel they preached consisted of "the things concerning the kingdom of God and the name of Jesus Christ."

XV.—THE GOSPEL ANALYSED.—That these things are:

1st.—*The things of the kingdom of God.*

A.—The fact that God will, through Jesus Christ, set up a kingdom in the earth, which will subdue all others, and change them into "the kingdoms of our Lord and his Christ."

- B.—That for this purpose, Jesus Christ will return from heaven, and appear again on earth at the close of the times of the Gentiles.
- C.—That the kingdom of God then to be established 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; that this restoration of the kingdom again to Israel will involve (1), the ingathering of God's chosen but scattered nation, the Jews; (2), their reinstatement in the land of their fathers, when it shall have been reclaimed from "the desolation of many generations;" (3), the building again of Jerusalem to become "the throne of the Lord" and metropolis of the whole earth; (4), the development, by resurrection and change, of "the nation bringing forth the fruits thereof," 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;" (5), the establishment of a law to 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 Jehovah, as the waters cover the sea.
- D.—That at the appearing of Christ, 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;" that the unfaithful will be consigned to shame and "the second death," and the faithful, invested with immortality, and associated with Jesus as joint heirs of the kingdom, co-possessors of the earth, and joint administrators of God's authority, in matters both civil and religious.
- E.—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.
- F.—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.

- G.—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.
- H.—That the government 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 race completely restored to the friendship of the Deity.
- 2nd.—*The things concerning the name of Jesus Christ.* These are defined in paragraphs ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. and xiii.
- XVI.—THE HOLY SPIRIT.—That the Holy Spirit is the outflowing and everywhere-present power of the Father, by which he accomplishes all His will. By this, He framed creation, revealed Himself to the prophets, and finally manifested Himself in a Son. By this, he made known His truth through prophets and apostles, so that, metonymically, the truth is spirit, to all in whom it dwells. By His Spirit He will raise and quicken the dead.”

PART SECOND.

FABLES TO BE REFUSED.

Forasmuch as it is common in our day to profess faith in Christ without understanding the truth concerning him, and while holding beliefs that make it entirely void, we deem it necessary to supplement the declaration of our faith in its positive features, with a definition of our position in relation to the heresies now current in the world, in the garb of truth; and for the preservation of the truth from the corrupting influence of the fables of the apostasy, and also in order the more effectually to “try every spirit” making profession of the faith, we ask of every person claiming our fellowship, an assent to our statements on this head, as well as an endorsement of our profession of positive faith.

XVII.—THE TRINITY.—That God is not three, but one Father, out of whom are all things—even the Spirit and the Son.

XVIII.—THE “ETERNAL SONSHIP” OF CHRIST, AND THE FREE-LIFE DOCTRINE.—That the Son of God was not co-eternal with the Father, but is the result of the

Father's manifestation in the flesh, by the operation of the Holy Spirit upon Mary, in the manner defined in paragraph vii., and that when he so appeared, his life in the flesh was no more a "free life" than that of his brethren whom he came to redeem, but was, "in all points," what theirs was, as his mission (to put away death by death) required, the difference between him and them being that he was without transgression.

XIX.—THE "THIRD PERSON IN THE GODHEAD."—That the Holy Spirit is not a person, but the vehicular effluence of the Father, filling all space, and forming the medium and instrument of all the Father's operations.

XX.—THE IMMORTALITY OF THE SOUL.—That the immortality of the soul is a pagan fiction, subversive of the first law of the Deity's moral government, viz., that the wages of sin is death.

XXI.—THE THEORY OF DISEMBODIED EXISTENCE.—That there is no existence in death, conscious or unconscious, and that the popular belief in heaven and hell is a delusion. Therefore—

a.—That the wicked will not suffer eternal torture, but will be engulfed in total destruction after resurrection.

b.—That the righteous will not ascend to kingdoms beyond the skies at death, or at any other time, but will inherit the earth for ever.

XXII.—SUPERNATURAL PERSONAL DEVIL.—That there is no such thing as a supernatural personal devil, the devil of Scripture being a personification of sin in its several phases and manifestations among men.

XXIII.—ECCLESIASTICAL AND SKY KINGDOMS.—That the kingdom of God is not "the church," or a region beyond the stars, but a system of things to be established under Christ on earth, in the Holy Land.

XXIV.—THREE-FACT GOSPEL.—That the Gospel is not the death, burial and resurrection of Christ merely, "but things concerning the kingdom of God and the name of Jesus Christ."

XXV.—NO JUDGMENT AT THE COMING OF CHRIST.—That the judgment of the saints, at the tribunal of Christ, when he comes, is not a simple allotment of rewards, but a dividing of the faithful from the unfaithful, with reference to the question of life or death.

- XXVI.—THE “FIRST RESURRECTION.”—That the resurrection, at the appearing of Christ, is not confined to the faithful, but extends to all who have made a profession of his name, whether faithful or not.
- XXVII.—IMMORTAL RESSURRECTION.—That those thus rising are not in a glorified state, but appear before Christ in their natural body, to have it decided whether they are worthy of being clothed upon with immortality, or deserving of a return to corruption.
- XXVIII.—IMMORTAL NATIONS IN THE MILLENNIUM.—That the subject-nations of the thousand years are not immortal.
- XXIX.—JUDAISM AND SABBATARIANISM.—That the law of Moses is not binding in any of its enactments, except those retained in the letter of the apostles; and the observance of Sunday, as popularly enjoined, is unscriptural.
- XXX.—BABY “BAPTISM” AND INFANT SALVATION.—That baby sprinkling is an invention of man, and infant salvation a doctrine opposed to Scripture.
- XXXI.—RESURRECTION OF HEATHENS, IDIOTS, BABES, &c.—That “heathens,” idiots, pagans, and very young children, will never see the light of resurrection, but pass away as though they had not been; the resurrection being restricted to those who are responsible to the divine law.
- XXXII.—SALVATION WITHOUT THE GOSPEL.—That salvation is impossible without a belief of the gospel, however “moral” a man’s life may be.
- XXXIII.—SALVATION WITHOUT BAPTISM.—That, under the apostolic dispensation salvation is impossible without baptism.
- XXXIV.—THE VALUE OF BAPTISM IN A STATE OF IGNORANCE.—That baptism is of no avail in the absence of an understanding and belief of “the things concerning the kingdom of God and the name of Jesus Christ.”

That the foregoing facts, doctrines, and principles constitute the whole counsel of God, declared by the apostles, for enlightenment unto salvation, and form the only basis of saving faith for Jews and Gentiles in the present dispensation.