
REPUBLIC, MISSOURI UNAMENDED CHRISTADELPHIANS

In these last days before our Master's return there have been disturbing trends in belief and practice that have taken root and have found both promotion and tolerance within the Unamended community, trends that are attempting to blur the lines between Truth and apostasy and that undermine the very fundamental truths that Christadelphians have held dear for over 150 years. We find it needful to reaffirm long held Scriptural beliefs as well as reject winds of doctrine that undermine such beliefs. This is not meant as a detailed study, nor as a listing of all challenges facing the Household but as a summary of where our concerns are immediately directed and where we stand in relation to the following issues.

Eternal Life

- **We reject** the supposition that immortality and eternal life are not equivalent terms, and that the phrase "eternal life" (Gr. *zoe aionios*) can be considered as a present possession in either a "spiritual" or "legal" sense for those baptized. We also reject the similar supposition that takes the original Greek *zoe aionios*, calling it "age lasting life" and applying the phrase as a label for the believer's current status in Christ.
- **We affirm** that eternal life and immortality are synonymous terms (Rom. 2:6, 7), and that eternal life/immortality can only represent the reward of living forever in incorruptible bodies. The believer is currently an "heir" (Titus 3:7) of eternal life, and it is spoken of as a matter of "hope" (Titus 1:2) and "promise" (1st John 2:25); and the principle of eternal life is spoken of as being "hid with Christ" (Coll. 3:3,4) but in no way is it a matter of present possession. Therefore the only way that the believer can possess eternal life is to carry out a faithful probation and be granted acceptance at the Judgment Seat of Christ (Gal. 6:8; Rev. 2:12)

Salvation

- **We reject** the supposition that claims that all that has been done for us in the way of salvation occurs at baptism, and further that upon baptism we are "currently in the Garden".
- **We affirm** that salvation (or being "saved") is a process. That at baptism we are "justified" and "saved" by grace out from under the legal sentence of condemnation and into the constitution of righteousness by the imputation of Christ's righteousness upon us. (Titus 3:3-7; Eph. 2:8) And though "saved" in this manner, that the believer still awaits salvation in the sense of being granted immortality upon being accounted a faithful servant at Christ's Judgment Seat (Matt. 10:22; 1st Thess. 5:8). Then and only then will the accepted saints enter and enjoy the rest and communion symbolized by the Garden of Eden, and partake of the immortal nature represented by the Tree of Life.

Faith & Works

- **We reject** any suppositions that diminish the role of works as part of the believer's service to God and His Son and its key role in the hope of salvation.
- **We affirm** that faith and works are inseparably tied together. Upon baptism the believer passes into a period of trial and development (i.e., probation) of character and faith which is to be demonstrated through works (Rom. 6:13; Titus 3:8; Eph.4:1; James 3). Such works will be judged by Christ at his appearing (Matt.16:27). And though our works will play a key role in Christ's deliberation of our worthiness, every believer has to humbly understand that there is no salvation apart from the atoning and mediatorial work of Christ as provided by God, and that even if a believer does all that is commanded they will be ready to say, "we are unprofitable servants; we have done that which was our duty to do." (Luke 17:10). All fall short of perfection, and will ultimately be dependent upon Divine grace and mercy to receive the "gift" of eternal life.

The Kingdom of God

- **We reject** the teaching that claims that there is a current, “spiritual” existence of The Kingdom of God (established around the time of Christ’s first appearance or shortly after his ascension to heaven). We also reject the concept that baptized believers currently are in or make-up such a spiritual Kingdom.
- **We affirm** that The Kingdom of God belongs yet to the future and is a matter of future entrance to the Faithful. Though first existing in Israel until brought to an end by the Babylonian conquest of Jerusalem, we still await its re-establishment upon Christ’s second coming.

Christ and his Kingship

- Since there is no present existence of The Kingdom of God, **we reject** the supposition that claims that Christ is currently reigning as a King.
- **We affirm** that Christ is the anointed King. And as David was anointed long before reigning over Israel, so too does Christ await the time when he will reign over the restored Kingdom of God upon the re-established throne of David, over the united house of Israel and eventually the entire earth (Matt. 25:31). At such time Christ will fulfill the Melchisedec type of King-Priest (Zech. 6: 12,13)

Christ as a Priest

- **We reject** any suppositions that either diminish or deny Christ’s critical role as a mediator on behalf of his brethren to the Father, or lessen the necessity of praying “in Jesus’ name”.
- **We affirm** that Christ currently sits as acting High Priest on the right hand of the Father in the antitypical Most Holy place to intercede on behalf of those who are in covenant relationship. The only way to approach the Father, whether to seek forgiveness (1st John 2:1), to offer thanksgiving (Rom. 1:8), praise (Heb. 13:15, 1st Pet. 2:5) or any other petition is through the Son only. And we wish to affirm that declaring our prayers as being offered “in Jesus’ name” is both appropriate and necessary (Note passages already quoted and John 16: 23,24).

In regard to the previously mentioned list, we wish to make it clear that we will have no affiliation with any individuals, ecclesias, organizations or publications that teach, promote, defend or tolerate any or all of the rejected errors mentioned.

Destructive Influences

Related to what is stated above we wish to express our opposition and rejection of the continued existence of the *Williamsburg Christadelphian Foundation* that we believe has been an influential force in the continued erosion of the Truth in these last days. As helping to promote much of what is previously mentioned as error in this announcement, WCF exhibits a long standing disregard for sound fellowship practices and firm doctrinal understanding that is taking us further away from the peculiar beliefs and practices that has marked Christadelphians since the mid 1800’s. And, as an organized group it has and continues to introduce ecumenical methods and beliefs modeled after modern religious and business methods such as seminars; family and financial workshops; the use of worldly credentials to promote the expertise of teachers; the use of women as teachers; salaried positions and the appointment of directors and committee members from varying fellowships. WCF also has and continues to promote an element of professionalism and a centralization of money, resources and influence that is identical to what led to the development of the Roman Catholic system. Through news letters, internet, video productions, publications and missionary work the WCF continues to promote an agenda that we believe should not be supported.

Along with WCF, we do not endorse the existence of efforts to organize the young people into separate preaching or social organizations such as *Operation Onesimus* and the *Christadelphian Youth Circle*, and see such efforts as very similar to the ecumenical and humanistic like tendencies promoted in the world. Along with open/mixed fellowship practices, and close affinities with the WCF, we feel that any efforts to place the young people into their own organized sub-groups within the Household for preaching or for supposed spiritual support and guidance is to diminish the role of parents, respective ecclesias and its

elders in the responsibility of direct and constant oversight of the spiritual development, training and support (in doctrine and walk) of the young people. The young should not be led by the young. Such is to only reflect and exacerbate the “generation gap” that is plaguing the world, and to empower the young people in such a way is to only further distance them from the sound teaching and scriptural logic/discernment embraced by brethren of old.

Basis of Fellowship

We wish to reaffirm our position of fellowship as exclusively based upon the principles outlined in the Unamended Christadelphian Statement of Faith (*otherwise known as the BUSF*). We welcome in fellowship those in good standing who share this common conviction, and who (like us) do not support mixed, open, or back and forth fellowship practices that willingly include individuals whose *current* and *continued* affiliation is with other Christadelphian fellowships (i.e., meeting under the BASF), those of the Church of God of the Abrahamic Faith or any other sects and denominations.

Regarding the role of prophecy and its place in scriptural fellowship; we reject any theory that departs from what is known as the *Continuous Historical Interpretation* of prophecy as generally elaborated by bro. John Thomas in *Eureka* and other related writings.

An Appeal

This document is written and provided with the full and unanimous endorsement of all members of the Republic, Missouri Unamended Christadelphians. In these last days before the Master’s Return we are reminded of Christ’s grave warning – “*Will I find (the) faith?*” – and understand that these times scripturally correspond with the Laodicean epoch of material plenty and worldly distraction which breeds spiritual apathy and a lack of spiritual discernment (Rev. 3:14-18). If our spiritual vision is blurred or blinded altogether, humanistic influences are easily able to press at us from all directions that work to broaden the way that leads to everlasting life rather than recognizing that the way is actually “straight” and “narrow”. The threat is very real and taking place as we speak as evidenced by the many doctrines and influences that we have expressed opposition to (and more are coming to the fore at an ever increasing rate); beliefs and practices that Brethren once would have thought impossible to find safe haven among those who call themselves Christadelphian.

Let us follow the Scriptural command to “*earnestly contend for the faith which was once delivered unto the saints*” (Jude 3). And heeding the admonition of the Apostle Paul, “*stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*” (2nd Thess. 2:15).

In the Hope of our Master’s soon return,

The Republic, Missouri Unamended Christadelphian Ecclesia
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