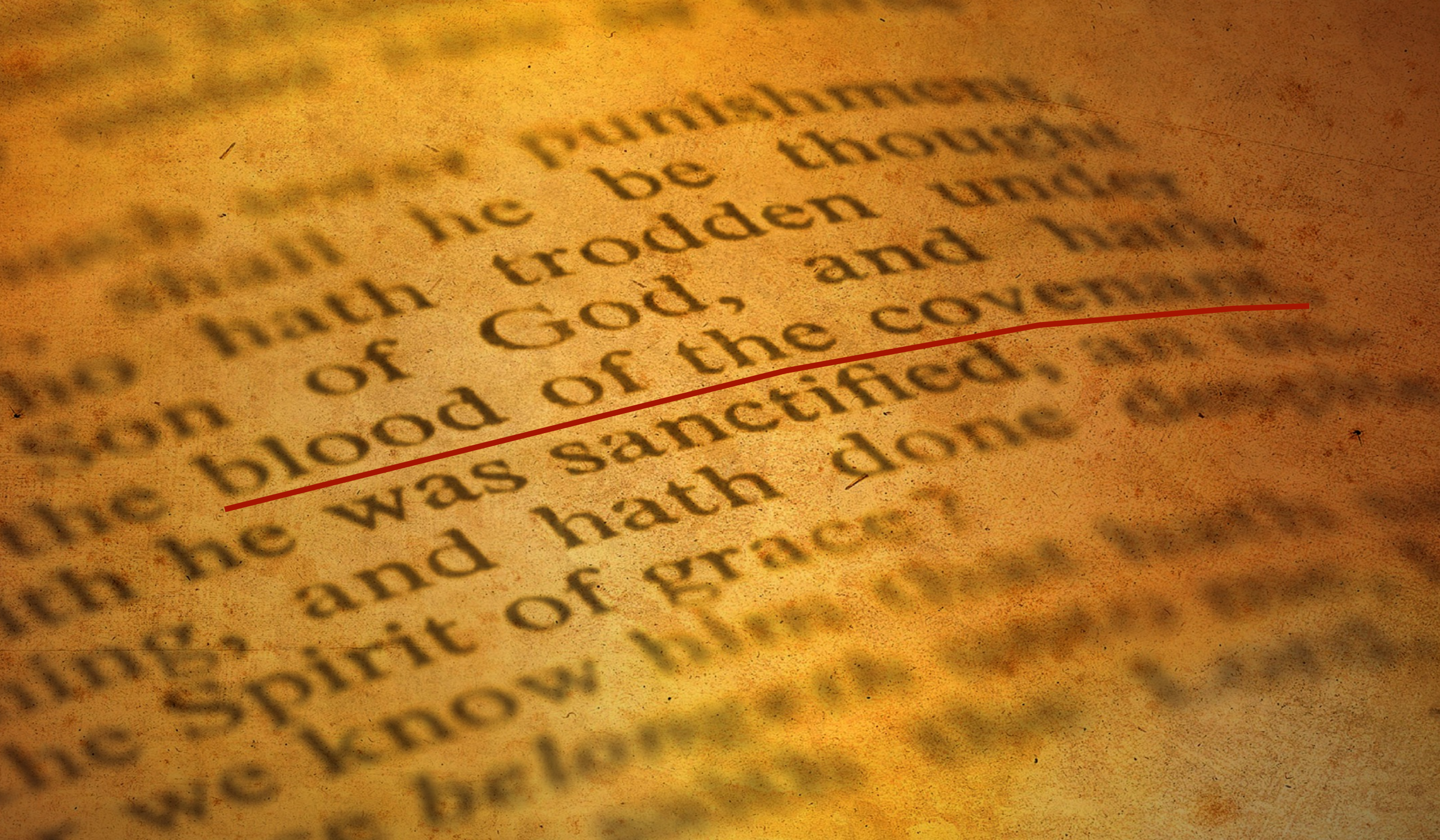




Fellowship Profiles



Doctrinal Profiles

Consequence of Ideas

HISTORICAL DOCUMENTATION

What started the whole thing:

Written by a Brother from London about JJ Andrew
Circa 1893

Mississippi Unamended Ecclesia
unamendedmail.com

December 22, 2014

Greetings in the name of the Lord!
The brothers and sisters of the Mississippi Unamended Ecclesia are sending greetings to all ecclesias. Our ecclesia is a fellowship of believers from various areas and we meet together when we have opportunity. There is no age barrier in our ecclesia. Age is beginning to make its mark on our ecclesia.

Our basis of fellowship in Mississippi Unamended Ecclesia, which in our family, has been more generations, beginning in South Carolina. As members of Christ's Ecclesia, we are sought to respect and honor the ecclesias of these years. The current trend has stimulated our ecclesia to seek to be even more convinced of the truth.

In closing we wish to add that anything that is any way offensive to faith, individually, or the fellowship, is the stimulus for this letter.

Our prayers for all in the Mississippi Unamended Ecclesia.

Brother Bonnie & Sister
Brother Thomas & Sister

Brother Thomas & Sister

Dear Jean Giordano:

Your letter stating your position and the fact that Norfolk careful consideration of Scripture is in hand.

First you will note that I have refrained from addressing same fundamental truths must be held in common. It is Fellowship along the Lines and the Longwood Fellowship agreement. And in my opinion, I have not taught or discovered by Dr Thomas and other dear brothers.

Servants of Christ (Christadelphians) who were warning when they perceive that there is a schism or that those who left the body (and he is known as the confessor).

I agree that in the past all Christadelphians were the ONLY difference was the doctrine of the church, but now the Unamended Christadelphians are the only difference.

You asked for sound Biblical reasons to reconsider would take volumes. There is the real possibility that one must be wrong consider this:

Ephesians states that there is only ONE of each Eph 4:4 There is one body, and one Spirit, etc. Eph 4:5 One Lord, one faith, one baptism. Eph 4:6 One God and Father of all, who is above all, etc.

Re-read the expositions of Dr John Thomas, Holy Read Elgin Israel, especially pp 128, through 132. Adamic Condemnation by Thomas Williams, for expounded by A D Strickler once considered was The Blood of the Covenant By J J Andrew (if you Christians are true) (original edition before edit with and re-edited, changing or deleting his original Law of Moses Robert Roberts).

Many Atoned writings while professing to rely on own interpretations, works such as The Blood of the Central Hierarchy, J J Andrews only "sin" doctrine. Making knowledge instead of baptism.

Amos 3:3 asks "Can two walk together except they be agreed?" Paul in addressing the Galatians said: Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, that ye should be made to serve by hands?

I would amend that to "O foolish Unamended Ecclesia."

A union or re-union if based on the correct Unamended fellowships teach and believe in.

February 22, 2008

Members of the Good Hope Ecclesia of Arkansas.

This letter is to reaffirm the position stated in the Arkansas Bible School regarding use of the Arkansas Bible School. We believe the following are sound and are they compatible with the following School Constitution:

Williamsburg Christadelphian Four-Breakers of Bread with members of the Good Hope Ecclesia of Arkansas.

For the purpose of this letter, we are not including the Good Hope Ecclesia of Arkansas in the following list of members.

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Arkansas Bible School
c/o Field
1000 R
Little Rock

Arkansas Bible School

Arkansas Bible School

Arkansas Bible School

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Letter Circa 1893

To our Brothers and Sisters of the Unamended Christadelphian Brotherhood,
We, the Brothers and Sisters of the Del Rio Unamended Christadelphian Ecclesia, would first like to extend our most heartfelt fraternal greetings to all of our Brothers and Sisters of like precious faith.

We in Del Rio feel that it has become necessary to make it known to all of our Brothers and Sisters where we stand on certain issues which have sadly come to plague the Del Rio Unamended Christadelphian Ecclesia. It is our hope that this statement will be read to or made available to read to all Brothers and Sisters of the Ecclesia in which this letter has been sent. It is our hope not to offend anyone with this statement, but to simply inform our Brethren of where we stand on these issues.

We welcome any and all questions about and replies to this letter and statement from anyone who wishes to do so, as we would also wish to be informed of the standing of our fellow Brethren on such issues.

We sincerely thank you for your time, and, again, we extend our most heartfelt greetings.

In the warmest Love and Hope in the One Faith,
The Brethren of the Del Rio, TX Unamended Christadelphian Ecclesia.

Brother Charles Kelley
Sister Yvonne Kelley
Brother Steven Kelley Jr.
Brother Andrew Richardson
Sister Mary Lou Richardson
Brother Ralph Richardson
Sister Phillip Richardson
Sister Jean Hoover
Acting Secretary: Brother Gaydon Richardson
Address: PO Box 291, Del Rio, TX 78841

AT THE TIME

Excerpt From a Brother in the London Ecclesia

“I am glad to hear that you are preparing a reply to the pamphlets ‘**The Blood of the Covenant.**’ You have probably heard of the *severe conflict* into which the meeting at Barnsbury Hall has been plunged. *The matter has been developed this way: Our basis of fellowship states, in Proposition 5: ‘That resurrection affects those only who are responsible to God by a knowledge of his revealed will.’* This clearly conveyed and was interpreted by all, including brother Andrew, to mean the responsibility of enlightened rejecters of the truth.”

"About three years ago, however, brother Andrew **suddenly** adopted his present views. We had known for years of *some* who held similar views, but the question was thought to be an out-of-the-way one, having little bearing upon any vital matter, and there was a tacit agreement not to strive about it". *This attitude is maintained by many, including myself, to be the right one, even now.*”

"Brother Andrew would not, after his change of opinion, accept this position. He commenced to introduce the matter into lectures and addresses, with much denunciation of the doctrine in the basis as 'error,' etc.

AT THE TIME

Excerpt From a Brother in the London Ecclesia

...This was the beginning of strife. He subsequently gave notice of a proposition involving his new principle, which created much controversy, and the sense of the meeting being strongly against it was ultimately withdrawn. ...But although knowing that these views were opposed to our basis and to the minds of the brethren, **brother Andrew still pressed them upon every possible occasion, converting all our meetings into a scene of contradiction and dissension; and of late saying that those *who taught* that resurrection was possible by the power of God only and outside of the blood of Christ, were blasphemers, 'held a fatal error,' and were 'liars.'** **This made action necessary.** Repeated private remonstrances having been made without avail, notice was given to bring the matter under the notice of the ecclesia in an official manner. In order that the subject and the action taken should be fully understood, a series of meetings were arranged for an exhibition of the evidence upon the question. The last of these was held on Sunday last. Next Sunday, another meeting was to be held at which a motion will be made, reaffirming the truth as defined in the basis.

I thought it best you should be in possession of these facts.”

A DOCTRINAL ROOT:

ANDREWISM

How I Understand It

THE BLOOD
of the
COVENANT

Two Laws

Law of Sin and Death ~ Law of the Spirit of Life

THE BLOOD
of the
COVENANT

QUESTION

Can you explain this?

PREMISE FROM **PAGE 1**: BLOOD OF THE COVENANT

"To understand the precise operation of the Abrahamic law it is necessary to know what was the import of the Edenic law and the breach thereof. The Edenic law is subsequently termed 'the law of sin and death' and the Abrahamic law is called 'the law of the spirit of life.' All men are under the first law, but a comparatively small portion are under the second law."

A CRITICAL DISTINCTION

Where is the Law of Sin and Death?

The Law of Sin & Death

FOUNDING IDEA:

JJA PREMISE: The "law of sin and death" is an *external* law of God ~ the same law as Edenic law. In Adam, we are all *under* this law.

P.1 “The Edenic Law is *subsequently* termed ‘the law of sin and death,’ and the Abrahamic [law] is called ‘the law of the spirit of life.’ (Rom. 8:2) All men are *under* the first law, but a comparatively small portion are *under* the second.” This is Adamic Condemnation

- **But is that what Paul says?** [Please turn to Rom 8]

SCRIPTURE

Two laws in the same context:

"For the **law of the Spirit of life** in Christ Jesus hath made me free from the **law of sin and death.**"

Romans 8:2

Where is the law of sin and death?

Meaning explained in earlier context:

"Romans 7:21 I find then ***a law***, that,
when I would do good, evil is present with me.

[Is this a LAW of God, that was instituted in the Garden?]

22 "**For I delight in the law of God, in my inner being,**
23 But I see **another law in my members**, warring against
the law of my mind, and bringing me into captivity to the
law of sin which is in my members."

**The law of sin and death is *internal*
NOT external;
it is in us; it is human nature.**

“From within...”

How this relates to **"justification:"**

**Either we are justified by faith,
or we are justified by a legal shift in
status from one law to another.**

Justification from Blood

If we are "justified by his blood," is this literal or figurative?

THE BLOOD
of the
COVENANT

ACCORDING TO THE AUSTRALIAN GREEN BOOK

It took 30 years to figure out what was wrong:

The idea teaches
justification from sin without faith.

How's that?

It is *legal* justification, by a shift in laws.

The reasoning goes like this:

- We are justified by being “ceremoniously” related to Christ’s sacrifice, putting us *under* the **law of the spirit of life**.
- Circumcision or baptism puts us *under* that law, where we are no longer *under* the **law of sin and death**.
- For those who are *under* the *law of sin and death*, Adamic death **can never come to an end**.

From “Blood of the Covenant” P.41

- “*Fifth*—Christ’s death was the only effective justification from sin, and that consequently **none can be justified from Adamic condemnation** unless brought into association with Christ’s death **by a ceremony related thereto**.
- *Sixth*—**Animal sacrifice, circumcision, and baptism**, being representations of Christ’s death, have been appointed, in conjunction with that death, as **a means of justification from previous sin.**”
- *Seventh*—**This principle of justification** is embodied in the “**law** of the spirit of life.”

The "Blood of the Covenant" in Scripture

Zec 9:11 “As for thee also, by the **blood of thy covenant** I have **sent forth thy prisoners** *out of the pit* wherein is no water.”

Heb 13:20 “Now the God of peace, **that brought again** *from the dead* our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant...**”

What I believes this means:

Jesus was **raised** because of his **obedient life**.

That **life** is the basis of **covenant**.

Justification According to Scripture:

What really justifies us?

- you could *not be justified by the law* of Moses.
- a man is justified **by faith** without the deeds of the law.
- being justified **by faith**, we have peace with God.
- no man is justified by the law; the just shall live **by faith**.
- being now justified **by his blood**, we shall be saved.

“**By his blood**” and “**by faith**” describes his action and our response.

Why Blood?

The life of the flesh is in the blood. Shedding ends life.

- Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
15) **So shall he sprinkle many nations;** (KJV)
- Isa 52:13 Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. 14) As many were astonished at him -- his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men:
15) **so shall he startle many nations;** (RSV)

Why Blood?

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Isa 52:13 Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. 14) As many were astonished at him -- his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men: 15) **so shall he *startle* many nations;** *kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.*

(RSV)

Why Blood?

**The shedding of blood is meant to
*wake people up and call them to faith.***

Knowledge & Accountability

Accountability in simple terms.

THE BLOOD
of the
COVENANT

Accountability to Judgment by Knowledge

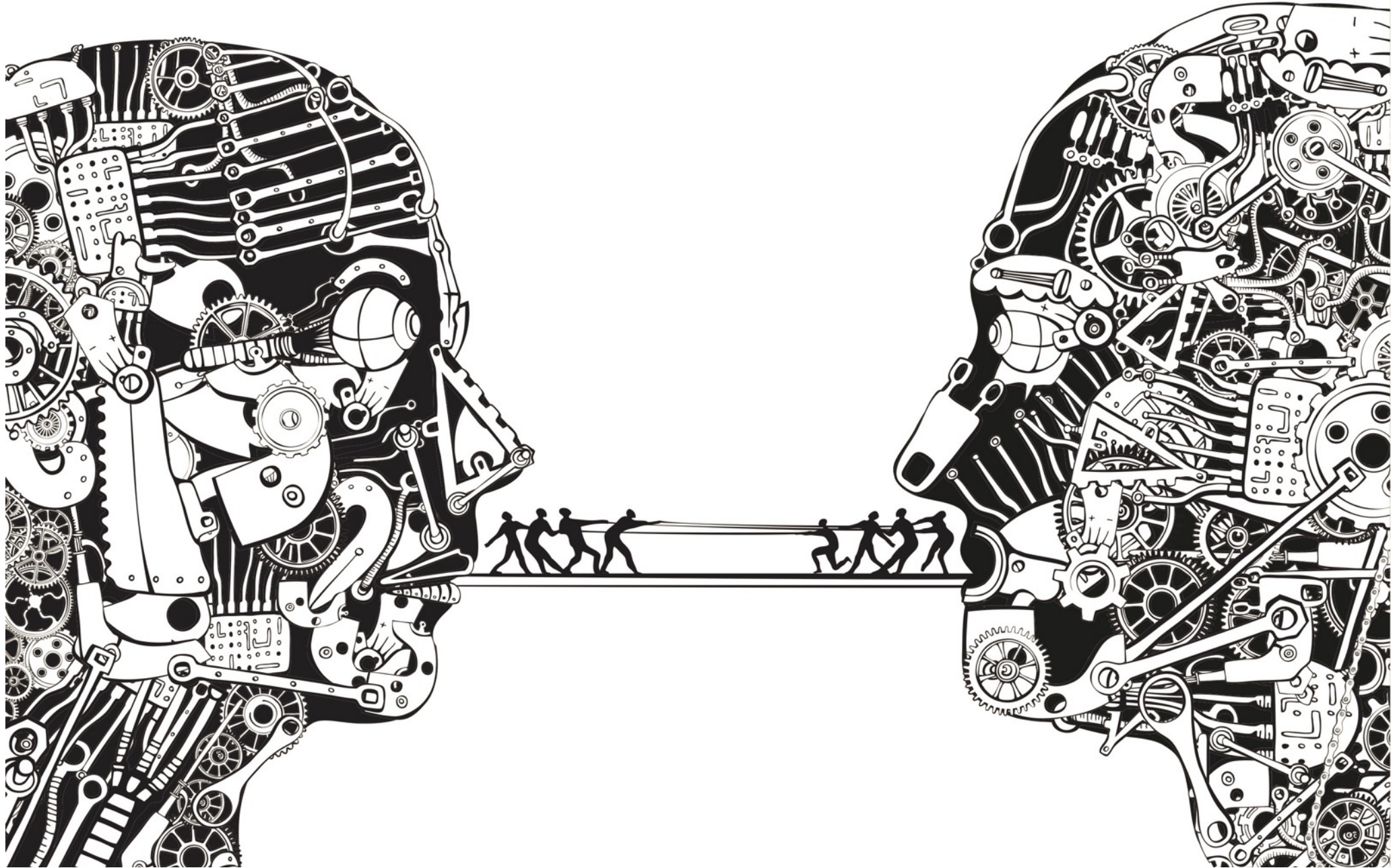
How this is explained in simple terms, *scripturally*:

- Deu 18:18) “I will raise them up a Prophet from among their brethren, like unto thee, and will put *my words* in his mouth; and he shall speak unto them all that I shall command him. 19) And it shall come to pass, that **whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**” [**When?**]
- Mark 16:15) “And he said to them, ‘Go into all the world and preach the gospel to the whole creation. 16) He who believes and is baptized will be saved; **but he who does not believe will be condemned.**” [**When?**]

Resurrectional Responsibility

The future judgment seat of Christ is the only event spoken of in Scripture, where rejection of Christ's *words*, is required of someone, resulting in condemnation.

These are the machinations of the doctrine.



But where do they exist in the UA community?

This is where they are *not found* among UA:

- Not in **young people** who are baptized
- Not in newly **baptized converts**
- Not in people who are **never exposed** to them
- Not in those who **can't grasp** them
- Not in brethren who **avoid disputes**
- *These are trapped, by circumstance, in disfellowship*

Unless the doctrinal root is resolved,
or an allowance can be made for those
who don't hold it,
Brethren will remain separated.