

Unity Agreement 2008

Behold, how good and how pleasant it is for
brethren to dwell together in unity!

Psalms 133:1

July 10, 2008

Dear Brethren and Sisters:

Loving Greetings in the Master's Name:

We have been charged by our Heavenly Father with the divine Scriptural imperative that brethren of like mind are to show brotherly love and share fellowship together. The Apostle John states explicitly "...our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1:3) and, as such, it is recognized that it is not the prerogative of anyone to discount the existence and importance of that exclusive relationship.

The following agreement is the culmination of many years of prayerful consideration and hard work by numerous individuals. This initiative began, not with the intent to achieve a compromise or bridge between two fellowships, but to determine if there was a common understanding of essential doctrines and first principles. The product of those discussions was a strong declaration of mutual understanding of those principles, culminating in the creation of the 2003 North American Statement of Understanding (NASU) and its accompanying assurances.

Whereas our two communities share in a common understanding of the scriptures, we in truth have grown apart over the years into two separate, very distinct entities. It was necessary then not only to clarify our common understanding of life-saving beliefs, but to work together to agree on the basis on which we should practice that shared belief and our fellowship with one another. Included then with this agreement of acceptance of the principles of the NASU, is an agreement that defines our practical outworking of fellowship around the Table of the Lord.

In all our efforts, what is most important is that our Heavenly Father be pleased and honoured by an agreement to unity of belief and practice among us, and a faithful adherence to this agreement. We pray our Heavenly Father will bless our united community more than ever before, as we preach His Word and build up our ecclesias in love and mutual cooperation, until the appearing of our Lord Jesus Christ.

Love in the bonds of the Truth,

Toronto West Ecclesia
Toronto East Ecclesia
Mississauga West Ecclesia
Church Street Ecclesia

UNITY AGREEMENT

1. The undersigned Christadelphian Ecclesias declare our acceptance and endorsement of the "2003 North American Statement of Understanding" (NASU) document and in particular the following clause:

"It is understood and agreed that the doctrines to be believed and taught by us are the first principles of the One Faith as revealed in the Scriptures. The two principal statements of faith, The Birmingham Amended Statement of Faith (BASF) and the Birmingham Unamended Statement of Faith (BUSF) as set out herein (including the Doctrines to be Rejected and the Commandments of Christ) understood as expressed in this document (NASU) represent a true and common definition of the One Faith."

2. As further clarification of our understanding of doctrinal principles, the included assurances entitled "Final Clarifications" are mutually agreed upon, and forms part of this agreement.
3. The effective date of this agreement is September 1, 2008.
4. The following statement will be posted in a place of prominence by participating Ecclesias that accept this unity agreement.

The _____ Ecclesia meets on the basis of the Scriptural Principles of the One Faith as summarised in the BUSF or BASF, understood as expressed in the NASU* and in accordance with the Unity Agreement (2008).

We welcome in fellowship Brothers and Sisters from Ecclesias that accept this basis.

* North American Statement of Understanding - October, 2003

It is not anticipated that this statement will be required to be posted beyond September 30, 2009.

5. The BASF continues as the basis of inter-ecclesial fellowship within the Amended Community worldwide.
6. The guiding operating principles of fellowship for this agreement are summarized in the following statements:
 - We respect and practice ecclesially-based fellowship
 - We honour the important principle of ecclesial autonomy, balanced in measure with due care and concern for the broader community
 - We operate under the guidance of the scriptural and practical principles summarized in the "Ecclesial Guide"

Final Clarifications

The following proposes two clarifications we feel need to be specifically included in order to ensure the greatest success in our unity together. We hope and pray for your acceptance of these clarifications so that we may soon welcome each other in full fellowship.

The concerns are:

- 1) That the clause 29 renderings in the BUSF and BASF presented in the NASU are worded differently. Clarification is sought regarding this.
- 2) Some additional assurance is sought regarding the topic of Resurrectional Responsibility.

Clarifications

- 1) That clause 29 as it is set out in the BASF is accepted as the operating clause as it pertains to the issue of the resurrection at the close of the thousand years. It is understood that acceptance of this clause is done with the mutually agreed clarification that the phrase "general resurrection" is not intended to convey the inclusion of all the dead throughout all ages in the sense of "Universal Resurrection".
- 2) That it is affirmed, that: Men are responsible to the resurrection to condemnation who refuse subjection to the will of God when their circumstances are such as to leave them no excuse for such refusal, and that rebels and unbelievers, who deserve punishment will rise at the resurrection to receive that punishment without reference to the question whether they are baptized or not. It is impossible for any man to say who are so deserving. We know that God is just and will do no unrighteousness.

A basis for
CHRISTADELPHIAN UNITY
in
NORTH AMERICA

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October 30, 2003

To all Brothers and Sisters of Christadelphian Ecclesias in North America

Greetings in the One Hope!

Much has been accomplished since the distribution of the November 2001 North American Statement of Understanding (NASU). The package before you now reflects constructive feedback received regarding the fellowship section and the need in both Amended and Unamended communities for specific additional assurances. We believe this package represents a sound and complete basis for Christadelphian unity in North America.

This document outlines clear doctrinal statements and principles upon which fellowship can be based. We feel unable to improve upon the principles and practical advice found in the Ecclesial Guide and have applied them to this context in the Fellowship section of this document. In accordance with the overall principle of ecclesial autonomy, we believe it is most appropriate for each ecclesia's arranging brethren to determine the application of these principles to local circumstances, using the Ecclesial Guide for reference.

The Fellowship section in this document has been updated to address community feedback and new components of this package. As before, it recognizes both BUSF and BASF equally, based on acceptance of the doctrinal clarifications regarding issues of mutual historical concern set out in this package. The intent is to provide a basis of fellowship that is strongly grounded on fundamental scriptural doctrines that have traditionally been held by the Christadelphian Community, while recognizing variations in emphasis and understanding that do not undermine these fundamental doctrines. The result is an inclusive basis of unity, with equal respect given to both BASF and BUSF by dealing with areas of mutual concern.

Through eight years of prayerful labor, every attempt has been made to have the doctrinal expressions be as inclusive as possible of all scripturally reasonable perspectives, while upholding fundamentals and repudiating serious error at either extreme. Although the November 2001 NASU was well received, some brethren wanted more explicit clarifications, particularly on the Resurrectional Responsibility topic. The Mutual Assurances published in the June 2003 NASU newsletter (and reproduced herein) were very helpful in satisfying the desire for more clarity.

The future of the brotherhood is of the utmost importance to the spiritual well being and strength of us all. It is imperative that brothers and sisters invest the time to carefully consider for themselves the contents of this package and be satisfied that it is an adequate basis for scripturally sound unity. Of course no human document will be perfect or satisfy every individual's preference of expression. Success in any difficult interaction amongst brethren requires faith and trust in God and one another. We urge all brothers and sisters to work through any fears that may exist and embrace this opportunity to complete this constructive work of seeking peace and accord in the brotherhood.

The NASU committee and the participating ecclesial delegates continue to extend an invitation to any who genuinely seek scripturally sound unity, but who still have concerns, to sit down with open Bibles and take time to work through them directly with us.

We all hope and pray for our Lord's soon return to deal with the real enemy—the world that surrounds and threatens us all spiritually. Let us work together to strengthen the Lord's Body to endure, so that truth may persist and faith may be found when he comes.

With love In the One Hope we share,

Brethren of the Christadelphian NASU Steering Committee

Colin Badger, Ken Curry, Don Davies, Don Elliott, Doug Finlay, Ian Finlay, Rod Ghent, George Jackson, Ian McPhee, Ron McPhee, Noel Peare, Andrew Pearse, Ron Wayne, Bill Yake, Paul Zilmer

A basis for
CHRISTADELPHIAN UNITY
in
NORTH AMERICA

PREAMBLE

This package contains the **NASU** document of November 2001—including the unrevised doctrinal text of the **NASU**, the two main statements of faith, “**BASF**” and “**BUSF**,” “**Doctrines to Be Rejected**” and “**The Commandments of Christ**.”

In addition to the above, this document contains modifications and additions to other sections, such as the **TABLE OF CONTENTS**, a covering letter, **PREAMBLE**, **MUTUAL ASSURANCES RELATED TO THE NASU UNITY DOCUMENT**, updates to the **FELLOWSHIP** section and **ECCLESIAL GUIDE** (*pertinent clauses*). The following three sections are identified by means of a vertical black bar on the outside edge of the pages on which they appear.

MUTUAL ASSURANCES RELATED TO THE NASU UNITY DOCUMENT

This section is comprised of the mutual assurances offered by participating members of each community to the other, in detailed discussions centered on the completed **NASU** document. Questions and comments from the communities at large, as well as residual questions and concerns amongst delegates were raised, discussed, answered and recorded in this section. (A slight modification was made to item “**G**” in response to some misunderstanding of the original wording as it appeared in the June 2003 Newsletter.)

FELLOWSHIP

The fellowship section proposed in the **NASU** document has been updated to address feedback from the community and the new components of this package.

ECCLESIAL GUIDE (*pertinent clauses*)

The Fellowship section of the **NASU** cites some passages from the document “*A Guide to the Formation and Conduct of Christadelphian Ecclesias*” which has come to be known as the **ECCLESIAL GUIDE**. This section provides the text of articles 32, 41 and 42 which pertain to inter-ecclesial fellowship and fellowship discipline, as well as items 1–3 from the section entitled **A SYSTEM OF RULES EMBODYING THE FOREGOING SUGGESTIONS**, for ready reference.

This preamble replaces the November 2001 **NASU**’s **CLARIFICATION STATEMENTS (PREAMBLE)** outlining document structure and the history of the **NASU** unity process.

The intent of the November 2001 **NASU** document was to provide an opportunity for the entire North American community to review and study the doctrinal statements that were agreed upon by participating ecclesial delegates as a “common expression of understanding.” The intent of this document, “*A Basis for CHRISTADELPHIAN UNITY in NORTH AMERICA*” is to offer a comprehensive basis of Unity to the Brotherhood for its consideration.

Adamic Condemnation

“by one man sin entered into the world ...”

Adam’s Sentence

Man was created in a very good state. The serpent introduced a manner of thinking which was at enmity with God. Adam and Eve fell from their very good state when they embraced this carnal thinking and disobeyed God’s law. Carnal thinking became an inherent tendency of their being, and they were sentenced to die in accordance with the law they transgressed. The inclination to carnal thinking and the sentence from God became a physical law of their being, which was transmitted to all their posterity. Therefore, Adam’s descendants are born into an unclean condition—fallen, perishing and inclined to sin. The human race is under condemnation to perish (without hope), unclean in God’s sight and in need of salvation. In Scripture, “sin” is used to mean both the unclean (defiled) *nature* with its carnal inclination and actual *transgression*. These are related as *cause and effect*—our unclean nature with its carnal inclination is the result of Adam’s transgression, and our subsequent transgressions occur when we give way to our inclination. We need to be reconciled to God through Christ Jesus.

(Genesis 1:31, 2:15-17, 3:1-24, 5:3; Jeremiah 17:9; Romans 3:9-23, 5:10-14, 18, 7:20-23, 8:6-8; Ephesians 2:12, 13)

Guilt for Personal Transgression

Men are in no way responsible for Adam’s sin nor do they have any personal guilt on account of the nature which they bear as members of Adam’s race. By our own sinful actions we become guilty and in need of God’s forgiveness.

(Isaiah 59:2; Ezekiel 18:4-20)

The Way to Life

Once in Christ Jesus through baptism, we are justified by faith, sanctified and reconciled to God. Our relationship to God changes so that we are no longer certain to perish, but are in the hope of life eternal as His adopted children and heirs to the Abrahamic covenant. Nevertheless, the inherited dying nature with its proneness to sin remains our daily burden during our probation which only ends when we rest in the grave or the crown of life is received. Christ will bestow eternal life upon those saints judged under grace to have followed him in faithfulness during this probation. Flesh and blood cannot inherit the Kingdom of God—this corruptible and mortal body needs changing to incorruptibility and saving out of death.

(1 Corinthians 1 :2, 30, 6:11; 2 Thessalonians 2:13; 2 Corinthians 5:2-4, 18-19; Romans 5:10, 21, 6:23, 8:1-7, 20-24; Ephesians 2:12-19; John 3:14-18; 5:24; 1 John 1:5-8; 1 Corinthians 15:50, 53; 1 Peter 1:23-24; Hebrews 5:7)

The Lord's Involvement in His Own Sacrifice

“God was in Christ reconciling the world to himself”

Life

God had prepared a loving and gracious response to man's desperate need, and sent His Son, “made of a woman, made under the law.” Jesus was miraculously begotten of God, yet born of a human mother “in the likeness of sinful flesh” (i.e., the same nature that was the result of Adam's original transgression). In the days of his flesh, he suffered from all the effects that come to us from Adam's transgression, including the temptation to sin. In order to accomplish his saving role as a representative of mankind, it was necessary for Jesus to partake of man's condemned nature and to reject and conquer all its impulses. By his loving submission at all times to his Father's will Jesus overcame the flesh daily and never transgressed.

(Luke 1:26-35; Galatians 3:13; 4:4; Mark 10:17-18; Romans 8:3 RV mg* ; 2 Corinthians 5:18-21; Hebrews 2:14-18; 4:15; 1 Peter 2:24)

*Romans 8:3 RV margin —*flesh of sin [sinful flesh—KJV]*

Death

It was not until his submission to death by crucifixion that Jesus completed his repudiation of the flesh and his conquest of sin. Because he did not deserve to perish on the basis of personal transgression, Christ's voluntary submission to sacrificial death declared the righteousness of God by acknowledging that *all flesh* is rightly subject to death. In order to enjoy eternal fellowship with his Father, Jesus' nature required cleansing. This was accomplished through his conquering and destruction of the flesh (in all its aspects) by his faithful life, sacrificial death and, by the power of the Father, his consequent resurrection and immortalization. He needed saving out of death before ascending to the Father's right hand.

(John 19:28-30; Luke 22:39-42; Romans 3:25-26; 8:3-7; John 10:17-18; Hebrews 2:14; 5:7; 9:21-28)

Resurrection

As a representative member of the human race he came to save, Christ became the first beneficiary of his own sacrifice and obtained eternal redemption through the shedding of his own blood. Therefore, God exalted him as Lord of all. The everlasting covenant was ratified by Christ's poured-out blood as a result of his life of perfect obedience. He became the first man to receive its promise of eternal life through his resurrection, being freed from the dominion of death.

(1 Corinthians 15:20-23, 42-45, 50, 53-54; Philippians 2:8-9; Hebrews 9:12-18; 1 Peter 3:18, 21-22; Hebrews 12:2; Leviticus 17:11-14; Galatians 3:16-17; Romans 6:9)

In Adam/In Christ

“If any man be in Christ ...”

Baptism

Submitting ourselves in faith, love and obedience to God through baptism by complete immersion, we symbolically participate in the death, burial and resurrection of Christ. Once faith leads us to repent and be baptized, we are justified by that faith, sanctified, and reconciled to God in Christ Jesus. We are raised a new creature in Christ, our previous personal transgressions are forgiven, and our relationship to God changes so that we are no longer certain to perish, but are in the hope of life eternal. By grace, we become brethren of Christ, through association with his sacrifice, being adopted children of God. Whereas before our adoption we were strangers from the covenants of promise, we now become heirs to these promises first alluded to in the garden, and later established with Abraham and David.

(Romans 6:3-8; 1 Corinthians 6:11; Galatians 3:16, 26-29; Ephesians 2:8, 12-13; 2 Peter 1:4; Revelation 5:9-10; Genesis 3:15; 13:14-17; 15:4-18; 17:1-21; 22:15-18; 2 Samuel 7:12-16)

Newness of Life

Symbolically, in baptism, the old man (related to the one man, Adam) is put to death and we are reborn in newness of life (related to the one man, Jesus Christ). We commit to put behind us the sinful thoughts and deeds of the old man, and to replace them with godliness after the example of Jesus. Although the spirit of Christ is being developed in us, we are still dying and struggling with the fleshly inclination to sin. If we strive to direct our lives in God’s righteousness, giving glory to His name, He looks mercifully upon our imperfect service because we are in Christ. We cannot attain righteousness by our own efforts, but through Christ’s righteousness and our faith in his name and kingdom, we have righteousness accounted to us by our gracious God.

(Romans 5:15-19; 6:4, 6; 1 Peter 1:23; 1 Corinthians 15:22, 45; 2 Corinthians 5:17-21; Romans 3:21-26; 4:22-25; 7:14-25; Philippians 2:12-13; 3:9; Galatians 2:16-21; 2 Timothy 1:9; Colossians 1:9-23; 2:11-13; 1 Peter 2:9-10)

Mercy of God

Baptized persons who turn away from God fall under the condemnation that is rightly associated with their sins. By the mercy of God, spiritual access to our Heavenly Father remains available to these wayward children because of our High Priest Jesus Christ; if they turn from sin, seek forgiveness and obey God they can be cleansed from their sins.

(Ezekiel 18:10-13, 21-23; Hebrews 3:12-14; 1 John 1:5-9; 2:3-6)

(Romans 5, 6, 7, 8)

Resurrectional Responsibility

“the Lord Jesus Christ who shall judge the quick and the dead ...”

Introduction

This section is built on the doctrinal foundation established and clarified in the foregoing clarification statements. The official historical difference between the two communities has concerned Resurrectional Responsibility. This section expresses the common understanding developed by representatives of the two communities on Resurrectional Responsibility.

With regard to God’s future judgment through Christ Jesus, Clause XXIV of the Birmingham Amended Statement of Faith (BASF) reads: “That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely those who know the revealed will of God and have been called upon to submit to it) dead and living—obedient and disobedient—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’”.

Common expression of understanding

We understand that the amendment (set out in parentheses in the quoted clause above) was inserted to guard against the teaching that God is restricted to raising only those in covenant relationship, and that in this regard His hands are effectively tied by His own laws. With this in mind, we affirm our belief of the following:

- ◆ God’s hands are not tied in any way from raising for condemnation any rebels and unbelievers He deems to be so deserving, regardless of whether they are baptized or unbaptized.
- ◆ Those who have responded to the call of God through baptism (in this dispensation) will therefore appear at the judgment seat of Christ. His faithful servants will receive the gift of everlasting life, but the unfaithful will be condemned.
- ◆ Based on the intrinsically interwoven factors of knowledge and calling, God will raise to condemnation those rebels and unbelievers whom His justice so demands. As humans, none can determine who has been called according to knowledge to submit to His will.

(Daniel 12:2; Romans 2:5-8, 16; 1 Peter 4:4-7, 17-18; James 4:17; Ephesians 5:8-10; John 3:19; 5:24-29; 2 Timothy 4:1; Hebrews 2:3; 10:26-29, 32; 2 Peter 2:20-21; Luke 12:47-48; Romans 6:3-6; Galatians 3:26-29; 2 Corinthians 5:10; Psalm 50:4-5; Matthew 24:30-31; Romans 14:10-12; Galatians 6:7-8)

MUTUAL ASSURANCES RELATED TO THE NASU UNITY DOCUMENT

Discussion Notes on *Resurrectional Responsibility*

General Principle

1. Rejection of God's knowledge and calling are grounds of condemnation and punishment by God. The following are a few of the scriptural references that reveal this principle: *Prov. 1:20-33; Luke 10:13-16, 12:47-48; John 3:19; 9:39-41; 15:22; Acts 17:30-31; James 4:17.*

Application of General Principle to Resurrectional Judgment

2. Divine wisdom and justice alone will determine who should be raised from the dead to be condemned and punished on these grounds. It is certain that His will is righteous and shall be done.

3. No human can identify or quantify individuals in this category with certainty.

Further Points of Agreement and Acceptance

A. It is mutually agreed that the Scriptures give significant emphasis to the principle in point 1 above, and that knowledge and a call to conscience (1 Pet. 3:21) are necessary elements in a valid covenant (baptism in this dispensation).

B. Many Unamended brethren believe that the significant Scriptural emphasis concerning resurrection and judgment of the saints links it to the covenant we enter with God through baptism into our Lord Jesus Christ (Rom. 6:3-5), as reflected in the many parables concerning faithful and unfaithful servants in the household (Matt. 18:23-35; 24:42-51; 25:14-46; Luke 12:36-48; 19:12-26). Further, they teach that entering into covenant relationship through knowledgeable baptism makes certain one's resurrection and judgment, while acknowledging God's sovereign right to raise others outside covenant for punishment on the grounds of point 1 above, trusting in His divine wisdom and righteousness to determine the appropriateness of this in individual cases.

C. Amended brethren largely respect and share this emphasis, and observe that Scripture focuses primarily on the faithful saints whom Christ will approve at his appearing (1 Cor. 15:51-52; Rom. 14:8-13; Psa. 50:3-6; 2 Tim. 4:8), because our concern with those in Gentile darkness is to lead them into the light: "them that are without, God judgeth." (1 Cor. 5:12-13).

D. It is mutually agreed that the commitment we make to be God's servants, when we enter covenant relationship through baptism, heightens our responsibility to Him. Likewise, the principle "to whom much is given much is required" applies especially to God's servants who have been reconciled, sanctified and made holy in Christ Jesus, and are thus responsible "to walk in newness of life," "to be spiritually minded" and to be "conformed to the image of his Son."

E. Amended brethren emphasize knowledge of God's revealed will and calling to submit to it, as a common basis of resurrectional judgment for those in covenant relationship and those without, whom God requires to give account for their refusal of His gracious invitation to eternal life.

F. It is acknowledged that historically, some brethren held the view that *enlightened rejectors* would not appear alongside the saints, who are judged concerning their service, but would likely be judged at a different time and place, such as at the end of the millennium. It is agreed to respect different views on the time and place of judgment for those outside covenant.

G. Trust was undermined in an earlier unity initiative when some brethren asserted the definite view that "God can raise those outside covenant, but He won't." This is perceived by some brethren to be a

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very slight shade away from the more extreme position (He can't). It is agreed that this view is inconsistent with the principles stated in the three numbered points above and with God's sovereign right to exercise His divine will according to His righteousness, wisdom and mercy. It is agreed the NASU statement precludes this assertion.

H. The Scriptures teach that God considers all humanity to be responsible to him, whether or not they are in covenant relationship to him. It is a serious error to condone the belief that God overlooks sin prior to baptism. People who wilfully reject God are repellent to Him, and liable to His judgments. Individuals cannot, by their action or inaction regarding baptism, exempt themselves from responsibility to God in this life or in the age to come. It is expected that brethren will not press the issue and insist that God "must" raise particular individuals to judgment because they are felt to have sufficient knowledge of the Truth. We all recognize God's sovereignty and place our trust in His wisdom, justice and mercy to determine the appropriate handling of such individuals. We feel the NASU statement that "none can determine who has been called according to knowledge to submit to His will" appropriately addresses this matter and we are reluctant to speculate as to the identity or quantity of those who meet the stated criteria for condemnation, content that God will raise and punish those "whom His justice demands."

I. Baptism is the pivotal step in the process of our salvation. Salvation begins when we gain awareness of God and His plan, understand it, feel its call of conscience, repent, seek forgiveness, and submit to baptism into the death, burial and resurrection of Christ. By the grace of God we are cleansed and reconciled to Him through this faithful act, being greatly privileged by adoption into His family. Our names are written in the Book of Life, identifying us as eligible for the gift of life eternal—but our names can be blotted out again if we are judged unfaithful. In this sense, condemnation associated with the race headed by Adam is lifted when we are adopted as children of God with Jesus Christ as our head (Rom. 5:12-21; 8:1-2; Rev. 3:5). In Romans 8 (as also in Rom. 6) we find two other senses in which condemnation is relieved and the spirit of life in Christ Jesus frees us from the wages of sin: (A) After our repentance and our faithful submission to baptism, we can be confident that God works in our lives to conform us to the image of His son provided we endeavor earnestly to walk according to the spirit and not the flesh. (It is God who *justifies*, or *makes righteous*.); (B) When we fall under condemnation anew for our own transgressions, by God's grace, forgiveness is available to us if we seek it in sincere repentance.

J. All agree that the overall emphasis of Scripture concerning resurrection is the positive hope of resurrection to life eternal for faithful believers and that our teaching emphasis on resurrection should reflect this.

Fellowship

Statements of Faith	It is understood and agreed that the doctrines to be believed and taught by us are the first principles of the One Faith as revealed in the Scriptures. The two principal statements of faith, <i>The Birmingham Amended Statement of Faith (BASF)</i> and <i>The Birmingham Unamended Statement of Faith (BUSF)</i> , as set out herein, (including the <i>Doctrines to Be Rejected</i> and <i>The Commandments of Christ</i>) understood as expressed in this document represent a true and common definition of the One Faith.
Inter-Ecclesial Fellowship Practice	We agree to conduct our inter-ecclesial fellowship at the memorial table of the Lord with North American Christadelphian ecclesias that agree with this understanding, and as set out in principle in <i>A Guide to the Formation and Conduct of Christadelphian Ecclesias</i> (commonly referred to as " <i>The Ecclesial Guide</i> ", R. Roberts). It is recognized that the basis of inter-ecclesial fellowship outside North America remains the BASF. Visitors in good standing from these ecclesias outside North America are welcome at the memorial table.
Fellowship with the Father and the Son	We agree that baptism into the saving name of Jesus Christ creates a new relationship between the individual and the Father and the Son; thereupon, true fellowship with the Father and the Son and with one another is sustained by walking in the light as He is in the light.
Fellowship with each other	Fellowship in the sense of cooperation between the two formerly separated groups, in ecclesial and inter-ecclesial relationships, depends upon a harmonious labouring in teaching, preaching and practice.
Fellowship Discipline	We agree that only with regard to individuals may a process of disciplinary action (which may involve withdrawal) be taken and only by the individuals' ecclesia, in accordance with the general principles laid down in Scripture (e. g. Matt. 18: 15-17) or as expressed in paragraphs 32, 41 and 42 of the Ecclesial Guide. We agree that when such disciplinary action has been taken by the individual's ecclesia, other ecclesias should honour it, subject to the qualifications in the paragraphs referred to. Should any member depart from the One Faith (as defined in the "Statements of Faith" paragraph above) withdrawal shall take place only after the procedure required by Titus 3:10-11 has been followed.
Ecclesial Autonomy	We agree that the relations of one ecclesia with another are conveniently considered in items 41 and 42 of the Ecclesial Guide. The general point is: "there ought to be no interference by one ecclesia with another. At the same time, ecclesias have reciprocal rights. Ecclesial independence is a principle essential to be upheld." And further, "An ecclesia has no rights to judge except for itself. This is the independence not to be interfered with; but a similar right to judge for itself must be conceded to all ecclesias, and the exercise of it, tempered with a respectful and proper procedure, would never offend an enlightened body anywhere." However, when an ecclesia officially renounces any of the first principles of the One Faith and persists in teaching false doctrine, it shall by its own action separate itself from the reunited community and the community shall so regard it as outside the community. In these circumstances, it is the duty of faithful members to absent themselves from such an ecclesia.

“Ecclesial Guide” (Pertinent Clauses)

Guide to the Formation and Conduct of Christadelphian Ecclesias

This section sets out the full text of the pertinent portions of the “Ecclesial Guide” for ready reference, including numbers 1-3 of the ‘Sample Constitution.’

32. Cases of Sin and Withdrawal

Withdrawal is a serious step, and ought not to be lightly taken against any brother. It erects a barrier and inflicts a stain not easily removed. It ought never to be taken until all the resources of the Scriptural rule of procedure have been exhausted.

The rule laid down by Christ for the treatment of personal offenses (Matt. 18:15-17) is doubtless applicable to sin in general. Sin of any kind on the part of a brother, becoming known to another brother, is a sin against that brother; more heinous, indeed, when Scripturally estimated, than a mere offense against himself. He is, therefore, bound to take the course Jesus prescribes, as John plainly indicates in the words, “If any man see his brother sin a sin which is not unto death, he shall ask,” etc. It is usual with some not to act upon this rule at all. The usual way is to speak of the fault, whatever it is, to a third party. This itself is sin. A brother’s part (if the case be serious enough to speak of at all), is to be silent to all but the brother himself: first, to go himself and discuss the matter between the two alone. If this is successful, a brother is gained and saved, and the matter is not to be mentioned to anyone else. If not successful, Christ commands the interview to be repeated with the assistance of one or two others; and only in the event of these failing is the matter to be mentioned to the ecclesia, or those representing it. It is then the ecclesia’s part to bring their whole influence to bear upon the offender to forsake his evil ways. Only when this has failed are we at liberty to withdraw. Nothing is so effectual as this rule for stopping evil speaking and ensuring merciful help to those who stumble, or the proper and timely treatment of incorrigible sin. Each brother then becomes a seeing eye and protecting hand of the ecclesia. There should be a stringent refusal to hear an evil report concerning anyone until the reporter has taken the Scriptural course.

Withdrawal, too, when it comes (it must be noted), is not expulsion. It is the apostolic form of separation which, though practically equivalent to expulsion in its effects on the separated, is more in harmony with the spirit enjoined by Christ upon his house than the form in vogue among professing bodies of all sorts. Withdrawal means that those withdrawing do modestly and sorrowfully step aside from the offender for fear of implication in his offense. Expulsion means thrusting out, which is a different thing and implies and generates the arrogant attitude of ecclesiastical excommunication. The careful preservation

of right forms in these things is a help to the preservation of the right spirit.

41. Involved in another Ecclesia’s Trouble

An ecclesia may be at peace in itself, but may get involved in the troubles of other ecclesias, through an incorrect mode of action. The simple law of Christ, to do to others as we would be done by, will greatly help us to take the right and wholesome course. Let us suppose, then, that some other ecclesia has withdrawn from a brother on grounds that have seemed just to the majority thereof; is it right that the brother so withdrawn from should be received by you? You can settle this by considering: How would you like the said ecclesia to act towards a brother or sister you have withdrawn from? Would you like them to receive such? There is only one answer—No. This yields this general rule that no ecclesia ought to receive into fellowship a brother or sister that has been withdrawn from elsewhere.

If you say, “perhaps the brother or sister is unjustly withdrawn from,” such a case is possible; and the door ought not to be shut against the consideration of such a possibility. But there is a right way of dealing with such a supposition. And the simple rule of Christ aforesaid will again be an all-sufficient help. Would you not like your decision in the case of a brother withdrawn from to be held good until it is proved a wrong one? There is only one answer—Yes. We ought, therefore, to respect the withdrawals of other ecclesias until we have proved them unjustifiable.

But here again we must be careful. There is a right way and a wrong way of trying such a case. Would you like the case of a brother you have withdrawn from to be tried behind your back? There is only one answer—You would not. Therefore you ought not to hear the case of a brother who has been withdrawn from, without the presence of those, either actually or by representation, who have withdrawn from him. If a withdrawn-from brother comes to your ecclesia and alleges the injustice of the withdrawal, if you are disposed to listen to the case, your duty is (meanwhile withholding fellowship) to apprise the ecclesia that has withdrawn from him that he applies for your fellowship on the ground of the withdrawal being unjust, and that you wish to investigate the case concurrently with them. If the withdrawing ecclesia refuses to grant such an investigation, they place themselves in the wrong, and justify you in examining the case for yourselves in their absence. But an enlightened ecclesia would not refuse. They would act on Christ’s rule. They would do as they would like to be done by. If they were the withdrawn from but demurring brother, or the doubtful ecclesia applying for re-examination, they

would like to have the opportunity of judging for themselves, and would, therefore, grant that opportunity thus respectfully applied for. The result would tend to peace. The concurrent re-examination would either manifest the righteousness of the withdrawal, or the uncertainty and perhaps unjustifiableness of it. In either case, the course to be taken by the applying ecclesia would be freed from doubt.

42. Ecclesias in Relation One to Another

If a careful attention is given to these reasonable rules of procedure between one ecclesia and another, there will be little danger of disagreement. The bond of union is the reception of the one faith, and submission to the commandments of the Lord. It is nothing less than a calamity when rupture on secondary issues sets in, where these other conditions of union exist. It is not only calamitous, but sinful somewhere.

There ought to be no interference of one ecclesia with another. At the same time, they have reciprocal rights. Ecclesial independence is a principle essential to be maintained. But it is no part of that independence to say that no ecclesia shall consider a matter that another has decided upon, if that matter comes before the first ecclesia, and challenges their judgement, and, in fact, requires a decision. In the example already discussed, if a brother withdrawn from by one ecclesia applies for the fellowship of another, that other ecclesia is bound to consider the application, and it is no infringement of the independence of the first ecclesia that it should be so, subject to the rules and attitudes indicated. It would, in fact, be a renunciation of its own independence, were it to refuse to do so. Respect for the first ecclesia requires that it accept its decision until it sees grounds for a different view; and in the investigation of these grounds it ought to invite its co-operation, as already indicated. But the mere fact of the application imposes upon it the obligation to consider and investigate the matter, if there are prima facie grounds for doing so. The other ecclesia would make a mistake if it considered such a procedure an infringement of its independence. Such a view would, in reality, be a trammelling of the independence of every assembly; for it would then amount to this, that no assembly had the right to judge a case coming before them if that case happen to have already been adjudicated upon by another ecclesia. The judgement of one would thus be set up as a rule for all. An ecclesia has no right to judge except for itself.

This is the independence not to be interfered with; but a similar right to judge must be conceded to all, and the exercise of it, if tempered with a respectful and proper procedure, would never offend an enlightened body anywhere. In the majority of cases the withdrawal of one ecclesia is practically the withdrawal of all, since all will respect it till set aside, and since, in most cases, a concurrent investigation would lead to its ratification. But there may be cases where a reasonable doubt exists, and

where a second ecclesia will come to a different conclusion from the rest.

What is to be done then? Are the two ecclesias that are agreed in the basis of fellowship to fall out because they are of a different judgement on a question of fact? This would be a lamentable result—a mistaken course every way. They have each exercised their prerogative of independent judgement: let each abide by its own decision, without interfering with each other. The one can fellowship a certain brother, the other cannot. Are they to aggravate the misery of a perhaps very trumpery and unworthy affair by refusing to recognize each other, because they differ in judgement about one person? What sadder spectacle can there be than to see servants of the Lord Jesus frowning at each other, and denying each other the comfort of mutual friendship and help, because they cannot agree about a given action or speech of perhaps some unworthy person. The course of wisdom in such a case is certainly to agree to differ. An ecclesia acting otherwise—demanding of another ecclesia, as a condition of fellowship, that they shall endorse their decision in a case that has become the business of both—is in reality infringing that principle of ecclesial independence which they desire to have recognized in their own case. It would be to impose what might be an intolerable tyranny upon the brethren; for suppose it were to happen, as it might happen, that a deserving brother or sister were withdrawn from on insufficient grounds by an assembly that might happen to be composed of persons not remarkable for breadth of judgement, to what hopeless injustice such a brother or sister would be subjected if other ecclesias were to be debarred from forming their own judgement in the event of application for their fellowship.

A System of Rules

Embodying The Foregoing Suggestions

(commonly referred to as the “sample constitution”)

1. That we are a Christadelphian ecclesia.
2. That we accept and profess the doctrines and precepts of Christ, as taught in the apostolic writings, and defined in the annexed *Statement[s] of Faith* [understood as expressed in this document] and *Epitome of the Commandments of Christ*.
3. That we recognise as brethren, and welcome to our fellowship, all who have been immersed (by whomsoever) after their acceptance of the same doctrines and precepts.

Square brackets above [] indicate an editorial note added to the original text.

“AMENDED” AND “UNAMENDED” STATEMENTS OF FAITH

It is to be recognized that neither of the following statements is identical to their common predecessor, the Birmingham Statement of Faith, and that the terms “Amended” and “Unamended” are used primarily in reference to the difference existing between Prop.# 25 (Unamended) and Prop. # 24 (Amended). These terms are used herein solely as a means of identification.

The Birmingham Unamended Statement of Faith

Or Doctrines Forming Their Basis of Fellowship

BASF “The Foundation” similar to BUSF Clause 31

1. 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.

Isa. 40:13-25; 43:10-12; 44:6-8; 45:5; 46:9-10; Job 38-40; Deut. 6:1-4; Mark 12:29-32; 1 Cor. 8:4-6; Eph. 4:6; 1 Tim. 2:5; Neh. 9:6; Job 26:13; Psa. 124:8; 146:6; 148:5; Isa. 40:25-27; Jer. 10:12-13; 27:5; 32:17-25; 51:15; Acts 14:15; 17:24; 1 Chron. 29:11-14; Psa. 62:11; 145:3; Isa. 26:4; 40:26; Job 9:4; 36:5; Psa. 92:5; 104:24; 147:4-5; Isa. 28:29; Rom. 16:27; 1 Tim. 1:17; 2 Chron. 16:9; Job 28:24; 34:21; Psa. 33:13-14; 44:21; 94:9; 139:7-11; Prov. 15:3; Jer. 23:24; 32:19; Amos 9:2-3; Acts 17:27-28; Psa. 123:1; 1 Kings 8:30-39, 43, 49; Matt. 6:9; 1 Tim. 6:15-16; 1:17.

2. 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.

Matt. 1:23; 1 Tim. 3:16; Acts 2:22-24, 36; Matt. 1:18-25; Lk. 1:26-35; Gal. 4:4; Isa. 7:14; Matt. 3:16-17; Isa. 11:2; 41:1, 42:1; John 3:34; 7:16; 8:26-28; 14:10-24.

3. 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.

1 Cor. 15:21-22; Rom. 5:12-19; Gen. 3:19; 2 Cor. 5:19-21.

4. 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; 18:27; Job 4:19; 33:6; 1 Cor. 15:46-49; Gen. 2:17.

The Birmingham Amended Statement of Faith

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; 2 Pet. 1:21; 1 Cor. 14:37; Neh. 9:30; John 10:35.

TRUTH TO BE RECEIVED

1. 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.

Isa. 40:13-25; 43:10-12; 44:6-8; 45:5; 46:9-10; Job 38, 39, 40; Deut. 6:1-4; Mark 12:29-32; 1 Cor. 8:4-6; Eph. 4:6; 1 Tim. 2:5; Neh. 9:6; Job 26:13; Psa. 124:8; 146:6; 148:5; Isa. 40:25-27; Jer. 10:12-13; 27:5; 32:17-25; 51:15; Acts 14:15; 17:24; 1 Chron. 29:11-14; Psa. 62:11; 145:3; Isa. 26:4; 40:26; Job 9:4; 36:5; Psa. 92:5; 104:24; 147:4-5; Isa. 28:29; Rom. 16:27; 1 Tim. 1:17; 2 Chron. 16:9; Job 28:24; 34:21; Psa. 33:13-14; 44:21; 94:9; 139:7-12; Prov. 15:3; Jer. 23:24; 32:19; Amos 9:2-3; Acts 17:27-28; Psa. 123:1; 1 Kings 8:30-39, 43, 49; Matt. 6:9; 1 Tim. 6:15-16; 1:17.

2. 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.

Matt. 1:23; 1 Tim. 3:16; Acts 2:22-24, 36; Matt. 1:18-25; Lk. 1:26-35; Gal. 4:4; Isa. 7:14; Matt. 3:16-17; Isa. 11:2; 42:1; 61:1; John 3:34; 7:16; 8:26-28; 14:10-24.

3. 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.

1 Cor. 15:21-22; Rom. 5:12-19; Gen. 3:19; 2 Cor. 5:19-21.

4. 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 placed him under a law through which the continuance of life was contingent on obedience.

Gen. 2:7; 18:27; Job 4:19; 33:6; 1 Cor. 15:46-49; Gen. 2:17.

BUSF CONT'D

5. 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; 2 Cor. 1:9; Rom. 7:24; 2 Cor. 5:2-4; Rom. 7:18-23; Gal. 5:16-17; Rom. 6:12; John 3:6; Rom. 5:12; 1 Cor. 15:22; Psa. 51:5; Job 14:4.

6. 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.

Rev. 21 :4; John 3: 16; 2 Tim. 1: 10; 1 John 2:25; 2 Tim. 1: 1; Titus 1:2; Rom. 3:26; John 1:29.

7. 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. 89:34-37; Hosea 13:14; Isa. 25:7-9, 51:1-8; Jer. 23:5.

8. 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.

1 Cor. 15:45; Heb. 2:14-16; Rom. 1:3; Heb. 5:8-9; 1:9; Rom. 5:19-21; Gal. 4:4-5; Rom. 8:3-4; Heb. 9:26; Gal. 1:4; Heb. 7:27; 5:3-7; 2:17; Rom. 6:10; 6:9; Acts 13:34-37; Rev. 1:18; John 5:21-22, 26-27; 14:3; Rev. 2:7; 3:21; Matt. 25:21; Mark 16:16; Acts 13:38-39; Rom. 3:22; Psa. 2:6-9; Dan. 7:13-14; Rev. 11:15; Jer. 23:5; Zech. 14:9; Eph. 1:9-10.

9. 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.

Matt. 1:18-25; Luke 1:26-35; Gal. 4:4; Isa. 7:14; Rom. 1:3-4; 8:3; 2 Cor. 5:21; Heb. 2:17, 4:15

10. 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; 1 Tim. 3:16; Heb. 2:14; Gal. 4:4; Heb. 2:17

BASF CONT'D

5. 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 which defiled and became a physical law of his being, and was transmitted to all his posterity.

Gen. 3:15-19, 22-23; 2 Cor. 1:9; Rom. 7:24; 2 Cor. 5:2-4; Rom. 7:18-23; Gal. 5:16-17; Rom. 6:12; 7:21; John 3:6; Rom. 5:12; 1 Cor. 15:22; Psa. 51:5; Job 14:4.

6. 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.

Rev. 21 :4; John 3: 16; 2 Tim. 1:10; 1 John 2:25; 2 Tim. 1: 1; Titus 1:2; Rom. 3:26; John 1:29.

7. That He inaugurated this plan by making promises to Adam, Abraham and David, and afterwards elaborated it in greater detail through the prophets.

Gen. 3:15; 21:18; Psa. 89:34-37; 33:5; Hos. 13:14; Isa. 25:7-9; 51:1-8; Jer. 23:5.

8. That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their 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.

1 Cor. 15:45; Heb. 2:14-16; Rom. 1:3; Heb. 5:8-9; 1:9; Rom. 5:19-21; Gal. 4:4-5; Rom. 8:3-4; Heb. 2:15; 9:26; Gal. 1:4; Heb. 7:27; 5:3-7; 2:17; Rom. 6:10; 6:9; Acts 13:34-37; Rev. 1:18; John 5:21-22, 26-27; 14:3; Rev. 2:7; 3:21; Matt. 25:21; Heb. 5:9; Mark 16:16; Acts 13:38-39; Rom. 3:22; Psa. 2:6-9; Dan. 7:13-14; Rev. 11:15; Jer. 23:5; Zech. 14:9; Eph. 1:9-10.

9. That it was this mission that necessitated the miraculous begetting of Christ of a human mother, 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.

Matt. 1:18-25; Luke 1:26-35; Gal. 4:4; Isa. 7:14; Rom. 1:3-4; 8:3; 2 Cor. 5:21; Heb. 2:14-17; 4:15.

10. That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, 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 man, which he shared by partaking of their physical nature.

Matt. 1:23; 1 Tim. 3:16; Heb. 2:14; Gal. 4:4; Heb. 2:17.

BUSF CONT'D

11. 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. Mark 1:15; Matt. 4:17; 5:20-48; John 10:36; 9:35-37; 11:27; 19:21; 1:49; Matt. 27:11-42; John 10:24-25; Matt. 19:28; 21:42-43; 23:38-39; 25:14 to the end; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; Matt. 5:17; Luke 24:44.

12. 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.

Luke 19:47; 20:1-26; John 11:45-53; Acts 10:38-39; 13:26-29; 4:27-28; Rom. 8:3; Heb. 10:10; Acts 13:38; 1 John 1:7; John 14:6; Acts 4:12; 1 Pet. 3:18; 2:24; Heb. 9:14; 7:27; 9:26-29; Gal. 1:4; Rom. 3:25; 15:8; Gal. 3:21-22; Gal. 2:21; 4:4-5; Heb. 9:15; Luke 22:20; 24:26, 46-47; Matt. 26:28.

13. That on the third day, God raised him from the dead, and exalted him to the heavens as a 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.

1 Cor. 15:4 Acts 10:40; 13:30-37; 2:24-27; 13:35.

14. 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.

Luke 24:51; Eph. 1:20; Acts 5:31; 1 Tim. 2:5; Heb. 8:1; Acts 15:14; 13:39; Heb. 4:14-15. John 17:9; Heb. 10:26; 1 John 2:1-2; Prov. 28:13.

15. That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.

Acts 1:8; Matt. 28:19, 20; Luke 24:46-48; Acts 26:16-18; 4:12.

16. 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.

Acts 13:48; 16:31; Mark 16:16; Rom. 1:16; Acts 2:38, 41; 10:47; 8:12; Gal. 3:27-29; Rom. 6:3-5; 2:7; Matt. 28:20; John 15:14.

BASF CONT'D

11. 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.

Mark 1:15; Matt. 4:17; 5:20-48; John 10:36; 9:35; 11:27; 19:21; 1:49; Matt. 27:11-43; John 10:24-25; Matt. 19:28; 21:42-43; 23:38-39; 25:14-46; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; Matt. 5:17; Luke 24:44.

12. 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.

Luke 19:47; 20:1-26; John 11:45-53; Acts 10:38-39; 13:26-29; 4:27-28; Rom. 8:3; Heb. 10:10; Rom. 3:25; Acts 13:38; 1 John 1:7; John 14:6; Acts 4:12; 1 Pet. 3:18; 2:24; Heb. 9:14; 7:27; 9:26-28; Gal. 1:4; Rom. 3:25; 15:8; Gal. 3:21-22; Gal. 2:21; 4:4-5; Heb. 9:15; Luke 22:20; 24:26, 46-47; Matt. 26:28.

13. 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.

1 Cor. 15:4; Acts 10:40; 13:30-37; 2:24-27.

14. 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.

Luke 24:51; Eph. 1:20; Acts 5:31; 1 Tim. 2:5; Heb. 8:1; Acts 15:14; 13:39; Heb. 4:14-15; John 17:9; Heb. 10:26; 1 John 2:1; Prov. 28:13.

15. That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.

Acts 1:8; Matt. 28:19-20; Luke 24:46-48; Acts 26:16-18; 4:12.

16. 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 recognized as his friends except those who do what he has commanded.

Acts 13:48; 16:31; Mark 16:16; Rom. 1:16; Acts 2:38, 41; 10:47-48; 8:12; Gal. 3:27-29; Rom. 6:3-5; 2:7; Matt. 28:20; John 15:14.

BUSF CONT'D

17. 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.

18. That the things of 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.

19. 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; Rev. 11:15. Isa. 32:1-16; 11:9-10.

20. That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.
Acts 3:20-21; Psa. 102:16, 21; 2 Tim 4:1; Acts 1:9, 11; Dan. 7:13.

21. 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.
Mic. 4:6-8; Amos 9:11, 15; Eze. 37:21-22; Jer. 23:3-8; Gen. 13:14, 17; Heb. 11:8-9; Gal. 3:16; Lev. 26:42; Mic. 7:20.

22. 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; Jer. 31:10; Zec. 8:1-8; Eze. 36:34, 36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7-8; Joel 3:17; Isa. 24:23.

23. 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; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28, 29; 6:39-40; Luke 14:14; Matt. 25:34, 36.

24. 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.”
Micah 4:2; Isa. 42:4; 11:2-5; 2:4; Hab. 2:14.

25. 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.”
2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5-6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18.

BASF CONT'D

17. 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.

18. That *the things of the Kingdom of God* are the facts testified concerning the Kingdom of God in the writings of the prophets and apostles, and definable as in the next 12 paragraphs.

19. That God will set up a Kingdom in the earth, which will overthrow all others, and change them into “the kingdoms of our Lord and his Christ.”
Dan. 2:44; 7:13-14; Rev. 11:15; Isa. 32:1, 16; 2:3-4; 11:9-10.

20. That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.
Acts 3:20-21; Psa. 102:16,21; 2 Tim. 4:1, Acts 1:9, 11; Dan. 7:13.

21. 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.
Mic. 4:6-8; Amos 9:11,15; Eze. 37:21-22; Jer. 23:3, 8; Gen. 13:14-17; Heb. 11:8-9; Gal. 3:16; Lev. 26:42; Mic. 7:20.

22. 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; Jer. 31:10; Zec. 8:8; Eze. 36:34, 36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7-8; Joel 3:17; Isa. 24:23.

23. 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; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28-29; 6:39-40; Luke 14:14; Matt. 24:34, 46.

BUSF Clause 24 is the same as BASF Clause 27

24. That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—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.”
2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5-6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18.

BUSF CONT'D

26. 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.

Matt. 7:26; 8:12; 25:20; Dan. 12:2; Gal. 6:8; 5:21; 2 Thess. 1:8; Heb. 10:26-28; 2 Pet. 2:12; Rev. 21:8; Mal. 4:1; Psa. 37:30-38; Prov. 10:25-29; 1 Cor. 15:51-55; 2 Cor. 5:1-4; James 1:12; Rom. 2:7; John 10:28; Matt. 5:5; Psa. 37:9, 22, 29; Rev. 5:9; Dan. 7:27; 1 Thess. 2:12; 2 Pet. 1:11; Rev. 3:21; 2 Tim. 2:12; Rev. 5:10; Psa. 49:7-9; Luke 22:29-30.

27. 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.

Rev. 20:7-9; 12:15; Isa. 65:20; Eze. 44:22,25; 1 Cor. 15:24,29.

BASF Clause 27 is the same as BUSF Clause 24

28. 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.

1 Cor. 15:24-26; Rev. 21:4; 20:12-15; Isa. 25:6-8.

29. That at the close of the thousand years, there will be 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.

30. 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.

1 Cor. 15:28.

31. 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.

2 Tim 3:16; 1 Cor. 2:13; Heb 1:1; 2 Pet. 1:21; 1 Cor. 14:37; Neh. 9:30; John 10:35.

BASF CONT'D

25. 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 heirs of the Kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.

Matt. 7:26; 8:12; 25:20; Dan. 12:2; Gal. 6:8; 5:21; 2 Thess. 1:8; Heb. 10:26-28; 2 Pet. 2:12; Rev. 21:8; Mal. 4:1; Psa. 37:30-38; Prov. 10:25-29; 1 Cor. 15:51-55; 2 Cor. 5:1-4; James 1:12; Rom. 2:7; John 10:28; Matt. 5:5; Psa. 37:9, 22, 29; Rev. 5:9; Dan. 7:27; 1 Thess. 2:12; 2 Pet. 1:11; Rev. 3:21; 2 Tim. 2:12; Rev. 5:10; Psa. 49:7-9; Luke 22:29-30.

26. 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.

Rev. 20:4-8; 12:15; Isa. 65:20; Eze. 44:22,25; 1 Cor. 15:24,28.

27. 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.”

Mic. 4:2; Isa. 42:4; 11:1-5; 2:4; Hab. 2:14.

28. 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.

1 Cor. 15:25-26; Rev. 21:4; 20:12-15; Isa. 25:6-8.

29. 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; 1 Cor. 15:24.

30. 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.

1 Cor. 15:28.

BASF clause 31 similar to BASF “The Foundation”

DOCTRINES TO BE REJECTED

1. That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.
2. That God is three persons.
3. That the Son of God was co-eternal 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 the 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 the death (*is confined to the death*), burial, and resurrection of Christ merely.
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 judgement 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 the obedience of Christ’s commandments (*without baptism and the continued obedience of Christ’s commandments*).
25. That a man cannot believe without possessing the Spirit of God.
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 destroyed (*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 fulfilment 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, or as police constables, take part in politics, or recover debts by legal coercion.

The underlined portions do not occur in the BUSF. Words in *italics* are unique to the BUSF.

THE COMMANDMENTS OF CHRIST

1. Love your enemies; do good to them that hate you (Matthew 5:44).
2. Resist not evil: if a man smite thee on one cheek, turn to him the other also (Matthew 5:39,40).
3. Avenge not yourselves; rather give place unto wrath; and suffer yourselves to be defrauded (Romans 12:18-19; 1 Corinthians 6:7).
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 (Matthew 5:25; 1 Corinthians 6:7).
6. Labour not to be rich; be ready to every good work, give to those who ask; relieve the afflicted (1 Timothy 6:8; Romans 12:13; Hebrews 13:16; James 1:27).
7. Do not your alms before men: let not thy left hand know what thy right hand doeth (Matthew 6:1-4).
8. Recompense to no man evil for evil: overcome evil with good (Romans 12:17).
9. Bless them that curse you; let no cursing come out of your mouth (Matthew 5:44; Romans 12:14).
10. Render not evil for evil, or railing for railing, but contrariwise, blessing (1 Peter 3:9) (*overcome evil with good -Rom. 12:17*).
11. Pray for them that despitefully use you and afflict you (Matthew 5:44).
12. Grudge not; judge not; complain not; condemn not (James 5:9; Matthew 7:1).
13. Put away anger, wrath, bitterness, and all evil speaking (Ephesians 4:31; 1 Peter 2:1).
14. Confess your faults one to another (James 5:16).
15. Be not conformed to this world: love not the world (Romans 12:2; 1 John 2:15).
16. Deny all ungodliness and worldly lusts. If thy right hand offend thee, cut it off (Titus 2:12; Matthew 5:30).
17. Servants, be faithful, even to bad masters (Ephesians 6:5-8).
18. Mind not high things, but condescend to men of low estate (Romans 12:16).
19. Owe no man anything (Romans 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 (Matthew 18:15; Galatians 6:1).
21. Love the Lord thy God with all thy heart (Matthew 22:37).
22. Pray always; pray with brevity and simplicity; pray secretly (Luke 18:1; Matthew 6:7).
23. In everything give thanks to God and recognise Him in all your ways (Ephesians 5:20; Proverbs 3:6).
24. As ye would that men should do to you, do ye even so to them (Matthew 7:12).
25. Take Christ for an example and follow in his steps (1 Peter 2:21).
26. Let Christ dwell in your heart by faith (Ephesians 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 care of life or the allurements of pleasure weaken his hold on your heart (Luke 21:34-36; Matthew 24:44).
30. Love thy neighbour as thyself (Matthew 22:39).
31. Exercise lordship over no one (Matthew 23:10-12) (*11*).
32. Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others (Philippians 2:4; Galatians 6:2).
33. Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity (Matthew 5:16; Philippians 2:16; Galatians 6:10).
34. Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation (Philippians 2:15).
35. Be gentle, meek, kind-hearted, compassionate, merciful, forgiving (2 Timothy 2:24; Titus 2:2; Ephesians 4:32).
36. Be sober, grave, sincere, temperate (Philippians 4:5; 1 Peter 1:13; 5:8).
37. Speak the truth every man with his neighbour: put away all lying (Ephesians 4:25).
38. Whatsoever ye do, do it heartily as unto the Lord, and not unto men (Colossians 3:23).
39. Be watchful, vigilant, brave, joyful, courteous and manly (1 Corinthians 16:13; Philippians 4:4; 1 Thessalonians 5:6-10).
40. Be clothed with humility: be patient toward all (Colossians 3:12; Romans 12:12).
41. Follow peace with all men (Hebrews 12:14).
42. Sympathise in the joys and sorrows of others (Romans 12:15).
43. Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful (Philippians 4:8).
44. Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vainglory, envy, jesting, and foolish talking (Ephesians 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 the glory of God (1 Corinthians 10:31; 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 (Romans 6:11; 2 Corinthians 5:15).
47. Be zealous of good works, always abounding in the work of the Lord, wearying not in well-doing (Titus 2:14; Galatians 6:9).
48. Speak evil of no man (Titus 3:2).
49. Let the word of Christ dwell in you richly (Colossians 3:16).
50. Let your speech be always with grace, seasoned with salt (Colossians 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 (1 Peter 1:15-16).
53. Give no occasion to the adversary to speak reproachfully (1 Timothy 5:14).

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