

THE APOSTOLIC ECCLESIA

A CONFSSION OF FAITH

(A Revision of Previous Statements of Faith)

“But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets”.

Paul - Acts of the Apostles

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

Epistle to the Hebrews

“I give you charge in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That you keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ”.

Paul to Timothy

“Every spirit that confesses that Jesus Christ is come in the flesh is of God: and every spirit that confesses not that Jesus Christ is come in the flesh is not of God.”

First Epistle of John

A CONFSSION OF FAITH

(October 2004)

FOREWORD

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

1 John 4:15

The word “confess” in the Authorized Version of the Bible is translated from the Greek: ὁμολογέω ‘homologeō’ which means “to say the same thing as another”. In dealing with difficulties that had arisen in the ecclesia (the community of believers) in Corinth, the apostle Paul urged the importance for all believers to speak the same thing, so that there should be no divisions, but that all should be perfectly joined together in the same mind and the same judgment. What was considered an essential characteristic of the ecclesias as the One Body of Christ in the first century is equally so in the twenty first century.

The purpose of a “Confession of Faith” is to set out in order, as a public declaration, the things which are most surely believed by all the members of the ecclesia. By summarising the teaching of the Bible in language easy to be understood, supported by the references to the relevant quotations, a means is provided to express that uniformity of belief which the apostle desired.

The confession is a collective expression of faith, emphasising a willingness on the part of believers to define precisely what they believe the Bible teaches, in a number of important categories. These define the identity of the One Body of Christ in contrast to the many names and denominations of the modern “christian” world.

There are many who will affirm their belief in the Bible in general terms, but who on examination are found to be opposed to its teaching, when asked to explain their understanding on specific points of doctrine. While showing superficial respect to some aspects of Scripture they avoid a resolute endorsement of other equally inspired portions of the Word of God

This confession is set out in both positive (Doctrines to be accepted) and negative (Doctrines to be rejected) format, to ensure that there is no mistake as to where the ecclesia stands on a particular issue. An individual may give an assent to a particular teaching in its positive form, but at the same time be reticent to accept the negation of other ideas this assent would imply. “Every affirmative proposition has a converse. Every yes has a no; and if a man is not prepared to accept that ‘no’ it shows his ‘yes’ is not worth much.”

The confession is a ready assistance to the believers as a means of edification, while the Epitome of the Commandments of Christ provides a constant reminder of the conduct that is “worthy of the vocation by which they are called”. As is pointed out in the preface to the original edition (page 26), the rule or standard of obedience is to be found in the commandments of Christ. It is summed up in this saying of his - "If you keep my commandments, you shall abide in my love."

The confession will prove of service both in witnessing and in controversy, so that an answer in defence of the Gospel can be given to everyone that asks. By means of Scriptural proofs believers can be ready to give a reason for the hope that is in them. The confession will also prove useful as a guide to interested inquirers and provides a means to search the Scriptures whether these things be so.

This confession, although a revision, is based on the previous labour of brethren esteemed for their works sake. However over the course of many years the Truth of the Bible has been challenged both from adversaries arising within and without, so that it is considered expedient to set out the Scriptural position on such issues that have arisen.

Statements of Faith have been regarded by some as inalterable as if inscribed in stone. This has led to the conclusion that if a controversy arises that is not covered by the statement it cannot be an important issue so as to affect fellowship. This ought not to be so, such Statements are acknowledged works of men and should not be elevated above their true status. Revision is necessary in order to meet contemporary issues which challenge the Scriptures and may weaken believers' resolve to hold fast that which is good. Whilst due care has been given to such an undertaking, claims of infallibility and authority are left to others to make. There is but one inerrant authority in matters of faith and practice, the Holy Scriptures themselves.

This confession endeavours to provide an accurate rule by which to “try the spirits,” to measure the competing claims of the many false teachings that abound in the latter times of the Gentiles; and the appropriate Scriptures, a means of putting to silence the ignorance of foolish men.

Be not ashamed of your faith, it is the same Gospel for which the apostles hazarded their lives for the Lord Jesus and the saints have been persecuted, suffering the loss of all things. Yet if the Ecclesia remains true to its calling the gates of the Grave will not prevail against it.

Finally, the Confession *summarises* but does not **supercede** the Holy Scriptures which are always and in all cases to remain preeminent.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20

**Do you not know, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness?
But God be thanked, that you were the servants of sin, but you have obeyed from the heart that...**

FORM OF DOCTRINE

...which was delivered you. Being then made free from sin, you became the servants of righteousness.”

Paul - Romans 6:16 – 18

THE APOSTOLIC ECCLESIA

An association of **Believers** in the Promises covenanted by God to Abraham and David, as presented in the teachings of the Lord Jesus Christ and his Apostles concerning '**The Kingdom of God and the Name of Jesus Christ**', who have been baptised into the Name of the Father and of the Son and of the Holy Spirit.

The object of this association is the promotion of **THE FAITH** once delivered to the saints by the Lord Jesus Christ (summarised in the following Confession) and its implementation after the example of those instructed by the Apostles by :-

Remembering the Lord Jesus Christ, on the first day of the week, in the manner instituted by him in the **Breaking of Bread and Drinking of Wine** together, to show forth the Lord's death until he come.

The celebration of the high praises of God and the offering of supplications, prayers, intercessions, and giving of thanks.

The reading, study and exposition of the Holy Scriptures for instruction in righteousness, mutual edification, exhortation and comfort.

The support and proclamation of the **Gospel of the Kingdom** and the defence of **Bible Truth** in opposition to the religious corruption of the times.

The fellowship of the saints and mutual assistance in time of need.

Maintaining the **unity of the Spirit** in the bond of peace in **One Body**, by all striving together to observe and keep the precepts of the **Lord Jesus Christ**.

We recognise as **Brethren of Christ (adēlphōs Christōs)** all who have been **baptised** after their acceptance of the **doctrines and precepts of Christ and his apostles** (in keeping with this Confession) and who endeavour to **keep the commandments of the Lord and Saviour, Jesus Christ** with a view to making a people prepared for the Lord at his appearing.

A CONFESSION OF FAITH

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Romans 10:10

THE FOUNDATION

We believe that the book known as the Bible is the Word of God and contains the only source of knowledge concerning God and His purposes available in the world at the present time. These Holy Scriptures, consisting of the Old and New Testaments, including the writings of Moses, the Prophets, the Psalms and the Apostles of the Lord Jesus Christ, were wholly given by inspiration of God in the writers, and are therefore without error in all parts of them, except as may be due to errors of transcription or translation. Belief in these Holy Scriptures, which contain all the information necessary to obtain salvation, is an essential qualification for fellowship with God and the Lord Jesus Christ.

Lke.24:44; 2 Tim.3:16; Deut 29:29; Acts 7:38; 3:18,21; 8:35; 10:43; 26:22; 13:26,27; 24:14; 1 Cor. 2:13; Heb. 1:1; 2 Pet. 1:21; 1 Cor. 14:37; Pro. 30:5, 6; Isa. 55:11; Neh. 9:30; John 10:35; 2 Pet.1:3-4; Rom. 3:2

TRUTH TO BE RECEIVED

The teaching of the **whole** Bible of which the following is a summary:-

- 1) That there is only **One God**, the supreme, self-existent, immortal, eternal, omnipotent, omniscient Creator and sustainer of heaven and earth and all things, the fountain of all life; dwelling in unapproachable light, yet present everywhere by His Spirit, in whom we live and move and have our being.

Mark 12:29-32; Acts 14:15; 17:24-29; 1 Cor. 8:4-6; Eph. 4:6; 1 Tim.1:17; 2:5; 6:15-16; Isa. 40:13-26; 43:10-12; 44:6-8; 45:5-8, 12; 46: 9-10; 55:8,9; Job 38-40; Deut. 6:1-4; Neh. 9:6; Job 26:13; Psa. 24:8; 146:6; 148:5; Jer. 10:12-13; 27:5; 32:17-19; 51:15; 1 Chron. 29:11-13; Psa. 62:11; 145:3; Isa. 26:4; Job 9:4; 36:5; Psa. 92:5; 104:24; 147:4-5; 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; Psa.123: 1; 1 Kings 8:30-39, 43, 49; Matt. 6:9;

- 2) That this the **only true God**, whose ways and thoughts are higher than ours, was revealed to Abraham, Isaac and Jacob, by angelic visitation and vision; He revealed Himself to Moses at the burning bush (unconsumed) and at Sinai and made known His Name, Yahweh (יהוה); He also manifested Himself in the Lord Jesus Christ.

John 17:3; Isa. 55:8-9; Heb.1:7; Gen.12:7; 17:1; 18:1; 26:2; 28:12-15; Ex.3: 2-22; 19:17-25; Heb1:1-2; John1:14; John 17:6; Luke 10:22; Acts 2:22, 23; 1 John 1:1-3

- 3) That **Jesus of Nazareth** is the Son of God, who was born of the virgin Mary without the intervention of man, through the power of the Holy Spirit. That this same Jesus in the days of his flesh was a mortal man, having been begotten of God to be His special servant, as was afterwards confirmed by his anointing with the Holy Spirit which descended upon him at his baptism in the river Jordan, by John the Baptist. He was therefore “Emmanuel,” which means ‘God with us’, the promised Saviour, God manifest in the flesh.

Mark 1:1, 9-11; Matt. 1:23; 1 Tim. 3: 16; Acts 2:22-24, 36; 3:26; 8:37; 10:38; Matt.1:18-25; Luke. 1:26-35; Gal. 4:4; Isa. 7:14; Matt. 3:16-17; Isa. 11:2; 42:1; 61:1; Heb 5:7; Heb 2:14; John 3:34; 7:16; 8:26-28; 14:10-24

- 4) That there is only one **Spirit of God**, which is the power of God radiating from Him, filling all space and constituting a unity with His person in Heaven. By this underived energy He creates and sustains all things and by it He spoke through the prophets and apostles and manifested Himself in a Son. Through this power His servants have worked miracles. When SET APART for a special work or object, it is called the **Holy Spirit**. The Holy Spirit has not been given in this present generation as in the apostolic age; but its Word spoken through the prophets and Apostles is powerful to enlighten and purify and fit for salvation. The bestowal of the Holy Spirit is not necessary to enable anyone to believe it’s written testimony.

Gen.1:2; Psa.139: 7-12; Job 26:13; Luke 1: 35; 2 Pet.1:21; 2 Tim 3:16; Acts 11:16-17; 1 Cor 13:8-10; 2 Peter 1:2-4; Acts 8:12, 15-16

- 5) That the appearance of **Jesus of Nazareth** on the earth was necessitated by the position and state into which the human race had fallen, through circumstances connected with the first man.

1 Cor. 15:21-22; Gen 2:17; Rom. 5:12-19; Gen. 3:15-19; John 1:29; 3:16; 2 Cor. 5:19-21; 1 John 4:14; Gen.1:31; 1 Tim1:15

- 6) That the first man Adam was created by God out of the dust of the ground, as a living soul or natural body of life, “very good” in kind and condition. He was placed under a law through which the continuance of life was dependent on obedience.

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

- 7) That Adam broke this law, and on account of this sin was 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; Psa.90:3; 1 Peter 1:24; 2 Cor. 1:9; Rom. 7:24; 2 Cor. 5:2-4; Rom. 7:18-24; Gal. 5:16-17; Rom. 6:12; John 3:6; Rom. 5:12; 1 Cor. 15:22; Psa. 51:5; Job 14:4.

- 8) That man as a descendant of Adam is a mortal creature, who ceases to exist when death occurs, and in the death state is devoid of all life and thought and consciousness.

Ecc.9:5,6,10; Psa.6:5; 39:5,12-13; 115:17; 146:3,4; Isa.38:18,19

- 9) That sin is the transgression of Divine Law. The “devil” (said by Paul in Hebrews 2:14 to have the power of death) is sin in its various forms of manifestation among men. It is manifested individually through our own common nature and collectively in human political and ecclesiastical organisation and is representatively described in the Scriptures as “the Serpent,” “the seed of the serpent,” the “Dragon,” the “Wicked one,” the “World,” “the Devil and his angels”. The term Satan simply means an “adversary” and is applied to human beings, individually and collectively, who are at enmity with God. There is no such thing as a superhuman personal Devil.

1 John 3:4; Heb.2:14; Rom.5:12, 7:17,23; Jas 1:13-15; Rev.12:9, 20:2; James 4:4

- 10) That God in His love and mercy 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 populate the earth with sinless immortals.

John 3:16; Rom.5:8; Eph.3: 9-11; Num.14:21; Hab. 2:14; Rev. 21 :4; 2 Tim. 1: 10; 1 John 2:25; 2 Tim. 1:1; Titus 1:2; Rom. 3:26; John 1:29

- 11) That God initiated this plan by making promises to Adam, Abraham and David, elaborating it afterwards in greater detail through the ministry of the prophets.

Gen. 3:15; 22:18; Psa. 89:34-37; Isa.45:23; Phil.2:10; Hos. 13:14; Isa. 25:7-9; 51:1-8; Jer. 23:5.

- 12) That this plan of reconciliation was centred in His Son, Jesus Christ who, as the promised seed of the woman was to be manifested to bruise the serpent in the head, to destroy the root cause of sin and all its effects. At his first appearing Jesus destroyed its power over himself and at his second appearing he will destroy its power over those approved at his judgment seat. Finally he will destroy it in relation to the whole human race, after which sin will have been abolished from the earth.

Col.1:19,20; 2 Cor. 5:18,19; Gen.3:15; Rom.8:3; 1 John 3:5 Heb.2:14,15; 1 Cor. 15:22,25; Rev.21:4

- 13) That Jesus Christ, in fulfillment of God's promises, was born of the same flesh and blood nature of a woman, in the line of Abraham and David, under the Law of Moses. He possessed their human nature which is under condemnation as a consequence of Adam's transgression. He was therefore a sufferer from all the effects that this imposed, a man of sorrows, and acquainted with grief, including death that passed upon all men. Having the same propensities he was tempted in all points like as we, yet he committed no sin, while as the Son of God, by divine begetting and through the indwelling of the Holy Spirit, he was God manifest in the flesh. By his life of perfect obedience to Divine law, through which God condemned sin in the flesh, he was the Word made flesh.

1 Cor. 15:45; Heb. 2:14-16; Rom. 1:3; Heb. 5:8-9; Heb.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; Isa. 53:3; 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) [These six passages should be considered together.]

- 14) That it was the mission of Jesus Christ to announce glad tidings to his kinsmen the Jews, and that this message, attested to by God through mighty works and signs, was a call for repentance from every evil work, the assertion of his Divine Son-ship and Jewish Kingship; the proclamation of the restoration of their kingdom through him and that he would accomplish all things written in the law and the prophets concerning himself for the glory of God and their ultimate benefit.

Mark 1:5; Acts 2:22; Matt. 4:17; 5:20-48; John 10:36; 9:35; 11:27; 19:21; 1:49; Rom.15:8; 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

- 15) For delivering this message, he was arrested and put to death by the Jews and the Romans. These were, however, but instruments in the hands of God, for achieving that which had been planned through the foreknowledge of God. This being to condemn sin in the flesh through the offering of the body of Jesus once for all, as a sacrifice to declare the righteousness of God, as a basis for the remission of sins. In his sufferings he bore the grief and sorrows of others: he was wounded for our transgressions, and bruised for our iniquities; with his stripes we are healed. It was the will of God to bruise Jesus: to make him a lamb led to the slaughter, an offering for 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. 3:25,26; Acts 13:38; 1 John 1:7; 1 Pet. 3:18; 2:24; Heb. 9:14; 7:27; 9:26-28; Gal. 1:4; 4:4-5; Heb. 9:15; Luke 22:20; Matt. 26:28. Acts 2:23; 3:13, 18; 7:52; 26:23; Isa. 53:3,4,5,7,10,11;

16) That in his crucifixion sin was condemned in the **same** flesh that had transgressed in Eden; moreover being hanged upon a tree, Jesus was brought under the curse of the Law of Moses, for which the sentence was death. In his death the Law of Moses exacted all it could demand, so that in his resurrection that law had no further claim upon him. Christ then became the end of the law for righteousness and the firstborn of a **new creation**, to everyone that identifies themselves with him. All, both Jew and Gentile, who approach God through this crucified, but risen, representative of Adam's disobedient race are forgiven. Therefore, by a figure, his blood cleanses from all sin.

Rom. 8:3; Gal. 4: 4,5; 2Cor. 5: 21; Gal.3:13; Rom.10: 4; Eph.1:7; Col.1:14-18; Heb. 9:14;1 Pet.1:19; 1 John 1:7; Rev.1:5; 5:9;

17) That those living before the appearing of Jesus Christ such as Abraham, the prophets and the brethren under the Mosaic Law are cleansed and justified by their faith in the promises covenanted by God to Abraham and David concerning the Promised Seed. These covenants were brought into force by the sacrificial death of Jesus Christ. From the day of Pentecost to the return of Jesus Christ only those Jews and Gentiles who are baptised upon their believing the same covenanted promises and the things concerning the Name of Jesus Christ are justified or accounted righteous. There is One God who shall justify the circumcision through faith and the uncircumcision through **the** faith, (dia. th/j pi,stewj) for whether under the law or since the law the just shall live by faith, without which it is impossible to please God.

Rom. 15:8 3:25; Heb. 9:15; Acts 4:10-12; Rom.3:30; Gal.3:11; Heb. 10:38, 11:6

18) That the law of Moses having been fulfilled in the death and resurrection of Jesus Christ, none of its ordinances are binding on the brethren of Christ except those reenacted by Christ or through his apostles, therefore to insist upon Sabbath observance as required by various denominations and sects is unscriptural.

Acts 13:39; Rom. 3:20, 28; Gal.2:16; 3:11;5:4; Eph 2:15; Col 2:14-17; Heb. 10:14;

19) That on the third day, God demonstrated His tender love and mercy in raising Jesus from the dead, because as a perfectly righteous man, it was not possible for him to be held by death. The prophet David foresaw and spoke of the resurrection of Christ, that he would not be abandoned to the grave, nor would his flesh see corruption. This Jesus was raised up by God, possessing the gate of his great enemy Death; of this, all the apostles were witnesses. God then bestowed upon him everlasting life and exalted him as a Prince and a Saviour, to sit at His own right hand in the heaven. Christ's resurrection is God's assurance that he will return to rule the world in righteousness. In the meanwhile, as the Priest after the order of Melchisedec, Jesus is the **only mediator** between God and man, in the process of gathering from among mankind, the people who should be saved by belief and obedience of the Truth.

Matt.16:21,17:23, 20:19, 27:64; Mark 9:31,10:34; Luke 9:22,18:33 24:7,46; Acts 10:40; 1 Cor 15:4; 2 Sam 7:15; Ps. 91:14; Heb. 5:7; Lke 24:51; Eph.1:20; Acts 2:31-33, 5:31;17:31; Ps.110: 4; Heb. 6:20; Acts 4:12; 1Tim. 2:5; Heb.12:24; Rom 16:26; 2 Thess 2:13;

- 20) That Jesus Christ is a priest over his own house and makes intercession for his erring brethren if they forsake and confess their sins. He does not intercede for the world or professors who are abandoned to disobedience.

1 Tim. 2:5; Heb.2:17; 3:1, 2, 6; 4:14-16; 8: 1; Acts 15:14; 13:39; John17:9; Heb. 10:26; 1 John 2:1; 1:9; Pro. 28:13; 2 Peter 2:20-22

- 21) That after his resurrection, Jesus Christ sent forth his apostles to proclaim the gospel of salvation through him as the only Name under heaven whereby men may be saved, first to the Jews and afterwards to the Gentiles, to take out of them a people for his name.

Matt. 28:19-20; Luke 24:46-48; Acts 1:8; 26:16-18; 4:12; 15:14;

- 22) That the gospel or glad tidings consists of the things concerning the Kingdom of God and the Name of Jesus Christ.

Matt.4:23; Mark 1:14; Luke 4:43; 8:1; 9:2; Acts 8:12; 19:8, 10, 20; 28:30-31;

These “things” are the facts related in the writings of the prophets and apostles concerning the Kingdom of God and summarised in the following fourteen paragraphs:

Concerning the Kingdom of God

- 23) That God will set up a Kingdom on earth which will overthrow all other systems of human government and change them into the kingdoms of our Lord and of His Christ.

Psa. 2:8; 72:8,9; 145:10; Dan. 2:44; 7:13-14; Rev. 11:15; Isa. 2:3,4; 32:1, 16; 11:9-10.

- 24) That for this purpose, God will send Jesus Christ personally to the earth at the close of the times of Gentiles, represented in the book of Revelation by the symbolism of the sixth vial, and identified by the political restoration of the nation of Israel in their ancient homeland.

Acts 3:20-21; Psa. 102:16, 21; 2 Tim. 4:1, Acts 1:9, 11; Dan. 7:13; Luke 21:24-27; Rom. 11:25-26; Rev.16:12-16; Eze. 36-37

25) That at his second appearing, Jesus Christ will establish the Kingdom of God by restoring the Kingdom to Israel, and subsequently extending his dominion over all nations of the earth. This will involve the abolition of all existing sinful political and religious institutions.

Rom. 2:10; Acts 1:6; Isa 49:6; Isa. 59:20, 60:1-5; Eze 36:24-36; Zech.12:7; Num. 14:21

26) That the restoration of the Kingdom to Israel will involve the entire re-gathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, the territory they formerly occupied, having been reclaimed from the "desolation of many generations"; namely all the land of Canaan, promised to Abraham and his seed, who is the Christ, by covenant for an everlasting possession.

Micah 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; Isa. 11:12; Jer. 31:10; Zec. 8:8; Eze. 36:34-36;

27) That in addition to His covenant with Abraham, God made a covenant with David, ordered in all things and sure, promising that his seed, an illustrious descendant (also being the Son of the Eternal Father), should sit on David's throne; that he should be slain and should rise again; that of his Kingdom there should be no end; that he would reign over the house of Jacob for ever, in the presence of David himself. That these covenants concerning the land and the throne, are styled by Paul the Covenants of Promise, which having been confirmed by the blood of Christ in his death and resurrection, comprise **the New Covenant**. These contain the things concerning the Kingdom as explained by Christ and the apostles, which must be believed as part of the faith which justifies.

2 Sam.7:5-16; 1 Chron.17:4-14; Ps. 89:4,27-29,35-37; 132:11-18; Isa. 9:6-7; Acts 2:30; 2 Sam 23:5-7; Psalm 16:10; Luke 1:32,33; Eph. 2:12; Rom. 15:8; Mark 16:15-16; Jer.31:31 Mat.26:28; Heb. 9:15

28) That the throne of David is again to become the throne of Yahweh in the hands of Jesus the King, to be located in Jerusalem which to this end will be rebuilt and become the capital city and seat of world central government.

1Kngs 2:11; 1 Chron. 29:23; Isa. 9:7; Jer.3:17; 33:17; Zech 2:12;

29) That the governing body of the Kingdom so established will be the children of God, Jews and Gentiles of all generations developed by resurrection and change and comprising, with Christ as their federal head, the collective seed of Abraham in whom all nations will be blessed.

Psa. 22:28; 149:5-8; Isa. 9:6-7; Dan.7:27; 12:2; Lke. 13:28; 1Cor.6:2; Rev.2:26; 3:21; 11:18; Eph. 1:22; Rom.9:7-8; Gal.3:29; 1Thes. 4:15 -17; John 5:28-29; 6:39-40; Luke 14:14; Matt. 25:34, 46; Rev.5:9-10

- 30) That at the appearing of Christ, prior to the establishment of the Kingdom there will be a resurrection both of the just and the unjust, specifically those who know the revealed will of God and have been called upon to submit to it. These, whether baptised or unbaptised, faithful or unfaithful, will be summoned before his Judgment seat together with the responsible living, each to give an account of themselves, to be judged according to their works and to receive for the things done in their bodies, whether it be good or evil.

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

- 31) That the Just will, after judgment, have their corruptible and mortal bodies changed into incorruptible and immortal bodies, by the power of Christ, in the “twinkling of an eye”. They will be granted the honour of being 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. The unjust will be rejected from the judgment seat as “the cursed” and after “suffering many or few beatings” as the King shall judge them worthy, they will be destroyed of the “second death”, from which there will be no reprieve or release.

1 Cor. 15:51-55; 2 Cor. 5:1-4; Jas. 1:12; Rom. 2:7; Matt. 5:5; Rev. 5:9; Dan. 7:27; 1Thess. 2:12; 2 Pet. 1:11; Rev. 3:21; 2 Tim. 2: 12; Rev. 2:11; 5: 10; Luke 22:29-30; Matt. 7:26,27; 8:12; 25:20-30; Dan. 12:2; Gal. 6:8; 5:21; 2 Thess. 1:8; Heb. 10:26-31; 2 Pet. 2:12; Mal. 4:1; Psa. 37:9, 22, 29; 30-38; Prov. 10:25-29; Psa. 49:7-9; Rev 20:14; 21:8

- 32) That the Kingdom of God will be established upon the ruins of all existing governments who refuse to submit to Christ. These take counsel together against him and their overthrow will be effected by the war of that Great day of God Almighty. All false religion will be abolished by the Lord Jesus taking vengeance upon them that know not God, including the Roman Church and all denominations who assent to teachings which are contrary to the Word of God, together with those who hold the Truth in unrighteousness and who knowingly fellowship the disobedient. All such are “Names of Blasphemy” inscribed upon the Beast.

Dan. 2:44; Psa. 46:8-9; 2:1-12; Rev.16:14; 2 Thes. 1:7-10; Zech. 13:3; Rev.17 & 18; 19:2, 21:8; 7:3;

- 33) That a universal law will be proclaimed from Jerusalem by Divine decree to the nations, without consultation with the people, for their instruction in righteousness, which will result in the abolition of war and the filling of the world with the knowledge of the glory of Yahweh as the waters cover the sea. As a result of this new order of things, all the families of the earth will be blessed spiritually, politically and socially, as well as physically, subject to “glory to God in the

highest” which will be the first law of the Kingdom. As a result universal peace and righteousness will prevail by the all-powerful rule of Christ and his saints.

Isa. 2:3; Mic. 4:2; Isa. 26:9; Psa.46:9; 72:7; Isa. 2:4; Zech 9:10; Num. 14:21; Isa. 11:9; Hab 2:14

- 34) That the Kingdom of God constituted in the hand of Christ and his saints will continue for a thousand years, during which sin will be restrained and the length of life extended among the earth’s inhabitants.

Rev. 20:4-9; 11:15; Isa. 65:20; Eze. 44:23, 24; 1 Cor. 15:24-28.

- 35) 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 millennium and in reality at its close. As a consequence there will be a great harvest of redemption at the end of the thousand years, when mortality will cease as a condition among men.

Gen. 22:17, 18; Psa. 47:3; 110:2; 1Cor 15:25-28; Psa. 67:2; Rom.16:26; Rev.14:6; Rev. 20 and 21

- 36) That at the end of the millennial reign of Christ, the constitution of the Kingdom will be changed as a result of the last and general resurrection and judgment, when those found worthy will be granted eternal life and sinners will be destroyed out of the Kingdom. As a result of this sin and death will be abolished from the earth. Then Jesus Christ will deliver the Kingdom to the Father that God may be all and in all, mankind having been completely restored to the friendship of their Creator and God Himself shall be with them.

Rev. 20:11-15, 21:1-4; 1 Cor.15:28; Ps. 132:13, 14.

Concerning the Name of Jesus Christ

- 37) That the name Jesus (Heb. Y’shua) was made known by God to Joseph and Mary, and means “Salvation of God” because the child born to Mary would “save his people from their sins”. Christ is not a name but a title, meaning Anointed One, in Hebrew *Messiah*, and this indicated that Jesus would be a prophet, priest and king.

Matt.1:20; Luke 1:31; Luke 4:18; Acts 10:38; Heb. 1:9

- 38) That the apostles were commissioned by Jesus Christ to proclaim salvation, that is an entrance into the Kingdom of God, in his name, the **only name** given under heaven through which men

must be saved; and that this proclamation was made to the Jews first and then to the Gentiles to take out of them a people for his Name.

Matt.28:18-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 10:42; 4:12; 3:26; 13:46; 15:14; Eph.3:5, 6;

- 39) That the phrase *“the Name of Jesus Christ”* relates to more than his personal identity. It is equivalent to the *‘Name of the Father and the Son and the Holy Spirit’* and expresses the great “mystery of godliness” or hidden purpose of God, which is God manifested in flesh. God revealed himself through an individual unity, His Son whom He has appointed the head of a new creation; and is then manifested (by the truth understood believed and obeyed) in a multitudinous unity in flesh and blood nature, those who walk in newness of life. The individual Divine unity, or the Word made flesh, was justified by the spirit when Jesus was glorified; and the multitudinous unity, consisting of those chosen from the many called, will be made like him when he shall appear in power. When this is accomplished, “the Name” will be the Eternal Father manifested through the spirit in a great company of immortal men and women whom no man can number.

Acts 2:38; 8:12, 16; Matt.28:19; Acts 10:47, 48; 19:5; 1 Tim. 3:16 John 1:14; 17:6; 1 Cor.6:20; 2 Cor.5:19; 1 John 1:1-2; 2 Cor.4:6-7; 10- 11; Eph.2:7,10; Rom. 8:17-19; 1 John 3:1-2; 4:16; Rev 7:9 14:1;

- 40) That the Name exists in two states, the present and the future. In the present sacrificial state it is represented by the downtrodden Holy City and the Altar. God has placed His Name in His institutions through which all blessings flow and those who are introduced into the Name become members of the One Body of Christ, which is the Ecclesia. In the future state, the Name will be exhibited in the administrative body of the Kingdom, consisting of the glorified brothers and sisters of the Lord Jesus, represented as the Bride adorned, the Lamb’s Wife, the New Jerusalem.

Acts 2:38; 8:16; 10:48; 19:5; 1 Cor.12:13; Rom.12:1-5; 1 Cor 10: 16-18; 12:27; Heb. 13:10; Rev.6:9; 11:1; 16:7; Eph 5:23; 2 Cor 11:2; Col.1:18-19; Rev.21:2, 9-10

- 41) The way to participate in the Name and obtain fellowship with the Father and the Son is to believe the gospel preached by Jesus and the Apostles and to be baptised, by a complete bodily immersion in water.

Matt 28:18-20; Acts 8:37-39; Mark 1:9, 10; Rom. 6:4; Col 2:12

- 42) That baptism is a public declaration of belief in God’s resurrection of His son Jesus Christ from the dead. It is a symbolic participation in the death, burial and resurrection of Jesus in which the just condemnation of sin is recognised, and the believers own sins are repented of and forgiven

through faith in the shed blood of Christ. They are in this way raised again to moral and spiritual newness of life. Baptism is therefore essential to salvation being the answer of a good conscience before God.

Rom.10:9-10; 3:24-25; 6:4-8; Acts 2:38; 3:19; 22:16; Eph. 2:13 Mark 16:16; 1 Peter 3:21; 1 John 1:7; Rev.1:5

- 43) That no baptised believer of the gospel whose previous sins have been washed away, can attain to glory and honour and incorruptible life in the Kingdom of God, unless there is a personal denial of all ungodliness and worldly desires and a living with self-restraint, righteously and godly in this present evil age, looking for that blessed hope and the appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all lawlessness and purify for himself a purchased people with an enthusiasm for good works.

Luke 9:23-26; Rom. 2:6, 10; Titus 2:12, 13; Jas.2:18-20; 2 Pet.1:5-10

- 44) That none are recognised as Christ's friends or brethren except those who believe what he taught and DO what he has commanded. Consequently the "immersion in water" administered by the denominations of Christendom or those sects who have departed from the One Faith does not constitute the One Baptism by One Spirit into the One Body of Christ. Such persons who have been immersed and are either deficient in their understanding of the truth as it is in Jesus, or who find themselves having been deceived into accepting teachings or practices subversive of the doctrine of Christ, have not witnessed the good confession required by scripture, and form no part of the One Body of Christ, for no lie is of the truth.

John 15:14; 1 John 2: 18-19; 2 Tim 4:1-4; Jud. 17-19; 2 John 1:9-11; 2 Peter 2:14-22; 1 John 2:21

- 45) That the re-immersion of such persons who afterwards make a good confession is not re- baptism, but the first and only scriptural baptism into the One Body of Christ.

Acts 19:1-5 Eph. 4:5

- 46) That the **Body of Christ** is a term describing the Ecclesia, which stands for all baptised believers everywhere and in every nation regardless of race, who are united upon the foundation of a common acceptance of the One Faith, who reverence God and love Him and endeavour to do what is right and acceptable in His sight. The Ecclesia is also defined in the Word of God as the body of baptised believers in any given locality who represent the One Body of Christ to the world and are considered to be the House of God, the pillar and ground of the truth. All members of the local ecclesia are responsible to Christ the Head of the Body, and have a mutual responsibility for the welfare of that ecclesia without respect of persons.

Eph.5:23,27; Col.1:18; 3:15; Rom. 12:5; 1 Cor.12:13,27; Eph.2: 18-22; Jude 3; 1Cor 1:2; 1 Thess 1:1; 1 Tim. 3:15; 1 Cor. 12:25-27; James 2:1;

- 47) That a weekly assembly for an act of remembrance of the Lord Jesus is required of all the friends of Christ. In conformity with Christ's command and apostolic practice they are to **"show forth his death until he come"** by partaking of bread and wine together. To participate in this act of memorial is to partake of the Lord's Table and all who do so are fellows one with another in the highest act of fellowship. This practice should therefore be scrupulously observed by all members of his body.

Acts 20:7; 1 Cor 16:2; Lke. 22:19, 20; 1 Cor 11: 23-28; 1 Cor.10:21; 1 Cor 10:16, 17; 2 Thes 2:15;

- 48) That members of the Ecclesia, as citizens of the Kingdom of God, acknowledge only **one Master** and owe their allegiance to Jesus Christ alone. Consequently they cannot give an oath of allegiance to any ruling authority in this world. They are not permitted to "take the sword" by serving in the armed forces of any nation because Christ has forbidden it. While submitting to every ordinance of man for the Lord's sake, **(except where they conflict with the law of Christ)** they are not permitted to administer the law, either as magistrates or policemen, or by serving as jurors, being commanded not to kill, not to resist evil, neither to judge. Being commanded to be separate from the world they do not participate in politics, nor belong to trade unions, acknowledging that no man can serve two masters.

Phil. 3:18; Matt. 23:8-10; Matt.6:24; Luke 16:13; Matt. 5:34; Jas. 5:12; Matt. 26:52; Rom. 13:9; Matt. 5:39; Luke. 6:37, 38; 12:13, 14; John 7:24; 1 Cor. 5:11-13; 2 Cor. 6:14-18

DOCTRINES TO BE REJECTED

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness...”

Romans 1:18

- 1) That the Bible is only partly the work of inspiration - or if wholly so, contains errors which inspiration has allowed.

Scriptures contravened: - 2 Tim 3:16; 2 Peter 1:21

- 2) That God is three persons.

Scriptures contravened: - Deut 6:4; Isa. 45:5, 6, 18; 46:9; Mark 12:29; 1 Cor 8:6; Eph. 4:6; John 17:3; 1 Tim 2:5

- 3) That Jesus was God the Son, co-equal and co-eternal with the Father.

Scriptures contravened: - Luke 1:35; Acts 2:22; John 15:10; Matt 3:17; John 5:30; 14:28; 8:42; 7:16; 1 John 4:9; 1 Cor. 11:3; 1 Cor. 15:28

- 4) That the Holy Spirit is a person distinct from the Father.

Scriptures contravened: - Luke 1:35; Isa. 11:2; John 3:34; 20:22; Acts 10:38; 8:11-20; Isa. 44:6, 8; 45:5, 21; Hos 13:4; 1 Cor. 11:3

- 5) That God used the random processes of evolution to create the heavens and the earth as well as all life over a vast time span.

Scriptures contravened: - Gen.1:1; Gen.1 24-31; Ex. 20:11; Isa 40:12-13; Job 38:4, 6; Jer31:35; Matt.19:4-5; Mark 10:6

- 6) That Christ was born with a “free life”.

Scriptures contravened: - Rom 5:18, 19; 1 Cor.15:21; Rom.1:3; Heb 2:16; Isa 53:3, 4;

- 7) That Christ’s nature was immaculate so that he did not have the same flesh as his brethren.

Scriptures contravened: - Isa.53:4; 2 Cor. 5:21; Gal.4:4; Rom.1:3 Heb.2:10, 14-15; 4:15; 5:7-8;

- 8) That Joseph was the actual father of Jesus.

Scriptures contravened: - Matt.1:18, 20, 24, 25; Luke 1:34, 35; 3:23; Gen.3:15; 2 Sam. 7:14; Isa.7:14

- 9) That mankind is not condemned on account of his nature which is styled sin in the flesh.

Scriptures contravened: - Rom.7:18, 25; 8:3 Eph.2:3; Rom 6:9; Rom 6:6

- 10) That man possesses an immortal soul.

Scriptures contravened: - Isa 10:18; 53:10; Eze. 18: 4; Ps.22:29; 78:50; 89:48; Ps 49:8;

- 11) That man consciously exists in death.

Scriptures contravened: - Job3:13, 19; Ps.115:17; Ps.146:3, 4; Ecc 9:5-10; Ps.6:5; Isa 38:18, 19;

- 12) That the wicked will suffer eternal torments in Hell.

Scriptures contravened: - Job 3:17; Ecc. 3:20; 2 Thess.1:9; Ps. 37:20 Ps.49:6-20

- 13) That the righteous go to heaven at death, or ascend to a kingdom beyond the skies when they die, or go to be with Jesus.

Scriptures contravened: - Matt. 6:10; Matt.5:5; Dan.7:27; Acts 2:29, 34; John 3:13; Rom.4:13; 1Pet.1:13; Heb.11:39, 40; Rev.5:9, 10

- 14) That “true christians” living at the coming of Christ will be caught up to heaven in the “rapture” of the saints and the physical earth will be burned up and destroyed.

Scriptures contravened: - Dan 7:18, 27; Rev.11:15; John 5:28-29; 2 Cor. 5:10; Ps.78:69; 104:5; Ecc1:4; Isa. 45:18; Matt. 5:5; Matt.6:10

15) That “Antichrist” will not appear until the last seven years of human rule.

Scriptures contravened: - 1 John 2:18, 22; 4:3; 2 John 7

16) That the “Devil” or “Satan” is a supernatural personal being responsible for temptation...

Scriptures contravened: - Heb.2:14; Jas1:13-14; 4:7; Mark 7:20-23

17) That the Kingdom of God is “the Church” and that Christ appointed a special class of “priests” or clergy to rule and mediate for ordinary believers.

Scriptures contravened: - Dan 2:44; Mic 4:1-8; Matt. 6:10; 19:24; 21:43; Luke 13:28-29; 21:31; Matt.23: 8-10; 1 Tim.2:5; 1 Pet.1:1, 2; 2:5, 9

18) That the Gospel concerns the death burial and resurrection of Jesus only.

Scriptures contravened: - Mark 1:14; Luke 18:31-34; Acts 8:12; 28:31 Gal.3:8; Heb.4:2;

19) That Christ will not come until the close of the thousand years.

Scriptures contravened: - Rev 16:15; Rev. 20:4;

20) That the prophecies of the book of Revelation will only be fulfilled after the return of Jesus Christ or that they were all fulfilled in the past.

*Scriptures contravened:-*Rev.1:1; 1:19; 11:15-19; 13:7, 8; 16:15; 17:9-11

21) That the special blessings promised, with regard to the understanding of the book of the Revelation of Jesus Christ, have no reference to justification of life.

Scriptures contravened :- Rev. 1:3; 2:7,10,11,17,25,26; 3: 5,12,21 13:8-10; 16:15; 22:6-7;

22) That Christ will not judge the saints at his coming, but merely distribute among them different degrees of reward and that they will not be required to give an account of their lives to him at his coming.

Scriptures contravened: - Matt.12:36-7; 18:23; Rom.14:12; 1 Peter 4:17-18; 2 Cor. 5:10

23) That the resurrection is confined to the faithful.

Scriptures contravened: - Dan. 12:2; John 5:29; Acts 24:15; 2 Cor 5:10

24) That the dead rise in an immortal state.

Scriptures contravened: - John 5:21, 28-29; 20:17; Rom.14:9; 1 Cor 15:53; 2 Cor 5:10; Phil 3:21

25) That the subject nations of the Kingdom in the thousand years are immortal.

Scriptures contravened: - Isa.65:20; Ezek.44:25; Rev. 20:5, 8-10, 12-13, 15; 1Cor.15:26

26) That the Law of Moses is binding upon believers of the Gospel.

Scriptures contravened:-Rom.3:9, 7:6; Gal. 5:4

27) That the observance of the seventh day or the first day of the week (Sunday) as the Sabbath is essential for salvation.

Scriptures contravened: - Rom.14:5-6; Gal.4:10, 11; Col. 2:16

28) That some meats are to be refused on the score of uncleanness.

Scriptures contravened: - Rom. 14:14-17; Col.:2:16; 1 Tim. 4:3

29) That the promises to Abraham and David were fulfilled when the land of Canaan was occupied by the Jews under the Law of Moses.

Scriptures contravened: - Acts 7:5; Heb. 11:13

30) That "salvation" is an experience instantly effected by the direct operation of the Holy Spirit on the heart.

Scriptures contravened: - Matt.10:13, 24:13; Mark 16:16; Acts 11:14; Rom.5: 9-10; 1 Cor.15:2; 1 Tim 4:16; 1 Pet. 3:21

31) That men are predestined to salvation unconditionally.

Scriptures contravened: - Luke 13:24; Rom. 2:7; Phil. 2:12; 1 Cor. 9:27; 2 Tim. 2:5, 10; Heb. 3:12-14;

32) That it is necessary for a man to receive the Holy Spirit in order to understand the Scriptures.

Scriptures contravened: - Acts. 8:12-15; Rom. 10:17

33) That mankind can be saved by morality or sincerity without a knowledge of the Gospel or Good News set out in the Scriptures.

Scriptures contravened: - Mark 16:15, 16; John 6:40; Acts 4:12; Rom. 1:16; 2 Thess. 2:13; Heb. 11:6;

34) That faith alone is sufficient for salvation.

Scriptures contravened: - James 2:14, 17, 20, 24; 2 Peter 1:5-11;

35) That the ignorant, unenlightened and those incapable of understanding, including infants, will participate in a universal resurrection and be saved, without an intelligent belief of the Gospel being necessary.

Scriptures contravened: - John 20:31; Heb. 11:6

36) That a knowledge of the Gospel will save without obedience to Christ's commandments.

Scriptures contravened: - Jas. 2:20, 26; Luke 13:26, 27; 1 Peter 4:17 2 Thess. 1:8

37) That baptism is not necessary for salvation.

Scriptures contravened: - Mark 16:15, 16; John 3:5; Acts 2:38; 10:47, 48; 22:16; Gal 3:27; Col. 2:12; 1 Pet. 3:21; John 15:4

38) That infant sprinkling is scriptural baptism.

Scriptures contravened: - Acts 8:38, 39; Rom. 6:4; Col. 2:12;

39) That a correct understanding of the Gospel is not necessary to make baptism valid.

Scriptures contravened: - 2 Cor. 4:3-4; Mark 16:16;

40) That the immersion practised by apostates can unite to the Body of Christ.

Scriptures contravened: - 2 Tim. 3:8; Titus 1:16; 2 Pet. 2:1; Rev. 2:23

41) That the “One Body of Christ” relates only to the future and perfect state.

Scriptures contravened: - 1 Cor. 10:17; Rom.12:5; Eph.4:4; Col.3:15

42) That the Anglo-Saxon races are the ten tribes of Israel whose prosperity is a fulfilment of the promises made to Ephraim.

Scriptures contravened: - Amos 3:2; 2 Kgs 17:6; Gen 35:12; Rom.4:16, 17

43) That a brother of Christ has no responsibility towards his local ecclesia.

Scriptures contravened:-John 13:14; Rom.15:1; 1 Cor 10:24; 12: 25-27; 2 Thess.1:3; 1 Peter 1:22; 5:2; 1 John 3:16; Heb.10:25

44) That women may teach and need not be silent in the ecclesias, need not cover their heads in worship, and that there is no shame in being shorn of their hair.

Scriptures contravened: - 1 Cor. 14:34; 1 Tim. 2:11-12; 1Cor.11:3-10

45) That marriage with the unbeliever is lawful.

Scriptures contravened: - 2 Cor 6:14; 1 Cor. 7:39

46) That divorce and remarriage are permitted under the law of Christ.

Scriptures contravened: - Matt.19:9; Luke 16:18; I Cor.7:10-11

47) That instant withdrawal from an individual or an ecclesia without due admonition is justified under the law of Christ.

Scriptures contravened:-Matthew 18:15-17; Acts 15; Titus 3:10

- 48)** That it is impossible to discern the Truth from the Holy Scriptures alone, without recourse to uninspired evidence.

Scriptures contravened:- John 8:32; 17:17; 2 Peter 1:2-3; Prov. 30:6 Matt. 15:9; John 14:26; 2 Tim 3:15-17

- 49)** That believers are at liberty to a) serve in the army and national civil defence in any capacity; b) serve as police officers c) or to give an oath of allegiance to any of the rulers of this world; d) or to serve as jurors or e) take part in trade unions or politics.

Scriptures contravened: - Psa.1:1; 26:4-5; Jer.17:5; Matt.5:34-39; 26:52; 2 Cor. 6:14-17; Eph.2:19; 4: 17; 5: 7-11; Rom. 12:2, 19; 2 Cor. 6:17; Phil.1:27; 3:20; 1 Thess 5:15; 2 Tim 2:22; Jas 5:12

- 50)** That believers are at liberty to take action at law for any cause, or recover debts by legal coercion.

Scriptures contravened:- 1 Cor. 6:1-7; Matt. 5:39-40; Luke 6:29- 30; Rom. 12:19;

- 51)** That the teaching of the scriptures concerning fellowship, is not a fundamental principle of truth and that it is not necessary to separate from all false teachers or unfaithful brethren who refuse admonition.

Scriptures contravened: - Acts 2:42; 1 John 1:1-7; 2 Thess. 3:14, 15; Rom.16:17; 2 Thess. 3:6; 1 Cor. 5:5-7; 2 John verses 8-10; 1 Tim. 6:3-5; Titus 3:10; 2 Thess. 3:10; 1 Tim. 5:8

- 52)** That the elect could be found among all or several of the sects of religion notwithstanding their present separation, mutual antagonism and doctrinal disagreement among themselves.

Scriptures contravened: - 1 Cor.1:10; 3:3; 12:25; Eph. 4: 3-6; Gal.1:6-9

**“....and if there be any other thing that is contrary to sound doctrine.”
1 Timothy 1:10**

THE COMMANDMENTS OF CHRIST

IN FORCE IN THE HOUSEHOLD OF FAITH THROUGHOUT THE WORLD IN ALL SUBSEQUENT GENERATIONS

"You are my friends if you do whatsoever I command you." - Jesus.

"Teach them to observe all things whatsoever I have commanded." – Jesus

"If you know these things, happy are you, if you do them." – Jesus

"Not every one that says unto me, Lord, Lord, shall enter into the Kingdom, but he that does the will of my Father." - Jesus

"Be doers of the Word, not hearers only, deceiving your own selves." – James

"He that says, I know him, and keeps not his commandments, is a liar." - John

PREFACE

(To the original edition)

POPULAR THEOLOGY has reduced the commandments of Christ and His Apostles to a practical nullity. It has totally obscured the principle of obedience as the basis of our acceptance with God in Christ, by its doctrine of "justification by faith alone," and that too, of the most momentary character in the hour of death. It is part of the modern restitution of primitive apostolic ways, to recognize distinctly, that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that a disobedient saint will be rejected more decisively than even an unjustified sinner.

The rule or standard of obedience is to be found in the commandments of Christ. Christ speaks very plainly on this subject in the statements quoted on the title page. They are summed up in this saying of his - "If you keep my commandments, you shall abide in my love."

Before we can keep his commandments, we must know them; and in order to know them to any purpose, we must remember them. This epitome is intended as a help to the memory. The commandments are picked out from the apostolic writings, and classified in a way convenient to remember, and printed in a form convenient for carrying about on the person daily, so that they may be often looked at, and imprinted on the mind. The references are supplied for the satisfaction of those who desire to be quite sure of their foundation. What excellent men and women are those who keep all these commandments! Where are they? Lord, increase their number.

ROBERT ROBERTS Birmingham, 16th June, 1882.

An Epitome of

THE COMMANDMENTS OF CHRIST

In which are included the commandments of his apostles, concerning which he said, "He that hears you, hears me"; and Paul, "The things that I write are the commandments of the Lord."

I. CONCERNING GOD

- 1. Love the Lord your God with all your heart, soul, strength, and mind.** (Matt. 22:37)
- 2. Fear Him who is able to destroy both soul and body in "Gehenna."** [where refuse was burnt] (Matt. 10:28)
- 3. Glory in the Lord; not in man.** (1 Cor. 3:21; 2 Cor. 10:17).
- 4. Be imitators of God; be like Him in His kindness to the undeserving.** (Matt. 5:45-48; Eph. 5:1).
- 5. Pray to God always and faint not.** (Luke 18:1; Matt. 7:7; 26:41; Eph. 6:18; Phil. 4:6; Col. 4:2; 1 Thess. 5:17; 1 Tim. 2:8; Heb. 4:16); **pray with brevity and simplicity** (Matt. 6:7); **pray secretly** (Matt. 6:6).
- 6. Have faith in God; cast your care upon Him: He knows your need and will provide.** (Mark 11:22; Matt. 6:25; Phil. 4:6, 1 Peter 5:7).
- 7. Give yourselves to His service without reserve, recognizing that you cannot serve God and Wealth** (Matt. 6:24; Rom. 12:1). **Keep yourself from idols** (1 John 5:21)
- 8. In everything give thanks to Him, for this is His will and pleasure concerning you.** (Eph. 5:20; Col. 3:15, 17; 1 Thess. 5:18; Heb. 13:15).
- 9. Recognize Him in all your ways, saying concerning your purposes "if the Lord will."** (Jas. 4:15; Prov. 3:6).
- 10. Come out from the world and be separate unto Him, as His sons and daughters.** (2 Cor. 6:14-17).

II. CONCERNING CHRIST

11. Let Christ dwell in your heart by faith. (Eph 3:17).
12. Give him a higher place than father, mother, husband, wife, children, relatives, houses, and lands. (Luke 14: 26; Matt 10:37).
13. Set your affections upon him, and not upon the present world at all. (Col. 3:1-4; 1 John 2: 15).
14. Take him for an example and follow in his steps. (1 Pet. 2:21-23; John 13:15).
15. Abide in him: do not let him slip from your memory and affections. (John 15:7; Heb. 2:1).
16. Remember him every first day of the week in the breaking of bread, as he has appointed. (Matt. 26:26-27; 1 Cor. 11:24-26; Acts 2:42; 20:7; 1 Cor. 16:2).
17. Do not be ashamed to confess him before men, (Luke 12:8; Mark 8:38; 2 Tim.1:8), at the same time taking care not to expose your holy things to the profane. (Matt. 7:6).
18. Aim to be in a state of continual readiness for his coming. With this in view, be on your guard against the pre-occupation with business, the worries of life, and the allurements of pleasure. (Matt. 24: 42-50; Luke 12:35-37; 14:26; 2 Pet. 3:14).
19. Endure to the end, submitting to hardship if it so requires. (Matt. 24:13; 2 Tim. 2:3).
20. Hold fast your confidence and rejoicing in Christ Jesus till you die or he come. (Rev 2:10-25; Heb. 3:14).

III. CONCERNING BRETHREN AND SISTERS

21. Love your neighbour as yourself (Matt. 22:39; Mark 12:31; Luke 10:27; Rom.13:9; Gal.5:14; James 2:8; Love one another with a pure heart fervently. (John 13:34; Rom. 12:10; Eph. 5:2; Col. 3:14; 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1; 22; 1 Pet. 4:8; 1 John 3:14-19).
22. Brethren not to exercise lordship over one another; the greatest to be as the youngest; he that is chief as he that serves; Christ's example the illustration of what is meant. (Matt. 23:11; Luke 22:26-27; John 13:13- 17).
23. Do not be angry without righteous cause; and to take care lest anger even in that case lead to sin. (Matt. 5:22; Eph. 4:26; Col. 3:8).

24. In case of breach, to seek reconciliation and exercise forgiveness to the utmost extent. (Matt.5:24; 18:35; Col.3:13)
25. In case of sin (known or heard of) speak not of it to others, but tell the offending brother of the matter between you and him alone, with a view to recovery. (Matt. 18:15; Gal. 6:1; Jas. 5:19-20).
26. Do not grumble or complain about one another, or judge one another's motives; do not condemn one another. (Matt. 7:1-2; Rom. 14:13; 1 Cor. 4:5; Jas. 4:11; 5:9).If required to judge wrong doing to exercise meekness and fear. (Rom.2:3; 1 Cor. 5:9-13; Gal.6:1)
27. Do not shut your ear to the needy: relieve those suffering and in distress. (Acts 20:35; Rom. 12:13; Jas. 2:16; Gal. 6:10; 1 John 3:17).
28. Do not think only about your own welfare, nor bear your own burdens merely, but have regard to those of others. (Phil. 2:4; 1 Cor. 10:24; Gal. 6:2).
29. Be of one mind, and follow the things that make for peace. (1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8; Rom. 14:19).
30. Confess your faults one to another reciprocally. (Jas. 5:16).

IV. CONCERNING THE STRANGER

31. Let your light shine before men. (Matt. 5:16; 10:32-33). Hold forth the Word of Life. (Phil. 2:16). Say to the perishing, Come. (Rev. 22:17).
32. Agree with your adversary quickly, submitting even to wrong for the sake of peace. (Matt. 5:25; 1 Cor. 6:7; Rom. 12:18-19).
33. Do well to all men as opportunity may allow. The Samaritan succoured a stranger in distress: "Go and do likewise." If even your enemy is hungry, feed him; if he is thirsty, give him drink. (Gal. 6:10; Luke 6:27- 28; 10:37; Rom. 12: 20; Matt.5:44).
34. Pray for them that are cruel and abusive toward you and persecute you. (Matt. 5:44).
35. Recompense to no man evil for evil. (Rom. 12:17; 1 Thess. 5:15); do not retaliate, giving back hurt for hurt or exchanging abusive language, on the contrary bless, pointing out the good. (1 Pet. 3:9); bless, and do not curse. (Rom.12:14).

- 36. Do not resist evil; do not compel the restitution of stolen goods: avenge not yourselves, but rather defer to God's assessment. (Matt. 5:39-40; Luke 6:29-30; Rom. 12:19).
- 37. Do not let evil get the better of you, but overcome evil with good. (Rom.12:21).
- 38. As you would that men should do to you, do also to them. (Matt. 7:12; Luke 6:31).
- 39. Walk not as other Gentiles walk (Eph 4:17): have no fellowship with the unfruitful works of darkness (Eph. 5:7-11): be not conformed to this world (Rom.12:2): come out from among them and be separate. (2 Cor. 6:17).
- 40. Walk honestly toward those that are without; give no occasion to the adversary to speak reproachfully; be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation. (1 Thess. 4:12; 1Tim. 5:14; Phil. 2:15).

V. CONCERNING YOUR OWN CHARACTER

- 41. Be holy in all manner of conversation (1 Pet. 1:15-16): without holiness no man shall see the Lord. (Heb. 12:14).
- 42. Be wise as serpents, harmless as doves (Matt. 10:16; Phil. 2:15): not fools (Eph. 5:15-17): gentle, meek, kind-hearted, compassionate, merciful, forgiving. (2 Tim. 2:24; Tit. 2:2; Eph. 4:32; Col. 3:12; Matt. 18:35).
- 43. Old and young to be serious, sensible, sincere and self-controlled. (Phil. 4:5; Tit. 2:2, 7; 1 Pet. 1:13; 5:8).
- 44. To be hearty in doing all things that are pleasing to God. "Whatsoever you do, do it heartily as to the Lord and not unto men." (Rom. 12:1-2; Col. 3:23).
- 45. To be watchful, vigilant, brave, joyful, courteous, and honourable. (1 Cor. 16:13; Phil. 4:4; 1 Thess. 5:6, 8, 10; 2 Pet. 1:5-7).
- 46. Be sympathetic with others both in their sorrows and in their joys. (Rom. 12:15).
- 47. All of you be clothed with humility, not proud, minding not high things, but condescending to men of low estate. (Luke 14:11-13; Rom. 11:20; 12:3-16; Phil. 2:3; Col. 3:12; 1 Pet. 5:5-6).
- 48. Be patient towards everyone, especially the weak, the unsure and waverers (Rom. 12:10; 14:1; 15:1; 1 Thess. 5:14); put away anger, rage, bitterness, and all evil speaking. (Eph. 4:31; 1 Pet. 2:1).

- 49.** Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful. (Phil.4:8); abhor evil, and abstain from every appearance of it. (Rom. 12:9; 1 Thess. 5:22).
- 50.** Things not to be named, still less practised, among saints: adultery, fornication, uncleanness, drunkenness, covetousness, rage, strife, subversion, hatred, rivalry, boasting, conceit, envy, jesting, foolish and indecent talking. (Eph. 5:3-4; Gal. 5:19-21).

VI. CONCERNING YOUR ACTIONS

- 51.** When you eat or drink or whatsoever you do, do all to the glory of God. (1 Cor. 10:31; Col. 3:17).
- 52.** Live no longer the rest of your time seeking self- satisfaction of natural desires, but in doing the will of God. (1 Pet. 4:2): reckon yourselves dead to sin but alive to righteousness (Rom. 6:11) doing the will of God from the heart (Eph. 6:6) in future live not for yourselves, but for Him who died for you and rose again. (2 Cor. 5:15).
- 53.** Be enthusiastic for good works, always abounding in the work of the Lord, wearying not in well doing. (Tit. 2:14; 1 Cor. 15:58; 1 Thess. 4:1; Heb. 6:11; Gal. 6:9; 2 Thess. 3:13).
- 54.** Beware of false teachers. (Matt. 7:15; Phil. 3:2; 1 John 4:1).
- 55.** Beware of covetousness; do not store up treasure upon earth: be ready to every good work. (Luke 12:15; Matt. 6:19; Titus 3:1; Heb. 13:5).
- 56.** Give to any who ask of you, to such as are in need, visiting the fatherless and the widow in their difficulties; and give liberally and cheerfully, remembering that the Lord loves a cheerful giver, and is well pleased with such sacrifices. (Matt. 5:42; Rom. 12:13; 2 Cor. 9:6-8; Heb. 13:16; Jas. 1:27).
- 57.** Do not show off your good deeds in order to be noticed; do not let your left hand know what your right hand does. (Matt. 6:1-4).
- 58.** Labour not to be rich: do not be ambitious to obtain wealth in this life, having food and clothing, be content. (1 Tim. 6:8; John 6:27; Matt. 6:19).
- 59.** Riches are dangerous; if they come to your hand, turn them into safeguards and friends by using them liberally in the Lord's service, whose stewards we are. Tim. 6:10, 17-19; Luke 12:18-21; 16:9-13; 1 Pet. 4:10).

- 60.** Walk in the spirit: conduct your life so as to honour Christ; abandon your old sinful character: put on the new man renewed in knowledge after the divine image. (Gal. 5:16- 26; Eph. 4:24; 5:8-19; Col. 3:9).
- 61.** Make yourselves clean from all defiling influences of body and mind. Your bodies are members of Christ, and God's dwelling place; if anyone defiles the temple of God, they will be destroyed. (2 Cor. 7:1; 1 Thess. 4:3; 1 Cor. 3:16-17; 6:15-20). Do not be bound together with unbelievers or be in partnership with them. (2 Cor. 6:14)
- 62.** As much as is possible live peaceably with everyone, (Rom. 14:19; 2 Cor. 3:11; Eph. 4:3; Col.3:15; 1 Thes.5:13; 1 Tim.2:1, 2; 1 Peter 3:11; 2 Pet.3:14).
- 63.** Let everyone encourage his neighbour in spiritual development, even as Paul pleased all men in all things, not seeking his own profit, but the profit of many that they might be saved. (Rom. 15:2; 1 Cor. 10:33).
- 64.** Do all things without complaining and arguing. (Phil. 2:14).
- 65.** Do not slander or speak ill of anyone; avoid quarrelling and strife, be gentle and conciliatory to everyone. (Tit. 3:2).
- 66.** Be swift to hear; slow to speak; slow to anger. (Jas. 1:19).
- 67.** Depart from all iniquity: let none of you suffer as a murderer, thief or evil doer; avoid prying in other people's matters. (2 Tim. 2:19; 1 Pet. 4:15; 1 John 3:15).
- 68.** If anyone suffer according to the will of God, to entrust their lives to Him in well-doing, not rendering evil for evil, but rejoicing that he is a partaker of Christ's sufferings. (1 Pet. 4:19; 1 Thess. 5:15; 1 Pet. 4:13).
- 69.** Keep clear of youthful passions, but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. (1 Tim. 6:11; 2 Tim. 2:22).
- 70.** Let the word of Christ dwell in you richly, desire it with the eagerness of a new-born baby for its mother's milk; meditate on these things; give yourself entirely to them. (Col. 3:16; 1 Pet. 2:2; 1 Tim. 4:15).
- 71.** Pay your debts: owe no man anything, but to love one another. (Rom. 13:7-8).
- 72.** Be subject to rulers: obey magistrates: submit to every law and ordinance of man, except where they come into conflict with the law of Christ. (Tit. 3:1; 1 Pet. 2:13-17; Rom. 13:6; Acts 4:19).

VII. CONCERNING YOUR THOUGHTS AND SPEECH

- 73. Continually thinking about sinful things that stimulate wrong desires is divinely reckoned as guilty action. It is forbidden. (Matt. 5:27-28).
- 74. Put to death your natural inclinations. (Col. 3:5; Gal. 5:24; 1 Cor. 9:27).
- 75. Remove all causes of spiritual stumbling, or hindrance from your path, even at the risk of pain and loss. (Matt. 5:29; Heb. 12:1).
- 76. Let your speech be always with grace, seasoned with salt [spiritually interesting and not insipid;] let no filthy communication proceed out of your mouth, but sound speech, be serious with integrity, sincerity and simplicity. (Matt. 5:37; Eph. 4:29; Col. 3:8; 4:6; Titus 2:7-8).
- 77. If any man speak, let him speak as the oracles of God. (1 Pet. 4:11).
- 78. Speak every man truth with his neighbour; do not lie one to another. (Eph. 4:25; Col. 3:9).
- 79. Do not swear at all: All you need say is "Yes" if you mean yes, "No" if you mean no. (Matt. 5:34; Jas. 5:12).
- 80. Out of the same mouth ought not to proceed blessing and cursing. (Jas. 3:10).

VIII. CONCERNING MATRIMONIAL RELATIONS

- 81. At liberty to marry whom you will, only in the Lord. (1 Cor. 7:39), recognising that marriage is for life (Matt. 19:6; Rom. 7:1-2) and should reflect the loving union between Christ and the ecclesia. (Eph. 5:22-32)
- 82. Husbands and wives not to separate except for adultery, (Matt. 19:6-9; 1 Cor. 7:10) which will exclude from the Kingdom of God. (1 Cor. 6:9).
- 83. A husband or wife on becoming a believer without the other, not to leave the other, if he or she consent to a peaceable life. (1 Cor. 7: 12-15).
- 84. Husbands to love, respect, appreciate and give tender loving care to their wives. (Eph. 5:25; Col. 3:19; 1 Pet. 3:7).
- 85. Wives to love, submit to, and obey their husbands as the head. (Eph. 5:23-24; Col. 3:18; 1 Pet. 3:1).

IX. CONCERNING PARENTS AND CHILDREN

- 86.** Parents to bring up their children under the influence of the truth, remembering that Christ had special regard for them, and to have them under control with respectful behaviour. (Eph 6:4; Col. 3:21; Matt 19:14; 1Tim. 3:4-5).
- 87.** Children to obey their parents in all things. (Eph. 6:1; Col. 3:20).

X. CONCERNING BEHAVIOUR AT WORK

- 88.** Employers to be kind, just and considerate. (Eph. 6:9; Col. 4:1).
- 89.** Employees to be hard working and loyal, not with a view to pleasing men, but being trustworthy as if working for Christ, even if the employer happens to be a bad one. (Eph. 6:5-8; Col. 3:22; 1 Tim. 6:1-2; 1 Pet. 2:18). Employees are at liberty to leave. (1 Cor. 7:21).
- 90.** If the employer is a brother, the employee (also a brother or sister), instead of taking advantage on that account, is to be even more helpful and conscientious. (1 Tim. 6:2). The employer similarly to be forgiving even when suffering loss (Phil.11-15)

XI. CONCERNING DISOBEDIENCE

- 91.** If any member does not obey the apostolic commands, the brethren to have no company with him. (2 Thess. 3:14). Unsubstantiated accusations against brothers or sisters not to be listened to. (Matt.18:15 -18; 1 Tim.5:19)
- 92.** To avoid those causing divisions. (Rom.16:17).
- 93.** To withdraw from everyone walking disorderly, or not in accordance with apostolic instruction. (2 Thess. 3:6, 14). To remove wicked persons from membership. (1 Cor. 5:9-13)
- 94.** Open sin to be reprehended before all. (Gal.2:11-14; 1 Tim 5:20)
- 95.** To reject or not to accept into fellowship those who, after due admonition, refuse to agree to the doctrine or the commandments of the Lord Jesus. (Matt.18:17; 2 John verses 8-10; 1 Tim. 6:3-5; Titus 3:10).
- 96.** If anyone refuses to work, he is not to be given assistance (2 Thess. 3:10; 1 Tim. 5:8).

XII. CONCERNING THE ASSEMBLIES OF THE BRETHREN & SISTERS

- 97.** All things to be done decently, and in order. (1 Cor. 14:40).
- 98.** All things to be done in love, and in mutual submission. (1 Cor. 16:14; 1 Pet. 5:5).
- 99.** Brothers to speak according to the Word, (1 Peter 4:11) to pray with understanding, (1 Cor. 14:15) not to cover their heads in worship or witness, (1 Cor. 11:7) not to have long hair (1 Cor. 11:14). Sisters to keep silence in the ecclesias (1 Cor. 14:34; 1 Tim. 2:11-12), and to dress modestly and discreetly, (1 Tim. 2:9; 1 Pet. 3:3-4) to cover their heads in the assemblies. (1 Cor 11:3-10)
- 100.** The brothers and sisters at liberty on all questions of eating and drinking, and the observance of feasts, Sabbaths, and holy days (Col. 2:16; 1 Cor. 10:25; Rom. 14:5-7), but are to be careful not to offend one another, (Rom. 14:21; 1 Cor. 8:9; 10:32) and are not at liberty to do anything inconsistent with holiness, or the glory of God. (1 Cor. 10:31; 1 Pet. 1:15-16; Heb. 12:14).