

CHRISTADELPHIAN

North American Statement of Understanding (NASU)

Biblical References Only

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Clarification Statements (Preamble)

Philippians 2:3

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Ephesians 4:2

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Philippians 2:1-5

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. 3 *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus:

Ephesians 4:1-6

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who *is* above all, and through all, and in you all.

Adamic Condemnation

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

Adam’s Sentence

Genesis 1:31

And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Genesis 2:15-17

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:1-24

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where *art* thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. 20 And Adam called his wife’s name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis 5:3

And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

Jeremiah 17:9

The heart is deceitful above all things, and desperately wicked: who can know it?

Romans 3:9-23

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;

Romans 5:10-14

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Romans 5:18

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 7:20-23

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.²¹I find then a law, that, when I would do good, evil is present with me.²²For I delight in the law of God after the inward man:²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Romans 8:6-8

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. ⁷ Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸ So then they that are in the flesh cannot please God.

Ephesians 2:12-13

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Guilt for Personal Transgression

Isaiah 59:2

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Ezekiel 18:4-20

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.⁵But if a man be just, and do that which is lawful and right,
⁶And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,⁷And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

⁸He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, ⁹Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.¹⁰If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,¹¹And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,¹²Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,¹³Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.¹⁴Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,¹⁵That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,¹⁶Neither hath oppressed any, hath not withholden

the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,¹⁷That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.¹⁸As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.¹⁹Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.²⁰The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The Way to Life

1 Corinthians 1:2

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 Corinthians 1:30

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2 Thessalonians 2:13

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2 Corinthians 5:2-4

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:³If so be that being clothed we shall not be found naked.⁴For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2 Corinthians 5:18-19

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Romans 5:10

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:21

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:23

For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 8:1-7

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. 7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:20-24

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Ephesians 2:12-19

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

John 3:14-18

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 John 1:5-8

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 Corinthians 15:50

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1 Corinthians 15:53

For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1 Peter 1:23-24

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

Hebrews 5:7

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

The Lord's Involvement in His Own Sacrifice

"God was in Christ reconciling the world to himself"

Life

Luke 1:26-35

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. 28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Galatians 3:13

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Galatians 4:4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Mark 10:17-18

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

Romans 8:3

For what the law could not do, in that it was weak through the flesh, God sending his own Son **in the likeness of sinful flesh**, and for sin, condemned sin in the flesh:

R.V.Marg. **flesh of sin** (sinful flesh - KJV)

2 Corinthians 5:18-21

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech

you by us: we pray *you* in Christ's stead, be ye reconciled to God. 21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Hebrews 2:14-18

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 4:15

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

1 Peter 2:24

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Death

John 19:28-30

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Luke 22:39-42

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Romans 3:25_26

Whom God hath set forth to be in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 2 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 8:3-7

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the

righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6For to be carnally minded is death; but to be spiritually minded is life and peace. 7Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

John 10:17-18

Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Hebrews 2:14

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Hebrews 5:7

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Hebrews 9:21-28

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Resurrection

1 Corinthians 15:20-23

But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1 Corinthians 15:42-45

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It

is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:⁴⁴It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1 Corinthians 15:50

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1 Corinthians 15:53-54

For this corruptible must put on incorruption, and this mortal must put on immortality.⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Philippians 2:8

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Philippians 2:9

Wherefore God also hath highly exalted him, and given him a name which is above every name:

Hebrews 9:12-18

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament *is*, there must also of necessity be the death of the testator. 17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first *testament* was dedicated without blood.

1 Peter 3:18

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Peter 3:21-22

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Hebrews 12:2

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Leviticus 17:11-14

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. 14For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

Galatians 3:16-17

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Romans 6:9

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

In Adam/In Christ

“If any man be in Christ ...”

Baptism

Romans 6:3-8

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7For he that is dead is freed from sin. 8Now if we be dead with Christ, we believe that we shall also live with him:

1 Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Galatians 3:16

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 3:26-29

For ye are all the children of God by faith in Christ Jesus. 27For as many of you as have been baptized into Christ have put on Christ. 28There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ephesians 2:8

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Ephesians 2:12-13

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2 Peter 1:4

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Revelation 5:9-10

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10And hast made us unto our God kings and priests: and we shall reign on the earth.

Genesis 3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 13:14-17

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Genesis 15:4-18

And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Genesis 17:1-21

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2And I will make my covenant between me and thee, and will multiply thee exceedingly. 3And Abram fell on his face: and God talked with him, saying, 4As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. 15And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? 18And Abraham said unto God, O that Ishmael might live before thee! 19And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Genesis 22:15-18

And the angel of the LORD called unto Abraham out of heaven the second time, 16And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

2 Samuel 7:12-16

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Newness of Life

Romans 5:15-19

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:6

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Peter 1:23

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1 Corinthians 15:22

For as in Adam all die, even so in Christ shall all be made alive.

1 Corinthians 15:45

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

2 Corinthians 5:17-21

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Romans 3:21-26

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;22Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:23For all have sinned, and come short of the glory of God;24Being justified freely by his grace through the redemption that is in Christ Jesus:25Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;26To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 4:22-25

And therefore it was imputed to him for righteousness.23Now it was not written for his sake alone, that it was imputed to him;24But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;25Who was delivered for our offences, and was raised again for our justification.

Romans 7:14-25

For we know that the law is spiritual: but I am carnal, sold under sin. 15For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16If then I do that which I would not, I consent unto the law that it is good. 17Now then it is no more I that do it, but sin that dwelleth in me. 18For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19For the good that I would I do not: but the evil which I would not, that I do. 20Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21I find then a law, that, when I would do good, evil is present with me. 22For I delight in the law of God after the inward man: 23But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24O wretched man that I am! Who shall deliver me from the body of this death? 25I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Philippians 2:12-13

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 3:9

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Galatians 2:16-21

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

2 Timothy 1:9

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Colossians 1:9-23

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Colossians 2:11-13

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

1 Peter 2:9-10

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Mercy of God

Ezekiel 18:10-13

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, 11And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, 12Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13Hath given forth upon usury, and hath taken increase: shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Ezekiel 18:21-23

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.22All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.23Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Hebrews 3:12-14

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

1 John 1:5-9

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 2:3-6

And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Romans chapters 5, 6, 7 and 8

Resurrectional Responsibility

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

Daniel 12:2

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Romans 2:5-8

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Romans 2:16

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1 Peter 4:4-7

Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: 5 Who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

1 Peter 4:17-18

For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

James 4:17

Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Ephesians 5:8-10

For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: 9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord.

John 3:19

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 5:24-29

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto

life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

2 Timothy 4:1

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Hebrews 2:3

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Hebrews 10:26-29

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebrews 10:32

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

2 Peter 2:20-21

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

Luke 12:47-48

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Romans 6:3-6

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Galatians 3:26-29

For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

2 Corinthians 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Psalms 50:4-5

He shall call to the heavens from above, and to the earth, that he may judge his people. 5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

Matthew 24:30-31

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Romans 14:10-12

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.

Galatians 6:7-8

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Fellowship

Matthew 18:15-17

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Titus 3:10-11

A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Referances to Ecclesial Guide in Fellowship Section

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 offences (Matthew 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 offence 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 offence. 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. And this yields this general rule that no ecclesia ought to receive into fellowship a brother or sister who 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 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 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 refuse 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 cooperation, 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 recognise 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 recognised 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.