

CHRISTADELPHIAN

North American Statement of Understanding (NASU)

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North American Statement of Understanding

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Clarification Statements (Preamble)

This section of the booklet consists of three clarification statements entitled 1) *Adamic Condemnation*, 2) *The Lord's Involvement in His Own Sacrifice*, and 3) *In Adam/In Christ*.

These statements represent various aspects of the general doctrinal heading of “The Atonement” which all Christadelphians agree is key to a proper understanding of the One Faith, and one which distinguishes them from other professing Christians. Christadelphians have also historically felt that a common understanding and expression of the key principles pertaining to the Atonement is important in understanding each other.

With regard to the Atonement, the respective Statements of Faith (in section 4) express the related issues in virtually identical ways. However in view of the divided body, brethren consider it important that clarification is made about certain specific areas of this subject in order to feel mutually assured that the One Faith is not being compromised on the doctrine of the Atonement, or by extension any other doctrines. To this end, *Clarification Statements* have been set out as a foundation on which a united house might be built.

These *Clarification Statements* are the product of the collaborative work of representatives of approximately 40 North American ecclesias, Amended and Unamended, in a process that has spanned a period of more than 6 years. Many brethren involved in the discussion, drafting and editing of these statements have noted that these statements are “not exactly the way I would have expressed them”, but they have at the same time acknowledged that the statements represent a good common expression of the issues.

In the drafting of these statements, the many brethren involved in this initiative have attempted to heed the scriptural instructions to “let each esteem other better than themselves” [*Phil 2:3*] in “all lowliness and meekness, with longsuffering, forbearing one another in love.” [*Eph 4:2*]

*¹If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. ³Let nothing be done through strife or vainglory; but in lowliness of mind **let each esteem other better than themselves.** ⁴Look 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:*

Phil 2:1-5

*¹I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ²With **all lowliness and meekness, with longsuffering, forbearing one another in love;** ³Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵One Lord, one faith, one baptism, ⁶One God and Father of all, who is above all, and through all, and in you all.*

Eph 4:1-6

Adamic Condemnation

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

Adam’s Sentence

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

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

Guilt for Personal Transgression

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

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

The Way to Life

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

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

The Lord's Involvement in His Own Sacrifice

“God was in Christ reconciling the world to himself”

Life

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

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

Φ Romans 8:3 RV margin – *flesh of sin* [*sinful flesh* - KJV]

Death

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

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

Resurrection

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

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

In Adam/In Christ

“If any man be in Christ ...”

Baptism

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

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

Newness of Life

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

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

Mercy of God

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

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

(Romans 5, 6, 7, 8)

Resurrectional Responsibility

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

Introduction

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

With regard to God’s future judgment through Christ Jesus, Clause XXIV of the Birmingham Amended Statement of Faith (BASf) reads: “That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely those who know the revealed will of God and have been called upon to submit to it) dead and living – obedient and disobedient – will be summoned before his judgment seat ‘to be judged according to their works’ and ‘receive in body according to what they have done, whether it be good or bad’ .”

Common expression of understanding

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

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

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

Fellowship

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

“AMENDED” AND “UNAMENDED” STATEMENTS OF FAITH

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

The Birmingham Unamended Statement of Faith

Or Doctrines Forming Their Basis of Fellowship

BASF “The Foundation” similar to BUSF Clause 31

1. That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.

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

2. That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same Spirit, without measure, at His baptism.

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

3. That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.

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

4. That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, “very good” in kind and condition, and he was placed under a law through which the continuance of life was contingent on obedience.

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

The Birmingham Amended Statement of Faith

THE FOUNDATION — That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation.

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

TRUTH TO BE RECEIVED

1. That the only true God is He who was revealed to Abraham, Isaac and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.

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

2. That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same spirit, without measure, at his baptism.

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

3. That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.

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

4. That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, “very good” in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.

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

BUSF CONT'D

5. That Adam broke this law, and was sentenced to return to the ground from whence he was taken - a sentence which in effect defiled and became a physical law of his being, and was transmitted to all his posterity.

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

6. That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the obedient of the race from destruction, and people the earth with sinless immortals.

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

7. That he inaugurated this plan by making promises to Adam, Abraham, and David, which were afterwards elaborated in greater detail through the prophets. Gen. 3:15, 22:18; Psa. 89:34-37; Hosea 13:14;. Isa. 25:7-9, 51:1-8; Jer. 23:5

8. That these promises had reference to Jesus Christ, who was to be raised up of the condemned race of Adam, in the line of Abraham and David and who, though wearing the condemned nature, was to obtain a title to resurrection, by perfect obedience, and by dying, abrogate the law of condemnation for himself, and all who should believe and obey him.

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

9. That it was this mission that necessitated the miraculous begetting of Christ of a virgin descendant of Adam, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God; and thus he destroyed in his own mortal nature that having the power of death, which is the devil; and will finally destroy the devil, or sin in the flesh, in all its forms of manifestation.

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

10. That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Immanuel, God with us, God manifest in the flesh - yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.

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

BASF CONT'D

5. That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken-a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.

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

6. That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals.

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

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

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

8. That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself, and all who should believe and obey him.

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

9. That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God.

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

10. That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifested in the flesh-yet was, during his natural life, of like nature with mortal man, being made of a woman of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression including the death that passed upon all man, which he shared by partaking of their physical nature.

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

BUSF CONT'D

11. That the message He delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets. Mark 1:15; Matt. 4:17; 5:20-48; John 10:36; 9:35-37; 11:27; 19:21; 1:49; Matt. 27:11-42; John 10:24-25; Matt. 19:28; 21:42-43; 23:38-39; 25:14 to the end; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; Matt. 5:17; Luke 24:44

12. That for delivering this message, He was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done, viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.

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

13. That on the third day, God raised him from the dead, and exalted him to the heavens as a priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth.

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

14. That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins.

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

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

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

16. That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being immersed in water into his name and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded.

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

BASF CONT'D

11. That the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets.

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

12. That for delivering this message, he was put to death by the Jews and Romans who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done-viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.

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

13. That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the Truth.

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

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16. That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded.

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

BUSF CONT'D

17. That the gospel consists of “the things concerning the kingdom of God and the name of Jesus Christ.” Acts 8:12; 19:8, 10, 20; 28:30, 31.

18. That the things of the kingdom of God are the facts and truths testified concerning the kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.

19. That God will set up a kingdom in the earth, which will overthrow all others, and change them into “the kingdom of our Lord and his Christ.”

Dan. 2:44; 7:13, 14; Rev. 11:15. Isa. 32:1-16; 11:9,10.

20. That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.

Acts 3:20-21; Psa. 102:16, 21; II Tim 4:1; Acts 1:9, 11 Dan. 7:13

21. That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant.

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

22. That this restoration of the kingdom again to Israel will involve the ingathering of God’s chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations”; the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth.

Isa. 11:12; Jer. 31:10; Zec. 8:1-8; Eze. 36:34, 36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7-8; Joel 3:17; Isa. 24:23

23. That the governing body of the Kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective “seed of Abraham” in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob, and all the prophets,” and all in their age of like faithfulness. Dan. 12:2; Luke 13:28; Rev. 11:18; I Thess. 4:15-17; John 5:28, 29; 6:39, 40; Luke 14:14; Matt. 25:34; 36.

24. That a law will be established, which shall go forth to the nations for their “instruction in righteousness,” resulting in the abolition of war to the ends of the earth; and the “filling of the earth with the knowledge of the glory of Yahweh, as the waters cover the sea.”

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

25. That at the appearing of Christ prior to the establishment of the kingdom, the responsible (faithful and unfaithful), dead and living of both classes, will be summoned before his judgment seat “to be judged according to their works;” and “receive in body according to what they have done, whether it be good or bad.” 2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5-6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18.

BASF CONT'D

17. That the Gospel consists of “the things concerning the Kingdom of God and the name of Jesus Christ.”

Acts 8:12; 19:8, 10, 20; 28:30-31.

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

19. That God will set up a Kingdom in the earth, which will overthrow all others, and change them into “the kingdoms of our Lord and his Christ.”

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

20. That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.

Acts 3:20-21; Psa. 102:16, 21; 2 Tim. 4:1, Acts 1:9, 11; Dan. 7:13.

21. That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his Seed (the Christ) by covenant.

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

22. That this restoration of the kingdom again to Israel will involve the ingathering of God’s chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations”; the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth.

Isa. 11:12; Jer. 31:10; Zec. 8:8; Eze. 36:34, 36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7-8; Joel 3:17; Isa. 24:23

23. That the governing body of the kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective “seed of Abraham,” in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob, and all the prophets,” and all in their age of like faithfulness.

Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28-29; 6:39-40; Luke 14:14; Matt. 24:34, 46.

BUSF Clause 24 is the same as BASF Clause 27

24. That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living — obedient and disobedient — will be summoned before his judgment seat “to be judged according to their works;” and “receive in body according to what they have done, whether it be good or bad.”

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

BUSF CONT'D

26. That the unfaithful will be consigned to shame and “the second death,” and the faithful, invested with immortality, and exalted to reign with Jesus as joint rulers of the kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.

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

27. That the kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth’s subject inhabitants, though in a much milder degree than now.

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

BASF Clause 27 is the same as BUSF Clause 24

28. That the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.

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

29. That at the close of the thousand years, there will be final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.

30. That the government (in its mediatorial aspect) will then be delivered up by Jesus to the Father, who will manifest Himself as the “All-in-all”; sin and death having been taken out of the way, and the obedient of the race completely restored to the friendship of the Deity.

1 Cor. 15:28

31. That the scriptures, composing the book currently known as the Bible, are the only source now extant of knowledge concerning God and His purposes, and that they were given wholly by the unerring inspiration of God in the writers, and that such errors as have since crept in are due to transcription or translation.

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

BASF CONT'D

25. That the unfaithful will be consigned to shame and “the second death,” and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the Kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.

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

26. That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth’s subject inhabitants, though in a much milder degree than now.

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

27. That a law will be established which shall go forth to the nations for their “instruction in righteousness,” resulting in the abolition of war to the ends of the earth, and the “filling of the earth with the knowledge of the glory of Yahweh as the waters cover the sea.”

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

28. That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.

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

29. That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.

Rev. 20:11-15; 1 Cor. 15:24.

30. That the government will then be delivered up by Jesus to the Father, Who will manifest Himself as the “all-in-all”; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.

1 Cor. 15:28

BUSF clause 31 similar to BASF “The Foundation”

DOCTRINES TO BE REJECTED

1. That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed
2. That God is three persons.
3. That the Son of God was co-eternal with the Father.
4. That Christ was born with a “free life”
5. That Christ’s nature was immaculate.
6. That the Holy Spirit is a person distinct from the Father.
7. That man has an immortal soul.
8. That man consciously exists in death.
9. That the wicked will suffer eternal torture in hell.
10. That the righteous will ascend to the kingdoms beyond the skies when they die.
11. That the devil is a supernatural personal being.
12. That the Kingdom of God is “the church”
13. That the Gospel is the death (*is confined to the death*), burial, and resurrection of Christ merely.
14. That Christ will not come till the close of the thousand years.
15. That the tribunal of Christ, when he comes, is not for the judgement of saints, but merely to divide among them different degrees of reward.
16. That the resurrection is confined to the faithful.
17. That the dead rise in an immortal state.
18. That the subject-nations of the thousand years are immortal.
19. That the law of Moses is binding on believers of the Gospel.
20. That the observance of Sunday (*as a Sabbath*) is a matter of duty.
21. That baby-sprinkling is a doctrine of Scripture.
22. That “heathens”, idiots, pagans, and very young children will be saved.
23. That man can be saved by morality or sincerity, without the Gospel.
24. That the Gospel alone will save, without the obedience of Christ’s commandments (*without baptism and the continued obedience of Christ’s commandments*).
25. That a man cannot believe without possessing the Spirit of God.
26. That men are predestined to salvation unconditionally.
27. That there is no sin in the flesh.
28. That Joseph was the actual father of Jesus.
29. That the earth will be destroyed (*burned up*).
30. That baptism is not necessary to salvation.
31. That a knowledge of the truth is not necessary to make baptism valid.
32. That some meats are to be refused on the score of uncleanness.
33. That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises made concerning Ephraim.
34. That marriage with an unbeliever is lawful.
35. That we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion.

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

THE COMMANDMENTS OF CHRIST

1. Love your enemies; do good to them that hate you (Matthew 5:44).
2. Resist not evil: if a man smite thee on one cheek, turn to him the other also (Matthew 5:39,40).
3. Avenge not yourselves; rather give place unto wrath; and suffer yourselves to be defrauded (Romans 12:18-19; ICorinthians 6:7).
4. If a man take away thy goods, ask them not again (Luke 6:29-30).
5. Agree with your adversary quickly, submitting even to wrong for the sake of peace (Matthew 5:25; I Corinthians 6:7).
6. Labour not to be rich; be ready to every good work, give to those who ask; relieve the afflicted (I Timothy 6:8; Romans 12:13; Hebrews 13:16; James 1:27).
7. Do not your alms before men: let not thy left hand know what thy right hand doeth (Matthew 6:1-4).
8. Recompense to no man evil for evil: overcome evil with good (Romans 12:17).
9. Bless them that curse you; let no cursing come out of your mouth (Matthew 5:44; Romans 12:14).
10. Render not evil for evil, or railing for railing, but contrariwise, blessing (I Peter 3:9) (*overcome evil with good (Rom. 12:17)*).
11. Pray for them that despitefully use you and afflict you (Matthew 5:44).
12. Grudge not; judge not; complain not; condemn not (James 5:9; Matthew 7:1).
13. Put away anger, wrath, bitterness, and all evil speaking (Ephesians 4:31; I Peter 2:1).
14. Confess your faults one to another (James 5:16).
15. Be not conformed to this world: love not the world (Romans 12:2; I John 2:15).
16. Deny all ungodliness and worldly lusts. If thy right hand offend thee, cut it off (Titus 2:12; Matthew 5:30).
17. Servants, be faithful, even to bad masters (Ephesians 6:5-8).
18. Mind not high things, but condescend to men of low estate (Romans 12:16).
19. Owe no man anything (Romans 13:7-8).
20. In case of sin (known or heard of), speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery (Matthew 18:15; Galatians 6:1).
21. Love the Lord thy God with all thy heart (Matthew 22:37).
22. Pray always; pray with brevity and simplicity; pray secretly (Luke 18:1; Matthew 6:7).
23. In everything give thanks to God and recognise Him in all your ways (Ephesians 5:20; Proverbs 3:6).
24. As ye would that men should do to you, do ye even so to them (Matthew 7:12).
25. Take Christ for an example and follow in his steps (I Peter 2:21).
26. Let Christ dwell in your heart by faith (Ephesians 3:17).
27. Esteem Christ more highly than all earthly things: yea, than your own life (Luke 14:26).
28. Confess Christ freely before men (Luke 12:8).
29. Beware lest the care of life or the allurements of pleasure weaken his hold on your heart (Luke 21:34-36; Matthew 24:44).
30. Love thy neighbour as thyself (Matthew 22:39).
31. Exercise lordship over no one (Matthew 23:10-12) (*11*).
32. Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others (Philippians 2:4; Galatians 6:2).
33. Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity (Matthew 5:16; Philippians 2:16; Galatians 6:10).
34. Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation (Philippians 2:15).
35. Be gentle, meek, kind-hearted, compassionate, merciful, forgiving (2 Timothy 2:24; Titus 2:2; Ephesians 4:32).
36. Be sober, grave, sincere, temperate (Philippians 4:5; I Peter 1:13; 5:8).
37. Speak the truth every man with his neighbour: put away all lying (Ephesians 4:25).
38. Whatsoever ye do, do it heartily as unto the Lord, and not unto men (Colossians 3:23).
39. Be watchful, vigilant, brave, joyful, courteous and manly (I Corinthians 16:13; Philippians 4:4; I Thessalonians 5:6-10).
40. Be clothed with humility: be patient toward all (Colossians 3:12; Romans 12:12).
41. Follow peace with all men (Hebrews 12:14).
42. Sympathise in the joys and sorrows of others (Romans 12:15).
43. Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful (Philippians 4:8).
44. Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vainglory, envy, jesting, and foolish talking (Ephesians 5:3-4).
45. Whatever you do, consider the effect of your action on the honour of God's Name among men. Do all to the glory of God (I Corinthians 10:31; 3:17).
46. Reckon yourselves dead to all manner of sin. Henceforth live not to yourselves, but to him who died for you, and rose again (Romans 6:11; 2 Corinthians 5:15).
47. Be zealous of good works, always abounding in the work of the Lord, wearying not in well-doing (Titus 2:14; Galatians 6:9)
48. Speak evil of no man (Titus 3:2).
49. Let the word of Christ dwell in you richly (Colossians 3:16).
50. Let your speech be always with grace, seasoned with salt (Colossians 3:8; 4:6).
51. Obey rulers; submit to every ordinance of man for the Lord's sake (Titus 3:1).
52. Be holy in all manner of conversation (I Peter 1:15-16).
53. Give no occasion to the adversary to speak reproachfully (I Timothy 5:14).

