
Class # 1—The World

Arkansas Bible School

June 8-15, 2013

If you drop a frog into a pot of boiling water, it will instinctively try to climb out.



However...

If you gently place it in a pot of lukewarm water and turn the heat on low, it will float there calmly. As the water gradually heats up, the frog is unaware of its deadly changing environment and before long it boils to death.



“Media bosses have a rule of thumb by which they operate. First they ‘try on’ four-letter profane words and scenes of nudity. If they get no outburst from the public, they conclude that such is acceptable. These words and scenes then become commonplace. Then the media bosses proceed with more daring and degenerate words and scenes. The first time such words and scenes appear, people are usually shocked and alarmed. The second time, the shock is only one half as great. By the tenth time, all shock has vanished. An example of this is the gradual introduction of, and final installation of, taking the name of God in vain. This is now so common, that nobody is shocked anymore. And so it goes with all sorts of profanity, nudity, degeneracy, violence, and depravity.”

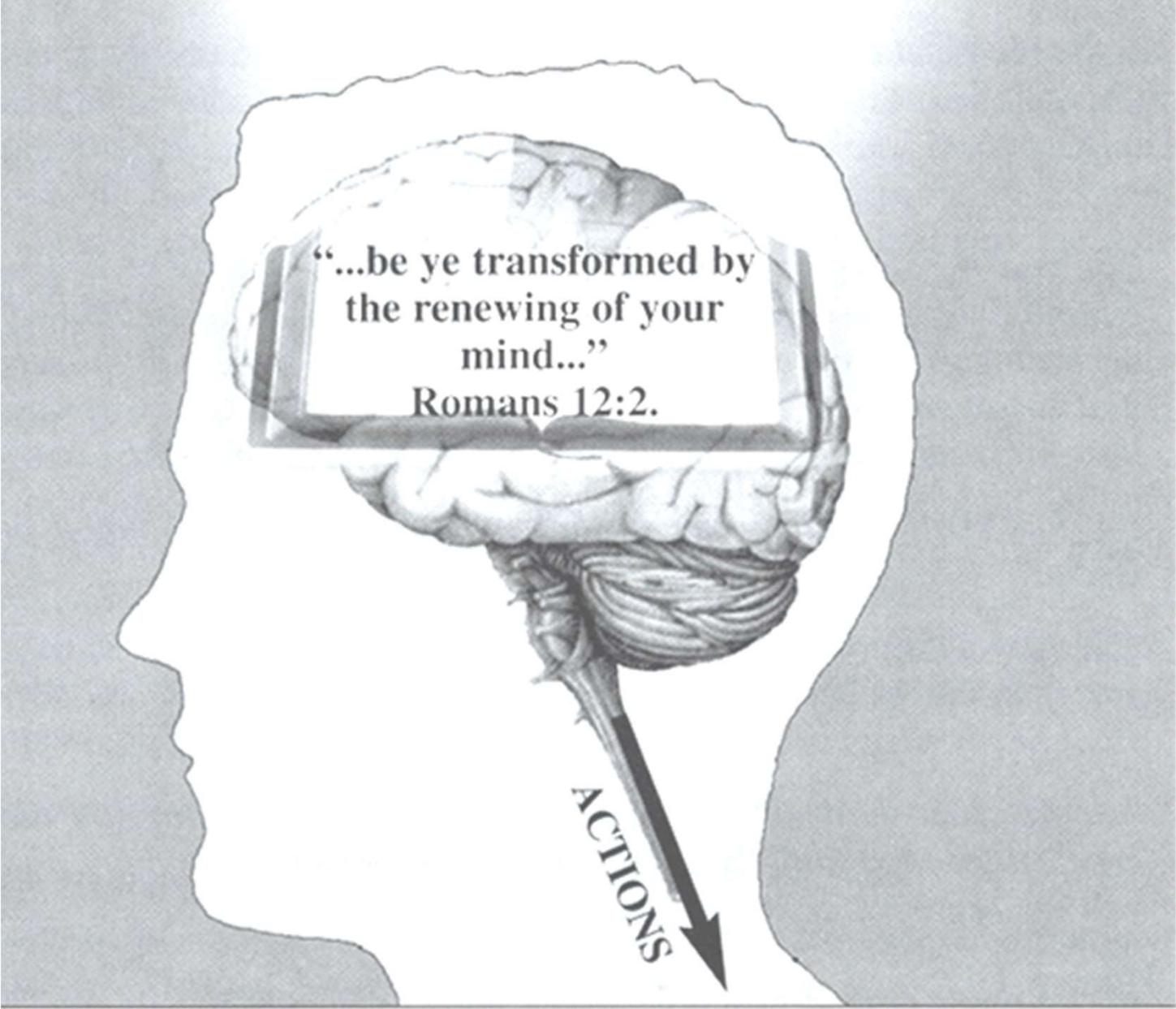
Brother Ted Farrar

“As soon as society abandons a standard of judgment (which in former days was the Bible) and becomes a society which measures themselves by themselves, the lowest common denominator of morals and ethics will always prevail. All of us are bound to be influenced by the trends of society around us. We are apt to think that as long as we are not going downhill as fast as the society around us, we are in pretty good shape. This is a very dangerous attitude, because what would have utterly shocked Christadelphians 50 years ago has now lost its connotation of spiritual decline. It is of no use to take comfort in the fact that the society around us is far worse! Our standard of morality and propriety is not to be measured by the consensus of public opinion but rather by the high standards of the Word of God.”

Brother Ted Farrar

“Paul tells us that having suffered, being tempted, he (Jesus) is able to succour them that are tempted. This indicates the active superintendence referred to. He is still the shepherd of the sheep. From behind the veil, he tends invisibly, but not the less really. ‘As many as I love’, he says, ‘I rebuke and chasten’ (Rev.3:19). This is also what Paul says: ‘When we are judged, we are chastened of the Lord that we should not be condemned with the world’ (1st Cor. 11:32). It follows that, even now, we are under guidance if we sincerely aim at the doing of his will, and that in the affairs of our common experience, his hand intervenes for that direction of our steps which will be to our profit...”

Brother Robert Roberts



“...be ye transformed by
the renewing of your
mind...”
Romans 12:2.

ACTIONS

“It is for the children of God to hold fast their integrity in the midst of a ‘crooked and perverse generation’. We know where the brazen-folly will end. We know who has proclaimed concerning the very epoch in which we live, ‘The harvest is ripe; their wickedness is great’. We know what came of a similar state of things in Israel and in the Roman Empire; disaster and evil swept over the face of society and laid the pride of man in ghastly ruin. We know what is revealed concerning the great finishing; ‘The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day’” (Isa. 2:11).

Brother Robert Roberts

“The attitude of weariness with our humble and restricted service in this day of watching and waiting, shows itself in various ways. Irregular attendance and absence from the service for insufficient reasons point strongly in the direction of lukewarmness and weariness. Complaint of long and dull exhortations, and reading of long chapters from the Bible, are also danger signs. If we cease to take delight in Bible reading, or cease to profit thereby, the trouble is with ourselves and not with the Bible. If our service week by week seems long and wearisome, chances are that we do not spend much time reading our Bibles at home. Again, if the service seems to drag on us, chances are we are impatient to go home to do something more interesting which will seldom, if ever, be the reading of the Scriptures.”

Brother Lawrence Dodl,
February, 1940 Advocate

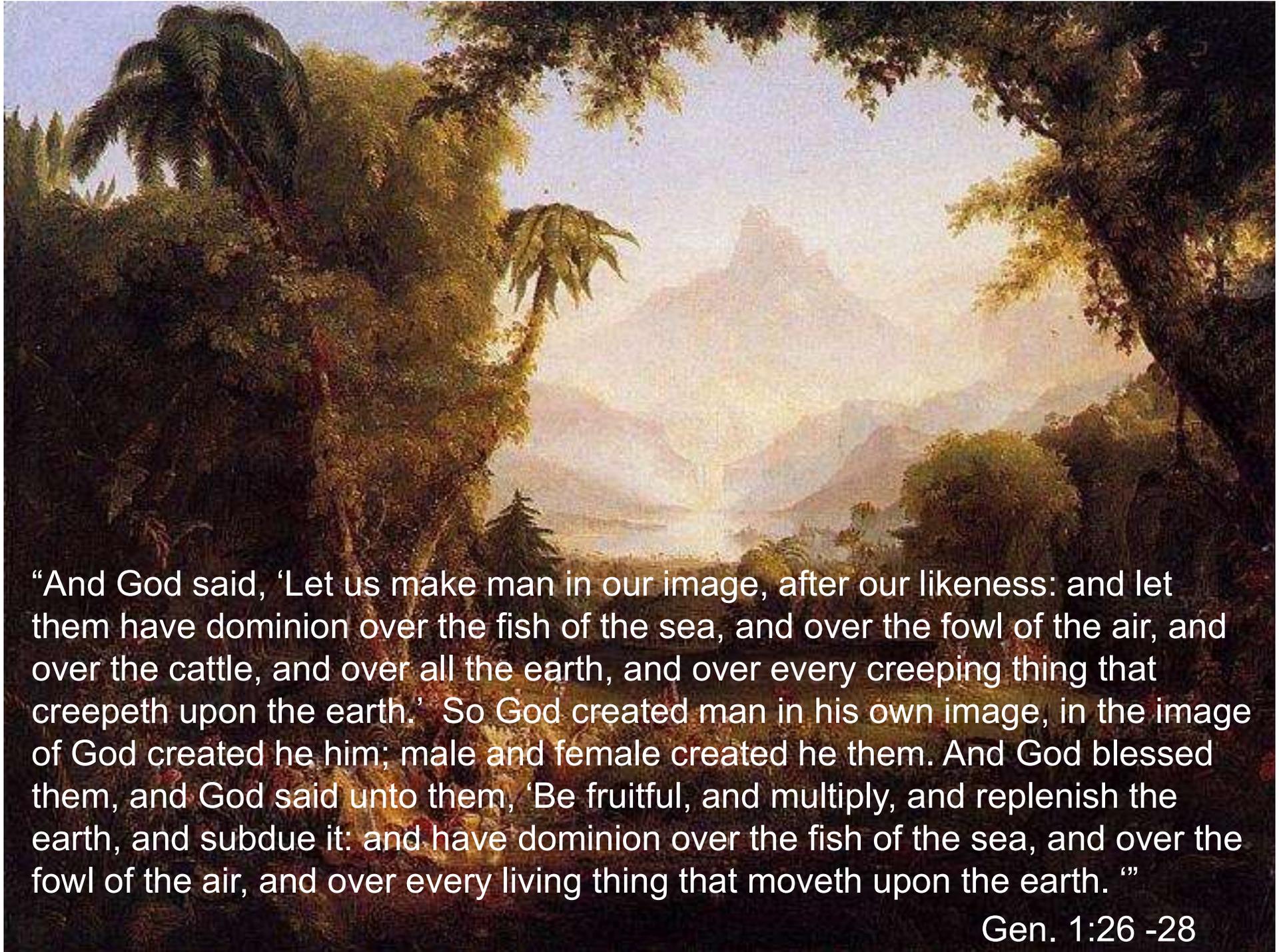
“As children of light, we must separate from the darkness of the world about us, allowing no influence to ‘take our crown’ away. The signs of the times speak plainly of the Lord’s imminent return. Much that our fathers look for has been fulfilled in a wonderful way. What a tragedy it would be to miss out on the glories of the Age to Come because of a desire to indulge in the fleeting pleasures of this transitory world. At all times and in all places we must ask ourselves searching questions: Will my attitude, my conduct, my conversation, my visit to this place, please God?”

Do All to the Glory of God

Class # 2—The Family

Arkansas Bible School

June 8-15, 2013



“And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’ So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, ‘Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ’”

Gen. 1:26 -28

"If I were writing for the husbands, I would stay to point out that, with his special privileges, greater responsibilities are proportionately his. He is entrusted with the headship in the family, on the supposition that he is capable of exercising it with wisdom and kindness. In fulfilling the responsibilities of his privileged position, he has set before him an exalted and perfect pattern by which to be guided, even that of our Lord himself, in the love and solicitude manifested by him with those who are called out by the gospel to be his Bride-elect. Even to the giving of himself for her, he showed his care and anxiety for her welfare, and desire that she might appear without spot and blameless.

So, says Paul, ought men to love their wives and to nourish and cherish them, 'even as the Lord the ecclesia.' Then Paul as one of the Bride-elect, says, 'The love of Christ constraineth us. This shows how it is between husband and wife, when they are in the right relation to each other. The husband loves his wife and his love constrains her. It is positive pleasure to her when constrained by his love, to be subject to him. This subjection brings no trial; it imposes no burden upon her. Love, as the moving spring of her actions, prevents all chafe. She instinctively takes her place by his side, a true help-meet...'”

Sister Jane Roberts

“The faithful remnant of the espoused has busied herself in preparation for the coming marriage. Her trousseau chest is being filled with good works, and a character developed along lines well-pleasing to the Husband-to-be. Her chastity has been maintained, and she refuses to be enticed or cajoled into unlawful associations with any other. So that, when the Lord Jesus Christ comes to claim his Bride for Himself, it will be said of her: ‘his wife hath made herself ready’ (Rev. 19:7; 21:2). By the union of the Bride and Bridegroom in the Marriage of the Lamb (Rev. 19:7), they will be made one. In the marriage union, the espoused Bride will be clothed with her house from heaven (2nd Cor. 5:1-4) and thereby will be ‘born of the Spirit’. The union will be complete, and she shall be ‘like Him’ (1st John 3:2-3). Together they will rule in the Kingdom Age of 1000 years.”

Selah

"It is fascinating to consider that, while men may guide, counsel, and discipline, they never have such complete influence over another person as a mother has over her children. This fact, exemplified by God and trusting his own son into the care of Mary at the most tender age, confirms that the prime role of the woman is intended to be spiritual. All the saints in the kingdom will have had their earliest training at the hands of a woman, this being the means by which the Lord has decreed that his people will begin their preparation for glorifying His name. This great responsibility is to be recognized by a mother, who must see to it that the home environment is spiritually healthy and that she is sufficiently well grounded in the Word to be able actively to pass it on to her growing children. Teaching young ones is primarily the responsibility of parents and not of the Sunday School."

Man and Woman

The Ten Commandments

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven images.

3. Thou shalt not take the Lord's name in vain.

4. Remember the Sabbath Day to keep it holy.

5. Honor thy Father and thy Mother

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness.

10. Thou shalt not covet thy neighbor's house, wife or possessions.

“For both men and women, there is a place in the Kingdom of God. Though they neither marry nor are given in marriage, we may depend upon it that God, who never makes mistakes, has a place in the higher state for the companionship arising out of the natural and radical differences between man and woman as constituted in this preliminary state. This is one of the sweet secrets we wait to see disclosed. Meanwhile, they stand related to the same rules of admission. Each must be faithful to Christ in their several spheres.

The man must be enlightened, believing, courageous, trustful, prayerful, and obedient; and the woman must be no less in her contracted circle aiming particularly at those active, repeated, and untiring good works in the Lord which obtained for sisters of old the approbation of the Lord and the praise of his apostles. Thus may they earn for themselves a good degree which will shine forth with glorious luster in the blessed ages that are to succeed the present evil world.”

Seasons of Comfort, Brother Robert Roberts

Class # 3—False Teachers and Their Followers

Arkansas Bible School

June 8-15, 2013

“There is one device for presenting the Truth, and that is the Word of God, and it is not deceptive. It may not say what every man wants it to say, nor will it make pleasant reading to those who are unwilling to be broken by its edicts. But it is God’s communication to fallen man, a communication that presents only truth and a hope for life beyond this temporary existence. ‘It is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart’ (Heb. 4:12). It is immutable, unerring, perfect, wise, requiring no editing by man. It is the source of our doctrine, or teaching. Any professing to be a teacher must teach according to this Word, honoring it above all other teachings or communication from whatsoever source.”

Brother Jim Stanton

“We are living in perilous times... Indifference, lethargy, and lukewarmness, are the curse of our time. There is far greater likelihood of becoming lukewarm than of allowing our zeal to eat us up. What is the remedy? ‘Give more earnest heed’ to the things of the Truth. Life is too short to be frittered away; the issues too tremendous to be neglected. ‘Now is the accepted time,’ the time for the buying up of opportunity. ‘The things which are seen are temporal’-- they will soon be gone. We are related to things unseen, eternal. Let us turn ourselves from the tyranny of the present and view the matter from the standpoint of the Judgment Seat of Christ. That is the true perspective. Let the remainder of our lives, whether long or short, be dedicated wholly to Him who has called us. This alone can give us peace in the life that now is and assure us an abundant entrance into that which is to come.”

Christadelphian Standards



Back In the Garden

A REPRESENTATION OF THE RECONCILIATION OF GOD IN CHRIST

Key Point: We cannot save ourselves. EVERYTHING that can be done for us in the way of salvation has been done for us by God working through Jesus on the cross. Salvation is by grace through faith in Christ Jesus our Lord.

Have a
Carnal Mind

Have the Mind
of Christ

At some point yet future, the saints who maintain their place in the Garden will be granted immortality in the Kingdom of God on earth.

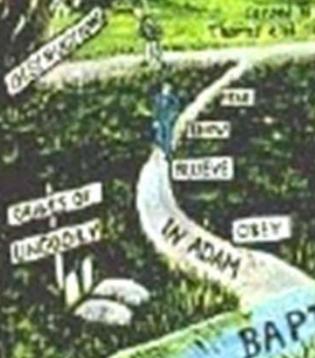


Cast out by unbelief (sin) to be judged and condemned by our OWN transgression (not Adam's)

GARDEN OF EDEN



SECOND DEATH



BAPTISM

Baptism takes you back into the Garden (In Christ)

In Christ (i.e. back in the Garden), we -

- * have eternal life
- * are reconciled to God
- * have salvation (ours to lose)
- * are tempted to choose
- * are imputed righteous

Revisions by Kyle Tucker

By DW Bughman

“The first intimation of immortality for man is contained in the text before us. But, in this instance it eluded his grasp. He was expelled ‘lest he should eat, and live for ever.’ It was because immortality belonged to this tree; or rather, was communicable by or through it to the eater, that it was styled *otz ha-chayim*, that is, the Tree of the Lives...for it was the tree of endless life, both to Adam and Eve, if permitted to eat of it. If the world enticing to sin, be fitly represented by the serpent-entwined tree, imparting death to its victim, Christ, who ‘has overcome the world’ (Jn. 16:33), as the giver of life to his people, is well set forth by the other tree in the midst of the garden; which was a beautiful emblem of the incarnated power and wisdom (Prov. 3:13, 18; 1st Cor. 1:24) of the Deity, planted as the Tree of Life in the future Paradise of God (Rev. 22:2).”

Elpis Israel, Brother John Thomas

“To him that overcomes, saith the Spirit, I will give to eat from the wood of life.’ A man’s victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised; he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won. ‘I will give to him to eat,’ points us to the future. We must first appear before the throne by resurrection, to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise, not.”

Eureka, Vol. 1, Brother John Thomas

...certain theories have been publicized in books, periodicals and on the internet over the past several years...we believe they are subversive to fundamental principles of the Truth (2nd Thess. 3:6; 1st Tim. 5:22; 2nd Tim. 4:3-4; 2nd Tim. 2:14-16):

1. That immortality and eternal life are not equivalent terms, and that the phrase “eternal life” (Gr. *zoe aionios*) can be considered as a present possession in either a “spiritual” or “legal” sense for those in Christ. **1st John 2:25; 2nd Tim. 1:1; Titus 1:2; Titus 3:7; Gal. 6:8; Rev. 22:14; Mark 10:30; Rom. 2:7; John 17:2; James 1:12; 2nd Cor. 5:1-4; 1st Cor. 15:54-55; Rev. 2:7-11; Dan. 12:2**

2. That the Kingdom of God is currently established in heaven and that baptized believers are in or make up a spiritual Kingdom now by virtue of being in Christ. **Dan. 2:44; Dan. 7:13-14; Ezek. 21:25-27; Hosea 3:4-5; Luke 1:32-33; Obadiah 17,20,21; Micah 4:6-8; Ezek. 37:21-22; Psa. 132:11; 2nd Sam. 7:12-14**

3. That Jesus holds the office of King now. **Zech. 14:9; Rev. 11:15; Dan. 7:13-14,18,22,27; Luke 1:30-33; Acts 2:30; Matt. 19:28; Isa. 9:7; Zech. 6:12-13**

4. That it is not necessary to pray “in Jesus Name”. **John 14:13-14; John 16:26; Eph. 2:18; Heb. 10:19**

5. That all that has been done for us in the way of salvation occurs at baptism. **Rom. 6:3-4; Luke 19:13; John 14:15; John 15: 13-19; Rom. 2:7; Heb. 10:23-25; 2nd Pet. 1:3-11**

6. That God communicates to believers (and non-believers) in the present age through dreams. **Micah 3:6-7**

7. Interpretations of the Apocalypse which radically depart from the Continuous Historical method of interpretation (Examples: Preterism and Futurism). **Continuous historical arrangement of the Revelation is evident, for example, in the development (phases over time) of the Beast system and its ultimate destruction in the Kingdom Age—Revelation chapters 12, 13, 16, 17, 18, 19.**

Classes 4 and 5 : Movements, Organizations, and Issues

*Arkansas Bible School
June 8-15, 2013*

“I wrote the letter because of concern regarding the following four points:

Namely, the five ecclesia reunion that’s supposedly taking place between two unamended ecclesias we all recognize in good standing and three which have not been in good standing for about four decades.

Secondly, because I was sent a copy of the letter by Mark Drabenstott, who is a member of the Church of God of the Abrahamic Faith, in which he disclosed that negotiations have taken place under the auspices of certain officers of the Williamsburg Christadelphian Foundation as did that first reunion that was supposedly consummated.

Another reason was that this problem has caused serious repercussions in my own St. Paul Ecclesia, the details of which I do not need to go into. Certain here know about that.

And finally, I've been concerned for at least 10 to 15 years with the spread of a charismatic type of Christadelphianism, if I may use that term.”

Brother John Peake

At this juncture the C.M.P.A. expressed the wish to explore one or two areas of the proposals in order to assure itself on behalf of Central brethren and sisters everywhere regarding significant issues of mutual concern. Accordingly the undersigned were invited to meet the representatives of both groups and arrangements were made for this to take place during the weekend of 21-23 November. Some hours were spent with the representatives of the Unamended group and a whole day was spent in a joint session of the representatives of both groups. This was the first time members of the C.M.P.A. had met with the joint committee.

The main areas of mutual concern were:

- (a) the principle of resurrectional responsibility
- (b) matters such as "Inherited Alienation" and "Adamic Condemnation"
- (c) the Statements of Faith
- (d) reunion and fellowship

Resurrectional Responsibility

According to our statements of faith, this is the only subject in which the two groups are different. However, other doctrines are also affected by this difference and,

for us, this emphasises the importance of the doctrine of resurrectional responsibility and the reasons why it should not be compromised.

The difference between the two Statements of Faith lies in the definition of the persons responsible to resurrectional judgement provided by the Birmingham Amended Statement, which reads:

“those who know the revealed will of God, and are called upon to submit to it.”

The interpretation and application of these words have often been a cause of concern to both fellowships. We believe that it is important to take account of both parts of the amendment: (1) those who know the revealed will of God; (2) and have been called upon to submit to it. The brethren who framed the amendment did so in the full light of the knowledge of the circumstances which had created unrest in their day. They were, in fact, re-stating the belief which the community had held from the beginning (see *The Light of History on Current Difficulties*).

This principle is recognised in the proposals for reunion in California in which it is stated that enlightened men who knowingly reject the counsel and commands of God will be condemned and that this condemnation will be at the hands of the Lord Jesus Christ whom God has appointed as judge of the quick and the dead. The letter of assurance from the Unamended brethren which accompanies the proposals and will form a permanent part of any reunion agreement states that "We believe that God holds a person liable to resurrectional judgement based upon his knowledge and understanding of God's revealed will when his circumstances are such as to leave him without excuse".

The assurances given by the Unamended brethren we met, in discussion and during questioning, left us with no reasonable ground for doubting that their understanding and acceptance of this important issue was in agreement with Central brethren everywhere.

Inherited Alienation

The original belief, promulgated in the 1890s by Brother J. J. Andrew, that only the baptized would be raised for judgement, was based upon the doctrine that all mankind receive from their first parents a condemnation (sometimes called a *legal* condemnation) in addition to the physical consequences of Adam's sin which all of us share by birth. In Brother Andrew's view this legal condemnation is removed at baptism and only when it is so removed can a person be raised from the dead even for condemnation.

We have been assured that this belief is not held by the Unamended brethren in California nor do they believe in *any* additional inheritance from Adam or in any imputed guilt. Their assurance is given in the following terms:

“We reject the idea that a man is guilty for Adam's sin or that he has received any resultant sentence (other than his mortal, sin prone nature) and must receive some kind of forgiveness or removal of this through baptism.”

These trends include:

1. Generally decreasing interest in and familiarity with the Holy Scriptures.
2. Increased emphasis upon socially-oriented aspects of the gospel at the expense of divine precepts and injunctions.
3. Over-emphasis upon activities as opposed to concern for purity of truth as essential to salvation.
4. The tendency to regard human, organizational structures and standards as definitive of divine truth.
5. Party spirit and human traditions being regarded as bases for fellowship with the Father and the Son.
6. Loss of interest in and respect for the writings of the Christadelphian pioneers.
7. The watering down of Scripturally-defined standards of belief and conduct.

8. The willingness to accept into fellowship members of organizations with beliefs at variance with established, fundamental, Christadelphian doctrine.
9. The introduction of humanistic and emotionally-satisfying interpretations of New Testament teachings as opposed to emphasis on all aspects.
10. Over-accomodation to worldly standards of behavior and philosophy.
11. Over-absorption in present-day, personal interests and affluence very much to the detriment of careful study of the Scriptures.
12. The attempt to rationalize disregard for doctrinal strictures and differences as a means of promoting political and social accomodation.

Objectives of the Committee of Concerned Brethren (CCB)

- Try to prevent further division.
- To try to revive interest in saving Truth.
- To try to forestall the leading astray of Unamended members through increasingly popular “winds of doctrine”.
- To explain simply the content, structure, and implications of fundamental Unamended doctrine.
- To avoid meddling in Amended affairs.



CHRISTADELPHIANS FOR UNITY

a new initiative

February 1986

Dear Brother, Sister,

Greetings in Christ Jesus.

This letter is meant to inform you about the beginning of a special reunion effort. Please take a few minutes to read it. Thank you.

A New Initiative

On December 28, 1985 a group of Amended and Unamended Christadelphians met in Williamsburg, Virginia to “focus on unity” and to consider the reunion effort status. Forty-two brothers and sisters representing a wide range of age, viewpoints and geographical dispersion participated in the discussion. Believing that both fellowships are part of the one body of Christ and that unity is a duty of the household, the participants unanimously concluded that *the North American reunion effort must continue.*

Having been contacted prior to the December 28 meeting, the continental reunion committee chairmen said they could go no further. According to them, reunion dialogue had ceased and nothing further was planned. Therefore, the participants of the “focus on unity” meeting elected a steering committee of six brothers (three from each fellowship) to direct a **new initiative** for reunion.

The new initiative is a “grass roots” movement which seeks inclusion of all brothers and sisters of both fellowships. It is called “*Christadelphians for unity*” in order to emphasize the need for renewed focus on unity by all Christadelphians.

The initiative is new in the sense of being a different method by different people. Instead of putting the burden on a few reunion committee brothers, the entire North American brotherhood is being asked to get involved. Yet the goal remains the same; reunite the Amended and Unamended fellowships on a sound Scriptural basis.

The work of the new initiative will build on the labors of the continental reunion committees who have worked for so many years. We thank these brothers for their effort and the framework they have provided. We look forward to their individual participation in the new initiative.



CHRISTADELPHIANS
FOR UNITY

THE ONE BODY

(The Scriptural Doctrine of Unity)

Introduction

There presently exists in North America a serious breach between the two main communities of Christadelphians, a breach which is well-nigh 100 years old. The Continental Reunion Committees of each fellowship have, for all practical purposes, ceased their efforts toward reconciliation. It would **appear** from this state of affairs that irreconcilable differences exist between Amended and Unamended Christadelphians.

However, we believe a fundamental unity exists between the two "bodies." Consider the following facts:

1. Both "bodies" call themselves "Christadelphians."
2. Both trace their Christadelphian heritage through the same man, John Thomas, and both claim to represent the fruit of his labors.
3. Both read substantially the same books and publications.
4. Both use the same hymns.
5. Their statements of faith are nearly identical.
6. Both have nearly identical ecclesial organizations and practices of worship.
7. Members of one regularly address members of the other as "brother" and "sister."
8. In some areas, members of both bodies often meet together for Bible classes, lectures, and fraternal gatherings.
9. In some areas, members of both bodies frequently pray and study the Bible together.
10. If a member of one body marries a member of the other, neither is considered to have married an unbeliever.
11. Members of the two bodies work together for their common good before governments, with respect to such issues as conscientious objection.
12. And perhaps most telling of all, a member of one body may become a member of the other without having to be rebaptized; thus each body recognizes the efficacy of the other's baptism.

Bases of CCB's Opposition to CFU Campaign:

1. Any significant success of the CFU campaign will lead to further division.
2. The differences between Unamended and Amended doctrinal stands are unbridgeable, being real and fundamental.
3. The Unamended community is being rent apart through prevalence of humanistic philosophy and the emotional conflict that it engenders in those with any earnest desire to obey the commandments of God and of Christ.
4. CFU's doctrinal position (so far as any can be ascertained) is incompatible with traditional Unamended doctrine.
5. The arbitrary relegation of opponents of CFU's philosophy and objectives to the category of "extremists".
6. The blanket circularization of the Unamended membership for the promotion of CFU philosophy.

Christadelphians for Unity

| Log in

We are a Mended Community – Doing Unity



[Home](#) | [Calendar of Events](#) | [Studies](#) | [Missions](#) | [Bible Classes](#) | [Music](#) | [About](#) |



* Abrahamic Faith Gathering – July 22 – July 28, 2013



Note: Provided for information purposes only. This site does not request nor accept sponsorship.

Events Calendar

Young Adult Unity Summit

Do you pray for unity? Do you think it is a vital part of our faith? Do you want to become active in bridging gaps between ecclesias? Are you a brother or sister between the ages of 18 and 30? If you answered yes to these questions, Cleveland is the place to be this spring!

En Soma (“One Body,” from 1 Corinthians 10:17) is a weekend summit for young adults within the Christadelphian/CGAF community who want to promote unity within the Body of Christ.

“Because there is one bread, we who are many are one body, for we all partake of the one bread.”
(ESV)



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12. And perhaps most telling of all, a member of one body may become a member of the other without having to be rebaptized; thus each body recognizes the efficacy of the other's baptism.

So, what is the purpose of En Soma? We host weekend-long summits for brothers and sisters within the Christadelphian/CGAF community(*) between the ages of 18 and 30, during which we study and brainstorm ways to promote unity in the Body of Christ. Our first summit will be held on **May 17-19, 2013** at the Church of the Blessed Hope near Cleveland, Ohio.

Thank you for your interest in bringing the Body together. It is a critical part of our faith that cannot be ignored!

“In Christ we who are many form one body, and each member belongs to all the others.” (Romans 12:5, NIV)



Friday evening's activities will begin at 7 pm. After pizza, devotion, and social time, participants will be housed in host family homes. Classes will be held all day Saturday at the church. All meals will be provided. After Saturday evening's dinner and devotion, participants will be directed to their host families' homes. We plan to have a potluck lunch following the Sunday morning worship service and we will conclude at about 3:00 pm.

Date: May 17-19, 2013

Location: Church of the Blessed Hope: 7450 Wilson Mills Road, Chesterland, Ohio 44026

Speakers: Bros. Scott Tennant, John Mannell, Kyle Tucker, and Alan Guist.

NASU Vote Results—April 2005

All Ecclesias—Amended and Unamended

<i>Accept</i>	<i>Reject</i>
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107	19
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84.9%	15.1%
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Amended

<i>Accept</i>	<i>Reject</i>
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91	12
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88.4%	11.6%
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Unamended

<i>Accept</i>	<i>Reject</i>
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16	7
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69.6%	30.4%
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NASU Steering Committee: Colin Badger, Ken Curry, Don Davies, Don Elliott, Doug Finlay, Ian Finlay, Rod Ghent, George Jackson, Ian McPhee, Ron McPhee, Noel Peare, Andrew Pearse, Ron Waye, Bill Yake, Paul Zilmer

All Ecclesias—Amended and Unamended

<i>Accept</i>	<i>Reject</i>
107	19
84.9%	15.1%
45.5%	54.5%

<u>Amended</u>		<u>Unamended</u>	
<i>Accept</i>	<i>Reject</i>	<i>Accept</i>	<i>Reject</i>
91	12 / 11 / 35	16	7 / 46 / 17
88.4%	11.6%	69.6%	30.4%
61.1%	38.9%	18.6%	81.4%

NASU Steering Committee Conclusions

1. The Amended community results indicated strong support to pursue unity based on the NASU Unity Proposal.
2. The Unamended community results did not indicate sufficient support to pursue unity based on the NASU Unity Proposal.
3. Due to conclusion 2 above, the results did not clearly indicate preponderant majority support overall. The committee does not feel it can proceed with the proposal's Phase 2 option a) to propose "specific recommendations for the implementation of unity" throughout North America based on the NASU Unity Proposal.

4. Therefore, the committee will proceed with Phase 2 option b) to work on “other proposed means by which the NASU unity initiative may be concluded.” These matters will be prayerfully considered in coming months. We request the prayers of the brotherhood for Our Father’s direction in this task, above all that He and His Son may be glorified.

Behold how good and pleasant it is for brethren to dwell together in unity. Psalms 133:1

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Participating Ecclesias

Barrie, ON

Bloomington, IL

Brampton, ON

Champaign, IL

Chicago, IL

Guelph, ON

Hamilton Greenaway, ON

Huntsville, ON

Kingston, ON

Marion, IL

Niagara, ON

North Bay, ON

Orangeville, ON

Ottawa, ON

Peterborough, ON

Picton, ON

Rockford, IL

Toronto Church St, ON

Toronto East, ON

Toronto North, ON

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

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

* North American Statement of Understanding - October, 2003

Comments on Unity Agreement 2008—June 2010

4. A number of Unamended ecclesias have declared their rejection of NASU and of our ecclesias due to our support for NASU, finding the expressions on doctrinal issues fundamentally unacceptable. Accordingly, we are no longer in fellowship with these ecclesias. We continue to consider members of other Unamended ecclesias to be in fellowship with us, provided they do not declare their rejection of our ecclesial position. We believe we have spiritual obligations to them as our brothers and sisters for whom Christ died. Thus, we will engage in a process to encourage these ecclesias to participate fully in unity. This is similar to the concerns and approach of our counterpart Amended ecclesias regarding other Amended ecclesias not part of the UA08. Should these withdrawing ecclesias seek fellowship with us at some future point, we would continue to view them as out of fellowship, thus requiring comprehensive discussions with them to satisfy ourselves that we are indeed walking together on a sound common scriptural basis.

Final Clarifications

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

The concerns are:

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

Clarifications

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

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.

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; Re. 11:18

**Common
expression of
understanding**

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

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

“The Reductionists, who are bent on diluting our doctrinal position, are clever in their art. Their argument seems to be: ‘The insistence upon doctrinal retention is a disgraceful exhibition of lack of the love of Christ’. Somehow or other Christian love is equated with doctrinal license. Anyone who insists upon adherence to the principles set out in the Statement of Faith, is deemed *prima facia* to be destitute of love for his fellows.”

Brother Ted Farrar

“Reductionism, if allowed to proceed far enough, will bring us to a point when Faith becomes a ‘personal matter.’ Full marks are then given for ‘sincerity.’ What one man takes seriously is held to be as good as the next man’s. This notion is viewed to be intelligent and tolerantly broad-minded. Christian faith must be personal in the sense that each person individually understands the Gospel and personally commits himself to it, but not in the sense that he decides what it should be. The Bible alone is the arbiter of what it should be, and our Statement of Faith is a summary of just that.”

Brother Ted Farrar

“It is not enough for a person to say, ‘I can accept the BUSF.’ We affirm that this is ‘not enough’ for several reasons. First, perhaps the said person can also ‘accept’ other statements of faith put forward by other denominations which are incompatible with the BUSF. Secondly, acceptance of the BUSF declares *belief* thereof, as well as a commitment that all his teaching and preaching will be in accordance therewith. Thirdly, when a brother or an ecclesia *meets around the memorial table* upon the basis of the BUSF, there is a requirement that persons who do not believe and teach in accordance therewith are not welcome into fellowship at the memorial table. Our phrase, the precious faith, means a faith held by others in accordance with the BUSF, and not contrary thereto.”

Advocate Committee, 1986; Brothers Ted Farrar, Alex Kay, Ken McPhee, and L.E. Parker

“Circumstances in the earlier days of our Ecclesial history forced the necessity for a Statement of Faith as a Basis of Fellowship upon our brethren. Conditions may vary in detail, but the circumstances remain. A Statement of Faith was not regarded as the equivalent to the Word of God—except in the sense that it was based upon, and was the embodiment of, what ‘is written’. Nor was it regarded as an ‘inspired’ document. The claim of ‘inspiration’ was not, and is not, attached to the Statement by those who seek to maintain it; the charge thereof comes from those who would undermine its effectiveness.”

Advocate, June/July 1934, Brother Albert Hall

Class # 6—Our Hope

Arkansas Bible School

June 8-15, 2013

“These two hopes are different in all their details; they are opposite and antagonistic, and so contrary, therefore, the one from the other, that if one be demonstrated to be God's truth, the other is thereby proved to be no hope at all, because in fact it is a mere vain imagination. For this reason Paul, in writing to the brethren who have fallen victims to the power of the enemy, exhorts them not to mourn as did ‘the others’, the Pagan Gentiles, ‘who had no hope’ for they should embrace them again, when Jesus should raise them from the dead” (1st Thess. 4: 13).

The Faith in the Last Days, Brother John Thomas

“If on the other hand, we discard the Bible altogether from the account as a book of questionable authority, we are without hope of any kind. There is no middle position. If a man hope to attain to the salvation of the Bible, you must comply with the Bible's own terms. It is not at his command on any terms he pleases. It is not purchasable by the shabby virtue of human character. This is special in relation to human life; and the means of attainment are, therefore, special. If you are not pleased with the specialty... you are at liberty to let it alone; you will not be compelled to take a part in a thing so distasteful to you; you will be allowed to make the most you can out of your ephemeral mortality, with all its petty concerns, which you hug with so much desire.”

Christendom Astray, Brother Robert Roberts

“This very hope of Israel, then, is called the Kingdom of God, which will be clearly seen by putting the matter in the following syllogistic form:

- The burden of Paul’s preaching was the Hope of Israel.
- The burden of Paul’s preaching was the Kingdom of God.
- Therefore the Hope of Israel and the Kingdom of God are one and the same thing.

When the Hope of Israel is realized, it will be realized in and through the establishment of the Kingdom of God in the hands of Christ.”

The World’s Redemption, Brother Thomas Williams

“The fourth generation ‘could not enter in because of unbelief.’ Neither can we unless we also believe *what they rejected*; for the same gospel that was preached to them, was preached by the apostles to the forty-second generation, but cannot be said to be preached to us of this century...God's rest in Canaan -- by which is not meant that all his saints will be living there, though all that abide there will be a righteous people: the things which belong to Canaan will overspread the world; and where there are nations to be governed, there will there be saints to rule -- but this rest, I say, is the great theme of the gospel, whether preached by Moses, by Jesus, or by the apostles. The rest and the kingdom are but different terms, though substantially the same. They will both be of Canaan, and are both the subject of the promise made of God to Abraham and his seed forever.”

Elpis Israel, Brother John Thomas

“Yes, the Kingdom and throne of David will then be in their midst again, and Christ the Lord God, and Holy One of Israel, sitting upon it in power and great glory. The gospel of the Kingdom will be no longer a matter of hope, but a reality; and those who have believed it, and submitted cheerfully and lovingly to the law of faith in the obedience it requires, and have perfected their faith by works meet for repentance, will be shining ‘as the brightness of the firmament, and as the stars for ever and ever’ (Dan. 12:3). This is the Hope of Israel which is set before men in the gospel, and for which Paul was bound in a chain. It is a very different one to that exhibited in pulpit-theology; yet it is that which must be embraced as the soul’s anchorage, if a man would be saved, and inherit the Kingdom of God.”

Elpis Israel, Brother John Thomas

“Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us’ (Heb. 12:1). Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with dust and discomfort of his hurried exertion. The principle is the same. In the race for life eternal, there are many things lawful enough in the abstract; but when viewed in relation to the object to be attained, are highly inexpedient, and to be ‘laid aside,’ as Paul advises. It is a simple, and a safe, and a reasonable, and a wise rule, and one that will give us much cause for joy at the last, to dispense with every habit or pleasure, or occupation, or friend that hinders our progress in the narrow way.”

Brother Robert Roberts

“As a religious sect, Christadelphians have a reputation for insistence on doctrinal purity (apostolic teaching). Equally, we have expected a Bible standard of morality in our ecclesial community. We speak of it as living the Truth. I really want to believe that we present this favorable image as seen by our contemporaries. But the discerning eye of a Jeremiah might cause some lamentation...Fast-moving events...should cause each of us to soberly assess our spiritual posture. Our probation is near termination, and we have only the sacrifice of a righteous character to offer as a gift at Christ’s coming.”

Advocate, 1977, Brother Ted O’Kelley