

**THE  
CONSTITUTION  
OF THE**



**CAMDEN  
CHRISTADELPHIAN  
ECCLESIA Inc.**

in which is contained

ECCLESIAL CONSTITUTION

A STATEMENT OF FAITH FORMING THEIR BASIS  
OF FELLOWSHIP

DOCTRINES TO BE REJECTED

and the leading features of

THE COMMANDMENTS OF CHRIST

*"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the ecclesia of God, just as I also, please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."*

*1 Corinthians 10:31*

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# **THE CONSTITUTION**

of the  
**CAMDEN CHRISTADELPHIAN ECCLESIA Inc.**

We meet and agree with the Birmingham Amended Statement of Faith in conjunction with the Cooper-Carter addendum as set out in the Unity Booklet.

## **NAME**

1. We are a Christadelphian Ecclesia, incorporated under the Associations Act (NSW) and known as Camden Christadelphian Ecclesia Incorporated. We mutually engage to submit to the order and arrangements preferred by the greater number.

## **OBJECTIVES**

2. The Camden Christadelphian Ecclesia Inc. is established to be a charity whose purpose is to advance the Christadelphian religion by:
  - a. nurturing the spiritual development of members by holding meetings for worship
  - b. providing information regarding the Gospel and the activities of the ecclesia to members and the public
  - c. providing pastoral care and encouragement to members and their families, as we are able, to nurture their spiritual development
  - d. providing religious education, such as Sunday School, Bible Study Classes and other similar forms of teaching, and
  - e. undertaking other activities consistent with the above.

## **STRUCTURE**

3. This ecclesia is a non-profit organisation—the assets and income of the ecclesia are applied solely in furtherance of the above-mentioned objectives and no portion can be distributed directly or indirectly to the members of the ecclesia, except as bona fide compensation for services rendered or expenses incurred on behalf of the ecclesia.
4. If the ecclesia is dissolved—the amount that remains after such dissolution and to the satisfaction of all debts and liabilities is to be transferred to another charity organisation with similar purposes which is not carried on for the profit or gain of its individual members.

## **BELIEFS**

5. We accept the doctrines and precepts of Christ, as taught in the Apostolic writings, and defined in our Statement of Faith, and

Doctrines to be Rejected, and the Epitome of the Commandments of Christ, which form part of this Constitution.

### **FELLOWSHIP**

6. Fellowship is extended to all brethren and sisters who satisfy the conditions of Clause 5 and are so baptised into the one faith.

### **BAPTISM**

7. That all applications for baptism must be by letter to the Recorder, whose duty it is to confer with the Arranging Brethren regarding the necessary arrangements for an interview.

Four witnesses including at least two Arranging Brethren, or whomever the Arranging Brethren appoint, and two baptised individuals in fellowship, interview the persons applying to be baptised, with a view to recommend the applicant be welcomed into the waters of baptism.

After the interview, in the absence of scriptural objection, baptism is welcome to take place. The result to be announced the following Sunday.

### **MEMBERSHIP**

8. Members are those who submit to this Constitution. Applications for admission to membership should be made through the Recorder to the Arranging Brethren, who may arrange for an interview with the applicant, and take such other steps as deemed necessary.

No person is eligible to become a member unless that person accepts and professes the beliefs outlined in Clause 5, and who have been baptized (by whomever) upon their acceptance of those doctrines and precepts.

9. A brother or sister who is consistently absent from fellowship at the memorial meeting for three (3) consecutive months (without a reasonable and communicated reason) is deemed to have inactive membership (but not fellowship). Inactive members are not counted for the purposes of a quorum.

An inactive member becomes active again by consistently fellowshipping at the memorial meeting for three (3) months.

It is the responsibility of (but not limited too), the Arranging Brethren to enquire about the welfare of inactive members.

10. A transfer of membership from an Ecclesia in fellowship should in the absence of objection, be effected by a letter of commendation from the Recorder of that Ecclesia.
11. A brother or sister wishing to transfer membership to an Ecclesia in Fellowship, should make application to the Recorder for a letter of commendation to that Ecclesia.
12. A brother or sister departing from any-element of the attached Statement of Faith, Doctrines to be Rejected, Commandments of Christ or persistently absent without cause from this assembly for the Breaking of Bread or behaving in a manner unworthy of the Name of Christ either in doctrine or practice, is dealt with according to the Apostolic precept. Final action may be Ecclesial withdrawal from the offender.
13. None should, even for a legitimate cause, separate from the Ecclesia, without advising the Recorder, the cause of the impending separation.
14. Any brother or sister withdrawn from/by, or out of fellowship with his or her ecclesia, is not to be received in Fellowship until the cause be investigated and found to warrant the reception of the said brother or sister.

This investigation will not take place without requesting the other Ecclesia to take part. If the other Ecclesia refuses to cooperate, the matters are to be investigated without them.

If they consent to participate, then after an investigation is conducted in their presence, they have equal voting power with this Ecclesia. No decision is valid without the concurrence of a majority of the two Ecclesia's joined together in equality of numbers. This equality to be obtained by arrangement.

This investigation will be regulated by the principles of Scripture.

15. In the case of another Ecclesia receiving into their fellowship any brother or sister from whom we have withdrawn, or who may have

separated from us, we will not consider it a cause for separation from them but regard the case as one of difference of judgment. In that situation, we shall be content to maintain our own withdrawal from the brother or sister in question.

Should the other Ecclesia receive such brother or sister without investigation, or without asking our concurrence in any investigation that may take place, we ourselves will apply to that Ecclesia for re-investigation in the form defined in Clause 11. If they refuse, we may consider their action has furnished a cause for separation.

16. No accusation of evil report will be listened to in public or in private unless the brother or sister making it take all possible steps to fulfil both the spirit and letter of the principle of Matthew 18: 15-18. Failure to do so will be considered behaviour unworthy of the Name of Christ.

## **MEETINGS**

17. Meetings of the Ecclesia to be as follows:
  - a. **Memorial Meetings:** We meet on the first day of each week for Breaking of Bread, Worship and Exhortation.
  - b. **Public Witness:** We meet on-occasions recommended by the Arranging Brethren, for the preaching of the Gospel.
  - c. **Study:** We meet on a weekday evening or other occasions recommended by the Arranging Brethren, for Bible Study and/or Mutual Improvement. Where Business meetings of the Ecclesia intervene, the Study Class is suspended for that week. The Arranging Brethren may vary the pattern of weekly meetings as they consider it expedient.
  - d. **Business Meetings:**  
The Ecclesia's Financial Year is a standard calendar year (1 January to 31 December).

An Annual General Business Meeting (AGM) must be held within 6 months after the financial year end.

A Half Yearly Business Meeting is to be held once a year to allow members to review recent activities.

Notice of all Business Meetings to be given to the Ecclesia on the preceding Sunday, and where possible, publicised on the Ecclesial Appointment List.

A third of the active ecclesial membership constitutes a quorum.

- e. **Special Meetings:** Special Meetings of the Ecclesia can be convened:
  - i. by the Recorder at the direction of the Arranging Brethren.
  - ii. following a written request of five (5) brethren submitted without discussion.

No special meeting to be held unless it has first been announced to the Ecclesia on two consecutive Sunday mornings.

Any brother desiring a Special Meeting of the Arranging Brethren is at liberty to convene such a meeting by handing a written request to the Recorder-(This should not relate to cases of personal accusation unless accusers have first taken the course prescribed by Christ—See Clause 16).

A third of the active ecclesial membership constitutes a quorum.

- 18. No business is to be introduced for consideration at any Sunday Memorial or Gospel Witness meeting.
- 19. Once a quorum has been reached, any resolutions and decisions are to be carried by a majority vote of the members present (including those present virtually).
- 20. The order to be observed at Meetings of Worship and Praise to be as determined by the Arranging Brethren, and shall provide for appropriate hymns, readings, prayers, announcements, and collections as required.

### **SERVING BRETHERN**

- 21. Brethren holding office amongst us to be described as “Serving Brethren”. In the appointment of all Serving Brethren, the principles laid down in 1 Timothy 3 and Titus 1 should be observed.
- 22. The Arranging Brethren consist of a minimum of four (4) and a maximum of seven (7) brethren: four that are referred to as, a

Recorder (Public Officer), Assistant Recorder (Secretary), Treasurer, and Sunday School Superintendent.

All Arranging Brethren are elected by the Ecclesia. Other Brethren who serve as exhorters, speakers, presiders, doorkeepers, servers, celebrants, and other situations as may be required are appointed by the Arranging Brethren.

23. Brethren are not eligible for appointment as an Arranging Brother, Exhorter, or Presider for the first two years after baptism or resumption of Fellowship, except by the unanimous consent of the Arranging Brethren.
24. The Arranging Brethren, Recorder, Assistant Recorder, Treasurer and Sunday School Superintendent are elected by the Ecclesia every two years in accordance with the manner prescribed in clauses 25 and 26.

Nominations to office is required, previous service not standing in lieu of nomination.

Notice of Election is by announcement on the first Sunday in August and announced the two following Sundays. Nominations will close no later than 9 p.m. on the fourth Sunday evening. Ballot papers to be given out on the first Sunday of September and the ballot closes at 2 p.m. two Sundays later.

25. No brother is eligible for election as an Arranging Brother unless his consent has first been obtained and his nomination in writing, signed by two (2) brethren, has been handed to the Recorder.

A brother can only be nominated to one of the following positions in any one election, Recorder, Assistant Recorder, Treasurer, Sunday School Superintendent or Arranging Brother.

No brother can hold the position of Recorder, Assistant Recorder, Treasurer, or Sunday School Superintendent for more than three (3) consecutive terms of service.

Where the Arranging Brethren believe that no other properly qualified brother appears to be available, they may propose to a Business Meeting of the Ecclesia that a brother who has completed three



consecutive terms should be nominated to stand for election to a further term. If the motion is passed by a majority of those present, then such brother may be nominated for a further term.

26. The mode of election is as follows:
- a. The election shall be by ballot.
  - b. All nominations, after approval by the Arranging Brethren in office, shall be presented in printed and/or electronic form to the active members, who are required to indicate the names of Brethren they desire to be elected.
  - c. Subject to receiving at least one third of the votes cast, those having the highest number of votes are elected.
  - d. In the case of a deficiency in an election or a vacancy occurring between elections the vacancy should be filled by nomination and ballot of the Ecclesia. Where a vacancy occurs during the latter six months of the term of office, the Arranging Brethren may fill the vacancy if they so desire.
  - e. There can be no canvassing for votes.

### **REMOVAL FROM OFFICE**

27. Removal from office procedure:
- a. Any brother holding any office in the Ecclesia may be removed from office at any time by the vote of the majority of the Ecclesia.
  - b. Behaviour unworthy of the Name of Christ when proved against any brother to the satisfaction of the Arranging Brethren, will have the effect of cancelling any appointment this brother may hold without a vote of the Ecclesia, and the appointment in that case be treated as vacant, and steps taken to fill it accordingly. Refer Clause 23.

### **FUNCTION OF SERVING BRETHERN**

#### **ARRANGING BRETHERN**

28. The Arranging Brethren arrange the conduct of the meetings, appoint serving brethren not elected by the Ecclesia, organize, and arrange speaking appointments, decide all matters affecting the working of the Ecclesia, the use of Ecclesial Hall and Ecclesial property.
29. Arranging Brothers' meetings are held as often as necessary. All such meetings to be announced beforehand to the Ecclesia, except where the urgency of the business makes this impossible. Members of the

Ecclesia are at liberty to attend, but not to vote.

The Arranging Brethren may deem it expedient to request members of the Ecclesia to exclude themselves from items of discussion because of the delicate and personal nature of the business under discussion.

30. The decision of the Arranging Brethren has immediate effect but may be reversed by the Ecclesia at the next business meeting, only however, in so far as they affect the future.
31. The minutes of the Arranging Brethren's meetings will be presented to the Ecclesia at the Annual and Half yearly Business Meetings for review of the activities and confirmation or amendment as the meeting decides.

## **RECORDING BRETHERN**

32. The Recorder will:
  - a. Keep minutes of all proceedings of the Arranging Brethren and of all Business Meetings of the Ecclesia.
  - b. Maintain all necessary Ecclesial records including records of membership and each member's attendance (including those attending virtually).
  - c. Report to the Arranging Brethren or to the Ecclesia all communications.
  - d. Convene and announce meetings of the Ecclesia and of the Arranging Brethren.
  - e. Remind serving brethren of their appointments.
  - f. Make the necessary preparations to facilitate the business of the Arranging Brethren and the Ecclesia.
  - g. Act as "Public Officer" for the Ecclesia.
  - h. Keep in his custody and under his control all records, books and other documents relating to the Ecclesia.
  - i. Advise the Department of Fair Trading or any relevant government department when there are changes in Recorder, Assistant Recorder or Treasurer and the date they were elected.

## **TREASURER**

33. The Treasurer will:
- a. Receive and disburse all Ecclesial Funds subject to the control of the Arranging Brethren, with the cooperation and cognisance of the Recorder and maintain proper books of account.
  - b. Submit to the regular meetings of the Arranging Brethren a financial statement, and an audited statement to the Ecclesia for their conformation at business meetings.
  - c. Provide a financial summary to the Ecclesia at all business meetings and submit an annual summary to the Department of Fair Trading and any other relevant government departments.
  - d. The Treasurer and other account signatories are authorised to conduct electronic banking procedures for the disbursement of funds.

## **PRESIDING BRETHERN**

34. The Arranging Brethren will appoint Presiding Brethren to serve week by week in rotation.

Study class Presiding Brethren may be placed in the control of a Bible Class Secretary.

## **SUNDAY SCHOOL SUPERINTENDENT**

35. The Sunday School established in connection with the Ecclesia is under the control of the Arranging Brethren.

The Superintendent is responsible to the Arranging Brethren but administers the Sunday School and can appoint a Secretary and teachers as required.

## **MARRIAGE CELEBRANT**

36. Arrangements for the celebration of marriages are delegated by the Arranging Brethren to one or more Celebrants as they determine. The appropriate registration of any Celebrant is effected through the Association of Australian Christadelphian Ecclesia's (AACE).

## **ECCLESIAL PROPERTY AND FUNDS**

37. Property and funds:
- a. All members of the ecclesia from the date of incorporation are deemed to have contributed \$1.00 (One dollar) to the

funds of the Ecclesia. The liability of each member is limited to that sum.

- b. The Arranging Brethren, may in accordance with the direction of the Ecclesia, borrow funds for and on behalf of the Ecclesia for its use, and to mortgage or charge the property belonging to the Ecclesia as security for such borrowings.
- c. The Arranging Brethren are responsible for adequate insurance of the Ecclesia's assets and liabilities including the statutory public risk contained in the Associations Incorporation Act.

## **ABSENCE FROM THE MEETING AND VISITING BRETHERN**

### **38. ABSENCES:**

- a. (i) The Arranging Brethren appoint brothers and sisters, whose duty is to communicate with members absent from the Table of the Lord, with a view to ascertaining the cause of absence and administer comfort in cases of sickness, and aid in cases of need.  
(ii) Such brothers and sisters to report anything coming under their notice which the Ecclesia should know.
- b. Continued absence from the Breaking of Bread, except for illness or other lawful reason is an offence against the Law of Christ. In case of persistent absence refer to Clause 12.

## **GENERAL BEHAVIOUR**

### **39. MARRIAGE:**

- a. Marriage outside the Brotherhood of Christ is against the teaching of Scripture.
- b. A brother or sister who intends to marry outside the Brotherhood are to be interviewed by the Arranging Brethren to determine that they acknowledge the teaching of Scripture, so that the Ecclesial position in this matter is upheld. If a member insists in his/her attitude to marry outside the faith, the procedure prescribed in Clause 12 is to be followed.
- c. Marriage is binding for life and must not be entered into lightly. Divorce is not consistent with the teaching of Christ. Those who become divorced will be dealt with according to the procedure described in Clause 12.

**40. ARMED SERVICE:**

The commandments of Christ forbid resisting evil or doing violence. Service in any branch of the Army, Navy or Air Force, service involving the taking of an oath, service in the Police Force or in any other Force which may involve the breach of these commandments, is therefore incompatible for a brother or sister. Any brother or sister participating in such will cease to be in Fellowship.

**41. RELATIONSHIP WITH THE STATE:**

We obey all the laws of the land that do not conflict with the laws of God.

Because we believe that God rules in the kingdoms of men and sets the bounds of their habitation (Acts 17:26), brethren and sisters in Christ abstain from voting in local, state, or federal elections.

Followers of Christ have been exhorted not to judge (Matthew 7:1). In this regard we do not serve on juries or any avenue where judgement of our fellow man is contemplated.

**ALTERATION TO CONSTITUTION**

**42. A copy of this constitution is given to every member of the Ecclesia.**

The foregoing clauses can only be altered by a majority vote by ballot of the Ecclesia. Any proposed alteration/s must be given to the Recorder who will read it to the Ecclesia for four (4) consecutive Sunday Mornings, or if the length precludes reading, announce the proposals, and post them on the Notice Board.

Notice of intention to alter these clauses must be in writing and signed by five (5) active Brethren or proposed by the Arranging Brethren.

Ballot papers to be distributed on the fifth (5) Sunday and the Ballot closes two (2) Sundays later after the Memorial Meeting.

**INSPECTION OF BOOKS**

**43. Any member of the Ecclesia may inspect the records of the Ecclesia by application in person at a normal meeting of the Arranging Brethren.**

## **A STATEMENT OF THE FAITH**

### **forming**

## **OUR BASIS OF FELLOWSHIP**

1. 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 purpose 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; Jn 10:35)

## **TRUTH TO BE RECEIVED**

2. 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 40:13-25,23; 43:10-12; 44:6-08; 45:5; 46:9,10; Job 38-40; Deut 6:1; Mk 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 40:26-27; Jer 10:12,13; 27:5; 32:25; 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 1:17; 6:15,16)
3. 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; 41:1; Jn 3:34; 7:16; 8:26-28; 14:10-24)

4. 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)
5. 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; 32:6; 1 Cor 15:46-49; Gen 2:17)
6. That Adam broke this law, and was judged 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; Jn 3:6; Rom 5:12; 1 Cor 15:22; Psa 51:5; Job 14:4)
7. 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; Jn 3:16; 2 Tim 1:10; 1 Jn 2:25; 2 Tim 1:1; Tit 1:2; Jn 1:29)
8. 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)
9. 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 6:16; 6:9; Acts 13:34-37; Rev 1:18; Jn 5:21,22,26,27; 14:3; Rev 2:7; 3:21; Matt 25:21; Heb 5:9; Mk 16:16; Acts 13:38,39; Rom 3:22; Psa 2:6-9; Dan 7:13,14; Rev 11:15; Jer 23:5; Zech 15:9; Eph 1:9,10)

10. That it was this mission that necessitated the miraculous begetting of Christ by 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; Lk 1:26-35; Gal 4:4; Isa 7:14; Rom 1:3,4; 8:3; 2 Cor 5:21; Heb 2:17; 4:15)
11. 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 manifest in the flesh – yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam’s transgression, including the death that passed upon all men, which he shared by partaking of their physical nature. (Matt 1:23; 1 Tim 3:16; Heb 2:14; Gal 4:4; Heb 2:27)
12. 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. (Mk 1:15; Matt 4:17; 5:20-48; Jn 10:36; 9:35; 11:27; 19:21; 1:49; Matt 27:11-42; Jn 10:24,25; Matt 19:28; 21:42,43; 23:38,39; 25:14 to the end; Lk 4:43; 13:27-30; 19:11-27; 22:28-30; Matt 5:17; Lk 24:44)
13. 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 -- namely, 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. (Lk 19:47; 20:1-26; Jn 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 Jn 1:7; Jn 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; 2:21; 4:4,5; Heb 9:15; Lk 22:20; 24:26,46,47; Matt 26:28)
14. 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; 4:27; 13:35)

15. 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. (Lk 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 Jn 2:1; Prov 27:13)
16. 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; Lk 24:46-48; Acts 26:16-18; 4:13)
17. That the only 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; Mk 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; Jn 15:14)
18. That the gospel consists of “the things concerning the Kingdom of God and the name of Jesus Christ”. (Acts 8:12; 19:10,20; 28:30,31)
19. 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 twelve paragraphs.
20. 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)
21. 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)
22. 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; Ez 37:21,22; Jer 23:3,8; Gen 13:14,17; Heb 11:8,9; Gal 3:16; Lev 26:42; Mic 7:20)

23. 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; Zech 7:8; Ezek 36:34,36; Isa 51:3; 60:15; 62:4; Jer 3:17; Mic 4:7,8; Joel 3:17; Isa 24:23)
24. 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; Lk 13:28; Rev 11:18; 1 Thess 4:15-17; Jn 5:28,29; 6:39,40; Lk 14:14; Matt 25:34,36)
25. 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)
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 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 12:12; Gal 1:8; 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; Jas 1:12; Rom 2:7; Jn 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; Lk 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; Ez ??; 1 Cor 15:24,28)

28. 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; 11:2-5; 2:4; Hab 2:4)
29. 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)
30. 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 immortalisation 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)
31. 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)

## 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 kingdom 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, 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 judgment 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 is a matter of duty.
21. That baby-sprinkling is a doctrine of the Scripture.
22. That “heathen”, 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 to 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.
30. That baptism is not necessary for 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 fulfillment 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, serve on juries, take part in politics, or recover debts by legal coercion.
36. That possession of the Holy Spirit or its gifts are available today.
37. That the theory of evolution is compatible with the Scriptures and its teaching of creation.

# THE COMMANDMENTS OF CHRIST

## CONCERNING GOD

1. Love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind. (Matt 22:37)
2. Fear Him who is able to destroy both soul and body in Gehenna. (Matt 10:28)
3. Glory in the Lord; not in man. (1 Cor 3:21; 2 Cor 10:17)
4. Be imitators of God; be like Him in His kindness to the undeserving. (Matt 5:45-48; Eph 5:1)
5. Pray to God always and faint not (Lk 18:1; Matt 7:7; 26:41; Eph 6:18; Phil 4:6; Col 4:2; 1 Thess 5:17; 1 Tim 2:8; Heb 4:16); pray with brevity and simplicity (Matt 6:70; pray secretly (Matt 6:6).
6. Have faith in God: cast your care upon Him: He knows your need and will provide. (Mk 11:22; Matt 6:25; Phil 4:6; 1 Pet 5:7)
7. Give yourselves to His service without reserve, recognizing that you cannot serve God and mammon. (Matt 6:24; Rom 12:1)
8. In everything give thanks to Him: for this is His will and pleasure concerning you. (Eph 5:20; Col 3:15,17; 1 Thess 5:18; Heb 13:15)
9. Recognise Him in all your ways, saying concerning your purpose “if the Lord will”. (Jas 4:15; Prov 3:6).
10. I Come out from the world and be separate unto Him, as His sons and daughters. (2 Cor 6:14-17)

## CONCERNING CHRIST

11. Let Christ dwell in your heart by faith. (Eph 3:17)
12. Give him a higher place than father, mother, husband, wife, children, relations, houses, and lands. (Lk 14:26; Matt 10:37)
13. Set your affections upon him, and not upon the present world at all. (Col 3:1-4; 1 Jn 2:15)
14. Take him for an example and follow in his steps. (1 Pet 2:21-23; Jn 13:15)
15. Abide in him: do not let him slip from your memory and affections. (Jn 15:7; Heb 2:1)
16. Call him to remembrance every first day of the week in the breaking of bread, as he has appointed. (Matt 26:26,27; 1 Cor 11:24-26; Acts 2:42; 20:7; 1 Cor 16:2)
17. Be not ashamed to confess him before men (Lk 12:8; Mk 8:38; 2 Tim 1:8); at the same time taking care to expose not your holy things to the profane (Matt 7:6).
18. Aim to be in a state of continual readiness for his coming. With this in view, be on your guard against the engrossment of business, the cares of life, and the allurements of pleasure. (Matt 24:44; Lk 12:35-37; 14:26; 2 Pet 3:14).
19. Endure to the end, submitting to hardship if the necessary consequence. (Matt 24:13; 2 Tim 2:3)
20. Hold fast your confidence and rejoicing in him till you die or he come. (Rev 2:10-25; Heb 3:14)

## CONCERNING BRETHREN AND SISTERS

21. Love one another with a pure heart fervently (Jn 13:34; Rom 12:10; Eph 5:2; Col 3:14; 1 Thess 4:9; Heb 13:1; 1 Pet 1:22; 4:8; 1 Jn 3:14-19).
22. Brethren not to exercise lordship over one another; the greatest to be as the youngest; he that is chief as he that doth serve; Christ's example the illustration of what is meant (Matt 23:11; Lk 22:26,27; Jn 13:13-17).
23. Not to be angry without righteous cause; and to take care lest anger in that case lead to sin (Matt 5:22; Eph 4:26; Col 3:8).
24. In case of breach, to seek reconciliation and exercise forgiveness to the utmost extent (Matt 5:24; 18:35; Col 3:13).
25. In case of sin (known or heard of) speak not of it to others but tell the offending brother of the matter between thee and him alone, with a view to recovery (Matt 18:15; Gal 6:1; Jas 5:19,20).
26. Grudge not, judge not: condemn not one another (Matt 7:1; Rom 14:13; 1 Cor 4:5; Jas 4:11).
27. Shut not your ear to the needy: relieve the afflicted (Acts 20:35; Rom 12:13; Jas 2:16; Gal 6:10; 1 Jn 3:17).
28. Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others (Phil 2:4; 1 Cor 10:24; Gal 6:2).
29. Be of one mind and follow things that make for peace (1 Cor 1:10; 2 Cor 13:11; 1 Pet 3:8; Rom 14:9).
30. Confess your faults one to another (Jas 5:16).

## CONCERNING THE STRANGER

31. Let your light shine before men (Matt 5:16; 10:32,33). Hold forth the Word of Life (Phil 2:16). Say to the perishing, Come (Rev 22:17).
32. Agree with your adversary quickly, submitting even to wrong for the sake of peace (Matt 5:25; 1 Cor 6:7; Rom 12:18,19).
33. Do good to all men as opportunity may allow. The Samaritan succoured a stranger in distress: "Go thou and do likewise." If even thine enemy hunger, feed him; if he thirst, give him drink (Gal 6:10; Lk 6:27,28; 10:37; Rom 12:20; Matt 5:44).
34. Pray for them that despitefully use you and persecute you (Matt 5:44).
35. Recompense to no man evil for evil (Rom 12:17; 1 Thess 5:15); render not evil for evil or railing for railing, but contrariwise blessing (1 Pet 3:9); bless and curse not (Rom 12:14).
36. Resist not evil; compel not the restitution of stolen goods: avenge not yourselves, but rather give place unto wrath (Matt 5:39,40; Lk 6:29,30; Rom 12:19).
37. Be not overcome of evil but overcome evil with good (Rom 12:21).
38. As ye would that men should do unto you, do ye also so to them (Matt 7:12; Lk 6:31).
39. Walk not as other Gentiles walk (Eph 4:17); have no fellowship with the unfruitful works of darkness (Eph 5:7-11); be not conformed to this world (Rom 12:2); come out from among them and be ye separate (2 Cor 6:17).

40. Walk honestly toward them that are without; give none occasion to the adversary to speak reproachfully; be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation (1 Thess 4:12; 1 Tim 5:14; **Phil 2:15**).

### **CONCERNING YOUR OWN CHARACTER**

41. Be ye holy in all manner of conversation (1 Pet 1:15,16); without holiness, no man shall see the Lord (Heb 12:14).
42. Be wise as serpents, harmless as doves (Matt 10:16; Phil 2:15); not fools (Eph 5:15-17); gentle, meek, kindhearted, compassionate, merciful, forgiving (2 Tim 2:24; Tit 2:2; Eph 4:32; Col 3:12; Matt 18:35).
43. Old and young to be sober, grave, sincere, and temperate (Phil 4:5; Tit 2:2,7; 1 Pet 1:13; 5:8).
44. To be hearty in everything. "Whatsoever ye do, do it heartily as to the Lord and not unto men." (Rom 12:1,2; Col 3:32).
45. To be watchful, vigilant, brave, joyful, courteous, and manly (1 Cor 16:13; Phil 4:4; 1 Thess 5:6,8,10; 2 Pet 1:5-7).
46. Be sympathetic with others both in their sorrows and in their joys (Rom 12:5).
47. All of you be clothed with humility, not proud, minding not high things, but condescending to men of low estate (Lk 14:11-13; Rom 11:20; 12:3-16; Phil 2:3; Col 3:12; 1 Pet 5:5-6).
48. Be patient towards all, especially the weak and erring (Rom 12:10; 14:1; 15:1; 1 Thess 5:14); put away anger, wrath, bitterness, and all evil speaking (Eph 4:31; 1 Pet 2:1).
49. Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful (Phil 4:8); abhor evil and abstain from its appearance (Rom 12:9; 1 Thess 5:22).
50. Things not to be named, still less practiced, among saints: adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain glory, envy, jesting, foolish talking (Eph 5:3,4; Gal 5:19-21).

### **CONCERNING YOUR ACTIONS**

51. Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God. (1 Cor 10:31; Col 3:17).
52. Live no longer the rest of your time in the indulgence of the lusts of the flesh, but in doing the will of God (1 Pet 4:2); reckon yourselves dead unto sin but alive to righteousness (Rom 6:1); doing the will of God from the heart (Eph 6:60; henceforth live not unto yourselves, but unto him who died for you and rose again (2 Cor 5:15).
53. Be zealous of good works, always abounding in the work of the Lord, wearying not in well doing (Tit 2:14; 1 Cor 15:58; 1 Thess 4:1; Heb 6:11; Gal 6:9; 2 Thess 3:13).
54. Beware of false teachers (Matt 7:15; Phil 3:2; 1 Jn 4:1).
55. Beware of covetousness; lay not up treasure upon earth; be ready to every good work (Lk 12:15; Matt 6:19; Tit 3:1; Heb 13:5).

56. Give to him that asketh, and to him that is in need, visiting the fatherless and the widow in their afflictions; and give liberally and cheerfully, remembering that the Lord loveth a cheerful giver, and is well pleased with such sacrifices (Matt 5:42; Rom 12:13; 2 Cor 9:6-8; Heb 13:16; Jas 1:27).
57. Do not your alms before men, to be seen of them; let not thy left hand know what thy right hand doeth (Matt 6:1-4).
58. Labour not to be rich: having food and raiment, be content (1 Tim 6:8; Jn 6:27; Matt 6:19).
59. Riches are dangerous; if they come to your hand, turn them into safeguards and friends by using them liberally in the Lord's service, whose stewards we are (1 Tim 6:10,17-19; Lk 12:18-21; 16:9-13; 1 Pet 4:10).
60. Walk in the spirit: walk worthily; put off the old man of the flesh: put on the new man renewed in knowledge after the divine image (Gal 5:16-26; Eph 4:24; Eph 5:8-19; Col 3:9).
61. Cleanse yourselves from all filthiness of the flesh and spirit. Your bodies are members of Christ, and God's temple; if any man defile the temple of God, him shall God destroy (2 Cor 7:1; 1 Thess 4:3; 1 Cor 3:16,17; 1 Cor 6:15-20).
62. Follow peace with all men and holiness, without which no man shall see the Lord (Heb 12:14; Rom 12:18; 14:19; 2 Cor 13:11; Eph 4:3).
63. Let every one of us please his neighbour for his good to edification, even as I (Paul) please all men in all things, not seeking mine own profit, but the profit of many that they might be saved (Rom 15:2; 1 Cor 10:33).
64. Do all things without murmuring and disputing (Phi 2:14).
65. Speak evil of no man; be no brawlers, but gentle, showing all meekness to all men (Tit 3:2).
66. Be swift to hear; slow to speak; slow to wrath (Jas 1:19).
67. Depart from all iniquity: let none of you suffer as an evil doer, or as a busybody in other mens' matters (2 Tim 2:19; 1 Pet 4:15).
68. If any man suffers according to the will of God, let him commit the keeping of his soul to Him in well-doing, not rendering evil for evil, but rejoicing that he is a partaker of Christ's sufferings (1 Pet 4:19; 1 Thess 5:15; 1 Pet 4:13).
69. Drive away youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (1 Tim 6:11; 2 Tim 2:22).
70. Let the word of Christ dwell in you richly, desire it with the ardour of a new-born babe for its mother's milk; meditate on these things; give thyself wholly to them (Col 3:16; 1 Pet 2:2; 1 Tim 4:15).
71. Pay your debts: owe no many anything, but to love one another (Rom 13:7,8).
72. Be subject to rulers: obey magistrates: submit to every law and ordinance of man, except where they come into conflict with the law of Christ (Tit 3:1; 1 Pet 2:13-17; Rom 13:6; Acts 4:19).

### **CONCERNING YOUR THOUGHTS AND SPEECH**

73. The harbouring of unlawful desire is divinely reckoned as guilty action. It is forbidden (Matt 5:27,28).
74. Mortify, therefore, or hold in subjection, your members which are upon the earth (Gal 5:24; 1 Cor 9:27).



75. Remove all causes of spiritual stumbling, or hindrances from your path, even at the risk of pain and loss (Matt 5:29; Heb 12:1).
76. Let your speech be always with grace, seasoned with salt; let no filthy communication proceed out of your mouth, but sound speech, with gravity, and sincerity and simplicity (Matt 5:37; Eph 4:29; Col 3:8; 4:6; Tit 2:7,8).
77. If any man speak, let him speak as the oracles of God (1 Pet 4:11).
78. Speak every man truth with his neighbour; lie not one to another (Eph 4:25; Col 3:9).
79. Swear not at all: let your communication be yea, yea and nay, nay (Matt 4:35; Jas 5:12).
80. Out of the same mouth ought not to proceed blessing and cursing (Jas 3:10).

### **CONCERNING MATRIMONIAL RELATIONS**

81. At liberty to marry whom you will, only in the Lord (1 Cor 7:39).
82. Husbands and wives not to separate except for adultery (Matt 19:6-9; 1 Cor 7:10) which will exclude from the Kingdom of God (1 Cor 6:9).
83. A husband or wife becoming a believer without the other, not to leave the other, if he or she consent to a peaceable life (1 Cor 7:12-15).
84. Husbands to love, honour, and cherish their wives (Eph 5:25; Col 3:19; 1 Pet 3:7).
85. Wives to love, submit to, and obey their husbands as the head (Eph 5:23,24; Col 3:18; 1 Pet 3:1).

### **CONCERNING PARENTS AND CHILDREN**

86. Parents to bring up their children in the enlightenment of the truth, and to have them in subjection with all gravity (Eph 6:4; Col 3:21; 1 Tim 3:3,4).
87. Children to obey their parents in all things (Eph 6:1; Col 3:20).

### **CONCERNING MASTERS AND SERVANTS**

88. Masters to be kind, just and considerate (Eph 6:9; Col 4:1).
89. Servants to be obedient in all things to their masters, not with eye service as men-pleasers, but with all faithfulness as unto Christ, even if the master happen to be a bad one (Eph 6:5-8; Col 3:22; 1 Tim 6:1,2; 1 Pet 2:18). But servants are at liberty to leave (1 Cor 7:21).
90. If the master be a brother, the servant (also a brother or sister), instead of rendering a slacker service on that account, is to show a greater measure of obedience (1 Tim 6:2).

### **CONCERNING DISOBEDIENT BRETHREN**

91. If any man obey not the apostolic commands, the brethren to have no company with him (2 Thess 3:14).
92. To avoid those causing divisions (Rom 16:17).
93. To withdraw from everyone walking disorderly, or not in accordance with apostolic precept (2 Thess 3:6).

94. To put away wicked persons (1 Cor 5:11).
95. To reject or receive not into fellowship those who consent not to the doctrine or the commandments of the Lord Jesus (2 Jn 8-10; 1 Tim 6:3-5; Tit 3:10).
96. If any will not work, he is not to be relieved (2 Thess 3:10; 1 Tim 5:8).

#### **CONCERNING THE ASSEMBLING OF THE BRETHREN**

97. All things to be done decently, and in order (1 Cor 14:40).
98. All things to be done in love, and in mutual submission (1 Cor 16:14; 1 Pet 5:5).
99. Sisters to keep silence (1 Tim 2:11,12) and to dress modestly and in sobriety (1 Tim 2:9; 1 Pet 3:3,4).
100. The brethren at liberty on all questions of eating and drinking, and the observance of feasts, sabbaths and holy days (Col 2:16; 1 Cor 10:25; Rom 14:5-7), except they are not at liberty to do anything inconsistent with holiness or the glory of God (1 Cor 10:31; 1 Pet 1:15,16; Heb 12:14).





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