

Overlooking Jerusalem
from the Mt. of Olives



CLASS #4—THE ECCLESIAS OF CHRIST THROUGH THE CENTURIES

GOD'S WORD HAS NEVER DIED—WE AREN'T ALONE

1

CLASS OUTLINE: THE ECCLESIAS OF CHRIST THROUGH THE CENTURIES

- The Seven Churches of Revelations
- The Disintegration of the 1st Century Ecclesia
- The Great Awakenings
- Today's Family of God
- Some Final Comments



Looking Towards the Temple
Mount from the Western Wall

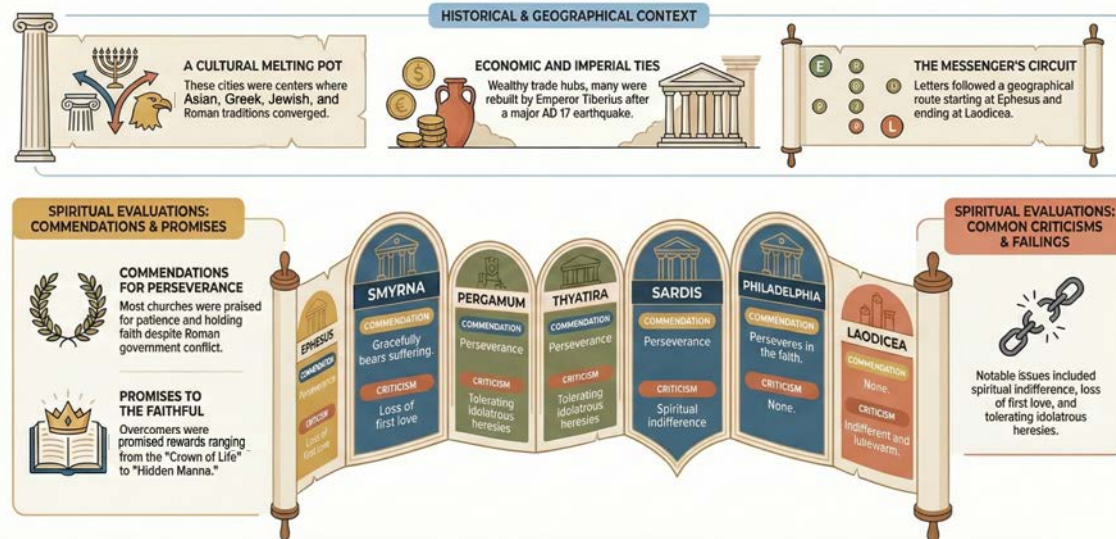
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The Seven Churches

The Seven Churches of Revelation: 1st Century History & Message

A historical, geographical, and spiritual overview for educators and students.



3

THE SEVEN CHURCHES (1/4)

- The seven churches of Revaluations: Ephesus*, Laodicea*, Pergamos*, Philadelphia, Sardis, Smyrna*, and Thyatira—all western cities of Asia Minor
- Alexander the Great planted Greek cities and had great influence over this area of the world
 - These cities existed in an area of the Roman Empire where Asian, Greek, Jewish, and Roman religions & cultures met
- There was a considerable Jewish element that was allowed by Rome to practice their own religion
 - Deportation from the Holy Land to the Euphrates districts by the Assyrians, Chaldeans & Persians
 - Also, Antiochus the Great sent 2000 Jewish families from Babylonia to cities in Asia Minor in 200 BC

⁴ *Cities visited by Paul on his 3rd missionary journey

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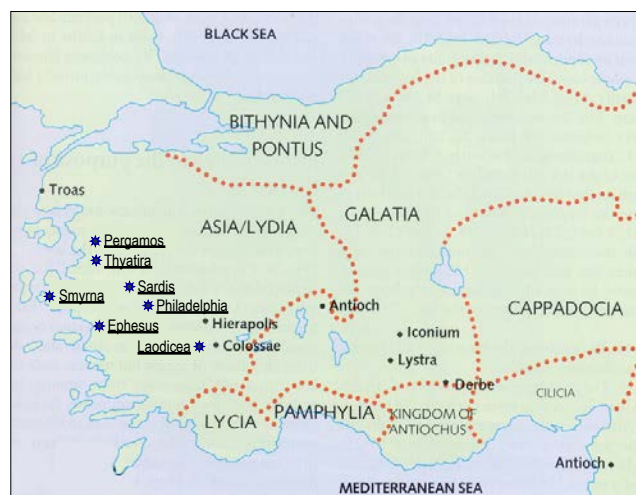
THE SEVEN CHURCHES (2/4)

- The seven churches of Revelation were situated in large towns in one of the most prosperous, populous, and intellectually active Roman province
 - For the most part, each city played a major role in Roman trade with the Euphrates
- Many of the cities were destroyed in AD 17 by an earthquake and rebuilt by the Emperor Tiberius
 - This made much of the population extremely loyal to the empire
- At this time, the 1st Century believers were moving into conflict with the Roman government
- Some have argued that the seven churches represent ecclesias throughout the centuries

5

5

THE SEVEN CHURCHES (3/4)



The Churches of Asia Minor

The order of the letters is the order in which a messenger from Patmos and landing at Ephesus would have most likely reached the towns

6

6

THE SEVEN CHURCHES (4/4)

	Commendation	Criticism	Instruction	Promise
Ephesus (Rev 2:1-7)	Rejects evil, perseveres, has patience	Love for Christ no longer fervent	Do the works you did at first	The tree of life
Smyrna (Rev 2:8-11)	Gracefully bears suffering	None	Be faithful until death	The crown of life
Pergamos (Rev 2:12-17)	Keeps the faith of Christ	Tolerates immorality, idolatry, and heresies	Repent	Hidden manna and a stone with a new name
Thyatira (Rev 2:18-29)	Love, service, faith, patience is greater than at first	Tolerates cult of idolatry and immorality	Judgment coming; keep the faith	Rule over nations and receive morning star
Sardis (Rev 3:1-6)	Some have kept the faith	A dead church	Repent; strengthen what remains	Faithful honored and clothed in white
Philadelphia (Rev 3:7-13)	Perseveres in the faith	None	Keep the faith	A place in God's presence, a new name & the New Jerusalem
Laodicea (Rev 3:14-22)	None	Indifferent	Be zealous and repent	Share Christ's throne

Which church best represents your ecclesia?

7

The Disintegration of the 1st Century Ecclesia



8

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (1/10)

- For roughly the first 300 years of Christianity, ecclesias typically met in homes
 - The reliance on domestic spaces was driven by both practical & theological factors:
 - Lack of legal status, community size & the belief that the “temple of God” was the community of believers, not a physical building
 - Over time, some of these homes were renovated specifically for worship:
 - A famous example is the house church at Dura-Europos found in modern-day Syria (232 AD)
- Because the setting was a home, the atmosphere was intimate and centered around a shared meal, reading of letters from Paul, psalms, and prayer
- As the community grew in numbers & gained legal favor under Constantine, the “house church” model became impractical
 - The community began moving into public halls to accommodate hundreds of worshippers

9

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (2/10)

- The transformation of the decentralized 1st **Century ecclesias** into the structured “**Universal**” **Church** (i.e., Catholic) was a slow, multi-century process involving key developments in **doctrine, governance, and state relations**
 - It was not a sudden event, but a gradual institutionalization driven by internal needs & external pressures
- **Structural & Hierarchical Development (1st to 3rd Century)**
 - The earliest Christian communities, as described in the New Testament, were typically led by a group of **presbyters** (elders) or **bishops** (*episkopoi*, meaning “overseers”)
 - Often with little formal distinction between the two
 - The primary change was the emergence of a centralized hierarchy

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10

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (3/10)

- **Structural & Hierarchical Development (1st to 3rd Century) (con't)**
 - **Monoepiscopacy:** By the early 2nd Century (c. 110 AD), a clear hierarchy developed, particularly advocated by **Ignatius of Antioch**
 - Each city's Christian community came to be overseen by a **single bishop**, who had authority over a college of presbyters and deacons
 - This “**monarchical episcopate**” provided organizational unity and a clear authority structure necessary to combat the proliferation of *heresies* (like Gnosticism)
 - **Apostolic Succession:** This structure was legitimized by the teaching of **Apostolic Succession**
 - i.e., the belief that bishops are the spiritual successors of the original Apostles through an unbroken chain of appointment
 - This claim guaranteed the authenticity of their doctrine & authority

11

11

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (4/10)

- **Structural & Hierarchical Development (1st to 3rd Century) (con't)**
 - **The Term “Catholic”:** The term *katholikos* (Greek for “universal” or “according to the whole”) was first used by Ignatius of Antioch around AD 110 to describe the unified, worldwide body of orthodox believers, contrasting them with sectarian groups
 - This philosophical designation eventually became the institutional name
 - **Primacy of Rome:** The bishop of **Rome** began to gain prominence for several reasons:
 - It was the capital of the Empire
 - It was the location of the **martyrdoms of both Peter and Paul**
 - By the 2nd and 3rd Centuries, the Bishop of Rome was increasingly viewed as the **successor of Saint Peter** (based on Matthew 16:18) and was often consulted as an arbiter of doctrinal disputes, laying the theological groundwork for the Papacy

12

12

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (5/10)

■ Legalization & State Integration (4th Century)

- The 4th Century marked the most dramatic shift, as the formerly persecuted movement was embraced by the Roman Empire, leading to profound institutional changes:
 - **The Edict of Milan (AD 313):** The Emperor **Constantine I** legalized Christianity, ending centuries of intermittent persecution
 - **The Council of Nicaea (AD 325):** Constantine convened this first **Ecumenical Council** to resolve the Arian controversy (a dispute over the divinity/nature of Christ)
 - Here the Emperor played a definitive role in Church affairs, **integrating Church & State power**
 - The council also standardized doctrine, moving away from diverse local interpretations toward a universally (Catholic) accepted “orthodoxy”
 - **Official State Religion (AD 380):** Under Emperor **Theodosius I**, Christianity became the **official state religion** of the Roman Empire
 - This move reversed roles: Christian worship became mandatory, and paganism was suppressed
 - The Church was now inseparable from the Empire’s civil & legal structure

13

13

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (6/10)

■ The Development of the Papacy (5th to 11th Century)

- Following the collapse of the Western Roman Empire in AD 476, the Bishop of Rome’s influence expanded into the political vacuum, solidifying the Papacy’s power:
 - **Political Authority:** The Popes began to assume *secular* leadership in and around Rome, negotiating treaties and defending the city (such as Pope Leo I stopping Attila the Hun)
 - **Papal Supremacy:** Key Popes, like **Leo I** (5th Century), strongly asserted the concept of **papal supremacy**—that the Bishop of Rome held ultimate, universal authority over the entire Church
 - **East-West Divergence:** Differences in doctrine, language (Latin vs. Greek), and culture led to a gradual estrangement between the Latin Church in the West (centered in Rome) and the Orthodox Churches in the East (centered in Constantinople)
 - This culminated in the **Great Schism of 1054**, when the two traditions formally separated
 - The Western Church, now known definitively as the **Roman Catholic Church**, continued to develop its highly centralized, hierarchical structure under the undisputed authority of the Pope

14

14

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (7/10)

- In essence, the transformation from early *ecclesia* to the Catholic Church involved a three-step journey:
 - The maturation of local leadership into a formal episcopate (1st-3rd Centuries)
 - The fusion of this religious structure with Roman state power (4th Century)
 - The centralization of spiritual & temporal authority in the Papacy (5th-11th Centuries)



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St. Peter's Basilica, Rome

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THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (8/10)

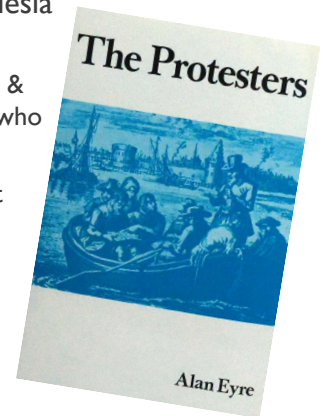
- There have been multiple reformations since Christ's *ecclesias* were started...
 - **Martin Luther**, in 1517, fundamentally fractured Western Christianity and led to the creation of various Protestant denominations
 - **Pietism (17th-18th Century)**: Led by figures like **Philipp Spener** in Germany—it emphasized personal piety, moral living & direct personal experience with God
 - **The Methodist Revival (18th Century)**: Led by **John Wesley** and his brother **Charles** in England, this movement originated within the Anglican Church—it stressed sanctification, social service & evangelical outreach
 - **The Great Awakenings (18th-19th Century)**: A series of religious revivals in the American colonies & North America—it emphasized passionate preaching & individual conversion
 - **The Pentecostal Movement (Early 20th Century)**: Originating from the Azusa Street Revival in Los Angeles—it emphasized the gifts of the Holy Spirit

16

16

THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (9/10)

- In the “**The Protesters**,” Bro. Alan Eyre traces the theological lineage of the core beliefs through the centuries since the formation of Christ’s ecclesia
 - The primary argument is that following the **Great Apostasy** (the early corruption of original Christianity by non-biblical doctrines like the Trinity & the immortal soul), there was always a small, dissenting body of believers who adhered to what they believed were the **original scriptural teachings**
 - The title refers to those individuals who “protested” against the dominant theological & ecclesiastical traditions of their time, long before the major 16th Century Protestant Reformation
 - The book seeks to connect the modern Christadelphian faith with earlier figures & movements that held similar views, particularly those categorized as **Unitarian** or **Biblical Unitarian** thinkers



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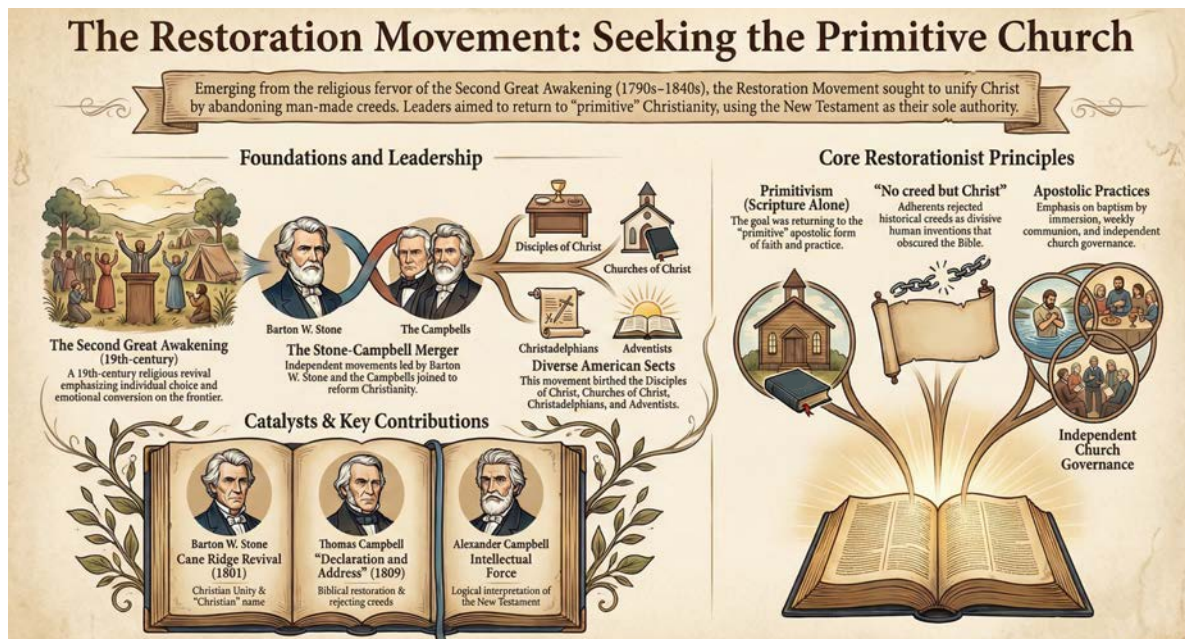
THE DISINTEGRATION OF THE 1ST CENTURY ECCLESIA (10/10)

- **The Protesters: Historical Scope & Figures**
 - *The Protesters* spans the period from the early centuries after the Apostles through the Reformation and into the 19th Century, featuring various personalities & groups:
 - **Early Unitarians:** Individuals & groups in the early church who opposed the doctrine of the Trinity
 - **Medieval Dissenters:** Groups often persecuted by the medieval church for practices or beliefs contrary to Rome
 - **Reformation & Post-Reformation Figures:** The book dedicates significant attention to **16th Century Radical Reformers** (like certain Anabaptists) and particularly the **Socinians** (Polish Brethren), who were explicitly anti-Trinitarian & held views on the nature of man & the Devil, like the Christadelphians
 - **18th & 19th Century Pioneers:** The final sections cover figures leading up to the founder of the Christadelphians, Dr. John Thomas, demonstrating a continuity of biblical restorationists through the centuries

18

18

The Great Awakenings



19

THE GREAT AWAKENINGS (1/6)

- The First Great Awakening (c. early-mid 1700's) was a trans-Atlantic evangelical movement that swept through the American colonies
 - Primarily addressing people who were already church members, but whose faith had become complacent or lacking substance
- The Second Great Awakening (c. 1790s-1840s)
 - It was a powerful religious fervor characterized by an emphasis on individual choice, emotional conversion, and social reform, fundamentally reshaping American Protestantism
 - It is here where the Christadelphians, the Church of God of the Abrahamic Faith, and other Restorationists have their roots
 - It emerged as a reaction against the skepticism of the Enlightenment and a response to low church attendance & spiritual apathy, particularly on the expanding American frontier

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20

THE GREAT AWAKENINGS (2/6)

■ Expansion & New Sects

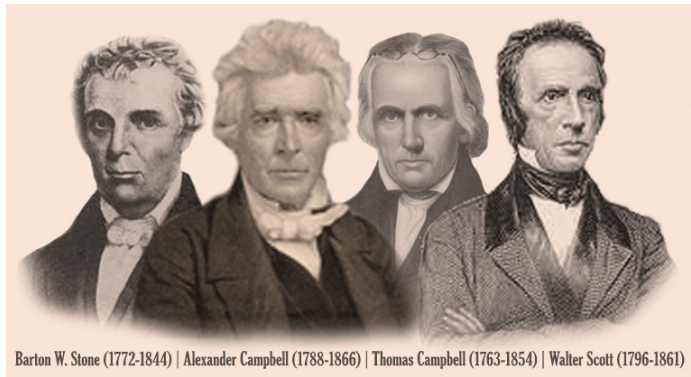
- The Awakening propelled the growth of **evangelical Protestantism** across North America
- **Methodists**, using traveling **speakers**, and **Baptists** became the largest & most influential denominations in the country due to their accessible theology & flexible organizational structures
- Many placed an emphasis on restoring “primitive” Christianity & searching the Bible, which led to the creation of distinctively American movements, including:
 - The **Restoration Movement** (leading to the Disciples of Christ, Churches of Christ, Christadelphians, and Church of God of the Abrahamic Faith, to name a few)
 - **Adventism** (focused on the imminent second coming of Christ)
 - The **Latter Day Saints movement (Mormonism)**

21

21

THE GREAT AWAKENINGS (3/6)

- The **Restorationist Movement** (also known as the Stone-Campbell Movement) in 19th Century North America was a series of evangelical efforts aimed at reforming the Christian Church
 - The movement sought to abandon all human-made creeds, doctrines, and traditions, and restoring the original beliefs & practices of the **1st Century ecclesia**
 - The movement heavily influenced the American religious landscape



22

PlainBibleTeaching.com

Barton W. Stone (1772-1844) | Alexander Campbell (1788-1866) | Thomas Campbell (1763-1854) | Walter Scott (1796-1861)

22

THE GREAT AWAKENINGS (4/6)

■ Key Leaders & Origins

- The movement emerged from two parallel & independent streams, which later merged and then diverged again based on interpretive differences:
 - **Barton W. Stone (1772-1844):** A Presbyterian minister in Kentucky who organized the massive Cane Ridge Revival of 1801, where 10k to 20k gathered for days of preaching & worship
 - They emphasized unity and insisted on calling themselves simply “Christians” to discard all denominational tags
 - **Thomas Campbell (1763-1854) and Alexander Campbell (1788-1866):** Thomas Campbell, a Presbyterian minister, issued the “**Declaration and Address**” (1809), which is considered the movement’s foundational document—leaders of the “Campbellite” movement
 - His son, Alexander, became the movement’s intellectual force
 - They formed the “**Disciples**” movement, also dedicated to biblical restoration, emphasizing local interpretation
 - Benjamin Wilson, a co-founder of the Church of God of the Abrahamic Faith and author of “The Emphatic Diaglott,” and John Thomas were both ex-members of this organization

23

23

THE GREAT AWAKENINGS (5/6)

■ Core Principles & Slogans

- Restorationists sought unity among Christians by rejecting denominationalism & focusing on a few core principles:
 - **Scripture Alone (Primitivism):** The primary goal was to return to a “primitive” or “apostolic” form of Christianity, using the Bible—especially the New Testament—as the **sole rule of faith & practice**
 - “Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent”
 - **Rejection of Creeds:** They viewed all historical creeds (such as the Nicene Creed or the Westminster Confession) as divisive human inventions
 - “No creed but Christ; no book but the Bible”
 - **Christian Unity:** The movement’s original & central goal was the **unity of all Christians** under the banner of the New Testament model, believing that denominational labels were unbiblical
 - “Christians only, but not the only Christians”

24

24

THE GREAT AWAKENINGS (6/6)

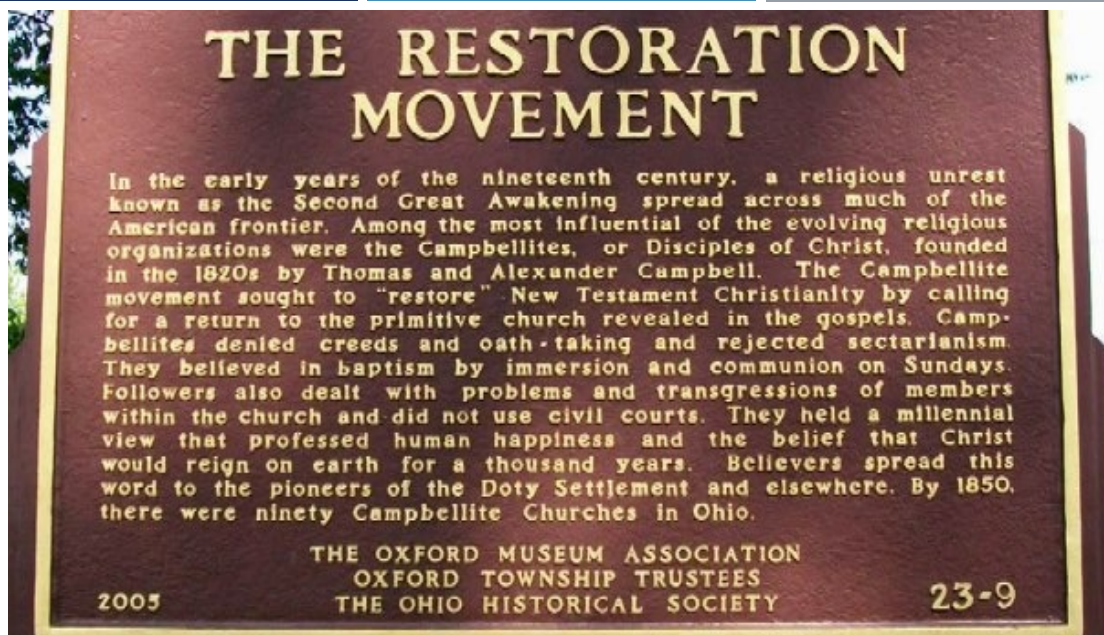
- The Restoration Movement's influence extended far beyond its direct denominations
 - Its emphasis on individual Bible study, rejection of traditional authority & revivalistic fervor were defining characteristics of American evangelicalism throughout the 19th Century & beyond
 - Many other distinct 19th Century religious movements, such as the **Christadelphians** & various **Adventist groups**, shared this restorationist spirit & focus on returning to a "purer" apostolic faith



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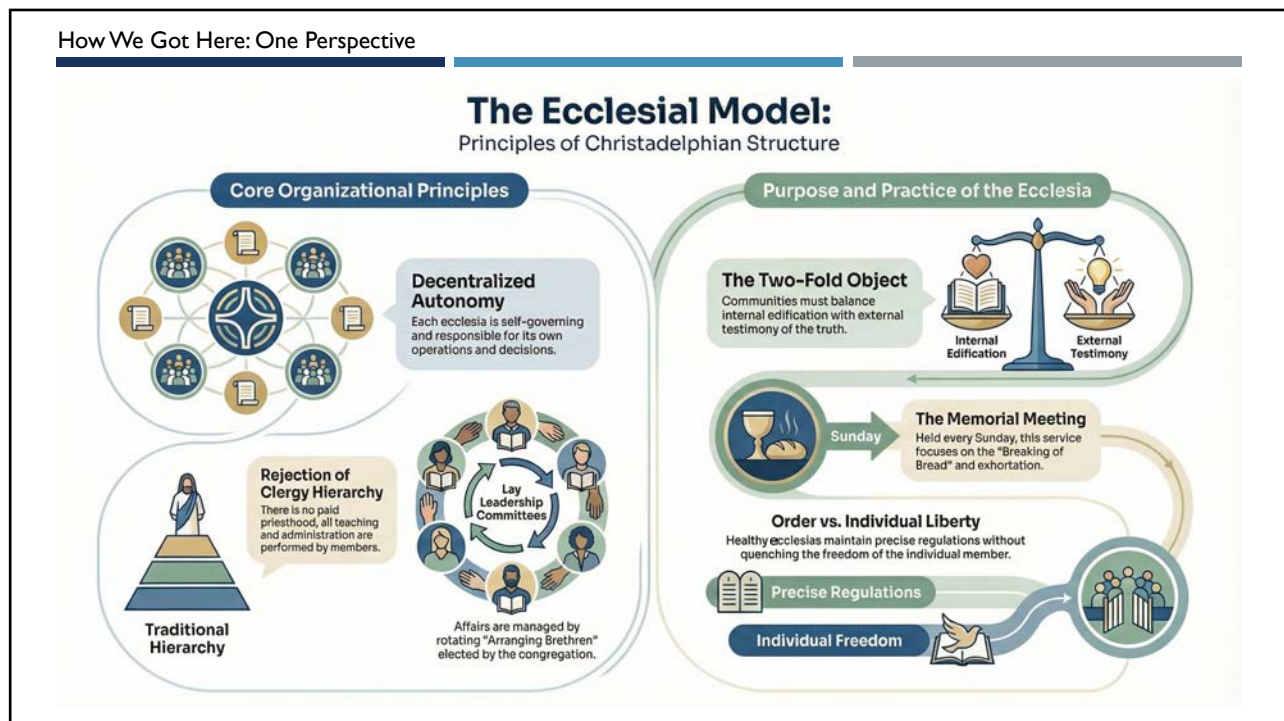
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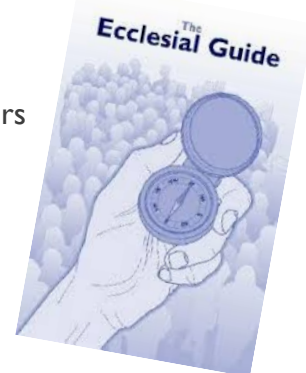
How We Got Here: One Perspective



27

HOW WE GOT HERE: ONE PERSPECTIVE (1/12)

- Christadelphia defines its structure & service with the **goal of closely replicating** what is understood to be the organizational pattern of the 1st Century ecclesia
 - This structure is fundamentally lay-led, decentralized, and autonomous
 - Much of this based on John Thomas' & Robert Roberts' writings
- Ecclesia structure emphasizes the equality of all baptized members & the rejection of all modern church hierarchy, as well as...
 - The Autonomy of the Ecclesia
 - No Paid Clergy or Hierarchy
 - Lay Leadership
 - Statement of Faith-based Fellowship



28

28

HOW WE GOT HERE: ONE PERSPECTIVE (2/12)

- **Autonomy of the Ecclesia:** Our basic unit is an ecclesia
 - Each ecclesia is self-governing & makes its own decisions regarding how it operates
- **No Paid Clergy or Hierarchy:** There is no paid, professional clergy, priesthood, or hierarchical structure (like bishops or central councils)
 - All duties, including teaching, preaching & administration are carried out by members
- **Lay Leadership:** Day-to-day affairs of an ecclesia are managed by a rotating committee of appointed members—"Arranging" or "Serving Brethren"
 - Elected by the congregation & are responsible for overseeing meetings & caring for members
- **Statement of Faith-based Fellowship:** While each ecclesia is autonomous, they group themselves into fellowships based on specific Statements of Faith

29

29

HOW WE GOT HERE: ONE PERSPECTIVE (3/12)

- **Service Structure (Worship & Activities)**
 - Christadelphian services & activities are centered on Bible study, memorializing Christ, and promoting communal life
- **The Memorial Meeting**
 - The primary act of worship, held every Sunday morning (the first day of the week), is the Memorial Meeting or "Breaking of Bread"
 - **Focus:** It is dedicated solely to commemorating the life, death & resurrection of our Lord Jesus Christ and anticipating his return
 - **Practice:** Baptized members share bread & wine
 - **Exhortation:** The service includes an exhortation—a sermon on a relevant biblical message, delivered by one of the lay members (Heb 3:13)

30

Shared Principles, but Practices can differ.

30

HOW WE GOT HERE: ONE PERSPECTIVE (4/12)

■ Service Structure (Worship & Activities) (con't)

■ Other Regular Meetings

- Worship extends beyond the Sunday morning service to include regular teaching & outreach:
 - **Bible Class:** A mid-week meeting dedicated to in-depth, Bible study & discussion
 - **Public Address/Lecture:** A dedicated periodic meeting (often Sunday afternoon/evening) where a lay member delivers a preaching message aimed at the public & friends, often focusing on the core gospel of the Kingdom of God
 - **Sunday School:** Instruction is provided to ensure the next generation is grounded in the faith, as well as continuing study for the rest of the congregation
 - **Bible School:** Typically, a week-long gathering where individuals come together for intensive scripture study, communal worship, and family-friendly fellowship



31

31

HOW WE GOT HERE: ONE PERSPECTIVE (5/12)

■ Main Community Characteristics

- The structure emphasizes that the entire community is the body of Christ, with equal responsibility:
 - **Mutual Admonition:** Members address each other as “Brother” & “Sister” to reflect their perceived equality in Christ
 - **Voluntary Work:** Almost all administrative, teaching & missionary work is performed by volunteers, reflecting the lay-led pattern & minimizing costs
 - **Discipline:** The ecclesia is responsible for congregational discipline & conflict resolution, which can ultimately lead to disfellowship for those who violate the agreed-upon faith & practice

Continuous Bible study & preaching are foundational.

32

32

HOW WE GOT HERE: ONE PERSPECTIVE (6/12)

- How we “do church” today was heavily influenced by Bro. Robert Roberts
 - He brought order & consistency
- In his *Guide to the Formation and Conduct of Christadelphian Ecclesias* (in the characteristic circumstances of an age when the truth as apostolically delivered has been revived in the ways of divine providence, without the co-operation and living guidance of the Holy Spirit as enjoyed in the Apostolic Age) we are provided details to how to organize & run an ecclesia—1883



Bro. Robert Roberts, Wikipedia

33

33

HOW WE GOT HERE: ONE PERSPECTIVE (7/12)

- Bro. Roberts begins with the definition the term Ecclesia
 - “To help in the development, and give scope for the exercise of this faithfulness, obedient believers were required to form themselves into communities, which, in Greek, were called ECCLESIAS. There is no exact equivalent in English for this term Ecclesia. It means an assembly of the called. ‘Church’ (by which it is translated) has not this meaning, and has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has to be employed.”
- In the section entitled “Objects of Ecclesial Work,” Bro. Roberts writes,
 - The objects of ecclesial operations are two-fold:
 - “The edification (or refreshment, encouragement, strengthening, or building up) of its individual constituents in the faith, the edifying of itself in love” (Eph. 4:16)
 - “The exhibition of the light of truth to those that are without”

34

34

HOW WE GOT HERE: ONE PERSPECTIVE (8/12)

- In the section entitled “Objects of Ecclesial Work,” Bro. Roberts writes, (con’t)
 - In this two-fold capacity,
 - The ecclesia is “the pillar (which upholds) & ground (which gives standing room) of the truth” (1 Tim. 3:15)
 - These two objects will always be carefully pursued by enlightened & earnest men
 - Neither is to be lost Light of, and neither sacrificed to the other
- The section continues...
 - “**Edification** is the more agreeable; but the **testimony of the truth** is equally a dutiful function. We must, therefore, resist the tendency to exalt the former over the latter; and, at the same time, be equally on our guard that we pursue not the latter to the sacrifice of the former.”

35

35

HOW WE GOT HERE: ONE PERSPECTIVE (9/12)

- Roberts concludes...
 - “There is a tendency in young ecclesias to give the public testimony the more prominent place; and in older bodies, perhaps the tendency is to prefer that which is individually profitable to that which may seem to them a fruitless exhibition of divine matters to a heedless public. A right condition of things gives both an equal place. Duty to Christ will sustain older ecclesias in a course from which their individual preferences would withdraw them: and the need of comfort, and the luxury and service of worship, will help the younger bodies to give due place to breaking of bread and exhortation.”
 - A balance between internally & externally focused
 - A balance between strengthening within & seeking to strength outside

Balance is critical.

36

36

HOW WE GOT HERE: ONE PERSPECTIVE (10/12)

- In another section, Bro. Roberts covers “Rules and Modes,”
 - In all communities, large or small, **there must be order and mutual submission**, in order to attain the objects of their existence. In small bodies, few and simple rules will suffice.
 - In large bodies, there will be more **need for precise and definite regulations**, having reference to what duties certain persons will attend to, how such are to be appointed, under what conditions their duties will be exercised, and so forth.
 - Two things have to be secured in the conduct of an ecclesia, which are capable, in a wrong mode of working, of becoming inconsistent with one another, but which, with care, wisdom, and patience, can be so reconciled as to both have their full and effective place.
 - The one is **ORDER**, and the other **INDIVIDUAL LIBERTY**
 - **Both are essential to the healthy and harmonious life of an ecclesia.** The danger is that one or other may be sacrificed, in the endeavour to secure either. Care should be taken that neither is secured at the expense of the other. Let not order quench individual liberty, and be sure that individual liberty is not allowed to destroy order.

37

37

HOW WE GOT HERE: ONE PERSPECTIVE (11/12)

- In the section entitled, “The Necessities of the Present Situation,” Bro. Roberts states,
 - Much can be done by the loving co-operation of divinely enlightened intelligence. In fact, **little or no government would be necessary were all who profess the name of Christ animated by a controlling deference to the mind of Christ, a mind swayed by both the love of God and the love of man.** The simplest rules would be easy to carry out in a community so constituted. But such a state of things cannot be reached until Christ comes, who will separate the unholy element everywhere, and organize that magnificent body, his completed ecclesia, whom he will “present to himself a glorious ecclesia, without spot, or wrinkle, or any such thing,” and with whom he will proceed to the glorious work of governing the world in righteousness and true beneficence. **In the mixed state of things prevailing at present, arrangement and order are necessary.** Without them there will inevitably come, sooner or later, misunderstanding, offense, disunion, strife, envy, and every evil work. Even with order, wisely maintained, it is difficult to keep these evil results at bay.

38

38

HOW WE GOT HERE: ONE PERSPECTIVE (12/12)

- Upon reflection, for most ecclesias, not much has changed since Bro. Roberts first published the *Ecclesia Guide*
- Bro. Roberts' recommendations, and his global travel, have gone a long way to consolidate the Christadelphian community into a worldwide community of believers
- Throughout the last 170+ years, the community has grown, first throughout the British Empire (i.e., the English-speaking world), and in more recent years, with significant growth in Africa & Asia
 - While the community has seen growth, the growth has been significantly out paced by population increases and other Christian & non-Christian groups

Why is this?

39

39

Today's Family of God

The Global Ecclesia: Community, Heritage, and Structure

A GLOBAL COMMUNITY NETWORK



Worldwide Footprint

Active ecclesias are established across North America, Europe, Africa, Asia, and Australia.

Two Primary Meeting Styles



Home-Based Ecclesia

Family residences



Hall-Based Ecclesia

Dedicated community buildings



Synagogue-Inspired Service

Modern practices and services are modeled after historical synagogue structures.

GOVERNANCE AND HERITAGE



Non-Hierarchical Leadership

Strength is found in the lack of a central papacy or hierarchical structure.



Restorationist Principles

The movement focuses on returning to original biblical basics and 1st-century practices.

Internal & External Balance



Community focus is split between internal strengthening and external gospel outreach.

40

THE ECCLESIAS OF NORTH AMERICA

⁴¹
christadelphianchurches.com



Green = home-based/family ecclesias; Brown = meet at a hall

41

FAMILY OF GOD THROUGHOUT THE WORLD



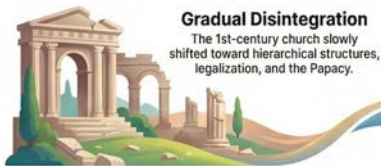
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42

Some Final Comments

The Journey of the Ecclesia: From Reformation to Restoration

Historical Continuity & Reform



Modern Ecclesia Structure



43

Tomorrow: A Crisis of Faith & a Call to Action

The Ecclesia: A Journey from Foundation to Future

FOUNDATIONS AND ANCIENT ROOTS



44