



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

4th ASSEMBLY - 2026 - SUMMARY OF TEACHINGS

OXFORD - 29 AUGUST 2026

THESE MEETINGS WERE OPENED IN THE NAME OF THE LORD JESUS

TEACHING TOPICS FOR THE BRETHREN

Bre. 01 - GOD'S GRACE AND MERCY

Christians are blessed by God with two distinct kinds of favour: Mercy and Grace.

Divine mercy spares us from the punishment we deserve, while divine grace grants us the salvation we do not deserve.

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:4-5)

"For all have sinned, and come short of the glory of God;" (Romans 3:23)

Every human being deserved hell as the punishment for sin. Nevertheless, God sent His beloved Son into the world, who, in mercy, turned away wrath and eternal punishment from those who believe in Him.

The full weight of our great guilt was laid upon our Lord and Saviour Jesus Christ alone. He was tortured, crushed by pain and crucified in our place; by this act, He forgave us and justified us before God.

In another act of supreme love, God freely granted us that which we did not deserve: entrance into His wonderful grace, freely justifying the Christian through the redemption that is in Christ Jesus.

This divine grace brought us salvation through faith and enabled us to live a spiritual life as children of God, by adoption under the New Testament, which was consecrated by the blood of Jesus Christ upon the cross.

We do not attain this divine dispensation by personal or human merit:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" (Ephesians 2:8)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" (Titus 3:5)

Grace is far more than sacred forgiveness bestowed without our deserving it. It comprises a fullness of blessings, including forgiveness, power, virtue, gifts and heavenly knowledge, which come from the Lord Jesus and are ministered within us by the Holy Spirit.

It is also the love of God that saves true Christians and preserves them in union with Him, enabling them to remain faithful and steadfast in the faith. Grace has come upon all who truly believe, to justification of life, and should reign in Christians through righteousness to eternal life.

By grace, the life-giving Holy Spirit of God establishes within us His kingdom and government, restoration, revelation, wonders, justification and signs, through which we may serve God acceptably with reverence and godly fear.

Moreover, divine grace strengthens those who minister the Word of God in their ministry, establishing their hearts and helping them to contend for the faith, as the Apostle Paul declared:



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

“...I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”
(1 Corinthians 15:10)

Bre. 02 - WORSHIPPING GOD

Concerning the worship that is due to God, Jesus said:

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” (John 4:23)

A true worshipper centres his or her life upon deep reverence for God and for Jesus Christ His Son, continually offering praise to God for His divine majesty and magnificence.

To worship is not merely to praise, but to love Him deeply and to be thankful to Him throughout all our life.

Our coming to the house of prayer has, as its principal purpose, the worship of God; it is also the fitting time to hear His Word.

Bre. 03 - THE UNITY OF THE BODY OF CHRIST

The Church of God is one body, whose head is Jesus Christ. The life and health of this body depend upon the unity of its members, which we are.

A healthy body has its members in perfect harmony. For us to live in peace, there must be full communion among the members; otherwise, the body becomes infirm in the faith, and there arise uneasiness and unwillingness to serve God.

A person who suffers an infirmity in an organ or member of the body may feel discouraged and lack strength for daily life. In a similar manner, those who have a spiritual deficiency may experience discouragement in their journey of faith.

Bre. 04 - CARE FOR THE CHURCH OF CHRIST

Care must be taken that no member suffers spiritual infirmity because of improper treatment, whether in speech or in the manner of communicating, but rather that we may live in peace.

Particular care must be taken in the way we speak, for words that grieve a brother or sister may cause them to become infirm in the faith.

In some places, the local church is spiritually infirm because of communication that wounds those who hear it, including harsh, offensive or humiliating words which do not edify, but rather affront those who desire salvation.

Bre. 05 - GENUINE CONVERSION

The conversion of one who has believed and been baptised becomes evident when that person has become a new being. The old being has died and risen again, and must now walk in newness of life according to the Word of God.

A person who is truly converted lives in continual surrender to God, seeking to please Him throughout life, turning away from the corruptions of the world and departing from iniquity.

There is great contamination by iniquity among the people; because of this, love grows cold and the virtues of God disappear.



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

Many believe that the virtues of God in the church are shown by loud expressions of glorification. It is indeed pleasing to see the people glorify God, sing joyfully and express themselves during the service, especially during the preaching of the Word. These are favourable conditions for the preacher to present the true Gospel; nevertheless, amid such joy, the preacher must not offer an easy way of salvation through preaching that creates false expectations among the people.

We know that excess in some places has led the people into emotional disorder, causing offence to those who visit us for the first time.

The people of God should conduct themselves in an orderly manner and listen in quietness, as it is written:

“The words of wise men are heard in quiet more than the cry of him that ruleth among fools.”
(Ecclesiastes 9:17)

The cry of one who rules over the people is the preaching addressed to them. Where prudence is lacking, error may occur; for this reason Paul exhorted the brethren:

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.” (2 Corinthians 4:2)

Bre. 06 - INIQUITY

As Jesus said:

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” (Matthew 24:11-12)

Iniquity is sin, and it causes a person's love for others, and especially for God, to grow cold, drawing that person away from His presence.

Among the evils that constitute iniquity are wickedness, arbitrary actions that harm another, injustice, malevolence, partiality, bias, hatred, enmities, strife and contentions.

Bre. 07 - CONSIDERATIONS ON HOW TO SERVE GOD BETTER

We should always examine what difficulties hinder us from serving the Lord better. It is written:

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes.” (Psalm 119:9-12)

To serve the Lord better, we must always watch over every part of our life, so that our feelings do not rule our whole being and our works be found disapproved by God.

It is therefore our duty to seek consecration to God through communion, prayer and meditation upon His law, that we may receive the covering of His virtues.

Bre. 08 - THE NEED FOR SELF-KNOWLEDGE

Self-knowledge enables a person to understand his or her emotions, tendencies, longings and purposes in the light of the Word of God.



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

It is essential that each one should be watchful over his or her conduct, continually seeking to know oneself and acknowledging the need to attain divine wisdom.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” (James 3:17)

Only in this way is it possible to grow spiritually and avoid the stumbling blocks that hinder the full development of faith and knowledge that are pleasing to God. Thus, by remaining watchful and devoted, we make room for divine transformation to be truly wrought in our hearts, leading us to a life that truly honours God.

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil.” (Proverbs 3:5-7)

Bre. 09 - IT IS BETTER TO KNOW THE QUALITIES OF OTHERS THAN THEIR FAULTS

It is good that we should recognise the good works and qualities of our brethren, for this is pleasing to God. Knowledge of their good deeds, and of the working and effect of the Word in their lives, edifies us.

“But the path of the just is as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18)

It is therefore better to receive that which the Apostle wrote to the Hebrew brethren:

“And let us consider one another to provoke unto love and to good works:” (Hebrews 10:24)

When we look chiefly upon the errors and faults of our brethren, we may become hypocrites; for this may reveal that there is a beam in our own eye while we seek to remove the mote from our brother's eye. The Lord Jesus concludes:

“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.” (Matthew 7:5)

Bre. 10 - THE EFFECTS OF MEDITATION UPON THE WORD

Meditation is one form of exercising faith, and it may increase the benefit we receive from that which we read or hear. To meditate upon the Word is to cultivate the fruit of the Spirit.

Just as the cultivation of a seed causes a new plant to grow, so the Word cultivated within us germinates and bears fruit to the honour and glory of God. Thus is fulfilled in us that which David said of the righteous man, whose delight is in the law of the LORD and who meditates therein day and night.

If our heart is good ground, because it accepts and receives the Word, we may bring forth thirtyfold, sixtyfold or a hundredfold. This depends upon our diligence in cultivating the seed received, which is the Word of God.

Paul, counselling Timothy, taught him, saying:

“Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Timothy 4:15)

Bre. 11 - INTEGRITY BEFORE GOD

Integrity enables a person to have a pure and sincere conscience before God, for He knows all our thoughts.



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

A pure and clean conscience acts within the mind before any physical, spoken or written action.

If the conscience is defiled or seared, it no longer has the power to act before something contrary to the Word of God is done, for it has lost the sensitivity to consider what will be said or done.

The action of a Christian conscience, even when a person has committed an error, leads that person to consider what has happened and to manifest repentance leading to forgiveness.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” (Hebrews 10:22-23)

Bre. 12 - THE CONDITIONS OF OUR CONSCIENCE

Because we were made in the image and likeness of God, and are therefore rational beings, we were given a conscience, which is a gift from the Lord. It may be in one of three conditions: pure, defiled or seared. A pure conscience enables a person to have peace within, with others and, above all, with God.

When the conscience is defiled by an act that the person has committed, it accuses that person; tranquillity and peace depart, leaving a state of true uneasiness.

When there is transgression and the conscience reacts, the transgressor should repent immediately, so that the conscience does not become hardened.

It is necessary to admit one's own error without seeking self-justification, for self-justification will leave the conscience defiled. Promptly acknowledging errors prevents the conscience from becoming hardened. Repentance restores communion with God.

The conscience becomes seared when it has repeatedly been defiled and excused through self-justification, until a person becomes at ease in practising an evil that the conscience formerly condemned. This causes separation from God, and restoration can come only through genuine repentance and forgiveness. All who are used by God must have a pure conscience, that they may be chosen vessels for the Lord's use.

Bre. 13 - CONFORMING TO THE WORLD

To conform to the world is to adopt its way of life and its customs. Therefore Jesus, praying for the disciples, said to the Father:

“They are not of the world, even as I am not of the world.” (John 17:16)

The Apostle John also wrote:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1 John 2:15-16)

When there is conformity with the world, excessive permissiveness arises, leading to a permissive way of life, spiritual coldness and separation from God.

To be a friend of the world is to become the enemy of God; the duty of those who have believed in the Lord is to remain His friends at all times.



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

Bre. 14 - FIGHTING THE GOOD FIGHT

The good fight is not only against the adversities around us, but also against our feelings, imaginations and passions, which may make us captives of and dependent upon that which we desire, but which displeases God.

The means given to us for this warfare is the armour of God, which protects us and enables us to overcome, from our own feelings even to the greatest stronghold of the adversary who seeks to draw us away from God. Paul said to the Philippians:

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (Philippians 4:7)

The Lord Jesus Himself, when He hungered at the end of His fast, was tempted by the adversary and overcame him. The disciples also were tempted, as Jesus said to Peter:

“Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” (Luke 22:31-32)

To sift is to test faith, as grain is tested in a sieve, seeking to separate the faithful from God, destroy their faith and expose their weaknesses. It is fitting that we maintain our conversion to God every day.

Bre. 15 - THE LIVING SACRIFICE OF OUR BODY

The living sacrifice consists in submitting our flesh - our earthly life - to the full will of God, surrendering ourselves to Him with integrity, that we may be sanctified, without which no man shall see the Lord.

There must be no subterfuge to justify failing to fulfil the whole will of God, for this is the subtle way in which our adversary seeks to prevent the will of God from being fulfilled in our life.

When Jesus spoke to the disciples concerning the leaven of the Pharisees, He was surely referring to the ways used by the Pharisees, who through hypocrisy contaminated those who believed in the Lord. A person may live amid the corruptions of the world and practise a permissive gospel, becoming a Christian who rejects the cross of Christ and does not crucify the human nature; who admits and accepts the advance of sin within, through acceptance and conformity, even while knowing that this does not please God.

For this reason Paul urged the brethren in Rome:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12:1)

Bre. 16 - CLARIFICATIONS CONCERNING MARRIAGE - MARITAL UNFAITHFULNESS - SEPARATION OF COUPLES (Repetition, with additions, of Topics 13, 14 and 15 of the 2022 RGE)

Bre. 16.1 - MARRIAGE – The Word of God directs that marriage should be only between a man and a woman, so that they are not defiled by sin (1 Corinthians 7:9). Once the marriage has been consummated, it should be maintained until the death of either spouse. Whoever acts otherwise comes within the instruction set out below under the relevant heading.

Bre. 16.2 - SEPARATION OR DIVORCE – We find very clearly in the Word of God that separation or divorce is tolerated for a man or a woman only on the ground of adultery, although this does not express the will of the Lord, as we read in Matthew 19:3-9:



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

“The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.” (Matthew 19:3-9)

We reaffirm that the teaching quoted above applies equally to men and women.

Bre. 16.3 - MARITAL UNFAITHFULNESS – Marriage makes a man and a woman one flesh - or one body - before God. For this reason, husband and wife owe one another mutual respect and love. Acts of physical or psychological aggression between spouses are not admissible, since these practices constitute a form of marital unfaithfulness through the breach of duties imposed by the Word of God. We remember that a couple, having Christ as their head, must never engage in iniquity, perversity, malice or disloyalty towards one another.

We further remember that, where marital unfaithfulness does not involve adultery, the Word of God does not authorise remarriage.

Having once again presented the topics above, which provide clear guidance in the light of the Word concerning marriage, separation or divorce, and marital unfaithfulness, we urge couples, upon perceiving even the first signs of intolerance between them, to seek the Ministry of the congregation they attend, that they may receive timely instruction and avoid the consequences arising from the separation of couples, including the destruction of families and the distancing of parents from their children. We counsel couples to seek to preserve the love that Christ taught us.

Bre. 17 - POLITICS (Repetition, with an addition, of Topic 18 of the 2022 RGE)

We should not vote for candidates or political parties that deny the existence of God or the sacred principles of the Gospel; whose programmes of government are contrary to Christian values and principles; or which propose the dismantling of the family according to the pattern taught in the Word of God, namely marriage between a man and a woman.

Bre. 18 - YOUTH GROUPS AND GROUP TRIPS - CARE CONCERNING OVERNIGHT STAYS

The gathering together of Christian young people is wholesome and pleasing to God. In addition to strengthening brotherly fellowship among the youth, it helps to establish a good spiritual environment for their mutual growth.

Nevertheless, we counsel the youth to take certain important precautions, so that these events do not create occasions of spiritual danger or even give an appearance that may rightly be criticised, as it is written:

“Abstain from all appearance of evil.” (1 Thessalonians 5:22)

The Ministry is particularly concerned about events involving youth groups staying overnight at campsites, country properties, guest houses or farms.



GENERAL MEETINGS OF TEACHINGS
RGE 2026
TEACHING TOPICS
FOR THE BRETHREN

29/08/2026

The Ministry does not, under any circumstances, support such arrangements. Even where some parents or ministering brethren are present, it is not possible for the group as a whole to be suitably supervised throughout the night, as is proper for every holy gathering.

In addition, travel by groups of brethren to distant places causes concern within the Ministry because of the serious potential risks involved in such journeys.

Therefore, beloved, consider what the book of Proverbs teaches us:

“A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished.” (Proverbs 27:12)

We therefore earnestly urge our beloved youth to avoid events of this kind.

The Christian Congregation in the United Kingdom upholds the Gospel in its spiritual purity and does not add attractions to the Word of God as a means of holding the brethren within the Church.

The gospel of entertainment most certainly forms no part of our doctrinal teaching. Let us remember the exhortation of the Apostle Paul:

“See then that ye walk circumspectly, not as fools, but as wise,” (Ephesians 5:15)

This guidance is not intended to interfere with the individual freedom of the brethren, but solely to fulfil our ministerial duty as watchmen: counselling and caring, so that no evil may enter among the youth and bring us great harm, as it is written:

“Every prudent man dealeth with knowledge: but a fool layeth open his folly.” (Proverbs 13:16)