

## Who are we?

If you expect to find here the name of a certain organisation or group, we have to disappoint you. As consciously, we do not want to form any organisation we cannot refer to any institutional names or structures.

We are Christians who want to follow the example of the first Christians and to realise in our lives what we read in the Bible. We do not belong to any denomination or other organisation. We are together because each of us wants to follow Jesus, our Lord and our God and not because we are obliged to it by statutes and articles.

### **Thomas answered and said to Him, "My Lord and my God!" (John 20:28)**

We regard the Bible as the sole basis of Christian doctrine. This is why we meet every day to think together about God's word. Doing so, we want to take the Bible seriously as authority for faith and life. However, we want to understand it also in its historical and literary background, using all our mind to understand it better and better. We want to avoid both the fundamentalist and the liberal errors in their views on the Bible.

We accept the faith as we find it expressed in the creeds of the first centuries, especially the Apostolic Creed<sup>i</sup>, the Nicaeo-Constantinopolitan Creed<sup>ii</sup> and the Athanasian Creeds.<sup>iii</sup>

For us faith is a reality fulfilling all areas of our life and does not mean cultivation of traditional customs.

Our community is small in number and consists of people from different religious and social backgrounds with different professions. We simply want to be Christians, brothers and sisters who worship God as our common Father and Jesus as our Lord.

We reject hierarchic structures as they are in clear contradiction to God's word and brotherly love. We are convinced that unity, which God wanted to be the reality among Christians, cannot be secured by the controlling human structures of authority but is only the fruit of obedience of every single disciple towards the Holy Scripture. We are in unity because each of us puts his own self aside and wants to follow what God revealed in the Bible and made recognisable for everyone.

At present we know Christians in some European countries, but we are looking forward to get to know also our brothers and sisters in other countries and continents. We think it would be a sin against brotherly love if Christians lived beside each other, not bothering much about each other. In 1 John 3:14-16 the apostle wrote:

**We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.**

PS: In order to avoid confusion we state clearly that we have nothing in common with the so-called International Church of Christ who also claim to be a community without special name. In reality, however they have a very strict hierarchical order. For them salvation does not depend on following Christ but on a formalistic baptism within their own organisation. In reality they follow the pleasures of this world.

Nor are we the believers of any present-day "prophet" or "messiah" like William M. Branham, Joseph Smith, Sun Myung Moon. Jesus brought us the ultimate and direct revelation, of which he is the end.

**No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you. (John 15:15)**

**God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high... (Hebrews 1:1-3)**

The message of Jesus is full and cannot be completed by any of such self-claimed "prophets".

Definitely, we do not have any connection either with the Watch Tower Society of Jehovah's Witnesses and we detest the sexual ideology of the so-called Children of God / Family of Love.

<sup>i</sup> Apostolic Creed:

I believe in God, the Father Almighty, the Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. The third day He arose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty, whence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic [apostolic or universal] church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

<sup>ii</sup> Nicaeo-Constantinopolitan Creed:

I believe in One God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages; Light of Light; True God of True God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. And in One, Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come.

<sup>iii</sup> Athanasian Creeds:

Whoever wills to be in a state of salvation, before all things it is necessary that he hold the catholic [*apostolic or universal*] faith, which except everyone shall have kept whole and undefiled without doubt he will perish eternally. Now the catholic faith is that we worship One God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit; the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the Father infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternal but one eternal, as also not three infinities, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty. So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the catholic religion to say, there be three Gods or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, nor made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and one Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal. So that in all things, as is aforesaid, the Trinity in Unity and the Unity in Trinity is to be worshipped. He therefore who wills to be in a state of salvation, let him think thus of the Trinity. But it is necessary to eternal salvation that he also believes faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood. Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the GodHead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ. Who suffered for our salvation, descended to the dead, rose again from the dead, ascended into heaven, sits at the right hand of the Father, from whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire. This is the catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation.