

**3:4**) they try to bear witness to the truth. Having received the message themselves, they have the responsibility of ‘watchman’ (**Ezek. 33:7-9**) to pass it to others. This it is their one desire to do, for they are confident that they have the greatest treasure in the world, the Gospel, which is ‘the power of God unto salvation’ (**Rom. 1:16**) and the way to eternal life.

## The Christadelphians

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Please be assured that anything connected with the Christadelphians is entirely free, and based wholly upon Christ’s precept, “freely ye received, freely give”. Christadelphians, or as the name implies, brethren in Christ, are a body of people (established initially in the mid nineteenth century) bound together by a wholehearted belief in the Bible. We do not profess to have received any new revelation, but hold that the Bible itself is able to make one “wise unto salvation” (**2 Tim. 3:15-17**). Believing in the Divine Authorship of the Bible, we do not accept any interpretation which does not harmonise with its teaching as a whole. Finding that the creeds and practices of those who claim to be Christian are in many ways opposed to this teaching, we feel compelled to stand apart from them. We believe in the personal, visible return of Christ to the earth, to establish his throne and reign thereon, and we seek to share this knowledge with others. However we guarantee that we will not pressurise you in any way, if at any time you wish to discontinue contact.

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# The Christianity of the Apostles

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# The Christianity of the Apostles

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When the apostle Paul arrived at Rome, he had an interview with certain Jews there, who desired to hear what he believed; 'for', said they, 'as concerning this sect, we know that every where it is spoken against'. **(Acts 28:22)** The members of this sect 'were called Christians', a name which was first used -probably by their opponents - at Antioch. **(Acts 11:26)** By their inspired leaders they were called 'disciples', **(Acts 20:7)** 'saints', **(Rom. 1:7)** 'brethren', **(Gal.1:2)** 'brethren in Christ', **(Col. 1:2)** 'joint-heirs with Christ', **(Rom. 8:17)** 'believers', **(1 Tim 4:12)** 'children of Abraham', **(Gal. 3:7)** 'Abraham's seed', **(Gal. 3:29)** 'a peculiar people', **(1 Peter 2:9)** 'children of light', **(1 Thess. 5:5)** 'children of God', **(1 John 3:10)** 'sons of God', **(1 John 3:1)** 'the elect of God', **(Col. 3:12)** etc.

This 'sect' was composed of two classes, Jews and Gentiles. The former had discontinued observing the abrogated Mosiac law, which was 'a shadow of good things to come', **(Heb. 10:1)** and had acknowledged that Jesus of Nazareth, whom they had crucified, was the Messiah to whom they had been looking. **(Acts 2:36)** They had confessed that only through him could remission of sins be obtained **(Acts 2:38)** and in accordance with the predictions of their prophets, they looked for him to sit upon the throne of David and restore the kingdom of Israel. **(Acts 3:20,21)**

The latter class, the Gentiles, had 'turned to God from idols to serve the living and true God, and to wait for his Son from heaven' **(1 Thess. 1:9, 10)** for the purpose of ruling the world in righteousness. **(Acts 17:31)** They expected at that time to 'reign with him' **(2 Tim. 2:12)** 'on the earth' **(Rev 5:10)** in 'his kingdom', **(2 Tim. 4:1)**, to sit with him in his throne **(Rev. 3:21)** and to have 'power over the nations' **(Rev. 2:26)**, in accordance with God's promises being but 'heirs of the kingdom' of God **(James 2:5)** they had not begun to inherit it. They believed it to be a kingdom which must be entered 'through much tribulation' **(Acts 14:22)** and, therefore, they patiently suffered persecution that they might be counted worthy of it. **(2 Thess. 1:5)**.

They did not believe this kingdom to be the church, for they were told that no 'unrighteous' persons should enter it, and even 'flesh and blood' could not inherit it. **(1 Cor 6:9, 15:50)** They therefore looked forward to being changed from mortality to immortality **(1 Cor. 15:51-53)** at the Second Appearing of Jesus Christ. **(Phil. 3:20, 21)**

Believing that 'the wages of sin is death' **(Rom. 6:23)** and that 'death passed upon all men' **(Rom. 5:12)**, the members of this 'sect' recognised the apostolic truth that eternal life, or immortality, is the 'gift of God', obtainable only through Jesus Christ **(Rom. 6:23; 1 John 5:11)**. As enjoined by

the apostles, they sought immortality **(Rom. 2:7)** and endeavoured to 'lay hold on eternal life' **(1 Tim. 6:12)**, consequently they did not believe that they were naturally immortal, in the present enjoyment of eternal life. 'The dead in Christ' they believed to be sleeping **(1 Thess 4:14)** 'in the dust of the earth' **(Dan.12:2)** with no power to praise the Lord **(Psalm 115:17)** until the resurrection an event necessary to prevent the faithful dead from perishing. **(1 Cor. 15.16-18)**

This 'sect' did not look for the conversion of the world before the Second Appearing of Jesus Christ, because they were told that 'the mystery of iniquity', which was then working, would, when ripe, be destroyed by the coming of Christ. **(2 Thess. 2:7,8)** No greater proof of the extensive growth of this false system can be found, or is needed, than the denial of the foregoing truths throughout Christendom. There is a class of persons, however, who maintain the belief of the apostolic 'sect everywhere spoken against'. They do not adopt a name invented by the enemies of Christ, but they make use of a word synonymous with one of the names given by the spirit of God, viz. 'brethren of Christ' **(Heb. 2:11,12; Col. 1:2)**, which, in its Anglicized Greek form, produces the name 'CHRISTADELPHIAN'. Amid indifference and misunderstanding in a world which says, ►► 'Where is the promise of his coming', **(2 Peter**