

shun for di scriptures

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wahala - does shun prohibit or permit

does di lack for any bible instruction; (biblical shun) provide for any practices or teachings? tertullian (ca. 150-225) taught dat "anything no bi taught for di bible fit no bi be practiced." luther espoused -- "what na no bi against scripture na for scripture, and scripture for it." zwingli maintained dat anything "not enjoined or taught for di para para testament suppose be unconditionally rejected" and odas taught anything no bi forbidden fit be practiced.

response

di statements by tertullian, luther and zwingli no fit all be wetin god desires as dem be opposing views. Obviously wen god don spoken, im either prohibits (condemns) or permits (commands) a practice. It na correct to tok whatever na specified for a command excludes anything else for relation to wetin be specified. If dis de no bi true then under di para para covenant dia would be no room for one to work komot im salvation for fear and trembling.

nothing would be expedient and dia would be no room for trust, faith or love. Dis would leave one's salvation be attained by dey keep all im commands perfectly, and be laik di old covenant for di dey keep for na requirements.

today juss laik di days for di "church fathers" many pipo gree wit tertullian while odas no gree. Both opposing views no fit logically be valid. Great caution must be exercised for researching, analyzing and drawing conclusions wey concern wetin god don or don no bi specified.

di following examples suppose help explain di difference for requiring, prohibiting or being silent.

1. Make yourself an ark for gopher (cypress) wood ... now noah do evritin juss as god commanded am. (genesis 7:14, 22) wetin would be wrong by use oak?

god specified so noah built an ark for di wood god specified. No oda kind fit be bin use.

2. The lord spoke to moyses ... im (aaron) na to take a censer full for burning coals from di altar before di lord ... aaron's sons nadab and abihu took dia censers, put faya, faya no bi from di altar as god required, for dem and add incense and dem offered unauthorized, or strange, faya before di lord contrary to im commandment. (leviticus 16:12, 10:1) why de nadab & abihu condemned?

nadab and abihu each put faya for dia censers and laid incense on top it, unauthorized, no bi di specified, faya. God specified say di coals for faya for di censers de to com from di altar before di lord.

3. Paul had a vision for a man for macedonia standing and begging am "come ova to macedonia and help we." ... from troas we put komot to sea and sailed ... we traveled to philippi, a roman colony and di leading city for dat district for macedonia. (acts 16:9, 11-12) fit paul don gone to macedonia some way oda than sailing?

paul sailed from troas to macedonia god do no bi specify how to go [nothing na say so di bible na silent] so any mode for transportation na permitted and none na prohibited. But im na required to go.

4. "whoever believe and na baptized go de saved" (mark 16:15).

"arise and be baptized, and wash away ya sins, dey call on top im name" (acts 22:16).

peter stated ". God's patience waited for di days for noah, while di ark na being prepared, for which a few, dat na, eight persons, de brought safely through water. "...baptism, which corresponds to dis, now saves you, no bi as per removal for dirt from di bodi but become appeal to god for a gud conscience, through di resurrection for jesus christ." (1 peter 3:21) sake of or suppose no bi infants or pikin be baptized?

infant baptism don been practiced for years. Radical reformers and restorationists rejected it as no bi authorized for di bible. God excluded dia baptism by specifying believers de be baptized while dey call on top god; i. e. , pleading to god to forgive by dying to sinful life, and being buried into christ, by immersion, baptism.

kpatakpata:

wen god speaks, im either requires one take perform some action or to refrain from performing some action.

wen im get no bi spoken one must mek a judgment reason say im understanding de kain god desires without violating dia conscience. Im understanding fit be flawed due to lack for study, human weakness, some kain bias or by putting self-first; e. g. , fame, fortune, honor, ahead for a desire to abeg god.

no bodi get one perfect understanding for god's go; if im do, im would be god. For fact, di plenti one studies di greater di probability dem go revise, alter or change to some extent a previous understanding. Such na di nature for di acquisition for knowledge.

jesus told im disciples "now i am going to am who send me, yet none for you de ask me, 'where u dey going?' bicos i get say dis tins, you de filled wit grief. But i tell you di true: it na for ya gud wey i am going away. Unless i comot, di counselor no go come you; but if i go, i go send am to you. Wen im comes, im go convict di world for guilt for regard to sin and righteousness and judgment: for regard to sin, bicos men no believe for me; for regard to righteousness, bicos i am going go di papa, wia you fit sight me no longer; and for regard to

judgment, bicos di prince for dis world now stands condemned. I get boku plenti to tok to you, pass you fit now bear” (john 16:5-12).

paul wrote go di corinthians “brothers, i fit no bi address you as spiritual but as worldly — mere infants for christ. I find you milk, no bi solid food, for you de no bi yet ready for it. Las las, you de still no bi ready” (1 corinthians 3:1-2) and go di romans “faith comes from hearing di message, and di message dat na heard na wetin christ spoke (romans 10:17)

na im be say, as one’s knowledge increased so suppose im faith and as faith and knowledge increases ones understanding changes.

di apostles warned wey concern di taim wen pipo would turn away from sound doctrine and follow dia own desires. Dis na evident by john’s letters go di churches for asia.

for di years following di apostolic era (after 100 ad) di writings for di “church fathers” begin following dia own opinions reason say a faulty kpatakpata wey concern bible shun which neither requires abi prohibits an action. Ova di years dia teachings and practices became so bad or wuru wuru dat catholic bible scholars rejected di practices and teachings for di catholic church for di risk for life and livelihood. Some promise only to reform some for di worst practices rather than a complete return go di bible for all teachings and practices.

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comments:

1. One’s salvation must no bi rest for another’s personal interpretation. Dem must be diligent for studying god’s word for order to reach dia own understanding.
2. When god speaks, im either requires or prohibits an action.
3. The plenti one studies di greater di probability im go revise, or alter a previous understanding; such na di nature for acquisition for knowledge.
4. One’s personal interpretation for scripture wen nothing na specified must no bi be forced upon odas as per test for fellowship. It na god who puts one into christ and into im fellowship.
5. The apostles warned dat pipo go turn away from sound teachings and follow dia own desires.

kweshion

bible shun on top a teaching or doctrine

a. ___ requires di teaching be accepted

b. ___ prevents di doctrine from being believed or practice

c. ___ allows acceptance and action without violating conscience