

**teachings and practices
from ad 100 to ad 1500**

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introduction

many non-biblical teachings, practices and interpretations don dia roots for practices for di mystical and mythological religions and de introduced dey 100 a. D. Dis study identifies some for dis early teachings and interpretations. Perhaps you get observed variations for some for dem for practice today.

know:

1. If christians are no bi diligent for dia study for di bible but relying upon dia preachers to do dia interpreting for dem, dem fit believe tins dat sound right but are only partially true.
2. In one generation error fit creep into practices and beliefs
3. Quoting a 'church fathers' personal opinion wey concern a biblical true to prove one's own belief na no bi di same as quoiting di bible.
4. No one get one perfect understanding for god's message even though dem be willing to kpai for dia belief.
5. Each and everi christian must study dia bible, challenge dia belief or understanding and be willing to go wia god's message takes dem.
6. Many current day beliefs, opinions or doctrines don roots for some teaching for "church fathers." many for whom do no bi shed all dia pagan or gnostic beliefs. For fact, some studied for great detail di writings for earlier "church fathers" e. g. , ignatius for antioch, polycarp for smyrna and augustine (perhaps pass di writings for di apostles) for forming dia beliefs.

tins

1. First century
2. Church fathers
3. Gnosticism
4. Church hierarchy
5. Middle ages

chapter 1

first centuries

god created man for im likeness, probably meaning im nature; wey be love, true, kindness, merciful, peaceful, meek, humble, juss, holy and forgiving. Following im creation man lived for eden, a paradise created for am, and among god's oda creations without sin a harmonious relationship wit god. We are all too familiar wit dia sin for disobedience and na consequences. Dem de driven komot for paradise and separated from god. (genesis 1-3)

man would dey for dis separated state until a redeemer provided an opportunity for am be forgiven and reconciled to god. God do no bi forsake or abandon man for we sight for genesis 4 [after adam and eve de driven from eden] dat both cain and able presented offerings (tributes, gifts, presents) to god. Abel's dey offer na acceptable to god while cain's no bi. God even talked go di giver for di unacceptable dey offer.

as di years passed sin became plenti widespread "and jehovah see say di wickedness for man na great for di earth, and dat everi imagination for di thoughts for im heart na only evil continually. And it repented jehovah (regretted –esv, di lord na sorry-rsv, grieved-niv) wey he had make man for di earth, and it grieved am for im heart." (genesis 6:5-6 asv)

however, "noah na a righteous man, blameless for im generation; noah walked wit god." (genesis 6:9-10 rsv) a few years afta noah's death, abraham na born. Di hebrew writer states "by faith abraham obeyed wen im na dem dey call to go komot go place wey he na to receive become inheritance. And im go komot, no bi knowing wia im na going. ... for im na looking forward go di city wey get foundations, whose designer and builder na god." (hebrews 11:8-10 esv) while for canaan, di area im descendants would eventually receive become inheritance, "the angel (messenger – gwt) for di lord dem dey call to abraham from heaven a second taim and say, "i swear by masef, declares di lord, dat bicos you get do dis and don no bi withheld ya pikin, ya only pikin, i go surely bless you and mek ya descendants as numerous as di stars for di sky and as di sand for di seashore. Ya descendants go take possession for di cities for dia enemies, and through ya offspring [offspring na singular meaning one] all nations on top earth go de blessed, bicos you get obeyed me." (genesis 22:15-18) di apostle paul referring back to dis promise stated "consider abraham: 'he believed god, and na im credited to am as righteousness.' , then, dat dos who believe [put trust for god and obey] are pikin for abraham. Di scripture foresaw dat god would justify di gentiles by faith [in di gospel], and bin announce di gospel for advance to abraham: 'all nations go de blessed through you [by di gospel].' so dos who don faith [action reason say one's belief] are blessed along wit abraham, di man for faith." (galatians 3:6-9)

"the taim de come,' declares di lord, 'when i go mek new covenant wit di haus for israel and wit di haus for judah. It no go be laik di covenant i make wit dia forefathers [covenant give by god through moses] wen i took dem by di hand to lead dem komot for egypt ... 'this na di covenant i go mek wit di haus for israel afta dat taim,' declares di lord. 'i go put mai law for dia minds and write it on top dia hearts [not dead as tablets for stone but for di intellect, mind or heart for a living being]. I go de dia god, and dem go be mai pipo.' ... 'for i go forgive dia wickedness and go remember dia sins no more'" (jeremiah 31:31-34). Forgiveness - wetin an enormous difference between di two covenants.

we fit sight di foundation being laid for di fulfillment for jeremiah's prophecy for peter's response go di kweshion jesus ask dos closest to am, im apostles. Who do you tok i am?

christ's church

peter answered, "you are di christ, di pikin for di living god. " ... jesus stated "on dis rock [the fact dat jesus na di pikin for di living god] i go build mai church" [gather unto masef an assembly, a bodi or group for obedient, trusting and faithful followers]. (matthew 16:16-18)

afta im betrayal and either for or following im last passover, jesus, as per testator, put im apostles into im kingdom. "you are dos who don stood by me for mai trials. And i confer on top you a kingdom [diatitheemi: nt: strong's #1303 to place separately, tro-way, range, appoint, tro-way for, one's own affairs or, for sontin dat belongs to one by testator], juss as mai papa conferred one on top me, make you fit chop and drink for mai table for mai kingdom and sidon on top thrones, judging di twelve tribes for israel. " (luke 22:28-30)

a short taim, juss ova 50 days, later peter and di oda apostles stated, "therefore make all israel be assured for dis: god don make dis jesus, whom you crucified, both lord and christ [messiah]. " wen di pipo heard dis, dem de cut go di heart and say to peter and di oda apostles,

"brothers, wetin shall we do?" peter reply, "repent 1 and be baptized [the greek word baptizo (immersed), rather than rantizo (sprinkle), cheo (pouring) or pros-chusis (affusion), na bin use. Na im be say, "baptized" way immersion], everi one for you, for di name for jesus christ [by di authority] for di forgiveness [remission, cleansing] for ya sins [just as jeremiah prophesied]. And you go receive di dash for di holy spirit. Di promise na for you and ya pikin [jews] and for all wey be far off [gentiles] — for all whom di lord awa god go call [through christ's gospel]. " wit many oda words im warned dem; and im pleaded wit dem, "save yourselves from dis wuru wuru [wicked] generation. " dos who accepted im message de baptized (immersed cjb), and wey concern three thousand de add to dia number dat day. (acts 2:36-41)

so, dis approximately three thousand who "accepted di message and de baptized" de add to dos on top whom jesus conferred a kingdom to - dos who stood by am for im trials. Na im make, we sight a growing kingdom, a church. [refer to acts 2:27-30]

di missionary activity for di apostles, de include paul for tarsus, spread christianity to cities throughout di hellenistic [greek] world, so we go fit alexandria and antioch, and also to rome and even beyond di roman empire. Christians kontinu to revere di hebrew scriptures, use di septuagint translation dat na for general use among greek speakers, or di targums, wit some for dia own writings add to it, de bin use among aramaic speakers.

di glory and victory for christianity and na rapid spread find rise to fear and envy among di jewish leaders. Dem begin to pursue di christians, to arouse di shikena jewish pipo against dem and to accuse dem go di roman authorities resulting for persecution.

di jews seized christians, threw dem into prisons, and bin kill dem. Di first one to suffer for di hands for di jews for jerusalem na stephen. Im na di first among all tortured for preaching wey concern di savior. Di jews cast am outside di city and begin to stone am to death. Im prayed say, "lord jesus, receive mai spirit," and then wit di words, "lord, no hold dis sin against dem," im kpai.

by killing stephen and many odas for di faithful, di jews de still no bi able to weaken faith for christ. For di contrary, by doing dis, dem greatly kindled na spread among di inhabitants for jerusalem. Sake of di

persecution, christians dispersed into judea, samaria, and oda kontris; and everywhere dem go, dem preached wey concern di lord savior and im teaching. No power for di world fit stop di victorious spread for christianity, for faith for christ na di true faith. Di teaching for christ na divine teaching. Life according go di faith and teaching for christ na true true holy life, di kingdom for god. Di heavenly papa strengthened di faithful, di savior

1 no bi a mere feeling; it don no bi di uncertainty for moods and sentiments. It na no bi a shikena change for di weather for di soul. It na distinct alteration for di focus for di intelligence; it moto wit it a movement for di go; for short, it na revolution for di very ground for di man's being" (the pulpit commentary, vol. 18, p. 66 quoted for reflections #515 al maxey, january 3, 2012)

na wit dem, and dem de comforted by di holy spirit, di comforter. Sight acts for di apostles 6; 7; 8:1-2, 4. orthodoxphotos.com/readings/lg/persecution.shtml

"a great persecution break komot against di church for jerusalem and saul begin to destroy di church. Going from haus to haus, im dragged off men and women and put dem for bin expect. " (acts 8:3)

"it na wey concern dis taim dat king herod arrested some who belonged go di church, intending to persecute dem. Im had james, di broda for john, put to death wit di sword. Wen im see dat dis pleased di jews, im proceeded to seize peter also. Dis happun for di feast for unleavened buredi. Afta arresting am, im put am for bin expect, handing am ova be guarded by four squads for four soldiers each. Herod intended to bring am komot for public trial afta di passover. " (acts 12:1-4 niv)

for lystra some jews com from antioch and iconium and win di crowd ova. Dem stoned paul and dragged am outside di city, thinking im na dead. (acts 14:19)

for philippi "when di owners for di slave geh realized dat dia shey for making kudi don go, dem seized paul and silas and dragged dem into di marketplace to face di authorities. Dem brought dem before di magistrates and say, "these men are jews, and are throwing awa city into an uproar by wey dey support customs unlawful for we romans to accept or practice. " di crowd joined for di attack against paul and silas, and di magistrates ordered dem be stripped and beaten. Afta dem had been severely flogged, dem de thrown into bin expect, and di jailer na commanded to guard dem sofri sofri. Upon receiving such orders, im put dem for di inner cell and fastened dia feet for di stocks. " (acts 16:19-24)

for thessalonica "some for di jews de persuaded and joined paul and silas, as do one big number for god-fearing greeks and no bi a few prominent women. But di jews de jealous; so, dem rounded up some bad characters from di marketplace, formed a mob and begin a riot for di city. Dem rushed to jason's haus for search for paul and silas for order to bring dem komot go di crowd. But wen dem do no bi find dem, dem dragged jason and some oda brothers before di city officials, shouting: 'these men who don caused gbege all ova di world don now com here, and jason don welcomed dem into im haus. Dem be all defying caesar's

decrees, tok say e get anoda king, one dem dey call jesus. ' wen dem heard dis, di crowd and di city officials de thrown into turmoil. Then dem make jason and di odas post bond and make dem go. " (acts 17:49)

"there arose a great disturbance for ephesus wey concern di way. A silversmith named demetrius, who make silver shrines for artemis, brought for no little business for di craftsmen. Im dem dey call dem together, along wit di workmen for related trades, and say: "men, you sabi we receive a gud income from dis business. And you sight and hear how dis fellow paul don convinced and led astray large numbers for pipo here for ephesus and for practically di whole province for asia. Im says dat man-made gods are no gods for all. E get danger no bi only dat awa trade go lose na gud name, but also say di temple for di great goddess artemis go de discredited, and di goddess hersef, who na worshiped throughout di province for asia and di world, go de robbed for ha divine majesty. " wen dem heard dis, dem de furious and begin shouting: "great na artemis for di ephesians!" soon di whole city na for an uproar. Di pipo seized gaius and aristarchus, paul's traveling companions from macedonia, and rushed as one man into di theater. " (acts 19:23-29)

paul returned to jerusalem, find a hala go di leaders for di jerusalem church and prepared to go di temple. Wen di seven days [the taim required for purification] de e remain small ova, some jews from di province for asia see paul for di temple. Dem stirred up di whole crowd and seized am, shouting, "men for israel help we! dis na di man who teaches all men everywhere against awa pipo and awa law and dis place. And besides, im get brought greeks into di temple area and defiled dis holy place. " (they had previously seen trophimus, di ephesian, for di city wit paul and assumed dat paul had brought am into di temple area.) di whole city na aroused, and di pipo com running from all directions. Seizing paul, dem dragged am from di temple, and immediately di gates de shut. While dem de trying to kill am, bin dey reached di commander for di roman troops say di whole city for jerusalem na for an uproar. Im sharp sharp took some officers and soldiers and tear race down go di crowd. Wen di rioters see di commander and im soldiers, dem stop beating paul" (acts 21:27-32).

paul ask di commander if im fit speak go di pipo and stated say di lord had say to am "leave jerusalem immediately, bicos dem no go accept ya testimony wey concern me. ' lord i reply, dis men sabi wey i went from one synagogue to anoda to imprison and beat dos who believe for you. And wen di blood for ya martyr stephen na shed, i stood dia find mai approval and guarding di clothes for dos wey be killing am. Then di lord say to me,'

'go; i go send you far away go di gentiles. "' (acts 22:18b-21)

"the crowd listened to paul until im say dis. Then dem raised dia voices and shouted, "rid di earth for am! im's no bi fit to live! as dem de shouting and throwing off dia cloaks and flinging dust into di air, di commander ordered paul be taken into di barracks. Im directed wey he be flogged and questioned for order to find komot why di pipo de shouting for am laik dis. As dem stretched am komot to flog am, paul say go di centurion standing dia, 'is it legal for you to flog a roman citizen who hasn't even been found guilty?'" (acts 22:22-25)

“the next day, tey tey di commander promise to find komot exactly why paul na being accuse by di jews, im released am and ordered di chief priests and all di sanhedrin to assemble. Then im brought paul and had am tanda before dem. Paul looked straight for di sanhedrin and say, "my brothers, i get fulfilled mai duty to god for all gud conscience to dis day. " for dis di high priest ananias ordered dos standing near paul to strike am for di mouth. " (acts 22:30-23:2)

“the next morning di jews formed a conspiracy and bound themselves wit an oath no bi to chop or drink until dem had bin kill paul. Pass forty men de involved for dis plot. Dem go go di chief priests and elders and say, ‘we don taken a solemn oath no bi to chop anything until we get bin kill paul. Now then, you and di sanhedrin petition di commander to bring am before you for di pretext for wanting plenti accurate informate wey concern im case. We are ready to kill am before im gets here. ’” (acts 23:12-15)

paul and peter warn for lie-lie teachers and a falling away

“there go de terrible times for di last days. Pipo [christians] go de lovers for themselves, lovers for kudi, boastful, proud, abusive, disobedient to dia papa and mama, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, no bi lovers for di gud, treacherous, rash, conceited, lovers for pleasure rather than lovers for god— having a form for godliness [outward appearance but no bi di real] but denying na power. Don nothing to do wit dem. ” (2 timothy 3:1-5)

paul tells timothy to: “preach di word; be prepared for season and komot for season; correct, rebuke and encourage — wit great patience and sofri instruction. For di taim go com wen men no go put up wit sound doctrine. Instead, to suit dia own desires, dem go gather dey dem a great number for teachers to tok wetin dia itching ears wan hear. Dem go turn dia ears away from di true and turn aside to myths [things devised by man; i. e. , no bi from god]. ” (2 timothy 4:2-4)

“but dia de also lie-lie prophets [teachers] among di pipo [israelites] juss as dia go de lie-lie teachers among you [christians]. Dem go secretly introduce destructive heresies, even denying di sovereign lord who go buy dem — bringing swift destruction on top themselves. Many go follow dia shameful ways and go bring di way for true into disrepute. For dia greed dis teachers go exploit you wit tori deh get make up. Dia condemnation don long been hanging ova dem, and dia destruction don no bi been sleeping. ” (2 peter 2:1-3)

nero burns rome ad 67

di first roman persecution for di church appears to don taken place for di year 67, [1 year following di jews for judea rebellion against rome] under nero, di sixth emperor for rome. Dis monarch reigned for di space for five years, wit tolerable credit to imsef, but then find way go di greatest extravagancy for temper, and go di most atrocious barbarities. Among oda diabolical whims, im ordered say di city for rome suppose be set on top faya, which order na executed by im officers, guards, and servants. While di imperial city na for flames, im go up go di tower for macaenas, play upon im harp, sung di song for di burning for troy, and openly declared dat 'he wished di ruin for all tins before im death. ' besides di noble pile, dem dey call di circus, many oda palaces and

houses de consumed; several thousand perished for di flames, de smothered for di high, or buried beneath di ruins.

[jesus-is-savior.com/books, tracts & preaching/printed books/fbom/fbom-chap_02.htm](http://jesus-is-savior.com/books,tracts%20&%20preaching/printed%20books/fbom/fbom-chap_02.htm) [from foxe's book for martyrs, chapter 2]

tacitus, a critic for nero wrote, "yet no human effort, no princely largess or offerings go di gods fit mek dat infamous rumor vamoosh dat nero had e get as e be ordered di faya. Na im be say, for order to abolish dat rumor, nero falsely accuse and executed wit pass shine shine punishments dos pipo dem dey call christians, wey be infamous for dia abominations. Di originator for di name, christ, na executed as per criminal by di procurator pontius pilate for di reign for tiberius; and though repressed, dis destructive superstition erupted again, no bi only through judea, which na di we you from for dis evil, but also through di city for rome, to which all dat na horrible and shameful floods together and na celebrated. Na im be say, first, dos de seized who admitted dia faith, and then, use di informate dem provided, a vast multitude de convicted, no bi so boku for di crime for burning di city, but for hatred for di human race. And perishing dem de on top dat one make into sports: dem de bin kill by dogs by having di hides for beasts attached give dem, or dem de nailed to crosses or set aflame, and, wen di daylight passed away, dem de bin use as nighttime lamps. Nero find im own gardens for dis spectacle and perform a circus game, for di habit for a charioteer mixing wit di plebs or driving wey concern di race-course. Even though dem de clearly guilty and merited being make pass recent example for di consequences for crime, pipo begin to pity dis sufferers, bicos dem de consumed no bi for di public gud but on top account for di fierceness for one man."

wsu.edu/wldciv/world_civ_reader/world_civ_reader_1/tacitus [translated by richard hooker]

temple destroyed

for 70 ad titus, who later became emperor, and di roman legion built a siege wall dey jerusalem. But di zealots do no bi wait but attacked causing di roman legion to retreat. Di christians remembering jesus statements recorded for matthew 24 fled go di hills. Di temple na destroyed and animal sacrifices ceased as per part for jewish worship. For c. 135 jews de ban from di renamed city afta di bar kokhba revolt. Following dis taim, early church historian eusebius for caesarea records dat ethnically jewish leadership for di church for jerusalem (literally dos "of di circumcison") na replaced by gentile leadership. [3] most for di christian population had comot di city.

christ through john warns congregations for asia minor

persecution de come some go kpai while odas go fall away. "the antichrist (those who deny jesus na di christ, pikin for god, anointed one) de come, even now many antichrists don com. ...such a man na di antichrist — im denies di papa and di pikin." (1 john 2:18, 22)

ephesus "...yet i hold dis against you: you get forsaken ya first love. Remember di height from where you get fallen! repent [change one's ways] and do di tins you do for first. If you no repent, i go come you and comot ya lampstand from na place. But you get dis for ya favor: you hate di practices for di nicolaitans, which i also hate." (revelation 2:4-5)

smyrna "... no be fear de kain you de wey concern to suffer. I tell you; di devil go put some for you for bin expect to test you, and you go suffer persecution for ten days. Be faithful, even go di point for death, and i go find you di crown for life." (revelation 2:10)

pergamum "i sabi wia you live-where satan don im throne. Yet you remain true to mai name. You do no bi renounce ya faith for me . Nevertheless, i get a few tins against you: you get pipo dia ['christians' for dia assembly] who hold go di teachings for balaam. ... likewise, you also don dos who hold go di teaching for di nicolaitans. Repent na im be say! otherwise, i go soon come you and go fight against dem wit di sword for mai mouth." (revelation 2:13, 14, 16)

thyatira "nevertheless, i get dis against you: you tolerate dat woman jezebel, who calls herself a prophetess. By am teaching im misleads mai servants into sexual immorality and di eating for food sacrificed to idols. I get give am taim to repent for ha immorality, but im na unwilling." (revelation 2:20-21)

practices for di nicolaitans

apparently, dem de very resemble go di balaamites for di ot, dem committed acts for immorality (fornication) and chop meat dat had been offered to idols [probably for worship to

them]. For rev. 2:14-15 di lord de make dis connection plain: "you don dia some who hold di teaching for balaam, who kept teaching balak to put a stumbling block before di sons for israel, to chop tins sacrificed to idols [as worship], and to commit acts for immorality. You also

don some who in the same way hold the teaching of the <http://www.zianet.com/maxey/reflx73.htm>

teaching for di nicolaitans (revelation 2:15)

apparently, dis differed little for principle from di teaching for balaam, though seemingly presented by a different heretical group. Some would connect di nicolaitans wit balaamites sake of resemble etymology for di greek name nicolaus and di semitic name balaam. Dat seems fanciful, however, tey tey di two seem be differentiated for vs. 14-15 thebiblewayonline.com/revelation, by cecil n. Wright

teaching for balaam (2:14)

di ancient prophet balaam advised di pagan king balak how im fit cause god to swear di israelites, for who balak na fear but whom balaam na no fit to swear for am. Reference na make to such by moses for numbers 31:15-16, speaking for di occasion describe for chapter 25, as per result wey di lord send a plague dat caused di death for 24,000 persons. Di jewish historian josephus, for im antiquities for di jews, book iv, chapter vi, sections 6-12, elaborates upon di details as dem had com down to im day, which correspond wit di kpatakpata description give by christ for im letter to pergamum. Na im a compromise wit paganism for worship and morals. thebiblewayonline.com/revelation, by cecil n. Wright

di woman jezebel (revelation 2:20)

most manuscripts don "the" woman, but a few don "thy" woman. Some don supposed am be di wife for di one addressed as di "angel" for di church, tey tey sou (thy) na singular. But di consensus for textual scholars favors ten (the) as having been di original reading. Here jezebel na evidently a symbolic name for some prominent woman for di church for thyatira, somewhat laik di wicked wife for king ahab wey dey guilty for "whoredom" and "witchcraft" (1 kings 16:31; 2 kings 9:22), promoting di worship for baal and seeking to drive worshippers

for god komot for israel. Di jezebel for thyatira promoted both idolatrous and licentious practices among christians. thebiblewayonline.com/revelation, by cecil n. Wright

wen we examine di greek and jew mind later dis practices fit be plenti clearly understood.

sardis "... dis are di words for am who holds di seven spirits for god and di seven stars. I sabi ya deeds; you get a reputation for being alive, but you de dead. Wake up! strengthen wetin remains and na wey concern to kpai, for i get no bi found ya deeds complete for di sight for mai god." (revelation 3:1-2)

philadelphia "... tey tey you get kept mai command to endure patiently, i go also keep you from di hour for trial dat na going to com upon di whole world to test dos who live for di earth." (revelation 3: 10)

laodicea "... i sabi ya deeds, dat you de neither cold abi hot. I wish you de either one or di oda! so, bicos you de lukewarm- neither hot abi cold-i am wey concern to spit you komot for mai mouth." ... "so be earnest, and repent. Here i am! i tanda for di door and knock. If pesin hears mai voice and opens di door, i go com for and chop wit am, and im wit me." (revelation 3: 15-16; 19-20)

di kondishon for di asia minor churches clearly show no bi only individual christians but entire congregations fit stray away, and forsake christ, im teachings and im saving grace. If dem no repent and return to am, dem go be lost; i. e. , don dia lampstand removed. Know: faithful christians still assembling for di midst for persecution.

trajan persecution ad 108

for di third persecution pliny di second, a man learned and famous, seeing di lamentable slaughter for christians, and moved therewith to pity, wrote to trajan, certifying am dat dia de many thousands for dem everyday everyday put to death, wey none do anything contrary go di roman law worthy for persecution. "the whole account dem find for dia crime or error (whichever it na be dem dey call) amounted only to dis - wey dem de accustomed on top a stated day to meet before daylight, and to repeat together a set form for prayer to christ as per god, and to bind themselves by an obligation-not las las to commit wickedness; but, for di contrary-never to commit theft, robbery, or adultery, lai lai to falsify dia word, lai lai to defraud any man: afta which na im dia custom to separate, and reassemble to partake for normal for a harmless meal. "

timeline for di church christ established

- christ conferred di kingdom to im apostles
- three thousand de add give dem on top pentecost - 33 ad
- stephen na martyred and jewish persecution begin – 35? ad
- paul send to rome as per prisoner

- rome burned and roman persecution begin - 64 ad
- paul's death - 64 -65 ad
- temple for jerusalem destroyed - 70 ad
- john imprisoned on top patmos for di cause for christ
- john's death – dey 100 ad

di apostolic age ended wit christ's message for redemption having been spread throughout di roman empire. New era na beginning.

early christianity

for di second century [100-200 ad], christianity spread further into di latin-speaking western part for di roman empire. Notable leaders and writers for dis taim include polycarp for smyrna, ignatius for antioch,[4] clement for rome, justin martyr and irenaeus for lyon [4].

for di third century [200-300 ad], christianity further increased for numbers (robin lane fox suggests dat christians composed wey concern 2% for di empire by 250[4]). Teachers for dis shikena, de include origen for alexandria and tertullian for north africa, expressed for dia writings doctrines so we go fit dat for di trinity. Anthony di great and odas established christian monasticism [pertaining to monasteries] and gregory di illuminator na get hand armenia becoming di first officially christian kontri. Following di conversion for constantine di great (just prior go di battle for di milvian bridge for 312), di roman empire tolerated christianity wit di edict for milan for 313, leading later go di adoption for christianity as di state religion [the roman no bi di roman catholic church] by law no bi by conversion for 380 by theodosius i

and the rise of christendom in the byzantine empire. en.wikipedia.org/wiki/early_christianity

for 280 years christianity na ban by di roman empire. It also conducted ten persecutions yet, for dis taim it kontinu to grew.

diocletian a. D. 302

di diocletianic persecution for 303 - 311 na di last and most severe persecution for christians for di roman empire. Also sabi as di "great persecution," a main main early event na di issuing for 303 for a series for edicts by emperor diocletian and im colleagues maximian, galerius, and constantius [constantine's father]. Dis edicts rescinded christians' legal rights and demanded dia compliance wit pagan rituals. Later edicts targeted di clergy and demanded universal participation for sacrificial rituals, ordering all inhabitants take perform pagan sacrifices. Di persecution varied for intensity and duration across di empire.

en.wikipedia.org/wiki/diocletian_persecution

diocletian's edicts ordered the destruction of christian scriptures and places for worship across the empire, and prohibited christians from assembling for worship. Later any christian was most cruelly put to death. Shortly after the death of diocletian the persecution by the roman

empire against christians ended when after the "conversion" of the roman emperor constantine "legalized" christianity with the edict of milan in AD 313.

later, in AD 325, constantine had them call together the council of nicea, for an attempt to unify the empire by a state religion. Constantine envisioned christianity as the state religion which would unite the roman empire, which at that time was beginning to fragment and divide. Constantine refused to fully embrace the christian faith and continued many of the pagan beliefs and practices, so the church that constantine promoted was a mixture of christianity and roman paganism. "he

(constantine) kept his position as chief priest of the pagan state religion."

the eternal kingdom, f. W. Mattox, p. 127

while this did not seem to be a positive development for the teaching of christ's message of reconciliation and redemption, the results were anything but positive. It immediately achieved expansive influence for all levels of the imperial government.

constantine found that with the roman empire being so vast, expansive, and diverse – not everyone would agree to forsake their religious beliefs and instead embrace christianity. So,

constantine allowed, and even promoted, the "christianization" of pagan beliefs. Pagan and utterly unbiblical beliefs were given pseudo "christian" identities while being mixed with the altered church's teachings and practices. Some clear examples for this are as follows:

(1) henotheism or multiple gods

most roman emperors (and contrary to popular opinion) were henotheists. A henotheist is one who believes in the existence of many gods, but focuses primarily on one main god, or considers one main god supreme over the other gods. In the roman pantheon, the god jupiter was supreme over the other gods; e. g., a god for love, a god for peace, a god for war, a god for strength, a god for wisdom, etc. These roman gods were replaced with saints who were in charge of each of these, and many of the categories and the roman god specific to each city were replaced with a "patron saint" for the city.

(2) mother goddess

the cult of isis, an egyptian mother-goddess religion, was absorbed into christianity by replacing

isis with mary. Many of the titles that were used for isis, so we find "queen of heaven," "mother of god," and "theotokos" (god-bearer) were attached to mary. Mary was given an exalted role in the christian faith, far beyond what the bible ascribes to her, in order to attract isis worshippers who would not otherwise embrace. Many temples to isis were, in fact, converted into temples dedicated to mary. The first clear hints for this can be

cloth catholic mariology happen for di writings for origen (185-254), who lived for alexandria, egypt, which happen be di focal point for isis worship.

(3) sacrificial meal

mithraism na a religion for di roman empire for di 1st through 5th centuries ad. Na im very reign among di romans, especially among roman soldiers, and na possibly di religion for several roman emperors. While mithraism na lai lai give "official" level for di roman empire, na im di de-facto official religion until constantine and succeeding roman emperors replaced mithraism wit christianity. One for di main main features for mithraism na a sacrificial meal, which involved eating di flesh and drinking di blood for a bull. Mithras, di god for mithraism, na "present" for di flesh and blood for di bull, and wen consumed, granted salvation to dos who partook for di sacrificial meal (theophagy, di eating for one's god). Mithraism also had seven "sacraments," making di similarities between mithraism and roman catholicism too many to throwaway face. Constantine and im successors found an small small substitute for di sacrificial meal for mithraism for concept for di lord's supper / christian communion. Sadly, some early christians had already begun to attach mysticism go di lord's supper, rejecting di biblical concept for a shikena and worshipful remembrance for christ's death and shed blood. Di romanization for di lord's supper make di transition go sacrificial consumption for jesus christ [transubstantiation], now sabi as di catholic mass / eucharist, complete.

(4) supreme religious leader

di supremacy for di roman bishop na created wit di support for di roman emperors. Wit di city for rome tin wey dey gud center for goment for di roman empire, and wit di roman emperors living for rome, di city for rome rose to prominence for all facets for life. Constantine, and im successors, find dia support go di bishop for rome as di supreme ruler for im state church believing it de best for di unity for di roman empire say di goment and state religion be centered for di same place. While most oda bishops [including di bishop for constantinople] and christians resisted di idea for di roman bishop being supreme, di roman bishop eventually rose to supremacy, due go di power and influence for di roman emperors. Wen di roman empire collapsed, di roman bishop took for di title dat had previously belonged go di roman emperor constantine – pontificus maximus, [meaning high priest –but originally na di highest office for di polytheistic ancient roman religion {during di taim before

christ}]. ccel.org/s/schaff/history/3_ch01.htm

many plenti examples fit be give. Dis four suppose suffice for demonstrating di true we you from for di catholic church. For course, di roman catholic church denies di pagan we you from for na beliefs and practices. Di catholic church disguises na pagan beliefs under layers for complicated theology. Di catholic church excuses and denies na pagan we you from beneath di mask for "church tradition." recognizing dat many for na beliefs and practices are utterly foreign to scripture, di catholic church na forced to deny di authority and sufficiency for scripture.

di we you from for di catholic church na di tragic compromise for christianity wit di pagan religions dat surrounded it. Instead for proclaiming di gospel and converting di pagans, di state church juss "christianized" di

pagan religions, and “paganized” christianity. By blurring di differences and erasing di distinctions, yes, di catholic church make itself attractive go di pipo for di roman empire, becoming di supreme religion for di roman world for centuries. Na im be say, paul’s and peter’s warnings and prophecies com true for pass dominant and altered form for

christianity. Gotquestions.org

as bible believing christians separated themselves from di church for rome, which dem see as apostate, dem represented a formidable potential threat go di official para para imperial religion. Persecution for varying degrees for severity na instituted ova di centuries following.

following di early christian era, new and ominous era begin. Di middle age, as di term implies, na di shikena which intervenes between ancient and modern times, and connects dem, by continuing di one, and preparing for di oda. It forms di transition from di graeco-roman civilization go di romano-germanic, civilization, which gradually arose komot for di intervening chaos for barbarism.

politically, di middle age dates from di great migration for nations and di downfall for di western roman empire for di fifth century [rome fell for 476 from germanic invasions]; but for ecclesiastical history it begins wit gregory di great, di last for di fathers and di first for di popes, for di close for di sixth century.

ccel.org/s/schaff/history/4_ch01.htm

gregory di great serve juss before and afta 600 a. D. (590-604). Gregory fit be considered di first pope. ... as im na di first be 1) a bishop for rome, 2) a metropolitan (over roman territory) and 3) a patriarch (of italy, for all di west).

ankerberg theological research institute page 5 ankerberg.com/articles/_pdfarchives/romancatholicism/rc3w1104.pdf©

before examining some for beliefs and teachings for dis “early church leaders” wit dia very limited resources but searching to sabi di go for god, we suppose benefit from an examination for di different perspective wey concern man and god (or gods) for di hebrew and hellenistic (non-jew or gentile) peoples.

di hellenists, greek thinking, world had many gods.

1. There na a god for e remain small evritin - war, love, fertility rain; etc.
2. The images for dia gods and goddess de laik men and women.
3. They had man’s characteristics i. e. , love, hate, fits for rage and di extraction for revenge and de inconsistent, moody.
4. Their gods offered no guidelines or rules for moral or ethical conduct.

di hellenists compartmentalized man into two parts, a soul and a bodi. For dis dual system di soul no bi concern wit di bodi and di bodi had nothing to do wit di soul. For oda words, man's actions and im thoughts, intellect, de unrelated. Na im be say, actions do for di bodi had nothing to do wit im salvation. Na im wetin im knew and think say determined salvation; hence knowledge or gnosticism. Di opposite na true for di hebrew pipo wia di wia di bodi and soul de bound together wia di actions for di bodi affected di future for di soul. Perhaps understanding di difference for thinking between greek and jew go assist for understanding paul's letters.

di hellenists gnostics taught say di psyche, or soul, na holy whereas di bodi, or flesh, na inherently evil. Go di gnostics salvation no bi for faith or work, as dem de evil, but knowledge or logos (ultimate knowledge) which had no interest for di bodi which na all evil.

tey tey di flesh or bodi na evil or worldly, without any rule for morality and without any bearing on top eternity or salvation, situation ethics na di norm. Any and all types for indulgences de acceptable, marriage na held for wey no pure. Ashawo and homosexuality de accepted without kweshion, for fact openly practiced for di temples for dia gods.

but worship na for di heart for di greek culture. Colosseums de built for di multitudes to gather [to go worship] to idolize and revere dia gods for an attempt to garner favor from dem. [i find dis to you so you go find to me – quid pro quo] singing, playing and nude dancing go di gods na worship and it unified di pipo. Wit regard go di greek concept for soul, worship, salvation or eternity de a state for di mind wit knowledge and intellect being important. Gud work de unnecessary as whatever occurred wit di bodi na irrelevant. Dis concept even exists today wen pipo gather on top sunday to worship ignoring dia actions for di past week.

dis greek dual concept for soul and bodi na foreign go di jews who looked upon man as per whole wia di bodi and soul de bound together. Dia [jew and christian followers for jehovah god] worship, wen dem had no bi departed from god, na a continuous act no bi limited to set times except for special days. Service to god no bi seen as secular and worship as religious. Dem de di same act. Evritin na theological go di jew. God no bi part-time; i. e. , no bi separated between one's job and im religion.

wit dis background for di difference for di greek (gentile) and hebrew (jew) thinking and di fact dat many gentiles de turning to christ and many jews de returning to judaism [which fit possibly explain di purpose for di book for hebrews], it suppose be easier to sight how di

greek thinking influenced di writing for di "church fathers." adapted from hebrew mind vs

greek mind by brad scott wildbranch. org/gkhebcia/index.html --2-10-2007

chapter 2

church fathers

di following na closer look for di teachings, practices and interpretations for "church fathers" 100 - 476 ad. Although dis men de no bi inspired for god, as na often clearly evident for dia writings, nevertheless dem be a valuable source for informate and insight concerning di history and practices for di early church [which fit or fit no bi don been according go di teachings for christ and apostles].

htm

apostolic fathers

di earliest church fathers, (within two generations for di apostles for christ) include clement for rome [italy],[2] ignatius for antioch [syria], polycarp for smyrna [asia minor now turkey] and justin martyr for samaria, for addition, di didache and shepherd for hermas are usually placed among di writings for di apostolic fathers although dia authors are unknown. en. wikipedia. org/wiki/apostolic_fathers#apostolic_fathers_and_their_work

clement for rome (35 – 101)

im epistle, 1 clement (c 96), na copied and widely read. Clement calls for di christians for corinth to maintain harmony and order. [2] it na di earliest christian epistle outside di para para testament. [catholic] tradition identifies am as di fourth pope and bishop for rome and im epistle assert rome's apostolic authority ova na audience, di church for corinth.

teachings for clemet for rome

1 clement does no bi, as some claim, establish di "orders" for di church. Im refers only to elders and deacons, and im does no bi distinguish between clergy and laity. [his references strongly show wey he do no bi recognize wey he na a pope.] im does, however, suggest dat seeking power or prestige for inside di church na wholly inappropriate, and dat each pesin suppose be how lowly [they or odas think] it fit be.

peculiarpress.com/ekklesia/archive/ekklesia70.htm

ignatius for antioch

ignatius for antioch (also sabi as theophorus) (c 35-110)[3] na a student for di apostle john. for route to im martyrdom for rome, ignatius wrote a series for letters which don been preserved become example for di theology for di times. Important topics addressed for dis letters include ecclesiology [the study for di church as per tin for itself], di sacraments [a visible sign for an invisible reality], di role for bishops, and biblical sabbath. [4] im na di second afta clement to mention paul's epistles. [2] [note neither ecclesiology abi sacraments appear to don any biblical origin]. en. wikipedia. org/wiki/ignatius_of_antioch

dia appears be some evidence dat prior to 150 ad dia de a plurality for elders for churches. "it na definitely established dat for di shikena from 100 to e remain small 150 di church na generally governed by elders and deacons without any distinction between elder or bishop." di eternal kingdom, f. W. Mattox, p. 62

hierarchical and authoritative structure "after di apostolic age (ended wey concern ad 100), di church quick quick became plenti hierarchical and authoritative. So, by early for di second century, church leadership begin to transform into sontin strikingly akin to roman civil goment. Di documents primarily get hand suggesting dis unbiblical change na ignatius, bishop for antioch, although e get some doubt wey concern di authenticity for im letters. ... it go suffice to point komot dat for di eight ignatian letters (ca a. D. 110) generally think be genuine,

im insists for di division for di bishopric and di presbytery and di monarchical authority for di bishop, going so far as to compare di bishop wit christ imsef.

while e get realli no authorization for exclusive and coercive authority for church leaders, it no bi long afta di death for di last apostle dat humans assumed it sha. Paul clearly uses di elder (greek, presbuteros, an old man), bishop (greek, episkopos, overseer or guardian), and pastor (greek, poimen, shepherd) role for di para para testament interchangeably for acts 20:17-28. Furthermore, paul does no bi imbue dis role wit a worldly kain authority. Elders are be servants for di church, watching ova di flock wit send, presiding ova meetings, and applying di wisdom gained wit age.

[note: servants exercise di master's authority. Elders, as servants, exercise christ authority for accordance wit biblical instructions. Any demand or directive no bi from scripture na personal authority no bi di masters.]

teachings for ignatius

a. In laik manner, make all reverence di deacons become appointment for jesus christ, and di bishop as jesus christ, wey be di pikin for di papa, and di presbyters as di sanhedrin for god, and assembly for di apostles. Apart from dis, e get no church" (ignatius go di thrallians iii). Ignatius also claims dat no christian activity na valid without di participation or approval for di bishop: "for, tey tey ye are subject go di bishop (polybius for dis case) as to jesus christ, ye appear to me to live no bi afta di manner for men, but according to jesus christ, who kpai for we, for order, by believing for im death, ye fit dodge from death. It na na im be say necessary dat, as ye las las do, so without di bishop ye suppose do nothing, but suppose also be subject go di presbytery, as go di apostle for jesus christ" (ignatius go di thrallians ii, emphasis add).

"let dat be deemed a proper eucharist, wey be [administered] either by di bishop, or by one to whom im get entrusted it. It na no bi lawful without di bishop either to baptize or to celebrate a love-feast." (ignatius to the smyrnaeans viii). peculiarpress. com/index_main. htm

b. Ignatius na a bishop (presbyter, pastor) for di church for antioch who separated di presbytery and di episcopate. Throughout dis three letters, ignatius writes for di bishop (singular), di presbytery, and di deacons, insisting wey dem be respected and obeyed. Im equates di bishop to "the lord imsef" (l. Eph 6:1; l. Mag 6:1; l. Tra 2:1); di presbyter to "the council for di apostles" (l. Mag 6:1; l. Tra 2:2); and di deacons to servants for christ imsef (l. Mag 6:1) or go di "mysteries for jesus christ" (l. Tra 2:3). Im commands di church "to act for harmony wit di mind for di bishop" (l. Eph 4:1), and "not do anything without di bishop and di presbyters" (l. Mag 7:1; cf l. Tra 2:2). Im seems to ascribe greater power go di prayer for a bishop (l. Eph 5:2), and even suggests di bishop na be feared (l. Eph 6:1). To im credit, ignatius does no bi call for such obedience to imsef, but then im na no bi di bishop for dis cities. Nevertheless,

ignatius projects a consistently humble attitude wit such statements as "i am only beginning be a disciple" (l. Eph 3:1); "i no sabi weda i am worthy." (l. Tra 4:2)

dis notion dat christians are "not to do anything without di bishop (and di presbyters) consent na particularly odious. "without dis (bishop, presbyters, deacons)," im writes. "no

group can be called a church" (l. Tra 3:1) peculiarpress. com/ekklesia/archive/ekklesia80. htm

polycarp for smyrna

polycarp for smyrna (c 69- ca. 155) na a christian bishop for smyrna (now izmir for turkey). It na recorded dat "he had been a disciple for john." di options for dis john are; john di pikin for zebedee traditionally viewed as di author for di fourth gospel, or john di presbyter (lake 1912). Traditional advocates follow eusebius for insisting say di apostolic connection for polycarp na wit john di evangelist, and dat dis john, di author for di gospel for john, na di same as di apostle john. Polycarp, 155, tried and failed to persuade anicetus, bishop for rome, to don di west celebrate easter [adapted from paganism dating back to nimrod shortly afta di flood. christiananswers. net/q-eden/edn-t020. html.] on top 14 nisan, as for di east. Im rejected di pope's suggestion say di east use di western date. For c 155, di smyrnans demanded polycarp's execution as a christian, and he died a martyr. wikipedia.org/wiki/church_fathers

teachings for polycarp

di bible itself clearly uses di greek terms episkopē (watchman, sentinel, overseer, bishop) and prebuteros (elder, presbyter) interchangeably. E get no bi even a hint for apostolic teaching for one-man (bishop) rule for an individual congregation, make alone an entire city or region. Yet, di monoepiscopate [single bishop] emerged for di second century, and polycarp na cited as one for dos city rulers. Throughout im seven authentic, extant letters, ignatius for antioch repeated[ly] separates di episkopē from di prebuteros, dey call dem respectively, god's "managers" (oikonomos, chamberlain, govnor, and steward), and a civil term applied to erastus for romans 16:23; and "assistants" (paredroi, a term no bi bin use for di para para testament). Dis idea dat elders are assistants go di bishop don no basis whatsoever for scripture. For di roman [catholic] brand for christianity, di presbytery morphed into di priesthood as per specialized class for intermediaries uniquely authorized to administer sacraments (baptism, communion, etc.) on top behalf for di bishop. Dis too don no basis for scripture, wia all christians are dem dey call priests.

hierarchicalists for di modern catholic, anglican, and orthodox churches use di letters for ignatius as proof-texts to justify di monoepiscopate and di papacy. Polycarp na also bin use as per vital link for di doctrine for apostolic succession, which suggests dat authority rests for bishops sake of an unbroken chain for appointment through ordination back go di apostles themselves. peculiarpress. com/ekkleisia/archive/ekkleisia88. htm

justin martyr 100 - 165

justin na a gentile, but born for samaria, near jacob's wella. Im must don been wella educated: im had travelled extensively, and im seems to don been a pesin enjoying at least a competence.

afta trying all oda systems, im elevated tastes and refined perceptions make am a disciple for socrates and plato.

ccel. org/ccel/schaff/anf01. viii. i. html

most scholars gree dat justin na verbose, confused, inconsistent and often no bi convincing for im arguments. Nevertheless, im na important figure for di history for di church. For am christianity na "theoretically, di true philosophy, and, practically, new law for holy living and dying. earlychurc. org. uk/justin. php

“sunday na di day on top which we all hold awa normal assembly, bicos it na di first day on top which god, having wrought a change for di darkness and mata, make di world; and jesus christ awa savior for di same day rose from di dead. For im na crucified for di day before dat for saturn (saturday); and for di day afta dat for saturn, wey be di day for di sun, having appeared to im apostles and disciples.

“all who live for cities or for di kontri gather together to one place, and di memoirs for di apostles or di writings for di prophets are read, as long as taim permits; then, wen di reader don ceased, di presido [assumed be one for di elders designated to preside ova di assembly] verbally instructs, and exhorts go di imitation for dis gud tins. Then we all rise together and pray, and, as we before say, wen awa prayer na ended, buredi and wine and water are brought, and di presido for laik manner offers prayers and thanksgivings, according to im ability, and di pipo assent, say amen (hebrew language - so be it); and dia na distribution to each, and a participation for dat ova which thanks don been give, and to dos wey be absent a portion na send by di deacons. No bodi na allowed to partake but di man who believe say di tins which we teach are true, and who don been washed wit di washing dat na for di remission for sins, and unto regeneration, and who na so living as christ don enjoined. christianitytoday.com/ch/131christians/evangelistsandapologists/martyr.html

dem wey be wella to do, and willing, find wetin each tink fit; and wetin be collected na deposited wit di presido to take send dos for need:

1. orphans
2. widows
3. sick
4. any odas for wan,
5. those wey be for bonds and
6. strangers sojourning among we

know: all dia dey give na for odas none for sef.

im death

justin and oda saints de seized and brought before di prefect for rome, [a roman official having all authority necessary to protect rome and di area for inside 100 miles] whose name na rusticus. As dem stood before di judgment seat, rusticus di prefect say to justin: "above all, don faith for di gods and obey di emperors. " justin say: "we no fit be accuse or condemned for obeying di commands for awa savior, jesus christ. "

rusticus say: "you are a christian, then?" justin say" "yes, i am. "

di prefect say to justin: "you are dem dey call a leaned man and tink you sabi wetin be true teaching. Listen: if you de scourged and beheaded, u dey convinced dat you would go up to heaven?" justin say: "i shey wey i shall enta god's haus if i suffer for dat way. For i know say god's favor na stored up until di end for di whole world for all who don lived gud live. "

di prefect rusticus say: "do you get an idea dat you go go up to heaven to receive some suitable rewards?" justin say: "it na no bi an idea wey i don; it na sontin i sabi wella and hold be most some kain. "

di prefect rusticus say: "now make we com go di point for wahala, wey be necessary and urgent. Gather round then and wit one accord offer sacrifice go di gods. " justin say: "no one who na right-thinking stoops from true worship to lie-lie worship. "

di prefect rusticus say: "if you no do as you de commanded you go de tortured without mercy. " justin say: "we shey to suffer torment for di sake awa lord jesus christ, and so be saved. For dis go bring we salvation and confidence as we tanda before di plenti terrible and universal judgment-seat for awa lord and savior. " oda also say: "do wetin you go. We are christians; we no offer sacrifice to idols. "

di prefect rusticus pronounced sentence, say: "let dos who don refused to sacrifice go di gods and to obey di command for di emperor be scourged and led away to suffer capital punishment according go di ruling for di law. " glorifying god, di holy martyrs went komot go di accustomed place. Dem de beheaded, and so fulfilled dia witness for martyrdom for confessing dia faith for dia savior.

atholicrodiodramas.com/saints_works_h_thru_j/justine_martyr_i_have_accepted_the_true_doctrines.htm

hippolytus for rome

hippolytus (c. 170 - c. 236) na one for pass prolific writers for di early church. Hippolytus na born for di second half for di 2nd century, probably for rome. Photius describes am for im bibliotheca (cod. 121) [first byzantine encyclopedia] as per disciple for irenaeus, wey dey say be a disciple for polycarp.

wikipedia.org/wiki/hippolytus_of_rome#life

teachings for hippolytus: and dem shall baptize di little pikin first. And if dem fit ansa for themselves, make dem ansa. But if dem no fit, make dia papa and mama ansa or pesin from dia family. And next dem shall baptism di grown men; and last di women. (apostolic tradition

21. 3-5) <http://www.orldutheran.com/html/baptevid.html> [by requiring an ansa, even if by pesin else for cases wia dem de too young or mentally no fit, requires some degree for knowledge or belief for sin, na consequences and di need for forgiveness unless infant baptism na juss a ritual.]

di normal form for baptism for di first centuries—until at least di twelfth century—was immersion. “and concerning baptism, baptize dis way: having first say all dis tins, baptize into di name for di papa, and for di pikin, and for di holy spirit, for living water [flowing or waka water]. But if you get no living water, baptize into oda water; and if you no fit do so for cold water, do so for warm. But if you get neither, pour komot water three times upon di head into di name for papa and pikin and holy spirit.

en.wikipedia.org/wiki/aspersion

hippolytus strongly opposed di growing hierarchy for di church. Di eternal kingdom, f. W. Mattox p. 203

greek fathers

irenaeus for lyons

irenaeus, (b. 2nd century; d. end for 2nd/beginning for 3rd century) na bishop for lugdunum for gaul, wey be now lyons, france. Im writings de formative for di early development for christian theology. Im na a notable early christian apologist. Im na also a disciple for polycarp, wey dey say be a disciple for john di evangelist. Di shepherd for hermas (2nd century) na reign for di early church and even considered scriptural by some for di early church fathers, so we go fit irenaeus. Na im written for rome, for greek. Di shepherd had great authority for di second and third centuries.

im best-known book, against heresies (c 180) enumerated heresies and attacked dem. Irenaues wrote say di only way for christians to retain unity na to humbly accept one doctrinal authority-episcopal councils. [2] [unity by authority rather than unity for christ.] irenaeus na di first to propose say all four gospels be accepted as canonical.

teaching for irenaeus for lyons - for im com to save all by way for imsef -- all, i tok, who by am are born again to god -- infants, pikin, adolescents, young men, and old men. (against

heresies ii. 22. 4)

orlutheran.com/html/baptevid.html

clement for alexandria

clement for alexandria (titus flavius clemens) (c. 150-211/216), na di first member for di church for alexandria be pass a name, and one for na most distinguished teachers. Im united greek philosophical traditions wit christian doctrine and valued gnosis. Im developed a christian platonism. [2] di central concept na di theory for forms. Di only true being na founded upon di forms, di eternal, unchangeable, perfect types, wey main main objects for sense are imperfect copies. Many platonic notions are now permanent elements for catholic/protestant christianity. Laik pagans had before dem, christians understood platonic forms as god's thoughts. wikipedia.org/wiki/clement_of_alexandria and wiki/platonism

gnosticism (greek: gnōsis, knowledge) humans are divine souls trapped for a material world created by an imperfect god, ... di abrahamic god, and na contrasted wit a superior entity, referred to by several terms.

en.wikipedia.org/wiki/gnosticism

gnosticism na applied to various early christian sects dat claimed direct personal knowledge beyond the gospel or the church hierarchy. etymonline.com/index.php?l=g&p=7

di gnostic branch for christianity dat emerged for di second century practiced na own elitist brand for onlyism, claiming dat jesus passed "secret" knowledge along to some kain disciples, most notably mary magdalene and thomas. Salvation, dem claimed, com only through initiation— sometimes involving bizarre rites.

peculiarpress.com/ekklesia/archive/ekklesia67.htm

origen for alexandria

origen, or origen adamantius (c185 - c254) na an early christian scholar and theologian. According to tradition, im na an egyptian[5] who taught for alexandria, reviving di catechetical school, wia clement had taught. Di patriarch for alexandria at first supported origen but later expelled am for being ordained without di patriarch's permission. Im relocated to caesarea maritima and kpai there[6] afta being tortured reply say persecution.

use im knowledge for hebrew, im produced a corrected septuagint. [2] im wrote commentaries on top all di books for di bible. [2] for peri archon (first principles), im articulated di first philosophical exposition for christian doctrine. [2] im interpreted scripture allegorically and show imself be a stoic, a neo-pythagorean, and a platonic. [2] laik plotinus, im wrote say di soul passes through successive stages before incarnation as per human and afta death, eventually reaching god. [2] im imagined even demons being reunited wit god. For origen, god no bi yahweh but di first principle, and christ, di logos, na subordinate to am. [2] im views for a hierarchical structure for di trinity, di temporality for mata, "the fabulous preexistence for souls," and "the monstrous restoration which follows from it" de declared anathema for di 6th century. [7][8]

[en. wikipedia. org/wiki/origen](http://en.wikipedia.org/wiki/origen)

teaching for origen: i take dis occasion to discuss sontin which awa brothers often inquire wey concern. Infants are baptized for di remission for sins. De kain kinds? or wen do dem sin? but tey tey "no one na exempt from stain," one removes di stain by di mystery for baptism. For dis reason, infants are baptized. For "unless one na born for water and di spirit, im no fit enta di kingdom for heaven. " (homily on top luke 14:5).

[orlutheran. com/html/baptevid. html](http://orlutheran.com/html/baptevid.html)

anthony di great

anthony (c 251 – 356 also sabi as papa for all monks) na from egypt, a prominent leader among di desert fathers. Im na celebrated for many churches on top im feast days: 17 january for di eastern orthodox church and western churches; and tobi 22, (january 30) for di coptic orthodox church and di coptic catholic church. [coptic - a northern afro-asiatic language spoken for

egypt until at least di seventeenth century.]
[wikipedia. org/wiki/anthony_the_great](http://wikipedia.org/wiki/anthony_the_great)

latin fathers

tertullian

quintus septimius florens tertullianus (c 160 - c 225), wey dey converted to christianity before 197, na a prolific writer for apologetic, theological, controversial and ascetic work. [13] im na

di pikin for a roman centurion. Im get been referred to as "the papa for latin christianity. "

[wikipedia. org/wiki/tertullian#cite_note-2](http://wikipedia.org/wiki/tertullian#cite_note-2)

(ekonomou, 2007, p. 22)

tertullian denounced christian doctrines im considered heretical, but later for life adopted views dat themselves com be regarded as heretical. Im wrote three books for greek and na di first great writer for latin

christianity, na im make sometimes sabi as di "father for di latin church. "[14] im na evidently a lawyer for rome. [15] im na say to don introduced di latin term "trinitas" wit regard go di divine (trinity) go di christian vocabulary[16] (but theophilus for antioch (c115 - c183) already wrote for "the trinity, for god, and im word, and im wisdom", wey be resemble but no bi identical go di trinitarian wording), [17] and also probably di formula "three persons, one

substance" as di latin "tres personae, una substantia" (itself from di koine greek "treis hypostases, homoousios"), and also di terms "vetus testamentum" (old testament) and "novum testamentum" (new testament).

for im apologeticus, im na di first latin author who qualified christianity as di "vera religio" [true religion], and systematically relegated di classical roman empire religion and oda accepted cults go di position for mere "superstitions. " im use for di "rule for faith" seems be applied by tertullian to some distinct formula for doctrine [(de praescriptione, xiii).] wit di rise for formalism and sacramentalism, regulated ritual com be viewed as highly relevant to one's approach to god. Wetin be say, and how na im say; wetin be do, and how na im do. and wen and wia and by whom. all took on top tremendous importance, wit any deviation whatsoever bringing an e remain small instant rebuke from di "church powers dat be. " wikipedia. org/wiki/tertullian [one example na di phrase "in jesus name" bin use after much much for many prayers appears to don com into use several centuries afta di church na established wit di advent for regulated rituals.] en. wikipedia. org/wiki/church_fathers

tertullian and hippolytus de "the only two outstanding men who opposed di growing power for di roman bishop. Di eternal kingdom, f. W. Mattox p. 203

later for life, tertullian joined di montanists, [direct revelations from di holy spirit, to speak as di passive mouthpieces for di divine and spoke for ecstatic visions] a heretical sect dat appealed to im rigorism. [13] en. wikipedia. org/wiki/church_fathers

tertullian took di see [about di scripture] dat "what don no bi been freely allowed na forbidden. " for oda words, if di holy scriptures are genuinely silent wey concern sontin, then dat wey concern which dem be true true, utterly and absolutely silent na forever forbidden. Odas for im day, however, declared juss as confidently, "the tin wey be no bi forbidden na freely permitted. " di opposing see, na im be say, na: if god say nothing wey concern it, then im must don nothing against it. Na im make, it suppose be permitted to im pipo. ... [over a thousand years later] luther and zwingli also weighed for on top dis mata. Di latter maintained dat anything "not enjoined or taught for di para para testament suppose be unconditionally rejected," whereas luther espoused di opposing see --

"what na no bi against scripture na for scripture and scripture for it. " ... but genuine biblical shun (where god don true true say absolutely nothing one way or di oda wey concern sontin) na neither prohibits abi permits.

wikisource.org/wiki/

antenicene_fathers/volume_iii/apologetic/the_chaplet,_or_de_corona/chapter_ii

some teachings and practices for tertullian

rule for faith - it fit be tok say tertullian na constantly use dis expression, and by it way now di authoritative tradition handed down for di church, now di scriptures themselves, and, perhaps, a definite doctrinal formula. While im nowhere gives a list for di books for scripture, im divides dem into two parts and calls dem di instrumentum and testamentum en. wikipedia.org/wiki/tertullian

some 1200 to 1300 years later due go di reformation di council for trent (1545 – 1563) dem dey call by pope paul iii decide say “traditions set forth by di councils and di church fathers constituted

authority equal go dat for di scripture.”

di

eternal kingdom, f. W. Mattox, p. 291

fornicators and murderers suppose lai lai be admitted into di church under any circumstances. For de pudicitia, tertullian condemns pope callixtus i for allowing such pipo for wen dem show repentance.

en. wikipedia.org/wiki/tertullian

cyprian for carthage

cyprian (thascius caecilius cyprianus) na bishop for carthage and an important early christian writer. Im na probably born for di beginning for di 3rd century for north africa, perhaps for carthage, wia im received an excellent classical (pagan) education. Afta converting to christianity, im became a bishop (249) and eventually kpai a martyr (september 14, 258) for carthage.

teachings for cyprian

as to wetin pertains go di case for infants: you [fidus] tok say dem ought no bi be baptized for inside di second or third day afta dia birth, say di old law for circumcision must be taken into consideration, and dat you do no bi tink dat one suppose be baptized and sanctified for inside di

eighth day afta im birth. For awa council e be laik to we far otherwise. No bodi agreed go di course which you think suppose be taken. Rather, we all judge say di mercy and grace for god ought to

be denied to no man born (letters 64:2 [a. D. 253])

ambrose

ambrose (337/340 – 397) na di govnor for aemilia-liguria for northern italy. For 374 di bishop for milan, auxentius, an arian, kpai, and di arians challenged di succession. Ambrose went go di church wia di election na to take place, to stop an uproar, which na probable. Im address na interrupted by a call "ambrose, bishop!" at first im energetically refused di office, wey be say im na for no fit prepared as im na neither baptized abi formally trained for theology but, upon receiving a letter from di emperor praising di appropriateness for rome appointing individuals evidently worthy for holy positions, for inside a week im na baptized, ordained and duly installed as bishop for milan.

ambrose na counted by di catholic church as one for di four original doctors for di church. Di odas de saint augustine, saint jerome, and pope gregory i. E don dey noted dat ambrose's theology na significantly influenced by dat for origen.

im applied dis knowledge as preacher, concentrating especially on top exegesis for di old testament, and im rhetorical abilities impressed augustine for hippo, im spiritual successor, whose conversion na helped by ambrose's sermons.

augustine

augustine (354 – 430) na trained be a teacher and philosopher. Im reading na confined e remain small exclusively to latin authors. Im had great admiration for cicero and ranked am above all oda ancient writers.

for im earlier years im found di teachings for manichean, [two everlasting kingdoms, one for lait under god and di oda for darkness under di demon] to get great resemblance to dos for gnosticism.

afta some eight years im break from di group waka to neo-platonism [the absence for gud tin wey dey gud source for evil (privatio boni), and dat dis absence for gud comes from human sin]. For wey concern 27 years for age im became a "christian" but no bi necessarily from a study for di bible. However, di older im became di plenti im moved for di direction for di bible and away from philosophy. Often, dem de mixed bringing inconsistencies.

"ism's"

calvinism, rew

some thinking and beliefs for augustine

1. Definition for evil

god na eternal and no fit change. Im na di ultimate gud. Any movement from god na evil. Only god's grace fit keep men from sin. Di choice for sef instead for god na di essence for sin.

2. Origin for evil "why suppose dia be evil for a universe created komot for nothing by a being who na both gud and all-powerful?" (mcgiffert, a history for christian think, 1933, p. 89). Evil na di tendency for all created tins to lapse again into di nothingness from where dem com. God no bi get hand sin but permitted it.

3. Origin for sin (total hereditary depravity)

although augustine do no bi believe god na get hand sin, im accepted di catholic traditions and doctrine for original sin.

4. Free go

man inherited from adam a wuru wuru nature and dis became di incentive to sin. Men are endowed wit awoof go but im fit no bi choose god and live for am without divine help or grace.

5. First work for grace

faith na divine dash and no bodi fit believe for god unless moved thereto by im grace. Dis gifts are bestowed without regard to human merit either actual or foreseen.

6. Irresistible grace

dos whom god wills to save no fit stop am from doing so even if im wished to.

7. Sovereignty for god

god na absolutely supreme. Im go na di only real go.

predestination

some pipo are foreordained to salvation and some to damnation, wey be due wholly to god's unfathomable secret go.

8. Preservation for saints

god gives go di chosen di dash for preservation so dem fit endure go di end. Na im be say, none for di elect fit fall away and be lost.

9. Number for di elect fixed

di number for di elect na unchangeably fixed and na di same as di number for fallen angels.

dis belief na reason say revelation 3:11 "hold fast dat thou hast, lest anoda take thy crown."

"isms" calvinism,

rew, pages 4 – 7

"church fathers" timeline

100 200 300 400 476

para para testament written by 95

sacraments introduced

polycarp 69-155

recognized matthew and mark

justin 100-165

irenaeus 2nd-3rd century

most books for bible de recognized & infant baptism referenced

clement 150-211

tertullian 160-225

origen 185-284

all but 4 books accepted [james, 2 peter and 2 & 3 john]
251-356

anthony for egypt

cyprian???-258

council for nicea 325

roman state church established

ambrose 337-370

augustine 345-430

-----fall for western roman empire---476

chapter 3

gnosticism

di beginnings for gnosticism don long been a mata for controversy and are still largely a subject for research. Whereas formerly gnosticism na considered mostly a wuru wuru for christianity, it now seems clear say di first traces for gnostic systems fit be discerned some centuries before di christian era.

catholic.org/encyclopedia/view.php?id=5209

some for di beliefs associated wit gnosticism appear be from zoroastrianism which don been dated "between di 18th and 10th centuries bce. " but "some ancient authors also find a mythological "date"

corresponding to about 6000 bce. [e] "

wikipedia.org/wiki/zoroaster

plato lived from 428-348 bc. Most history books and encyclopedias credit socrates, plato, and aristotle for being pass influential pipo for western history. Dia philosophical views sprang forth from homer's great mythical heroes. Dis led go di ultimate philosophical goal for excellence which led go di various social

structures for greek life. Plato, for course, na a member for di social elite. Dis na part for di background for im most powerful contribution to religious think, di dualism for man. Plato taught dat man consisted for two parts, di "soul" and di "flesh". Im taught dat only di soul na gud and gud na wetin all men seek. Di flesh na evil and fit do no gud. [this dualism for man (i. e. , di soul and bodi are separate) is part of the gnostic belief as will be noted below].

wildbranch.org/gkhebcia/index.html

brad scott for di greek mind verses di hebrew mind wrote "in di times for jesus and paul dia de many thinking groups dat would fall under di banner for gnosticism. Di nihilists and di libertines would be two for dis. Both for dis groups would also be classified as antinomians or 'against di law' [opposite for legalism]. Dis would be di definition as e be so commonly sabi for di oyinbo. However, for di hebrew di word for 'anti' na tachat, which way 'instead for' or 'in place for'. You sight, no bodi na realli against law, dem simply deny god's law and replace dem wit oda law. Everi society, large or small, don rules. One fit tink im na awoof wen unrestrained by law but im soon comes up wit im own.

tey tey di rise for gnosticism, i believe di 'church' don been theologically duped into believing dat liberty na freedom from law. Di only way dat one fit claim be a 'christian' and hold dis theology na to allegorize or spiritualize di text. Allegorization [not real juss symbolic] sprang forth from di early gnostics, and gnosticism na hellenistic think for na best.

so, wetin be gnosticism? literally di word gnosis, a greek word, way 'knowledge'. Dis way for thinking na also a religious sect for di taim for jesus. However, plenti appropriately it na way for thinking. Notice i say it na way for thinking, no bi na im a way for thinking. E get no fit to define dis word for a few sentences, so we go define it as we go. Di whole idea for gnosticism dove-tails wit di whole philosophy for di holy psyche or soul, and di evil bodi and physical world. Dem get degrees, if you go, for dis philosophy. Boku for wetin be taught for modern christianity na very pale compared to some extremes for pipo laik simon, saturninus, cerinthus, valentinus, or even marcion. If you begin wit a relatively small, unscriptural doctrine, it soon leads go big one. Many for dis men (circa 1-2nd century ad) concluded dat jesus no bi a man, but di spirit for di messiah. Why? bicos di "deity" would no bi don an evil bodi tey tey di flesh na by nature wicked. Marcion taught dat jesus' bodi na a 'phantom'. Many early church fathers stood against dis doctrine for a taim, except for clement and origen, wey be sympathetic to dis doctrine. Fundamental to clearly gnostic systems na dualism, which opposes di transcendent god [a god without limitation] and an ignorant demiurge. (this na di caricature for god). For some systems, di creation for di world resulted from di presumption for wisdom (sophia).

di material creation, de include di bodi, na regarded as inherently evil. Sparks for divinity, however, had been encapsulated for di bodies for some kain pneumatic or spiritual individuals, wey be ignorant for dia celestial origins. Di transcendent god or demiurge send down a redeemer (christ), who brought dem salvation for di form for a secret gnosis or knowledge. Go di gnostics, salvation no bi dependent upon faith or work but rather knowledge for one's nature, so dia na boku indulgence for licentious behavior. Dia de no rules for di bodi tey tey di logos or ultimate knowledge no bi interested for physical or material tins. Dis also meant dat marriage na held for wey no pure kukuma, for procreation involved di bodi. A "unisex" being na held for hopeful reverence. Di nyash line for gnosticism na 'other worldly' existence. Many para para testament doctrines are bin use to support dis think which we go put back into things wey e contain later. Gnosticism, historically speaking, na

simply di logical progression for greek or hellenistic thinking. Dis philosophy, several centuries later, led go di monastic system and eventually go di papal system kukuma.

di greek/gnostic thinking for 'inwardness' only sounds holy, gud, and scriptural. Di wahala na dis. Awa mind and awa bodies are created by god and don natural needs and desires. Dis needs and desires are anticipated by awa creator, so im get rules for di mind and di bodi. If awa theology denies dis rules (the reason na realli irrelevant), awa mind and bodi go satisfy dem some oda way. Dis na why for boku christian theology di law for yhvh are superseded by di 'law for christ' wia e get di spirit. God, who live for di transmudane, na only interested for di spiritual and don no interest for di mundane cares for di world.

go di greek mind dia na so boku diversity be seen dat dia fit no bi be juss one god. Dis na why dia fit be juss as boku change and diversity for ethics and morals kukuma. Dia de no foundational guidelines for moral behavior. Behavior changed as di times changed [situation ethics for today], and each philosopher na no bi or less correct than di last one. Christian teaching from di first century don taught dat e get but one elohiyim (god), however, boku christian theology betrays dis intellectual proposition wey concern elohiyim (god). Di early disciples, all jewish, remained faithful for everi way go di sh'ma [central tenet for judaism "hear, o israel: di lord awa god, di lord na one" deuteronomy 6:4]. All doctrine for di book for acts attested to dis fact. For di middle for di second century di church na dominated by gentiles, and gentile think begin to flow naturally into greek thinking.

dem get many aspects for di nature for elohiyim (god) dat differs for dis two contrasting cultural views. Di two most important ones as e take concern scriptural doctrine are found for im oneness and im unchangeableness. For hebrew think, im nature na intimately tied to im commands and instructions. Many religions fit 'confess' wey he na one and unchangeable, but dem betray dat confession doctrinally. Dis na bicos greek thinking na embedded for awa own think process, and a mere confession for beliefs wey concern elohiyim (god) na true true missing di mark. Believing tins wey concern elohiyim (god) na no bi di same as believing elohiyim (god).

worship

worship de for di very heart for greek culture. Many great colosseums de built to accommodate di throngs for worshippers gathered to idolize and revere di gods [so dem fit go worship]. Dis gatherings de think to abeg di gods and cause dem to cast favor upon di pipo. Different gods de worshipped for different reasons for dat each god na hovering ova a different aspect for di world. Songs de sung, instruments de play, and nude dancing na normal. Singing songs, playing, and dancing go di gods na worshipping, and dis worship na wetin unified di pipo. Homosexual acts de quite normal for say di bodi na irrelevant go di gods. Na im di state for mind say di gods de interested for. Di stoics however, for get nothing to do wit dis kain activity. Worship give dem na fifty-fifty a state for mind; however, a proper state for mind does no bi succumb go di writhing pleasures for di bodi. Di greek concept for worship, (proskuneo), na seen as per specific act for reverence or homage. Modern worship na also seen from di greek point for see. We worship on top sunday morning. Praise and worship teams are reign today, as dos who lead for sunday morning worship taim. Praise na seen as upbeat wit a faster tempo and worship na wen di tempo na slowed down and plenti wey serious adoration na displayed. Wen di weekly, mundane, cares for di world go through dia cycle, then praise and worship begins again wit di next sunday morning.

spirituality

go di greek mind, true spirituality na "otherworldly". It de for for living outside for dis world and dis philosophy fit and does lead to all kinds for "new age" teachings and related religions de include modern christianity. Di gods lived outside for dis world and so a true true spiritual man lived outside for di cares for dis world kukuma. Denying di physical and condemning emotion na part for dis philosophy. Right thinking and right ideas de di hallmarks for di spiritual pesin. Only di true true educated (the hol) fit attain true spirituality, as di poor de destined to take send for di mundane, everyday everyday necessities. Dem de di ditch diggers, caretakers, farmers, and for course carpenters.

worshipping na sontin you do wit di mind and no bi be demonstrative. Denying one's sef na very spiritual, bicos di physical na evil. Di sooner one enta di heavenlies di betta. Dis na why suicide na a very noble tin for greek thinking. Any scriptures dealing wit a heavenly citizenship na seen as wey dey support dis otherworldly existence. Marriage na seen as for dis world and na shunned. Abstaining from meat and some kain foods na also promoted as obtaining a higher dey call wit di para para logos. Tey tey di logos na considered di mind for di minds, focusing on top correct thinking na being "in di spirit".

emotions de also looked down upon for gnostic thinking. To show emotion na to demonstrate weakness and spiritual immaturity. Wen emotion na stoic and di bodi deny then di initiate na true true spiritual. Many early initiates for gnostic think de vowed to shun, as dia na nothing dat a true true spiritual pesin fit don to tok. Early initiates would live together away from di 'other' pipo for a taim for order to focus on top dia thinking. Wen dem returned dem de di true true spiritual pipo wey only fit relate wit di logos [count, tell, tok, speak, think, inward intention underlying di tok act]. Dis led go di great gulf fixed between clergy and laity. Jesus pass likely referred to dis thinking wen im condemned di nicolaitans. Dis men would take a vow for celibacy for life, as dem de marry go di lord (the only true bride).

salvation

salvation na right thinking and credal for na nature. To 'believe' na to sabi di right tins. Dis knowledge comes only from di gods. Salvation na mata for creeds and correct knowledge wey concern di gods. For gnostic think, di concept for 'keys' na mentioned quite liberally. Scriptural terms so we go fit, 'believe', to 'know' or 'knowledge', 'word' or 'words', 'keys' and 'gates', 'confess' and 'faith', are all tied for wit dis esoteric knowledge give by di gods. Dis terms de easily transferred to para para testament teaching. Wen jesus say "i am di door. I am di gud shepherd. I am di lait for di world. I am di way, di true, and di life. ", dis de understood to speak for di logos or di nous com down from heaven to distribute dis knowledge or gnosis. Im com to bring di 'keys' for salvation. Make me remind you dat for greek think di logos na di collective mind or nous for di gods. For order for di soul be destined for heaven one must 'believe' some kain propositions wey concern di logos. Di early 'church' remained very 'hebrew' for di first two centuries and dis na why e get no record for 'creeds' being established. Di creeds com later wen di church na dominated by gentiles and di 'jewish believers' don been chased away by di jews and di christians.

prayer

praying or communicating wit di gods no bi an everyday, consistent event for greek life. Di gods de primarily dem dey call upon wen sontin na wrong or pesin na for need. Prayers de offered by di individual spontaneously. Wen celebrations for di great arenas de observed, dis would be a taim for group participation for communicating wit di gods. Dis would be primarily to help wit di success for di spectacles arranged to entertain di participants. Prayers would usually be lengthy and colorful. Leaders for di gatherings would

usually offer up dis prayers go di gods for di pipo. Communication wit di gods na primarily help and request orientated.

for hebrew thinking, prayer na both ritual and spontaneous. Prayer na usually communal and for di plural. For hebrew thinking, prayer na usually blessing elohiym (god), thanking am and speaking for di past tense. Prayer na boku laik di feasts for dat it na also assigned to 'set times'. Prayer na part for discipline, to train one to everyday everyday relate wit di creator.

many times today:

a. Someone na praying for everyone

b. The preacher na studying di scriptures for everyone.

c. Man's soul fit now be placed for an eternal, spiritual state by believing di right tins and confessing some kain propositions wey concern di logos. [acts to earn salvation rather than acts for love and praise.]

wetin does god require for me? don been replaced by wey be di logos?

adapted from hebrew mind vs. Greek mind wildbranch.

org/gkhebcia/index.html 2-10-2007

understanding di differences for dia see for man [greek, (non-jewish world) as dualism; i. e. soul and bodi are separate and di hebrew (people through whom di christ or messiah com) as oneness; i. e. soul and bodi de inclusive as god created them] go provide a basis for understanding di teachings, practices and interpretations for di bible following di apostolic era (100 ad).

chapter 4

church hierarchy

di church foundation

simon peter answered, "you are di christ, di pikin for di living god. " jesus reply, "blessed u dey, simon pikin for jonah, for dis no bi revealed to you by man, but by mai papa for heaven.

and i tell you dat you de peter, and on top dis rock i go build mai church, and di gates for hades no go overcome it. (matthew 16:16-18)

to im devoted followers im say "you are dos who don stood by me for mai trials. And i confer on top you a kingdom, juss as mai papa conferred one on top me. " (luke 22:28-29) then for di day for pentecost "peter reply, 'repent and be baptized, everi one for you, for di name for jesus christ for di forgiveness for ya sins. And you go receive di dash for di holy spirit. Di promise na for you and ya pikin and for all wey be far off — for all whom di lord awa god go call.' wit many oda words im warned dem; and im pleaded wit dem, 'save yourselves

from dis wuru wuru generation. ' dos who accepted im message de baptized, and wey concern three thousand de add to dia number dat day. " (acts 2:38-41)

purchased by christ

keep watch ova yourselves and all di flock wey di holy spirit don make you overseers. Be shepherds for di church for god, which im go buy wit im own blood. (acts 20:28-29)

christ na di head

im na di image for di invisible god, di firstborn ova all creation. For by am all tins de created: tins for heaven and on top earth, visible and invisible, weda thrones or powers or rulers or authorities; all tins de created by am and for am. Im na before all tins, and for am all tins hold together. And im na di head for di bodi, di church; im na di beginning and di firstborn from among di dead, make for evritin im might don di supremacy. For god na pleased to don all im fullness dwell for am, and through am to reconcile to imself all tins, weda tins on top earth or tins for heaven, by making peace through im blood, shed for di cross. (colossians 1:15-20)

[w]e go all tanda before god's judgment seat. It na written: "'as surely as i live,' says di lord, 'every knee go bow before me; everi tongue go confess to god. ' all for we go don to find an account for ourselves to god. " (romans 14:10-12)

from di above scriptures it na rather clear dat christ na god, dat by im blood; i. e. , atoning sacrifice, im purchased di church and dat trusting obedient pipo are placed for it by god and di pikin. Im, christ, na di head or leader for dis pipo, di church, to which all pipo go bow for recognition.

organization

"it na im [christ] who find some be apostles, some be prophets, some be evangelists, and some be pastors and teachers, [some translate dis be teaching pastors as 'some to be' na omitted] to prepare god's pipo for work for service, so say di bodi for christ fit be built up until we all reach unity for di faith and for di knowledge for di pikin for god and become mature, attaining go di whole measure for di fullness for christ. " (ephesians 4:11-13)

im prayed for unity for im believers "i no pray for dis alone, but also for dos who go believe for me through dia word; wey dem all fit be one, as you, papa, are for me, and i for you; wey dem also fit be one for we, say di world fit believe say you send me. And di glory which you find me i get give dem, wey dem fit be one juss as we are one: i for dem, and you for me; wey dem fit be make perfect [complete] for one, and say di world fit know say you get send me, and don loved dem as you get loved me. " (john 17:20-23 nkjv)

as di head for im church, im established na organization by dey give various duties and responsibilities rather than offices or positions dat would be needed for di church to function as per unified bodi faithful and loyal to am. Dem de:

a. Apostles - to bear witness

b. Prophets - to foretell and/or teach

c. Evangelists - to proclaim im message for reconciliation, salvation.

d. Pastors and teachers - elders, shepherds, watchmen, guardians, sentinels or overseers] to keep watch ova, warn, encourage, train and teach dos under dia send.

paul comot titus on top crete to appoint elders for everi town. (titus 1:5)

one no fit determine wit an absolute degree for certainty if elders de appointed for everi town or everi congregation, if dia de pass one congregation for a city or town. We know say paul na for ephesus for an extended shikena for taim so it na possible dia de pass one congregation or haus church. Even if dia de pass one group assembling for various places, one fit only speculate if dia de elders for each group for christians meeting for homes or elders for di city for ephesus or if elders from each assembly constituted elders for di city for ephesus. Di same na true for jerusalem. However, for jerusalem we sabi dia de thousands for christians. Dem met for homes and dem also all assembled together; "all believers bin use to meet together for solomon's colonnade" (acts 5:12) [until di persecution by di leaders for di jews began]. Weda dia de elders for each "home church" or for di entire city dem de a united bodi for believers wit singleness for purpose for fellowship and for unity wit one anoda. E get no indication for one elder or one group for elders had a position for authority greater than any oda elder or group for elders. Refer to thebiblewayonline.com lessons functions for christ's church and im shepherds also servants for christ.

paul foresaw dat man's desires would attempt to alter christ's organization for "from miletus, paul send to ephesus for di elders for di church. Wen dem arrived, im say give dem: ... for i get no bi hesitated to proclaim to you di whole go for god. Keep watch ova yourselves and all di flock wey di holy spirit don make you overseers [watchmen]. Be shepherds for di church for god, which im go buy wit im own blood. I know say afta i leave, savage wolves go com for among you and no go spare di flock. Even from ya own number men go arise and distort di true for order to draw away disciples afta dem. So be on top ya guard!" (acts 20:17-18, 27-31)

from miletus paul kontinu on top im journey to jerusalem. Wen dem com to jerusalem, dem de welcomed by di church and di apostles and elders, to whom dem report evritin god had do through dem. Then some for di believers who belonged go di parti for di pharisees stood up and say, "the gentiles must be circumcised and required to obey di law for moses." di apostles and elders met to dey consider dis kweshion. (acts 15:4-7)

dis warning go di ephesian elders appears to don com true no too tey afterwards, somewhere dey ad 100 as seen for di writings for clement for rome, ignatius for antioch, polycarp for

smyrna and odas. All refer to "the bishop for some city." For fact, Ignatius insists on top "the division for di bishopric and di presbytery and di monarchical authority for di bishop." di rule for one elder, bishop or pastor na nowhere be found for di bible.

Ignatius, Clement for Rome and Odas concluded dat for unity for believers to happun dia must be "one doctrinal (episcopate) authority." "so, by early for di second century, church leadership begin to transform into sartin strikingly akin to Roman civil goment. Di documents primarily get hand suggesting dis unbiblical change na Ignatius, bishop for Antioch, although e get some doubt wey concern di authenticity for im letters. ... it go suffice to point komot dat for di eight Ignatian letters (ca ad 110) generally think be genuine, im insists for di division for di bishopric and di presbytery and di monarchical authority for di bishop, going so far as to compare di bishop wit Christ imself [clearly different from Ignatius and Clement].

shepherds for di church are to tend dos placed for im send; i. e. , dem must sight if any are injured, attack by di enemy, strayed away, hungry or thirsty and provide dia need. Dis no fit be do from a distance. It must be di tender send by one who knows and loves dem betta than sef laik Jesus and im love for we.

chapter 5

middle (dark) ages

476 – 1517 ad

di Roman church na founded by di Pagan Roman emperor Constantine for di council for Nicaea for 325 a. D. to consolidate im empire. It immediately achieved expansive influence for all levels for di imperial goment. Wit di fall for di Western Roman Empire dey 476 ad di Constantine Roman church morphed into di Roman Catholic church and became pass powerful political force for Europe. So, for e remain small 1,000 years wit di feudal system and di lack for opportunity for learning, di peasant masses de no fit to, or for dat mata dared to, challenge di powerful church hierarchy and na supportive lords, rulers and kings.

dey 1200 ad bible believing Christians begin to challenge di Catholic church's official bible interpretations, teachings and practices. Dem separated themselves from di church for Rome, which dem see as apostate. Consequently, dem de seen as per formidable potential threat. To eliminate dis perceived threat persecution for varying degrees for severity na instituted and kontinu for centuries.

Waldensians (around 1179)

di earliest waldensians believed for austerity, public preaching and di personal study for di scriptures. Di sect originated for di late 12th century as di poor men for Lyons, [France] a band organized by Peter Waldo, a wealthy merchant for Lyon, who find away im property dey 1177 and went wey concern preaching apostolic poverty as di way to perfection. For 1179, dem go to Rome, wia Pope Alexander III blessed dia life but forbade preaching without authorization from di local clergy. Dem disobeyed and begin to preach according to dia own understanding for scripture. Seen by di Roman Catholic Church as unorthodox, dem de formally declared heretics beginning several centuries for persecution dat e remain small destroyed di sect.

en. wikipedia. org/wiki/waldensian

by di 11th century, for di zeal for di Catholic Church to establish dia altered version for Christ's kingdom, di Roman Popes begin utilizing new tool -- di Crusades. At first, di Crusades had as dia object di conquering for Jerusalem and di "holy land". Along di Crusaders' paths, thousands for innocent civilians (especially Jews) de raped, robbed, and slaughtered. For taim, however, di Crusade concept na altered to crush spiritual opposition for inside Europe itself. For oda words, armies de raised wit di intent for massacring whole communities for Bible believing Christians.

albigenses or Cathars (around 1200)

[Pope] Innocent III believed dat Bible believing dissidents de worse than infidels (Saracens, Moslems, and Turks), for dem threatened di unity for Europe. So Innocent III sponsored "Crusades" to exterminate dem. Pope Innocent (what a name!) dem dey call upon Louis VII to do im killing for am, and im also enjoined Raymond VI to assist am.

di Albigenses or Cathars for southern France de generally considered be plenti highly educated and wealthier than odas for France. Dem de labeled as heretics by di Pope dey dem do no bi follow im edicts. Dem owned and read dia Bibles which only priests de authorized to do. For di year 1209, di Catholic Church begin na Crusade against fellow Europeans Christian. Dem de referred to for Pope Innocent's Sunday morning messages as "servants for di old serpent". Innocent sanco di killers a heavenly kingdom if dem took up dia swords against di unarmed populaces. Di destruction for Catharism, which tended to run for families, na so complete say di Crusade na now considered by historians be Europe's first genocide.

quintessentialpublications. com/twyman/?page_id=10

for July for 1209 ad an army for orthodox Catholics, probably part for di Cathars Crusade attacked di city for Beziers, France and murdered 60,000 unarmed civilians, killing men, women, and pikin. Di whole city na sacked, and wen pesin complained dat Catholics de being bin kill kukuma as "heretics", di papal legates told dem to go on top killing and no bi to worry wey concern it for "the lord knows im own. "

for Minerva, 14,000 Christians de put to death for di flames, and ears, noses, and lips for di "heretics" de cut off by di "faithful [Catholics]. " a know: according to Webster's II para para Riverside University Dictionary, dis na heretic: "one who holds or advocates controversial opinions, esp. one who publicly opposes di officially accepted dogma for di Roman Catholic Church. "

dis are examples from di long and sordid history for Catholic atrocities committed against dia bitter enemies, di Bible believing Christians. Boku worse treatment for Bible believers na forthcoming for dat stage for bloody Catholic history sabi as di Inquisition. Pope Alexander IV established di office for di Inquisition for inside Italy for 1254. Di first inquisitor na Dominic, a Spaniard wey dey di founder for di Dominican order for monks.

from 1200 to 1500 di long series for papal ordinances for di inquisition, ever increasing for severity and cruelty, and dia whole policy towards heresy, runs on top without a break. It na rigidly consistent system for legislation: everi pope confirms and improves upon di devices for im predecessor. All na directed go di one end, for pata pata uprooting everi difference for belief. Di inquisition contradicted di simplest principles for christian justice and love to awa neighbor, and for get been rejected wit universal horror for di ancient church. D

di inquisition na purely and uniquely a catholic institution; na im founded for di main koko for exterminating everi human being for europe who differed from roman catholic beliefs and practices. It spread komot from france, milan, geneva, aragon, and sardinia to poland (14th

century) and then to bohemia and rome (1543). It no bi abolished for spain until 1820. E

mtc.org/inquis.html

a peter s. Ruckman, ph. D. ; di history for di para para testament church (bible believers bookstore; pensacola, florida; 1 1989)

d j. H. Ignaz von dollinger; di pope and di council (london, 1869); as cited for dave hunt, a woman rides di beast e peter s. Ruckman, ph. D. ; op cit.

john wycliffe (1328-1384)

wycliffe na an oyinbo clergyman who studied and taught for oxford for most for im life. For dis shikena di roman church owned most for di property for england and europe and di clergymen de nothing pass immoral and dishonest land owners resulting for a yakata burdened pipo.

for 1376 wycliffe wrote for civil dominion. For it im declared dat dia needed be a moral basis for ecclesiastical leadership (all priests suppose be gud men). Ownership for so boku land na di root for di wahala [this fit probably equate to power]. John for gaunt, acting as king for richard

ii, a minor for di taim, na delighted to relieve di roman church for na property to “purify di priesthood.” dis also find wycliffe oyinbo royal protection and led to church reform for 1378 ad.

wycliffe opposed di catholic dogma, di pope’s authority and di doctrines for transubstantiation, private masses, extreme unction for kudi (anointing di sick, from james 5:14, 15) and purgatory, etc. Im insisted for im writings dat:

- a. The pope no bi di head for di church, christ na!
- b. The pope na di anti-christ!
- c. There de only two orders for officers for di church: elders and deacons.
- d. The bible, no bi di church, na di sole authority for man.
- e. The church suppose re-model itself afta di pattern for di para para testament.

for 1382, 71 years before the fall of the eastern Roman Empire, he published the first English Bible. For 1428, forty-four years following his death, the Catholic Church denounced him as a heretic, dug up his bones, carried them outside the city and burned them.

Chaucer (c. 1343 – 1400)

Geoffrey Chaucer was an English author, poet, philosopher, bureaucrat, courtier and diplomat. Chaucer's friend and patron was John of Gaunt, 1st Duke of Lancaster, Duke of Aquitaine [perhaps the king or ruler of England for Wycliffe's time] although he wrote many works, he is best remembered for his unfinished frame narrative *The Canterbury Tales*, a collection of stories told by fictional pilgrims on the road to the cathedral of Canterbury. Sometimes they call it the English literature, Chaucer is credited by some scholars as the first author to demonstrate the

artistic legitimacy of the vernacular English language, rather than French or Latin. Chaucer draws heavily on his source, the humanist Boccaccio. wikipedia.org/wiki/geoffrey_chaucer

Jan Hus (1372 – 1415)

Jan Hus was influenced by the teachings of John Wycliffe. He proposed to reform the church in Bohemia just as Wycliffe had in England. Some of his followers were called Hussites, [who were propelled by social unrest and Czech national awareness (wikipedia.org/wiki/hussite)] while the more radical followers were called Taborites. The Taborites rejected all teachings that were not biblically founded. In 1450, some of the Taborites founded a group called the Bohemian Brethren. The Moravian Church was one of the first Protestant charismatic communities. The Roman Catholic Church considered his teachings heretical. He was excommunicated in 1411, condemned by the Council of Constance, and burned at the stake in 1415 at the age of 43.

Hus was a major contributor to Protestantism, whose teachings had a significant influence on the states of Europe and on Martin Luther himself. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. en.wikipedia.org/wiki/jan_hus

Other Catholic practices also existed so we go fit:

a. Simony - church offices were sold for the highest bidder allowing unsuitable persons such as bishops and abbots [head of a monastery with less authority than a bishop].

mediaeval and modern history, Myers, p. 115-116

b. Indulgences – the purchase of forgiveness, both now and after death. John Tetzel's sale of indulgences was the occasion for Martin Luther's break with Rome – 1517. According to Roman teaching, purgatory was very like hell, only it did not last as long, but all had to pass through it. The Pope claimed to have the authority and power to lessen or remit these sufferings. It began with Popes Pascal I (817-824) and John VIII (872-882) and became

very profitable. This became a way for “selling the privilege to sin.”

halley's bible handbook, p. 787 therestorationmovement.

com/lessons/chlesson03. htm

petr chelčický (c. 1374 - 1460)

petr chelčický na a christian and political leader and author for bohemia. Im thinking na influenced by thomas for štítný, john wycliffe, jan hus, and di waldensian tradition.

im criticized di use for force for matters for faith. Im taught say di christian suppose strive for righteousness for im own awoof go, wey he must no bi force odas be gud, and dat goodness suppose be voluntary. Im believed say di christian must love god and one's neighbor, and dat dis na di way to convert pipo rather than by compulsion. Im maintained dat any kain compulsion na evil, and dat christians suppose no bi participate for political power struggles.

chelčický's teachings included ideas later adopted by di moravians, anabaptists, quakers, and baptists. Im na di first pacifist writer for di renaissance, predating erasmus and menno simons by e remain small 100 years.

en. wikipedia. org/wiki/anabaptist

erasmus (1466 – 1536)

erasmus na a “dutch [humanists] scholar and an unusually brilliant student. Im edited a series for studies for di church fathers which make available di early history for di departure from di para para testament pattern. Im also edited di first printed greek para para testament and torchlight di inadequacy for di latin vulgate which had been bin use as di text for scripture for di catholic churches tey tey di taim for jerome. Although erasmus bin use ridicule extensively for im criticism for di catholic church im do no bi launch komot into an energetic program for reformation. Im do, however, supply boku for di material dat oda men bin use. E don dey tok say erasmus laid di egg dat luther hatched. ” di eternal kingdom, f. W. Mattox, p 229

machiavelli (1469 – 1527)

“humanism for di extreme na work for machiavelli entitled di prince. For dis manual im stated: a. Di successful prince must set aside all considerations for religion and ethics.

b. It would be proper for am to appear religious and for di same taim employ yahoo yahoo.

c. He might be ruthless wen necessary.

d. There would be two standards for morality – one for di prince and anoda for di kontri.

e. The prince must distrust di masses for dem be ungrateful, inconsistent, deceitful and long throat.

f. Accordingly, di prince suppose no bi dey consider imsef bound to keep any promises im had make go di pipo.

g. He emphasized say di state na supreme for power and must be make and kept kakaraka.

for dis im set forth di principle for totalitarianism. ... mussolini wrote di dissertation for im doctorate for di 'military ideas for machiavelli'. " di eternal kingdom, f. W. Mattox, p. 236

humanism and/or humanists

humanists roots de centuries before di renaissance.

greek humanism

sixth-century bce pantheists (one who believe for many gods) thales for miletus and xenophanes for colophon prepared di way for later greek humanist think. Thales na credited wit creating di maxim "know thysel". Xenophanes refused to recognize di gods for im taim and reserved di divine for di principle for unity for di universe. ... dis ionian greeks de di first thinkers to recognize dat nature na available be studied separately from any alleged supernatural realm. ... for di third century bce, epicurus became sabi for im concise phrasing for di wahala for evil, lack for belief for di afterlife, and human-centered approaches to achieving eudaimonia (greek meaning happiness).

ancient asian humanism

human-centered philosophy dat rejected di supernatural and a skeptical attitude toward di supernatural fit de for:

- a.) 1000 bce for di lokayata system for indian philosophy (philosophical skepticism and religious indifference)
- b.) 6th century bce for taoisism (a system for morality to confucianists)
- c.) also for di 6th century bce, gautama buddha, tey tey neither soul or anything belonging to soul fit realli and true true exist, di see say di soul shall hereafter live permanent, persisting, unchanging, yea abide eternally: na no bi dis utterly and entirely a foolish doctrine?[18]

dante (c. 1265 – 1321)

dante alighieri an italian poet for di middle ages. Im wrote di divine comedy, originally dem dey call commedia by di author and later nicknamed divina by boccaccio, [a renaissance humanist (1313-1375)] na often considered di greatest literary work composed for di italian language and a masterpiece for world literature. [normally literary work de written for classical latin rather than di italian.]

di divine comedy describes dante's journey through hell (inferno), purgatory (purgatorio), and paradise (paradiso), guided first by di roman poet virgil and then by beatrice. Di word "comedy," for di classical sense, refers to work which reflect belief for an ordered universe, for which events no bi only tended towards a happy or "amusing" ending, but an ending influenced by a providential go dat orders all tins to an ultimate gud i. e. di

pilgrimage from hell to paradise begins wit di pilgrim's moral confusion and ends wit di vision for god.
(wikipedia.org/wiki/dante_alighieri) [apparently dis na di prevailing belief for di catholic teachings for di day.]

renaissance humanism,

dey 1806 humanismus na bin use to describe di classical curriculum offered by german schools. Renaissance humanism dat flourished for italy attempted to revive classical greek and latin learning. For di latter part for di 18th and di early 19th centuries numerous grass-roots "philanthropic" and benevolent societies de created. Dem de dedicated to human betterment and human virtue based on top human reason alone independently from traditional religious institutions.

for di 19th century, di catholic church na seen as per political power exerting a kakaraka influence.

(wikipedia.org/wiki/roman_catholicism_in_germany)

for wey concern di same taim, "humanism" as per philosophy dat centered dey mankind (as opposed to institutionalized religion) na being bin use for germany by di so-called comot hegelians, arnold ruge and karl marx, wey be critical for di close involvement for di church for di repressive german-prussia goment.

renaissance humanism na an intellectual movement for europe for di later middle ages and di early modern shikena to shikena! from di age for darkness by di sofri study and imitation for di great classical authors. For petrarch and boccaccio, di greatest oga na cicero. Dia purpose na to persuade odas to lead di gud life. As petrarch put it, 'it de better to go di gud than to sabi di true.' rhetoric na im make led to and embraced philosophy.

di basic training for di humanist na to speak wella and write (typically, for di form for a letter). First na im a philosophical rather than anti-christian or even anti-clerical. But na im considered for some way hostile go di church, or go di conservative social order for general. Di umanisti criticized wetin dem considered di barbarous latin for di universities.

di humanists' close study for latin literary texts soon enabled dem to discern historical differences for di writing styles for different periods. By analogy wit wetin dem see as decline for latin, dem applied di principle for ad fontes (back go di sources) across plenti areas for learning, seeking komot manuscripts for patristic literature [writing for "church fathers"] kukuma as pagan authors. Afta di fall for di byzantine empire for 1453, refugees brought wit dem greek manuscripts, no bi only for plato and aristotle, but also for di christian gospels, previously unavailable for di latin west.

afta 1517, wen di para para invention for printing make dis texts widely available, di dutch humanist erasmus, who had studied greek for di venetian printing haus for aldus manutius, begin a philological [considers both form and meaning for linguistic expression, combining linguistics and literary studies] analysis for di gospels, comparing di greek originals wit dia latin translations wit a see to correcting errors and discrepancies for di latter. Erasmus, along wit di french humanist jacques lefèvre d'étaples, begin issuing para para translations, laying di groundwork for di protestant reformation. Henceforth renaissance humanism, particularly for di german north, became concern wit religion, while italian and french humanism concentrated increasingly on top scholarship and philology addressed go narrow audience for specialists, studiously avoiding topics dat might offend despotic rulers or which might be seen as corrosive for faith. wikipedia.org/wiki/humanism

consequences for di renaissance humanist movement

di ad fontes principle (back go di source) also had many applications. Di humanists de often opposed to philosophers for di preceding movement for scholasticism, di "schoolmen" for di universities for italy, paris, oxford and elsewhere. Di scholastics' methodology had developed komot for dia engagement wit di science and philosophy for di ancient greeks and medieval arabs for an attempt to synthesize di think for aristotle wit catholicism. But dem had no bi engaged wit di literary, historical and oda cultural texts for antiquity.

wikipedia.org/wiki/renaissance_humanism

di re-discovery for ancient manuscripts brought a plenti profound and accurate knowledge for ancient philosophical schools so we go fit epicureanism, and neoplatonism, whose pagan wisdom di humanists, laik di church fathers for old, tended, at least first, to dey consider as deriving from divine revelation and na im make adaptable go life for christian virtue.

(en. wikipedia.org/wiki/humanism) by refocusing on top dos literary, historical, oratorical, and theological texts, renaissance humanism profoundly changed di cultural and intellectual direction for europe. For philosophy renaissance humanists tended to focus plenti attention on top

plato's dialogues and less on the aristotelian texts. wikipedia.org/wiki/renaissance_humanism

betta acquaintance wit greek and roman technical writings also influenced di development for european science for which platonism (the theory for forms and antitypes) stood for opposition go di aristotelian concentration (the study or theory for design and purpose) for di observable properties for di physical world. [33] but renaissance humanists, who considered themselves as restoring di glory and nobility for antiquity, had no interest for scientific innovation. However, by di mid-to-late 16th century, even di universities, though still dominated by scholasticism (resolution for di disagreement through rational discussion), begin to demand dat aristotle be read for accurate texts edited according go di principles for renaissance philology, na im make setting di stage for galileo's quarrels wit di outmoded habits for scholasticism.

nineteenth and twentieth centuries

di phrase di "religion for humanity" na sometimes attributed to american founding papa, thomas paine, though as yet unattested for im surviving writings. Thomas paine dem dey call imsef a theophilanthropist, a word combining di greek for "god", "love," and "man", and indicating dat while im believed for di existence for a creating intelligence for di universe, im entirely rejected di claims make by and for all existing religious doctrines, especially dia miraculous, transcendental and salvationist pretensions. Di parisian society for theophilanthropy bin use paine's book, di age for reason (1793), to pour scorn on top scripture combined wit voltairean mockery "to torchlight di absurdity for a theology built on top a collection for incoherent levantine folktales." for di 19th century ludwig feuerbach for di hegelians wrote ("man na god to man" or "god na nothing [other than] man to imsef").

di original signers for di humanist manifesto i for 1933, declared themselves be religious humanists. Sake of di failure for traditional religions to meet di needs for dia day, di signers for 1933 declared it a major necessity to establish a religion dat na a dynamic force to meet di needs for di day. Tey tey then two additional manifestos de written to replace di first.

for di preface for humanist manifesto ii, di authors paul kurtz and edwin h. Wilson (1973) affirm dat faith and knowledge na required for a hopeful vision for di future. Manifesto ii references a section on top religion and states traditional religion renders a disservice to humanity. Manifesto ii recognizes di following groups be part for dia naturalistic philosophy: scientific, ethical, democratic, religious, and marxist humanism.

for 1941, di american humanist association na organized. Afta world war ii, three prominent humanists became di first directors for major divisions for di united nations: julian huxley for unesco, brock chisholm for di world health organization, and john boyd-orr for di food and agricultural organization. [49]

for 2004, american humanist association, along wit oda groups representing agnostics, atheists, and oda freethinkers, joined to create di secular coalition for amerika which advocates for washington, d. C. for separation for church and state and nationally for di greater acceptance for nontheistic americans. Di executive director for secular coalition for amerika na sean faircloth a long-time state legislator from maine.

modern humanists, so we go fit corliss lamont or carl sagan, hold dat humanity must seek for true through reason and wey dey create observable evidence and endorse scientific skepticism and di scientific method. However, dem stipulate dat decisions wey concern right and wrong must be based for di individual and normal gud. [i. e. , dem get no absolute values.] become ethical process, humanism does no bi dey consider metaphysical wahala so we go fit di existence or nonexistence for immortal beings. Humanism na engaged wit wetin be human. [9] so dem get no absolutes.

for 1925, di oyinbo mathematician and philosopher alfred north whitehead cautioned: "the prophecy for francis bacon don now been fulfilled; and man, who for times dreamt for imself as per little lower than di angels, don submitted cloth di servant and di minister for nature.

it still remains be seen weda di same actor fit play both bodi parts. "[10] en. wikipedia.
org/wiki/humanism

chapter 7

kpatakpata

di apostles warned for taim wen pipo would turn away from sound doctrine and follow dia own desires. Na im evident dis had already occurred by john's letters go di churches for asia recorded n revelation.

for di years following di apostolic era (after 100 ad) di writings for di "church fathers" begin following dia own opinions. Ova di years dia teachings and practices became so bad or wuru wuru dat catholic bible scholars rejected many for dis practices and teachings 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.

for centuries students for di bible don recognized di need to return go di bible for guidance for living live pleasing to god and for everyday everyday worship to am. Wycliffe spoke komot against teachings and practices for di catholic church dat de no bi found for di scriptures. Im also desired to provide di bible for im native language for di normal man to fit to gain a betta knowledge for god's word rather than to rely on top pesin else's interpretation. It cost am im life.

for inside a few years anoda bible student jan hus spawned a following dat rejected all teachings dat de no bi biblically founded. Im only survived a few short years having been considered a heretic by di catholic church, excommunicated, condemned by di council for constance and burned for di stake for 1415.

dis men and odas de persecuted bicos dem dared put dia faith for di bible rather than di teachings and practices for man. But persecution no bi sontin para para it begin wit di jews, escalated by di roman emperors and kontinu by di roman catholic church, who massacred thousands for owning or juss reading god's word. Persecution no go cease. It exists today for various forms – ridicule, bodily harm, property destruction and even death. For inside less than fifty years from hus's death di guttenberg press make bibles plenti accessible. As di bible became available, plenti pipo begin to kweshion di teaching, practices and interpretations prevalent for di taim. Di embers for a call for reform and a return go di bible lay smoldering for anoda fifty years. But for 1517 martin luther lit di faya wen im posted im 95 thesis go di door for all saints church for wittenberg. Soon zwingli and odas followed luther for condemning di current teachings, practices and unscholarly interpretations. Dem demanded reform. But reform do no bi appear possible and many who opposed di established catholic church hierarchy lost dia live.

soon odas concluded dat if dia church [catholic] fit no bi be reformed, then na im taim to abandon it. Dis resulted for several para para religious orders being established reason say di teaching and practices for such men as

martin luther, john calvin and john wesley to name three for di plenti prominent ones. Dia followers

developed from dia understanding a standard, formulated it for writing and required all for dia followers to comply and conform to dia creed.

dos attempting to reform di catholic church focused on top changing dat organization. Odas focused on top teachings for dos attempting to reform di catholic church. Neither group realized dat man na di wahala who needed to ask "what must i do to return to god?" dis kweshion na di same kweshion dat faced di pikin for israel everi taim dem break dia covenant wit god and followed di practices for dos dey dem.

man needed to return to god, comot all foreign practices and return to god's teachings use only di bible. God had already established im church and na putting all for it who put dia faith, trust and obedience for jesus, di christ, im beloved pikin.

some controversial teachings for "church" fathers

1. Unity among believers fit happun only from one doctrinal authority – episcopal councils – papal system.
2. The "church" acting through di bishop for rome don authority ova all christians – church hierarchy established
3. Nothing suppose be do without approval for di bishop.
4. Celebration for special days so we go fit easter.
5. Priesthood as specialized class for intermediaries on top behalf for di bishop – replacing christ.

6. Development for sacraments – some for christ’s teachings are for plenti importance than odas.

7. Created mono-episcopate wia bishops de appointed from an unbroken chain from apostles to current bishop, pope, who had assumed di title conferred upon di emperors, pontificus maximus.

8. Changes for practice and form for baptism:

a. Children baptized wit parent confessing for dem

b. Substituting pouring for immersion

c. Requiring specific words for baptism be effective.

9. Called an episcopal council to establish one acceptable doctrine.

10. Combined greek philosophical tradition wit christian doctrine

11. Humans are divine souls trapped for a material world created by imperfect god.

12. Receiving for direct personal knowledge beyond gospel. [montanism]

13. Soul passes through successive stages before incarnation as per human and afta death eventually reaching god.

14. Established rules for determining biblical doctrines:

wetin no bi allowed for scripture na forbidden

versus

wetin no bi forbidden by scripture na allowed

15. Established rule for faith wia authoritative teachings handed down for di catholic church and scripture de cari equivalent weight.

16. Calvin adapted some for augustine’s beliefs for im theology

a. Sovereignty for god

b. Total depravity for mankind

c. Unconditional election

d. Limited atonement

e. Irresistible grace

f. Perseverance for saints

teachings and practices deemed abusive by catholic scholars

1. Wycliffe

- a. Church owned most for di property for england
- b. Clergymen de nothing pass immoral landowners
- c. Pope's assumption for authority. Pope no bi di head for di church, christ na.
- d. Addition for multiple orders for leaders as only elders and deacons for church for di bible
- e. Doctrine for transubstantiation
- f. Private masses
- g. Extreme unction
- h. Purgatory
- i. Sale for church offices
- j. Only di priest fit own and read di bible
- k. Common man fit no own or read di bible

2. Luther

- a. Sale for indulgencies [sale for right to sin or pay for privilege to sin]
- b. Purgatory
- c. Doctrine for transubstantiation
- d. Worship for saints
- e. Sacraments
- f. Pope or church do no bi constitute final authority for a christian

3. Zwingli

- a. Church involvement for goment
- b. Fasting for lent
- c. Use for images (icons) for inside stages for worship
- d. Corruption for inside church hierarchical structure
- e. Prohibition for marriage for clergy

some teachings and practices for reformers

1. Wycliffe

- 1. Christ na di head for di church
- 2. Church leaders must be moral men – no bi buy position
- 3. Bible na sole authority for man – no bi catholic church

4. Only two orders for church leaders – elders and deacons

2. Luther

1. Bible alone constitutes final authority for a christian