

today's church  
practices

are dem

tradition or  
scripture?

# today's church practices are dem tradition or scripture?

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## introduction

perhaps most for we don heard statements so we go fit "the worship service" na dull, boring, impractical, and irrelevant, orchestrated and no de meet mai needs. Deh get become frustrated and apathetic while odas are satisfied.

tey tey di resurrection for christ many "learned men / bible scholars" don translated and interpreted di available manuscripts for di gospels and epistles. For years di kings and religious leaders allowed only a select few to don check give dem. As years passed several earlier manuscripts de discovered producing different translations, mistranslations and biased interpretations.

di teachings and practices presented for dis booklet are di personal understandings, interpretations, by di authors which include disagreements between dem as to meanings. Di compiler does no bi endorse dia opinions but presents dem for to de compare go di bible, evaluation and interpretation reason say personal understanding for di scriptures.

interpretations for teachings are no bi facts as na di gospel. Na im be say, differing interpretations fit be held. An open mind na needed to examine interpretations and practices, to measure dem against di bible.

na mai church realli new testament church?"

go di real heretics abeg tanda up?

pagan christianity? exploring di roots for awa church practices

wia do di christian sermon com from?

concerns wey concern haus/ small churches

note1. Page references (xx) refer go di books page number while subscripts y refers to footnotes for inside chapters. Mai comments are identified as (rd).

na mai church realli new testament church?

for im paper darryl m. Erkel states: "many churches claim to base all wey dem do upon di para para testament, but di sad fact na dat most churches claiming be "evangelical" practice very little de kain di scriptures don patterned for local assemblies. " dey consider im following kweshion:

1. The para para testament teaches say di local church na be pastored and taught by a plurality for scripturally qualified men sabi as elders (acts 20:17,28; 1 thessalonians 5:12-13; 1 timothy 5:17; hebrews 13:17; james 5:14; 1 peter 5:1-4).

dis being true, why are most for awa churches only pastored by one man (i. e. , "the pastor")?

why do plenti churches today divide dia leadership into a hierarchy for "senior pastor," "associate pastor," and "board for elders" - particularly wen di para para testament de make no such distinctions among congregational leaders?

2. The para para testament teaches dat church shepherds are to arise from di church's own rank and assembly (acts 14:23; 2 timothy 2:2; titus 1:5).

dis being true, why do awa churches always look for potential pastors outside for dia present congregations? why aren't awa churches raising and training dia own men for pastoral leadership? na awa current practice for forming a "pastoral search committee" based on top scripture or di traditions for men?

3. The para para testament teaches say di congregational meeting na be a place wia christians exercise dia spiritual gifts and encourage one anoda to love and gud deeds (romans 12:6-8; 1 corinthians 12:4-14; 14:12,26; colossians 3:16; hebrews 10:24-25; 1 peter 4:10-11).

dis being true, why do most for we no bi tok or do anything for inside di church service? why de come to church primarily a spectator event instead for a participating event? why don we placed awa responsibility for mutual edification and ministry into di hands for professional clergymen?

4. The para para testament teaches say di local church na be edified and ministered to by all di pipo present - "for di bodi na no bi one member, but many" (1 corinthians 12:14; cf. 14:12,26-31; ephesians 4:16).

dis being true, why do awa church services focus on top only one part for di bodi (i. e. , "the pastor")? wia, for di para para testament, na it taught dat one's man ministry or sermon na be di focal-point for church gatherings?

5. The para para testament teaches dat everi christian na minister [diakonos (rd)] and priest before god (1peter 2:5,9; revelation 1:6).

dis being true, why do we kontinu to mek such distinctions as "clergy" and "laity"? on top wetin scriptural basis do we divide di bodi for christ into two classes for pipo: "clergy" and "laity"? moreover, if everi christian na minister, why are we no bi allowed to minister to one anoda for inside di church service?

6. The para para testament records examples wia di lord's supper na a full-on meal for inside di things wey e contain for joyous, brotherly fellowship (acts 2:46; 1 corinthians 10:16-22; 11:18-34).

dis being true, why don we turn di lord's supper into an elaborate and even mystical ritual? why na awa current practice for di lord's supper plenti laik a funeral than a festival? why do we believe say only di "ordained" clergy don di right to "administer di sacraments" wen di para para testament does no bi teach dis?

7. Jesus taught dat im pipo de no bi to find or take upon themselves honorific titles which set dem apart from di rest for di christian brotherhood (matthew 23:6-12; mark 10:35-

45).

dis being true, why do plenti church leaders today find themselves such lofty titles as "reverend," "minister," "bishop," "pastor," "senior pastor" [or "brother" (rd)]? why do dem feel it necessary to preface dia names wit such titles - particularly wen di para para testament forbids it?

8. The para para testament teaches dat christians are to practice hospitality towards both fellow believers and outsiders (matthew 25:34-40; romans 12:13; 1 timothy 6:18; titus 3:8, 14; hebrews 13:2; 1 peter 4:9).

dis being true, why do most for we rarely open awa homes to odas? why do plenti christians throwaway face di physical needs for one anoda? why na hospitality a forgotten virtue for most churches? wit such an evident lack for love and concern towards odas, na it any wonder why plenti for awa churches are cold and dying? [but hospitality na no bi restricted to sontin occurring for one's haus. (rd)]

9. The early church met e remain small exclusively for homes as opposed to large, religious edifices (acts 20:20; romans 16:5; 1 corinthians 16:19; colossians 4:15; philemon v. 2; 2 john v. 10). [the practice for meeting for homes no bi commanded and fit don been all dat na available. (rd)]

dis being true, why do we feel it necessary to spend large sums for di lord's kudi on top church buildings and cathedrals which might only be bin use once or twice a week? na dis being a gud steward for di financial resources which god provides? why do plenti churches get larger budget for building projects, staff salaries, and maintenance than for missions, di poor, and people-oriented ministries? wetin does dis reveal wey concern awa priorities?

erkel concludes: "the true na, we get inherited traditions and practices for inside awa churches which simply don no basis for di para para testament. Sadly, most for we don lai lai bothered to kweshion or chook eye dis traditions. But if we are to sight genuine church renewal, we must rethink dis whole tin dem dey call "church" and seek to conform all wey we tok and do for lait for para para testament patterns and principles. [letters go di seven churches for asia for revelation for di apostle john lets we know say no bi all patterns and practices for di early churches suppose be followed. (rd)]

"are you ready for di challenge and willing to "put evritin go di test and hold fast go dat wey be true" (1 thessalonians 5:21; cf. Acts 17:11)? . Dia na betta way!" (www. 5solas. org/media. php?id=82)

go di real heretics abeg tanda up?

david bercot for go di real heretics abeg tanda up? third edition, 1989, scroll publishing, amberson, pa examines some teachings for di para para testament dat first century christians believed and practiced. Im states "early christianity na a revolution dat swept through di ancient world laik a faya through dry timber. Na im a counterculture movement dat challenged di pivotal institutions for roman society. As tertullian wrote: "our contest lies against di institutions for awa ancestors, against di authority for tradition, against man-made law, against di reasonings for di worldly wise, against antiquity and against customs. " 1 (pg. 25)

some distinguishing marks for di early faithful followers de:

- a. Separation from di world
- b. Unconditional love
- c. Obedient trust (pg. 15)

"how strange it na, na im be say, say di modern evangelical church claims say di christians for di first few centuries de merely teaching and practicing di culture for di day. Dat na particularly ironic tey tey di romans bitterly criticized di christians for juss di opposite - for no bi following di culture norms for di day. " (pg. 25)

many christians today appear no different than conservative non-christians except dem attend church regularly. For instance, dem:

- a. Watch di same entertainment.
- b. Are concern wey concern di same problems for di world.
- c. Are juss as involved for di world's materialistic pursuits. (pg. 16)

most for di cultural wahala facing di twentieth - century christians are di very same wahala dat faced di early church.

- a. Divorce
- b. Abortion
- c. High fashion - low modesty
- d. R-rated entertainment
- e. Evolution theories
- f. Inequality for persons
- g. Role for women for religion (pgs. 26-38)

"first century christians had a pata pata different set for principles and values as dem rejected entertainment, honors and riches as dem considered themselves be sojourners for dis world. " (pg. 17) "their lifestyle na dia primary way for witnessing. " (pg. 39)

di testimony (witnessing) and lifestyle for di early christians na an absolute surrender make possible by:

#### 1. The supportive role for di church

di church [those put into christ by god (rd)] na dos wit whom you constantly associated, who held di same values and attitude and who always encouraged and edified you to remain faithful. Dem de a disciplined bodi but dem do no bi attempt to legislate or regulate righteousness. Instead, dem relied upon sound teaching, example and di transforming power for di holy spirit. (pg. 42) converts must change from for inside by changing dia heart no bi complying to some rigid requirement. (pg. 43)

dia leaders dem dey call overseers, sentinels, guardians, elders and pastors (shepherds) de from for inside dia local assembly. Dia strengths and weaknesses de sabi by all. Dis men taught by word and example even before assuming di function for guiding and leading. (pg. 45) dia sole concern na di spiritual well-being for each pesin for inside dia congregation. For fact, dem fit don spent dia full taim performing dis most important function. If so, dem de probably supported for di same basis as dat for di widows and orphans. 9 (pg. 47)

#### 2. The message for di cross - dia most powerful way for evangelizing na dia endurance for suffering and death bicos dem refused to deny christ. (pg. 49) clement wrote dat go di average christian, "the cross might be represented by enduring marriage to an unbelieving spouse, obeying unbelieving papa and mama, or suffering as per slave under a pagan oga. All for dos situations fit entail boku emotion and physical suffering; dem de

rather mild form for di cross for pesin who had already committed imself to endure torture and death for christ (rom. 8:17; rev. 12:11). " (pg. 50)

3. The belief dat obedience na a joint venture between man and god - first, new christian walks e remain small wit god depending on top im power. But as taim passes, dem often begin to pull away from dat dependency. (pg. 52) martin luther taught dat one na totally incapable for doing any gud by one's sef and dat both desire and power to obey god com from am alone. 15 early christians believed juss di opposite. Origen wrote "he [god] de make imself sabi to dos who, afta doing all dat dia power go gree, confesses wey dem need help from am. 17 (pg. 53) ["i fit do evritin through am who gives me strength. (phil. 4:13) (rd)] it na no bi a onetime request but a continual process. Putting to death awa fleshly way na going to injure, and if we aren't willing to suffer internally, wresting wit awa sins, then god isn't going to supply di power (rom. 8:13; 1 cor. 9:27). 20 (pg. 54) one fit easily avoid di pain and suffering if dem wish make dem do so, by denying christ. But one go endure it by putting dia trust for god. 21 (pg. 55)

early christian writings contradicted mai theological beliefs so states david bercot. Im identifies five and provides evidence:

1. What dem believed wey concern salvation

a. Are we saved by faith alone?

we get been told dat "after constantine corrupted di church, it gradually begin to teach wey de work play a role for awa salvation. Fairly typical for di scenario painted na di following passage from francis schaeffer's how suppose we live then? afta describing di fall for di roman empire and di decline for learning for di west, scheaffer wrote, 'thanks go di monks, di bible na preserved - along wit sections for greek and latin classics.... Nevertheless, di pristine christianity set forth for di para para testament gradually became distorted. A humanistic element na add: increasingly, di authority for di church took precedence ova di teaching for di bible. And dia na an ever-growing emphasis on top salvation as resting on top man's meriting di merit for christ, instead for on top christ's work alone. '1

"like schaeffer, most evangelical writers find di impression say di belief dat awa own merits and work affect awa salvation na sontin dat gradually crept into di church afta di taim for constantine and di fall for rome. But dat's no bi realli di case.

"the early christians universally believed wey de work or [and (rd)] obedience play an essential role for awa salvation?" (pg. 57) polycarp wrote "he who raised am up from di dead go also raise we up - if we do im go and waaka for im commandments. " (pg. 58) clement for alexander wrote, "whoever obtains [the truth] and distinguishes imself for gud work shall gain di prize for everlasting life. " origen, hippolytus, cyprian and lactantius all wrote summarily. (pg. 59)

b. Does dis mean dat christians earn dia salvation by work?

no, di early christians do no bi teach wey we earn salvation by di accumulation for gud work. (pg. 60) for instance: clement for rome - "[we] are neither justified by ourselves, abi by awa wisdom, understanding godliness or work do for holiness for heart; but by dat faith through which almighty god don justified all men tey tey di beginning. " so also do polycarp, barnabas, justin martyr and clement for alexander state wey concern di same. (pg. 61)

c. Are faith and work mutually exclusively?

no, but "augustine, luther and oda western theologians don convinced we dia's an irreconcilable conflict between salvation based on top grace and salvation conditioned on top work or obedience. Deh get bin use a fallacious form for argumentation sabi as 'false dilemma,' by asserting dat dem get only two possibilities regarding salvation: it's either (1) a dash from god or (2) it's sontin we earn by awa work. Di early christians for get e dey a dash na no less a dash simply bicos it's conditioned on top obedience. " (pg. 62)

di early christians believed dat salvation na dash from god but god gives im dash to whomever im chooses. Im chooses to find it to dos who love, trust and obey am. (pg.

62)

simply bicos a pesin na selective for im find, it no de change di dash go wage. (pg. 62)

d. Yes, but di bible says ...

- not everyone who says to me, 'lord, lord,' shall enta di kingdom for heaven, but im who does di go for mai papa who na for heaven. " (matt. 7:21)
- he who endures go di end go de saved. (matt. 24:13)
- all wey be for di graves go hear im voice and com forth - dos who don do gud, go di resurrection for life, and dos who don do evil, go di resurrection for condemnation. (john 5:28, 29)
- behold, i am come quick quick, and mai reward na wit me, to find to everyone according to im work. (rev. 22:12)
- take heed to yourself and go di doctrine. Kontinu for dem, for for doing dis you go save both yourself and dos who hear you. (1 tim. 4:16)

so, di real wahala na no bi a mata for believing di scriptures, but one for interpreting di scripture. Di bible says dat "by grace you get been saved through faith, and dat no bi for yourselves; it na di dash for god, no bi for work, least pesin suppose make mouth. " (eph. 2:8, 9) and yet di bible also says, "you see say a man na justified by work, and no bi by faith only" (jas. 2:24) awa [christendom for general but specifically bercot's church] doctrine for salvation accepts dat first tok but essentially nullifies di second. Di early christian doctrine for salvation gives equal weight to both. Also, di early christians no believe say man na totally depraved and incapable for doing any gud. (pg. 64)

e. Can a saved pesin be lost?

tey tey di early christians believed dat awa kontinu faith and obedience are necessary for salvation, it naturally follows wey dem believed dat a "saved" pesin fit still end up being lost. (pg. 65)

tertullian (c. 160 - c. 225) wrote, "some pipo act as though god de under an obligation to bestow even for di unworthy im intended dash. Dem turn im liberality into slavery.... For no many afterwards fall komot for grace? na no bi dis dash taken away from many. "23 cyprian told im fellow believers; "it na written, 'he who endures go di end, di same shall be saved. ' [matt. 10:22] (pg. 65)

one for di scriptures cited na hebrews 10:26: "if we deliberately keep on top sinning afta we get received di knowledge for di true, no sacrifice for sin na comot. "

f. The group dat preached salvation by grace alone

dia na a group, di gnostics, who taught dat man na totally depraved and wey de work play no role for awa salvation. Dem claim say god had revealed special knowledge give dem say di main bodi for christians do no bi don. Dem believed dat god, di creator, na an inferior god, a different god than god di papa for jesus. Na im be say, man na created by an inferior god who botched tins up and man na inherently depraved as per result. Tey tey man na inherently depraved, god di pikin fit no bi don de tin be say become a man. Im only took for di appearance for man. [meaning if im na flesh and blood, im for get no bi been sinless. (rd)] (pg. 66)

di apostle john say: "many deceivers don gone komot into di world who no confess jesus christ as come for di flesh. Dis na deceiver and an antichrist. " (2 john 7) di gnostics de di ones who deny dat christ had com for di flesh. (pg. 67)

2. What dem believed wey concern predestination and awoof go

a. Believers for awoof go

di early christians de kakaraka believers for awoof go. , justin martyr make dis argument go di romans: "we don learned from di prophets, and we hold it be true dat punishment, chastisements and rewards are rendered according go di merit for each man's action. Otherwise, if all tins happun by fate, then nothing na for awa power. For if it na predestined dat one man be gud or di oda be evil, then di first na no bi deserving for praise or di oda be blamed. Unless humans don di power for avoiding evil and choosing gud by awoof choice, dem be no bi accountable for dia actions. 2 (pg. 70) dis sentiments are echoed by clement 3, archelaus 4, and methodis 5. (pg. 71)

early christians based dia beliefs upon:

- for god so loved di world wey he find im one and only pikin [unique, one and only (rd)], dat whoever believe for am shall no bi perish but don eternal life. (john 3:16)
- the lord na no bi slow for dey keep im promise, as some slowness. Im na patient wit you, no bi wanting pesin to perish, but everyone to come repentance. (2 peter 3:9)
- the spirit and di bride tok, "come!" and make am who hears tok, "come!" whoever na thirsty, make am com; and whoever wishes, make am take di awoof dash for di water for life. (revelation 22:17)
- this day i call heaven and earth as witnesses against you wey i don set before you life and death, blessings and curses. Now choose life, make you and ya pikin fit live. (deuteronomy 30:19)

b. But no de di bible tok ...?

- choose life dat you fit live.
- salvation does no bi depend on top man's desire or effort.
- god does no bi wan any to perish but to come repentance.
- god don mercy upon whom im wills. (pg. 73)

di early church believed dia go de a juss judgment by god but it na awa responsibility to live righteously. So, dey consider:

- he don show you, o man, wetin be gud. And wetin does di lord require for you? to act justly and to love mercy and to waaka humbly wit ya god. (micah 6:8)

- see, i set before you today life and prosperity, death and destruction. For i command you today to love di lord ya god, to waaka for im ways, and to keep im commands, decrees and law. (deuteronomy 30:15-16)

- do you show wey no pure for di riches for im kindness, tolerance and patience, no bi realizing dat god's kindness leads you toward repentance [a lifestyle change]? but sake of ya stubbornness and ya unrepentant heart, you de storing up wrath against yourself for di day for god's wrath, wen im righteous judgment go de revealed. God "will find to each pesin according to wetin im get do. " to dos

who by persistence for doing gud seek glory, honor and immortality, im go find eternal life. But for dos wey be self-seeking and who reject di true and follow evil, dia go de wrath and anger. (romans 2:4-8)

- there na significant difference between foreseeing sinton and causing it. (pg. 76)

### 3. What baptism meant go di early christians

jesus' tok to nicodemus dat one must be born for water and spirit na universally understood by early christians to refer to water baptism [gr. baptizo -to immerse. (rd)]. (pg. 77) irenaeus wrote "this class for men [gnostics who say humans no fit be reborn or regenerated through water baptism] don been instigated by satan go denial for di baptism wey be regeneration to god. 1 (pg. 77)

early christians associated three very important matters wit water baptism and tey tey dis washing na pata pata independent for any merit for di baptized pesin's part, baptism na too dey referred to as "grace. " (pg. 78)

#### a. Remission for sins - reason say di following:

- and now wetin u dey waiting for? get up, be baptized and wash ya sins away, dey call on top im name. (acts 22:16)

- he saved we, no bi sake of righteous tins we had do, but sake of im mercy. Im saved we through di washing for rebirth and renewal by di holy spirit. (titus 3:5)

- peter relating christian baptism to noah and di flood stated - water symbolizes baptism dat now saves you also - no bi di removal for dirt from di bodi but di pledge for a gud conscience toward god. It saves you by di resurrection for jesus christ. (1 peter 3:21-22)

- "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. (acts 2:38)

- the para para birth - reason say jesus' words to nicodemus, di early christians also believed water baptism na di channel through which a pesin na born again. irenaeus mentioned dis for a discussion on top baptism, "as we are lepers for sin, we are make clean from awa old transgressions by way for di sacred water and di invocation for di lord. We are na im make spiritually regenerated as newborn infants, even as di lord don declared: 'except a man be born again through water and di spirit, im shall no bi enta di kingdom for heaven. "'3 (john 3:5) (pg. 79)

- spiritual illumination - dem believed say di newly-baptized pesin, afta receiving di holy spirit had a clearer vision for spiritual matters.

- baptism no bi an empty ritual - baptism na di supernatural rite for initiation by which new believer passed from tin wey dey gud old man for di flesh to being a newly reborn man for di spirit. Dem do no bi separate baptism from faith and repentance. Dem specifically taught dat god na under no necessity to grant forgiveness for sins simply bicos a pesin went through di motions for baptism. 6 (pg. 80)

- were unbaptized persons automatically damned? - di early christians believed dat god would do wetin be loving and juss toward pagans who had lai lai had di opportunity to hear wey concern christ.

- the evangelical rite for passage - generally we evangelicals don rejected di historical ceremony for di baptismal rebirth and don developed awa own special ceremony - di altar call. Wen peter na ask "what shall we do?" im do no bi tok com down front and invite jesus into ya heart. No, im told dem "repent, and make everi one for you be baptized into di name [authority (rd)] for jesus for di remission for sins. Acts 2:38 "actually, di altar calls and associated prayers are a product for di revival movements for di eighteenth and nineteenth centuries. " (pg.

82) [refer to bibleway lesson baptism into christ]

#### 4. Prosperity: a blessing or a snare

beloved, i pray dat you fit prosper for all tin and be for health, juss as ya soul prospers. (3 john 2) na john promising dem riches and health from god, di health and wealth gospel? di following are some oda passages from di bible. (pg. 84)

o for di love for kudi na root for all kinds for evil. Some pipo, eager for kudi, don wandered from di faith and pierced themselves wit many griefs. (1 timothy 6:10)

o keep ya live awoof from di love for kudi and be tin wit wetin you get.

(hebrews 13:5) o do no bi store up for yourselves treasures on top earth, wia moth and rust destroy, and wia thieves break for and fap. But store up for yourselves treasures for heaven, wia moth and rust no destroy, and wia thieves no break for and fap. For wia ya treasure na, dia ya heart go de also. (matthew 6:19-21)

o no one fit serve two masters. Either im go hate di one and love di oda, or im go de devoted go di one and despise di oda. You no fit serve both god and kudi.

(matthew 6:24) o but if we get food and cloth, we go de tin wit dat. Pipo wey wan get hol fall into temptation and a trap and into many foolish and harmful desires dat plunge men into ruin and destruction. (1 timothy 6:8-9)

a. The dangers for prosperity - hermes (prior to 150 ad) wrote: "these are dos who don faith las las, but also don riches for dis world. Wen tribulation comes, dem deny di lord on top account for dia riches and business.... As per result, dos wey be hol for dis world no fit be useful go di lord unless dia riches are first cut down. "3 (pg. 85) [but god does no bi demand poverty neither does im condemn wealth. Im condemns di desire or love for wealth. Paul for ephesians 4 advises christians to work to don to find to odas. (rd)] but how fit a pesin komot find god? if wealth na from god, a christian no fit lose it by obeying god's word and share im wealth wit di poor. (pg. 87)

b. What a contrast between dia message and today's message today di gospel for prosperity states "the lord kontinu, 'you tok, satan, take ya hands off mai kudi!' bicos it's satan who na dey keep it from come to you - no bi me. "10 (pg. 88)

c. Did christians flex betta health - letters written by early christians testify dem suffered from di same plagues and calamities as di rest for mankind. (pg. 89)

#### 5. Na old testament morality still gud e don do?

john calvin taught emphatically dat dia na little difference between di two [morality for di old and para para testaments (rd)]. 1 (pg. 91) however, di understanding for di early

christians na say di moral teachings for christ surpassed di moral teachings for di old testament as di teachings for christ went go di spiritual meaning. (pg. 92)

di author raises several kweshion

a. What do jesus mean wen im say "do no bi swear"? [originally swearing meant dey call upon god to attest to or verify statements one had make. Today it appears to mean "is wetin you de wey concern to tok pata pata di true? di tok "as god na mai witness" appears to convey di original meaning for swearing. (rd)]

b. Is war morally wrong? [god bin use and probably still uses nations to produce situations for which im go fit be accomplished. (rd)]

c. How suppose a christian see capital punishment?

[god ordained goment to bring order from chaos. (rd)]

pagan christianity? exploring di roots for awa church practices,

frank viola and george barna studied some writings for di first three centuries to sight if dem fit provide and insight into teachings and practices for di first century christians. For dia book pagan christianity? exploring di roots for awa church practices, 1998, tyndale haus publishing, inc. dem set forth charges dat today's practices are for conflict wit biblical teachings and first century practices.

"it's taim say di bodi for christ get for touch wit both di word for god and di history for di church to land for a betta understanding de kain we fit and suppose do kukuma as wetin we no fit and suppose no bi do. " (introduction pg. xxvii) [caution suppose be exercised for relying on top history as it often reflects erroneous practices and teachings rather than di true. (rd)]

pagan christianity? charges dat a great number for activities and practices for di churches for today are for conflict wit biblical practices and teachings. Dem also charge dat by use di proof texting method, scripture na taken komot for things wey e contain to support a teaching and/or practice.

di areas being challenged are:

- church buildings
- order for worship
- worship
- pastor
- sunday morning costumes
- ministers for music
- tithing and clergy salaries
- baptism
- lord's supper

- christian education
- approach to understanding di para para testament

[note: dis charges no fit be blindly accepted or rejected neither fit awa current church practices. Na im be say, scriptures bin use by di author supporting im charges must de di things wey e contain, analyzed, de include di determination for audience to whom written, di problems being addressed and discussed wit oda christians. Keep mind open. Be aware for personal traditions for awa interpretation. Hold any suggested changes, if any, until all analysis na completed. Then review as per total package. (rd)]

church buildings

"ancient judaism na centered on top three elements: di temple, di priesthood and di sacrifice. Wen christ com, im ended all three by fulfilling dem for imself. Im na di temple who embodies new and living haus make for living stones - "without hands. " im na di priest who don established new priesthood. Im na di perfect and finish sacrifice. 1 consequently, di temple, di professional priesthood, and di sacrifices for judaism all passed away wit di come for jesus christ. 2. Christ na di fulfillment and di reality for it all. 3 it fit be rightly tok say christianity na di first non-temple-based religion to ever emerge. According to footnote 6 arthur wallis for di radical christian, on top page 83 im wrote "in di old testament, god had a sanctuary for im pipo, for di para para, god don im pipo as per sanctuary. " (pg. 10-11)

afta di destruction for jerusalem jewish christians waned and gentile christians wit dia pagan backgrounds become plenti prominent.

clement for alexander [united greek philosophical traditions wit christian doctrine (wikipedia/wiki/clement\_of\_alexander and wiki/platoism) na di first pesin to use di phrase "go to church. "9 however, christians do no bi erect special buildings for worship until di constantinian era for di fourth century. 12 (pg. 12)

wen christianity na born, na im di only religion for di planet dat had no sacred objects, no sacred persons and no sacred spaces. 18 di christianity dat conquered di roman empire na essentially a home-centered movement. 22 worship, na im be say na no bi spatially located, abi extracted from di totality for life. Biblically speaking, christians 'holy place' na as omnipresent as dia ascended lord. Worship na no bi sontin dat happens for a some kain place for a some kain taim. (refer to john 4) it na lifestyle. Worship happens for spirit and reality for inside god's pipo, for dat na wia god live today. [footnote 17 sight j. G. Davis, di secular use for church buildings, 3-4] (pg. 14)

for di second and third centuries a shift occurred. Di christians begin to adopt di pagan see for reverencing di dead. 30 dia burial places de later viewed as "holy space" resulting for di building for small monuments and shrines to honor dia dead. (pg. 15-16)

prior to constantine granting dem freedom from persecution, christians de a small despised minority. But di roman empire na divided between pagans and christians and constantine needed to unite it. [in an attempt to unite it, im established a state church and begin merging christian and pagan doctrines by renaming pagan practices wit christian names. (rd)] im also begin di construction for church buildings. So, if christians had dia sacred buildings as do di jews and di pagans, dia faith would be regarded as legitimate. " (pg. 18) [this feeling na current today. Na im make, by focusing on top buildings we fit distract from christ. (rd)]

constantine's church buildings de spacious and magnificent modeled afta di basilica (common goment buildings designed afta pagan temples). 80 dem de wonderful for seating passive and docile crowds to watch a performance. Dis na one for di reasons constantine chose di basilica model. 85 di basilica also allowed di sun to fall upon di speaker wen im faced di congregation. 86 (pg. 22)

di christian basilica had an elevated platform wit an altar and bishop's chair, di cathedra or throne. 94 dis chair replaced di seat for judgment for di roman basilica. 95 na im be say power and authority rested wit di chair. From dis seat di bishop delivered im sermon. 97 (pg. 23) di chair or pulpit elevated di clergy go position for prominence na im make placing am high and above di oda for god's pipo. Then di pew inhibited face to face fellowship, ushering for or becoming a thing for lethargy and passivity making corporate worship a spectator sport. 175 (pg.

34)

di advent for di church building brought significant changes go di christian worship:

- a. Rituals for di imperial court de incorporated into di liturgy.
- b. Candles appeared following di practice for carrying candles before di emperor's entrance.
- c. Burning for incense wen clergy enta room.
- d. Special robes patterned afta dos for roman goment officials.
- e. Processional music for di beginning for services by choirs.
- f. Professional clergy perform di "worship service" replacing open participation and intimacy for all worshippers.

as one catholic scholar wrote, wit di come for constantine "various customs for ancient roman culture flowed into di christian liturgy ... even di ceremonies involved for ancient worship for di emperor as per deity found dia way into di church's worship, only for dia secularized form. 109 (pg. 24-25) wit di advent for church buildings wit elevated or raised floor, make sense na add to one function ova odas. By inhibiting fellowship worship begins cloth non-participatory. Na im be say, an activity do for a specific place and removed from everyday life. (pg. 38) [the bible na silent for di assembly facility: na arrangement, size or ownership. (rd)]

order for worship

di meeting for di early church na marked by spontaneity, freedom, every-member functioning, vibrancy and open participation. (pg. 50)

dey consider:

- 1 corinthians 12:14 now di bodi na no bi make up for one part but for many.
- 1 corinthians 12:18 god don arranged di parts for di bodi, everi one for dem, juss as im promise dem be.
- 1 corinthians 12:27 now you de di bodi for christ, and each one for you na part for it.
- 1 corinthians 12:31 but eagerly desire di greater gifts.
- 1 corinthians 13:13-14:1 and now dis three remain: faith, shey and love. But di greatest for dis na love. Follow di way for love and eagerly desire spiritual gifts, especially di dash for prophecy.

1 corinthians 14:12 try to excel for gifts dat build up di church, [the assembled christians (rd)].

paul discussing activities for di assembled church states "when you com together, everyone get one hymn, or a word for instruction, a revelation, a tongue [a language foreign to either di speaker or hearer na im be say for need for translation. (rd)] or an interpretation. All for dis must be do for di strengthening for di church. If pesin speaks for a tongue, two - or for pass three - suppose speak, one for a taim, and pesin must interpret. If e get no interpreter, di speaker suppose keep mellow for di church and speak to imself and god. Two or three prophets suppose speak, and di odas suppose weigh sofri sofri wetin be say. And if a revelation comes to pesin who na sidon down, di first speaker suppose stop. For you fit all prophesy for turn make everyone fit be instructed and encouraged. Di spirits for prophets are subject go di control for prophets. For god na no bi a god for disorder but for peace. (1 corinthians 14:26-33)

so, wetin are di points im na making?

- when you com together assembled corinth christians
- christian men and women don total participation

o a hymn

>

o a word for instruction

>> different activities based on top o a revelation

>>

individual functions, gifts. o a tongue or an interpretation >

today's church practice don revised di assembly into two parts:

a. Bible study wia women are allowed to speak

b. Worship service wia dem be no bi allowed to speak

- all for dis must be do for di strengthening for dos assembled.
- let we no bi find up [abandon, forsake (rd)] meeting together, as some are for di habit for doing, but make we encourage one anoda - and all di plenti as you sight di day approaching. (hebrews 10:25)

peel away di superficial alterations dat mek each protestant church service distinct you go find essentially di same liturgy [a prescribed order (rd)] but no bi necessarily for di same order:

(pg. 48-50)

- the greeting as one enters di building
- prayer and / or scripture reading
- song service
- announcements
- offering
- sermon
- benediction

so, wia do di protestant order for worship originate?

1. It don na roots for di medieval catholic mass<sup>9</sup> which incorporated

- a. Vestments for pagan priest
- b. Use for incense and holy water for purification rites
- c. Burning for candles for worship
- d. Architecture for di roman basilica
- e. Law for rome as di basis for "canon law"
- f. Title for pontifex maximus for di head bishop
- g. Pagan rituals for di mass<sup>17</sup> (pg. 53)

2. Luther railed against di miters and staffs for di roman catholic leadership and na teaching for di eucharist. Na im be say, im make preaching, rather than di eucharist, di center for di gathering. 26 "a christian congregation suppose lai lai gather together without preaching for god's word and prayer, no mata how brief" ... "the preaching and teaching for god's word na pass important part for divine service." 29 (pg. 53)

di major changes dat luther make go di catholic mass [eucharistic or lord's supper (rd)] de:

- a. Performed for language for di pipo
- b. Gave sermon di central part
- c. Introduced [returned to (rd)] congregational singing
- d. Abolished di idea say di mass na a sacrifice for christ
- e. Allowed congregation to partake for buredi and cup, rather than juss di priest. (pg. 55)

3. Calvin do away wit di pipe organ and choirs as dem de no bi explicitly mentioned for di para para testament. 64 (pg. 58)

4. Puritan calvinists forsake di clerical vestments, icons, and ornaments. 86 di sermon reached na zenith for di american puritans. Dem also punished by putting for stocks and fined pipo who missed di sunday morning sermon. 88, 89 (pg. 63)

5. The methodists popularized di sunday evening worship. 98 (pg. 64)

6. The frontier-revivalists changed di goal for preaching to evangelist sermons. 101 (pg. 65)

7. The methodists and di frontier revivalists find birth go di "altar call." 112 (pg. 66) referred to as di "anxious bench" by charles finny. 113 pass lasting element for finley na pragmatism if sontin work, it suppose be embraced regardless for ethical considerations. 112 (pg. 67) or, "the ends justifies di way." (pg. 68) american frontier-revivalism turn di church into a preaching station and reduced di assembly experience for edification into an evangelistic mission. 125 it created pulpit personalities as di dominating attraction for di church. As per result, mutual edification for every-member functioning to corporately manifest jesus christ before principalities and powers na lost. 127 (pg. 69)

8. D. L. Moody for di late 1800's introduced di "sinner's prayer"<sup>136</sup> and billy graham updated moody's technique some fifty years later. 137 (pg. 70)

9. Beginning for 1906 di pentecostal movement introduced di lifting for hands, dancing for pews, hand clapping, speaking for tongues [not some sabi language but gibberish (rd)] and di use for tambourines. (pg. 72)

na im be say, di protestant order for worship na: (pg. 73-77)

- a. Officiated and directed by a clergyman.
- b. The sermon na make di center for a worship service dat na highly predictable, perfunctory and mechanical, and wit no spontaneity.
- c. Mutual edification wit participation by pipo na repressed na im be say became silent.
- d. Passive liturgy wit na limited functions implies di putting for an hour per week na di main main to victorious christian life.

di sermon

by di removal for di sermon, di attendance for di sunday morning service na doomed to drop as di sermon na di bedrock for di protestant liturgy. (pg. 85) it de tin be say detracts from di purpose wey be say god designed di church to gather and don very little to do wit genuine spiritual growth. (pg. 86-87)

- a. It na regular occurrence - once everi week.
- b. It na delivered by di same pesin - professional speaker.
- c. It na delivered go passive audience - a monologue, or lecture.
- d. It na cultivated form for tok - a specific structure dey 3 to 5 points.

for contrast di apostles' preaching na: (pg. 88)

- a. Sporadic.
- b. Delivered on top special occasions to deal wit specific problems.
- c. Extemporaneous without rhetorical structure.
- d. In a dialogue form wit questioning and interruptions from di audience.

di earliest record for christian source for regular sermonizing de for for di second century. 14 clement for alexander lamented di fact dat sermons do so little to change christians. 15 (pg. 89)

di headwaters for di sermon go back go di wandering teachers, dem dey call sophists, for di fifthcentury bc. Dem de expert debaters use emotional appeals. Physical appearance and clever language to "sell" dia arguments. 18 dis spawned a class for men who became masters for fine phrases, "cultivating style for styles sake." dem de sabi pipo for imitating form rather than substance. 20 sophists de identified by special cloth, had a fixed residence wia dem find regular sermons go di same audience and earned a gud deal for kudi. (pg. 89)

wey concern a century later aristotle find to rhetoric di three-point tok. 22 orators fit bring a crowd go frenzy by dia powerful speaking skills. 27

di greek sermon type found na way into di christian church dey di third century...open meetings begin to kpai komot, and church gatherings became plenti and plenti liturgical [rites prescribed for a religious service or

public worship (rd)] developing into a "service." 30 na im make di pagan notion for a trained professional speaker who delivers orations for a fee moved straight into di christian bloodstream. (pg. 91) dis para para style emphasized polished rhetoric, sophisticated grammar, flowery eloquence, and monologue. (pg. 92)

dis kain teaching or preaching don had a negative impact for di church:

- a. It de make di preacher di virtuoso performer.
- b. It encourages passivity na im make suffocating mutual ministry and open participation meetings for pipo.
- c. It preserves di clergy even if no bi dem dey call such.
- d. It de-skills di saints.
- e. It produces impractical lessons.

di pastor

comot di present-day pastor/leader and protestantism as we sabi it would kpai. Im na di embodiment for protestant christianity di dominating focal point, mainstay, and centerpiece for di contemporary church. Di profound irony na dat e get no bi a single verse for di entire para para testament dat supports such. However, pastor na biblical. (pg. 106-7) observe:

ephesians 4:11 "he find some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers" na di only verse wia pastor na bin use. [this greek word for pastor, poiména, na translated as shepherd for inside di same things wey e contain for leader for di type mentioned for ephesians for 1 peter 2:25. (rd)]

- a. The word na plural.
- b. It way shepherd(s) a metaphor describing function. 4

first century shepherds (pastors) de local elders (presbyters) and overseers (guardians, sentinels) for di church. Dia function de for odds wit di contemporary pastoral role9 [in most protestant churches. (pg. 108)

di seeds for di contemporary pastor fit even be detected for di para para testament era.

diotrephes, who "love[d] to don di preeminence" for di church (3 john 9-10). 12 (pg. 109)

up until di third century, di church had no official leadership. Dat it had leaders na without dispute. But leadership na unofficial for di sense dat dia de no religious "offices" or sociological slots to fill. 13

dem de religious groups without priest, temple or sacrifice. 14 (pg. 109-110) [leadership na / na function no bi a position. (refer go di bibleway lesson functions for god's shepherds (rd)]

ignatius for antioch (35-107) na instrumental for di shift toward a single leader. Im elevated one for di elders for each church above all odas. Di elevated elder na then dem dey call di bishop [a word for overseer (rd)]. 20 (pg. 110-111) ignatius think dis na necessary to remedy lie-lie doctrine and establish church unity. 27 (pg. 112)

di bishop eventually became di main administrator and distributor for di church's wealth. 13 for effect im became di solo pastor for di church - di professional for normal worship (their spokesperson). 36 (pg. 112)

clement for rome, who kpai for wey concern 100, na credited wit making a distinction between leaders and non-leaders, laity<sup>38</sup> wit tertullian (c. 160 - c. 225) tin wey dey gud first to use clergy. 40 (pg. 113-114)

afta di council for nicea (325) bishops delegated di responsibility for di lord's supper go di presbyters, deputy bishops. 53 (pg. 114)

cyprian for carthage [third century] argued for an unbroken succession for di bishops dat traced back to peter. 60 (pg. 115)

by di fourth century, di church followed di example for di roman empire. Emperor constantine organized di church into dioceses [dioceses "a govnor's jurisdiction" [www. etymonline. com](http://www.etymonline.com) (rd)] along di pattern for di roman regional districts. Later pope gregory shaped di ministry for di entire church afta roman law. 81 (pg. 119)

constantine find di bishop for rome plenti power than im find roman governors. Dem had di prestige for church office bearers, a favored class, power for a wealthy elite and plenti for a career than a dey call. 99 di net result na alarming: (pg. 120-121)

di clergy/laity gap widened as di clergy de di trained leaders, guardians for orthodoxy - di rulers and teachers for di pipo. Dem possessed gifts and graces no bi available to lesser mortals. Di laity de second-class, untrained christians. 103 (pg. 122) dis find way go di ordination for a spiritually elite group for "holy men." 108 by di fourth century di ordination ceremony na embellished by symbolic garments and solemn rituals. 120 dis process bin use di very same words from di roman civil world. 121 (pg. 123-125)

- the unscriptural clergy/laity distinction don do untold harm go di bodi for christ. (pg. 136-137) it divided christians into first and second-class christians. It suffocated individual functioning and make ineffectual di teaching dat everi member don both di right and di privilege to minister for church meetings. Di pastor/preacher position rivals di functioning headship for christ for im church. 188

- the present-day pastor na born komot for di single-bishop rule first spawned by ignatius and cyprian, evolving into di local presbyter, which for di middle ages grew into di catholic priest. For di reformation im na transformed from priest into "the preacher," "the minister," and finally "the pastor." (pg. 141)

" di catholic priests had seven duties for di taim for di reformation. 208 di protestant pastor takes upon imself all for dis responsibilities plus im sometimes blesses civic events. Dis duties de/are: (pg. 141)

1. Preaching
2. Sacraments
3. Prayers for di flock
4. A disciplined godly life
5. Church rites
6. Supporting di poor
7. Visiting di sick

sunday morning costume

everi sunday morning, millions for protestants throughout di world put on top dia best clothes to attend sunday morning church. 1 originally dressing up for any occasion na only an option for di wealthiest nobility. Dis changed wit di invention for mass textile manufacturing and di development for urban society. 6 fine clothes became plenti affordable to normal pipo. Di middle class na born and dem begin to emulate di envied aristocracy. 7 (pg. 148) dia pastors distinguished dia importance by dia special cloth. However, di dressing up represents: (pg. 148-150)

- a. A division between di secular and di sacred.
- b. The illusion wey we are gud sake of awa attire, thereby possibly covering up less than godly live.
- c. Differences for social and/or racial classes.
- d. A lie-lie delusion dat one na "irreverent" by wear informal cloth [not wear awa very best (rd)].

[note: james 2:1-2 warns wey concern an attitude for feeling superior to odas, parsha and looking down upon di poor and "less fortunate. " (rd)]

na im clement for alexander who argued dat clergy suppose wear betta garments than laity. 26

(pg. 150) di official roman dress na gradually adopted by di priest and deacons following constantine's shikena! to constantinople. 29 jerome (ca. 342-420) remarked say di clergy suppose lai lai enta di di sanctuary wear everyday garments. 34 (pg. 151) by di middle ages, dia cloth had acquired mystical and symbolic meanings. 37 (pg. 152)

di reformers adopted di scholar's black gown, also sabi as di philosopher's cloak. 43 so prevalent na di para para clerical garb say di black gown for di secular scholar became di garment for di protestant pastor. 44 (pg. 152)

all dis special cloth clearly distinguishes di two classes: professional and nonprofessional perhaps even discriminating against di nonprofessional. (pg. 154)

ministers for music

for constantine's reign, choirs de developed and trained to help celebrate di eucharist. Dis practice na borrowed from roman custom, which begin na imperial ceremonies wit professional music. 2 however, di root de for for pagan greek temples and greek drama. 3 (pg.

158-159)

wit di advent for di choir for di christian church, singing na no longer do by all for god's pipo but by di clerical staff composed for trained singers. 5 dis shift na partly due go di fact dat heretical doctrines de spread through hymn singing. Di clergy feel say if singing for hymns na for dia control, it would curb di heresy. 6 dis also increased di power for di clergy. (pg. 159) [do di songs sung today promote non-biblical teachings? (rd)]

luther encouraged congregational singing for parts for di service. 28 (pg. 162)

for many contemporary churches, charismatic or non-charismatic, di choir don been replaced by di praise team. 50 (pg. 164)

hear paul's description for new testament church meeting: (pg. 166)

- a. Every one for you hath a song. (1 corinthians 14:26)

b. Speak to one another for psalms, hymns and spiritual songs. (ephesians 5:19)

dey consider di words "every one for you." song leaders, choirs and worship teams mek it no fit by limiting di leadership for christ - specifically for leading im brethren into singing praise songs to im papa. (pg. 166-167)

wen worship songs fit only be bin announce, initiated, and led by di talented, dis element for service becomes plenti laik entertainment than corporate worship. 17 and only dos who "make di cut" are allowed to participate for di ministry for leading songs. (pg. 167) [it na wetin be pleasing go di attendees rather wetin be pleasing to god from di attendees. (rd)]

tithing and clergy salaries

tithing does appear for di bible. So, yes, tithing na biblical. But it na no bi christian. Di tithe belongs to ancient israel. Na im essentially dia income tax. Lai lai for di para para testament or for di first century do you find christians tithing. (pg. 172) wit di death for jesus, all ceremonial codes dat belonged go di jews de nailed to christ's cross and buried, lai lai be bin use again to condemn we. [he com no bi to abolish di law or di prophets but to fulfill dem matthew 5:17 (rd)] we sight di first-century christians as stewards dey give cheerfully according to dia ability - no bi dutifully komot for a command. 7 find for di early church na voluntary. 8 and dos who benefited from it de di poor, sick, orphans, widows, prisoners, strangers and church planters. 9 (pg. 173) [if a christian must tithe bicos commanded, then im dash na no bi voluntary, no bi according to im ability and no bi from im heart but sake of duty. Na im make, by dey give im tithe one earns im reward, salvation. (rd)]

for di third century, cyprian for carthage na di first christian writer to mention di practice for financially supporting clergy. Im urged dat juss as di levites de supported by di tithe, so suppose di christian clergy. 16 (pg. 176) by di end for di tenth century, di tithe had developed into a legal requirement to fund di state church - demanded by di clergy and enforced by di secular authorities! 28 (pg. 177 so far as clergy salaries go, ministers de unsalaried for di first three centuries. But wen constantine appeared, im instituted di practice for paying a fixed salary go di clergy from church funds and municipal and imperial treasuries. 30 na im make na born di clergy salary. (pg. 178)

find salaries to pastors elevates dem above di rest for pipo. It creates a clerical caste dat turns di living bodi for christ into a business. Tey dey "the pastor" and im staff are compensated for ministry, dem be paid professionals and di rest for di church lapses into a state for passive dependence. If all christians get for touch wit di call dat lies for inside dem be functioning priest for di lord's haus, why would we be paying awa pastor? for addition, paying a pastor encourages am be a man pleaser. (pg. 180-181)

baptism

most evangelical christians believe for and practice believer's baptism as opposed to infant baptism. Likewise, most protestants believe for di practice for baptism by immersion or pouring rather than sprinkling. 2 [baptism na from di greek word baptizo, transliterated as baptism, a dipping, plunging, or immersing, di greek word for sprinkling na rantizo and di greek word for pouring na cheo (rd)] for di first century, water baptism na di way pesin com go di lord. 6 for dis reason, di confession and baptism are vitally linked go di exercise for saving faith. So boku so say di para para testament writers often use baptism for place for di word faith and link it to being "saved." 7 dat na bicos baptism na di early christians initial confession for faith for christ. (pg. 188-189) [david bercot stated "baptism na too dey referred to as "grace." (rd)]

for awa day [in some perhaps most churches (rd)] di "sinner's prayer" don often replaced di role for water baptism. Unbelievers are told, "say dis prayer afta me, accept jesus as ya personal savior, and you go de saved." but nowhere for all di para para testament do we find any pesin being led go di lord by a sinner's prayer. And

e get no bi di faintest whisper for di bible wey concern a "personal" savior. Put anoda way water baptism na di sinner's prayer for century one! baptism accompanied di acceptance for di gospel and it occurred immediately. (pg. 189) [peter for 1 peter 3:21 stated dat baptism now saves you by di resurrection for jesus christ as one calls upon god to forgive am for im sins. (rd)]

baptism marked a complete break wit di past and a full entrance into christ and im church. Baptism na simultaneously and act for faith kukuma become expression for faith. 8 (pg. 189)

beginning for di second century some influential christians taught dat baptism must be preceded by a shikena for instruction, prayer and fasting. 9 you must show yourself worthy for baptism by ya conduct. 11 [such no bi di case on top pentecost as dia baptism appears to don been immediate. (rd)]

tradition don removed di true meaning and power behind water baptism. Properly conceived and practiced water baptism na di believer's confession for faith before men, demons, angels and god. Baptism na visible sign dat depicts awa separation from di world,<sup>47</sup> awa death wit christ, di burial for awa old man,<sup>48</sup> di death for di old creation,<sup>49</sup> and di washing for di word for god. To replace di para para testament water baptism wit di sinner's prayer na to deplete baptism for na god give testimony. (pg. 196) [the old or fleshly man (sinful man) believed christ and im message, kpai to im sinful way for life, na buried \* for water (immersion or baptism). Im na cleansed for sin, resurrected as per para para living spiritual being and put onto christ's bodi, di church, by god by im belief, faith, trust and obedience. (rd)]

\* { greek sunthapto (sun wit + thapto entomb) - to bury wit, or together (vine's expository dictionary) – so one na buried and united wit christ for im death. }

lord's supper

for early christians, di lord's supper na a communal meal. 22 di mood na one for parti and joy. Wen believers first gathered for di meal, dem break buredi and passed it dey. Then dem chop dia meal, which na concluded afta di cup na passed dey. Di lord's supper na essentially a banquet. And dia na no clergy to officiate. 31 sake of paul's tok warning wey concern unworthiness for 1 corinthians 11:27-33 some begin to teach di lord's supper na dangerous. Apparently, dem do no bi relate di warning to discriminating against di poor and becoming manya as di unworthy part. (pg. 192)

dey di taim for tertullian (c. 160 - c. 225), di buredi and di cup begin be separated from di meal. 25 wit di abandonment for di meal, di terms breaking for buredi and lord's supper na replaced wit di greek word eucharist. 30 irenaeus (130-200) begin referring to it become "offering"<sup>31</sup> or "sacrifice." an altar table wia di buredi and cup de placed and com be seen as di place wia di victim na offered. 32 di supper na no longer a community event. Na im rather a priestly ritual dat na be watched for a distance. Throughout di fourth and fifth centuries, dia na an increasing sense for awe and dread. 33 (pg. 194)

wit di doctrine for transubstantiation, god's pipo approached di elements wit a feeling for fear. Dem de reluctant even to approach dem. 43 wen di words for di eucharist de spoken by di priest na im believed say di buredi literally became god<sup>44</sup> [actually became flesh and blood (rd)]. (pg. 195) for di para para testament itself, e get no indication dat na im di special privilege or duty for pesin to lead di worshipping fellowship for di lord's supper. 52 (pg. 197)

christian education

for di mind for most christians, formal education qualifies a pesin to do di lord's work. Unless a christian don graduated from a bible college or seminary, im or im na viewed as per being "para" minister, a pseudo-christian

worker. Such a person no fit preach, teach, baptize or administer di lord's supper tey tey im or im get no bi been formally trained to do such tings ...right? (pg. 199-200)

christian training for di first century na hands-on, rather than academic. Na im a mata for apprenticeship, rather than intellectual learning. Na im aimed for di spirit, rather than di front lobe i. e. :

dem learned di essential lessons by living a shared life wit a group for christians under di tutelage for an older, seasoned worker.

na im be say, wey dey create structure for equipping everi christian na already for place. It predates seminaries and weekend seminars and go outlast dem all. Dem learned for di furnace for life, for a rational, living, working and ministering things wey e contain. 2 (pg. 200)

dia don been four stages for theological education: (pg. 201-206)

a. Episcopal - theology for di patristic age (third to fifth centuries) na episcopal bicos di leading theologians for di day de bishops. 6

b. Monastic - di monastic stage for theological education na tied go di ascetic and mystical life. Na im taught by monks living for monastic communities and for a taim di eastern church fathers became steeped for platonic think. , justin martyr believed dat philosophy na god's revelation go di gentiles. 10

c. Scholastic - di third stage for theological education owes boku go di culture for di university. 33 abelard (1079-1142) applied aristotelian logic to reveal di true. 34 martin luther (1483-1546) say "what else are di universities than places for training youth for

greek glory. "37

d. Seminarian - seminary theology grew komot for di scholastic theology taught for di universities which de reason say aristotle's philosophical system. 39 aquinas probably had di greatest influence. Im main thesis na dat god na sabi through human reason and im preferred di intellect go di heart as di organ for arriving for true. 41

reason and intellect fit cause we to sabi wey concern god and help we relate wetin we sabi. But dem fall short for dey give we spiritual revelation. Di intellect na no bi di gateway for knowing di lord deeply. Neither are di emotions. 43 a high powered intellect and razor-sharp reasoning skills no automatically produce spiritual men and women. Blasie pascal (1623-1662) once stated "it na di heart which perceives god, and no bi di reason. "45 (pg. 206) [one must don an maja relationship wit god. (rd)]

di greek philosophers plato and socrates taught dat knowledge na virtue. Gud depends for di extent for one's knowledge. Hence, di teaching for knowledge na di teaching for virtue. 99 herein lies di root and stem for contemporary education. It na built for di platonic idea dat knowledge na equivalent for moral character. [gnosticism (rd)]

contemporary theological teaching na data-transfer education. It moves from notebook to notebook. For di process, awa theology rarely gets below di neck. If a student accurately parrots di ideas for im professor, im na awarded a degree. Na im be say, di fallacy na dat graduates are instantly qualified<sup>36</sup> even though im get little if any hands-on experience for di bodi for life. Perhaps pass damaging wahala for di seminary and bible college na wey dem perpetuate di humanly devised system for wey di clergy live, breathe and don dia being. 109 (pg. 216-218)

re-approaching di para para testament

di church na influenced by na surrounding culture, seemingly unaware for na negative influences. Sake of im training and education, we tend to accept whatever di pastor's or preacher's state as biblical.

na im be say, we generally no dey consider it necessary to go di bible for an attempt to determine di validity for im statements as dat na wetin "i don always heard. " wen we do study, we commonly use di "proof text method," which dates back go di 1590's. A group for men dem dey call protestant scholastics took di teachings for di reformers and systemized then according go di rules for aristotelian logic. 2 dem held dat no bi only na di scripture di word for god, but everi part for it na di word for god for and for itself - irrespective for things wey e contain. (pg. 222223)

two-thirds for di para para testament na make up for paul's letters. For di early second century wen dem de compiled into a volume dem de arranged for order for lengthiest to shortest. Then wen compiling di para para testament, di gospels and acts de placed for front for paul's letters and revelation after much much. (pg. 226) for 1227 a professor for di university for paris divided di books for di bible into chapters. It no bi until 1551 dat sentences de numbered. 11 (pg. 228-229)

christians don been taught to approach di bible generally for one for eight ways by find verses wey go:

- a. inspire you.
- b. tell you wetin god don sanco so you fit confess it for faith na im be say, obligating god to do wetin you wan.
- c. tell you wetin god commands you to do.
- d. Allow you fit quote to fear di devil komot for im wits or resist am for di hour for temptation.
- e. prove ya main main doctrine so you fit slice and dice ya theological sparring partner.
- f. control or correct odas.
- g. "preach" wella and mek gud "sermon" material.
- h. appear wen flipping randomly.

dis methods no provide opportunity to sabi di things wey e contain for di passage and to fit to determine di message di writer na attempting to deliver. Di things wey e contain na so important dat without it one fit draw an opposite kpatakpata say di one intended. (pg. 230)

jesus, di revolutionary

di early christians de intensely christ-centered. Jesus christ na dia pulse beat. Im na dia life, dia breath, and dia central point reference. Im na di object for dia worship, di subject for dia songs, and di tin for dia discussion and vocabulary. Dem make di lord jesus christ central and supreme for all tins. 6 (pg. 247-249)

- the para para testament church
  - a. Had no fixed order [liturgy (rd)] for worship.
  - b. Gathered for open-participatory meetings.
  - c. Had no bodi as per spectator [except possibly visitors (rd)].
- the purpose for dia assembling na:
  - a. Mutual edification. [encourage faithfulness to christ. (rd)]

b. To mek visible di lord for everi functioning for im bodi.

c. Not a religious "service. "

d. An atmosphere for freedom, spontaneity and joy.

e. Not to serve as per platform for any one's main main ministry.

- the para para testament church lived as per face-to-face community.
- christianity na di first and only religion di world don ever sabi dat na void for ritual, clergy and sacred buildings. For di first 300 years for di church's existence, christians gathered for homes. On top special occasions dem would sometimes use a larger facility (like solomon's porch).
- the church do no bi get clergy.
- decision making for di church fell upon di shoulders for di whole assembly.
- it na organic no bi organizational. Dem de no bi welded together by putting pipo into offices, creating programs, constructing rituals, and developing a top-down hierarchy or chain-of-command structure. Di church na a living and breathing organism.
- tithing no bi practiced but dem find according to dia ability for order to help dia poor and church planters.
- baptism na a burial for water (immersion) which occurred immediately following one's death to sin. [peter stated for 1 peter 3:21 "baptism now saves you - no bi di removal for dirt from di flesh, but an appeal to god for a gud conscience - through di resurrection for jesus christ. " (rd)]
- they do no bi construct buildings.
- training na for di job by a mature seasoned christian. [apostles, prophets, evangelists and pastors and teachers. (ephesians 4:11) [refer to bibleway lesson servants for christ]
- they de no bi divided into denominations. All de for christ by dying to sin, being buried by immersion for water, being resurrected by god into new living spiritual creation and put into christ bodi. [refer to bibleway lesson united for christ]

conclusions and recommendations

di early christian writers, often referred to as "church fathers", quoted by di authors and di authors for di listed sources bin use for dis booklet de no bi inspired as de di writers for di para para testament. Some writer's doctrinal positions on top some kain wahala often contradict interpretations for oda writers for di same shikena and are no bi generally held be for dey keep wit di scriptures. For fact, some writers referred to some kain doctrines and beliefs as heretical. Dis say, dia writings provide valuable informate for practices for some churches for di first few centuries and di farther removed from di apostles di greater di possibility for erroneous teachings and practices.

many, if no bi most, for di charges for pagan christianity? fit appear be valid to an individual. But, before dem be accepted as true, dem must be verified wit statements from di bible taken for things wey e contain.

1. Following individual study each wahala or charge presented herein suppose be studied for small group studies wia each participant fit kweshion or challenge di kpatakpata for odas. Suppose di group gree dat an wahala or charge na valid, then di study suppose be expanded to larger groups for additional questioning and

challenges. Dis suppose provide a clearer and plenti accurate understanding and go also help comot di appearance for forcing change upon di uninformed brothers and sisters.

2. Before replacing any practice wey get been concluded be contrary to scripture, a specified taim suppose be set aside and a process established for di resolution for difference for misunderstandings, opinions or conflicts. Everi christian broda or sista suppose don di opportunity to study, kweshion or even challenge any or all conclusions for an environment for love. Then it suppose be implemented slowly for di event di kpatakpata na proven to don been faulty.

3. Changes suppose no bi be make juss for change sake.

for a recent study di barna group released who na active for group expressions for faith for which dem explored profiles for americans who actively participate for dia faith. Di study provides di following insights:

1. 53% for church goers are women [50. 7% for we population].

2. 56% for haus church participants are men.

3. 67% for church goers are marry.

4. 50% for haus church goers are men na im make 50% are women.

5. 56% for church goers are 45 years old or older (the kontri population na 52%); 44% de 18 to 44.

6. The average age for di haus churches na 56 and dem de least likely to include papa and mama for younger pikin.

7. Northeasterns de at all be active for small groups.

8. Westerners had di largest share for haus church participants.

9. Southerners de di least normal to don haus church participants but make up ½ for di small group attendees.

10. Only 6% for catholics attend haus churches.

11. Evangelistic protestants de di largest participants.

12. 26 to 30% for blacks de participants for small groups and haus churches (average kontri black population na 13%).

13. 67% for church goers read di bible outside "church services. "

14. 84% for haus church participants read di bible outside "church services. "

15. In generally shikena churches, haus churches and small group attendees are plenti active and study/read di bible and seek to:

a. Identify di living presence for christ and im word.

b. Develop healthy relationship for love for one anoda

c. Go into di world and mek disciples for dia gud and god's glory

shikena church concerns

for inside all activities for di shikena and haus churches dem get or suppose be concerns for

- a. remaining true to teaching for christ and di apostles.
- b. dissolving or continuing for traditional institutional churches
  1. It would encourage pipo comot di traditional church.
  2. Many seminaries and bible colleges would close.
  3. Our sanctuaries would need be padlocked.
  4. Many pastors would be fired.
  5. Cultism, heresies and abuses would no bi be controlled.
  6. Leadership would vamoosh.
  7. Conflicting opinions would arise.
  8. Lay leaders are no bi qualified for di send for odas.
  9. Charismatic leaders would dominate meetings.
  10. The average for haus churches na 6 months so how go christianity survive.
  11. The unchurched and visitors would be no fit to find di church tey tey no phone book listing.
  12. They don sell komot go culture dat sinfully refuses to "go to church. "
  13. They promote di worship for di individual and individualism.
  14. They don retrenched go private world for faith.
  15. Orthodoxy would no bi be maintained
  16. Wild theologies would become prevalent.
  17. Sermons and formal bible classes would vamoosh resulting for uneducated believers. [wikipedia.org/wiki/simple\\_church](http://wikipedia.org/wiki/simple_church)

wia do di christian sermon com from?

we come one for pass sacrosanct church practices for all: di sermon. Comot di sermon and di protestant order for worship becomes for large part a songfest. Comot di sermon and attendance for di sunday morning service na doomed to drop.

di sermon na di bedrock for di protestant liturgy. For five hundred years, it don functioned laik clock-work. Everi sunday morning, di pastor steps up to im pulpit and delivers an inspirational oration go passive, pew-warming audience.

so central na di sermon dat it na di very reason many christians go church. For fact, di entire service na often judged by di quality for di sermon. Ask a pesin how church na last sunday and you go most likely get a description for di message. For short, di contemporary christian mind-set often equates di sermon wit sunday morning worship. But it does no bi end dia.

comot di sermon and you get eliminated pass important source for spiritual nourishment for countless numbers for believers (so it na think). Yet di shine shine reality na dat today's sermon don no root for scripture. Rather, na im borrowed from pagan culture, nursed and adopted into di christian faith. But e get plenti.

di sermon de tin be say detracts from di very purpose wey be say yahuah designed di assembly gathering. And it don very little to do wit genuine spiritual growth.

di sermon and di bible

doubtlessly, pesin reading di previous few paragraphs go retort: "people preached all throughout di bible. For course, di sermon na scriptural!" granted, di scriptures do record men and women preaching. However, dia na world for difference between di spirit-inspired preaching and teaching describe for di scripture and di contemporary sermon. Dis difference na virtually always overlooked bicos we get been unwittingly conditioned to read awa modern-day practices back into di scripture. So, we mistakenly embrace today's pulpiteerism say im biblical. Make's unfold dat small. Di present-day christian sermon don di following features:

- it na regular occurrence-delivered faithfully from di pulpit at least once a week.
- it na delivered by di same person-most typically di pastor or an ordained guest speaker.
- it na delivered go passive audience-essentially it na monologue. It na cultivated form for speech-possessing a specific structure. It typically get an introduction, three to five points, and a kpatakpata.

contrast dis wit di kain preaching mentioned for di bible. For di tanach (old testament), men for yahuah preached and taught. But dia speaking do no bi map go di contemporary sermon. Here are di features for tanach preaching and teaching:

- active participation by di audience de normal.
- prophets and priests spoke extemporaneously and komot for a present burden, rather than from a set script.
- there na no indication say di tanach prophets or priests find regular speeches to yahuah's pipo. Instead, di nature for tanach preaching na sporadic, fluid, and open for audience participation.

com now go di renewed covenant (new testament). Di oga yahushua do no bi preach a regular sermon go di same audience. Im preaching and teaching took many different forms. And im delivered im messages to many different audiences. (of course, im concentrated most for im teaching on top im disciples. Yet di messages im brought give dem de consistently spontaneous and informal. )

following di same pattern, di apostolic preaching recorded for acts possessed di following features:

o it na sporadic. o it na delivered on top special occasions for order to deal wit specific problems.

o it na extemporaneous and without rhetorical structure.

o it na most often dialogical (meaning it included feedback and interruptions from di audience) rather than monological (a one-way discourse).

for laik manner, di renewed covenant (new testament) letters show say di ministry for

yahuah's word com from di entire assembly for dia regular gatherings. " from romans

12:6-8, 15:14, 1 corinthians 14:26, and colossians 3:16, we see say it included teaching, exhortation, prophecy, singing and admonishment. Dis "every-member" functioning na also conversational (1 corinthians 14:29) and marked by interruptions (1 corinthians 14:30). Fifty-fifty so, di exhortations for di local elders de normally impromptu.

for short, di contemporary sermon delivered for christian consumption na foreign to both di tanakh (old testament) and di renewed covenant (new testament). E get nothing for scripture to indicate na existence for di early messianic gatherings. "

di spontaneous and non-rhetorical character for di apostolic messages delivered for acts na evident upon close inspection. Sight for instance acts 2:14-35, 7:1-53, 17:22-34.

di earliest recorded christian source for regular sermonizing de for for di late second century. Clement for alexandria lamented di fact dat sermons do so little to change christians.

yet despite na recognized failure, di sermon became a standard practice among believers by di fourth century.

dis raises a thorny kweshion. If di first-century christians de no bi noted for dia sermonizing, from whom do di post apostolic christians pick it up? di ansa na dey tell: di christian sermon na borrowed from di pagan pool for greek culture!

to find di headwaters for di sermon, we must go back go di fifth century bc and a group for wandering teachers dem dey call sophists. Di sophists are credited for inventing rhetoric (the art for persuasive speaking). Dem recruited disciples and demanded payment for delivering dia orations.

di sophists de expert debaters. Dem de masters for use emotional appeals, physical appearance, and clever language to "sell" dia arguments. For taim, di style, form, and oratorical skill for di sophists became plenti prized than dia accuracy. Dis spawned a class for men who became masters for fine phrases, "cultivating style for style's sake. " di truths dem preached de abstract rather than truths dat de practiced for dia own live. Dem de sabi pipo for imitating form rather than substance.

di sophists identified themselves by di special cloth dem wore. Some for dem had a fixed residence wia dem find regular sermons go di same audience. Odas traveled to deliver dia polished orations. (they make a gud deal for kudi wen dem do. )

di first recorded christian sermon na contained for di so-called second letter for clement dated between ad 100 and ad 150.

we get awa words sophistry and sophisticated from di sophists. Sophistry refers to specious and fallacious (bogus) reasoning bin use to persuade (soccio, archetypes for wisdom, 57). Di greeks celebrated di orator's style and form ova di accuracy for di tin for im sermon. Na im make, a gud orator fit use im sermon to sway im audience to believe wetin im knew be lie-lie. Go di greek mind, winning an argument na a greater virtue than distilling true. Unfortunately, an element for sophistry don lai lai comot di christian fold.

sometimes di greek orator would enta im speaking forum "already robed for im pulpitgown. " im would then mount di steps to im professional chair to sidon before im brought im sermon.

to mek im points, im would quote homer's verses. (some orators studied homer so wella wey dem fit repeat am by heart. ) so spellbinding na di sophist wey he would often incite im audience to clap dia hands for im discourse. If im speaking na well well received, some would call im sermon "inspired. "

di sophists de pass distinguished men for dia taim. Some even lived for public expense.

odas had public statues erected for dia honor. Wey concern a century later, di greek philosopher aristotle (384-322 bc) find to rhetoric di three-point tok. "a whole," say aristotle, "must get beginning, a middle, and an end.

for taim, greek orators implemented aristotle's three-point principle into dia discourses. Di

greeks de intoxicated wit rhetoric. ' so, di sophists fared wella. Wen di romans took ova greece, dem too became obsessed wit rhetoric. Consequently, greco-roman culture developed an insatiable appetite for hearing pesin find an eloquent oration. Dis na so fashionable dat a "sermonette" from a professional philosopher afta dinner na a regular form for entertainment.

di ancient greeks and romans viewed rhetoric as one for di greatest forms for art.

accordingly, di orators for di roman empire de lauded wit di same glamorous level dat americans assign to movie stars and professional athletes. Dem de di shining stars for dia day. Orators fit bring a crowd go frenzy simply by dia powerful speaking skills. Teachers for rhetoric, di leading science for di era, de di gara-gara for everi major city. " di orators dem produced de give celebrity level. For short, di greeks and romans de addicted go di pagan sermon-just as many contemporary christians are addicted go di "christian" sermon.

di arrival for anoda polluted stream

dey di third century a vacuum na created wen mutual ministry faded from di bodi for christ. " for dis taim di last for di traveling christian workers who spoke komot for a prophetic burden and spontaneous conviction comot di pages for church history. To fill dia absence, di clergy begin to emerge. Open meetings begin to kpai komot, and church gatherings became plenti and plenti liturgical. Di "assembly meeting" na devolving into a "service. "

as per hierarchical structure begin to take root, di idea for a "religious specialist" emerged. For di face for dis changes, di functioning christians had gbege fitting into dis evolving ecclesiastical structure. ' dia na no place for dem to exercise dia gifts. By di fourth century, di church had become fully institutionalized.

as dis na happun, many pagan orators and philosophers de becoming christians. As per result, pagan philosophical ideas unwittingly make dia way into di christian community. Many for dis men became di theologians and leaders for di early christian church. Dem be sabi as di "church fathers," and some for dia writings are still wit we.

na im make, di pagan notion for a trained professional speaker who delivers orations for a fee moved straight into di christian bloodstream. Know say di concept for di "paid teaching specialist" com from greece, no bi hebrew. Na im di custom for hebrew teachers to take up a trade so as to no bi charge a fee for dia teaching.

di upshot for di tori na dat dis former pagan orators (now turn christian) begin to use dia greco-roman oratorical skills for christian purpose. Dem would sidon for dia official chair and expound di sacred text for scripture, juss as di sophist would supply an exegesis for di near sacred text for homer. If you compare a third century pagan sermon wit a sermon give by one for di church fathers, you go find both di structure and di phraseology be quite resemble.

so, new style for communication na being birthed for di christian church-a style dat emphasized polished rhetoric, sophisticated grammar, flowery eloquence, and monologue. Na im a style dat na designed to entertain and make mouth di speaker's oratorical skills. Na im greco-roman rhetoric. And only dos wey be trained for it de allowed to address di assembly! (does any for dis sound familiar?) one scholar put it dis way: "the original proclamation for di christian message na a two-way conversation . but wen di oratorical schools for di western world laid hold for di christian message, dem make christian preaching sontin vastly different.

Oratory tended to take the place of conversation. The greatness of the orator took the place of the astounding event of Yahu's messiah. And the dialogue between speaker and listener faded into a monologue.

In a word, the Greco-Roman sermon replaced prophesying, open sharing, and spirit-inspired teaching. The sermon became the elitist privilege of church officials, particularly the bishops. Such people had been educated in the schools of rhetoric to know how to speak. Without this education, a Christian was not permitted to address God's people. As early as the third century,

Christians would call these sermons homilies, the same term Greek orators used for their discourses.

Today, one must take a seminary course called homiletics to know how to preach. Homiletics is considered a "science" of applying rules for rhetoric, which go back to Greece and Rome.

Put another way, neither homilies (sermons) nor homiletics (the art of sermonizing) got Christian preaching from the pagans. A polluted stream makes no entrance into the Christian faith and muddies the waters. And that stream flows just as strongly today as it did in the fourth century.

Chrysostom and Augustine

John Chrysostom was one of the greatest Christian orators of his day. (Chrysostom was "golden-mouthed.") In Constantinople, he was heard as "sermons so powerful, brilliant, and frank" as those preached by Chrysostom. Chrysostom's preaching was so compelling that people would sometimes shove their way to the front to hear him.

Naturally endowed with the orator's dash for gab, Chrysostom learned how to speak under the leading sophist of the fourth century, Libanius. On his deathbed, Libanius (Chrysostom's pagan tutor) told his disciples that he would be his worthiest successor "if the Christians had not stolen him" (Hatch, *Influence of Greek Ideas and Usages*, 109).

So powerful were his orations that his sermons would often be interrupted by congregational applause. Chrysostom once found a sermon condemning the applause as unfitting for God's house. But the congregation loved the sermon so much that after he finished preaching, they applauded him. This story illustrates the untamable power of Greek rhetoric.

We can credit both Chrysostom and Augustine (354-430), a former professor of rhetoric, to have made the pulpit oratory part and parcel of the Christian faith. "For Chrysostom, the Greek sermon reached its zenith. The Greek sermon style indulged in rhetorical brilliance, in quoting poems, and focused on impressing the audience. Chrysostom emphasized that 'the preacher must toil long on his sermons in order to gain the power of eloquence.'"

For Augustine, the Latin sermon reached its heights. The Latin sermon style was much more down-to-earth than the Greek style. It focused on the "common man" and was directed to a simpler moral point. Zwingli took John Chrysostom as his model for preaching, while Luther took Augustine as his model. "Both Latin and Greek styles included a verse-by-verse commentary form known as paraphrasing. Even so, Chrysostom and Augustine stood for the lineage of the Greek sophists. We find we polished Christian rhetoric. We find we did 'Christian' sermon: biblical in content, but Greek in style."

How sermonizing harms the church

Though revered for five centuries, the conventional sermon did not negatively impact the church for a number of reasons.

first, di sermon de make di preacher di virtuoso performer for di regular church gathering. As per result, congregational participation na hampered for best and precluded for worst. Di sermon turns di church into a preaching station. Di congregation degenerates into a group for muted spectators who watch a performance. E get no room for interrupting or questioning di preacher while im na delivering im discourse. Di sermon freezes and imprisons di functioning for di bodi for christ. It fosters a docile priesthood by allowing pulpiteers to dominate di church gathering week afta week.

second, di sermon often stalemates spiritual growth. Bicos it na one-way affair, it encourages passivity. Di sermon prevents di church from functioning as intended. It suffocates mutual ministry. It smothers open participation. Dis causes di spiritual growth for yahuah's pipo to take a further nose dive.

as christians, dem must function if dem be to mature (see mark 4:24-25 and hebrews 10:24-

25). No bodi grows by passive listening week afta week. For fact, one for di goals for di para para testament teaching na to get each member to function (ephesians4:11-16). It na to encourage pipo to open dia mouths for di meeting (1 corinthians 12-14).

di conventional sermon hinders dis very process.

third, di sermon preserves di unbiblical clergy mentality. It creates an excessive and pathological dependence for di clergy. Di sermon de make di preacher di religious specialist - di only one having anything worthy to tok. Everyone else na treated as per second-class believer - a silent pew warmer. (while dis na no bi usually voiced, it na di unspoken reality)"

how fit di pastor sabi from di oda pipo for di bodi for christ wen dem be muted? how fit di church sabi from di pastor wen na pipo no fit ask am kweshion for im oration? how fit di brothers and sisters sabi from one anoda if dem be prevented from speaking for di meetings?

di sermon de make "church" both distant and impersonal. " it deprives di pastor for receiving spiritual sustenance from di church. And it deprives di church for receiving spiritual nourishment from one anoda. For dis reasons, di sermon na one for di biggest road-blocks go functioning priesthood!

fourth, rather than equipping di saints, di sermon de-skills dem. It matters no bi how loudly ministers drone on top wey concern "equipping di saints for di work for di ministry," di true na say di contemporary sermon preached everi week don little power to equip yahuah's pipo for spiritual service and functioning.

unfortunately, however, many for yahuah's pipo are juss as addicted to hearing sermons as many preachers are addicted to preaching dem.

by contrast, para para testament-styled teaching suppose equip di assembly make it fit function without di presence for a clergyman.

fifth, today's sermon na often impractical. Countless preachers speak as sabi pipo on top dat which deh get lai lai experienced. Weda it be abstract/theoretical, devotional/inspirational, demanding/compelling, or entertaining/amusing, di sermon fails to put di hearers into a direct, practical experience de kain don been preached. Na im make, di typical sermon na swimming lesson on top dry land! it lacks any practical value. Boku na preached, but little ever lands. Most for it na aimed for di frontal lobe. Contemporary pulpiteerism generally fails to get beyond disseminating informate and on top to equipping believers to experience come use dat which deh get heard.

for dis regard, di sermon mirrors na true papa - greco-roman rhetoric. Greco-roman rhetoric na bathed for abstraction. It involved forms designed to entertain and display genius rather than to instruct or develop

talents for odas. Di contemporary polished sermon fit warm di heart, inspire di go, and stimulate di mind. But it rarely if ever show di team how comot di huddle. For all for dis ways, di contemporary sermon fails to meet na billing for promoting di kain spiritual growth it promises. For di end, it de tin be say intensifies di impoverishment for di church. Di sermon acts laik a momentary stimulant. Na effects are often short-lived.

make's be honest. Dem get scores for christians who don been sermonized for decades, and dem be still babes for christ. Christians are no bi transformed simply by hearing sermons week afta week. Dem be transformed by regular encounters wit di yahuah. Dos who minister, na im be say, are dem dey call to preach yahuah and no bi informate wey concern am. Dem be also dem dey call to mek dia ministry intensely practical. Dem be dem dey call no bi only to reveal messiah by di spoken word, but to show dia hearers how to experience, sabi, follow, and serve am. Di contemporary sermon too often lacks dis all-important elements.

if a preacher no fit bring im hearers into a living spiritual experience for dat which im na ministering, di results for im message go de short-lived. Na im be say, di church needs fewer pulpiteers and plenti spiritual facilitators. It na for dire need for dos who fit proclaim messiah and sabi how to deploy yahuah's pipo to experience am who don been preached. And on top top for dat, christians need instruction on top how to share dis living messiah wit di rest for di assembly for dia mutual edification.

consequently, di christian family needs a restoration for di first-century practice for mutual exhortation and mutual ministry. For di para para testament hinges spiritual transformation upon dis two tins.

granted, di dash for teaching na present for di assembly. But teaching na to com from all di believers (1 corinthians 14:26, 31) kukuma as from dos wey be specially gifted to teach.

(ephesians 4: 11; james 3:1). We shikena! far outside for biblical bounds wen we gree teaching to take di form for a conventional sermon and relegate it go class for professional orators.

wrapping it up

na preaching and teaching di word for yahuah scriptural? yes, absolutely. But di contemporary pulpit sermon na no bi di equivalent for di preaching and teaching dat de for for di scriptures.

it no fit de for di old testament, di ministry for yahushua, or di life for di primitive assembly. " - wetin be plenti, shaul told im greek converts wey he refused be influenced by di communication patterns for im pagan contemporaries (1 corinthians 1:17,22; 2:1-5. )

but wetin wey concern 1 corinthians 9:22-23 (nlt), wia shaul says, "i try to find normal ground wit everyone, doing evritin i fit to save some"? we would drag dat dis would no bi include making a weekly sermon di focus for all worship gatherings, which for get stifled di believers' transformation and mutual edification.

di sermon na conceived for di womb for greek rhetoric. Na im born into di christian community wen pagans turn christians begin to bring dia oratorical styles for speaking into di assembly. By di third century, it became normal for christian leaders to deliver a sermon. By di fourth century it became di norm.

christianity don absorbed na surrounding culture. Wen ya pastor mounts im pulpit wear im clerical robes to deliver im sacred sermon, im na unknowingly playing komot di role for di ancient greek orator.

nevertheless, despite di fact say di contemporary sermon does no bi get shred for biblical merit to support na existence, it continues be uncritically dey laik for di eyes for most present-day christians. It don become so entrenched for di christian mind dat most biblebelieving pastors and laymen fail to see say dem be affirming and perpetuating an unscriptural practice komot for sheer tradition. Di sermon don become permanently embedded.

for see for all dat we get discovered wey concern di contemporary sermon, dey consider dis kweshion:

how fit a man preach a sermon on top being faithful go di word for yahuah while im na preaching a sermon? and how fit a christian passively sidon for a pew and affirm di priesthood for all believers wen im na passively sidon for a pew? to put a finer point on top it, how you fit claim to up hold di protestant doctrine for sola scripture ("by di scripture only") and still support di pulpit sermon?

as one author so eloquently put it, "the sermon na, for practice, beyond criticism. It don become an end for itself, sacred-the product for a distorted reverence for 'the tradition for di elders' . e be laik strangely inconsistent dat dos wey be most disposed to claim say di bible na di word for yahuah, di 'supreme guide for all matters for faith and practice' are amongst di first to reject biblical methods for favor for di 'broken cisterns' for dia fathers (jeremiah 2:13). "

na dia realli any room for di church's corral for sacred cows laik di sermon? promoting hebraic understanding for hebrew scriptures; wia do di christian sermon com from?

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