

reform?

or

restore?

# reform? or restore?

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chapter 1

reformation movement

di renaissance 1517 – 1648 ad

between 1118 and 1518 di catholics and di german emperor took turns (depending on top wey dey for power) martyring christians as dem de discovered. Wey concern 4,000 (all throughout central europe [including alsace-lorraine for central germany]) kpai as per result for persecution for dis four centuries. Na im make, dis churches for alsace-lorraine are partially get hand di influence dat led martin luther to break from catholicism. Luther likely lai lai heard for dia teachings, however, im objected go di way di christians de murdered by di catholic church. For fact, luther na even suspected by catholicism for being “in close connection wit di heretical churches for alsatia, (a region for alsace).” nevertheless, di anabaptist churches for europe faced persecution from both catholics and protestants.

di renaissance popes de notoriously worldly. Abuses so we go fit simony, nepotism, and financial excesses increased. Di catholic church na riddled wit venality [capable for being obtained for a price] and immorality. Di sale for indulgences na a particularly unfortunate practice bicos it impinged upon true spiritual repentance and improvement for life. For di same taim a genuine upsurge for reign religiosity manifested itself and increased di disparity between di pipo's expectations and dia ability to satisfy spiritual needs.

martin luther (1483- 1546)

martin luther's spiritual predecessors included men so we go fit john wycliffe (1328-1384) and johannes hus (1369-1415), who had attempted to reform di [catholic] church along resemble lines. For 1517 luther nailed im ninety-five theses go di door for di all saints' church, for wittenberg which serve as per notice board for university-related announcements. [1] dis de points for debate dat criticized di church and di pope. Pass controversial points centered for di practice for dey sell indulgences and di church's policy on top purgatory.

en. wikipedia.

[org/wiki/protestant\\_reformation](https://en.wikipedia.org/wiki/protestant_reformation)

for 1520, luther published three pamphlets dat

- a. Described rome's abuses
- b. Demanded reforms for morals and for dogma
- c. Attacked some for di sacraments, transubstantiation, and worship for di saints
- d. Insisted say di bible alone constituted di final authority for a christian.

therestorationmovement.

[com/lessons/chlesson03.htm](https://www.therestorationmovement.com/lessons/chlesson03.htm)

luther espoused -- "what na no bi against scripture na for scripture, and scripture for it. "

reflections by al maxey issue #401, june 30, 2009 from wikisource. org/wiki/antenicene

\_fathers/volume\_iii//apologetic the\_chaplet, \_or\_de\_corona/chapter\_ii

luther na a threat [at least for germany]. Wen im founded im "church" for 1520, catholics knew dem had a wahala. Di anabaptist churches de mistakenly lumped together wit dem. Catholics de running scared, and killing everyone (christian and protestant alike). Catholics de no longer satisfied wit killing christians as dem de accidentally found; now dem de de tin be say hunted. For alsace-lorraine alone, komot for e remain small 100,000 pipo, wey concern 42,000 de burned for no bi renouncing christianity for favor for catholicism. Dis massacre occurred from wey concern 1525 to 1536. Circumstances de resemble everywhere. By 1595, di christians for alsacelorraine numbered merely 1,000. Most congregations had been extinguished. Congregations for moravia, though severely depleted for membership, managed to di comot to hungary, poland, ukraine, and crimea. By 1799, eulogius schneider (a catholic priest) beheaded di last three martyrs for no bi participating wit napoleon for di french revolution. (adapted from allexperts. com/q/critics-catholicism-3337/questions-1. htm marvin howard)

di result na di near extermination for di church for europe.

ulrich zwingli (1484 –1531)

di reformation for switzerland first developed for zurich under di leadership for di priest ulrich zwingli. Zwingli had been influenced by erasmus and by christian humanism. Im arrived for an evangelical understanding for christianity from im study for di bible and from contacts wit lutherans. On top jan. 1, 1519, im begin a 6-year series for sermons for di para para testament dat moved di city council and di pipo for zurich toward reform. Di favorable response go di sixty-seven articles, which im prepared for a public disputation wit a papal representative for 1523, proved di popularity for im program. Im dem dey call for di abolition for di mass (and na replacement by a symbolic lord's supper), independence from episcopal control, and a reform for di city-state for which both priests and christian magistrates would conform go di go for god.

mbssoft.

com/believe/txn/reformat. htm

im attacked di custom for fasting for lent, wuru wuru for di ecclesiastical hierarchy, promoted clerical marriage, and attacked di use for images for places for worship.

en. wikipedia. org/wiki/huldrych\_zwingli

zwingli maintained dat anything 2 "not enjoined or taught for di para para testament suppose be unconditionally rejected. " reflections by al maxey wahala #401, june 30, 2009 taken from [http://en.wikisource.org/wiki/antenicene\\_fathers/](http://en.wikisource.org/wiki/antenicene_fathers/)

volume\_iii/apologetic/the\_chaplet,\_or\_de\_corona/chapter\_ii

radical reformation

beginning for switzerland and germany, di radical reformation birthed many anabaptist groups throughout europe. Historically, di radical reformers operated under several names.

brethren or swiss brethren – de a group for radical evangelical reformers who first followed ulrich zwingli for zürich, but later begin di movement now sabi as anabaptism. For 1525, felix manz, conrad grebel, george blaurock, and odas formed new group, which rejected infant baptism and preached wetin di brethren claimed na true christianity. Based on top sola scriptura [scripture alone], di swiss brethren declared dat tey tey di bible does no bi mention infant baptism, it suppose no bi be practiced by di church. Dis na subsequently refuted by ulrich zwingli. Consequently, dia na a public dispute, for wey di council affirmed zwingli's position. Dis crystallized di swiss brethren and resulted for dia persecution by all oda reformers kukuma as di catholic church.

it na important to know say di anabaptists de first persecuted by di protestants under zwingli. Dem had arisen on top im watch, for im town, and de im former disciples. Perhaps im na fear say di existence for several rival versions for protestant would irreparably harm im chances for accomplishing any reform. Perhaps. but nothing fit justify im actions. Im had di magistrate's ear; im na for charge for reform. Di council declared dat rebaptizing na a capital crime, so make's enforce it.

felix manz became di first anabaptist martyr for 1527, ten short years afta luther had nailed up im theses. Im na drowned for di river right for di middle for zurich. Oda anabaptists de beaten or banished. Dis became standard practices for protestant territories.

sake of persecution by di authorities, many for dis anabaptists moved from switzerland to neighboring kontris. Some for di swiss brethren became sabi as mennonites afta di division for 1693, a disagreement between di jacob amman and hans reist groups. en. wikipedia. org/wiki/swiss\_brethren

mennonites - an anabaptist denomination named afta di frisian, menno simons (1496–1561). Di teachings for di mennonites de founded on top dia belief for both di mission and ministry for jesus christ, which dem held to wit great conviction despite persecution by di various roman catholic and protestant states. Rather than fight, di majority survived by fleeing to neighboring states wia ruling families de tolerant for dia radical belief for adult baptism. en. wikipedia. org/wiki/mennonite

hutterites – share a normal ancestry wit di anabaptists, along wit di mennonites and amish and as would logically follow, share many for di same beliefs and doctrine. Hutterites differ for one major aspect: dem believe for share dia possessions for normal as demonstrated by christ and im apostles and as later further refined and describe for di book for acts.

[hutterites.org/hutteritehistory/index.htm](http://hutterites.org/hutteritehistory/index.htm)

amish - di amish movement descends from di 16th century fellowship sabi as di swiss brethren or anabaptists, and part for di radical reformation. Anabaptist way "one who baptizes again"; a reference to dos who had been baptized as infants, but later adopted a belief for "believer's baptism" and na im be say de baptized as believing adults. Di amish movement takes na name from jakob ammann (c1656 —c1730), who believed mennonites de drifting away from di teachings for menno simons and di 1632 mennonite dordrecht confession for

faith. Di amish laik di swiss anabaptists de scatter by persecution throughout alsace. wikipedia.  
org/wiki/amish#history

but dis radical reformers or anabaptists referred to themselves as: brethren and believers and christians.

for 1524, wen di disputations for zurich de still very recent, balthasar hubmaier (living for catholic territory) published several articles representative for im theology. Dos below are taken from estep:

1. Faith alone de make we holy before god.

2. This faith na di acknowledgment for di mercy for god which im get shown we for di dey offer for im only begotten pikin. Dis excludes all sham christians, who don nothing pass an historical faith.

3. Such faith no fit remain passive but must break komot to god for thanksgiving and to mankind for all kinds for work for brotherly love. Hence all vain religious acts, so we go fit candles, palm branches, and holy water go de rejected.

4. Those work alone are gud which god don commanded we and dos alone are evil which im get forbidden.

5. The mass na no bi a sacrifice but a remembrance for di death for christ. Na im be say, it na no bi an dey offer for di dead or for di living.

6. As often as di memorial na observed suppose di death for di lord be preached for di language for di pipo .

7. As everi christian believe for imsef and na baptized, so each individual suppose sight and judge by di scriptures if im na rightly provided food and drink by im pastor. ritchies. net/p4wk4. htm.

for february 1527 michael sattler, a swiss anabaptist, and odas put forth di schleitheim confession. Na main points de:

1. Baptism na be administered to believers only. Infant baptism, "the greatest and first abomination for di pope," na no bi be practiced.

2. The "ban" [excommunication or withdrawal] suppose be observed by local churches against dos who fall into sin, afta a first and second private warning.

3. The buredi and wine suppose only be broken wit baptized believers, and no odas.

4. True christians suppose be separated from di world system, de include na "church attendance", oaths, di sword, etc.

5. There suppose be shepherds among di flock, who go preach, etc. , and go de supported by di church. If a pastor na taken from di flock, anoda suppose be ordained for im place.

6. The "sword," i. e. , di magistracy or rulership, na outside for christ's perfection and na be comot go di world to exercise. Christians suppose no bi exercise self-defense abi become magistrates, abi use di secular sword against spiritual offenses [government persecuted for being for di wrong religion].

7. Christians suppose no bi mek an oath, but make dia yes be yes and dia no be no. ritchies. net/p4wk4. htm

on top fit 20, 1527, michael sattler, di author for di anabaptist schlietheim confession, na executed by catholic authorities. Even though di catholic king ferdinand had declared drowning (the "third baptism") wey dey create antidote to anabaptism. Sattler had been sentenced to don im tongue cut komot, im flesh cut wit hot

irons, and then be burned for di stake. Oda de burned or drowned by catholic authorities. Burning seems to don been favored by catholics, less by protestants.

for addition go di above, protestant and catholic nations alike resorted to torture and oda forms for abuse. Estep estimates dat thousands kpai for europe for di sixteenth century, but hard numbers will never be available. ritchies.net/p4wk4.htm

after much much we sight for ova 400 years a few pipo scatter ova europe had a desire to use scripture alone and return to god; i. e. :

- a. Waldensians – dey 1179
- b. Albigenses – dey 1200
- c. Wycliffe – 1328 - 1384
- d. Hus – 1372 - 1415
- e. Chelčický – 1374 - 1460
- f. Luther – 1483 - 1546
- g. Zwingli – 1484 - 1531
- h. Radical reformers – 1525

anoda tin for normal na wey dem de all persecuted. But dat suppose no bi be any surprise for jesus told im disciples:

dis na mai command: love each oda. If di world hates you, keep for mind dat it hated me first. If you belonged go di world, it would love you as na own. As e be so, you no belong go di world, but i get chosen you komot for di world. Dat na why di world hates you. Remember di words i spoke to you: 'no servant na greater than im oga.' if dem persecuted me, dem go persecute you also. If dem obeyed mai teaching, dem go obey yours also. Dem go treat you dis way sake of mai name, for dem no sabi di one who send me. (john 15:17-21)

anoda reformer appears. One who do no bi use scripture alone for im doctrine but adopted dos for di augustine.

john calvin (1509-1564)

calvin na sabi for di university for paris as “the accusative case” sake of im critical, faultfinding attitude. Im changed from di study for law to theology for im father’s wish. Influenced by di humanists erasmus and lefevre, im begin to study di bible and luther’s writing. Sometime later, probably 1533, im had a “conversion experience” and begin im religious career. For 1534 im comot france due to persecution.

for 1541 im returned to geneva wia im became very powerful. "virtually everi breath and everi heartbeat for na kontri pipo na controlled by calvin. Calvin na guilty for inflicting horrible tortures on top dos who opposed am. Pass notorious case for dis na servetus, against whom calvin serve as prosecutor.

servetus na condemned to death by slow burning. Calvin claimed to don sought to change di form for execution, but e get no bi a shred for evidence to show dis, either for di minutes for di trial or elsewhere. Im also accuse a number for opponents for treason and put dem for di rack [an engine for torture, consisting for one big frame, upon wey di bodi na gradually stretched until, sometimes, di joints de dislocated (dictionary. kpai. net/to put go di rack)] to collect proof for im accusations. Be fair, it suppose be pointed komot say di protestants de only following di age-old example for di catholic church for use civil power to enforce spiritual principles. Calvin ruled wit an iron hand until im death." "ism's" calvinism, rew, pages 9-12

calvin's institutes for di christian religion reveals im theology. Dem do no bi originate wit calvin but merely systematized, arranged and developed by am. Im borrowed too dey from

augustine, and augustine had borrowed from ambrose and oda church fathers. 4 no doubt di fathers de influenced by di gnostic heresy and even by di old persian concepts for mata being inherently evil for inside itself. Calvin built im system upon di foundation laid by di earlier reformers, especially luther and bucer, and odas but im peculiar gifts for learning, for logic, and style make am pre-eminently di outstanding theologian for di reformed movement. Underlying di whole system na di dominant think for di infinite and transcendent sovereignty for god, to sabi whom man's supreme end na.

but no bi laik prior reformers who desired to rely only for di bible calvin wrote im own doctrines for institutes for di christian religion which are summarized below and are discussed individually later.

sovereignty - god na ultimate; na im be say, im go na ultimate and final.

unconditional election - according to im sovereign go im foreordained all tins. Im foreordained sin itself. Im do dis for im own glory. To further enhance im own glory, im predetermined dat for sinners, im would save some and condemn odas. Im do dis according to im own go make it don nothing to do wit anything men do.

limited atonement - for im elect, god don provided atonement and salvation through di blood for im pikin jesus christ.

total hereditary depravity - di wahala na dat through adam's sin, im nature na corrupted, and dis nature don been passed down to im descendants.

irresistible grace - having dis wuru wuru nature, men no fit com go di knowledge for god by themselves. Even di elect no fit respond to god, no fit don faith, until di holy spirit

opens dia hearts to believe and. Di grace for god, exerted for behalf for im elect, and, according to im sovereign go, no fit be thwarted.

perseverance for di saints - di elect go de saved. Im grace go sustain di elect and no go be removed so wey dem no fit be lost. Dia salvation na sure.

Jacobus Arminius (1560-1609)

England gets some extent held Arminianism views. But Arminianism na begin by Jacobus Arminius wey dey taught by Calvin's son-in-law. No fit to defend di Calvinistic beliefs im rejected im Calvinistic background and sought to modify Calvinism make "god might no bi be considered di author for sin, abi man an automation for di hands for god." im modified beliefs caused boku controversy among di Calvinist for Holland.

"his followers faced persecution from Calvinists; 200 pastors losing dia posts, statesman John van Olden Barneveldt beheaded, Hugo Grotius imprisoned for life but escaping two years later. By 1635 di persecution had waned and followers begin to return to Holland once again. Dem spread a principle for toleration throughout di churches for Holland make dia na boku

plenti religious toleration. "  
handbook for theology by Paul Enns".

adapted from "selected quotes taken from di Moody

di reformation sought, at least for some measure, to redirect di focus away from such legalistic ritualism, reintroducing di pipo go di joy for relationship wit di papa by grace through faith, apart from such restrictive regulation. For 1647, , di Westminster assembly completed and adopted di Westminster Larger Catechism, which na a rather lengthy list for 196 kweshion and responses helping to define di significant aspects for one's faith and practice. Kweshion #180 "what na it to pray for di name for Christ?" for di response it na noted dat awa Lord's injunction na no bi complied wit "by bare mentioning for im name, but by drawing awa encouragement to pray, and awa boldness, strength, and shey for acceptance for

prayer, from Christ and im mediation. "  
1647, 09)

(adapted from reflections by Al Maxey Wahala #405- July

Chapter 2

Restoration Movement

1648 – 1849 AD

di reformation movement ended and di restoration movement begin wit a series for religious wars dat culminated for di thirty years' war. From 1618 to 1648 di Catholic Haus for Habsburg and na allies fought against di Protestant princes for Germany, supported for various times by Denmark, Sweden and France. Di Habsburgs, who ruled Spain, Austria, di Spanish Netherlands and boku for Germany and Italy, de staunch defenders for di Catholic Church. Some historians believe say di era for di reformation com go close wen Catholic France allied itself, first for secret and later for di battlefields, wit Protestant states against di Habsburg dynasty. [1] for di first taim tey tey di days for Luther, political and kontri convictions again outweighed religious convictions for Europe.

di movement begin become attempt to reform di catholic church. Many western catholics de troubled by wetin dem see as lie-lie doctrines and malpractices for inside di [catholic] church, particularly involving di teaching and sale for indulgences. Anoda major contention na di practice for buying and dey sell church positions (simony) and wetin be seen for di taim as considerable wuru wuru for inside di church's hierarchy. Dis wuru wuru na seen by many as systemic, even reaching di position for di pope.

[en.wikipedia.org/wiki/protestant\\_reformation#conclusion\\_and\\_legacy](http://en.wikipedia.org/wiki/protestant_reformation#conclusion_and_legacy)

while di middle ages see some e dey mean say a restoration for a primitive form for christianity, so we go fit john wycliffe and john hus, dis groups de driven underground. As per result, it na dey hard to find any direct links between di restoration movement and dis earlier dissenters. [3]:13 for for 1229 council for toulouse for canon 14 stated "we prohibit also say di laity suppose be permitted to don di books for di old or para para testament; unless pesin from motive for devotion suppose wish to don di psalter or di breviary for divine offices or di hours for di blessed virgin; but we most strictly forbid dia having any translation for dis books.

[hol.com/~mikesch/banned.htm](http://hol.com/~mikesch/banned.htm)

beginning wit di renaissance shikena [15th to 17th centuries] intellectual roots become easier to discern. [3]:11 for di heart for di reformation dia na an emphasis for di principle for "scripture alone" [one for luther's points ] [3]:22-23 dis, along wit di related anti-traditionalism and insistence for di right for individuals to read and interpret di bible for themselves, formed part for di intellectual background for early restoration movement leaders. [3]:32 persecution do no bi end wit di reformation as clearly evidenced for foxe's book for martyrs.

for 1532, thomas harding, who wit im wife, had been accuse for heresy, na brought before di bishop for lincoln, england and condemned for denying di real presence for di eucharist sacrament. Im na then chained go stake, erected for di purpose, for chesham for di pell, near botely; and wen dem had set faya go di fagots [a bundle for sticks bound together for fuel], one for di spectators dashed komot im brains wit a billet. Di priests told di pipo dat whoever brought fagots to burn heretics for get an indulgence to commit sins for forty days.

also, john tewkesbury, a plain, shikena man, who had been guilty for no oda offence against wetin be dem dey call di holy mama church, than dat for reading tyndale's translation for di para para testament. At first, im na weak e don do to adjure, but afterward repented, and acknowledged di true. For dis im na brought before di bishop for london, who condemned am become obstinate heretic. Im suffered greatly for di taim for im imprisonment, make wen dem brought am komot for execution, im na e remain small dead. Im na conducted go di stake for smithfield, wia im na burned, declaring im utter abhorrence for popery, and professing a kakaraka belief dat im cause na juss for di sight for god.

na im make, de christ's pipo betrayed everi way, and dia live go buy and sell. For, for di say parliament, di king make dis most blasphemous and cruel act, be a law forever: dat whatsoever dem de dat suppose read di scriptures for di mother-tongue (which na then dem dey call "wicliffe's learning"), dem suppose forfeit land, cattle, bodi, life, and goods, from dia heirs forever, and so be condemned for heretics to god, enemies go di crown, and most arrant traitors go di land.

dem get countless examples for unspeakable and unimaginable torture for dis shikena for oyinbo history. Many pipo fled england for di para para world to dodge poverty and persecution. Adapted from foxe's book for martyrs

dis policy for prohibiting di reading for di bible oda than by di priest na reaffirmed by di council for trent (1545-64) which placed di bible on top na list for prohibited books, and forbade any pesin to read di bible without a license from a roman catholic bishop or inquisitor. [jesus-is-lord.com/nobible.htm](http://jesus-is-lord.com/nobible.htm)

john locke (1632 – 1704)

john locke sought a way to address religious division and persecution without abandoning scripture. [3]:78 to do dis, locke argued against di right for goment to enforce religious orthodoxy and turn go di bible to supply a set for beliefs say all christians fit gree upon,[3]:78-79 dat na to "reduce religion go set for essentials upon which all reasonable persons might gree." [3]:80 di core teachings wey he viewed as essential de:

a. Di messiahship for jesus      b. Jesus' direct commands. [3]:78-79

christians fit be devoutly committed to oda biblical teachings but, for locke's see, dem de non-essentials ova which christians suppose lai lai fight or try to coerce each oda. [3]:79 unlike di puritans and di later restoration movement, locke do no bi call for a systematic restoration for di early church. [3]:79

john wesley (1703 – 1791)

wesley's contribution as per theologian na to propose a system for opposing theological stances.

im greatest theological achievement na im promotion de kain im termed "christian

perfection", or holiness for heart and life. Wesley held dat, for dis life, christians fit com go state for wey di love for god, or perfect love, reigned supreme for dia hearts. Im evangelical theology, especially im understanding for christian perfection, na firmly grounded for im sacramental theology. Im continually insisted for di general use for di way for grace (prayer, scripture, meditation, holy communion, etc. ) as di way by which god sanctifies and transforms di believer.

be make perfect for love meant dat a christian fit live wit a primary guiding regard for odas and dia welfare. Im based dis on top christ's quote say di second great command na "to love ya neighbor as you love yourself. " for im see, dis orientation would cause a pesin to avoid any number for sins against im neighbor. Dis love, plus di love for god wey fit be di central focus for a pesin's faith, would be wetin wesley referred to as "a fulfillment for di law for

christ. "

wesley believed say di living core for di christian faith na revealed for scripture; and di bible na di sole foundational source for theological or doctrinal development. ... however, im believed dat doctrine had be for dey keep wit christian orthodox tradition.

di doctrines which wesley emphasized de prevenient grace, personal salvation by faith, witness for di spirit and sanctification. [prevenient grace na divine grace which precedes human decision. It exists prior to and without

reference to anything humans fit don do. As humans are corrupted by di effects for sin, prevenient grace allows persons to engage dia god-given awoof go to choose di salvation offered by god for jesus christ or to reject dat salvific offer.

[wikipedia.org/wiki/prevenient\\_grace](http://wikipedia.org/wiki/prevenient_grace)]

dis views and beliefs de modified again and championed by john wesley. Dis beliefs as stated for di moody handbook for theology by paul enns are shown for di following table:

election based on top (fore) knowledge - god elected dos whom im knew would for dia own awoof go believe for christ and preserve for di faith.

unlimited atonement- for im atonement, christ provided redemption for all mankind, making all mankind savable. Christ's atonement becomes effective only to dos who believe.

natural ability- man no fit save imself; di holy spirit must effect di para para birth.

prevenient grace- preparatory work for di holy spirit enables di believer to respond go di gospel and cooperate wit god's salvation.

conditional preservation- believers don been empowered to live a victorious life. But dem be capable for turning from grace and losing dia salvation.

prevenient grace na di theological underpinning for im belief say all persons de capable for being saved by faith for christ. Unlike di calvinists for im day, wesley do no bi believe for predestination. Im understood dat christian orthodoxy insisted dat salvation na only possible by di sovereign grace for god. Im expressed im understanding for humanity's relationship to god as utter dependence upon god's grace. God na for work to enable all pipo be capable for come to faith by empowering humans to don actual existential freedom for response to god.

wesley contended dat a part for di theological method would involve experiential faith. For oda words, true would be vivified for personal experience for christians (overall, no bi individually), if it de realli true. And everi doctrine must fit be defended rationally. Im do no bi divorce faith from reason. Tradition, experience and reason, however, de subject always to scripture, wesley argued, bicos only e get di word for god revealed 'so far as it de necessary for awa salvation. '[15]

for 1770 im wrote "there are many doctrines for a less essential nature. For dis we fit tink and make tink; we fit 'agree to no gree. ' but, meantime, make we hold fast di essentials. "[20] [this sure sounds laik locke's core essentials 50 to 70 years earlier. ]

wesley promoted many social justice wahala for di day, de include di bin expect reform and abolitionism movement. Im helped to organize and form societies for christians throughout england, scotland, wales and ireland as small groups dat developed intensive, personal accountability, discipleship and religious instruction among pipo. Im great contribution na to appoint itinerant, un-ordained preachers who travelled widely to evangelize and send for pipo for di societies. Young men who acted as dia assistants de dem dey call "exhorters" who functioned for a resemble fashion go di twelve apostles afta di ascension for jesus.

[org/wiki/john\\_wesley](https://en.wikipedia.org/wiki/John_Wesley)

puritans – 16th – 17th centuries

one for di basic goals for di oyinbo puritans na to restore a pure, "primitive" church dat would be a true apostolic community. [3]:40,41 dis mindset na a critical influence for di development for di puritans for colonial amerika. [3]:50-56

separate baptists (1730 – 1740)

for di first great awakening a movement developed among di baptists sabi as separate

baptists. Two themes for dis movement de di rejection for creeds and "freedom for di spirit [the bible as di only rule for proper church order be followed sofri sofri while avoiding precise details for biblical form which leads to legalist biblicism ]. "[3]:65 di separate baptists see scripture as di "perfect rule" for di church [therefore, no need for a creed ]. [3]:66 however, while dem turn go di bible for a structural pattern for di church, dem do no bi insist on top complete agreement for di details for dat pattern. [3]:67 dis group originated for para para england, but na especially kakaraka for di south wia di emphasis on top a biblical pattern for di church grew stronger. [3]:67 for di last half for di 18th century it spread go di western frontier for kentucky and tennessee, wia di stone and campbell movements would later take root. [3]:68 di development for di separate baptists for di southern frontier helped prepare di ground for di restoration movement, as di membership for both di stone and campbell groups drew yakata from among di ranks for di separate baptists. [3]:67

separate baptist restorationism also contributed go di development for di landmark baptists for di same area for wey concern di same taim as di stone-campbell restoration movement. Under di leadership for james robinson graves, dis group looked for a precise blueprint for di primitive church, believing dat any deviation from dat blueprint would keep one from being

part for di true church. [3]:68 [can dem both be right, na either one right or are dem both wrong?] [wikipedia.org/wiki/restoration\\_movement](https://en.wikipedia.org/wiki/restoration_movement)

james o'kelly (1732 -1826)

o'kelly na an early dey support for seeking unity through a return to para para testament

christianity. [4]:216 for 1792, dissatisfied wit di role for bishops for di methodist episcopal church,

im separated from dat bodi. O'kelly's movement, centering for virginia and north carolina, na originally dem dey call republican methodists. For 1794 dem adopted di name christian church. [5]

o'kelly, rice haggard and odas defined five cardinal principles for di christian church

1. Christ na di only head for di church
2. The name christian na di only acceptable name
3. The bible na di only rule for faith

4. Christian character na di only test for church fellowship

5. The right for private judgment na di privilege for all.

di eternal kingdom, f. W.

mattox, p. 312

elias smith (1764 – 1846) and abner jones (1767 – 1840)

abner jones a doctor comot di baptist church and formed a church im dem dey call di christian church for lyndon, vermont wit di bible as na only creed. Di eternal kingdom, f. W. Mattox, p. 313

elias smith for vermont joined dr. Jones for a movement espousing views resemble to dos for o'kelly. [3]:68[6]:190 dem believed dat pipo fit, by looking to scripture alone, simply be christians without being bound to human traditions and di denominations dat had been brought ova from europe. [3]:68[6]:190

barton w. Stone (1772 – 1844)

while attending guilford academy for north carolina for 1790,[2]:71 stone heard james mcgready (a presbyterian minister) speak. [2]:72 a few years later im became a presbyterian minister imsef. [2]:72 as stone looked plenti deeply into di beliefs for di presbyterians, especially di westminster confession for faith, im doubted dat some for di church beliefs de true true biblebased. [2]:72,73 im na no fit to accept di calvinistic doctrines for total depravity, unconditional election and predestination. [2]:72, 73

cane ridge revival

for 1801, di cane ridge revival for kentucky would plant di seed for a movement for kentucky and di ohio river valley to disassociate from denominationalism and cloth juss christians only - neither catholic, protestant abi jew. For 1803 stone and odas withdrew from di kentucky presbytery and formed di springfield presbytery. Di defining event for di stone wing for di movement na di publication for last go and testament for di springfield presbytery, for cane ridge, kentucky, for 1804. Di last go na brief document for which stone and five odas bin announce dia withdrawal from presbyterianism and dia intention be solely part for di bodi for christ. [7] di writers appealed for di unity for all who follow jesus, suggested di value for congregational self-governance and lifted di bible as di source for understanding di go for god.

christian connection

elias smith had heard for di stone movement by 1804, and di o'kelly movement by 1808. [6]:190 di three groups merged by 1810. [6]:190 for dat taim di combined movement had a membership for approximately 20,000. [6]:190 dis loose fellowship for churches na dem dey call by di names

"christian connection/connexion" or "christian church." [3]:68[6]:190

characteristics for di stone movement

di cornerstone for di stone movement na christian freedom, which led dem go rejection for all di historical creeds, traditions and theological systems dat had developed ova taim and a focus on top a primitive christianity based for di bible. [3]:104,10

while restoring primitive christianity na central go di stone movement, dem see restoring di lifestyle for di early church as essential, and for di early years "focused plenti . on top holy and righteous living than for di forms and structures for di early church. [3]:103 di group do also seek to restore di primitive church. [3]:104 however, due to concern dat emphasizing main main practices fit undermine christian freedom, dis effort tended to take di form for rejecting tradition rather than an explicit program for reconstructing para para testament practices. [3]:104 di emphasis on top freedom na kakaraka e don do say di movement avoided developing any ecclesiastical traditions, resulting for a movement dat na "largely without dogma, form, or structure. "[3]:104,105 wetin held "the movement together na a commitment to primitive christianity. "[3]:105

anoda theme na dat for hastening di millennium. [3]:104 many americans for di shikena believed say di millennium 5 na near and based dia hopes for di millennium on top dia para para kontri, di united states. [3]:104 pipo for di stone movement believed dat only a unified christianity based for di apostolic church, rather than a kontri or any for di existing denominations, fit lead go di come for di millennium. [3]:104 stone's millennialism don been describe as plenti "apocalyptic" than dat for alexander campbell, for wey he believed pipo de too flawed to usher for a millennial age through human progress. [8]: ,7 rather, im believed dat it depended for di power for god, and dat while waiting for god to establish im kingdom, one suppose live as if di rule for god de already fully established. [8]:6

for di stone movement, dis had less to do wit eschatological theories [the study for theology and philosophy concern wit di final or di ultimate destiny for humanity, commonly referred to as di end for di world. ] 6 and plenti wey concern a commitment to live as if di kingdom for god de already established on top earth. [8]:6,7 dis apocalyptic perspective or world see led many for di stone movement to adopt pacifism, avoid participating for civil goment, and reject

violence, militarism, greed, materialism and slavery. [8]:6

en. wikipedia.

[org/wiki/restoration\\_movement](https://en.wikipedia.org/wiki/restoration_movement)

thomas campbell (1763 – 1854)

anoda restoration movement na launched wen thomas campbell published di declaration and address for di christian association for washington for 1809. For which im set forth some for im convictions wey concern di church for jesus christ, as im organized di christian association for washington, for washington county, pennsylvania, no bi as per church but become association for persons seeking to grew for faith. [1]:108-111 on top fit 4, 1811, di christian association constituted itself as per congregationally governed church and became sabi as brush run church. [1]:117 wen dia study for di para para testament led di reformers to begin to practice baptism by immersion, di nearby redstone baptist association invite brush run church to join wit dem for di purpose for fellowship. Dem agreed provided wey dem would be "allowed to preach and to teach whatever dem learned from di scriptures. "[9]:86

alexander campbell (1788 – 1866)

thomas' pikin alexander joined am for di u. S. for 1809, and before long assumed di leading role for di movement. [3]:106 di campbells bin work for inside di redstone baptist association for di shikena 1815 through 1824. While both di campbells and di baptists shared baptism by immersion and congregational polity, [often sabi as congregationalism, a system for church governance for which everi local church congregation na independent, ecclesiastically sovereign, or autonomous - wikipedia. org/wiki /congregationalist\_polity] na im soon clear wey he and im associates de no bi traditional baptists. For inside di redstone association, di differences became intolerable to some for di baptist leaders wen alexander campbell begin publishing a journal, di christian baptist, promoting reform. Campbell anticipated di conflict and moved im membership go congregation for di mahoning baptist association for 1824. [1]:131

alexander bin use di christian baptist to address wetin im see as di main main wahala for reconstructing di apostolic christian community for a systematic and rational manner. Part for dis suppose be clearly distinguishing between essential and non-essential aspects for primitive christianity. [3]:

tins im identified as essential to apostolic christianity de:

- a. congregational autonomy
- b. a plurality for elders for each congregation
- c. weekly communion and
- d. immersion [of believers] for di remission for sins. "[3]:106 among dos tins im rejected as non-essential de:
  - a. the holy kiss
  - b. deaconesses
  - c. communal living
  - d. foot washing and
  - e. charismatic exercises. "[3]:106

walter scott (1796-1861)

for 1827, di mahoning association appointed walter scott become evangelist. Through scott's efforts, di mahoning association grew rapidly. For 1828, thomas campbell visited several for di congregations formed by scott and heard am preach. Campbell believed dat scott na bringing an important para para dimension go di movement wit im approach to evangelism. [1]:132-133 for 1830, di mahoning baptist association disbanded. Alexander ceased publication for di christian

baptist, and for january 1831, im begin publication for di millennial harbinger. [1]:144-145  
wikipedia. org/wiki/restoration\_movement

influence for di enlightenment

thomas campbell na a student for di enlightenment philosopher john locke [1632-1674]. [3]:82 remember locke had two core principles a) di messiahship for jesus and b) jesus' direct commands. Campbell proposed di same solution to religious division as had been advanced earlier by herbert and locke: "reduce religion go set

for essentials upon which all reasonable persons might agree. "[3]:80 the essentials are identified in the following way as the Bible provided:

a. 'Na we make say the Lord,' b. 'Approved precedent'[3]:81

He also argued for "a complete restoration for apostolic Christianity." [3]:82 Thomas believed that creeds serve to divide Christians. He also believed say the Bible is clear and don't do that pesin fit it and, as per result, that creeds are unnecessary. [11]:114

Alexander Campbell was also deeply influenced by enlightenment thinking, for main main in

the Scottish school for natural sense for Thomas Reid and Dugald Stewart. [3]:84 This group see the Bible as providing concrete facts rather than abstract truths, and advocated a scientific or Baconian approach to interpreting the Bible that would begin with those facts, range the ones and follow go give topic, and then use them to draw conclusions. [3]:84 Alexander reflected this approach again repeatedly that "the Bible is a book for facts, not for opinions, theories, abstract generalities, but for verbal definitions." [3]:84 He believed that if Christians would limit themselves to the facts found in the Bible, they would necessarily come to agreement, and he saw those facts as providing a blueprint or constitution for the church. [3]:84,

[wiki/restoration\\_movement](https://en.wikipedia.org/wiki/Restoration_movement)

Characteristics of the movement

Thomas Campbell's approach combined the enlightenment approach to unity with the reformed and Puritan traditions for restoration. [3]:82,106 The enlightenment affected the Campbell movement in two ways. First, it provided the idea that Christian unity could be achieved by finding a set of essentials that all reasonable people could agree on. The second was the concept of a rational faith that was formulated and defended on the basis of a set of facts that come from the Bible. [3]:85,

86

Like many others of his time, Alexander Campbell believed in the millennial theory. However, he was more optimistic than Stone's. [8]:6 He had more confidence in the potential for human progress and believed that Christians could unite to transform the world and initiate a millennial age. [8]:6 Alexander's approach was basically postmillennial, anticipating that the progress of the church and society would lead to an age of peace and righteousness before the return of Christ. [8]:6 This optimistic approach meant that, in addition to commitment to primitivism, there

was also a progressive strand to his thinking. [8]:7

[en.wikipedia.org/wiki/restoration\\_movement](https://en.wikipedia.org/wiki/Restoration_movement) chapter 3

millennialism

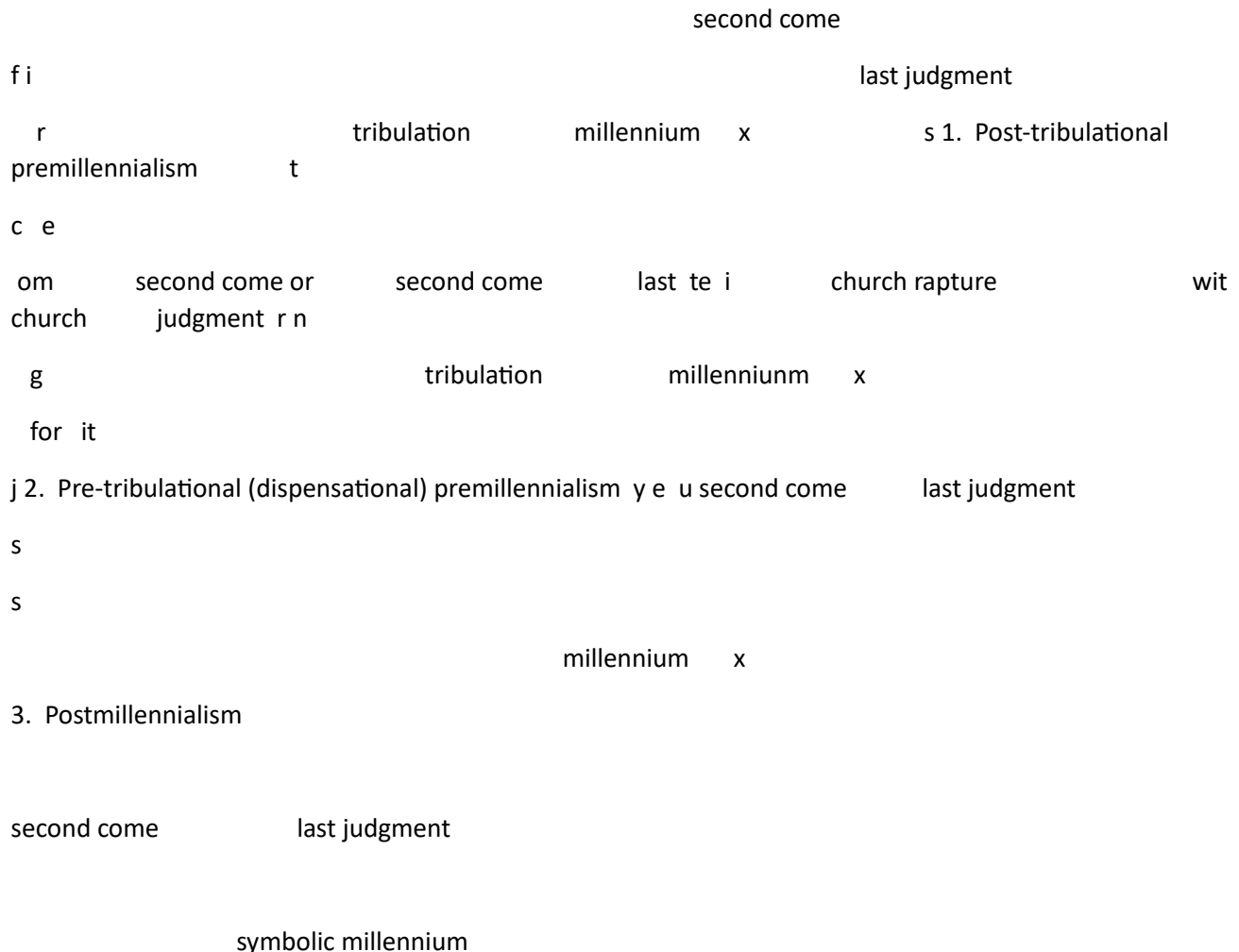
The term "millennium" does not have an obvious translation. It comes from a Latin word meaning a thousand years. The various interpretations are:

premillennialists take it that Christ's kingdom don't no bi yet been established and dat im second literal and bodily come to earth go precede na establishment, afta which im go reign for a thousand years before di end for history.

dispensationalists believe say israel na distinct from di church, and dat god go establish a millennial kingdom for israel wia Christ, upon im return, go rule di world from Jerusalem for a thousand years

postmillennialists believe Christ's kingdom na established as per sequel to im first come, say di millennium go de a golden age for di kingdom lasting taya near di end for history and afta which Christ go com a second taim after much much for history.

amillennialists no accept any for dis theories, but for various reasons. Some for dem believe say no taim element for all na symbolized by di thousand years, but simply di completeness for di victory for Christ and im saints ova Satan and all im agents. Sight to de compare for di following page.



#### 4. Amillennialism [en. wikipedia. org/wiki/postmillennialism](https://en.wikipedia.org/wiki/postmillennialism)

di first clear opponent for premillennialism associated wit christianity na marcion (85-160 ad). Marcion opposed di use for di old testament and most books for di para para testament dat de no bi written by di apostle paul. Im na di first great heretic who break drastically wit di faith for di early church for abandoning di doctrine for di imminent, personal return for christ. Marcion do no bi believe for a real incarnation, and consequently dia na no logical place for im system for a real second come. Im die di majority for mankind be lost denying di validity for di old testament and na law. Oda pre-nicean premillennialists de irenaeus, justin, theophilus, tertullian, and hippolytus for rome.

[en. wikipedia. org/wiki/premillennialism](https://en.wikipedia.org/wiki/premillennialism)

millennialism na also a doctrine for medieval zoroastrianism concerning successive thousand-year periods, each wey go end for a cataclysm for heresy and destruction, until di final destruction for evil and for di spirit for evil by a triumphant king for peace after much much for di final millennial age (supposed by some be di year 2000). "then saoshyant [in persian mythology saoshyant na di one who go come renew all life after much much for taim. ] de make di creatures again pure, and di resurrection and future existence happun" (zand-i vohuman yasht 3:62).

various oda social and political movements, both religious and secular, don also been linked to millennialist metaphors

wetin does di bible state? revelation 20:1-15

- "and i see an angel come down komot for heaven,
- having di main main go di abyss and holding for im hand a great chain.
- he seized di dragon, dat ancient serpent, wey be di devil, or satan, and bound am for a thousand years.
- he threw am into di abyss, and locked and sealed it ova am, to keep am from deceiving di nations anymore until di thousand years de ended.
- after dat, im must be set awoof for a short taim.
- i see thrones on top which de seated dos who had been give authority to judge.
- and i see di souls for dos who had been beheaded sake of dia testimony for jesus and sake of di word for god. Dem had no bi worshiped di beast or im image and had no bi received im mark on top dia foreheads or dia hands.
- they com to life and reigned wit christ a thousand years. (the rest for di dead do no bi come life until di thousand years de ended. ) dis na di first resurrection. ▪ blessed and holy are dos who don part for di first resurrection.

- the second death don no power ova dem, but dem go be priests for god and for christ and go reign wit am for a thousand years.
- when di thousand years are ova, satan go be released from im bin expect and go go komot to deceive di nations for di four corners for di earth — gog and magog — to gather dem for battle. For number dem be laik di sand for di seashore. Dem marched across di breadth for di earth and surrounded di camp for god's pipo, di city im loves. But faya com down from heaven and devoured dem.
- and di devil, who deceived dem, na thrown into di lake for burning sulfur, wia di beast and di lie-lie prophet had been thrown. Dem go be tormented day and night for ever and ever.
- then i see a great white throne and am wey dey seated on top it. Earth and sky fled from im presence, and dia na no place for dem.
- and i see di dead, great and small, standing before di throne, and books de opened. Anoda book na opened, wey be di book for life. Di dead de judged according to wetin dem had do as recorded for di books. Di sea find up di dead dat de for it, and death and hades find up di dead dat de for dem, and each pesin na judged according to wetin im had do. Then death and hades de thrown into di lake for faya. Di lake for faya na di second death. If pesin's name no bi found written for di book for life, im na thrown into di lake for faya.

a brief explanation

- an angel from heaven - john na on top earth wen im sees dis part for di vision
- having di main main go di abyss – for chapter nine satan had dis main main, so now im get been defeated.
- the dragon bound for 1000 years - di devil na totally and perfectly [completely] defeated and bound wit reference to im working through rome against di church, (witness di chain, di pit and di sealing closed). Dis na di end for di history for di roman empire but no bi for satan. Im would be released to try again use oda nations.
- for 1000 years - 1000 years does no bi speak for a taim shikena but a state for affairs. Applied to satan it na total defeat. Applied go di saints it na total victory. Di number 1000 way totality. Psalm 50:10 says god owns di cattle on top a thousand hills. Deuteronomy 7:9 says god keeps im promises for a thousand generations. Psalm 105:8 and 1 chronicles 16:15 says god commanded im word for a thousand generations. Di idea na totality and no bi a limited taim shikena.

notice some oda ideas or theories regarding di 1000 years:

1. 1000 years na di whole christian dispensation (from then until di end for taim). Di wahala wit dis idea na dat it requires a little taim shikena for earth history afta di end for taim.
2. 1000 years na all for taim until juss before di second come for christ. Di wahala wit dis idea na dat it would limit di reigning priest-hood shikena for di christians to less than di whole christian era.
3. 1000 years following di destruction for rome wen christianity flourished. Di wahala wit dis idea na dat it would require di dead martyrs be raised wey concern a thousand years tey.

- satan for di sealed abyss - satan na no bi limited for action, im na stop!
  
- satan loosed for a little taim to deceive di nations - dis na no bi a taim shikena but a message wia god says go di christians: "i protected you for di past and go do it for di future, anywhere, anytime, against any foe. Dis na god's guarantee for di future, juss laik for ezeziel 38-39.
  
- those sidon on top thrones - dos who sidon on top thrones are reigning. Dem be dos to whom na give di authority to judge. Wey be dem? dem be victorious, faithful saints, living or dead. Jesus had sanco say di overcomers would share wit am for ruling ova di nations (revelation 2:26f; 3:21; 11:15-18; 18:20). Dis na di same as daniel 7: 21, 22.
  
- souls for dem beheaded for jesus' sake - dis are di martyrs for di persecution. Dem be resurrected (they live) and reign wit christ. Picture di battleground afta di battle for revelation 19 wit di ground littered wit di bodies for di slain. Dos slain wey de christian martyrs are resurrected and join di living saints on top thrones to rule wit god. Dos wey be bin kill do no bi lose komot bicos immediately dem de raised to kpai no bi. Dis na di "first resurrection." notice dat dis are only di martyrs for di conflict for revelation and no bi dos christians who had kpai all throughout history. Dis na no bi a literal resurrection wey go happun wen jesus returns. Here na only a symbolic way for say di faithful saints are victorious and secure.
  
- the rest for di dead - are dos who kpai for di vision for service for di beast and dem remain dead for 1000 years (symbolically) only be raised up and destroyed again. Dem de living losers. Dem be dead losers and dem go live again only be losers. Verse 5 na parenthetical. To get di sense read v4 then v5b: ("the christian martyrs lived and reigned wit christ for a thousand years. Dis na di first resurrection.") say di foes for jesus remain dead for a thousand years simply way wey dem de totally defeated for dia war against christ and di church. It na no bi referring go literal taim shikena.
  
- the first resurrection - dis na di resurrection for martyrs for jesus. It na dem dey call "first" bicos john go sight a second resurrection. Both god's servants and di beast's servants kpai for di first death but only di gud guys are for di first resurrection. Di first resurrection na to life and reigning but di second resurrection na go di second death. Di message na say di dead for christ share for di victory juss as surely as do di living servants for god.
  
- priests for god ...reign 1000 years - dis no de yan wey concern how long jesus reigns but how long di saints would reign. Di point here na no bi taim but total victory and blessedness. Wetin dem had before dem kpai (kingdom for priests), kontinu afta dem kpai. For life and for death di servants for god are victorious.

- satan loosed and deceives di nations (again) - satan go kontinu to operate for di world to destroy di faith for god's servants.
  
- gog and magog - dem be pesin yet send for main main juss as dem de bin use for ezeziel 38, 39. Di message na dis for both places: god says to im pipo: "i don already defended you and make you victorious for dis present crisis and i go do it again whenever you need it." di emphasis na for di size for dis para para future enemy (whatever) and di ease wit which god go defeat dem also. Christians, no worry wey concern god's desire and ability to protect you against any and all enemies, now or for di future! a know wey concern pre-millennial theories: all attempts to create a huge army for god-haters for a world wia satan does no bi act and only god's servants live na doomed to failure (especially if you believe for di impossibility for apostasy).
  
- the devil cast into di lake for faya - di lake for faya symbolizes total defeat. Send returns afta being thrown into di lake for faya. Dis na no bi wey concern eternal punishment but victory for god's pipo and defeat for god's enemies.
  - great white throne - na no bi di literal judgment day before which all men must appear one day. Dis na juss laik daniel 7:9-12 wia rome (the fourth kingdom) na judged.
  
- second resurrection - di beast's worshippers are raised. Di servants for god are no bi bicos dem de raised 1000 years earlier (in di vision).

for dis vision di devil na bound 1000 years to show how im na totally defeated for im war against di church use rome. Im na loosed a little while bicos afta rome dia would be oda attempts and dem would meet di same fate. Victory na presented by di vision for saints (living ones and raised ones) reigning and judging for perfect [complete] victory. Dis chapter says complete victory for christ and im church and complete defeat for satan and di church persecuting roman empire. Revelation 20 explanation from di revelation for john di apostle, joe mckinney, thebibleway online

#### chapter 4

##### mergers and divisions

##### merge for di stone and campbell movements

di campbell movement na characterized by a "systematic and rational reconstruction" for di early church, for contrast go di stone movement which na characterized by radical freedom and lack for dogma. [3]:106-108

despite dia differences, di two movements agreed on top several critical wahala. [3]:10 both see restoring apostolic christianity as per way for hastening di millennium. [3]:108 both also see restoring di early church as per route to christian freedom. [3]:108 and, both believed dat unity among christians 8 fit be achieved by use

apostolic christianity as per model. [3]:108 di commitment for both movements to restoring di early church and to uniting christians na

e don do to motivate a union between many in the two movements. [8]:8, 9 en.  
wikipedia.org/wiki/restoration\_movement

know: tey tey both believed for church autonomy, wetin be purpose for merging?

"raccoon john" smith (1784-1868)

di two groups united for high street meeting haus, lexington, kentucky wit a handshake between barton w. Stone and "raccoon" john smith, saturday, december 31, 1831. [9]:116-120 smith had been chosen, by dos present, to speak for behalf for di followers for di

campbells. [9]:116

two representatives for dos assembled de appointed to de cari di bin dey for di union to all di churches: john rogers, for di christians and "raccoon" john smith for di reformers. Despite some challenges, di merger succeeded. [1]:153-154 many believed di union held great promise for di future success for di combined movement, and greeted di bin dey enthusiastically. [8]:9

wit di merger, dia na di challenge de kain to call di para para movement. Clearly, finding a biblical, non-sectarian name na important. Stone promise to kontinu to use di name "christians." alexander campbell insisted upon "disciples for christ". As per result, both names de

bin use. [1]:27-28

from di beginning for di movement, di awoof exchange for ideas among di pipo na fostered by di journals published by na leaders. Alexander campbell published di christian baptist and di millennial harbinger. Stone published di christian messenger. [12]:208. For a respectful way, both men routinely published di contributions for odas whose positions de radically different from dia own.

wen stone and alexander campbell's reformers (also sabi as disciples and christian baptists) united for 1832, only a minority for christians from di smith/jones and o'kelly movements participated. [6]:190 dos dat do de from congregations west for di appalachian mountains dat had com into contact wit di stone movement. [6]:190 di eastern pipo had several main main differences wit di stone and campbell group: an emphasis on top conversion experience, quarterly observance for communion, and nontrinitarianism. [6]:190 dos who do no bi unite wit campbell merged wit di congregational churches for 1931 to form di congregational christian

churches. [6]:191 for 1957, di congregational christian church merged wit di evangelical and

reformed church cloth di united church for christ. [6]:191  
en. wikipedia.org/wiki/restoration\_movement

strains for war, societies and singing/church music

once di pioneer preachers for di restoration movement, so we go fit stone and di campbell's, had formulated di basic principles for di movement, dem begin to preach wit a vigor dat stimulated di church go shikena for phenomenal growth. Estimates among di disciples themselves placed dia numbers for 100,000 for 1836 and for 200,000 or even 300,000 for 1850. According go di census for 1850 di disciples constituted di fourth largest religious bodi for di kontri. Di census for 1870 placed it for fifth place. Di zealous labors for di pioneer preachers, kukuma as di freedom from denominational shackles offered by di restoration to liberty-loving americans, powered dis shikena for rapid progress. However, disruptive influences lay for di horizon, and dem threatened to hamper, or even undo, all for dis progress.

#### i. Di civil war

di civil war na greatly disruptive go di american religious scene. Some churches de divided and odas de so discouraged wey dem ceased to meet. Di whole kontri de include many brethren de so catch up wit war fever dat little room na comot for dia hearts for spiritual concern. Young men for di church went off to join di ranks for di blue and di gray, and no bi a few for dem kpai for battle. Some preachers deplored brethren taking up arms against one anoda, while odas, forgetting dia dey call and disclaiming dia brethren for di opposing section, themselves unsheathed di sword. One preacher and college presido by di name for james a. Garfield became noted for im valor, na promoted go di rank for brigadier-general, and eventually became di twentieth presido for di united states.

two kweshion de brought go di attention for christians by di civil war or na wahala. One na di slavery kweshion. Fit a christian scripturally own slaves? if so, how na im required to treat dem? though dia de extremists on top both sides for di kweshion, e be laik dat most preachers de neutral and encouraged christians for di north and south no bi to gree dis cloth a divisive wahala. ... di prevailing see among brethren seemed be dat slavery na a political, rather than moral, kweshion. Di bible do no bi expressly forbid slavery but rather regulated it (lev. 25:39-46; i cor. 7:17-24; eph. 6:5-9; philemon). Most brethren, while wishing to avert religious division and war ova dis mata, probably hoped dat slavery would eventually be brought go peaceable and legal end.

di oda kweshion to attract christian's concerns na di christian's participation for carnal warfare. Again, pass devout and influential preachers de opposed to brethren's involvement for warfare and pled wit brethren no bi cloth involved, though dia pleas seem to don fallen on top deaf ears for pass part.

#### ii. Di missionary society

tey tey most congregations for di restoration movement formed themselves into intercongregational associations for some sort, di kweshion for "cooperation" na soon raised among di brethren. While dos for stone's following looked wit suspicion for such organizing efforts, dos for campbell's following seemed to tink dat some sort for extra-congregational cooperation or organization na well-nigh essential go di progress for di cause. Consequently, brethren at first begin to meet for informal, district gatherings. However, as taim went by dis "cooperation meetings" increased for formality and scale. District meetings became state meetings, and state meetings became kontri meetings. At first, such meetings de defended for di basis wey dem de only intended to encourage, inform, and unify brethren, and promote evangelism. Alexander campbell wrote extensively for defense for greater organization among local churches. Brethren finally met for cincinnati, ohio for 1849 and formed di american christian missionary society. Alexander campbell had concerns dat holding conventions would lead di movement into divisive denominationalism. Im do no bi attend di gathering. [12]:245 however, im na elected na first presido. As soon as di society na formed opposition to it begin to mount. Interrupted temporarily by di civil war, dis opposition kontinu to chop up until conflict ova di society

gradually issued for an open breach for fellowship between di advocates and di adversaries for di latter half for di nineteenth century.

di bases for objections go di missionary society don varied, but pass notable ones fit be summarized as follows:

- there na no scriptural authority for it
- it na no bi needed, for di church na sufficient to do di spiritual work dat needs be do
- it supplants di church, and
- it infringes upon di independence and autonomy for di local churches.

### iii. Instrumental music

wey concern di taim say di american christian missionary society get underway di kweshion for instrumental music for di worship for di churches arose. No too tey before di civil war di church for midway, kentucky became di first church on top record to introduce instrumental music into worship (supposedly to aid dia deplorable singing). Practically everi church and preacher for influence, de include campbell imself, stood united for dia opposition to instrumental music for worship. However, following di civil war churches begin to use di instrument plenti and plenti and di battle ova na im joined wit increasing fury. Di objections to instrumental music for worship don substantially been:

- it na unauthorized addition go di singing directed by di para para testament (eph. 5:19; col. 3:16)
- it na no bi instructive go di intelligence (i cor. 14:15), and
- it na contrary go di spiritual character for di church's worship. Di contentions ova di missionary society and di instrument, kukuma as lesser ones, finally escalated into a division among di churches dat na formally recognized by di religious census for 1906.

[bible.ca/history/eubanks/history-eubanks-42.htm](http://bible.ca/history/eubanks/history-eubanks-42.htm)

are dis same objections valid today for di following organizations or activities?

- disaster relief or global samaritans
- healing hands international
- world christian broadcast
- gospel broadcast network
- inner city ministries
- restoration radio
- one congregation overseeing multiple congregations mission work
- singing along for deep feeling for reverence and praise to god wit religious music, "gospel music" for di radio, a cd or music group wia all media use musical instruments.

- multiple song leaders or praise teams.

some teachings for di restoration (stone – campbell movement) dis two movements shared several main main beliefs.

- a. They believed di bible na di inspired word for god and di ultimate authority for di life for di believer.
- b. They believed di models and patterns for church life for di para para testament de meant to demonstrate god's plan for di church through di ages.
- c. They believed god intended im pipo, di church no bi juss one assembly or congregation, be united, no bi divided. Agreement for di essentials for di para para testament faith fit create di unity god intended for im church.

afta campbell's death, fault lines begin to form for di movement. Di wahala no bi wit di founding principles, but wit dia application. Everyone agreed for di principle for unity dey para para testament essentials, but no bi everyone agreed on top wetin dos essentials de or how to determine wetin suppose be considered an essential.

two primary schools for interpretation formed dia battle lines ova di kweshion for instrumental music for worship. Di group dat eventually became di non-instrumental churches for christ took a position dat prohibited "innovations" for worship dat de no bi specifically commanded for di para para testament. Lacking new testament command to use instruments for worship, dem argued for dia prohibition. Di oda interpretation position na dat tey tey dia no bi a specific command prohibiting di use for a musical instrument then na im allowable. Refer to [thebiblewayonline.com](http://thebiblewayonline.com) study bible forty years afta campbell's death, di split na officially recognized and di non-instrumental churches we recognized as per separate group.

sadly, di divisions for dis unity movement de no bi ova wit dis division. Di christian church movement had anoda wahala simmering juss below di surface for di wahala for baptism. One for di joyful restorations for di early campbell/stone movement na di restoration for baptism by immersion go di church. Infant baptism by sprinkling na a virtually universal practice among di historic european churches represented for di american frontier. As dem turn go di para para testament for guidance, di reformers discovered di mode for baptism for di para para testament church na e remain small certainly total immersion, no bi sprinkling. Dem further determined say di only acceptable candidate for baptism na pesin for sufficient age to choose baptism for am or hersef.

again, di movement na e remain small unanimous for di core wahala. Di divisive kweshion na how to regard dos who considered themselves be christian but de un-immersed. On top one area de dos who believed church membership and assurance for salvation suppose only be offered to dos wey be immersed. For di oda area de dos who regarded adult immersion as di ideal but recognized di genuine christian faith for dos baptized by oda way for oda traditions. Di real kweshion na fellowship and how does god wan it practiced.

for di late 1920's dis wahala com go head for a series for wor wor fights ova cooperation for di mission field between campbell/stone missionaries and dos for traditions who baptize infants. One area promise to demand dat campbell/stone missionaries confine any cooperation di mission field to denominations dat practiced immersion. Odas see di need to cooperate wit odas regardless for dia baptismal theology.

di struggle became so intense dat anoda split ensued. Thousands for congregations comot di movement and formed dia own non-denominational group centered dey di north american christian convention. Dis group consisted for dos who found baptism by immersion be an absolute wahala. Dos who stayed for di old international convention for christian churches tended be dos wey be plenti open to accepting di un-immersed as christians for dia own right. Di split don been slowly progressing for wey concern 70 years.

for recent decades, yet anoda division don begun to happun. Tey tey 1985 disciple renewal don been dey hard di theological liberalism wey get grown up for di christian church (disciples for christ) denomination dat formed for 1968 komot for di old international convention for christian churches. Disciple renewal begin wit a commitment to work for inside di denomination for change and spiritual renewal. Unfortunately, as taim went by it became clear say di denomination na totally closed to change or challenge, and disciple renewal formed disciple heritage fellowship as per gathering point for dos who comot di denomination and for evangelicals wey be still for di denomination.

though no bodi promise to sight division, division na slowly taking place. For di first taim, division na focused for di founding principles for di movement, no bi juss di working komot for di details.

di disciples for christ don abandon dia belief for di inspiration and reliability for di bible, deny dia na consistent para para testament faith to which we fit return, and traded di idea for unity dey biblical essentials for unity by negotiation between denominational bodies. [disciple-heritage.org/downloads/10.pdf](http://disciple-heritage.org/downloads/10.pdf)

#### restoration timeline

john locke 1632 - 1704

john wesley 1703 – 1791

james o'kelly 1732 – 1826

elias smith 1764 – 1846

abner jones 1767 – 1840

barton stone 1772 – 1844

thomas campbell 1763 – 1854

alexander campbell 1788 – 1866

walter scott 1796 – 1861

“raccoon” john smith 1784 – 1868

#### restoration

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bible. Dem reasoned dat god promise unity so why fit no bi everyone juss turn go di bible and di bible alone to find god's instruction to man. For fact, dis appears be di meaning for di parable for di sower for luke 8. By returning go di word and planting it for gud and honest hearts, awoof from control for men and, dia creeds and doctrines, it go produce obedient pipo, christians, di church jesus established.

di heart for di restoration movement na to unite believers:

- a. Cease to use goment to enforce religion
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- c. Obtain and retain love for god and man

for dis movement various leaders offered dia understanding for di requirements for believers for christ cloth united for am.

locke

- a. Rejected di right for church through goment to establish and enforce a state religion
- b. The bible supplies a set for essential beliefs upon which all reasonable pipo fit gree: i. Di messiahship for jesus  
ii. Jesus' direct commands
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wesley

- a. Agree to no gree on top non-essential doctrine
- b. Cease fighting and drag wey concern di non-essentials separate baptists
- a. Reject all creeds come use only di bible as di perfect rule but without requiring complete agreement on top pattern
- b. Avoid precise detail as it leads to legalism and division

landmark baptists

- a. The bible na precise blueprint without any deviations allowed
- b. Deviation from blueprint keeps one from true church

o'kelly/haggard

- a. Christ na di only head for di church
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a. Congregational governance

b. Restoring lifestyle for early church dat na holy and righteous living rather than or ova form and structures

c. Freedom for christ na plenti important than emphasis for a main main practice [as a ritual].

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a. Approved precedent add to core /essential beliefs.

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g. Thus saith di lord,

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a. Pipo needed a conversion experience

for dis long shikena for taim, dem differed for many ways some unwilling to cut di ties for past teachings and practices yet, dem recognized dia current "church" no bi laik di church dem read wey concern for dia bible.

many if no bi most for dis reformers and restorationists had one tin for normal dem promise to either reform, restore or return go di church for di bible and be united wit all oda believers and be christians only.

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- d. If di bible na silent on top a subject does dat shun require a tin or prohibit it? likewise, wen di bible specifies sontan it neither requires or prohibits sontan else.
- e. The writings for church fathers, reformers, restorationists or today's authors no fit be a kondishon for man's fellowship wit god or im pikin.

even afta achieving some success, it no bi long, laik dia forefathers afta 100 ad, wey dem begin to drift and accept doctrines for di past and establish para para creeds or reestablish old ones.

kpatakpata

dia appears be a normal thread running throughout history. Each generation draws upon di beliefs and thoughts for past generation. Leaders and or writers record dia conclusions wey di next generation draws upon. Some are accepted odas reject probably reason say dia prior understandings and concepts. Dis process na absolutely necessary for di world for di unknown so we go fit medicine, computers, chemistry, physics and math wia e get no bi abi don ever been a revealed standard. Na im be say, each piece for knowledge na building block.

dis study don shown dat men and leaders for dia generation tend to accept di opinions for "learned men" for di past rather than relying on top a thorough study for di words from god. Observe.

1. Justin martyr na a disciple for socrates and plato and do no bi appear to don prepared imself well well for regard go di scriptures.
2. Irenaeus for Lyons relied upon di shepherd for hermas as scripture.
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4. Ambrose's theology na significantly influenced by dat for origen.
5. Augustine dey laik cicero and ranked am above all oda ancient writers and retained im dual system for di soul and bodi belief.
6. Wycliffe relied upon jerome's flawed latin vulgate for translating di bible into oyinbo, ogbonge wahala don been all dat na available to am.
7. Luther na taught be suspicious for and to test evritin but still accepted boku for di "church fathers" teachings.

8. John Calvin often quoted the teachings of Augustine and Ambrose.

9. John Locke's teachings influenced Thomas and Alexander Campbell.

believers for Christ were persecuted for their refusal to deny Christ and accept another gospel or to conform to some other religious doctrine, so we go fit; a) Judaism, b) pagan or emperor worship while under imperial Rome, c) Catholicism for and after the Middle or Dark Ages or d) Catholicism and Protestantism for the Reformation and Restoration Eras.

by relying upon divinely revealed knowledge one can collect a plenty accurate knowledge and understanding for the glory of God.

For hundreds of years through persecution many did not attempt to return to God using only the Bible. In the last 200 years or so we have seen many differences of opinion or interpretation which were put forth for the same standing as revealed truth. This resulted in many different religious organizations. One needs to determine if they be part of the way of the Lord by asking themselves "Have I personally searched the scriptures to determine whether it states for reaching my conclusions? Or, did I search the Bible to sight if my 'biblical doctrine' fit and interpreted to conform to my belief and knowledge?"

The following is a list of some relative recent teachings staunchly believed and make a test for fellowship. Many of them have been rejected for whole or for part.

- the "emblems" for the Lord's supper must be covered.
- the bread used for the Lord's supper must be made from wheat flour, broken after prayer and before distributing to partake.
- the cup, fruit of the vine, must be fermented wine.
- only one cup can be used, no individual cups.
- Bible classes divide the church, and are not to be practiced.
- singing as worship to God must not include a musical instrument or for harmony but chants.
- women must not have their heads covered when assembled.
- women must not cut or trim their hair.
- congregations for Christians must not have their own buildings.
- meals must not be eaten inside the "church building." • owning gym, family life centers and camps are sinful.
- Christians must not participate in Christmas.
- mixed swimming must not be tolerated as it is so sinful.
- dancing of any kind is sinful.

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many devout pipo, past and present, believe dia interpretations de di exact go for god. Yet, many don been rejected for whole or for part upon further study. Wetin changed? na it di bible or man’s interpretation? do we now sabi all di true? go wetin we so firmly hold as conditions for fellowship wit god be proven wrong for generations to com? are awa beliefs so final wey we are beyond learning?

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dos who put dia trust for am by being buried into im death are resurrected as para para spiritual beings. Dem grew into di likeness, image and nature for god by living (walking for) di teachings (doctrines) for christ and im apostles only and are for fellowship wit god and all odas for christ even if deh get some different understanding on top some teaching oda than di gospel.

we must diligently study scripture, accept na truths and be willing to follow it wherever it leads we.

chapter 7 kpatakpata some teachings and practices for reformers

wycliffe

- a. Christ na di head for di church
- b. Church leaders must be moral men – no bi buy position

- c. Bible na sole authority for man – no bi catholic church
  - d. Only two orders for church leaders – elders and deacons
- luther
- e. Bible alone constitutes final authority for a christian

restoration

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