

Baybul Tichin & Praktis From AD 100 to AD 1500

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Introdyushon

Boku tichin, prösis en intapriteshon den we no de na di Baybul get den rut from prösis fo di mistik en lay lay rilijon den en den bin introduks den arawnd 100 AD Dis stödi de sho som pan den fös tichin ya en intapriteshon den. Sontem yu don si difrens pan som pan den na prösis tide.

NOTE:

1. If Kristian den no de wok tranga wan fo stödi di Baybul bot den de abop pan den pricha den fo du den intapriteshon fo den, den kin biliv tin den we tan lek se den rayt bot we na jös som pat pan tru.
2. Insay wan jenereshon mistek kin krip insay prösis en biliv
3. Fo kot 'choch papa den' pasönal opinion bot wan trut we de na di Baybul fo pruv wetin yu biliv noto di sem tin wit fo kot di Baybul.
4. Nöbodi no ondestand God in mesej pafekt wan pan ol we den redi fo day fo wetin den biliv.
5. Eni Kristian fo stödi den Baybul, chalenj wetin den biliv o ondestand en redi fo go usay God in mesej de ker den go.
6. Boku tin den we pipul den biliv, di we aw pipul den de tink o di tichin den we den de tich naw get rut from som tichin den bot "choch papa den." Boku pan den no bin shed ol den Pegan o Nostik biliv den. Infakt, som bin stödi gud gud wan di tin den we di fös "choch papa den" bin rayt, egz., Ignatius we komot Antioch, Polikap we komot na Smirna en Ögöstin (sontem pas di tin den we di aposul den rayt) fo mek den biliv.

Di tin den we de insay

1. Fös Sentinari
2. Choch Fada den
3. Nostikizm
4. Di Choch Hayarki
5. Midul Ij

Chapta 1

Fös Sentinari

God mek motalman lek aw i tan, sontem i min in nature; we na luv, trut, gudnes, sori-at, pis, ombul, ombul, jös, oli en fögiv. Afta di tin den we i mek, motalman bin liv na liden, we na paradays we den mek fo am, en pan di oda tin

den we Gōd mek we nō get sin, i bin get wanwōd padi biznēs wit Gōd. Wi ɔl rili nō bōt den sin we na fō nō obe en di bad tin den we kin apin to den. Den bin drēb den kōmōt na Paradays en den bin kōmōt nia Gōd. (Jēnesis 1-3)

Mōtalman go de na dis separet stet te pōsin we fri am gi am chans fō mek den fōgiv am en mek i get pis wit Gōd. Gōd nō bin lēf ɔ lēf mōtalman bikōs wi si na Jēnesis 4 [afta den drēb Adam en lv kōmōt na Idēn] se Ken en Ebul ɔl tu bin gi ɔfrin (tribute, gift, present) to Gōd. Gōd bin gladi fō Ebel in sakrifays we Ken nō bin gladi fō am. Gōd bin ivin tōk to di pōsin we gi di sakrifays we nō fayn.

As di ia den de go sin bin de bōku mō en mō “En Jiova si se mōtalman in wikēd tin den bōku na di wōl, en ɔl di tin den we i de tink bōt na in at na bad tin ɔltēm. En i ripent Jiova (rigret –ESV, di Masta bin sōri-RSV, sōri-NIV) se i mek mōtalman na di wōl, en i mek i fil bad na in at.” (Jēnesis 6: 5-6 ASV)

Bōt, “Noa na bin man we de du wetin rayt, en i nō bin get wan bōt insay in jēnērēshōn; Noa bin waka wit Gōd.” (Jēnesis 6: 9-10 RSV) Afta sōm ia we Noa day, den bōn Ebraam. Di Ibru rayta se “Na fet Ebraam obe we den kōl am fō go na ples we i fō get as prōpati. En i go na do, i nō no usay i de go. ... Bikōs i bin de wet fō di siti we get fawndeshōn, we Gōd mek en bil am.” (Di Ibru Pipul Den 11: 8-10 ESV)

We i bin de na Kenan, di eria we in pikin den go dōn get as prōpati, “Di enjēl (mēsēnja – GWT) fō PAPA GōD kōl Ebraam frōm ēvin di sekōn tēm en se, ‘A swē na misēf, na so di Masta de tōk se bikōs yu dōn du dis en yu nō stōp yu bōy pikin, we na yu wangren bōy pikin, a go mōs blēs yu en mek yu pikin den bōku lēk di sta den we de na di skay en lēk di san we de nia di si. Yu pikin den go tek den enimi den siti den, en tru yu pikin den [offspring is singular meaning one] ɔl neshōn den na di wōl go get blēs in, bikōs yu dōn obe mi.’ (Jēnesis 22: 15-18) We di apōsul Pōl bin de tōk bōt dis prōmis, i bin tōk se “Una tink bōt Ebraam se: ‘I biliv Gōd, en den se i de du wetin rayt.’ So, ɔndastand se di wan den we biliv [we de abop pan Gōd en obe] na Ebraam in pikin den. Di Skripchō bin dōn si se Gōd go mek di Jēntayl den rayt bikōs den biliv [di gud nyuz], en i bin tēl Ebraam di gud nyuz bifo tēm se: ‘ɔl neshōn den go get blēs in tru yu [bay di gud nyuz].’ So di wan den we get fet [akshōn we pōsin biliv] get blēs in wit Ebraam, di man we get fet.” (Lēta Fō Galeshya 3: 6-9)

“‘Di tēm de kam,’ na in PAPA GōD se, ‘we a go mek nyu agriment wit Izrēl in famili en Juda in famili. I nō go tan lēk di agriment we a mek wit den gret gret granpa den [kōvinant we Gōd gi tru Mozis] we a ɔl den an fō ker den kōmōt na Ijīpt ... ‘Dis na di agriment we a go mek wit di Izrēl in os afta da tēm de,’ na dat di Masta se. ‘A go put mi lō na den maynd en rayt am na den at [nōto day lēk stōn tablet bōt na in sens, maynd ɔ at fō pōsin we get layf]. A go bi den Gōd, en den go bi mi pipul den.’ ... ‘A go fōgiv den wikēd en a nō go mēmba den sin igen’” (Jērimaya 31: 31-34). Fōgiv - wetin na big big difrēns bitwin di tu agriment.

Wi kin si di fawndeshōn we den de le fō mek Jērimaya in prōfesi kam tru insay Pita in ansa to di kwēstyon we Jizōs aks di wan den we de nia am pas ɔlman, we na in apōsul den. Udat YU se a bi?

Krays in Chōch

Pita ansa se, 'Yu na di Krays, di Pikin fō di Gōd we de alayv.' ... Jizōs bin tōk se “pan dis rōk [di tru se Jizōs na bin Gōd we de alayv in Pikin] a go bil mi chōch” [gat to misēf wan asembli, bōdi ɔ grup we de fala mi we obe, we de abop pan en we fetful]. (Matyu 16: 16-18)

Afta den betray am en ɔ di tɛm ɔ afta in las Pasova, Jizɔs, as pɔsin we de tɛst am, put in apɔsul den na in kiŋdɔm. “Una na di wan den we dɔn tinap nia mi we a de sɔfa. En a de gi una wan kiŋdɔm [diatitheemi: NT: Strong’s #1303 fɔ put separet, dispɔz, arenj, apɔynt, dispɔz, pɔsin in yon biznɛs ɔ, fɔ sɔntin we na pɔsin in yon bay testatɔ], jɔs lɛk aw mi Papa gi wan pan mi, so dat yu go it en drink na mi tebul na mi Kiŋdɔm en sidɔm na tron den, en jɔj di 12 trayb na Izrel.” (Lyuk 22: 28-30)

Smɔl tɛm, jɔs pas 50 dez, Pita en di ɔda apɔsul den se, ‘So mek ɔl Izrel biliv dis: Gɔd mek dis Jizɔs we una nel pan di krɔs, bi Masta en Krays [mɛsaya].’ We di pipul den yeri dis, den at pwɛl en aks Pita en di ɔda apɔsul den se, ‘Brɔda den, wetin wi fɔ du? Pita ansa se, ‘Ripent en baptayz [den yuz di Grik wɔd baptizo (we den put insay wata), pas fɔ yuz rantizo (sprinkle), cheo (fɔ tɔn) ɔ pros-chusis (affusion). So, “baptayz” min fɔ put una ɔl insay wata insay Jizɔs Krays in nem [bay di pawa] fɔ fɔgiv [fɔ fɔgiv, fɔ klin] una sin den [jɔs lɛk aw Jerimaya bin dɔn tɔk]. En yu go get di gift we di Oli Spirit de gi yu. Di prɔmis na fɔ una en una pikin den [Ju den] en fɔ ɔl di wan den we de fa [Jɛntayl den] — fɔ ɔl di wan den we PAPA GɔD we na wi Gɔd go kɔl [tru Krays in gud nyuz].’ Wit plenti oda wod dem ih won dem; en i beg den se, ‘Una sev unasef frɔm dis rɔtin [wikɛd] jɛnɛreshɔn.’ Di wan den we gri wit in mɛsej bin baptayz (immersed CJB), en den ad lɛk tri tawzin pan den nɔmba da de de. (Di Apɔsul Den Wok [Akt] 2: 36-41)

So, den ad den lɛk tri tawzin pipul ya we “aksept di mɛsej en baptayz” to di wan den we Jizɔs bin gi kiŋdɔm to - di wan den we bin tinap nia Am we I bin de tray. So, wi de si wan kiŋdɔm we de gro, we na ɔɔɔɔ. [luk Di Apɔsul Den Wok [Akt] 2: 27-30]

Di mishɔnari wok we di Apɔsul den bin de du, inklud Pɔl we kɔmɔt na Tasɔs, bin mek Kristian rilijɔn go na siti den ɔlsay na di Grik [Grik] wɔl, lɛk Alegzandria en Antiɔk, en bak to Rom en ivin pas di Roman Empaya. Kristian den bin kɔntinyu fɔ rɛspekt di lbru Skripɔɔ den, den bin de yuz di Septwajint transleshɔn we pipul den we de tɔk Grik bin de yuz bɔku tɛm, ɔ di Targums, wit sɔm pan den yon raytin den we den ad pan am, den bin de yuz am bitwin di wan den we de tɔk Arameik.

Di glori en win we Kristian rilijɔn bin win en di we aw i bin de skata kwik kwik wan bin mek di Ju lida den fred en jɛlɔs. Den bigin fɔ rɔnata di Kristian den, fɔ wek di simpul Ju pipul den agens den en fɔ aks den to di Roman gɔvment we mek den mek den sɔfa.

Di Ju pipul den bin ol Kristian den, trowe den na prizin, en kil den. Di fɔs pɔsin we bin sɔfa pan di Ju pipul den an na Jerusɛlɛm na Stivin. Na in na bin di fɔs pɔsin pan ɔl di wan den we den bin de mek sɔfa bikɔs i bin de prich bɔt di Sevio. Di Ju pipul den trowe am na do na di siti en bigin fɔ ston am te i day. I pre se, ‘Masta Jizɔs, tek mi spirit,’ dɔn wit di wɔd den, ‘Masta, nɔ ol dis sin agens den,’ i day.

We i kil Stivin en bɔku ɔda pipul den we fetful, di Ju pipul den stil nɔ bin de ebul fɔ mek fet pan Krays wik. Bifo dat, we den du dis, den bin mek di pipul den we bin de na Jerusɛlɛm bɔku. Bikɔs den bin de mek Kristian den sɔfa, den bin skata na Judia, Sameria, en ɔda kɔntri den; en enisay we den go, den bin de prich bɔt di Masta Sevio en in tichin. No pawa na di wɔl nɔ bin ebul fɔ stɔp di Kristian rilijɔn we win, bikɔs fet pan Krays na di tru fet. Krays in tichin na Gɔd in tichin. Layf akɔdin to Krays in fet en tichin na tru tru oli layf, Gɔd in Kiŋdɔm. Di Papa we de na evin bin mek di fetful wan den strɔng, di Sevio bin de wit den, en di Oli Spirit, di Kɔmfɔta bin kɔrej den. Si Di Apɔsul Den Wok [Akt] 6; 7; 8: 1-2, 4. orthodoxphotos.com/readings/LG/persecution.shtml

“Big big sofa bin apin agens di choch na Jeruselem en Sol begin fo pwel di choch. We i de go from os to os, i de dreg man en uman en put den na prizin.” (Di Apɔsul Den Wok [Akt] 8: 3)

“Na da tem de Kiŋ Erɔd bin arest som pipul den we bin de na di choch, en i bin want fo mek den sofa. I mek den kil Jems we na Jon in broda wit soɔd. We i si se dis mek di Ju pipul den gladi, i ol Pita bak. Dis bin apin insay di Festival fo Bred we No Get Yist. Afta we i arest am, i put am na prizin, en gi am fo mek 4 grup den we get 4 sojaman den fo gayd am. Erɔd bin want fo mek den go joj am na pɔblik afta di Pasova.” (Akt 12: 1-4 NIV)

Na Listra som Ju pipul den komɔt na Antioch en Aykoniom en win di krawd. Den ston Pol en dreg am komɔt na di siti, bikɔs den tink se i don day. (Di Apɔsul Den Wok [Akt] 14: 19)

Na Filipay “we di wan den we get di slev gyal no se den no get op fo get moni igen, den ol Pol en Saylas en dreg den go na makit fo go fes di bigman den. Den ker den go bifo di majistret den en se, ‘Den man ya na Ju pipul den, en den de mek wi siti get cham-mɔt bay we den de advatayz kostom den we no rayt fo wi Roman den fo tek ɔ du.’ Di krawd bin joyn fo atak Pol en Saylas, en di majistret den tel den fo pul den klos en bit den. Afta den don bit den bad bad wan, den put den na prizin, en den tel di wan we de gayd di jel fo gayd den gud gud wan. We i get den kayn oɔa tin den de, i put den na di insay sel en tay den fut den na di stok den.” (Di Apɔsul Den Wok [Akt] 16: 19-24)

Insay Tesalonayka “som pan di Ju pipul den bin biliv en joyn Pol en Saylas, jos lek aw boku Grik den we bin de fred God bin du en nɔto som bigman den. Bot di Ju pipul den bin de jels; so, den bin rawnd som bad bad pipul den from di makit, mek wan grup en begin fo mek fet-fet na di siti. Den rɔsh go na Jesin in os fo go luk fo Pol en Saylas so dat den go ker den go bifo di krawd. Bot we den no fen den, den dreg Jasin en som oɔa broda den bifo di bigman den na di siti, en ala se: ‘Dis man den we don mek trobul oɔsay na di wol don kam ya naw, en Jasin don welkom den na in os. Den ol de agens Siza in lo den, en den se oɔa kiŋ de we den kol Jizɔs.’ We den yeri dis, di krawd en di bigman den na di siti bin mek trobul. Don den mek Jasin en di oɔa wan den post bond en lef den fo go.” (Di Apɔsul Den Wok [Akt] 17: 4-9)

“Big big trobul bin kam na Efisɔs bot di We. Wan man we nem Dimitrios we de wok wit silva, we bin de mek silva say den we den bin de wɔship Artemis, no bin mek di wan den we sabi wok wit den an no get bete biznes. I kol den togeda, wit di wokman den we de du oɔa wok den we get fo du wit den biznes, en tel den se: ‘Man den, una no se wi de get gud moni from dis biznes. En yu si en yeri aw dis kompɔn Pol don mek boku pipul den biliv en mek boku pipul den we de ya na Efisɔs en na lek di wan ol provins na Eshia. I se god den we mɔtalman mek nɔto god atɔl. Nɔto jos se wi biznes go los in gud nem, bot i go mek pipul den no get wan respekt fo di big god we nem Artemis in tempul, en den go tif di god in sef we den de wɔship oɔsay na di provins na Eshia en di wol divayn majesty.’ We den yeri dis, den veks bad bad wan en begin fo ala se: ‘Artemis we komɔt na Efisɔs big!’ I no tu te, di wan ol siti begin fo mek trobul. Di pipul den bin ol Geya en Aristakɔs, we na bin Pol in kompɔn den we bin de travul wit am from Masidonia, en rɔsh fo go na di tiyata lek wan man.” (Akt 19: 23-29)

Pol go bak na Jeruselem, gi ripot to di lida den na di Jeruselem choch en redi fo go na di Templ. We di sevin dez [di tem we den bin nid fo klin] bin don nia fo don, som Ju pipul den we komot na di provins na Eshia bin si Pol na di tempul. Den mek di wan ol krawd en ol am, en ala se, 'Izrel man den ep wi! Dis na di man we de tich olman olsay agens wi pipul en wi lo en dis ples. En apat from dat, i don briŋ Grik den kam na di tempul eria en doti dis oli ples.' (Den bin don si Trófimos, we komot na Efisos, na di siti wit Pol bifo dis tem en den bin tink se Pol bin briŋ am kam na di tempul eria.) Di wan ol siti bin wek, en di pipul den bin de ron komot olsay. We den ol Pol, den dreg am komot na di tempul, en wantem wantem den lok di get den. We den bin de tray fo kil am, nyus rich to di komanda fo di Roman sojaman den se di wan ol siti na Jeruselem de mek trobul. Wantem wantem, i tek som ofisa den en sojaman den en ron go don to di krawd. We di wan den we mek fet-fet si di komanda en in sojaman den, den stop fo bit Pol" (Di Apɔsul Den Wok [Akt] 21: 27-32).

Pol aks di komanda if i go ebul fo tok to di pipul den en tok se di Masta don tel am se "'Lef Jeruselem wantem wantem, bikos den no go gri fo tek yu testimoni bot mi.' 'Masta a ansa se, den man ya no se a komot na wan sinaggg to oda sinaggg fo go na jel en bit di wan den we biliv pan yu. En we den shed di blod fo yu martyr Stivin, a bin tinap de gi mi aproval en gayd di klos den fo di wan den we de kil am. Don PAPA GOD tel mi se, 'Go; A go sen yu fa fawe to di pipul den we noto Ju.'" (Di Apɔsul Den Wok [Akt] 22: 18b-21)

"Di krawd bin lisen to Pol te i tok dis. Don den es den voys en ala se, 'Rid am na di wol! I no fit fo liv! As den bin de ala en trowe den klos en trowe dost na di ej, di komanda tel den fo ker Pol go na di barok. I dayrekt se den fo bit am en aks am kwestyon den fo mek den no wetin mek di pipul den de ala pan am lek dis. As den de stret am fo bit am, Pol tel di amiman we tinap de se, 'I rayt fo bit Roman sitizin we den no ivin si se i gilty?'" (Di Apɔsul Den Wok [Akt] 22: 22-25)

"Di neks de, bikos di komanda bin want fo no gud gud wan wetin mek di Ju pipul den bin de tok se Pol, i fri am en tel di edman fo di prist den en ol di Sanedrin fo geda. Don i kam wit Pol en mek i tinap bifo den. Pol luk stret na di Sanedrin en tel am se, 'Mi broda den, a don du mi wok to God wit ol mi gud konshens te tide.' We di ay prist Ananayas tel di wan den we tinap nia Pol fo bit am na in mot." (Di Apɔsul Den Wok [Akt] 22: 30-23: 2)

"Di neks monin, di Ju pipul den mek plan en swe se den no go it o drink te den kil Pol. I pas foti man den we bin de pan dis plan. Den go to di edman den fo di prist den en di elda den en tel den se, 'Wi don swe se wi no go it enitin te wi kil Pol. Naw so, yu en di Sanedrin de beg di komanda fo briŋ am bifo yu bikos yu want fo no mo bot in kes. Wi redi fo kil am bifo i kam ya.'" (Di Apɔsul Den Wok [Akt] 23: 12-15)

Pol en Pita de won bot lay lay ticha en fodom

"Dat tem go kam insay di las dez. Pipul den [Kristian den] go bi pipul den we lek densef, pipul den we lek moni, bost, prawd, bad, no obe den mama en papa, no get tenki, no oli, no get lov, no fɔgiv, pipul den we de tok bad bot densef, den no go ebul fo kontrol densef, den go du bad bad tin den, den no go lek fo du gud, den go tretin den, we no de rosh, we de mek prawd, we lek fo enjoy densef pas fo lek God— we get wan kayn we fo du wetin God want [we den de luk na do bot noto so di rial wan] bot i de dinay in pawa. No get natin fo du wit den." (Seken Leta To Timoti 3: 1-5)

Pɔl tel Timoti se: “Prich di Wɔd; redi insay di sizin ɛn we di sizin nɔ de; kɔrɛkt, kɔrɛkt ɛn ɛnkɔrej — wit big peshɛnt ɛn tek tɛm instrɔkshɔn. Bikɔs tɛm go kam we mɔtalman nɔ go bia wit gud tichin. Bifo dat, fɔ mek i fit wetin dɛn want, dɛn go gɛda bɔku bɔku ticha dɛn rawnd dɛn fɔ tɔk wetin dɛn yes we de it want fɔ yeri. Dɛn go tɔn dɛn yes pan di trut ɛn tɔn to lay lay stori dɛn [tin dɛn we mɔtalman mek; dat na, nɔto frɔm Gɔd].” (Sɛkɛn Timoti 4: 2-4)

“Bɔt lay lay prɔfɛt dɛn [ticha dɛn] bin de bitwin di pipul dɛn [Izrɛlayt dɛn] jɔs lɛk aw lay lay ticha dɛn go de bitwin una [Kristian dɛn]. Dɛn go sikrit wan introduks destructive heresies, ivin dinay di sovereign Lord we bay dɛn — bring swift destruction pan dɛnsɛf. Bɔku pipul dɛn go fala dɛn shɛmful we dɛn ɛn dɛn go mek pipul dɛn nɔ no di trut. Insay dɛn gridi, dɛn ticha ya go yuz yu wit stori dɛn we dɛn dɔn mek. Fɔ lɔng tɛm naw, dɛn dɔn de kɔndɛm dɛn, ɛn dɛn nɔ de slip.” (Pita In Sɛkɛn Lɛta 2: 1-3)

Nɛro Bɔn Rom AD 67

I tan lɛk se di fɔs Roman pipul dɛn we bin mek di Chɔch sɔfa bin apin insay di ia 67, [1 ia afta di Ju pipul dɛn na Judia bin tɔn agens Rom] ɔnda Nɛro, di siks empara na Rom. Dis kiŋ bin rul fɔ di spɛshal tɛm fɔ fayv ia, wit tolerable kredit to insɛf, bɔt afta dat i gi we to di big big ekstravagancy fɔ vɛks, ɛn to di most atrocious barbarities. Pan ɔda tin dɛn we di debul bin want fɔ du, i bin tel dɛn fɔ bɔn faya na di siti na Rom, ɛn na in ɔfisa dɛn, in gad dɛn, ɛn in savant dɛn bin du dis ɔda. We di kiŋ siti bin de bɔn faya, i bin go ɔp na di tawa na Makenas, ple in ap, siŋ di siŋ bɔt aw dɛn bɔn Troy, ɛn tɔk opin wan se ‘i want fɔ pwɛl ɔltin bifo i day.’ Apat frɔm di fayn fayn pail, we dɛn kɔl di Sakɔs, bɔku ɔda pales ɛn os dɛn bin dɔn pwɛl; bɔku tawzin pipul dɛn bin day pan di faya, dɛn bin slip na di smok, ɔ dɛn bɛr dɛn ɔnda di ruf.

jesus-is-savior.com/Books, Tracts & Preaching/Printed Books/FBOM/fbom-chap_02.htm [Frɔm Foxe in Buk bɔt Martyrs, Chaptɔ 2]

Tacitus, we bin de kɔndɛm Nɛro, bin rayt se, “Bɔt nɔto mɔtalman tray, no prins largess ɔ ɔfrin to di gɔd dɛn nɔ bin ebul fɔ mek da bad bad rɔmɔr de we Nɛro bin gɛt nɔ de igen sɔm kayn we bin ɔda di faya. So fɔ mek Nɛro pul da nyuz de, i bin lay ɛn kil dɛn pipul dɛn we dɛn kɔl Kristian, we bin gɛt badnem fɔ dɛn bad bad tin dɛn we dɛn de du. Di pɔsin we mek di nem, Krays, na di prɔkyuratɔ Pɔntios Paylet bin kil am as kriminal di tɛm we Taybirios bin de rul; ɛn pan ɔl we dɛn bin de stɔp am, dis lay lay biliv we de pwɛl pipul dɛn bin bɔn bak, nɔto jɔs tru Judia, we na bin di biginin fɔ dis bad tin, bɔt bak tru di siti we nem Rom, usay ɔl di tin dɛn we rili bad ɛn we de shɛm kin kam togɛda ɛn dɛn kin sɛlibret am. So, fɔs, dɛn bin de kech di wan dɛn we gri se dɛn gɛt fet, dɔn, we dɛn yuz di infɔmeshɔn we dɛn gi, dɛn nɔ bin kɔndɛm bɔku bɔku pipul dɛn fɔ di kraym we dɛn du fɔ bɔn di siti, bɔt dɛn bin et mɔtalman. ɛn we dɛn de day, dɛn bin de mek dɛn spɔt bak: dɔg dɛn bin de kil dɛn bay we dɛn bin de tay di animal dɛn ayd pan dɛn, ɔ dɛn bin de nel dɛn na krɔs ɔ bɔn dɛn, ɛn we di de layt dɔn pas, dɛn bin de yuz dɛn as lamp dɛn na net. Nɛro bin gi in yon gadin fɔ dis spɛktakl ɛn i bin de ple wan Sakɔs gem, we i bin gɛt di abit fɔ mek pɔsin we de rayd chariot miks wit di pipul dɛn ɔ drayv rawnd di say usay dɛn de rɔn. Ivin if i klia se dɛn gilti ɛn dɛn bin fit fɔ mek dɛn bi egzampul we dɛn jɔs dɔn mek bɔt di bad tin dɛn we kin apin we dɛn du kraym, pipul dɛn bigin fɔ sɔri fɔ dɛn pipul ya we de sɔfa, bikɔs dɛn nɔ bin de it dɛn fɔ di pɔblik gud bɔt dɛn bin de it dɛn bikɔs wan man bin de mek dɛn vɛks.”

wsu.edu/wldciv/world_civ_reader/world_civ_reader_1/tacitus [Na Richad Huka translet am]

Den dñn pwel di tempul

Insay 70 AD Taytəs, we leta bi empara, ɛn di Roman Lijin bin bil wan wɔl fɔ siej rawnd Jeruselem. Bot di Zilɔt dɛn nɔ wet bot dɛn atak we mek di Roman Lijin tɔn bak. We di Kristian dɛn mɛmba wetin Jizəs tɔk na Matyu 24, dɛn rɔnawe go na di il dɛn. Dɛn bin pwel di Tempul ɛn dɛn nɔ bin de sakrifays animal dɛn igen as pat pan di Ju pipul dɛn wɔship. Insay c. Dɛn bin ban 135 Ju pipul dɛn fɔ kam na di siti we dɛn chenj in nem afta di Bar Kokhba bin tɔn agens di gɔvment. Fɔ fala dis tɛm, wan fɔstɛm Chɔch istriman we nem Yusibios we kɔmɔt Sizeria bin rayt se di Ju pipul dɛn we kɔmɔt na difrɛn trayb dɛn we bin de bifo di chɔch na Jeruselem (we na di wan dɛn we dɛn kɔl 'di wan dɛn we dɛn sakɔmsayz') bin tek di ples fɔ Jentayl lidaship dɛn.[3] Bɔku pan di Kristian pipul dɛn bin dñn kɔmɔt na di siti.

Krays tru Jɔn de wɔn kɔngrigeshɔn dɛn na Eshia Maynɔ

Pesɛkyushɔn de kam sɔm go day we ɔda wan dɛn go fɔdɔm. "Di wan we de agens Krays (di wan dɛn we de dinay se Jizəs na di Krays, Gɔd in Pikin, aɔnynted wan) de kam, ivin naw bɔku pipul dɛn we de agens Krays dñn kam....Dis kayn man na di wan we de agens Krays — i dinay di Papa ɛn di Pikin." (Jɔn In Fəs Leta 2: 18, 22)

ɛfisɔs "...Bot a de ol dis agens yu: Yu dñn lɛf yu fəs lɔv. Mɛmba di ayt we yu dñn fɔdɔm frɔm! Ripent [chenj yu we] ɛn du di tin dɛn we yu bin dñn du fəs. If yu nɔ ripent, a go kam to yu ɛn pul yu lampstand na in ples. Bot una get dis fɔ una: Una et di tin dɛn we di Nikolaytan dɛn de du, we misɛf et." (Reveleshɔn 2: 4-5)

Smayna "... Nɔ fred wetin yu go sofa. A de tɛl una se; di dɛbul go put sɔm pan una na jel fɔ test una, ɛn dɛn go mek una sofa fɔ tɛn dez. Una fetful te yu day, ɛn a go gi yu di krawn we de gi yu layf." (Reveleshɔn 2: 10)

Pegamɔm "A nɔ usay yu de-we Setan get in tron. Bot pan ɔl dat, una de kɔntinyu fɔ bi tru to mi nem. Yu nɔ bin lɛf yu fet pan mi. ... Bot pan ɔl dat, a get sɔm tin dɛn agens yu: Yu get pipul dɛn de ['Kristian dɛn' na dɛn asɛmbli] we de fala di tichin dɛn we Belam bin de tich. ... Semweso, yu get di wan dɛn bak we de ol di tichin we di Nikolayt pipul dɛn de tich. So, ripent! If nɔto dat, i nɔ go te igen a go kam to una ɛn a go fet dɛn wit di sɔd we de na mi mɔt." (Reveleshɔn 2: 13, 14, 16)

Tyatira "Bot, a get dis agens yu: Yu de gri wit da uman we nem Jezibel we de kɔl inɛf prɔfɛt. We i de tich mi, i de ful mi savant dɛn fɔ du mami ɛn dadi biznɛs di we aw Gɔd nɔ want ɛn it tin dɛn we dɛn dñn sakrifays to aydɔl dɛn. A dñn gi am tɛm fɔ ripent we i du mami ɛn dadi biznɛs di we aw Gɔd nɔ want, bot i nɔ want." (Reveleshɔn 2: 20-21)

Praktis dɛn na di Nicolaitans

apparently, dɛn bin rili fiba di Balaamites of the OT, dɛn bin du akt dɛn we nɔ fayn (fɔnikeshɔn) ɛn dɛn bin de it mit we dɛn bin dñn gi fɔ aydɔl dɛn [i go bi se na wɔship to dɛn]. Insay Rev wɔship], ɛn fɔ du mami ɛn dadi biznɛs di we aw Gɔd nɔ want. Una get sɔm pipul dɛn bak we get di sem we aw di Nikolaytan dɛn de tich."

<http://www.zianet.com/maxey/reflx73.htm>

Tichin fɔ di Nikolayt dɛn (Reveleshɔn 2: 15)

I tan lɛk se dis nɔ bin difrɛn betɛ pan prinsipul frɔm di tichin we Belam bin tich, pan ɔl we i tan lɛk se na difrɛn grup we nɔ biliv di trut bin de tich am. Sɔm pipul dɛn go kɔnɛkt di Nikolayt pipul dɛn wit Belaam pipul dɛn bikɔs

of di sem etymology fo di Grik nem Nikolas en di Semit nem Belam. Bot i tan lek se dat na fansi, bikos i tan lek se den tu difren insay vas 14-15. thebiblewayonline.com/revelation, by Cecil N. Wright

Teaching of Balaam (2:14)

Di ol profet Belam bin advays di pegan kin Belak aw i go mek God swe di Izrelayt den, we Belak bin de fred bot we Belam no bin ebul fo du fo swe fo am. Mozis tok bot den kayn pipul ya na Di Nomba Dem 31: 15-16, we i tok bot di tem we den tok bot na Chapta 25, we di Masta sen wan bad bad sik we mek 24,000 pipul den day. Wan Ju man we nem Josef we de rayt bot istri, insay in buk we nem Antiquities of the Jews, Buk IV, Chapta VI, Sekshon 6-12, i tok mo bot di ditil den lek aw den bin don kam te to in tem, we korekt wit di somari we Krays bin tok bot insay in leta to Pegamom . Na bin kompromis wit pegan rilijon pan woship en gud abit den. thebiblewayonline.com/revelation, by Cecil N. Wright

Di uman Jezebel (Revelashon 2: 20)

Boku pan di manuskrip den get 'di' uman, bot som get 'yu' uman. Som pipul den don tink se na di uman we den kol di 'enjel' na di choch in wef, bikos sou (thy) na singul. Bot di konsensus we di teks masta sabi bukman den get de favoret ten (di) as na di orijinal ridin. Na ya i klia se Jezebel na nem fo som bigman den na di choch na Tayatira, we tan lek Kin Eab in wiked wef we bin gilty fo 'du mami en dadi biznes di we aw God no want' (Fos Kin 16: 31; Seken Kin 9: 22), fo mek pipul den woship Beal en tray fo dreb di wan den we de woship God komot na Izrel. Di Jezebel we komot na Tayatira bin de mek Kristian den de woship aydol en du mami en dadi biznes di we aw God no want. thebiblewayonline.com/revelation, by Cecil N. Wright

We wi egzamin di Grik en Ju maynd leta den prsis ya kin ondastand mo klia wan.

Sardis "... Dis na di wod den we di psin we ol di sevin spirit den fo God en di sevin sta den. A no wetin yu de du; yu get gudnem fo se yu de alayv, bot yu don day. Wek! Mek wetin lef en we de kam day, strong, bikos a no si se yu du oltin na mi God in yay." (Revelashon 3: 1-2)

Filadelfia "... Bikos yu don kip mi komand fo bia wit peshent, a go kip yu bak from di tem we di wan ol wol get problem fo test di wan den we de liv na di wol ." (Revelashon 3: 10)

Laodisia "... A no wetin yu de du, se yu no kol en yu no wam. A wish se yu bin bi wan o di oda wan! So, bikos yu no get wam-ot o kol-a de kam fo spit yu komot na mi mot." ... "So una fo bia wit ol una at, en ripent. Na ya a de! A tinap na di domot en nak. If enibodi yeri mi vovs en opin di domot, a go go insay en it wit am, en in go it wit mi." (Revelashon 3: 15-16; 19-20)

Di kondishon fo di Eshia Mayno choch den sho klia wan se noto wan wan Kristian den nomo bot ol di kongrigeshon den kin komot bien, en lef Krays, In tichin den en In Gres we de sev. If den no ripent en go bak to Am, den go los; ie, mek den pul den lampstand.

Notis: Fetful Kristian den stil de geda insay di midst fo mek den sofa.

Trajan Persecution AD 108

In di tɔd persecution Pliny di Sekɔn, wan man lan en get nem, we i si di lamentable kil we den de kil Kristian den, en muf dat, i rayt to Trajan fɔ sɔri fɔ am, fɔ sho se i get bɔku bɔku tawzin den evride kil, we nɔbɔdi nɔ du enitin we de agens di Roman lɔ den we fit fɔ mek den mek den sɔfa. 'Di ɔl akodin we den gi bɔt den kraym ɔ mistek (ilɛk uskayn den fɔ kɔl am) bin jɔs tan lɛk dis - se den bin dɔn yus pan wan stet de fɔ mit bifo de layt, en fɔ ripit togeda wan set we fɔ pre to Krays as a Gɔd, en fɔ tay dɛnsɛf wit wan ɔbligayshɔn-nɔto fɔ du wiked tin fɔ tru; bɔt, difrɛn frɔm dat-nɔ fɔ eva tif, tif, ɔ du mami en dadi biznɛs wit ɔda pɔsin, nɔ fɔ eva lay pan den wɔd, nɔ fɔ eva ful enibɔdi: afta dat na bin den kɔstɔm fɔ separet, en geda bak fɔ it kɔmɔn it we nɔ get wan bad tin.'

Taymlayn fɔ di Chɔch we Krays dɔn mek

- Krays gi in apɔsul den di kinɔm
- Den ad tri tawzin pan den pan Pentikɔst - 33 AD
- Den kil Stivin fɔ in fet en di Ju pipul den bigin fɔ mek den sɔfa – 35? AD
- Pɔl sɛn na Rom as prizina
- Rom bɔn en di Roman den bigin fɔ mek pipul den sɔfa - 64 AD
- Pɔl day - 64 -65 AD
- Den pwɛl di tempul na Jerusɛlɛm - 70 AD
- Den put Jɔn na jel na Patmos fɔ Krays in wok
- Jɔn in day – arawnd 100 AD

Di apɔsul den tɛm dɔn wit Krays in mɛsej bɔt fridɔm we den dɔn skata ɔlsay na di Roman ɛmpaya. Wan nyu tɛm de bigin.

Fɔs Kristianiti

Insay di sekɔn senti wɔd [100-200 AD], Kristian rilijɔn bin skata mɔ na di west pat na di Roman ɛmpaya we pipul den bin de tɔk Latin. Notis lida en rayta den dis tɛm na Polikap we kɔmɔt na Smirna, Ignatios we kɔmɔt na Antiɔk,[4] Klɛment we kɔmɔt na Rom, Jastin Mati en Ayrinios we kɔmɔt na Layɔn [4].

Insay di tɔd senti wɔd [200-300 AD], Kristianiti bin bɔku mɔ en mɔ (Robin Lane Fox tɔk se Kristian den bin mek lɛk 2% pan di ɛmpaya bay 250[4]). Ticha den we bin de da tɛm de, lɛk ɔrijin we bin de na Alegzandria en Tetulian we bin de na Nɔt Afrika, bin tɔk bɔt tin den lɛk di Triniti we den rayt insay den buk den. Antɔni di Gret en ɔda pipul den bin mek Kristian monastik [we get fɔ du wit monasti den] en na Greg di Ilɛminɛta bin mek Aminia bi di fɔs kɔntri we ɔfishal Kristian. Afta we Kɔnstantin di Gret bin chenj (jɔs bifo di fet na di Milvian Brij insay 312), di Roman ɛmpaya bin gri fɔ bi Kristian rilijɔn wit di ɛdikt fɔ Milan insay 313, en leta den bin tek Kristian rilijɔn as di

gəvment rilijon [Di Roman noto di Roman Katolik Choch] bay lo noto bay we Tiodosios I bin chenj insay 380 en di we aw Kristian rilijon bin kam na di Bayzantin empaya. en.wikipedia.org/wiki/Early_Christianity

Fə 280 ia, di Roman Empaya bin ban Kristianiti. I bin kəndəkt tən sofa bak yet, insay dis təm i kəntinyu fə gro.

Dayokletian AD 302

Di Dayoklitian Pesekyushon we bin apin insay 303 - 311 na bin di las en bad bad sofa we den bin mek Kristian den na di Roman Empaya. Den kin kol am bak di 'Great Persecution,' wan impotant tin we bin apin trade trade na we Emparo Dayoklitian en in kəmpin den we nem Maksimian, Galerios, en Konstantios [Konstantin in papa] bin pul som lo den insay 303. Den lo den ya bin pul di rayt we Kristian den get na di lo en den bin se den fə fala di pegan rilijon den. Leta lo den we den bin mek bin de tok bot di bigman den pan God biznes en den bin se olman fə tek pat pan sakrifays, en den bin təl ol di pipul den we de de fə mek pegan sakrifays den. Di sofa bin difren pan di kayn we aw den bin de mek den sofa en di təm we den bin de mek den sofa olsay na di empaya.

en.wikipedia.org/wiki/Diocletian_Persecution

Di lo den we Dayoklitian bin gi bin təl den fə pwel Kristian skripcho den en ples den fə wəship olsay na di Empaya, en den no bin alaw Kristian den fə geda fə wəship. Leta, den bin de kil eni Kristian we den sabi pas ol. Jos afta Dayoklitian day di sofa we di Roman Empaya bin de mek Kristian den sofa bin don we afta i "kənvənsən" di Roman Emparo Konstantin "legal" Kristianiti na di Edikt na Milan insay AD 313.

Leta, insay AD 325, Konstantin kol di Kaonsil togeda na Naysia, fə tray fə mek wan stet rilijon mek di empaya get wanwəd. Konstantin bin de imajin se Kristian rilijon na gəvment rilijon we go ebul fə mek di Roman Empaya get wanwəd, we da təm de bin bigin fə skata en sheb. Konstantin no bin gri fə tek di Kristian fet oltoɡeda en i bin kəntinyu fə du bəku pan in pegan biliv en tin den we i bin de du, so di choch we Konstantin bin de promot na bin miks Kristian rilijon en Roman pegan rilijon. "In (Konstantin) bin kip in pozishon as chif prist fə di pegan gəvment rilijon."

Di Kingdom we go de sote go, F. W. Mattox, p. 127

Pan ol we dis kin don tan lek se na fayn tin fə di tichin fə Krays in mesej bot pis en fridom, di tin den we apin na bin enitin pas gud tin. I bin get bəku pawa wantem wantem na ol di levul den na di impyrial gəvment.

Konstantin bin si se wit di Roman Empaya we bin so bəku, we bin bəku, en we get difren difren tin den – noto olman go gri fə lef den rilijon biliv en insted den go tek Kristian rilijon. So, Konstantin bin alaw, en i bin ivin mek pipul den biliv se pegan den "Kristian." Den bin gi pipul den nyu "Kristian" aydentiti den we den bin biliv we na pegan en we no gri wit di Baybul atol, pan ol we den bin de miks den wit di tichin en tin den we di choch bin don chenj. Som klia egzampul den bot dis na den wan ya:

(1) Henotheism ɔ bəku god den

Mōst Roman empara dēn (ēn sitizin dēn) na bin henotheist. Henotheist na pōsin we biliv se bōku gōd dēn de, bōt i de pe atēnshōn mō pan wan patikyula gōd, ɔ i tek wan patikyula gōd pas di ɔda gōd dēn. Fō egzampul, di Roman gōd we nem Jupita bin pas di Roman gōd dēn; eg, wan gōd we get lōv, wan gōd fō pis, wan gōd fō wō, wan gōd we de gi trēnk, wan gōd we get sēns, ēn ɔda tin dēn Dēn bin tek dēn Roman gōd ya in ples wit oli wan dēn we bin de in chaj ɔ oba ēni wan pan dēn wan ya, ēn bōku ɔda kategori dēn ēn dēn bin tek di Roman gōd we spēshal fō di siti in ples to “patron saint” fō di siti.

(2) Mama Gōd

Di Kult fō Aysis, we na Ijipshian mama-gōd rilijōn, bin put in sef insay Kristian rilijōn bay we dēn bin tek Meri insay Aysis in ples. Bōku pan di taytul dēn we dēn bin de yuz fō Aysis, lek “Kwin na evin,” “Gōd in Mama,” ēn “theotokos” (we de kēr Gōd) na Meri. Dēn bin gi Meri wan impōtant wok na di Kristian fet, we pas wetin di Baybul se i get fō du, fō mek di wan dēn we de wōship Aysis kam fō get fet we dēn nō go gri wit. Infakt, dēn bin chenj bōku tēmpul dēn fō Aysis to tēmpul dēn we dēn bin dōn gi to Meri. Di fōs klia hint dēn bōt wetin fō bi Katolik Marioloji de insay di raytin dēn we ɔrijin (185-254), we bin de na Alegzandria, Ijipt, we bin apin fō bi di men say we dēn bin de wōship Isis.

(3) Sacrificial Meal

Mithraism na bin rilijōn na di Roman Ēmpaya insay di ia 100 to di ia 500 afta Krays. Di Roman dēn bin rili lek am, mō di Roman sojaman dēn, ēn i go bi se na bin di rilijōn we bōku Roman kiŋ dēn bin de wōship. Pan ɔl we dēn nō bin ēva gi Mithraizm “ɔfishal” stētōs na di Roman Ēmpaya, na bin di de-facto ɔfishal rilijōn te Konstantin ēn di Roman kiŋ dēn we bin kam afta am tek Kristian rilijōn insay Mitra rilijōn. Wan pan di men tin dēn we di Mitra rilijōn bin de du na fō mek sakrifays it, we min se dēn fō it di bōdi ēn drink kaw in blōd. Mithras, we na di gōd fō Mithraism, bin “de” insay di kaw in bōdi ēn blōd, ēn we dēn it am, i bin de gi sev to di wan dēn we de it di sakrifays it (theophagy, we na fō it in gōd). Mitra rilijōn bin get sevin “sakrament dēn bak,” ēn dis bin mek di tin dēn we fiba di Mitra rilijōn ēn di Roman Katolik rilijōn tu bōku fō lē wi nō pe atēnshōn to am. Konstantin ēn di wan dēn we tek in ples bin fēn wan izi tin fō tek ples fō di sakrifays it fō Mithraism insay kōnsēpt fō di Masta in Sōpa / Kristian Kōmyunion. I sōri fō nō se sōm fōstēm Kristian dēn bin dōn bigin fō put mistik pan di Masta in Ipa, ēn dēn nō bin gri wit di tin we di Baybul tōk bōt fō memba Krays in day ēn in blōd we i shed, we simpul ēn we dēn fō wōship. Di Romanizashōn fō di Masta in Sōpa mek di chenj to sakrifays kōnsōmshōn fō Jizōs Krays [transubstantiation], we dēn kōl naw di Katolik Misa / Yukaris, kōmplit.

(4) Suprim Rilijōn Lida

Dēn mek di Roman bishōp in suprimiti wit di sōpōt we di Roman kiŋ dēn bin de gi. Bikōs di siti na Rom na bin di say we di Roman Ēmpaya bin de rul, ēn di Roman kiŋ dēn bin de na Rom, di siti na Rom bin get nem pan ɔltin we pipul dēn bin de du. Konstantin, ēn di wan dēn we tek in ples, bin gi dēn sōpōt to di bishōp na Rom as di suprem rula fō in stēt chōch bikōs dēn biliv se i betē fō di wanwōd we di Roman Ēmpaya get fō mek di gōvment ēn di stēt rilijōn de na di sem ples. Pan ɔl we bōku ɔda bishōp dēn [inklud di Bisop na Konstantinopl] ēn Kristian dēn nō bin gri wit di aidia se di Roman bishōp na di wan we pas ɔlman, di Roman bishōp bin kam fō bi di wan we pas ɔlman, bikōs ɔf di pawa ēn pawa we di Roman kiŋ dēn bin get. We di Roman Ēmpaya bin fōdōm, di Roman Bisop bin tek di taytul we bin dōn bi di Roman empara Konstantin in yon bifo – Pōntifikōs Maksimōs, [we min ay prist –bōt fōs

na bin di ay ofis na di ol Roman rilijon we bin de fala boku god den {insay di tem bifo Krays}.].
ccel.org/s/schaff/history/3_ch01.htm

Den kin gi boku oda egzampul den. Den 4 ya fo du fo sho usay di Katolik Choch begin. Na tru se di Roman Katolik Choch no gri se na di pegan pipul den we den biliv en di tin den we den de du komot. Di Katolik Choch de mek di pegan biliv den we den biliv onda layers den we get kompliket tioloji. Di Katolik Choch de ekskyuz en dinay se i komot from pegan onda di mask fo "choch tradishon." We di Katolik Choch no se boku pan di tin den we i biliv en di tin den we i de du na forina to di Skripcho, den fos am fo dinay di pawa en di Skripcho den we don du fo am.

Di we aw di Katolik Choch begin na di bad bad we aw Kristian rilijon bin gri wit di pegan rilijon den we bin de rawnd am. Bifo di stet Choch de prich di Gospel en mek di pegan den chenj, den jos "kristian" di pegan rilijon den, en "pegan" Kristianiti. We di Katolik Choch bin mek di pipul den we bin de na di Roman Empaya no klia en i bin pul di difrens den, en i bin mek pipul den lek am, en i bin bi di rilijon we pas olman na di Roman wol fo long long tem. So, di wonin en profesi den we Pol en Pita bin gi bin kam tru insay di we aw Kristian rilijon bin rili impotant en we bin chenj. GotQuestions.org

As Kristian den we biliv di Baybul bin de separet densef from di Choch na Rom, we den bin si as apostat, den bin ripresent wan bad bad tret fo di ofishal nyu impyorial rilijon. Den bin begin fo mek pipul den sofa difren difren we den fo long long tem afta dat.

Fo fala di Fos Kristian Era, wan nyu en bad bad tem begin. Di Midul Ij, as di wod sho, na di tem we de intavyu bitwin di ol en di modan tem, en konekt den, bay we den de kontinyu di wan, en redi fo di oda wan. I de fom di chenj from di Griek-Roman sivilizayshon to di Romano-Jaman, sivilizayshon, we bin komot smol smol from di chaos we bin de insay di barbarism.

Politikal, di midul ej komot from di big big maykreshon we neshon den bin de muf en di fodom we di Westen Roman Empaya bin fodom insay di fayv sentiwoad [Rom bin fodom insay 476 from di Jamani invayshon den]; bot fo di istri bot di choch i begin wit Greg di Gret, we na bin di las wan pan di papa den en di fos wan pan di pop den, we di ia 600 don.

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

Greg di Gret bin sav jos bifo en afta 600 afta Krays (590-604). Sontem den go tek Greg as di fos pop. ... as na in na bin di fos posin fo bi 1) Bisop na Rom, 2) Metropoliton (ova Roman teritori) en 3) Patriak (fo Itali, fo ol di West).

Ankerberg Theological Research Institute Pej 5 ankerberg.com/Articles/_PDFArchives/roman-catholicism/RC3W1104.pdf©

Bifo wi chek som pan di biliv en tichin den we den "fos choch lida den" ya bin biliv wit den rili smol tin den bot we den de luk fo no wetin den want fo God, wi fo benefit if wi chek di difren we aw pipul den de si motalman en God (o god den) bot di Ibru en Griek pipul den (we noto Ju o Jentayl) pipul den.

Di Helenis, Grik tinkin, wɔl bin get bɔku gɔd den.

1. Wan gɔd bin de fɔ ɔlmost ɔltin - wɔ, lɔv, fɔtiliti ren; etc.
2. Di imej dem fɔ den gɔd en gɔd uman bin tan lɛk man en uman.
3. Den bin get man in kwaliti den ie, lɔv, et, fit fɔ vɛks en di ekstrakshɔn fɔ revang en den nɔ bin konsistens, den bin de muud.
4. Den gɔd den nɔ bin de gi eni gaydlayn ɔ lɔ fɔ biev ɔ fɔ biev fayn.

Di Helenis den bin sheb man to tu pat, wan sol en wan bɔdi. Insay dis tu sistem di sol nɔ bin bisin bɔt di bɔdi en di bɔdi nɔ bin get natin fɔ du wit di sol. In ɔda wɔd den, di tin den we mɔtalman bin de du en di tin den we i bin de tink, we na di sens, nɔ bin get natin fɔ du wit densef. So, di tin den we den bin de du na di bɔdi nɔ bin get natin fɔ du wit di sev we i go sev. Na wetin i bin nɔ en tink bin disayd fɔ sev; na dat mek den nɔ ɔ Gnosticism. Di kɔmɔn tin bin apin to di lbru pipul den usay di bɔdi en sol bin tay togeda usay di tin den we di bɔdi de du bin afekt di sol in tumara bambay. Sɔntem if wi ɔndastand di difrens we de bitwin Grik en Ju we wi de tink, dat go ep wi fɔ ɔndastand Pɔl in lɛta den.

Di Helenis Nostik den bin de tich se di maynd ɔ sol oli bɔt di bɔdi ɔ bɔdi na wikɛd tin we den bɔn wit. Fɔ di Nostik den sev nɔto fɔ fet ɔ wok, as den bin bad, bɔt na fɔ nɔ ɔ Logos (ultimate nɔ) we nɔ bin get eni intres pan di bɔdi we ɔl bin bad.

Bikɔs di bɔdi ɔ bɔdi bin wikɛd ɔ di wɔl, i nɔ bin get eni lɔ bɔt gud abit en i nɔ bin get enitin fɔ du wit sote go ɔ sev, di sityueshɔn etiks na bin di norm. Eni en ɔl kayn induljens bin akseptabl, den bin de tek mared as disgres. Den bin de aksept prostitushɔn en omoseksualiti witout kwestyɔn, infakt den bin de du am opin wan na den gɔd den tempul.

Bɔt wɔship na bin di at fɔ di Grik kɔlchɔ. Den bin bil Kolosism fɔ mek di bɔku bɔku pipul den gɛda [fɔ go wɔship] fɔ aydɔl en rɛspekt den gɔd den fɔ tray fɔ mek den lɛk den. [A gi yu dis so yu go gi mi – quid pro quo] Sɪŋ, ple en nyud dans to di gɔd den na bin wɔship en i bin mek di pipul den get wanwɔd. Wit di Grik kɔnsept fɔ sol, wɔship, sev ɔ sote go na bin stet fɔ di maynd wit nɔ en sens we impɔtant. Gud wok nɔ bin nid fɔ bi bikɔs enitin we apin wit di bɔdi nɔ bin impɔtant. Dis kɔnsept ivin de tide we pipul den kin gɛda Sɔnde fɔ wɔship en nɔ pe atenshɔn to wetin den du insay di wik we dɔn pas.

Dis Grik dual kɔnsept fɔ sol en bɔdi na bin fɔrina to di Ju pipul den we bin de luk pan mɔtalman as a ɔl usay di bɔdi en sol bin tay togeda. Den [Ju en Kristian pipul den we de fala Jiova Gɔd] wɔship, we den nɔ bin dɔn kɔmɔt nia Gɔd, na bin tin we den bin de du ɔltɛm we nɔ bin jɔs de fɔ sɔm tɛm den nɔmɔ pas fɔ speshal de den. Den nɔ bin de si sav to Gɔd as tin we de apin na di wɔl en fɔ wɔship am as sɔntin we get fɔ du wit rilijɔn. Den na bin di sem tin we den bin de du. ɔltin na bin tioloji to di Ju. Gɔd nɔ bin de wok fɔ sɔm tɛm; dat na, nɔ separet bitwin pɔsin in wok en in rilijɔn.

Wit dis bakgrɔn pan di difrens pan di Grik (Jentayl) en lbru (Ju) tinkin en di tru tin se bɔku pipul den we nɔto Ju bin de tɔn to Krays en bɔku Ju pipul den bin de go bak to Ju rilijɔn [we go ebul fɔ eksplen di rizin fɔ di buk we nem Di lbru Pipul Den], i fɔ izi fɔ si aw di we aw di Grik pipul den bin de tink bin afekt di we aw di “chɔch papa den” bin de rayt. Adapted from Hebrew mind Vs Greek Mind by Brad Scott
wildbranch.org/Gkhebcia/index.html --2-10-2007

Church Fathers

Dis tin den we de kam bien ya na fo luk gud wan pan di tichin den, di tin den we den de du en di we aw den de eksplen “ choch papa den” 100 - 476 afta Krays. Pan ol we den man ya noto God inspekt den, as wi kin si klia wan boku tem insay den raytin den, pan ol dat, den na valyu sos fo infomeshon en sens bot di istri en tin den we di fostem choch bin de du [we kin bi o no bin de akodin to di tichin den fo Krays en di aposul den].

Adapted from www.zianet.com/maxey/reflx73.htm

Apostolic Fathers

Di fostem Choch Fada dem, (insay tu jenereshon dem fo di Aposul dem fo Krays) inklud Klement we komot na Rom [Itali],[2] Ignatius we komot Antioch [Syria]. , Polycarp we komot na Smyrna [Eshia Mayno naw na Teki] en Jastin Martyr we komot na Sameria, Apat from dat, den kin put di Didache en Shepherd of Hermas bitwin di tin den we di Aposul Fada den rayt pan ol we den no no udat rayt den.

en.wikipedia.org/wiki/Apostolic_Fathers#Apostolic_Fathers_and_their_work

Clement of Rome (35 – 101)

Den kopi in leta, 1 Klement (c 96), en boku pipul den rid am. Klement kol di Kristian den na Korint fo mek den get wanwod en oganayz.[2] Na di fos Kristian leta we no de na di Nyu Testament. [Katolik] Tradishon sho se na in na di nomba 4 Pop en Bisop na Rom en in leta de sho se Rom get aposul pawa oba in odiens, di choch na Korint.

Tichin den fo Klement na Rom

1 Klement no, lek aw som pipul den kin tok, mek di ‘oda den ’ na di choch. Na elda en dikon den nomo i de tok bot, en i no de mek difrens bitwin prist en lay lay pipul den. [Di tin den we i tok bot sho klia wan se i no bin no se in na pop.] Bot i tok se fo fen pawa o fo get respekt insay di choch no fayn atol, en enibodi fo bi posin we no important [den o oda pipul den tink] sntem.

peculiarpress.com/ekklesia/archive/Ekklesia70.htm

Ignatius we komot Antioch

Ignatius we komot Antioch (we den kin kol bak Tiofos) (c 35-110)[3] na bin Aposul Jon in student. we i bin de go fo mek i day fo in fet na Rom, Ignatius bin rayt boku leta den we den don kip as egzampul fo di tioloji we bin de da tem de. Important topik den we den tok bot na den leta den ya na di eklisioloji [di stodi bot di choch as sntin insef], di sakrament den [we na sayn we posin kin si fo sho se sntin rili apin we posin no de si], di wok we bishop den de du, en di Sabat we de na di Baybul.[4] Na in na di sekon posin afta Klement we tok bot Pol in leta den.[2] [Notis se i no tan lek se di choch o sakrament den komot from di Baybul].

en.wikipedia.org/wiki/Ignatius_of_Antioch

I tan lek se som pruf de fo se bifo 150 AD, boku elda den bin de na choch den. “Den don rili no se insay di tem from 100 to klos to 150, na elda en dikon den bin de rul di choch en den no bin get eni difrens bitwin elda o bishop.” Di Kirjdom we go de sote go, F. W. Mattox, p. 62

Hierarchical and Authoritative Structure “Afta di Apostolic Age (we bin don lek AD 100), di choch bin bi mo hierarchical en authoritative kwik kwik wan. So, bay di fos pat pan di sekon sentiword, di lidaship na di choch begin fo chenj to sontin we rili fiba di Roman sivil govment. Di pepa den we bin de tok mo bot dis chenj we no de na di Baybul na Ignatios, we na bin bishop na Antioch, pan ol we som pipul den de dawt if in leta den na tru. ... I go inof fo poynt se insay di et Ignatian leta den (ca AD 110) we den kin tink se na tru tru, i insist pan di development pan di bishop en di presbitiri en di monarchical otoriti fo di bishop, i go so fa dat i kompia di bishop wit Krays in sef.

Pan ol we rili no otorizeshon no de fo get pawa fo di choch lida den nomo en fo fos pipul den, i no bin te afta di las Aposul day we motalman tek am eni we. Pol yuz di elda (Grik, presbuteros, wan ol man), bishop (Grik, episkopos, ovasia o gadman), en pasto (Grik, poimen, shepad) wok klia wan na di Nyu Testament fo chenj densef na Di Aposul Den Wok [Akt] 20: 17-28. Don bak, Pol no gi dis wok wit wan kayn pawa we de na di wol. Elda den fo bi savant den fo di choch, fo wach di ship den wit kia, fo de bifo di mitin den, en fo yuz di sens we den get we den ol.

[Notis: Savant den de yuz di masta in pawa. Elda den, as savant den, de yuz Krays pawa fo du wetin di Baybul se. Eni dimand o dairekt we noto from skripcho na posin in yon otoriti noto di masta den.]

Tichin den fo Ignatius

a. Semweso, le olman respekt di dikon den as Jizos Krays in apontinment, en di bishop as Jizos Krays, we na di Papa in Pikin, en di presbita den as God in Sanedrin, en di aposul den geda. Apat from den wan ya, no Choch no de’ (Ignatius to the Thrallians III). Ignatius tok bak se no Kristian wok no go wok if di bishop no tek pat o gri wit am: ‘Bikos, bikos una de onda di bishop (Polybius insay dis kes) lek Jizos Krays, i tan lek se una de liv una layf noto di we aw man, bot akodin to Jizos Krays, we day fo wi, fo mek una biliv pan in day, una go ebul fo ronawe pan day. So i nid fo mek, lek aw una rili de du, na so if di bishop no de, una no fo du natin, bot una fo de onda di presbitiri bak, lek aw Jizos Krays in aposul de du’ (Ignatius to the Thrallians II, emphasis added).

‘Le den tek dat as di rayt Yukaris, we di bishop de [administret] o na posin we i don tris am to...I no rayt if di bishop no de fo baptayz o fo selibret luv-festival.’ ..’ (Ignatius to di Smirneans VIII). pekulerpres.
com/indeks_men.htm

b. Ignatius na bin bishop (prisbita, pasto) na di choch na Antioch we bin sheb di prisbitiri en di episkopat. Insay den tri leta ya, Ignatius rayt bot di bishop (singular), di presbyteri, en di dikon den, en i bin tok tranga wan se den fo respekt den en obe den. I ikwal di bishop to ‘di Masta in sef’ (L.Ef 6: 1; L.Mag 6: 1; L.Tra 2: 1); di presbita to ‘di aposul den kaonsil’ (L.Mag 6: 1; L.Tra 2: 2); en di dikon den to Krays in sef in savant den (L.Mag 6: 1) o to di ‘Jizos Krays in sikrit den’ (L.Tra 2:3). I komand di choch ‘fo du tin di we aw di bishop de tink’ (L.Ef 4: 1), en ‘no fo du enitin if di bishop en di prist den no de’ (L.Mag 7:1; cf L.Tra 2 :2). I tan lek se i de gi mo pawa to di prea we bishop de pre (L.Ef 5: 2), en ivin tok se den fo fred di bishop (L.Ef 6: 1). I fayn fo no se Ignatius no kol fo obe in sef da kayn we de, bot afta dat, i noto di bishop fo den siti den ya. Bot pan ol dat, Ignatius de projekt wan konsistens ombul abit wit wod den lek ‘A jos begin fo bi disaypul’ (L.Ef 3: 1); ‘A no no if a fit fo get am.’ (L.Tra 4:2)

Dis we aw pipul den kin tink se Kristian den ‘no fo du enitin if di bishop (en di presbita den) no gri fo du dat, na sontin we rili et. I rayt se: ‘If den tin ya no de (bishop, presbita, dikon). ‘Den no go kol eni grup choch’ (L.Tra 3: 1).
peculiarpress.com/ekklesia/archive/Ekklesia80.htm

Polycarp of Smyrna

Polycarp of Smyrna (c 69- ca. 155) na bin Kristian bishōp na Smyrna (we den de kol naw İzmir na Tēki). Den rayt se 'I bin dōn bi Jōn in disaypul.' Di opshōn den fō dis Jōn na; Frōm trade trade, pipul den bin de si Jōn we na Zēbidi in pikin as di pōsin we rayt di Fōs Gōspel, ɔ Jōn di Prisbita (Lek 1912). Di wan den we de sōpōt tradishōn de fala Yusibios fō tōk tranga wan se di apōsul kōnekshōn we Polikap bin gēt na Jōn di Ivanjelis, en dis Jōn, we rayt Jōn in Gōspel, na di sem wit di Apōsul Jōn. Polycarp, we ol 155 ia, bin tray en i nō bin ebul fō mek Anicetus, we na bin Bisop na Rom, mek di Wēst selibret Ista [we den tek frōm pegan rilijōn we bin de insay Nimrōd jōs afta di wata we bin rōf. christiananswers.net/q-eden/edn-t020.html.] insay 14 Naysan, lēk insay di Is. I nō gri wit wetin di Pop bin tōk se di Ist fō yuz di Wēstinian de. Insay c 155, di Smyrnans den bin aks fō mek den kil Polikap as Kristian, en i day as martyr. wikipedia.org/wiki/Church_Fathers

Teachings of Polycarp

Di Baybul in sef de yuz di Grik wōd den klia wan episkopē (watchman, sentinel, ovasia, bishōp) en prebuteros (ēlda, presbita) fō chenj densef. Nōto ivin de we de sho se apōsul tichin fō wan man (bishōp) rul fō wan wan kōngrigeshōn, nōto fō tōk bōt wan ol siti ɔ rijyōn. Bōt stil, di monoepiscopate [wan bishōp] bin kam insay di sekōn senti wōd, en den tōk bōt Polikap as wan pan den siti rula den de. Insay in sevin tru tru leta den we stil de naw, Ignatius we kōmōt Antioch bin separet di episkopē frōm di prebuteros bōku bōku tēm, en i kol den wan bay wan, Gōd in 'manija den' (oikonomos, chamberlain, gōvna, en sti wōd), en wan sivil wōd we den yuz fō Erastōs insay Leta Fō Rom 16: 23; en 'estament' (paredroi, na wōd we den nō yuz insay di Nyu Testament). Dis aidia se elda den na elda to di bishōp nō gēt eni benifit pan Skripchō. Insay di Roman [Katolik] brand fō Kristian rilijōn, di presbitiri bin chenj to di prist wok as speshal klas we de bitwin pipul den we get rayt fō gi sakrament (baptizim, kōmyunion, en ɔda tin den) fō di bishōp. Dis sef nō gēt eni benifit na di Skripchō, usay den kol ɔl Kristian den prist.

Di wan den we de fala di Baybul na di mōdan Katolik, Anglikan, en ɔtodōks chōch den de yuz di leta den we Ignatius rayt as pruf-tēks fō jōstify di monoepiscopate en di papacy. Den yuz Polikap bak as impōtant link insay di tichin bōt apōsul den we de tek ples fō ɔda pipul den, we sho se di pawa de insay bishōp den bikōs ɔf wan chen we nō brok fō apōntin tru ɔdineshōn bak to di apōsul densef. peculiarpress.com/ekklesia/archive/Ekklesia88.htm

Jastin Martyr 100 - 165

Jastin na bin Jentayl, bōt den bōn am na Sameria, nia Jekōb in wēl. I go mōs dōn lan buk gud gud wan: i bin dōn travul bōku say, en i tan lēk se na pōsin we bin de enjoy at le wan kōmpeteshōn. Afta we i tray ɔl di ɔda sistem den, di tin den we i lēk en di we aw i bin de si tin fayn fayn wan bin mek i bi Sōkratis en Pletō den disaypul.

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

Bōku masta sabi bukman den gri se Jastin bin de tōk bōku bōku tin den, kōnfyus, nō bin de kōnsistens en bōku tēm i nō bin de mek pōsin biliv pan in argument den. Bōt pan ɔl dat, in na impōtant pōsin na di Chōch in istri. Fō am, Kristianiti na bin 'di tiori, di tru filōsofi, en, prektikal, na bin nyu lō fō liv oli layf en day.' earlychurc.org.uk/justin.php

“Sɔnde na di de we wi ɔl kin get wi kɔmɔn asembli, bikɔs na di fɔs de we Gɔd, we dɔn mek chenj na daknes ɛn matirial, mek di wɔl; ɛn di sem de, Jizɔs Krays we na wi Seviɔ bin rayz frɔm di grev. Bikɔs dɛn bin nel am pan di krɔs di de bifo Satɔn (Satde); ɛn di de afta di de we Satɔn, we na di de fɔ di San, we i dɔn apia to In apɔsul dɛn ɛn disaypul dɛn.

“ɔl di wan dɛn we de na siti ɔ na di kontri kin gɛda na wan ples, ɛn dɛn kin rid di mɛmori dɛn we di apɔsul dɛn rayt ɔ di tin dɛn we di prɔfɛt dɛn rayt, as long as tɛm alaw; dɔn, we di pɔsin we de rid dɔn lɛf fɔ rid, di prɛsident [we dɛn kin tek am se na wan pan di ɛlda dɛn we dɛn pik fɔ de oba di asembli] kin tel dɛn wit wɔd dɛn, ɛn ɛnkɔrej pipul dɛn fɔ falamakata dɛn gud tin ya. Dɔn wi ɔl kin grap togɛda ɛn pre, ɛn, lɛk aw wi bin dɔn tɔk bifo tɛm, we wi prea dɔn, dɛn kin kam wit bred ɛn wayn ɛn wata, ɛn di prɛsident inɛf kin pre ɛn tel tɛnki, akɔdin to wetin i ebul, ɛn di pipul dɛn kin gri, se Amen (Ibru langwej - so bi); ɛn dɛn kin sheb to ɛni wan pan dɛn, ɛn patisipeshon fɔ di wan we dɛn dɔn tel tɛnki pan, ɛn to di wan dɛn we nɔ de, di dikɔn dɛn kin sɛn pat. Nɔbɔdi nɔ alaw fɔ it pas di man we biliv se di tin dɛn we wi de tich na tru, ɛn we dɛn dɔn was wit di was we de fɔ fɔgiv in sin, ɛn fɔ mek i get layf bak, ɛn we de liv so layf lɛk aw Krays dɔn tel am.

christianitytoday.com/ch/131christians/evangelistsandapologists/martyr.html

Dɛn we fayn fɔ du, ɛn we rɛdi fɔ du, de gi wetin ɛni wan pan dɛn tink se fit; ɛn wetin dɛn gɛda dɛn kin put am to di prɛsident fɔ tek kia ɔf di wan dɛn we nid am:

1. pikin dɛn we nɔ get mama ɛn papa
2. uman dɛn we dɛn man dɔn day
3. sik
4. ɛni oda wan dem we want,
5. di wan dem we de insay bond ɛn
6. strangers sojourning among us

NOTE: ɔl wetin dɛn bin de gi na fɔ ɔda pipul dɛn nɔto fɔ dɛnsɛf.

In Day

Dɛn bin kech Jastin ɛn ɔda oli pipul dɛn ɛn ker dɛn go bifo di prɛfɛkt na Rom, [wan Roman ɔfisa we get ɔl di pawa we i nid fɔ protekt Rom ɛn di eria we de insay 100 mayl] we in nem na Rustikɔs. As dɛn tinap bifo di jɔjment sit, Rustikɔs we na di prɛfɛkt tel Jastin se: ‘Di tin we pas ɔl, get fet pan di gɔd dɛn ɛn obe di empara dɛn.’ Jastin se: ‘Dɛn nɔ go ebul fɔ aks wi ɔ kondɛm wi fɔ obe di kɔmand dɛn we wi Seviɔ, Jizɔs Krays, gi.’

Rusticus se: ‘Yu na Kristian, so?’ Jastin se: ‘Yes, na mi.’

Di prɛfɛkt se to Jastin se: ‘Dɛn kɔl yu man we slim ɛn yu tink se yu no wetin na tru tichin. Lisin: if dɛn bit yu ɛn kɔt yu ed, yu biliv se yu go go ɔp na ɛvin?’ Jastin bin se: ‘A op se a go go insay Gɔd in os if a sɔfa da we de. Bikɔs a no se Gɔd in fayv de te di wan ol wɔl dɔn fɔ ɔl di wan dɛn we dɔn liv gud layf.’

Di prɛfɛkt Rustikɔs se: ‘Yu get aidia se yu go go ɔp na ɛvin fɔ get sɔm fayn blesin dɛn?’ . Jastin bin se: ‘I nɔto aidia we a get; na sɔntin we a sabi gud gud wan ɛn a ol fɔ bi mɔs shɔ.’

Di prefekt Rustikos se: 'Naw le wi kam to di poynt we den de tok bot, we nid en we nid fo apin kwik kwik wan. Una geda rawnd da tem de en una fo mek sakrifays to di god den wit wanwod.' Justin se: 'Nobodi we de tink di rayt we no de butu from tru woship to lay lay woship.'

Di prefekt Rustikos se: 'If yu no du wetin den tel yu, den go mek yu sofa we den no get sori-at.' Justin bin se: 'Wi op se wi go sofa fo wi Masta Jizos Krays, en so wi go sev. Bikos dis go mek wi sev en get konfidens as wi tinap bifo wi Masta en Sevio in pojment-sidom we rili bad en we de oisay na di wol.' Oda wan bak se: 'Du wetin yu want. Wi na Kristian den; wi no de mek sakrifays to aydol den.'

Di prefekt Rustikos bin tok sent, i se: 'Le den bit di wan den we no gri fo sakrifays to di god den en fo obe di kin in komand en ker den go fo sofa day ponishment akodin to di lo fo di lo den.' We den bin de prez God, di oli pipul den we bin day fo den fet bin go na di say we den bin don yus fo. Den kot den ed, en so fulfil den witnes fo martyrdom fo konfes den fet pan den Sevio.

atholicradiodramas.com/Saints_Works_H_thru_J/justine_martyr_i_have_accepted_the_true_doctrines.htm

Hippolytus of Rome

Hippolytus (c. 170 - c. 236) na bin wan pan di pipul den we bin rayt buku buk den na di fostem Choch. Den bon lpolitos insay di sekon pat pan di ia 1900, sontem na Rom. Photius bin tok bot am na in Bibliotheca (Kod. 121) [Fos Bayzantin Ensayklopidya] as disaypul fo Ayrinios, we den bin se na di disaypul we den kol polycarp.

wikipedia.org/wiki/hippolytus_of_rome#life

teachings of hippolytus: en den fo baptayz di smol pikin den fos. En if den ebul fo ansa fo densef, le den ansa. Bot if den no ebul, le den mama en papa ansa o posin from den famili. en neks den go baptayz di man den we don big; en las di uman den. (Apostolic Tradition 21.3-5) <http://www.orthodox.org/html/baptevid.html> [bay we den aks fo ansa, ivin if na oda posin insay kes den we den bin tu yon o den no bin ebul fo du dat, den nid fo get som digri fo no o fo mek biliv pan sin, di bad tin den we i kin du en di nid fo fogiv pas fo baptayz pikin den nomo na bin jos wan ritual.]

Di normal we aw Baptism fo di fostem sentinari den—te at least di twelv sentiwod—bin de insay imeshon. "En bot baptizim, baptayz dis we: afta den don tok fos ol den tin ya, baptayz insay di Papa in nem, en di Pikin, en di Oli Spirit, insay wata we get layf [flo o muv wata]. Bot if yu no get wata we get layf, baptayz insay oda wata; En if yu no ebul fo du am na kol wata, du am insay wam. Bot if yu no get eni wan pan den, ton wata tri tem pan di ed insay di nem fo Papa en Pikin en Oli Spirit.

en.wikipedia.org/wiki/Aspersion

Hippolytus bin strong wan agens di hierarki we de gro na di choch. Di kingdom we go de sote go, FW Mattox p. 203

Greek Fada

Irenaeus of Lyons

Irenaeus, (b. 2nd senchri; D. end of 2nd/beginning of 3rd senchri) na bin bishop na Lugdunum na Gaul, we na naw Lyons, Frans. In raytin den bin formativ insay di fcs development fo Kristian tioloji. I bin bi wan bigman pan Kristian den we bin de beg fo padi biznes trade trade. I bin bi bak wan disaypul fo polycarp, we den bin se na Jon di Ivanjelis in disaypul. Di Shepad fo Ema (2nd sentinari) bin popul na di fostem choch en som pan di fostem choch papa den bin ivin tek am as skripcho, lek Ayrinioc. Den bin rayt am na Rom, insay Grik. Di Shepad bin get big pawa insay di sekon en tod sentiwood.

Di buk we den sabi pas ol, agens di wan den we de tich lay lay tin den (c 180) bin rayt di lay lay tin den we den bin de tich en atak den. Irenaeus bin rayt se di wangren we fo mek Kristian den kontinyu fo get wanwood na fo ombul fo gri wit wan tichin we de na di tichin--episkopal kaonsil den.[2] [Yuniti bay storiti pas wanwood insay Krays.] Ayrinioc na bin di fcs ppsin fo propos se den fo tek ol di 4 gospel den as kanon.

teaching of Irenaeus of Lyons - bikos i kam fo sev ol bay we i yuz insef -- ol, a se, Udat bay am den bon bak to God -- bebi, pikin, yon pipul, yon man, en ol man. (Against Heresies II.22.4)

orlutheran.com/html/baptevid.html

klement fo Aleggandria

Klement we komot na Aleggandria (Titus Flavius Klemens) (c.150-211/216), na bin di fcs memba fo di choch na Aleggandria to bi mo pas nem, en wan pan di ticha den we get difren difren tin den we den don lan. I bin mek di Grik filosofik tradishon den wit Kristian tichin en valyu gnosis. I bin mek wan Kristian plato we den kol Platonism.[2] Di sentral konsept na di tiori bot fom den. Di onli tru biin de foun pan di fom, di eternal, unchangeable, perfekt taip, of we patikyula objects of sense na imperfect kopi. Boku Platonik noshon den naw na pormanent eliment den fo Katolik/Protestant Kristianiti. Lek aw pegan den bin don du bifo den, Kristian den bin ondastand Platonik fom den lek aw God de tink. wikipedia.org/wiki/clement_of_alexandria en wiki/platonism

gnosticism (Grik: gnōsis, no) Motelman na divayn sol den we don trop insay wan matirial wol we wan God we no pafekt don mek, ... di Ebraam God, en we den kompia wit wan supirio entiti, we den tok bot to bay som tem den.

en.wikipedia.org/wiki/gnosticism

gnosticism bin aplay to difren fcs fostem Kristian sekt den we bin de klem dairekt ppsin in no bifo di gospel o di choch hayarki. Etymonline.com/index.php?l=g&p=7

Di Gnostic Branch of Christianity we bin komot insay di sekon sentinari bin de praktis in yon elitist brand fo di wan den nomo we bin de, we bin de tok se Jizos bin pas 'sikrit' no along to som disaypul den, di wan we impotant pas ol na Meri Magdalin en Tomos. Salveshon, den bin tok se, na tru initieshon nomo bin kam—sontende den bin de involv biznes rites.

Peculiarpress.com/ekklesia/archive/ekklesia67.htm

origin of Alexandria

, o Origen Adamantius (C185 - C254) na bin wan fostem Kristian masta sabi bukman en diologian. From wetin den bin don tok, i bin bi Ijipshian[5] we bin de tich na Aleggandria, en i bin de gi layf bak to di kateshon skul, usay Klement bin don tich. Di Patriarch na Aleggandria fcs bin sopt Origen bot leta den dreb am fo we den odinet am we di Patriak no alaw am. I bin muf go na Sizaria Maritima en i day de[6] afta den mek am sofa we den bin de mek i sofa.

Yu bin de yuz in no bot lbru, i bin mek wan korekt septuagint.[2] I bin rayt koment den bot ol di buk den na di Baybul.[2] Insay Peri Archon (fos prinsipul den), i bin artikul di fos filsofik eksploshon fo Kristian tichin.[2] I bin intaprit di Skripcho alegorikal wan en sho inseh se na stoik, nis-Paytagorian, en Platonik.[2] Lek Plotinos, i rayt se di sol de pas tru di stej den we de kam afta di wan den we don bon as motalman en afta i day, en leta i rich to God.[2] I bin de imajin se ivin debul den de kam togeda wit God. Fo Origen, God noto bin Yahweh bot na bin di fos prinsipul, en Krays, di logos, bin de onda am.[2] In we fo si wan hayarkikal strokcho na di Triniti, di temporaliti fo di mat, 'di fabulous preexistence of souls,' en 'di monstrous restorashon we de fala from am' den bin deklare anathema insay di 6th senti.[7][8]

en.wikipedia.org/wiki/Origen

teaching of Origen: A tek dis okashon fo tok bot sartin we wi broda den kin aks boku tem bot. Den kin baptayz pikin den fo le den no get sin. Na wich kain? O ustem den sin? Bot bikos 'Nobodi no de we no get enitin fo du wit steyn,' posin de pul di steyn bay di sikrit bot baptizim. Fo dis rizin, bebi den kin baptayz. Bikos 'unless posin bon from wata en di spirit, i no go ebul fo go insay di kingdom we de na evin.' (Homily na Lyuk 14: 5).

orlutheran.com/html/baptevid.html

anthony Di big

anthony (c 251 – 356 we den kin kol bak papa fo ol di monk den) na bin from Ijipt, wan impotent lida bitwin di dezat papa den. Den kin selibret am na boku choch den we i bin de it in festival: 17 Janwari na di Ist Otodoks choch en di west choch den; en Tobi 22, (Januari 30) na di Koptik Otodoks Choch en di Koptik Katolik Choch. [Koptik - wan notan Afro-Asiatik langwej we den de tok na Ijipt te at le di sevintin senti.]

wikipedia.org/wiki/anthony_the_great

Latin fathers

tertullian

quintus Septimius Florens Tertullianus (c 160 - c 225), we bin don konvoyt. to Kristianiti bifo 197, na bin wan prolific rayta . di apolji, tiolojikal, kontroversial en asketik wok den.[13] Na in na bin wan Roman Senturian in pikin. Den don kol am "di papa fo Latin Kristian rilijan."

wikipedia.org/wiki/tertullian#cite_note-2 (Economou, 2007, p. 22)

Tertullian denounced Kristian doktrin dem we i bin tek se na heretical, bot leta in layf adopt views we densef bin kam fo tek as heretical. I rayt tri buk den insay Grik en na bin di fos big rayta fo Latin Kristianiti, so som tem den kin kol am di 'Papa fo di Latin Choch.'[14] I klia se i bin bi loya na Rom. [15] Den se i bin introdyus di Latin wod 'Trinitas' wit wetin i kam pan di divayn (triniti) to di Kristian wod den[16] (bot Tiofils of Antioch (c115 - c183) don olredi rayt bot 'di Triniti, fo God, en in wod, en in sens', we fiba bot no fiba di Triniti wod den), [17] en bak sontem . Di fomula 'tri pipul den, wan sobstans' as di Latin 'Tres personae, una wan substantia' (inseh from di Koine Grik 'Treis hypostases, homoousios'), en bak di wod den 'Vetus Testamentum' (ol testament) en 'novum testamentum'. (Nyu Testament).

Insay in apolaji, na in na bin di fɔs Latin man we kwalifay fɔ bi Kristian as di 'Vera Religio'. [Tru Rilijɔn], ɛn sistamatically relegate di klasikal Roman Empaia rilijɔn ɛn ɔda akseptɛd kult dɛn to di pozishɔn fɔ jɔs 'superstitions.' In yus fɔ di "rul fɔ fet" tan lek se na Tetullian de aplay am to sɔm difrɛn fɔmula fɔ doktrin [(De Praescriptione, xiii).] Wit di rayz we fɔmalism ɛn sakramɛnt de rayz, dɛn kam fɔ si di ritual we dɛn de rigul am as sɔntin we rili impɔtant to di we aw pɔsin de du am to Gɔd. wetin dɛn bin dɔn tɔk, ɛn aw dɛn bin de tɔk am; Wetin dɛn du, ɛn aw dɛn du am ... ɛn ustɛm ɛn usay ɛn udat ɛn udat... ɔl tek big big impɔtants, wit ɛni devyashon we de briɲ wan ɔlmost wantɛm wantɛm kɔrɛkt frɔm di 'chɔch pawa dɛn we de.'

wikipedia.org/wiki/Tertullian [wan ɛgzampul na di wɔd "insay Jizɔs nem" we dɛn yuz na di ɛnd pan bɔku prea dɛn dɔn kam fɔ yuz sɔm senti ia afta dɛn dɔn mek di chɔch wit di kam we dɛn de kam wit di ritual dɛn we dɛn dɔn rigul.] En.Wikipedia. org/wiki/church_fathers

tertullian ɛn hipolytus na bin "di wan dɛn nɔmɔ we nɔ bin de du di rayt man dɛn we bin de agɛns di grow we bin de gro . Pawa fɔ di Roman Bisop. Di kɪndɔm we go de sote go, FW Mattox p. 203

later in layf, Tetullian bin jɔyn di Montanist dɛm, [dayrɛkt rivyu dɛm frɔm di Oli Spirit, fɔ tɔk as di pasiv mɔt-pies dɛm fɔ di divayn ɛn tɔk insay ecstatic visions] wan heretical sekt we bin apil to in rigorism.[13]

en.wikipedia.org/wiki/church_fathers

tertullian tek di view [about di Scripture] se 'wetin nɔ bin dɔn fri fɔ alaw, dɛn nɔ fɔ alaw am.' In ɔda wɔd dɛn, if di Oli Skripchɔ dɛn rili nɔ tɔk natin bɔt sɔntin, dat min se dat bɔt we dɛn rili, utterly ɛn absoliutli silent na fɔ ɔltɛm fɔbid. Bɔt ɔda wan dɛn na in tɛm bin tɔk se dɛn nɔ gri fɔ du dat, 'di tin we dɛn nɔ fɔ alaw fɔ du, na fri fɔ alaw am.' So, di we aw pipul dɛn bin de tink bin de: if Gɔd nɔ tɔk natin bɔt am, dat min se i nɔ fɔ get natin agɛns am. So, dɛn fɔ alaw am fɔ in pipul dɛn. ... [Ova wan tawzin ia afta] Luther ɛn Zwingli sɛf bin wej insay dis mata. Di las wan bin kontinyu fɔ tɔk se ɛnitin we 'nɔto ɛnjoy ɔ tich na di Nyu Testament, dɛn nɔ fɔ rijɛkt am wit ɔl in kondishɔn,' bɔt Luther bin sɔpɔt di we aw pipul dɛn de tink di rayt we -- 'Wetin nɔ de agɛns di Skripchɔ na fɔ di Skripchɔ ɛn di Skripchɔ fɔ am.' ... Bɔt tru tru Baybul silɛns (we Gɔd dɔn rili tɔk absoliutli natin wan we ɔ di ɔda we bɔt sɔntin) nɔto fɔ protɛkt ɔ fɔ alaw.

Riflekshɔn dɛn we Al Maxey isyu #401, Jun 30, 2009 frɔm wikisource.org/wiki/

antenicene_fathers/volume_iii/apologetic/the_chaplet,_or_de_corona/chapter_ii

sɔm tichin ɛn prɔsis dɛm we Tetullian

Rul of Faith - dɛn kin se Tertullian de yuz dis ɛksprɛshɔn ɔltɛm, ɛn bay am, naw di ɔda pipul dɛn we get di rayt fɔ du wetin dɛn want fɔ du na di chɔch, naw di Skripchɔ dɛnsɛf, ɛn sɔntɛm, wan difinit . Fɔmula fɔ di doktrin. Pan ɔl we i nɔ de ɛnisay we de gi wan list fɔ di buk dɛn we de na di Skripchɔ, i sheb dɛn to tu pat ɛn kɔl dɛn di Instrumentum ɛn Testamentum. en.wikipedia.org/wiki/Tertullian

Sɔm 1200 to 1300 ia afta dat bikɔs ɔf di Rifɔmeshɔn Di Kaɔnsil fɔ Trent (1545 – 1563) we Pop Pɔl di Tɔd bin kɔl, disayd se "tradishɔn dɛn we di Kaɔnsil ɛn di Chɔch papa dɛn dɔn mek na di govment. ikwal to di wan we di Skripchɔ dɛn get." Di kɪndɔm we go de sote go, FW Mattox, p. 291

Fonika en kil pipul den no fo eva admit na di Choch onda enitin. Na De Pudicia, Tertullian de kondem Pop Callixtus I fo alaw den kayn pipul den de we den de sho se den ripent.

en.wikipedia.org/wiki/Tertullian

cyprian of Carthage

Cyprian (Thascius Caecilius Cyprianus) na bin Bisop fo Kataj en na bin impotant fostem Kristian rayta. I go bi se den bon am di tem we di 3rd sentinari begin na Not Afrika, sontem na Kati, usay i bin get wan fayn fayn klasikal (pagan) edyukeshon. Afta i konvoyt to Kristianiti, i bi bishop (249) en leta i day wan martyr (Septemba 14, 258) na Carthage.

Teachings of Cyprian

as to wetin get fo du wit di kes we bebi den get: yu [Fidus] bin se den no fo mek den no du dat . fo baptayz insay di sekon o tod de afta den bon den, se den fo tek di ol lo fo sakomsayz . We yu tink bot am, en se yu no bin tink se den fo baptayz posin en oli insay di de we mek et afta den bon am. Insay wi kaonsil i bin tan lek to wi fa odasay. Nobodi no bin gri fo di kos we yu bin tink se den fo tek. Bifo dat, wi ol de joj se God in sori en in speshal gudnes no fo bi posin we den no fo dinay to enibodi we den bon (Leta 64: 2 [Ad 253]).

ricklobs.blogspot.com/2009/03/choch-fathers-on-infant-baptism.html

ambrose

ambrose (337/340 – 397) na bin di govna fo Aemilia-Liguria na di not pat na Itali. Insay 374 di Bisop fo Milan, Oksentios, we na bin Arian, bin day, en di Arian den bin chalenj di sakseshon. Ambrose bin go na di choch usay di ilekshon fo apin, fo mek den no mek wan big big briz we go mek den veks, we i go bi. In adres bin intarap bay wan kol 'Ambrose, Bishop!'. Fes, i no bin gri fo tek di ofis wit enaji, fo dat i no bin pripia eni we bikos i no bin baptayz o i no bin tren fomal wan fo tich bot, we i get leta from di Emparo we i de prez di rayt we aw Rom bin de pik wan wan pipul den fo bi oli pozishon, insay wan . wik i bin baptayz, odinet am en instol am fayn fayn wan as Bisop fo Milan.

Ambrose na . Na di Katolik Choch kont am as wan pan di 4 orijinal dokto den na di choch. Di oda wan den na bin Sent Ogostin, Sent Jerom, en Pop Gregri I. Den don notis se di tioloji we Ambrose bin mek bin rili afekt di wan we Orijen bin get.

i bin yuz dis no as pricha, we bin de konsentret speshal wan pan eksejesis fo di Ol Testament, en in ritok Abilities impres Augustine of Hippo, in spiritual sakseso, we in konvenshon bin ep bay Ambrose in . Sermons.

Augustine

Augustine (354 – 430) bin tren fo bi ticha en filsofa. Di ridin we i bin rid bin jos de fo di wan den we rayt Latin nomo. I bin get big admirayshon fo Sisera en i bin rank am pas ol oda ol rayta den we bin de trade trade.

During in fōs ia dēn i bin fēn di tichin dēn fō Manichean, [tu kinđom dēn we go de sote go, wan pan layt ōnda Gōd ēn di ōda wan bōt daknēs ōnda di dēbul] fō get big big tin we fiba di wan dēn we de na di gnostikism.

Afta sōm et ia i brok frōm di grup we de muf go na nio-platonism [di absens ōf gud bi di sōs fō bad (privatio boni), ēn se dis absens ōf gud kōmōt frōm mōtalman sin]. We i bin ol lēk 27 ia so i bin bi “Kristian” bōt nōto frōm wan stōdi we dēn bin du na di Baybul. Bōt, di mō we i ol di mō i de muf go na di say we di Baybul de ēn i nō de nia di sēns. Bōku tēm, dēn bin de miks fō briŋ tin dēn we nō gri wit dēnsēf.

“ISM” Calvinism, Rew

Sōm Tink ēn Biliv dēn fō Ōgōstin

1. Difinishōn fō Evil

Gōd na Eternal ēn i nō ebul chenj. Na in na di bēst gud tin. Eni muvmēt frōm Gōd na bad tin. Na Gōd in gudnēs nōmō go ebul fō mek mōtalman nō sin. Di choice of self insted of God na di essential of sin.

2. Origin of evil

“Wetin mek bad tin fō de na wan yunivas we dēn mek kōmōt pan natin bay wan we na pōsin we gud ēn ōl-pawaful?” (McGiffert, A History of Christian Thought, 1933, p.89). Ivl na di tendency of ol kriet tins to lapse bak in di notinnes frōm we dem kōm. Gōd nō bin ripōtabl fō sin bōt i bin alaw am.

3. Origin of sin (total hereditary depravity)

Although Augustine nō bin biliv se na Gōd de rispansabl fō sin, i aksept di Katolik tradishōn ēn tichin fō di ōrijinal sin.

4. Free Will

Man inherit frōm Adam A kōrōpt nature ēn dis bi di insentif fō sin. Man dēn get fri wil bōt i nō bin ebul fō pik Gōd ēn liv fō am if i nō get divayn ēp ō gris.

5. Fōs wok fō Grace

Faith na divayn gift ēn nōbōdi nō go biliv pan Gōd pas i muv to am bay In Gres. Dēn kin gi dēn gift ya we nō get enitin fō du wit mōtalman mērit ō rial ō we dēn dōn si bifo tēm.

6. irresistible Grace

dem we Gōd want fō sev nō go ebul fō mek i nō du am ivin if i want fō du am.

7. Sovereignty of God

Gōd na absoliutli supreme. In wil na di onli rial wil.

predestination

sōm pipul dem de fooredained to salvation ēn sōm to damnation, we bi due wholly to God in unfathomable sikrit wil.

8. Preservation of Saints

God gi to di chosen di gift fɔ kip so dat den go ebul fɔ bia te di end. So, no wan pan di pipul den we den dɔn pik nɔ go ebul fɔ fɔdɔm ɛn lɔs.

9. Nɔmba fɔ di ilɛkt fiks

di nɔmba fɔ di ilɛkt nɔ chenj fayn ɛn na di sem wit di nɔmba fɔ di enjel den we dɔn fɔdɔm. Dis biliv bin kɔmɔt frɔm Reveleshɔn 3: 11 “Ul fast se yu dɔn, mek ɔda pɔsin nɔ tek yu krawn.”

“ISM” Calvinism, Rew, pej 4 – 7

“Chɔch Fada” Taymlayn

100 200 300 400 476

Nyu Testament we den rayt bay 95

Klɛmɛnt ??-101

ɛgz. Polikarp 69-155.

Rɛkɔgnayz Matyu ɛn Mak

Jastin 100-165

Hippolytus 170-236

de tɔk bɔt bebi baptizim

Irenaeus 2nd-3rd senti

Mɔs buk den na Baybul bin rɛkɔgnayz & bebi baptizim rɛfrɛns

klɛmɛnt 150-211

25

ɔrigen -284

Di wan den we de na di wol. ɔl bɔt 4 buk den we den aksept [Jems, Sɛken Pita ɛn 2 & 3 Jɔn]

Antoni na Ijpt 251-356

Sayprian???-258

Kaunsil ɔf Naysa 325

Roman Stet Chɔch we den dɔn establish

Ambroz 337-370

ɔgostin 345-430

-----fɔl di Westen Roman Empaya---476

Chapta . 3

Gnosticism

Di biginin fɔ Gnosticism dɔn te we pipul dɛn de agyu bɔt ɛn dɛn stil de bɔku pan dɛn na wan sɔbjekt fɔ risach. We dɛn bin de tek am se na bin gnostikism mɔ as kɔrɔpshɔn fɔ Kristian rilijɔn, naw i tan lɛk se i klia se di fɔs trays dɛn fɔ di gnostik sistɛm dɛn kin bi sɔm senti ia bifo di Kristian tɛm. Catholic.org/encyclopedia/view.php?id=5209

Sɔm pan di biliv dɛn we get fɔ du wit gnostikism tan lɛk se na frɔm Zoroastrianism we dɛn dɔn dete “bitwin di 18th ɛn 10 senti wɔd bifo Krays.” Bɔt “sɔm pipul dɛn we rayt buk trade trade kin gi bak wan lay lay stori ‘deti’ we kɔrɛkt to lɛk 6000 bifo Krays. [e] ” wikipedia.org/wiki/zoroaster

plato bin liv frɔm 428-348 bifo Krays. Bɔku pan di istri buk ɛn ensayklopedia dɛn bin gi kredit Sɔkratis, Pletɔ, ɛn Aristɔtul fɔ bi di pipul dɛn we get pawa pas ɔlman na di Westen istri. Dɛn filsofik we dɛn bin de si bin kɔmɔt frɔm di big big myuzik hiro dɛn we Homer bin get. Dis bin mek di ɔltime filsofik gol fɔ ekselens we bin mek dɛn get difrɛn soshal strɔkchɔ dɛn na Griik layf. Pletɔ, na tru, na bin mɛmba fɔ di soshal elit dɛn. Dis na bin pat pan di bakgrɔn fɔ in mɔs pawaful kɔntribyushɔn to rilijɔn tink, di dualism fɔ mɔtalman. Pletɔ bin tich se man na tu pat, di ‘sol’ ɛn di ‘flesh’. I tich se na di sol nɔmɔ bin gud ɛn gud na in ɔl man dɛn de luk fɔ. Di bɔdi bin wikɛd ɛn i nɔ bin ebul fɔ du ɛni gud tin. [Dis dualism of man (dat na, di sol ɛn bɔdi na seperet) na pat of di Gnostic bilif as wi go notis dɔn ya]. wildbranch.org/gkhebcia/index.html

Brad Scott in di Griik maynd vas di lbru maynd rayt “Insay di tɛm we Jizɔs ɛn Pɔl bin de, bɔku grup dɛn we bin de tink bin de we go fɔdɔm ɔnda di ban fɔ di gnostikism. Di Nihilists ɛn di Libertines go bi tu pan dɛn. Dɛn tu grup ya go bak klas as Antinomians ɔ ‘Against the Law’ [opposite of legalism]. Dis go bi di difinishɔn as dɛn kin kɔl am na English. Bɔt, insay di lbru di wɔd fɔ ‘anti’ na Tatak, we min ‘instɛd ɔf’ ɔ ‘insay ples fɔ’. Yu si, nɔbɔdi nɔ rili de agens lɔ dɛn, dɛn jɔs de dinay Gɔd in lɔ dɛn ɛn put ɔda lɔ dɛn insay. ɛvri sosayti, we big ɔ smɔl, get lɔ dɛn. Wan kin tink se i fri we lɔ nɔ kontrol bɔt i nɔ tu te i kam wit in yon.

Since di rise of Gnosticism, a biliv se di ‘chɔch’ dɔn bi tiolojikal dupɛd fɔ biliv se fridɔm na fridɔm frɔm lɔ. Di onli we we pɔsin kin tɔk se na ‘Kristian’ ɛn ol dis tioloji na fɔ alɛgoriz ɔ spiritualize di teks. Allegorization [nɔto rial jɔs simbolik] bin kɔmɔt frɔm di fɔs gnostik dɛn, ɛn di gnostikism na ɛlenistik tinkin na in best.

So, wetin na Gnosticism? Literally di wɔd gnosis, we na Griik wɔd, min ‘no’. Dis we aw pipul dɛn bin de tink na bin rilijɔn bak di tɛm we Jizɔs bin de. Bɔt, mɔ di rayt we na we fɔ tink. Notis a se na we fɔ tink, nɔto na we fɔ tink. No we nɔ de fɔ difayn dis wɔd insay sɔm sentɛns dɛn, so wi go difayn am as wi de go. Di ɔl aidia fɔ Gnosticism dove-tails wit di ɔl filsofi fɔ di oli sayk ɔ sol, ɛn di wikɛd bɔdi ɛn fizik wɔl. Digri de, if yu go, fɔ dis filsofi. Bɔku pan di tin dɛn we dɛn de tich na di Kristian rilijɔn tide, na rili pale we yu kɔmpia am wit sɔm tin dɛn we rili bad lɛk Saymɔn, Satɔninɔs, Serintɔs, Valintinɔs, ɔ ivin Masɔn. If yu bigin wit wan smɔl smɔl tichin we nɔ get wan bɔt, i nɔ tu te, i go mek yu get big wan. Bɔku pan dɛn man ya (we bin de afta 1-2000 afta Krays) bin dɔn tɔk se Jizɔs nɔto man, bɔt na di Spirit we de na di Mɛsaya. Wetin du? Bikɔs di ‘deiti’ nɔ go get wikɛd bɔdi bikɔs di bɔdi na bay nature wikɛd. Marcion bin tich se Jizɔs in bɔdi na ‘phantom’. Bɔku fɔstɛm chɔch papa dɛn bin tinap agens dis tichin fɔ sɔm tɛm, pas Klement ɛn Origen, we bin sɔri fɔ dis tichin. fundamental to klia wan Gnostic systems na

dualism, we de agens di transcendent god [wan god witout limitation] en wan ignorant demiurge. (Dis na bin di karikacho fo God). Insay som sistem den, di krieshon fo di wol bin komot from di prezumshon fo sens (Sophia).

Di matiral krieshon, inklud di bodi, den bin tek am as inherently wiked. Bot den bin don put spak den we de tok bot God in bodi insay di bodi den fo som nyumetik o spiritual pipul den, we no bin no bot di kayn we aw den komot na evin. Di Transcendent God o Demiurge sen wan ridim (Krays), we brij den sev den insay di fom fo sikrit gnosis o no. To di Gnostics, salvation no bin dipen pan fet o wok bot na fo no bot posin in nature, so boku indulgence bin de pan licentious behavior. No ruul no bin de fo di bodi bikos di logos o di altimat no no bin intres pan fizik o matirial tin den. Dis bin min bak se den bin de kip mared wit pipul den we no lek fo mared bak, bikos pikin den bin de bon pikin den. A 'unisex' bi bin de wit opful reverens. Di bottom line of Gnosticism na 'oda wol' egzistens. Boku Nyu Testament tichin den de fo sopot dis tinkin we wi go put bak insay konteks leta. Nosticism, we wi bin de tok bot trade trade, na jos di lojik progres we Grik o Elenistik tink de go bifo. Dis filosofi, som ondred ia afta dat, bin mek di monastik sistem en leta to di papal sistem bak.

Di Grik/gnostik tinkin fo 'inwardness' de olredi sawnd oli, gud, en skripcho. Di problem na dis. Na God mek wi maynd en wi bodi en den get natura nid en tin den we wi want. Den nid en tin ya we wi want, na wi Krieta de tink bot, so i get lo fo di maynd en di bodi. If wi tioloji de dinay den lo ya (di rizin rili no impotant), wi maynd en bodi go satisfay den som oda we. Dis na di rizin we mek insay boku Kristian tioloji di lo den na YHWH de pas di 'lo fo Krays' usay di Spirit de. God, we de na di Transmundane, jos intres pan di spiritual en i no get eni intres pan di mundane kia den na di wol.

To di Grik maynd den bin get boku difrens fo si se i no go ebul fo de jos wan God. Dis na di rizin we mek i kin bi jos lek aw i kin bi lek aw i kin chenj en difren difren we den fo biev en get gud abit den bak. No fawndeshon gaydlayn no bin de fo di we aw pipul den de biev we den de biev fayn. Di we aw pipul den bin de biev bin chenj as di tem chenj [Situation Ethics of Today], en eni filsofa no bin korekt o smol pas di las wan. Kristian tichin from di fos sentiword don tich se na wan Elohiym (God), bot, boku Kristian tioloji de betray dis intelektual proposhon bot Elohiym (God). Di fostem disaypul den, ol di Ju pipul den, bin kontinyu fo fetful insay ol di we den to di sh'ma [sentral tin we de insay di Ju rilijon "yeri, O Izrel: di Masta wi God, di Masta na wan" Ditaronami 6: 4]. Ol di tichin den we de na di Buk we nem Akt, bin sho dis tru tin. Insay di midul fo di sekon sentinari di choch bin de kontrol bay di Jentayl den, en di Jentayl tinkin bigin fo flo naturally insay Grik tinkin.

Boku aspek den de fo di kayn we aw Elohiym (God) we difren pan den tu difren kolcho we den de si. Di tu impotant wan den we get fo du wit respekt fo di Skripcho tichin den, de insay in wanwod en i no chenj. Insay Ibru bin tink, in nature na intimately tay to in komand en instrakshon den. Boku rilijon den kin 'konfes' se i na wan en i no chenj, bot den de betray da konfeshon de na doktrinal wan. Dis na bikos Grik tinkin de insay wi yon tink proses, en na jos konfeshon fo biliv bot Elohiym (God) rili mis di mak. Fo biliv tin den bot Elohiym (God) noto di sem wit fo biliv Elohiym (God).

Worship

worship na di at fo di Grik kolcho. Den bin bil boku big big big big kontri den fo mek di boku boku pipul den we bin geda fo woship God bin geda fo aydol en respekt di god den [so dat den go ebul fo go woship]. Den bin tink se den geda den ya kin mek di god den gladi en mek den want di pipul den fayn fayn wan. Den bin de woship difren god den fo difren rizin den bikos eni god bin de hov oba difren pat pan di wol. Den bin de sij sij den, den bin de ple inschrumment den, en den bin de dans nyud dans. Singing sing, ple, en dans to di god den bin de woship, en dis woship na wetin mek di pipul den get wanwod. Homosexual acts bin rili komon bikos di bodi no get natin fo du

wit di god den. Na di stet of maynd se di god den bin intres in. Di Stoiks bot, no go get natin fo du wit dis kayn aktiviti. Woship to dem bin ikwal wan stet of maind; Bot, di rayt we aw posin kin tink no de sofa fo di gladi gladi we de na di bodi. Di Grik konsept fo woship, (proskuneo), den bin si am as patikyula akt fo respekt o fo omaje. Den kin si woship bak from di Grik poynt we den de si. Wi de woship Sonde monin. Prais en woship tim den na popul tide, as di wan den we de lid insay Sonde monin woship tem. Den kin si prez as upbeat wit fasta tempo en woship na we di tempo slo en mo sirios adoreshon de sho. We di wik, mundane, we de kia fo di wol go tru den saykl, don prez en woship bigin bak wit di neks Sonde monin.

Spirituality

To di Grik maynd, tru spirituality na “oda wol”. I de fo liv ausayd dis wol en dis filsofi kin en i kin rili lid to ol kayn ‘nyu ej’ tichin en rilayt rilijon den inklud di modan Kristianiti. Di god den bin de liv ausayd dis wol en so wan tru tru spiritual man bin de liv ausayd di kia fo dis wol bak. Fo dinay di bodi en kondem we den bin de fil bad na bin pat pan dis filsofi. Rayt tink en rayt aydia na bin di mak fo di spiritual posin. Na di wan den nomo we rili lan buk (di wan den we jentri) bin ebul fo get tru tru spiritual tin den, bikos di po pipul den bin don disayd fo tek kia of di tin den we no impotant, evride. Na den na bin di dich diga den, di wan den we de kia fo den, di fama den, en fo tru, kapenta den.

Worshipping na bin somtin we yu du wit di maind en no bi fo bi demonstrativ. Fo dinay inseh na bin rili spiritual, bikos di bodi bin wiked. Di mo wan we go kam insay di evin, na di mo i go fayn. Dis na di rizin we mek fo kil yusef na bin rili fayn tin na Grik tink. Eni skripcho we de tok bot sitizinship na evin, den bin de si am as advatayz dis oda wol egzistens. Den bin de si mared as fo dis wol en den bin shun am. Den bin de promot fo abstayn from mit en som it den bak as fo get ay kol wit di nyu logo den. Bikos den bin de tek di Logos as di maynd fo di maynd, fo pe atenshon pan korekt tinkin na fo bi ‘insay di spirit’.

Emotions bin de luk bak don pan di nostik tinkin. Fo sho aw posin de fil na fo sho se i wik en i no macho pan God biznes. We imoshon bin stoik en di bodi dinay den di initiate bin rili spiritual. Boku fos fos pipul den we den bigin fo tink bot di gnostik tink den bin don promis fo set mot, bikos natin no bin de we tru tru spiritual posin go get fo tok. Di fos fostem den we den bin de bigin fo bigin go liv togeda fa from di ‘oda’ pipul den fo som tem fo mek den go ebul fo pe atenshon pan den tink. We den kam bak den na bin di tru tru spiritual pipul den we bin jos ebul fo tok to di logo den [kont, tel, se, tok, tink, insay intenshon we de onda di tok akt]. Dis bin mek di Gret Galf bin fiks bitwin di bigman den pan God biznes en di lay lay pipul den. Jizos bin lek fo tok bot dis tinkin we i bin kondem di Nikolaytan den. Den man ya go tek wan vaw fo selibreshon fo layf, as den mared to di Masta (di wan ol tru yawo).

Salvation

Salvation na rayt tink en kriedal insay in nature. To ‘biliv’ na fo no di rayt tin den. Dis no de komot from di god den nomo. Salveshon na sontin we get fo du wit biliv en korekt no bot di god den. Insai Gnostic tinkin, dem menshon di konsept of ‘keys’ kwik kwik wan. Skripcho wod den lek, ‘biliv’, fo ‘no’ o ‘no’, ‘wod’ o ‘wod’, ‘ki’ en ‘get’, ‘konfes’ en ‘fet’, ol tay insay wit dis esoterik no bot Na di god den gi am. Den bin izi fo transfa den Tem den ya to Nyu Testament tichin. Wen Jizos se ‘Mi na di domot... Mi na di gud shepad... Mi na di layt fo di wol... Mi na di we, di trut, en di layf...’, den ondestand den tin ya fo tok fo tok di logos o di nous kam don from evin fo sheb dis no o gnosis. I kam fo brij di ‘ki’ den we go sev pipul den. Mek a memba yu se insay Grik bin tink se di logos na di kolektif maynd o nous fo di god den. Fo mek di sol go destin fo evin posin fo ‘biliv’ som propshon den bot di logo den. Di fos ‘choch’ bin kontinyu fo rili ‘lbru’ fo di fos tu senti ia en na dis mek no reked no de fo ‘kred’ den we den

dən establish. Di Krio dən kin kam leta we di Jentayl dən de kontrol di chöch en di 'Ju biliva dən' dən de ronata di Ju pipul dən en di Kristian dən.

Prayer

pray ɔ komyuniket wit di gɔd dɛm nɔto bin evride, konsistens ivin insay Grik layf. Dən bin de kɔl di gɔd dən mɔ we sɔntin nɔ rayt ɔ sɔmbɔdi bin nid am. Na di wan ol pɔsin bin de pre fɔ inɛf bay inɛf. We dən bin si sɛlibreshɔn dən na di Gret Arenas, dis go bi tɛm fɔ mek grup tek pat fɔ tɔk to di gɔd dən. Dis go bi fɔs fɔ ɛp wit di sakrifays we di spektakles dən we dən arenj fɔ ɛnjoy di wan dən we tek pat pan di program. Bɔku tɛm, prea dən go lɔng ɛn get bɔku bɔku kɔlɔ dən. Di lida dən na di gɛda dən go ɔltɛm gi dən prea ya to di gɔd dən fɔ di pipul dən. Fɔ tɔk to di gɔd dən na bin ɛp ɛn aks fɔ di wan dən we dən bin dɔn mek fɔ di wan dən we dən bin de rul.

In Ibru tink, prea na ritual ɛn spontan. Prea bin de bi komyuniti ɛn insay di plɛnti plɛnti. Insay Ibru tinkin, prea kin bi blɛsin Elohiym (Gɔd), tɛl am tɛnki ɛn tɔk insay di past tɛm. Prea tan lɛk di festival dən we dən kin gi am bak fɔ 'sɛt tɛm'. Prea na pat pan disiplin, fɔ tren wan fɔ evride komyuniket wit di krieta.

Bɔku tɛm tide:

- a. Sombodi de pre fo evribodi
- b. Di pricha de stɔdi di Skripchɔ dən fɔ ɔlman.
- c. Man in sol naw kin de na wan eternal, spiritual stet bay we i biliv di rayt tin ɛn kɔnfɛs sɔm prɔpɔshɔn dən bɔt di logo dən. [Akt fɔ get sev pas fɔ du tin dən we get lɔv ɛn prez.]

Wetin Gɔd se fɔ mi? Dən dɔn tek di ples fɔ udat na di Logos?

Dən tek am frɔm di Ibru maynd vs. Grik Mind Wildbranch.org/gkhebcia/index.html 2-10-2007

Ondastand di difrɛns dən we de na dən we aw dən de si mɔtalman [grik, (nɔ-Ju wɔl) as dualism; IE sol ɛn bɔdi na sɛpret ɛn di Ibru (pipul dən we di Krays ɔ Mɛsaya kam) as wanwɔd; IE Soul and Body bin inklud as Gɔd mek dən] go gi wan bies fɔ ɔndastand di tichin, prɔsis ɛn intapriteshɔn fɔ di Baybul afta di apɔsul tɛm (100 AD).

Chapta 4

Church Hierarchy

Di Chöch Fɔdayshɔn

Simon Pita ansa se, 'Yu na di Krays, di Pikin fɔ di Gɔd we de alayv.' Jizɔs ansa se, 'Yu de bless yu, Saymɔn in pikin fɔ Jona, bikɔs dis nɔ bin de sho yu bay mɔtalman, bɔt na mi Papa we de na ɛvin. ɛn a tɛl una se una na Pita, ɛn pan dis rɔk a go bil mi chöch, ɛn di get dən na ɛdis nɔ go win am. (Matyu 16: 16-18)

to In devoted folowa dem I se "Una na di wan dem we don tinap bai mi fo mi trial. En a de gi una wan kingdom, jos lek aw mi papa bin gi mi wan pan mi." (Lyuk 22: 28-29) Don di de we Pentikost "Peta ansa se, 'Repent en baptayz, ol una, insay Jizos Krays in nem fo fagiv una sin den. En yu go get di gift fo di Oli Spirit. Di promis na fo yu en yu pikin den en fo ol di wan den we de fa — fo ol udat di Masta wi God go kol.' Wit plenti oda wod dem ih won dem; En i beg den se, 'Sev unasef from dis koropt jenereshon.' Den bin baptayz di wan den we bin gri fo tek in mesej, en den bin ad lek tri tawzin to den nomba da de de." (Di Aposul Den Wok [Akt] 2: 38-41)

ing bay Krays

Kip wach oba unasef en ol di grup den we di Oli Spirit don mek una ovasia. Bi shepad fo di Choch of God, we i bay wit in yon blod. (Di Aposul Den Wok [Akt] 20: 28-29)

Thrist na di ed

i na di pikcho fo di God we wi no de si, di fos boy pikin pas ol di tin den we God mek. bikos na in den mek oltin: tin den na evin en na di wol, we posin kin si en we posin no de si, ileksef na tron o pawas o rula o otoriti; Oltin na in bin mek am en fo am. I de bifo oltin, en insay am oltin de ol togeda. en na in na di edman fo di bodi, di choch; Na in na di biginin en di fos boy pikin from di wan den we don day, so dat insay ol wetin i go get di suprimiti. Bikos God bin gladi fo get ol in ful-ful de insay am, en tru am fo mek i gri wit in sef ol di tin den, ileksef tin den na di wol o tin den na evin, bay we den mek pis tru in blod, shed na di kros. (Leta Fo Kolose 1: 15-20)

[w] ol go tinap bifo God in joyment sidom ples. Den rayt am: "As fo tru as a de liv,' di Masta se, 'Evri ni go butu bifo mi; Eni langwej go konfes to God.' Wi ol go get fo gi God in yon stori to God.' (Leta Fo Rom 14: 10-12)

From di Skripcho den we de op, i rili klia se Krays na God, se bay In blod; IE, atoning sakrifays, i bay di choch en se fo trust pipul den we de obe, na God en di Pikin de put den insay de. In, Krays, na di edman o lida fo den pipul ya, di Choch, we ol pipul den go butu fo rekognayz.

Oganayzeshon

"Na bin in [Krays] we gi som fo bi aposul, som fo bi profet, som fo . Bi Ivanjelis, en som fo bi pasto en ticha, [som translet dis fo bi tichin pasto den as 'som fo bi' den no put am] fo pripia God in pipul den fo wok den we de na di Savis, so dat Krays in Bodi go bil op te wi ol rich wanwod wit di fet en di no we God in Pikin no en macho, fo rich di wan ol mezho fo di fulnes fo Krays." (Leta Fo Efesos 4: 11-13)

I bin de pre fo mek di wan den we biliv am get wanwod "A no de pre fo den wan ya nomo, bot bak fo di wan den we go biliv mi tru den wod; dat den ol kin bi wan, as yu, Papa, de insay mi, en mi insay yu; dat den kin bi bak wan insay wi, so dat di wol go biliv se yu sen mi. en di glori we yu gi mi a don gi den, so dat den go bi wan jos lek aw wi na wan: a insay den, en yu insay mi; so den kin mek den pafekt [kompli] insay wan, en di wol go no se yu don sen mi, en yu don lek den lek aw yu don lek mi." (Jon 17: 20-23 NKJV)

As di edman fɔ in chɔch, i bin mek in ɔganayzeshɔn bay we i gi difrɛn difrɛn wok ɛn rɪspɔnsɪbɪlɪtɪ dɛn pas ɔfɪs ɔ pozɪshɔn dɛn we dɛn go nid fɔ mek di Chɔch wok lɛk wan wanwɔd bɔdi fetful In. Dɛn bin de:

- a. Aposul dɛn - fɔ bɪa wɪtnɛs
- b. Prɔfɛt dɛn - fɔ tɔk bɔt ɛn/ɔ tɪch
- c. Ivanjelis - fɔ prɪch in mɛsɛj fɔ rɪkɔnsɪlɪɛshɔn, sev.
- d. Pastɔ ɛn tɪchɔ dɛn - ɛlda dɛn, shɛpad dɛn, wachman dɛn, pɪpul dɛn we de kɪa fɔ dɛn, pɪpul dɛn we de wach ɔ ovasɪa] fɔ kɪp wach oba, wɔn, ɛnkɔrɛj, trɛn ɛn tɪch di wan dɛn we de ɔnda dɛn kɪa.

Paul bin lɛf Taytɔs pan Krit fɔ pik ɛlda dɛn na ɛvri tɔŋ. (Taytɔs 1: 5)

Wan nɔ go ebul fɔ disayd wɪt absɔlyut dɪgrɪ fɔ shɔt ɪf dɛn pik ɛlda dɛn na ɔl di tɔŋ ɔ ɛvri kɔngrɪgɛshɔn, ɪf i bin pas wan kɔngrɪgɛshɔn na wan sɪtɪ ɔ tɔŋ. Wɪ no se Pɔl bin de na ɛfɪsɔs fɔ lɔŋ tɛm so i pɔsɪbul se i bin pas wan kɔngrɪgɛshɔn ɔ os chɔch. Ivɪn ɪf i pas wan grʊp we bin de gɛda na difrɛn say dɛn, pɔsɪn kɪn jɔs tɪnk ɪf ɛlda dɛn bin de na ɛnɪ grʊp we na Kristɪan dɛn we bin de mɪt na os ɔ ɛlda dɛn fɔ di sɪtɪ we nem ɛfɪsɔs ɔ ɪf di ɛlda dɛn we kɔmɔt na ɛnɪ asɛmblɪ na bin ɛlda dɛn na di sɪtɪ we nem ɛfɪsɔs. Na di sɛm tɪn apɪn to Jerusɛlɛm. Bɔt na Jerusɛlɛm wɪ no se bɔku bɔku Kristɪan dɛn bin de. Dɛn mɪt na os ɛn dɛnsɛf ɔl gɛda togɛda; "ɔl di wan dɛn we bɪlɪv bin de mɪt togɛda na Sɔlɔmɔn in kɔlɔnayd" (Di Aposul Dɛn Wok [Akt] 5: 12) [tɛ di lɪda dɛn fɔ di Ju pɪpul dɛn sɔfa]. ɪf ɛlda dɛn bin de fɔ ɛnɪ "os chɔch" ɔ fɔ di wan ɔl sɪtɪ dɛn na bin wan wanwɔd bɔdi we bɪlɪvɔ dɛn we nɔ mared ɛn we gɛt rɪzɪn fɔ du sɔntɪn ɪnsay fɛlɔshɪp ɛn we gɛt wanwɔd wɪt dɛnsɛf. There is no indication of one elder or one group of elders had a position of authority greater than any other elder or group of elders. Refer to thebiblewayonline.com lessons Functions of Christ's Church and His Shepherds also Servants of Christ.

Paul foresaw that man's desires would attempt to alter Christ's organization for "From Miletus, Paul sent to Ephesus for the elders of the church. When they arrived, he said to them: ... For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers [watchmen]. Bi shɛpad fɔ di Chɔch ɔf Gɔd, we i bay wɪt in yɔn blɔd. A no se afta a dɔn go, wayl wulf dɛn go kam ɪnsay una ɛn dɛn nɔ go sev di shɪp dɛn. Ivɪn frɔm yu yɔn nɔmba man dɛn go kɔmɔt ɛn dɪstɔr di trut fɔ mek dɛn go pul di disaypul dɛn afta dɛn. So una de wach!" (Acts 20:17-18, 27-31)

From Miletus Paul continued on his journey to Jerusalem. When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. Then some of the believers who belonged to the party of the Pharisees stood up and said, 'The Gentiles must be circumcised and required to obey the law of Moses.' The apostles and elders met to consider this question. (Acts 15:4-7)

This warning to the Ephesian elders appears to have come true not long afterwards, somewhere around AD 100 as seen in the writings of Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna and others. All refer to "the Bishop of some city." In fact, Ignatius insists on "the division of the bishopric and the presbytery and the monarchical authority of the bishop." The rule of one elder, bishop or pastor is nowhere to be found in the Bible.

Ignatius, Clement of Rome and others concluded that for unity of believers to occur there must be “one doctrinal (episcopate) authority.” “So, by early in the second century, church leadership began to transform into something strikingly akin to Roman civil government. Di dokyument den we bin get di wok mo fo sho se dis chenj we no de na di Baybul na bin Ignatius, we na bin bishop na Antioch, pan ol we som dawt de bot di tru tin den we i rayt bot in leta den. ... I go du fo sho se insay di et Ignatian leta den (CA AD 110) we den jos tink se na tru, i insist pan di divishon fo di bishop en di presbytery en di monarkikal otoriti fo di bishop, go so fa fo kompia di . bishop with Christ Himself [clearly different from Ignatius and Clement].

Shepherds of the church are to tend those placed in his care; ie, they must see if any are injured, attack by the enemy, strayed away, hungry or thirsty and provide their need. This cannot be done from a distance. It must be the tender care by one who knows and loves them better than self like Jesus and His love for us.

Chapter 5

Middle (Dark) Ages

476 – 1517 AD

The Roman Church was founded by the pagan Roman Emperor Constantine at the Council of Nicaea in 325 AD to consolidate his empire. I bin get buku pawa wantem wantem na ol di levul den na di imperial govmnt. With the fall of the Western Roman Empire around 476 AD the Constantine Roman Church morphed into the Roman Catholic Church and became the most powerful political force in Europe. So, for nearly 1,000 years with the feudal system and the lack of opportunity for learning, the peasant masses were unable to, or for that matter dared to, challenge the powerful church hierarchy and its supportive lords, rulers and kings.

Around 1200 AD Bible believing Christians began to challenge the Catholic Church's official Bible interpretations, teachings and practices. Den bin separet densef from di Choch na Rom, we den bin si as pipul den we don ton den bak pan God. So, den bin si den as bad bad tin we go mek den sofa. To eliminate this perceived threat persecution in varying degrees of severity was instituted and continued for centuries.

Waldensians (around 1179)

The earliest Waldensians believed in austerity, public preaching and the personal study of the scriptures. Di sekt bin bigin insay di let 12t sentinari as di Poor Men of Lyons, [Frans] wan grup we Pita Waldo, we na bin jentri man we bin de sel na Layon, bin oganayz, we bin gi in propati arawnd 1177 en go de prich bot aposul po as di we fo pafekt. Insay 1179, den bin go na Rom, usay Pop Alegzanda di Tod bin bles den layf bot i no bin gri fo prich if di

bigman den na di eria no alaw den fo prich. Den no bin obe en begin fo prich akodin to aw den ondestand di skripcho. Di Roman Katolik Choch bin si den as pipul den we no rayt, den bin deklare den formal wan as pipul den we no biliv God en begin fo mek den sofa fo som ondred ia en i bin lef smol fo le den donawe wit di sekt.

en.wikipedia.org/wiki/Waldensian

By the 11th century, in the zeal of the Catholic Church to establish their altered version of Christ's kingdom, the Roman popes began utilizing a new tool -- the Crusades. Fes, di Kruseyd den bin get as den objekt fo win Jeruselem en di 'Oli Land'. Along di krused den rod, den bin rep buku buku sivil pipul den we no du natin (espeshali di Ju pipul den), tif den, en kil den. In time, however, the crusade concept was altered to crush spiritual opposition within Europe itself. In oda wod den, den bin rayz ami den wit di intenshon fo kil wan ol komyniti den we na Kristian den we biliv di Baybul.

Albigenses or Cathars (around 1200)

[Pope] Innocent III believed that Bible believing dissidents were worse than infidels (Saracens, Moslems, and Turks), for they threatened the unity of ... Europe. So Inosent III bin sponj 'krused' fo kil den. Pop Inosent (wetin na in nem!) kol Luis di Sevin fo du in kil fo am, en i bin tel Remond di Sekon bak fo ep am.

Den bin jos tek di Albigenses o Kata pipul den na di sawt pat na Frans as pipul den we lan buk en jentri pas oda pipul den insay Frans we den kol Frans. Di pop bin de kol den pipul den we no biliv God bikos den no bin de fala in lo den. Den bin get en rid den Baybul den we na prist den nomo bin get rayt fo du. In the year 1209, the Catholic Church began its crusade against fellow Europeans Christian. Den bin de tok bot den na Pop Inosent in Sonde monin mesej den se 'di ol snek in savant den'. Innocent promised the killers a heavenly kingdom if they took up their swords against the unarmed populaces. Di pwel pwel we den bin de pwel di Kataris rilijon, we bin de ron insay famili, bin so kompli dat naw di wan den we de rayt bot istri de si di Kruseyd as di fos tem we den bin kil buku pipul den na Yurop.

quintessentialpublications.com/twyman/?page_id=10 Insay Julay insay 1209 afta Krays, wan ami we get otodoks Katolik den, we sontem na bin pat pan di Katolik kruk fet, bin atak di siti we nem Beziers, Frans en kil 60,000 sivilian den we no bin get wepon, en kil man, uman, en pikin den. Den bin sak di wan ol siti, en we sombodi komple se den de kil Katolik den en bak 'heretics', di papal liget den tel den fo kontinyu fo kil en no fo wori bot am bikos 'di Masta no in yon.'

Na Minerva, Den kil 14,000 Kristian den na di faya, en den kot di 'heretics' den yes, nos, en lip '[Katolik den] we fetful.' Wan Notis: Akodin to Webster's II New Riverside University Dictionary, dis na heretic: 'Posin we ol o advatayz opinion den we get kontroversi, esp. wan we de agens di tin den we di Roman Katolik Choch don gri wit na poblik.'

Dis na egzampul den from di long en doti istri bot di bad bad tin den we Katolik den bin de du to den bita enimi den, we na Kristian den we biliv di Baybul. Den bin de trit di wan den we biliv di Baybul we bin was pas dat insay da tem de we di Katolik istri bin de buku buku wan we den kol di Inkwizishon. Pop Alegzanda di Sekon bin mek di Ofis fo di Inkwizishon insay Itali insay 1254. Di fos inkwizito na bin Dominik, we na bin Spanish man we bin mek di Dominikan oda fo monk den.

From 1200 to 1500 di long sirios odinans den we di Papa bin mek bot di Inkwizishon, we bin de buku oltem in sirios en kruk, en den ol polisi to heresy, de ron go bifo witout brek. Na wan rigid konsistens sistem fo lo: evri Pop de konfom en impotant pan di divays den we di posin we bin de bifo am bin get. Oltin de dayrekt to di wan end, fo pul ol difren tin den we pipul den biliv komot kpatakpata... Di Inkwizishon bin de agens di simpul prinsipul den fo Kristian jostis en lov to wi neba, en den bin fo don rijekt am wit olsay fred na di ol Choch. D

Di Inkwizishon na bin klin en speshal wan Katolik institiushon; den bin mek am fo di klia rizin fo kil ol motalman na Yurop we difren from di tin den we di Roman Katolik biliv en du. I bin skata from Frans, Milan, Jeneva, Aragon, en Sadinia to Polan (14t sentinari) en afta dat to Bohemia en Rom (1543). Den no bin pul am na Spen te 1820. E mtc.org/inquis.html

A Peter S. Ruckman, Ph.D.; Di Istri bot di Nyu Testament Choch (Bible Believers Bookstore; Pensacola, Florida; 1989)

D J. H. Ignaz von Dollinger; Di Pop en di Kaonsil (London, 1869); as den rayt am insay Dave Hunt, A Woman Rides the Beast

E Pita S. Rokman, Ph.D.; op cit.

John Wycliffe (1328-1384)

Wycliffe na bin English prist we bin stodi en tich na Okford fo boku pan in layf. Insay dis tem di Roman Choch bin get boku pan di prapati na Ingland en Yurop en di prist den no bin bi natin pas fo get land we no fayn en we no ones we bin mek pipul den get boku lod.

Insay 1376, Wycliffe bin rayt Of Civil Dominion. Insay de i bin tok se nid fo get gud abit fo bi lida na di choch (Ol prist den fo bi gud man den). Fo get boku boku land na bin di men tin we mek di problem [i go mos bi se dis kin ikwal to pawa]. Jon we komot na Gaunt, we bin de wok as kin fo Richad di Sekon, we na bin smol pikin da tem de, bin gladi fo pul di Roman choch in prapati fo "klin di prist wok." Dis bin gi Wycliffe English Royal protekshon bak en mek den rifom di choch insay 1378 AD.

Wycliffe bin agens di Katolik dogma, di Pop in pawa en di doktrin dem fo Transubstantiation, prayvet mas, ekstrem unction fo moni (anoint di sik pipul dem, from Jems 5:14 , 15) en pagatori, en oda tin den I bin insist insay in raytin den se:

a. Di Pop noto bin di edman fo di choch, Krays na bin di edman fo di choch!

b. Di Pop na bin di Anti-Krays!

c. Na tu oda ofisa den nomo bin de na di choch: elda en dikon.

d. Na di Baybul nomo bin get pawa fo motalman, noto di choch.

e we de sho se. Di choch fo ri-model in sef afta di paten we di Nyu Testament bin de du.

Insay 1382, 71 ia bifo di Istan Roman Empaya fedom, i bin pul di fos English Baybul. Insay 1428, foti-fo ia afta we i day, di Katolik Choch bin kondem am as posin we de agens di govmnt, den dig in bon den, ker den go na do na di siti en bon den.

Chaucer (c. 1343 – 1400)

Geoffrey Chaucer na bin English rayta, poet, filsofa, birokrat, kotman en diplomat. Chaucer in padi en pōsin we bin de sōpōt am na bin Jōn of Gaunt 1st Duke of Lancaster, Duke of Aquitaine [sōntēm na di kīn ɔ rula na Ingland insay Wycliffe in tēm] Pan ɔl we i bin rayt bōku buk dēn, dēn kin mēm̄ba am mō fō in freym narativ we i nō dōn dōn, we nem The Canterbury Tales, we na wan kōlekeshōn fō stori dēn we pipul dēn we dēn kin mek fō go waka na di rod we dēn de go na di katidral na Kantabiri kin tōk. Sōntēnde dēn kin kōl Chaucer di papa fō English buk, sōm masta sabi bukman dēn se na in na di fōs pōsin we rayt di atis we sho se di English langwey we pipul dēn kin tōk na di kōntri get rayt fō du am, pas French ɔ Latin. Chaucer de pul bōku pan in sōs, di umanist dēn Boccaccio. wikipedia.org/wiki/Geoffrey_Chaucer

Jan Hus (1372 – 1415)

Jan Hus bin get inflōwens pan di tichin dēn we Jōn Wiklif bin de tich. I bin tōk se dēn fō rifōm di chōch na Bohemia jōs lek aw Wiklif bin du na Ingland. Dēn bin sabi sōm pan di wan dēn we bin de fala am as Hussites, [we dēn bin de push bay sōshal ishu en Czech nashōnal awareness (wikipedia.org/wiki/Hussite)] we di wan dēn we bin de fala am mō radikal bin de kōl dēn Taborites. Di Taborit dēn nō bin gri wit ɔl di tichin dēn we nō bin de na di Baybul. Arawnd 1450, sōm pan di Taborit dēn bin mek wan grup we dēn kōl di Bohemian Brethren. Di Moravian chōch na bin wan pan di fōs Protestant charismatic kōmyuniti dēn. Di Roman Katolik Chōch bin de si di tin dēn we Hus bin de tich as tin we nō biliv Gōd. Dēn bin pul am na di kōngrigeshōn insay 1411, di Kaōnsil na Kōnstans bin kōndēm am, en bōn am na di tik insay 1415 we i ol 43 ia.

Hus na bin wan impōtant pōsin we bin ep fō mek di Protestant rilijōn, we in tichin dēn bin get strōng pawa pan di stet dēn na Yurop en pan Matin Luta in sef sef. Di Hussite Wō dēn bin mek dēn mek di Basel Compacts we bin alaw fō mek dēn mek wan chōch we dēn dōn rifōm na di Kīngdōm of Bohemia—klosap wan ɔndred ia bifo dēn kayn tin ya apin insay di Lutheran Rifōmeshōn. en.wikipedia.org/wiki/Jan_Hus

ɔda Katolik prōsis dēn bin de bak lek:

a. Simony - Dēn bin de sēl di chōch ɔfis dēn to di wan we de bid pas ɔlman we de alaw di wan dēn we nō fit fō bi bishop en abot [we de oba wan monasti we nō get betē pawa pas bishop].

Midival en Mōdan Istri, Myers, p.115 116

b. Indulgencies – di bay fō fōgiv, naw en afta day. Di sēl we Jōn Tetzel sēl Indulgens na bin di tēm we Matin Luta bin brok wit Rom – 1517. Akōdin to di Roman tichin, pōgatorī na di sem tin lek el, na in nōmō nō de las fō lōng tēm, bōt ɔlman get fō pas tru am. Di pop bin tōk se i get di pawa en pawa fō mek dēn sōfa dēn ya smōl ɔ fō lēf dēn. I bigin wit Pop Pascal I (817 824) en Jōn di Sekōn (872 882) en i bin kam fō get bōku prōfit. Dis bin bi we fō “sēl di ɔnō to sin.”

Halley in Baybul Handbook, p.787 therestorationmovement.com/lessons/chlesson03.htm

Petr Chelčický (c. 1374 - 1460)

Petr Chelčický na bin Kristian en polital lida en rayta na Bohemia. In tinkin bin inflows bay Toms we komot na Štítný, Jn Wiklif, Jan Hus, en di Waldens tradishn.

I bin kondem di yus fo pawa pan tin den we get fo du wit fet. I bin tich se Kristian fo tray fo du wetin rayt bay wetin i want, i no fo fos oda pipul den fo bi gud pipul den, en fo du gud fo insef. I bin biliv se di Kristian fo lek God en in neba, en dis na di we fo chenj pipul den pas fo fos am. I bin kontinyu fo tok se eni kayn we fo fos posin na bad tin, en Kristian den no fo tek pat pan polital pawa strech.

Di tin den we Chelčický bin de tich bin get di ayd den we di Moravian, Anabaptist, Quakers, en Baptist den bin tek leta. Na in na bin di fos posin we rayt di Renaissance we bin de sopot pis, en i bin de bifo Irasmus en Meno Saymon fo lek 100 ia so.

en.wikipedia.org/wiki/Anabaptist

Erasmus (1466 – 1536)

Erasmus na bin “Dutch [humanists] masta sabi bukman en na bin student we get sens we no komon. I bin edit wan sirios stodi bot di Choch Fada den we mek di fos istri bot di we aw den komot na di Nyu Testament paten, de. I bin edit bak di fos Grik Nyu Testament we den print en i bin sho se di Latin Vulgate we den bin don de yuz as di teks fo di Skripcho den na di Katolik choch den from Jerom in tem no bin fayn. Pan ol we Erasmos bin de provok boku boku wan we i bin de kondem di Katolik choch i no bin begin fo du wan program we get trenk fo mek pipul den chenj. Bot i bin de gi boku pan di tin den we oda man den bin de yuz. Den don tok se Erasmos bin le di eg we Luther bin bon.” Di Kindom we go de sote go, F. W. Mattox, p 229

Machiavelli (1469 – 1527)

“Humanism in di ekstrem na wan wok we Machiavelli rayt we den kol Di Prins. Insay dis manyual i bin tok se:

a. Di prins we go win di prayz fo put ol di tin den we i fo tink bot bot rilijon en gud abit den.

b. I go fayn fo mek i tan lek se i de na rilijon en di sem tem i go yuz fo ful pipul den.

c. I kin bi se i no get sori-at we nid de.

d. Tu standad go de fo di gud abit den – wan fo di prins en oda wan fo di neshon.

e we de sho se. Di prins no fo trust di masej biks den no get tenki, den no de du wetin rayt, den de ful pipul den en den gridi.

f. Fo du dat, di prins no fo tek am se i fo du enitin we i don promis di pipul den.

g. I bin eksplen se di stet na di wan we pas olman en den fo mek am en kip am strong.

In dis i put di prinsipul fo totalitarianism. ... Mussolini rayt di diserteshon fo in doktoret pan di ‘Military Ideas of Machiavelli.’” Di Kindom we go de sote go, F. W. Mattox, p. 236

Yumanizm en/ɔ Yumanist

Yumanist rut den bin de bɔku bɔku ia bifo di Renaissance.

Grik umanizm

Siks sentiwoɔd BCE pantheists (wan we biliv bɔku gɔd den) Thales we kɔmɔt Maylet en Xenophanes we kɔmɔt na Kɔlɔfon bin pripia di rod fɔ leta Grik umanist tink. Thales na in den gi di kredit fɔ mek di maksim 'No yusef'. Xenophanes nɔ bin gri fɔ no di gɔd den we bin de insay in tɛm en i bin kip di divayn fɔ di prinsipul fɔ wanwoɔd na di yunivas. ... Den Ayonian Grik ya na bin di fɔs pipul den we bin de tink fɔ no se di tin den we Gɔd mek de fɔ stɔdi apat frɔm eni say we den se na tin we pas mɔtalman. ... Insay di ia 300 bifo Krays, pipul den bin no Epikyu fɔ in shot woɔd den we i bin de tɔk bɔt di prɔblem we get fɔ du wit bad tin, i nɔ bin biliv di layf we pɔsin kin day afta i dɔn day, en di we aw i bin de tink bɔt mɔtalman fɔ mek i ebul fɔ get eudaimonia (Grik we min gladi at).

Ancient Asian humanism

Human-centered philosophy we bin de rijek di supernatural en wan skeptik atitudi to di supernatural yu kin fɛn am insay:

a.) 1000 BCE insay di Lokayata sistem fɔ Indian filɔsofi (philosophical skepticism and religious indifference)

b.) 6th sentiwoɔd bifo Krays insay Taoisism (wan sistem we de sho aw pɔsin fɔ biev to Confucianists)

c.) Dɔn bak insay di 6th sentiwoɔd bifo Krays, Gautama Buddha, bikɔs nɔto sol ɔ enitin we get fɔ du wit sol kin rili en rili de, di we aw pipul den kin tink se afta dis sol go liv fɔ ɔltɛm, we go kontinyu fɔ de, we nɔ go chenj, yea go de sote go: na nɔto dis na ful en ɔl na ful tichin?[18]

Dante (c.1265 – 1321)

Dante Alighieri na wan Italiyan poet we bin de insay di Midul Ij. I rayt di Divayn Kɔmɛdi, we di pɔsin we rayt am bin kɔl fɔs Commedia en leta Boccaccio bin gi am di niknem Divina, [a Renaissance humanist (1313-1375)] bɔku tɛm den kin tek am se na di big big buk we den rayt insay di Italiyan langwej en na wan masta wok fɔ di wɔl buk den. [Nɔmal wan den bin de rayt di buk den we den rayt insay klasikal Latin pas di Italiyan.]

Di Divayn Kɔmɛdi de tɔk bɔt Dante in joyn tru El (Inferno), Pɔgatoɾi (Purgatorio), en Paradaɽs (Paradiso), we di Roman pɔyt we nem Vejil bin gayd am fɔs en afta dat Bitris we nem Bitris. Di woɔd 'kɔmɛdi,' insay di klasikal sɛns, de tɔk bɔt wok den we de sho biliv pan wan ɔda yunivas, usay di tin den we apin nɔ bin jɔs de tend to wan gladi ɔ 'amusing' end, bɔt wan end we den inflows bay wan Providential wil we de ɔda ɔltin to wan ɔltime gud dat na di pilgrimej frɔm El to Paradaɽs bigin wit di pilgrim in moral kɔnfyushɔn en dɔn wit di vishɔn fɔ Gɔd. (wikipedia.org/wiki/Dante_Alighieri) [I tan lek se dis na bin di biliv we di Katolik tichin den bin de tich da tɛm de.]

Renaissance Humanism,

Arawnd 1806 den bin de yuz Humanismus fɔ tɔk bɔt di klasikal kɔrikulu we di Jaman skul den bin de gi. Renaissance Humanism we bin de go bifo na Itali bin tray fɔ mek di klasikal Grik en Latin lanin get layf bak. Insay di las pat pan di 18 en di fɔs 19 sentiwoɔd den bin mek bɔku gras-rut 'philanthropic' en benevolent sosayti den. Den bin de dediket fɔ mɔtalman betɛ en mɔtalman gud kwaliti bays pan mɔtalman rizin nɔmɔ we nɔ get enitin fɔ du wit tradishɔnal rilijɔn institiushɔn den.

Insay di 19th sentinari, den bin de si di Katolik Chɔch as pɔlitikal pawa we de get strong inflɔens.

(wikipedia.org/wiki/Roman_Catholicism_in_Germany)

Na lek di sem tɛm, 'yumanism' as filɔsofi we de sentred rawnd mɔtalman (as opɔsite to institutionalized rilijɔn) bin de yuz na Jamani bay di wan den we den kɔl Left Hegelians, Arnold Ruge en Karl Marx, we bin de kɔndem di klos we di chɔch bin de put an pan di Jamani-Prɔshia we bin de mek pipul den sɔfa di wan.

Renaissance humanism na bin wan intelektual muvmɛnt na Yurop fɔ di leta Midul Ij en di Early Modern tɛm fɔ muv frɔm di ej fɔ Daknes bay di tek tɛm stɔdi en imiteshɔn fɔ di big big klasikal ɔda pipul dɛm. Fɔ Petrark en Boccaccio, di masta we pas ɔlman na bin Cicero. Di tin we den bin want fɔ du na fɔ mek ɔda pipul den liv di gud layf. Jɔs lek aw Petrarch bin tɔk, 'i betɛ lɛ wi want di gud tin pas fɔ nɔ di trut.' So ritɔk bin mek pipul den bigin fɔ lan bɔt sens en den bin gri wit am.

Di besik trenin fɔ di umanist na fɔ tɔk fayn en rayt (tipikli, insay di fɔm fɔ leta). Fɔs, na bin filɔsofik pas fɔ agens Kristian ɔ ivin agens di prist. Bɔt den bin de tek am se i et di Chɔch, ɔ di kɔnsavayv soshal ɔda injɔnal wan. Di umanist den bin de kɔndem wetin den bin de tek as di barbarous Latin na di yunivasiti den.

I nɔ tu te, di we aw di umanist den bin stɔdi di Latin litreri teks den gud gud wan, dat bin mek den ebul fɔ nɔ difrɛns den we bin de bitwin di istri we den bin de rayt difrɛn tɛm den. We den kɔmpia wetin den si se Latin langwej dɔn go dɔn, den bin yuz di prinsipul fɔ ad fontes (bak to di say den we den pul am) akɔdin to bɔku bɔku say den we den bin de lan, en den bin de luk fɔ manuskrip den we get Patristik buk den [we rayt bɔt "chɔch papa den] en bak di pegan pipul den we de rayt buk den. Afta di Bizantin Empaya bin fɔdɔm insay 1453, rɛfyuji den bin kam wit Grik manuskrip den, nɔto jɔs Pletɔ en Aristɔtul rayt, bɔt den bin kam wit di Kristian Gɔspel den bak, we nɔ bin de na di Latin West.

Afta 1517, we di nyu tin we den mek fɔ print mek den teks ya de ɔlsay, di Dutch umanist Erasmus, we bin dɔn stɔdi Grik na di Venetian printin os na Aldus Manutius, bigin fɔ du wan filɔlɔjik [i tink bɔt ɔl tu fɔm en minin insay langwej ekspreshɔn, we i jɔyn langwej biznɛs en literary studies] analays fɔ di Gɔspel den, kɔmpia di Grik ɔrijinal den wit den Latin transleshɔn wit di ateshɔn fɔ fɔ kɔrɛkt mistek en difrɛns den we de na di las wan. Erasmus, wit wan French man we de stɔdi bɔt mɔtalman we nem Jak Lefevre d'Etapuls, bin bigin fɔ pul nyu transleshɔn den, en dis bin mek di Protestant Rifɔmeshɔn. Frɔm naw, di Rinesans umanizm, mɔ na di Jaman Nɔt, bin bigin fɔ bisin bɔt rilijɔn, we di Italiyan en French umanizm bin de kɔnsentret mɔ en mɔ pan skɔlaship en filɔlɔji we den bin de adres to wan smɔl ɔdiens we speshal pipul den bin de tɔk bɔt, en den bin de stɔdi gud gud wan fɔ avɔyd tɔpik den we go mek di rula den we get pawa ɔ we den go si as tin den we de pwel fet. wikipedia.org/wiki/Humanism

Di tin den we bin apin to di Renaissance humanist muvmɛnt

Di ad fontes prinsipul (bak to di sɔs) bin get bɔku aplikeshɔn den bak. Bɔku tɛm, di umanist den bin de agens di filɔsofa den we bin de bifo di muvmɛnt we den kɔl Skɔlastik, di 'skulman den' na di yunivasiti den na Itali, Paris,

Okford en oda say den. Di we aw di masta sabi bukman den bin de du tin bin don develop from di we aw den bin de enjoy wit di sayens en filsofi we di Grik den we bin de trade trade en di Arab den we bin de insay di midul ivul bin get fo tray fo mek di tin we Aristotul bin de tink bot wit Katolik rilijon, joyn togeda. Bot den no bin don enjoy wit di litereri, istri en oda kolcho teks den we bin de trade trade.

wikipedia.org/wiki/Renaissance_humanism

Di ri-diskovri fo di ol manuskrip den bin bring mo dip en korekt no bot di ol filosofik skul den lek Epikyurianism, en Nioplatonism, we den Pegan sens di umanist den, lek di Choch papa den we bin de trade, bin de kia fo, at least initially, fo tek am se i komot from divayn rivyu en so i kin ebul fo chenj to layf we Kristian den get gud kwaliti den. (en.wikipedia.org/wiki/Humanism) We den bin de pe atenshon bak pan den buk den de we den rayt bot buk, istri, oratori, en tioloji, di Rinesans umanizm bin chenj di kolcho en intelektual dairekshon na Yurop bad bad wan. Insay filsofi di wan den we bin de sopot motalman insay di tem we den kol Renaissance bin de pe atenshon mo pan di tin den we Pletu bin tok bot en den no bin de pe atenshon tumas pan di tin den we Aristotle bin rayt. wikipedia.org/wiki/Renaissance_humanism

Bete fo no di Grik en Roman teknikal raytin den bin inflows bak di development fo Yuropian sayens usay Platonism (di tiori bot fom en antitayp) bin tinap fo agens di Aristotlean konsentreshon (di stodi o tiori bot dizayn en poposhon) pan di prapati dem we den kin obsu na di fow. [33] Bot di wan den we bin de sopot motalman insay di tem we den bin de kol Renesans, we bin de si densef as pipul den we bin de mek di glori en di bigman den we bin de trade trade, no bin get eni intres fo mek nyu tin den bot sayens. Bot bay di mid-to-let 16t sentinari, ivin di yunivasiti den, pan ol we Skolastik (resolution of the disagreement tru rational discussion) bin stil de kontrol den, den bin begin fo aks fo mek den rid Aristotul insay korekt teks den we den edit akodin to di prinsipul den na di Renaissance philology, . so dat i mek di stej fo Galio in agyument wit di otmod abit den we Skolastikizm get.

Nayntin en Twenti Sentinari

Sontende den kin se di wod we den kol 'rilijon fo motalman' na di Amerikan Fawndeshon Fada, Tomas Pen, pan ol we den no atest am yet insay in raytin den we stil de alayv. Tomas Pen bin kol inseh tiophilanthropist, wan wod we joyn di Grik fo 'God', 'lov', en 'man', en i sho se pan ol we i biliv se wan sens we de mek tin de na di yunivas, i no gri wit di tin den we den tok atol en fo ol di rilijon tichin den we de naw, mo den mirekul, transendant en seveshonist pretenshon. Di Parisian Society of Theophilanthropy bin yuz wan buk we Pein rayt, di Age of Reason (1793), fo ton provok pan skripcho den we den joyn wit di provok we Volta bin de provok am "fo mek pipul den no bot di absurdity of wan tioloji we den bil pan wan kolekeshon fo di Levantine pipul den we no get wanwod." Insay di 19th sentinari Ludwig Feuerbach we de na di Hegelians bin rayt ('Man na god to man' o 'god noto natin [oda pas] man to inseh').

Di orijinal sayn den fo di Humanist Manifesto I fo 1933, bin deklare densef to bi rilijon umanist den. Bikos di tradishonal rilijon den no bin ebul fo du wetin den nid insay den tem, di wan den we bin sayn insay 1933 bin tok se na big tin fo mek den mek wan rilijon we go get pawa fo du wetin den nid da tem de. From da tem de, den rayt tu oda Manifesto fo tek di fow wan in ples.

Insay di Preface of Humanist Manifesto II, di wan den we rayt di buk we nem Paul Kurtz en Edwin H. Wilson (1973) bin tok se posin fo get fet en no fo get op fo si tumara bambay. Manifesto II tok bot wan pat we de tok bot

Rilijon en i tok se tradishonal rilijon de du bad to motalman. Manifesto II no se den grup ya na pat pan den naturalistik filosofi: sayens, etikul, dimokrasi, rilijon, en Maksis umanizm.

Insay 1941, den oganayz di American Humanist Association. Afta Wol Wo Tu, tri bigman den we sabi bot Yumanist bin bi di fos dairekta fo di big big divishon den na di Yunayted Neshon: Julian Huxley we de na UNESCO, Brock Chisholm we de na di Wol Welbodi Oganayzeshon, en Jon Boyd-Orr we de na di Food and Agricultural Organization.[49]

In 2004, American Humanist Association, wit oda grup den we de ripresent pipul den we no biliv se God de, pipul den we no biliv se God de, en oda pipul den we de tink fri wan, bin joyn fo mek di Secular Coalition for America we de advatayz na Washinton, DC fo separet choch en stet en na di kontri fo mek den aksept Amerika pipul den we no biliv God mo. Di Egzibit Dayrekto fo Sekyula Kolishin fo Amerika na Sean Faircloth we don wok fo long tem na stet Iijisleta from Maine.

Di Modan Yumanist dem, lek Kolis Lamont o Karl Sagan, se motalman fo luk fo trut tru rizin en di best prof we posin kin si en den fo endos sayens skeptisism en di we aw sayensman den de du tin. Bot den se di tin den we posin kin disayd fo du bot wetin rayt en wetin rorj fo bi bay di posin en olman gud. [dat na, no absolyut valyu no de.] As etikul proses, Yumanizm no de tink bot metafizikal kweshon den lek di egzistens o no de fo pipul den we no de day. Yumanizm de enjoy wit wetin na motalman.[9] So no absolyut no de.

Insay 1925, wan English man we sabi bot matematiks en sayensman we nem Alfred Not Waithed bin won se: 'Di profesi we Fransis Bekan bin tok don apin naw; en motalman, we kontende bin de drim se i smol pas di enjel den, don put inself dorj fo bi di savant en di minista fo di tin den we God mek. I stil de fo si if di sem akto kin ple ol tu di pat den na di bodi.'[10] en.wikipedia.org/wiki/Humanism

Chapta 7

Somari

Di apsul den bin won bot tem we pipul den go ton bak pan sawnd tichin en fala wetin den want. I bin klia se dis bin don olredi apin bay di leta den we Jon rayt to di choch den na Eshia we den rayt n Reveleshon.

Insay di ia den we de fala di apsul den tem (afta 100 AD) di tin den we di "choch papa den" rayt kin begin fo fala den yon opinion. As di ia den de go, di tin den we den bin de tich en di tin den we den bin de du bin so bad o koropt dat di Katolik Baybul masta sabi bukman den no bin gri fo tek boku pan den tin ya en tichin den we den bin de tich en den bin de put den layf pan denja. Som bin jos want fo rifom som pan di bad tin den we den bin de du pas fo go bak to di Baybul fo ol di tichin en tin den we den bin de du.

Fo long tem naw, pipul den we de stodi di Baybul don no se den nid fo go bak to di Baybul fo get gayd fo liv layf we go mek God gladi en fo wship am evride. Wiklif bin tok agens di tin den we di Katolik Choch bin de tich en di tin den we den bin de du we no bin de na di skripcho den. I bin want bak fo gi di Baybul insay in yon langwej fo

mek di kómón man ebul fɔ no mɔ bɔt Gɔd in wɔd pas fɔ abop pan di we aw ɔda pɔsin de eksplen am. I bin lɔs am in layf.

Insay sɔm ia wan ɔda Baybul student we nem Jan Hus bin bɔn pipul den we nɔ gri wit ɔl di tichin den we nɔ bin fala di Baybul. I bin jɔs sev fɔ sɔm shot ia we di Katolik Chɔch bin tek am as pɔsin we nɔ biliv di trut, den bin pul am na di kɔngrigeshɔn, di Kaɔnsil ɔf Kɔnstans bin kɔndem am en bɔn am na stik insay 1415.

Den bin de mek den man ya en ɔda pipul den sɔfa bikɔs den bin get maynd fɔ put den fet pan di Baybul pas dat pas di tin den we mɔtalman de tich en du. Bɔt fɔ mek den sɔfa nɔto bin nyu tin i bigin wit di Ju pipul den, di Roman Emparɔ den bin mek den sɔfa en di Roman Katolik Chɔch bin kɔntinyu fɔ mek den sɔfa, en den bin kil bɔku bɔku pipul den bikɔs den get Gɔd in wɔd ɔ jɔs rid am. Di sɔfa nɔ go stɔp. I de tide insay difren we den – fɔ provok, fɔ ambɔg pɔsin in bɔdi, fɔ pwel prɔpati en ivin day.

I nɔ rich fifti ia frɔm we Hus day di Guttenberg prɛs mek Baybul den izi fɔ yuz. As di Baybul bin de kam, mɔ pipul den bigin fɔ aks kwɛstyɔn bɔt di tichin, di tin den we den bin de du en di we aw den bin de eksplen di Baybul da tɛm de. Di faya we den bin de kɔl fɔ mek den chɛnj di Baybul en fɔ kam bak na di Baybul bin de smok fɔ ɔda fifti ia. Bɔt insay 1517, Martin Luta bin layt di faya we i bin de post in 95 tisis na di domɔt na di ɔl Sent Chɔch na Witenbɔg. I nɔ tu te, Zwingli en ɔda pipul den fala Luther fɔ kɔndem di tichin den we de naw, di tin den we den de du en di we aw den de eksplen tin den we nɔto masta sabi bukman den. Den bin de aks fɔ mek den chɛnj di we aw den de du tin. Bɔt i nɔ bin tan lɛk se rifɔm pɔsibul en bɔku pipul den we nɔ bin gri wit di Katolik Chɔch we den bin dɔn mek, lɔs den layf.

I nɔ tu te, ɔda pipul den kam fɔ no se if den nɔ go ebul fɔ rifɔm den chɔch [Katolik], dat min se na tɛm fɔ lɛf am. Dis bin mek den mek bɔku nyu rilijɔn ɔda den we den bin de tich en du tin den lɛk Martin Luta, Jɔn Kalvin en Jɔn Wɛsli fɔ nem tri pan di wan den we impɔtant pas ɔl. Di wan den we de fala den bin de divɛlɔp wan standad frɔm di we aw den ɔndastand am, den bin rayt am en den bin de aks ɔl di wan den we de fala den fɔ fala en fala wetin den biliv.

Di wan den we bin de tray fɔ rifɔm di Katolik Chɔch bin de pe atɛnshɔn fɔ chɛnj da ɔganayzeshɔn de. ɔda wan den bin de pe atɛnshɔn mɔ pan di tichin den we di wan den we de tray fɔ mek di Katolik Chɔch chɛnj. Nɔn pan den tu grup ya nɔ bin no se na man na di prɔblɛm we nid fɔ aks “Wetin a fɔ du fɔ go bak to Gɔd?” Dis kweshɔn na di sem kweshɔn we bin de fes di Pikin dem fɔ Izrel evri taim we dem brok dia agrimen wit God en folo di praktis we di wan dem we de roun dem de du.

Man nid fɔ go bak to God, komot ɔl forin praktis en go bak to God in tichin yuz onli di baibul . Gɔd bin dɔn ɔlɛdi mek in Chɔch en i bin de put ɔlman insay de we put den fet, trɔst en obe pan Jizɔs, di Krays, in pikin we i lɛk.

Sɔm Kɔntroversial Tichin den fɔ “Church” Papa den

1. Yuniti bitwin di wan den we biliv kin apin nɔmɔ frɔm wan tichin ɔtoriti – Episkɔpal kaɔnsil den – Papal sistɛm.
2. Di “Chɔch” we de akt tru di Bisop na Rom get pawa oba ɔl Kristian den – chɔch hayarki we den dɔn mek
3. Nɔtin nɔ fɔ du if di Bisop nɔ gri fɔ du am.
4. Selibreshɔn fɔ spɛshal de den lɛk Ista.
5. Prist wok as spɛshal klas fɔ intamɛdieri den we de bifo di Bisop – we de tek Krays in ples.
6. Divɛlɔpment fɔ Sakramɛnt – sɔm pan Krays in tichin den impɔtant pas ɔda wan den.
7. Krio mono-episcopate usay den bin de pik Bisop den frɔm wan chɛn we nɔ brok frɔm apɔsul den to di Bisop we de naw, Pop, we bin dɔn tek di taytul we den gi di Emparɔ den, Pontificus Maximus.

8. Chenj na di praktis en di we aw pɔsin de baptayz:

- a. Pikin den we baptayz wit mama en papa we de kɔnfes fɔ den
- b. Substituting pouring fɔ imeshɔn
- c. Fɔ nid patikyula wɔd fɔ mek baptizim wok fayn.

9. Den kɔl am wan Episcopal kaɔnsil fɔ mek den mek wan tichin we den kin aksept.

10. Kɔmbayn Griik filsofik tradishɔn wit Kristian tichin

11. Mɔtalman na divayn sol den we trɔs insay wan matirial wɔl we Gɔd we nɔ pafekt mek.

12. Fɔ get dairekt pɔsin in nɔ we pas Gɔspel. [Mɔntanizm]

13. Sol de pas tru wan stej we de afta am bifo i bi mɔtalman en afta i day i kin rich to Gɔd.

14. Rul dem we den dɔn mek fɔ disayd di Baybul tichin dem:

Wetin nɔ bin alaw na skripchɔ den nɔ alaw

Versus

Wetin nɔ bin alaw na skripchɔ den alaw

15. Established Rule of Faith usay di tichin den we get pawa we den de gi na di Katolik Chɔch en di skripchɔ den get di sem wet.

16. Calvin bin adap sɔm pan di tin den we Ɔgɔstin bin biliv fɔ in tioloji

- a. Sovereignty fɔ Gɔd
- b. Total depravity fɔ mɔtalman
- c. Ilɛkshɔn we nɔ get kɔndishɔn
- d. Limited atonment
- e. Gɔres we nɔ go ebul fɔ stɔp
- f. Di we aw oli pipul den kin kɔntinyu fɔ bia

Tichin en Praktis den we Katolik Masta sabi bukman den tink se na bad bad tin den

1. Wiklif

- a. Chɔch bin get bɔku pan di prɔpati na Inghland
- b. Di prist den na bin natin pas pipul den we get land we nɔ de du wetin rayt
- c. Pop in asɔmpshɔn fɔ get pawa. Pop nɔto bin di edman fɔ di Chɔch, Krays na.

- d. Addishon of plenti oda of lida dem as onli elda en dikon fo choch of di Bible
- e. Doktrin fo transubstantieshon
- f. Prayvet mas den
- g. Ekstrim unkshon
- h. Pogatōri
- i. Sale of choch ofis den
- j. Na di prist nōmō bin ebul fo get en rid di Baybul
- k. Kōmōn man nō bin ebul fo get ɔ rid di baybul

2. Luther

- a. Sale of indulgencies [sel fo rayt fo sin ɔ pe fo previlej fo sin]
- b. Pogatōri
- c. Doktrin fo transubstantieshon
- d. Woship fo oli pipul den
- e. Sakrament den
- f. Pop ɔ Choch nō bin bi di las ɔtoriti fo Kristian

3. Zwingli

- a bin de du am. Choch involvment na govment
- b. Fastin di tem we den de lent
- c. Yuz imej (Icons) insay stej dem fo woship
- d. Kōrapshon insay choch hayarkikal strōkchō
- e. Prohibition fo mared na prist

Sōm Tichin en prōsis dem fo Rifōma dem

1. Wiklif

- 1. Krays na di edman fo di Choch
- 2. Choch Lida den fo bi moral man – nōto bay pozishon
- 3. Baybul na di wan ol ɔtoriti fo mōtalman – nōto Katolik Choch
- 4. Na tu ɔda ɔda choch lida den nōmō – elda en dikon

2. Luther

- 1. Baybul nōmō na di las pawa fo Kristian

