

Where IS the faith “given once for all to the saints?”

These descriptions are provided to accompany the elements in the chart.

We know that this effort is not all-inclusive. It is intended, rather, to be representative.

We want to help Believers understand what Jude spoke of in the exhortation to "earnestly contend for the faith given once for all to the saints." If you want further information on any aspect, there is often a link to the source. **DISCLAIMER:** The use of a particular resource does NOT necessarily indicate complete acceptance of all views expressed by that author or website.

The Christian Bible includes as its base the Tanakh, commonly called the Old Testament. The God of the Christian Bible *is* the God of Abraham, Isaac and Jacob and He has a Memorial Covenant Name. We will refer to Him as **Yahweh or YHWH**. His only begotten Son, **Jesus of Nazareth, has a Hebrew Name which we will refer to as Yahshua**.

The Hebrew Name confirms that He came in His Fathers Name.

Yah = YHWH shua = my salvation. Thus Yahshua = YHWH is my salvation. Yahshua: Together, they are the **Alef and Tav**, or as we are more familiar hearing it in Greek, **Alpha and Omega**. As confirmed in John, we know that both were present at the Creation of the world and that the Word became Flesh; thus the Word IS **Yahshua/Jesus!**

Adam/Eve

Direct communication with Yahweh until the fall. At the fall came the first promise of the Messiah to come. (Genesis 3)

Cain

Cain kills Abel and becomes a rebel roaming the earth. Generations of conflict.

Seth

Maintains relationship with Creator.

Noah

"Called out" one. The righteous were "lifted up" above the deluge and preserved.

Shem

The generation of promise. Honors Yahweh-according to some tradition he disposes of Nimrod.

Nimrod

A mighty hunter in the face of Yahweh. Architect of Tower of Babel. Beginnings of multiple pantheon of sun god worship/paganism. Under other names, Nimrod is considered the first post-flood type of anti-christ and is said to have taken the dragon as his personal emblem. Gen. 10: 1-12, 1 Chronicles 1: 1-10, Micah 5: 1-6

<http://www.ldolphin.org/Nimrod.html>

[http://en.wikipedia.org/wiki/Nimrod_\(king\)](http://en.wikipedia.org/wiki/Nimrod_(king))

Abraham

"Called out" one. Yahweh asked him to leave his family and the Babylonian sun god worship and honor Yahweh alone. **Abrahamic Covenant** continues through the generations of promise. Genesis 12

Isaac, Jacob, Joseph

Generations of Promise.

Jacob - There is great significance to the change of his name to Israel, as well as to the places involved here. It has to do with YHWH's plan to split the kingdom, and to eventually re-gather it.

Check out “Machanayim, The Two Camps of Israel” by Frank Houtz, for further information. (Currently available through Dry Bones Restoration Company website: soon to be available on our website.)

Ephraim, Manassah

Generations of Promise

Ephraim - A fullness of nations. Melo ha goyim

Manassah – A single great nation.

(Genesis 48:17-20)

Moses

Yahweh gave Moses the Written Torah at Mount Sinai. We know that **Yahshua, also known as Jesus**, Who is One with the Father, was also present

When the children of Israel first entered the Promised Land each tribe was given their own territory in which to dwell. The children of Joseph (Ephraim and Manasseh) were each given a full portion because Joseph was reckoned as the firstborn and he received a double portion of land (I Chron. 5:1-2). The tribe of Levi was not given an inheritance of land because they were chosen to serve God in the Tabernacle/Temple and they were entitled to receive the tribes of the other tribes for their support. They dwelt in special set aside Levitical cities throughout the nation of Israel. (Num. 35)

Courtesy of Dean & Susan Wheelock of Hebrew Roots.

Period of Judges

On going struggles with surrounding sun god/pagan worshipping nations/tribes.

Period of Kings

Eventually the nation was united under a monarchy. The first king was Saul. He was replaced by king David, and when David died his son Solomon became king. After the reign of Solomon the united kingdom of Israel was divided into two separate kingdoms (I Kings 11-12). The House (kingdom) of Israel consisted of the ten northern tribes and was assigned to king Jeroboam. The House (kingdom) of Judah was made up of two southern tribes under the leadership of Rehoboam, Solomon's son. Included in the population of the House of Judah were the members of the tribe of Levi, who fled their cities in the kingdom on Israel and came to dwell in the territory of Judah. They did this because the House of Israel immediately went into a syncretistic religion, mixing paganism into their worship of God.

Courtesy of Dean & Susan Wheelock of Hebrew Roots.

Diaspora

Israel falls first scattered throughout Assyria. Judah falls later transported to Babylon. Judah and companions returned to Israel 40-70 years later. Individuals from all tribes may well have returned here. There is no known mass return of Israel to match the return of Judah. (this is a disputed point)

Rabbinical Judaism

Develops as the Rabbi's struggle to maintain unity in the Diaspora, in the face of the many variations of pagan sun god worship throughout the nations, and in their own backyard. Some influx of paganistic practices here.

Pharisees, Sadducees, Essenes, Scribes, Zealots

Many sects/denominations of Judaism exist. Many proclaimed themselves (or a leader) to be Messiah.

Yahshua/Jesus

Jesus began His ministry in early part of first Century. He was closest to the Pharisees, school of Hillel in His interpretations but “taught as One having authority, not as their scribes did”. His followers were Jewish, with occasional gentiles coming alongside. He said He came “for the lost sheep of Israel”. He had other sheep in other folds. He said He had much to teach but they were not “able to bear it yet” so He would send a Helper after His Ascension, the Holy Spirit.

33AD, Nazarenes of Followers of the Way

At Shavuot, known to Christians as Pentecost, which followed Yahshua's Resurrection 50 days later, THOUSANDS OF JEWS came to faith in Him, the long awaited and predicted Messiah. Followers were considered a sect of Judaism. They all kept the Biblical Feasts as directed in the Torah, the Written Word; the 7th Day Sabbath, the Biblical Feast days of Passover/Crucifixion, Unleavened Bread, First Fruits/Resurrection, Shavuot/Pentecost, Yom Teruah, Yom Kippur and Sukkot/Tabernacles. They would not have been familiar with Sunday keeping, Lent, Easter or Christmas.

Sha'ual/Paul

Was a respected Pharisee, was apprehended by Yahshua on the road to Damascus. Like Noah and Abraham before him he was a "called out one" to proclaim Yahshua to the Gentiles. He claimed his Pharisaic heritage as he proclaimed Yahshua. (Acts 24:10-21, 25:10-11) There were 15 years between Shavuot and the uprising swelling of Gentiles coming into the faith. Peter had a vision not to call any man unclean.

Nazarenes and Pharisees

In 70AD at the Destruction of the Temple by the Romans, the Nazarenes fled to Pella, remembering Yahshua's instructions. They were the only surviving sects. The struggle with the Roman Empire and sun god worship continued.

(Source: **Restoring the Jewishness of the Gospel** by David Stern)

Independent Apostolic Fellowship

The church was founded, not as an institution of Authority to Force the Name and Teaching of Christ upon the world, but only as a Witness-Bearing institution to Christ, to hold Him before the people. Christ Himself, not the Church, is the Transforming Power in human life. But the church was founded in the Roman Empire, and gradually developed a form of government like the political world in which it existed, becoming a vast autocratic organization, ruled from the top. At the close of the apostolic age churches were independent one of another, each being shepherded by a board of pastors. The main leader came to be called Bishop. The others, later, were called Presbyters. Gradually the jurisdiction of Bishop came to include neighboring towns.

(Source: **Halley's Bible Handbook** page 767)

Earliest Church

Followers of the Way, called Christians since Antioch, continued on in observance of the Biblical instructions for dietary intake and for observance of the appointed times as listed in Leviticus as well as the 7th day Sabbath: basically it could be said that they continued to Walk in Torah observance. Several of those recognized as church fathers observed that they were in every way not distinguishable from their Jewish brethren except that they accepted Jesus/Yahshua as Messiah. Gentile converts came in after about 15 years, and later political controversy, and persecution from both the government and from those within Judaism who considered Jesus/Yahshua a false prophet drove them out to develop independent groups. The perceived need was to distance themselves from the Jewishness of their roots in order to find greater safety.

Many resources available to further discuss this. **Restoration! Returning the Torah of God to the Disciples of Jesus** by D. Thomas Lancaster. **Restoring the Jewishness of the Gospel** by David Stern **They Loved the Torah** by David Friedman **Our Father Abraham** by Marvin Wilson

How the Church Divorced itself From It's Hebrew Roots by Natan Lawrence, found at <http://www.hoshanarabbah.org>

Rome – Alexandria

From 2nd to 6th Centuries, there were many sects. Conflicts with heathen philosophies: Even as every generation seeks to interpret Christ in terms of its own thinking, so, no sooner had Christianity made its appearance than it began its process of amalgamation with Greek and Oriental Philosophies; and there arose many sects: Gnosticism, Manichaeism, Montanism, Monarchianism, Arianism, Appollinarianism, Nestorianism, Eutychianism, Monophysites. . . .the church was rent with controversies over these and similar isms, and almost lost sight of its true mission. (Source: **Halley's Bible Handbook** page 761)

May also want to read **Too Long in the Sun** by Richard Rives
Come out of her my people by C. J. Koster

Roman Catholic Church

Initially, the Church of Rome, was just one of the many groups listed as independent fellowships on the chart. It had no more and no less significance than any of the other fellowships in Ephesus, or Antioch for example. Over a period of time, animosity developed between the leaders of each of these groups as to their autonomy. Eventually, the Bishop of Rome provoked a vote to solidify his control over the group by locking the group into a room and refusing to allow anyone to leave until the agreement was reached among those present.

As noted elsewhere, the Bishop of Antioch never agreed to this and retained autonomy. These events led to centuries of struggle and the eventual declaration of the entity of the Roman Catholic Church as opposed to the Eastern Church. Though Rome claims papal supremacy back to Peter, there never was universal acceptance of this declaration.

As political upheaval continued, Constantine eventually came into power. In very brief summary, he saw a way to end the turmoil and offered a compromise: by leaving behind the more "Jewish" observances and co-mingling pagan celebrations with the church observances he intended to garner support and inclusivity for all.

306-337 AD Constantine declared the union of the Roman Catholic Church and the State now called "Christianity"; it was the obligatory faith for citizens. It was during this time period that there was a major influx of pagan influence amalgamated with the worship of the "called out ones". Constantine retained his title of Priest of Mithra (Sol Invictus Mithra) after "conversion" to Christianity. Celebration of Christmas predates Constantine although it was his decree that effectively changed their celebration of the 7th day Sabbath to Sunday. There is no Biblical directive to do this. The inclusion of other pagan holidays into the church calendar included Lent and Easter, both of which have their basis in sun god worship. While we cannot judge the heart and intent of the people involved, YHWH knows, we can see that there was a departure from the Biblical holidays/appointed times during this time.

According to Halley's Bible Handbook, the Roman Catholic Church through the leadership of Innocent III ordered two crusades, which promoted their beliefs worldwide through massive violence and threats. For our purposes here, suffice it to say that among those goals of the Crusaders was the goal to exterminate what they called "heretics". Their definition included Jewish people and anyone who kept to the celebration of the Biblical holidays. One effect of the Crusades was the massacre of the Albigensians, an early group of Believers and massive persecution of the Waldensians. (This is not to say that either of these groups held to "perfect" Biblical truth but that their practices included at least some Biblical directives that the Roman Catholic Church had determined were unacceptable.

Further information is available in many sources, among them: Halley's Bible Handbook, [A Sign between You and Me](#) by Frank Houtz

Ecumenical Councils

- A.D. 325 – Nicaea, Condemned Arianism
- 381 – Constantinople, Called to settle Apollinarianism
- 431 – Ephesus, Called to settle the Nestorian Controversy
- 451 – Chalcedon, Called to settle the Eutychian Controversy
- 553 – Constantinople, To settle Monophysites Controversy
- 680 – Constantinople, Doctrine of Two Wills in Christ
- 787 – Nicaea, Sanctioned Image Worship
- 869 – Constantinople, Final Schism between East and West
- 1123 – Rome, Decided Bishops be appointed by Popes
- 1139 – Rome, An effort to heal Schism of East and West
- 1179 – Rome, To enforce ecclesiastical discipline
- 1215 – Rome, To do the bidding of Innocent the Third
- 1245 – Lyons, To settle quarrel of Pope and Emperor
- 1274 – Lyons, A new effort for union of East and west
- 1311 – Vienne, Suppressed the Templars
- 1414-1418 – Constance, To heal Papal Schism. Burned Huss
- 1431-1449 – Basel, To reform Church
- 1512-1518 – Rome, Another effort to reform

1545-1563 – Trent, To counteract the Reformation
1869-1870 – Vatican, Declared the infallibility of the Pope
1962-1965 – Vatican, An effort to bring Christendom into one church.

(Source: **Halley's Bible Handbook**)

http://en.wikipedia.org/wiki/ecumenical_council

Islam

(Arabic: الإسلام; *al-islām* ([listen](#) ([help](#) [info](#)))), "submission (to the will of God)" is a [monotheistic faith](#), one of the [Abrahamic religions](#), and the world's second-largest religion. Followers of Islam are known as [Muslims](#).

Muslims believe that [God](#) (or, in [Arabic](#), *Allāh*; also in [Aramaic](#) *Alaha*) revealed his direct word for mankind to [Muhammad](#) (c. [570–632](#)) and other [prophets](#), including [Adam](#), [Noah](#), [Abraham](#), [Moses](#), and [Jesus](#). Muslims believe that Muhammad is the Last or the *seal* of the prophets.

Scholars generally accept that the version of the Qur'an used today was first compiled in writing by the third [Caliph](#), [Uthman ibn Affan](#), sometime between [650](#) and [656](#).

Muslims believe that parts of the Gospels, [Torah](#) and Jewish prophetic books have been forgotten, misinterpreted, incorrectly edited by humans, or distorted by their followers and thus their original message has been corrupted over time (*tabrif*). With that perspective, Muslims view the Qur'an as a correction of Jewish and Christian scriptures, and a final revelation.

- [545](#): Birth of Abdullah, [Muhammad](#)'s father (approximate date).
 - [570](#): Birth of Muhammad; [Year of the Elephant](#) (approximate date).
 - [576](#): Death of ['Amina](#), the mother of the Muhammad (approximate date).
 - [578](#): Death of [Abdul Mutallib](#), the grandfather of Muhammad (approximate date)
 - [583](#): [Muhammad](#)'s journey to [Syria](#) with his uncle [Abu Talib](#) (approximate date)
 - [594](#): Muhammad works for [Khadija](#); leads her trade caravan to Syria and back (approximate date)
 - [595](#): Muhammad marries Khadija (approximate date).
 - [610](#): **The first revelation in the cave at [Hira](#).**
 - [613](#): Declaration at [Mount Safa](#) inviting the general public to Islam.
 - [622](#): [Hijra](#) -- migration to Medina. First year of Islamic calendar.
 - [632](#): Death of Muhammad. [Abu Bakr](#) assumes power as [Caliph](#)
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- [4 Schools \(denominations\)](#)
 - [4.1 Sunni](#)
 - [4.2 Shi'a](#)
 - [4.3 Sufism](#)
 - [4.4 Others](#)

<http://en.wikipedia.org/wiki/Islam>

Sun god worship variations: Sometimes referred to as Babylonian Mystery Religions

Mithraism

Worship of [Mithras](#) (known as [Mithraism](#)) developed in the Roman army during the 1st century BC, though it is currently unknown how this particular mystery religion originated, as it appears to have little to do with the [Zoroastrian Mithra](#). Since it developed amongst a group of highly mobile people (professional soldiers), it quickly spread to the outer regions of the empire. It soon proved to be one of the most popular of the mystery religions by the start of the 3rd century. Roman emperors were openly encouraging it as the religion favored by their empire.

By the end of the 3rd century, the popular cults of [Apollo](#) and Mithras had started to merge into the syncretism known as *Mithras Sol Invictus* or simply *Sol Invictus* (the unconquerable sun—a term also used by other cults), and in 274 the emperor [Aurelian](#) made worship of this form official.

After the decree of [Theodosius](#) in 391, and subsequent suppression, many Mithraeums were converted into Christian churches (such as Notre-Dame du Taur, and the [Church of San Clemente](#)); these were often dedicated to the [archangel Michael](#).

<http://en.wikipedia.org/wiki/Mithraism> NOTE: *This material is contested.*

[Mandaeanism](#) was a Gnostic religion which revered [John the Baptist](#) instead of Jesus. According to legend, [Mani](#) was a Mandaean. Mandaeanism still exists.

[Manichaeism](#) was one of the major ancient religions. Though its organized form is mostly extinct today, a revival has been attempted under the name of Neo-Manichaeism. However, most of the writings of the founding [prophet Mani](#) have been lost. Some scholars and anti-Roman Catholic polemicists argue that its influence subtly continues in Christian thought via [Augustine of Hippo](#), who converted to Christianity from Manichaeism and whose writing continues to be enormously influential among Catholic theologians.

The Manichees made every effort to include all known religious traditions in their faith. As a result, they preserved many apocryphal Christian works, such as the [Acts of Thomas](#), that otherwise would have been lost. Mani was eager to describe himself as a "disciple of Jesus Christ", but the orthodox church rejected him as a heretic.

<http://en.wikipedia.org/wiki/Mandaean>

<http://www.ldolphin.org/Nimrod.html> NOTE: This site contains further information on Semiramis and various Babylonian Mystery Religions.

Eastern Church

According to the [Catholic Encyclopedia](#) article on the [Henoticon \[1\]](#): the [Patriarchs](#) of [Alexandria](#), [Antioch](#), and [Jerusalem](#), and many others, all refused to accept the "two natures" doctrine decreed by the [Byzantine Emperor Marcian's Council of Chalcedon](#) in 451, thus separating them from the Roman Catholic and Eastern Orthodox, who themselves separated following the [East-West Schism](#). The Oriental Orthodox Churches, which today include the [Coptic Orthodox Church](#), the [Armenian Apostolic Church](#), the [Syriac Orthodox Church](#), the [Malankara Orthodox Church](#) of India, the Ethiopian Orthodox Church, and the [Eritrean Orthodox Tewahdo Church](#), are referred to as "Non-Chalcedonian", and, sometimes by outsiders as "[monophysite](#)" (meaning "One Nature", in reference to Christ; a rough translation of the name *Tewahido*). However, these Churches themselves describe their Christology as [miaphysite](#).

The Coptic and Ethiopian Churches reached an agreement on [13 July 1948](#) that led to [autocephaly](#) for the Ethiopian Church. Five [bishops](#) were immediately consecrated by the [Patriarch of Alexandria](#), empowered to elect a new Patriarch for their church, and the successor to [Abuna Qerellos IV](#) would have the power to consecrate new bishops. This promotion was completed when Coptic [Pope Yosab of Alexandria](#) consecrated an Ethiopian-born Archbishop, [Abuna Baslios](#), [14 January 1951](#). Then in [1959](#), [Pope Cyril VI of Alexandria](#) crowned Abuna Baslios as the first Patriarch of Ethiopia.

After [Eritrea](#) became an independent country, the Coptic Orthodox Church granted [autocephaly](#) to the [Eritrean Orthodox Tewahdo Church](#) with the reluctant approval of its mother synod, the Ethiopian Orthodox Tewahido Church.

As of [2005](#), there are many Ethiopian Orthodox churches located throughout the [United States](#) and other countries to which Ethiopians have migrated. There are about 37 million Ethiopian Orthodox members, or half the population, within the country.

The Canon of the Tewahedo Church is looser than for most other traditional Christian groups. The Ethiopian "narrow" Old Testament Canon includes the books found in the [Septuagint](#) accepted by the Orthodox plus [Enoch](#), [Jubilees](#), [1 Esdras](#) and [2 Esdras](#), [3 Maccabees](#), and [Psalm 151](#). However, their three books of the Maccabees are identical in title only, and quite different in content from those of the other Christian churches which include them. The order of the other books is somewhat different from other groups', as well. This Church also has a "broader canon" that includes more books. See [this webpage](#) for much more detailed information on the Ethiopian Canon. The Ethiopian church places a heavier emphasis on Old Testament teachings than one might find in the Roman Catholic or Protestant churches, and its followers adhere to certain practices that one finds in Orthodox or

Conservative [Judaism](#). Ethiopian Christians traditionally follow dietary rules that are similar to Jewish [Kashrut](#), specifically with regard to how an animal is slaughtered. Similarly, pork is prohibited, though unlike Kashrut, Ethiopian cuisine does mix dairy products with meat. Women are prohibited from entering the church during their [menses](#), and, like married Orthodox Jewish women, are expected to cover their hair with a large scarf (or *shash*) while in church. As with Orthodox [synagogues](#), men and women are seated separately in the Ethiopian church, with men on the left and women on the right (when facing the altar). However, covering the head and separation of the sexes in the Church building is common to many Oriental and Eastern Orthodox Christians and not unique to Judaism. Worshippers remove their shoes when entering a church, in accordance with [Exodus](#) 3:5 (in which [Moses](#), while viewing the [burning bush](#), is commanded to remove his shoes while standing on holy ground). Furthermore, both the Sabbath (Saturday), and the Lord's Day (Sunday) are observed as holy.

http://en.wikipedia.org/wiki/Ethiopian_Church

Eastern Church- further information

In the west, we have generally been unfamiliar with this branch of Christianity. Perhaps this is at least in part due to mass destruction of Asian Christian cities during the terror of Ghangis Khan.

History of the various divisions is too complex to describe fully here. Here are some links:

http://en.wikipedia.org/wiki/Eastern_Christianity

http://lexicorient.com/e.o/syr_orth.htm

<http://64.233.179.104/search?q=cache:-OYdGUu9HckJ:www.malankarachurch.org/+history+%22Syrian+Orthodox+Church%22&hl=en&gl=us&ct=clnk&cd=5>

<http://www.syrianorthodoxchurch.org/library/Articles/history.htm>

Waldensians

The Waldensians are a Christian denomination believing in poverty and austerity, founded around 1173, promoting true poverty, public preaching and the literal interpretation of the scriptures. Declared heretical, the movement was brutally persecuted by the Roman Catholic church during the 12th and 13th centuries and nearly totally destroyed, but the Waldensian Church survives to this day.

There are two prevailing theories about the identity and origin of the Waldensians. Some Waldenses, and other groups seeking to trace their history through the Waldenses, claim that the Waldenses history extends back to the apostolic church, while the mainstream academic view is that the Waldensians were followers of Peter Waldo (or Valdes or Vaudes).

The Waldensians became a diverse movement as it spread out across Europe in France, Italy, Germany, and Bohemia.

Unlike the Cathars, the Waldensians survived elsewhere in Europe, remaining strong in France and also having a presence in northern Italy, southern Germany and down into central Europe. Particular efforts against the movement began in the 1230s with the Inquisition seeking the leaders of the movements. The movement had been almost completely suppressed in southern France within twenty years but the persecution lasted into the 14th century.

A crusade against Waldensians in the Dauphine region of France was declared in 1487, but Papal representatives continued to devastate towns and villages into the mid 16th century as the Waldensians became absorbed into the wider Protestant Reformation. Moreover, the Waldensian absorption into Protestantism led to their transformation from a sect on the edge of Catholicism that shared many Catholic beliefs into a Protestant church adhering to the theology of John Calvin, which differed much from the beliefs of Peter Waldo.

Reinarius Sacco, *Of the Sects of the Modern Heretics*, 1254. e-text of this list of Waldensian beliefs.

<http://www.en.wikipedia.org>

Celtic Church

Founded in the 2nd or 3rd century by missionaries from Rome or Gaul (France). Sent representatives to councils in the 4th and 5th Century. The Saxon invasions destroyed most of the Celtic Church in England. The British defeated the Saxons c.500 once again allowed for the Celtic Church. St. Augustine attempted to convince the leaders of the Celtic Church to change those practices (such as the dating of Easter and the forms of baptism and tonsure) that were at variance with the Roman Church and to accept the imposition of a diocesan organization on the essentially monastic structure of their church.

http://www.answers.com/main/ntquery;jsessionid=3gmf83qnsproof?method=4&dsid=2222&dekey=Celtic+Christianity&gwp=8&curtab=2222_1&sbid=lc07a&linktext=Celtic%20Church

There is some discussion that indicates the Celtic Church had its roots in one of the tribes of Ephraim and that it originally held to the 7th day Sabbath.

<http://64.233.179.104/search?q=cache:bFtRoxVdLPEJ:www.giveshare.org/BibleStudy/264.celtic-sabbath-keeping.html+Sabbath+Keeping+%22Church+of+Ireland%22&hl=en&gl=us&ct=clnk&cd=1>

Religious Movements in America

Charismatic movement or *Neo-pentecostalism*. **Pentecostalism** beliefs and practices spread to churches outside of the Holiness tradition.

- **Christian ecumenism**: the promotion of unity or cooperation between distinct religious groups or denominations of the Christian religion.
 - **Uniatism**: a movement on the part of some particular Eastern churches to join in visible communion with the Bishop of Rome after the Great Schism
- **Christian Identity**: a label applied to a wide variety of loosely affiliated groups and churches with a racialized theology.
- **Christian Zionism**: the belief that the return of the Jews to the Holy Land, and the establishment of the State of Israel, is in accordance with Biblical prophecy, and is a necessary precondition for the return of Jesus to reign on Earth.
- **Confessing Movement**: is a neo-Evangelical movement within several mainline Protestant churches to return those churches to what members see as greater theological orthodoxy.
- **Conservative Christianity**: a sub-division of the Judeo-Christian community that adhere to what many consider to be conservative religious values of the Christian faith.
- **Creationism**: the advocacy of a belief that the six-day creation according to Genesis provides an accurate and scientifically justifiable description of the origin of life, the Earth, and the universe.
- **Evangelicalism**: emphasis on faith in Jesus as necessary and sufficient for salvation.
- **Fundamentalist Christianity**: sought to assert a minimal set of traditional Judeo-Christian beliefs against the influences of Modernist Christianity; became a movement of separation from the "mainline" Protestant churches.
- **Grace Movement**: A movement beginning in the 1930's embracing the Mid-Acts Position Dispensational System of Bible Interpretation. Adherents do not consider the movement to be "hyper" or "ultra" in dispensational terms.
- **Holiness movement**: A Wesleyan movement beginning in the 19th century which emphasized a personal experience of holiness, and which gave rise to Pentecostalism and the Charismatic movement.
- Modernist or **Liberal Christianity**: school of Christian thought which rose as a direct challenge to more conservative traditional Judeo-Christian orthodoxy.
- **Neo-orthodoxy**: emphasis on the transcendence of God, the reality of sin, and an existentialist encounter with the word of God.
- **Oxford Movement**: A nineteenth century movement to more closely align Anglicanism with its Roman Catholic heritage.

- [Paleo-Orthodoxy](#): evaluating later theology in light of the writings of the early Church.
- [Pentecostalism](#): the miraculous gifts of the Holy Spirit are a normal part of the "Full Gospel"
- [Restorationism](#): a group of religious reform movements that sought to renew the whole Christian church; the movements overlap historically but are independent and doctrinally diverse. Mormonism, Christadelphians, Jehovah's Witnesses, Unificationism and other distinct movements are counted among them.
- [Restoration Movement](#), also known as the "Stone-Campbell movement": a group of religious reform movements that sought to renew the whole Christian church "after the New Testament pattern", in contrast to divided Christendom, of Catholicism and Protestantism; a Restorationist movement that sparked the [Second Great Awakening](#).
- http://en.wikipedia.org/wiki/Christian_movements

We have attempted to alphabetize the various branches since the Reformation:

Adventist Movement (1820's)

Adventists are an evangelical Christian denomination that believes in the second advent or coming of Jesus. William Miller is credited with starting the Adventist movement in the 1820's after several years of Bible study led him to believe that Jesus' second coming would be in 1844. He teamed with Joshua Himes in 1840 and achieved national attention. When Jesus didn't return, the Adventists slowly organized into six smaller groups. Keeping the seventh day (Saturday) Sabbath was introduced by captain Joseph Bates and by 1849 its observance was fully embraced. They believe that salvation comes from repentance from sin and faith in Jesus Christ, that the Bible is the infallible rule of faith and practice, and that death is a state of unconsciousness (i.e. the soul is not immortal) where you wait for reward or punishment. Joseph Bates, James White, and Ellen G. White are noted as being its greatest supporters. **In 1863 the name Seventh Day Adventist Church was adopted.** It is an Anabaptist protestant offspring and is one of six off shoots of the Millerite Adventist movement of the early 1840's. Bible study using the discernment of the Holy Spirit is encouraged. They are Trinitarian in belief and practice communion four times a year. This includes foot washing, partaking of the Lord's supper, eating unleavened bread, and drinking unfermented grape juice. They also observe the Levitical unclean/clean food laws. It is not clear whether they observe Christmas or Easter.

<http://en.wikipedia.org/wiki/Adventist>

http://en.wikipedia.org/wiki/Seventh-day_Adventist_Church

Anabaptist to Mennonite to Amish -

Like the [Mennonites](#), the Amish are descendants of the Swiss Anabaptists (1525). The Swiss Anabaptists, called the "Swiss Brethren", had their origins with [Felix Manz](#) and [Conrad Grebel](#). The name "Mennonite" was applied later and came from [Menno Simons](#) (circa 1496–1561), who was an Anabaptist leader in the Rhein Lowlands. Simons was a [Dutch Roman Catholic priest](#) who converted to Anabaptism in 1536 and was baptized by [Obbe Philips](#) after renouncing his Catholic faith and office. He was a leader in the Lowland Anabaptist communities, but his influence reached gradually into Switzerland.

The Amish movement takes its name from that of [Jacob Amman](#) (c. 1656 – c. 1730), a Swiss Mennonite. Amman felt that the Mennonites were drifting from close adherence to the teachings of Simons and the 1632 Mennonite *Dordrecht Confession of Faith*. Much of the laxity was in the area of [shunning](#) excluded members, also called *the ban* (or *Meidung* in Pennsylvania German). However, the Swiss Mennonites never did practice strict shunning as the Lowland Anabaptists did. The ban meant that believers would terminate contact with a non-conforming member of the Mennonite society. Amman insisted upon this practice, even to the point of a spouse's refusing to sleep or eat with the banned member until he/she repented of his/her behavior.

This division occurred in 1693, and led to the establishment of the Amish. Because the Amish are the result of a division with the Mennonites, some consider the Amish a conservative Mennonite group—and, indeed, some Amish would not disagree with this title.

Most Amish communities that were established in North America did not ultimately retain their Amish identity. In fact, many more of the early communities eventually lost their Amish identity and gradually took on a Mennonite identity. The original major split that would result in the loss of identity occurred during the [1860s](#) known as the [Dienerversammlungen](#), during which decade were held conferences in [Wayne County, Ohio](#), concerning how the Amish should deal with the pressures of modern society.

The much smaller faction became the Amish that are known today.

The Amish and other Anabaptists do not believe that a child can be meaningfully baptized; this is, in fact, reflected in the name *Anabaptist* (which means "rebaptizer", as the Anabaptists would baptize adults). Amish children are expected to follow the will of their parents in all issues; but, when they come of age, they may lead a lifestyle of their own choice.

There were an estimated 228,000 Amish in the United States in all groups, and another 1500 in Ontario, Canada in 1990.

<http://en.wikipedia.org/wiki/Amish>

Assemblies of God

The **Assemblies of God** is the world's largest [Pentecostal Protestant Christian](#) denomination.

The *Assemblies of God*, or AoG for short, was founded in [1914](#) at [Hot Springs, Arkansas](#) after many of its founders severed ties with the [Church of God in Christ](#), a Pentecostal body founded by [Charles Harrison Mason](#) in 1897, with whom they had been previously affiliated [\[5\]](#). Representatives from 20 states and a few foreign countries gathered to form a fellowship of Pentecostal believers . A fellowship emerged that was incorporated as the **General Council of the Assemblies of God**. E. N. (*Eudorus Neander*) Bell (1866-1923) was elected the first chairman. *Central Bible College* was started in the basement of the Central Assembly of God church in [Springfield, Missouri](#) in 1922.

The *Assemblies of God* has forerunners in groups that existed before its incorporation in [1914](#). In April of 1906, the *Apostolic Faith Movement* began in [Orchard, Texas](#). A group of 20 ministers organized as the [Church of God](#) (not connected with the [Church of God, Cleveland, Tennessee](#) movement) near [Slocumb, Alabama](#) in February 1911. This *Church of God* and the *Apostolic Faith Movement* united around 1912. It was this group, now called *Churches of God in Christ*, that issued the call for a general council to meet in Hot Springs in 1914. The [Holiness Baptist Churches of Southwestern Arkansas](#) (org. 1903), under the leadership of William Jethro Walthall (1858-1931), united with the *Assemblies of God* in 1917. As opposed to other pentecostal organizations, the AG was not organized strictly around a [Wesleyan](#) view of holiness.

The early denomination suffered a ideological split when the [Jesus Only](#) Controversy arose. Between the World Wars the movement kept a relative isolation from other Pentecostal and Evangelical groups, but after the WWII the AoG started an aproximation with pentecostal groups overseas, like the Federation of Pentecostal Churches in Germany, and as well as establishing fellowship within the national borders, through the Pentecostal Fellowship of North America and the National Association of Evangelicals.

The AoG received the influence of the [Latter Rain Movement](#) in the 1950's, which the General Council condemned.

In the year 2000, the Assemblies of God World Congress reported 107 fraternal fellowships and 10,000 converts a day worldwide ^[2]. The nation with the most Assemblies of God churches is [Brazil](#), with 8.4 million members (3.6 million associated with US branch)^[3]. As of 2005, the fellowship operated 859 Bible Schools, 1,131 Extension Programs and 39 Seminaries outside of the United States ^[4].

Today the fellowship is organized under the General Council of the Assemblies of God (USA), with a constituency of 2.7 million and 12,277 churches[1]. The American AoG is very ethnically diversified, reaching people of different races and cultures. The General Council's national headquarters are in Springfield, Missouri,

where the administration building, Gospel Publishing House, and International Distribution Center are located. The General Council is a member of the National Association of Evangelicals.

http://en.wikipedia.org/wiki/Assemblies_of_God

Brief History of Pentecostalism

Many believe that Pentecostalism began in the early [20th century](#), in the waning days of the [Azusa Street Revival](#). In contrast to the Charismatic movement, Oneness adherents claim that they are following the original doctrine of the Apostles, which can be traced back to the "Day of [Pentecost](#)" in the Upper Room in [Jerusalem](#) as recorded in the [Book of Acts](#). This is why adherents often refer to themselves as "Apostolics." However, such a history is difficult to trace, and no known records exist of any Oneness believers (in the contemporary sense) prior to 1913.

During the next year, Frank J. Ewart, another Pentecostal minister struggled between his Trinitarian teachings and the new issue. He often spent hours debating with [R. E. McAlister](#), attempting to bring the two doctrines together. It was also Schaepe's 1913 "revelation" on the Godhead that brought about the end of [William Seymour's](#) Asuza Street Mission. By 1920, Seymour's audience soon dwindled to a fraction of what it was prior to 1913. The camp ground where the revelation occurred was also owned by Seymour's Mission. Many were rebaptized in the new formula in an attempt to bring unity within the new Assemblies of God. In 1916 the issue finally came to boiling point.

After **Oneness Pentecostals separated from the Assemblies of God in 1916** over the issue of the Godhead, they have been plagued with fractures over a number of issues. Baptism, racism and legalism seem to be the most prevalent. From 1920-1950, many ministers split from the Pentecostal Assemblies of the World, a predominantly black church as a result of racial tensions. **In 1945, the UPCI was formed** after a disagreement over the correct baptismal formula. In 1992, The Church of Jesus Christ in Dyersburg, TN split from its parent church (The Church of Jesus Christ) when a dispute occurred over whether or not they should emphasize their name "The Church of Jesus Christ" strongly enough.

The **Pentecostal** movement within [Protestant Christianity](#) places special emphasis on the [gifts of the Holy Spirit](#), as shown in the Biblical account of the Day of [Pentecost](#). Pentecostalism is similar to the [Charismatic Movement](#), but developed earlier and separated from the mainstream church. Charismatic Christians, at least in the early days of the movement, tended to remain in their respective denominations.

There are many smaller organizations (approximately 130 worldwide), independent churches, and charismatic fellowships that are Oneness Pentecostal in doctrine.

http://en.wikipedia.org/wiki/Oneness_Pentecostal

Baptists (1609)

There are several views about the origins of Baptists within the Baptist church.

The most comon view suggests that Baptists were originally separatists in the [Puritan](#) reaction to perceived corruptions in the [Church of England](#) in the 1600s. In 1609, [John Smyth](#) led a group of separatists to the Netherlands to start the [General Baptist](#) church with an [Arminian](#) theology. In 1616, [Henry Jacob](#) led a group of Puritans in England with a [Calvinist](#) theology to form a congregational church that would eventually become the [Particular Baptists](#) in 1638 under [John Spilsbury](#). Both groups had members who sailed to America as [pilgrims](#) to avoid religious persecution in England and Europe and who started Baptist churches in the early colonies. The Particular and General Baptists would disagree over Arminianism and Calvinism until the formation of the [Baptist Union of Great Britain](#) in the 1800s under [Andrew Fuller](#) and [William Carey](#) for the purpose of missions. American Baptists soon followed suit.

The second view: [Landmarkism](#) is the belief that Baptist churches and traditions have preceded the Catholic Church and have been around since the time of [John the Baptist](#) and [Christ](#). Proponents believe that Baptist traditions have been passed down through a succession of visible congregations of Christians that were Baptist in doctrine and practice, but not necessarily in name. This view is theologically based on Matthew 16:18, "...and upon this rock I will build my church; and the gates of hell shall not prevail against it." and a rejection of Catholicism as part of the historical origins of Baptists.

This lineage grants Baptist churches the status of being unstained and separate from what they see as the corruptions of [Catholicism](#) and other [denominations](#). It also allows for the view that Baptists predate the Catholic church and is therefore not part of the Reformation or the Protestant movement.

[J. M. Carroll](#)'s *[The Trail of Blood](#)*, written in [1931](#), is commonly presented to defend this origin's view. Several groups considered to be part of this Baptist succession were groups persecuted by the Roman Catholic Church throughout history including [Montanists](#), [Novatianists](#), [Donatists](#), [Paulicians](#), [Albigensians](#), [Catharists](#), [Waldenses](#), and [Anabaptists](#). While some of these groups shared a few theological positions with current Baptists, many held positions that would now be considered heretical by current Baptists. It is also difficult to show historical connections between those groups which were often separated by large gaps in geography and time. The works of [John T. Christian](#) offer the best presentation of this viewpoint.

Though there are many branches of Baptists, they all emphasize a believer's baptism by full immersion, which is performed after a profession of faith in Jesus Christ as Lord and Savior. Scriptures are the fully authoritative, inspired word of God (New Testament focus). They are congregational in governance making each congregation autonomous with loose association to other congregations. Generally, Baptist churches recognize only two ordinances that are to be performed on a regular basis by churches: [baptism](#) and [communion](#). Some churches, including [Primitive Baptists](#) and some [Free Will Baptists](#), also practice [foot washing](#) as a third ordinance.

Through [Anabaptist](#) influence, Baptists reject the practice of [pedobaptism](#) (infant baptism) because they believe parents cannot make a decision of salvation for an infant. Related to this doctrine is the disputed concept of an "[age of accountability](#)" when God determines that a mentally capable person is accountable for their sins and eligible for baptism.

Communion, which is alternately called "The Lord's Supper", is an ordinance patterned after the [Last Supper](#) recorded in the [Gospels](#) which Jesus says to "do this in remembrance of Me" (Luke 22:19). Many Baptists avoid referring to this ordinance as Communion due to its prominent use by the [Roman Catholic Church](#) and instead use the alternate "The Lord's Supper".

They observed a Sunday Sabbath, but it is not clear if they observed Christmas or Easter as modern Baptists do.

<http://en.wikipedia.org/wiki/Baptist>

http://en.wikipedia.org/wiki/category:Baptist_Denominations

http://en.wikipedia.org/wiki/List_of_Baptist_sub-denominations

Northern Baptist Convention (1907)

The Northern Baptist Convention was founded in Washington, D.C. on May 17, 1907. Their first president was Charles Evans Hughes, the governor of New York. The Northern Baptist Convention is directly related to the Old Triennial Convention formed in 1814, the first American Baptist foreign missions organization. **The name of the Convention was changed to the American Baptist Convention in 1950 and to the American Baptist Churches in the USA in 1972.** They observe a Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/Northern_Baptist_Convention

Southern Baptist Convention (1845)

The Southern Baptist Convention was formed on May 8-12, 1845, in Augusta, Georgia. Its first president was William Bullien Johnson (1782-1862). The main reason for the split from the Triennial Convention (and the Home Mission Society) was related to the controversy over slavery between the northern and southern churches.

Southern Baptists also did not believe that the Northern Churches were as neutral about slavery as they said they

were. It was also felt that the American Home Mission Society did not appoint a proportionate number of missionaries to the south. There were also differing opinions on the organizational structure of the church. They believed in the autonomy of each congregation. They practiced abstinence from alcohol use and gambling. They believed that the Bible (New Testament) is the fully authoritative, inspired word of God. They observe Sunday Sabbath, Christmas and Easter.

http://en.wikipedia.org/wiki/Southern_Baptist_Convention

National Baptist Convention (1915)

The National Baptist Convention, USA, Inc. is the largest religious organization among African Americans. The Foreign Mission Baptist Convention (org. 1880), the American National Baptist Convention (org. 1886), and the Baptist National Education convention (org. 1893) merged to form the National Baptist Convention USA, Inc. in 1895. The National Baptist Convention of America, Inc. split from the National Baptist Convention, USA, Inc. in 1915. The Progressive National Baptist convention formed in 1961. The Lott Carey foreign Mission Convention split from the National Baptist Convention in 1897. A spiritual gifts movement began in 1992 and spread through all the National Baptist Conventions, which led to the formation of the Full Gospel Baptist Church Fellowship Conference in 1994. They observe Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/National_Baptist_Convention%2C_USA%2C_Inc.

Calvinism (1536)

Calvinism (also called Augustinianism) was founded by John Calvin, a Protestant Reformer, in the 16th century. His book, *The Institute of the Christian Religion* (published in 1536) had a great influence on the Protestant Reformation. Calvinism is best known for its doctrines of predestination and election. Five main points of Calvinism are: Total depravity (we are unable to choose to follow God and be saved except by God choosing to have mercy on us); Unconditional Election (He does not choose us because of merit but because of His mercy); Limited Atonement (Death of Christ takes away the penalty of sin for the elect only); Irresistible Grace (The saving grace of God on the elect overcomes their resistance to obeying His call and brings them to faith in Christ); Perseverance of the Saints (once saved always saved). There are several versions of Calvinism today, which may or may not include all the previously mentioned five points with modification or additions. They observed a Sunday Sabbath, but it is not clear whether they observed Christmas or Easter.

<http://en.wikipedia.org/wiki/Calvinism>

Church of Christ (1906)

Church of Christ's historical roots began as part of a movement by Baptist and Presbyterian preachers who were part of the Restoration Movement of the early 18th and 19th century in the birth of the Disciples of Christ (DoC). They focused on Christian unity and lack of strict denominationalism. The split from the DoC began in the 1840's with the development of a missionary society that the DoC disapproved of. The DoC also disapproved of the use of musical instruments during worship, which was adopted by some congregations as early as 1870. A third issue of division was the differing views on denominationalism. They do not like to be referred to as Protestants. They have a New Testament focus and accept no creeds other than those specifically expressed in the Bible (if it is not mentioned in the New Testament, it is forbidden). They believe in believer adult baptism, observe weekly observance of the Lord's Supper (no designated place for this gathering). Public dancing is shunned. Church government is organized by elders (pastor or bishop), deacons, preacher/evangelist/ministers. Some churches allow music for worship but most sing a cappella as part of the practice of the principle of silence. Weekly communion is served in seats. They observe a Sunday Sabbath. Generally they discourage observance of Christmas and Easter though in recent years this stance has relaxed in most churches, some still practice complete rejection of holidays.

http://en.wikipedia.org/wiki/Churches_of_Christ

Church of England (1534)

In 1534, the Church of England (**Anglican Church**) split from the Roman Catholic Church denying Papal authority and in its place recognizing the ruling monarch as "Supreme Governor of the Church of England". Administrative authority belongs to the Arch Bishop of Canterbury. They consider themselves reformed because of the influence of the Protestant Reformation, and Catholic (but not Roman Catholic) because they consider

themselves the unbroken continuance of the early apostolic church. They observe Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/Church_of_England

Church of the Brethren (1723)

The Church of the Brethren was founded by Alexander Mack in 1708 in Germany and in 1723 in America. They became known as German Baptist Brethren. They are a Protestant Anabaptist Church. New Testament is its only creed. They are nonresistant pacifists. Distinctive practices include a believer's baptism in triune immersion, a threefold Love Feast consisting of feet washing, a fellowship meal, and communion, anointing for healing, and the holy kiss. Observe Sunday Sabbath, Christmas, Easter, Lent.

http://en.wikipedia.org/wiki/Church_of_the_Brethren

Church of the United Brethren in Christ

The **Church of the United Brethren in Christ** is an [evangelical Christian denomination](#) based in [Huntington, Indiana](#).

The church is a [Protestant](#) denomination of [episcopal](#) structure, [Arminian](#) theology, with roots in the [Mennonite](#) and German [Reformed](#) communities of [18th century Pennsylvania](#).

In 1889, a controversy over membership in secret societies, such as the [Freemasons](#), the proper way to modify the church's constitution, and other issues split the United Brethren into majority liberal and minority conservative blocs, the latter of which was led by Bishop [Milton Wright](#) (father of the [Wright Brothers](#)).

The majority faction merged with the [Evangelical Church](#) in 1946 to form a new denomination known as the [Evangelical United Brethren Church](#) (EUB). This in turn merged in 1968 with [The Methodist Church](#) to form the [United Methodist Church](#) (UMC).

The Wright-led faction continues today as a denomination of about 550 congregations, with 47,300 members in fifteen countries. Its headquarters are in [Huntington, Indiana](#), where it operates [Huntington University](#) and The Graduate School of Christian Ministries.

Congregational and Christian Churches (1931)

The Stone-Campbell Restoration Movement (or simply, **Restoration Movement**) is a religious reform movement born in the early [1800s](#) in the [United States](#).

- Barton W. Stone (1772-1844) - [Texts](#)
- Thomas Campbell (1763-1854) - [Texts](#)
- Alexander Campbell (1788-1866) - [Texts](#)
- Walter Scott (1796-1861) - [Texts](#)
- James O'Kelley (1735?-1826), Durham, North Carolina - [Texts](#)
- Rice Haggard (1769-1819) - [Texts](#)
- Elias Smith (1764-1846) - [Texts](#)
- Abner Jones (1772-1841) - [Texts](#)

Scholars such as C. Leonard Allen at Abilene Christian University say that, besides the New Testament, the Restoration Movement was also influenced by the philosophy of [John Locke](#) and Scottish common sense philosophy.

The [nickname](#) is taken from the names of [Barton W. Stone](#) and [Alexander Campbell](#), who are regarded by some historians as the leading figures of four independent movements with like principles who merged together into two religious movements of significant size. Many of the more conservative members of the [Churches of Christ](#) object to the phrase "Stone-Campbell Movement" as being derogatory. [Restorationism](#) sought to renew the whole Christian church, on the pattern set forth in the [New Testament](#), without regard to the creeds developed over time

in [Catholicism](#) or [Protestantism](#), which allegedly kept Christianity divided. Churches are now found throughout the globe, claiming to "concentrate on the essential aspects of the Christian faith, allowing for a diversity of understanding with non-essentials."

Key practices are the weekly celebration of the [Lord's Supper](#) presided over by [layperson](#) and a commitment to [believer's baptism](#), initially submersion was in a river, stream, or lake most probably.

Four modern religious groups trace their heritage back to roots in the Stone-Campbell Restoration movement:

- The Christian Churches ([Disciples of Christ](#))
- The [Independent Christian Churches/Churches of Christ](#)
- [The Church of Christ](#) (non-instrumental)
- [The churches of Christ \(non-institutional\)](#)
- A fifth quasi member of the Restoration Movement are the [Christadelphians](#): -- although they disassociate themselves from the Stone-Campbell Movement and have the least in common with the other five branches, the Christadelphians share a legitimate heritage from the movement.

The Christian — Churches of Christ — Disciples of Christ family of Churches have a [XVIIth World Convention of Churches of Christ](#) in [Nashville, Tennessee](#) in July-August 2008. Also see [Jesse Moran Bader](#)

Key principles

[Christianity](#) should not be divided, [Christ](#) intended the creation of *one* church.

- Creeds divide, but Christians should be able to find agreement by standing on the Bible itself (from which all creeds are human expansions or constrictions) instead of on the opinions of men *about* the [Bible](#).
- Ecclesiastical traditions divide, but [Christians](#) should be able to find common ground by following the practice (as best as it can be determined) of the early church.
- Names of human origin divide, but Christians should be able to find common ground by using biblical names for the church (i.e., "Christian Church" or "Church of Christ" as opposed to "Methodist" or "Lutheran", etc.). It is in this vein that conservative members of the Churches of Christ object to the phrase "Stone-Campbell Movement".

The Christian Connection

Inextricably related to and intertwined with the Restoration Movement is the Christian Connection (sometimes spelled as Connexion). This religious movement began in several places and were secessions from three different denominations during the late 18th and early 19th centuries. In 1792, [James O'Kelley \(O'Kelly\)](#), dissatisfied with the role of bishops in the [Methodist Episcopal Church](#), separated from this body. O'Kelley's movement, centering in [Virginia](#) and [North Carolina](#), was originally called Republican Methodists.

The denominational name was dropped in [1794](#) favor of the name "Christian" and a commitment to use the bible as the only "rule of faith and practice." During the first several years of the 19th century, two [Baptist](#) ministers in [New England](#) espoused similar views to O'Kelley and began exclusively using the name "Christian." Working independently at first, [Elias Smith](#) of [Vermont](#) and [Abner Jones](#) of [New Hampshire](#) joined together in their efforts.

In [1801](#), the [Cane Ridge Revival](#) in [Kentucky](#) would plant the seed for a movement in [Kentucky](#) and the [Ohio River](#) valley to disassociate from denominationalism. [Barton W. Stone](#) and four others separated from the Springfield Presbytery in [1804](#) preferring to be known only as "Christians." Interestingly enough, Rice Haggard who suggested that the Republican Methodists use only the name Christian was the impetus behind Stone's western group doing the same.

By [1808](#), O'Kelley's followers and the Smith/Jones movement were united; Stone's Christians in Kentucky would soon follow suit. This loose fellowship of churches was called by the names "Christian Connection/Connexion" or "Christian Church."

When Stone and [Alexander Campbell](#)'s Reformers (also known as Disciples and Christian Baptists) united in [1832](#), only a minority of Christian Churches participated. The participating churches largely were from [Kentucky](#), [Indiana](#), and southern [Ohio](#). Those who did not unite with Campbell continued to use the name Christian Church as did the Disciples — thus beginning the confusion over names among the various factions of the Restoration Movement which continues today.

In [1906](#) the [Churches of Christ](#) and the larger [Disciples of Christ](#) split over many issues that ran back to the Campbell-Stone Union in [1824](#). Actually, it is more correct to say that a split which had been brewing for decades was formalized in 1906, the U.S. [Census Bureau](#) listed the groups separately for the first time in its religious census. One of the issues that led to the split was *exclusivism*. Since [1836](#) Campbell and Stone noticed a growing "furious zeal for orthodoxy". The exclusivism faction never comprised a majority within the whole of the Restoration Movement, but it did eventually dominate the majority of the [Southern](#) churches. In the American South, churches of the Restoration tradition tend to identify themselves with the name Church of Christ and argue that it was their faction that remained true to the original principles of the Restoration Movement, not vice versa.

In most Churches of Christ, it is maintained that the prime issue was that of instrumental music in services of worship.

After the split the Churches of Christ generally became more exclusive, while the Disciples of Christ became more inclusive. The Churches of Christ became more rigid in their interpretation of the Bible, while the Disciples became less so, becoming more "[mainline](#)", where for the most part they remain today.

By [1926](#) a split began to form within the Disciples over the future direction of the church. Conservatives within the group began to have problems with the perceived liberalism of the leadership, upon the same grounds described earlier excepting instrumental music. In [1927](#) they held the first [North American Christian Convention](#), and the [Independent Christian Churches/Churches of Christ](#) began to emerge as a distinct group from the Disciples, although the break was not totally formalized until the late [1960s](#).

The Christian Church merged with the [Congregational Church](#) in [1931](#) to form the [Congregational Christian Church](#). The [Evangelical and Reformed Church](#) formed in [1934](#) as a merger of the Reformed Church in the United States and the Evangelical Synod of North America. In [1957](#), the Congregational Christian Church and the Evangelical and Reformed Church after twenty years of discussion forged the [United Church of Christ](#).

In [1989](#), the UCC and [Disciples of Christ](#) agreed to participate in full communion with each other while remaining separate denominations. The Disciples of Christ today are still not totally devoid of the conservative-liberal tension. Within the Disciples is *Disciples Renewal*, a movement calling the church back to its roots in Restorationism and away from the mainline liberalism of the [National Council of Churches](#). It is closely related to the [Confessing Movement](#) found in several other mainline denominations.

http://en.wikipedia.org/wiki/Stone-Campbell_Movement

http://en.wikipedia.org/wiki/Christian_Connection

Disciples of Christ (1810-1830)

The Disciples of Christ, also called the Christian church, is a Christian Protestant denomination. It was founded during the Restoration Movement in the early 1800's, by Thomas and Alexander Campbell, of West Virginia (then Virginia) and Barton W. Stone, of Kentucky. Both families were originally Presbyterians. They were apposed to strong denominationalism and wanted greater Christian unity. Public dancing is shunned. They promoted tolerance of others beliefs. The unity of this group was shaken first in 1840 with the development of a missionary society that many disapproved of. Shortly after, some congregations began to include instrumental music in their worship, which caused another rift. During the American Civil War animosity grew between the southern and

northern congregations. By the 1870's there were essentially two groups within the Restoration Movement but the break was not official until 1906. They observe a Sunday Sabbath, but observance of Christmas and Easter was discouraged though in recent years this stance has relaxed.

http://en.wikipedia.org/wiki/Disciples_of_Christ_%28Disciples_of_Christ%29

Congregationalists (1560)

It is hard to put an exact date on its beginning but its theology seems to arise during the nonconformist Puritan reformation in the 1560's. The movement was fueled by theologian Robert Browne's theory of union (1592). Early Congregationalists were called Separatists or independents to distinguish them from Calvinistic Presbyterians. Each local Church is considered a full realization in miniature of the entire Church of Jesus Christ. Though individual congregations may join in a voluntary union to another, they still remain completely autonomous. These voluntary unions with other churches produce an indescribable diversity of beliefs within congregational unions. They consider adults and children members of the church. Governance is through lay officers and pastors that must approve or elect a minister. Congregationalists share with Anabaptists theology of the ideal of a pure church. Congregationalists include the Pilgrims of Plymouth and the Puritans of the Massachusetts Bay Colony. Observances are diverse among the congregations as there are no higher courts to ensure doctrinal uniformity. The modern Congregationalist church has influences from Arminianism, Unitarianism, and transcendentalism. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/Congregationalist_church_governance

http://en.wikipedia.org/wiki/Congregationalist_church

Evangelical and Reformed Church (1934)

The Evangelical and Reformed Church is an American Protestant denomination formed in 1934 by the merger of the Reformed Church in the United States (aka German Reformed Church) with the Evangelical Synod of North America. In 1957, they joined with the Congregational Church and formed the United Church of Christ. They observed a Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/Evangelical_and_Reformed_Church

Evangelical United Brethren Church (1946)

The Evangelical United Brethren Church was an American Protestant Church that was formed in 1946 by the merger of the Evangelical Association with the Church of the United Brethren in Christ because of their common emphasis on holiness, evangelism, and German heritage. In 1968, they merged with the Methodist Church to form the United Methodist Church. They observe Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/Evangelical_United_Brethren_Church

Hutterites

Hutterites are a communal branch of [Anabaptists](#) who, like the [Amish](#) and [Mennonites](#), trace their roots to the [Radical Reformation](#) of the 16th Century. Originating in the [Austrian](#) province of [Tyrol](#), the forerunners of the Hutterites migrated to [Moravia](#) to escape persecution. There, under the leadership of [Jakob Hutter](#), they developed the communal form of living based on the [Book of Acts](#), Chapters 2 (especially verse 44), 4, and 5 and [2 Corinthians](#) in the New Testament, which distinguishes them from other Anabaptists.

In Bohemia, the Hutterites flourished for over a century, until renewed persecution forced them once again to migrate, first to [Transylvania](#), then in the early 18th century, to [Ukraine](#) in the Russian Empire. Some Hutterites converted to [Catholicism](#) and retained a separate ethnic identity in [Slovakia](#) as the *Habaner* through the 19th century. By the end of [World War II](#), this group had become essentially extinct. In Ukraine,

The final great migration occurred as three waves of Hutterite emigrants left for the New World in the 19th Century in response to demands by the Russian authorities that the Hutterites participate in military service.

The mid-2004 location and number of the Hutterite Colonies:^[2]

- Canada (347): United States (124) Japan (1)

The Japanese Hutterite community does not consist of Hutterites of European descent, but ethnic Japanese who have adopted the same way of life and are recognized as an official colony. The inhabitants of this colony speak neither English nor German.

<http://en.wikipedia.org/wiki/Hutterites>

http://en.wikipedia.org/wiki/Hutterite#endnote_phone_book

Lutheran

Lutheranism is a [Christian tradition](#) committed to the main [theological](#) insights of [Martin Luther](#). It is numerically the third largest single Christian movement, with an estimated 82.6 million people belonging to the various congregations, bodies, and churches which call themselves Lutheran.

Luther's insights are generally held to have been a major foundation of the [Protestant movement](#). The relationship between Lutheranism and the Protestant tradition is, however, ambiguous: some Lutherans consider Lutheranism to be outside the Protestant tradition, while most see it as part of this tradition.

The symbolic beginning of the [Reformation](#) occurred on October 31, 1517, which Lutherans and other Protestants regard as [Reformation Day](#), when Doctor Luther posted an open invitation to debate his [95 theses](#) concerning the teaching and practice of indulgences within the Church.

Today, approximately 1 out every 4 Christians in the world is a Protestant, and 1 out of every 5 Protestants in the world is a Lutheran. Thus, approximately 1 out of every 20 Christians in the world is a Lutheran.

http://en.wikipedia.org/wiki/Lutheran_Church

The Lutheran Church has many branches. Although it began following Martin Luther's efforts and thus, had many German followers, over the years various branches formed in Norway, Denmark, Sweden, etc. These ethnic divisions were evident among many of the churches founded in America. There were other Reformers of that day as well, such as Zwingli, but Luther is often considered pre-eminent among them, perhaps because he survived!

Generally speaking, Lutheran churches have a liturgical focus and stand on the claim that they follow "Scripture Alone" /sola Scriptura. They use a synodical structure with presiding Bishops; groups that are under the authority of their local pastor on up to the regional Bishop and the presiding Bishop of the synod. There are, however, a few Free Lutheran groups who do not use such a structure. Their heritage includes a strong emphasis on formal worship, many musical forms to enhance the experience and a solid history of hymnody. J.S. Bach composed much of the worship music historically used. They celebrate Communion-some open and some closed- and consider Christ's presence to be somehow in the bread and wine(con-substantiation) as opposed to becoming the Body (trans-substantiation) as in Catholicism. There is variation as to how often communion may be served and in recent years more variation in types of music used in services. They practice infant and adult (for new converts) baptism by sprinkling rather than immersion. There is an extensive network of schools and universities.

The many ethnically related synods made many splits and efforts to merge through the years since the Reformation. A large merger occurred in 1988 with the three largest Lutheran churches: **American Evangelical Lutheran Church, American Lutheran Church and Lutheran Church in America**. The name adopted was The **Evangelical Lutheran church in America. ELCA**. This merge was not acceptable to many and splinter groups also formed then. **ELCA** is generally the most liberal of the four largest branches of Lutheranism. **Lutheran Church-Missouri Synod LCMS** is quite conservative yet **Wisconsin Evangelical Lutheran Synod WELS** is often viewed as the most conservative. **ELCA** ordains women as pastors and is generally more tolerant of homosexuality. The issue of whether or not to permit homosexuality among the clergy is currently splintering **ELCA**.

While they differ from Roman Catholicism in that they do not [emphasize](#) veneration of Saints, the Saints days are a part of the calendar. They do not revere Mary beyond her status as the virgin mother of Messiah. They would not include the body of Messiah on a cross, preferring instead the symbolism of the empty cross, pointing to His

Resurrection and Victory over death. They observe the traditional calendar of the church year much as in Roman Catholicism: Lent, Easter, Advent, Christmas, Sunday Sabbath.

Information from Wikipedia and Barbara Klika's personal background in the Lutheran Church.

The **American Evangelical Lutheran Church** was established by Danish immigrants in 1874 as the *Danish Evangelical Lutheran Church in America* and formally organized as a synod in Neenah, Wisconsin, in 1878. A constitution was accepted in 1879, and the present name was adopted in 1954. In 1962 the AELC with about 24,000 members joined the [Lutheran Church in America](#).
http://en.wikipedia.org/wiki/American_Evangelical_Lutheran_Church"

The **American Lutheran Church** (ALC) was a [Christian Protestant denomination](#) in the [United States](#) that existed from 1960 to 1987. Its headquarters were in [Minneapolis, Minnesota](#). Upon its formation in 1960, the ALC designated [Augsburg Publishing House](#) (est. 1891), also located in Minneapolis, as the church publisher.
http://en.wikipedia.org/wiki/American_Lutheran_Church

The **Lutheran Church in America** (LCA) was a U.S. [Lutheran](#) church body that existed from 1962 to 1987. It was headquartered in New York City and its publishing house was [Fortress Press](#).

Theologically, the LCA was often considered the most [liberal](#) and [ecumenical](#) branch in American Lutheranism. In church governance, the LCA was clerical and centralistic, in contrast to the [congregationalist](#) or "low church" strain in American Christianity. Among the Lutheran churches in America, the LCA was thus the one that was most similar to the established Lutheran churches in Europe.

The LCA [ordained](#) the country's first female Lutheran [pastor](#), the Rev. [Elizabeth Platz](#), in November 1970. It subsequently ordained the nation's first female [African American](#) Lutheran pastor (1979), first [Latina](#) Lutheran pastor (1979), and first female [Asian American](#) Lutheran pastor (1982).
http://en.wikipedia.org/wiki/Lutheran_Church_in_America

The **Lutheran Free Church** (LFC) was a [Lutheran](#) denomination that existed in the [United States](#) from 1897 to 1963. However the church history predates its official start and a breakaway group of congregations continues today under the LFC name.

In 1890 the [United Norwegian Lutheran Church](#) was formed. By 1896 Sverdrup and others felt their beliefs were being comprised and broke away from the UNLC, forming the LFC in 1897.

By the 1950s, however there was a growing sense and desire by many Lutherans throughout the [United States](#) to join their many small Lutheran bodies into larger body. The Lutheran Free Church joined the [American Lutheran Church](#) in 1963 after three votes. The ALC in time also joined with other Lutheran churches and, in 1988, formed the Evangelical Lutheran Church in America ([ELCA](#)).

About 40 Lutheran Free Churches however did not join the ALC, instead forming the [Association of Free Lutheran Congregations](#) in October of 1962.
http://en.wikipedia.org/wiki/Lutheran_Free_Church

Mennonites (1536)

The Mennonites are a group of Anabaptist (re-baptizers) denominations named after and influenced by the teachings of Menno Simons (1496-1561). They grew up from the Anabaptist Church as a split from the Catholic Church because of their views on separation of church and state and re-baptism. They are non-resistant pacifists. They are missionaries for disaster relief. New believers could only join after they had publicly declared that they believed in Jesus and wanted to live as He commanded. They shared this view with the Hutterites. They continued to be persecuted by the state churches. Some of the persecuted churches joined with the state church and persuaded

them to ends their persecution. Other Mennonite groups outside the state church struggled about whether to stay in communion with their state associated brothers. Those that allied with the state became known as the Mennonites, those that continued to dissociate from the church became the Amish Church. They observe a Sunday Sabbath but it is not clear whether they observed Christmas and Easter.

<http://en.wikipedia.org/wiki/Mennonite>

Mennonite Church (1683)

In the Early days of the Anabaptist movement, a Catholic priest, Menno Simons, heard of the movement and began to reconsider his beliefs. He questioned the doctrine of transubstantiation. In 1536 he left the Catholic Church and became the leader of the Anabaptist movement. He became a wanted man by the Catholic Church for the rest of his life. He is known for helping to organize and consolidate scattered groups of nonviolent Anabaptists. In 1863, the first groups of Mennonites migrated to the American Colonies. They consisted of 13 families from Dutch descent who had come from Germany and settled in Germantown, Pennsylvania. They believe in the authority of the scriptures and the Holy Spirit (New testament focus), salvation through the Spirit of God, believers baptism (by spirit, water, and blood), discipleship, some practice shunning (the ban), the Lord's Supper as a memorial, not a sacrament. They observe a Sunday Sabbath but it is not clear whether they observed Christmas and Easter.

<http://en.wikipedia.org/wiki/Mennonite>

Methodism

In 1739, the Methodist Church was started by a group of men including John Wesley and his younger brother Charles. They split from the Church of England because of a perceived apathy within the church. They put a great emphasis on methodical study of the Bible. They preached the necessity of new birth in order to have salvation, justification by faith, and the doctrine of free will. Belief in triune God-Father, Son, and Holy Spirit. They observe Christmas, Easter, Kingdom tide (last 13 weeks before Advent focus on doing good deeds), dividing season of Pentecost into two distinct parts. Also observe annual renewing of Covenant with God.

<http://en.wikipedia.org/wiki/Methodism>

Divisions and Reunions in North American Methodism

Organization of Wesleyan Methodism [U.K.]

1773 First Wesleyan Conference in America [Church of England]

^1784 Methodist Episcopal Church

--1796 African Methodist Episcopal Zion Church...

--1869 Zion Union Apostolic Church + [died 1874]

1882 Reformed Zion Union Apostolic Church...

--1800 Church of the United Brethren in Christ ~ (United Brethren, USA) ~ (1946 Evangelical United Brethren Church) ~ (1968 The United Methodist Church)

--1805 Union Church of Africans

--1850 African Union Church ~ (1952, Union Church of Africans) *1852 Union American Methodist Episcopal Church

--1807 The Evangelical Association ~ (1894 -- United Evangelical Church) ~ (1922 The Evangelical Church) ~ (1946 Evangelical United Brethren Church) ~ (1968 The United Methodist Church)

--1814 Reformed Methodist Church...

--1816 African Methodist Episcopal Church

--1885 Reformed Methodist Union Episcopal Church...

--1907 Independent African Methodist Episcopal Church...

--1828 Methodist Protestant Church ~(1939 The Methodist Church...)

--1840 Colored Methodist Protestant Church...

--1866 1st Colored Methodist Protestant Church ~(1866 African Union Church) *African Union First Colored Methodist Protestant Church, Incorporated...

--1843 Wesleyan Methodist Church of America ~(1968 Pilgrim Holiness Church) *The Wesleyan Church ...

--1843 Methodist Episcopal Church, South ~(1939 The Methodist Church)

--1852 Congregational Methodist Church of the USA *First Congregational Methodist Church of North America...

--1881 New Congregational Methodist Church...

--1850? Republican Methodist Church+ --1852 Congregational Methodist Church...

--1950 Cumberland Methodist Church [Tennessee]...

--1860 Free Methodist Church of North America...

--1870 Colored Methodist Episcopal Church *1954 Christian Methodist Episcopal Church...

>1884 British Methodism *The Methodist Church, Canada ~(1925 United Church of Canada...)

--1894 Metropolitan Church Association...

--1900 Lumber River Mission Conference of the Holiness Methodist Church [North Carolina] *Lumber River Annual Conference of the Holiness Methodist Church...

--1907 Pentecostal Church of the Nazarene *1918 Church of the Nazarene...

--1916 Reformed New Congregational Methodist Church...

^1920 Holiness Methodist Church [formerly of the Northwestern Holiness Association]...

1925 Primitive Methodist Church, USA [British in origin]...

--1932 Apostolic Methodist Church [Florida]... *1939 The Methodist Church ~(Methodist Episcopal Church, South & Methodist Protestant Church)

--1939 Southern Methodist Church [from remnant of Methodist Episcopal Church, South]...

--1939 People's Methodist Church ~(1962 Evangelical Methodist Church...)

--1942 Independent Fundamental Methodist Church *1948 Fundamental Methodist Church...

--1946 The Evangelical Methodist Church... ~(1960 Evangel Church)

^1959 Wesleyan Holiness Association of Churches...

*1968 The United Methodist Church... ~(Evangelical United Brethren Church) □

Key:

-- = Split ...= denomination still operating

*= rename

~(= merge

^ = Beginning

>= Foreign influence

+ = denomination has died

Thanks to the late Dr. Robert Wilson, of Duke University, "The Handbook of Denominations" and the "Yearbook of North American Churches".

<http://www.geocities.com/dentonemc/methodism.html?20065>

Methodist Episcopal Church (1784)

After the American Revolution, the Church of England cut off its American members and refused to ordain ministers for them. John Wesley, the founder of Methodism, sent Thomas Coke to be superintendent of the Methodist Church in America. The Church of England refused to recognize his authority and the split that ensued gave birth to the Methodist Episcopal Church. They put a great emphasis on methodical study of the Bible. They preached the necessity of new birth in order to have salvation, justification by faith, and the doctrine of free will. Belief in triune God-Father, Son, and Holy Spirit. They observe Christmas, Easter, Kingdom tide (last 13 weeks before Advent focus on doing good deeds), dividing season of Pentecost into two distinct parts. Also observe annual renewing of Covenant with God.

http://en.wikipedia.org/wiki/Methodist_Episcopal_Church

Methodist Protestant Church (1828)

The Methodist Protestant Church was formed in 1828. It was Wesleyan in doctrine but rejected governance by church bishops and hierarchy. Methodist Episcopal minister William M. Stillwell and others were concerned about the increasing power of the church bishops and the lack of lay representation in the church structure. In 1939 they merged with the Methodist Church, which had added lay representation by that time. Emphasis on methodical study of the Bible. Observance of Kingdom tide and annual renewal of covenant with God. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/Methodist_Protestant_Church

African Methodist Episcopal Zion Church (1821)

The African Methodist Episcopal Zion Church, or AME Zion Church, officially formed in 1821. Founded in New York Its early history is riddled with racial discrimination. Black congregations were formed as a result, although they were still ministered to by white bishops until the ordination of James Varick, the first black bishop, in 1822. Mainly in northern United States. Emphasis on methodical study of the Bible. Observance of Kingdom tide and annual renewal of covenant with God. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/African_Methodist_Episcopal_Zion_Church

African Methodist Episcopal Church (1816)

The African Methodist Episcopal Church is usually called the AME Church. It is a Christian denomination founded by Bishop Richard Allen in Philadelphia, Pennsylvania, in 1816. It was organized by people of African

descent but open to people of all races. The AME Split from St. George's Methodist Church because of racial discrimination. Operates under Episcopal form of governance. Maintains Methodist doctrinal beliefs. Emphasis on methodical study of the Bible. Observance of Kingdom tide and annual renewal of covenant with God. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/African_Methodist_Episcopal_Church

Methodist Episcopal Church South (1844)

The Methodist Episcopal Church South is also referred to as the Southern Methodist Church. It split from the Methodist Episcopal Church over the issue of slavery. Known for its refusal to appose slavery and lack of hospitality towards African Americans. Maintained Methodist doctrinal beliefs. Emphasis on methodical study of the Bible. Observance of Kingdom tide and annual renewal of covenant with God. Observe Christmas, Easter, and Sunday Sabbath. Later reunited with the Methodist Episcopal Church and Methodist Protestant Church to form the Methodist Church in 1939.

http://en.wikipedia.org/wiki/Methodist_Episcopal_Church_South

Colored Methodist Episcopal Church (1870)

The Colored Methodist Episcopal Church, later known as the Christian Methodist Episcopal Church, split from the Methodist Episcopal Church South because of its refusal to appose slavery and its poor treatment of African Americans in general. Worship includes responsive reading of Scripture. Maintained Methodist doctrinal beliefs. Emphasis on methodical study of the Bible. Observance of Kingdom tide and annual renewal of covenant with God. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/Colored_Methodist_Episcopal_Church

Methodist Church (1939)

The Methodist Church of 1939 was the result of a merger of northern and southern factions of the Methodist Episcopal and Methodist Protestant Churches. In 1968 the Methodist Church merged with the Evangelical United Brethren to form the United Methodist Church. It is not clear if the observance of Kingdom tide and the annual renewal of the covenant with God was still practiced. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/Methodist_Church

United Methodist Church (1968)

The United Methodist Church is the result of a merger of the Methodist Church and the Evangelical United Brethren. Practices infant and adult baptism. They maintain much of the doctrinal belief of Methodism and are greatly influenced by Wesley's ideals, but consider Albert C. Outler the UMC theologian. It is not clear if the observance of Kingdom tide and the annual renewal of the covenant with God is still practiced. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/United_Methodist

Presbyterianism (1560)

Presbyterianism is an evangelical form of Protestant Reformation Christianity. It is an offshoot of the Scottish Reformation led by John Knox (1505-1572). John Knox studied under John Calvin in Geneva. He then returned to Scotland where he led the Parliament of Scotland to embrace the Reformation in 1560. The existing Scottish Church was then reformed as Presbyterian. The Ireland the Presbyterian Church was an offshoot of the Scottish Presbyterian Church. In 1572 Presbyterianism was established in secret in England. It wasn't until 1647 that the Presbyterian Church was embraced by England. Its primary tenets include: Scripture is fully authoritative, grace alone, to God alone be the glory, by faith alone, and Christ alone. They observed Sunday Sabbath, but it is unclear whether they observed Christmas or Easter as the modern Presbyterian Church does.

<http://en.wikipedia.org/wiki/Presbyterianism>

Presbyterian Church in the USA (1700's)

The Presbyterian Church in the USA is a mainline Protestant Christian denomination with its roots in the Protestant Reformation that took place in the 16th century. Early Presbyterians in America came from England, Ireland, and Scotland. The first American Presbytery (consists of all the congregations, ministers, and elders in a particular geographic area) was organized in 1706 with the first General Assembly (the highest governing body) being held in 1789. They observed a Sunday Sabbath but it is unclear whether they observed Christmas or Easter as the modern Presbyterian Church does.

http://en.wikipedia.org/wiki/Presbyterian_Church_%28USA%29

Presbyterian Church in the USA (1801-1900)

During the 1800's the Presbyterian Church grew with a focus on the connectional nature of the church. The 1800's were also characterized by divisions over theology, governance, and reform - particularly slavery. As a result of the disagreements, the Presbyterian Church split in several directions such as the Presbyterian Church or the Confederate States of America in 1861. They observed a Sunday Sabbath but it is unclear whether they observed Christmas or Easter as the modern Presbyterian Church does.

http://en.wikipedia.org/wiki/Presbyterian_Church_%28USA%29

Presbyterian Church in the USA (1901- today)

The Presbyterian Church saw much growth in the 1900's in both major sections of the church. In 1905, the Presbyterian Church in the USA (PCUSA) merged with the majority of the Cumberland Presbyterian Church. In 1920, the PCUSA absorbed the Welsh Calvinist Methodist Church. In 1958, the PCUSA joined with the United Presbyterian Church of North America. All the mergers led to the creation of the New Confession of Faith, adopted in 1967, the first revision in 300 years. It took nine years to write and approve it. In the late 1950's, the PCUSA attempted to merge with the United Presbyterian Church in the USA but it failed because the PCUSA was unwilling to accept centralization. In 1970 another merger was attempted but failed again. In 1983, the third attempt to merge was successful and union was called the Presbyterian Church USA. In 1988, a new central headquarters was established in Louisville, Kentucky. They observe Sunday Sabbath, Christmas, and Easter.

http://en.wikipedia.org/wiki/Presbyterian_Church_%28USA%29

United Presbyterian Church of North America (1858)

The United Presbyterian Church of North America was formed in 1858 by the union of Northern branch of the Associate Reformed Presbyterian Church (Covenanter and seeder) and the Associate Presbyterian Church (seeders). It consisted mostly of Scotsman but grew in diversity over the years. They were a conservative Calvinists. In 1958, it merged with the Presbyterian Church in the USA to form the United Presbyterian Church in the USA. They observed a Sunday Sabbath, Christmas and Easter.

http://en.wikipedia.org/wiki/Presbyterian_Church_of_North_America

Radical Sects

Radical sects began to develop shortly after 1455 when the printing press was invented. The Bible was one of the first mass-produced books. Although illiteracy was still widespread, more people could now read the Bible and interpret it for themselves. This led to the Protestant Reformation in Europe in the 16th century. Key reformers Martin Luther, John Calvin, Ulrich Zwingli, Robert Brown (to name a few) split off from the Catholic Church to form new churches. **They were considered to be radical because they were less conformed to the Catholic ideals.**

<http://en.wikipedia.org/Mennonite>

Reformed Churches (1536)

The first Reformed Churches were established in Europe in the 1500's, in the wake of the Protestant Reformation. Reformed doctrine is expressed in creeds. Most congregations share many creeds but each congregation may have its individually observed creeds. The Reformed branch of Protestants began in Zurich by Huldrych Zwingli who died in 1531. Zwingli and Calvinist branches had differing theologies to some extent but in 1549 under the lead of Bullinger and Calvin, they came to a common agreement in the Zurich Consent, and again in 1566 with the Helvetic Confession. They observed a Sunday Sabbath, but it is unclear whether they observed Christmas or Easter as the modern Reform Church does.

http://en.wikipedia.org/wiki/Reformed_Churches

Reformed Church in America (1628)

In 1628, Jonas Michaelius organized a congregation in New Amsterdam called the Reformed Protestant Dutch Church. The British captured the colony in 1664, but all ministers continued to be trained in the Netherlands. Services of the Reformed Church remained in the Dutch language until 1764 when English services began in some churches. In the mid-1800's a new wave of Dutch immigrants came and there was a resurgence of Dutch services for a time. In 1747 the denomination gave permission to form an assembly in America. In 1754 the new American assembly declared itself independent from Amsterdam. In 1766, they secured a charter for Queens College (now Rutgers University) in New Jersey. In 1792 a formal constitution was adopted and in 1794 the Reformed Church held its first general synod. In 1867 they adopted the new name Reformed Church of America. They observed a Sunday Sabbath, but it is unclear whether they observed Christmas or Easter as the modern Reformed Church of America does.

http://en.wikipedia.org/wiki/Reformed_Church_in_America

Religious Society of Friends/Quakers (1647)

The Religious Society of Friends (commonly known as Quakers or Friends) is a loose knit religious or spiritual movement founded in England in about 1647 by people who were dissatisfied by the existing denominations and sects of Christianity. George Fox is revered as the founding father. The name "Quaker" comes from the trembling and shaking the congregants did at meetings. They have no hierarchical structure, a creed, or paid clergy. There are two main branches; the unprogrammed tradition and the programmed tradition. The concept central to the faith is that of "inner light", that is God within us to show us how to live in harmony with God. Today, most Quakers state that theirs is another way to experience Christianity but some (mainly unprogrammed) may call themselves atheist or universalist. They believe that plainness of clothing, speech, spiritual equality of both sexes. Worship in an unprogrammed Church consists of sitting in silence until a member or members are inspired by the spirit to speak. No music is involved in their worship. A programmed church service includes scripture reading, hymns, and a sermon. Observe Sunday Sabbath, but it is unclear whether they observe Christmas or Easter.

http://en.wikipedia.org/wiki/Religious_Society_of_Friends

Salvation Army (1865)

The Salvation Army is a Protestant evangelical Christian denomination as well as a charity and social services organization. It was founded by William and Catherine Booth and headquartered in London, as an evangelical movement called the Christian Revival Association. The name changed in 1878 to the Salvation Army and a quasi-military outlook was adopted. First converts were drug addicts and alcoholics through the motto "soup, soap, and salvation". Believe salvation is through the grace of God. Do not observe baptism and communion. Taught Abstinence from alcohol, smoking, illegal drugs, and gambling. Observe Christmas, Easter, and Sunday Sabbath.

http://en.wikipedia.org/wiki/Salvation_Army

Unitarian Churches (1825)

The roots of the Unitarian movement are seen as far back as 1527, in the writings of Martin Cellarius. In 1825, after a growing division in the Congregational Churches, the American Unitarian Association was formed in Boston. The Unitarian Church believes in the unipersonality of the Christian Godhead as opposed to the Trinitarianism. They trace their history back to the Apostolic Age. They reject formulated creed in preference to a historical study of scripture. Believe in the moral authority of Jesus but not His deity. Referred to as free thinkers whose beliefs evolve in the direction of rationalism and humanism and have little interest in missionary work. Many do not consider themselves Christians even though they embrace a Christian centric belief system. Observe Sunday Sabbath, but observance of Christmas or Easter is unclear.

http://en.wikipedia.org/wiki/Unitarian_Church

Judaism Today

How Halakha is viewed today

See also [*The Talmud in modern-day Judaism*](#).

[Orthodox Judaism](#) holds that the words of the [Torah](#) (Pentateuch) were indeed dictated by God to Moses in almost precisely the way that they exist in the Torah today. The laws contained in the Written Torah were given along with detailed explanations as how to apply and interpret them, the [Oral Law](#). The religious laws that Jews know today are thus directly derived from Sinai. As such, one must be extremely conservative changing or adapting Jewish law. Orthodox Judaism holds that, given Jewish law's Divine origin, no underlying principle may be compromised in accounting for changing political, social or economic conditions; in this sense, "creativity" and development in Jewish law is limited. See [Orthodox beliefs about Jewish law and tradition](#).

To the [Orthodox Jew](#), Halakha is a guide, [God's Law](#), governing the structure of daily life from the moment he or she wakes up to the moment he goes to sleep. It includes codes of behavior applicable to a broad range of circumstances (and many hypothetical ones).

[Conservative Judaism](#) holds that the current text of the Torah is a composite that was [redacted together from earlier sources](#). Conservative Jews hold that it is possible to believe that God is real and that prophets like Moses really were inspired by God. However, whatever records and traditions relating to such events were apparently transmitted in various forms for many centuries. This says nothing about whether the Torah is based on God or not, and so this idea not a theological threat. Therefore Conservative Judaism teaches that one should make use of literary and historical analysis to understand how these texts developed, and to help them understand how they may applied in our own day. Conservative Jews view the laws and customs from the various law codes as the basis for normative Jewish law. [Solomon Schechter](#) writes "however great the literary value of a code may be, it does not invest it with infallibility, nor does it exempt it from the student or the Rabbi who makes use of it from the duty of examining each paragraph on its own merits, and subjecting it to the same rules of interpretation that were always applied to Tradition". [Solomon Schechter].

[Reform Judaism](#) and [Reconstructionist Judaism](#) both hold that modern views of how the Torah and rabbinic law developed imply that the body of rabbinic Jewish law is no longer normative (seen as binding) on Jews today. Therefore Jews are not expected or taught to follow most of halakha. Those in the traditionalist wing of these movements hold that each Jew is obligated to interpret the Torah, Talmud and other Jewish works for themselves, and this interpretation will create separate commandments for each person. Those in the neo-traditional wing of Reform include [Rabbis Eugene Borowitz](#) and [Gunther Plaut](#).

Those in the liberal and classical wings of Reform believe that in this day and era most Jewish religious rituals are no longer necessary, and many hold that following most Jewish laws is actually counter-productive. They propose that Judaism has entered a phase of ethical monotheism, and that the laws of Judaism are only remnants of an earlier stage of religious evolution, and need not be followed. This is considered wrong (and arguably heretical) not only by Orthodoxy, but by Conservative Judaism, and perhaps by some in the traditional wing of Reform.

www.en.wikipedia.org

Messianic Judaism

is a religious movement that considers [Jesus](#) to be the [Messiah](#).

In 1866 the Hebrew Christian Alliance of Great Britain was organized with branches in several European countries and the United States. A similar group, The Hebrew Christian (HCAA) was organized in the U.S. in 1915. The International Hebrew Christian Alliance (IHCA) was organized in 1925 (later becoming the International Messianic Jewish Alliance). Additional groups were formed during subsequent decades. (Robert I. Winer, *The Calling: The History of the Messianic Jewish Alliance of America*)

A major shift in the movement occurred when Martin Chernoff became the President of the HCAA (1971-1975). In June of 1973, a motion was made to change the name of the HCAA to the Messianic Jewish Alliance of America (MJAA), and the name was officially changed in June of 1975. The name change was significant as more than just a "semantical expression;" according to David Rausch, "it represented an evolution in the thought processes and

religious and philosophical outlook toward a more fervent expression of Jewish identity."(David A. Rausch, Messianic Judaism: Its History, Theology, and Polity)

The Messianic Movement comprises many streams, each with its own views and emphases, but in general all consider it important to express their belief in [Jesus](#) in a way consistent with their Jewish culture. The Messianic Movement as a whole can be seen as a mixed-continuum, with some Messianic organizations drawing more heavily from Jewish tradition, and others from Christian sources, in varying degrees.

The two largest Messianic organizations, the [Messianic Jewish Alliance of America](#) (MJAA) and the [Union of Messianic Jewish Congregations \(UMJC\)](#), accept from both Jewish and Christian sources anything they see as scripturally verifiable.

Messianic Jews share with most Evangelical and Pentecostal Christians a belief that Jesus will someday return to the earth and establish his kingdom here. Much more widespread among Messianics than other Evangelicals, however, is the belief that the return of Jesus is dependent on his acceptance by the Jewish people. Many Messianics (though not all) interpret [Matthew](#) 23:39 (*"I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'"*) to mean that the Jewish people, or at least a very significant number of them, must believe in Jesus as the Messiah before he can come back.

Many Jewish converts to Christianity do not consider themselves "Messianic Jews". Protestant and Catholic churches may have Jewish converts among their members, but these members self-identify as Christians. They are also sometimes referred to as [Jewish Christians](#), Hebrew Christians, or Christian Jews. The term "Messianic Jew" is used predominantly to refer to those affiliated with organizations or congregations that claim to be specifically part of the self-described Messianic Jewish movement.

Messianic Jews consider their primary identity to be "Jewish" and belief in [Jesus](#) to be the logical conclusion of their "Jewishness". They try to structure their worship according to Jewish norms, and generally follow some parts of [Jewish law](#). Many (but by no means all) do not use the label "Christian" to describe themselves.

[Hebrew Christians](#) identify themselves primarily as [Christians](#). They are (mostly) members of [Protestant](#) and [Catholic](#) congregations, generally do not practice any aspects of Jewish law, and are typically assimilated culturally into the Christian mainstream, although they retain a strong sense of their Jewish identity which they, like Messianic Jews, strongly desire to pass on to their children. Though the boundary between the two movements is blurred, because of their differences they are often treated separately.

http://en.wikipedia.org/wiki/Messianic_Judaism

Messianic Israel Alliance

The **Messianic Israel Alliance** (or **MIA**) serves the Messianic community as an organization for both [Jews](#) and non-Jews that follow [Yeshua \(Jesus\)](#) and the teachings of the [Tanakh](#). Particular emphasis is placed on the divinity of [Yeshua](#), observation of the Saturday [Sabbath](#), the celebration of the Biblical Festivals, and the dietary laws ([Kashrut](#)). [Christianity](#), based on the [Pauline](#) epistles, and [Judaism](#) have long associated the term "[Israel](#)" with their followers. In this light, "Messianic Israel Alliance" was chosen to be more inclusive to non-Jews than a [Messianic Jewish](#) title.

The Messianic Israel Alliance was founded in 1999 as a service organization for [Christians](#) who were awakening to the Hebraic foundations of their faith. [Messianic Judaism](#) had been in existence for some time, but many [Hebraic Christians](#) felt a need for a Messianic organization without ethnic and racial boundaries. With this in mind, Angus and Batya Wootten began the MIA as an outreach to both Messianic Jews and non-Jews.

Since that time, the MIA has grown to over 110 congregations in [North America](#) with dozens throughout in [Europe](#) and [Australia](#). Regional conferences are held throughout the [United States](#), [Europe](#), [Canada](#), and [Australia](#). The continued growth makes the Messianic Israel Alliance the fastest-growing Messianic organization world-wide. http://en.wikipedia.org/wiki/Messianic_Israel_Alliance

Current ecumenical organizations -

The United Religions Initiative (URI)

The **United Religions Initiative (URI)**, founded by Bishop William Swing (from [California](#), member of the [Episcopal Church](#)), was inspired to bring people of diverse faith into cooperation for peace by the example of the work of nations of the world through [United Nations](#) working to bring peace. The movement to found it began in [1996](#), culminating in the signing of the [United Religions Initiative Charter](#) in [2000](#).

"The purpose of the URI is to promote enduring daily interfaith cooperation, to end religiously motivated violence, and to create cultures of peace, justice and healing for the Earth and all living beings."

The URI emphasises a decentralised, grass roots structure that includes not only representation of the world's major religious organizations, but also other voices not often heard. It complements the work of and collaborates with other local and international interfaith organizations, such as the [Council for a Parliament of the Worlds Religions](#).

The URI is composed of over 300 ^[1] [Cooperation Circles](#) (CCs) – groups of 7 or more individuals dedicated to the URI Preamble, Purpose, and Principles (collectively, the Charter). For administrative purposes, these CCs are divided into 8 regions:

- Africa
- Asia
- Europe
- [Latin America & the Caribbean](#)
- Middle East & North Africa
- [Multi-regional](#)
- [North America](#)
- Pacific

Each region elects 3 Trustees to sit on the Global Council (GC), which functions as the Board of Directors for the United Religions Initiative, Inc. (a California [501\(c\)\(3\)](#) non-profit organization). The GC is elected every 3 years; the most recent elections were held in 2005. In addition as serving as the fiscal agents for the global URI, the GC sets policy formal policy and approves new member CCs. The GC is defined by the URI Charter and Bylaws as primarily an advisor to the local CCs, rather than a command-and-control body.

Groups are called Cooperation Circles because they are created by people of different traditions who come together to initiate acts of interfaith cooperation. CCs, which are the basic unit of URI membership, consist of local or virtual groups that include at least seven members and at least three different religions, spiritual expressions and indigenous traditions.

Individuals, associations or organizations seeking membership in the URI join an existing CC or create a new one ([Creating Cooperation Circles](#)). In addition to new groups that come into being as CCs, many already organized interfaith groups apply to become a CC in order to be part of URI's global network.

Reflecting our diverse and creative network, URI Cooperation Circle members around the world enthusiastically observed the UN International Day of Peace (IDP) with peace education seminars, interfaith ceremonies and celebrations.

Purpose

The purpose of the United Religions Initiative is to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living

beings.

http://www.uri.org/United_Nations.html

http://en.wikipedia.org/wiki/United_Religions_Initiative

National Council of Churches

The **National Council of the Churches of Christ in the USA** (usually identified as **National Council of Churches**, or **NCC**) is a religious organization currently (2006) consisting of 35 [Protestant](#), [Anglican](#), and [Orthodox Christian denominations](#) in the United States, and is widely regarded as a leading force within the [ecumenical](#) movement of [Christianity](#). NCC is related fraternally to the [World Council of Churches](#), but the two organizations have no administrative connection. A sister organization, [Church World Service](#), is a humanitarian and relief arm of the NCC's member denominations.

The *National Council of Churches* was organized in [1950](#), and its forerunner, the *Federal Council of Churches* was founded in [1908](#).

Headquarters are located in [New York, New York](#), with a public-policy office on Capitol Hill in [Washington DC](#).

The World Council of Churches (WCC)

The **World Council of Churches (WCC)** is the principal international [Christian ecumenical](#) organization. Based in [Geneva, Switzerland](#), it has a membership of over 340 churches and denominations and those churches and denominations claim about 400 million Christian members throughout more than 120 countries. [\[1\]](#) The current General Secretary of the WCC is [Samuel Kobia](#).

After the initial successes of the [Ecumenical Movement](#) in the late [19th](#) and early [20th](#) centuries, including the [Edinburgh Missionary Conference](#) of 1910 (chaired by future WCC Honorary President [John R. Mott](#)), church leaders (in [1937](#)) agreed to establish a World Council of Churches, based on a merger of the *Faith and Order Movement* and *Life and Work Movement* organizations. Its official establishment was deferred with the outbreak of [World War II](#) until [August 23, 1948](#). Delegates of 147 churches assembled in [Amsterdam](#) to merge the *Faith and Order Movement* and *Life and Work Movement*.

Subsequently mergers were with the *International Missionary Council* in [1961](#) and the *World Council of Christian Education*, with its roots in the [18th century Sunday School](#) movement, in [1971](#).

WCC member churches include nearly all the world's [Orthodox churches](#); numerous [Protestant](#) churches, such as the [Anglican Communion](#), some [Baptists](#), many [Lutheran](#), [Methodist](#), and [Reformed](#), and a broad sampling of united and independent churches.

The largest Christian body, the [Roman Catholic Church](#), is not a member of the WCC, but has worked closely with the Council for more than three decades and sends observers to all major WCC conferences as well as to its Central Committee meetings and the Assemblies. The [Vatican's Pontifical Council for Promoting Christian Unity](#) also nominates 12 members to the WCC's *Faith and Order Commission* as full members. While not a member of the WCC, the Roman Catholic Church is a member of some other ecumenical bodies at regional and national levels, for example, the [National Council of Churches in Australia](#) and the National Council of Christian Churches in Brazil (CONIC).

Delegates sent from the member churches meet every seven years in an Assembly, which elects a Central Committee that governs between Assemblies. A variety of other committees and commissions answer to the Central Committee and its staff.

These Assemblies have been held since [1948](#), and last met in [Porto Alegre, Brazil](#) in [February 2006](#), under the theme "God, in your grace, transform the world". [\[2\]](#)

Taken together, and generally speaking these movements over the years moved away from the centrality of the message Yahshua gave "once for all to the saints". Generally speaking, they adopted traditions of man in place of the Biblical directives of how to express our love and obedience to YHWH's commands. There is NO argument that many individuals within these institutions however have earnestly sought to know Him and honor Him.

House Church Information

In the past few decades, there has been a resurgence of interest in the development of house fellowships. There are a variety of people involved for various reasons; among them the desire to walk more fully AS the body of Believers, rather than as part of an institution, a desire to return to Sabbath observance, a rejection of the hierarchical structure and political difficulties within institutions, etc.

These links provide some information as to the original development of home fellowships, which is in fact, what happened to the earliest followers of Yahshua, as they were no longer able to attend synagogues that accepted Yahshua as Messiah. This site is not exhaustive and this use of resources does NOT indicate endorsement of everything presented on the site.

<http://www.churchrestoration.org/teach/more/ekklisia.htm>

<http://www.churchrestoration.org/teach/prior/CHURCH%20AS%20THE%20ekklisia.htm>

"Revolutionaries"

George Barna is the founder of [The Barna Group](#), a [market research](#) firm specialising in studying [non-profit organizations](#) and [Christian](#) groups. He has also written a number of books on contemporary Christian issues, with topics ranging from children to leadership.

[Polls](#) produced by the Barna Group are the most quoted polls within [Evangelical circles](#).

http://en.wikipedia.org/wiki/George_Barna

The following link connects to an article about a recent poll in which George Barna identified a large group of Christian Believers who have left the institutional church, NOT because they lost their faith but because they wanted to be more in line with being the "church", rather than being IN the church. This article is based on his recent book, [Revolution](#).

<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=221>

Poll: Church not losing 'people to the secular world,' but because of increased focus on faith and 'to relate to God'

By Craig M. Kibler

The Layman Online

Thursday, October 20, 2005

Contrasting sharply with Clifton Kirkpatrick's claim that the staggering membership losses in the Presbyterian Church (USA) are the result of "losing our people to the secular world," a national poll says a "growing percentage of church dropouts will be those who leave a local church in order to intentionally increase their focus on faith and to relate to God through different means."

In a poll released Oct. 10 in his book, *Revolution*, George Barna profiled a group of more than 20 million adults throughout the nation. "These are people who are less interested in attending church than in being the church," Barna said. "We found that there is a significant distinction in the minds of many people between the local church – with a small 'c' – and the universal Church – with a capital 'C'."

The people he profiled, Barna said, tend to be more focused on "being the Church, capital C, whether they participate in a congregational church or not."

Barna disputes claims about people "disengaging from God when they leave a local church" that are being made by some church leaders – such as Kirkpatrick's June 2004 comment about the PCUSA, which lost 46,658 members in 2003 and has lost 1.8 million members since 1965. Barna called such claims a "common misconception. ... We found that while some people leave the local church and fall away from God altogether, there is a much larger segment of Americans who are currently leaving churches precisely because they want more of God in their life but cannot get what they need from a local church. They have decided to get serious about their faith by piecing together a more robust faith experience. Instead of going to church, they have chosen to *be* the Church, in a way that harkens back to the Church detailed in the Book of Acts."

More information can be found at <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdateNarrow&BarnaUpdateID=221>

One Flock/One Shepherd

At Set Apart Ministries, we do believe that the time is coming when YHWH will regather His scattered people. What the prophets have foretold WILL come to pass because YHWH knows the end from the beginning! We believe that the Abrahamic Covenant extended also through Joseph to Manassah and Ephraim. Ephraim has been scattered but will be rejoined, in His timing.

Two House Teaching Link

Na'tan Lawrence of Hoshana Rabbah congregation has done a very thorough study and teaching on the fulfillment of this prophecy.

<http://www.hoshanarabbah.org/pdfs/2house1.pdf>

<http://www.hoshanarabbah.org/pdfs/2house1.pdf>

Where do you see "the Faith Given Once for all to the Saints"?

Resources

The Scriptures; KJV, NASB, Institute of Scriptural Research

Hebrew Roots, Dean and Susan Wheelock

Halley's Bible Handbook, 1965

Life Magazine—chart history of denominational splits since Roman Catholicism; unable to date and attribute author. Chart on file at Set Apart Ministries

The Church of the East, by Stewart/Holzmann, available through Sonlight Curriculum, Ltd.

www.sonlight.com/order.html

Common Ground, by Bajis, a study of the Eastern Orthodox Church for American Christians, available through Sonlight Curriculum, Ltd., www.sonlight.com/order.html

Who is Israel?, by Batya Wootten, available through www.mim.net

All internet research has been done within the months of January through March, 2006.

<http://www.ldolphin.org/Nimrod.html>

<http://www.wikipedia.org>

http://lexicorient.com/e.o/syr_orth.htm

<http://64.233.179.104/search?q=cache:-OYdGUu9HckJ:www.malankarachurch.org/+history+%22Syrian+Orthodox+Church%22&hl=en&gl=us&ct=clnk&cd=5>

<http://www.syrianorthodoxchurch.org/library/Articles/history.htm>

http://www.answers.com/main/ntquery;jsessionid=3gmf83qnsnoop?method=4&dsid=2222&dekey=Celtic+Christianity&gwp=8&curtab=2222_1&sbid=lc07a&linktext=Celtic%20Church

<http://64.233.179.104/search?q=cache:bFtRoxVdLPEJ:www.giveshare.org/BibleStudy/264.celticsabbathkeeping.html+Sabbath+Keeping++%22Church+of+Ireland%22&hl=en&gl=us&ct=clnk&cd=1>

<http://www.geocities.com/dentonemc/methodism.html?20065>

<http://www.churchrestoration.org>

http://www.uri.org/United_Nations.html

<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=221>

<http://www.hoshanarabbah.org/pdfs/2house1.pdf>
<http://www.hoshanarabbah.org/pdfs/2house1.pdf>

A heartfelt thank you and blessings go to the following people who have been a part of this project:

Research Assistance

Frank Houtz of Dry Bones Restoration Company
Marsha Van
Janel Schroeder
Marilyn Guffey

Technical Assistance

Cheryl Vertz
IT of Market America Websites
Rachel Klika
Al Teixeira

Cheryl and Marsha, in particular, have spent many hours over the past month. Without their investment in this project, it would still be an idea struggling to come forth.

Yet, I retain full responsibility for the contents. I humbly request and appreciate any clarification or correction that would be needed.

In praise of Him, Yahshua! our Messiah Who Was and Who Is and Who Is to Come!

Barbara L. Klika, MSW
Set Apart Ministries
www.setapartmingb.org
March, 2006