

Chapter 1 : Church History from a Biblical Perspective

Christ Apostolic Temple was founded by Presiding Bishop Emeritus, Jeremiah Reed, and his lovely wife, Dr. Willie Mae Reed, to provide a place where one could learn the truth of the Gospel and know God for themselves.

This was the exact thing that happened at the beginning of this church – Christ Apostolic Church. This group aimed at purifying themselves and the church. They yearned to see the Christian religion practised the same way it was done during the apostolic days. They made holiness and total dedication to God as their Christian life style and watchword. Odubanjo and Miss Sophia Odunlami, all of St. They practiced absolute trust in God, and abhorred the use of medicine, dancing, drumming, gambling, drinking and mixing with non-Christians. The name of the group was first known as the Precious Stone, and later as the Diamond Society of Nigeria. This group was later strengthened by the inspiration they got from the magazines and tracts they received from one Pastor A. Odubanjo had with them that the name of the society was changed to Faith Tabernacle of Nigeria. Joseph Ayodele Babalola was born in the year to a man called David Rotimi while the name of his mother was Martha Talabi. They were happy with his testimonies and the young prophet was admitted into their fold and immersed in water baptism. As at the eve of the Revival, the Faith Tabernacle movement was almost at the verge of collapse as a result of several things that happened. Some of the Faith Tabernacle members had back-slid into the world, and lost the power of prevailing prayer. Satan had sowed the seed of discord into the midst of their leaders through agitations on a number of religious doctrinal practices such as whether to baptize a polygamist and uphold divine healing or not. Since there was no agreement among the leaders on the practice of the above doctrines and some other issues, the unity of the group was at stake. This led to calling of a peace meeting at Oke-Ooye, Ilesha in July. Some of the leaders in attendance were Pastors David O. Akinyele, Joseph Sadare Esinsinade, J. Babatope, Onasinwo, Joshua A. Medayese, Daniel Orekoya, and Abraham Omotoso. These leaders also invited young Prophet Joseph Ayo Babalola to attend the meeting with them. This was on his coming back from the first meeting he held with Faith Tabernacle leaders in Lagos. They had 24 items on their agenda for discussion. The first that was dealt with was whether or not polygamists should be immersed in water baptism. The second was on divine healing. Having cleared issues on number one, they were on number two when they heard the cries and weeping of some people. Prophet Joseph Babalola was moved by God to go out, and he requested the dead body to be brought to him. He prayed fervently in the name of Jesus Christ, and the dead young man rose up. The atmosphere was immediately charged with the great news. Not only did the meeting come to an abrupt end, but that a new era, ushered in by the revival, was born. Immediately the news spread like wild fire. People began to bring their sick ones, and instant healings and miracles resulted. Nowhere else was it recorded in the history of the country that great crowds of such magnitude gathered in this nation politically or otherwise. This great evangelistic crusade attracted people from many different African countries as well as some parts of Europe. It was the first open challenge and assault against the forces of evil since the inception of the nation called Nigeria. It took great courage, boldness and faith to challenge successfully the whole kingdom of Satan publicly. Millions sang the song of praise to God, publicly denouncing the names of wizards and witches, and outstanding miracles and healings were received instantly and freely. In the afternoon, it was reported that great and plentiful dews were falling on the multitude of people waiting to receive blessing of deliverance and healings. Many even thought that the world was going to an end as no one had ever witnessed such outstanding events of mighty miracles and healing before. Hundreds of people, men and women started to identify themselves as the followers of the new prophet. Prominent among them were Messrs. A Babatope, John B. Olutimehin, and a host of others. These people began to exercise same religious faith in their homes, towns and villages. Those who caught the vision from Prophet J. Babalola at Oke Ooye, Ilesha went back proclaiming the power of God and the use of water for healing diseases. Prophet Daniel Orekoya was one of those who came to Ilesha to witness the mighty revival. He was also a prophet or seer before the inception of the great Revival. When people saw him, they converged together asking him to pray for them. Immediately God started to perform miracles and healings. They also brought one dead woman with pregnancy. She was

dead for four days. The family of the dead woman could not afford to pay for the heavy rituals needed for the burial. This was why they opted for prayer. Multitudes were attracted and were also saved at Ibadan. They all received the healing of Christ from him. In this way, many converts were made among the crowds who welcomed him from place to place. Without even seeing him, those who heard the news and believed the report, prayed on water and they experienced the healing. Most of the time, the prophet would ask the converts to go back to their different churches and worship on Sundays. But one day, God revealed one vision to him. In it he saw two persons who engaged in fishing in the sea. One of them was catching the fishing from the sea and giving them to the second man standing on the dry land. This second man standing on the land was throwing the fishes back to the sea. At the end of the day they both made nothing.

Chapter 2 : Christ Apostolic Church | Church history

Christ Apostolic Church (CAC) is the first Aladura Pentecostal church present in Nigeria and other countries. It arose in the first half of the 20th century, in the then-British empire.

This was the exact thing that happened at the beginning of Christ Apostolic Church. This group aimed at purifying themselves and the church. They yearned to see the Christian religion practised the same way it was done during the apostolic days. They made holiness and total dedication to God their Christian life style and watchword. The Pioneers The early pioneers of this movement were J. Odubanjo and Miss Sophia Odunlami, all of St. They practiced absolute trust in God, and abhorred the use of medicine, dancing, drumming, gambling, drinking and mixing with non-Christians. They depended mainly on prayers thus the nickname; Egbe Aladura the prayer group. The name of the group was first known as the Precious Stone, and later as the Diamond Society of Nigeria. This was the first Aladura society in Nigeria. This group was later strengthened by the inspiration they got from the magazines and tracts they received from one Pastor A. Odubanjo had with them that the name of the society was changed to Faith Tabernacle of Nigeria. Joseph Ayodele Babalola was born in the year to a man called David Rotimi while the name of his mother was Martha Talabi. Filled with the spirit, his fervent new religious approach captured the attention of everyone as well as the Faith Tabernacle group under the leadership of Pastor Esinsinade in the year They were happy with his testimonies and the young prophet was admitted into their fold and immersed in water baptism. Some of the Faith Tabernacle members had backslidden into the world, and lost the power of prevailing prayer. Satan had sowed the seed of discord into the midst of their leaders through agitations on a number of religious doctrinal practices such as whether to baptize a polygamist and uphold divine healing or not. Since there was no agreement among the leaders on the practice of the above doctrines and some other issues, the unity of the group was at stake. This led to calling of a peace meeting at Oke-Ooye, Ilesha in July Some of the leaders in attendance were Pastors David O. Akinyele, Joseph Sadare Esinsinade, J. Babatope, Onasinwo, Joshua A. Medaiyese, Daniel Orekoya, and Abraham Omotoso. These leaders also invited young Prophet Joseph Ayo Babalola to attend the meeting with them. This was on his coming back from the first meeting he held with Faith Tabernacle leaders in Lagos. They had 24 items on their agenda for discussion. The first that was dealt with was whether or not polygamists should be immersed in water baptism. The second was on divine healing. Having cleared issues on number one, they were on number two when they heard the cries and weeping of some people over a dead person. Prophet Joseph Babalola was moved by God to go out, and he requested the dead body to be brought to him. He prayed fervently in the name of Jesus Christ, and the dead young man rose up. The atmosphere was immediately charged with the great news. Not only did the meeting come to an abrupt end, but that miracle ushered in a new era and the revival was born. Immediately the news spread like wild fire. People began to bring their sick ones, and instant healings and miracles resulted. Over a million people all over the country witnessed the scene at Oke-Ooye in Ilesha in and a revival followed. Nowhere else was it recorded in the history of the country that great crowds of such magnitude gathered in this nation politically or otherwise. This great evangelistic crusade attracted people from many different African countries as well as some parts of Europe. It was the first open challenge and assault against the forces of evil since the inception of the nation called Nigeria. The gospel of Jesus Christ was preached with the full benefits- spiritually and physically as it was written in the book of Psalm And forget not all his benefits; who forgives all your iniquities, who heals all your diseases, who redeems your life from destruction, who crowns you with loving kindness and tender mercies. This was very similar to the New Testament Bible records about the miracles and healings by Jesus Christ our Lord, such as in Matthew 8: It took great courage, boldness and faith to challenge successfully the whole kingdom of Satan publicly. Millions sang the song of praise to God, publicly denouncing the names of wizards and witches, and outstanding miracles and healings were received instantly and freely. In the afternoon, it was reported that great and plentiful dews were falling on the multitude of people waiting to receive blessing of deliverance and healings. It was also reported by Pa. Medaiyese, that all the bushes around were trampled upon by the great crowd, and even the stream of Aayo nearby was dried by them. To crown it

all, it was reported that many strange heavenly beings were seen at the spot of Oke Ooye, the crusade site, and in many towns and villages, inviting people to come to Ilesha to receive blessings from the servant of the Lord. Many even thought that the world was going to an end as no one had ever witnessed such outstanding events of mighty miracles and healing before. Great converts, Great vision Hundreds of people, men and women started to identify themselves as the followers of the new prophet. Prominent among them were Messrs. A Babatope, John B. O Olutimehin, and a host of others. These people began to exercise same religious faith in their homes, towns and villages. Those who caught the vision from Prophet J. Babalola at Oke Ooye, Ilesha went back proclaiming the power of God and the use of water for healing diseases. The activities of Prophet Daniel Orekoya which included the raising up of a pregnant woman who had been dead for four days boosted the rapid spread of the gospel. Prophet Daniel Orekoya was one of those who came to Ilesha to witness the mighty revival. He was also a prophet or seer before the inception of the great Revival. After this, Babalola left him at Ilesha and went to Efon Alaaye. On his way back to Lagos, Orekoya called at Ibadan. When people saw him, they converged together asking him to pray for them. Immediately God started to perform miracles and healings. They also brought one dead woman with pregnancy. The family of the dead woman could not afford to pay for the heavy rituals needed for the burial. This was why they opted for prayer. God used Prophet Orekoya to raise up this pregnant woman previously dead for four days. Her name was Alice Abeo. Multitudes were attracted and were also saved at Ibadan. They all received the healing of Christ from him. In this way, many converts were made among the crowds who welcomed him from place to place. Without even seeing him, those who heard the news and believed the report, prayed on water and they experienced the healing. Sunday service Most of the times, the prophet would ask the converts to go back to their different churches and worship on Sundays. But one day, God revealed one vision to him. In it he saw two persons who engaged in fishing in the sea. One of them was catching the fishing from the sea and giving them to the second man standing on the dry land. This second man standing on the land was throwing the fishes back to the sea. At the end of the day they both made nothing. That the Lord has asked him to take the people out of idolatry and diverse works of the devil; but he Babalola had been asking them to go back into the same darkness. From this time onward, Prophet Babalola instructed his converts to worship on Sundays at the revival ground. This brought about teeming converts from all over the country to where Babalola ministered. This was later on become the Christ Apostolic Church. Prophet Joseph Ayodele Babalola slept in the Lord in but the Apostolic anointing continues to rest upon the church with manifestations and demonstrations of unusual miracles. Oladele and the General Evangelist is Dr S. More are being prayerfully planned.

Chapter 3 : Christ Apostolic Church International - Wikipedia

The Christ Apostolic Church is distinctly an indigenous African Church. By its structure, belief and practices, it is an independent Pentecostal Church. The history of the Church is traceable directly to our fore-fathers, namely Oba/Pastor Isaac Babalola Akinyele, Pastor David Ogunleye Odubanjo, Joseph Sadare, Miss Sophia Odunlami and.

They went to Penygroes and ministered in the Evangelical Church. They were asked to go with Mr. Williams to a farm to pray for a sick child. A company of people had met at the farm and during a time of prayer Mr. Dennis gave a word of prophecy in which Mr. The prophecy given previously in Bournemouth was then read to those present and Mr. All were in active fellowship with the Bournemouth church. Murdoch was called similarly to lead the Churches in Scotland. Both men were ordained by Pastor W. Water Baptism by Immersion. Fellowship and Breaking of Bread; The Divine Inspiration, authority and sufficiency of the Holy Scriptures; The Unity of the Godhead and the Trinity of the Persons therein; The utter depravity of human nature in consequence of the Fall; The Incarnation and Virgin-Birth of our Lord Jesus Christ, the Son of God, and His work of Atonement for all sinners of the human race; The immortality of the soul, the resurrection of the body and the coming of the Lord Jesus Christ to judge the quick and the dead; the eternal blessedness of the righteous, and the eternal punishment of the wicked. This was a large amount of cash etc. Williams suggested that a Committee of seven men should be responsible for its wise use. This was flatly refused by Pastor Hutchinson who stated that it was his money to use as he pleased. Williams stood and asked all those who no longer accepted the authority of Pastor Hutchinson to stand with him and leave the meeting. The speakers were Mr. Pastor Jardine had been baptised in water in and been a minister in the Baptist Church until he was baptised in the Holy Spirit in In the Penygroes meetings he was named by several Prophets as an Apostle for England and he was ordained by Pastors D. Jones who had been recognised as an Apostle in Llanelli in A list of the nineteen churches in Wales was included in the magazine. During the first week of August the Apostolic Church held its first major Convention in the Penygroes. During another eight assemblies were opened and the Convention in August was held in a large tent in order to accommodate the crowds. In Pastor R. Jardine and Pastor E. Pastor Jardine wrote to Pastor D. This man was Pastor A. Ferguson in and had become part of the Apostolic Faith Church. Prophecy and visions confirmed that the group in Wales should be contacted and Pastors D. Williams he had been recognised as a Prophet in were invited to Glasgow. In Pastor F. He was told of the blessings being experienced in the Penygroes Convention but was also warned that Pastor D. He decided to go and see for himself and was blessed and impressed by what he saw and heard, particularly by the content and quality of the anointed prophetic ministry. After the Convention he invited Pastor D. Williams and other Pastors to minister in the Hereford Church. After this period of ministry and sharing together about doctrine, Pastor Hodges and his congregation became part of the Apostolic Church and many other meetings were opened in the surrounding area. The first Apostolic Church Convention was held in Glasgow in A party led by Pastor D. Turnbull had been in correspondence with Pastor B. They also ministered there in January with the result that the assembly there also joined the Apostolic Church. In October a Pastor and an Evangelist were sent to Belfast from Wales to help the progress of the work there. These men were the first ministers sent from Britian to another country. The tenets of the Apostolic Church were published in English in Up to they had been in Welsh as follows 1. The unity of the Godhead and the Trinity of the Persons therein. The utter depravity of human nature, the necessity for repentance and regeneration, and the eternal doom of the finally impenitent. Justification and Sanctification of the Believer through the finished work of Christ. The Baptism of the Holy Ghost for believers, with signs following. The possibility of falling from Grace. The obligatory nature of Tithes and Offerings. In Tenet No. Most evangelical churches could agree with Tenets Nos. Many would also agree with Tenets Nos. Tithing is advocated by many groups in these days. These Tenets emphasise that we are a group of Trinitarian and Orthodox believers. In no way are we heretical in our doctrines. Our unique Tenets is No. We believe that these united ministries are the Biblical channels for Theocracy today as is further explained later in this data. The expansion of the Apostolic Church into the five continents commenced in when the Missionary Council

sent three Missionaries to Tucuman, Argentine. The work in the atmosphere of the religious traditions there proved almost impossible and eventually all the personnel were withdrawn in . One of the true converts, however, was a Mr. Palau who became the father of the International Evangelist Luis Palau, who visited the Apostolic Church Penygroes Convention in to express his gratitude to the Church which had been the means of bringing his father to Christ. Also in an enquiry was received from U. Williams travelled to Philadelphia and ministered there and in six other towns in U. As a result of this visit ten assemblies in U. From as a result of invitations and Missionary Board initiatives Apostolic Churches have been opened as follows - Denmark and China. This growth of the Apostolic Church world-wide has been accomplished by the dedicated service of a large number of Missionaries from many lands who have worked in co-operation with the equally committed indigenous Ministers in each Field. Ten Missionaries laid down their lives while serving the Lord. The policy of the Apostolic Church has always been to establish an indigenous Church, with many assemblies, in each Country and that this would eventually lead to the Church in each land becoming autonomous with its own General Council, and its own Missionary outreach. There are now well over four million Apostolic Church members and thousands of adherents throughout the world. The unity of the universal Apostolic Church is maintained by an ongoing interchange of ministry between the various countries and Mission Fields. Every four years a World Apostolic Conference is held, the host country in was Canada. In the administrative departments of the Church in U. These Offices can supply information about any of the countries where the Church is operating or where there are contacts. And the Lord added to the church daily those who were being saved".

Chapter 4 : CAC Worldwide : Christ Apostolic Church Official Website

Nigeria's First Pentecostal Church THE WAY BACK TO GOD It is my greatest delight to welcome you to this new, soul-lifting and life changing website. While appreciating the painstaking care and patience our numerous members and friends of Christ Apostolic Church (worldwide) have exhibited to our old website.

Most of them were members of the St. They included Mr J. Odubanjo and Oba I. Akinyele the traditional ruler of Ibadan town. She was later to become prominent, as many miracles and signs were wrought by the Holy Spirit through her. The group received prayer points from people with diverse needs, and met regularly to pray over those needs. Their reputation grew with reports of answered prayers. The group consequently became enlarged as new members joined them. Such publications enlightened them and further strengthened their faith in God. A fruitful relationship also developed between the group and Pastor Clark, so much so that they were referred to at some point as members of the Faith Tabernacle in Nigeria. The relationship between the group and the Anglican Church soon became strained. Members of the group were eventually forced to leave the Church and to withdraw their children from the Anglican School. However, the event that served as the catalyst for formation of the Church was the great revival of at Oke Ooye, Ilesa. The revival was held by a young man named Joseph Ayo Babalola. The revival recorded a wave of manifestations of healings, miracles, signs and wonders, and deliverances of the people from Satanic and occult bondages, in a dimension hitherto unseen in this part of the world. The high point of the revival was the raising to life of a boy who had been dead for four days. In reaction to a vision where he saw himself fishing, but the fish which he caught were returning into the river, he realized his need for a Church base for the souls being saved through him. He was subsequently led by God to join himself to the leaders of the Faith Tabernacle, together with whom he carried out revivals. Consequent on their huge success, persecutions arose in various quarters, including influential orthodox Churches and hostile government officers, against the ministry of Joseph Ayo Babalola and members of the Faith Tabernacle. These led to their reaching out through Mr D. Odubanjo to the Apostolic Brothers in Bradford, England for cooperation, especially since at that time Nigeria was a colony of England. Thus on 23rd September, three English missionaries visited the group in Nigeria. The missionaries were Pastors D. The visiting missionaries later ordained the first set of seven pastors of the Church who had earlier been ordained by proxy by Pastor A. The new pastors included J. Contrary to expectations that the partnership between the Apostolic Brothers and the Faith Tabernacle would help to reduce the persecutions being suffered by the latter, the problems did not abate. Things came to a head in when there arose a disagreement over the practice of the doctrine of divine healing, particularly in relation to the use of medicine. The Nigerian group, led by Pastor D. Odubanjo and Pastor Oba I. Akinyele, were opposed to the use of medicine, while the pro-European group, led by one Pastor S. Adegboyega, saw nothing wrong in it. Eventually, the leaders of the Church decided to chart their own course. The desire for a distinctive identity prompted the leaders of the group to begin to seek a name for the group. After prayers, Joseph Babalola announced that God had directed that since the group was manifesting deeds reminiscent of the days of the first Apostles, it should be named after the Apostles. In the course of the development of the Church, the following became established: The liturgy of the Church consists in choruses, anthems, praises and worship often with hand clapping and dancing, spiced in African rhythm; extempore praying, preaching and the teaching of the Bible. Their belief in the efficacy of prayer has continued to make them popular as a place of resort for people with life problems seeking divine solution. It is made of all Principal Officers, all Assistant General Superintendents and other senior officers. The Mission is divided into District Coordinating Councils made up of a group of Districts, District Councils made up of a group of assemblies and Assemblies. The Supreme Council meets from time to time to take important decisions which are implemented by the lower organs and officers of the Mission. Another body is the Standing Committee of the Supreme Council. The Committee is made up of members selected from the Supreme Council. They meet more frequently to address urgent matters and take decisions which they report back to the Supreme Council. The General Council meets once a year, to receive reports of the various departments in the Church.

Chapter 5 : Our History - United Church of Jesus Christ (Apostolic)

The huge succession of Pentecostal events in the history of the Gold Coast still make the "Anim's Movement," which now is the Christ Apostolic Church International a highly respected Church of our Lord Jesus Christ.

By its structure, belief and practices, it is an independent Pentecostal Church. The brethren in control were Joseph Sadare a. Majority of the members of the first group of Diamond Society were worshipers at St. History Of The Christ Apostolic Church Soon, tension rose between the group and the Anglican Church over such practices as divine healings, opposition to infant baptism, reliance on dreams and visions, abstention from dancing, drumming, debt-owing, drinking of alcohol, gambling and mixing with non-Christians. Mr Joseph Sadare was compelled to give up his post in the Synod and others were forced to resign their jobs and to withdraw their children from the Anglican School. Their members had also imbibed reliance on the power of prayer, divine healing and the All Sufficiency of God. Those who assisted him during the Revival included D. Omotoso, John Oye, J. Orogun, and Philip Mabigbade among others. Prophet Daniel Orekoya later on came to the scene. History Of The Christ Apostolic Church The Great Revival did not only embrace all the beliefs accepted by the Faith Tabernacle group, but also went further by embracing the baptism of the Holy Spirit, the spiritual manifestation of seeing visions, prophesying, speaking in tongues and dreaming. Massive revivals hitherto unknown in Nigeria ensued. Thousands of people surrendered their lives to Jesus. History Of The Christ Apostolic Church Meanwhile the Church leaders were subjected to avoidable intimidations, harassment and humiliation at different levels of the society. So, on their behalf, Mr D. Thus on 23rd September, three missionaries, viz. Williams arrived in Nigeria as guests of the Church. In November, , the visiting missionaries ordained the first seven Pastors of the Church who had earlier on been ordained by proxy by Pastor A. Odubanjo and Oba I. Akinyele later came to play important roles in the growth of the Church. After the return of the white Missionary delegates to Bradford, Pastor George Perfect and Prophet Idris Vaughan came to Nigeria on 22nd June, to strengthen the band of fellowship between the two religious bodies. For a time, the religious activities of the white brothers complemented the religious exploits of Joseph Ayo Babalola. History Of The Christ Apostolic Church History Of The Christ Apostolic Church From the side of the Nigeria, the hope that the partnership would mitigate, if not totally eliminate, their untold sufferings and persecutions became an illusion. The pro-European group was led by Pastor S. Odubanjo and Pastor Oba I. Akinyele led the Nigerian Group. It was thereafter that the name was registered as No. Stiff opposition came from the detractors of the Church including some of the orthodox churches, most government officers, some Obas and high chiefs and even evil forces. There were also problems of internal administration, inadequate training, recruitment of unqualified Church personnel and weak finances. History Of The Christ Apostolic Church However, the following factors later tilted the pendulum in favor of the Church; political power had then passed to the Africans who were free to embrace the Gospel; the church had produced literate children; prominent men and women who had directly or indirectly benefitted from church then gave it their support; the oil boom of the s provided money for better church personnel throughout Nigeria. The golden era of the Church ended in when Pastor D. Odubanjo and Apostle Ayodele Babalola died. All these organs soon helped the Church to firmly establish religious practices and liturgy peculiar to it. History Of The Christ Apostolic Church The teaching of the Church had grown out of many sources, namely the Bible, the remarkable soul-searching sermons of the founding fathers; borrowing from Europeans and American literatures especially tracts and magazines; the lessons produced by the various tensions within the Group over the prophylactic use of medicine and other issues of administration. Besides the belief of C. And when accompanied with fasting, it could accomplish the impossible. The Church possesses its uniqueness and identify in liturgy hinged on praying and singing of hymns, anthems and choruses. It had an impelling message of worshiping in a truly African pattern for all Nigerians. The most distinctive feature of the Church attractive to people of different faiths, in the tenacious belief in, and practice of, divine and Christian healing. No wonder people flock to the C. This emphasizes the fact that Jesus Christ still heals and can still be relied upon to provide for all needs as He is the same yesterday, today, and for ever!

Chapter 6 : Our History | Christ Apostolic Church, South Africa

Christ Apostolic Church International, is a Pentecostal Evangelical church which trace its existence from the ministry of the late Apostle Peter Anim the originator of Ghanaian Pentecostalism.

As a result, there sprung up Pentecostal groups worldwide which also believed that the gifts of Apostles, Prophets, Evangelists, Pastors and Teachers of Ephesians 4: It was the vision of Apostolic doctrine that gripped the first leader of the Fellowship, Daniel Powell Williams, who in , was ordained an Apostle in the Body of Christ and later became the first President of The Apostolic Church Council and remained so until his death in . The Lord also called brother William Jones Williams, as a Prophet in the Body of Christ and in he was ordained into the full-time ministry of the Church. Thus they were called together with others to demonstrate the New Testament offices of Apostle and Prophet in the United Kingdom. Subsequently these ministries were exercised in other countries and continents of the World. The Gold Coast, now Ghana saw the emergence of Christians in the country who were seeking spiritual awakening in their hearts and lives. This desire to know more about spiritual truths drove many to write for literature from various missions abroad. Through contacts with the Faith Tabernacle of Nigeria, a group of Christians at the small town of Asamankese were introduced to The Apostolic Church, which had started a missionary work in Nigeria. The Asamankese group then requested The Apostolic church in Bradford, England, to send a delegation shall visit them. This group of believers experienced the baptism of the Holy Spirit and needed instructions and guidance. Eventually, the Asamankese group accepted to become members of The Apostolic Church and wholeheartedly embraced the Tenets of the Church. On his return to Bradford, England, he recommended that a resident Missionary should be sent to Asamankese because the new Church was growing at a fast rate. His wife, Sophia arrived later in September, the same year to support her husband. Barely six months after his arrival, Pastor James McKeown was taken ill with malaria fever. A controversy broke out over his being taken to the Ridge Hospital by an English District Commissioner. The Faith Tabernacle Church members who had joined The Apostolic Church still held in a fanatic way the doctrine of divine healing. This led to a split in the infant Church with Pastor Anim leading a faction of the Church to breakaway to form Christ Apostolic Church in . Three years later, the headquarters of The Apostolic Church was transferred to Cape Coast where a Church had been planted. Frimpong and others supported him. Quarshie, and Pastor C. The Church in Accra under the leadership of the late Pastor Anaman flourished so quickly that in the headquarters of the Church was transferred to Accra. More Missionaries were later posted from England to strengthen the work in the then Gold Coast. Sercombe arrived in to be the Vice Superintendent. Pastor Albert Seaborne came in , followed by Pastor S. Others were Pastor H. Copp in and Pastor C. Johnson arrived in , and Pastor P. Williams also arrived in . And in the name was changed to the Church of Pentecost. The Lord has continued to bless His Church in a wonderful way, and today there are more than one thousand five hundred local Churches in Ghana. From through Apostle A. Ofori-Addo served as the first Ghanaian Field Chairman of the church. Ofori-Addo became the first President. He served from to . Attah Antwi followed from to . An Administrative Committee steered the affairs of the Church from to , followed by a Presidential Board from to . Apostle Joseph Anim, was appointed the President in . After some time several developments in the church produced unresolvable differences in the church which resulted in a split. A number of people left UAB and started a prayer group with the teachings of the Bible. This group of believers started conducting church services on Sundays. Several other people whose names shall be too many to list also contributed to the establishment of the fellowship. As the membership of the fellowship grew, it became necessary to formally establish a church and it was at this time that Elder Owusu Asimeng mentioned this to Apostle Peter Attah Antwi, the then President of The Apostolic Church of Ghana. Since then the following have served as Superintendents:

Chapter 7 : History – The Apostolic Church International

The Church of Jesus Christ Apostolic in Somerset, Pennsylvania was born under a tent during an eight week revival that was located on Plank Road. The year was After eight weeks of preaching every night and working every day, a harvest of souls began.

The fulfillment of the prophecies concerning the disappearance of the apostolic church reveals why there are so many different Christian churches today and why they all believe and teach so many different things about God and the Bible. However, as dynamic as this church was, it virtually disappeared from history after the destruction of Jerusalem in 70 A. From 70 to A. When historians began to write about the church again, they wrote of a dramatically different church from the one that embraced the teachings of Jesus Christ and the apostles. Today, we find churches that call themselves Christian, yet the vast majority of them do not even faintly resemble the early church. There are literally thousands of Christian organizations and congregational associations that claim to be Christians and claim to worship and serve the God of the Bible. In this age, Christian organizations and congregational associations offer a variety of religious experiences. The choices of Christian churches range from one extreme to another: There seems to be no end to the choices a person has when seeking a religious experience. There are many differing philosophies and concepts about how to worship the God of the Bible, and there is much confusion about what God expects of each person who wants to worship and serve him. These doctrinal differences and certain incompatible attitudes and behaviors between these various Christian organizations and congregational associations should cause anyone who is truly serious about their salvation to seriously question why there are so many different competing Christian churches and philosophies. The problem is not with not having enough choices; the problem is which choice is the right choice. There are tens of thousands of separate Christian organizations and congregational associations and philosophies that profess to follow Jesus Christ. Many people frankly admit that they attend a specific church because their friends also go there, or because of its size, its standing in the community, its location, or its parking facility. Only a small number of people who attend Christian churches claim to have spent some time researching what the early church taught before choosing a church to attend, and few wonder whether the doctrines of the church that they attend truly conform to what the early church taught. Different Perceptions It seems very strange indeed that most of the various Christian organizations and congregational associations use the same Bible on which to base their beliefs and lifestyles, but they all differ in how they perceive what is written in this book. Can all of these conflicting Christian beliefs and philosophies be right? Logically, if any one of them are right, the rest must be wrong. Obviously, everyone who professes Christianity believes that their particular religious philosophy will get them to heavenly bliss more quickly and efficiently than all of the others. If one does not believe this, they are settling for second best. Is one Christian philosophy or religious practice just as good as another? Does the church that Jesus Christ built after his death and resurrection exist on earth today? And if it does exist, is it doing the same work that Jesus commissioned the early church to do? If such a church does exist one will have to look outside popular Christianity, because a short study into the beliefs and teachings of the early church will reveal that most popular Christian beliefs conflict with the teachings of the early church. In order to clearly understand why there is so much confusion and competition within the Christian Community today, one must view the church that Jesus Christ built in the context of the three distinct church ages that will have existed before his return to rule the earth. What constitutes the church that Christ built? What caused the demise of the early church? Did the early church disappear and cease to exist? Why are there so many Christian denominations? Why do not all Christians believe the same doctrines? Does it matter how or where a person worships God? If the true church of God exists today, where is it? To recognize the true church today and in the future, one must first understand exactly what the church is that Christ built. Attaching the word church to a group or organization does not necessarily make it a part of the Body of Christ. In the purest sense, the church is composed of people who are called out of this evil world by God the Father Jn. The apostle Paul said the following about the spiritual quality of the church that Jesus established: However, the church that Jesus rules over is not a corporate

organization; the church he rules over is a spiritual organism, which consists of people whom the Father has called out of this world and made a part of his royal family and holy nation of ambassadors, kings, and priests. Some people contend that any group that meets in the name of Jesus is a Christian group. Many people think that, just because they are members of an organization called a Christian church and believe in God, they are Christians and are worshiping God correctly. This is a very dangerous assumption to make, especially when our eternal life depends on the way we worship and obey God. The true church is a spiritual organism, Jesus Christ is its head, and its body is composed of those called by the Father to salvation, despite their organizational or congregational affiliation or lack thereof. According to Hegesippus, the blood relatives of Christ continued in the presidency of the Nazorean council until the time of Tarjan Caesar. Clearly, the church that Jesus Christ established through the apostles does not exist in its original form today. But, what caused the early church to cease to exist as a powerful entity? The Great Commission The assignment that Jesus gave to his followers to proclaim the gospel is often called the Great Commission because it should be a priority in the life of every true follower of Christ: Although the primary responsibility for preaching the gospel fell to the apostles and those specifically chosen and sent to evangelize, the responsibility was not theirs alone; it was to be shared by all of the elect. All who believe the gospel message and have accepted its terms and conditions for salvation must participate in the preaching of the gospel. After the Festival of Pentecost in 30 A. Their spiritual zeal literally changed the course of history. If this had been his plan, he would have done it. Authorizations of Power Few people realize the awesome power that Jesus placed at the disposal of the early church as a unified body and the discretion with which they were authorized to use this power. There are at least 21 distinct authorizations of spiritual and physical gifts noted in the New Testament that were given to the organized and unified Body of Christ. Each of these authorizations was to be used to build the early church into a powerful and dynamic force: There are many accounts of the elect using their powerful authorizations to perform the commission that Jesus gave to the early church see Acts 3: The apostles and others did miraculous works at their own discretion. However, as dynamic and powerful as these people were, they ceased to exist as a powerful, dynamic and unified entity. Jesus warned that the demise of the early church would be caused by its being seduced into disobedience to God through false teachings. Continual Warnings The elect of the early church were continually warned and encouraged to keep "the Faith Once Delivered" and to be on guard against those who wanted to destroy them. Peter also warned that many would be misled by people who would come to the elect and bring heretical teachings: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. For I have been told of you, my brethren, by them who are of the house of Chloe, that there are contentions among you. The church that Jesus Christ established should not be divided over doctrinal issues or any other thing that is important to salvation or doing a personal and collective work for the Father. And it is just as absurd to believe that Jesus and his Father do not care how those called to salvation worship and serve them. The reality is that they do care and they will eventually punish those who refuse to hear what the spirit says to the churches about following false doctrine. See Revelation chapters two and three and Ex. God is not the author of confusion 1. Look at the order of all that exists. From the balance of the galactic systems down to the smallest atomic structure, all of the physical creation shows great order; it is not in confusion. Because God created the physical existence to function in an orderly manner, it makes sense that he would have his people worship him in an orderly, structured way and not in many different ways. Many who fellowshiped in the congregations of the early church would not accept sound teachings. To deceive the gullible and the spiritually lazy, these teachers replaced truth with error and taught mysticism and other philosophies that appeal to human nature. Additional answers are found hidden in the prophecy of Zechariah. This is an extremely important prophecy because the rest of the prophecy, which Jesus did not quote, allows us to understand why the apostolic church ceased to exist as a powerful entity: And why did Jesus omit this prophecy? The Early Church Became Corrupted The early church failed to hold onto the "Faith Once Delivered" and became corrupted with false and misleading teachings about God, his ways, and his plan for humanity. After the destruction of Jerusalem in 70 A. The elect were persecuted and their numbers were dramatically reduced in the great martyrdoms inflicted by the

Romans. They became scattered and eventually disappeared into obscurity. Centuries of intense persecution forced the church to go underground. Until the 19th century, the only remaining records of the early church were those of their enemies. This scripture is often used to prove that the church that Jesus established still exists today with an unbroken succession of spiritual leaders. However, this is not what Jesus said; he did not promise an unbroken succession of spiritual leadership or that the church would endure throughout the ensuing centuries as a unified organization with great spiritual power and prominence until his return. Jesus only assured his disciples that the spiritual entity he would build for the Father would never be destroyed or cease to exist; it would endure the test of time. It has continued to exist throughout the centuries alongside a growing counterfeit of biblical Christianity. Though small in numbers, the elect of God have existed in relative obscurity without losing the understanding of the most basic truths that are necessary for salvation. Today Today, the church that Jesus began in 30 A. According to the prophecies concerning the end of the age, this condition will continue to exist among the elect until Christ begins to awaken them either to do a great work for him or to punish them for their rebellion in the hope that they will repent and obtain salvation. The prophecies concerning this last Elijah show that Jesus will send him to prepare for his return to rule the earth, to turn the hearts of the fathers to the sons and the sons to the fathers, and to restore all things: Therefore, we should expect the third Elijah to restore an understanding of how the worship system that God instituted at Mount Sinai and the worship system that Jesus Christ instituted work together for the salvation of those people who will believe and worship God the Father in truth. See our studies concerning the covenants and the sacrificial system that will be established after the return of Christ. See also verses While teaching in the synagogue at Antioch, the apostle Paul repeated the warning of Habbakkuk to show the Jews the consequences of disregarding the good news message that he was bringing them: Although the prophet Habbakkuk speaks of Jesus Christ doing an awesome work just before his return, many elect will also participate in his great work as members of the third age of the church. And whatsoever you will ask in my name, that I will do, that the Father may be glorified in the son. They will do a greater work because they will have the kind of faith, power, and protection necessary to do a greater work Dan. Many will manifest the authorizations of the early church and more which is noted by the prophecies about the Two Witnesses, the third Elijah, and Daniel Dan. It is likely that some of the people whom Jesus will use in a dynamic way in the end of the age will come out of six of the seven church groupings noted in the Book Revelation, chapters two and three. These will be awakened out of their spiritual lethargy and begin performing the functions and responsibilities that they were originally called to do. During this time, many of the elect will have the ability to defy the very laws of the physical universe with their miracle working power.

Chapter 8 : DISAPPEARANCE OF THE APOSTOLIC CHURCH

It was the vision of Apostolic doctrine that gripped the first leader of the Fellowship, Daniel Powell Williams, who in , was ordained an Apostle in the Body of Christ and later became the first President of The Apostolic Church Council and remained so until his death in

The events of the Day of Pentecost and the doctrines and practices of the Apostles are intricately woven into the fabric of the United Church. Further, according to Ephesians 2: Religious men of the sixteenth through the nineteenth centuries from Europe, such as Martin Luther, George Whitefield, John Wesley and Edward Irving, came to the forefront of the Protestant Church Movement and influenced American spirituality. The American Methodist and Holiness Movements of the nineteenth century and early twentieth century had a significant influence on and helped usher in the Pentecostal Movement which began in Topeka, Kansas in by Charles F. The Azusa Street Revival spread throughout the United States and abroad, and the baptism in the Holy Spirit with the evidence of speaking in tongues and the gifts of the Spirit were freely manifested in persons of all races, ethnicities, and social classes. The Oneness Movement, which originated in from a camp meeting held at Arroyo Seco, California, further defined us as Apostolic. McAlister, a Canadian Pentecostal, proclaimed at a baptismal service that the Apostles of Jesus Christ never invoked the titles of the Father, Son and Holy Ghost when they baptized converts but rather baptized in the name, Lord Jesus Christ. Saunders became an elder. Carr, to whom God had revealed baptism in the name, Lord Jesus Christ. In September , Bishop Monroe R. Baltimore, Maryland ; Bishop Sydney A. The Church was incorporated and remains incorporated in Washington, D. These four anointed men of God laid the foundation for the vibrant organization that exists today with churches across the United States and in Canada, England, Jamaica, the Leeward Islands of the West Indies, and Liberia, West Africa. As a gifted leader in preaching, teaching, evangelism, church planting, and prophecy, Bishop Saunders, Sr. No significant changes have been made in the doctrinal operation of the United Church of Jesus Christ Apostolic since its beginning in September As a body of believers, as lights in a dark and dying world, its members fulfill their calling as sons of God walking according to the law of the Spirit of life in Christ Jesus. United Church members purpose to live according to Philippians 2: The United Church of Jesus Christ Apostolic firmly believes that its faith must be accompanied by works. Further, they share the compelling message of the Gospel with the lost of this world, and they place urgency on being Spirit-filled, mission-conscious, and purpose-driven while awaiting the return of the Lord Jesus Christ. Even so, come, Lord Jesus!

Chapter 9 : CAC History | Christ Apostolic Church (Worldwide)

Christ Apostolic Church is a distinctly indigenous African Church with headquarters in Nigeria, but with members spread across the world. We are the pioneer Pentecostal Church in Africa, with a membership base of presently over five million, made up of men and women, families from diverse sectors of the social strata.