

HISTORY OF THE CHRISTIAN CHURCH

Level 220



FUN FACT

Africa and South America experienced the greatest church growth of the 20th century.



Notre Dame
Paris, France

**Homeschool
questions?**

Sonlight advisors

have answers.

““ I was feeling overwhelmed and afraid that I lacked what it takes to successfully homeschool my kids,” writes Jennifer A of Battle Creek, MI. “I contacted an Advisor and got the help I needed!”

Contact a Sonlight Advisor today—FREE

CHAT

sonlight.com/advisors

CALL / TEXT

303-730-6292

EMAIL

advisor@sonlight.com

Bible/Apologetics History & Biographies

History of the Christian Church

By the Sonlight Team

*How much better to get wisdom than gold, to choose
understanding rather than silver!*

Proverbs 16:16 (NIV)

Sonlight Curriculum® 220 “History of the Christian Church” Parent Guide, Fourth Edition

Copyright © 2015, and annually 2014–2020 by Sonlight Curriculum, Ltd.

All Rights Reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—except for brief quotations embodied in critical articles or printed reviews, without prior written permission of the publisher. **However**, permission is hereby granted to the *original Sonlight Curriculum, Ltd. purchaser only* to reproduce as many copies of the Schedule Pages, Certificate of Completion, Life Skills Check-Off Lists, Field Trip Planning Sheets, and Additional Schedule Pages as necessary *for his or her immediate family's use*.

“Do to others what you would have them do to you”
(Matthew 7:12).

“The worker is worth his keep” (Matthew 10:10).

Published by

Sonlight Curriculum, Ltd.
8042 South Grant Way
Littleton, CO 80122-2705
USA

Phone (303) 730-6292 Fax (303) 795-8668

E-mail: main@sonlight.com

NOTE TO PURCHASER

Sonlight Curriculum, Ltd. is committed to providing the best homeschool resources on the market. This entails regular upgrades to our curriculum and to our Instructor's Guides. This guide is the 2020 Edition of the Sonlight Curriculum®220 “History of the Christian Church” Parent Guide and Notes. If you purchased it from a source other than Sonlight Curriculum, Ltd., you should know that it may not be the latest edition available.

This guide is sold with the understanding that none of the Authors nor the Publisher is engaged in rendering educational services. Questions relevant to the specific educational or legal needs of the user should be addressed to practicing members of those professions.

The information, ideas, and suggestions contained herein have been developed from sources, including publications and research, that are considered and believed to be reliable but cannot be guaranteed insofar as they apply to any particular classroom or homeschooling situation.

The Authors and Publisher specifically disclaim any liability, loss, or risk, personal or otherwise, incurred as a consequence directly or indirectly of the use and application of any of the suggestions or contents of this guide.

Printed in the United States of America.

For the latest information about changes in this guide, please visit www.sonlight.com/curriculum-updates. Please notify us of any errors you find not listed on this site. E-mail corrections to IGcorrections@sonlight.com and any suggestions you may have to IGsuggestions@sonlight.com.

Table of Contents

1 Introduction to Your Instructor’s Guide

- Table of Contents
- Introduction
 - Instructor’s Guide Overview
 - About—“History of The Christian Church”
 - Bible
 - Further Assistance

2 Schedule and Notes

- Sonlight Curriculum® “History of The Christian Church” Schedule and Notes

3 Instructor’s Guide Resources

- “History of The Christian Church” Maps
- Why You Find Contradictions in History
- A Brief List of Magazines and Newspapers for Current Events Study
- “History of The Christian Church”—Scope and Sequence: Schedule for Topics and Skills
- Timeline Figure—Schedule

Table of Contents (continued)

7	Understanding the Structure of Your Guide
7	Study Guide Resource
7	Map Activities
8	Supplementary Websites
8	Corrections and Suggestions
8	Summary
9	Tips When Using the Internet

Instructor's Guide Overview

We've designed your Sonlight Instructor's Guide (IG) to make your educational experience as straightforward and helpful as possible. We have carefully organized your materials to help you and your children get the most out of the subjects covered. For help reading your schedule, see the "How to Use the Schedule" page just before Week 1.

Your IG includes an entire 36-week schedule of all the books you'll read, followed by notes, assignments, readings, and other educational activities. For specific organizational tips, topics and skills addressed, the timeline figure schedule, and other suggestions for you, take a look at some of the great resources in **Section Three** so you'll know what's there and can turn to this section when needed.

If you are new to Sonlight this year, please look in **Section Four**, where you'll find helpful resources for new users including tips for getting organized, ideas for adapting the curriculum to your needs, record keeping suggestions, an overview of the structure of your Instructor's Guide, and more.

What helpful features can you expect from your IG?

First, everything you need is located right after your schedule each week. If a note appears about a concept in a book, it's easy to find it right after your schedule on the day the relevant reading is scheduled.

Second, using the blank maps provided, students will plot assigned locations for each book. Map answer keys are located in Section Three of the Parent's Instructor's Guide.

Third, your Instructor's Guide includes a complete ready-to-use 5-Day schedule, which has been carefully planned to optimize use of the curriculum resources.

Fourth, "To Discuss After You Read" sections help you hone in on the basics of a book so you can easily gauge how well your children have comprehended the book. The questions are numbered to help you reference between the Parent Guide and the Student Guide.

Fifth, "Vocabulary" includes terms related to cultural literacy and general usage terms [words printed in **bold**] in one easy-to-find place.

Sixth, notes labeled "Rationale" contain information about specific books to help you know why we've selected a particular resource and what we trust children will gain from reading it. Other notes marked with "Note to Mom or Dad" will provide you with insights on more difficult concepts or content from some books.

Finally, don't forget to have fun as you learn at home together!

About "History of the Christian Church"

If you and your children are interested in discovering more about 2,000 years of Christian heritage, 220 has everything you need. You'll journey through the history of God's kingdom, uncovering the story of Jesus and exploring key questions. What has God done throughout history? How is He moving today? How are we part of a global body of Christ that extends beyond our local churches and denominations? 220 underscores the importance of church history, giving us a more accurate perspective on Christianity.

Several wonderful resources support the exciting goals of 220 including *The Story of Christianity*, *The 100 Most Important Events of Christian History*, *The Church of the East*, and *From Jerusalem to Irian Jaya*. The latter resource offers a fact-filled tour of the history of Christian missions including the early centuries in the Roman Empire, 20th century martyrs, third world missions, new methods and strategies for reaching the world, and more.

Bible

At Sonlight we take the Bible seriously. We believe the Bible is the authoritative, inspired Word of God: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (2 Timothy 3:16-17, NIV 2011).

As a Christian curriculum company, our desire is to see you and your children grow in spiritual maturity in Christ so that you can make a positive difference in God's kingdom. If you have your own Bible program you are following as a family, we don't want you to feel as though you must drop it and stick to our approach exclusively. But maybe you'd like to give our method a try to see if you like it and if it fits well with what you'd like to accomplish.

You'll find Instructor's Guide Notes that will introduce you to the Bible topics you and your children will cover. Please look these over ahead of time so you know what to expect. In some sections we've also included Notes to address common questions or concerns. Whenever an issue arises where there are multiple viable explanations, we do our best to present all of them fairly and without telling you or your children which option to believe (we leave those matters up to you, as the parent, to discuss with your children as you see fit).

In other words, we try to stick to what the Puritan Richard Baxter called "mere Christianity"—the core truths the church has always held throughout its history. With that in mind, Sonlight does have roots in Protestantism, so we don't specifically cover or assign readings from Bible books found in Roman Catholic and Eastern Orthodox Bibles that are omitted from Protestant Bibles. We are, however, respectful of various Christian traditions including Protestant, Orthodox, and Catholic.

Enhancing 220's emphasis on the history of the Christian Church are many important books such as the Josh McDowell classic *More Than a Carpenter*. This short and profound modern-day work provides a reader-friendly introduction to the reliability of the New Testament, the historical person of Christ, and our personal response to his claims. In *What if Jesus Had Never Been Born* you and your children will realize the critically important role Christianity has played in the history of the world via its benefits and influence on many areas of life. Other books add to the excitement of Christian truth and its importance including *The Jesus I Never Knew* and *The Westminster Shorter Catechism*.

Our prayer is that you and your children will develop a healthy approach to the Bible, its study, and its application to your own lives on a daily basis. To this end, each of our programs seeks to integrate the Bible as a key aspect of learning and spiritual growth.

Further Assistance

We trust you will heartily enjoy your homeschool journey with your children. If we can be of further assistance, please don't hesitate to contact us or visit our Sonlight Connections Community (sonlight.com/connections). This community of Sonlighter's provides a place for you to interact with other homeschoolers, seek advice, offer your insights, give words of encouragement and more.

We also recommend that you visit sonlight.com/subscribe to sign up for our free email newsletter. When you sign up, you'll receive regular homeschool encouragement, news, announcements and be the first to know about Sonlight's special offers. ■

Section Two

Schedule and Notes

How to Use the Schedule

Write in the week's date for your records.

120 Parent Guide
History/Bible

Date: _____ **Days 1–5**
to _____

Week 1

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible					
Bible Study Sampler	pp. 7, 9	p. 10	p. 11	p. 12	p. 13
Why Pray?	Day 1, p. 24	Day 2	Day 3	Day 4	Day 5
Memorization	Psalm 139:1–2				
History, Geography & Biographies					
A History of US, Book 1 (3rd & rev. 3rd editions)	chaps. 1–3 [N]	chaps. 4–5 [M]	chaps. 6–8 [M] [T]	chaps. 9–10 [T]	chaps. 11–12
Before Columbus	Intro and chap. 1 [M] [T] [N]	chap. 2	chaps. 3–4 [M] [T]	chap. 5 [M] [T]	chap. 6 [M] [T]
Current Events	Read the instructions in the notes on the following pages. [N] Seventh Grade: Two reports; at least one of international concern. Eighth Grade and above: Three reports; at least two of international concern.				
Other Notes					

The [M] symbol indicates you will find a map assignment in the notes for that day.

The [T] symbol indicates there is a timeline suggestion in the notes for that day.

Additional space for your record keeping.

©2019 by Sonlight Curriculum, Ltd. All rights reserved.

Bible Study Sampler

Angela reached out to us with this question about the *Bible Study Sampler* in Core 100:

We are working on Core 100 and are using the *Bible Study Sampler*. We did Week 6 Day 2 this week and were quite confused. The verses and questions did not seem to fit with each other.

John's response:

I think Sarita and I wanted, through this book, to demonstrate that, even if certain basic sets of questions were not always perfectly compatible with a specific passage, one can profitably read the Bible with a few very basic questions in mind. I think we wanted to help students establish that kind of habit of thought: "How can I suck the marrow out of this text?"—The questions we provide (we hope) may serve as a useful set of tools toward that end.

What I mean:

Proverbs 6:16–19 (p. 20) deserves answers along the following lines:






- What analogies does this proverb use? (*none. At least not that I can see*)
- What attitude or action does this text praise? (*it doesn't*)
- What benefit does this proverb promise to us if we follow its advice? (*I don't see any promises, exactly. However, I think it is implied that God will be happy if we avoid the kinds of behaviors mentioned*)
- What attitudes or actions does this text condemn? (*haughtiness; lying; murder—or, at least, harm to people who are innocent; scheming to do wickedness; a heart attitude that desires to do evil; false speech; any behavior that creates discord unnecessarily*)

[N] Note to Mom or Dad [M] Map Point [T] Timeline Suggestion

American History | Parent Guide | Section Two | Week 1 | 1

More notes with important information about specific books.

The [N] symbol provides you with a heads-up about difficult content. We tell you what to expect and often suggest how to talk about it with your students.

Week 1					
Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible/Apologetics					
<i>The Westminster Shorter Catechism</i>	Question 1, plus answer all the questions (#1–15)			Question 2, plus answer all the questions (#1–15)	
<i>More Than a Carpenter</i>	chaps. 1–2				
Memorization	Matthew 1:21		Mark 10:45		Luke 19:10
History and Biographies					
<i>The Story of Christianity</i>	pp. 7–11	pp. 12–19	pp. 20–23 	pp. 24–29	pp. 30–35   
<i>The 100 Most Important Events in Christian History</i>					pp. 15–17 “Titus Destroys Jerusalem”
<i>From Jerusalem to Irian Jaya</i>					pp. 26–30 “Paul the Apostle” 
Optional: <i>How to Read Church History, Volume 1</i>	chap. 1				
Current Events	Parents and Students: please read the notes for Current Events in the Notes for Day 1 this week.				
Other Notes					

©2020 by Sonlight Curriculum, Ltd. All rights reserved.

Bible/Apologetics—Introduction for Parents

We believe students need to be prepared for the intellectual challenges to their faith that they will receive in the years to come. Indeed, we believe they should not only be prepared to face *challenges*; but also, to be so well trained that they can challenge others in their faith (or lack thereof).

The Westminster Catechism is only one (of many Protestant catechisms) that was produced in that period of heavy theological ferment from about 1520 to 1650. It includes some idiosyncrasies that many evangelicals will object to. If you are concerned about your children possibly being “polluted” by these Calvinistic and Presbyterian peculiarities, we encourage you to find a catechism that might more nearly match your own views. At the same time, we feel very comfortable recommending that you

use *The Westminster Shorter Catechism* as a jumping-off point for more thorough discussions, and teaching from your own perspective.

You will notice we do this in our history study guide; we do it also at many points with the *The Westminster Shorter Catechism*: we challenge, argue with, and critique our main textbooks. You can—and should—do the same.

How should you use a catechism?

We can recommend two methods.

One is to take the catechism questions and answers alone and interact with what they have to say. Have your children look up *additional* “proof texts” to bolster what is being taught by the catechism *or* have them look up “proof texts” that seem to *oppose* what is being taught by the catechism.

The other method makes greater use of the study guide that goes along with *The Westminster Shorter Catechism*.

We believe the best answers to the study guide questions should be presented *in writing*. If your children disagree with Williamson's answer or if they rebel at the *question*, please encourage them to write out how and/or why they disagree or feel offended. In this way, they will be sharpening their own perception and discernment skills.

Besides *The Westminster Shorter Catechism*, we have included three "apologetics" works.

Kennedy's *What if Jesus Had Never Been Born?* is what we call a historical apologetic; it seeks to lay to rest many of the historical claims made against the Church. In fact, it takes the offensive and shows the great cultural achievements of Christians and Christianity through the centuries.

More Than a Carpenter offers a pretty rigorous presentation of basic evidences for Christian faith in a popular style.

The Jesus I Never Knew is a unique study of Jesus and the life he lived, written by the thought-provoking Philip Yancey. Our prayer is that this work enables you to meet Jesus in a new way.

History & Biographies—Introduction for Parents

If there is one thing that sets Sonlight Curriculum apart from all other curricula you could purchase, it is our view of and approach to history.

From the very earliest grades you can see that we have a greater interest in the whole world than most of the curriculum suppliers do. We have this international focus because, as wonderful as the United States and Western civilization are, we know that God's purposes extend far beyond our borders. As scripture says, "God's plan from the beginning has been to acquire a people for Himself from every tribe, tongue, people and nation" (Gen. 12:2-3; Rev. 5:9; etc.). Therefore, we have chosen materials that help children understand their responsibilities as "citizens of a heavenly kingdom" in the midst of the world.

There is more to our concern for history, however, than a desire to give children an international perspective.

Some Christians bemoan the fact that the spiritual dimension is left out of most history texts; Christians are not accorded their proper place in history books; we do not see the influence of *Christian* ideas on the course of history; we do not have enough Christian biographies in standard history courses. Sonlight Curriculum, Ltd. has tried to address each of these shortcomings.

But beyond these concerns that center on the *Christian* influence in history, we believe we need to ask, "What is *God* doing in history? What is He doing at this (or that) point in history to bring about His overarching historical purposes?"

You may have heard that history is "His story." Sadly, what most Christians seem to mean by that is merely that God is sovereign; He controls what happens in all the events of history. This is "sad" because the simple fact that events are *controlled* by God doesn't mean that when all the events are put together they make a story. And, in fact,

we know of few people who seek to reveal God's purpose in history (*all* history) or how He has pursued this special purpose down through the centuries.

Unless we believe there is an end toward which history runs, history has no plot. History may be *His*, but it is not *His story*. God's goal in world history is to reestablish His rightful place as King of kings and Lord of lords *among all nations*.

You can help your children immeasurably:

By asking questions. "What people did you read about today?" "What did they do?" "Why are they important?" "When did they live?" "Did they make an impact that is still being felt today? If so, how?"

By suggesting or pointing out historical (including Biblical) parallels. "That sounds like what you were saying happened with John Paul Jones." Or, "Didn't the Egyptians have a belief like that?"

By admiring your children and the work they are doing. "I'm impressed!" "Where did you learn that?!" "I didn't know that!" "That's great!"

Specific Recommendations for Teaching History and Biographies

If you're one of those parents who doesn't need to "be there" with your children while they read most books, you'll still want to keep up with what they're reading. (Perhaps you can do the reading at night while your children read during the day.) You have more experience in life and know more than your children about the Bible, history, historical trends, and the way all these things interact. With this base of knowledge and experience, you should be able to point out connections between the various things your children are reading—connections that they would never catch on their own.

One of the best ways to help your children in this area is by asking questions that will help them find these connections on their own. "Do you see any way that the persecution of Christians in _____ would have actually helped spread the Gospel (see Acts 8:1, 4)?" Again, *interact* with your children. It's important.

The Westminster Shorter Catechism

Day
1-2

Question 1 (#1–15)

Read question 1, plus answer all the questions (#1–15).

- #1 What is meant by the word "chief" in the Catechism? ➔ *man's one thought and desire is to serve God and take delight in Him*
- #2 What is meant by the word "end" in the Catechism? ➔ *goals, aims, purposes*
- #3 What is meant by the word "glorify?" ➔ *to reflect God's glory*
- #4 Why is man's chief end what the Catechism says that it is? ➔ *the Word of God declares it: 1 Corinthians 10:31; Revelation 4:11; Psalm 73:25, 26*

- #5 Man, as originally created, was _____ centered. ➔ *GOD*
- #6 Man, as he became by sin, _____ centered. ➔ *self*
- #7 What do we mean by saying that the true Christian life is God-centered? ➔ *only the person who truly believes in the Lord Jesus Christ can glorify God and enjoy Him forever*
- #8 What would some people put in the center of figure 1.2 rather than the word “self?” ➔ *the good of man*
- #9 Why is this really just as bad? ➔ *it is not God-centered; it is man-centered*
- #10 What does “glorify God” not mean? ➔ *to make God glorious*
- #11 What is the difference between the way in which the heavens glorify God and the way in which man ought to glorify God? ➔ *the heavens cannot help but declare the glory of God; man is given the wonderful privilege of doing it because we want to do it*
- #12 Do the wicked glorify God? Explain. ➔ *yes, he still remains subject to God; God’s wrath and justice can be seen and honored*
- #13 Is it proper for a Christian to have other “ends” besides the end of glorifying God? ➔ *no, the Christian glorifies God at all times and in all activities to do that which is pleasing in God’s sight*
- #14 What departments of life ought to serve the glory of God? ➔ *the true Christian life cannot be divided up into various departments or compartments separated the one from another. All departments of life ought to serve the glory of God*
- #15 Which is more to the glory of God: a person who preaches or a man who works in a factory? Explain. ➔ *faithful work and wholesome recreation are just as much a part of glorifying God as worshipping God on the Sabbath, or witnessing to an unbeliever*
- #4 Are the educated and intelligent more certain to know God’s truth than the uneducated and simple? Why? ➔ *no, some of the most intelligent and best-educated people lack true wisdom; true wisdom can be given to any man regardless of his education*
- #5 Was man’s knowledge originally supposed to come from nature alone? ➔ *no, nature only taught man that there is a God; the Bible was given to show man how to learn about God*
- #6 What are the two sources of “truth?” ➔ *natural revelation and special revelation*
- #7 What is the principle of the so-called “scientific method?” ➔ *the “trial and error” method of discovering truth*
- #8 What does natural revelation alone (by itself) now do for all men? ➔ *it reveals God and leaves man without excuse*
- #9 What does *Liberalism* mean when it says the Bible “contains” the Word of God? ➔ *some parts of the Bible are the Word of God, and that other parts are the word of man; they can decide for themselves which part is true and which part is false*
- #10 What does *Neo-orthodoxy* mean by saying this? ➔ *new Modernism; the whole Bible is the fallible word of man; God somehow uses these words so that through them man receives (in his own mind) the true word of God; one part may “speak” to one man and another part “speaks” to another man*
- #11 What does *Reformed Christianity* mean by saying this? ➔ *they believe that the whole Bible (every single word) is the truth of God*
- #12 What do you mean by saying the Bible is *infallible*? ➔ *everything that the Bible says is true*
- #13 What do we mean by saying it is *clear*? Who (for example) denies this? ➔ *the scriptures were written so that ordinary people and even children could understand*
- #14 What do we mean by saying it is *sufficient*? Who denies this? ➔ *we do not need something else in addition to the Bible in order to know what we need to know; many false religions deny this; they say we need tradition, the findings of science and other books*
- #15 If the Bible is what we say it is, why do we have the Catechisms? ➔ *the Catechisms are convenient summaries of the teaching of the Bible*

Day
4-5

Question 2 (#1–15)

Read question 2, plus answer all the questions (#1–15).

- #1 What is meant by the word “contained” in the Catechism? ➔ *the very words in the Bible are from God*
- #2 What is meant by the word “scriptures?” ➔ *special revelation, the Word of God*
- #3 What is meant by the word “rule?” ➔ *that which teaches men what they must believe (in order to be saved from sin) and do (in order to serve God once more)*

*More Than a Carpenter*Day
ALL

Chapters 1–2

Over the course of this week, read Chapters 1 and 2.

During this year's study you will have the opportunity to memorize and quote various texts of Scripture. The memory verses are taken from the Bible reading list for each week, and more often than not, are key verses in the portion of the New Testament you will read for the week (the assignments for Week 1 and Week 36 have three memory verses, but all the other weekly assignments have only one memory verse). We want to encourage three things with reference to your memory work:

Be diligent in the memory work. Take seriously the value of committing passages of Scripture to memory. You will be surprised at the end of the year how much Scripture you have memorized.

Don't just memorize *words*, but endeavor to understand the *meaning* of the words you memorize. If you come across terms you do not understand, look them up. In order fully to understand what a verse means, it is at least helpful (if not essential) to consider the *context* in which your memory verse resides. Try to read before and after to see the "contextual setting" of the verse(s).

You will be assigned to quote your memory verses aloud at the end of Weeks 12, 24, and 36. Preparation for these quoting assignments will enable you to commit to memory some important biblical passages, and quoting the passage aloud will enable you to practice some public speaking skills.

The Story of Christianity

Rationale: Knowing definitions is critical to understanding. That's why we've included important vocabulary terms in your Instructor's Guide. More common terms that your children may not know are listed first, followed by, where applicable, cultural literacy terms that provide depth to stories but may not be commonly known. Read the vocabulary sections aloud to your children, then have them guess the meanings of the **bold italic** words. See how your children's definitions compare to the definitions we provide. From time to time you and your children may also want to look up words in a dictionary to compare what other sources offer as definitions.

Vocabulary

"... the **Messiah**, the son of the living God." (*the anointed one, expected king, and deliverer of the Hebrews*)

... most importantly the **Mass**, or the Lord's Supper ... (*public celebration of the Eucharist in the Roman Catholic Church and some Protestant churches*)

... a need to **codify** the basic tenets of the Christian Church ... (*to arrange or systematize*)

... from barbarian invasions and the rise of **Islam** ... (*a religion characterized by the doctrine of submission to the one God and to Muhammad as the chief and last prophet*)

... gaze in awe at Michelangelo's **frescoes** on the ceiling ... (*art made by painting on fresh, moist plaster*)

To Discuss After You Read

1. The authors say, "Today one-third of the world's population call themselves Christians." The rest of the world's population includes various Muslim sects, Hinduism, Buddhism, Judaism, Tribal religions, Chinese folk religions, or no religion at all. Why is this important? ➔ *first, because it demonstrates the broad effect of Christianity around the world since the time of Christ; second, because it shows the great need for continuing missions around the world today*
2. According to the authors, what is (and always has been) the source of motivation for Christians to love others and live better lives? ➔ *gratitude to Jesus Christ; a desire to be like Jesus Christ*
3. What do they say is the motivation to undertake Christian missions? ➔ *the command to "go and make disciples of all nations" Matthew 28:19 (NIV)*
4. Why is it important to know that Christianity "... is a religion with distinctly Jewish origins?" ➔ *to understand the beginnings and the history of Christianity, we must know something about Jewish history—the roots of Christianity*
5. Why did Mahatma Gandhi say, "I love your Christ, but not your Christians?" ➔ *because self-proclaimed Christians had caused great pain among his people*
6. What is the geographical location of the greatest number of Christians today? ➔ *Africa, Asia, and South America*

1. The term "nations" in Greek is *ethné* (ETH-nay), which means "ethnic groups" or "peoples." That definition is much broader than defining nations by political boundaries. Within each "nation" there are many "ethnic/people groups." (Depending on how you want to split things up, there are between 3,000 and 10,000 ethnic or people groups in the world today.)

Vocabulary

These promises, known as the **Abrahamic Covenant** ... (see Genesis 12:1–3; the promises of God made to Abraham in Scripture)

The Code of Hammurabi (an entire body of laws, arranged in orderly groups, written by the King of Babylon)

The Ark of the Covenant (sacred chest where the ancient Hebrews kept the two tablets containing the Ten Commandments)

... they like the Israelites, were of **Semitic** ancestry ... (an adjective that describes things originating from the Asian Middle East²)

The Israelites were forced to build the cities of **Pithom** ... (one of the “treasure” cities built for Pharaoh Rameses II)

The Israelites were forced to build the cities of Pithom and **Rameses** ... (one of the “treasure” cities built for Pharaoh Rameses II)

Israel and Judah had repeatedly disobeyed the **Torah** ... (the religious laws of the Hebrews at this time)

... a **shofar** is blown. (a trumpet made of a ram’s horn)

To Discuss After You Read

- Put the following major characters in Israel’s history in chronological order: Joseph; Moses; David; Jacob; Adam and Eve; Joshua; Noah; Abraham; Saul. ➔ *Adam and Eve; Noah; Abraham; Jacob; Joseph; Moses; Joshua; Saul; David*
- According to the authors, what are some examples of Old Testament teachings that make up much of the framework of Christian thought, which indicate Christianity’s Jewish heritage? ➔ *God is active in history; He is not far away and uninvolved; God redeems his people; Scriptures are the Word of God; there is a divine law that all must obey*
- Can you think of some others? ➔ *love for your neighbor; care for the poor; God is love*
- When did the northern kingdom of Israel fall and to whom? ➔ *in 722 BC to the Assyrians*
- When did the southern kingdom of Judah fall and to whom? ➔ *in 597 BC to the Babylonians*
- What role did the Persian king, Cyrus the Great, play in Jewish history? ➔ *he freed the Babylonian captives*

Vocabulary

... when the Jewish **canon** was determined ... (the books of the Bible officially accepted as Holy Scripture)

The **Hellenization** of the Eastern world was so complete ... (to make Greek in character, culture, or civilization)

Their effort is known as the **Septuagint** ... (a Greek version of the Hebrew Scriptures)

... collectively known as the Old Testament **Apocrypha**. (certain writings which are received by some Christians as an authentic part of the Holy Scriptures, but are rejected by others)

... celebrated today by Jewish communities and is called **Hanukkah** ... (an eight-day holiday commemorating the rededication ... of the Temple of Jerusalem)

To Discuss After You Read

- What was Alexander the Great’s greatest influence on the world? ➔ *the spread of Greek philosophy, language, and culture*
- Which of these influences had the greatest impact on the writing of the New Testament? ➔ *the spread of the Greek language*
- What did this influence have to do with the writing of the New Testament? ➔ *the New Testament was written primarily in Greek (Koine, or “common” Greek)*
- What was the effect of the Maccabean Revolt for the Jews? ➔ *the restoration of religious freedom*
- What Jewish festival, still celebrated to this day, was established to honor this victory? ➔ *Hanukkah³*
- Give a brief description of the five major Jewish religious parties during the life of Jesus and the beginning of the church: the Pharisees, Sadducees, Essenes, Herodians, and Zealots. ➔
Pharisees: *conservative; self-righteous, prideful; shown to be enemies to Christ*
Sadducees: *intellectual liberals; only took ‘accepted’ parts of the Torah into their own doctrine.*
Essenes: *conservative, strict observers of the Sabbath.*
Herodians: *secular and worldly; strongly supportive of the Herods.*
Zealots: *nationalistic militants; refused to pay tribute to the Romans.*

3. Hanukkah is an eight-day festival. It is the only Jewish festival not specified in the Hebrew Bible. Part of the celebration involves a candle being lit each day of the feast until, on the eighth day, a total of eight candles are lit. The word *Hanukkah* means “consecration” or “dedication.” After the destruction of the Temple in AD 70 the feast has been observed by lighting lamps in private homes. Thus, the name Feast of Lights.

2. Source: <http://en.wikipedia.org/wiki/Semitic> accessed March 2013.

- To which of the five major religious parties did the common Jewish people tend to belong? ➔ *none—they followed a simple form of Judaism*
- Who was Herod the Great, and why is he famous? ➔ *the Roman Empire’s “King of the Jews” in Syria, Galilee, and Judea; he was a competent administrator and builder (he built the Temple that stood in the days of Jesus), but he was ruthless and a murderer (he killed three of his sons, two of his wives, the baby boys in Bethlehem in an effort to kill the baby Jesus, and anyone else whom he saw as a threat to his absolute authority)*

Timeline and Map Points

To refresh on how to do the timelines and the Markable Map refer to notes found in Section Four.

📍 Alexandria 📍 (map 2)

Day 4 pp. 24–29

Vocabulary

The gifts **the wise men**, or Magi, brought to ... *(the sages who visited Joseph and Mary and Jesus shortly after Jesus was born)*

John also preached an **apocalyptic** message ... *(prophetic of devastation)*

... even those who opposed him referred to him as **‘Rabbi’** ... *(Master; lord; teacher, a Jewish title of respect or honor for a teacher)*

... the promised Messiah—God **incarnate** ... *(embodied in human form)*

This **Eucharist**, or ‘thanksgiving’ ... *(a Christian sacrament commemorating the Last Supper)*

... Jesus was then led before the **Sanhedrin** ... *(the great council of the Jews, which had jurisdiction of religious matters)*

He was then taken to **Golgotha**, or the ‘skull’ ... *(a hill near Jerusalem where Jesus was crucified)*

To Discuss After You Read

- List the three temptations of Jesus, as recorded in Matthew 4:1–11. ➔ *turn stones into bread; jump off the top of the Temple; bow down and worship Satan and receive rulership of the world as a reward*
- How do these compare with the lust of the flesh, the lust of the eyes, and the pride of life (from I John 2:16)? ➔ *tempted like Eve (and Adam), Jesus overcame the temptations*
- Who was John the Baptist? ➔ *cousin of Jesus; the one who prepared the way for the ministry of Jesus by calling people to repent*
- According to the authors, into what two categories do all the miracles of Jesus fall? ➔ *those that demonstrate his compassion by meeting physical and emotional needs, and those that prove his divinity and power over all creation*

- List the trials of Jesus. ➔ *before Caiaphas, the high priest; before the Sanhedrin, the Jewish high court; before Pilate, the Roman governor of Judea; before Herod Antipas, tetrarch of Galilee; once again before Pilate*
- Which of these authorities actually condemned Jesus to death by crucifixion? ➔ *Pilate*
- What were the “seven final words” (phrases) of Jesus on the cross? ➔ *Father forgive them (concerning the crowd who crucified him); today you will be with me in paradise (to the penitent thief who hung beside him); behold your mother (to ask John to watch after his mother); My God, My God, why have you forsaken me; I thirst; it is finished; into Your hands I commit my spirit*
- Which holds the most meaning for you? Why? ➔ *My God, My God, why have you forsaken me; because I will never have that experience*
- What is the name by which most Christians know the mandate for evangelism that Jesus gave to his disciples immediately prior to his ascension? ➔ *the Great Commission*
- What does it say (Matthew 28:18–20)? ➔ *“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

Day 5 pp. 30–35

Vocabulary

On the first **Pentecost** after Jesus’ resurrection ... *(a solemn festival of the Jews—so called because it is celebrated on the fiftieth day after the second day of the Passover)*

The **Jewish diaspora** had scattered them to most corners ... *(the dispersion of the Jews from Palestine after the Babylonian exile)*

... he would debate with Jews, God-fearing Gentiles, and **Epicurean** and Stoic **philosophers** ... *(those who believed that the world is a random combination of atoms and that pleasure is the highest good)*

... he would debate with Jews, God-fearing Gentiles, and Epicurean and **Stoic philosophers** ... *(those who held that men should be unmoved by joy or grief, and should submit without complaint to unavoidable necessity)*

... invited Paul to come and speak at the **Areopagus on Mars Hill** ... *(the council or court of justice which met in the open air on the hill)*

Although the **New Testament canon** was not officially recognized until ... *(the books of the Bible officially accepted as Holy Scripture)*

... used much of the same source material as the other two **synoptic Gospels** ... *(the first three gospels of the New Testament, which share content, style, and order of events)*

... Joseph ben Mattathias, better known as Flavius **Josephus** ... (*Jewish general and historian who took part in the Jewish revolt against the Romans*)

To Discuss After You Read

31. What was the missionary strategy of Paul and his associates? ➔ *focus on the cities; go to the Jews first, then to Gentiles*
32. Where, and by whom, was Paul converted (see Acts 9)? ➔ *on the road to Damascus by the Lord himself*
33. What general areas did Paul visit on his three missionary journeys? ➔ *1st journey—Galatia; 2nd journey—Asia Minor, Macedonia, Greece, Achaia; 3rd journey—same as the 2nd journey*
34. Where was the first European church established? ➔ *Philippi in Macedonia*
35. What was the Jerusalem Conference about? ➔ *whether or not Christians must follow Jewish customs to be saved*
36. And the decision? ➔ *see Acts 15:24–29; in general: no, Christians did not have to follow Jewish customs; however, they should behave in such a way as to avoid offending Jews unnecessarily*
37. Who destroyed the Jewish Temple in Jerusalem, and when? ➔ *the Romans under Emperor Titus in AD 70*

See the reading in *The 100 Most Important Events in Christian History* for more complete information.

38. Some Christians (primarily Roman Catholics) believe not only that Peter was the first bishop of Rome, but also that, based on Matthew 16:18, he was the first in an unbroken line of apostolic succession that extends to the present pope.⁴ Others (notably Protestants) disagree. Protestants in general interpret the passage in Matthew differently. As you read Matthew 16:18, do you believe it teaches that Peter was to be the first bishop of Rome (the pope)? (Before you answer this question, take a careful look at the *context*—Matthew 16:13–20, at least.) If you don't believe it teaches that Peter was to be the first pope, then what do you believe it does teach? What proof can you give for your answer one way or the other?

Note to Mom or Dad: Please assist your student with this answer. Ask your priest, pastor, minister, or other theologically educated person to help you. This question has generations of debate attached to it. It is a “hermeneutical” (method of interpretation) question, the answer to which seems, in my opinion, based more on culture, tradition, and interpretation of scripture than on the plain teaching of the text. AND ... the answer does *not* affect the deity or lordship of Jesus, nor the salvation of believers. However, it does affect how the church is organized and led. Please be fair in your search. Don't just take the “party line” of your church, but “dig it out.”

4. For a list of all the popes and biographical sketches on each one, see www.newadvent.org/cathen/12272b.htm (accessed 2002).

39. Is there room for both interpretations, or must it be one way or the other?
40. The authors of your book focus on three major first century cities as primary points from which the Christian faith spread. What are they? ➔ *Jerusalem, Antioch, and Ephesus*

Timeline and Map Points

📍 Destruction of the Jewish temple in Jerusalem (AD 70)

- 📍 Tarsus ①; Asia Minor ②; Damascus ③; Ephesus ④; Syrian Antioch ⑤; Galatia ⑥; Macedonia ⑦; Greece ⑧; Achaia ⑨; Rome ⑩; Jerusalem ⑪ (map 1)

From Jerusalem to Irian Jaya

Day

5

pp. 26–30

Vocabulary

... where he effectively established **indigenous churches**. (*those comprised of natives in that area*)

To Discuss After You Read

41. Tucker tells the story of Thomas. Of all the “missionary disciples,” she says, his story has the most historical support. And, in sum, what is his story? ➔ *that he was carried off as a slave to India and eventually was able to evangelize King Gundaphorus (Gundobar), who converted and was baptized*
42. Tucker says the greatest missionary of the first century church was undoubtedly who? ➔ *the Apostle Paul*
43. In what ways does Tucker suggest St. Paul could or should be an example for modern missionaries? ➔ *he ministered in major population centers—perhaps we should, too; he established churches fully expecting them to stand on their “own two feet” rather than survive as “mission” churches, requiring “outside” funds and resources; his use of a secular career to fund his ministry (“tentmaking”); his movement down the socioeconomic ladder; his courage and commitment in the face of physical persecution, mental and emotional travail, and cultural isolation from “his own”*
44. In your opinion, was St. Paul “successful?” ➔ *my answer: yes, ultimately, but it took a lot of “failure” (certainly failure by our culture’s standards!) to get to “success!”*

Tucker mentions the tradition that Paul was martyred along with Peter and many other Christians during the persecution by Roman Emperor Nero. That is the prevailing tradition, but it is also believed by some that Paul was able to live much longer and do mission work in Europe (particularly Spain—see Romans 15:24, 28).

Timeline and Map Points

- 📍 Arabia ① (map 9)

Current Events

Day
ALL

Three reports this week

Do three reports; at least two of international concern.

Parents: How to “Teach” (or Learn!) Current Events

If your children are unfamiliar with key people, dates, events, and terms, read together! Browse through a current news magazine together; choose an appropriate-looking article, then start reading. *If it helps, read the article out loud.* There should be no shame in this. If our children need our help, then we should give it to them. By helping them now, we reduce the need for us to help them later.

As you read, ask your children if they understand what the author is talking about. If you come across an uncommon or unfamiliar term, explain it or look it up. Try to give your children whatever historical, cultural, and other background you can. In addition, talk about what appear to be parallel situations with which they might be familiar from their studies of history or other cultures.

This process may be rather slow at the start, but it will enable your children to understand what they would have otherwise never understood. It will give them a wealth of information they would otherwise know nothing about.

After you finish reading, have your children try to summarize what you just read. We have found that the best time to hold current event discussions is either over the dinner table or, for older students, during your daily student-teacher time.

We believe students need to learn that world affairs—matters of social, political, economic, and cultural concern—are appropriate for their interest. They should be informed about these matters, and they ought to be forming biblically-appropriate opinions about them. As citizens of God’s Kingdom, we are called upon to be gracious (and, therefore, informed) ambassadors to the peoples and kingdoms of this world.

The “textbook” for your study of current events should be articles found in current newspapers and magazines (see Section Three). We believe you should be able to make three verbal reports per week on some matter of significant local, regional, national, or international concern that you have read about that week. You should recount the details of the story and understand what the authors are talking about. But you should also be able to state who the protagonists are and *what makes each matter significant: why we should care. What are the potential effects of the matter turning out one way or another? What are the two (or more) sides arguing about (issues as well as side issues)?*

We believe you should be able to add a statement about your own position on the issues of the day (*how you would like to see the matter turn out*) and you should be able to explain why you believe and feel as you do. ■

Week 2

Date:	Day 6	Day 7	Day 8	Day 9	Day 10
Bible/Apologetics					
The Westminster Shorter Catechism	Question 3, plus answer all the questions (#1–12)			Question 4, plus answer all the questions (#1–12)	
More Than a Carpenter	chap. 3				
Bible Reading		John 1	John 2	John 3	John 4
Memorization	John 1:14				
History and Biographies					
The Story of Christianity	pp. 36–39	pp. 40–43	pp. 44–45	pp. 46–47	pp. 48–49
From Jerusalem to Irian Jaya	pp. 17–20 “The Irresistible Advance”	pp. 21–26 “The Early Centuries ...”	pp. 30–34 “Polycarp”– “Perpetua” ⊕		
The 100 Most Important Events in Christian History			pp. 13–15 “The Fire in Rome”; pp. 19–21 “The Martyrdom ...” ⊕	pp. 17–19 “Justin Martyr Writes...”; pp. 24–25 “Tertullian Begins to Write...” ⊕	pp. 22–23 “Irenaeus Becomes Bishop of Lyons”
Optional: How to Read Church History, Volume 1	chap. 2				
Current Events	Three reports this week.				
Other Notes					

©2020 by Sonlight Curriculum, Ltd. All rights reserved.

The Westminster Shorter Catechism

Day 6-7 Question 3 (#1–12)

- Read question 3, plus answer all the questions (#1–12).
- #1 What is meant by the word “principally” in the Catechism? ➔ *the Bible was given to teach us “what man is to believe concerning God, and what duty God requires of man”*

- #2 Are there things we cannot learn from the Bible? Give an example. ➔ *there are many things that we cannot learn from the Bible; examples: complete history of the human race; technical information needed in the various sciences; all the information we might wish about Jesus*
- #3 Name a subject about which the Bible says nothing whatsoever. ➔ *the Bible has something to say about everything*

- #4 How much of the world does the man in figure 3.1 really understand correctly? Why? ➔ *Fig. 3.1 man is in darkness and does not understand the world at all*
- #5 Why does the man in figure 3.2 understand the world in a true sense? ➔ *the man in Fig. 3.2 has the light of God's Word and is able to understand his place in the world*
- #6 Explain these words from the Bible: "in thy light shall we see light." ➔ *the Holy Spirit has regenerated the heart so that God's Word is received and believed*
- #7 What are the two basic parts of the Catechism? Why? ➔ *what the Bible teaches us to believe concerning God; the duty that God requires of man*
- #8 Upon what does the Catechism place first emphasis? Why? ➔ *what we are to believe; you cannot live a right life with a wrong faith*
- #9 Is true faith enough? Explain. ➔ *no, we also need right practice*
- #10 Would it be wrong if the Catechism treated the law before faith? Why? ➔ *yes, it might be assumed that Christ is less important than the law; careless readers could imagine that salvation comes by our doing what the law commands; the impression might be created that we do not need the law of God after we believe in Christ*
- #11 What are some of the reasons in favor of treating faith before law? ➔ *we cannot live a right life without faith; faith will help us do what God commands*
- #12 What is the most important truth that we can learn from this Catechism question? ➔ *true Christianity is never faith without works*

Day 9-10 Question 4 (#1–12)

Read question 4, plus answer all the questions (#1–12).

- #1 What is the meaning of the word "spirit?" ➔ *it is the thinking and knowing part of a man. Non-material: it cannot be seen or felt, or weighed, or measured; hard to be precise*
- #2 Define: infinite, eternal, and unchangeable. ➔ **infinite:** endless; **eternal:** everlasting; **unchangeable:** never changes
- #3 Why can't we say that God is spirit? ➔ *God is not the only spirit and to say He is spirit is not to distinguish Him from other spirits*
- #4 Are there other spirits besides God? Explain. ➔ *yes, one example is angels who are "ministering spirits"*
- #5 To what might we liken a spirit? ➔ *the thoughts of a man*
- #6 What does this Catechism answer teach us to deny as respects God? ➔ *that God has any material substance*

- #7 What are the two kinds of attributes belonging to God? ➔ *incommunicable and communicable*
- #8 Give a brief definition of each. ➔ **incommunicable:** attributes only God possess; **communicable:** attributes man also possesses
- #9 Are the communicable attributes the same in man as in God? Explain. ➔ *no, God has all these in a far higher sense than man ever can*
- #10 What does the Bible mean when it speaks of God as having hands, feet, etc? ➔ *some of the scripture texts, which speak of God in such a way, are simply meant to express in human terms what we could hardly understand in any other way; also, Christ manifested Himself by taking on human form (preludes to His future manifestation) in the Old Testament*
- #11 What does the Bible mean when it speaks of God repenting? ➔ *God is always holy, and always has anger against sin; when man changes, God will use the correct manner in dealing with him; God does not change His mind*
- #12 Be ready to discuss figure 4.1 in this lesson, showing how it illustrates the teaching of the Catechism.

More Than a Carpenter

Day ALL Chapter 3

Over the course of this week, read Chapter 3.

The Story of Christianity

Day 6 pp. 36–39

Vocabulary

The Romans were **culturally eclectic** ... (selecting what seems best of styles or ideas found in various regions or people groups)

... others to help in the work of spreading the gospel, known as **presbyters** or **elders** ... (pastors, overseers, and leaders of the Christian church)

To Discuss After You Read

1. What resources do the authors suggest helped the early Christians to convert pagans who were apathetic or even hostile to their message? ➔ *the force of Christian teachings; the compelling story of the life, death, and resurrection of Jesus; the unique teaching about God becoming flesh; the impact of the caring and loving community life of the Christians; the unity of the church*
2. In your view, which of these "reasons for growth" is most important in your time where you live. Why? After all, the Kingdom moves and grows through different means in different times and cultures.

- You will see in your studies this year how the position and authority of church leaders have been, and continues to be, an issue of controversy in the church. The authors say that the preeminence of bishops and other church leaders was unchallenged in the early church. Read the following passages of New Testament Scripture and give your view, based on these texts, of the importance of bishops, elders, and other church leaders in the early church: Acts 14:23; Acts 20:17, 28–31; 1 Timothy 3:1–13; Titus 1:5–9; Hebrews 13:17. ➔ *Paul, Timothy, and others ordained leaders, men of God who met a lengthy list of qualifications. They were aware that wolves would come to destroy the flock, and the overseers were to protect their flock*

Day 7 pp. 40–43

Vocabulary

... the form of **liturgy** Justin describes ... (a rite or body of rites prescribed for public worship)

To Discuss After You Read

- Briefly describe a worship assembly in the early church. In what ways do you think their assemblies of worship differed from the assemblies of worship where you attend church today? ➔ *in the early church they met on Sunday, shared the Eucharist, read Scriptures, prayed, sang, met in homes*
- Who were the Apostolic Fathers? ➔ *the most famous church leaders in the generation immediately following the time of the apostles¹*
- Write brief descriptions of the following philosophical challenges to the early church: Gnosticism, Marcionism, Montanism, Mithraism.

Note: There are no notes for Day 8.

Day 9 pp. 46–47

Vocabulary

They were largely **pragmatic** and embraced the attitude ... (dealing with facts; practical)

To Discuss After You Read

- Who were the apologists? ➔ *writers who explained and defended Christian beliefs*
- Why was their work important to the early church? ➔ *their writings helped clarify and define Christian belief in view of their culture*

1. The Apostolic Fathers are not mentioned in the Bible. According to the *Holman Bible Dictionary*, electronic ed., five Apostolic Fathers appear in the original seventeenth century list: Barnabas, Clement, Ignatius, Polycarp, and Hermas. Today the list usually adds four manuscripts: *The Didache*, *The Epistle to Diognetus*, *Papias*, and *Apology of Quadratus*. Although scholars dispute whether any of the writers knew the apostles, all but possibly two of the writings, *The Epistle to Diognetus* and the *Apology of Quadratus*, originated before AD 156.

- Name some of the early apologists. ➔ *Aristedes, Quadratus, Irenaeus, Tertullian; Justin Martyr*
- What was Tertullian's main concern about the work of the apologists? ➔ *he was concerned that Greek philosophy and Christian theology would be mixed, which happened as most of the apologists expressed Christian theology in philosophical terms*
- Do you see any problems with such a practice? If so, what and why?

Day 10 pp. 48–49

To Discuss After You Read

- According to the authors, the slave trade in the Roman Empire may have played a valuable part in the spread of the Gospel. How so? ➔ *many slaves and poor people became Christians and were then traded among Roman citizens throughout the Empire, thus, the Gospel spread as they were moved from place to place*
- What is the location and approximate time of existence of the earliest known Christian church building? ➔ *modern Syria, in the ancient city of Dura-Europos; it was built in the mid AD 200s*
- When and where did Christianity first become the official religion of a country? ➔ *in AD 301, in Armenia, under King Tiridates III*

From Jerusalem to Irian Jaya

Day 6 pp. 17–20

Vocabulary

... where gentile seekers had gotten a head start in **synagogues**. (a place of meeting for worship and religious instruction in the Jewish faith)

While **evangelism** and church planting took priority ... (the spreading of the Christian gospel by public preaching or personal witness)

Charlemagne ... was the prime mover in the **Carolingian Renaissance**. (a revival of classical art and architecture lasting from the 8th to the 10th century)

Celtic and Arian missionaries conducted noteworthy evangelistic ventures ... (a member of a European people who occupied Britain, Spain and Gaul in pre-Roman times)

... and **Arian** missionaries conducted noteworthy evangelistic ventures ... (a believer in the doctrine of Arius, who thought Christ was inferior to God the Father in nature and dignity)

The **Benedictines** were particularly influential through their founding of ... (a religious order of the Roman Catholic Church with a monastic life that replaced severity with moderation)

... **Scholasticism** occupied the best minds of the church. (philosophy and theology of Western Christendom in the Middle Ages characterized by joining faith and reason)

“... **dialectics** their sword and lance.” (the art or practice of arriving at the truth by the exchange of logical arguments)

Pietism on the continent and the evangelical movements ... (a reform movement which stressed the emotional and personal aspects of religion)

To Discuss After You Read

15. Tucker says that the Great Commission was probably not well understood by many New Testament Christians, nor was it the primary impetus for the rapid growth of the church during the early centuries. What does she say the impetus was? ➔ *persecution*
16. How can persecution motivate Christians? ➔ *in the early church, it physically forced believers to leave Jerusalem and take the Gospel elsewhere; it also reinforces belief: one has to be fully persuaded if one is willing to die for a belief*
17. What king ranks above all other kings as the greatest military supporter of the church? ➔ *Charlemagne of the Franks (AD 742–814)*
18. Do you think the Kingdom of God needs military support?

Day 7 pp. 21–26

Vocabulary

... the intellectual reasoning of the early **apologists**. (people who argue in defense or justification of something, such as a doctrine)

To Discuss After You Read

19. According to Tucker, what circumstances aided the spread of the Christian faith for the early missionaries? (Read Acts 8:4.) ➔ *mobility in the Roman Empire (good roads); the universal use of the Greek language (no language barriers); the availability of the synagogues for teaching; a spirit of openness to new ideas in the Roman Empire*
20. According to Tucker, Christianity penetrated the Roman world through what five main avenues? ➔ *preaching and teaching; personal witness; acts of kindness and charity; faith shown in persecution and death; intellectual reasoning of the early apologists*
21. Which would you consider to be the most effective in the culture where you live? ➔ *I would guess either acts of kindness and charity, or personal witness; I think postmodern culture is fairly immune to logical reasoning, teaching raises hackles, and persecution is not widespread*
22. Tucker points out that persecution of Christians was sporadic and localized and that the total number of martyrs was not great, but that no Christian could feel entirely safe from official retribution. If you are a Christian, do you feel safe where you live? Do you know of anyone who has been, or is being persecuted because of their Christian belief? If so, give the details.

23. What are some of the setbacks the church experienced in its early years, according to Tucker? ➔ *persecution, doctrinal controversy, the decline in evangelism once Christianity became the state religion*
24. According to Tucker, what was the effect on Christianity when it was made the official religion of the state by Constantine? ➔ *the church was filled with “nominal” Christians who had less concern for spiritual matters and more concern for politics and social prestige; elaborate structures replaced the simple house-churches; creeds replaced spontaneous testimonies and prayers; vibrant evangelism waned*
25. How would you consider your church today in this picture? ➔ *the church I attend: fervent Christians with concern for spiritual matters, simple structure (though not house church), no creeds, but also little spontaneity and evangelism*

Day 8 pp. 30–34

To Discuss After You Read

26. What is your reaction when you read the record of the martyrdom of Polycarp? [Polycarp] ➔ *what powerful words: a life of faithful service and God’s faithfulness*
27. In what sense can it possibly be said, as Tucker suggests, that the execution of Polycarp resulted in a victory for the Christians at the time? [Polycarp] ➔ *a strong witness to all*
28. In your own words, briefly tell the story of Perpetua. [Perpetua] ➔ *horrifying: a young mother, husband unknown, endures her father’s desperate pleas that she forsake Christ; her death must have been painful beyond all reckoning: first torture with a mad heifer, and two beheadings*

Timeline and Map Points

- 🕒 **Polycarp (various possible dates, but Wikipedia says 69–155)**
- 🕒 **Perpetua (AD 181–203)**

The 100 Most Important Events in Christian...

Day 8 pp. 13–15; pp. 19–21

To Discuss After You Read

29. What was the significance of the great fire in Rome in AD 64 to Christians? ➔ *Nero blamed the Christians for starting the fire; it was at that time that the first wave of persecution broke out against Christian believers*

Timeline and Map Points

- 🕒 **Rome burns (AD 64)**

To Discuss After You Read

30. What two major Christian doctrines did Justin Martyr illuminate? ➔ *the Trinity and the Incarnation*
31. What Justin Martyr and other apologists did may be seen as the contextualization of the Gospel, i.e., explaining the Gospel in the context of the prevailing culture. They attempted to explain the faith as a reasonable system of belief (one that makes sense and can be explained logically). What pros and cons do you see to a contextualized approach to evangelism? ➔ *example—pro: it allows a culture to understand theological concepts; con: it robs the Gospel of its “mystery”—this was Tertullian’s concern*

Timeline and Map Points

- 🕒 **Justin Martyr’s Apology (AD 150)**
- 🕒 **The martyrdom of Polycarp (AD 156)**

Note: There are no notes for Day 10.

To Discuss After You Read

32. Mr. Comby lists six reasons—three cited by common people, three by philosophers and politicians—why non-Christians objected to Christianity in the first two hundred years of the church’s existence. In a few words, what were these six objections (pp. 30–33)?
33. How did the Christian apologists respond to these charges (pp. 33–37)?
34. Already by the beginning of the third century Christians were struggling with issues of church-state relations. What was one of the bigger church-state issues at that time (p. 37)?
35. A personal question: as you read the testimonies of various early Christian martyrs (pp. 38–46), what particularly strikes you? What challenges you or causes you to think? ■

Week 3

Date:	Day 11	Day 12	Day 13	Day 14	Day 15
Bible/Apologetics					
The Westminster Shorter Catechism	Questions 5–6, plus answer all the questions (#1–16)			Question 7, plus answer all the questions (#1–11)	
More Than a Carpenter	chap. 4				
Bible Reading	John 5	John 6	John 7	John 8	John 9
Memorization	John 6:29				
History and Biographies					
The Story of Christianity	pp. 50–53	pp. 54–55	pp. 56–59 🌐🌐	pp. 60–63 🌐🌐	pp. 64–65
The 100 Most Important Events in Christian History	pp. 26–29 “Origen Begins ...”; “Cyprian Writes ...” 🌐	pp. 30–31 “Anthony Begins His Life ...”	pp. 32–36 “The Conversion ...”; “The Council ...”	pp. 36–38 “Athanasius’s Letter ...”	pp. 38–40 “Bishop Ambrose ...”
Optional: How to Read Church History, Volume 1	chap. 3				
Current Events	Three reports this week.				
Other Notes					

©2020 by Sonlight Curriculum, Ltd. All rights reserved.

The Westminster Shorter Catechism

Day 11-12 Questions 5–6 (#1–16)

Read questions 5 and 6, plus answer all the questions (#1–16).

- #1 State the three essential truths that make up the doctrine of the Trinity. ➔ *there is one God; the Father is God, the Son is God, and the Holy Spirit is God; each of these persons is distinct from the others*
- #2 What does “Godhead” mean? ➔ *the unity and plurality of God (Trinity)*
- #3 What does “substance” mean? ➔ *form, matter, element*

- #4 What do unitarians believe? What modern cult is unitarian? ➔ *they believe there is only one person (the Father, or Jehovah) who is God; they teach that Jesus is a created being and that the Holy Spirit is merely a name for the power of God; Jehovah’s Witnesses*
- #5 What do polytheists believe? What modern cult is polytheistic? ➔ *they believe that there is more than one being that may be called God; Mormons*
- #6 Is the doctrine of the Trinity easy to understand? If not, then why do we believe it? ➔ *not easy to understand, but the scripture allows no other view*
- #7 Cite a text of scripture proving that there is only one God. ➔ *1 Kings 8:60; 1 Cor. 8:5, 6; Isaiah 44:6*

- #8 What four things, which properly belong to God only, also can be proved from scripture to belong to Christ and the Holy Spirit? ➔ *they are everywhere present, they are eternal, they perform the works of God, and they are worshipped as God*
- #9 Give an example of each of these as respects the person of Christ. ➔ *Matt. 28:20; John 1:1; Heb. 1:3; John 20:28*
- #10 Give an example of each of these as respects the person of the Holy Ghost. ➔ *Acts 5:3, 4; John 6:63; Matt. 12:31; 1 Cor. 2:10*
- #11 What did “Modalism” teach? What scripture disproves this error? ➔ *Modalism: God is one person but plays different “parts,” each time He played a “part” the other parts did not exist; but in Matt. 3:16, 17–23: he plays all parts simultaneously*
- #12 What did “Monarchianism” teach? ➔ *only one person in the Godhead could really be “King”; they did not believe that the three persons were equal in power and in glory*
- #13 What scripture could “Monarchianists” try to use to their advantage? ➔ *John 14:28*
- #14 What answer could be given against this attempt? ➔ *Philippians 2:6—it is only in respect of Christ’s human nature, and because He took such humiliation upon Himself, that he can say “my Father is greater than I”*
- #15 Why does Matthew 28:19 require belief in the doctrine of the Trinity? ➔ *“Name” is singular. This scripture distinguishes between these three as having each, His own identity and personality; this is the doctrine of the Trinity*
- #16 Is the doctrine of the Trinity taught in the Old Testament? Explain. ➔ *yes, Genesis 1: 26–27*

Day 14-15 Question 7 (#1–11)

- Read question 7, plus answer all the questions (#1–11).
- #1 What does “decree” mean? And “counsel?” And “fore-ordained?” ➔ **decree:** *the plan of God; counsel:* *reason; foreordained:* *planned from the beginning*
 - #2 What does the plan of God include? ➔ *everything*
 - #3 What item in figure 6.1 is like the “decrees” of God? ➔ *the blueprint*
 - #4 What are some of the differences between our human plans and the great plan of God? ➔ *God’s plans are eternal, absolute, perfect and all inclusive; our plans are determined by God*
 - #5 Who gave God advice when He worked out His plan? Why? ➔ *no one gave God advice; his purpose and plan has always been in God’s mind and has never been changed*

- #6 What two kinds of events or happenings do people often think of as being “outside” God’s control? Prove that they are included in His plan. ➔ *chance or accidental happenings and man’s free will*
- #7 When did God make His plan? ➔ *he has had this plan forever*
- #8 For what reason did God make His plan? ➔ *for His own Glory*
- #9 Does this not mean that God is self-centered? If so, why is this not wrong for God, and yet wrong for man? ➔ *for God not to do so would be a denial of His being*
- #10 What are the two (common) false inferences often drawn from this doctrine of the “decrees?” ➔ *that God is the author of sin and that human persons are treated as “pawns” on a chessboard*
- #11 Answer both of these false inferences. ➔ *God is not the author of sin; Satan is. The Bible teaches that those who are finally lost do not really want to be saved. The decree of God does not in any way weaken or destroy the responsibility of people*

More Than a Carpenter

Day ALL Chapter 4

Over the course of this week, read Chapter 4.

The Story of Christianity

Day 11 pp. 50–53

Vocabulary

... of these were the attempts to understand the **Trinity** and the **Incarnation** ... (**Trinity:** *the union of three divine persons, the Father, Son, and Holy Spirit, in one God; Incarnation:* *the doctrine that the Son of God was conceived in the womb of Mary and that Jesus is true God and true man*)

... chambers have since come to be called **catacombs**. (*an underground cemetery consisting of chambers or tunnels with recesses for graves*)

... most famously St. Peter’s **Basilica**. (*a Roman Catholic church that has been accorded certain privileges by the pope*)

... it was the site of a great school for **catechumens** ... (*one who is being taught the principles of Christianity*)

... ending the **penultimate persecution** of Christians in the Roman Empire ... (*the next to the last persecution*)

To Discuss After You Read

1. What were the two main issues of the internal theological debates in the church at the beginning of the third century? ➔ *the Trinity and the Incarnation of Jesus*

©2020 by Sonlight Curriculum, Ltd. All rights reserved.

2. Would you consider these issues *major* or *trivial*? Were they worth people getting upset over? Explain. ➔ *major: who Jesus was and is, and who God is remain central to Christian beliefs*
3. The authors of your book simply *state*, they don't even attempt to *prove*, that "[t]he Bible teaches that God is one, and that Father, Son, and Holy Spirit are God." How would you try to "prove" that the idea of the Trinity (*one God in three persons*) is found in Scripture? (Check out, for one God, Deuteronomy 6:4; for all three persons mentioned: Luke 3:21-22. And there are certainly verses about the Father, Son, and Holy Spirit individually.)

Early on in the church's history, the "winning" side in any debate "merely" anathematized (cursed) and excommunicated the "losing" side. Within a few hundred years (after the church became supported by the state), "losers" were no longer "merely" anathematized and excommunicated; they were dealt with by the "secular arm" as well and could be banished or even executed.

Whether someone believes—or even *knows* to believe—in the concept of the Trinity; to my belief, that is not a salvation issue. (Did the thief on the cross understand, much less know about the concept of the Trinity?)

4. Yet ... These things matter, don't they? The concept of the Trinity, or the age of the earth (a more current debate): shouldn't there be *some* point where we will draw the line? Has the modern church *lost* something by becoming as relaxed as it has over doctrinal matters? Has it *gained* something? ➔ *lost: unity; gained: private interpretation*
5. What is Monarchianism? ➔ *the belief that to equate Jesus with God is to endanger God the Father's monarchia: His sole (mon-) authority (archia)*
6. What are the two schools of thought within Monarchianism? ➔ *1) the belief that Jesus is less than God, i.e. he is a mere man in whom God is especially present; 2) the belief that Father, Son, and Spirit were simply different "modes" of the one God*
7. What is the source of the term "catacombs?" ➔ *it comes from the underground burial chambers at Kata Kumbas, just outside Rome*
8. What famous basilica was built over catacombs? ➔ *St. Peter's Basilica*
9. Name the Alexandrian Fathers. ➔ *Clement of Alexandria; Origen*
10. Where was the first Latin-speaking church established? ➔ *North Africa*
11. The statement associated with the picture at the bottom of p. 52 expresses the thought behind this course of study. What is it? ➔ *when reading the stories of church history, let us not become sidetracked by the outward activity; let us remember that the primary reality (and our primary responsibility!) is to worship Jesus "in spirit and in truth"*

Day
12

pp. 54–55

To Discuss After You Read

12. What significant theological question emerged as a result of the great persecution initiated by Roman Emperor Galerius? ➔ *how should the church respond to those who had temporarily given up the faith during the persecution?*
13. Why do you think this was such a problem at the time? ➔ *imagine if a member of your family had remained faithful and been killed; now this weak-willed, faithless one, who worshipped the emperor, a false god, wants to "make amends." If one could simply and easily disavow then re-avow faith, why should anyone go to the trouble of "holding fast" or bearing the persecution?*
14. Can you imagine having fellowship with an idolater who turned their back on the truth for a season? Should those who deny the faith be forgiven or rejected by the church? Why or why not?
15. What of Peter—didn't he deny Christ? What happened to him? Are there grounds for making a distinction between him and other faithless Christians? ➔ *once Peter met the risen Lord, he did not deny again; he was converted and filled with the Spirit; can a converted individual deny and stay converted?*

Day
13

pp. 56–59

Vocabulary

This era also saw the development of **monasticism** ... (*living in seclusion from the world, often with religious vows and having fixed rules of conduct emphasizing asceticism*)

... it has since come to be known as the **Byzantine Empire**. (*the eastern part of the later Roman Empire, dating from AD 330 when Constantine I rebuilt Byzantium and made it his capital*)

... one son adopted **Arianism**, while the other remained orthodox ... (*the doctrines of Arius, denying that Jesus was God and stating that he was only the highest of created beings*)

To Discuss After You Read

16. Who was the first "Christian" Emperor? ➔ *Constantine*

Fr. Alexander Schmemmann comments:

The descriptions of [Constantine's conversion] closest to it in time mention no vision of the Cross nor the traditional words, "In this sign conquer." They say merely that he was led in a dream to have a new sign inscribed on his weapons. This done, he conquered Maxentius and entered Rome.

Later the basic narrative began to grow into a legend, not without the help of Constantine himself. One point is beyond question: the sign he saw and under which he won his decisive victory was in his own mind a Christian symbol, and from that time on he counted himself a Christian.

Did he actually become one?

Not until twenty-five years after the battle of the Milvian Bridge, did he receive baptism, the only symbol the Church accepts of becoming a Christian... [But] then what had he been before? ...

In Constantine's mind the Christian faith, or rather, faith in Christ, had not come to him through the Church, but had been bestowed personally and directly for his victory over the enemy... Consequently the victory he had won with the help of the Christian God had placed the emperor—and thereby the empire as well—under the protection of the Cross and in direct dependence upon Christ.

This also meant, however, that Constantine was converted, not as a man, but as an emperor. [From his perspective,] Christ Himself had sanctioned his power and made him His intended representative,¹ and through Constantine's person He bound the empire to Himself by special bonds.

... All the ambiguity of the "age of Constantine" in Church history result[s] from the primary, initial paradox that the first Christian emperor was a Christian outside the Church, and [yet] the Church silently but with full sincerity and faith accepted and recognized him.[!]²

17. What did the Edict of Milan in 313 do for Christians? ➔ *it gave them freedom of conscience and worship and restored confiscated Christian property to the church*
18. What effects did Constantine's reforms have on the church? ➔ *they gave higher status to bishops; they effectively made the state and church one; they made money and property available to the church; they allowed Christian symbols to appear on coinage and Roman standards; they made Sunday a day of rest; they made available new copies of the Bible; they practically impacted the laws*
19. Which Roman Emperor officially made Christianity the state religion, and when? ➔ *Theodosius, in 380*
20. What was the doctrine of Arius that prompted the Council of Nicea in 325? ➔ *he denied the full divinity of Jesus*
21. Is this a major issue? ➔ *major: Jesus claimed to be God, so if he was not, he was a liar*

Timeline and Map Points

- 🕒 **Edict of Milan (313)**
- 📍 **Constantinople (now Istanbul, Turkey) 12; Milan 13** (map 1)

1. As Schmemmann points out, the Roman emperor had, in the popular thinking of that day, become "the connecting link between God and the world, while the state was the earthly reflection of divine law."

2. Alexander Schmemmann, *Historical Road of Eastern Orthodoxy* (Crestwood, NY: St. Vladimir's Seminary Press, [1963] 1977), pp. 65–66.

Vocabulary

... which corresponds to the final **Canon** ... (*the writings officially recognized as Scripture*)

... his translation is known as the **Vulgate**. (*the ancient Latin translation of the Bible made by Jerome*)

To Discuss After You Read

22. What was the basic message of the Nicene Creed?³ ➔ *that God and Jesus were "two persons" (two hypostases) but "of one substance" (homoousion—ho-mo-OO-see-on); put another way, it affirmed that Jesus shared the same divinity as His Father*
23. What was the Cappadocian Fathers' contribution to the Arian controversy? ➔ *they made a distinction between the Greek words for "substance" (ousia) and "person" (hypostasis), enabling them to say that the Father and the Son were one in substance, but distinct in person*
24. What is the Nicene Creed? ➔ *the revised version of the "Creed of Nicea"; it includes a statement about the Holy Spirit;⁴ it was revised at a council in Constantinople in AD 381; it is still used in the Christian church today*

Note concerning "heresy" and "orthodoxy": Your authors make a slightly strange comment when they say that "[m]any theologians ... veered away from orthodox views... Such heretical teaching prompted the Council of Ephesus to be convened."—To make such statements, the authors must speak from the perspective of people who live long after the Council, because before the Council it was not at all clear what was "orthodox" and/or what was "heretical." We know now which views were declared heretical and which views were declared orthodox. But these declarations were made at the Council itself. It wasn't as if the Council merely reasserted what other recognized authorities had said before.

3. The original form of the Creed of Nicea, although amplified since, reads as follows: "We believe in one God, the Father Almighty, maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, Only begotten of the Father, that is to say, of the substance of the Father, God of God and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who, for us men and for our salvation, came down and was made flesh, was made man, suffered, and rose again on the third day, went up into the heavens, and is to come again to judge both the quick and the dead; and in the Holy Ghost."

4. The additional text reads, "We believe in the Holy Spirit, the Lord and Lifegiver, who proceeds from the Father, who with the Father and Son is worshipped and glorified."—At the Council of Florence (1438–45), the phrase "and the Son" [*filioque*—feel-ee-O-kway] was added after "from the Father." In other words, the Council of Florence said the Creed should read, "We believe in the Holy Spirit, the Lord and Lifegiver, who proceeds from the Father and the Son ..." This "filioque clause" has been a major source of contention between the Eastern Orthodox and Roman Catholic churches.

Note concerning Nestorius and Nestorianism: We will be studying the so-called Nestorian Church over the next few weeks. I think you need to understand just a bit of what your authors are saying about what Nestorius is supposed to have taught. They say Nestorius “appeared to argue that there were two persons in Christ, rather than ... that there was a single person, both God and man.”—Please see how complicated this gets! We just read about “persons” vs. “substance.” Part of what came into play in Nestorius’ case was a difference in preferred terminology among various theologians. Some theologians preferred Greek-based words; others preferred Latin-based words. In both cases, the “equivalent” words had a lot of overlap of meaning, but (as is usually the case when one translates from one language into another), the overlap wasn’t perfect. Certain terms held connotations that some people didn’t like... . The crux of the case for Nestorius: he said that the eternal God couldn’t possibly be born, certainly not by a woman. When a person is born, it means they come into being. But God existed before Mary existed, so in what sense could she be said to be the Mother of God? In essence, he said, “If the person who uses the term is very careful to define what he means, I have no objection to the term ‘Mother of God.’ But it would be better,” he said, “if we would normally refer to Mary as the ‘Mother of Christ’—who was both God and man together... .”—The arguments waxed hot. Personalities got involved. I’m afraid both sides in the controversy were more interested in “proving a point” than in expressing or granting Christian charity to their opponents... .—We will learn more.

Timeline and Map Points

- 🕒 **Council of Nicea (325)**
- 📍 **Nicea** 14; **Cappadocia** 15 (map 1)

Day 15	pp. 64–65
------------------	-----------

Vocabulary

The Roman **basilicas** were a cross between a place ... (a public building of ancient Rome, typically oblong with a semicircular area at one or both ends, or a Christian church of a similar design)

Theodosius’ **penance** came at a time when the practice ... (a means of repairing a sin committed, and obtaining pardon for it, by submitting to a punishment corresponding to the transgression)

To Discuss After You Read

25. In what ways were the size, status, and character of the church changed in the 4th century? ➔ *it grew in numbers and wealth; it constructed great church buildings; it established elaborate liturgies; it was open to abuse of money and power by its leaders; it became allied with the state*

26. According to the authors, what physical change in the worship assembly demonstrated a greater separation between clergy and laity? ➔ *the emphasis on the mystery and splendor of the Communion service led to the altar being separated from the people in the church by a curtain or screen*
27. **Digging Deeper:** There are obviously differing traditions concerning communion in the churches today. Do you know how your church’s beliefs and practices concerning communion are similar to or different from those of other churches? (For example: who is permitted to partake of the elements? Is anyone in particular not permitted to partake? Is everyone who is permitted, permitted to ingest both bread and wine? Do you use unleavened bread? Cracker/wafers? Leavened bread? What about the drink: is it fermented? Do you drink from the same cup as other members of the congregation or do you each drink from your own cup? How often do you celebrate? Who officiates: only an ordained clergyman? An unordained man? A woman? A young person? What language is used? Do you follow a prescribed form, or can the leader speak according to whim? ...) Do you know how your church’s tradition is different from the communion tradition in other churches? Do you have any idea why the various traditions are different?
28. What did Ambrose of Milan do that demonstrated the church’s power over the state for the first time? ➔ *he forced emperor Theodosius to do public penance because he had massacred thousands of civilians in Thessalonica*
29. In the United States, we pride ourselves on the “separation of church and state.” Yet church and state always impact one another one way or another, either directly or indirectly. Since the mutual impact is inescapable, which way would you prefer to have things: church officially over the state, state officially over the church, or neither one over the other, but both affecting one another informally? Do you think your preference is workable?

Note on Monasticism: Morton M. Hunt gives us a clear picture of the kind of lives these monks and ascetics lived:

Some lived in huts or caves, but the more devout preferred dry wells, the deserted dens of beasts, and tombs. Most refrained from washing, and prized their crusted, malodorous state. A monk named Arsenius wove palm leaves, and refused to change the nauseous water in which he steeped them year after year, so as to add stench to his other discomforts; the monk Macarius ate nothing but raw desert herbs for seven years; and the monk Besarion did not lie down while sleeping for forty years. The most famous was Saint Simeon Stylites, who, it is often pointed out, spent thirty years on top of a sixty-foot pillar; it is less often mentioned (though equally true) that he also accumulated spiritual credit by allowing himself to become a mass of clotted and ulcerated filth, and that he bound a rope around his waist so tightly as to produce a maggot-infested putrefaction. Worms filled

his bed, and fell from him as he walked; sometimes he replaced them, saying: "Eat what God has given you!"

In the *Verba Seniorum*, a collection of anecdotes and maxims of the desert fathers, a young monk tormented by sexual daydreams asks a wise old monk: "I entreat thee to explain to me how thou hast never been harried by lust." The old man replies: "Since the time that I became a monk I have never given myself my fill of bread, nor of water, nor of sleep, and tormenting myself with appetite for these things whereby we are fed, I was not suffered to feel the stings of lust."⁵

The 100 Most Important Events in Christian...

Day
11

pp. 26–29

Vocabulary

He lived an **ascetic life**, spending much of the night ... (denying self, rigidly self-disciplined, especially for spiritual improvement)

His **Hexapla** was a feat of textual criticism. (a work by Origen in which 6 parallel columns listed various translations of the Old Testament)

To Discuss After You Read

30. Describe Origen's attempt to live an "ascetic life." ➔ *he prayed day and night, ate little, slept little, had only one coat and no shoes (as per Matthew 19:12), castrated himself to avoid temptation*
31. What do you think of Origen's asceticism? Do you think his motive was good? Do you think his behavior was right? ➔ *it's good to honor God and follow as He calls; as long as Origen believed he was obeying God, I think that's good, though I'm glad it's not my calling*
32. Origen wrote over 2,000 works; do you think his asceticism may have contributed positively to that output? ➔ *he presumably had fewer distractions than a married man with children had*
33. Do you think Christians today should re-adopt a perspective in which an ascetic lifestyle is valued? ➔ *do what God calls you to do*
34. The authors highlight some of Origen's beliefs that show he accepted Greek philosophy. Can you think of any such beliefs that should have been viewed as alien to orthodox Christianity? ➔ *that matter and the material world are implicitly evil; the preexistence of the soul and that one's present position in the world is determined by his conduct in the preexistent state; denial of material resurrection; universal salvation; that only the human Jesus died on the cross, not God*

5. Morton M. Hunt, *The Natural History of Love* (New York: Alfred A. Knopf, 1959), pp. 106–107.

35. Do you think these beliefs are the same heresy the apostle John deals with in 1 John 4:2–3 and 2 John 7–8? ➔ *I don't think he denies that Jesus Christ has come in the flesh*

36. What was the result of his espousal of these beliefs? ➔ *he was excommunicated*

Timeline and Map Points

🌐 Origen (185–254)

Day
12

pp. 30–31

To Discuss After You Read

37. When the great persecution ceased, what situation developed in the church that caused men like Anthony to withdraw from the world? ➔ *they realized it didn't take a whole lot of pricey commitment to be a member of the church*
38. This was the beginning of Monasticism (withdrawal to monasteries to escape the corruption of the world and gain a deeper level of spirituality). What do you think: can a person find deeper spirituality by withdrawing from society? Can one find deeper spirituality by living and serving within society? How? Why?

Day
13

pp. 32–36

To Discuss After You Read

39. The authors state that "God certainly used Constantine to make things happen for the church." What is your take on how God has moved through leaders and governments for the benefit of His church throughout history and how He is moving in today's world? Can you think of any examples?

Day
14

pp. 36–38

To Discuss After You Read

40. What two major criteria did the early church use to identify the canon? ➔ *apostolic origin of a writing; the use of the writing in the churches: if it was both used, and it edified the people, the church assumed it was inspired by God as it inspired believers*
41. Who was the first to present the New Testament canon as we know it today, and when? ➔ *Athanasius, in 367*

Day
15

pp. 38–40

To Discuss After You Read

42. "[A] different kind of pattern began to develop between the church and state." How would you summarize it? ➔ *balance of, or struggle for, power*

Vocabulary

... the preparation or **catechumenate**, could last for three years. (*the time period when one is receiving instructions in the doctrines of Christianity*)

... teaching on doctrine and morality, which was given the name **catechesis** ... (*oral religious instruction usually given before baptism or confirmation*)

The candidate for baptism had to be presented by ... **godparents**. (*Christians who would stand sponsor for him and guarantee his good behavior*)

The **eucharist**, or the celebration of the Lord's resurrection ... (*literally to give thanks; the solemn act of commemorating the death of Christ, in the use of bread and wine*)

The development of **penance** during the first three centuries is not very well known. (*a Catholic sacrament; repentance, confession and absolution; voluntary self-punishment in order to atone for some wrongdoing*)

* * *

Ignatius of Antioch: church leader who was accused of violating an edict to sacrifice to pagan gods, arrested, led before the emperor Trajan, taken to Rome, and martyred.

Irenaeus: the disciple of St. John the Evangelist, first a priest at Lyons, later the bishop, and who has an exceptional place in Christian literature.

Origen: generally considered the greatest theologian and biblical scholar of the early Eastern church. He is regarded as the father of the allegorical method of scriptural interpretation. To find more information, we recommend using your favorite search engine to look up the name, "Origen." You may need to make sure your search engine does not auto correct the name.

Tertullian: an early Christian author who used Latin instead of Greek in arguments about Christian doctrine and provided Christian thought with new Latin vocabulary. To find more information, we recommend using your favorite search engine to look up the name, "Tertullian."

Cyprian: martyr who led Christians in North Africa during persecution by the Roman emperors Decius and Valerian.

To Discuss After You Read

About Origen: Fr. Schmemmann comments:

For Origen martyrdom meant more than confession of Christ in the presence of one's persecutors. It was the whole life of a Christian, which in this world can only be the "narrow way" if he is to strive for evangelical perfection... His desire to follow the teachings of the Gospel to the letter led him, as is known, even to emasculation [cutting off his genitals in hopes of ridding himself of sexual desire]...

When he was very young he assumed the office

of instructor, whose duty was to explain the Scriptures to new converts... "I would wish you to use all the strength of your mind for the advantage of Christianity," ... [he wrote] to his disciple Gregory Thaumaturgus. "To achieve this I desire you to take from Greek philosophy those spheres of knowledge which are potentially an introduction to Christianity, and whatever information from geometry and astronomy may serve to explain the sacred books; that what philosophers say of geometry, music, grammar, rhetoric, astronomy—namely that they are handmaidens of philosophy—may be said as well of philosophy itself in relation to Christianity."

... [In] the interpretation of the Scriptures ... Origen struck out on new paths... According to Origen, ... the Old Testament reveals the New, and the New reveals the coming kingdom of God "when God will be all in all."

... [Origen] was the first to formulate a systematically Christocentric [Christ-centered] conception of the Old Testament.⁶

... Origen ended his long and righteous life as a "confessor"—one who bore witness to Christ under torture—dying from injuries suffered during the persecutions of Decius. His longing for martyrdom, which had never slackened since his childhood, was satisfied.⁷

Schmemmann concludes:

While [Origen's] figure is unusually attractive and his example inspiring, ... we cannot overlook the danger of his approach to the Bible... [When he went to the extreme,] each word acquired an incalculable number of meanings, some of them extremely fantastic... [Further,] he rejected the clear doctrine of the creation of the world from nothingness... According to [him], the world evolves from God and returns to Him...⁸

About Tertullian: Michael A. Smith writes that "[Tertullian] is the first great Christian in the early history of the church whom succeeding ages would not canonize [declare a saint] but dare not condemn."⁹

As your book points out, Tertullian was one of the Church's leading theologians, providing us with many of the Latin words we use even today: "sacrament," "resurrection," "penitence," "Trinity," and "person" (in relation to God). In fact, the name "New Testament" was coined by him!

But, of course, Tertullian also joined that semi-charismatic and, by his time, ultra-conservative group called the Montanists and "from his vantage-point he scourged the remainder of the churches for their sins (real and imagined). It is said that in his last years he left the Montanists and founded his own sect. The Tertullianists survived as a distinct group until the fourth century, when they were readmitted into fellowship with mainstream Christianity,

6. i.e., he was the first to look for images of Christ, or what theologians call "types" of Christ, in the Old Testament. See the examples of such typological preaching in Comby, p. 66—where Jericho becomes "a figure of this world" and "Joshua foreshadowed the coming of Christ. When Christ came, he sent out his apostles, as Joshua had sent out the priests..."

7. Schmemmann, pp. 52–55.

8. Schmemmann, p. 55.

9. M. A. Smith, *From Christ to Constantine* (London: Inter-Varsity Press, 1971), p. 100.

as their particular opinions were not considered heretical enough to exclude them.”¹⁰

Tertullian is best remembered for his apologetic [defensive] writings, which, to put it mildly, might be called “energetic.” Smith writes:

[Tertullian] tears the Roman legal procedure to shreds, pointing out its glaring inconsistencies when dealing with Christians. He demands why Christians alone are not allowed to speak in their own defense. He questions the reasoning of judges who torture other suspects to obtain the truth, but torture Christians to obtain a denial... . He refutes the allegations of “secret crimes” by describing Christian meetings; yet even here he cannot miss a chance for a sly dig at Roman officialdom. He remarks, in an aside, that Christian church leaders are appointed because of their merit, not because (as with pagan priesthods) they have paid for the honor!¹¹

Tertullian the doctrinal writer ... uses every weapon in his barrister’s [lawyer’s] armory... . He aims to refute [heretics] at every step of their argument, wanting to win every way—rather like the man facing a charge of defamatory language, who swore that he didn’t say it, but that if he did it was privileged conversation, and anyway it was true!¹²

Tertullian’s works show clearly the way which North African Christianity would take, a way of enthusiasm, martyrdom and heated controversy. But it was a way with its own particular attractiveness.¹³

43. How was baptism in the early church similar to, and how was it different from, baptism as you are familiar with it in your own church? Talk not just about the ceremony, but, far more, about the preparation and requirements, the understood meaning of baptism, etc.
44. To my knowledge, no Protestant denomination has a practice called penance or related to penance. Is this good or bad? (Discuss this question from both a biblical and practical perspective. Also, keep in mind the historical context. The Church faces persecution—or potential persecution. How can you know whether you should trust someone?)
45. From what you have been taught in the past, how can you tell a true (or the true) church when you see it?
46. What do you see as the strengths and/or weaknesses of Irenaeus, Bishop of Lyons’ statements concerning how you can know the true Church (pp. 62–63)?
47. What was the key criterion by which the Christians of the second century said they would determine if a book was Scriptural or not (p. 64)? ■

10. Ibid., p. 101.

11. Ibid., p. 102.

12. Ibid., p. 103.

13. Ibid., p. 105.

Section Three

Instructor's Guide Resources

The Story of Christianity—Map 1



©2020 by Sonlight Curriculum, Ltd. All rights reserved.

Why You Will Find Contradictions in History

We at Sonlight hear from customers who are confused by contradictions they find in our history books. You might read something in one of our books, and then see the opposite, or at least something different, in another book, on television, or from another source that contradicts what you read.

Debbie, a Sonlight user, put it this way:

I guess I am just a little disappointed that the information may not be accurate that we are reading to our children. I would have thought the information would have been researched before being used in one of the curriculums....

The problem is that often there is no way to find out the “right” answer. We cannot call up George Washington, Napoleon, or Julius Caesar. We can’t ask them directly what really happened during their lives and, even if we could, they would only give us their own biased view of events.

So, the only way we can know about what happened in their lives is to read reports that were written at the time, and read research that historians have done since.

Unfortunately, the research and reports often don’t agree. One source will say one thing happened, and another will say something completely different happened.

For example, if you research William Shakespeare, there are so many different reports of what he was like, where he lived, what he did and *didn’t* do—like write plays!—that finding the historical truth is impossible. Some people even argue that Shakespeare never existed at all!

Even though books will often speak authoritatively about exactly what his life was like, no one really knows for sure.

So how do you know what is true? How do you know what is right to teach your children?

We recommend that you teach all the sides of a story as well as you know how. Help your children understand that history is not always black and white. So maybe you’ll say to your children: “We’re really not sure what happened here. There are a bunch of reports, but they don’t all agree with each other. Some say this happened because _____... Others say that’s not what happened, but rather this did because _____. What do you think?” Even more importantly: “*Why* do you think that?”

While such statements and questions may seem to make things more confusing (to remove the “absolute truth”), you are actually teaching your children to think critically, to look at every side of an issue, to evaluate what they think is right, and to explain reasons for why they think as they do. These are all important skills to learn!

Your children might end up disagreeing with you about what really happened. Remember: that’s ok. It’s key that they explain the reasons behind their viewpoints and argue their positions logically. There are a lot of very smart people who disagree with each other about how things happened in history; so it is all right for you and your children to end up with different opinions.

Try to be patient with your children and with yourself as you experiment in this new style of learning. It may seem easier to say, “This is the way it happened. Memorize these facts and know what is true and false.” But, by digging deeper, you will help broaden your children’s perspectives and challenge their critical thinking skills.

In the end, that’s what you really want, isn’t it? Not just for your children to learn facts, but to understand concepts and to think critically.

—Note by Michael Ballard ■

A Brief List of Magazines and Newspapers for Current Events Study

If you are looking for newspapers, newsletters or magazines that can provide a broader perspective on the world and current events, we are happy to suggest the following:

Christian and/or Kingdom Oriented Periodicals

God's World Publications. A series of graded (therefore, easy to read), eight-page publications published weekly during the school year. Reminiscent of "My Weekly Reader." High human interest and U.S.-oriented content. Editorial slant is conservative, anti-socialist, pro-Western. One article each issue uses Scripture to evaluate and comment on some matter of current U.S. or international concern. Adult version of the magazine *World*, a bi-weekly, is a force to be reckoned with. Their coverage of national and international news is remarkably thorough, thoughtful, and thought-provoking. Includes, besides concise headline news analyzed from a Biblical bent, concise media reviews, and reports from the frontlines of missions, a surprising number of articles that "scoop" the mainstream media on breaking news and analyze Western culture. We have grown very fond of this magazine! Order from God's World Publications, P.O. Box 2330, Asheville, NC 28802, USA;

(800) 951-5437; www.gwnews.com/sonlight. ☒ Discounts available for three or more subscriptions mailed to same address.

Focus on the Family Citizen. Monthly. An activists' advocacy magazine for wholesome, biblical values in American culture. Provides more in-depth coverage on socio-political matters often dealt with on the Focus on the Family radio programs. Good reading. Call 1(800)232-6459 or write to Focus on the Family, Colorado Springs, CO 80995.

Focus on the Family Plugged-In. Monthly. This is another magazine that we have come to appreciate more and more as our kids have grown older and the publication itself has matured. Filled with up-to-the-minute analyses, from a conservative, Christian perspective, of all the latest films, musical recordings (virtually all genres), and videos. See address and phone number above.

©2020 by Sonlight Curriculum, Ltd. All rights reserved.

Secular Periodicals

The Christian Science Monitor. Daily. If you want a daily overview of what is happening around the world, the *Monitor* is the place to turn. Though clearly *not* written from a Christian perspective, the *Monitor* provides better daily news coverage of world events than almost any other newspaper. Write Christian Science Monitor, P.O. Box 11202, Des Moines, IA 50340; or call (800) 456-2220. Available only in the United States.

Personally, daily newspapers overwhelm me with too much information about too many insignificant matters. Therefore, I prefer weekly and monthly periodicals: journals in which the news has been a bit more fully digested and there can be deeper analysis of what has happened during the previous seven to 31 days. If you are like me in this way, then you will probably prefer the following:

The Week. Weekly. Covers U.S. and world news of all types—political, economic, social, media (film, music, TV), popular (tabloid gossip), business, tech, and more—pulled from a wide range of sources, both domestic and international. One gets the impression that, in general, the editors probably hold a liberal bias, but, more than any other periodical we have found, they view their role as giving a relatively fair editorial voice to all sides on contentious issues. At only 42 pages long, and carrying relatively little advertising, the magazine offers a good, quick take on most current events of any significance in the world at large. Most of the adult members of our family read this magazine faithfully. You can get a six-week, risk-free trial subscription by calling (877) 245-8151. At the moment I write this, there is a special offer code of WKTAJ38, but that may change. If that particular offer is not good, the service person can help you find another trial offer. ■

Why “Kingdom History?”

Obviously the Kingdom History we intend to study is related to “Church History,” “Christian History,” or “the History of Christianity.” It is also related to “the spread of the Gospel of Jesus Christ,” “the History of Christendom,” and several other forms or types of history.

So why did I choose this unfamiliar term “Kingdom History?”

For several reasons. First, because all the other terms we might have chosen have been matters of debate and dissension in the past. For instance, historically, “The Church” has been taken to mean several different things:

—An institution. Depending on your background, the institution you may think of when you think of “church” includes, if you are Roman Catholic: popes, bishops, priests, monks, etc. If you are Eastern Orthodox, this institution includes metropolitans, bishops, priests, etc., and the laity. If you are Protestant, it includes local congregations of believers in Jesus Christ, who together are called the “body of Christ.”

But, then, the church has not always been seen as an institution. Protestants have also viewed the church as:

—A conglomeration of individuals: either all the communicant members of a local congregation of believers in Jesus Christ or all believers in Jesus Christ, whether members of a local congregation or not.

If we are to study “Church” history, which of these definitions should we choose?

I could use other examples.

If we said we wanted to study the history of Christianity, or Christian history, we would have to fight over the meaning of the word “Christian.” Is a Christian a simple believer in Jesus Christ? Or must one be baptized into “the Church” and eligible to receive communion? Or may one simply be a citizen of a country ruled by someone who is under the authority of the Bishop of Rome (the Pope) or one of the other primary bishops of the ancient church (the bishops of Antioch, Alexandria, Jerusalem, and, eventually, Constantinople)?

I wanted to save myself from unnecessary debate, so I chose a different term.

There is another reason for using an unfamiliar term.

While we may be able to agree on the meaning of “Church” or “Christianity,” people who have written histories of these subjects in the past have tended, in my opinion, to narrow their studies unnecessarily. In Protestant circles, for instance, people tend to distinguish “church” from “para-church” (alongside-the-church). In this view, denominations and local congregations are “church”; other organizations (mission agencies) are “para-church.” Catholic church history has no trouble with the missionary orders, but, then (from a Catholic perspective), all Protestants are and have been non-Church since about 1521.

Eastern Orthodox became non-Church in 1054. And when talking about church, per se, Catholic historians usually mean they wish to talk about the development of church hierarchy and doctrine; they tend to ignore personal practice—what it was like to be a common “person in the pew.”

These are broad generalizations, not always true. But still, they are true enough.

Rather than use one of these other terms that carry so much historical baggage, and that would unnecessarily narrow our focus, I have chosen this less familiar term “Kingdom History.”

Where Does the Name “Kingdom History” Come From?

It comes from a word Jesus often used and which is often quoted in Scripture:

- *the Kingdom or a Kingdom* (for example: Matthew 4:23; 9:35; etc.)
- *the Kingdom of Heaven* (for example: Matthew 3:2; 4:17; 5:3, 10, etc.)
- *the Kingdom of God* (also *God’s Kingdom* and *the Father’s Kingdom*; Matthew 6:10, 33; 12:28; 13:43; 19:23–24; etc.)
- *Jesus’ Kingdom* (Matthew 13:41; 16:28; etc.)

You will notice I have merely taken references from the book of Matthew. You will find these and other similar terms throughout the New Testament. (For instance, in Revelation 11:15 we read that “the kingdom of the world has become the kingdom of our Lord and of His Christ.”) This Kingdom, God’s Kingdom, is in pitched battle against another kingdom: Satan’s kingdom (Matthew 12:26).

In sum, the kingdom we are studying this year was prepared from the foundations of the earth to be inherited by God’s people. Its general name is the Kingdom of Heaven.¹ It is currently owned and ruled by God the Father. Ownership is being transferred to His Son (Jesus Christ). This kingdom, since the foundation of the earth, has been at war with the Kingdom of Satan.

What is the Kingdom?

Jesus did not define what He meant by “the Kingdom of God” (or “the Kingdom of Heaven”) in precise, legal terms. He used parables to teach His disciples about the Kingdom of Heaven. He said that the Kingdom is “like” ... a man who planted good seed in a field (Matthew 13:24ff); treasure hidden in a field (Matthew 13:44); a merchant

1. Some people have tried to argue that each of these kingdoms is a separate entity; that we fail to “rightly divide the Word of Truth” if we don’t “remember” that the Kingdom of Heaven, for example, is something different from the Kingdom of God. Matthew 19:23–24 seems to equate the Kingdom of God and the Kingdom of Heaven as one and the same, and so these notes assume they are the same.

who searched for fine pearls (Matthew 13:45ff); a mustard seed (Matthew 13:31–32; Mark 4:30–32; etc.); a man who scatters seed on the ground (Mark 4:3ff, 26ff); yeast that a woman took and mixed in a lump of dough (Matthew 13:33); a net that was let down in a lake and caught all kinds of fish (Matthew 13:47); a king who wanted to settle accounts with his servants (Matthew 18:23ff); ... and on and on the parables go.

Several truths we can gather from these parables:

- The Kingdom of God expands or grows larger; it does not wither, die, or shrivel up (the images of seeds growing and producing fruit; the image of the yeast in the lump of dough).
- The Kingdom of God includes, at least during the course of history, both good and bad, genuine and counterfeit (the images of the farmer who plants good seed but whose enemies plant “tares” or weeds, and the king who wanted to settle accounts with his servants).
- The Kingdom of God is valuable (the images of the treasure hidden in a field, the merchant looking for fine pearls, etc.).

Besides parables, however, Jesus did teach those of us who are His disciples to pray to “our Father in heaven” that His kingdom would come and His will would be done on earth as it is being done in heaven (Matthew 6:9–10). “Seek first [God’s] kingdom and his righteousness,” Jesus told His disciples, and “all these things”—food and clothing, houses, and everything else we may need—“will be given to you as well” (Matthew 6:33).

In Daniel 2 we read that God, through a dream, showed King Nebuchadnezzar “what [would] happen in days to come.”

“As you were lying there, O king,” Daniel tells Nebuchadnezzar,

... your mind turned to things to come, and the revealer of mysteries showed you what is going to happen.

... You looked, O king, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

This was the dream, and now we will interpret it to the king.

... The God of heaven will set-up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all [the earth’s] kingdoms and bring them to an end, but it will itself endure forever. This is the meaning of the vision of the rock cut out

of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy. (Daniel 2:29, 31–36, 44–45)

I am convinced that Jesus is that rock that was cut out of a mountain but not by human hands (see Romans 9:33; 1 Corinthians 10:4; 1 Peter 2:8). I believe and expect that His kingdom will destroy every other earthly kingdom (1 Corinthians 15:24–28; Revelation 5:9–10; 11:15) and it, itself, will never be destroyed or left to another people (Luke 1:33; 1 Corinthians 15:24–28; Hebrews 1:8; 12:28; 2 Peter 1:11; Revelation 11:15).

This vision and expectation for the future affects the way in which I view—and, therefore, how I will teach you about—the past. I have few doubts about the future of the Church. Most people I know think we are in the very last moments of the last days of history. Any day now Jesus is coming back to rapture us into heaven. One of the pieces of “evidence” they point to for their interpretation is the growing “persecution” Christians here in the United States are suffering.

I see things in a different light.

I believe Christians in the United States are facing God’s judgment for our failure to serve faithfully as His ambassadors on earth. Instead of the last moments of the last days of history, I think we have some time left; perhaps lots of time, time in which God wants us to be faithful to Him as his representatives. He wants us to exert more and more authority—Godly authority—in every area of life.

While the immediate future may be bleak, my long-term expectations are very bright. I expect God’s Kingdom will come and His Name will be exalted in all the earth.

“All authority in heaven and on earth has been given to Me,” said Jesus (Matthew 28:18). I expect Jesus to exert that authority throughout history “until He has put all His enemies under His feet” (1 Corinthians 15:25); “then the end will come, when he hands over the kingdom to God the Father” (1 Corinthians 15:24).

Four Views of Church History (see illustration on next page)

There are two traditional approaches to church history, two traditional ways to view what has happened down through the centuries.

Hilaire Belloc presents a traditional Roman Catholic and Orthodox view. To him, the Church (i.e., the Roman Catholic Church; to Orthodox historians, the Eastern Orthodox Church) is a monolithic testament to the faithfulness of God down through the centuries. Though it has been attacked from all sides, though its future has sometimes looked dim and grim, it has survived the assaults and remains a great institutional witness to the glory of God.

I summarize Belloc’s perspective in the words, “How the Church has survived amid continual assault.” I have drawn my view of Belloc’s version of Church history in Diagram A, below: “The Great Monolith.”

Most Protestant historians, and some Catholic and Orthodox historians, have viewed church history in a different light. They see it not so much as a great monolith that has survived innumerable attacks; rather, it is a tree that has been pruned and trimmed down through the centuries. First there were the Nestorians in AD 325: Snip! They’re cut off! Then (from a Roman and Protestant perspective) the Orthodox in AD 1054: Snip! They’re gone! (From the Orthodox perspective, of course, it is the other way around: Snip! The Roman Catholics and, through them, the Protestants are cut off...) Then, about AD 1521, the Roman Catholics and Protestants cut each other off: Snip! They’re gone!

In this second view, people still speak of the grace and glory of God, but the focus is on “how our group got to be where it is today.” I envision this version of church history as in Diagram B.

Dr. Ralph Winter of the U.S. Center for World Mission suggests many Protestants hold a third picture of church history. He calls it the “BOBO” theory. “BOBO” stands for “**B**link **O**ff/**B**link **O**n.” In this view, the true church “blinked off” soon after the apostles died, certainly within a few years after Constantine legalized Christianity in the Roman Empire in AD 313. It didn’t blink back on again until the Protestant Reformation. I have diagrammed the BOBO view in Diagram C.

My own personal view of Kingdom history fits Diagram D. I view the church, God’s Kingdom, somewhat as a tree with many branches. Rather than all the branches but

“ours” being cut off, I believe that God has maintained His faithful people in the various branches. He trims and prunes the branches, but the tree is actually far healthier than most church historians realize. Rather than a bean-pole skeleton of a tree, therefore, I believe we should look for a wide, flowering, bushy tree (see Matthew 13:31–32; Mark 4:30–32; etc.).

Some Specifics About This Study

The Story of Christianity

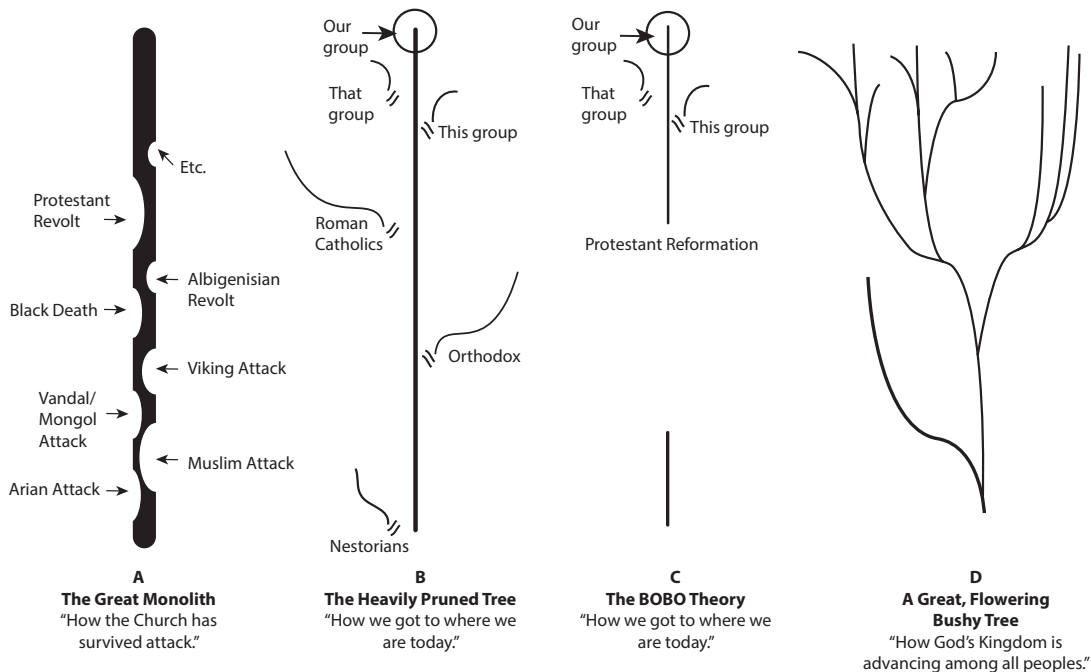
by *Michael Collins and Matthew Price*

This book will serve as the foundation of our study this year. The authors—one a Catholic professor (Collins), the other a Protestant publisher (Price)—give a concise and relatively balanced view of Kingdom history from the beginnings of the church in the 1st century to our modern time. In general, I think, the authors have balanced each other and kept each other from advancing particularly strong Catholic or Protestant agendas. They give “the good, bad, and the ugly” of Christian history without trying too hard to prove this or that particular view. Their insight is not perfect (nor is anyone else’s) but they do a good job of keeping a balanced approach.

The 100 Most Important Events in Christian History

by *A. Kenneth Curtis, J. Stephen Lang, and Randy Peterson*

Besides understanding the general *flow* of Kingdom history, we want to focus on the *major events* that shaped and influenced the theology, decisions, and actions of the men and women who made that history. The authors of this book have chosen what they consider to be the 100



Four Views of Kingdom History

"History of the Christian Church"—Scope and Sequence: Schedule for Topics and Skills

Week	Bible	History and Biographies
1	<i>Westminster</i> : Q. 1, 2; Matthew 1:21; Mark 10:45 (Luke 19:10)	<i>The Story of Christianity</i> —The Old Testament: The Story of Israel; Between the Old and New Testaments; "For Unto Us a Child Is Born"; The Infant Church; <i>The 100 Most Important Events</i> —Titus; <i>From Jerusalem to Irian Jaya</i> — Paul the Apostle; <i>How to Read Church, vol. 1</i> —The Birth of the Church (<i>The Early Church</i>)
2	<i>Westminster</i> : Q. 3, 4; The God-Man; John 1–4 (John 1:14)	<i>The Story of Christianity</i> —A New Religion; Worship and Leadership; Challenges to the Early Church; Persecution; Defending the Faith; The Triumph of Faith; <i>The 100 Most Important Events</i> —The Fire in Rome; Polycarp; Justin Martyr; Irenaeus; <i>From Jerusalem to Irian Jaya</i> —The Irresistible Advance; The Early Centuries: Polycarp; Perpetua; <i>How to Read Church, vol. 1</i> —Christians in a Hostile World (<i>The Early Church</i>)
3	<i>Westminster</i> : Q. 5–7; John 5–9 (John 6:29)	<i>The Story of Christianity</i> —The Developing Church; The Great Persecution; Christianizing the Empire; Crisis in the Empire; The Church Gains Power; <i>The 100 Most Important Events</i> —Origen; Cyprian; Anthony; Constantine; The Council of Nicea; New Testament Canon; Bishop Ambrose; <i>How to Read Church, vol. 1</i> —Being a Christian in the Early Centuries (<i>The Early Church</i>)
4	<i>Westminster</i> : Q. 8, 9; John 10–14 (John 14: 1–3)	<i>The Story of Christianity</i> —Monasticism; Augustine: The Victory of Grace; Barbarians in the West; The Church in the East; Byzantium in its Glory; <i>The 100 Most Important Events</i> —Benedict of Nursia; Augustine; Jerome; John Chrysostom; The Council of Chalcedon; <i>How to Read Church, vol. 1</i> —The Church in the Christian Empire (<i>The Church in the East</i>)
5	<i>Westminster</i> : Q. 10, 11; John 15–19:16 (John 20:30–31)	<i>The Church of the East</i> —The Church of the East; The Church in Persia; Persecution; The Church in Arabia; Expansion in Central and Eastern Asia; <i>How to Read Church, vol. 1</i> —The Church in the Christian Empire; The Formation of the Creed (<i>Christianity in the East</i>)
6	<i>Westminster</i> : Q. 12–15; John 19:17–21:25; the Unfinished Story; Acts 1 (Acts 1:8)	<i>The Church of the East</i> —Syrian Christians of Southwest India; The Missionary Enterprise in Further Asia; The Spread of Christianity in China and Japan; Cemetery Inscriptions from Southern Siberia; Factors in the Decline of the Church in the East; <i>How to Read Church, vol. 1</i> —The Formation of the Creed (<i>Christianity in the East</i>)
7	<i>Westminster</i> : Q. 16–18; Acts 2–6 (Acts 4:12)	<i>Church of the East</i> —Additional Factors in the Decline of the Church in the East; The Easter Church's Lasting Legacy; The Church of the East Today; The Name; The Bible of the Church of the East; Customs and Practices of the Church in the East; Was Nestorius a Heretic? <i>How to Read Church, vol. 1</i> —The Church Fathers (<i>The growth of the Church</i>)
8	<i>Westminster</i> : Q. 19; Acts 7–11 (Acts 11:19–21)	<i>The Story of Christianity</i> —An Era of Missions; Civilizing the Barbarians; Mission and Reform; <i>The 100 Most Important Events</i> —Patrick; Columba; Gregory I; Synod of Whitby; Boniface; Bede; <i>From Jerusalem to Irian Jaya</i> —The Early Centuries: Ulfilas; Patrick; Columba; Roman Catholic Missions: Boniface (Winfried); Anskar (<i>The growth of the Church</i>)
9	<i>Westminster</i> : Q. 20–21; Acts 12–16 (Acts 14:27)	<i>The Story of Christianity</i> —Invasions in the East; A New Empire and a Christian Culture; Western Europe Returns to Chaos; Church, State, and Monks; Splendor and Schism; <i>The 100 Most Important Events</i> —Charles Martel; Charlemagne; Cluny; Cyril and Methodius; <i>From Jerusalem to Irian Jaya</i> —Cyril and Methodius (<i>The growth of the Church</i>)
10	<i>Westminster</i> : Q. 22–23; Acts 17–21 (Acts 20:20–21)	<i>The Story of Christianity</i> —Splendor and Schism; The Gregorian Reformers; The Crusades; Revival in Faith, Art, and Learning; <i>The 100 Most Important Events</i> —Vladimir, Prince of Russia; The East-West Schism; Pope Urban II; The Monastery at Clairvaux; The Fourth Lateran Council; The Waldensians; <i>From Jerusalem to Irian Jaya</i> —Raymond Lull (<i>The growth of the Church</i>)
11	<i>Westminster</i> : Q. 24, 25; Acts 22–26; (Acts 26:22–23)	<i>The Story of Christianity</i> —Revival in Faith, Art, and Learning; Friars and Faith; Devotion and Division; <i>The 100 Most Important Events</i> —Anselm; Universities of Paris and Oxford; Thomas Aquinas; The Divine Comedy; Francis of Assisi; Catherine of Siena; Wycliffe; John Hus; <i>How to Read Church, vol. 1</i> —The Middle Ages (<i>The growth of the Church</i>)
12	<i>Westminster</i> : Q. 26; Acts 27–28; Letters to the Church: the Epistles of Paul; the Master Key to Scripture; Romans 1–2 (Romans 1:17; Review)	<i>The Story of Christianity</i> —The Eastern Churches; The Renaissance; Europe at the Time of the Reformation; The Reformation in Germany; <i>The 100 Most Important Events</i> —Johann Gutenberg; The Spanish Inquisition; Savonarola; Michelangelo; Martin Luther; <i>How to Read Church, vol. 1</i> —Christendom: The Foundations of a Society (<i>The growth of the Church</i>)

(continued on the following page)

Week	Bible	History and Biographies
13	<i>Westminster</i> : Q. 27; Romans 3–7 (Romans 5:6–8)	<i>The Story of Christianity</i> –The Reformation in Switzerland; The Radical Reformation; The Spread of the Reformation; <i>The 100 Most Important Events</i> –Ulrich Zwingli; John Calvin; Anabaptist; John Knox; St. Bartholomew’s Day Massacre; Henry VIII; The Book of Common Prayer; John Smyth; <i>How to Read Church, vol. 1</i> –Christendom: Expansion, Challenges and Defense (<i>The growth of the Church</i>)
14	<i>Westminster</i> : Q. 28, 29; Romans 8–12 (Romans 12:1–2)	<i>The Story of Christianity</i> –The Spread of the Reformation; the Catholic Reformation; Early World Missions; <i>The 100 Most Important Events</i> –King James Bible; Mayflower Compact; Ignatius of Loyola; Council of Trent; <i>From Jerusalem to Irian Jaya</i> –Roman Catholic Missions: Francis Xavier; Matthew Ricci; Batholomew de Las Casas; <i>How to Read Church, vol. 1</i> –The Autumn of Christendom (<i>The growth of the Church</i>)
15	<i>Westminster</i> : Q. 30, 31, 86, 87; Romans 13–16; the Epistle to the 21st Century (Romans 15:1–3)	<i>The Story of Christianity</i> –The Close of the Reformation; The Impact of the Enlightenment; Catholic Movements; Arminianism and Pietism; <i>The 100 Most Important Events</i> –Jan Amos Comenius; John Bunyan; The Westminster Confession of Faith; George Fox; Rembrandt; Philip Jacob Spener; <i>From Jerusalem to Irian Jaya</i> –The Moravian Advance: Dawn of Protestant Missions; <i>How to Read Church, vol. 2</i> –Renaissance and Reformation (<i>The Growth of the Church</i>)
16	<i>Westminster</i> : Q. 32–34; 1 Corinthians 1–5 (1 Corinthians 1:18)	<i>The Story of Christianity</i> –Churches Under Attack; Revival Fires; <i>The 100 Most Important Events</i> –Moravian Brethren; Johann Sebastian Bach and George Frederic Handel; Isaac Watts; John Wesley; <i>From Jerusalem to Irian Jaya</i> –The Moravian Advance: Count Nicolaus Ludwig von Zinzendorf; Christian David and Hans Egede; George Schmidt; <i>How to Read Church, vol. 2</i> –Catholic Reform in the Sixteenth Century; The Seventeenth Century: Toleration out of Conflict (<i>The growth of the Church</i>)
17	<i>Westminster</i> : Q. 35–36; 1 Corinthians 6–10 (1 Corinthians 9:19)	<i>The Story of Christianity</i> –Revival Fires; the Orthodox Church in the Age of Reason; <i>The 100 Most Important Events</i> –Jonathan Edwards; <i>From Jerusalem to Irian Jaya</i> –American Indian Missions: Paul Le Jeune; John Eliot; The Mayhews; David Brainerd; Eleazer Wheelock; David Zeisberger; Isaac McCoy; Marcus and Narcissa Whitman; <i>How to Read Church, vol. 2</i> –Religious Flowering of the Seventeenth Century; Reformation of the Sixteenth Century (<i>The growth of the Church</i>)
18	<i>Westminster</i> : Q. 37, 38; 1 Corinthians 11–15 (1 Corinthians 13:13)	<i>The Story of Christianity</i> –New World of Freedom; Christianity Attacked, Divided, and Flourishing; New Movements in Protestantism; a New Era for Missions; <i>The 100 Most Important Events</i> –William Wilberforce; John Keble; Soren Kierkegaard; Robert Raikes; William Carey; <i>From Jerusalem to Irian Jaya</i> –South Central Asia: William Carey; <i>How to Read Church, vol. 2</i> –The Seventeenth Century: Tolerance out of Conflict (<i>The growth of the Church</i>)
19	<i>Westminster</i> : Q. 39–44; 1 Corinthians 16; When I Am Weak, I Am Strong; 2 Corinthians 1–3 (2 Corinthians 1:3–4)	<i>The Story of Christianity</i> –American Christianity; <i>The 100 Most Important Events</i> –Campbells/Disciples of Christ; Adoniram and Ann Judson; Charles G. Finney; John Nelson Darby; Dwight L. Moody; Richard Allen; <i>From Jerusalem to Irian Jaya</i> –South Central Asia: William Carey; Adoniram and Ann Judson; George and Sarah Boardman; Alexander Duff; James and Isabella Thoburn; <i>How to Read Church, vol. 2</i> –Evangelization of the World (<i>The growth of the Church</i>)
20	<i>Westminster</i> : Q. 45–48; 2 Corinthians 4–9:5 (2 Corinthians 4:5–6)	<i>The Story of Christianity</i> –The Eastern Churches; Christianity in Industrial Society; World Evangelization; <i>The 100 Most Important Events</i> –Charles Spurgeon; Elizabeth Fry; William Booth; David Livingstone; <i>From Jerusalem to Irian Jaya</i> –Black Africa: Robert and Mary Moffat; <i>How to Read Church, vol. 2</i> –Evangelization of the World (<i>The growth of the Church</i>)
21	<i>Westminster</i> : Q. 49–54; 2 Corinthians 9:6–13 (2 Corinthians 10:17–18)	<i>From Jerusalem to Irian Jaya</i> –Black Africa: David Livingstone; George Grenfell; William Sheppard; Alexander Mackay; Mary Slessor; China: Robert Morrison; Liang Afa; Karl F. A. Gutzlaff; <i>How to Read Church, vol. 2</i> –New Worlds: Britain and North America (<i>The growth of the Church</i>)
22	<i>Westminster</i> : Q. 55, 56; How to Be Free; Galatians 1–5 (Galatians 2:20–21)	<i>The Story of Christianity</i> –World Evangelization; <i>The 100 Most Important Events</i> –Hudson Taylor; <i>From Jerusalem to Irian Jaya</i> –China: J. Hudson Taylor; Jonathan and Rosalind Goforth; Mildred Cable; The Pacific Islands: Henry Nott; <i>How to Read Church, vol. 2</i> –The Church in the Age of Enlightenment and Revolution (<i>The growth of the Church</i>)
23	<i>Westminster</i> : Q. 57–59; Galatians 6; Calling of the Saints; Ephesians 1–4 (Ephesians 1:3)	<i>From Jerusalem to Irian Jaya</i> –The Muslim World: Hiram Bingham; John Williams; John G. Paton; John Coleridge Patteson; Florence Young; <i>How to Read Church, vol. 2</i> –The Shock of the Revolution (<i>The growth of the Church</i>)

(continued on the following page)

Week	Bible	History and Biographies
24	<i>Westminster</i> : Q. 60–66; Ephesians 5–6; Christ, Our Confidence and Our Strength; Philippians 1–4:1 (Philippians 2:1–2; Review)	<i>From Jerusalem to Irian Jaya</i> –The Muslim World: Henry Martyn; Samuel Zwemer; Temple Gairdner; Constance Padwick; Maude Cary; <i>How to Read Church, vol. 2</i> –Restoration and Liberalism (<i>The growth of the Church</i>)
25	<i>Westminster</i> : Q. 67–72; Philippians 4:2-23; Power and Joy; Colossians 1-4 (Colossians 3:1-3)	<i>From Jerusalem to Irian Jaya</i> –Korea and Japan: Horace Allen; Henry Appenzeller; Horace and Lillias Horton Underwood; John L. Nevius; Protestant Mission Initiatives in Japan; William Smith Clark and Kanzo Uchimura; Charles and Lettie Cowman; Mabel Francis; <i>How to Read Church, vol. 2</i> –The British Experience (<i>The growth of the Church</i>)
26	<i>Westminster</i> : Q. 73–75; Hope for a Hopeless World; 1 Thess. 1-5; Holding Back Lawlessness; 2 Thess. 1 (1 Thess. 2:13)	<i>From Jerusalem to Irian Jaya</i> –Single Women Missionaries: Adele Marion Fields; Charlotte (Lottie) Diggs Moon; Amy Carmichael; <i>How to Read Church, vol. 2</i> –A World Wide Christianity
27	<i>Westminster</i> : Q. 76–81; 2 Thess. 2-3; How to Build a Church; 1 Timothy 1-3 (2 Thess. 3:3-5)	<i>The 100 Most Important Events</i> –Student Volunteer Movement; <i>From Jerusalem to Irian Jaya</i> –Single Women Missionaries: Johanna Veenstra; Gladys Aylward; Student Volunteers: C. T. Studd; John R. Mott; Robert E. Speer; <i>How to Read Church, vol. 2</i> –The Weight of Modernity (<i>The growth of the Church</i>)
28	<i>Westminster</i> : Q. 82–88; 1 Timothy 4-6; Sturdy Christians in a Collapsing World; 2 Timothy 1-2 (1 Timothy 4:12-14)	<i>From Jerusalem to Irian Jaya</i> –Student Volunteers: Fletcher Brockman; E. Stanley Jones; “Faith” Missionaries: A. B. Simpson; Fredrik Franson; Rowland Bingham; Peter Cameron Scott; C. I. Scofield (<i>The growth of the Church</i>)
29	<i>Westminster</i> : Q. 89–93; 2 Timothy 3-4; Hope for the Future, Help for Today; Titus 1-3 (Titus 2:11-13)	<i>The Story of Christianity</i> –Fortress Rome; Facing the New Century; A World at War and A New Theology; <i>The 100 Most Important Events</i> –Papal Infallibility; Pentecostalism; Karl Bath; <i>From Jerusalem to Irian Jaya</i> –“Faith” Missionaries: Jim Eliot; Eliza Davis George (<i>The growth of the Church</i>)
30	<i>Westminster</i> : Q. 94–97; Philemon; Hebrews 1–4:13 (Hebrews 1:1–2)	<i>The Story of Christianity</i> –The Orthodox Church in Communist Russia; The West Between the Wars; <i>The 100 Most Important Events</i> –The Fundamentalist Movement; <i>From Jerusalem to Irian Jaya</i> –Innovation and Ingenuity: Medical Missions; Ida Scudder; Carl Becker (<i>The growth of the Church</i>)
31	<i>Westminster</i> : Q. 98, 99; Hebrews 4:14–9:28 (Hebrews 4:14)	<i>The Story of Christianity</i> –World War II and After; <i>The 100 Most Important Events</i> –Cameron Townsend; Christian Radio Broadcast; Dietrich Bonhoeffer; <i>From Jerusalem to Irian Jaya</i> –Innovation and Ingenuity: William Cameron Townsend; Elizabeth “Betty” Greene (<i>The growth of the Church</i>)
32	<i>Westminster</i> : Q. 100, 101; Hebrews 10–13; Faith in Action; James 1 (Hebrews 12:1–2)	<i>From Jerusalem to Irian Jaya</i> –Twentieth-Century Martyrs: Betty and John Stam; Paul Carlson; Betty Olsen; Chet Bitterman; William Donald McClure (<i>The growth of the Church</i>)
33	<i>Westminster</i> : Q. 102, 103; James 2–5; Living Stones; 1 Peter 1–2:3 (1 Peter 1:3–5)	<i>The Story of Christianity</i> –Developing Churches; Ecumenical Movements; <i>The 100 Most Important Events</i> –World Council of Churches Is Formed; <i>From Jerusalem to Irian Jaya</i> –Third World Missions: Pandita Ramabai; William Wade Harris; Semisi Nau; John Sung; Elka of the Wai Wai (<i>The growth of the Church</i>) <i>Sphere Four</i> : Indigenous Missions Defined
34	<i>Westminster</i> : Q. 104, 105; 1 Peter 2:4–5:14; Faith in the Face of Falsehood; 2 Peter 1 (2 Peter 1:3–4)	<i>The Story of Christianity</i> –Social Issues and Activism; Changing Catholicism; the New Evangelicals; the Pentecostal Movement; World Christianity (<i>The global Church</i>) <i>The 100 Most Important Events</i> –Martin Luther King Jr.; Second Vatican Council; Billy Graham; Modern Charismatic Renewal

(continued on the following page)

Week	Bible	History and Biographies
35	<i>Westminster</i> : Q. 106; 2 Peter 2–3; Authentic Christianity; 1 John 1–3:24 (1 John 2:1–2)	<i>The 100 Most Important Events</i> —Chinese Church Grown Despite Cultural Revolution; <i>From Jerusalem to Irian Jaya</i> —New Methods and Strategy: R. Kenneth Strachan; Orlando Costas; Donald McGavran; Ralph and Roberta Winter; Lesslie Newbigin (<i>The growth of the Church</i>)
36	<i>Westminster</i> : Q. 107; 1 John 4–5; the Vital Balance; 2 John; Believers and Bosses; 3 John; Contending for the Faith; Jude (2 John 1:6; 3 John 1:11; Revelation 5:12, 22:7; Review)	<i>From Jerusalem to Irian Jaya</i> —Saints and Celebrities: Bob Pierce; Bruce Olson; Mother Teresa; Brother Andrew and Open Doors; Helen Roseveare; Jackie Pullinger; Don Richardson; Postscript (<i>The growth of the Church</i>)



SONLIGHT 2020-2021 CATALOG



PERSONALIZE YOUR CURRICULUM
Following subjects to your preference to complete your year.

SUBJECTS	PRICE
Primer	\$149
Level 1 Set	\$149
Level 2 Set	\$149
Level 3 Set	\$149
Level 4 Set	\$149
Level 5 Set	\$149
Level 6 Set	\$149
Level 7 Set	\$149
Level 8 Set	\$149
Level 9 Set	\$149
Level 10 Set	\$149
Level 11 Set	\$149
Level 12 Set	\$149
Level 13 Set	\$149
Level 14 Set	\$149
Level 15 Set	\$149
Level 16 Set	\$149
Level 17 Set	\$149
Level 18 Set	\$149
Level 19 Set	\$149
Level 20 Set	\$149
Level 21 Set	\$149
Level 22 Set	\$149
Level 23 Set	\$149
Level 24 Set	\$149
Level 25 Set	\$149
Level 26 Set	\$149
Level 27 Set	\$149
Level 28 Set	\$149
Level 29 Set	\$149
Level 30 Set	\$149

HISTORY / BIBLE / LITERATURE: Elementary

ESTIMATED DAILY TIME:
Student: 1.5-2 hrs | Parents: 1-1.5 hrs

K Exploring American History

Grades: Kindergarten-1 | Ages: 5-6

NEW! Kindergarten Package

Young adventurers: Discover America's history

The History / Bible / Literature program Sonlighters have been wishing for. Sonlight K is a delightful, age-appropriate Kindergarten American History program, done in Sonlight's signature style. In this 36-week program, you'll give your students their first taste of American history.

Sonlight K shares the stories of key events and important people in American history. You'll encounter key statesmen and meet the cover the Declaration of Independence, the Constitution, and the "Star-Spangled Banner" (the song and the flag itself).

Stories of the men and women, artists and presidents, plus a computer programmer, an enslaved potter, a determined dog, a joyful puppeteer—including three score short biographies.

More than two dozen of the best children's books on the planet, carefully selected from the tens of thousands published each year. You won't find another program like this on the market. It's unique. And fascinating and fun!

TRY BEFORE YOU BUY!
Visit sonlight.com/samples and get three weeks of this level's Instructor's Guide—FREE!

(4-Day HBL)

SONLIGHT®
Complete, literature-rich curriculum
you're guaranteed to love.



SCHEDULES & MATERIALS HIGH SCHOOL

SONLIGHT.COM
LOVE TO LEARN LOVE TO TEACH™

Request A FREE COPY!

SONLIGHT.COM