

Church History 1

Apostles to Pre-Reformation

April 12, 2013 – Intro Lecture
Lakeside Institute of Theology
Ross Arnold, Spring 2013

Policies and Requirements

1. Classes are free, but all students seeking a certificate or degree must purchase books (paper, not electronic), which will be made available by the Institute.
2. Students in certificate or degree tracks may miss no more than one class per course, without arrangements made in advance with the teacher to make up missed work (at the discretion of the teacher).
3. Students in certificate or degree tracks will be required to take a pass/fail final exam in each course, based on study guidelines provided by the teacher.
4. Students in certificate or degree tracks must make a passing grade (based on "pass/fail") in each course in order to receive credit towards a certificate or degree.
5. Candidates for degrees (Master of Theology and Master of Theology & Ministry) must be approved by the Institute Director before final admission into a degree program.

Church History 1 (TH1)

1. Introduction to Church History
2. Apostles to Catholic Christianity
3. Persecution, Heresies & the Book
4. Emperors, Bishops, Saints & Intellectuals
5. Councils, Monks, Popes & Augustine
6. Schisms, Barbarians & Gregory the Great
7. Charlemagne, Cathedrals, Crusades & Scholastics
8. Poverty, Inquisition, Babylonian Captivity... & Final Exam

What is Church History?

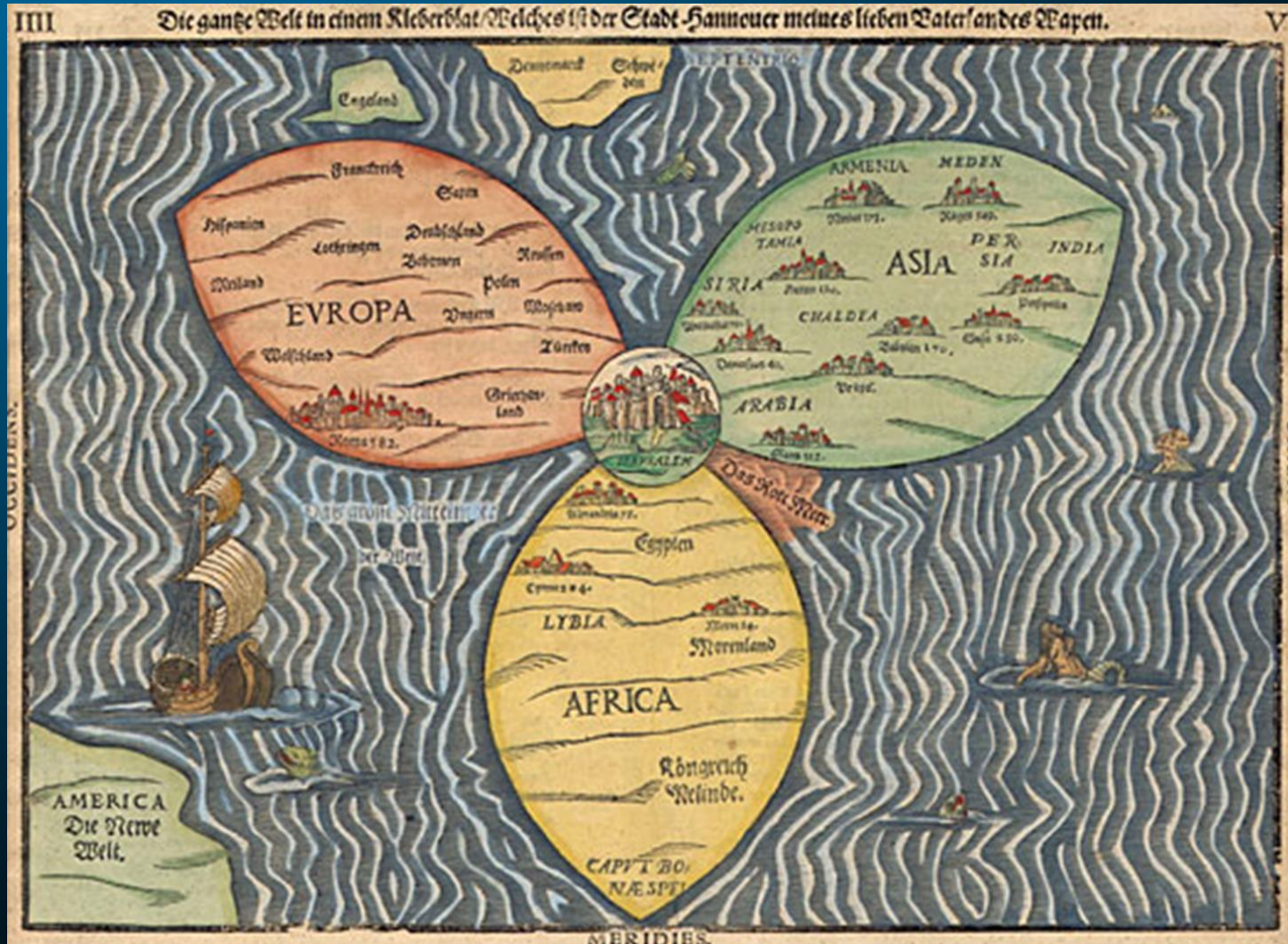
The story of the origin, growth and development of the Christian faith and the Christian Church, starting about AD 30, following the resurrection of Jesus Christ.

Why is Church History important?

1. The Christian message is rooted in the fact that God entered human history; Christianity is uniquely historical.
2. The history of the Church also is the story of how God the Holy Spirit has continued to act through men and women of the faith.
3. Without understanding the past, we are unable to accurately understand ourselves or our faith.
4. A knowledge of Church history can keep us repeating past mistakes and falling into past errors.

The 1st Century AD and the Early Church

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1. Palestine was, in Jesus' time, very much the center of the world, the cross roads of the three continents.
2. Politically and culturally, it was the perfect environment for Jesus to come and for the Church to grow.
 - a) The *Pax Romana*
 - b) The Roman Roads
 - c) The Greek language.
3. Economically, the 1st Century was a perfect time for a new message of hope.
4. Morally and religiously, the world was tired and frustrated and ready for a change.

The 1st Century AD and the Early Church

- Instability among the Jews
 - The Babylonian Exile staggered Judaism.
 1. Is YHWH God NOT as powerful as the Babylonian gods?
 2. Does God no longer love us, or no longer accept us as His Chosen People?
 3. How do we continue without the things that represent our election by God – the Promised Land and the Temple? *(This was when the synagogue system was created, with a formalized focus on prayer and study, rather than sacrifice.)*
 4. How do we worship without the Temple?
 5. Are we to be assimilated into a foreign culture – as happened to the Northern Kingdom of Israel? *(Why synagogues became community centers.)*

The 1st Century AD and the Early Church

- Instability among the Jews
 - The last prophet of God – Malachi – had been over 400 years earlier. Where was God?
 - The Greek influence on Jewish culture and religion had created tremendous rifts.
 - Pharisees – the “set apart ones” were Jewish fundamentalists, holding to a strict acceptance of all the Hebrew Bible and opposing Hellenization.
 - Sadducees were liberal, Hellenized Jews, held a limited interpretation of the Torah (but not the rest of the Tanakh), and had most of the political power.
 - Essenes were the cultic, apocalyptic Jewish sect that advocated complete separation from society.
 - Zealots saw Roman oppression as the enemy, to be driven out at all costs.

The 1st Century AD and the Early Church

- The Roman occupation and oppression rubbed against the Jewish sense of independence.
 - It smacked of both the Babylonian Exile and the Seleucid oppression – previous times when foreign unbelievers had controlled God's Chosen People.
 - It was economically almost unbearable.
 - It was the cause of frequent minor rebellions, and would eventually result in the Great Jewish Revolt, which prompted Rome to destroy Jerusalem and the Temple in AD 70. *(Leading to same questions as the Babylonian Exile.)*
 - It would also eventually cause the final and complete split between Jews and Christians, when Christians refused to support the Bar Kochba rebellion in 132 AD. *(Prior to this, many Christians had continued to participate in the Jewish community and ritual.)*