

Subjects for Core 200

- **History:** As your children study chronological History and enjoy historical fiction and fascinating biographies, they'll learn about the key events and people that shaped our world. In particular, Sonlight features historical figures whose character and achievements we want children to emulate. As children study the past, they begin to shape their future.
- **Bible:** Equip your children to study, interpret and apply the scripture to everyday life. Daily Bible readings and thought-provoking supplemental materials help you mentor your children as they grow in Christ.
- **Literature:** Literary classics and more historical fiction add color and depth to your children's history study. Includes the best books that teach your children, stretch their thinking, prepare them for college and foster a true love of learning.
- **Language Arts:** A complete writing program develops the critical thinking, literary analysis and creative writing skills your children will need to excel in college and effectively engage our culture from a Biblical worldview.

Three options for teaching your teens

- **Option 1, Hands-on Teaching:** Give your students the Student Guide and keep the Parent Guide yourself. You can do as much of the reading together as you want and give the scheduled assignments as you see fit. You and your students can follow along together each day. Using the extra notes in your Parent Guide, you can discuss the reading, comprehension questions and notes and enjoy the dialogue with your teen.
- **Option 2, Guided Independent Study:** Give your student the Student Guide and keep the Parent Guide yourself. As your students handle their own schedule and assignments, you can check their answers and discuss any points of interest. The extra notes in your Parent Guide help you discuss reading and ideas even if you haven't read the books yourself.
- **Option 3, Full Independent Study:** Give your student both the Parent and Student Guides. Your students can work independently from the Student Guide and then check their answers in the Parent Guide. You can check their progress and discuss their learning as you see fit.

History of God’s Kingdom—Scope and Sequence: Schedule for Topics and Skills

Week	Bible	History and Biographies	Literature
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>)	<i>Till We Have Faces</i> (Myth/ Novel); <i>Flames of Rome</i> (The Great Fire of Rome); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Till We Have Faces</i> (Myth/ Novel); <i>Pontius Pilate</i> (Novel); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Pontius Pilate</i> (Novel); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Pontius Pilate</i> (Novel); <i>Romeo & Juliet</i> (Tragic Play); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Romeo & Juliet</i> (Tragic Play); <i>Jane Eyre</i> (Novel); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Jane Eyre</i> (Novel); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Jane Eyre</i> (Novel); <i>A Child’s Anthology of Poetry</i> (Poetry)
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>)	<i>Jane Eyre</i> (Novel); <i>The Shining Company</i> (Saxon invading Britain in the 600s); <i>A Child’s Anthology of Poetry</i> (Poetry)

History of God's Kingdom—Scope and Sequence: Schedule for Topics and Skills (cont.)

Week	Bible	History and Biographies	Literature
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>)	<i>The Shining Company</i> (Saxon invading Britain in the 600s); <i>Gammage Cup</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Gammage Cup</i> (Novel); <i>The Outlaws of Sherwood</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>The Outlaws of Sherwood</i> (Novel); <i>Ramsey Scallop</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Ramsey Scallop</i> (Novel); <i>Parcel of Patterns</i> (The Plague that devastated England in 1665); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Parcel of Patterns</i> (The Plague that devastated England in 1665); <i>Pilgrim's Progress</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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; Bartholomew de Las Casas; <i>How to Read Church, vol. 1</i> —The Autumn of Christendom (<i>The growth of the Church</i>)	<i>Pilgrim's Progress</i> (Novel); <i>Robinson Crusoe</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Robinson Crusoe</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Robinson Crusoe</i> (Novel); <i>A Christmas Carol</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>A Christmas Carol</i> (Novel); <i>Treasure Island</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)

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History of God's Kingdom—Scope and Sequence: Schedule for Topics and Skills (cont.)

Week	Bible	History and Biographies	Literature
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>)	<i>Treasure Island</i> (Novel); <i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Oliver Twist</i> (Novel); <i>Pride & Prejudice</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Pride & Prejudice</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Pride & Prejudice</i> (Novel); <i>Dr. Jekyll and Mr. Hyde</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Dr. Jekyll and Mr. Hyde</i> (Novel); <i>Wise Woman and Other Stories</i> (Short Stories); <i>A Child's Anthology of Poetry</i> (Poetry)
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	<i>Twelfth Night</i> (Comedic Play); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Screwtape Letters</i> (Satire); <i>A Child's Anthology of Poetry</i> (Poetry)

History of God's Kingdom—Schedule for Topics and Skills (cont.)

Week	Bible	History and Biographies	Literature
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>)	<i>Going Solo</i> (Autobiographical story of WWII pilot, Roald Dahl); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Separate Peace</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Separate Peace</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Mrs. Frisby & the Rats of NIMH</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>What Hearts</i> (Novella); <i>Pictures of Hollis Woods</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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	<i>What Hearts</i> (Novella); <i>Best of Father Brown</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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	<i>Best of Father Brown</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Enchantress from the Stars</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
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>)	<i>Enchantress from the Stars</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)

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Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible/Apologetics: See Study Guide ^N 1					
Special	Day 1: Read the Bible/Apologetics—Introduction notes in Section One of this guide. Please make sure your mom or dad reads it too.				
Westminster Shorter Catechism	Read Question 1, plus answer all the questions (#1–15)			Read Question 2, plus answer all the questions (#1–15)	
More Than a Carpenter	Day 1–Day 5: chap. 1 and chap. 2				
Adventuring Through the Bible	chap. 47	chap. 48	chap. 49	chap. 50	chap. 51
Memorization ^N 2	Matthew 1:21		Mark 10:45		Luke 19:10
History and Biographies¹					
Special	Day 1: Parents and Students: Read the History and Biographies—Introduction notes in Section One of this guide.				
The Story of Christianity	pp. 7–11	pp. 12–19	pp. 20–23	pp. 24–29	pp. 30–35 
The 100 Most Important Events in Christian History					pp. 15–17 Titus
From Jerusalem to Irian Jaya					pp. 26–30 Paul
How to Read Church History, Volume 1	Optional: chap. 1				
Current Events	Parents and Students: please read the notes for Current Events in Section One of this guide.				
Literature¹					
Till We Have Faces	Part I, chaps. 1–5	Part I, chaps. 6–9	Part I, chaps. 10–13	Part I, chaps. 14–17	Part I, chaps. 18–21
A Child's Anthology of Poetry	"Hiding" p. 3	"The Creation" p. 5	"Life Doesn't Frighten Me" p. 6	"Song for a Young ..." p. 8 "Song for the Sun ..." p. 9	"A Visit From Mr. Fox" p. 10
Language Arts					
Creative Expression ^N 3	A Short Story of Mythical Proportions ^N				
Optional: Vocabulary from Classical Roots A	pp. v–viii	Lesson 1; study Key Words	Exercise 1A	Exercise 1B	Exercise 1C
Optional: Wordly Wise 3000 Book 9	Exercise 1A		Exercise 1B		Exercise 1C
Other Notes					

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1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: Bible/Apologetics, History and Biographies, and Literature Study Guide sections are ordered alphabetically by book title.
2. The ^N symbol means there is a note for this book in the notes section immediately following the schedule page.
3. Please look for your Creative Expression assignment in the Notes section immediately following the schedule page.

Key: Check off when complete ^N See Notes following Schedule  Map Assignment  Timeline Suggestion

Week 1—Notes

Memorization

As stated in the Introduction, 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).

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 passages aloud will enable you to practice some public speaking skills.

Current Events

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: Appendix 1). 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.

Literature/Creative Expression

Please read the Literary Analysis Overview, located in Section Three: Appendices, before you read this week's Creative Expression assignment or start *Pictures of Hollis Woods*. **Note to Parent or Student:** Because the Creative Expression assignments are tied closely to the books you will be reading, each week's Creative Expression assignment can be found directly behind the Schedule Pages in the week it is assigned.

For clarity and ease of use, Sonlight calls all writing

assignments "Creative Expression." The actual assignments, however, encompass a wide variety of writing tasks, styles, and skills. For example, you will encounter traditional composition practice (formal essays, informal thank-you notes), research, poetry, book reports, analysis, and fun creative writing assignments. We believe that the breadth and variety of Creative Expression assignments will improve your writing—and that you'll have a lot of fun in the process.

Creative Expression

Day 1: A Short Story of Mythical Proportions

Your assignment this week is to use *Till We Have Faces* as inspiration to write your own short story based upon a Greek myth or, if you prefer, a favorite fairy tale. You can retell the story (as C. S. Lewis did in *Till We Have Faces*) or expand upon it in a new and interesting way. You should also include a moral theme or Christian angle as C. S. Lewis did.

If you want or need to, do a little research on Greek myths. You'll be surprised by the number of myths that you're already familiar with. In fact, as you think about what myth or fairy tale to use, evaluate the possibilities critically.

Is there something about a particular myth or fairy tale that you disagree with? Is there something that jumps out at you as being particularly inconsistent with modern-day Christianity? Or maybe something will strike you as being remarkably similar to beliefs today. It is our goal that this thought process would not only help you to choose a myth or fairy tale as inspiration, but also to develop an interesting angle or theme to guide your story.

If you're wondering how long exactly a short story is, that will depend upon several things: the myth or fairy tale you choose, what you want to say in your version, how inspired you are, etc. By this point in your studies, we expect that technical issues, like formatting, length, etc., will naturally resolve themselves as you get caught up in the creativity and excitement inherent in the writing process.

Enjoy the freedom we've given you with this assignment. You never know when your unique vision of an old classic will inspire you to become the next C. S. Lewis! ■

Date:	Day 1 ⁶	Day 2 ⁷	Day 3 ⁸	Day 4 ⁹	Day 5 ¹⁰
Bible/Apologetics¹					
<i>Westminster Shorter Catechism</i>	Question 3, plus answer all the questions (#1–12)			Question 4, plus answer all the questions (#1–12)	
<i>More Than a Carpenter</i>	Day 1–Day 5: Read chap. 3				
<i>Adventuring Through The Bible</i>	chap. 52				
Bible Reading		John 1	John 2	John 3	John 4
Memorization	John 1:14				
History and Biographies¹					
<i>The Story of Christianity</i>	pp. 36–39	pp. 40–43	pp. 44–45	pp. 46–47	pp. 48–49
<i>The 100 Most Important Events in Christian History</i>			pp. 13–15 Nero; 19–21 Polycarp 🕒📅	pp. 17–19 Justin Martyr 🕒📅	pp. 22–23 Irenaeus
<i>From Jerusalem to Irian Jaya</i>	pp. 17–20	pp. 21–26 Romans	pp. 30–34 Polycarp/Perpetua 🕒📅		
<i>How to Read Church History, Volume 1</i>	Optional: read chap. 2				
Current Events	Same instructions.				
Literature¹					
<i>Till We Have Faces</i>	Part II, chap. 1–end				
<i>Pontius Pilate</i>		chaps. 1–2	chaps. 3–4	chaps. 5–6	chaps. 7–8
<i>A Child's Anthology of Poetry</i>	"Do you carrot all for me?" p. 12 "Monday's Child is Fair of Face" p. 13	"Mr. Nobody" p. 14 "I Shall Not Pass This Way Again" p. 15	"Somebody's Mother" p. 16	"The Cat's of Kilkenny" p. 18 "The Cowboy's Lament" p. 19	"Good Sportsmanship" p. 20 "Pachycephalosaurus" p. 21
Language Arts					
Creative Expression	Response Paper 📄				
Optional: Analogies 2		pp. 1–3	pp. 4–5	pp. 6–7	p. 8
Optional: Wordly Wise 3000 Book 9	Exercise 1D		Exercise 1E		Exercise 2A
Other Notes					

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1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: Bible/Apologetics, History and Biographies, and Literature Study Guide sections are ordered alphabetically by book title.

Key: Check off when complete See Notes following Schedule 🗺 Map Assignment 🕒 Timeline Suggestion

Week 2—Notes

Creative Expression

Day 1: Response Paper

Please write a response to Lewis's book. Whether you are confused, agreed, challenged, inspired; whether you like his point or don't understand it, write a page in response. ■

Date:	Day 1 <small>11</small>	Day 2 <small>12</small>	Day 3 <small>13</small>	Day 4 <small>14</small>	Day 5 <small>15</small>
Bible/Apologetics¹					
<i>Westminster Shorter Catechism</i>	Questions 5–6, plus answer all the questions (#1–16)			Question 7, plus answer all the questions (#1–11)	
<i>More Than a Carpenter</i>	Day 1–Day 5: Read chap. 4				
Bible Reading	John 5	John 6	John 7	John 8	John 9
Memorization	John 6:29				
History and Biographies¹					
<i>The Story of Christianity</i>	pp. 50–53	pp. 54–55	pp. 56–59 🕒📖🌐📖	pp. 60–63 🕒📖🌐📖	pp. 64–65
<i>The 100 Most Important Events in Christian History</i>	pp. 26–29 Origen/Cyprian 🕒📖	pp. 30–31 Anthony	pp. 32–36 Constantine/Nicea	pp. 36–38 NT Canon	pp. 38–40 Ambrose
<i>How to Read Church History, Volume 1</i>	Optional: Read chap. 3. See <i>Notes</i> about Origen and Tertullian and for vocabulary and questions.				
Current Events	Same instructions.				
Literature¹					
<i>Pontius Pilate</i>	chaps. 9–10	chaps. 11–12	chaps. 13–14	chaps. 15–16	chaps. 17–18
<i>A Child's Anthology of Poetry</i>	"Song Form" p. 22 "It Would Melt" p. 23 "The Old Pond" p. 23 "The Frog" p. 24	"The Witch of Willowby Wood" p. 25	"The Gingerbread Man" p. 27	"The Ball Poem" p. 28	"The Fish" p. 29
Language Arts					
Creative Expression	The Writer's Craft 📖				
Optional: Vocabulary from Classical Roots A	Lesson 2; study Key Words	Exercise 2A	Exercise 2B	Exercise 2C	Review for Lessons 1 & 2
Optional: Wordly Wise 3000 Book 9	Exercise 2B		Exercise 2C		Exercise 2D
Other Notes					

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Key: Check off when complete See Notes following Schedule 🌐 Map Assignment 🕒 Timeline Suggestion

Creative Expression

Day 1: The Writer's Craft

While I appreciate the much clearer understanding I have of Israel under Roman jurisdiction at the time of Christ (especially the difference between Judea and Galilee), and while I certainly understand Pilat's background more for having read this book, I think Paul Maier overwrites.

Find three short passages and reword them to be more congenial.

For example:

Moments later he was caught by a shove from behind which nearly toppled him into the pool.

"I've been watching you the whole time from behind that column," Procula chirped.

(Birds chirp. Women speak.)

Moments later he heard footsteps approach, and the cheerful voice of his betrothed greeted him.

"Welcome, Pilate, I'm glad to see you," Procula said. ■

The Westminster Shorter Catechism

Question 1

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 the worship of God on the Sabbath, or witnessing to an unbeliever*

Question 2

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)*
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*

Question 3

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*

Question 4

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 possesses; 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.

Questions 5–6

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*

Question 7

1. What does “decree” mean? And “counsel”? And “foreordained”? ➔ **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*

Questions 8–9

1. In figure 7.1, with what is God’s work of creation compared? ➔ *a man building a house*
2. In figure 7.1, with what is God’s work of providence compared? ➔ *the man taking care of his house*
3. What two things in God’s work of creation are not to be compared with the activity of humans? ➔ *God did not need to use existing materials as man does; God did it all in one day whereas man needs lots of time to do his work*
4. What does the theory of modern science teach as to the origin of the world? ➔ *the world as we see is the result of a very slow and steady development*

The Story of Christianity

pp. 7–11

Vocabulary Development

“... 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)

Questions and Comments

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 make disciples of all nations”¹ Matthew 28:18*
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.)

pp. 12–19

Vocabulary Development

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 East)

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)

Questions and Comments

7. 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*
8. 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*
9. Can you think of some others? ➔ *love for your neighbor; care for the poor; God is love*
10. When did the northern kingdom of Israel fall and to whom? ➔ *in 722 BC to the Assyrians*
11. When did the southern kingdom of Judah fall and to whom? ➔ *in 597 BC to the Babylonians*
12. What role did the Persian king, Cyrus the Great, play in Jewish history? ➔ *he freed the Babylonian captives*

Vocabulary Development

... 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*)

Questions and Comments

13. What was Alexander the Great's greatest influence on the world? ➔ *the spread of Greek philosophy, language, and culture*
14. Which of these influences had the greatest impact on the writing of the New Testament? ➔ *the spread of the Greek language*
15. 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)*
16. What was the effect of the Maccabean Revolt for the Jews? ➔ *the restoration of religious freedom*
17. What Jewish festival, still celebrated to this day, was established to honor this victory? ➔ *Hanukkah*²
18. Give a brief description of the five major religious parties of the Jews during the life of Jesus and the beginning of the church: the Pharisees, Sadducees, Essenes, Herodians, and Zealots.
19. To which of the five major religious parties did the common people among the Jews tend to belong? ➔ *none—they followed a simple form of Judaism*
20. 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)*

2. 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.

Timeline and Map Activities

🌐 Alexandria ① (map 2)

pp. 24–29

Vocabulary Development

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*)

Questions and Comments

21. 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*
22. 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*
23. Who was John the Baptist? ➔ *cousin of Jesus; the one who prepared the way for the ministry of Jesus by calling people to repent*
24. 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*
25. 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*
26. Which of these authorities actually condemned Jesus to death by crucifixion? ➔ *Pilate*
27. 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

28. Which holds the most meaning for you? Why? ➔ *My God, My God, why have you forsaken me: because I will never have that experience*
29. 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*
30. 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.”*

pp. 30–35

Vocabulary Development

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)*

Questions and Comments

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*

Note: 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 that, based on Matthew 16:18, he was the first in an unbroken line of apostolic succession that extends to the present pope.³ 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 (Gus') 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.”

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*

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

Timeline and Map Activities

🕒 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)

pp. 36–39

Vocabulary Development

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)

Questions and Comments

41. 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*
42. 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.
43. You will see in your studies this year how the position and authority of church leaders has 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.*

pp. 40–43

Vocabulary Development

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

Questions and Comments

44. 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*

45. Who were the Apostolic Fathers? ➔ *the most famous church leaders in the generation immediately following the time of the apostles⁴*
46. Write brief descriptions of the following philosophical challenges to the early church: Gnosticism, Marcionism, Montanism, Mithraism.

pp. 46–47

Vocabulary Development

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

Questions and Comments

47. Who were the apologists? ➔ *writers who explained and defended Christian beliefs*
48. Why was their work important to the early church? ➔ *their writings helped clarify and define Christian belief in view of their culture*
49. Name some of the early apologists. ➔ *Aristedes, Quadratus, Irenaeus, Tertullian; Justin Martyr*
50. 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*
51. Do you see any problems with such a practice? If so, what and why?

pp. 48–49

Questions and Comments

52. 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*

4. 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.

53. 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*
54. When and where did Christianity first become the official religion of a country? ➔ *in AD 301, in Armenia, under King Tiridates III*

pp. 50–53

Vocabulary Development

... 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)

Questions and Comments

55. 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*
56. Would you consider these issues *major* or *trivial*? Were they worthy of people getting upset about? Explain. ➔ *major: who Jesus was and is, and who God is remain central to Christian beliefs*
57. 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.)

Note: 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: I imagine that is not a salvation issue. (Did the thief on the cross understand, much less know about the concept of the Trinity?)

58. 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*
59. What is Monarchianism? ➔ *the belief that to equate Jesus with God is to endanger God the Father's monarchia: His sole (mon-) authority (archia)*
60. 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*
61. What is the source of the term "catacombs"? ➔ *it comes from the underground burial chambers at Kata Kumbas, just outside Rome*
62. What famous basilica was built over catacombs? ➔ *St. Peter's Basilica*
63. Name the Alexandrian Fathers. ➔ *Clement of Alexandria; Origen*
64. Where was the first Latin-speaking church established? ➔ *North Africa*
65. 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"*

pp. 54–55

Questions and Comments

66. 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?*
67. 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?*
68. 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?
69. 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?*

... 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.[!]⁶

pp. 56–59

Vocabulary Development

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*)

Questions and Comments

70. Who was the first “Christian” Emperor? ➔ *Constantine*

Note: 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,⁵ and through Constantine’s person He bound the empire to Himself by special bonds.

5. 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.”

71. 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*

72. 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*

73. Which Roman Emperor officially made Christianity the state religion, and when? ➔ *Theodosius, in 380*

74. What was the doctrine of Arius that prompted the Council of Nicea in 325? ➔ *he denied the full divinity of Jesus*

75. Is this a major issue? ➔ *major: Jesus claimed to be God, so if he was not, he was a liar*

Timeline and Map Activities

🕒 **Edict of Milan (313)**

🌐 *Constantinople (now Istanbul, Turkey)* 12; *Milan* 13
(map 1)

pp. 60–63

Vocabulary Development

... 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*)

Questions and Comments

76. What was the basic message of the Nicene Creed?⁷ ➔ *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*

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

7. 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.”

77. 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*
78. What is the Nicene Creed? ➔ *the revised version of the "Creed of Nicea"; it includes a statement about the Holy Spirit;⁸ it was revised at a council in Constantinople in AD 381; it is still used in the Christian church to this day*

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.

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

8. 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."—**Note:** 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.

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 Activities

🕒 **Council of Nicea (325)**

📍 Nicea ¹⁴; Cappadocia ¹⁵ (map 1)

pp. 64–65

Vocabulary Development

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)

Questions and Comments

79. 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*
80. 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*
81. **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?

82. 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*
83. 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."⁹

pp. 66–67

Vocabulary Development

They were to become known as the **Desert Fathers**. (*the earliest Christian monks who inhabited the desert land of the Middle East from the end of the second century AD onwards*)

Questions and Comments

84. Who were the Desert Fathers? ➔ *hermits who lived in the deserts to escape the corruptions of the world and meditate on spiritual matters*

85. Who was one of the first religious hermits? ➔ *Anthony of Egypt*
86. Who first encouraged the hermits to move from their isolation in the desert into settlements called monasteries? ➔ *Pachomius*
87. Who established the Monte Cassino monastery, and when? ➔ *Benedict of Nursia, in 529*

pp. 68–69

Vocabulary Development

... Augustine began to explore the Persian philosophy **Manichaeism** ... (*a philosophy which considers matter as intrinsically evil and mind as intrinsically good*)

Pelagianism (*the doctrine propounded by Pelagius, a British monk, that denied original sin and claimed that people could be righteous by the exercise of free will*)

Questions and Comments

88. After Augustine became Bishop of Hippo, what two heresies did he have to confront and what did they teach? ➔ *Donatism, which taught that those who had compromised during the persecutions should not be accepted again as leaders of the church; Pelagianism, which taught that a person could earn his way to heaven*
89. What major biblical doctrine did Augustine appeal to in opposing these two heresies? ➔ *the doctrine of grace—all we have is a gift from God*

pp. 70–73

Vocabulary Development

... spoke in languages unintelligible to the Romans and were thus known as **barbarians**. (*people considered by those of a different group to have a primitive civilization*)

... the **Vandals** were among the most successful of the tribes ... (*a Germanic people that overran Gaul, Spain, and northern Africa and sacked Rome—known for their destruction of property*)

... with territories divided up into areas called **dioceses** ... (*the district under the authority of a bishop*)

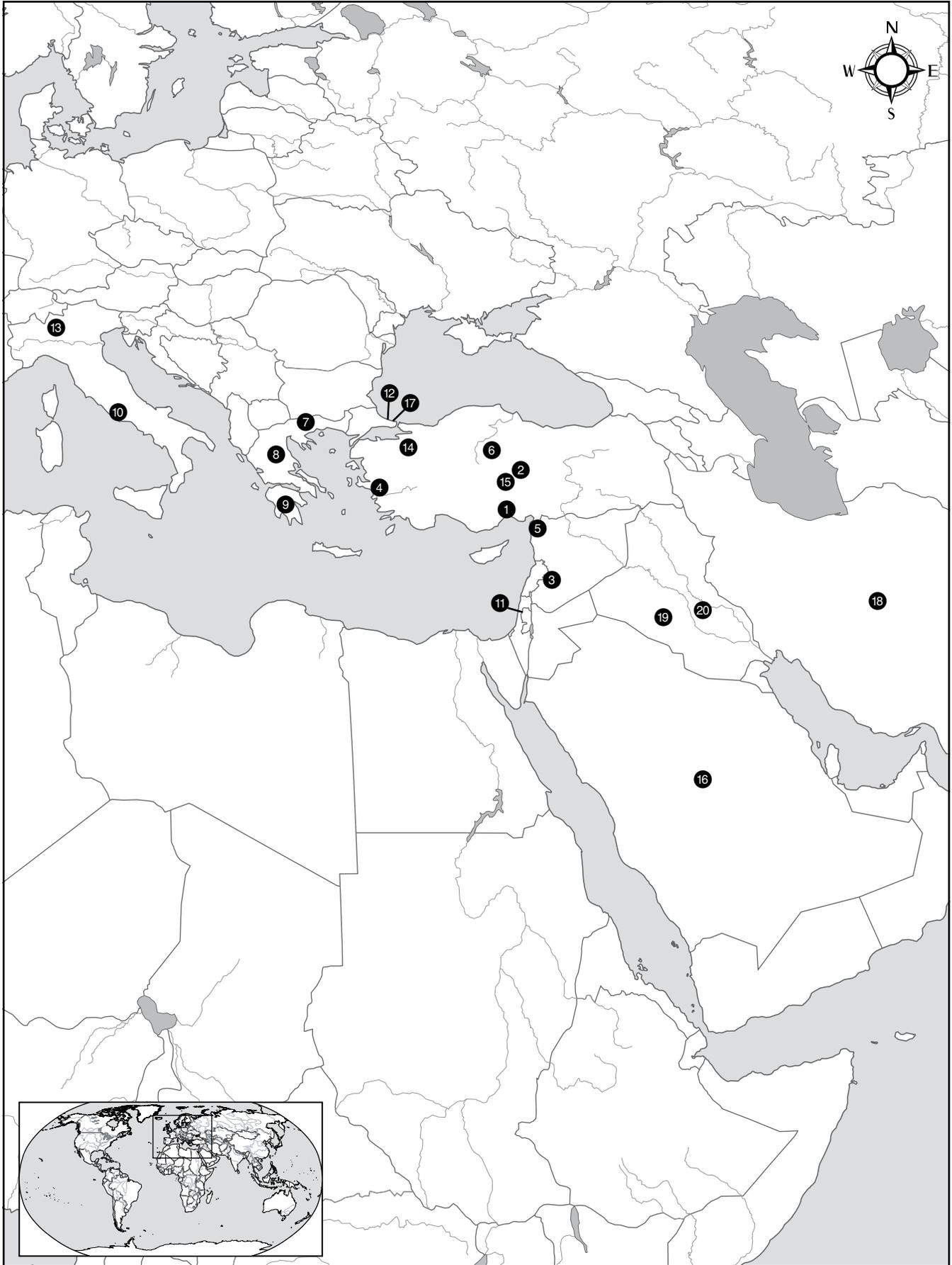
... a cathedral—where his "**see**" or official seat ... (*the center of authority, jurisdiction, or office of a bishop*)

Christians began to decorate the interiors with frescoes and **mosaics** ... (*pictures made by setting small colored pieces into a surface*)

In Rome, when Leo assumed the title **Pontifex Maximus** ... (*title of the highest priest of Roman religion; first used by the emperors, later popes assumed the title*)

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

The Story of Christianity—Map 1



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The Story of Christianity—Map 2



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The 100 Most Important Events in Christian History

pp. 13–15

Questions and Comments

1. 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 Activities

- 🕒 **Rome burns (AD 64)**

pp. 17–19

Questions and Comments

2. What two major Christian doctrines did Justin Martyr illuminate? ➔ *the Trinity and the incarnation*
3. 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 Activities

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

pp. 26–29

Vocabulary Development

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)*

Questions and Comments

4. 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*
5. 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*

6. 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*
7. Do you think Christians today should re-adopt a perspective in which an ascetic lifestyle is valued? ➔ *do what God calls you to do*
8. 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*
9. 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*
10. What was the result of his espousal of these beliefs? ➔ *he was excommunicated*

Timeline and Map Activities

- 🕒 **Origen (185–254)**

pp. 30–31

Questions and Comments

11. 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*
12. 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?

pp. 32–36

Questions and Comments

13. 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?

pp. 36–38

Questions and Comments

14. 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*
15. Who was the first to present the New Testament canon as we know it today, and when? ➔ *Athanasius, in 367*

pp. 38–40

Questions and Comments

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

pp. 41–43

Questions and Comments

17. What was Augustine’s attitude toward Christianity early in his life? ➔ *he rejected it as being for the simple minded*
18. Who changed his mind and why? ➔ *Bishop Ambrose of Milan; Augustine recognized that Ambrose was not simple minded, but brilliant*
19. Augustine’s teachings have affected theologians throughout the centuries to the present day. According to the authors, what two reformers constantly quoted Augustine? ➔ *Martin Luther and John Calvin*
20. To what does Augustine attribute the fall of Rome in his book *The City of God*? ➔ *the plan of God and his working in history*

pp. 43–45

Note: Because of the courage of the martyrs and their impact on the faith of the early church, it is easy to get the idea that persecution was widespread, but, as the authors point out, persecution was actually sporadic and localized. Not until AD 249, during the reign of Decius do we see any widespread persecution in the Roman Empire (see p. 53 in *The Story of Christianity*). In weeks 5 through 7, you will study about the Church of the East, which experienced much more persecution than the church in the west.

pp. 45–47

Vocabulary Development

It became known as the **Vulgate** ... (*the Bible written in the common language of the time, Latin*)

... The **divine library** ... was finally available ... (*the Bible as Jerome referred to it*)

... the Vulgate became so **sacrosanct** that eventually translating the Bible ... (*regarded as sacred and inviolable*)

Questions and Comments

21. According to the authors, why did the Latin Vulgate cause the church to have a worship service and a Bible that laymen could not understand? ➔ *because, over time, Latin became the unpopular language of Europe; but the translation had become so revered that translation of the Bible into other common languages was prohibited*

Timeline and Map Activities

🕒 Jerome’s Vulgate (405)

pp. 47–48

Questions and Comments

22. What illustration did St. Patrick use to explain the Trinity? ➔ *the shamrock—three leaf clover*
23. Does that illustration make sense to you—one object with three distinct features? What other physical illustrations can you think of to illustrate this deep spiritual concept? ➔ *an egg—shell, yolk, white; an orange—peel, meat, seed; dimension: length, width, height*

pp. 49–50

Vocabulary Development

Eutyches ... taught a view that came to be called **Monophysitism** ... (*the doctrine that Christ had one nature, the human being “lost” in the divine*)

... the statement of faith that is called the **Chalcedon Definition**. (*the statement of faith about Christ’s nature—that He is ‘truly God and truly man’—made at the Chalcedon Council*)

Questions and Comments

24. The Council of Chalcedon saw two major schools of theologians come up against each other. One was from Alexandria and the other from Antioch. Each school tended to emphasize a certain aspect of Jesus’ nature. What aspects did they emphasize? ➔ *Alexandria tended to emphasize Jesus’ divinity; Antioch tended to emphasize his humanity*

Note: The two schools were also known for a distinction in the way they interpreted Scripture. Alexandria emphasized the allegorical method; Antioch emphasized the literal.

25. The article mentions several viewpoints that are regarded as heresies. Among them: Arianism, Manichaeism, Apollinarianism, and Monophysitism. [Notice how the first three “isms” are named for the men who championed those viewpoints: Arius, Mani, and Apollinarius.] You will come across these four terms—especially the terms Arianism and Monophysitism many times in the future. Please make sure you master these two terms, at least. ➔ **Arianism:** *Jesus was created*

pp. 17–20—The Irresistible Advance

Vocabulary Development

... 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*)

Questions and Comments

1. 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*
2. 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*
3. What king ranks above all other kings as the greatest military supporter of the church? ➔ *Charlemagne of the Franks (AD 742–814)*
4. Do you think the Kingdom of God needs military support?

pp. 21–26—Early Centuries: Evangelizing the Roman Empire

Vocabulary Development

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

Questions and Comments

5. 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*
6. 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*
7. 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*
8. 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.
9. 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*
10. 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*
11. 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*

pp. 26–30—Paul the Apostle

Vocabulary Development

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

Questions and Comments

12. 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*
13. Tucker says the greatest missionary of the first century church was undoubtedly who? ➔ *the Apostle Paul*
14. 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”*
15. 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”!*

Note: 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 Activities

📍 Arabia ① (map 9)

pp. 30–32—Polycarp

Questions and Comments

16. What is your reaction when you read the record of the martyrdom of Polycarp? ➔ *what powerful words: a life of faithful service and God’s faithfulness*
17. 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? ➔ *a strong witness to all*

Timeline and Map Activities

📍 Polycarp (various possible dates, but Wikipedia says 69–155)

pp. 32–34—Perpetua

Questions and Comments

18. In your own words, briefly tell the story of 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 Activities

📍 Perpetua (AD 181–203)

pp. 34–40—Ulfilas and Patrick

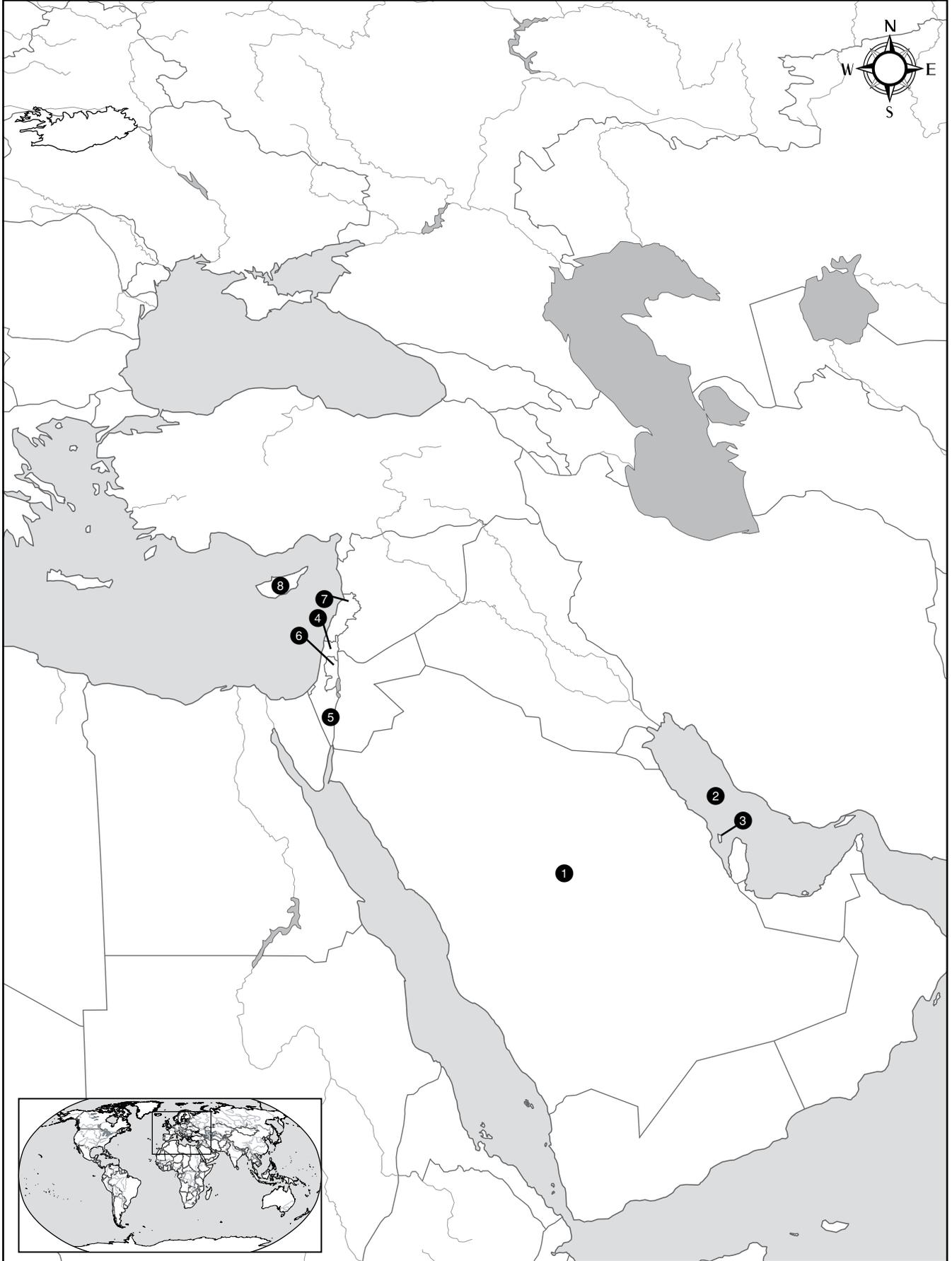
Questions and Comments

Note: Ulfilas, apostle to the Goths, learned Arianism from Eusebius. Arius and his followers rejected the idea that the three Persons of the Trinity—the Father, the Son, and the Holy Spirit—were equal. Arius denied that Jesus was completely divine. Instead, he taught that the Son was created by God the Father and was inferior to Him. According to Arius, Jesus was not eternal but was a superior being created by God to redeem the human race. He also believed that both the Father and the Son were superior to the Holy Spirit.

In AD 325, the Council of Nicaea condemned Arius’ teachings as heresy and affirmed that Jesus was completely divine. The Council of Constantinople also condemned Arianism as heresy in 381.

19. Why did Ulfilas omit the Old Testament books of 1 & 2 Samuel and 1 & 2 Kings from his translation of the Bible into the Gothic language? ➔ *because the books tell of the military exploits of Israel and Judah; Ulfilas believed the Goths were already too devoted to war*
20. Tucker quotes from V. Raymond Edman’s *The Light in Dark Ages* to show the heart and the evangelistic spirit of Ulfilas’ successors who continued the work after his death. For example, he says, “Their doctrine, perhaps, was defective; but their hearts were not.”—Do you think that’s possible? Supposing it is possible, do you think it’s okay to have defective doctrine if your heart is right? Why or why not? Can you think of any Scriptures that would back up your opinion? Then: “They sought service, not security; comradeship in Christ, not a cathedral; discipleship, not domination.”—Are these valid goals? ➔ *probably all have some defective doctrine, but may we have right hearts; I think it’s better to serve (as Jesus did); there are no cathedrals in the New Testament, and the closest thing, the Temple, was no good; it’s better to disciple than dominate, since there is no sense in the teachings of the New Testament that believers are supposed to try to dominate those around them*

From Jerusalem to Irian Jaya—Map 9



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How to Read Church History, Volume 1

Chapter 2

Questions and Comments

1. 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)?
2. How did the Christian apologists respond to these charges (pp. 33–37)?
3. 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)?
4. 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?

Chapter 3

Cultural Literacy

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 John] speak, 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 .

Tertullian: an early Christian author who used Latin instead of Greek in arguments about Christian doctrine and provided Christian thought with new Latin vocabulary .

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

Vocabulary Development

On the Friday before their baptism, the **catechumens** ... (those who are being taught the principles of Christianity)

... 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)

Questions and Comments

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 Testament¹.

... 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.²

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

1. 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... "

2. Schmemmann, pp. 52–55.

of the creation of the world from nothingness... . According to [him], the world evolves from God and returns to Him... .³

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.”⁴

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, as their particular opinions were not considered heretical enough to exclude them.”⁵

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 priesthoods) they have paid for the honor!⁶

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!⁷

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.⁸

5. 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.
6. 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?)
7. From what you have been taught in the past, how can you tell a true (or the true) church when you see it?
8. 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)?
9. 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)?

Chapter 4, pt. 1 & 2

Vocabulary Development

Lent ... into being a little after the peace of the church. (*the 40 weekdays from Ash Wednesday until Easter observed by Christians as a season of fasting and penitence in preparation for Easter*)

In the East, **Epiphany** on January 6 celebrated the appearance of God on earth ... (*a church festival commemorating the visit of the Magi to see and worship the child Jesus or the appearance of the star to the Magi*)

The evangelization of the countryside resulted in the creation of a large number of **parishes** ... (*the local subdivision of a diocese committed to one priest*)

Questions and Comments

10. **About “The Cult of Martyrs and Pilgrimages”:** Most of us brought up in Protestant circles have been taught to look with disdain upon the interest Christians seemed to have in relics immediately prior to the Protestant Reformation. I think some of our skepticism and disdain may be well deserved. But is there any legitimate place for relics? In answering, consider 2 Kings 13:21; Matthew 14:36; Mark 6:56. Also, consider why people keep photographs of relatives who died a long time ago, or specially cherish things that once belonged to someone they loved. What do these photographs and belongings do to or for the person who keeps them?

About Schisms in the Church: Often we find that when an enemy is removed, groups that were bound together by persecution suddenly resort to in-fighting and bickering among themselves. This certainly seems to have occurred in the early church! Notice that the Council of

3. Schmemmann, p. 55.

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

5. *Ibid.*, p. 101.

6. *Ibid.*, p. 102.

7. *Ibid.*, p. 103.

8. *Ibid.*, p. 105.

Till We Have Faces

Introductory Comments

Lewis writes with such ease and grace that it's easy for me to be carried along with the lovely words, the interesting plot, and forget the depths in this story.

This is a lovely book, but not an easy one. On its first reading, you won't get as much as you will the second time, should you choose to read it again.

Watch for references to faces: the book is sprinkled with them.

As I understand it, Lewis wrote this book to illustrate his theory of love in his book *The Four Loves*. Lewis believes, "that just as Lucifer—a former archangel—perverted himself by pride and fell into depravity, so too can love—commonly held to be the arch-emotion—become corrupt by presuming itself to be what it is not" (from Wikipedia). And, indeed, the main love in this book twists on itself, as you will read.

For what it's worth, Wikipedia explains the four loves thus: "1) affection: or fondness through familiarity; 2) friendship: between family and friends, a weak bond between those who share common interest or activity; 3) romance: the emotional connection, "being in love" (Lewis: Venus demands sexuality, while Eros wants connection); 4) unconditional love: "love that brings forth caring regardless of circumstance. Lewis recognizes this as the greatest of loves, and sees it as a specifically Christian virtue. The chapter on the subject focuses on the need of subordinating the natural loves to the love of God, who is full of charitable love."

Note: At the very back of this book, the author retells the story of Cupid and Psyche. If you don't have an idea of their story already, it would be good to begin your reading with that.

Overview

Lewis retells the myth of Psyche and Cupid from the perspective of Psyche's older sister Orual. Beautiful Psyche goes to be the sacrifice to a god (whether to be devoured or married, no one knows), and Orual, who loves her deeply, grieves. Orual grieves more when she goes to find Psyche: her sister claims she lives in a palace and is the bride of a god, but Orual sees none of that. She persuades her sister to look on her bridegroom; when Psyche does, her husband casts her out to wander the earth. Orual governs the kingdom and so life continues for many years. Orual's anger against the gods grows and deepens, and she writes her story, her charge against the gods. In the second part, the gods answer. While Orual thought she was justified in anger, the gods show how little she knows herself, how ugly and false her love for Psyche was. And she understands why the gods do not speak to us clearly, face to face, for "How can they meet us face to face till we have faces?" How can we understand them until we honestly recognize who we are?

Setting

Till We Have Faces takes place during the Greek mythological era in the imaginary city of Glome, found at the foot of the Grey Mountain on the banks of the Shennit River. As a retold myth, the story naturally features many details borrowed from the Hellenistic world and Greek culture.

Characters

Many mythical characters, especially gods, are "larger than life," perhaps because they are not—and do not have to resemble—real people! In fact, mythical characters are often "types," representing certain qualities in their purest form. For example, Hercules, the Greek god of strength, *is* strength. That's all he's about. In that sense, many mythical characters are flat (one-dimensional) and static (unchanging). In *Till We Have Faces*, Orual is the main character (protagonist). As you read, consider whether she is round or flat, dynamic or static. Does she fit the bill as a "typical" mythical character?

Point of View

The story is told from the first person autobiographical point of view. As you read, think about why C. S. Lewis chose to retell this myth from such a personal viewpoint.

Conflict

C. S. Lewis uses a surface conflict between Orual and the gods to bring from darkness to light the real conflict: Orual's inner struggle with recognizing who she really is.

Theme

In *Till We Have Faces*, C. S. Lewis retells an old, polytheistic Greek myth to teach a lesson to modern-day monotheistic Christians: we can hide our sin even from ourselves, only seeing it when we "have faces."

Part I—Chapters 1–5

Cultural Literacy

Aphrodite: the Greek goddess of love and beauty; the Roman goddess Venus.

byre-door: the door to a cow barn.

Babylonian: relating to the ancient Mesopotamian state of Babylonia; located in modern-day Iraq.

Psyche: the beautiful mortal wife of the Greek god of love, Eros; she was eventually made immortal.

Helen (of Troy): the beautiful wife of Menelaus, the king of Sparta; fell in love with Paris, a Trojan prince, and escaped with him to Troy; known as "the face that launched a thousand ships."

Andromeda: the beautiful daughter of the king and queen of Ethiopia; her father was told to sacrifice her to the sea monster sent by Poseidon; Perseus, the son of Zeus and Danae, rescued Andromeda and married her.

trull: a female prostitute.

quean: disreputable woman.

bodkin: a dagger.

Vocabulary Development

...My body, this lean **carriion** that still has to be washed ...
(similar to dead and decaying flesh)

... and one was putting up a **fetter**, so we knew they ... (a
shackle to restrain a slave by the ankles or feet)

You're all peddlars and **hucksters** down in the ... (a ped-
dler; a person who sells provisions in the street)

... into our elements. Shall I accept birth and **cavil** at ...
(raising annoying objections)

... **Lecherous** rascals! Anyone'd think this was Ungit's ...
(promiscuous)

...The child was very big, not a **wearish** little thing as ...
(weak; withered)

... the strangest and, I thought, **unchanciest** love for all ...
(most unsafe; ill-fated)

... always been feather-headed and now grew **wanton** ...
(immoral; unchaste)

... old **dotards** as eager to save their lives as if their lives ...
(senile persons)

... and a **chaplet** on her head and opened the door ...
(garland for the head)

... of the hall into the hot, **pestilential** glare of that day ...
(annoying)

...That time the King gave them a **dole** ... (a charitable
contribution of food)

...It took me endless **contrivance** to get anything good ...
(the act of devising)

... without cause, and it never ceases without **expiation** ...
(atonement for sin)

...“You're **doting**,” he said. “The Brute's a tale of my ...
(extravagantly indulgent)

Questions and Comments

1. Orual begins her book stating that she is old and has no fear. There is much fear in these first few chapters, though. What fear do you find? And do you think she is truly free from fear? ➔ *she fears her father, the priest, her new stepmother (11); she fears childbirth, though the Fox tells her to learn “not to fear anything that nature brings” (14); she fears for the Fox when he plans to die, though he says that suicide is nothing, as he will simply return to the elements*

2. Orual wants to present her case against the gods, to have her day in court. This sounds much like Job, who also wanted his story told, his righteousness vindicated. How does the book of Job end? ➔ *God arrives and shows how insignificant Job is compared with God's creative and sustaining power; God himself is the answer*

Note: Orual claims that terrors and plagues are no answer. These are negatives that a god might use to get a person's attention. I suppose laughter and flowers and joy might also be used to get a person's attention, but I think we humans tend to believe the happy things are ours by right, not by gift.

3. Note Orual's words, wondering whether “the god could have defended himself if he had made an answer” (4). What God did not defend himself when he could have made an answer? ➔ *Jesus did not defend himself, but went to the cross instead, dying for the sins of those who killed him*
4. What does Orual claim about the god of the Grey Mountain? ➔ *he hates her; note that, should the veiled reference to Jesus prove accurate, it's most probable that he does not hate her*
5. The Fox cheers himself with maxims, like “Everything is as good or bad as our opinion makes it.” How helpful are his philosophical arguments? ➔ *some situations actually are bad, and even if God redeems the bad, it is still unpleasant; really, though, his arguments are nothing compared with his actions: he energetically learns all he can, staying busy in the face of his grief*
6. If Aphrodite demands human sacrifice, is she meant to be a picture of good or evil? ➔ *evil*
7. The Fox tells the story that if a human sees a mortal, he would beg to be killed quickly: “Not in accordance with nature” (8). Is he right? ➔ *considering that even angels inspire such awe that men fall on their faces, I would expect that a human would be overcome, should they see God; the Fox speaks of what he knows nothing about*

There are three actual poems referenced on pp. 8-9. The lines about virtue are by Simonides: interesting that Psyche is Virtue personified, without any of the Stoic plodding after it. The poem of the apple-laden land comes from line 742 of *Hippolytus* by Euripides. Aphrodite, offended by Hippolytus' virginity, afflicts his stepmother with violent lust for him, until she commits suicide. The father blames the son, curses him, and brings about his death. The chorus sings this line, longing for a world beyond human sex and love. “The moon's gone down” is by the Ancient Greek lyric poet Sappho, apparently written to Aphrodite. (The Fox would have looked at Orual in pity because, with her face, he expects she will always go to bed alone.)

8. Orual describes her fear of the Priest, particularly his smell—"a temple-smell of blood ... and burnt fat and singed hair and wine and stale incense." Although the Priest's dress certainly was pagan ("It looked as if there were a bird growing out of his body" (11)), how do the sacrifices alluded to compare to those set forth in the Old Testament? ➔ *the sacrificial system set forth in Leviticus also required sacrifice of pigeons (and other animals), burning of fat, incense, etc.; the holiness smell is an unpleasant smell*
 9. How was the wedding in this section: a joyful affair, or not? ➔ *the bride feared her spouse, who frightened her in every way; however, the groom was thrilled to have the bride, but she could not see that; the bride later was not happy, but homesick and ill*
 10. In the Christian tradition, we know of God as Father. How is Orual's father? A good picture of the god she fears, or a benevolent figure she loves? ➔ *she fears her father (11), rightfully, as he is capricious and violent (15), can be cruel as a murderous joke (19), even as she thinks the gods must be; the father also has no true faith, as he casually says things like, "There'll be a prince for you to work on yet, please the gods. And thank them too, Fox" (9); he produces many bastard children, so has no sense of monogamy (20); he cares only for his own protection (55)*
 11. What references to faces can you find in this section? ➔ *the singers and the bride were both veiled, and, thus, appeared without faces (12); the King insists that Orual be veiled especially, lest she frighten the new queen; the king, when his wife dies, covers his face and wants the faces to leave him alone (16)*
 12. In the story, Psyche represents the Christian saint. What Christian characteristics does she have? ➔ *beauty of spirit—those with her laugh and rejoice for joy of her presence; the Fox calls her Virtue in human form (26); commoners react to her in different ways—they want healing one day, then believe she is the Accursed the next; although the opinions of the mob vary, she only wants to help them*
- Note:** The priest's description of finding the Accursed in order to reverse the plague is almost identical with the description of Achan, who steals from Jericho and thus makes the Israelites suffer defeat.
13. As Orual writes her complaint against the gods, assume that her motives are perhaps not as clear as she wants to believe, that she doesn't know herself as well as she wishes. Find one or two examples in which she reveals (accidentally) how she feels about her sister. Keep a record of these as you read Part I. ➔ *when Orual initially describes her deep love for her sister, every example she gives is a bit uncomfortable: she wants to own Psyche, to make her dependent (23)—I cannot imagine Psyche saying such things to Orual; Psyche would say, "I like her"; when Redival hits Psyche, Orual attacks and almost kills Redival, without further mention of how Psyche responds, a very odd interaction; Orual fears the Priest and dislikes*

Redival, but when Redival wishes to bribe the priest, Orual willingly helps, despite her fears—why would she do that? (29); Psyche outgrows petty corrections, and it gives Orual a pang in her heart, whereas she should rejoice in maturing and wisdom, since Psyche should have gone to her nurse and should not have been corrected (39); Psyche says Orual looks "just like our father," and this hurts Orual even now, decades later (40)—if Orual really loved, would she let a statement like that bother her?

14. The Fox states several times that the divine nature knows no envy, thus Orual should not worry that people worship Psyche. In your understanding, both of the God of the Bible and the gods of Greek myths, what do you think about this claim? ➔ *wrong: we should worship the Lord only, and he is jealous for his name*
15. The Fox also tries to have clear and logical thoughts about the gods. What does the Priest say about this? ➔ *the gods' ways are not man's, and holy places are dark places*
16. Do you agree more with the Fox or the Priest?

Part I—Chapters 6–9

Cultural Literacy

Zeus: leader of the Greek gods; the god of the sky and thunder.

Iphigenia: the daughter of Agamemnon, the king of Mycenae; her father sacrificed her to Artemis when the moon goddess stilled the waters keeping Agamemnon from reaching Troy.

Clytemnestra: the wife of Agamemnon and mother of Iphigeneia, Orestes, Chrysothemis and Electra. She is also believed to have been born of a union between Zeus and Leda.

Orestes: the son of Agamemnon and Clytemnestra. Orestes was absent from Mycenae when father Agamemnon returned from the Trojan War and was murdered by Clytemnestra's lover Aegisthus. Eight years later Orestes returned from Athens and avenged his father's death by slaying his mother and her paramour.

Antigone: the daughter of Oedipus; she was to be buried alive for attempting to disobey King Creon's order to leave her brother unburied; she killed herself before learning that Creon had recanted her punishment.

eft: an immature newt.

spectre: a phantom.

Vocabulary Development

... are eaten piecemeal by the crows and **catamountains** ... (*wild felines, i.e., leopards or wildcats*)

... said I, "that the King was such a **mountebank**?" ... (*to ensnare with trickery*)

...Chastity, temperance, prudence, meekness, **clemency** ...
(the ability to show mercy to an offender)

... I'll not feed **drones** in my hive forever." ... (male bees, or drones, do not contribute materially to the hive: they gather no nectar, make no honey, make no comb, and care for no baby bees; in the fall, they are forced from the hive to conserve resources for the winter)

... flung at me like frolic or **insolence**, there came as if it ...
(rudeness or impertinent)

... bony limbs, one is soft, fresh, **lissom** and desirable ...
(supple)

... who can be yet again deceived by his **doxy's** fawning ...
(mistress)

... dark peat-bogs, **shingle**, great boulders, and **screes** of ...
(**shingle**: beach gravel; **screes**: loose debris of rock)

... to dip my hands and face in the swift, **amber** water of ...
(a brownish yellow color)

Questions and Comments

Note: Wikipedia sums up the story the Fox tells the King (58) thus: "Orestes was absent from Mycenae when his father, Agamemnon, returned from the Trojan War with the Trojan princess Cassandra as his concubine, and thus not present for Agamemnon's murder by his wife, Clytemnestra, in retribution for his sacrifice of their daughter Iphigenia to obtain favorable winds during the Greek voyage to Troy. Seven years later, Orestes returned from Athens and with his sister Electra avenged his father's death by slaying his mother and her lover Aegisthus. ... Orestes goes mad after the deed and is pursued by the Erinyes, whose duty it is to punish any violation of the ties of family piety. He takes refuge in the temple at Delphi; but, even though Apollo had ordered him to do the deed, he is powerless to protect Orestes from the consequences."

17. The King decides the story of Agamemnon is consistent with his understanding of the gods, that they "Drive you to do a thing and then punish you for doing it" (58). What do you think of this statement, especially in light of the Greek myth? Did Agamemnon have to sacrifice Iphigenia? Did the gods drive him to do so? ➔ *the gods said that unless he sacrificed his daughter, he could not bring the Greeks to Troy; however, he could have sent his fighting men home—his pride was his folly and downfall*

18. "You're not asking me to believe that any woman, let alone such a fright as you, has much love for a pretty half-sister? It's not in nature" (60-61). What do you think this means? ➔ *I read it as women are jealous by nature, and don't want good things for the most beautiful*

Note: "I wonder do the gods know what it feels like to be a man" (66). Bardia makes an unconscious but clear reference to Jesus, the God who became man, was tempted in every way as we are, and sympathizes with our weaknesses.

Note: Maia was a beautiful goddess of spring.

19. Psyche says, "Today I shall meet cruel men, cowards and liars, the envious and the drunken. They will be like that because they do not know what is good from what is bad. This is an evil which has fallen upon them not upon me. They are to be pitied, not—" (68). This seems like good advice, but it is a bit ambiguous: taught by the Fox, who doesn't quite believe his own philosophy, but spoken by Psyche, the saint. Is this a good way to think of the world? ➔ *I think the Christian would say that we need to love our enemies, not just pity them, but overall it seems good*

20. The Fox thinks there are no gods. Orual thinks there are gods, but much worse than humans. What does Psyche think? ➔ *perhaps there are gods, but the stories told of them are lies; perhaps the gods are good, in which case, she goes to the mountain with joy, going to what she has longed for her whole life*

21. Before Psyche departs, Orual shows some more examples of her selfish love (?) for Psyche. How so? ➔ *Orual doesn't want to be comforted by a strong Psyche: such comfort pains her (67); Orual wants to be more than Psyche's friend (69), which is silly because Abraham was called God's friend, and it seems high praise indeed; Orual wants Psyche to be on her level, to feel pain and sorrow, not to be above it all (69-70); she wants there to be more cost to Psyche's departure, for Psyche to feel it as much as she does; because Orual is not Psyche's favorite or only love, she bitterly realizes that Psyche longs for the mountain (which is, like heaven, the home of a god) and her bridegroom; Orual feels bitterness for Psyche's courage and would rather that her sister be scared and in need of comfort—this is not love, but she justifies herself, that people must look at events head on, without denial (although, in this case, she also looks at events without knowledge, so she imagines the worst while Psyche imagines the best)*

22. What is the best defense against the gods? ➔ *to be wide awake, sober, hard-working; to hear no music, to avoid nature, and to love none; in short, to be as much a machine as possible, and, thus, there is no defense*

23. "And because it was so beautiful, it set me longing, always longing. Somewhere else there must be more of it" (74). Psyche feels that, and that, "All my life the god of the Mountain has been wooing me" (76). Who else is wooed, a bit? ➔ *Orual, though she successfully fights it as she travels up the mountain*

24. How do Orual's dreams show that she has great bitterness to Psyche? ➔ *she dreams constantly that Psyche uses her cruelly and abuses her*

25. Even when every trauma and horror is corrected as soon as Psyche goes to the mountains, how does the Fox persist in disbelieving about the gods? ➔ *he claims it was simply coincidence, since the web of life is so interconnected; he has no concept that the gods could*

intrude into the web; I wonder if those who threw Noah overboard rationalized the change in the same way

26. The Fox wishes he could stoically greet both love and loss. Is that the highest ideal? ➔ *I don't think so: while we should love God despite our temporal losses or gains (even as Job did), I think we are supposed to have the right amount of joy or grief, depending on the situation: laugh with those who laugh, and weep with those who weep*

Note: Iphigenia, daughter of Agamemnon, allows herself to be sacrificed in order to let the Greeks sail to Troy, thus winning glory for self-sacrifice (as opposed to Helen, remembered for her love affair). Antigone, daughter of the accidentally incestuous relationship between Oedipus and Jocasta, buries her dead brother against the express wishes of the king. When the king arrests her, she defends herself, and either ends her life in tragedy or in marriage, depending on the storyteller.

The description of Orual's grief sounds quite accurate: "I was like water put in a bottle and left in a cellar: utterly motionless, never to be drunk, poured out, spilled or shaken. The days were endless" (89).

27. As Orual approaches the mountain, she thinks, "Why should your heart not dance?" (96). How does she fight this inclination? ➔ *she recites all the things in her life that make her unhappy, her list of woes; but even that was hardly enough, though, in the end, she resisted*

Part I—Chapters 10–13

Cultural Literacy

hellebore: flowers used for healing purposes.

Odysseus: character in both the *Odyssey* and the *Iliad*; the king of Ithaca who was the mastermind of the Trojan Horse during the Trojan War.

Hermes: the messenger of the gods, and Greek god of merchants, thieves and oratory.

Oedipus: the mythical king of Thebes who received the throne of Thebes after answering the riddle of the Sphinx.

Alcibiades: a man of great physical beauty; he was an Athenian politician and general who changed his alliances between the Athenians, Spartans, and Persians to suit his purposes.

Artemis: the beautiful, virgin goddess of fertility and childbirth; she assisted in the birth of her twin brother, Apollo.

hoplites: ancient Greek foot soldiers.

Vocabulary Development

... Careful, Lady. It may be her **wraith**.... (a ghost)

... was a thing I could not like, unnatural and **estranging** ... (alienating)

... the world has so little reason as I to be **chary** in such ... (very cautious)

... arch and **architrave**, acres of it, a **labyrinthine** beauty ... (**architrave:** a decorated band that frames an opening; **labyrinthine:** relating to a maze-like structure)

... the gods themselves to send the whole **ferly** for a ... (marvel)

... and sickening thing, ghostly or demonlike or **bestial** ... (bestly)

... honest people if they had no **tincture** of his Greek ... (trace)

... "Pah! He's as **amorous** as Alcibiades. Why, the fellow ... (strong feeling of being in love)

... shall not be left to the **felon** who has abused her ... (evil person)

... it is not to be named beside such detested **impieties** ... (acts of disrespect)

... "Wife! You mean his trull, his **drab**, his ... (a female prostitute)

... it will wake you the moment the body's **sated**.... (fully satisfied)

... my love must be grave and **provident**, not slip-shod ... (providing for future events)

Questions and Comments

28. Psyche asks the same question Orual wondered as she came up the mountain: "Why should our hearts not dance?" (105). Why not? ➔ *Orual, having purposefully shut out the joy on the journey up, cannot rejoice in the natural surroundings, and cannot see the palace her sister claims is there*
29. Psyche asks Orual, "Don't you think the things people are most ashamed of are the things they can't help?" (111). Orual thinks about her ugliness and says nothing. Is this true for you? ➔ *I don't know: I am most ashamed of my lack of childlike trust in God (which I probably could help), and of decisions that were, in retrospect, bad ideas but seemed good at the time (but perhaps I could have made better decisions)*
30. For me, the most powerful moment in this section comes when Psyche admits that, "all the time I was afraid there might be some bitter mockery in it and that at any moment terrible laughter might break out ... but I was wrong, Sister. Utterly wrong. That's part of the mortal shame" (114). Yet Orual relates to the fear. Do you have Psyche or Orual's understanding of God?
31. What indications does Orual have that Psyche's story is the truth? ➔ *she is brightface, more regal than ever, stronger than her sister, "bathed in life and beauty and well-being" (123); Bardia recognizes that she is a bride of god immediately, and gives assurance that she is not mad; Psyche recognizes that she brought the rain and appeased the gods, a much more logical explanation than the Fox's "it was a coincidence, expect there is no*

such thing as coincidence"; Psyche's completely consistent story, behavior, disappointment, stubbornness; Psyche's complete belief and certainty

32. Why does Orual choose not to believe Psyche's story? ➔ *Psyche is just her little sister (remember what Jesus' neighbors said of him after he began his ministry? "Isn't this Mary's son?") basically, we know him and he's nothing special); she knows that if Psyche was right, she would have believed wrongly her whole life; persuades herself that Psyche is mad because she doesn't want her to be right; doesn't want to see, prefers to hate what she doesn't understand; she doesn't want her sister to sit in the rain, though the sister's reality is different*
33. What hints of Orual's dislike of her sister come through in this section? ➔ *a hint of envy that beautiful Psyche will also have greater strength; anger that Psyche sets aside all of their past together for the wonders of the present; glad that Psyche's longings (which were actually good) vanished on the mountain (as I read it, Psyche means that the longings were about to be satisfied, but Orual thinks they are simply bent back towards Glome; Orual also wonders if her gladness is wrong, which I read as a guilty conscience); she protests too much against Psyche's story: too loud, too violent, too angry, too false; hates Psyche when she acts as a bride; doesn't want Psyche to have such "unspeakable joy" (123); "one can hate those one loves" (127); the Fox says, "There's one part love in your heart, and five parts anger, and seven parts pride" (148)*
34. Do you see any communication from the gods to Orual in this section? ➔ *"A thought pierced up through the crust of my mind like a crocus coming up in the early year. Was she not worthy of the gods? Ought they not to have her?" (121); she was granted sight, knew she must repent, but when sight was taken away, she returned to her disbelief, even while keeping her sight secret (133); her heart tells her, "She is ten times happier, there in the Mountain, than you could ever make her. Leave her alone. Don't spoil it. Don't mar what you've learnt you can't make" (138); Psyche foretells that "the King will not be much hindrance to you in the next few days" (128), and when Orual returns home, a lion hunt is prepared (the lions that come at the behest of the gods); her mind says, "Do not meddle. Anything might be true. You are among marvels that you do not understand. Carefully, carefully. Who knows what ruin you might pull down on her head and yours?" (152)*
35. Speaking of the gods, Orual asks, "If they had an honest intention to guide us, why is their guidance not plain?" (134). Most Christians have probably asked the same question of God at one time or another! What answer would you give to someone asking this question today? ➔ *my answer: if I seek guidance, I have never found it lacking; when confused, if I wait and continue seeking, the answer becomes clear*
36. Orual justifies her intent to meddle by saying "there is a love deeper than theirs who seek only the happiness of their beloved. Would a father see his daughter happy

as a whore? Would a woman see her lover happy as a coward?" (138). Do her examples make sense? ➔ *I can understand that a parent would not want a child to find happiness in sin; however, I don't think most prostitutes have a happy life, and I don't think men who flee from their beliefs and responsibilities are happy, either, so I think Orual is setting up a straw-man argument in order to justify her actions*

37. As Orual decides that either Bardia's account or the Fox's account must be true, what presupposition does she maintain? ➔ *that she is right about the gods and Psyche is wrong; Psyche's story must not be true*

Part I—Chapters 14–17

Vocabulary Development

... even in its **implacable** sternness it was golden ...
(relentless, unstoppable)

... with the storm there had come a **tyrannous** pelting ...
(unjustly severe)

... physical parts of philosophy, about the **seminal** fire ...
(having the power to originate)

... and that Batta was playing **bawd** as well as jailer ...
(prostitute)

Questions and Comments

38. As Orual heads up the mountain for the second time, what external signs are there that this trip is not a good idea? ➔ *the companionship not as good, the weather and emotional effect both bad; it reminds me of the sea in the story "The Fisherman and His Wife," when the sea is more stormy with each request*
39. What prophetic proof does Psyche offer that she is wife to a god? ➔ *she knew that the King would not hinder Orual's return (157)*
40. Orual persuades Psyche that her husband must not be a god, or at least not wonderful and good in several ways: if he was beautiful, he would not hide himself; if he was slandered, he would want to clear his name; if he inspires awe and fear, he is no better than a domineering father. How would you respond? ➔ *if a mother is sure of her child's beauty, the uninformed opinion of another is no matter; as innocent Jesus was silent before his accusers, it is not everyone who feels the need to clear an unjust charge; fear from majesty is different than fear from cruelty, and majesty may have its own reasons for its actions*
41. Psyche looks at Orual as "a lover—I mean, a man who loved—might look so on a woman who had been false to him" (165). What does that look like? ➔ *sorrow, disgust, loathing*

42. How does the god look at her later on? ➔ *passionless and measureless rejection, as if he could see all Orual's motives from the beginning and that they were based on hatred and lies*
43. Orual says, "I'd proved for certain the the gods are and that they hated me" (175). Is she accurate? ➔ *she has proved that the gods are, but I think it's harder to reconcile that they hate her; I don't think she's proved that point, more that she hates the gods*
44. What change does Orual make that ties in with the title of the book? ➔ *she wears a veil which makes her faceless; thus, she has no face yet; she says, "It is a sort of treaty made with my ugliness" (180-1), and I wonder if it's both ugliness within and ugliness without, that her shame disgusts her*

Part I—Chapters 18–21

Cultural Literacy

Siren: sea nymphs who lived on an island surrounded by rocks and cliffs; their beautiful voices drew sailors toward them and the cliffs where the ships drowned.

Orpheus: an expert at song and the lyre; Jason and the Argonauts brought Orpheus on their expedition for the purpose of passing the island of the Sirens unharmed; Orpheus played his lyre, drowning out the beautiful voices of the Sirens.

Homer: the Greek poet who wrote the *Iliad* and the *Odyssey*.

Euripides: one of three great Athenian tragedians; he wrote *The Bacchae* about Dionysus.

Dionysus: the son of Zeus and the mortal woman, Semele; he punished his mother's family because they did not believe that his father was Zeus and would not worship Dionysus.

Socrates: one of the great Greek philosophers; he was a teacher to Plato.

Hesias Stesichorus: the first literary celebrity in Greece; he wrote long poems of myth.

Heraclitus: a Greek philosopher before the time of Socrates; he is known for saying "No man can cross the same river twice, because neither the man nor the river are the same."

tunnies: tuna fish.

hauberk: a long tunic of chain mail.

Vocabulary Development

... the killing, baking and dressing, and the **swilling** and ... (*flooding with water for washing purposes*)

... had no doubt been Argan's chief **partisans** ... (*members of an organized group of fighters*)

... answering to Trunia's **daffing**, as if her veil hid the face ... (*playful behavior*)

... and without a thought, doubtless, of the **pother** he ... (*trouble*)

...It was a **prodigious** charge to get such an image as ... (*enormous*)

Questions and Comments

45. "I have often noticed since how much less stir nearly everyone's death makes than you might expect" (214). Have you seen death? Do you think Orual is correct? ➔ *I was there when my husband's grandma died; it was a peaceful passing in her home, with her daughters around her, saying, "You can go, Mom; we'll take care of Dad." It was beautiful, in its own way. For her immediate family, though, the grief was deep and strong. I think Orual isn't quite correct*
46. What does Orual believe is the pleasure of wine? ➔ *not that sorrows go away, but that they seem glorious and noble*
47. "The best story was that I had no face at all; if you stripped off my veil you'd find emptiness" (228). Does Orual have a face? ➔ *literally, yes, she has a face; however, because she wants to be Queen and not Orual, because she lives with constantly stuffing her sorrow, she is not really a whole person, so I could see, metaphorically, that she doesn't have a face*
48. How does Orual spend her life? ➔ *she rules wisely and well, doomed to live, doing and doing things that matter little to her (though make life easier and more pleasant for her subjects)*
49. Why do you think the sacred story claims that Psyche's sisters could see the palace and, out of jealousy, wanted her to ruin her life? (Notice what the priest says about the jealous sisters: "You may be sure that they would have plenty to say for themselves... . The jealous always have.") What might this have to do with the book? ➔ *Orual is jealous, even as Redival is jealous and hopes for Psyche's downfall, without having to actually go to the palace; if the jealous always have plenty to say for themselves, notice that Orual wrote about 250 pages in her defense—she has plenty to say for herself!*

Part II—Chapters 1–4

Cultural Literacy

Eleusis: also named Eleusina and Elefsina; a small town near Athens; the location of the Eleusinian Mysteries, which celebrate the rebirth of the goddess Persephone.

Minos: a semi-legendary Cretian king; the son of Zeus and Europa, a mortal; he had the deciding vote in judging the souls of the Asians and the Europeans.

Rhadamanthus: his brother was Minos, who exiled him from Crete after gaining the throne; he judged the souls of the Asians.

Persephone: became queen of the underworld when Poseidon kidnapped her.

Tartarus: the world below Hades; the wicked were sent there as punishment for their evil deeds.

cockchafer: a large European beetle.

Vocabulary Development

... To leave it as it was would be to die **perjured** ... (*guilty of false testimony*)

... We are **bunglers**, we of Glome. It seems to me that ... (*incompetent persons*)

... but I had endless **sleights** and contrivances ... (*skillful tricks*)

... when there had been **censing** and slaughtering ... (*burning incense*)

... embraces, the smothering, engulfing **tenacity** of her ... (*persistent determination*)

... would not, save in **spate**, have drowned even a crone ... (*a sudden flood*)

... what blending of misery and **buffoonery** it would ... (*clowning around*)

... the heavy bars or mighty **obelisks** of sound ... (*tall, four-sided columns of stone*)

... throat rough with sand—**unmitigated** noon above ... (*undiminished in intensity*)

... Never in peace or war have I seen so vast a **concourse** ... (*a large crowd*)

... It was all a **vile** scribble—each stroke mean and yet ... (*loathsome*)

... But to hear a **chit** of a girl who had ... (*a disrespectful girl*)

... The woman is a **plaintiff**, not a prisoner. It is the gods ... (*a person who pursues a lawsuit*)

... I've **battened** on the lives of men. It's true. ... (*thrived at another's expense*)

... Grandfather, she was all but **unscathed**. She was ... (*unharmd*)

... from a deep, doubtful, quaking and **surmise** in my ... (*guessing*)

Questions and Comments

50. What revelation did Orual have about Redival? ➔ *Redival was lonely, sad that her sister-friend abandoned her for the Fox and Psyche; Orual says, "it had been somehow settled in my mind from the very beginning that I was the*

pitiable and ill-used one" (256), when, she sees now, that Redival, despite her attractive appearance, was the worse off

51. What does Ansit claim of the respective strengths of men and women? ➔ *men are harder, but brittle; women are tougher, live longer, weather sickness better; I think she's right, and it helps me give grace to my spouse, not demanding too much*

52. Why did Ansit not demand Bardia retire? ➔ *because he gloried in his service to the Queen; Ansit would not make him a child, a dotard, a pet, so much hers that he is no longer his; note the contrast to Orual, who would have had young Psyche be hers forever, without any maturation or change*

53. Having met Ansit, former beauty, do you think Bardia loved Ansit only for her looks? ➔ *I think she was such a good wife, serving her husband so well, that her person and character made her attractive, so when her youthful beauty faded, she was beautiful still*

54. In the house of Ungit, Orual thinks of how the temple devours and gives nothing back. What other house does this in the book? ➔ *Orual's house, as she, Ungit-like, Batta-like, devours those around her; she realizes this after her vision with her father (276)*

55. Does Orual have any difficulty recognizing the voice of the god? ➔ *no; once you have heard the gods, you can't mistake men for gods, or gods for men*

56. Orual tries, briefly, to make her character beautiful. Does she succeed? ➔ *she can make her character lovely no more than she can make her face lovely*

57. How might Orual's attempt translate to the life of a Christian? ➔ *Christians are not loved because they are either beautiful or worthy of love; they are loved by God despite their character, and God transforms them in his time and his way*

58. What is the point of the dream where golden rams knock Orual down? ➔ *she is trying to earn something that is not meant to be earned, but received; in a way, she refuses grace*

59. Orual makes her complaint against the gods, reading a vile scribble that looked nothing like her writing, speaking in a voice not her own, reading words she had not written. What is the point of this complaint? ➔ *she had gone to read of her true love for Psyche; what she reads instead is what she actually feels, at her core: she would rather her sister be dead than another's, she was jealous as soon as she knew her sister loved the mountain, she resisted the beauty of the gods because she didn't want to accept their beauty*

60. What does it mean, in this story, to have a face? ➔ *to say what is in the core of our being, truthfully; to accuse the gods and face the self-deception, and to turn from ugliness to the reality of the gods*

61. What part of Ungit's house was true? ➔ *that gods need sacrifice, that they offer comfort, that they are, for the most part, unknown and mysterious*
62. Are the gods just? ➔ *happily, no: they are merciful, not just*
63. Why is Orual happy to find that she bore Psyche's anguish? ➔ *as I see it, because she is ashamed of her complaint, and because she recognizes that she was the cause of Psyche's separation from her lover; to be able to alleviate the agony, caused because of her own dark heart, is an unexpected joy*
64. Earlier, Orual wondered, "if they can indeed change the past, why do they never do so in mercy?" (173). Does the Fox have an answer? ➔ *presumably not an orthodox view, or at least one that I have never heard: "This age of ours will one day be the distant past. And the Divine Nature can change the past. Nothing is yet in its true form" (305)*
65. Orual claimed the gods would take and leave nothing. Is that proven true or false? ➔ *utterly false, as Psyche becomes ever so much more herself, and Orual becomes beautiful, selfless, and full of joy*
66. On the first page, Orual writes that "there is no judge between gods and men, and the god of the mountain will not answer me" (3). Is she correct? ➔ *no: in the end she writes, "I ended my first book with the words no answer. I know now, Lord, why you utter no answer. You are yourself the answer."*

Review

67. In the first chapter, the Fox tells the story of the sexual union of Aphrodite and the man Anchises (8). When the man realizes what he's done, he begs for a quick death. Is the story of Psyche and Eros similar or different? ➔ *different: Psyche longs only to be united with her husband, without fear; she was not tricked into an illicit relationship, but went willingly to her wedding as she had desired*

Setting

68. What details about the setting of *Till We Have Faces* give the story a mythical quality? ➔ *takes place in ancient times, in an earthy but imaginary place, in a castle, with gods and goddess actually living, both in their temples and in other places*

Characters

69. How would you characterize Orual? ➔ *she is a complex (round) character who grows and changes (dynamic) over the course of the story*
70. Who is Orual's antagonist? ➔ *she thinks the gods are her antagonist, but actually it is herself, as she cannot see her true self*

Point of View

71. Could C. S. Lewis have used another point of view and been as effective or as powerful a storyteller? ➔ *I don't think so; Orual tells her conflict, and I resonate with her ideas, anger, misunderstanding, desire*

Conflict

72. Arnom describes the late Queen: "the most wise, just, valiant, fortunate and merciful of all the princes known in our parts of the world" (308-9). How is this description defied by the previous book? ➔ *Orual has shown herself, at times, as foolish, unjust, cowardly, unlucky, and cruel. She has shown the reader her true face. And yet, I have no doubt that, as a ruler, Arnom describes her well.*
73. Have you ever noticed that an internal struggle manifests in external conflict only slightly related to the "real" issue? ➔ *I noticed I will often be more snappy, more irritable, when there is something going on internally. I'm not even angry at my family members, but they bear the brunt of my anger. I think Orual feels this when she starts to have blinding anger after she begins ruling.*

Theme

74. In the end, Orual sees both her lack of love, and the magnificence of the god. He is the answer to all her questions, and she needs no other answer. Is this the theme of the book? ➔ *I think it may be. While Orual did journey to her pettiness and sin, I think she was much better informed and more deeply healed by simply being in the presence of the god. It makes me wonder: constant self-assessment by the believer may be counterproductive compared with simply meditating on the Lord Jesus. It seems like God is a better topic of constant study than myself.*
75. As for love: When Orual goes to Psyche to persuade her to betray her husband, she claims, "We might have been two images of love, the happy and the stern—I, so young, so brightface, joy in her eye and limbs—I, burdened and resolute, bringing pain in my hand" (157). How might this also be a theme of the book? ➔ *just because a person says they feel love does not mean that it is good, proper, or uplifting; I think that was part of Lewis's intention ■*

Parental Advisory

The lewd dance of Salome, leading to the beheading of John the Baptist, is described on pp. 140-141. If you feel it necessary, please simply tape the pages together. Also, on p. 162, there is a historically factual, but unpleasant story. Feel free to cover with paper or cross out with ink.

Introductory Comments

The Creed says, "I believe in Jesus Christ ... who ... suffered under Pontius Pilate." Who was this man?

Pontius Pilate tells the larger story behind the man who ordered Jesus put to death. It gave me a new view of the Gospel story. After all, I have the New Testament, and can read the full story of Jesus, from four different perspectives, whenever I want. Pilate, though he lived at the same time as Jesus, had to rely on rumors and scattered tidbits, reports bizarre and unbelievable. Healings, mass feedings: the crazy ideas of some overwrought fanatics.

I hope it improves your understanding of how Rome affected Jerusalem at the time of Christ. And I hope it increases your gratitude, for the ease with which we can hear the whole Gospel.

Overview

Pontius Pilate, sent to Judea as an administrator for Tiberius Caesar, finds the Jews challenging to govern. From images of Caesar on troop banners in Jerusalem, to shields with Caesar's name on them in the Roman palace, the Jews find ways to oppose Pilate, despite his best efforts.

And, of course, Pilate sentences Jesus to death, condemning a man he knew to be innocent, at the end of six trials.

Pilate interacts with various people, familiar from the Gospel accounts (Caiaphas, Salome, Herodias, Agrippa, Cornelius, Paul). Five years after the Crucifixion, he returns to Rome in disgrace. From there, forced into early retirement, he does his best to avoid the madness of Caligula, and dabbles in the search for truth.

Setting

The events of *Pontius Pilate* take place from AD 26-42, primarily in Rome, Italy and Judea, now Israel

Note that the back of the book has two detailed maps with most of the places mentioned in the book. Refer to those for a better understanding of Pilate's travels and rule.

Characters

1. The author calls *Pontius Pilate* a "documented historical novel," because there is too little source material to write an accurate biography, but too much to be

simply historical fiction. He takes no liberties with the facts: the proper names are all real names, and nothing contradicts historical fact (to the best of his ability). As you read, think about his characters: are they primarily round (complex) or flat (one-dimensional)? Do they change over the course of the story (dynamic) or remain the same (static)?

Point of View

2. As a "documented historical novel," how is this story told? Does one primary character tell the story? Or is the narrator not even part of the story? Evaluate the pros and cons of telling a historical story from this perspective.

Conflict

3. As you read, watch for the central conflicts in the story. Are they between individuals? Within individuals? Or do they mainly involve individuals against their circumstances?

Theme

Some themes I see in this book: the search for truth; the difficulty of obeying a capricious ruler; purposeful condemnation of an innocent man.

Chapters 1–2

Cultural Literacy

Palatine Hill: the most important of the seven hills of ancient Rome; location of Tiberius' imperial palace.

The Forum: the Roman meeting place located between Capitoline Hill and Palatine Hill.

Etruscan: civilization that flourished around 500 BC; before being conquered by the Romans; they also influenced Roman culture.

Tarquin: Etruscan king famous for his cruelty, he was expelled and the republic was founded.

Skepticism: an ancient Greek school of philosophy that taught real knowledge of things is impossible.

Stoicism: an ancient Greek school of philosophy founded at Athens by Zeno of Citium. The school taught that virtue, the highest good, is based on knowledge, and that the wise live in harmony with the divine Reason (also identified with Fate and Providence) that governs nature, and are indifferent to the vicissitudes of fortune and to pleasure and pain. an ancient or modern philosopher who denies the possibility of knowledge, or even rational belief, in some sphere.

Platonists: the theory that numbers or other abstract objects are objective, timeless entities, independent of the physical world and of the symbols used to represent them.

Epicureans: disciple or student of the Greek philosopher Epicurus, devoted to sensual enjoyment, especially that derived from fine food and drink.

Aristotle: Greek philosopher and scientist; a student of Plato and tutor to Alexander the Great, he founded a school (the Lyceum) outside Athens. He is one of the most influential thinkers in the history of Western thought, with surviving works on a vast range of subjects, including logic, ethics, metaphysics, politics, natural science, and physics.

Cynics: a member of a school of ancient Greek philosophers founded by Antisthenes, marked by an ostentatious contempt for ease and pleasure.

Pompey: 106-48 BC, Roman General and statesman who founded the First Triumvirate, later quarreled with Julius Caesar, and fled to Egypt, where he was murdered.

Hecate: a goddess of dark places, often associated with ghosts and sorcery.

Rape of the Sabine Women: the first generation of Romans acquired wives by kidnapping the daughters of neighboring Sabine families (“rape” from the Latin for “abduction,” not sexual violation).

distaff: a stick or spindle onto which wool or flax is wound for spinning.

Vocabulary Development

... not to mention the **perquisites**. (also called “perks”: a special right or privilege enjoyed as a result of one’s position)

... Palestine had been **restive** ... (unable to keep still or silent and becoming increasingly difficult to control, especially because of impatience, dissatisfaction, or boredom)

... the first commandment in Sejanus’ **decalog**. (ten commandments)

They strolled through the **peristyle** ... (a court enclosed by columns)

... he lifted the **lissome** little figure ... (thin, supple, graceful)

Questions and Comments

Note: I would recommend reading the Preface, and checking the notes at the back of the book when you finish reading each chapter. Fascinating information.

Note: Though the scholarship and storyline in this book is most excellent, the writing itself makes me roll my eyes at times. The author sometimes forgets the adage to just make his characters say things, preferring to have them “chirp” or “object,” “snap” or “snarl.” Don’t let this loss of

good form throw you too much: just roll your eyes, too, and make sure you don’t make the same mistake in your writing.

4. Pilate justifies his allegiance to Sejanus. What does he say? ➔ *it’s too difficult to know right from wrong, so he follows Sejanus because that man can advance his career; besides, he does believe Sejanus is honest, and puts confidence in him, even as the emperor does*
5. Procula hates politics because “it’s too difficult to know good from evil in your affairs of state” (18). Has that changed since the time of ancient Rome?

Chapters 3–4

Cultural Literacy

Campania: a region in southern Italy around the Gulf of Naples and Gulf of Salerno, including Capri.

Capri: an Island across the Bay from Naples, where Tiberius built a palace.

Sicily: a self-ruling region of Italy; the largest island in the Mediterranean Sea.

Homer: author of the *Iliad* and the *Odyssey*.

Vocabulary Development

Popilius took his **swagger stick** ... (a short can used by military officers)

Questions and Comments

6. Why was Judea important to Rome? ➔ *the religious capital of the seven million Jews (7% of the population), it commands trade routes and communications between Asia and Africa, which is important to defend the eastern provinces of Syria and Egypt*
7. What was the interesting information Thrasyllus learned from the stars? ➔ *Jupiter, symbol of the ruler of the universe, met Saturn, the planet of Palestine, in the Sign of Pisces, the Fish, which stands for the last days; thus, the cosmic ruler will appear in Palestine in the last days; additionally, the star the Magi followed appeared, and comets signal changes in the Roman state: this cosmic ruler will introduce changes*

Note: The beautiful lighthouse at Pharos, so well described here, and in such excellent working condition, apparently shone on for almost another millennium, for centuries the tallest manmade structure in the world. According to Wikipedia: The lighthouse was badly damaged in the earthquake of 956, then again in 1303 and 1323. The two earthquakes in 1303 and 1323 damaged the lighthouse to the extent that the Arab traveler Ibn Battuta reported no longer being able to enter the ruin. Even the stubby remnant disappeared in 1480, when the then-Sultan of Egypt, Qaitbay, built a mediæval fort on the former location of the building using some of the fallen

stone." In 1994, archaeologists went diving in the harbor and discovered some of the ruins.

8. Was the relationship between Roman and Jew perpetually combative? ➔ *no; many Roman rulers had been proJewish, and in areas of the Empire, like in Alexandria, the Jews assimilated happily into Roman culture; even Judea enjoyed the protection of Rome in the time of Julius Caesar: Antipater, the father of Herod the Great, saved Caesar's life, and Caesar gave the Judeans many gifts: no taxes, no tribute, no soldiers*
9. Why didn't pilate have all the Roman troops needed to keep down rebellions in Judea? ➔ *the grain supply: if Judea revolted, it only affected the Judeas; if Alexandria revolted, a quarter of the Romans would go hungry, since the grain to feed the Romans came from Egypt*

Chapters 5–6

Vocabulary Development

... he fashioned a great **mole** ... (*a large solid structure on a shore serving as a pier, breakwater, or causeway*)

... the brilliant **Levantine** sun ... (*relating to the eastern part of the Mediterranean, with its islands or neighboring countries*)

... securely **ensconced** in the semicircular city wall ... (*establish in a comfortable, safe, or secret place*)

Questions and Comments

10. What language does Pilate use to communicate with his subjects? ➔ *common, commercial Greek: not Latin, Hebrew, or Aramaic*
11. What made Caesarea a civic work of art? ➔ *the entire city was designed by one man, built in the same architectural style and with identical building material, in a dozen years*
12. Why was the Magi's question not well received by Herod? ➔ *they asked, "Where is the newly born King of the Jews?" implying that Herod was an imposter*
13. How does Gratus summarize the reign of Herod the Great? ➔ *his family knew how to switch sides perfectly with the changing of fortunes of the Roman rulers; Herod was an opportunist: he arrived in Rome without support from home, and left soon appointed King of the Jews; back in Judea, he cut a dashing figure and was a good ruler for some time, building many amazing structures, including the Temple; as he aged, though, he became slightly deranged, killing seven of his family members; his one public atrocity: he killed all the boys in Bethlehem (which, I understand, in such a small town, may have been only a dozen)*
14. Should the Jews revolt, what would be the outcome? ➔ *Rome would eventually crush them, but the Roman rulers and the Roman troops in Judea would die before reinforcements arrived*

15. How was the High Priest, head of the Jewish church, chosen? ➔ *put in place by the Roman governor of Judea*
16. How loyal were Pilate's troops to Rome? ➔ *they were all mercenaries, basically, hired by the Romans from the surrounding peoples; they had little love for the Jews, but were questionable on dependability*
17. How were the Jews different from all the people Caesar encountered in his wars? ➔ *they weren't to be bluffed; when threatened with death over their conviction, they were willing to accept it as needed*

Chapters 7–8

Vocabulary Development

... Herod-Philip seemed a trifle **uxorious** ... (*having or showing an excessive or submissive fondness for one's wife*)

... virtually thundered at the **ingenuous** query. (*innocent and unsuspecting*)

... the palace was **sybaritic** in its luxury. (*fond of sensuous luxury or pleasure; self-indulgent*)

Questions and Comments

18. What made Herod's building on par with Egypt's? ➔ *the astounding building materials: pillars 50' long, not wafered and put together around a core, but in a single piece; such a monument was not common*
19. Describe the public utilities available in Caesarea. ➔ *water reached the city via aqueducts; wastes went away through a subterranean plumbing system that sloped to the Mediterranean, where the wastes were carried away (presumably the wastes then were recycled by the microbiology of the Sea)*
20. What was the problem with the marriage between Antipas and Herodias? ➔ *they divorced their spouses to marry each other, but Herodias' previous spouse was Antipas' brother, forbidden by Jewish law; marriage between uncle and niece was forbidden by Gentile law, so they were flouting the laws of all their subjects*
21. What was happening in the Old Testament around the time Rome was founded? ➔ *Hezekiah's workers hacked through solid rock in order to provide water for the city, to survive a seige by the Assyrians*
22. What city improvement project did Pilate implement in Jerusalem? ➔ *he figured a way to get fresh water into the city, and managed to get the Temple Tax to pay for it*

Chapters 9–10

Cultural Literacy

Demosthenes: Athenian orator and statesman, known for his political speeches on the need to resist the aggressive Philip II of Macedon.

Vocabulary Development

... **quaffing** the news from Rome ... (*drink heartily, especially an alcoholic beverage*)

... Pilate's report of the aqueduct **imbroglio** ... (*an extremely confused, complicated, or embarrassing situation*)

Questions and Comments

23. Why did Pilate feel he had to use force against the Jews? ➔ *they had again defied him, this time for a matter that was legal, and clearly not offensive (though not welcome) to the High Priest and the leaders of the Jews; rather than lose control of the situation, and lose face as ruler, Pilate ordered his men to put down the rebellion, which they did, brutally*
24. What do you think of Procula's alternative suggestion? Do you think that could have worked instead? ➔ *potentially, although based on the persistence of the Jews in their previous altercation with Pilate, I am not sure, really, if the Jews would have eventually disbanded, or died through a hunger strike, or gained force of rebellion*
25. What strikes you about the report of John the Baptist? ➔ *for me, I am amazed to see how John would have appeared to the people of his day, who lived out the events in the Gospels: is John a pseudo-Messiah? an agitator? since I know the end of the story, I haven't before realized how unknown John would have been, how mysterious for me, I am amazed to see how John would have appeared to the people of his day, who lived out the events in the Gospels: is John a pseudo-Messiah? an agitator? since I know the end of the story, I haven't before realized how unknown John would have been, how mysterious*
26. What is the *jus gladii*? ➔ *the "law of the sword," or the right to execute in cases of capital punishment; the Jews were no longer allowed to execute for capital crimes, so sentencing and execution would have to be done by the Roman prefect of Judea*
27. What other people, besides the Jews, were granted a festival amnesty of a condemned criminal? ➔ *none; the Jews were unique in that concession*

Chapters 11–12

Vocabulary Development

... enrolled in the Julian **gens** ... (*a group of families in ancient Rome who shared a name and claimed a common origin; showing how the Herods are connected with the line of Julius Caesar*)

... to stop his **haranguing** him ... (*lecture someone aggressively and at length*)

Her **mien** spoke eloquently ... (*a person's look or manner, esp. one of a particular kind indicating their character or mood*)

... these were mere **foibles** compared with executing a prophet ... (*a minor weakness or eccentricity in one's character*)

... the old **thaumaturge** phenomenon. (*a worker of wonders and performer of miracles; a magician*)

Questions and Comments

Note: Damascus of Syria is often claimed to be the oldest continually inhabited city, but Jericho is the earliest walled city, but was destroyed several times and rebuilt. The Essenes came to fame in the 1900s with the discovery of what was probably their library, the Dead Sea Scrolls. The Dead Sea is the lowest point, not only of the Roman empire, but on the earth's surface. During the First Jewish Revolt, Jewish rebels took control of Machaerus. They surrendered to besiegers before the Romans attacked, and the rebels left as the Romans dismantled the fortress.

28. Why did Antipas follow through with his oath, despite how its interpretation was being abused? ➔ *Antipas couldn't temper the absolute of his word; the spoken word its own reality in the Hebrew belief*
29. How long did most marriages last in Rome? ➔ *only a few years, incredibly*
30. As the romance between Procula and Pilate wanes, what keeps them together? Would that be true for modern couples, also? ➔ *flexible, mutual understanding holds them together; I think that is probably true today, though I imagine working together toward a common goal (even if the goal is just to serve Christ) would be important*

Note: I am surprised to find that Pilate and Cornelius may have known each other. If only 500 Roman soldiers were in Judea, it is quite likely that the prefect would have known the five centurions. The Gospel stories seem more human-sized, with this little fact.

31. What is ironic of Sejanus' comment, "Rome will hear more of Pontius Pilate"? ➔ *the whole world knows of Pilate, but not because of his position in the Roman government*
32. Does Jesus teach revolution? ➔ *no, unless a spiritual, internal revolution, a personal change from hate to love, from the kingdom of darkness to the kingdom of light*
33. What surprised Pilate about the miracles of Jesus? ➔ *rather than the pretended "healings" of charlatans, Jesus healed those born with handicaps; his miracles really happened, and couldn't be explained away*

Chapters 13–14

Cultural Literacy

Cataline: a Roman politician of the 1st century BC who is best known for the Catiline (or Catilinarian) conspiracy, an attempt to overthrow the Roman Republic, and in particular the power of the aristocratic Senate.

Vocabulary Development

... led a file of magistrates to **curule** chairs ... (*denoting or relating to the authority exercised by the senior magistrates in ancient Rome, chiefly the consul and praetor*)

... clutching a spiral-headed **crozier** ... (*also crozier: a hooked staff carried by a bishop as a symbol of pastoral office*)

... for the **prolix** ramblings to reach their theme ... (*using or containing too many words; tediously lengthy*)

... angry **fusillades** of oratory ... (*a series of shots fired or missiles thrown all at the same time or in quick succession*)

... the gleaming **escutcheons** were a public demonstration ... (*a shield or emblem bearing a coat of arms*)

... daring to **impugn** my veracity? (*call into question; dispute the truth, validity, or honesty of a statement or motive*)

Questions and Comments

Note: The way the crowd turns suddenly against Sejanus, all willing to cry against him at a moment's notice, reminds me of John 2:24-25, in which Jesus did not accept the testimony of any man about himself, because "he knew what was in man": not much steadfastness.

34. With all the intrigue and death threats in Rome, why would anyone want to rise through the ranks of the government? ➔ *power, I suppose; a good living wage; personally, I can't much understand it, but maybe these sorts of massacres aren't constant, though they seem frequent enough in ancient Rome*
35. In the latest dispute between Pilate and the Jews, who do you side with? ➔ *I can see the arguments for both sides, but I think Pilate has the stronger case; laying aside his personal beliefs, in which he claims to be irreligious, the main argument for the Jews seems to be, "You once allowed something distasteful into our city. Surely you must be doing so again," which isn't very compelling (unless they actually believe Pilate worships Tiberius with the shields, and maybe Pilate actually does, on some level)*

Chapters 15–16

Cultural Literacy

Sword of Damocles: in the court of a fourth century BC tyrant of Syracuse, Italy, a pandering courtier named Damocles exclaimed that, as a great man of power and authority surrounded by magnificence, the tyrant was truly extremely fortunate. The tyrant offered to switch places with Damocles, who eagerly agreed. Damocles sat down in the king's throne surrounded by every luxury, but the king arranged that a huge sword should hang above the throne, held at the pommel only by a single hair of a horse's tail. Damocles finally begged the tyrant that he be allowed to depart, because he no longer wanted to be so fortunate. The king had successfully conveyed a sense of the constant fear in which the great man lives.

Vocabulary Development

... the latest example of the imperial **spleen**. (*bad temper; spite*)

... in the process of assigning **toparchial** quotas ... (*a small state, consisting of a few cities or towns; a petty country governed by a toparch; as, Judea was formerly divided into ten toparchies*)

... bear the popular **opprobrium** for arresting ... (*harsh criticism or censure*)

Questions and Comments

36. Why does Procula approve of Judaism more than the Roman religion? ➔ *following the objective commands of one God makes more sense than following the caprice of many gods, with differing motives, who communicate only through animal entrails*
37. What practical reason did Jesus have to deny kingship from the people? ➔ *if he hadn't, he would have been charged with high treason and executed*
38. Two schools of thought came out of the Old Testament study of the Messiah. What two ideas were there? ➔ *a political monarch or king; a spiritual reformer who will rule over men's hearts and minds; Christian belief is that Jesus came first as spiritual reformer and will come again as king*
39. What do you think of Caiaphas' statement: "Is it not more expedient that one man die for the people, rather than the entire nation perishing?" ➔ *such a beautiful proclamation of truth; as John 11 says, "this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation," and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad*
40. What are the charges laid to Jesus, based on the historic tradition? ➔ *Jesus practiced sorcery and enticed Israel to apostasy*
41. When Tiberius finally executed most of those associated with Sejanus, who else did Tiberius order killed? ➔ *the most vocal accusers, which satisfied the people*
42. Why did the people wave palm branches during the Triumphal Entry? ➔ *the palms were the equivalent of waving a Judean flag; thus, the people were acknowledging Jesus as the king Messiah*

Note: Although I have not been able to substantiate it, one Bible study leader mentioned that the Court of the Gentiles had not been used as a center of predatory trade for very long, but that commerce used to take place at a location outside the Temple. If Annas (high priest from 6-15 AD) or Caiaphas began it, it would be possible that when Jesus first went to the Temple that the trade was not there, or had just recently begun. Note, too, that in the Bible Jesus' accusation is that God's house should be a house of prayer for all nations, but the Jews had taken the

Court of the Gentiles, the one place available to Gentiles (“all nations”) and ruined it for worship. They were behaving opposite to the heart of God.

43. Why was the question, “what is the greatest commandment in the Torah” so dreadful? ➔ *because the Law was supposed to be equally great in all parts*
44. What made Judas necessary? After all, Jesus taught openly in the Temple daily? ➔ *the Sanhedrin needed to arrest Jesus at night, when he was away from the crowds, and he had to be in or near Jerusalem, lest the quarter million visitors to the city notice the arrest and riot*
45. Several New Testament characters are mentioned in these chapters. Who do you notice? ➔ *besides the obvious Jesus, Pilate and Cornelius, Caiaphas, Annas, and the Sanhedrin, we also have mention of and Bar-Abbas, Simon Magus, Lazarus, Zacchaeus, Judas Ish-Keritho, the disciples as they take the first Communion*

Chapters 17–18

Vocabulary Development

Stung by the **intransigence** ... (*unwilling or refusing to change one’s views or to agree about something*)

... they were a hired **claque** ... (*a group of people hired to applaud (or heckle) a performer or public speaker*)

... would so **immolate** himself ... (*kill or offer as a sacrifice, especially by burning*)

... political rebellion under his **aegis** ... (*protection, backing, or support of a particular person or organization*)

Questions and Comments

46. What six trials did Jesus undergo? ➔ *one hearing before Annas, one illegal one at night under Caiaphas with all the Sanhedrin, one before the Sanhedrin during the day, Roman trial under Pilate, trial moved to Herod Antipas, trial moved back to Pilate*
47. What charge eventually condemns Jesus? ➔ *blasphemy, in which Jesus declares himself the Son of God*
48. How were Jesus’ eyes different than the eyes of all other men that Pilate has tried? ➔ *Jesus did not look imploring, fearful, or ashamed, nor vindictive or threatening*
49. Why did Jesus do no signs for Antipas? ➔ *Antipas killed his cousin John: why would Jesus entertain the man? and what legal purpose would it serve?*
50. What two bits of defense did Jesus offer for himself? ➔ *“My kingship is not of this world” and “The prosecution has the greater sin”*
51. Ananias refers to a specific part of Pilate’s dress as he wraps up his arguments. What? ➔ *the ring given Pilate by Tiberias, that symbolizes his status as amicus Caesaris which would be lost if Pilate released Jesus and a Jewish delegation tattled to Tiberias about how Pilate freed a man who committed high treason*

52. Why did Pilate put up a sign reading, “the King of the Jews”? ➔ *subtle sarcasm, saying, “The Jews get such a king as this”; also, to make clear the reason for conviction: implied high treason*

Chapter 19–20

Vocabulary Development

... but the almost sympathetic **ebullience** with which Procula ... (*cheerful and full of energy*)

Questions and Comments

53. What secular author wrote lines predicting Jesus’ death? ➔ *Plato, in The Republic*
54. During the trials, people demanded a sign from Jesus, who gave no sign. What signs happened during his crucifixion? ➔ *signs in heaven and earth that should have been persuasive to the Romans: an earthquake, an odd, eclipse-like darkening of the sun, even though no eclipse was possible in the natural world; and a sign that should have been persuasive to the Jewish leaders: the curtain of the Temple was torn in two; besides, these happened at the time of the death of the Passover lamb, and John had called Jesus the “lamb of God” when first proclaiming him (John 1:29)*
55. Pilate says, “Sometimes a little evil is necessary to bring about a greater good” (248). Do you think he’s correct? ➔ *the closest example I can come up with is something like sweatshops or electronics facilities in Asia: horrible working conditions, but better than what the people would otherwise have, and the cheap labor provides Americans with cheap clothes and cheap computers; however, I don’t think that it would ever be appropriate to say, “I had to sin just a little to have this better outcome”: it seems that believers should avoid sin*
56. How often did the Sanhedrin seek the death penalty? ➔ *if they demanded the death penalty one time in seven years, it was like a slaughterhouse: thus, they rarely sought it*

Chapters 21–22

Vocabulary Development

... an unscrupulous demagogue who specialized in **mendacity** ... (*untruthfulness*)

Incipient insurrection ... (*in an initial stage; beginning to happen or develop*)

Perfunctorily Pilate groomed ... (*carried out with a minimum of effort or reflection*)

... and **presumptuously** Marcellus learned ... (*failing to observe the limits of what is permitted or appropriate*)

Despite Procula’s **remonstrances** ... (*a forcefully reproachful protest*)

... the rest of his body was **hirsute** ... (*hairy*)