

how you can recognize the differences between the two. *The version we have chosen to read is based on Caesar's actual writings. He based his writing, Commentaries on the Gallic War, on fact, allowing neither emotion nor favoritism to have any bearing. Therefore, in your students' answers, look for elements of fiction that express emotion, provide drama, and give details about particular people or things. Finding an historical excerpt should be fairly easy for your student. Facts about wars or officers are generally going to be considered historical. On the other hand, facts about soldiers below the rank of centurion are most likely fiction, as Caesar did not consider it proper to speak of these individuals.*

7. Tragedy or triumph—which do you think was the outcome of the Gallic Wars? Why? Support your opinion with specific facts from the book. *Answers will vary. Your student may choose the opinion that, regardless of political outcome, the wars were a tragedy because of loss of lives. Alternatively, he may choose to say that the wars were a triumph because Caesar continued to rule Rome and display his skill. Look for details about either opinion in your student's answer.*

BIBLE SURVEY & CHURCH HISTORY BACKGROUND:

Bible Survey:

Rhetoric: This week's objective is to understand how the gospel went out to the Gentiles through the ministry of Paul the Apostle.

Rhetoric Level lecture topics:

NOTE: For the rest of this year, the discussion script is somewhat different. As we move to New Testament topics, our goal of building in our student a theology of the Bible with one coherent message from start to finish remains. Connections are harder and harder for the student to discern on his own, therefore, we will adopt more of a lecture format. While the outline below remains in question and answer format, we suggest you approach each question this way:

- In Acts 13, let's look at these questions together: Who was Paul's initial audience in Cyprus (see verses 15-17)? Who were the God-fearers? Who were the Gentiles of verses 46-48? (You can either simply tell your student the answers, or draw them out of him by offering your own leading questions. So...
 - Paul's initial audience was comprised of Jewish members of the synagogue, first in Cyprus and then in Antioch.*
 - God-fearers: Gentiles who were attracted to Jewish monotheism (teaching that there is only one God) and morality (clean living and upright dealings) but who did not want to become complete Jews. These could not accept circumcision.*
 - The Gentiles in verses 46-48 were these "God-fearers" who gladly accepted the gospel message that Paul brought. When the Jewish congregations (or their leaders) rejected him, Paul taught those who had willing hearts.*
- Acts 14. Do you know where Lystra, Derby, and Iconium were? *These were cities in Galatia (modern-day Turkey).* From your reading, how did the Jews of Iconium treat Paul? How did the Gentiles of Lystra treat him?
 - In Iconium, Paul started in the synagogue. The Jewish leaders stirred up opposition. Paul and Barnabas were holding firm, doing signs and wonders. The Jews planned to stone them, so they left.*
 - In Lystra, the Gentiles wanted to worship them as Greek gods. Paul's road was not easy! The Jews from Iconium followed him to Lystra, and there stoned him and left him for dead.*
- Let's look together at the significance of Acts 14:21-22.
 - Paul and his party went back into Iconium! (We hope students wonder why!)*
 - Paul felt it was crucial to tell the new converts that:*
 - They would need to suffer "many hardships" to enter the Kingdom of God. It is a matter of course that Christians suffer for their faith.*
 - It's not abnormal for Christians to be persecuted.*

Notes:

Acts 13:46-48

Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord has commanded us:

"I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

Acts 14:21-22

They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Notes:

Matthew 16:16-20 (ESV)

Simon Peter replied, "You are the Christ, the Son of the living God." [17] And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. [18] And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [19] I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." [20] Then he strictly charged the disciples to tell no one that he was the Christ.

Matthew 18:15-20 (ESV)

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. [16] But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. [17] If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. [18] Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. [19] Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. [20] For where two or three are gathered in my name, there am I among them."

Matthew 28:18-20 (ESV)

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

3. *Possibly wanted also to reassure them that he was still faith-filled and joyful; God had provided for all his needs and sustained him.*
 - Tie this discussion in with the persecutions that are ongoing around the world today. If you are unaware of today's "trouble spots," spend some time online (use links provided on the Church History page of the Tapestry website, if you so desire). Our temptation today is the same as it was in Paul's day: to say, "It's not worth it. Life is more precious than the gospel." Paul's goal was to teach his young converts that they would apprehend their faith through hardships, and that this world was not the end of things, but the beginning.*
4. Let's look at the conflict of Acts 15? How was it resolved?
 - All agreed that salvation was by grace, not by means of the Law of Moses.*
 - Circumcision was the symbol of holiness (being set apart) for Jews. Paul and Barnabas went to Jerusalem to attend a church council on the issue of whether Gentiles must first be circumcised in order to be saved.*
 - The result of the meeting was to affirm that circumcision was a symbol of the Mosaic covenant. The council members agreed that one didn't have to become a Jew first to then become a Christian. Baptism became the new symbol of leaving an old life of sin behind, then rising to new life in Christ.*
 - The few laws that were affirmed were associated with pagan, idol worship, not the Mosaic covenant. (See v. 20)*
5. In Acts 21:27-22:29, let's explore why was Paul such a threat to the Jews. How about to the Roman rulers?
 - Jews could not abide the thought of including Gentiles in the Kingdom of God, nor the thought that all their good works did not earn God's favor.*
 - Paul was a problem to the Romans because of civil issues: everywhere he went, he caused riots. Romans could not have cared less about Jewish laws or preferences. They just wanted peace in their dominions.*
6. In Acts 26, let's look at how Paul viewed his suffering and unjust imprisonment. What do you think? *As an opportunity to preach the gospel.*
7. How does Acts 28 end? What was Paul's understanding of his ministry to the Jews and to the Gentiles?
 - V. 23: Among the Jews, some believed, but some wouldn't. Therefore, good news had been sent to the Gentiles. The book says that he stayed there for two more years preaching to all who came to him.*
 - He understood his ministry to be primarily to the Gentiles.*

Church History:

Rhetoric: Students are assigned Chapters 2-3 of *A Short History of the Early Church* OR Chapter 1 of *Church History in Plain Language*. There are review questions at the end of *A Short History of the Early Church*, which we are not allowed to give answers to. We suggest you read this book with your student, and then have a meaningful discussion on the contents of these chapters. They are short and valuable!

If you are opting for *Church History in Plain Language*, below are answers to the questions your student was asked in his Student Activity Pages.

1. What interesting point does Shelley make at the beginning of Chapter 1 about Christianity? *That it "is the only major religion to have as its central event the humiliation of its God" (Shelley, p. 3).*
2. What nationality was Jesus? Why is this significant? *Jesus was a real man, born in time, and with a genealogy, a culture, and a nationality. He was a rabbi and a traditional Jew. He practiced fully all the requirements of the Law of Moses.*
3. In what way can one think of Jesus as having established the Church? *He chose a band of men (the Apostles) with whom He worked for three years, carefully training them to lead the Church after His death. He called the Church the Kingdom of God, and He taught them the ways and rules of life in the new Kingdom. (Shelley doesn't say this, but there are, of course, direct statements like the ones in Matthew 16:16-20, 18:15-20, and 28:18-20 of Jesus directly establishing His Church.*

Furthermore, the Spirit of Jesus moved early believers to form, pastor, and teach the Early Church by means of epistles. See sidebar, left, for key passages in case your child becomes confused on this point in reading Shelley. There really is no biblical question that Jesus did establish His Church.)

4. List the four major Jewish factions that vied with each other for loyalty and direction in dealing with Roman oppressors in Jerusalem. For each, tell what their orientation was towards Rome and how they would have predictably viewed Jesus because of their viewpoints.
 - ❑ **Pharisees:** “Separated ones.” (We have learned in our Bible Survey that these were the spiritual descendents of Ezra, whose message was that it was because of Israel’s intimacy with foreigners that God had judged Israel, and that her only hope for preservation after restoration lay in strict observance of the Law of Moses.) Pharisees hated the Romans because they were unclean Gentile foreigners invading their holy city. Shelley points out that both their religious zeal and patriotism made them a highly respected element of Jewish society. Pharisees would predictably rebel against Jesus’ “new wine.” They were quite happy with their “old wineskins”—their comfortable self-righteousness—which they felt they had earned before God.
 - ❑ **Sadducees:** These were the wealthy Jewish nobility and the High Priest and lesser Temple priests who had everything to gain from Roman domination. They saw any rebellion against Rome as being against their interests. Therefore, Jesus and His followers represented a threat to their status quo as His popularity grew.
 - ❑ **Zealots:** These men were almost purely political patriots. They were for armed rebellion at all times and at all costs. They sought to return to the days of the successful uprisings of the Maccabees that we studied in Week 27. They would have supported Jesus as long as they felt He was for armed rebellion, and they quickly turned on Him when they discovered that this was not His agenda.
 - ❑ **Essenes:** These were the recluses who had given up on the society of Jews in Jerusalem and chose to retreat to the wilderness and contemplate the Scriptures while awaiting the Messiah’s coming. They would have longed for Jesus to be that Messiah, but would at the same time be skeptical of his lowly, humble ways, and they abandoned Him the moment He was arrested.
5. What does Shelley say Jesus’ task was, given the roiling factions in Jerusalem as He took up His ministry? “To call for the loyalty of his followers without confusing the purpose of his mission with the objectives of these other parties among the Jews” (Shelley, p. 6).
6. Shelley agrees with Pastor John Loftness (author of the Bible Survey course we have been following all year) in defining Jesus central message. What do both teachers say it was? *That the Kingdom of God was near at hand, and He instructed about how to live in it.*
7. What was the Sanhedrin? *The ruling council of elders in Jerusalem. They had no civil authority; they were a council of religious leaders and/or civil leaders. (See the sidebar, right, for more on these governing bodies.)*



WORLDVIEW BACKGROUND INFORMATION:

World Book on Lucretius:¹

Lucretius, pronounced loo KREE shih uhs or loo KREE shuhs (99?-55? B.C.) was a Roman poet and philosopher. His only surviving work is a philosophical and scientific poem called *De rerum natura* (*On the Nature of Things*). Lucretius wrote the poem to free humanity from religious superstition and the fear of death. The poem’s emotional power and vivid language help to make it a masterpiece of Latin literature.

Lucretius was inspired by the teachings of the Greek philosopher Epicurus in writing *De rerum natura*. The poem reflects the Epicurean ideals of a tranquil mind and freedom from irrational fear. It argues that people need not fear a life after death, because the soul—like everything else—is a cluster of atoms and therefore disperses after death. The poem also argues that people should not fear the gods, because the gods re-

Notes:

 **Sanhedrin**, pronounced SAN hih drihn, was the highest national governing council of the Jews in Roman times. According to some scholars, there were two Sanhedrins. The 23 members of the political and civil Sanhedrin came mostly from among the Sadducees. The 70 members of the religious Sanhedrin, which was presided over by the high priest, came largely from among the Pharisees. According to the Christian Bible in Matthew 26:57 and John 11:47, Jesus was tried before the religious Sanhedrin. Saints Peter, John, Stephen, and Paul appeared before it on charges of religious error. After Rome put down a Jewish revolt in Palestine in A.D. 70, the council declined and completely disappeared. 

Notes:

main aloof from human affairs. The poem gives rational explanations for earthquakes, thunder, and other phenomena that might be feared as supernatural events.

Lucretius’s full name was Titus Lucretius Carus. According to one story, Lucretius went mad after taking a love potion. He wrote poetry during brief periods of sanity, and eventually killed himself. Scholars cannot verify this story, but Lucretius’s poem does bitterly denounce the passions of love. 🌐📖

Suggested answers to student chart for this week:

Philosopher	Philosophy	Theology	Physics	Ethics
Lucretius, 99 B.C.-c.55 B.C. Little is known about his life.	Epicureanism. A philosophy that argues that happiness (avoiding pain and emotional distress) is the highest good.	No belief in the gods. Men have been “miserably crushed” by religion.	“Atoms” (not gods) cause what we perceive. Even the soul is made of atoms, and it disperses when we die.	Enjoy life now without fearing death or what comes after it.

GROUP DISCUSSION: GRADES 9-12 (Suggested day for this discussion: Wednesday)

1st ½ Hour: Discuss the rise of Augustus and the political conditions of Jesus’ time.

- Assess Augustus: was he a wise and able leader who accomplished many things or a cruel tyrant who oppressed many foreign neighbors? *Well, it’s hard to argue with the results! Note with students the following accomplishments attributed to Augustus’ reign:*
 - The Roman road system built under Augustus has been legendary throughout history. The roads were brilliantly engineered and of enduring strength. Like our interstate system today, it was created so that Roman troops could move quickly within the Empire.
 - Postal system: again, this is not the first time we’ve seen one (Persians), but it was perfected by the Romans.
 - Augustus was not ambitious for expansion. In fact, during his reign he reduced the army to border guards.
 - There were no major wars or uprisings during his era.
 - On the Mediterranean Sea, pirate activity was quelled and the seas became a major means of transportation across what has been called the Roman “lake.”
 - Roman law became more fully developed under Augustus.
 - Safety for travel meant flourishing commerce, arts, architecture, and learning.
- Are these the measure of success?
 - Define success in terms of government and relate it to Augustus.
 - Define success in terms of self-determination, either national or individual, and relate it to Augustus.
 - Note that whether or not men determine that Augustus was a success, his achievements were turned to good for the gospel. The peace and safe travel conditions on land and sea meant that the apostles could move about with relative freedom and spread the gospel to the Mediterranean world surprisingly quickly.

2nd Hour and ½: Discuss the Bible Survey and Church History lecture/questions above and the entry of God into H1Story!

¹ From a *World Book* article entitled **Tiberius**. Contributor: F. G. B. Millar, D.Litt., Camden Professor of Ancient History, Oxford University.

² From a *World Book* article entitled **Caligula**. Contributor: Mary Francis Gyles, Ph.D., Former Professor of History, City University of New York Brooklyn College.

³ Excerpted from a *World Book* article entitled **Ancient Rome**. Contributor: Erich S. Gruen, Ph.D., Professor of History, University of California, Berkeley.

⁴ From a *World Book* article entitled **Augustus**. Contributor: Mary Francis Gyles, Ph.D., Former Professor of History, City University of New York Brooklyn College.

⁵ Excerpted from a *World Book* article entitled **Ancient Rome**. Contributor: Erich S. Gruen, Ph.D., Professor of History, University of California, Berkeley.

⁶ Excerpted from a *World Book* article entitled **Drama**. Contributor: Julius Novick, D.F.A., Professor of Literature, Purchase College, State University of New York.

⁷ From a *World Book* article entitled **Lucretius**. Contributor: W. W. Bartley, III, Ph.D., Former Senior Research Fellow, Hoover Institution on War, Revolution, and Peace, Stanford University.