



Church History Survey I: Lecture One

breadth

Notes

If you were to be judged by a jury of your peers as to whether your life has been, overall, good or bad, would you prefer that they have access to a video tape of your life or to your personal diary? A video tape would show all of your past actions—the money you placed in the offering plate at church, the times you lashed out in anger at your son or daughter, the selfishness and self-sacrifice. Your diary would give a different perspective—your desires, motivations, the reasons behind the decisions you made. When we look at church history, we have access to both of these types of information. We have factual accounts of what the church did, of councils, of arguments over doctrine or social practices, of decisions made. We also have a “diary” of church history in letters, anecdotes, confessions, and conversion stories. It is a rich and complicated story: the church’s past—our past—in all of its failures and triumphs.

width

postmodernism—*A general cultural development, especially in North America, which resulted from the general collapse in confidence of the universal rational principles of the Enlightenment.*

height

What are some areas of our lives that might be touched by our study of church history?

How are the facts of history like a garden?

Church History Survey I

Notes

What are three inadequate ways of looking at the facts of church history, according to Dr. Rosell? What does he propose as a fourth way?

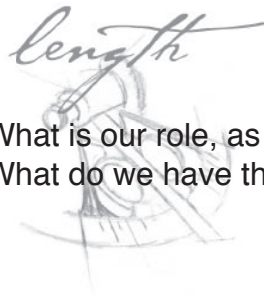
How do we distinguish between practices of the church that are faithful to the teachings of Christ, and those that are not?

What is the end result of any whole-hearted search for truth?

How do the creeds describe the church? What do these descriptions emphasize?

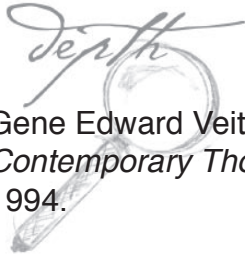
"A Christian with faith has nothing to fear from the facts. Indeed, the gospel frees us to pursue our studies without the fear that such efforts might damage our faith."

How does the reality of the church measure up to the ideal church as described in the creeds?



What is our role, as Christians, in the intellectual search for truth? What do we have that we can contribute to our culture?

What can you do to work for the unity of the church?



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Notes

“We do not merely jump over twenty centuries of church life; rather, we use those experiences of God’s people to help us interpret the Christian faith and life more fully.”

一、研讀教會歷史的引言

筆記



如果你要被你的同輩所組的陪審團評斷，是否你的生活整體來說，是好或是壞，你會願意讓他們有管道得到你的生活的錄影帶，或是你的個人日記？錄影帶會揭露你過去所有的一舉一動——你在教會奉獻盤內所放入的錢，你發脾氣動手打了你的兒子或女兒的時候，你的自私和犧牲。你的日記會提供不同的角度——你的渴望、動機、你做決定背後的理由。當我們來看教會歷史，我們有管道得到這兩種類型的資訊。關於教會以及大公會議所做的，對於教義或生活實踐的爭論，所做的決定，我們有詳實的報導。根據信件，軼聞，信仰告白，和皈依的故事，我們也有教會歷史的「日記」。這是一個豐富而複雜的故事：教會的過去——我們的過去——一切的功過。



後現代主義 (Postmodernism) ——一種普遍的文化發展，特別是在北美，這就產生了對於啟蒙時期的普世理性原則，整體的不信任。



我們生命的哪些方面，有可能會因著研讀教會歷史而受感動？

歷史的事實如何會像是一座花園？

筆記

根據 Dr. Rosell，什麼是三種不正確的方式，來看教會歷史的事實？

我們如何在教會的實踐中，區別出哪些是忠於基督的教導，而哪些不是？

任何全心尋找真理的人最後的結果是什麼？

信條如何描述教會？這些描述強調些什麼？

「一個有信心的基督徒不會害怕事實。沒錯，福音給我們自由，去從事研究，而不會害怕這樣的努力會傷害我們的信心。」

教會的真相，和信條中描述的理想教會相比，是否相符呢？



作為一個基督徒，在以理性追尋真理的事上，我們的角色是什麼？我們所擁有，可以對我們的文化有貢獻的是什麼？

我們可以做什麼來推動教會的合一？



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「我們不只是跨越過二十個世紀的教會生活；相反地，我們利用神子民的那些經驗來幫助我們，更完全地解釋基督徒的信心和生活。」

一、研读教会历史的引言

笔记



如果你要被你的同辈所组的陪审团评断，是否你的生活整体来说，是好或是坏，你会愿意让他们有管道得到你的生活的录像带，或是你的个人日记？录像带会揭露你过去所有的一举一动——你在教会奉献盘内所放入的钱，你发脾气动手打了你的儿子或女儿的时候，你的自私和牺牲。你的日记会提供不同的角度——你的渴望、动机、你做决定背后的理由。当我们来看教会历史，我们有管道得到这两种类型的信息。关于教会以及大公会议所做的，对于教义或生活实践的争论，所做的决定，我们有详实的报导。根据信件，轶闻，信仰告白，和皈依的故事，我们也有教会历史的「日记」。这是一个丰富而复杂的故事：教会的过去——我们的过去——一切的功过。



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我们生命的哪些方面，有可能会因着研读教会历史而受感动？

历史的事实如何会像是一座花园？

笔记

根据 Dr. Rosell, 什么是三种不正确的方式, 来看教会历史的事实?

我们如何在教会的实践中, 区别出哪些是忠于基督的教导, 而哪些不是?

任何全心寻找真理的人最后的结果是什么?

信条如何描述教会? 这些描述强调些什么?

「一个有信心的基督徒不会害怕事实。没错, 福音给我们自由, 去从事研究, 而不会害怕这样的努力会伤害我们的信心。」

教会的真相, 和信条中描述的理想教会相比, 是否相符呢?



作为一个基督徒, 在以理性追寻真理的事上, 我们的角色是什么? 我们所拥有, 可以对我们的文化有贡献的是什么?

我们可以做什么来推动教会的合一?



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