

A BRIEF JOURNEY
THROUGH CHURCH HISTORY

THE MISSIONAL BATON



But the **word of God continued to spread** and **flourish**.

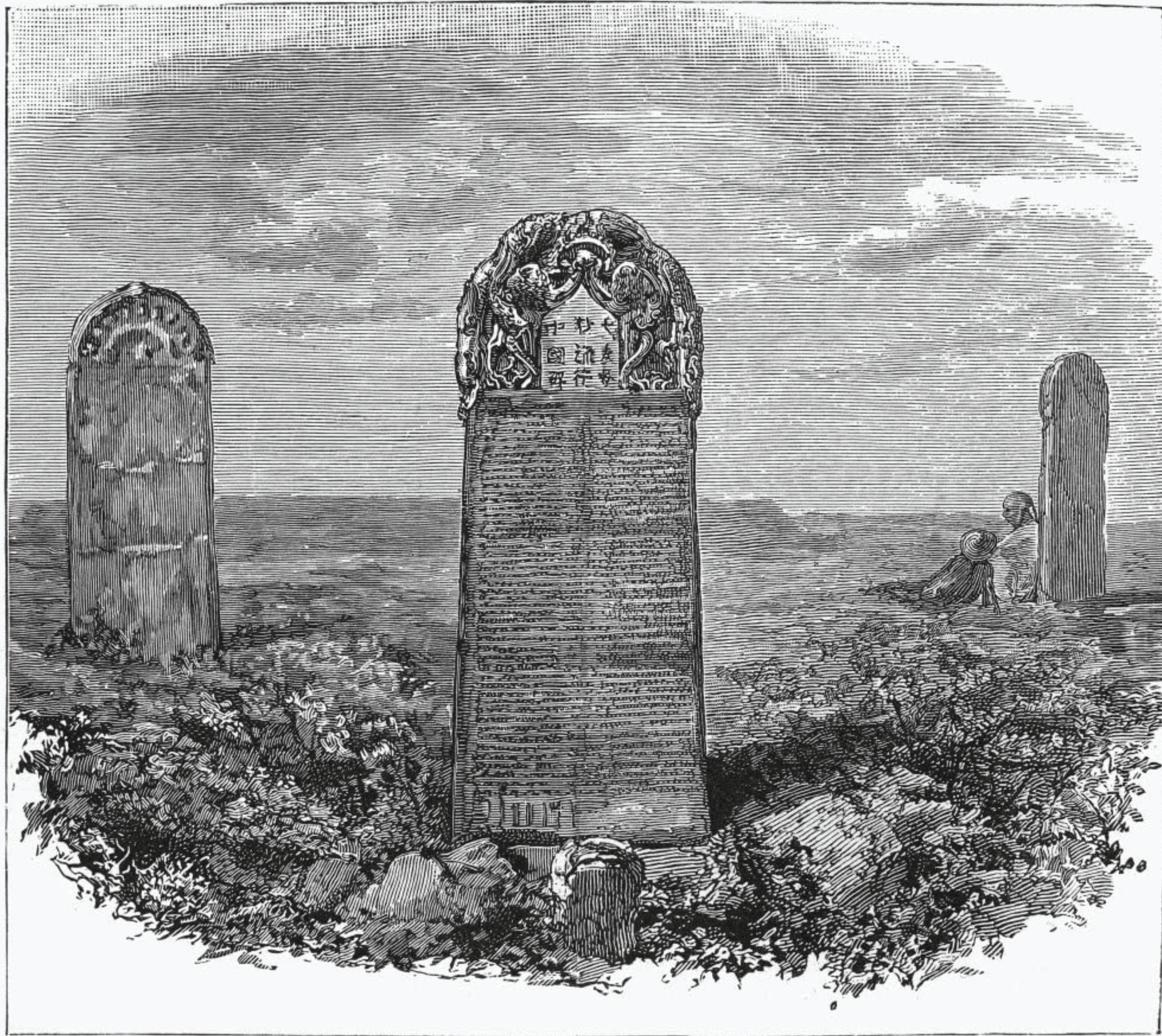
ACTS 12:24

		Timeline	Missional Focus
Week 1	The Early Church	30 ~ 500 AD	Jewish Diaspora
Week 2	The Medieval Church	500 ~ 1500 AD	Silk Road
Week 3	The Early Protestant Church	1500 ~ 1900 AD	Missions to Asia
Week 4	The Modern Church	1900 ~ Current	Holy Spirit & Malaysia



A BRIEF JOURNEY
THROUGH CHURCH HISTORY

MEDIEVAL CHURCH





二 碑國中行流教景

景教流行中國碑頌序并

大秦寺僧景淨述 *YIN CHING YONG SHENG SUO*

而造化妙衆聖以元尊者其唯
 我三一妙身无元真主
 粵若常然真寂先先而无元
 窅然靈虛後後而妙有摠玄樞

THE EULOGISTIC VERSES ON THE STONE MONUMENT
 (COMMEMORATING) THE DIFFUSION OF THE IL-
 LUSTRIOUS¹ RELIGION IN THE MIDDLE KINGDOM,
 WITH PREFATORY NOTICES.

HANDED DOWN BY CHING-TSING, A PRIEST OF THE TÀ TS'IN
 MONASTERY.

(IN SYRIAC.) ADAM, PRESBYTER AND CHOREPISCOPOS, AND PAPAS
 OF CHINA.

I. 1. IT is acknowledged² that there was One, unchangeable, true,
 and still, the First and unoriginated; incomprehensible in His intel-
 ligence and simplicity; the Last and mysteriously
 existing; Who, with His hands operating in the mys-
 terious (abyss of space), proceeded to create³, and by
 His spirit to⁴ give existence to all the Holy ones, Himself the great
 adorable;—was not this our Eloah⁵, with His marvellous being, Three-
 in-One, the unoriginated True Lord?

¹ It has been made an objection to the genuineness of the monument that the form of the characters and style of the composition are so much akin to the writing and style of the present day. But the same objection may be made to other inscriptions of the same date, and even of dynasties older than the T'ang. No one familiar with the character and literature of the country would be likely to make it, still there are some of the characters of an unusual form, though rarely unexampled. To two or three, not previously pointed out, attention will be found drawn in the present edition of the Chinese Text. I wish here to notice the character translated 'Illustrious,' and which everywhere in the monument appears as 景 instead of 景. There is no doubt that they are two forms of the same character, but I have nowhere found their difference of form remarked upon, and it has escaped the observation of all the lexicographers, Chinese as well as foreign. The second, or common form, is the correct one; the 日, or symbol of meaning, is what it should be, and so is the 京 (king), or phonetic symbol. The writer of this inscription uses 京 for 京 throughout, at which I am not surprised. How he should change the 日 in the top of the character into 口 surprises and perplexes me.

² The first three Books of the Shû King begin in the same way. Bridgman's translation of the two Chinese characters by 'Now verily' is good.

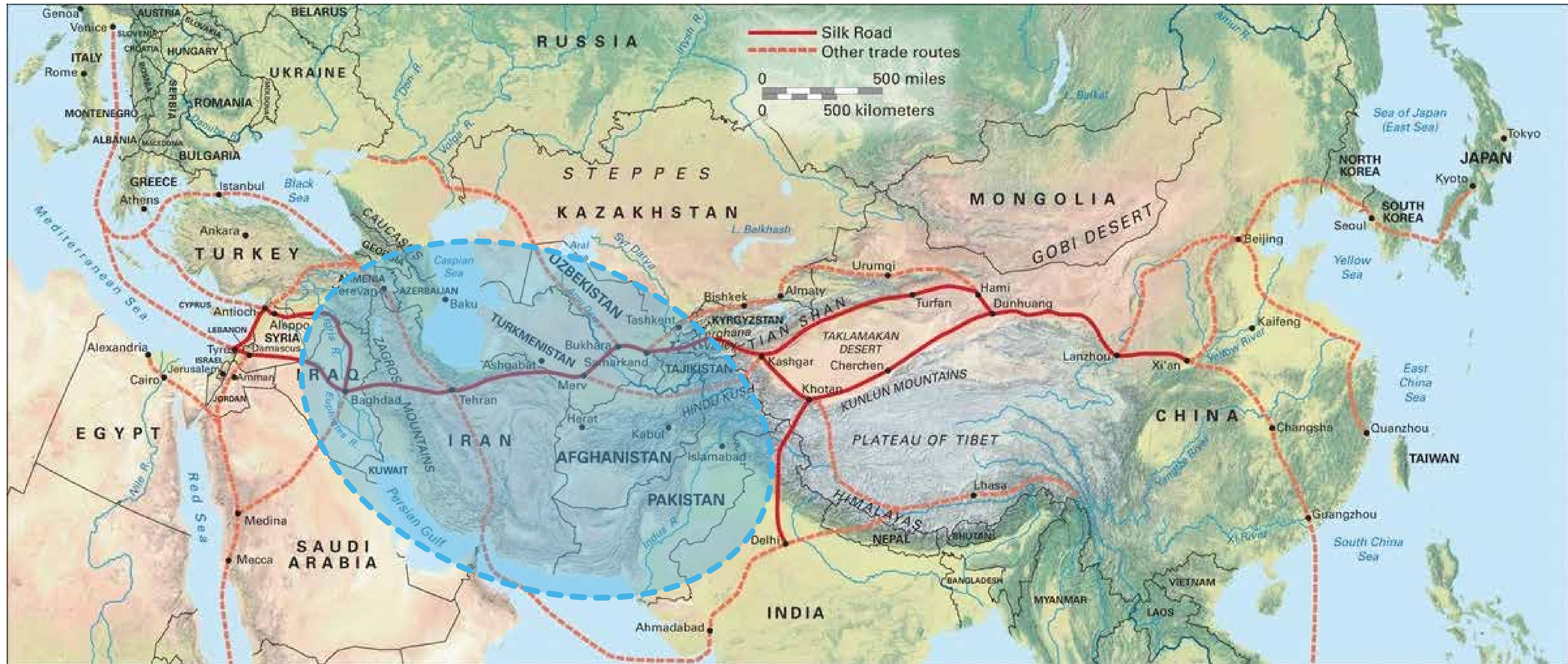
³ A difficult clause. Bridgman misreads 樞 in it, as if it were 樞 'a pivot,' 'an axis.'

⁴ Compare the use of 妙 in the fifth Appendix to the Yî King, par. 10.

⁵ The phonetization in Chinese of the Syriac term for God, equivalent to the Hebrew אלהים.

















“It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”

ISAIAH 49:6

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

ACTS 1:8