



# UNDERSTANDING CHRISTIANITY

WHAT DO YOU NOT KNOW?

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# THE FORGOTTEN FOUNDATION: REDISCOVERING THE HEBREW ROOTS OF CHRISTIAN FAITH

The early days of Christianity stand as a testament to its vitality and simplicity. Its foundations were not rooted in the abstract philosophical speculations of the Greco-Roman world but in the covenantal and relational truths revealed by Yahweh in the Hebrew Scriptures. Jesus—Yahweh's anointed one—walked among His people, fulfilling the Law and the Prophets and revealing the Father's will with unparalleled clarity. Yet, as the years passed and the church became enmeshed with Roman authority and Greco-Roman philosophies, the essence of this original faith began to shift. The decentralization that marked the church's earliest and purest expression gave way to hierarchical control, and with it came theological constructs that distanced believers from the Hebrew worldview that Jesus and the apostles lived and taught. This narrative explores how these shifts occurred and what it means to return to the simplicity and power of the faith as it was once delivered to the saints.

From the beginning, the Hebrew Scriptures declared the oneness of Yahweh. "Hear, O Israel: The LORD our God, the LORD is one!" (Deuteronomy 6:4). This declaration is the cornerstone of the Hebrew faith, emphasizing the indivisibility and sovereignty of Yahweh. The apostles, steeped in this tradition, upheld it with unwavering conviction. Paul, addressing the Corinthians, proclaimed, "Yet for us, there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live" (1 Corinthians 8:6). This statement harmonized perfectly with the Hebrew understanding of Yahweh's singularity, placing Jesus not as a co-equal deity in a triune Godhead but as Yahweh's chosen representative and the fulfillment of His promises.

Jesus Himself affirmed this unity in His teachings. He declared, "My Father and I are one" (John 10:30), not to introduce a philosophical division within Yahweh but to reveal the perfect alignment between His mission and the Father's will. When asked about the greatest commandment, Jesus quoted the Shema, emphasizing love for Yahweh with all one's heart, soul, and mind (Matthew 22:37). His ministry was not a departure from the Law and the Prophets but their ultimate fulfillment. "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Matthew 5:17). In doing so, Jesus revealed that the Law's deeper intent was love and righteousness, not mere external adherence.

The early church flourished in a decentralized form, rooted in the relational and covenantal understanding of Yahweh. Believers met in homes, sharing their lives and resources. "They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). Leadership was local and communal, with elders and overseers shepherding the flock. This structure allowed the church to remain flexible and resilient, even under intense persecution. The Roman Empire's attempts to suppress Christianity only strengthened its resolve as the faith spread through personal relationships and the testimony of transformed lives.