

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
 - *Martin Luther*
 - *Conquests of Various Kinds*
 - *The New Martyrdom of the Church*
 - *Die Warhet Ist Untödllich*
 - *Calvinists and Mennonites (part 1)*



The Reformation

- The Reformation nestled into three camps:
Lutheranism
Anabaptism
Calvinism



The Reformation

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 - 1533 Jean Calvin was converted
 - Born in France in 1509, Jean was groomed at an early age to be a priest, and studied theology under some of the best Catholic minds available
 - But then, around 1525, his father withdrew him from theological study and sent him to Orléans to study law
 - (Thus, much like Luther, Calvin was trained both as a theologian and as a lawyer)



The Reformation

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 - 1533 Jean Calvin was converted
 - Born in France in 1509, Jean was groomed at an early age to be a priest, and studied theology under some of the best Catholic minds available
 - But then, around 1525, his father withdrew him from theological study and sent him to Orléans to study law
 - In 1533—at the age of 24—the young lawyer was gripped with a sudden condemnation for everything that had come before in his life
 - He had “received some taste and knowledge of true godliness,” and he wanted to cast off everything else that undermined growing closer to God



The Reformation

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 - In 1533—at the age of 24—the young lawyer was gripped with a sudden condemnation for everything that had come before in his life
 - That same year, his friend, Nicholas Cop, became the rector at the University of Paris, and used his inaugural address to compare (and contrast) the practices of the Catholic Church with those expressed by the Beatitudes
 - The speech was so roundly unappreciated by pretty much everybody that Cop and all of his friends and supporters were forced to leave Paris under charges of heresy
 - Calvin went to live in Basel, where he studied under the quasi-Zwinglian theologian Johannes Oecolampadius



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 - In 1533—at the age of 24—the young lawyer was gripped with a sudden condemnation for everything that had come before in his life
 - That same year, his friend, Nicholas Cop, became the rector at the University of Paris
 - Also that same year, Anabaptist pastor Jakob Hutter moved his congregation away from persecution in Tyrolia, and into the relative peace of Moravia
 - The “Hutterites” preached non-violence and communal living, citing Acts 2:44-47 as a rule of what the church should be like



The Reformation

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1533

Jean Calvin was converted

1536

Calvin published his *Institutes*

- Though he'd only been a Christian for three years, Calvin had been studying theology his whole life, and had a lawyer's keen mind for putting together data into clear arguments
 - So his *Institutes of the Christian Religion* became one of the first Reformed systematic theology textbooks, laying out a clear and internally consistent view of the Trinity, sin, the atonement, etc.
 - In his introduction, Calvin explained that much of the impetus for this text was to take a stand against the Catholics who were enamored with outward form and pomp on one hand, and the chaotic Anabaptists on the other



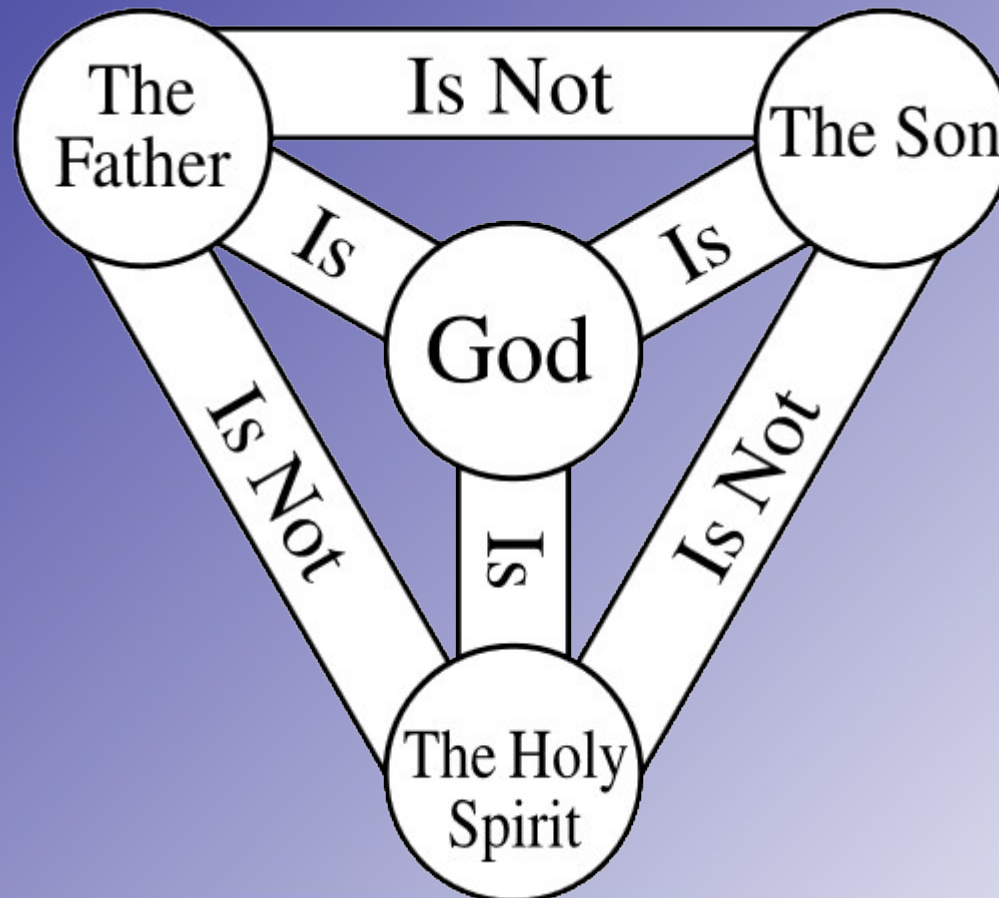
The Reformation

- The Reformation nestled into three camps
 - 1533 Jean Calvin was converted
 - 1536 Calvin published his *Institutes*
 - Though he'd only been a Christian for three years, Calvin had been studying theology his whole life, and had a lawyer's keen mind for putting together data into clear arguments
 - Calvin's basic theology formed the backbone of much of what came after—either churches using his theology as their foundation, or churches reacting *against* his theology



The Reformation

- Funky little teaching moment—
 - So Calvin began by talking about God:
 - God is a three-part Trinity
 - And if God truly is omnipotent and omniscient, then He is utterly sovereign over everything that happens, everywhere, at all times



The Reformation

- Funky little teaching moment—
 - So Calvin began by talking about God:
 - God is a three-part Trinity
 - Jesus was fully God and fully human
 - So, agreeing with Zwingli and disagreeing with Luther, Calvin argued that Jesus couldn't be *physically* present in the Eucharist, since He—as a human being, just like us—cannot be in more than one place at a time
 - Instead, He is *spiritually* present in the act of Communion, enabling a mystical, spiritual grace to be conferred on participants



The Reformation

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 - Jesus was fully God and fully human
 - So, agreeing with Zwingli and disagreeing with Luther, Calvin argued that Jesus couldn't be *physically* present in the Eucharist
 - Christ's ministry fulfils three roles:
 - He's a prophet, because He spoke God's Word to His people
 - He's a priest, because He mediates between God and His people, making sacrifices, etc.
 - He's a king, because He reigns over the Church from Heaven



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 - Jesus was fully God and fully human
 - So, agreeing with Zwingli and disagreeing with Luther, Calvin argued that Jesus couldn't be *physically* present in the Eucharist
 - Christ's ministry fulfils three roles
 - That sacrifice which Christ made as a priest made substitutionary atonement for sinners, since He acted as a substitute to pay for what we owed but could not pay to God
 - Humanity owed God perfect obedience



The Reformation

- Funky little teaching moment²—
 - That was because humanity's interactions with God can be summarized in three Covenants
 - 1) The Covenant of Works
 - When God created Adam, He had a perfect relationship with humanity based on what we did in perfect obedience
 - When Adam and Eve sinned, we entered into a completely different Covenant



The Reformation

- Funky little teaching moment²—
 - That was because humanity's interactions with God can be summarized in three Covenants
 - 1) The Covenant of Works
 - 2) The Covenant of Grace
 - When Adam and Eve sinned, there was no way for us to ever successfully be under the Covenant of Works again, since our works are now utterly destroyed, due to what Augustine had referred to as “original sin”
 - So a new Covenant was made between God and humanity, where God promised to provide a Messiah who would save people not based on what *they* did, but based on God's unmerited favor toward them



The Reformation

- Funky little teaching moment²—
 - That was because humanity's interactions with God can be summarized in three Covenants
 - 1) The Covenant of Works
 - 2) The Covenant of Grace
 - 3) The Covenant of Redemption
 - All of this points to God's plan all along to redeem humanity through Jesus Christ at the final Judgement Seat
 - (Several theologians have argued that, if that was God's plan from before the beginning of time, then the order would *technically* be:
 - 1) The Covenant of Redemption
 - 2) The Covenant of Works
 - 3) The Covenant of Grace)



The Reformation

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 - 1) The Covenant of Works
 - 2) The Covenant of Grace
 - 3) The Covenant of Redemption
 - **This breakdown of God's interactions with humanity has become known as “Covenant Theology”**
 - (NOTE: This is why I'm constantly being asked if our name—“*First Covenant Church*”—means that we hold to Covenant Theology here, as opposed to, say, Dispensationalism)



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 - Christ's ministry fulfils three roles
 - That sacrifice which Christ made as a priest made substitutionary atonement for sinners, since He acted as a substitute to pay for what we owed but could not pay to God
 - Humanity owed God perfect obedience, but since we screwed that up, there was no way to pay God back for what we owed Him
 - Even any genuine attempts to give God our obedience at this point would be ineffective, since:
 - Such attempts would constitute what we *already owed* Him, and thus couldn't pay for what we now *lacked*
 - Such attempts would—by definition—be irreparably tainted by our sinfulness, and thus couldn't work as payment



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 - That sacrifice which Christ made as a priest made substitutionary atonement for sinners, since He acted as a substitute to pay for what we owed but could not pay to God
 - Humanity owed God perfect obedience, but since we screwed that up, there was no way to pay God back for what we owed Him
 - Therefore, even our attempts to reach out to God and be saved must—by definition—be ineffectual, since we do so out of our sin
 - We are only saved by faith, but even that faith must *itself* come from God
 - So even the *desire* for faith must come from God
 - Thus, we can, in no way, be a part of our own process of salvation



The Reformation

- Funky little teaching moment³—
 - Years later, a group of Dutch Reformers issued a remonstrance against the core beliefs of Calvinism, claiming that he'd taken several bits of theology too far, and had ignored Scriptures in the process
 - This group was thus usually referred to as the “Remonstrants” as a result
 - They were led by Jacob Arminius



The Reformation

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 - Years later, a group of Dutch Reformers issued a remonstrance against the core beliefs of Calvinism, claiming that he'd taken several bits of theology too far
 - **In speaking against Calvinism, the Remonstrants developed an excellent, five-point summary of Calvinism (which is still used even by Calvinists today—usually remembered through the use of the mnemonic acronym, TULIP)**



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 - **Total depravity**
 - Human beings are utterly depraved in our spirits, and are incapable of acting in ways that honor God
 - Thus—again—even our attempts to reach out to God and be saved must—by definition—be ineffectual, since we do so out of our sin
 - Every bit of our move toward God must come from God Himself—it is impossible to say “Yes” to God's gift of salvation without the acceptance coming from God Himself



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 - **T**otal depravity
 - **U**nconditional predestination
 - Since every bit of our move toward God must come from God, then our predestination as children of God must be based solely on God's will, and not on any actions or decisions on our part as sinners
 - We were chosen to be saved by God since before the beginning of time—just as those who are not saved were similarly predestined for that fate since before the beginning of time



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 - **T**otal depravity
 - **U**nconditional predestination
 - **L**imited atonement
 - Since God knew since before the beginning of time who was and was not going to be saved by Christ's atoning work on the cross, then—by definition—that atonement must have been made *only* on behalf of those whom Christ knew were already predestined to be saved
 - The blood of Christ was so precious that not a single drop could be wasted on those who had no chance to be saved, since God had created them for destruction and not for His grace



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 - **L**imited atonement
 - **I**rresistible grace
 - Since God knew since before the beginning of time who was and was not going to receive His grace, then there is no logical way for a sinner to resist God's gift of grace
 - We cannot *receive* it based on our own desires (since we are totally depraved), and so we cannot *refuse* it based on our own desires (since the desire to receive it comes from God in the *first* place)
 - Thus, it is impossible to say “No” to God's gift of salvation



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 - **I**rresistible grace
 - **P**erseverance of the saints
 - Since God has known who can and will be saved since before the beginning of time, and since we cannot accept or refuse His gift, and since His atoning grace will never be wasted on those who aren't predestined to be saved, then it is logically impossible to apostatize
 - No one who is truly regenerated in Christ could ever become *not* regenerated in Christ
 - (Anyone claiming to have “lost their faith” must never *really* have been saved)



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 - **Arminius and the Remonstrants argued:**
 - **Total depravity**
 - Actually, they basically agreed with Calvin on this point
 - We're lost in our sins, and even our saving faith is a gift from God (citing Ephesians 2:8-9)
 - (NOTE: Later "Arminians" rejected Arminius on this point, and argued that the *imago Dei* in each of us was drawing every person toward God at all times—and thus, it was possible to choose God without a specific move of His Divine invitation)



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 - **Arminius and the Remonstrants argued:**
 - **T**otal depravity
 - **Unconditional *Conditional* predestination**
 - They didn't accept that we had absolutely *no* part in the process of salvation
 - They cited John 3:16, noting that it says that whoever *believes* in Christ will be saved—and not the other way around
 - (NOTE: Arminians would thus be accused of a “works-oriented salvation,” since salvation was conditional on the sinner's actions, but that wasn't the original intention)
 - (“Conditional predestination” referred to the fact that all the elect are predestined for eternal life with God—but that that election is conditional upon faith)



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 - (NOTE: Arminians would thus be accused of a “works-oriented salvation,” since salvation was conditional on the sinner's actions, but that wasn't the original intention)
 - (So Arminius argued that we have a free choice in whether or not we will accept God's prevenient grace, which is available to all humanity)



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 - ~~U~~nconditional *Conditional* predestination
 - ~~L~~imited *Unlimited* atonement
 - Citing verses such as 1 John 2:2, they argued that Christ's atonement on the cross was for *everyone*—and that it is thus *open* to everyone
 - Again, we have the free choice whether or not to choose God, which is why the Bible so frequently speaks of the need for us to choose God instead of this world
 - There is no “waste” of Christ's blood
 - More than one Arminian theologian has asked just how many drops of blood were shed on the cross, and how many drops it takes to wash each sinner clean



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 - Citing Stephen's God-inspired sermon to the Sanhedrin—and their obstinate response—and 1 Timothy 2:3-4, they argued that time and again in Scripture, we see that we too often decide *contrary* to what God wills for our lives
 - (NOTE: Arminius argued that this didn't deny God His sovereignty, but rather displayed His commitment to allowing us free will *within* His overarching sovereignty)



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 - (NOTE: Arminius argued that this didn't deny God His sovereignty)
 - (NOTE²: Later "Arminians" rejected this and suggested that God's sovereignty is more like a chess player, seeing multiple moves ahead)



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 - ~~P~~erseverance *Potential apostacy* of the saints
 - Citing Deuteronomy 11:26-28 about the nature of a Covenant
(namely, that God can promise to bless us, but that if we break our end of the Covenant, He is still upholding that Covenant if He then chooses to curse us)



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 - ~~P~~erseverance *Potential apostacy* of the saints
 - Citing Deuteronomy 11:26-28 about the nature of a Covenant and warnings such as John 15:6, 1 Corinthians 15:2, Hebrews 6:4-8, etc., they argued that it is possible to apostatize
(to fling God's gift back into His face)



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 - But these warnings should *sober* Christians, not *frighten* them, since we have assurance that God will protect us and our faith
 - It's not that you *can't* lose your salvation, but rather that losing it would be *hard* to do



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 - Citing Deuteronomy 11:26-28 about the nature of a Covenant and warnings such as John 15:6, 1 Corinthians 15:2, Hebrews 6:4-8, etc., they argued that it is possible to apostatize
 - (NOTE: Some later Arminians rejected this and argued that you could lose your salvation merely by sinning subsequent to being regenerated in Christ)



The Reformation

- Funky little teaching moment⁴—
 - It's on this last point that most modern Calvinist and Arminian Christians argue most frequently
 - Perseverance *Potential apostacy* of the saints
 - Ignoring one another's theological rationales for their stances, they debate this one because it evokes the strongest, most visceral emotions
 - Thus, it's usually argued quite dogmatically (and with angry, leading questions):
 - If you enter into a Covenant relationship with God, but God can later *remove* salvation from you, then how can we ever trust God's promises, if they're so conditional?
 - If you enter into a Covenant relationship with God, but break your end of the Covenant and *denounce* God, then what kind of a Covenant is it if God doesn't hold you accountable to your end?
 - What kind of a "holy" God brings self-proclaimed atheists into Heaven?



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 - Thus, it's usually argued quite dogmatically (and with angry, leading questions):
 - If you can *lose* your salvation, then how can anyone *ever* have *any* assurance that they're saved?
 - If you *can't* lose your salvation, then what's preventing you from committing *whatever* sins you *feel* like committing, since you're already "in" with God?



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 - Thus, it's usually argued quite dogmatically (and with angry, leading questions)
 - Ironically, this is the *one* point in TULIP which is the *least* crucial, on a “rubber-hits-the-road,” “daily-walk-of-faith” basis
 - If people look like Christians, act like Christians, and proclaim that they are Christians, both Calvinists and Arminians will assume that those people are Christians
 - If people renounce their faith, then both Calvinists and Arminians will assume that those people are *not* Christians
 - Both sides can say, “Obviously, they never *really* were Christians”
 - The Arminians might add, “Or maybe they *were* Christians and have now *apostatized*”



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 - If people renounce their faith, then both Calvinists and Arminians will assume that those people are *not* Christians
 - So if it looks like a duck and quacks like a duck and self-identifies as a duck, it's probably a duck
 - If it does *not* do those things—even if it ever *did*—it's probably *not* a duck



The Reformation

- Funky little teaching moment⁵—
 - But back in the 16th century, the biggest fight was about the *order* of God's actions
 - (NOTE: The traditional Calvinist position is called “*supralapsarianism*”—meaning, “before the Fall” and the traditional Arminian position is called “*infralapsarianism*”—meaning, “after the Fall”)



The Reformation

- Funky little teaching moment⁵—
 - But back in the 16th century, the biggest fight was about the *order* of God's actions

Supralapsarian

- God decreed to redeem Mankind from their sin
- God created sinless Adam and Eve
- God allowed for the Fall of Man into sin
- God sent Jesus Christ to save the Elect
- God spends eternity with the saved, and the condemned spend eternity in Hell

Infralapsarian

- God created sinless Adam and Eve
- God allowed for the Fall of Man into sin
- God decreed to redeem Mankind from their sin
- God sent Jesus Christ to save *any* who believe
- God spends eternity with the saved, and the condemned spend eternity in Hell

- (NOTE: There are logical problems with *both* of these options, which is why some theologians refuse to look at it this way)
- (Technically, both of these options argue from the *post hoc, ergo propter hoc* fallacy)

