

## doctrines of grace



May 7, 2025

# What happened to the Church and God's truth after the first century?

1. <u>Conflict</u> with Rome

- 2. Fight for doctrinal purity
  - Gnosticism
  - Neoplatonism
  - Montanism
  - Ebionism
  - Docetism
  - Arianism
  - Apollinarianism
  - Nestorianism... etc.

- 3. <u>Faithful men</u> raised up to guard the truth
  - Irenaeus
  - Origen
  - Tertullian
  - Cyprian
  - Athanasius
  - Chrysostom
  - Basil
  - Gregory
  - Augustine

- 4. <u>Councils</u> of godly men met to deal with doctrinal controversies
  - Nicaea (AD 325)
  - Constantinople (AD 381)
  - Ephesus (AD 431)
  - Chalcedon (AD 451)
  - Constantinople (AD 553)
  - Constantinople (AD 680)

- 5. <u>Augustine</u> and Pelagius (AD 350-450)
  - All five points of Calvinism are found in Augustine's writing

## Middle Ages (approx. AD 476-1500)

- People were largely <u>uneducated</u>, very poor, and had little to hope for.
- It was an age of uncertainty and <u>anxiety</u>, and people turned to superstition, mysticism, and spirituality to ease their fearful, guilty consciences.
- The worship of <u>relics</u> reflected the religious ignorance, desperation, and vulnerability of the common people.

## Middle Ages (approx. AD 476-1500)

- From 1300-1600, famine and plague blighted the people.
- Rise of <u>Islam</u>: dominate the world (Jihad = holy war)
- Rise of the <u>Papacy</u>: subjugate the world (Crusades)
- Rise of <u>Monasticism</u>: separate from the world
- A spiritually dark period with a great lack of development of <u>doctrine</u> and much corruption in the organized church.
- In this spiritual and moral void, the <u>Roman Catholic Church</u> gained enormous power.

## The New Testament Church: Renewed and Reformed by Reclaiming Biblical Doctrine (AD 1500-present)

- 1. <u>Martin Luther</u> (AD 1483-1546)
- 2. John Calvin (AD 1509-1564)
- 3. Jacob Arminius (AD 1560-1609)

☆ You can read more on this history in Appendix G

## The Necessity of the Doctrines of Grace in History

- Arose out of an early 17<sup>th</sup>-century conflict between Arminius and the Dutch Reformed Church
- 1610: "Remonstrance" submitted, outlining five points of disagreement with church, introducing *Arminianism*.
- 1611: Calvinists responded with a "Contra Remonstrance"
- 1618-1619: Synod of Dort convened to resolve the crisis
- Synod of Dort rejected Arminianism and issued a five-point rebuttal (now known as the five points of Calvinism) to reaffirm and defend the traditional Reformed theology.

Why is this important for us to understand?

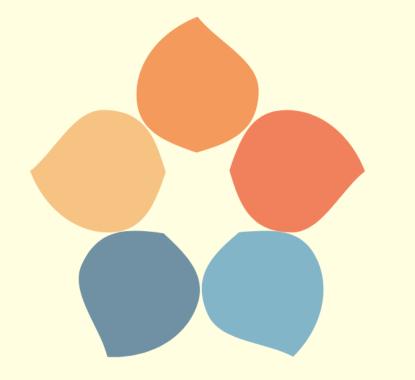
Why is this important for us to understand?

Are these doctrines still relevant today?

If they *are* biblical truth, and if they truly inform us about God's work in salvation, why aren't more churches teaching them, and why aren't more Christians living them out?

Could the doctrines of grace use some revising or updating?

Why are some people, churches, and even denominations so passionately dead-set against the doctrines of grace?



- T total depravity
- U unconditional election
- L limited atonement
- I irresistible grace
- P perseverance of the saved

#### **TULIP:**

## Flower or Weed in the Garden of Christianity

- *Total* = <u>complete</u>, comprehensive, entire, inclusive
- *Depravity* = <u>corrupt</u>, defiled, polluted, contaminated
- *Total depravity* = the biblical teaching that mankind is <u>completely</u> <u>corrupt</u> in every aspect of his being/nature, to include the <u>will</u>.

- Scripture teaches that "the most characteristic feature of sin is that it is directed <u>against</u> God." (Bruce Milne)
- Psalm 51:4; Romans 8:7; James 4:4
- This is sin's central feature, making sin the <u>gravest</u> problem of human existence. The payment for sin, even one sin, is <u>death</u>. (Rom. 6:23)

- The <u>total spiritual corruption</u> of our hearts keep us in a constant posture of being against God as unbelievers.
- The <u>primary</u> emphasis of Total Depravity is mankind's <u>complete</u> <u>inability</u> to overcome the comprehensive effects of sin on his whole being.

- <u>Free will</u> = the central issue of debate and disagreement concerning depravity.
- Our will concerns our ability to choose—within the limits of our nature as human beings.
- God defines unbelieving humans as:
  - Ephesians 2:1
  - Ephesians 2:2
  - Ephesians 2:3
  - Ephesians 4:17-24
  - Romans 8:7

