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Appendix: The Reformation

We're going to move into an Appendix on Covenant vs Dispensational theology. It will take several weeks to work through this Appendix but I want to deal with this difference because both are evangelical. You'll run into people in both camps so it therefore behooves us to at least know what they're all about and what the differences are. There's a split that occurs between Covenant and Dispensational theology at Pentecost and as we move forward more and more from this point the divergence shows up more and more. So we'll start with the Church and the Holy Spirit on Pentecost and work our way toward Eschatology. Questions like did the Church actually begin on the day of Pentecost or is it a continuation of OT Israel? And this gets heavy into the questions about the continuity and discontinuity of Israel and the Church.

For example, in the Book of Acts a divergence develops, but early on there's a kingdom offer to the nation Israel and yet something new has also begun called the Church and the question is how do you deal with this split?

We're going to start by looking at Reformed theology because both Covenant Theology and Dispensational Theology were born out of Reformed theology. To do that I want to briefly go back in church history to set things up. This will be an overview of church history and not some deep thing; we'll just hit some highlights. If we think about the role of the Holy Spirit in building the Church, before He starts building it we have Christ winning the strategic victory at the cross, then He ascends and sits down in session at the Father's right hand. On the day of Pentecost the Father and the Son send the Holy Spirit. That's when, from a dispensational perspective, the Church began; there was no Church in the OT. When the Holy Spirit came He distributed gifted men to the Church, some of which were given for the writing of the NT

canon. And when the canon was closed you have a cessation of certain spiritual gifts. Then for the first two or three centuries the Church struggles against the Roman Empire. The central concern and the doctrine that was fought over against all the heretics of the faith, was who is Jesus Christ? So we have Christology, who is Jesus Christ? We studied that and you can summarize the orthodox doctrine of Jesus Christ by saying “*He is undiminished deity and true humanity, united in one person forever without confusion.*” That only took a sentence, but that sentence took 300 years of intense discussion and study to articulate. If you don’t believe me look at the Apostle’s Creed and the Nicene Creed and if you want all the details read Phillip Schaff’s three volumes, *The Creeds of Christendom*. It’s a complete set of all the creeds that the Christian church has put forward in history.

The first basic creeds were all struggling to protect the nature of Christ against heresy because if you do not get straight in your thinking who Jesus Christ is, all the rest of it is just religious hot air. The issue is who is this person, Jesus Christ, because until that truth is clear we cannot be clear on the gospel, we cannot be clear on salvation, we cannot be clear on the Christian life. So for the first three centuries you have all kinds of heresies coming out about the person of Christ, heresies that have resurged over and over in history; they all go back to the early heresies in the 2nd, 3rd and 4th centuries till these things were hammered out. The question about who Jesus Christ is was forced on the church to resolve. They didn’t just bury themselves in the Scripture and write that slick statement. It took all kinds of heresies coming out to kick the church in the rear to get in gear and open the text of the word of God and sort this thing out. And if you think of your own Christian life, you know that’s how it is. The best lessons you ever learn are when you get kicked in the rear. Then when you pick yourself up you really learn them. God has to get our attention that way by treating us this way sometimes.

What also was happening was the Jewish element in the early church was decreasing and so was their emphasis. They emphasized the OT and they held to an earthly kingdom yet future, a premillennial type of idea, but as the Church became predominantly Gentile it began to bring in its thought form. It began to import a lot of Greek philosophy, particularly neo-Platonism and Augustine in his *City of God* said that it is earthly, that’s carnal, that’s a sinful idea. The kingdom is now, the kingdom is within you, the kingdom is a

spiritual group of people and so what do you think happened when the western branch of Rome fell? The Church stepped in sort of as a surrogate state, it replaced the Roman Empire. It brought order to society and power gravitated to the early bishops of Rome who later became the Popes. Plus they bargained with the Visigoths and the Vandals and everybody else that came down the Italian peninsula and they said yeah, you can go loot Rome but don't burn it, please. So this elevated the church's political stature and basically the Pope and the Roman Catholic Church became very, very powerful throughout the Middle Ages.

Roman Catholicism rules until you get to the 1400-1500's and then you have a health problem. The precursor to the Protestant Reformation was, believe it or not, a health problem. Just prior to the Protestant Reformation the plagues hit Europe. We can't even conceive of this other than by perhaps remembering the flu epidemic of 1918 when American soldiers came back from seeing their buddies in the trenches of Europe piled high and they went to New York City, Chicago, Baltimore and other cities and the corpses were piled higher than they were in the trenches of Europe. That's how many people died in the flu epidemic of 1918, 1919 and 1920. So these epidemics can be serious. And God used the plagues that hit Europe in the 1300's to break in and bring about a Reformation. When the plagues came in many of the leaders of the people fled. In medieval Europe who were the leaders that fled the villages when everybody else got sick? It'd be the princes, it'd be the wealthy people who could flee and lo and behold, in many cases it was the Catholic priests who fled the villages.

This created a problem because now who in the villages is going to minister to people? The deacons would be left there, no Bible, nothing. And there came out of that movement people saying we've got to have the Bible, we don't have the priests here, nobody's explaining it to us, so there was a little bit of hunger and it started with Huss, Wycliffe and some other guys that were hungry for the Scriptures. Then along came a German by the name of Martin Luther, an Englishman by the name of William Tyndale, and a Frenchman by the name of John Calvin and these guys were just amazingly smart. They weren't believers until later in their lives, they weren't believers from childhood, they'd already been educated and then they became believers. You had William Tyndale and his thing was getting the word of God in English. He wanted every ploughman to have the words of Christ. You had John

Calvin and his thing was getting a handbook together that explained Christianity - that developed over his life into one of the greatest systematic theologies. You had Martin Luther and he translated the entire NT into German in 10 months, his thing was how to be right with God. He was an honest monk, he was very sensitive to his sin and he was in confession all day and his critics, if you read the criticisms of Martin Luther, usually Roman Catholics, they say this guy was mentally imbalanced; he was obsessed by this big guilt complex, this and that. But he was a man who was driven to solve the problem of how can I be just before God?

He had a good question because Catholicism during this period did preserve a powerful view of God. And if you have this powerful and awesome view of God you feel condemned and how can you ever be acceptable before this kind of a God. Martin Luther saw that. There's a long story and you can read about it; he found the answer in the Book of Romans. That was one of the big breakthroughs of the doctrine of justification by faith. Turn to Romans 1. We read it in our nice little Bibles, oh well, I heard we were justified by faith in Sunday School and so on, but stop and think what it must have been like when, in Luther's day, he was studying Romans and he ran across this truth for the first time in his life... for the first time in this man's life, seeking how he could be right with God, knowing as a priest that he had sin after sin after sin, knowing his own heart, realizing the Church at that point was very corrupt, it wasn't answering the question. So he comes to Romans 1 and we have the passage Luther came across up in a tower in Wittenberg. Rom 1:16, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." In verse 17 Luther found the good news of that gospel, "For in it the righteousness of God is revealed from faith to faith; as it is written, "But he who is righteous through faith shall live." Several translations botch this, but the idea Luther came away with was that God's righteousness is credited to us through faith. Not by works, not by keeping the Law. All his life he's been trying to keep the Law in hope that by the end of his life he would be righteous. And he felt like he was spinning his wheels. Luther felt crushed, day after day after day it was sin, sin, sin; he didn't see any victory. So this verse was a breath of fresh air! You mean I'm not trying to dress myself up in righteous through works of the Law but I'm accepted through faith in Christ? Yeah, you don't have to wait till the end of your life, you don't produce the righteousness, it's already

been produced by Christ and it's through faith in him that you are justified. Rom 1:17, we are righteous through faith, that's the heart of the gospel.

Let's take this one step further. Follow me in the logic. If justification was a process that you hoped would gain you acquittal at the end of your life when could you have peace with God? It would be when you die, because clearly we have to undergo this lifelong process before we can get to the peace. The point is that Luther discovered that you can be justified right now, today, and have peace with God right now. For the first time in his life he felt acceptable to God. And out of this both Luther and Calvin concluded something. They had this big breakthrough and I want you to watch this breakthrough because it got distorted immediately in the Roman Catholic counter-Reformation, and the distortion is still plaguing Protestantism. Both of these guys, both of them, were unified in defining faith as *assurance*. Faith is the same thing as assurance; those are not two different things. Why do you suppose they were so insistent on that? Think of this verse, "He who is righteous by faith shall live." In order to really live what do you have to have? You have to have the assurance that you're okay with God. You're not really living if you're walking around in fear you might be going to hell because you don't measure up.

The point they were saying is faith is assurance. So faith is defined by both of these guys as assurance; that's not debated, scholars know that. So far I haven't said anything that you can't verify in the church history books. But here's what happened. Luther and Calvin did their thing, and immediately the Catholic Church decided they've got to stop this business. So the Pope created a group called the Jesuits. The Jesuits were supposed to be a brilliant think-tank and it was their job to destroy Protestantism. That's the Jesuit's job, that's what they were founded for. They would find the brilliant kids and give them intense training and it was their job to formulate the argument that would destroy Protestantism. And what do you think they went for? If you were a Jesuit how would you attack Luther and Calvin? Here these guys were tearing up Europe with the idea that people could be justified by faith alone and enjoy life with God now, not in the future, you don't have to wait, you can have absolute assurance now. What the Jesuits said was that if you hold that faith is assurance then that will create licentious living. You're giving people too much freedom. If you give people assurance that they are justified then they'll go out and raise hell. So they challenged them to give

works some place in the equation. You can't leave works entirely out of the equation, how then do you keep people from going out and raising hell. What is the place of works? That was the argument of Rome. So the Protestants had to come back and answer that.

Now here's where things get greasy. The Protestant theologians answered the Roman Catholics on this point of controversy by redefining faith. They backed up from what Luther and Calvin originally said, and they said we've got to figure out how a person can claim they're a Christian and tank it; we can't let this person who professes to have become a Christian live a loose life because the Roman Catholic Jesuits will say, see, what did we tell you? You Protestants are handing out a false assurance and everybody just goes out and parties. So the Protestants had to defend that so when they have somebody that professes to be a Christian tank it they can say, oh, well he wasn't really of the elect, he never really believed.

So what they did was they developed the concept of a false faith that someone could have so they thought they were a believer but it turned out when they didn't have the works that they really weren't a believer to begin with. This is how they countered the counter attack. And out of this came a new trend. This is what I want to get to today. The thing you want to grab and take away is that by the resistless force of logic, if you start somewhere you will wind up in a given place. Not everybody ends up there because not everybody is totally consistent. Not any of us are perfectly consistent, but there's a trend and that's all I'm saying, there's a trend here.¹

So what these Protestant men said was okay Rome, you have a point, works are important and so we still believe in justification by faith but those who are justified by faith will always have works. Works will verify that a person had genuine faith. And so if you don't see works then what happened was a person went through all the religious motion but he wasn't really of the elect because the real elect people will never flake out. And so good works are a necessary adjunct to justification by faith, they prove that you are of the elect.

What do you suppose happened as a result of this trend? Up comes a group of people called the Puritans, wonderful people. I admire the Puritans and it's difficult for me because I love a lot about Reformed theology. I'm just going to

have to disagree when they get over into Israel and the Church. But I want you to understand we're not negating the good stuff these guys did. These guys broke open a door and we wouldn't be sitting here today if it hadn't been for these guys.

We owe a lot to these Reformers and we owe a lot to the Puritans. But one of the trends that grew up with the Puritans was these massive works in a department coined conversion morphologiesⁱⁱ and you can go to a Christian book store and see these enormous works by John Owen and other Puritan writers that go into intense analysis of how to determine if you are of the elect, what evidences do you see in your life that evidence you really believed. And the emphasis is always trying to see if I have the right stuff that proves I'm really of the elect, and the more of the right stuff I see in my life the more assurance I have that I really believed because remember, now there's this idea that I may have had false faith. So you had the concepts of true and false faith floating around and the issue was how do you know which one you have? And buried in it was a departure from the original idea of Luther and Calvin that faith was assurance. You couldn't have assurance at the moment of faith, assurance was put off until the works proved that the faith was really there and even then it had to last, it had to go on and on till the end of life because who's to say that thirty years from now your faith will fail and then you realize it was a false faith all along. So the conversion morphologies were all about this inward search to produce the right evidences of true faith.

The second thing that happened was that these people, being the very smart people they were, well-educated, legal minded type people, defended themselves was by writing a creed. They did this because they were trying to buttress their position against Rome, they had a good intention, they wanted to clarify and refute Catholic counter attacks.

Here's the downside of what they did, here's the problem. They were very logical. We can admire that. But they defined what they believed and they wrote these elaborate creeds and it got frozen in time. And these guys wrote a creed every time they had a convention. Brilliant work because they sought to express their faith in a public reasoned statement. That was good, because at least it brought it out into the open and clarified what they believed. So they did wonderful things. The problem was that there were things that got into the creeds that were carryovers from Roman Catholicism and once they

got in the creed they got frozen in there. For example, in these creeds is an amillennial eschatology and for those of you who are unfamiliar with the term, let me define the three terms. Premillennialism, what does that mean? Pre, before, Christ comes before the millennium. Postmillennialism, post, after, Jesus Christ is going to come after the Church has set up the millennium. And Amillennialism, a is a negation so it means there isn't going to be any such thing as a millennium, all those passages about the millennial kingdom, that's the eternal state. So we have three views of eschatology.

Roman Catholicism traditionally was amillennial; they got it from Augustine who brought in a lot of neo-Platonic Greek philosophy. You've heard of the famous book *City of God*, that book is the founding work of amillennialism, it's getting away from what he perceived as a carnal desire for an earthly kingdom. The Catholics got it from him and the Protestants brought it over from Catholicism. So when these guys wrote the creed they just adopted it and kept going. So the creeds had a weakness in that they locked up where the Holy Spirit had brought the Church. The Holy Spirit had brought the Church up to this point in time. So this is the Holy Spirit teaching. He teaches that authority is vested in the canon of Scripture, He teaches the person of Christ, He teaches the Trinity and now we're at the Reformation and He teaches soteriology, justification by faith, boom, boom, boom, boom and then it gets all encapsulated in these creeds and we lock it all up in the 17th century and throw away the key. That's it; the Holy Spirit is done teaching the church. We've got truth for all time here in the 17th century creeds, there's nothing more to learn. That's the central thing that's happening here, I believe, in Reform thinking.

Three major things got frozen up and stand in resistance to further reformation. So let's look at these three things. First, infant baptism. Reformed theology continued the Roman Catholic practice of infant baptism (although modifying its meaning). To be fair, they're not saying they believe in baptismal regeneration, that's what Augustine taught. Augustine was insistent that if you as a parent didn't baptize your infant and they died you were sending them to hell because he was teaching baptismal regeneration. The Reformed people typically weren't saying that, but you'll still find it in the creeds and it's sort of a modified form of infant baptism. It really didn't make a clean break; it sort of made a modified break with Catholicism. They thought it was important and in some cases that it was a means through

which God communicated grace to a person. However, soon this practice came under fire by students of the Swiss Reformer, Zwingli. Following the principle of *sola Scriptura* they observed that in the NT only believers were baptized. Since virtually everyone in Europe at the time had been baptized as infants they argued that Christians should be re-baptized after belief. This group became known as the 'Anabaptists.' 'Ana' meaning again, getting baptized again. That wasn't their name, but that's the name they were called. They were considered 'radicals' and Zwingli, Luther and Calvin and the Catholics savagely persecuted the Anabaptists. It's hard for us to imagine why they did that but when we see the next point you'll see it gives insight into why they were so cruel to them.

The second thing that got entrenched was a confusion of church and state. Whereas Reformed theology continued the Roman Catholic practice of government sponsorship of one church within a jurisdiction, the Anabaptists argued that the Church must be separated from the State. So now we see a clash coming. On one hand you have infant baptism and this is the way of incorporating new babies into society. This was like getting your social security card, it's what identified you as a citizen of the State. But on the other hand it was also what inducted you into the Church. So do you see how those are linked? Trends one and two are linked in the minds of the Reformed and Lutheran people and here you have these Anabaptists saying no infant baptism and so in their minds what they were doing was destroying the social structure, they were tearing at the fabric of society and so they went on crusades to wipe these people out.

And you start to have dominance of the Lutheran and Reformed within Protestantism. What was the Protestant Church that dominated Germany? Dominates our community.

Lutheran. What Church basically dominated Switzerland and Holland? The Reformed Churches. So if you took a map of Europe you wouldn't get multi-colors for each jurisdiction, you'd tend to get one color per jurisdiction and in many cases one color for that country, one color for this. Why? Because however the leaders went the country went. And of course the modern boundaries of Europe were different then, they weren't established yet. But in Italy they stayed Catholic. In Germany they went with Luther. In Switzerland and northern France they went with Zwingli and Calvin. So you

had Europe fracturing up into these groups. And our point here is that these groups all hold to the church as a political organization. That's a carryover from Roman Catholicism of the Middle Ages.

What the Anabaptists did was form a 'Free Church' made up of those who voluntarily were baptized after conversion. The church and the state were two separate institutions with two entirely different requirements for membership. That was interpreted as a social disturbance. So, for example, if you were an Anabaptist it was thought you could not simultaneously serve in the army of the State. Groups like the Mennonites. Why can't they serve as soldiers? It wasn't so much the problem of killing, although that was a problem for them too, but the real problem was they couldn't see clearly how can I be a member of the Church and carry out the decrees of the State when they are totally separate institutions. How do I act as an agent of the State while I'm a member of the Church? They had a big problem with that. The Calvinists didn't. Do you know why the Calvinists and Lutherans didn't? Because they just simply said we're going to force the State to go with the Church so there won't be a separation. You can begin to see these people aren't just making this up, these are trends of thinking, thinking in a certain direction. And we can't dismiss these questions because they are with us today. That's one of the neat things about church history; you learn that the questions we're struggling with, Christians three or four centuries ago were struggling with.

"Such a separation" here's the downer with the Anabaptists, "often tended toward a new monasticism of an attempted withdrawal from the world," and the Amish are in the Anabaptist tradition. Now you can understand why, because they sought to pull themselves out of the world system, they locked up their culture, their dress, and everything else, the way it was back when they pulled out. So there are reasons when you drive around and observe in Pennsylvania and you see these things, you see different churches, there are reasons why they're the way they are and you need history to understand it. However, the monasticism that developed wasn't too far removed from the monasticism of the Roman Catholic Church. Both of them were seeking to get out of the world system when Christ said go into the world and be My witnesses.

However, the reason the Anabaptists got persecuted so badly was because of this break from infant baptism which inducted a person into society as well as the church would cause social disunity. This is what really bothered them - you're destroying unity, you're too radical. That became the issue.

Do you know where this same argument is going to rise up and bite us right here in America? Home schooling. I predict that the moms and dads who have taken their kids out of the government sanctioned public school system will eventually be maligned and legislated against. For example, this is what is coming out in the Legal Journals now and if you know what the judges read, their background is in the legal journals. This is from a professor at George Washington Law School in May of 2010. She says, "This essay explores the choice many traditionalist Christian parents (both fundamentalist and evangelical) make to leave public schools in order to teach their children at home, thus in most instances escaping meaningful oversight. . . .Society need not and should not tolerate the inculcation of absolutist views that undermine toleration of difference. . . .If a parent subscribes to *an absolutist belief system premised on the notion that it was handed down by a creator, that it (like the Ten Commandments) is etched in stone and that all other systems are wrong, the essential lessons of a civic education. . .often seem deeply challenging and suspect. . . .Such 'private truths' have no place in the public arena, including the public schools.*"ⁱⁱⁱ See, what you're doing by taking your kids out of the public education system is not only taking away thousands of dollars in funding but it's also undermining their program for social unity. You're creating a subset of society that has different values, that believes in absolutes, that have a different worldview. And so they will malign the parents, they'll chop at the parent's ability to educate their own children because these atheist Ph D's are so brilliant with all their evolutionary theory and the act, the very act alone of taking your kids out is going to be interpreted as destroying social unity....That is a very serious threat to the socialistic agenda. When you have tens of thousands of kids being taken out of the public education system that means what? We have tens of thousands of kids in society learning things in a totally different framework and we can't have that, we all have to be on the same page, that threatens the unity of the community, so they pick out the few cases where the parents are being irresponsible and put that on the front page of the newspaper. They criticize the parents education abilities because we know so much more about educating them than they do. Of course, if you

look at the scores of the SAT's you'll see who wins. But the point is that the pressure is going to come, and the argument is just what this one against the Anabaptists was - you're destroying social unity. You're breaking up our community, blah, blah, blah.

To sum up the first two trends let me quote from one of the great church historians, Kenneth Scott Latourette. “[Lutheranism and the Reformed Churches] sought to be the church of the entire community. In this they succeeded in several lands. Both continued infant baptism and by it endeavoured to bring into the visible church all who were born into the community. To be sure, Luther was not entirely happy over this procedure, for it did not fully accord with his basic principle of salvation by faith. Calvin taught that many so baptized were not among the elect and did not belong to that invisible church whose membership was known to God alone. Yet each wished the visible church to include all in a given area. . . .

Contemporaneously with Lutheranism and Calvinism there was another kind of Protestantism, much more radical than either. . . . [Those who adhered to it] looked to the Scriptures and especially the New Testament as their authority and tended to discard all that they could not find expressly stated in that basic collection of sources. They wished to return to the primitive Christianity of the first century. They thus rejected much more which had come through the Catholic Church than did Lutherans and the Reformed. They believed in ‘gathered churches’, not identical with the community at large, but composed of those who had had the experience of the new birth. Rejecting infant baptism as contrary to the Scriptures, they regarded only that baptism valid which was administered of conscious believers. They were therefore nick-named Anabaptists. . . .”

Alright, we've seen two things. One, we've said the Anabaptists versus the rest of the Reformers had a problem with infant baptism. Number two, the Anabaptists were a Free Church, the Reformed and Lutheran were State Churches; big differences here. Here's number three, amillennial eschatology. Reformed theology perpetuated Roman Catholic amillennial eschatology. Included in this eschatological view” now watch this because this will put other things in place for you so you can catch what's going to happen as we go through the Church, the Christian life and all the rest of it. “Included in this eschatological view was the idea of ‘replacement theology,’” you'll see that

again and again, “whereby the Church replaced Israel in God’s plan,” so when you go from the OT to the NT the Church replaces Israel. Now watch what that does, “the idea of allegorical interpretation of biblical texts—especially the prophetic texts,” because obviously if the Church replaces Israel, is the Church made up of physical Jews? No. Well if the promises in the OT are to physical Jews, how do I get those promises to move over here and come to the Church? You’ve got to allegorize it; you can’t bring them over as they’re written because they’re written to Jews, the twelve tribes. Where are the twelve tribes of the Church? So the twelve tribes, the 144,000 in the book of Revelation and all that, that can’t be the literal Jews so it’s got to be allegorized. That’s a big thing, allegorical interpretation of Biblical texts... big idea.

Continuing, “Included in amillennialism is the idea that the Church replaced Israel and the idea of the political-social dominance of the Church whereby state laws would derive from Scripture and enforce the Christian faith upon all citizens.” When certain Christians applying the *sola Scriptura* principle in defining the nature and destiny of the Church realized what was going on, amillennialism was challenged. Because now people are studying the prophetic text and realizing hey, we’ve got prophetic texts here that relate to Israel and don’t fit too well with amillennialist theology. To get them over to the Church I have to do exegetical gymnastics and I’m not too comfortable doing that. So the Anabaptists challenged amillennialism but they did so by putting forward some ridiculous and stupid views of eschatology that got them in hot water. And that’s why the mainline Protestants view any premillennialist or something like that as kooks that are derived from these Anabaptist people that got wild in Europe, thinking Christ was going to come next Tuesday morning or something. They had those weird ideas, but that doesn’t mean that they weren’t trying to do something right, they were just trying to get back to what the text says and prophecy is very complicated stuff; you don’t go to a conference and knock it out in two days or something. This takes generations of meditation on Scripture by multiple people thinking it all through.

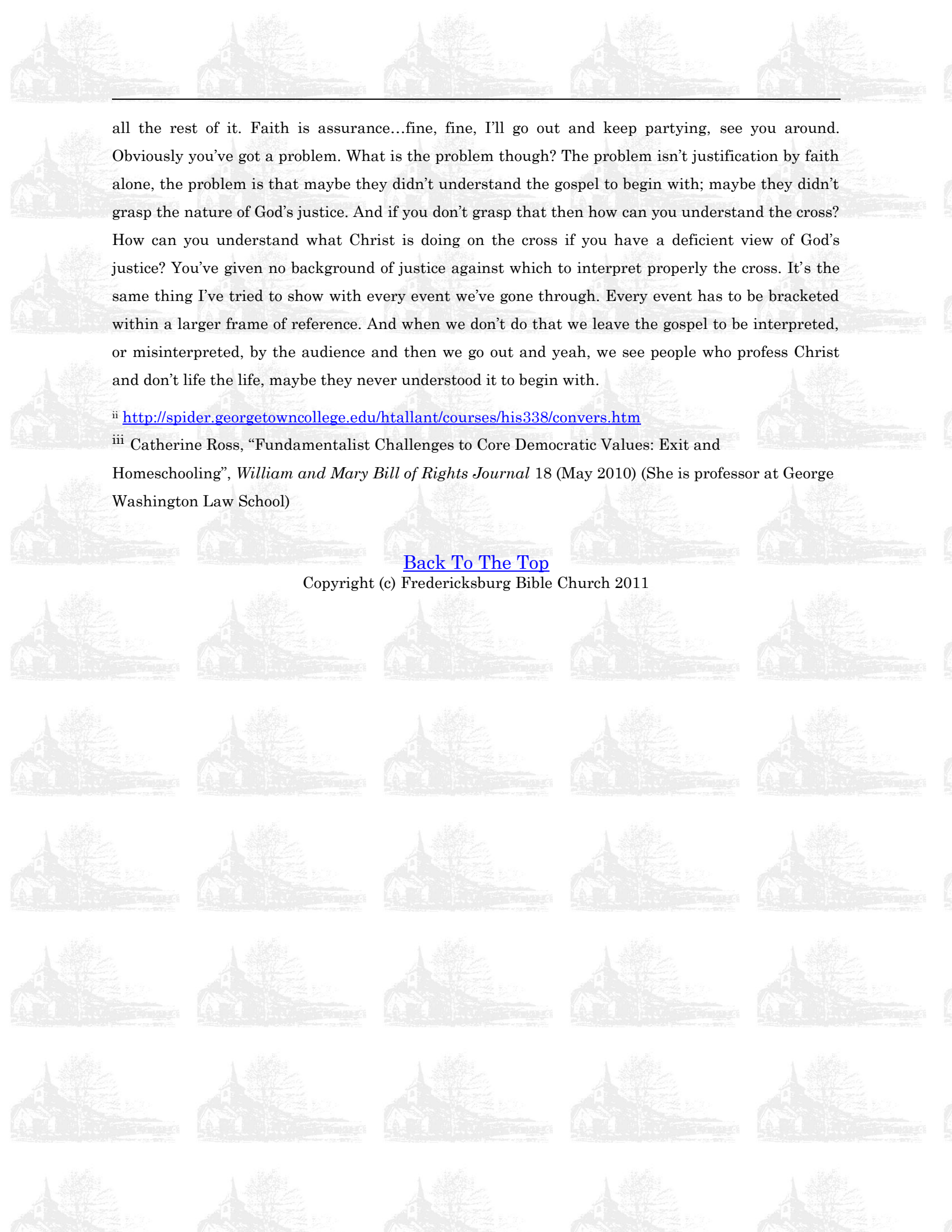
So you had the rise of a great variety of eschatological ideas which were not well developed from the Scripture arising in groups like the Anabaptists. The departures from amillennialism were viewed with alarm by Lutherans and the Reformed Churches. Political radicalism came to be associated with such

departures so that Lutherans, Reformed Churches, and Roman Catholics united against the Anabaptists, nicknamed the ‘radical Reformers,’ and persecuted them, executed many of them. The largest group to emerge that survived you know as the Mennonites, the Amish also come out of Anabaptist types and they finally found a place of rest in America in the State of Pennsylvania, but they were just trying to be more literal to the prophetic Scriptures.

In summary, we learn from this period of Church history that Reformed theology had formulated a systematic and detailed set of beliefs that was put into creedal form. Under fire from Rome, Reformed theology focused upon the central issue of soteriology and essentially froze any further reformation from Catholic ideas and practice. Three major reformation trends were fiercely resisted: the reform of infant baptism, the reform of Church-State relations, and the reform of eschatology.

Our time is running out, but next time we want to introduce TULIP. It’s an acrostic for five doctrines. That’s what we’re going to deal with next time, the content of the Reformed Theology. The T stands for the Total Depravity of man, the U for Unconditional Election, the L for Limited atonement, the I for Irresistible Grace and the P for Perseverance of the Elect, and then we’ll come to Covenant Theology. And the word “Covenant” you will notice, Reformed groups will usually have the name “Covenant” in them. That’s not an accident, that’s because they believe in Covenant Theology. What’s that all about? We’re going to cover that. We have to cover it at this point because this is where in the framework there’s a split that occurs in Protestant circles, things with the Church and Israel, and this will give you a better perspective of where people are coming from and what’s going on in discussions you have today.

ⁱ Go back to Martin Luther a moment. Do you suppose that a man who went through the agony of Martin Luther in seeking to be justified before God, when he discovered that he could be clean and justified before God, do you suppose he took grace lightly? Not at all! Think why Martin Luther would not have taken grace lightly. Because he had a heavy theology of who God was. There wasn’t any danger if the theology is heavy enough to support this definition of faith, but you take somebody somewhere, and tell them that they’re justified by faith and they don’t have a clue about the God of Creation or the God of the Scriptures, oh yeah, I went forward in a meeting, raised my hand and did



all the rest of it. Faith is assurance...fine, fine, I'll go out and keep partying, see you around. Obviously you've got a problem. What is the problem though? The problem isn't justification by faith alone, the problem is that maybe they didn't understand the gospel to begin with; maybe they didn't grasp the nature of God's justice. And if you don't grasp that then how can you understand the cross? How can you understand what Christ is doing on the cross if you have a deficient view of God's justice? You've given no background of justice against which to interpret properly the cross. It's the same thing I've tried to show with every event we've gone through. Every event has to be bracketed within a larger frame of reference. And when we don't do that we leave the gospel to be interpreted, or misinterpreted, by the audience and then we go out and yeah, we see people who profess Christ and don't live the life, maybe they never understood it to begin with.

ⁱⁱ <http://spider.georgetowncollege.edu/htallant/courses/his338/convers.htm>

ⁱⁱⁱ Catherine Ross, "Fundamentalist Challenges to Core Democratic Values: Exit and Homeschooling", *William and Mary Bill of Rights Journal* 18 (May 2010) (She is professor at George Washington Law School)

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