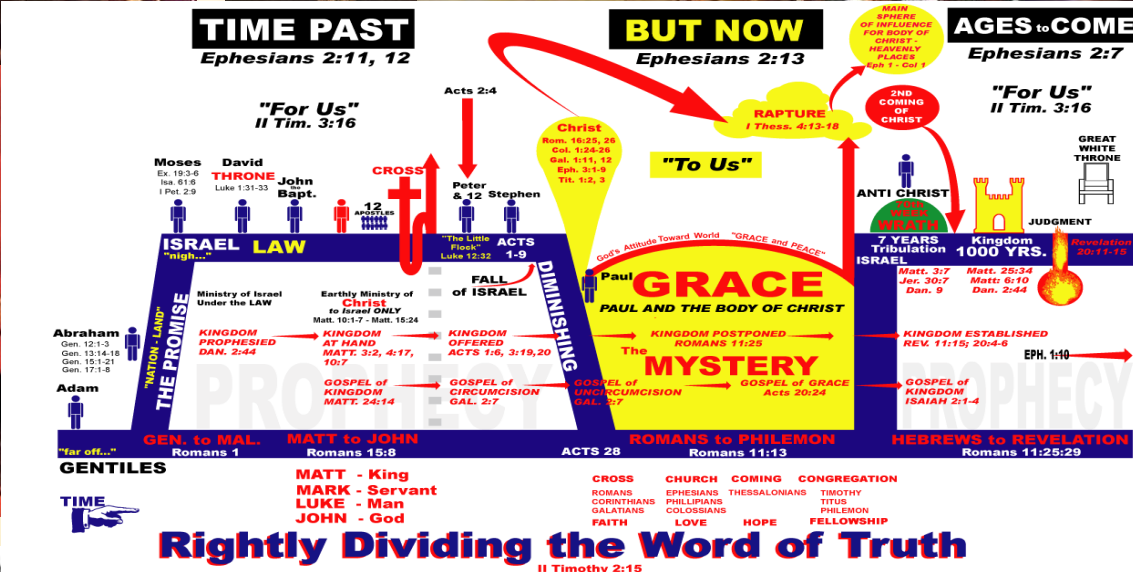


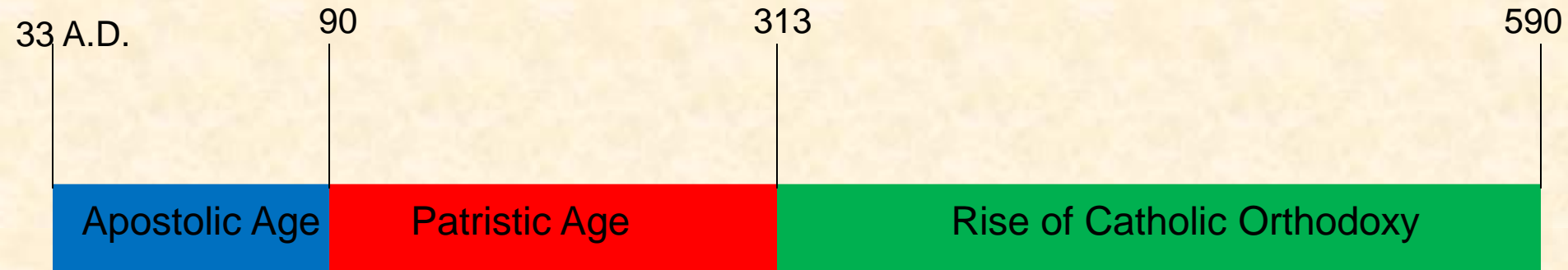
A History of Grace Theology



Session 2

February 20, 2011

Outline of Church History



Apostolic Age

Pentecost 33

Paul's Conversion 35

Paul's Epistles 51-67

Death of John 90

Patristic Age

Papias 60 -130

Polycarp 69 – 155

Justin Martyr 100 -165

Ireneaus c. 200

Tertullian 160 – 230

Constantine's Conversion 312

Rise of Catholic Orthodoxy

Edict of Milan 313

Council of Nicea 325

Augustine 354 - 430

Council of Carthage 397

Outline of Church History

590

1517

Period of Roman Catholic Dominance

Period of Roman Catholic Dominance

Gregory I 590

Mohammed founds Islam 622

Charlemagne Rule 800

Eastern Orthodox Schism 1054

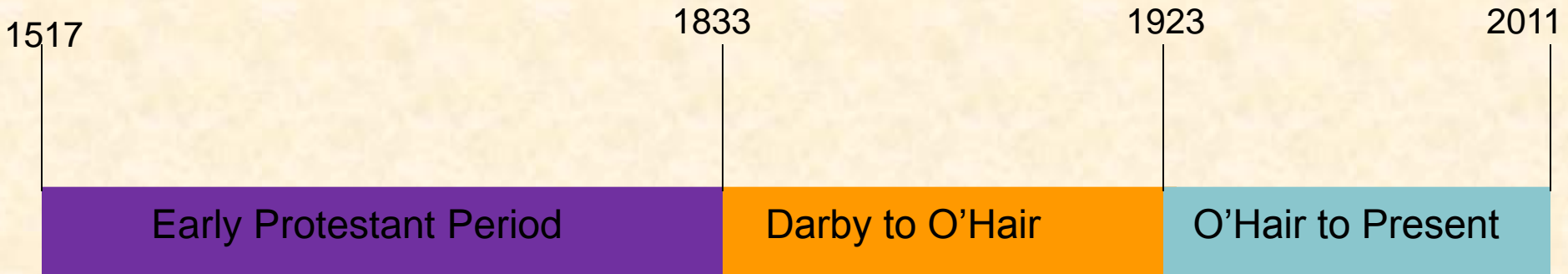
Crusades Begin 1095

Joachim of Fiore 1135 -1202

Thomas Aquinas 1225 – 1274

Guttenberg Bible 1450

Outline of Church History



Early Protestant Period

Ninety Five Thesis 1517
Augsburg Confession 1530
Westminster Confession 1643
Daniel Whitby 1638-1726
Isaac Watts 1674 – 1748
Jonathan Edwards 1703 - 1758

Darby to O'Hair

John Nelson Darby 1800 - 1882
Powerscourt Conference 1831 - 1833
James H. Brookes 1830 - 1897
E.W. Bullinger 1867 - 1913
C. I. Scofield 1841 – 1921
Scofield Bible 1909

Literal Interpretation

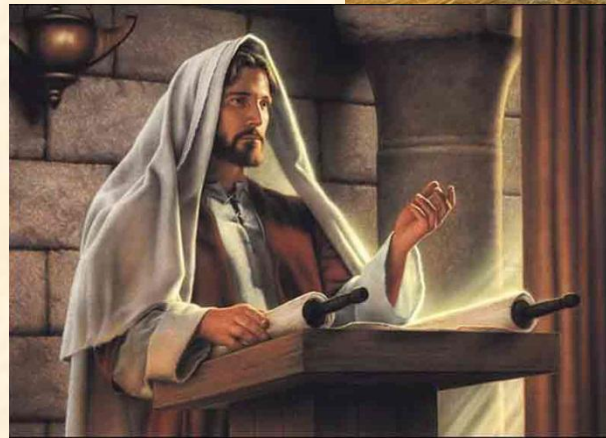
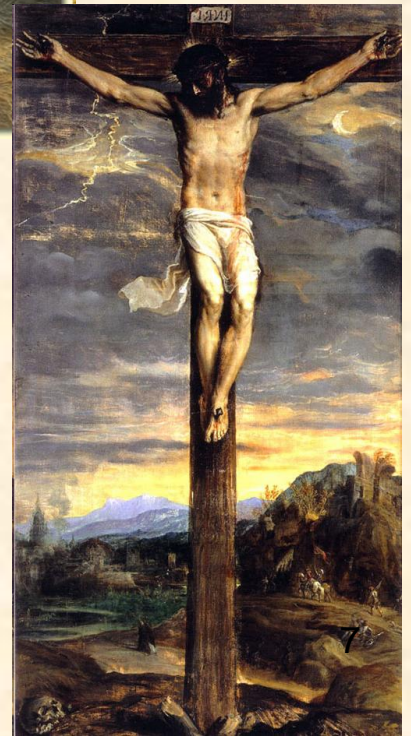
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. Isaiah 11:6

Commentary from **The Quest Study Bible**, Zondervan © 2003 p. 994

“Some believe the scene pictures a future time of universal peace – The Millennium – an earthly kingdom to be set up by Christ when he returns (see Rev. 20:1-6). Others think the wolves may describe sinners who turn from their predatory ways to live in harmony with God’s people the lambs (Ezek. 34:25). This could refer to spiritual changes that bring individuals into God’s kingdom now.”

Jesus' Ministry

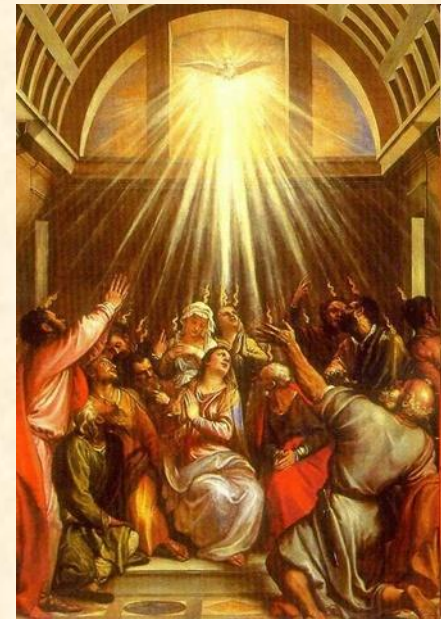
- A continuation of the Old Testament prophecy
- Fully consistent with what was already revealed.



“Realizing the Jewishness of Jesus is critical if we are to make sense of his teachings. For despite the fact that the religion founded in his name came to be filled with non-Jews – and eventually, in fact, became itself anti-Jewish (on ugly occasions, violently so) it was founded by a Jewish teacher who taught his followers about the Jewish God who guided the Jewish people by means of the Jewish Law” (Ehrman, Bart, *Jesus, Apocalyptic Prophet for a New Millennium*, Oxford University Press, © 1999, p, 164).

Early Acts Ministry of the Apostles

- Continuation of the Old Testament program
- Expectation of the kingdom by the apostles
- Coming of the Holy Spirit a fulfillment of prophecy
- Preaching exclusively to Israel



Conversion of Saul of Tarsus and the Gentile Ministry

- A Dramatic shift away from the Jews begins with the setting apart of Paul and Barnabas.
- Significant changes in the gospel message are introduced i.e. no longer is circumcision and the Law required of believers.

...attempts at finding clearly expressed in the words of Jesus the full doctrine of Gentile freedom have failed (Machen, J. Gresham, **The Origin of Paul's Religion**, New York, MacMillan, 1921; p.13)

Progressive Revelation

Date *	Unique Revelation	Reference
35	Paul's Gentile Ministry revealed	Acts 9:15-16
35-38	Revelation given to Paul in Arabia. Probably first reference to the "Mystery."	Galatians 1:13-17
46-48	Law not required for Gentile Salvation. Preached during the first missionary journey.	Acts 15:1-2
46-48	Signs and wonders confirm the legitimacy of Paul's ministry.	Acts 13:9-11; 14:4; 15:12
49	Gentile Ministry and discontinuance of the Law Confirmed by Jerusalem Leaders (Acts 15)	Acts 15:22-35; Galatians 2:9-10
50	Baptism of the Philippian Jailer	Acts 16:33
50	Truth of the Rapture taught to the Thessalonians	2 Thessalonians 2:5. Acts 17:1-9
50/51	Last unambiguous reference to water baptism in Corinth.	1 Corinthians 1:14-16 Acts 18:1-18

* Dates based on the NIV Study Bible

Progressive Revelation

51	Full revelation about the rapture recorded; difference with 2 nd coming described	1 Thessalonians 4:13-5:11; 2 Thessalonians 1:5-2:11
51/52	Spiritual Baptism referred to for the first time.	Galatians 3:27
53	Last possible water baptism takes place in Ephesus	Acts 19:1-6
55	Clear revelation that Christ did not send Paul to baptize, a dramatic change from the Matt. 28 commission.	1 Corinthians 1:17
55	Spiritual baptism taught clearly. / Body metaphor for the church first introduced	1 Corinthians 12:13
55	Passing of sign gifts taught but not yet realized.	1 Corinthians 13:8
55	Further information on the rapture revealed.	1 Corinthians 15
57	More complete teaching about the nature of the spiritual baptism	Romans 6:1-4

Progressive Revelation

57	A complete explanation for the setting aside and eventual restoration of Israel	Romans 9-11
60	Clear affirmation that there is only one baptism	Ephesians 4:5
60	Explanation of the joint-body of Jews and Gentiles	Ephesians 2:14-18; 3:2-6;
60	Clear references to the “mystery” as a previously unrevealed secret.	Ephesians 3:2-6 Colossians 1:26
61	Paul unable to heal Epaphroditus – evidence of the passing of signs and wonders.	Philippians 2:25-30
65-67	Paul left Trophimus sick in Miletus	2 Timothy 4:20

Diminishing of Paul's Influence

After the fall of Jerusalem, the emerging gospels simply became the priority for the church because of the supernaturalism of the stories about Jesus, and Paul came to be viewed as just another apostle. (DeWitt, personal email, 3 August, 2010)

A portion of the Jewish Christians, however, adhered even after the destruction of Jerusalem, to the national customs of their fathers, and propagated themselves in some churches of Syria down to the end of the fourth century (Schaff – Church History)

Diminishing of Paul's Influence

these faithful men laid it down. Walker's History of the Christian Church gives us this information: "THE FORTY YEARS OF CHURCH HISTORY FROM 70 A.D. TO 110 A.D. ARE VERY OBSCURE, DUE TO LACK OF EVIDENCE. DURING THIS PERIOD A RAPID CHANGE TOOK PLACE HOWEVER, FOR WHEN THE CHARACTERISTICS OF THE CHURCH CAN ONCE MORE BE CLEARLY TRACED, IT SHOWS SURPRISINGLY LITTLE OF THE DISTINCTIVE STAMP OF PAUL."

Jowett, in his book "The Epistles of St. Paul" says: IN LATER WRITINGS WE FIND NO TRACE OF THE MIND OF ST. PAUL. HIS INFLUENCE SEEMS TO PASS FROM THE WORLD. THERE IS NO TRACE THAT HIS WRITINGS LEFT ANY LASTING IMPRESS WITHIN THE CHURCH, OR PERHAPS ANYWHERE IN THE FIRST AGES."

from Charles Bury, Grace Gospel News, June 1946

Ebionites – Jewish Christian Heretics

1. The common Ebionites were the proper successors of the Judaizers opposed in the Epistle to the Galatians. Their doctrine may be reduced to the following propositions:
 - (a) Jesus is, indeed, the promised Messiah, the son of David, and the supreme lawgiver, yet a mere man
 - (b) Circumcision and the observance of the whole ritual law of Moses are necessary to salvation for all men.
 - (c) Paul is an apostate and heretic, and all his epistles are to be discarded. The sect considered him a native heathen, who came over to Judaism in later life from impure motives.
 - (d) Christ is soon to come again, to introduce the glorious millennial reign of the Messiah, with the earthly Jerusalem for its seat.

Schaff, History of Christianity; Book 2 Chapter 11.
(http://www.ccel.org/s/schaff/history/2_ch11.htm)