

I. ARIAN CONTROVERSY

Premises of Arius	Dogma of Athanasius
1. Christ: a created demi-god, an elevated Hercules	1. Christ: Truly Divine Redeemer
2. Beliefs and faith proceeded from human reason. (Revelation a subordinate factor)	2. Beliefs and faith proceeds from Divine Revelation. (Reason a subordinate factor)
3. Deistic and rationalistic	3. Theistic and supernaturalistic in spirit and effect.
4. Criterion: reasonableness	4. Criterion of Truth: agreement with Scripture.
5. Motive principle: intellectual interest.	5. Motive principle: moral and religious

II. PELAGIAN CONTROVERSY

Premises of Pelagius	Dogma of Augustine
1. Redemption: of man's work	1. Redemption: of God's work
2. Man's need: merely improvement	2. Man's need: New Birth
3. The system of belief: human freedom	3. The system of belief: Divine Grace.
4. Christ: merely teacher and example	4. Christ: <u>also</u> Priest and King
5. Admiration: the strength and dignity of man	5. Admiration: the glory and omnipotence of God
6. Foundation: philosophy of common sense	6. Foundation: Regenerated reason which breaks through the depth of revelation.
	* Augustine goes to the extreme of Predestination, but in I Peter 1:2, the election of believer is according to foreknowledge of God. (Rom. 8:28, 29.) God's foreknowledge creates no prison cell about man's power of choice --.

Modernism says:

Fundamentalism says:

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| 1. The Bible is a record of the best thoughts of men, but <u>only</u> thoughts <u>and</u> <u>only</u> men. | 1. The Bible is a <u>Divine Revelation</u> and was given by inspiration of God to men. |
| 2. Jesus Christ was only a son of God. | 2. Jesus Christ was and is God. |
| 3. Jesus Christ died only as a martyr and example | 3. Jesus Christ died in the stead of sinful man. |
| 4. Jesus Christ's blood "was of no more value in the salvation of a soul than the water in which Pilate washed his hands." | 4. Jesus Christ's blood is the most precious thing in Heaven or earth and is the only thing which can "buy us back" from the market place of sin. |
| 5. Salvation is obtained by following Jesus' leadership. | 5. Salvation is obtained by personal faith in Christ's substitutionary sacrifice and His blood shed on Calvary. |
| 6. That a God, who punishes sin, as described in the Bible, is a "dirty bully". | 6. That God is holy and must deal with the sin question. |
| 7. Jesus Christ did not rise from the dead. | 7. Jesus Christ rose from the dead in His physical body. |
| 8. Fallen sinful man can get back to God <u>many</u> ways. | 8. Fallen sinful man can get back to God only <u>one</u> way -- faith in Christ! (John 14:6) |

WHICH ONE SPEAKS FOR YOU?
(Selected from a December '45 issue of 'Christian
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IV. Contra-Argument Against Peter
as First Pope of Rome

- A. The fact is uncertain -- no positive proof of Peter's ever being in Rome. Asserted in tradition and fiction.
- B. A Church at Rome before apostles reached there.
1. Romans in Jerusalem on Day of Pentecost.
 2. Paul writes to Roman believers before he visits Rome.
 3. Roman believers meet Paul when he lands at Rome.
(Acts 28:14,15)
 4. Leader of churches at this early period might be men of any class. A sharp line of distinction between laity and clergy did not exist.
 5. Paul -- a gentleman and diplomat -- does not recognize Peter when he writes to the Romans in 60 A.D., but says, "To all that be in Rome....." At the end of the letter to the Romans Paul mentions many names, but not Peter's. Would Paul not recognize Peter, if Peter was Pope?
- C. Peter did not preside at the Council at Jerusalem in 50 A.D. A pope as of today would receive the highest seat at such a conference, but the fact is that James was the presiding officer.
- D. Paul spoke rather rebukingly to Peter about his vacillation on the Jewish and Christian question. Galatians 2:11-14
- E. Peter accepted no worship or obeisance as later popes claim.
(Acts 10:25,26)
- F. The power of binding and loosing was shared by other disciples.
(Matt. 18:18, John 20:23.)
1. The apostles did not have the determination of the eternal destiny of the soul --- Revelation 1:8
 2. The apostles had the keys of the kingdom of Heaven as in contrast to point "I" above. Peter opened the gospel to the Jew on the Day of Pentecost and to the Gentiles at Cornelius's house.
- G. God only can forgive sins, but man correctly announces the terms of forgiveness. We bind or loose by proclaiming and teaching.

***** No man having heard the gospel of Jesus Christ leaves the place of hearing the same kind of person. He either accepts or rejects! If he accepts, that one "walks in the light as He is in the light." If he rejects, that one goes away under greater responsibility yes, condemnation.

CHURCH HISTORY II.

ernment, as had England, France and Spain. The German, or Holy Roman Empire, consisted of many separate territories, great and small. Their rulers, who bore various titles, such as elector, landgrave, margrave, acknowledged the emperor as their feudal lord; but each of them governed his own territory, nearly in independence. These rulers, called the "princes," figure largely in Reformation history. The empire had a kind of central authority in the "Diet," which was an assembly comprising all the princes and the great nobles, the men who held lands as vassals of the emperor. We shall several times notice the actions of the Imperial Diet.

4. Character and religion of Charles V.

Charles V was by blood German and Spanish, but by nature altogether Spanish, never at home with the Germans or understanding them. In religious belief he was thoroughly a man of the Middle Ages. He sincerely desired a thorough moral reform of the church, and steadily worked for it. He was not subservient to the Pope, and held that a general council was the highest authority in the church. But he was altogether opposed to any change in doctrine, nor could he ever comprehend why anyone should want any change. It helps to understand him if we remember that when, after reigning thirty-six years, he saw his plans concerning the religion of his empire going to ruin, he laid aside his crown and spent the rest of his days in a monastery. He was slow, cool, patient, persistent; sometimes cruel, sometimes double-faced; always set against new religious ideas. Such was the chief antagonist of the Reformation in Germany.

5. His political situation in Europe.

Charles had a rival, sometimes enemy and sometimes ally, in Francis I, the brilliant, ambitious king of France. He had a dangerous enemy on the other side, in the Turks, who had captured Constantinople in 1453, and then for a century often spread terror through Germany by their fierce attacks on the eastern frontier of the empire. He had varying political relations, now friendly and now hostile, with the Popes; for the Popes of his time were frankly in politics, like other rulers. All these features of the emperor's situation affected greatly the progress of the Reformation.

B. HOW LUTHER BECAME A REFORMER

1. Luther's youth; He becomes a monk.

Martin Luther (1483-1546) was born of peasant stock at Eisleben, in Saxony. His father was an iron miner. He was very poor in Luther's childhood, but he got on in the world so that he was able to give his son a first-rate education. Luther's religious training included much of the simple household piety of Germany in the Middle Ages, and also much medieval superstition. In his childhood, as in his manhood, he was deeply religious, although also entirely natural and cheerful. At