

[Speaker 1]

So I did find out from Tracy Lucas that? Elder Lucas said I was here in 2004, and he was there when we did this way back then. 22 years ago. Wow, that's crazy. All right. Let me open this session with prayer. Heavenly Father. Thank you for the way your spirit has moved your church.

[Speaker 1]

Avoid. Pitfalls ditches. Trouble on every side, and nevertheless. Come to a confession. In the early church statements of Doctrine about you about Jesus. About the spirit that? Endured all the way until now, and we'll continue to endure because they were faithful to your word. We thank you now, and pray that, as I pray that, as I summarize on this, that it would be useful to your people here.

[Speaker 1]

In Jesus name and pray.

[Speaker 1]

Okay, you should have a handout. With a lot of different. Um. Rose there of issues, and we're gonna we're gonna walk through these, and I'm gonna you're gonna see, there's a common denominator to all these errors. All these heresies, well, we'll get to that. Let me start off just by saying this.

[Speaker 1]

According from GK Chesterton, some of you may have read this before. How many have you ever read Chesterton's Orthodoxy? Right. It is easy to be a madman. It is easy to be a heretic. It is always easy to let the age have its head. The difficult thing is to keep one's own.

[Speaker 1]

It is always easy to be a modernist. As it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration. Which fashion after fashion and second after sex has set along the historic path of Christendom. That would indeed have been simple and easy.

[Speaker 1]

It is always simple to fall. There are an Infinite angles at which one Falls. Only. At which one stands? To have fallen into any one of the fads from gnosticism to Christian Science. Would have been obvious and tamed. But you have avoided them all. It's been one whirling Adventure.

[Speaker 1]

And in my vision, the Heavenly Chariot flies thundering Through the Ages, the dull heresy sprawling and prostrate the wild truth, reeling by erect. That is just a great kind of summary of the early church. The other. Quotation. I'm going to start with is from a book by Harold O.J Brown.

[Speaker 1]

And the book is called heresies. I'm not sure if it's still in print anymore. It might be. Um. Harold O.J Brown was a. A Christian. He was a major contributor with to Christianity today, the magazine Chris saying, today. When there was still some

Christianity in it. Um, but here's what.

[Speaker 1]

Harold O.J Braun says. It is often difficult for people today to understand the ferocious hostility, heresy, and Heritages so often aroused in Christians. Perhaps it can be best understood in the light of the persecution and martyrdom that characterized the first three centuries of the Christian church? During those centuries, Christians were always faced with the possibility.

[Speaker 1]

Sometimes, the probability of having to die for what they believed. Those within their own Camp. Who wanted to question or change the faith were more dangerous than the persecutors. The perspirers could and frequently did put Christians to death. But they could not deprive them of eternal life. Nor of the confidence they had in eternal life.

[Speaker 1]

The Heretics threatened to do just that. Therefore, they were regarded with the utmost loathing.

[Speaker 1]

Without in any way exculpating excusing those Christians in power. Who indeed did pursue and imprison and execute orders against those who disagreed with them. We ought to make an effort to understand them. Or even the Christian church's cruelty against heresy can teach us something that is very important in our own day.

[Speaker 1]

In our own day when tolerance so often means indifference to true Justice and morality, just as there are doctrines that are true that can bring Salvation. Are those that are false, so false that they spell Eternal damnation. For those who have the misfortune to become entrapped by them. That's important to realize we talk about the.

[Speaker 1]

The early church. Hatred. Of heresies and Heretics. They realize, and I don't know if they realize this, uh. But they they, actually, if they realize this or not, they were at the the beginning of the Christian church and the decisions they made about these things would affect generations to come.

[Speaker 1]

Okay. So, here's what we're going to do. You have this handout. We're going to go walk through all these and just talk about the various. Errors came to be viewed as heresies. That is eternally destructive doctrines and teachings as time went on. First of all, we're not going to spend a whole lot of time there.

[Speaker 1]

So, the ebbianites? Is just an extension of the judaizing error. Uh, so remember when? When the temple is destroyed. There is no more most holy of holies. There's no more holy place. There's no more Temple. There's no more sacrifices. There's no more of anything. And, of course, the Apostle Paul, uh, told us.

[Speaker 1]

Circumcision doesn't mean anything. And genealogies didn't mean anything anymore. All you have left in Judaism is the oral law tradition of the Pharisees, which Jesus hated and despised.

[Speaker 1]

The Jews in the? First century and the second century. And Judaism just becomes pharisaism. And so Jesus might have been a Messianic teacher, but he certainly wasn't God. Justin Marter, who's one of these early church fathers sub-apostolic fathers? Teachers in the middle of the second century, he he writes a a book.

[Speaker 1]

Dialogue with trifo trifo is a Jew, and it's a fascinating book to read just to know how the Jews in the middle of the second century. Almost 100 years after their Temple was destroyed, how they're thinking what, how they conceive of themselves, okay. The second error here could consume our whole talk this morning.

[Speaker 1]

And that is, how many have heard of gnosticism before? Almost everybody. Okay, Doug Wilson's talked about it. We've all of us in Presbyterian circles have talked about narcissism for the last. 35, 40 years or more. There's a really famous book by Philip Lee called against the Protestant gnostics. It's, it's kind of heavy.

[Speaker 1]

Uh, but it's at some point if you ever see it in a used bookstore. I think it's out of frame. It's a fascinating book. It shows how? Protestants are easily duped into being gnostics, not full-blown gnostics, like in the early church, which I'll talk about in that. But the Gnostic tendency?

[Speaker 1]

Continues. Okay. Gnosticism in the early church. Men like syrenthes and facilities, and Martian and valentinus. This is this is a second century. Error. And problem, and it has to be dealt with speedily because it was threatening the church. It is syncretistic. It was speculative. And it was making the gospel acceptable to the educated and cultured people in the Hellenistic Roman Empire.

[Speaker 1]

Okay. They claim to have a deeper knowledge gnosis. Gn-0-S-I-S is destnosis Greek for knowledge of the of reality, and they had this metaphysical dualism. Metaphysical, the stuff of the universe. The stuff of the universe was God? And the material world. And there was also a series of emanations between the Supreme unfathomable Abyss of the Divine, which is really unknowable.

[Speaker 1]

But there are a series of emanations that go all the way down to the material world, a long chain of intermediate beings to bridge the gap between the purely spiritual and the thoroughly Mucky material world created beings.

[Speaker 1]

All the gnostics. The high God, the god who's above it all, didn't really have anything to do with the creation of this world. That was a demage that was a almost a demonic kind of figure who, the faster the Craftsman who created this world. But it's not the true God.

[Speaker 1]

And so the physical world is essentially evil. But there are residual Sparks of the higher world of the spirit entangled in the evil world of matter of matter and the spark of light and spirit in the soul of man.

[Speaker 1]

That's narcissism. Now that's not Narcissism today, but that's narcissism back then. Met are divided into three classes. The pneumatic, the spiritual Elite of the church. Who are capable of attaining a higher knowledge? And a higher Place. Higher level on the chain of being. Then there are the psychics or the soulish.

[Speaker 1]

And these are ordinary Church men church people who can be saved by faith and works. And then there are the Hilux. Highly, just a Greek word for material. And these are people that are hopelessly lost, having no contact with the higher spiritual world, and so they're doomed just to be.

[Speaker 1]

To live as material beings and then die. As you can, probably guess they rejected the Hebrew scriptures. And the god of the Hebrew scriptures. They said that Jesus had a body, but his body wasn't really a body. It wasn't really material because you can't have the. Ineffable noose mind of a God.

[Speaker 1]

You can't have him in contact with this stuff down here.

[Speaker 1]

This is going to be a huge thing all through these Pharisees. His Hellenistic, dualistic thought, Greek dualistic thought, gnostic dualistic thought, and the church, pushing back and fighting against him. Guys who? Is agnostic, and a severe Gnostic is that his Martian or the marcianite movement? That's his third one here on your list.

[Speaker 1]

And. The Old Testament God, not the true God, the only God for Martian was the god of. Paul, not even Peter, not even James, and not even all of Paul's Epistles, just some of them. Okay, uh, and Jesus was not the of all things to. To shine. Jesus was not the Incarnation of the Old Testament.

[Speaker 1]

God come on that God was a capricious violent. Capricious. Got a violet. I put my Garth Brooks micro back on here. A violent, capricious God. Jesus was not Yahweh incarnate. All right, I'll get this right. Okay, uh, no way. And salvation 4 gnostics for Martian. For all, these men's salvation is.

[Speaker 1]

A release of the soul from the bondage of the body. So your? Is freed like a bird from the cage. At death, finally free of all material connection.

[Speaker 1]

Yeah, this. This is gnosticism. It was very popular. Uh, is very elitist. Uh, there was actually a strong apostate is, uh, judaistic, kind of influence. Um, they wrote alternate scriptures. A lot of the scriptures I mentioned is the pseudopigrapha, the false gospels where Gnostic gospels. In fact. The response of the?

[Speaker 1]

In relation to narcissism was to recognize which gospels which books that we would call the Bible were actually authentic. It drives the early church to define the doctrinal boundaries of the faith, but also the New Testament Canon. Really New Testament, can't? Where there are these Gnostic gospels that were written in the second century, or where were they, the gospels that were written in the first century by Matthew, Mark, Luke, and John?

[Speaker 1]

And what happens also at this time. This is in the this is the second century, the 100s, and a little bit of the twos. Is, you get the church writing up very basic. Uh, definitions of the faith called the regular fidae. The regulation of the faith this in in opposition to the gnostics.

[Speaker 1]

We start seeing a written, and uh, at least, verbalized confessions of what is. What? What is the Orthodox succession? Of tradition. The church fathers are always going to the scriptures for Authority, but they also recognize that they can pass on. They've been handed down traditional. They've handed down traditions from the apostles, not secret ones, but once about how the churches are organized and how to understand the scriptures.

[Speaker 1]

They recognize that that is kind of a secondary Authority. And that's, that's okay. That's good. Also forced the church to clarify the. Uh, the universal scope of the Gospel message for all people, not just for a third of the people who are pneumatic and the others just don't have any hope.

[Speaker 1]

So, what happens is you get these theological themes in the anti-gnostic writings? Okay, the anti-gnostic rise of the fathers, particularly irenaeus. His book against heresies, almost all about narcissism. One God! Creator of Heaven and Earth. The goodness of the material creation. The real incarnation of Christ he actually took on human flesh and United himself to it.

[Speaker 1]

The bodily Resurrection of dead at the end of History, a bodily Resurrection. Uh, and also the importance of the public Apostolic teaching that all churches kind of share in common. And the gnostics did not share. The unity of scripture, Old and New Testaments. And all of these things became foundational for the church and in

particular for later Nicene theology.

[Speaker 1]

When you get to the 4th Century in the nicing, Creed is written. Influenced by the anti-gnostic. Church fathers irenaeus and tertullian and forage and others. So, that's. Gnosticism. It was an ugly, ugly thing. There are still some folks today that defend that kind of narcissism, especially in the academy.

[Speaker 1]

And claim, you know, this saying that the the Victors always get the right history. And so, yeah, the church was Victoria's writing off the nonsticks, but the gnostics are the ones who had the true connection with Jesus. You will get that. You will still hear that. Yeah, not good.

[Speaker 1]

Um, the next error is monarchianism or adoptionism. Uh, theodotus, and Paula samasada. Um, and here is. A a model theistic? Kind of thrust. That the father alone is a true God. Jesus was not God, but he was adopted by the. After his death. Okay, I don't want to spend too much time on that.

[Speaker 1]

That's just weirdness, and it ended pretty quickly. It was pretty easy to. Uh, contradict. The other one is. More applicable to us, and that is modalism. Are sivilianism after sibelius, one of the teachers or Patrick posthianism. Father Passian suffered and died. So, what you have here is a over emphasis on the Oneness of God, the one person of the godhead.

[Speaker 1]

Who reveals himself in three different ways? So, you have one personal agent guy. Who sometimes puts on his son hat. And sometimes puts on his Spirit now. It's like, and the analogy they use is like a man in his family when he's home. He's a father. When he's out during the week, he's a merchant.

[Speaker 1]

Uh, and sometimes he can be something else, you know, but he puts on these roles. He adopts these roles, and that's what God did. Okay. Now if that's the case, and you also have extreme the patropasian extreme. Okay, if? God is one that is the father who suffers on the cross.

[Speaker 1]

Suffers death on the cross. Um. This modalism is all there's. I've talked to too many parishioners in my time as Minister for Less 37 years. Who who kind of just naturally adopt the modalistic view of the Trinity? And don't read. Don't don't realize what they're doing. I, I understand, that once they're instructed, it's helpful.

[Speaker 1]

But a lot of people, just think God is one person. He just acts in different ways in different occasions. Sometimes, his father, sometimes his son. Sometimes, it's beard, no. Persons of the god. Father, Son, and Holy Spirit, and these three are

one, and they interact with one another.

[Speaker 1]

I mean this. This whole question is one of the riddles. Of the gospel stories. Because in the early church had? Ferret out. All of this? What in the world is going on at the baptism of Jesus? When the father speaks to his son? And the son speaks back to the father.

[Speaker 1]

And then the father sends the Holy. And then the Holy Spirit drives Jesus into the Wilderness to be tempted. And what is going on here with Jesus talking to the father and the father talking to Jesus and the spirit seeming to have his own willtes. In fact, the spirit blows where he Wills.

[Speaker 1]

And the early church had to figure all this out either. This was all just the ruse.

[Speaker 2]

Or play active. Or what you have in

[Speaker 1]

The in the gospel stories is a window into God's being. So? All of a sudden, you see, in the gospel stories. Who the true God is, and he is richer, more complicated, more complex than you ever thought. Because he's. And he's one. Okay, so modalism challenged the church to. To come to grips with the riddle of divinity. As Jesus disclosed this in his life and Ministry, okay? By the way, modalism. Modern Carl Bart has been charged with being a modalist. And sometimes he sounds like that, and sometimes he doesn't. Uh, just depends. The Nation Creed put an end to this, too, because in the nice and Creed.

[Speaker 1]

If you have a confession, you you trust in God, the Father, remember, I believe, or we believe Credo in unum dam Pottery, we or I believe, I trust. I place my faith in God, the Father. Place my faith in God, the son. So, God the son is not just a role that God plays. He's a person that you trust in and the same with the spirit. Okay. Arianism. Most of you probably know something about arianism. Because Arius was the big hereting in the 4th Century, and athanasius is the church father at least one of the church fathers that opposed him affenacious, but also the cappadocian fathers Gregory of nazianzis, uh Gregory of Nissa and basal and caesarea. And those are the three.

[Speaker 1]

And all through the 4th Century. From the beginning of the fourth century, all the way to the end in 381 with the Council of Constantinople, the Aryan heresy. And it was raging the heresy. Controversy raging athanasius was a young man, probably 27 years old, when the Nicene Council was called. Constantine called that Council together. In order to deal with this whole issue. Uh, athanasius was not a delegate, but he was there after the Nicene Council. Athanasius becomes the champion for Jesus Is God? Jesus Is God? Uh, and he fights against churchmen all through the 4th Century. He is exiled over and over again. That's where we get.

[Speaker 1]

Phrase ethanasius Contra Mundum against the world. It seems like he was against the world and against the whole church, but he ended up prevailing. Areas was a hothead. An arrogant Hot Head with some skill. It's always a dangerous thing. He was skillful at writing poetry and songs, and he, he published and. Promoted his ideas through popular music. Think of that popular music, popular songs, popular workplace songs. Areas is. Uh, phrase that he put into song was. There was a time when he was not. What's what's he talking about talking about Jesus? The sun. There was a time when he was not.

[Speaker 1]

In other words. The sun was a created being the highest created being the most glorious created being, but a creative being. There was a time when he was not. Athanasia says, no, no, he always was. He is the Eternal son who became man, who added to himself a human nature who unite himself to human nature. Now, here's the thing that often gets missed with arianism areas, like every other. Um, especially as we go through here and continue. Every other Heritage wanted to insulate Jesus. Contact with death. I should say in insulate the son of God from any contact. Any real experience of death?

[Speaker 1]

So, you know, Aries could understand the highest being created being. Coming in contact with and experiencing death, but he could not conceive of. An eternal, Eternal God experiencing death on the cross. You couldn't do that. This is this is a motivation. Troubles all the Heretics. They're all hellenistic. They're all Greek. They've been influenced by Greek philosophy. They all have this chain of being kind of metaphysic ontology, none of them. All of them are trying to disinfect the Sun from any serious contact with. The world, especially the cursed and Fallen from all get back to that in a minute. Okay?

[Speaker 1]

A pollinarianism. A pollen areas. Now, we're a little later. Has this idea that Jesus? When he became a man.

[Speaker 1]

The son. Maybe, I mean, I'm not being, uh, Zachary, as I should be, that the Son of God, the Eternal Son of God. Becoming a man? Takes the place. Of the human. He had a try. Perspectival a dichotomy understanding of the human person. Body, Soul, and Spirit. And

[Speaker 2]

A pulmonary said. What the

[Speaker 1]

Eternal son did is he kind of took the place of the human. So, he lived in the. Uh, the space if you will occupied by the human Spirit. And united himself to the body and soul of a man. The problem with that, and I didn't. I didn't list here, but the other Cappadocian father, especially Gregor of nazians. The problem is, they said, wait a minute if Jesus didn't assume all of our Humanity. Then, there's a portion of

our Humanity that wasn't redeemed. Whatever was not assumed by God, the son was not redeemed. Whenever was not United to or United with by God, the son not redeemed. No, no Jesus, unite himself to a whole human being a whole man.

[Speaker 1]

In the womb of Virgin Mary, he was United with our Humanity entirely, not just a part of it. But all of it. Nestorianism. Is also a very dangerous heresy, and it's related to everything we've been talking about. So far, nestorius was a disciple of the Antiochene kind of school of thought, and he. He, he wanted to separate. Uh, the person of God, the son from the person of Jesus, the man. And basically what you have in the stories. And there's some conflict and some contention about whether nestorius actually taught this, or whether it's his followers certainly did. But whether he did or not?

[Speaker 1]

Is the desire to keep the Eternal Son once again separate from? The man Jesus, especially when it comes to Frailty. Sickness,

[Speaker 2]

Suffering.

[Speaker 1]

Death. And so. Nestorius came up with the idea that Mary was not theotokos. But Christ to talk us now. Theotokos. Mother of God. That is an early. Position. Mary was a mother of God. And that is. That. Perfectly. Acceptable and biblical. When you understand what the early church was fighting. Now, story has said that Mary was the mother of Jesus the Christ. But not the mother of God. That mother here doesn't mean that Mary. Mary actually. Uh, created God in her womb or something like that. That's not what this means, but it means that God, the son United with our Humanity in the womb of the Virgin Mary.

[Speaker 1]

And God. The son grew as a man in the womb and God. The son was born like any other human being. By Mary, so the? Was born. As a man. In Mary by Mary. That's what deodorant mother of God does not mean what it often means today. The Roman Church, where you know she is kind of?

[Speaker 1]

A co-mediator, the Pediatricks, or the cheese, the Queen of Heaven, and you can pray to her and all that kind of stuff. That's not what this meant. Not away. Originally, to elevate Mary, it was a way to confess Jesus as the true God and true man. That's really important. Okay. Nestorius was taken on particular by Cyril of Alexandria. Um, and it cereals. At Cyril's. Confession, I think, which is the most striking, and I think biblical way of putting things sometimes called theopaschi. That is God, the son suffered death as a man on the cross. Notice what we didn't say, notice what that, that that doesn't mean the cessation of existence. When we say God, the son died on the cross. We're not saying he ceased to exist. We're saying that United are Humanity. He experienced our death.

[Speaker 1]

With all the pain. An alienation that comes with it. He suffered that, which is the same thing as saying that God, the son ate food that nourished him as a man and God. The son got sick occasionally and had to recover, and God, the son, felt the pain on his back when the Romans were whipping him. He suffered God, the son suffered as a man.

[Speaker 1]

That's Cyril of Alexandria, and that became, I think. Although it's largely lost in some of modern Protestant. Uh, theologies that is extremely important to us. Is that the conference with Ewing? Uh, in January, where I talked about this. The Charles Wesley hymn that a lot of you probably have sung before and canopy. What's the? What's the? Refrain. That thou my God should die for me? Presbyterian hymnals have taken that out and and changed it to the thou. My Lord should die, which is true, but God is a much more powerful way of of saying that, okay.

[Speaker 1]

So, that's, that's necessarianism. Put down. If you're chickenism, now we're see all these christological heresies are often about who God is, who God can be, and who God can't be. Now, eutekianism, is that Jesus is some kind of third substance. A fusion of human and divine elements. It's the Council of calcium and said, no, Jesus. Two Natures and? One person. What kind of person?

[Speaker 1]

A Divine person. With the divine nature and a human nature, not two persons. To Nature's one person. Those Natures divide him, weren't smudged together. And form some weird tertian quid some other thing. Now, they remain separate. And yet, God, the son still United to our human nature, redeemed it through his death and Resurrection. That that also means, of course. Think about this in First Corinthians 15 when Paul's talking about Resurrection, he's talking about the resurrection of our bodies. Jesus body was resurrected and glorified and transfigured. And became. Became the model in the first fruits of our Resurrection. If Jesus was something else and something weird, then that's what we're going to be. No, no, not at all. Jesus Humanity resurrected ascended to heaven.

[Speaker 1]

And never forget Jesus. Humanity is there in heaven right now, closest possible. Relationship to Father and Son, father Son. Holy spirit is our humanity in the very blessed life of the Trinity, our Humanity. Created Humanity. Our space time about our Humanity. In the Eternal blessed Fellowship of the Trinity. Paul says. In Colossians 3, 1, your life is now hidden. With Christ in God. In God. That's the most astonishing statement, I think, in the whole new testament. Our life United to Christ is hidden in God, because that's where Jesus is okay. Uh, manichaeanism. Um, Manny was a third Century kind of weirdo from Persia.

[Speaker 1]

And all sorts of odd things. This is kind of the beginning of this. Syncretistic, bringing together Eastern mysticism and religion. Zoroastria with with the Christian faith and Mary has weird things. He's also a metaphase metaphysical duelist. Particles of light particles of the Divine implanted in our brains by Satan. In oh sorry in prison by Satan, implanted by God, been imprisoned by saying. And there's

this Cosmic struggle between good and evil, and evil and good are equally ultimate. Uh, this is one of the things that Augustine Augustine was attracted to this for a while, and he was attracted to it because in the mannequin Doctrine, you could live in all sorts of ways. And it, it really wouldn't affect your spiritual life. So, Augustine takes a mistress and lives with her for a number of years. As a son, adiodontist by this mistress, and it gave him the freedom to do what he wanted.

[Speaker 1]

Like, he realized that it was just all a bunch of nonsense because one of the big. One of the big mannequin teachers comes in town, and Augusta just asks him some questions and realized the guy was a bold and an idiot. And a gushing. Didn't get it. Didn't have any time for idiots. Top, so Americaism, pretty much with Augustine. It's, it's gone, it's over dynatism. Uh, Adontists believe that when ministers? Uh, fell during persecution and actually offered incense to the emperor. And then later on, they repented of it and realized they've done wrong that they could not be readmitted into the church. It was all over for them. Augustine came along and said no.

[Speaker 1]

Even for those kinds of sins. Uh, no, no pristine pure church or pristine, fewer Ministry pelagianism. You all you probably know about Pelagius was. English. Uh, kind of mystical guy comes down into the Mediterranean and begins teaching that. Men and women are perfectable. Uh, and there's no original sin. There's no, everybody can choose to be good and choose to be perfect. Of Augustine. That down, pretty much it's over with Augustine's big. Two things Augustine's big accomplishments are the elimination of manichaquinism, the elimination of dynatism, the elimination of pelagianism, and then his fourth thing is when the whole.

[Speaker 1]

Is falling apart. And the Pagan, sacrone. And everybody's saying, it's the end of the world as we know it. Actually, they were saying, it's the end of the world. Because, how can? How can history go on without Rome? How can history go on without the United States? And Augustine writes Gustin's response to this is to write a big fat book. The city of God, yeah, and it becomes the platform. It becomes the model for the Christendom and for the Christian Middle Ages. It's got some problems, but I always admire that everybody else thinks the world's going to hell in a handbasket. Augustine sits down and writes.

[Speaker 1]

A fat book. Yeah, that's that's good. All right after docitism. I just put that there because that's my favorite name for any heresy because it just sounds so cool. Aftarto dosetism means that Jesus just had the appearance of mortal flesh and not really mortal flesh. His flesh was pristine, pure, like Adam before the fall.

[Speaker 1]

Jesus took on our cursed flesh, our mortal flesh. He was subject to death and sickness and weakness, and all that. So there's that. There's that. Okay. The end.

[Speaker 2]

Except for accept the questions, right?

[Speaker 2]  
If nobody

[Speaker 1]  
Wrote down questions, someone might have a question just. I've got three, but let's take one from the audience. First, you have a question.

[Speaker 3]  
Raise your hand.

[Speaker 2]  
You never know. You never know. Anything. All right.

[Speaker 1]  
See here.

[Speaker 4]  
So, these are some questions

[Speaker 3]  
About the early church. First one. If the consensus of the early church on a Doctrine? Contradicts our interpretation of scripture. Should we accept the early church's interpretation of scripture? Or our own. Good

[Speaker 4]  
Question.

[Speaker 1]  
Very good question. That depends on what one means by the early church. Because almost everything that the first four centuries kind of agreed on, we agree with that. Uh, with the exception, some things like asceticism or. The Cult of the Saints or things like that, but even then there wasn't consensus on that, there wasn't even consensus on. I know, the Eastern Orthodox guys like, think there's some kind of consensus on icons and worship of icons. There was not that controversy raged all the way up into the sixth and 7th Century, and it was never really.

[Speaker 1]  
Adjudicated, so it depends. I think. I think, uh, what what I've outlined here for you in terms of the Creeds and Doctrine of God and who Jesus was? That's the consensus that remains. That's where we're. That's right. There are other fringy things. Uh, that are obviously fringing. I'm not sure whoever asked that question may have something in mind?

[Speaker 1]  
No one's going to admit to ask you that question. Okay.

[Speaker 3]  
Here's another early church question did the early church form a consensus around the Catholic Canon, the Protestant Canon for the Eastern Orthodox Canon?

[Speaker 1]

Okay, there's a couple things there. Uh, one is the early. Absolutely! Recognize that the Canon of scripture? Especially the New Testament. Is

[Speaker 2]

What we

[Speaker 1]

Hold to. There were questions about the Apocrypha. You know, and almost all of the church fathers were agreed. Even Jerome. That the Apocrypha was useful in place was Christian writing, but what did not have the same kind of authority and inspiration the Bible did. Now, how the books are ordered, that's? That may be the Eastern Orthodox kind of question, but? But early on by the 5th Century. You had consensus about which books of the Bible were inspired? So,

[Speaker 4]

This is

[Speaker 3]

A presbyterian question. Are there any examples of Presbyterian ecclesiastical polity before the 17th century? Were there any calvinists before Calvin?

[Speaker 4]

Well, there's

[Speaker 1]

Augustine. He's a super Calvinist. Um, Augustine's doctrine of election predestination. Uh, and depravity of man. Uh, won the day over pelagianism and even over semi-pelagianism. So, yeah, now with regard to church orders. Uh, that's always been. Up for grabs. The early church. Overseers Bishops. Pastors, Elders, deacons, and it wasn't always exactly the same as we have. But it wasn't. It was a government and that I think that's the important thing. I actually kind of Calvin was like this, but Luther was more like this. You must have some sort of order Ecclesiastical order. You must have a Ministry.

[Speaker 1]

Uh, but the way everything else is ordered depends. Calvin could even tell of the Duke of Somerset, who was the Lord protector of Edward and in in England after the death of. Uh, King Henry. When Kramer wanted to reorder everything, he could even tell them it's okay to have Bishops, he told the Eastern churches in Bohemia. And what we call Poland today. He's and they wrote him and said, hey, what do we do? Our Bishops have are all down for the Reformation. They're all good with the Reformation. What do we do? And Calvin said, okay, no problem. Let them. There's no reason to over throw that form of government if it's working.

[Speaker 1]

So, there's I think. With the reformers. There's a much more open, and I think balanced attitude about church government later on, of course, in. In the 17th and 18th centuries, once the Scots get a hold of of. Pressure in government. Everything

just comes rigid and by Divine right use divinum. It's got to be this way or the highway, and I think that's just a bit too, even within pressurism. We have all sorts of ways of ordering the church. Have the Dutch reformed who ordered their Church in a presbyterian kind of way, but not exactly like us.

[Speaker 1]

In England. Um, there's so we need to be a little careful about being absolutists when it comes to Ecclesiastical order. What there must the market marks of the church true Doctrine? Order sometimes called this one. You've got to have some sort of order in the assembly, some sort of hierarchy, some sort of leadership. Uh, pastors Elders deacons exactly how you work that out. Some of it can depend on your culture to be honest with you.

[Speaker 3]

Very good. Did you enjoy this today? Oh yes, one more other question.

[Speaker 4]

It's a tag about that one. Would I be, um, scratching it to say that the impulse to form these councils is kind of a proto Presbyterianism.

[Speaker 1]

Yeah, yeah. So, everybody's coming together for these councils, and by the way, the big councils that we think of, you know, nycia, emphasis, Constantinople, calcium.

[Speaker 1]

On all the time local all over the place, dealing with these issues dealing with other issues. So, these are the big ones we kind of know, but there's dozens and dozens and dozens of them going on. And that's the kind of Presbyterianism sure it is. It's it's, uh, leaders getting together. Uh, dealing with problems that their churches have. Discipline problems for others.

[Speaker 4]

What do we know about how the k n was recognized by these early church? Was it? Was there a council that determined what would be or is it? Does it just seem to us to have always been recognized by the important people?

[Speaker 1]

No, uh, the. First. Official recognition of what we would call the Canada. The New Testament was by athanasius of 373 with this Easter letter. List all the books. But that was, you know? But by then. What happens is everybody's pretty much on the same page, but there wasn't it. The church did not make. The Canon. The church recognized the Canon. That's the church off authenticated. What was there? The church did not make them authoritative.

[Speaker 4]

Very good.

[Speaker 1]

Okay,

[Speaker 3]

Oh, one more question, Katie.

[Speaker 4]

What was the your father's consensus on introductions?

[Speaker 1]

That's, that's debated. I think I mentioned that they have this tendency to delay baptisms. Uh, two things going on. There's that going on, and then there's also. Entrants that are baptized, so August, and in Augustine's argument with pelages. Pelagius taught that. When a human being is born, they're not born tainted by sin. They're not born with any inclination of sin. They're not born with a sin, nature, or anything like that, they're born kind of tabula Raza able to make choices for good or evil, and all depends on what they do.

[Speaker 1]

That's just not true. And one of Augustine's arguments is. The church is always baptized infants because we recognized that they're born into the world United to Adam and therefore guilty and need because it's a baptism for the Forgiveness of sins. And if infants have no culpability, like pelagious teachers, then why do we baptize that? And so. And so there's that, but then there's also the kind of delaying of baptism, especially by adults, but it appears to me. And I think this is the best argument that. Or the best analysis of the data? Is that? Families baptized children regularly.

[Speaker 1]

When adults become converts, then they often wait. Uh, and they all they all waited until Easter, because that's when baptisms were done, but some of them waited years and years because they wanted to sow their oats. Very good. Let's thank Pastor Myers for his.