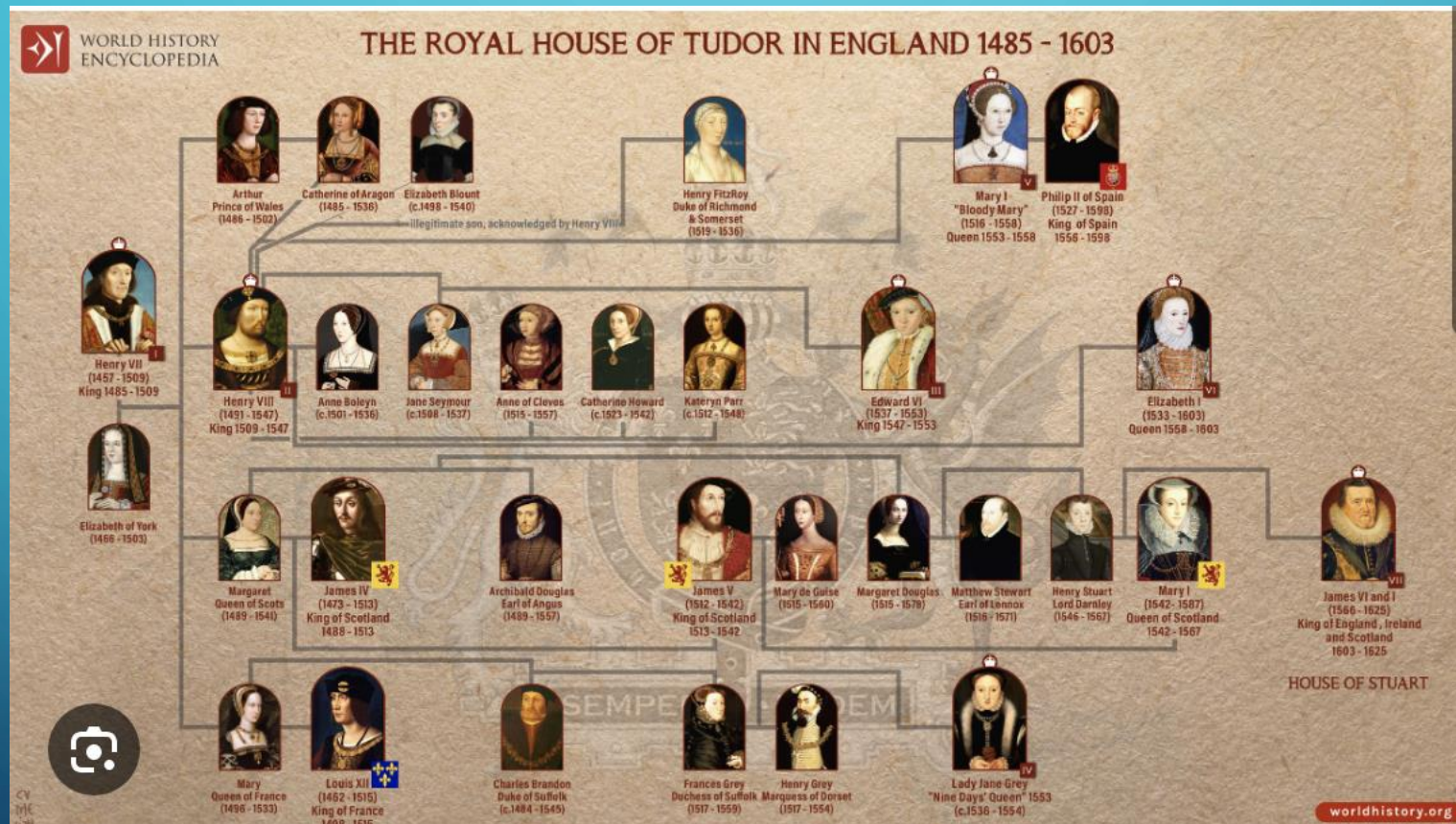


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WORLDVIEW CLASS

UNIT 3- HISTORY

ENGLISH REFORMATION



LADY JANE GREY

- Born in 1536
- “Jane was the great-granddaughter of Henry VII (through his youngest daughter, Mary Tudor), the grandniece of Henry VIII, and the first cousin once removed of Edward VI, Mary I, and Elizabeth I.”
- 10 years old disciplined by Catherinne Parr
- “In 1550, when Jane was fourteen, Roger Ascham, the classical scholar and tutor to the future Elizabeth I, had stopped for a visit at the Greys’ home. He found everyone had gone hunting except Jane, who was reading Plato’s *Phaedo* in her room...Jane’s seriousness and delight in learning so impressed Ascham, that he put Jane in contact with the German Reformer Martin Bucer, then teaching in Cambridge, and later with the Swiss Reformer Heinrich Bullinger. Jane corresponded with them in elegant Latin about theological issues, always thanking them for helping her in her spiritual walk.”
- Greek, Latin, Italian, French, Hebrew

LADY JANE GREY

- Edward VI
- Nine Days Reign
- Mary I and her marriage with Phillip II
- Wyatt's Rebellion

LADY JANE GREY

- The Tower of London
- Feckenham Debate

- ‘Feckenham: What thing is required in a Christian?
- Jane: To believe in God the Father, in God the Son, in God the Holy Ghost, three persons and one God.
- Feckenham: Is there nothing else required in a Christian, but to believe in God?
- Jane. Yes: We must believe in him, we must love him, with all our heart, with all our soul, and all our mind, and our neighbour as ourself.
- Feckenham: Why then faith justifieth not, nor saveth not?
- Jane: Yes, verily, faith (as St. Paul saith) only justifieth.
- Feckenham: Why St. Paul saith, if I have all the faith of the world, without love, it is nothing.
- Jane: True it is, for how can I love him I trust not, or how can I trust in him whom I love not; faith and love ever agree together, and yet love is comprehended in faith.
- Feckenham: How shall we love our neighbour?
- Jane: To love our neighbour, is to feed the hungry, clothe the naked, and to give drink to the thirsty, and to do to him as we would do to ourselves.
- Feckenham: Why, then it is necessary to salvation to do good works, and it is not sufficient to believe?
- Jane: I deny that, I affirm that faith only saveth; for it is meet for all Christians, in token that they follow their master Christ, to do good works; yet may we not say, nor in any wise believe, that they profit to salvation: for although we have done all that we can, yet we are unprofitable servants, and the faith we have only in Christ’s blood and his merits, saveth.

- Feckenham: You ground your faith upon such authors as say and unsay, both with a breath, and not upon the church, to whom you ought to give credit.
- Jane: No, I ground my faith upon God's word, and not upon the church: for if the church be a good church, the faith of the church must be tried by God's word, and not God's word by the church: neither yet my faith: shall I believe the church because of antiquity? Or shall I give credit to that church which taketh away from me a full half part of the Lord's Supper, and will not layman receive it in both kinds, but the priests only themselves, which thing if they deny to us part, they deny us part of our salvation? and I say, that it is an evil and no good church, and not the spouse of Christ, but the spouse of the devil, which altereth the Lord's Supper, and both taketh from it, and addeth to it: to that church I say Go will add plagues, and from that church will he take part out of the Book of Life: you may learn of St Paul, how he did administer it to the Corinthians in both kinds, which since your church refuseth, shall I believe it? God forbid!
- Feckenham: That this was done by the wisdom of the church, and to a most good intent to avoid an heresy, which then sprung in it.
- Jane: O, but the church must not alter God's will and ordinances, for the colour or gloss of a good intent: it was the error of King Saul, and he not only reaped a curse, but perished thereby, as it is evident in the Holy Scriptures.

FINAL WORDS

- Desire, sister, to understand the law of the Lord your God. Live to die, that by death you may enter into eternal life, and then enjoy the life that Christ has gained for you by His death. Don't think that just because you are now young, your life will be long, because young and old die as God wills Deny the world, defy the devil, despise the flesh, and delight yourself only in the Lord. Repent of your sins, and yet don't despair. Be strong in faith, and yet don't presume. With St. Paul, desire to die and to be with Christ, with whom, even in death, there is life.

FINAL WORDS

- Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the queen's Highness was unlawful, and the consenting thereunto by me: but, touching the procurement and desire thereof by me, or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day.

FINAL WORDS

- Thomas Harding: So oft as I call to mind the dreadful and fearful saying of God, That he which layeth hold upon the plough and looketh back, is not meet for the kingdom of heaven; and on the other side, the comfortable words of our Saviour Christ to all those that, forsaking themselves, do follow him; I cannot but marvel at thee, and lament thy case, which seemed sometime to be the lively member of Christ, but now the deformed imp of the devil; ...sometime my faithful brother, but now a stranger and apostate; sometime a Christian soldier, but now a cowardly runaway.

FINAL WORDS

- I have sent you, my dear sister Katherine, a book, which although it be not outwardly trimmed with gold, or the curious embroidery of the artfulest needles, yet inwardly it is more worth than all the precious mines which the vast world can boast of: it is the book, my only best, and best loved sister, of the law of the Lord: it is the Testament and last will, which he bequeathed unto us wretches and wretched sinners, which shall lead you to the path of eternal joy: and if you with a good mind read it, and with an earnest desire follow it, no doubt it shall bring you to an immortal and everlasting life: it will teach you to live, and learn you to die: it shall win you more, and endow you with greater felicity ... Farewell once again, my beloved sister, and put your only trust in God, who only must help you. Amen. Your loving Sister!

FINAL WORDS

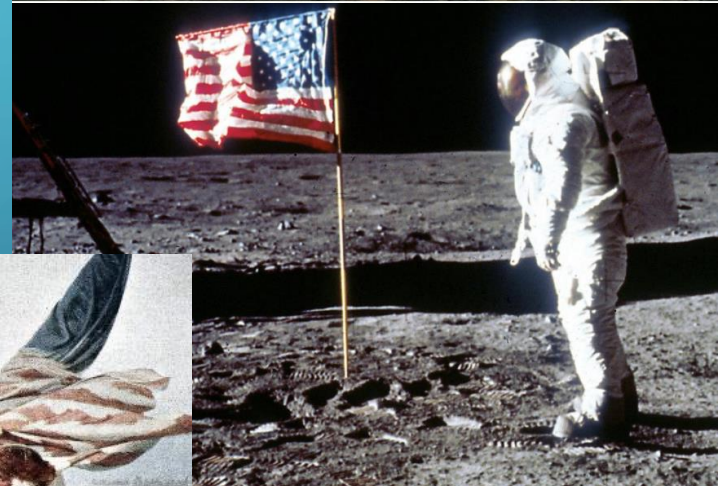
- I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and that I do look to be saved by no other mean, but only by the mercy of God, in the blood of his only Son Jesus Christ: and I confess, that when I did know the word of God, I neglected the same, loved myself and the world; and therefore this plague and punishment is happily and worthily happened unto me for my sins; and yet I thank God, that of his goodness he hath thus given me a time and respite to repent. And now, good people, while I am alive, I pray you assist me with your prayers.

HISTORICAL HIGHLIGHT



KUYPER QUOTE

- Christianity (Calvinism) fostered and could not but foster *love for science*.



FOUNDATIONS FOR HISTORY

- In 1952, Will ran up the stairs. Sally said, “I can’t stand you Dad!” Out pops a hairy lemur, which made 3019 a year to remember. “Close the door right now or you are in big trouble” is what I thought in my mind, but I couldn’t say it out loud. It was only the first day of class and Marissa and Manuel were already making traditional guacamole! Cheese! Free Cheese! The mouse started doing a funny dance, but bit Robert’s hand. There are hundreds of snake genera, including Macrocalamus, Opheodrys, and Thamnophis. And at that moment, Blaire knew that he loved her; she just knew it. Toenails are actually important protective plates that guard your toes from injury such as getting scraped or cut. “This is the Florida Department of Police, your time building that rocket machine is over.” A friar grabbed the guitar and said: *Two roads diverged on a yellow wood* Darrell, turn off that crazy noise right now!

Yodel-oh-ee-dee

Diddly-odel-oh-ee-dee

Diddly-odel-oh-ee-dee

This is how to yodel

Yodel-oh-ee-dee

Diddly-odel-oh-ee-dee-yodel-oh-dee

The proper study of mankind is man

And then President Trump began his presidency.

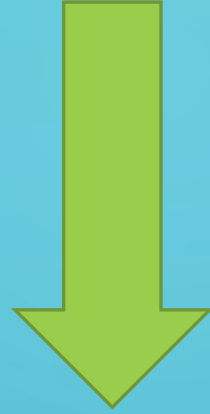
CHRISTIAN PHILOSOPHY OF HISTORY

- Abraham Kuyper: There is no interconnection, no development, no continuity ; a chronicle, but no history...Nothing but bare facts may then be historically ascertained, interconnection and plan have no longer a place in history. History dies away.

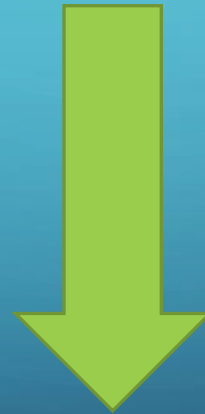
THAT AND WHAT: HISTORICAL APOLOGETICS



THE EVENT



THE MOVEMENT



THE BIBLE



RESURRECTION: ORIGIN AND FUTURE/ THAT AND THE WHAT

- ²⁴ The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,^[c] ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. ²⁶ And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, ...³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

- Jesus and the resurrection presupposed the doctrine of creation. Jesus and the resurrection implied the doctrine of judgment to come. It was the Son of God who had made the world and who was to come as judge of men at the end of the history of the world, who died and rose again from the dead in His human nature. It would not be this Jesus nor this resurrection that Paul would be preaching if he preached Him as consistent with the system of origin or destiny as held to by any of the forms of Hellenistic philosophy of the day. How could the resurrection be preached as evidence of the coming of the judgment and therefore as evidence of the coming condemnation of those that did not believe and trust in Him, if the universe is all of one piece and gods and men are both subject to its laws?

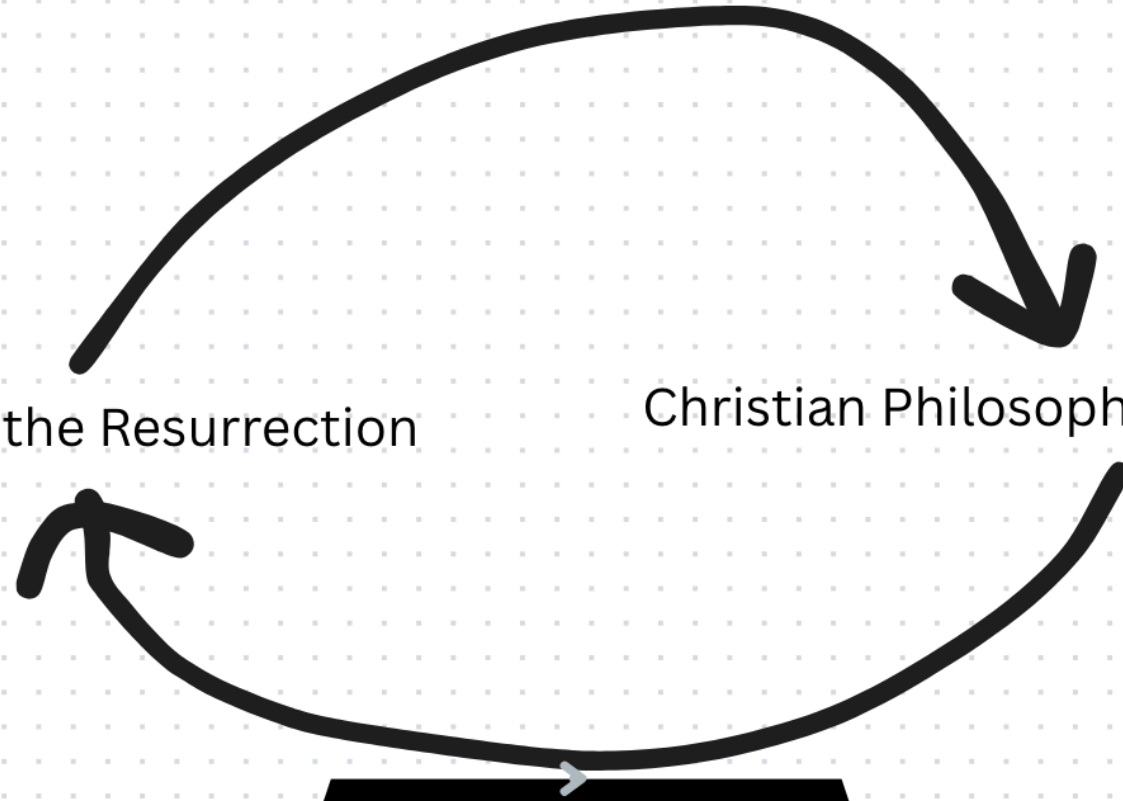
VAN TIL AND THE RESURRECTION

- We must set the message of the cross into the framework into which Paul set it. If we do not do so, then we are not really and fully preaching Jesus and the resurrection. The facts of Jesus and the resurrection are what they are only in the framework of the doctrines of creation, providence and the consummation of history in the final judgment. No man has found this framework unless he has been converted from the other framework through the very fact of the death and resurrection of Jesus as applied to him by the Holy Spirit and His regenerating power.

The Fact of the Resurrection

Christian Philosophy of Origins, Present, Future

Faith by the Spirit in the Scriptures



PHILOSOPHY OF HISTORY

- Van Til: The philosophy of history is an aspect *One and Many* problem
- Facts and Pattern
- “For the Christian, the study of philosophy of history is an effort to see life whole and see it through but always in the light of the pattern shown to him (In Scripture)”
- Noah the *Man of God*

FACTS AND PHILOSOPHY OF A FACT

- Van Til: The believer and the non-believer differ at the outset of every self-conscious investigation
- “Abstract Principle of individuation”: not what they are by the plan of God

ANTITHESIS: TOTAL DEPRAVITY

- Genesis 3:15
- Rom. 8:6
- 1 John 1-5
- John 10
- Matthew 25:31-46

PHILOSOPHY OF HISTORY

- What do entities which will one day be wholly different from one another have in common before the final stage of separation is reached?
- Van Til: We conclude then that when both parties, the believer and the non-believer, are epistemologically self-conscious and as such engaged in the interpretative enterprise, they cannot be said to have any fact in common. On the other hand, it must be asserted that they have every fact in common. Both deal with the same God and with the same universe created by God. Both are made in the image of God. In short, they have the metaphysical situation in common. Metaphysically, both parties have all things in common, while epistemologically they have nothing in common.

COMMON GRACE

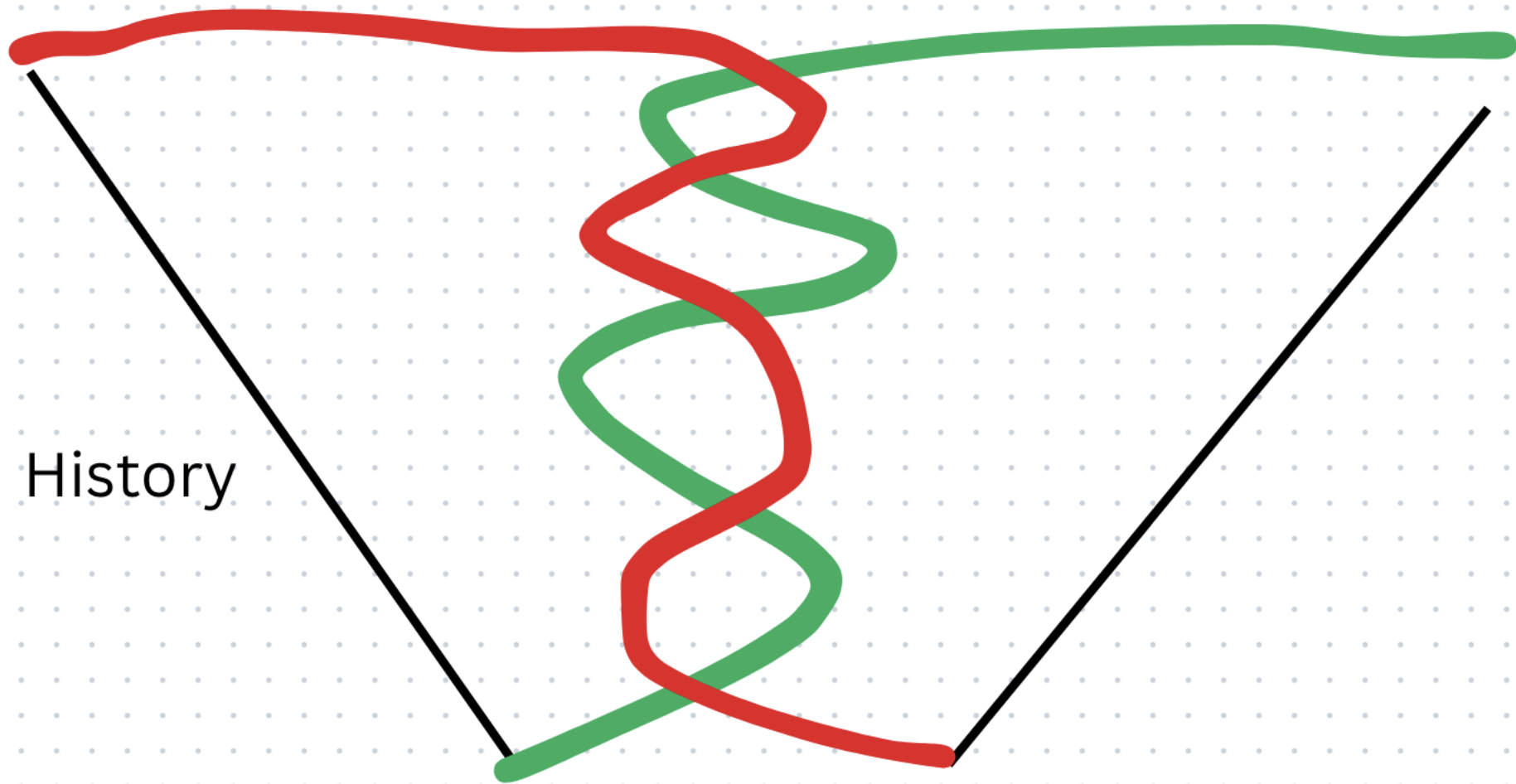
- Matthew 13:24-30
- Van Til: Part or aspect of the problem of the philosophy of history...History as the process of differentiation
- Kline: Essence of common grace is eschatological delay
- In Principle not Practice: the "relative good" in the "absolutely evil" [non-Christian] and the "relatively evil" in the "absolutely good" [Christian].
- Gaffin: more nice but not less hostile

COMMON GRACE AND THE ANTITHESIS

- Murray: This world is upheld and preserved by God's grace as the sphere and platform upon which supervene the operations of special grace
- How is God going to save man in history? He must maintain that history.
Murray: God saves men
- Gaffin: Common grace provides the scope to history and the antithesis provides the meaning

History

The Electing Plan of God



SUMMARY

- History is God's history of accomplishing His plan
- The will/plan of God is the controlling unity of all of history
- History takes place within a redemptive backdrop where common grace serves the purposes of special grace
- History is going to an eschatological end