

## Questions on Readings

You should come to class prepared to discuss the readings. Here are some questions to consider as you work through the readings. Although not every reading is represented in the questions below, they accurately reflect the level of specificity and degree of attention you should give to all the readings.

### Boniface VIII (1)

1. What is Boniface's thesis, and how does he argue it?

### Propositions of Wyclif and Lollard Conclusions (2)

1. Which propositions of Wyclif and Lollard conclusions stand out to you?

### Council of Constance (3)

1. According to this council, who or what holds supreme authority in the church, and what is the pope's relationship to this authority?

### Thomas à Kempis (6)

1. What seems to be the writer's primary concern?
2. Were there any surprising exhortations or admonitions in the selection?

### Erasmus, *On the Freedom of the Will* (11)

1. How would you sum up Erasmus' view of human freedom?

### Martin Luther (in general)

1. Note what Luther says about the following key themes: righteousness of God, law, grace, faith, good works, election, and priesthood of all believers.

### Luther, *95 Theses* (14)

1. What does Luther say about purgatory, the legitimacy of the pope as head of the church, and the privilege of papal indulgence? How does he seek to limit indulgences?
2. What does this document indicate about the state of the "Reformation" in 1517?

### Luther, *Preface to Latin Writings* (15)

1. What was the driving force behind Luther's theology?

### Luther, *To the Christian Nobility* (16)

1. Why is Luther appealing to the ruling class?
2. What three walls have Romanists used for protection, and how does Luther respond to each?
3. What are some topics to be discussed at a council, and what are Luther's proposals?

### Luther, *Admonition to Peace* (18)

1. Why did Luther comment on this issue?
2. What was Luther's main problem with the peasants?

### Luther, *Preface to James and Jude* (19)

1. What is Luther's complaint with the Epistle of James?

2. What is Luther's canon within the canon, and what are the criteria?

Zwingli, *On Baptism* (22)

1. What are the three different meanings of "baptism" in Scripture?
2. Which biblical examples does Zwingli offer to show that external baptism is not essential?

Zwingli, *Exposition of the Faith* (23)

1. What does Zwingli say about signs and things signified?
2. Why is Zwingli opposed to the doctrine of purgatory?
3. What does Zwingli think about the presence of Christ in the Lord's Supper, and what do his opponents argue?

Marburg Colloquy (24)

1. Note the differing visions of reform in general and of the Lord's Supper in particular reflected in the Marburg debate. How would you assess the debate?

Schütz Zell, *Apologia for Master Matthew Zell* (25)

1. According to Schütz Zell, why does the Roman Church resist clerical marriage?

Calvin, *Preface to Commentary on Psalms* (27)

1. What are some interesting things you learn about Calvin's biography here?
2. What does this selection reveal about Calvin's method of interpreting Scripture, or at least interpreting the Psalms?

Calvin, *Treatise on Relics* (28)

1. Note the specific disagreements Calvin has with the Roman Church, especially as they relate to the charge of superstition and idolatry.

Calvin, *Necessity of Reforming* (29)

1. Calvin claims that the doctrinal controversies with Rome boil down to which two things?

Calvin, *Institutes* (30)

1. Carefully observe Calvin's understanding of the knowledge of God and his vision of Scripture.
2. What analogies does Calvin use to describe the function of Scripture?
3. How does Calvin define predestination?
4. How do we know who the elect are?

Karlstadt, *Whether One Should Proceed Slowly* (31)

1. Note the different arguments and metaphors Karlstadt uses to make his point. Which is/are the most memorable to you?

Müntzer, *Sermon to the Princes* (32)

1. What are Müntzer's objections to Christendom, and how does he connect this with Daniel 2?
2. What words would you use to characterize M's thought as reflected in this sermon?

Letter to Müntzer (33)

1. Note the argument for not singing in the assembly. Are you convinced?
2. How does silence function in Grebel's hermeneutic?
3. If infants are not to be baptized, what saves them? Do they need salvation?

Schleitheim Confession (35)

1. How did Anabaptists view the origin of infant baptism?
2. What principle is the basis for their pacifism, and what else besides war is excluded by this principle?

Trial and Martyrdom of Sattler (37)

1. Why does Sattler reject infant baptism?

Van Munstorp, "Testament" (39)

1. Put yourself in the place of the infant Janneken, and imagine that this letter was written by your mother to you, and you are reading it now as an adult. What do you learn about your mother, and why she was willing to die for her beliefs?

Tetzel, Rebuttal to Luther's Sermon on Indulgences (40)

1. What are Tetzel's main strategies for defending indulgences?

Leo X, Exsurge Domine (41)

1. Note the rhetorical strategy and effect of Leo's bull.

Ignatius of Loyola (in general)

1. Ignatius, like Luther, was interested in justification and grace. Compare and contrast the spiritual journeys of Ignatius and Luther.

Ignatius, Spiritual Exercises (43)

1. How does Ignatius defend the Roman Church and its hierarchy?
2. What does this reveal about the character of Catholic reform?

Teresa, Book of Her Life (44)

1. What main point do you think Teresa is communicating in these excerpted statements and the described vision?

Council of Trent (45)

1. Note the specific ways that Trent responds to Protestant doctrine, and what these canons and decrees reveal about the state of Christianity in the sixteenth century.

Belgic Confession and Second Helvetic Confession (47, 50)

1. Given that these are churchly documents, how does this genre affect the approaches and

definitions? How do the two documents differ from one another?

Ursinus, *Commentary on Heidelberg Catechism* (49)

1. What is the relationship between the Catechism itself (Q & A only) and Ursinus' commentary on the catechism? What are the differences?
2. Describe the Reformed, "Ubiquitarian," and Roman Catholic views of the Lord's Supper.
3. Why does the HC identify the mass as "an accursed idolatry?"

39 Articles (51)

1. How does this document's treatment of topics compare with similar topics in the Reformed confessions in Chapter 5, part A?
2. How is predestination defined?

Act against Recusants (53)

1. What was stipulated for English citizens, and what were some of the penalties for noncompliance? How do you think this act was received?

Formula of Concord (54)

1. How would you summarize the Lutheran orthodox teachings on free choice, the Lord's Supper, and predestination?

Arminius, *Declaration of Sentiments* (58)

1. Note the context of the *Declaration of Sentiments*. How does Arminius address the Reformed understandings of predestination? What are some of his strongest arguments against the first type of predestination? To what sources does Arminius appeal?
2. How does he define predestination over against the Reformed positions, and what lies at the heart of his view?

Remonstrance of 1610 (59)

1. Summarize/paraphrase each of these five points of Arminianism.

Canons of the Synod of Dordt (60)

1. According to Dordt, what is the basis of God's election to salvation?
2. Explain Dordt's view of fallen humanity. What are the implications?
3. What does Dordt teach about perseverance of the saints?

Descartes, *Discourse on Method* (61)

1. What are the four rules that Descartes imposed on himself?

Locke, *The Reasonableness of Christianity* (63)

1. In his lifetime, Locke was accused of Unitarianism (anti-Trinitarianism). Based on the Christology presented in this reading, evaluate that charge.

2. One feature of the Enlightenment is its emphasis on ethics above doctrine/dogma. Does this seem to be true of Locke, too?

3. What do you think of Locke's approach to the apologetic task?

Lessing, "On the Proof of the Spirit and of Power" (66)

1. Lessing says that historical claims cannot command doctrinal claims. What does he mean by this?

Kant, *Groundwork of the Metaphysics of Morals* (67)

1. According to Kant, what makes an action morally worthy?

2. What moral laws or imperatives does Kant advocate?

Kant, "On a Supposed Right to Lie" (68)

1. What is Kant's position on the "noble lie," and how does he justify his position?

Pascal, *Pensées* (70)

1. Summarize Pascal's thoughts on reason and the mind.

Spener, *Pia desideria* (71)

1. What is the single most important contribution of pietism, and how would it contribute to our churches today?

2. To what extent do Spener's reform principles still resonate with evangelical Protestantism?

Edwards, *Miscellanies* (72)

1. Does anything in this excerpt seem heterodox? What, and why?

Edwards, *Religious Affections* (73)

1. What is the relationship between affections and true religion?

2. What is the chief sign of true godliness?

Wesley, "The Character of a Methodist" (75)

1. What are the distinguishing characteristics of a Methodist, and what is or is not distinct about them?

Wesley, "The Scripture Way of Salvation" (77)

1. In your opinion, what is the most important point in this sermon?

2. At the end of the sermon, to whom is the passionate invitation directed? How does Wesley understand justification, sanctification, and perfection?

Hatch, *The Democratization of American Christianity*

1. Is the democratization of American Christianity, as described by Hatch, still present in Christianity today, or, more specifically, in Churches of Christ (or your own church)?

2. If so, how does the church's democratization affect ministry for good or ill? What dangers or pitfalls will you need to beware of in your own ministry?

3. Does the democratized nature of American Christianity provide any strengths or

advantages that you might use in your ministry?

Finney, *Lectures on Revivals of Religion* (81)

1. How is Finney's message populist, anticlerical, and anti-professional?
2. What are the new measures, and how does Finney defend them against criticism?

Stone, et al., *Last Will and Testament of the Springfield Presbytery*

[https://en.wikisource.org/wiki/Last\\_Will\\_and\\_Testament\\_of\\_The\\_Springfield\\_Presbytery](https://en.wikisource.org/wiki/Last_Will_and_Testament_of_The_Springfield_Presbytery)

1. What seems to be the primary motivation for this document?
2. What are the reasons given for dissolving the presbytery?

Campbell, *Declaration and Address* (80)

1. In what ways is this document characteristically American?
2. Which of the 13 propositions do you find agreeable? Disagreeable?

Hughes, *Reviving the Ancient Faith*

1. What were the goals of the early Restoration Movement?
2. Contrast the theology of Alexander Campbell and that of Barton W. Stone.
3. What does Hughes mean by "sect," and how does he apply this term to the 19<sup>th</sup>-century Restoration Movement?

Channing, "Unitarian Christianity" (84)

1. In what ways does Channing differ from traditional, orthodox Christianity?

Emerson, "Divinity School Address" (85)

1. What are Emerson's criticisms of traditional Christianity?

Schleiermacher, *On Religion* (86)

1. How does Schleiermacher try to make religion attractive to his modern audience?

Kierkegaard, *Concluding Unscientific Postscript* (89)

1. Does Kierkegaard's description of religious faith seem to be true to what you have observed among Christians?
2. Explain Kierkegaard's reasons against an objective view of truth that arrives at faith based on available evidence.
3. What does Kierkegaard mean by saying that a pagan may pray "in truth to God"?

Kierkegaard, *Practice in Christianity* (90)

1. How does Kierkegaard respond to Lessing's "ugly, broad ditch" (see Selection 66)?
2. What are the world's values that impede faith in Christ?
3. What is the suspension of belief, and what does Kierkegaard think about it?

Vatican I (96)

1. How does Vatican I describe Peter's authority, and what is the connection with the pope?
2. How does Vatican I challenge conciliarism and Eastern Orthodox views of authority?

3. Is the infallibility of papal teaching regarded as a new or a traditional doctrine?

Barth, *Epistle to the Romans* (98)

1. How does Barth criticize liberal Protestant theology?

Barth, *Church Dogmatics* (99)

1. What is the basis of human knowledge of God?

2. What does Barth think about natural theology and its place in Scripture?

Vatican II (104)

1. What are some of the council's changes in the liturgy?

2. How does Vatican II regard Protestant churches?

3. What is the relationship between church tradition and Scripture?

4. What measures should be taken to ensure that Scripture is interpreted correctly?

## JOHN WYCLIF CHRONOLOGY

ca. 1330	Born in Yorkshire
1337	One Hundred Years War begins
ca. 1345	Matriculated at Oxford
1349-53	Bubonic plague
1360	Master of Balliol College
1361	Became rector of Fillingham in Lincolnshire
1362	English officially became the national language (after French domination since 1066)
1366	Becomes one of the king's chaplains
1369	Bachelor of divinity
1370	Debated doctrine of Eucharist
1372	Doctor of theology
1372-1381	Taught at Oxford
1374	Among commissioners to Bruges negotiating problems between papacy and king
1377	Pope Gregory XI condemned sent bull to England condemning Wyclif's writings Began sending out poor preachers (later known as Lollards)
1378	Lambeth Palace – Wyclif explained his views to the archbishop and bishops Wrote <i>De ecclesia</i>
1379	Wrote against the doctrine of transubstantiation
June 13, 1381	Peasants' revolt begins in London
1382	Prolific writing period began Stroke left him partially paralyzed, but his work continued
1384	Second stroke and death
1415	Council of Constance posthumously condemned Wyclif
1428	Wyclif's remains disinterred, burned to ashes, and cast into the River Swift

## JAN HUS CHRONOLOGY

- ca. 1369      Born in Husinec in South Bohemia (75 SW of Prague)
- 1390          Began studies at the University of Prague
- 1400          Ordained as a priest
- 1401          Appointed Dean of faculty at University of Prague
- 1402          Rector and preacher at Chapel of Holy Innocents of Bethlehem
- 1408          Deposed as synodal preacher
- 1410          Excommunicated and forbidden to preach
- 1412          Interdict placed upon Prague  
Hus withdrew from Prague, writing and preaching in the countryside
- 1413          Wrote his major work, *De ecclesia* (plagiarizing Wyclif)
- 1414          Traveled to Constance and was arrested
- July 6, 1415      Condemned and burned at the stake

**MARTIN LUTHER  
CHRONOLOGY**

- 1483      Born at Eisleben
- 1484      Family moved to Mansfield; father found work in copper mine
- 1492      Latin school in Mansfield
- 1497      Latin school in Magdeburg
- 1498      School of St. George in Eisenach
- 1501      Entered University of Erfurt
- 1502      Bachelor of Arts degree
- 1505      Master of Arts degree  
Began law studies  
July 2, in thunderstorm vowed to become a monk  
Entered Augustinian monastery in Erfurt
- 1507      Ordination and first mass
- 1510      Sent to Rome on business for the Augustinian order
- 1511      Return from Rome, sent to Wittenberg
- 1512      Promoted to Doctor of Theology at Wittenberg
- 1513      Began lectures on Psalms (fall)
- 1515      Began lectures on Romans (spring)
- 1516      Began lectures on Galatians (fall)
- 1517      Began lectures on Hebrews (fall)  
Oct. 31, posted the *95 Theses*
- 1518      Heidelberg Disputation  
Summoned to Rome by Pope Leo X  
Diet of Augsburg with Cardinal Cajetan
- 1519      Leipzig Debate with John Eck
- 1520      *Address to the Christian Nobility*  
*On the Babylonian Captivity of the Church*  
*On the Freedom of a Christian*

- “Exsurge Domine,” papal bull condemning Luther’s teachings
- 1521      Diet of Worms  
Excommunicated by Rome  
Condemned as heretic  
“Kidnapped” and hidden in Wartburg Castle
- 1522      Comes out of hiding and returns to Wittenberg
- 1524-25    Peasant uprising
- 1525      *On the Bondage of the Will*  
Married Katherine von Bora
- 1526      Diet of Speyer
- 1527      Writes *Ein feste Burg*
- 1529      Second Diet of Speyer  
Oct. 1-3, Marburg Colloquy with Zwingli
- 1530      Augsburg Confession
- 1534      Publication of complete German Bible
- 1546      Death at Eisleben

**ULRICH ZWINGLI  
CHRONOLOGY**

- 1484 Born in Toggenburg Valley of canton of St. Gallen, Switzerland
- 1502-06 Studied at Basel
- 1506 Ordained; parish priest at Glarus
- 1516 Priest at Einsiedeln
- 1519 Began ministry at Zurich
- 1520 Plague comes to Zurich
- 1522 Affair of the Sausages  
First tract, *Beginning and End*
- 1523 First disputation in Zurich; *67 Articles*
- 1525 Created *Prophezei* (prophecy), a school for study of the Bible
- 1526 Condemned by Diet of Swiss Confederation at Baden
- 1528 Bern Disputation
- 1529 First Battle of Kappel  
Oct. 1-3, Marburg Colloquy with Luther
- 1530 *Fidei ratio*
- 1531 Died at Second Battle of Kappel

## JOHN CALVIN CHRONOLOGY

- 1509            Born in Noyon, France
- ca. 1520-23    Matriculated at University of Paris
- 1528            Bachelor of Arts  
                 Moved from Paris to Orleans to begin law school
- ca. 1530-33    “Conversion” to Protestantism
- 1531            His father died  
                 Moved back to Paris
- 1532            First book, commentary on Seneca’s *De clementia*
- 1535            Fled France  
                 Settled in Basel  
                 *Preface* to Olivetan’s New Testament translation
- 1536            Settled in Geneva (first stay)  
                 First edition of *Institutes*
- 1537            Troubles begin in Geneva, including disputes with Anabaptists
- 1538            Exiled from Geneva  
                 Began ministry in Strasbourg
- 1539            Second edition of *Institutes*  
                 *Reply to Sadoleto*
- 1540            Marriage to Idelette de Bure  
                 Published first biblical commentary (on Romans)
- 1541            Returned to Geneva (second stay)
- 1542            Ecclesiastical ordinances made law
- 1542            *The Bondage of Choice*
- 1549            Death of Idelette
- 1559            Final and definitive edition of *Institutes*  
                 Became a citizen of Geneva  
                 Founded school (university) of Geneva
- 1564            Died in Geneva at age 54

**WILLIAM TYNDALE  
CHRONOLOGY**

ca. 1494	Born in the Cotswalds
1506	Studied at Magdalen Hall at Oxford
1512	Graduated Bachelor of Arts
1513	Ordained
1519	At Cambridge
1521	Chaplain at Little Sodbury Manor
1523	Seeks Tunstall's patronage for Bible translation
1524	At Hamburg and Wittenberg
1525	Prints part of New Testament at Cologne
1526	First complete printing of New Testament at Worms
1528	<i>Obedience of a Christian Man</i>
1529	Translates Pentateuch
1530	Old Testament translation published
1531	Refuses invitation of Henry VIII to return to England Sir Thomas More begins writing against Tyndale
1535	Betrayed by Henry Phillips, arrested at Antwerp Imprisoned at Vilvoorde Castle in Brussels for 18 months
1536	Strangled and burned at Brussels

## JACOB ARMINIUS CHRONOLOGY

- 1559            Born in Oudewater, South Holland  
                  Father died
- ca. 1572        Began studies at Utrecht
- Oct. 3, 1574   Spanish siege of Leiden lifted
- 1575            Arminius' family killed in Spanish invasion of Oudewater
- 1576            Matriculated at Leiden University
- 1582-83        Studied at Basel
- 1584-86        Studied at Geneva
- 1587            Began pastoral duties in Amsterdam
- 1588            Ordained in Oude Kerk, Amsterdam
- 1590            Marriage to Lijsbet Reael
- 1591            Beginning of controversy over Romans 7
- 1601-02        Plague struck Holland
- 1603            Doctor of Theology  
                  Became professor of theology at Leiden
- 1605-06        Rector Magnificus of Leiden University  
                  Christological controversy
- Oct. 30, 1608   *Declaration of Sentiments* before States of Holland in The Hague
- Oct. 19, 1609   Died in Leiden at age 50

## JOHN WESLEY CHRONOLOGY

- 1703 Born at Epworth, Lincolnshire, England, 15th child of Samuel and Susanna Wesley
- 1709 Fire at Epworth Rectory – John and Charles Wesley rescued
- 1714 Entered Charterhouse School in London
- 1720 Entered Christ Church College, Oxford
- 1725 Ordained Deacon in the Church of England
- 1726 Elected Fellow of Lincoln College, Oxford
- 1728 Ordained Priest
- 1729 Returned to Oxford and became leader of the “Holy Club”
- 1730 Began prison ministry
- 1735 Father died  
Embarked for Mission in Georgia
- 1738 Returned to England  
Conversion experience at Aldersgate
- 1739 Founded the first Methodist “society”
- 1742 First "class-meetings" organized, they became a 'germ cell' of the Methodist Society
- 1743 Published his *General Rules for the Methodist Societies*
- 1744 First Methodist Conference held
- 1747 Began first of several visits to Ireland
- 1748 Opened Kingswood School
- 1769 Predestination controversy
- 1778 First Issue of Monthly, *Arminian Magazine*
- 1784 Legally incorporated Methodist Conference  
Ordained preachers for USA, led to formation of Methodist Episcopal Church
- 1791 Died in London at age 87

**SØREN KIERKEGAARD  
CHRONOLOGY**

- 1813      Born in Copenhagen
- 1830      Entered the University of Copenhagen as a theology student
- 1834      Mother died
- 1838      Father died
- 1840      Completed examination for theology degree (*magna cum laude*)  
Engagement to Regine Olsen
- 1841      Master's Thesis: *The Concept of Irony*  
Engagement with Regine Olsen broken
- 1843      *Either/Or*
- 1844      *Philosophical Fragments*  
*The Concept of Anxiety*
- 1845      *Stages on Life's Way*  
Beginning of *The Corsair* Affair (through the summer of the following year)
- 1846      *Concluding Unscientific Postscript to Philosophical Fragments*
- 1847      *Works of Love*  
*Purity of Heart Is to Will One Thing*
- 1848      Wrote *The Point of View for my Work as an Author*
- 1850      *Practice in Christianity*
- 1851      *For Self-Examination*  
*Judge For Yourself!*
- 1852-54      Kierkegaard published nothing until December, 1854
- 1854      Death of Bishop Mynster
- 1854-55      Wrote numerous pamphlets (published in English as *Attack upon Christendom*)
- 1855      Died in Copenhagen at age 42

**KARL BARTH  
CHRONOLOGY**

1886	Born in Basel, Switzerland
1904-11	Student and pastor in various places
1908	Became editorial assistant for <i>Die Christliche Welt</i> (a liberal Protestant journal)
1911-21	Pastor in Safenwil, Switzerland
1914	World War I began
1918	Commentary on Romans
1921-25	Taught at Göttingen
1922	2 <sup>nd</sup> edition of Commentary on Romans
1925-30	Taught at Münster
1930-34	Taught at Bonn
1932	Began <i>Church Dogmatics</i>
1933	Hitler became chancellor of Germany
1934	Wrote <i>Nein!</i> <i>Barmen Declaration</i>
1935-62	Taught at Basel
1962	Visit to USA
1968	Died at age 82

## INTRODUCTION

Some introductory things about the importance of history.

From where did we come? Why do we read the Bible the way we do? To the degree that we are ignorant of our past or reject it, we are without a history, we are without identity. Knowing that the church has survived dire times in the past gives us encouragement as we face the future.

One of the most important things I want you to see is the piety of the people we are studying. “The end of theology is the union of God with man, to the salvation of the one and the glory of the other” (Arminius, Oration 2, Works 1:364). William Perkins, following Pierre de la Ramée, said that theology is the “art of living well.” Just as reading Scripture is prayer, studying theology and its history should be done prayerfully, too.

### Historiography History is Messy

As historians, we try to organize the mess. But when we analyze and interpret history, we have to be careful that we’re not imposing our systems of organization on the past. 3 reasons why history defies organization:

1. Never can say it all, so *Selection* is necessary. First, selection of subject matter, of which stories to tell. Same challenge in this course.

Second, selection of materials. We all bring Perspective. Primary sources themselves have different perspectives. Or, histories have often been written with an agenda in mind. Just be aware of these things.

2. Another thing that makes history messy is the fact of *multiplex causation*/multiple causes.

There is a distinction between intellectual history (i.e., the history of ideas) and social history (deals more with statistics, economics, politics, etc., things that happened). Part of the difference between these two sub-disciplines is where they look for causes. In the 19<sup>th</sup> century, Karl Marx said that social factors are the source of ideas.

So what caused what? You see how simply describing what happened does not always solve the problem of what caused what. When identifying causes, beware of the fallacy of “post hoc, ergo propter hoc.”

To be balanced, we must acknowledge that both ideas and social circumstances influence history, and neither aspect can be ignored. Most of my lectures and primary readings will emphasize the doctrinal ideas, but I will try to also tip the hat to social factors. If you have greater interest in social history, your research paper is one way to learn about and emphasize it.

3. Another, secondary factor that contributes to the mess is the difficulty of periodization. The difficulty immediately arises when I ask myself about when to start this class in history.

May I ask when the “Middle Ages” started? Was there a particular day or year that the people of antiquity decided to advance to the middle? Things change, but they don’t change overnight, and new ideas rarely emerge out of a vacuum.

It is a question of continuity/discontinuity. We must remember that the reformers were closer—chronologically and intellectually—to Anselm and Thomas Aquinas than to us.

The real, lasting changes happened before and after what we think of as “the Reformation.”

## **FORERUNNERS OF THE REFORMATION**

The term “forerunner” has been used to describe those late medieval folks who anticipated the thought of Luther and the other reformers.

### I. John Wycliffe- Known as the “Morning Star of the Reformation”

-1374- Shocked by the corruption of the clergy in Rome. He taught at Oxford, and wrote and spoke against the papacy and transubstantiation.

-Provoked by 2 things:

A. The great wealth of the Church

B. Church was interfering in political life

-Visible church is not necessarily the true church; -1382-1384- Bible was translated from Latin Vulgate into English. Pope Gregory XI called for Wycliffe’s arrest, but he was protected by the English crown.

### II. John Hus- Student of the Bible and admirer of Wycliffe

-Was ordered to appear in Rome to defend himself; summoned to appear before the Council of Constance (1415) and was promised safe passage; but he was tried and burned, because they didn’t have to keep a promise made to a heretic; Hussites gave the cup to the laity

III. Girolamo Savonarola- Denounced the evil character of the pope and was excommunicated; 1498- hanged and his body burned

## **MEDIEVAL ECUMENICAL COUNCILS (1123–1449)**

Topics of discussion: Election of popes, worship, church doctrines and reforms. Unlike the first few ecumenical councils, these decisions are not universally recognized by Christian groups.

## **BACKGROUNDS OF REFORM:**

### **THE RENAISSANCE AND THE HUMANISTS**

-Movement began in Italy around beginning of 14th cent.

#### I. Roots and Features

A. Doctrinal teaching of Catholic Church through the centuries began to be questioned.

B. Knowledge was becoming more available.

C. Gutenberg’s Printing Press- *Ad fontes*- “to the sources” (Greek and Roman lit.)

D. Relationship to Scholasticism

#### II. Francesco Petrarch. Niccolo Machiavelli

III. Erasmus of Rotterdam (1466–1536)- best known of the “Christian Humanists”; published Greek NT text in 1516. Reacted against legalistic scholastics who neglected ethics.

## Reformation

Reformation (1517–1555)- Protest movement against doctrinal and moral abuses of Roman Church.

3 main points of dissent:

I. Prolegomena—religious authority.

A. Primary authority from Scripture alone, not pope- 2 late medieval options (per Oberman): Tradition I (Scripture and Church teaching both normative, but Scripture has priority above church tradition; a medieval and genuine Catholic option of Aquinas, Cajetan, reformers) vs. Tradition II (co-equal norms, magisterium as normative as Scripture; Biel, Eck, Trent).

II. Doctrine of salvation

A. Assurance of salvation- RCC tried to bolster with sacrament of penance; late medieval system of merits. As a monk, Luther's conscience was tortured for fear of not living up to God's righteous expectations; his confessions were never-ending.

B. By grace alone through faith alone- no more reliance on relics, works of merit, prayers of saints, "superstitious" practices; works are evidence of saving faith, not the basis of salvation.

III. Doctrine of the church

A. Sacraments- 2 sacraments rather than 7; rejection of transubstantiation and communion in 1 kind; joined with proclamation of Word (not just a self-explanatory ritual, but something to be understood along with the gospel).

B. Polity- Hierarchical structure of one person over whole church was rejected.

IV. Otherwise, great continuity of doctrine ("catholic"). On the main differences, anyone who questions or seems to undermine any of these points will be suspected of "papism."

V. "Magisterial Reformation" of Luther, Zwingli, Calvin, and England. Radicals and Anabaptists were generally antagonistic toward the magistrates.

## English Reformation

### Backgrounds

-Reformist types at Cambridge.

-William Tyndale. Studied at Oxford. Echoing Erasmus' Preface to the Greek NT, Tyndale said: "I would to God that the plowman would sing a text of Scripture at his plow and that the weaver would hum them to the tune of his shuttle." (Vernacular translations were approved if done under episcopal supervision.) Tyndale went to Wittenberg, Germany, to work on his translation.

-He was a master translator who knew 7 languages.

-90% of KJV wording is from Tyndale. Distinctives of Tyndale's translation (e.g., *ekklesia* as congregation; thus a Bible without "church"). Like Luther, he understood Romans as the center of the canon. Henry VIII sees this group of university guys as dangerous b/c they will get the laity to start reading the Bible and questioning implicit faith.

### I. Under Henry VIII (r. 1509–47).

A. Background. Rome owned half of England. Henry VIII inspired enormous devotion among his followers.

B. Early reign. Henry is 18 and Catherine 23 when they marry. Henry (ghost-)wrote "Assertio Septem Sacramentorum" (1521) against Luther, for which Pope Leo X awarded him the title "Fidei Defensor," "Defender of the Faith."

C. Annulment. Annulments were not rare. But pope's problem was that Catherine's nephew was Charles V. Thomas Cranmer was at the heart of the English Reformation.

D. These events raised several questions.

### II. Edward VI (r. 1547–53).

### III. Mary Tudor (r. 1553–58).

### IV. Elizabeth (r. 1558–1603).

A. Toward the beginning of Elizabeth's reign, in 1559, the Church of England returned to a prayer book similar to that instituted in 1552. During Elizabeth's reign, Marian exiles return.

B. Elizabeth goes for the *via media*. Rise of "Puritans"- derogatory term describing those who wanted to purify the church of all RCC practices. On the other hand, those who wanted to retain and not so radically purify (later called Anglicans, like John Jewel and Richard Hooker, although at the time they were all "Anglicans").

C. Reformation in Scotland.

### V. James I (r. 1603–25) (James VI from Scotland, son of Mary, Queen of Scots).

A. Like most of his contemporaries, James believed in divine right and absolute monarchy.

B. Gunpowder Plot (1605).

C. King James Bible (1611).

### VI. Charles I (r. 1625–49).

A. William Laud becomes archbishop of Canterbury in 1633 and sought to impose high church ways.

B. Westminster Assembly (1643–47).

C. Oliver Cromwell, "Lord Protector" (1646).

## JOHN CALVIN

A. Many people have either adored or abhorred Calvin.

B. Life.

-Born in 1509 in Noyon, Picardy, France. His father wanted him to be a lawyer. 1528- moved from Paris to Orleans. But humanistic interests: published commentary on Seneca's *De Clementia* in 1532. Calvin's "conversion" is as debated as Luther's. Nov. 1533- rectoral address at Univ. of Paris of Nicholas Cop.

-Calvin fled France and went to Switzerland.

-After G. Farel convinced him to stay in Geneva, within 4 mos., troubles: Anabaptists came to trouble Geneva, 1537. Herman and Benoit are identified as spirituals or libertines. From C's understanding, they said each soul is only the individuation of the divine spirit.

-Geneva was fed up with Calvin and Farel by 1537 for trying to reform things too quickly, threw them out in 1538, Calvin went to Strasbourg, where he published 1539 *Institutes* and probably learned Hebrew.

-2<sup>nd</sup> stay in Geneva (1541–64). Established 4 levels of leadership:

1. Doctors.
2. Pastors. Met weekly.
3. Deacons. Care for the poor.
4. Elders. Laymen who maintained community discipline.

-Founded school (university) of Geneva in 1559; T. Beza was his successor.

-Even some of the most careful surveys characterize Calvin as a "stern" leader; some say much worse. Jonathan Hill calls him the tyrant of Geneva's theocracy. The worst example is the burning of Servetus.

C. Major Works

1. Commentary on Seneca, *De clementia* (1532) sticks so closely to text that you learn little about Calvin's Christianity, much less his theology.

2. "Letter to all those who love Jesus Christ." Preface to Olivetan's NT (1535).

3. *Reply to Sadoleto*- assumes the catholicity of Calvin, and full of anti-papal rhetoric.

4. *Institutes of the Christian Religion* (1536). By the last edition of 1559, it had 4 sections.

-Structure of *Inst.*? The *Inst.* kept growing without organization, but in 1559 he plays word processor—block moving and organizing.

5. Commentaries- aren't forerunners of modern historical-critical method.

6. Sermons.

D. Calvin's Theology: Calvin was not original, and wanted to be catholic, but just move away from papal "superstition." RCC seceded from the true church centuries earlier. Compare Calvin, and "Reformed theology," with H. Bullinger (Zwingli's successor in Zurich) and his *Decades*, W. Musculus (Augsburg, Bern) and his *Loci*.

1. Predestination.

Double predest., i.e., election and reprobation. The reasons of election are known to God alone. Calvin didn't invent the doctrine.

2. Church. Sacraments: Sacrament = visible form/sign of invisible grace (4.14.1, per Augustine). Word and Sign. Sign- represents promises of God.

### Reformed Protestant Orthodoxy

Theodore Beza (1519–1605). Calvin's successor in Geneva. Like Calvin, he was a Frenchman trained in law and the classics, and distinguished himself with his knowledge of classical languages. His classical, humanist training was put to use in his work on the Greek New Testament. He was a better Greek scholar than Calvin. Emphasis on education of people in the church. Beza is remembered since the 19<sup>th</sup> cent. as the harsh predestinarian who turned Arminius' stomach.

Zacharias Ursinus (d. 1583). To the end of a better understanding of the eucharistic doctrine and others among the Reformed and Lutherans alike, Ursinus co-authored the Heidelberg Catechism with Caspar Olevianus, and his own lectures expanding on the catechism were published as *Doctrinae Christianae compendium*. In Q and A 80, RCC practice is called accursed idolatry, given their *latreia* and processions for the consecrated elements.

Characteristics of the period of orthodoxy, vis-à-vis early Reformation:

1. Methodological discontinuity:
  - a. More precise theological definition.
  - b. Importance of academic context.
2. Theological continuity:
  - a. Similar doctrinal concerns.
  - b. Importance of pastoral theology and piety.

### Arminius and Arminianism

As an instance of Confessionalization and the debates within a denomination and a republic, and as a topic that still gets some people excited today, let's talk about Arminius and Arminianism.

1. Reformed theology. Much to it, but note these emphases.
  - a. Unconditional predestination (election).
  - b. Irresistible (effectual) grace.
  - c. Divine sovereignty. What is the result of such an emphasis on sovereignty?
2. Jacob Arminius (1559–1609)
  - a. Life
    - 1) Pastor. Why is it important to point out that he was a pastor (and more than twice as many years as he was a professor)?
    - 2) Professor
  - b. Works

- c. Theology
    - 1) Conditional election
    - 2) Resistible grace
    - 3) Sovereignty that allows for human freedom and reciprocity. What is the practical point of emphasizing divine sovereignty and human freedom?
    - 4) Theology of creation- God created and loves all people for the purpose of salvation
    - 5) Called for revision of the Belgic Confession and Heidelberg Catechism
  - d. Motivations
    - 1) Reconciliation of divine grace and human freedom. God's grace doesn't override human nature.
    - 2) Problem of evil (theodicy). God not author of sin.
    - 3) Assurance of salvation. How could things go wrong? 2 extremes to avoid.
3. Arminianism
- a. Remonstrance of 1610. Synod of Dort, 1618-19. Remonstrants expelled from Holland
  - b. Arminius became the figurehead of anti-Calvinism
  - c. Anglican/Wesleyanism/Methodism
4. Legacy
- a. Dealing with perennial questions. Resources for today.
  - b. Scripture above confessions
  - c. Unity and toleration. How can emphasis on toleration go overboard?
  - d. Good works
  - e. Reciprocity in God-human relationship
  - f. Many debates over next 4 centuries over Calvinism vs. Arminianism. The debate defined the splits in the Revival/Great Awakening (e.g., Whitefield vs. Wesley). RM came out Arminian, definitely anti-Calvinist/TULIP
  - g. And it is back. In 2009, Time magazine called the "New Calvinism" one of the "10 ideas changing the world right now." SBC debates. Infiltrating groups whose articles of faith don't specifically exclude Calvinist interpretations. Including C of C! Through books, study material, music, etc.

## **High Orthodoxy and Beyond**

### Socio-political

"Religious wars" were wars of emerging sovereign nation-states, marking the end of Christendom.

### Theological method

The move from the Reformation era to confessional orthodoxy is from a protest movement to an institutionalized church. The rise of scholastic orthodoxy is both continuous and discontinuous with the Reformation.

## Transition to Modern Theology

2 reactions to Confessionalization and Conflict: 1) “De-confessionalization” and Enlightenment, 2) Pietism.

### DE-CONFESSIONALIZATION AND ENLIGHTENMENT

De-confessionalization is the process by which these theological confessions became obsolete even within their own churches. De-confessionalization in England begins when the Arminians are allowed to subscribe to the 39 Articles, which could be interpreted as such. Latitudinarians and Arians then were able to subscribe, for, after all, the 39 Articles are a bit vague about the Trinity. Later, Deists could subscribe, and the “confession of faith” has lost all significance. These ideas took a while to become widespread, but eventually they trickled down.

During Reformation, they mostly want continuity, and they don’t reject that reason is subject to revelation.

During Post-Reformation period, there is a plurality of churches, interpretations of Scripture, and confessions. Political and ecclesiastical conflicts arise, and some people begin to want a rational foundation that transcends (sectarian) Christianity.

Enlightenment (1650–1800)- Preeminence of Reason over supernatural revelation.

4 principles of Enlightenment (cf. Grenz and Olson, ch. 1; and Livingston, 1):

1. Exalted reason- optimism regarding human mind’s ability to discover truth. Humans once realized reason is severely limited and could easily falter, and is therefore not a sound first principle or foundation for theology. But reason is now a “vital, progressive force” (Livingston, 1:7).

2. Nature and harmony- natural order and natural laws; modern scientific method.

3. Autonomy- individualistic choice or self-rule that questions authority.

4. Toleration- truth claims of historic religions cannot be proved at present.

-René Descartes

-British Enlightenment

-Reason vs. Revelation

### Enlightenment and Christian Faith

By the late 18<sup>th</sup> cent., the Enlightenment had brought devastating challenges to Christian anthropology: 1) denial that humanity is the center and pinnacle of creation (Copernicus and Galileo), 2) insistence that humanity is simply a product of nature like other animals (anticipating Darwin), 3) reason is not autonomous and objective but subject to insurmountable problems and covert illusions that mar the ability to arrive at truth (esp. Hume).

-2 main Christian responses to Enlightenment revolution:

1) *Accommodation* of Xn thought and institutions to modern ideas.

2) *Resistance* to modernity by retreating, or sophisticated restoration of older theological orthodoxy.

## PIETIST AND METHODIST REVIVAL

Another reaction to the ivory tower theology of Protestant and Catholic orthodoxies.

### Lutheran Piety

In Germany, the movement was led by Philipp Jakob Spener (1635–1705). Left Dresden pastorate in 1689 after accusing the elector (his boss) of immorality, and went to Halle. Wrote *Pia desideria* (pious wishes).

Started collegia (gatherings), or *ecclesiola*, for studying the Bible in the original languages.

### Reformed Pietist Movement

Reformed tradition was able to blend the theoretical and practical aspects of theology generally better than the Lutheran tradition. One of their favorite slogans was: *ecclesia reformata semper reformanda*: “The church reformed, always reforming.”

### Blaise Pascal (1623–62)

With regard to the two reactions, reason and piety, some held these two together very well. Pascal was a mathematician and scientist of the highest rank, but also a philosopher and theologian who was sympathetic to the Jansenist revival in Roman Catholic France.

Faith and reason are neither inimical to nor isolated from one another (see Thomas Morris).

“‘God of Abraham, God of Isaac, God of Jacob,’ not of the philosophers and scholars. Certitude, certitude, feeling, joy, peace. God of Jesus Christ” (Memorial). “The heart has its reasons of which reason knows nothing” (*Pensées* 423).

Reason cannot argue for or against first principles, for anything you try to do uses those first principles. Pascal is not a believer in natural theology.

Knowledge of God comes through heart, which is healed by God’s grace; so faith can be recommended by reason, but not secured by reason.

Bertrand Russell famously claimed that there’s not evidence for God. If Russell could figure it out on his own, then it gives Russell all the more reason to be arrogant and obstinate. We need to love truth before we can know it.

### Evangelical Developments

Evangelical Protestant churches developed from the Reformed and Anglican evangelicalism and Lutheran Pietism. Most Evangelical churches fit into one of two categories, broadly characterized as Calvinist or Arminian in soteriology.

### Methodists

The Wesleys and their friends stood out at Oxford. They were so methodical in keeping their regimen of prayer time, and also diligent in abiding by the university rules, that their acquaintances derided them as “Methodists.”

In 1738, Wesley had a conversion experience in which his heart was “strangely warmed.”

In 1742, the first “class-meetings” were organized, which were like cell groups of the larger Methodist Society.

Wesley was just as much a proponent of salvation by grace alone through faith alone, as any of his Protestant predecessors. “Arminianism” (*Arminian magazine* began in 1778.) George Whitefield, a Calvinist friend of the Wesleys and original Methodist, also traveled to America and spent the rest of his life there.

From 1800 on, Methodism was a major force in shaping American Christianity.

## Restoration Movement (Stone-Campbell Movement) Backgrounds and Introduction

Americans (and American immigrants from Scotland and Ireland) sought to “restore” the first-century church in the present context. Jn. 16:13: The Holy Spirit was to guide the apostles into “all truth.” Once given, God did not intend for his basic plan to change. The NT writers predicted that some would leave the way. What does restoration mean and imply? We should be interested in restoring that apostolic truth, and we can and should restore that which was lost. The idea of restoration is prevalent in the reformation, and esp. in England.

There are people like Robert Sandeman (1718-71), who was a leader of restoration in England and in America. There were several restoration movements in America. James O’Kelley and Rice Haggard broke away from the Methodist Church. Also, the so-called “New England Christians” movement.

1) The Stone Movement of “Christians” was concentrated at first in northern Kentucky. 2) The Campbell Movement of “Disciples” (or “Reformers”) was concentrated in western Pennsylvania.

*Stone Movement.* In 1797, James McGready brought the “Great Western Revival” to Western Kentucky. He influenced Barton W. Stone. There were intense emotion and “exercises,” especially at Cane Ridge. Denominations were working together during the Second Great Awakening. One of the preachers, John McGee, wrote to Francis Asbury, “Party spirit and narrow-faced bigotry are dying fast.” See *Last Will and Testament*.

Stone was respected and known for living an exemplary Christian life, a model of holiness. Eliza Stone, his wife, died in 1810, leaving 4 daughters behind.

Stone edited a monthly journal called the *Christian Messenger*, which he intended as a means for uniting Christians. He and other “reformers” knew that they weren’t the first ones to do this, and the movement was in some way predicated on the fact that others before them and others around the world shared their sentiment for Christian unity.

*Campbell Movement.* Written as Thomas Campbell broke from the Presbyterian Church, *Declaration and Address* (1809) is seen as foundational to the RM. In a sense, Thomas Campbell was ahead of his time, but in other ways, he was saying what many predecessors and contemporaries were also advocating. In this document, Campbell wanted to get back to the basics.

Based on this document, *Dec and Add.*, we can isolate 2 fundamental values of SCM:

1. Unity of Christians (end). Dec and Add emphasizes unity in the face of divisions.
2. Restoration (means) on the sole authority of Scripture (basis).

Problems? Richard Hughes sees these as mutually exclusive goals (Hughes, *Reviving*, 22). Alexander Campbell later tried to democratize Christianity, encouraging people to reject the denominational creeds of established Protestantism and read and interpret the Bible for themselves (Hughes, 26). Unfortunately, not everyone could agree on interpretations of Scripture.

TC was influenced by several ministers, including the Scottish brothers Robert and James Haldane, who emphasized obeying the Bible only. James Haldane did his preaching throughout northern Scotland. In 1805, James Haldane said, “All Christians are bound to observe the universal and approved practices of the first churches recorded in Scripture.”

AC and his family tried to come to America to be with TC, but they shipwrecked. In 1809, AC and the family finally arrived in America and reunited with TC.

## Restoration Movement (Stone-Campbell Movement)

### Characteristics and Challenges

“Sermon on the Law.” AC delivered at Redstone Association meeting in 1816. Although the OT is still inspired and authoritative in its general theology, the part of Scripture that is particularly authoritative for the church today is the NT, over and above the OT. Everything in OT abrogated, unless repeated in NT. AC preached an essential difference between Law and Gospel (cf. Luther), and we are under Gospel. Christ supersedes Moses. This enabled AC to reject some doctrines that were dependent on OT authority, e.g., union of church and state, infant baptism, et al. (All Christian churches recognize continuity and discontinuity between OT/NT.)

*Millennial Harbinger.* AC’s biblical interpretation.

*Union of SCM.* But note some differences and prejudices between the two groups:

- 1) Names- Disciples (Campbell) vs. Christians (Stone)
- 2) Emphasis on immersion- Stone said not essential for remission of sins or for fellowship and communion. AC and TC were immersed in 1812. Baptism is an objective moment and sign of salvation and God’s promise to us, not a subjective feeling of heart being “strangely warmed” (Wesley) or “liquid love” (Finney).
- 3) Lord’s Supper- AC did it every Sunday; Stone did not
- 4) Evangelistic methods- AC emphasized reason and intellect more than Stone, who appealed more to emotions. AC reacted strongly against the revivalism that Stone embraced.
- 5) Theology- a) AC was Trinitarian, Stone was not (he was basically Arian).
  - b) Atonement- Stone advocated the “moral influence” theory, which the Campbells thought was mistaken (at least as an exclusive explanation). The cross is necessary for demonstrating the justice of God in forgiving sin.
  - c) AC postmillennial; Stone apocalyptic.
- 6) Different orientations toward culture- Stone was apolitical, and refused to vote; Campbell was politically involved (e.g., friend of Andrew Jackson).

In many ways, owing to its Presbyterian background, the Church of Christ is a free Reformed church that rejects TULIP. On certain theological questions, TC self-identified as a “Calvinist.”

“Lunenburg letter,” written to AC in 1837, asked how a person becomes a Christian. Later that year, AC wrote that if there were no Christians before this restoration movement, then “The promises concerning an everlasting Christian church have failed; and then it would follow that not a few of the brightest names on earth of the last 300 years, should have to be regarded as subjects of the kingdom of Satan!” Most scholars see a trend toward more ecumenism in his later years.

*Walter Scott.* If Campbells were the teachers and lecturers, the brains; Scott was the preacher, the mover and shaker (oversimplification). Scott was the first to preach repentance and baptism by immersion for the forgiveness of sins. This became the sacramental hallmark of RM. There was tremendous growth in the movement between 1825 and 1855.

#### Next Generation

Nathan Hatch: “The white-hot intensity of early Disciples...grew cool over time. Cultural alienation gave way to a pilgrimage toward respectability.” What Hatch says about the democratized American denominations, in general, holds true in the SCM: “A swing toward formalization invited a backlash of popular dissent.”

*Tolbert Fanning.* Impressed by AC, and also studied Baconian Common Sense philosophy. Fanning was very populist in his thinking. In 1845, Fanning founded Franklin College near Nashville and operated it until his death.

*David Lipscomb.* Attended Fanning’s Franklin College.

## Restoration Movement (Stone-Campbell Movement) Controversies and the State of “Restorationism”

Tragic irony: Not only did the movement fail to unite all Christians, but also there were divisions in the unity movement. The main division, made official in the 1906 US census, was between those who wanted to use instrumental music in worship and those who saw no basis for it in the NT. They also differed on whether missionary societies were a legitimate part of church/congregational organization and cooperation.

The 3 main branches of RM:

- Churches of Christ
- Independent Christian Church
- Disciples of Christ

2 divisive issues in second half of 19<sup>th</sup> cent.:

1) 1850s-60s. Missionary Society would become one of the big issues. In 1842, AC published several articles in MH on “The Nature of the Christian Organization,” and ended up approving of Missionary Societies. Walter Scott: “Who made brother Campbell an organizer over us?” Tolbert Fanning wrote against missionary societies. Benjamin Franklin started out for the MS, and then opposed it after AC’s death.

2) 1870s-80s. Instrumental music. SCM churches were all a cappella through the first half of the 19<sup>th</sup> cent. AC first spoke out against instrumental music in the 1851 MH, saying it would be as appropriate to use an instrument in worship as it would be to use “a cow bell in a concert.”

Churches in the northern US were more likely to introduce instruments than southern churches. Churches in the south generally opposed instruments for theological reasons, but the social reason cannot be overlooked. Isaac Errett, whose *Christian Standard* out of Indianapolis influenced northern churches, advocated instrumental music; but Fanning’s and Lipscomb’s *GA*, which opposed instruments, had a mainly southern readership. Moses Lard and J.W. McGarvey, each in his own journal, came out for the Miss. Society but against instrumental music (which also seems to have been AC’s position).

3) A third issue that was a little more nebulous, but still important, was the divide over biblical higher criticism and liberal theology. The *Christian Oracle* spread many liberal views, which at the turn of the 20<sup>th</sup> century became known as the *Christian Century*. R.C. Cave denied the bodily resurrection of Jesus and said that loyalty to self is loyalty to God. The issue of liberal theology would play a more explicit role in the later division between Disciples and Independent Christian Church. The left wing totally undermined TC’s goal of restoration, in favor of unity based on minimalism. The liberal Disciples assumed a more denominational character. Christian Church (Disciples of Christ) has since become an official denomination (with denominational superstructure, etc.). Conservatives opened their own schools in reaction to the infiltration of liberal theology.

The Church of Christ has often been identified by its distinctive practices: a cappella, weekly Lord’s Supper, believer’s baptism for remission of sins, plurality of elders. “Speak where Scripture speaks, be silent where it is silent.” “Call Bible things by Bible names.”

But how should we view our “distinctives” in comparison with other Christian groups? What is the place of Churches of Christ today in the broader Christian world? What principle(s) of the Restoration movement do we promote, and what part of our identity do we want to pass along in our churches? These are very difficult questions. We need to recognize that we have valuable beliefs and practices to offer, but also that there may be beliefs and practices that we can learn from others that will draw us in closer to biblical faith.

## KARL BARTH

The greatest theologian of the 20<sup>th</sup> cent. Born May 10, 1886, Basel, Switzerland. Taught at Göttingen and Münster (1921–30). Taught at Bonn (1930–34); began *Church Dogmatics* and wrote *Nein!* (contra Brunner). Taught at Basel (1935–62) and finished *Church Dogmatics*. Died Dec. 9, 1968.

Barth wrote most of CD at Basel, only 1/1 having been written before that.

Vol. 1- Doctrine of Word of God. Prolegomena, Revelation.

Vol. 2- Doctrine of God. Trinity, attributes.

Vol. 3- Doctrine of Creation. God the Father's work.

Vol. 4- Reconciliation. God the Son's work.

Planned a 5<sup>th</sup> vol. on redemption. God the Spirit's work.

### Vol. 1—Word of God

3fold word. Incarnate, written, preached.

### Vol. 2/1—God (a summary of sections 25-26)

1. God is known; God is knowable.
2. God is not just one in a series of similar objects. There is just one God. Extra-biblical descriptions don't describe the true God.
3. Knowledge of God is mediated by his revelation. God knows himself immediately, we know him on basis of revelation. Contra Schleiermacher's immediate feeling.
4. No fundamental alteration of relationship with God between OT and NT; both stand in *grace*. NT believer knows some new things, but grace situation is same. God's work is prior to us. Our knowledge of God is from grace, dependent on God's preceding work.
5. Love of God and fear of God. When we have a deeper knowledge of God, we realize we don't know it all—wonder, mystery of the gospel.
6. We know God as he gives himself to be known.
  - a. God in himself can't be different from the God who meets us.
  - b. Limitations in our knowledge of God. God is an object of knowledge *in se*, and he allows humanity to see that reciprocity in Christ. Emphasis on Trinity.
  - c. God lowers himself to be known by us in time, acc. to the measure of our own cognition.
7. Knowledge of God is based on God's readiness to be known, and based on God's self-knowledge. We know God through the mediation of his revelation.
8. We have no analogy by which we can gain knowledge of God. Is any person a good *imago Dei*? Anselm's proof of God comes in context of a prayer, so B. likes it. No analogy where we get to God, only an analogy of grace created by God in relationship to us. Creation leads to a false god.
9. Contra "natural theology."

## Some Twentieth-Century Developments

### Process Theology

Just as Anselm takes the Greek view of God and tries to reconcile it with the biblical picture, process theology takes the process philosophy of Alfred N. Whitehead and Charles Hartshorne and tries to reconcile it with the biblical picture. “For [Process Theology], since all existence...is a ‘becoming’ and a ‘belonging’—a process which is societal in character—God himself as the chief exemplification of such categories is taken to be the supreme instance of becoming and of belonging...” (W. N. Pittenger, *Picturing God*, ch. 4).

### RCC Development

*Vatican II* (1962–65). With major statements on many doctrines, this became the first major change in the RCC since Trent.

### Feminist Theology and Other Liberation Theologies

Elisabeth Schüssler Fiorenza presents a Christian feminist theology (unlike Mary Daly, Rosemary Ruether). James Cone (Black) and Gustavo Gutierrez (Latino) offer perspectival theologies.

### Sexual Revolution

To aid in contraception, which most Protestant churches had approved of by the mid-20<sup>th</sup> cent., oral contraception, or birth control pill, was approved by the FDA in 1960. Now sexual relations had nothing to do with procreation and everything to do with individual pleasure. This idea of “free love” initiated the “sexual revolution” of the 1960s–70s, the consequences of which we are still reaping today.

### New Atheists

Christopher Hitchens (journalist), *God Is Not Great: How Religion Poisons Everything*; Richard Dawkins (biologist), *The God Delusion* and *The Blind Watchmaker*; Sam Harris, *The End of Faith*; Daniel Dennett (philosopher), *Breaking the Spell*; Dan Brown, *The Da Vinci Code*. Some features of “new atheism”:

1. No new arguments.
2. Dismissive tone.
3. Capitalizing on a post-Christian culture.
4. Ignorance of theological issues.
5. Historical naivete.
6. Philosophical presuppositions. Assumption that all religious belief is in essence baseless. But materialism is an unproven and self-contradictory philosophy, its problems noted by some atheistic philosophers such as Thomas Nagel.