

# 312 Church History Class Notes Master Document

20021202 Church History class notes

- I. Intro
  - a. 1500-1725 (middle to reformation)
  - b. Devotions from historical period under discussion
  - c. New syllabus;
    - i. recently adjusted material covered (goudy and Venetian)
    - ii. Course objectives
    - iii. 8 readings; 3 six-page papers: object is get to source materials outside of preconceived generalizations. How do their minds work? Why does he think this is important? Documentary analysis (not a research paper of secondary sources). Use text and class as sufficient background. Also note format notes: history and genre.
    - iv. Lecture Monday, explore Wednesday (people places, terms) discussion on Friday.
    - v. NO MIDTERM; only final

## II. Structure [This is summary of whole course]

- a. Middle ages (Aquinas) to around 1725
- b. **Periodization is troublesome**. Protestants tend to ignore middle ages (600-luther). Middle ages is by definition the middle between antiquity and Us.
- c. **We are protesting Catholics**. There was plenty of excess, abuse, corruption, and merit theology. But there are many medieval theologians that emphasize grace, that put tradition subservient to scripture. Augustinian hermits always pushed grace, which is where Luther developed.

Where does Middle ages end? Renaissance start? End? Reappearance and interest in classical languages and thought.

- d. Changes did occur in early 1600 – **Reformation was new movement, but consistent with period before**
- e. Reformation – protestant scholasticism (reformation won, now institutionalized)
- f. 1725 is general ending date (de-confessionalization of Protestantism)
  - i. Nation-state solidification
  - ii. Newer philosophies (enlightenment)
  - iii. Text criticism

## 20021204 Church History Class Notes

Open with *Te Deum*. “You O Lord” has long history (9<sup>th</sup> century), used in liturgies; Latin titles used as bible references. It includes bits of scripture (Isaiah). Start with confession (unworthiness), are purified by forgiveness, and move forward to worship. It has certain creedal elements, a Trinitarian confession. It begins with praise, works through doctrinal points, ends with personal statements.

Liturgy is important, even now, even to non-liturgical. Repetition in medieval times supported non-literate populace. This is developed over long period. Compared to worship committee writing their own. This liturgy continues in Protestantism in Lutherans and Anglicans. It brings

Course Schedule: Luther Piece is not due until third Friday, not next week.

### **PART I: Later Middle Ages:**

Again, not big on periodization, no clean break

Around 1300 (~30 years) became period of turmoil

14<sup>th</sup> century: dislocation

1. **Internal turmoil.** Babylonian captivity of church, kings of France take control of pope. Kept papacy in Avignon for 70 years. (Built half a bridge)

Ended with series of council interventions and compromises. Councils deposed series of popes, even removing John 23<sup>rd</sup> as being John 23<sup>rd</sup>.

2. **Major ecumenical efforts** (efforts from east).

-Wanted to resolve issues over filioque, clerical celibacy, date of Easter.

-Seeing **rising corruption** and politicization of ecclesiology; just a good civil service job. Albert of Mainz was unordained teenager when appointed bishop. Paid for office, borrowed money to build, then sold indulgences to pay off debt. Can get then (and now) certificate of get out of purgatory for specific periods. Relics are used to consecrate altars, lighting candles and praying are also able to get hubby out of purgatory. You can work your way through.

3. **Conflicts over schools of thought.** Different orders and theologians. Also educational models; language in classical mode or modern? KJV or NIV? Stop adding words. And wanted rhetorical ornament vs austere logical arguments

4. **The Plague.** By 1360 (1560?), killed third to half of all Europe.

5. Considers self as revolutionary, new, modern, progressive, *via moderna* (new way: nominalism and scotism, very critical, skeptical) vs. *via antiqua* (Bonaventure/Aquinas, we can prove and reason through it all). Skepticism does not allow the move from experience to a hypothesized generality. Tree is false abstraction, mere label about which nothing can be really said.

## 20021206 Church History Notes

Prayer written by (maybe) Thomas a Kempis (from little known medieval leaders). Gerard Groot. Brethren of the Common Life. Come out of Low Countries (nether lands) Part of piety movement, a lay order with temporary vows, Charity groups in cities, established schools.

Look at maps. Note variability of kingdom borders. Each period has its own geographical perspective, which historians tend to interpret in terms of their own period. Luther wasn't German; he was a particular kind of Saxon. His social connections are not to southern Italian papacy but to northern Baltic trade groups.

### I. Schools of Thought Nominalism.

#### a. Universals (*universalia*) Are they real? Or just mental categories?

##### i. Realist: *Ante rem* (before things)

1. Platonist (forms) – (prelife images in a cave)
2. Augustinian truth is shown to mind by Divine Illumination. Epistemology only.
3. Bonaventure: Inner light is path to God, not through things. And if I have ideas, there must be a God. Ontological argument.

##### ii. Conceptualist: *In re* (in things)

1. Aristotle – universals are in things. We abstract from the things we see to the forms. They still exist are in the mind of God but we know them through particular things. The more chairs you experience the more you understand “Chairness”
2. Thomist: Recognize Divine handiwork. These things are caused, so we can work back to first cause.

##### iii. Nominalist: *Post rem* (after things)

1. . There are no categories, only particulars. We categorize them only for sake of convenience. They are mere *Nomina*
2. These are all speech issues; no inner light to God. And the things are limited. To know divine, we have to accept authority from outside ourselves; emphasis on scripture.
3. John of Jandun: rationally, properties of things don't exist past the existence of their substance, so substantiation is not right, but our reason is flawed so we accept authority of church.

iv. Thomas tries to reconcile by saying all three exist. God knows them, but we experience them,

v. Nominalist model creates negativistic epistemology and challenges transcendence of God. God is way beyond our understanding.

vi. *Potential absoluta/ordinata*. Absolute Power, Ordained Power.

1. God is omnipotent (not can do anything, but do anything God wills within his nature) God is author of possibility, but enacts a particular world and has enacted particular salvation history.

2. God covenants with his world to not break its order again (Noah). He will not enact a new plan of salvation. Guarantees world's order, but make God inaccessible.
3. Only World order is accessible, not God. Calvin doesn't like it, but lives with it. Can't find God in nature, must be revealed.
4. Note that *potentia* suggests covenantal nature of God's substance of the world, laying platform for greater covenant language later. Also the nature of God as unknowable, that he is transcendent and could create a whole other world if he wanted.
5. Speculative danger is in asking about what God could've done and didn't. Fix us? Send different mediator? Hatred as theme rather than love?

## 20021209 Church History Class Notes

### Luther's Prayer: Providence

Reformation in the city: urban life miserable. As bad as third world today; worse without modern hopes. Herbalists, alchemist, Paracelsus: claimed cure syphilis. Unsanitary, plague, high mortality rate.

### More Medieval

#### II. Semi-Pelagian

- a. Gabriel Biel (d 1495) is sometimes known as last medieval scholastic.
  - i. Wrote last commentary on Lombard *Sentences* (which had a 300-year run as major textbook). *Sentences* organization became organizing scheme for many theological writings, so
  - ii. Biel summarized many other writers along with his own commentary, so it became good reference work. Luther learned from this book and eventually came to oppose it.
- b. Is not full pelagian (not heretical), Salvation by grace alone through combination of faith *and works*. Augustinian?
  - i. Two kinds of Merit
    1. *Meritum de condigno* (full merit)
    2. *Mertium de congruo* (half merit, proportionate merit)
  - ii. Full merit is not really possible, since we are wretched by sin. But with grace, we can do a little. If you can make effort to go to sacrament, you've accomplished a little something. Grace flows through sacrament.
  - iii. *Ex opera operato* (by the work performed). You need only be without major impediment (sin barrier) to have grace flow. "Those who do what is in them, God will not withhold grace."
    1. This is initial saving grace that brings you into salvation. Not very different from Arminius. Grace is there waiting for you, you have to pick it up.
    2. Is not tied to celebrant's worthiness. Priest simply does what he is told. Grace flows by the work, not the celebrant or recipient.
  - iv. *Ex opera operato* once saved, you can by the work of the worker, achieve greater grace even full merit
    1. These are full merits, worthy in God's sight to receive grace.
    2. But since you don't always perform them, you have sins and demerits. You won't go to hell, but you've got time to spending purgatory. Shorten time by doing own good works
      - a. Penance, donations, pilgrimages, hair shirt, relics,
      - b. Saints have bonus credits, which the pope controls as treasury of church.

- c. Pope has power to bestow these credits and indulge someone with these extra credits.
- 3. **Fugger family.** Own Bank of Augsburg (still do). As Catholics, not allowed to lend money for interest. But they do anyway. They built small housing complex called *Fuggerei* which they rented out nearly free in exchange for daily prayers for the souls of the Fugger family.
- 4. **Tetzel.** He was indulgence merchant. Worked with Albert of Mainz (teenage bishop), who was in debt (to Fuggers) for building cathedral. Works deal: Tetzel is allowed to sell indulgences, money split to Albert, Fuggers, Rome.
- v. This is theology coming from Biel. But Augustinian and Aquinas elements are present-the problem and the reformation to it.

## 20021211 Church History Class Notes

Luther's evening prayer. Absolute freedom from worry for Christian.

-Compendium someone 1608 shortened H Cat my taking decalog from part three thankfulness to teaching of misery.

-Luther didn't like the third use in thankfulness because it leaves you overexposed to it, losing thankfulness and starting to worry about meeting it.

-American Lutheranism is influenced by Scandinavian piety (rather than German). Different in claiming to be original Lutheranism (no formula of Concord for political reasons). More synergistic. After Diet of Worms, Luther goes to Wartburg to translate scripture. Karlstadt is encouraging iconoclasm in nearby Wittenberg. Luther leaves exile to stop it. Luther liturgies tend to remove offensive elements and leave the rest. In Utrecht and Gouda. Gouda church has 15<sup>th</sup> century windows (including Spanish king, and God the Father). But Utrecht has plain windows due to rocks thrown in reformation. Trinity statue has God the Father's head removed.

### Uses of Law

1. *Usus civilis* (Civil Use, natural law, restrains sin, common grace)
2. *Usus paedagogicus* (Teaching Law, know your guilt, shows your need of grace)
3. *Usus normativus* (tertius usus legis) (Third use of Law) No longer condemns, can be used as guide

Names and Places: will be talking about individual

Prague

Constance

Hus was professor in Prague, arguing laity should receive both bread and cup. Was summoned to **Council of Constance** under safe conduct, was condemned and executed. Deposes a spurious pope, declares that church in council is above pope. This did not hold for long, but established an idea that pope is not necessarily the ultimate authority.

*Potentia* distinctions

*Gratia Dei/praveniens/infusa*

Infused is pressed into you by God, but method is key (by merit? Work of sacrament?)

*Justification per fidem; sola gratia, sola fide*

*Habitus* inward disposition, or faculty. Soul has faculties, intellect and will. When you learn, is it just intellect, or is will driving you? *Habitus fide* Can you come to faith without predisposition? Is it infused by God? We can't know saved or reprobate, so we preach to everyone.

Note how refined the vocabulary is for discussing these mechanisms. We've lost much vocabulary. Enlightenment moved us away and we have lost it.

Original sin and active sin.

Catholic: Passive work of Christ on Cross removed original sin, but we still bear our own active guilt. Christ's active obedience simply made him able to take on passive obedience against original sin on Cross.

Reformed: active and passive work of Christ accrues to us, by grace alone

Adam's sin is im-mediate to all creation (unlike Augustine's sex as original sin)

Christ's righteousness is imparted to us im-mediately.

### **Luther's 95 theses**

As of 1518 is willing to live as if Pope doesn't know what's going on. (Year he writes letter to Pope)

As Luther's polemic develops, becomes more antagonistic to pope, using harsh, crude language.

Luther confessed sins several times a day. But never felt free, absolved; crushed by divine righteousness. But one day reading Psalms remembers Romans, righteousness does not condemn me, but counts me as righteous (the tower experience). Writes in 1545 preface that this happened two years after 95 thesis.

**Contrasts of bold and humble?** In letter to pope, tells who he is and what his duties are. With the blessing of his order and sanctioned by pope at Teacher of Church that runs back to early church. Serious duty to instruct the church.

Luther is not systematic thinker, but a bible teacher. He lectured and wrote about books of the bible through whole life, so his theology gradually develops throughout. Luther at least was trained in theology, Calvin was not. Calvin learned theology as he taught bible too, but he changed rather little through career, tended to only add things. Luther changed things as he went a long.

Luther was reacting to popular piety. Is still the same in third world and southern Europe. Indulgences, relics, etc.

It takes five years or more before he starts to dispute pope, purgatory, etc. Luther's antipapism draws on medieval theme of resistance to pope, some for political reasons. English and French courts wanted to see pope's power diminish. **Luther had a royal protector.** Economic impact that money flows to church and stays there; economic black hole.

*Young Man Luther* with Stacy Keach. Interprets Luther as salty anal expulsive.

Luther's status as doctor of bible gives him right to do this. He studies bible in original languages. Early teaching was bible teaching. Psalms, divine righteousness angry with against sin.

P47 His duty and right to post disputations. Intended them for internal debate in the school, but gets out to public. Writes letter to warn Albert. He writes pope (more boldly) that he won't recant them. Escalating development in correspondence.

Probably had it printed in Latin in small quantities, not posted on door. As universities get started, pattern of instruction. Arminius (public disputations, private disputations).

Public theses are short statements that students would be assigned to defend, same as Aquinas' model. Thesis, defense, objections, on the contrary, clear up objections.

Letter to Staupitz, he was vicar general of Augustinian hermits, Luther's Mentor. This is strict order. Staupitz was theologian in his own right.

In this letter we see Luther shift from idea of penance to repentance.

First 10 or so contain basic argument

He doesn't want to deny pope's right to grant indulgences, but wants to limit. Also does not deny existence of purgatory.

Satisfaction: basic penalty to pay for guilt, to satisfy injured party. Pebbles in shoes, waling barefoot, doing acts of service. Cutting this out guts all the basis of penance and indulgences.

Local priest is able to remit penalties

Can't use indulgences for anything after death, but priests and pope can pray for these people to shorten purgatory.

Justification includes sanctification, distinction made later. We are made and counted as righteous in one concept.

## 20021216 Church History Class Notes

Prayer from Luther; a catechetical prayer. St. Francis had Pray the Lord's Prayer into your own prayer. Luther does this with Catechism. Pray the petitions of the Lord's Prayer along with a meditation/prayer, intended for folks to use it as devotional and educational tool.

[aside?] *Nadere Reformatie*, secondary reformation. **Gijsbert Voet** (Voetius) was the greatest scholastic writer at University of Utrecht. This is classic example of scholasticism in 17<sup>th</sup> century. One of the founders of *Nadere Reformatie*, which emphasized piety. Anti-arminian, superlasparian, strict sabbatarian; point is he is **heavily scholastic, but founder of movement of piety**. Along with J. Hoornbeeck wrote *ecclesia Reformata semper reformanda* (Church reformed, ever reforming) Church has been reformed (fixed), but the people's lives must be ever reforming to match. Would sit with J. Cloppenburg at pub and chat in classical Greek.

## Part II. The reform and its first proponents

1. **The reformers were born and raised as Roman Catholic**
  - a. Zwingli, Bucer, Luther had either Roman or Humanist, or both
    - i. Trained in linguistic, classic languages, logic, rhetoric,
    - ii. Also theological training
  - b. Saw themselves as Roman Catholics trying to make adjustments.
    - i. Even after break, declared themselves as root catholic
    - ii. The Roman Church has drifted from the catholic church
    - iii. Wants reform, not break
  - c. Ursinas was in late 20s when he wrote Heidelberg
    - i. First generation protestant-trained, fathers were raised Roman
2. **Early Reformed Theology: Zwingli and Bucer and their Contemporaries (Zurich/Strasbourg)**
  - a. Zwingli was trained in Basel, Vienna, in both humanism (humanities) and scholasticism. Theology was by scholastic method (disputation model). Humanism tended to be philological, linguistic.
  - b. Became **parish preacher 1516 outside Zurich** preaching directly out of scripture, which was unusual. Usually homilies out of book of calendar-based homilies. Preaching against merit, salvation by grace, against indulgences.
  - c. **In 1519 went to Zurich as head pastor**. Continued to press city leaders to press other priests to reform.
  - d. Note that this is a city-based reform, rather than Luther's university-based
  - e. Zurich had middle-class of merchant, tradesmen, guilds, who controlled town. They paid taxes to support state church, so they wanted to get good preaching for their money. Zwingli was good preacher, **anti-indulgence message well-received by tax-conscious middle class**.
  - f. Regional bishop took notice and wanted to silence Zwingli who was cutting into income. He called a debate, disputation, similar to Luther's 95 theses. Zwingli's opponent was caught in rhetorical bind due to lack of

bible knowledge. Zwingli's theses were stacked to make other guy look bad. Local Magistrates stood in charge of debate, declared Zwingli winner, and cast out non-reformed priests in 1523.

- g. This **reform spread to Bearne** quickly (1528), which happened to have a large army which lent some protection. Note there are **strong political threads** in some of this too.

3. Key issues

- a. Zwingli drew heavily on **languages and humanities**.
  - i. There was **medieval tradition** of looking back to the **original languages** rather than Latin Vulgate, but reformation saw new intensity of this.
  - ii. Same with **vernacular translations**. Franciscans were translating since 13<sup>th</sup> century. But there was never a stable translation endorsed by nation-group. Luther's German was first. Same for church service being in local language as well.
- b. **By grace alone**, apart from merit or works. Also predeterminate. Eventually see works like True and False Religion, declaring Roman as abusive and false.
- c. **Lord's Supper doctrine** is reformed still have a balance of symbol and real presence. Zwingli is more on symbol, church is body. Ands the sacraments are not means of Grace, just ordinances. God can work grace any way he chooses.

## 20021218 Church History Class Notes

Use psalms before prayer. Also states before Genevan Psalter: Why should we try to praise better than God's own words. Note that this is prayer Before School. Also during, also after school. Genevan reformed lived by the clock; listen for the chime. Nearly monastic style town life. Use of Psalm 119: Calvin talks about it as ABCs in school of God. What you study should lead you to God in Christ. Turn child to true humility so that he may be teachable. Becoming reformed turned him in humility to teachability.

### Names Places

Bucer: reformer of Strasbourg

Until 1648, it was illegal to be Reformed within Germany.

Augsburg: Melanchthon 1530: In Eucharist: body and blood are "distributed", in 1540 are "exhibited"

Tetrapolitan Confession: Bucer, 4 cities

### Zwingli

Genus (General group) and Species (specific individual).

Composite more than simple, any genus is composite

What trinity does: *Circumincessio*; *perichoresis*

Angels on head of pin? No one actually debated this. They are spirits; no physical, so infinite number could, but not dance.

*Mediatoris persona*: Jesus. Two natures, to be mediator between to parties needs to be *medius* (between) first, as well as means (medium).

Names were translated into different languages:

Bucer: Bucer/Butzer

Occam/Ockham

Schwartzerd /Melan-chthon ("Black Earth")

Musculus Meusslain "little mouse"

### Bucer

1491-1551 8 years younger than Luther

Zurich movement of city and government. In most cases political reformation is in parallel with religious. Example of failure: England. Theological reform in universities, Henry VIII breaks with Rome but keeps Roman Theology. Multiple types of reform, university, city, political, religious; preaching starts, political and civic leaders like the ideas and find profit in them (less money to Rome where it stops). Henry didn't break with Rome just for Divorce; he also wanted to control money. Thomas Cromwell engineered much of it, dissolving abbots and monasteries so priests could be back in circulation. All those properties become royal not church properties.

Bucer:

1. Bucer
  - a. complex of issues in society. Bucer views it as church reform.
  - b. Heard Luther dispute in Heidelberg, wanted to implement reforms in Zurich. Local leaders liked the ideas.
  - c. He wrote confession, for four cities, a confession for emperor at Reichstag (imperial gatherings day) aka Diet of Augsburg.
2. Charles V
  - a. was devoted Roman Catholic (tutor was Dutchman Adrian, who later became Pope).
  - b. He was invested in holding on to territories for self and for church.
    - i. Charles was **Hapsburg**, the titular roman emperors in end of 13<sup>th</sup> century. They came to power when elected by a group even though they were minor palyer.
    - ii. But this small Austrian family married themselves in to ruling Spain, Italy, Lowlands, Austria, and Bavaria, and are titular Roman Emporers.
  - c. Pope is major political ally, and Charles is trying to decide what to do about reformers.
  - d. Zwingli mails his confession; Bucer brings his, also one other. But represents reformed theology. Uses offering not presence language for Eucharist. Preaching based on scripture alone.
  - e. Bucer's Lord's Supper doctrine is not just memorialization, but presence.
  - f. Also predestination: infra-lapsarian/supra-lapsarian (predestination below or above the fall? Logical, not temporal) Whom is God choosing?
    - i. Supra: Objects are possible humans, yet to be created, able to fall.
    - ii. Infra: no, actual people, known eternally as fallen. Is not God's reaction to our fall, but God knew all along.
    - iii. Election is always eternal. Different order of divine priorities. Infra: wills fellowship, Out of fallen mass of humanity, God chooses some (rejects others). Why? Anything in us? Arminian: Yes-those who persevere. **Most all reformers are infra.**

### **Luther: his theological heritage and intellectual pilgrimage**

1483-1546 in Eisleben: Older reformer.

He attended Latin school, a boarding school nearby home. In 1501 sent to university in Erfurt. Studied humanities and theology (manual of Gabriel Biel); teachers were Nominalists. Radical sense of transcendence of God and importance of Scripture, sense of divine omnipotence. Bachelors in on year, three year to get masters (1505). Father gave him expensive Law book, hoping he would become lawyer. But Felt called by heavenly terrors. 1503 in April, shortly after BA, he falls and wounds self with dagger. Sends friend on for doctor prays to Mary. July 1505, walking back from family, he's almost struck by lightning, "Help me St. Anne, I'll become a monk!" Viewed both as miraculous, though these stories are later stories he told to students. But he did give up law books, giving them away in July 1505 and walked to Augustinian monastery in

Erfurt. Reformed monks (very strict). He could have gone to Benedictine, which would've had different theology. Augustinians emphasized grace, Staupitz was predestinarian. In 1507 he was ordained priest. They groomed him to be teacher, sent him back to Erfurt. He was then called to new university at Wittenburg. It was new university that monks had job of staffing, a contract job from Federick.

Was less cosmopolitan and well-traveled as the others later. Most of his life was within a day's walk. Worked in Wittenburg.

## 20021220 Church History Class notes

Calvin Prayer. Two parts. Standard introduction, customized ending.

**Calvin** preached a lot; every weekday in alternate weeks, and twice on Sunday. Lectured every day. Generally was working exegetically through three separate books at once, producing sermons and commentaries. In prayer, begins with fall down before majestic God. Follow path do not swerve (note no election), or you will fall into superstition. Follow the way. Also, Calvin has no world-missions imperial view (landlocked country anyway). Saw Europe as mission field anyway. Notion of election is still tied to preaching, that all people would hear, wants to raise up faithful ministers to do this. **Early reformed theology is missiology-God is acting through us to reach elect.**

Calvin assumed you should preach extemporaneously. Translate sentence from original language. Scorned use of prepared homilies. In preaching is more polemic against others (pope, French universities). Commentaries are long, scholarly, intended for scholarly audience. Sermons use short sentences and punchy dialogue. Note also that Protestants who are crossing borders are executed. Book of martyrs of Dutch reformation. French and Spanish slaughtered Protestants (though Protestants killed Anabaptists)

We only have Calvin sermons. Because a group paid a stenographer to write them down in shorthand, transcribed them overnight. Just a few made it into a printed publication. Most of Pentateuch, psalms, Isaiah, not printed. Calvin never lectured a systematic theology, no contents of institutes. Always spoke from pericope of biblical text.

Started in 1509 on course to comment and preach on whole bible and never really repeated himself.

In commentary, different goal from institutes. Don't like other commentaries for not treating whole text or writing asides on topics or theological ideas. Calvin put all his theology into institutes. Likewise no exegesis in institutes. Sees it as two branches of same work. In commentaries are written in Latin, with plenty of Institutes, assumes good classical and theological education. Wrote in Latin, translated into French; French edition was a bit simpler in terms, more pious.

Commentary on John 17. Vague anti-trinitarian/Unitarian beginnings (Servetus). Calvin: when Jesus speaks, almost never speaks as 2<sup>nd</sup> person of godhead. He is media/mediator. His divinity has two functions: son decrees along with godhead, son is also subordinate to decree and executes it in this world as mediator.

## 20030106 Church History Class Notes

Calvin Prayer. Before going to Work. Geneva was regimented by clocks and schedules. Wrote prayers so others would pray properly at proper times. He was extemporaneous with sermons and prayers too. Believed in preparation (spirit will tell you what it's true, but not what to say), but not writing. He would enter pulpit with annotated original language.

Luther: Comes to justification by faith sometime between 1513 starts with psalms, moves to Romans, Galatians, to 1519 ends with psalms. 95 theses were in 1517, probably studying in tower (the "tower experience"). It counts me righteous, not counts against me. He remembered this as one event, but evidence seems to suggest more of a gradual transition. The lectures he was writing in this period were never published, but in 20<sup>th</sup> century someone found student's class notes.

From 1517 to 1525 he builds in conflict with Rome. Starting with 95 theses complains about abuses and minutia. Luther modifies curriculum at Wittenberg to be more scriptural, rid local church of indulgences. Luther and Scholasticism: (C. Trueman book, with essays by D. Bagchi on Luther and Steinmetz..... on Calvin). Luther hated scholasticism, but it was not end of scholasticism. Of course the term had both positive and negative connotations. Luther and Calvin are still academics who make scholastic distinctions and definition. Luther likes Lombard, but doesn't like commentaries on Lombard written 100 years before. Luther doesn't like Aristotle, justifies his reforms by not liking the ethics (no grace) but likes rhetoric, poetics, etc. Ultimately, still used it for ethics because it remained the best text for secular ethics.

Theology: Chronology is clear because of record, but Luther wrote nothing systematic; later folks tried to organize his writings into systematic form. He tended to think paradoxically and focus on redemption. His emphasis tended to shift over time.

*Theologia crucis/t. Gloria.* (cross vs. glory);

Looks at all the theology of God and says it's all speculation! We can't know what God is like. Can't see God past Glory, and could distract from solid important stuff. Promotes theology of work—you are creating this God, losing sight on how God truly reveals himself. The Cross is where God really truly reveals himself. Corinthians: cross is scandal to jews, folly to gentiles. This includes everyone, including us, and it is unreasonable to us, but we rely not on reason (or works of reason) but on faith. It stays scandal and folly because it is addressed to faith (a gift) not reason (an act).

*Deus absconditus / Deus revelatus*

Same story for hidden vs revealed. God is revealed in hiddenness, hidden in his revelation: He is in Christ, but Jesus doesn't look like God.

Theology that is a work of reason is a distraction from gift of faith. The theology of trinity and whatnot are all true, but the focus should not be there. Theology should be practical. Not of naked glorified God but immediately present God here.

*homo theologicus / homo philosophicus*

Melanchthon meanwhile is teaching by topic (*loci communes*).

### **Part III:**

Calvin: Born 1509 in Noyon, northern France, in Picardy, just off the main highway. 2<sup>nd</sup> generation reformer: in full swing when he studies in Paris. Became very good latin greek scholar. Studied Law at upper level at Orleans and Bourges. 1531 goes back to Paris. In 1533 his friend Cop gives a reformatory speech, which causes Cop and Calvin to flee.

Calvin had “sudden conversion” experience; *subita conversion*; or “unexpected turnaround.” Endeavored to study law, but God gave new direction. Was devoted to papacy, but God gave him a teachable heart though it was fairly hard. Toward the end of law studies, before 1533 (probably 1531 or 1532). First book is on stoic philosophy, with no theological import. But is fleeing, shares some writing with Bucer, winds up in Basel in 1535, writing first draft of institutes, published 1536. Heads for Strasborg with Bucer to be a scholar, but stops in Geneva along the way. Farel grabs him and makes him his assistant. Farel says stay here and help me work the Reformation or God will curse you!

## 20030108 Church History Class Notes

Calvin Prayer: Note how activist: not prayer for assurance, but actions of living life without failing sanctification. Grace does indeed require means, we work out salvation in fear and trembling. Election is not bolt out of blue, but is worked out through finite means, particularly preaching, but also sacraments. You must pray, be active, must preach, must make the means available to others. You must involve yourself with the instrumentality of God's work.

Calvin: in Geneva, compelled by Farel (as God himself). Calvin was an organizational guy, which Farel needed (1536). Stays for two years (1538) but the church doesn't like all the new structure imposed on them. They are exiled to Strassbourg. After 2.5 years, Geneva asks him to come back. Calvin doesn't want to go back, a real career crisis. Bucer seemed to view Geneva as a reformation spearhead into France. Calvin spends the rest of his life in Geneva, trying to press into France. Instead many come out of France as Reformed refugees, who push north into Low Countries.

In Strassbourg, he produces *Institutes* (1539 edition) *Commentary on Romans* (1540). *Institutes* are designed to be topical handbook for Ministers. It is clear that he will not put topics in commentary, or vice versa. He will put topics into institutes as he does commentaries. He borrows from Melanchthon on Romans: M says Romans is itself a list of topics. Calvin takes the topics and puts them in the *Institutes*. Sees Romans as key to NT, and NT as key to OT, so it is no accident that Romans is first. Calvin provides exegetical foundation, and trains clergy to go out into mission field.

Goes back to Geneva with these things in hand, works through NT, and then works through OT. He never looks back for second editions (except for a bit of Romans addendum). If you review the institutes for strata, each edition is essentially additions from the commentaries he has produced since the last editions. **Calvin was largely an exegete, not a dogmatic theologian.** His systematic come directly from his exegesis. Exegesis generates topical understandings. These are *Loci Communes*, just common topics, not system. Calvin did not want to write original theology, he wanted to write the church's theology. His ideas should have antecedents throughout church history (predestination: Augustine, Aquinas, etc.). So remarkably he seldom changed his mind, seldom removed old parts. 1536 to 1559. Except maybe LS. In 1536 is Zwingliesque "rememberance" but by 1559 is more Bucerian "spiritual presence of Christ." So did he add or change? Both remembrance and current presence.

Christology: adds offices of Christ: Prophet, Priest, and King.

Extra-Calvinisticum: That outside-of-calvin idea. Divine presence is so adhered to human body that Christ's body is omnipresent and omniscient. Calvin says his humanity is limited in human terms; he is totally present in humanity but not contained. As Logos incarnate walked around in Palestine, but was just as present in China and the entire universe. It is not a spatial union. But this is also Augustinian and Athanasian. Council of Trent: Arminius (Grace and Will—return of pelagianism). They are being thrown out of protestants for being Jesuits, but in RC, the Jesuits are throwing out

Dominicans for emphasizing grace to much. If those Dominicans read Calvin they'd realize they are no better than Calvinism. Then a papal decree forbids Jesuits from calling Dominicans Calvinists.

**Reformation was division of Reformed catholic from unreformed catholic, not Protestant from Catholic.**

Calvin's contribution was largely not new ideas but organization and training. Brought massive vocabulary to Reformation, Huge literary styling.

Trained pastors throughout France and Low Countries.

Also through correspondence, he supervised the maturing of the reformation.

Huge, stable base of understanding provided to reformers.

## 20030113 Church History Class Notes

Prayer: John Bradford, chaplain to King Edward, martyred in 1555 for reformed views. Edward was followed by “Bloody” Mary, who killed all clergy that Edward (10 years old) allowed to become reformed. Prayer types: When you travel pray.... As others, when you rise, as you dress, before, during, after meals pray, at midday, at sunset, when candles lit, as you prepare for bed, when you enter bed, general prayer, etc.

Confessions:

Note that Belgic is missing many biblical footnotes.

Belgic is not all that original, expansion of Gallic confession. Is very doctrinal, not pastoral on how to live. Belgic is trying to distinguish themselves from Anabaptists. But Bullinger (Helvetic author) is writing more reflectively, for his city. Some contrast with predestination equating fate in good works.

Definition issue. Belgic is infra-lapsarian, vs. supra-. **Both are eternal.** What is the priority of God’s eternal willing. All we know is that it is God’s will to save in context of fallen world. Object of God’s election is humanity understood as created and fallen (Infra). Does not mean that God waits until fall and then tries to fix it.

Supra=God elects eternally not just knowing what they will become, he also knows them as possibility. He is free to make or not. What is purpose? Glory of God. Mercy in elect, justice toward reprobate. Both are to God’s glory. Above the creation. By logic, God knows the goal and will create means necessary to get there. You don’t choose a bicycle to go to Tibet.

Supra -> object of God’s will = humanity to be created and capable of falling  
Infra -> object of God’s will = humanity created and fallen.

Peter Ramus, true and false theology. Christian and all others. True theology is Archetypal or Ectypal, Ectypal is 1, 2,3.

1. Decree
  - a. General (Creation)
    1. Eternal prov
    2. Actual providence
  - b. Special (Salvation)
    1. Eternal predestination
      - a. Election
      - b. Reprobation
    2. Execution in time
      - a. Ex of election
      - b. Damnation

Is creation prominent? (Infra)  
Or special (God’s desire for fellowship) (Supra)

Wills are free, but choices are limited (by our own natures). A bird doesn't walk south.

Free will in these translations usually means free choice. *Liberum arbitrium*. Free choice, not *voluntas*. Will is free, not external constraint that changes will, but your choices are bound by your finite nature. Can't choose perfect things. Free to will within choices. Not saying you can't obey the 10 commandments (you can choose to not break). But you can't choose to things in perfect goodness. Total depravity = total inability.

Example: Self-motivated keyboard-programmed to play lots of music. If the machine plays all the notes perfectly, is it sinless? Pelagian says yes. Calvin says, you're out of tune to begin with. Adams choice is defective, and introduces defect into creation.

In the vulgate, tree of good and evil. Malum, as adjective evil, as noun, apple. Wants an apple, gets evil.

Evil is not an self-sufficient objective thing, but a defective form of good. A twisted order. Choosing money over human life twists the order. Augustine use and enjoyment. Use things to lead you to the next thing. Only God can be finally enjoyed. To enjoy things for their own sake is to twist order.

## 20030115 Church History Notes

Note: Most accused of being Dualists aren't. True dualism not just distinguishes between body and soul, but see them as disconnected, unrelated.

Puritan prayer, before a sermon.

**English Reformation.** [Council of Trent to come with Ursinus material ]

Henry VIII. Young, energetic, world-aspiring king to old, fat, adulterous king. Enormous devotion from people. Very intelligent (like his daughter Elizabeth), could speak Latin, French, others; accomplished musician, theological studies at young age (assertion of 7 sacraments against Luther, for which the Pope awarded him "Defender of the Faith"). Older brother Arthur had been married to Catherine of Aragon, but he died, so Ferdinand, king of Spain, got the law against sister-marriage abrogated on annulment by the Pope. But Catherine never conceives son (just Mary). Anne Bolyn comes to court. Henry wants to end first marriage legally, so he goes to Wolsey (Cardinal and papal legate). He claims to Pope that the marriage is invalid, that she had consummated with Arthur. Remember that her nephew is King of Spain. A few other machinations, but Pope refuses.

Henry breaks with Pope, but not doctrinally. He is not Reformed. He objects to foreign authority over England. Issues such as the marriage, also Money and land that either sinks into church and drops from economy or is sent to Rome. This also drives Reformation in Germany. Henry declares allegiance to foreign power (ala pope) is Treason. Henry's advisor Thomas Cromwell sees through divorce, and pushes reformation for legal Church of England. As of 1536 his divorce is finalized, and Cromwell moves against monasteries. Monks can go teach or preach. All the property goes in to the Royal treasury. Today most are in ruins, because Henry destroyed or converted them to other use. Cromwell also commissions English Bible for every parish, and each parish should keep register of births deaths marriage, and priests should do pastoral work, visitations. Henry wasn't thrilled with this aspect.

By 1540, second marriage. **Anne Bolyn** gave birth to Elizabeth, but Anne is probably adulterous, and is tried for treason and executed.

**Anne, Heiress of Cleves.** (German?) Henry sends Holbein to paint her, paints her beautifully. But when she arrives, she is not pretty. "I will not marry that Flanders Mare." Cromwell pushes that the alliance is set, can't stop now. She is divorced, not children.

Young and pretty **Jane Seymour.** Mother of Edward 6<sup>th</sup>, but she dies shortly after childbirth.

**Catherine Howard,** adulterous, killed.

**Catherine Parr.** Stable for his declining years.

**To 6 wives was he wed, one died, 1 survived, 2 divorced, 2 beheaded.** At some point, both Cromwell and Wolsey were beheaded.

Church, three questions:

1) Where does head of church reside? Not pope, Bishops. Finds support in protestant thought, though he doesn't like protestant. Invisible church. Christ confers no temporal power to disciples. Papal power is an usurpation, pressed beyond its bounds beyond all councils. Nothing like it before medieval.

2) Is it schismatic? No, if bishops have been ordained in whole line of bishops. Ancient sees of Canterbury and York, Prior to papal usurpation of power.

3) Where does spiritual decision come from? The King in Parliament. Bishops sit as Lords in parliament. Doctrine is resolved as all major policy issues are. Lay and clerical leadership is represented, governed by king. **The one time we have true Caesaro-papal model.** Constantinian model, with emperor as head of all religions, dispersing all funds to cults, settling all issues. Most of power struggles had both secular and religious ruler through middle ages.

## 20030117 Church History Class Notes

Prayer: Rubric – instructions on giving the prayer. The prayer ties food in general to food in Eucharist. Balancing within prayer of two protestant ways of Eucharist—memorial and presence. Ursinus and Council of Trent.

### **English Reformation: there are two.**

The official one is simply **removing power from Rome**. Henry wants to keep all doctrine. Indulgences, purgatory, seven sacraments. But there is **also an organic Reformation that comes from universities** (not from Bishops or royalty). Though there is a group of bishops (Crammer, Ridley, Latimer) who take up doctrinal reformation and are later killed by Mary. But precursors to them are Rob Barnes (b1495-1540), Latimer, Frith, Tyndale, who met at Cambridge, hung out at White Horse Inn.

Barnes, is Belgium, Louvain/Leeuwen. Joins Augustinian hermits (as Wittenberg) around two years after Henry writes 7 sacraments document. 1528 escapes convent and goes to Wittenberg. Returns to England in 1530s and works for Thomas Cromwell. Cromwell fell out of favor, was beheaded; Barnes was burned in 1540.

Frith, is a fellow (salaried, grad asst) at university. Assists Tyndale in translation work; *Disputation of Purgatory* (1531), *On Baptism*, translator of Scottish reformer Hamilton (Loc). Frith studied at Marburg, was later tried and burned at stake.

Tyndale, born 1490, studied at Oxford for BA, MA, to Cambridge, goes to Germany to study at Marburg. In Spanish Netherlands in 1536 was strangled by Inquisitors. Beginning of English Bible translation tradition; books today show his work.

Understand Romans as Center for whole bible. The major topics are covered there. Spread through reformation.

Tyndale thought. From Germany? From Lollards? But he early one provides foundation covenantal understanding that plays out down through puritans. Primary issue he faces against Henry is that Henry views discussion and dissent as enemies to his centralization of power and an English translation as very dangerous. If laity was to read and know bible, you undermine authority in *Implicit faith*. How much and what do you need to know to be saved? Just that what the church teaches is true (even without knowing content). You can then come without impediment to sacrament. Church equals Pope and clergy, no laity. Priesthood of all believers is thus real threat—each is responsible for their own faith. Clergy are not different class, just office. The crown identifies itself with church clergy.

Translation. Tyndale uses three texts: Vulgate of Jerome, Erasmus Greek, and Luther's German. Note does not have Wycliffe's 14<sup>th</sup> century English translation. Myth that Bible was only in Latin and only for clergy, that not that there were no vernacular translations—vulgate itself was a vernacular bible for Latin speakers. Monks were translating. Several German, French, Spanish translations from vulgate were in

circulation. Tyndale brings first effort to compare Vulgate to original languages, which is radical; it upsets centuries of theological vocabulary. Editions from this era are more in tune with modern. Note that Old English is unreadable in later times. The medieval vernaculars were hard to read. So Tyndale, Luther creates bibles from original languages to modern speakers. Translation was not forbidden, but unsupervised translation was.

Impact. Heavy use of And's But's and Therefore's; translates ecclesia=congregation, presbyter=elder, nothing is translated as priest.

Stephanus Genevan publisher, Beza is editor has two or three codeces, creates new text. Gets to Elsevier, who produces major redaction for 17<sup>th</sup> century, the best text they've received (Textus Receptus).

Ursinus: is direct reflection of what had been said at trent.

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## Part IV. Roman Catholicism: the Council of Trent and the Counter-Reformation

### Chart of sacramental presence:

-Transubstantiation: It looks exactly like an apple, but it's soap!

-Consubstantiation: Body and bread are both there in real substance. (it's a medieval option, but it makes no sense.)

-Lutheran: body present not as physical presence, but in divine presence, as logos spills into Christ. Based on ubiquity of presence. Denies teaching consubstantiation. Martin Chemnitz: *multivolipresentia*: multiple presences, at will of God.

-Zwingli, no spirit tied to it.

Means of Grace: for Calvin is not simply by action, but in faith, and always with the world. Real presence means presence in the thing. "thing" (*in res*). Reformed Genuinely present in spirit. Truly present, not in thing.

Grace in Calvin is same grace as from word, not something unique. Visible sign of invisible grace (Augustine). Sign the points to thing signified. Words are signs, but even signified things may be signs to something else (Jerusalem=New Earth).

Ursinus Document, with Trent. "The mass is an accursed idolatry." One's understanding of the sacrament change what it is?

Council of Trent, is missing in our book that we should retain a wafer and display it in case on pole (Monstrance). People can pray to it. Is the body present after the rite? Lutherans say no, it's just bread and wine.

What bothers Ursinus most is that it is a sacrifice by priest, which undermines Christ's one sacrifice. Now is it called a representation of the one sacrifice, but it is presented as a sacrifice, not a memorial, or vision, or celebration. We call them idolaters, but they call us anathema.

So where is the true church? Marks of church is Preaching of the word and right administration of sacrament.

**Vatican II did not retract council of Trent.** V2 calls us separated brethren, but that means schismatic, and protestant are not the church. Pope is not only Vicar of Christ, but can grant indulgences out of purgatory and anathematizes all who disagree. American Romans are ecumenical, but Roman Hierarchy does not share that. Apologies of church are apologies for individual's sins, not church's. Wafer is Jesus, to be worshipped. But the average Roman Catholic is not idolaters.

Ursinus

## 20030127 Church History Class Notes

Prayer: prayers for every time of day. Prayers that walk through Lord's Prayer. Catechetical praying: Learn text and pray through the parts.

Note that Protestants never say that Romans can't be actual Xians, but Romans claim, since means of grace is cut, protestants can't be Christian. . Difference between *dulia* and *latria*; veneration is not worship. Ask saints to pray with you (prayer chain with church in all times!). To pray for saint to favor is in practice idolatry,. But the stated, technical doctrine is veneration to ask them to pray on our behalf. Saints are living, church triumphant. As if a prayer chain makes prayer louder for God to hear.

## Part V: Rise of Protestant Orthodoxy

**Post Trent. Major divide (1565 or so).** Calvin is dead, Trent is over, the **Rise of Protestant Orthodoxy**. Early (1565-1640) and High (1640-....).

Early. Ursinas commentaries on Heidelberg are characteristic of this era. 1618/1619 Synod of Dordt, 30-year war goes international. (Dutch war with Spain, they saw it as the 80-year-war). By 1620 every nation in europe is involved.

Standard textbook approach is inadequate, narrowing and cynical view that after good dynamic Reformation we have bad, dogmatic, scholastic, strict, cold, static, codification. But, Reformation assumed orthodoxy—the whole point was right teaching. Orthodoxy is not dead or rigid or dry. Carries forward Reformers desire for true doctrine. The revolution has been successful, so now must be institutionalized. Reformation was rejection of establishment, but now must establish reformation, produce textbooks, new standard docs and academic method (scholastic method).

The method. Would be **major mistake to say that it a return to late medieval scholasticism** Aquinas v. 17<sup>th</sup> cent are different.

1) Protestant is **more discursive**, flow of text, Latin in more ornate and well-tooled way. Renaissance elements (humanist training coming through).

2) **More Biblical**. Protestant has **new exegetical method**, seen in topics. They are not *Loci*, and not derived the same way. More emphasis on **taking topics from scripture** (e.g. Romans, relation to god sin, gentiles, predestination, civil authority, ). More exegetical.

3) **More technical**.

More on background materials of theology, constant reference to church fathers (e.g., Augustine) and medieval (Bernard of Clairveaux, or Peter Lombard). Later writers line out which medieval are acceptable, and go back to fathers (*patrologia*) to find roots of protestant theology. Gerhard, German Lutheran, wrote first list of fathers, what they

wrote, what they said (arranged topically). This is a scholastization of Protestantism, but better to say institutionalization.

Demographic explosion among protestant theologians, more schools and universities in late 16<sup>th</sup>/17<sup>th</sup> centuries. More Dutch theologians per capita than ever.

4) **More Linguistic.** Aquinas had Latin, a little Greek; but Calvin and other reformers had Greek, Hebrew, Latin; later reformers had even more. E.g., **Gijsbert Voet** is major theologian at Utrecht (at Dort), writes book on theological study saying, when you begin theology post grad, you should keep languages fresh by reading classics in original languages. Need Hebrew and Aramaic, and a few cognate languages (Syriac and Arabic). Arabic is important for Muslims. You should know a little law and medicine as well. Dutch and English are important for everyday life. This multi-linguist approach is renaissance, not medieval.

Theodore Beza (1519-1605). He was **successor to Calvin**, lived for a long time. Brought to Geneva in 1550s, he remained there for 50 years. Sadly, he is remembered as big-time predestination formulator in opposition to Arminius. This is 19<sup>th</sup> century caricature, based on just a few writings. *Tabula praedestinationis*. Table of ages of men. His instructions were to not teach in this order (with predestination first) but to start with problem of sin, but the chart took on its own life as a system. Beza's real work was to edit the Greek NT, working on the *Textus Receptus*. Wrote book on how to write and pronounce Greek, how to write Greek poetry. Better at Greek than Calvin. Textual criticism. Also wrote on church governance and **marks of true church**. Beza includes discipline as a major mark. Beza is included as teacher, with an infralapsarian student, so he did not take a hard line on supralapsarianism. He wrote two confessions, book of Q&A (in which predestination and providence are placed after assurance?). Never put predestination with Doctrine of God, which is what he is blamed for. And he's not the big doctrine formulator of his day. Ursinas and others do that.

## 20030129 Church History Class Notes

### Business:

Papers are reviewed twice, once by TA, once by prof. Word Processing papers. E.g., never use *ibid* in a footnote, for you might move first reference and break *ibid* connection.

Prayer: Denmark Lutheran, Lord's Prayer expansion.

Lutheranism. After Luther, **Lutheranism goes own course, apart from Reformed**. Reformed are already diverse and international by second generation and several confessions. Fair synthesis of what it means to be reformed. By death of major second-generation reformers, definition is clear. Council of Dordt was quick to dispose of Arminius because the confessions are clear.

Luther Points of doctrine are focused on controversial topics (Eucharist) rather than general systems with things like Doc of Scripture. Is largely ethnic German. They continue try to keep true to Luther in way that reformed never tried to keep to Calvin. Only other leader was Melanchthon. Was dispute after Luther till 1580ish.

Luther appears to be a double predestinarian (*supra*) but never spells it out. Melanchthon (Schwartzerd: Black earth) included free will, resistible grace. People were **synergistic** with God. N. von Amsdorf is a radical double predestination. On Doc of Lord's Supper, Luther says body of Christ is in with and under bread and wine. Melanchthon says it is "distributed," later says "Exhibited." Mel's Christology is similar to Calvin. Also J. Brenz; these guys all hang out with out fighting over any of this.

After Luther's death, Hapsburg prince raises an army and attacks Lutheran princes. The Duke of Saxony Moritz stays out of the battle. But emperor says all Roman rites must be reinstated. Melanchthon wants to determine what is *adiaphora* (indifferent) so they can pick their battles and be compatible with Rome. **Matthias Flaccius Illyricus**. In moments of confessional crisis, nothing is indifferent. Capitulation is abandonment. 1552 Moritz of Saxony comes in and wipes out emperor's army, ending Augsburg interim. Melanchthon is left, looking like a sympathizer.

If something is neither commanded nor condemned, what is status?

- 1) one can do it without guilt
- 2) without mandate, you shouldn't do it

This controversy does not settle, parties and factions develop with Melanchthon supporters vs. Flaccius types.

**Maioristic Controversy:** JbFaith alone, but you must also then be active in good works, thus good works are necessary to salvation. Amsdorf is very disturbed and declares good works as detrimental to salvation (works focus will draw you away from God).

**Flaccian Controversy:** Perturbed by synergistic followers of Melanchthon. Sin is incidental property in humans, and grace gets rid of it. Flaccius pushes other extreme and

says sin is our basic essence, in fall we are in image of Satan, and grace/salvation is an entire new creation *ex nihilo*. Even to the point of evil being a substance (rather than a defect). This is Manichee, hard-core dualism, with evil being created by God or preexistent. Take another generation before development of a confession at Formula of Concord. (Reformed call it discordant concord, being strong on neither side).

SO, Lutherans too have a confessional synthesis. Difficulty is ongoing sanctification in face of one time justification.

Total Depravity (total inability)

*Tulp* is Dutch word for tulip, it was never there at Dordt (19<sup>th</sup> cent?)

Scientia (Divine knowing, heart of Arminius debate)

**Necessary** : Absolute perfect knowledge that God has about everything and all possibilities.

Then **Voluntary/Visionary** knowledge of all divinely willed ACTUALITY. Only God can account of actuality of anything. Existence is not independent, we are not self caused. Is there another kind of knowing? Future contingencies?

If I go to Canada in two weeks, my going is voluntary, my not going is necessary.

Is there possibility of something existing that God did not Will but merely allowed? God reacts to will of another? He knows and foreknows, but doesn't will?

Invented by Luiz Molina (S.J.) Jesuit. This is **middle knowledge** category, simple foreknowledge.

Reformed reject, it's either pure possible, or real actual.

This is heart of Arminius controversy.

Antecedent will and consequent will as reaction to unwilled event.



## 20030131 Church History Class Notes

Jeremy Taylor. Morning Prayer for young people. Rhetorically balanced, as is most of his work. Psalm 119: statues be with me in all my journey. Augustine Theme of two cities (world and God) and people as a wandering people, theology is a pilgrimage.

*Theologia viatorum* (theology in the way) -> (ends in blessedness)

*theologia in via* (ends in the homeland) -> (ends in homeland)

These are done by a *viator* (pilgrim). This is knowledge sufficient for the journey, rather than knowing everything. Abraham started as nomad, ended as pilgrim (with goal).

Theology is primarily practical, not speculative (*scientia practica*) which leads you to a goal. This is from medieval scholasticism, which has false bad reputation for being dry, dead, frivolous.

Infra and Supra are both within the confessions, so such a debate should not be grounds for a schism. Both works through means(?) Supralapsarian never assumed that a pagan in a faraway desert island was a good candidate for election. There are secondary means, like preaching, missions, etc. God doesn't elect you with a bolt, but through the gospel which we are agents of.

God is not *Per se nota* known by himself. I know a tree by the tree itself. I know you by you. God does not walk in and say Hi I'm God. We know God through effects of secondary causes.

Arminius assumes that reformed view he attacks that preaching etc are useless. This is standard attack on grace alone theology. I can break all laws I want cause I'm elect. But no, God always works through means. You are elect, but election is effected in time through means of teaching, preaching, gospel spreading. God causes it, but you participate in the means. Your desire to participate in the means is a gift of God too.

Arminius, against supra, sense that creation not ought to be merely a means to God's end. God doesn't really respect creation. God communicates his goodness to all to show the evilness of those he reprobates.

All is good, sin creates defect (free choice of finite creatures) in all creation. Satan and evil are defective and are intentionally tearing away and creating more defects. But even Hitler was image of God, God sustains the good, evil works to bring it down to nothing. Hell is maintained evil beings continue to exist but are no longer able to do evil.

But if God knows everything, and yet wills world that he knows will have evil, he passively is the author of sin.

Neither supra nor infra make God (infra: inherently deserve damnation) (Supra: not yet fallen, but no one deserves God's grace, withholding of means). God doesn't make them sinful, but he withholds grace and lets people fall into sin.

Full-scale pelagians say you don't even need grace. It's just a bonus gift you don't even need. Human nature is wonderful and capable of anything.

For evangelicals, Choosing Jesus is a gift of grace in which we cooperate. Actually, can't really resist it since God wills him to do it. Why are you able to choose Jesus?

Assumes that God is in intimate relationship with creation, **in time**. God is not characterized by succession.

## 20030203 Church History Class Notes

Jeremy Taylor again. Note the seriousness 17<sup>th</sup> century folks think about night (thieves, night air is bad for you). #1 cause of death for women and children was childbirth, then diseases. Great plague in early 14<sup>th</sup> century by 1360 was radiating out of Italy (antrax and bubonic), killed 50% of population.

Wollebius. Is it subjective or objective. A disposition through which you see things and acquire knowledge, or a list of facts and systems to learn.

If this doesn't make sense to me given where I'm coming from, how can I see where he's coming from in order for it to make sense

Dutch Reformation. They are indigenous, and not necessarily related to other prominent reformers. Most are rooted on Brethren of Christian life. As of 1520 begin to see ideas like Bucer's and Zwingli's.

By 1530 Anabaptist tradition. Anabaptist is oriented to synergistic and adult-converted and separatist (anti-government). They did take over Meunster for a while, and strange (polygamy, naked dancing). No external structure of control. Menno Simons, docetic Christology. 16<sup>th</sup> century Anabaptists are not ancestors of modern Baptists.

Calvin had no influence before mid-1540s, certainly not before 1536 when he published first works. .

Bullinger was first external influence in mid-1540s. Wrote *Decades* (groups of 10), which sold well in the Netherlands.

Indigenous: Veluanus (Gerrits) Lay persons guidebook to religion (in dutch). Covenant, but synergistic (works cooperate with grace)

1560s, stronger concentrations of reformed teaching. 1551? **Belgic Confession**. Becomes very important for church in low countries. Presented to Phillip II of Spain to show faithfulness of protestants (which he ignored). Become definitive for church in Netherlands through a series of Synods. First was in Antwerp. Another was in East Friesland (now Germany) in order to not congregate in Spanish Netherlands. In so doing, for clergy, they rule out Anabaptists and early synergistic models. Teachers of theology are coming out of Geneva. Francis Junius (Geneva trained, infra, refined scholar) comes to Leiden. Along with I. Tremellius translates bible into Latin with marginalia, which flows into Geneva Bible (English bible, published in Geneva in 1560).

**Arminius**. Trained in Leiden and Geneva. Missed Junius, but did study with L. Daneau (the only protestant commented on Lombard's Sentences). Wrote letter of recommendation for Arminius. Arminius studied with Theodore Beza. Largely a quiet career, with one spat over the logic of Ramus (continual subdivision of topics). Beza did not like it, told Arminius to quit it. Arminius graduates from Geneva with letter of recommendation from Beza, returns to Amsterdam. Teaches in 1590s, starts preaching on Romans. 7<sup>th</sup> chapter on human will, 9<sup>th</sup>, starts correspondence with ????? (None of these were published until post mortem, to support his 9 orphans—please buy this book). On

Romans 7 he concludes that this is not about post-conversion experience of Christian, contrary to traditional Augustinian reading. Reads it as pre- if you want to do something about sin, worrying about it begins the process.

Romans 9, this is not about individuals, but about classes of people.

He realizes this will cause him trouble, writes letter to Junius. Junius shares this with students who blab. Junius is peacemaker, is “infra?” as opposed to Beza’s “Supra?”, met Arminius at Aunt’s wedding. Junius liked neither really, said they both come to the same conclusions, though infra is less harsh. *Either way, the number of elect hasn’t changed, and there’s no recourse for reprobate.* Arminius wants to argue for some possible movement for people to get closer to election. He comes increasingly synergistic. 1602 Plague hits Leiden, kills many faculty including Junius and Trelcatius. Becomes faculty over the protests of Classis of Amsterdam and faculty member Fraciscus Gomarus. In 1605 they have a conflict over Christology. A student writes home and tells mother Arminius says to not read Calvin but to read Aquinas! Arminius tries to deny it, but all those unreformed books are in his library.

## 20030205 Church History Notes

Prayer from Theodore Beza, for the obtaining of the gift of the holy ghost. Plenty of theology in it (trinity and decrees). Beza has unexpected warm piety of the spirit (fire light oil), which originates in middle ages at least. An ongoing spiritual wrestling, personal development. Contrast to characterized predestination emphasis. [Bowels as scriptural seat of emotions, echo'd by puritans. ]

Arminius & Synod of Dordt. An internal university debate that spills over. Thesis and disputations posted for students to respond. Professor will resolve at end. Arminius theses are different from other Profs. We don't have record of classroom discussion, just the theses. (We do have student's notes of Arminius lectures on Galatians—never published). We do know he had enormous battle with **Lucas Trelocatius (Jr.)** and another with **Francis Gomaraus**. Arminius disputes Gomarus' theses point for point (like the reading).

Reading: After disputing supra and two infras, he outlines his own. Breaks divine decree up into sub decrees. (Pierre Du Moulin accuses Arminians of being wildly speculative in dissecting **theoretical decrees**).

- 1) Absolute: salvation by **Jesus as mediator** to destroy sin by death (Slight subordination tone)
- 2) Absolute: to **receive all who repent** and persevere to end, but leave all penitent and non-persevering. Applies to some theoretical people, not specific.
- 3) Absolute: Decrees to **give grace through means**, and adopt as his own those who receive grace. (Note none of these refers to any individuals, just as concepts)
- 4) **Foreknowledge** of God allows him to take/reject individuals

Grace is available (God creates infrastructure), and requires cooperation before salvation. Antecedents are Will of God to create the system (points 1-3). **Praevenient Grace** (that which comes before). **Echoes of medieval Gabriel Biel**: To those who do what is in them, God will not reject. Arminius says I'm not denying grace, there is a primary resistible grace that we [? Cooperate with]

Died 1609. The process against his *sentiments* (opinions; echoes Lombard's sentences) stopped, but followers continue. **Simon Episcopius** would like to see confessions revised. These are **Remonstrants**. There are 5 heads of doctrine on which they differ with Dutch reformed (Anti-TULIP). Synod of Dordt responded

- |  |                          |
|--|--------------------------|
| -Not total inability                           | (Total depravity)        |
| -conditional                                   | (Unconditional ....?)    |
| -unlimited atonement                           | (Limited atonement)      |
| -Resistible grace                              | (Irresistible grace)     |
| -non-perseverance of saints; you can fall away | (Perseverance of Saints) |

Atonement is squishy and English word, no one used it at Dordt. They were talking about Christ's Satisfaction. The work that he performs to pay the price of sin, to satisfy God's justice.

If by atonement you mean “payment of price of sin” everyone at Dordt says Christ fully paid for everyone (unlimited), but not everyone gets it (limited), so everyone agrees.

**All agree:**

Sufficient for all sin

Effective for Elect only

**Real issue is: who are elect (foreknowledge or destiny?)**

Arminius: Those who choose to believe (a semi-pelagian approach)

Reformed: Those who are chosen by God regardless of anything in them

Grounds of the limitation for the effectiveness.

**Reformed and Arminius are not all that far apart.** This Sufficient and efficient language goes back to Lombard at least.

What are grounds for effective application of Christ’s work:

-those who choose to believe

-those who are elect

[Aside: Primitive Baptists [vs. missionary] (ultra-supralapsarian, Christ is sufficient only for the elect, no missions or Sunday school, God will bring you here. ]

In foreknowledge, God, before he creates means of grace, knows I would accept it, not that I am worthy on my own.

## 20030207 Church History Class Notes

Henry Hammond. Sat at Westminster Assembly; refused to sign a specific church and state item, and left. As did James Usher (from Ireland; the guy who figured that world created on a Monday in 4004 BC; also a great linguist) He was invited to Westminster but didn't arrive.

17<sup>th</sup> century was largely a lot of war. England, France, Dutch (w/ Spain)

By 1618, we have the thirty years war, the first WW war. Hapsburg Catholics vs reformers. 80 years in Netherlands for 50 years of Spanish war first.

In 1618 Prague, uprising against Catholics. Protestants invaded castle, through all rulers out window. Defenestration of Prague (windows of Prague). Effort was to keep Frederick as palatinate and defeat Protestants, so England, Sweden, Danish, all make efforts in defend Protestants, but fail; Protestants nearly defeated. Cardinal Archbishop, Advisor to king, decides to keep balance of power and opposes Hapsburg. At England at same time we have protestant/catholic civil war, with execution of Charles the king.

1685, Louis the 14<sup>th</sup> revokes toleration of protestants, because there weren't any left. He bought of Protestants or killed them by Dragonnades. Didn't burn or jail them, but put troops in their houses.

There was tolerance in England, but dissent. Protestants wouldn't sign on to Prayer Book. "I have no objections, but can't accept it at authoritative." Has nothing to do with prayer book per se, but the authority ascribed to it. Also some changes in different editions.

**Wollebius**; he was the pupil of a famous teacher (Amamndus Polanus von Polandsdorf). Wrote major work of theology. Wollibus was clear minded, accused of summarizing his teacher, but his book became well-used.

This excerpt is a fairly decent representation of reformed theology in 17<sup>th</sup> century.

Main point (as with Belgic Confession): Architecture of theology (archetypal/ectypal: derived theology). **Theology is not just doctrine, but action as well**; almost charge to divinity students. It's a full outline of theology, but not same detail. Note that shape is same as larger systems (define divinity,

Hierarchy of systems: Skeletal to body  
Big: Corpus/Body of Divinity/Theology  
Medium: Systems  
Small: Compendium, Medulla, Marrow

What is purpose: Note letter at beginning, humility of authority  
He does see connection/parallel that you should be upgrading  
Come with catechism, upgrade to compendium, upgrade to bigger?

Memorize this kind of thing. Ursinas had the same idea. Expects everyone should memorize catechism, minister should memorize next level up so that they could expound on it better.

You can know something about God by knowing his attributes. We don't have to bring him down to our level to know something.

Begins by saying divinity is knowledge and worship of god to his glory and our salvation. Doesn't talk about worship, though, just knowledge. (bifurcation: 240 of knowledge, then worship).

**He does think he can speak about trinity and other attributes, but also says we can't really know a lot.** Both explains with authority and then admits humility.

Protestants assume scripture as highest authority, so there is not other filter for scripture than scripture. Need it to understand difficult parts, but also polemic that there is yet another higher authority (catholic teaching office) above scripture.

Knowledge of God. In this life, triumphant/militant church, **BASIC POINT: A very finite theology that teaches not everything, but everything you need to know for your salvation.** Very through a glass darkly. Flies against stereotype of over confidence speculative theology. Even says theology isn't as authoritative as scripture.

Fat Albert Magnus: God can be apprehended, but not comprehended. You can have God approach and relate, but never will you be able to unpack all of God.

Revelation is important; it is both a giving and a distancing; an accommodation. Calvin: God's lisping in baby talk. The knowledge is vast in human terms but still limited. From Medieval times; *Potentia absoluta/ordinata*: God makes world, but is not entirety of what God can do and who he is. By creation, we are limited in the system. There may be other systems, or this one could be different. This echoes all the way back to Tertullian. God reveals himself as trinity because he really is a trinity, can't peek behind the curtain.

Use of person in Roman law (person doesn't mean individual ego). A person had substance (property, status). Women and slave are not persons. But three persons could own one substance. Three divine persons doesn't mean three wills, but one divine will. For example, Three Persons, sharing human nature. Or Three Gods: Zeus and Hera and son) who share divine nature but are three people. But we cannot break up one-ness of God. 17<sup>th</sup> century is very sensitive to that.

John Brinsley (flourished 1633), 10<sup>th</sup> edition of book in 1632.  
10<sup>th</sup> Edition of *True Watch*. Prayer before examination of self. Theme: Watch over your life, wait for second coming. Became very popular in 17<sup>th</sup> century, 20+ editions. Modeled prayer.

## Section VII.

Distinctions: These are not just statement of an issue, but parts of a problem to avoid confusion. E.g., Will of God: is it always accomplished? In one sense yes, God is Omnipotent, but he gave commandments of his will, which are certainly violated.

Augustine: Dying Father has two sons. The good son prays that his father not die, evil son prays for death. Which is in God's will? Good son is against God's greater will, but is in line with revealed will of God. So,

*Voluntas Arcana*: Ultimate will

*Voluntas revelata*: Revealed will

Also

*Voluntas beneplaciti* (Good will of God) / *decreti* (decrees)

*Voluntas signi* (signed will) / *praecepti* (precepts)

Antecedent (God wills all to be saved before)

Consequens (God has foreknowledge and consequently wills)

Absolute power (what he could do)

(what he has covenanted to do)

ad intra – inside God (speculative), archetypal

ad extra – visible acts of God, execution in time, ectypal

distinction: *realis* (res) / *rationalis* (reason, thought)

Res: *maior* (between things & other things) / *minor* (modes of things; relations of oppositions) [mercy and goodness are not opposites, but begottonness vs. createdness is]

Rationalis: by reason of analysis with foundation in the thing (is God hard or gooey?) (God's justice vs. mercy)/ purely rational, no basis in the thing itself

*Puncta vocalia* Vowel Points in Hebrew, debates on origins. Rabbi Levita said vowel points were invented by Masoretes after 200AD. Other rabbi's opposed this. Reformers didn't really care that much, but Roman Catholics took issue. 1) the consonants only are divine, and the vowels are human and must be interpreted only by the teaching office of the church. 2) The Vulgate must be more authoritative because it predates masoretes. Settled in 1675 by not settling it in Helvetic consensus formula. Either the Vowels or the sounds implied are coeval as the consonants. The vowels are at least implied and inspired.

Covenant of works/nature (*foedus operum/naturae*) starts up around 1580; Covenantal works of God prior to the fall. Calvin never mentioned this term, but did talk about pre-fall in covenantal terms. **God doesn't have to create a world and have a relationship with it.** If you have perfect obedience, you'll be right with God. But since no one can be perfect no one can meet it. God did not drop these terms, but we have failed it completely. So God gave us new model. Christ fulfills this for us. God fulfills his own debt. Sets up Atonement theory.

The covenant of Grace has been around since early 1500s.

*Pactum Salutis*: quasi-covenant between members of godhead. Covenant of Redemption. Why is it here in 17<sup>th</sup> century? Ad intra Ad extra mania. Christ is center in extra, so Christ, being divine, must have some sort of redemptive arrangement within godhead. But we can't really divide up godhead—they can't really disagree, and they don't have a temporal dialogue. It is an ad intra foundation for the ad extra work—God wills it; not a dialogue. (See it in Goodwin).

Johannes Cocceius.

## 2003 02 12 Church History Class Notes

Thursday will have Friday schedule. Last class on Thursday.

Final Exam: No tricks. Nothing on exam that wasn't nailed down.

-Identify significant terms and peoples on syllabus (If mentioned in class).

-Essays: on units or groups of units (e.g. progress into the reformation (forces & persons), developments, issues, persons, as it moved into post-reformation era.

-Describe movement of church from medieval (outline your answer from the question itself.)

-Document ID: Short juicy quotes. Identify and comment on the writing.

Advice: Prepare for essay, not by memorizing notes, but by looking at units. Prepare an essay on each unit. Look for shape of material and it's connectedness.

Prayer: Jeremy Taylor

## **Part VII. The Progress of Protestant Orthodoxy: the Full Development of Scholastic System (ca. 1640 1685)** **[Week 8]**

Demonstrates breadth of Dordt (excluded Arminians, but included supra, infra, hypotheticals.

MAJOR CONTROVERSIES OF THIS ERA ARE INSIDE  
ORTHODOXY/CONFESSIONS.

### ***17<sup>th</sup> Century Reformed theology***

moving on from international synod of Dordt. It was a major international synod with impact beyond Netherlands (Scotland England, Switzerland,). The ongoing debate between infra/supra, both outside of Arminian heresy, but still argument.

**Moyses Amyrant** (French reformed theologian) gave us **Hypothetical Universalism**: if all would come to faith, all would be saved. All within Dordt. A few big supra, most are infra, and some like this hypothetical inclusiveness.

**J.H Alstead** and **J. Davenant** both liked the hypothesis. These are not outside Dordt, but internal debate. Amyrant is not a heresy, but aberrant definition.

Formula Consensus Helvetica 1675. Amyrant says, given all the predestination stuff, Christ's satisfaction is sufficient for all humanity, theoretically all could be saved. But of course, given fall and no human can accept this on their own, God also wills to elect some and reprobate others. This is viewed by some as a hat-tip to the Arminians. A concern in the context of universalism to allow no quarter to it. Also don't like dividing the divine will into pieces. But no one at Dordt would say that Christ's satisfaction isn't sufficient for all sin. (Anselm: one sin is an infinite offense to God, the second sin made no difference, infinite is infinite).

Other major controversy: Masoretic Vowel Points. Louis **Cappel** (colleague of Amyrant, at school with reputation for being the radical school).

**Johannes Cocceius** (Federal Theology). Wrote Hebrew dictionary, in use up to Gensenius. Cocceius is also inside Dordt. **Note the breadth of views allowable within the confessions**. He is great mover of Covenant Theology in 17<sup>th</sup> century. He is seen as anti-scholastic, but he uses scholastic method in all teaching. His doctrines of God, humanity, predestination, etc. are all the same as everyone else. **Not a fight between scholasticism and orthodoxy**. It's about covenant of works and grace. He has different perspective of Sinai than others. **Sinai is third use of law**—if Israel is faithful partner, grace covenant will be good. Cocceius divides OT into dispensation, through which the works covenant is gradually abrogated. Less in David kingdom, ultimately dispelled with Christ. Begins with Gen 3 (seed with crush serpent). More firmly inaugurated with Abraham, Moses. Christ's sacrifice is promise, not fulfillment. Passing over sin in view of what will do.

This **drives other reformers crazy for lack of a clean break with works**, and Abraham being counted just as we are. Cocceius includes Sabbath as ceremonial law.

**Sabbath dismissal drives Voetius crazy**. *Nadere Reformatie* (Second or further reformation). **Major Pious movement** similar to Puritan movement--Voetius is major founder. Ceremonial Sabbath drives piety movement nuts. Wives of Cocceian clergy would sit in front window and knit on Sunday! Grand wigs vs. skull caps.

This is about how common confessions work out into piety. Both accept Heidelberg as greatest statement of theology.

Cocceius groups break into fractures; universities have Cocceian chair and Voetius chair, towns have two ministers.

Burman and Heidanus are students of Cocceius, who favor Cartesian philosophy, which Voetius views as heretical poison.

**Gisbert Voet.** (foot). Was supralapsarian, but hated philosophical determinism. You can't choose your salvation, but certainly never claims metaphysical determinism. God does not choose what you eat for lunch.

Goodwin: Look for definition of ANHYPOSTASIS. Assumes a nature, not a person. Christ humanity is a nature, not a separate subject/person from divine.

Monothelites (one will).

## 2003 02 14 Church History Class Notes

Prayer: Johann Gerhart, a Lutheran, a scholastic and pietist. Works became popular.

Contrast Paul Tillich and Barth: both had morally tepid lives. Tillich was at Union seminary, trying to seduce wives and students. There is a theology of the unregenerate—they can recite definitions too. But regenerate also must embody piety, spirituality; it should be useful only to regenerate. Like Wollebius, theology and academics is a spiritual task. Don't divide head and heart spirituality.

**Goodwin** is also high-class spiritual theologian, **combining piety and theology**; also John Owen and Richard Baxter. Baxter was parish minister in small church, wrote a theology he expected to reprint but didn't; but wrote some piety pieces that are still in print.

### **Goodwin: Book I**

Why does he begin this way?

Transaction itself is superlative love between father and son. Transaction and reconciliation is initiative of trinity irrespective of us.

**Our reaction should be praise**, pious response.

Muller: **Priority of Grace** in larger Trinitarian context. Is this replacement for doctrine of divine decrees/predestination? NO. Odd tendency in scholarship about covenant theology: **tendency to see emphasis on covenant as softening of predestination**. But these authors have strong confessional sense of predestination. Is not intended to soften. IT DOES HAVE eternal foundation of covenant in parallel with decree language; talks about the execution of the decree in the world. **Covenant is execution of God's plan** in time, not so much individually, but corporate and historical. We understand decrees, given that trinity with human incarnation, (he is self-designated mediator and Divine in eternal conference), **God connects on both sides of the covenant**, which is MAJOR grounds for assurance.

Ch 9. Trinity: Even with perfectly coequal persons, there is still an order, where Father is source our fountain of divine; we look at how divine has executed in world, extrapolating covenant back from how redemption is in world. Assumes God is the way he reveals himself.

Ch 10: significant covenant point. Always thought Christ's dying was grace, but not also the acceptance of Christ by Father as payment. Ch 10 implies the infinite sufficiency of his work (in contrast to Adam's inherited original sin), but also Father's acceptance. Basic Point of 10: Never section off Merit and Grace. **Grace is not a violation of his justice**. God never says I will ignore sin, but counter it by merit of Christ. Adam broke it, so God comes in to fulfill man's role for him. Very balanced convenantal structure. Cov of works and grace. **God could refuse the satisfaction**, even if the payment was sufficient, except that God has covenant where he promises to accept us. Your justification rests on God's grace, both in paying and accepting the payment.

**Mediator has to be divine and human because of the need of the task.** Think Anselm *Cur Deus Homo* (Why the God Man?). Follows Augustine and creates treatise that mediator must be divine-human because the task requires strength of God but suitable only for Human. This runs through middle-ages through to Calvin, Heidelberg; Christ in humanity was perfectly sinless, as Adam was not. Christ's active obedience pays the price for us.

[Aside] Contrast the Socinians (father and son) Fausto Socinus. Argue against divinity of Christ, and substitutionary atonement. God doesn't have to punish sin. It is not necessary by God's nature that he would be forced to deal with sin. Just pardon by will.

Other notes on Goodwin:

Goodwin: Look for definition of ANHYPOSTASIS. Assumes a nature, not a person. Christ's humanity is a nature, not a separate subject/person from divine.

*Pactum Salutis*: quasi-covenant between members of godhead. Covenant of Redemption. Why is it here in 17<sup>th</sup> century? *Ad intra-Ad extra* mania. Christ is center in extra, so Christ, being divine, must have some sort of redemptive arrangement within godhead. But we can't really divide up godhead—they can't really disagree, and they don't have a temporal dialogue. It is an *ad intra* foundation for the *ad extra* work—God wills it; not a dialogue. (See it in Goodwin).

## 20030217 Church History Class Notes

Puritan Ed Derrig: Prayer on Death.

Puritans

Preparation for Death. Statements like this from most puritans and reformers. Was important for leaders to say something important at Death. Generally preferred slow death—need time to prepare, say your piece, set rights with others and God. Think Hospice—should be less sterile, and should be with family. A value to communal death. Assumption that a good life ends with a testimony.

### **Part VIII?**

To periodize this segment:

1560s, early orthodox to 1640,

end of orthodox 1640-1725,

1725 deconfessionalization: a reverse development, a negative recapitulation of confessions. All the Identity collapses.

### **Aftermath of 30-years war.**

**1) Secularization of the political.** French entered on side of protestants, on advice of kings advisor. That second Roman country fights off Hapsburgs (the other Roman group) to keep balance of power. Religious aspects are lost, and war become modern nation-state war. The major states are less committed to particular orthodoxies. Confessional slippage, state not interested in keeping model.

**2) Change in exegesis** from pre-critical (literary, historical) to higher-critical. Where is the index of meaning? Higher: under text in reconstructed history. Bultman on prologue to John: Gnostic tendencies, constructs pre-johann Gnostic community, then interprets prologue. Modern Synoptics: Markan priority. Some overlap, but there is also extra material: Q, M, L; Older model: Matthean model, three documents to explain three documents. Older model also has larger scope and context of the whole of scripture. Higher Crit: atomizes texts, no relationship, excise everything you think is not original form, and exegete “original”

**3) Change in Inspiration:** Only some of scripture needs inspiration; only invoke it when needed (e.g. a prophecy, or ultimate truth.) Historians are just lists, not inspired. Wisdom literature is common, why would it need inspiration.

**4) Philosophical assumptions:** Older model (Aristotelian 1200-1700) is fading out of usefulness, replaced with others, like Cartesian rationalism (This is Decartes )but it was given up quickly too 1640-1710 due to excessive rationalism. Thought and matter, with no relationship. A. Genlincx: Occasionalism—God takes the occasion of me wanting to raise my arm to raise my arm. Spinoza and Leibnitz tried to overcome dualism by developing monads, which is both thought and matter. Developed Theodicy (best of all possible worlds). Given God is good, he always works for best, so this is best possible. This is refuted by everyone. But Leibnitz did not mean that this is a great place, but that this is as good as the material will allow. Wants to provide anti-dualist rationally able philosophy.

Wants to break down confessional barriers. New Ecumenicalism.

These guys were continental. Others include **Chn. Wolff** (who was famous once), whose proofs for God were refuted by Kant. **Liked ontological**: God is proved by thought of God itself. Kant thought that this was lynchpin of all rational arguments. Wolff gives theology that rational=thought does produce lots of data about God, which is stepping stone to higher knowledge. Supernatural belief is rooted in **natural theology**. Wolff also interested in **world wide religion** and belief and God. Mateo Ricci is Jesuit, along with Wolff very interested in natural Xianity of Chinese. Halle (East German city) is seat of Piety in Germany, with large school. Gave his rector inauguration speech on universalist themes, the school were outraged and appealed to civic leader. These pietistic viewed Wolff as metaphysical determinism, used that to appeal to civic authority in that this philosophy will make his soldiers not fight. Why fight? So Wolff was banned, sent to Warburg. Fred the second however, brought Wolf back to Halle with a parade. So at beginning, pietists can banish rationalists, but this is reversed within 25 years.

Rational and pietist systems that both use natural religion and revealed religion. A shift in the ethos, dropping confessions is a natural result of natural theology. End of Orthodoxy, raise of anti-traditional, anti-

Bigger picture: a secularization of states, philosophy,

Church of England: original documents is reformed, but it's Ok for anyone to sign it as it's definitions are vague. Latitudinarians.

Reimarus and Bahrdt: both seek naturalistic explanations for all miracles and resurrection. Radical reason, based in nominal experience.

In 17<sup>th</sup> Orthodoxy is on cutting edge, in 18<sup>th</sup> (and beyond) othrodoxy theology is not new or cutting edge. Louis Berkhof is not cutting edge. Is ceases to be dominant.

## 20030219 Church History Class Notes

Significant Puritan Preacher: Halmathan Paar, A faithful and painfull (diligent) preacher.

Am I making evident in my life the works that show my salvation?

This is integrated into a fully orthodox theology. Often Lutheran pietists are contrasted against orthodox, heart vs. head. Among Reformed, there is less difference between theological orthodoxy and pietistic practice.

Boundaries of pietistic movement. It's not actually another movement. Is part of general reformation movement, a thread alongside the orthodox. Nadere Reformatie (second, after, again). Second reformation was a movement to achieve further reform

Example: Brandenburg Prussia, was happy to be moderately reformed, in 1516, elector decided to push more reforms (happened in North Germany, with reaction in England). **Lutheran Model did not go far enough**, it only removed some abuses. Now there is effort to strip all medieval trappings. Whole new round of confessions published. Pastors and Theologians begin new catechisms. At Westminster Assembly, the confession was rooted in movement of new confessions and called themselves the Second Reformation.

### Low Countries

Jean Taffin (1528-1602), Willem Teelinck (1579-1629): Wrote treatises in vernacular on Piety. Never thought of as non-orthodox, but represent personal side of reformation. W. Perkins (1558-1602): Science of living blessedly forever. **Theology is a praxis** to be brought out in congregation and enacted. Insist that there should be a church-like piety at home (ecclesiola in ecclesia), group bible study!

But in Lutheran circles, lay study is dangerous! Pietist wanted this, but the Lutheran Orthodox teachers viewed it as unsupervised and outside the church.

Theology should be done for the laity. Simon Oomius and W. a' Brakel.

In England, the most eminent is **Richard Baxter** (second half of century). He is still in print. Same point as others, but does a good job. A spiritual exercise in practical life. In Dutch world, G. Voetius and J. Hoornbeek represent the whole machine of Nadere Reformatie. Massive writings of academic disputations. But also wrote popular pietistic literature, on spiritual themes. (e.g., how do you deal with feelings of abandonment?) Voetius taught at Orphanage (to be head of household). These guys probably wrote: *Ecclesia reformata semper reformanda*, Watchword for Nadere Reformatie, we have reformed the structure, but we must keep on working in the lives of people. The church is reformed, but always reform our lives. This was concerted movement, with these guys trading tasks and developing students. Ends with P. Van Mastricht, in his work: exegetical, systematic, disputations, practical application. Written in Latin, but translated to dutch. Brakel was very popular. We don't have this anymore, but these guys were really trying to tie this together.

Lutherans: Similar analogs. **J. Arndt** (d 1621) writes same thing from Lutheran perspective. How to live the faith. Was influential on following generation. No initial divide between orthodox and pietists.

The divide comes later. **Philip Jacob Spencer** (1633-1705) wanted to join theology and piety, was educated in classics, did tour through learning centers of Europe. In Geneva picked up Calvinist practicality in civic life, and Baxter and Perkins. Preached around until settling in Dresden, Court preacher to Duke Elector. Emphasis on biblical study to applied piety. Preached against immorality of court, kicked out when poking at Elector's family (in only three years). Brought in Brandenburg Elector to form pietist center in Halle, along with August Herman Francke. Francke felt he had learned dogmatics, but wanted warm bible study, started *Collegia* gathering of students to study bible, but students skipped class for this, so he came together to start pious university at Halle.

These guys do run afoul of orthodox establishment, not only because orthodox don't like their ideas (bible study, eccesliloa, etc.), but they develop doctrinal points that oppose orthodox. Franke in particular, has doctrine of **preemptory conclusion of grace**: if you sin in the pew, and hear call of grace, there is a point at which God will cut you off. Word as preached has limit to efficaciousness. Polemic ensues, in which Lutherans invent term *ordo salutis* (order of salvation). Term is retrojected on earlier models.

So Lutherans follow separate path from Reformed. Reformed did not have dogmatic-practice split.

20030220 Church History Class Notes

Prayer by Beza

Goodwin:

**Ousia-essentia-substantia-(natura)-physis-quidditas**

(whatness: the WHAT that is there: meat) [Human, horse]

**Hypostasis-subsistentia-persona:**

individual substantiation [Me, you, bob, carol]

But doesn't mean individual ego

( a tree is not a person, but it is an individual tree)

-With God, **three hypostases are inside one essentia** (one will, one knowing,)

-In Jesus, **two essentia in one hypostasis**; two whats in one individual (two wills, as opposed to monothelite heresy-one will).

The language here doesn't really tell you how it works, but simply gives you boundaries. Avoid monism or tritheism. This doesn't unpack the mystery, but lays ground rules.