

THE WESTERN THEOLOGICAL TRADITION

LECTURES NOTES FOR REL 105 – SPRING 2020



ROBERT A. SNYDER

Lecture 22: The Circumcision Controversy

March 16, 2020

The Circumcision Controversy

Acts 15 – Must Gentile Christians receive circumcision to be saved?

Judaizers – Yes!

Paul – No!

Three times Paul says that neither circumcision nor uncircumcision is anything.

Yet in Galatians 5:1-4, Paul asserts that if Gentile Christians received circumcision:

“Christ will be of no advantage to you.”

“He is obligated to keep the whole law.”

“You are severed from Christ.”

“You have fallen away from grace.”

And Paul makes these claims right before asserting circumcision itself is nothing (5:6)!

What is the solution to this paradox?

Illus. Is raising your arm straight in the air in itself significant?

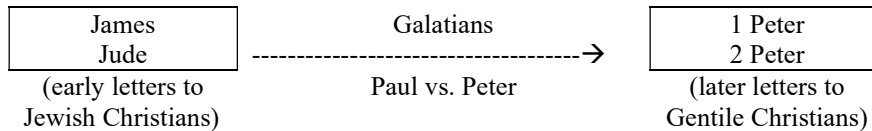
In Nazi Germany, this action meant a lot and severed you from the resistance movement.

Context determines the meaning of a symbol.

Illus. Are good college grades and a diploma really required to be an engineer?

Doctrinal Development within the New Testament

This chart of biblical books should help to explain the meaning of Paul’s emphasis on “justification.”



The Logical Gospel of Paul

Galatians

Authority (chs. 1-2)

Justification (chs. 3-4)

Liberty (chs. 5-6)

Illus. The mixed congregation in Fremont, California.

Romans

The Wrath of God (1:18-3:20)

The Righteousness of God (3:21-ch. 4)

The Glory of God (chs. 5-8)

The People of God (chs. 9-11)

The Church of God (ch. 12-15:13)

The goal is unity in faith and love, not uniformity in practice.

Christianity is...

A universal religion – exclusive (only through Christ), but inclusive (open to any Jew and to any Gentile)

A resurrection religion – both spiritually (against sinful addictions) and physically (bodily raised from the dead)

A grace religion – salvation is a gift

The Law says, “Do and you shall live” (Leviticus 18:5).

The Gospel says, “Believe and you shall live” (Habakkuk 2:4).

Why? Jesus did what is needed *for you* on the cross.

Jesus does what is needed *in you* by the Spirit.

Lecture 23: Judaism, Gnosticism, and Authority

March 18, 2020

Judaism

Hostility to “the Way” (Jesus as the Messiah)
Synagogues only, no Temple
Rabbis only, no priests
Potential reasons why Judaism became a “new” religion...

Gnosticism

Definition: *anti-cosmic dualism* [i.e. a dualistic religion that is negative towards this material world]

Features:

Unknown God
Lesser Demiurge created the world—an evil act!
Spark of God in man
Secret knowledge (lit. *gnosis*) redeems you!

New Testament: Jesus is confessed as coming “in the flesh” (1 John 4:2).

Opp. Doceticism

Irenaeus, *Against the Heresies*

Cf. Kurt Randolph, *Gnosis: The Nature & History of Gnosticism*

Second-Century Authority Challenge

Apostles no present

Apostles impersonated – even in the NT era (1 & 2 Thessalonians)

Illus. Lots of apostolic “decoys” on the water, but no apostle.

Solution: The permanent, public, apostolic word

E.g. Multiple gospels, multiple apostles – possibly explains tension between apostle and word (Gal. 1 & 2)

The Bible: Sixty-Six Books

Canon – lit. “reed” (Greek), which became the standard measure (like a *yardstick*) or rule (like a *ruler*).

Definition – the official list of biblical books

Canonization = the process of picking the books for the Bible

Question: *What gives the biblical books their authority?*

Church History – Catholic vs. Protestant answer

Illus. An all-star athlete at pre-season tryouts.

Cf. C. E. Hill, *Who Chose the Gospels?*

External & Internal Criteria for Canonization

The external criteria involve *two epicenters of revelation*:

OT – Moses

Deuteronomy 18 – “a prophet like you”

➔ Prophetic Tradition

Apocrypha (or Deuterocanonical Books)?

Not accepted by the Jews

Textual Confidence: Scribal Accuracy

NT – Jesus

John 14-16 – “the Spirit of Truth”

➔ Apostolic Authority

Pseudepigrapha?

Not “according to the Scriptures”

Textual Confidence: Over 5000 manuscripts, many early

The internal criteria involve *spiritual receptivity*:

Jesus said, “If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself” (John 7:17).

The Bible has authority because it is inspired by *God*—it is literally “God-breathed” (2 Timothy 3:16-17).

Recognizing this divine voice is less a matter of the head, than of the heart (a willingness to obey).

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Lecture 25: Creeds and Doctrinal Development

March 23, 2020

Nicene Creed – AD 325

Trinity – One Being, Three Persons

Heresies:

Sabellius – one being, one person (modalism) – cf. United Pentecostals

Arius – multiple beings, multiple persons – cf. Jehovah’s Witnesses

The Mystery of the Gospel (cf. 1 Timothy 3:16)

“begotten, not made”

The Father is unbegotten, but the Son is eternally begotten.

“consubstantial (*homoousios*) with the Father”

Not simply “very God from very God” but *one being* with the Father.

Definition of Chalcedon – AD 451

Incarnation – One Person, Two Natures

Heresies:

Apollinarius – one person, one (complete) nature (cf. spacesuit Christology)

Nestorius – two persons, two natures (cf. adoptionism)

Opp. Cyril of Alexandria – hypostatic union, Theotokos

The Mystery of the Gospel (*exploration with adoration*)

Four Fences – without confusion, without change, without division, without separation

What is a creed?

Latin *credo* – “I believe...”

Creed – a recitable statement of faith

Baptismal Creed – Apostles Creed – Nicene Creed (cf. 1 Corinthians 8:6)

Illus. The Pledge of Allegiance – initiation rite, expands in light of communism (“under God”)

Confession – a long statement of faith (16th century)

Not recitable → catechisms (Q&A)

An Occasional Document

A creed defines the faith (what is already believed) at the point of attack, in order to define church boundaries.

Heretics love vagueness (e.g. Arians – “according to the Scripture”).

Illus. Cornelius Woelfkin at the Northern Baptist Convention (1922)

Special vocabulary (cf. antibiotics) and increased understanding

As a result, doctrine grows—the church is being trained through trial and draws from its one Source.

Illus. Lifetime lessons learned in personal crises through asking better questions of the Text (Ps. 119).

Question of Authority

Future Generations – a functional document becomes authoritative (e.g. Declaration of Independence)

Different Kinds of Authority – derivative authority, authority of precedence

Illus. Teachers vs. Parents, Supreme Court vs. Constitution

Athanasius – *sola scriptura*

“...those should of right be our teachers, and to them **only** is it necessary to give heed” (Festal Letter II).

“...observe the traditions of the fathers, and **chiefly** the holy faith of our Lord Jesus Christ, which you have learned from the Scripture...” (Antony, p. 220; cf. Basil of Caesarea).

Creed vs. creed

Scripture – what the church must believe (Jude 3 – “the faith once for all [time] delivered”)

“Vainly do they run about with the pretext that they have demanded Councils for the faith’s sake, for divine Scripture is **sufficient** above all things” (*De Synodis* 6).

Creed – what the church *already* believes and confesses with terminology targeting a specific heresy

“...what they wrote down was no discovery of theirs, but is the same as was taught by the Apostles” (5).

“What need is there of Councils, when the Nicene is **sufficient**, as against the Arian heresy...?” (6).

Lecture 26: Augustine and Western Christianity

March 25, 2020

Augustine of Hippo (d. 430)

Significance

East vs. West

Power/perfection vs. sin/weakness – e.g. Augustine hears about *The Life of Antony*

Would the West have had a Reformation without Augustine?

Augustine's view of grace vs. Augustine's view of the church (cf. Donatist controversy)

Doctrinal Development

John of Damascus vs. Peter Lombard, *Sentences* and medieval dialectics

Theological "Alps"

Writings

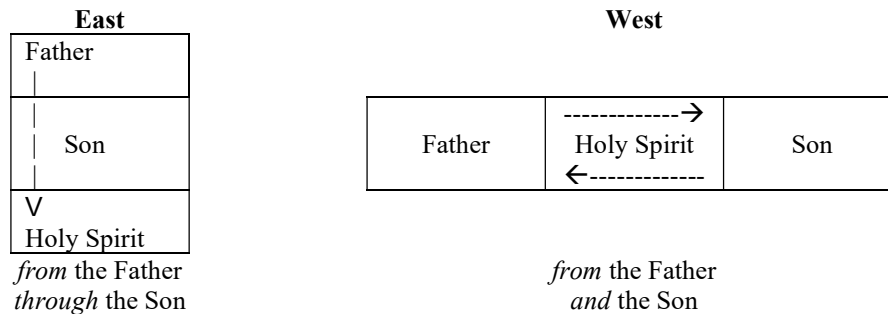
History – *The City of God* (antithesis)

Trinity → *filioque*

Grace vs. Free Will

Single Procession vs. Double Procession

Illus. Electrical Outlet vs. Battery (David N. Bell analogy)



The Pelagian Controversy

"You command continence, grant what You command, and command what You will" (*Confessions* 10.40).

against Manichees...

we have free will

Natural Ability

(man as created)

Did Augustine change his mind?

against Pelagius...

we do not have free will

Moral Inability

(man as fallen)

Illus. Staring at the sun and saying, "I can't love that person."

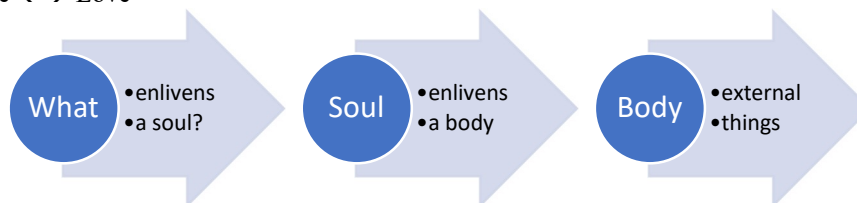
Confessions

Nothing like this in classical Greco-Roman literature (Cochrane, *Christianity and Classical Culture*, pp. 386-87).

Definition – to acknowledge one's *sins* **and** to acknowledge one's *God* (cf. Psalm 118:1; *Confessions* 11.1)

The quest for rest by imitating Christ's humility (cf. Matthew 11:25-30; *Confessions* 1.1; 7.14, 27; 9.1; 10.18)

Result: Praise ↔ Love



"Late have I loved you, beauty so old and so new: late have I loved you.

And see, you were within and I was in the external world and sought you there..." (*Confessions* 10.38)

Application: Do not use God to enjoy things, but use things to enjoy God.

Illus. Lover's Bouquet

Lecture 27: Developments in Tradition and Expansion

March 27, 2020

Developments in Tradition

Illus. Federal withholding, Federal income tax – a new normal

Bishops

James Burtchaell, *From Synagogue to Church*

Jewish Synagogue → Apostolic Church (1st century) → Episcopacy (2nd century)

Episcopacy = monarchical bishop (east) + apostolic succession (west)

Ignatius of Antioch – bishop as guarantors of orthodoxy?

Patriarchs vs. the primacy of Rome

Rituals

Sign of the Cross

Infant Baptism – North Africa, sponsors

Saints, Relics, Icons

Martyrs → “birth” day, relics, All Saints Day

At what point does honor become worship?

Illus. Memorial Day, Haye’s Presidential Library

Iconoclasm – housewives with kitchen knives, Nehushtan (2 Kings 18:4)

Mary (BVM)

Theotokos – “Mother of God” (AD 431)

Ascetic model → Catholic “brand”

How legitimate is this doctrinal development?

John Henry Newman – “crucial test”

Pius IX (1854) – “Immaculate Conception”

Pius XII (1950) – “Our Lady’s Assumption”

Pius XII (1954) – “Universal Queenship of Mary”

Vatican II (1962-65) – an untouched doctrine

Co-Redemptrix, Mediatrix of All Grace, Empress of Heaven, etc.

How adequate is *dulia* (“veneration”) vs. *latria* (“adoration”)?

“For there is one God, and one mediator between God and men, the man Christ Jesus...” (1 Timothy 2:5).

Developments in Expansion

Pope Gregory I (540-604) – Imperial Impulse

Last Latin Father – First Medieval Pope – Latin Doctor

Governmental

Senatorial – Ambassador – Benedictine monk → strong central government

Expansive

Italy, Gaul, Spain, Britain → Augustine of Canterbury (to make *angli* into *angeli*)

Paternalistic (“pope”)

The Book of Pastoral Rule – uniformity in liturgy and language

“I know not what bishop is not subject to the Apostolic See.”

Patrick of Ireland (c. 390-460) – Evangelical Impulse

Hagiography vs. *Confessions*

Illus. Parson Weems

Traits

Rustic – Loyal – Spiritual – Biblical – Orthodox – Rejected

Legacy

The Great Commission

Western Civilization

Lecture 28: Developments in the Papacy

March 30, 2020

The Medieval Trend in the Papacy: More and More Temporal Power

Gregory I – purgatory	Papal States (AD 956-1870)
Gregory III – images	Capitulary of Saxony
Adrian I – first anathema towards a ruler	Pseudo-Isidorian Decretals
Leo III – judge of all, judged by none	Pornocracy (AD 904-964)
Nicholas I – princes over all the earth	Opp. Arnulf, bishop of Orleans (AD 991)

Clarification: *Assessing the office of the papacy vs. the pope as a man*

Illus. U.S. presidency vs. a president

The Cluny Reform

Issues: incontinence, simony, lay investiture

Clash: Pope vs. King

Illus. Gregory VII (Hildebrand) (AD 1073-1085) vs. Henry IV

Illus. Innocent III vs. John – cf. *Magna Carta*

Medieval Fruits of the Trend in Temporal Power

Increased Authority

Lateran Council (AD 1102) – the consciences of bishops bound on oath

Paschal II (AD 1116) – first general indulgence and first to assert, “I absolve you from your sins.”

Advocacy of the Sword

Crusades without – beginning with Gregory VII and implemented by Urban II

Inquisitions within – beginning with Innocent III and fueled by Gregory IX

Assessment of the Papal Trend

How much of this “fruit” represents the authority of Christ?

The Nature of Christian Oneness

Uniformity – requires centralized authority and force (e.g. the date of Easter)

Unity – allows for individual liberty of conscience (unity in cultural diversity, not “lording it over”)

1. Gospel Core – “evangelical unity” (cf. the outline of Romans and Galatians)
2. Personal Goal – “faith working through love” (Galatians 5:6)
3. Church Polity – decentralized government (e.g. Galatians 2:1-10, Paul and Peter)

The High Stakes of Papal Claims

“The Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered” (CCC 882).

Vatican I – papal infallibility (*ex cathedra*) – not in discipline, policy, or private opinion

Papal Encyclicals – Pius XII, *Humani Generis* (1950)

If these claims are legitimate, then disobedience to the pope is disobedience to Christ.

Illus. Paul VI, *Humanae Vitae* (1968) – birth control

If these claims are illegitimate, then the so-called “vicar of Christ” replaces Christ and the office becomes cultic.

Illus. Diotrophes (3 John 9 – “who loves to be first among them,” excommunicates the brothers)

Biblical Assessment

Matthew 16 – Peter as “the rock” with the keys of the kingdom

Ans. Matthew 18 – the power of the keys in a local congregation

Acts 1 – apostolic succession?

1 Samuel 8 – the desire for a visible king, fulfilled in the Incarnation

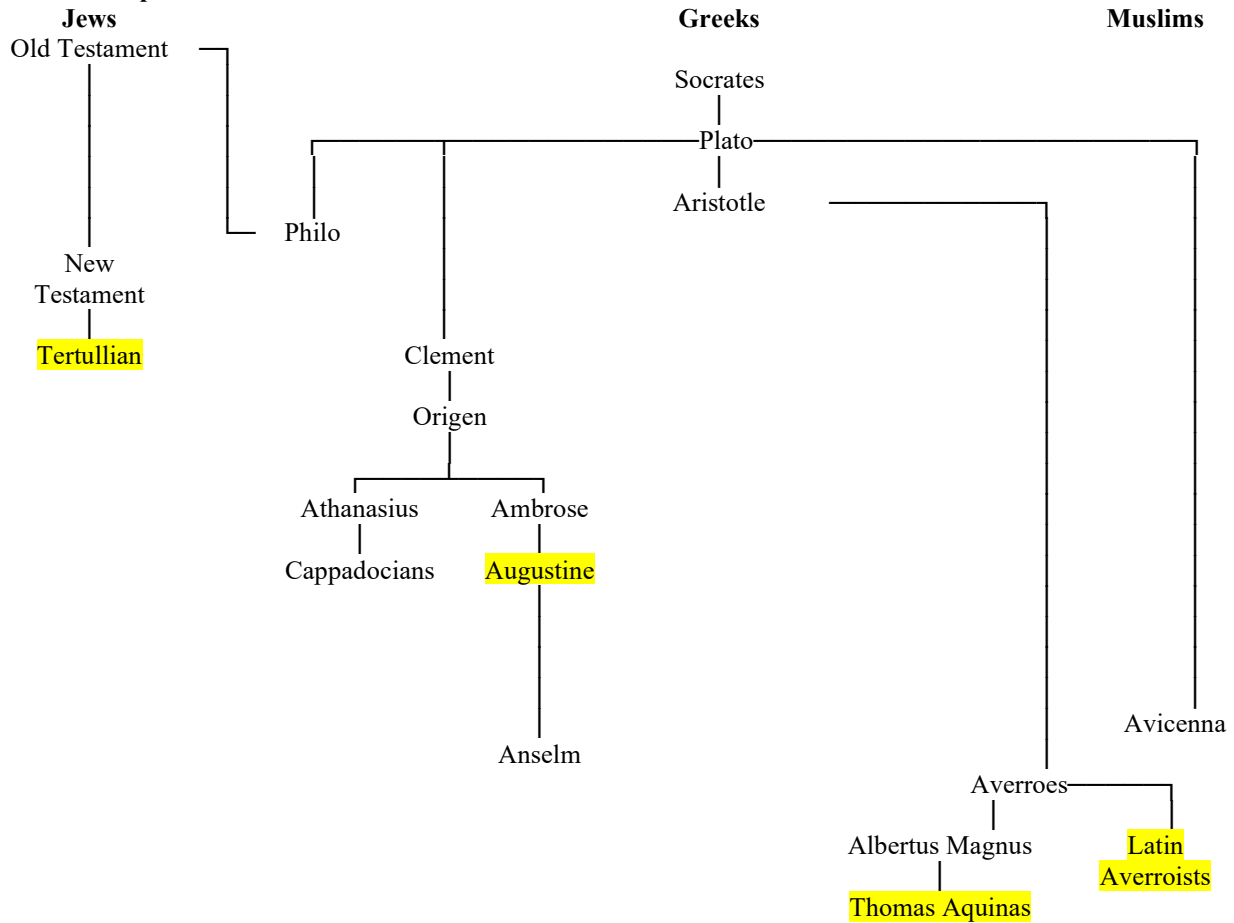
John 13-16 – the Vicar of Christ is the Holy Spirit, the universal Chrism (2 Cor. 1:21-22; 1 Jn. 2:20-27)

Sum: Demands for “the tangible, the material, the sensible as an accompaniment of the purely spiritual” (Cannon).

Lecture 29: Faith and Reason in Scholasticism

April 1, 2020

Four Philosophical Schools



Other Scholastic Theologians: Bonaventure, Duns Scotus, William of Ockham, Gabriel Biel

Four Positions: Bible-only, Faith-seeking-understanding, Reason-then-faith, and Reason-only.

Assessment of “The A-Team”

Philosophical Exploration of the Bible	Logical Explication of the Faith	Anselm “Free Will” & the Ontological Proof	Aquinas The Five Ways
Athanasius (4 th century) & Augustine (4 th /5 th century)	Anselm (11 th century) & Aquinas (13 th century)	“...to attain what they want or to will what they ought...”	Prime Mover First Cause Necessary Being Perfect Being Designer

Sum: *Discovery* → *Scholasticism*

Illus. Protestant Scholastics, 19th-century Edwardseanism

Assessment of the Four Positions

Fact/Value Split

Starting Point – autonomous reason vs. the noetic effects of sin (Rom. 1:21-22)

Law & Gospel – the Copernican Revolution of the heart (Machen) (Jn. 7:17)

Which position would Job be? Machen? Intelligent Design? the College? You?

Lecture 30: Martin Luther and the Indulgence Controversy

April 3, 2020

Martin Luther – German Protestant reformer (1483-1546)

Influential Writer – ¼ books, hands in writing position at death

Controversial Leader – as with the claims of the papacy, the stakes are high!

Luther himself felt the weight of his position:

Imperial Diet at Worms, Germany

“Are these your books?”

“Do you defend them, or do you care to reject a part?”

Second Day (April 18, 1521): *Well-known boldness!* “*Here I stand.*”

Three Kinds – clear gospel, Roman abuses, attacks on private individuals

“How can you assume that you are the only one to understand the sense of Scripture?”

“Unless I am convicted by Scripture and plain reason...my conscience is captive to the Word of God.”

First Day (April 17, 1521): *Stage Fright!* *Not toward men, but God.*

Characteristic fear of God: first Mass (1507)

Characteristic sense of sin: “...more caustic than comports with my profession” (1521)

Luther’s antisemitic statements – not racist, but religious

Background to the Indulgence Controversy

Martin Luther: Augustinian monk – Doctor of Sacred Scripture – parish priest in Wittenberg, Electoral Saxony

Frederick the Wise: growing relics collection – available on All Saints Day (November 1st)

Leo X and Albert of Brandenburg: plenary indulgence for St. Peter’s Basilica – Johann Tetzel

Ninety-Five Theses (October 31, 1517) – not doctrinal, but moral attack on greed

Significance to the Indulgence Controversy

Calls for Reform (*tam in capite quam in membris*)

Traditional Ways:

Mystics – e.g. Savonarola

Councils – e.g. Lateran V (1512-17) – *no solutions, no analysis, no will to reform!*

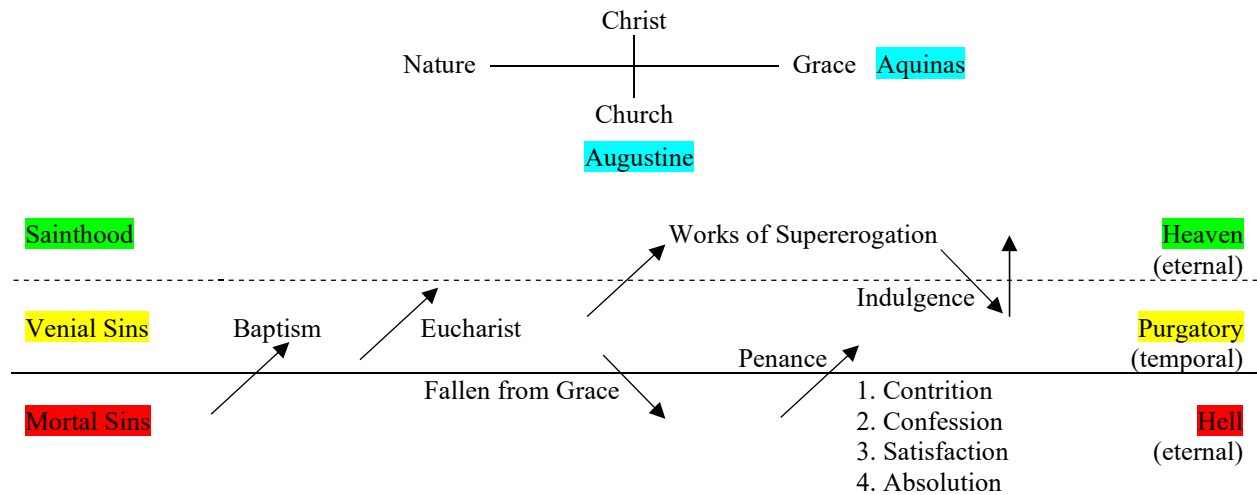
New Ways:

Humanists: *pietas* and *paideia* – e.g. Erasmus, *Enchiridion* (1503) and his Greek NT (1516)

Protestants: problem with morals, due to problem with doctrine (“Antichrist”)

Late Medieval Catholic Theology

Sacrament: a ritual that confers grace *ex opere operato* (1205)



Sum: Salvation through the *church* in a process of *merit*, even from the treasury of the saints (indulgence).

Lecture 31: Martin Luther and Christian Liberty

April 6, 2020

Luther's Theme: *Liberty*

Name: Protestant Reformation – in continuity or discontinuity with the church?

Illus. Whig vs. Tory interpretation

Which one is the correct interpretation of the event?

Three Issues in the Protestant Reformation

Liberty of Conscience – Unity vs. Uniformity

“Unless I am convinced by Scripture and plain reason...my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe” (Luther).

Justification – Faith Alone vs. Faith and Works

Authority – who has the right to decide orthodox *faith* and *practice*?

Scripture and Tradition: Trent (2.0)—Protestant (1.0)—Anabaptist (0.0)

Magisterium vs. People

Illus. Supreme Court vs. Original Intent

Definition of Church – Augustinian Church (sacraments) vs. Augustinian Grace (election)

Sum: Authority—Justification—Liberty (cf. Galatians, the 1520 treatises)

Luther's Claim: *Spiritual Abuse*

Definition – binding the conscience to human authority as if to divine authority

Illus. Matthew 16 – “stumbling block”

Matthew 18 – “millstone”

Papacy – Vicar of Christ or Antichrist?

An Open Letter to the Christian Nobility (1520)

Three Walls of the Romanists:

1. Spiritual Power > Temporal Power
2. Interpretation of Scripture belongs to the pope.
3. Only the pope can call a council.

Response:

Priesthood of Believers

Keys → Congregation

“It was not the Church that appointed these things, but the tyrants of the churches, without the consent of the Church, which is the people of God” (Luther, *Babylonian Captivity*, p. 131).

Train of Abuses & Proposals for Reform

The Babylonian Captivity of the Church (1520)

Three Captivities of the Mass:

1. Both Kinds – not the bread only
2. Transubstantiation – “an opinion” not required of faith
3. Mass as Good Work and Sacrifice – both are errors:
“They have come to ascribe to the sacrament what belongs to the prayers [the good work of priests], and to offer to God what should be received as a benefit [‘Christ Himself’]” (160-61).

The Glory of God

By necessity, God alone works—God deals with man through promise, and man deals with God through faith.

Word and Sacrament

The word gives the promise, and a sign confirms the word, but a sign is not absolutely necessary (Augustine).

The **Mass** is Christ's *testament* (covenant by death) with a *promise* to be believed and an *inheritance* to be received.

Do you believe—that is, do you “lay hold on the word of Christ” as your own?

Do you receive Christ in the mass “by faith alone,” not as a work but as an heir or a beggar, without boasting?

If so, you will be moved by God's “overflowing goodness...lavished” in Christ to love Him above all things!

Assessment from the Book of Hebrews

Believers are *priests in Christ*, having a cleansed conscience and immediate access to God in prayer and at death.

Lecture 32: Reformed Christianity

April 8, 2020

Review

Three Eras in Church History – Patristic, Medieval, Modern
Three Traditions in Christianity – Orthodox, Catholic, Protestant
Three Families of Protestants – Lutheran, Reformed, Anglican
What countries adopted these various forms of Protestantism?

Sadoletto & Calvin, *A Reformation Debate*

Two humanist scholars, but one emphasizes the role of conscience in overcoming an “indolent theology.”
Two appeals beyond the secularism of today, but one emphasizes the glory of God over the value of the soul.
Sadoletto – Think of your soul!
Calvin – Think of your God!
Application – Classical & Christian Education

Reformed Beginnings: *Switzerland*

Zurich – *Ulrich Zwingli* (1484-1531)

Humanist, Pastor, Patriot – an independent source of Protestant theology
Bibliocracy – a church-state union taking the Bible literally (e.g. iconoclasm)
Anabaptists – an illegal offshoot of biblical literalism
Sacraments – covenant baptism and memorial supper

Geneva – *John Calvin* (1509-1564)

Humanist, Writer – “a poor, timid scholar”
“Sudden Conversion” – Nicholas Cop sermon on All Saints Day (1533)
The Institutes of the Christian Religion (1536-1559)
Geneva—Strasbourg—Geneva – two threats and a cross of “a thousand deaths”

How did Reformed Christianity relate to the two existing communities?

Unification Efforts in Western Christianity

Among Protestants – The Marburg Colloquy (1529)

Marburg Articles – fourteen points of agreement, one point of disagreement
Zwingli: “The flesh profits nothing” (John 6:63).
Luther: *Hoc est corpus meum* (“This is My body.”)
After apologies, the two men never met again.

Between Protestants and Catholics

Augsburg (1530) – Melancthon minimalism vs. the Augsburg Confession
Regensburg (1531) – doctrinal equivocation and ambiguity (e.g. Contarini’s “double justification”)
Catholic historian: Faith and works is left unclear, and merit is not even mentioned (Bedouelle)
Luther: Consequences are ignored and heresy allowed. “Making distinctions is part of confessing.”

Among Catholics – The Council of Trent (1545-47, 1551-52, 1562-63)

Catholic Reform (self-realization) or Counter Reformation (self-defense)?
Key to Success: The simultaneous pursuit of dogma and discipline (Bedouelle).
Result: Cure the Roman Curia, but leave the papacy in place.

Assessment

What is the definition of the church?

Sadoletto: “...that which in all parts...has been always and everywhere directed by the one Spirit” (p. 41).
Calvin: “...a society...bound together by the one doctrine and the one Spirit of Christ” (p. 62).
Sola Ecclesia vs. Sola Scriptura (p. 47)
Jesus: “...those also who are to believe in Me through their word; that they all may be one” (p. 46, John 17:20).

Lecture 33: The Justification Controversy
 April 10, 2020

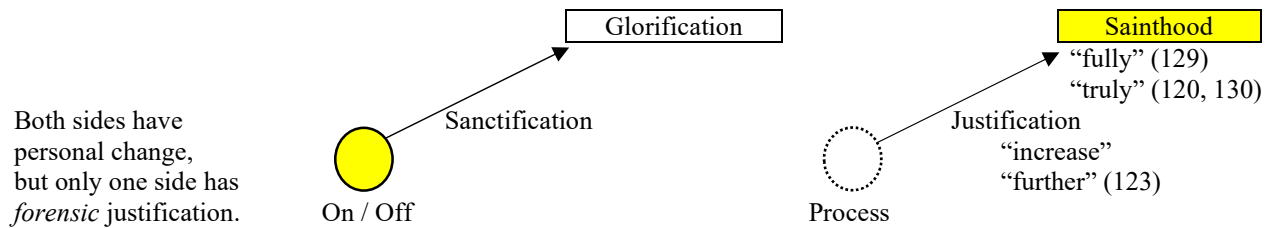
Challenging Controversy: "...the main hinge on which religion turns..." (Calvin 96)
 ...over salvation, not God and Christ
 ...over possible addition, not subtraction – *so much Scripture quoted!*
 ...over technical definitions and descriptions – *beware how terminology changes by its context!*
 ...over the nature of God, "who justifies the ungodly" (Romans 4:5)

Doctrinal Terminology

Justify (δικαιῶ)		Grace (χάρις)	
Calvin	Trent	Calvin	Trent
"reckon righteous" (96-7) Luke 7:29 – God Luke 7:35 – wisdom Luke 16:15 – themselves	"make righteous" (120) "...not only are we reputed but we are truly called and are just" (120)	"...the acceptance with which God receives us into his favor as righteous men" (97; cf. 103)	"...disposed through His quickenings and helping grace to convert themselves" (117)
Forensic Analogy <i>guilt-free by declaration</i> "...to acquit of guilt him who was accused" (98)	Medical Analogy <i>transform by transfusion</i> "...they contract through [Adam] injustice" (116)	Gift of Acceptance "...instead of a Judge a gracious Father" (96)	Gift of Empowerment 1. Prevenient Grace (117) 2. Conditional Grace: "...cooperation" (120).

Doctrinal Concepts: "...to avoid contention over a word, if we look upon the thing itself..." (Calvin 99)

	Calvin	Trent
Elements	1. Remission of Sins (97) – "pardon" (99) 2. Reckoned Status – "considered...just" (99)	1. Remission of Sins – through baptism (119) 2. Renewed Spirit – faith, hope, and love (120)
Means	Imputation of the Righteousness of Christ (97) "...the obedience of Christ is reckoned to us as if it were our own" (113, Rom. 5:19)	Infusion of the Justice of God (120) "...the love of God is poured forth by the Holy Spirit in the hearts" (Rom. 5:5)
Illustration	Marriage – Union with Christ The Wedding Pronouncement The Transfer of Debt and Riches	Drugs for Athletic Tryouts – Health & Power Medicine to remission, but relapse possible. Performance enhancements for victory (126).



What is the basis of this personal change? When is a person's "Big Day" in court?

Assessment

- Courtroom Analogy of Salvation
- Reckon vs. Truly
Abraham: "God...calls into being that which does not exist" (Rom. 4:17).
Union: Christ is reckoned guilty *for us*—we are reckoned righteous *in Him* (2 Cor. 5:14, 21).
- Personal Assurance vs. Presumption and Antinomian License
Union with Christ brings both *justification* and *sanctification* (1 Cor. 1:30).
The conditions are certain in Christ for every believer—sealed and led by the Holy Spirit (Ph. 1:6; 2:13).
Immediate Presence in Prayer and in Death
- Closure vs. Open Event
Atonement—Justification—Assurance ←(all have the same shape)
Jesus to the Prostitute: "Your faith has saved you; go in peace" (Luke 7:50).

Source: Calvin, John and Sadoletto, Jacopo. *A Reformation Debate*. Ed. John C. Olin. New York: Harper Torchbooks, 1966.

Lecture 34: Developments in English Christianity

April 15, 2020

Benefits of the Reformation

Gospel Clarity – five “solae”

Salvation by grace *alone* through faith *alone* in Christ *alone*,
on the basis of Scripture *alone* to the glory of God *alone*.

Vernacular Bible

Martin Luther – NT (1521-1522) and OT with Apocrypha (1523-1534)

John Wycliffe and the Lollard Movement – from the Latin Vulgate

William Tyndale – NT (1526, 1534) and the Pentateuch (1530)

Complete English Bibles:

Miles Coverdale (1535)

John Rogers (1537 “Matthews Bible”)

Great Bible (1539, 1540 “Cranmer Bible”)

Geneva Bible – NT (1557) and OT (1560)

King James Version (1611)

Douai-Rheims – NT (1582) and OT (1609)

Congregational Singing

Lutheran: **Normative Principle** – what is not prohibited is allowed

Luther – over forty hymns, tunes for half

Lutheran pastors – thousands of poems

Reformed: **Regulative Principle** – only offer to God what He has prescribed

French Psalter (Geneva)

Scottish Psalter

Bay Psalm Book

Isaac Watts and Charles Wesley

Protestant Denominations – named according to forms:

Creed – the official doctrinal statement (“Confession of Faith”)

Polity – the form church government

Liturgy – the order of the worship service

The English Reformation

A Bible before a Reformation

William Tyndale, *The Obedience of a Christian Man* (1528)

A Reformation before a Theology

Henry VIII – Act of Supremacy (1534) and six wives

Erastian – state over church

Thomas Cranmer – Archbishop of Canterbury (1533)

The Book of Common Prayer and *Forty-Two Articles* (later *Thirty-Nine*)

Edward VI and Lady Jane Grey

“Bloody” Mary (1553-1558)

Latimer and Ridley (*Foxe’s Book of Martyrs*)

Cranmer – six recantations and a final “recantation”

Marian Exiles (Geneva)

John Knox (Scotland)

English Puritans

Elizabethan Settlement

The Church of England – *via media*

Protestant in doctrine

Catholic in form

The End of Christendom

(*American religious liberty*) →

Presbyterians – Church of Scotland
Separatists – Plymouth Pilgrims
Congregationalists – New England Way
Baptists – the final Protestant form

Hermeneutical Differences in the Regulative Principle

Presbyterians/Congregationalists – taught in OT, not abrogated by NT

Baptists – no church-state union, no infant baptism – not taught in NT

Lecture 35: Pietism and the Evangelical Revivals

April 17, 2020

Evangelical Revivals (1700s)

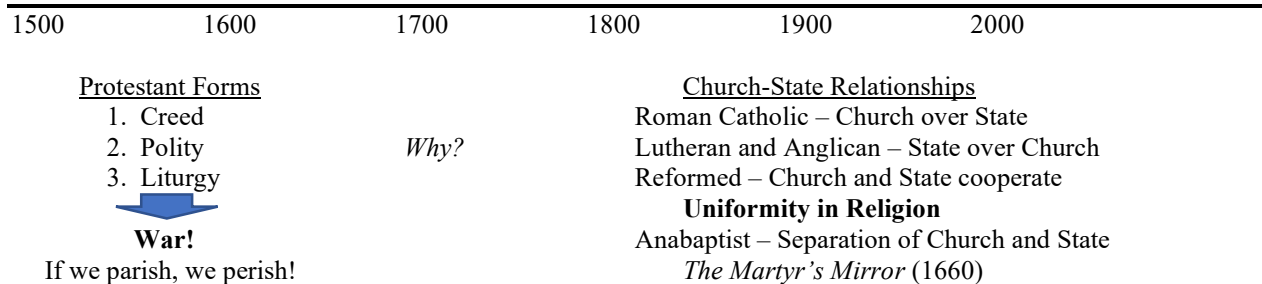
*a movement
not a denomination*



Illus. Northampton, Massachusetts (1734-35)
Evangelical – Gr. “gospel”
Revivals – renewed life
Motto: “You must be born again” (John 3:8)

What historical situations occasioned the Evangelical Movement?

The Church Dilemma



Proposed Solutions

Formalism – form only

Anabaptist ————— Latitudinarian

John Locke, *Letter Concerning Toleration* and the Act of Toleration (1689)

Puritanism – heart and form

John Calvin, *The Necessity of Reforming the Church* (1544)

The New England Way – regenerate church membership with infant baptism

Pietism – heart only

Luther vs. Calvin – the definition of faith

Philip Jacob Spener, *Pia Desideria* (1675) – August Hermann Francke (Halle), “cabinet of wonders”

The Personal Dilemma – *The Parable of the Prodigal Son* (Luke 15)

Younger Son
(leaves the “church”)



Older Son
(slaves at “church”)

“I’m doomed! Should I do what I want and leave? Or not do what I want and slave?”

Solution – “Jesus, change what I want! Make me new! Born again!”

The Great Awakening (1740s)



Jonathan Edwards
Congregational Minister
“True religion, in great part,
consists in holy affections.”

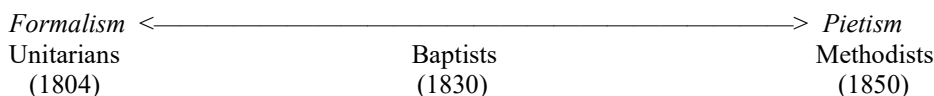


George Whitefield
“The Grand Itinerant”
Henry Scougal,
The Life of God in the Soul of Man



Oxford Holy Club
“Methodists”
John Wesley
“heart strangely warmed”

The United States of America – the end of the parish system → religious pluralism → eventually religious liberty



Evangelicals Today: “You must be born again!” (Billy Graham) – but Baptist or Methodist in form?

Lecture 36: The Sovereignty of God and Global Missions

April 20, 2020

Introduction

Andrew Delbanco, *The Real American Dream: A Meditation on Hope* (1999)

Melancholy vs. Hope

Story & Culture

Because each story is an imagined social construction, it can be deconstructed and all cultures are relative.

Ecclesiastes and Job

Revelation & Resurrection

Covenants, Prophecy, and the **Great Commission**:

“All authority has been given to Me... Go therefore and made disciples of all nations...” (Matt. 28:18-20).

Christianity has the audacity to challenge cultures to repent of their stories and to believe the good news!

Christianity is objective—a fact-value union between history and story.

William Carey (1761-1834) – Father of Modern Missions

Three Influences on Carey:

1. Bible – the Great Commission is still in effect (“...even to the end of the age”)
2. David Brainerd – Puritan missions to native North Americans
3. *Captain Cook’s Voyages* – British explorations of the Pacific Ocean

Carey’s Context: Hyper-Calvinist Paralysis

The Great Omission?

Early Expansion into Europe – Patrick and Irish monks, Roman Catholic missions to England and the Continent

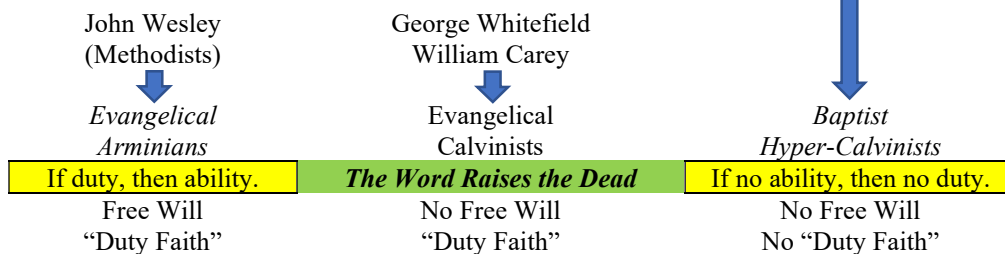
Later Expansion to Europeans Colonies – Spanish Jesuits, Francis Xavier, Moravians, John Eliot of Roxbury

The Rejected Proposal

“Young man, sit down, sit down.

[Davis 16]

When God pleases to convert the heathen, He’ll do it without consulting you or me” (John Ryland, Sr.).



Carey’s Contribution: A Theology of Means

“...the first Anglo-Saxon Protestant either in America or Great Britain to propose

[Davis 23]

that Christians take concrete steps to bring their Gospel to all the human race” (Kenneth Scott Latourette).

*An Enquiry into the Obligation of
Christians to use Means for the
Conversion of the Heathens*

1792

Baptist Missionary Society

“Expect great things from God,
attempt great things for God.”
—sermon on Isaiah 54:2-3

Missionary to India...the Serampore Press translated and published the Bible in almost **forty languages**,...

...plus botany, steam power, banking, medicine, agriculture, schools, astronomy, forestry, and women’s rights.

—Vishal & Ruth Mangalwadi, *The Legacy of William Carey: A Model for the Transformation of a Culture*

1800s Missionary Explosion

Missionaries – Adoniram Judson (Burma), J. Hudson Taylor (China), David Livingston (Africa),...

College Students

Haystack Prayer Meeting (1806) – the beginning of American foreign missions

Northfield Hundred (1886) – the beginning of the Student Volunteer Movement

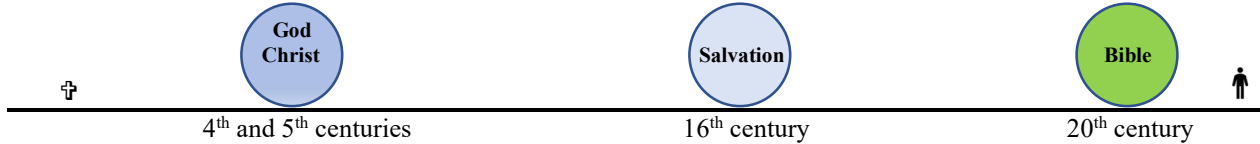
How about you?

Lecture 37: Fundamentalism and Modernism

April 22, 2020

Review: Three Eras—Three Traditions—Three Protestant Families (plus a latecomer—the Methodists!)

Three Large Controversies



Common Feature: Divine-Human “Both/And”

Model: *Hypostatic Union of the Incarnation*

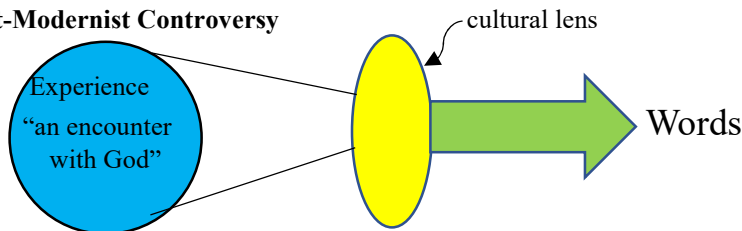
- Illus. The impeccability of Christ—real temptation, but without sin.
- The sovereignty of God in salvation—real conversion, but without free will.
- The inspiration of the Bible—real human language, but without error.

Personal Importance of the Bible Controversy

The Gospel of John – Saving faith involves not just *what* you believe, but also *why* you believe it.

- Faith based on personal experience – reasonable inferences from “signs” (John 2:23ff).
 - Faith based on human testimony – helpful guidance for a season (John 4:39-42).
 - Faith based on divine testimony – the ultimate confession of faith (John 6:66-71).
- } *At some point, souls must hear the word of God for themselves.*

Fundamentalist-Modernist Controversy



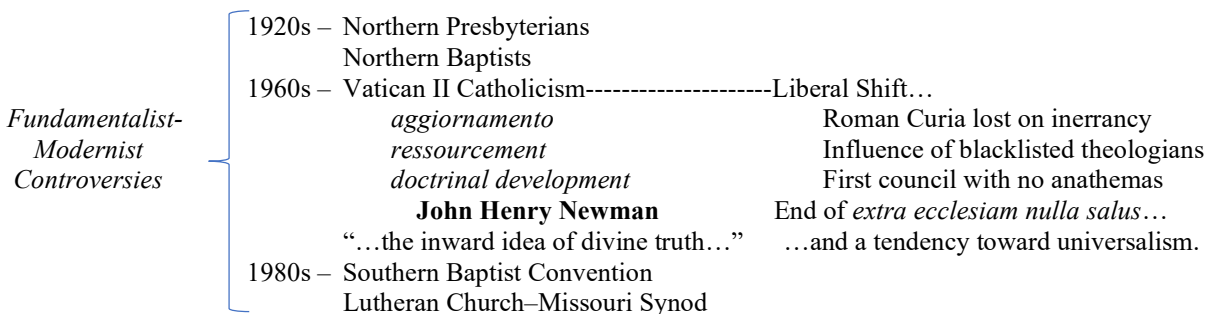
Lutheran Pietism → German Liberalism
(heart vs. form) (heart vs. words)

1920s American Context

Modernist – a fact-value split of meaning (the “kernel”) from words (the “husk”)

Fundamentalist – words reflect reality (literalism), and reality only changes with redemption

“...those who still cling to the great fundamentals, and who mean to do battle royal for the fundamentals, shall be called ‘fundamentalists’” (Curtis Lee Laws, *Watchman-Examiner*, 15 July 1920).



Test Case: *The Loss of the Wrath of God*

The Kingdom of God → the Social Gospel (now called Social Justice)

C. S. Lewis – revelation as myth, the atonement as theory, hell as self-created habit

Modernism Fits the Mood of Modernity (and Postmodernity)

The fact-value split turns value into an individual’s right to choose; therefore, any authoritative claim is judging. The fact-value union of Christianity stands on the verbal revelation of God and the bodily resurrection of Christ.

Lecture 38: The Marriage Controversy

April 24, 2020

“...in the last days **difficult times** will come” (2 Timothy 4:1-5)

lovers of self
lovers of money
lovers of pleasure

...rather than lovers of God...

“...holding to a *form* of godliness,
although they have
denied its *power*.”

How did we arrive at this place in the West?

The Rights Revolution

Anglo-Saxon Witan → Magna Carta (1215) → English Bill of Rights (1689)

American Revolution (1776) → the double standard of American slavery

“Behold the *sons of liberty*, oppressing and tyrannizing over many thousands of poor blacks,
who have as good a claim to liberty as themselves” (Samuel Hopkins, taught by Jonathan Edwards)

The Lincoln-Douglas Debates (1858)

Stephen Douglas – popular sovereignty

Abraham Lincoln – natural rights are not up for a vote

Rights sometimes conflict with rights (Dred Scott case).

Does immorality have rights?

Abolitionism → Women’s Suffrage (1920) → Civil Rights Movement (1950s/60s)

Martin Luther King, Jr. – “I Have a Dream” (1963) vs. Jim Crow laws and mob lynching

Malcolm X – shift from “integration into the American mainstream” to “group self-determination” (Foner)

“What persuaded large numbers of white children of ‘affluence’ that they were ‘unfree’?”

In part, the answer lay in a redefinition of the meaning of freedom by...the ‘New Left’” (Foner).

Tension: Anti-discrimination based on determinism (race) vs. Anti-discrimination based on freedom (sex)

The Sexual Revolution

→ Birth Control – *Griswold v. Connecticut* (1965)

→ Abortion – *Roe v. Wade* (1973)

→ No-Fault Divorce Laws – all fifty states without a Supreme Court ruling – e.g. California (1969)

→ Cohabitation – a next generation of children first “try” marriage

→ Homosexuality – *Lawrence v. Texas* (2003) and *Obergefell v. Hodges* (2015)

→ Transgender Rights – the latest in the New Left revolution

Supreme Court (1992, 2003)

“At the heart of liberty is the right to define one’s own concept
of existence, of meaning, of the universe, and of the mystery of human life.”

Fact-Value Split

American Story – Sovereign **God** → Sovereign **People** → Sovereign **Self** – a very lonely, virtual reality...

Self-Defeating and Reductionistic – a denial of human community, human nature, human limitations

Biblical Assessment

Ezekiel 16:49-50 – Cultural homosexuality is a symptom of cultural inhospitality.

Jesus’ Ethics of Marriage (Matthew 19)

The Beginning

Genesis 1 – Two Complementarian Genders

Genesis 2 – The Covenant for Sexual Union

Transcultural Value based on Historical Fact
(involves gender and sexuality)

The Resurrection – affirms and transcends the physical body

Paul’s Cultural Analysis (Romans 1)

The Crime – willful ignorance and refusal to worship God

The Punishment – handed over to lust and a depraved mind

America Rejects the Knowledge of God

Protestant Churches – Fundamentalist-Modernist Controversies (1920s)

Supreme Court – Prayer – *Engel v. Vitale* (1962)

Bible Reading – *School District of Abington Township v. Schempp* (1963)

Sexual Revolution – Is this the “handing over” due to rejecting God in church and state?

If so, then America is *already* under judgment.

If so, then true *reform* must include true *religion*—the **Cross** as the *one* atonement for a *world* of guilt.