

notes on Back of #4
New test.

Weg

Lecture 4

Reformation/ counter Reformation and beyond.

next week:
462-475 (The Conquest)
503-five pillars - 565 (to top)

next week
Hog 6 Chap 5

132-157
middle

Before The Reformation

There had been many protest movements before Luther, but none had the impact which his became.

the last half of the 14th cent. and early part of the 15th, religious life in Europe was in shambles.

Many protest attempts had been crushed by the pope including the attempt by Wycliff and Huss in the 14th century. Huss was burned at the stake but they were advocates of many ideals found in the later protestant movement.

the moral prestige of the Papacy waned. John the 22nd lived in luxury and tried to stamp out the Franciscans as an affront to Christianity because of their poverty.

when those who protested wanted change they meant a change in the inefficient bureaucracy and legal system as well as immorality of the clergy.

The Renaissance, which was a revival of ancient humanistic letters, the flowering of art and the continued development of science --desired intellectual changes as well.

The Papacy had become a political power in the complex Italian situation and thus they needed more revenue. One way was the sale of Indulgences which are essentially 'buying the forgiveness of sins'

this is what originally aroused the protest of Luther.

The northern Christians (Germany, Sweden, etc.) did not want

to support the political and artistic requirements of the Papacy.

The Reformation technically began in 1517 when Luther nailed his 95 theis to the front door of the church in Wittenburg.

His protests not only included the sale of indulgences but in the next three years he he argued that good works have nothing to do with salvation, he denied the primacy of the pope and the infallibility of general councils, attacked clerical celibacy (he himself married an x cistercian nun in 1524), he argued against 'transubstantiation' and the indelibility of priestly ordination as well as demanding far-reaching reform in the religious orders.

Rome excommunicated him in 1521 on Jan. 3. but he had support from the secular government since he took the side of the princes against a peasants uprising from 1524-26.

He made the Bible central and translated the scriptures into German.

Lutheranism became the faith of about two thirds of Germany and Scandanavia.

His Ult. Conc. and The basis of his theology was that we are justified by faith (Rom. 11) and he was ready to throw out the book of James (faith w/o works is dead) as well as Jude, Hebrews and Revelation.

H. R. He was an Augustinian monk befor the break so had Augustines view of God.

Hum. Pred. is the most involved. He felt we are totally depraved and hopelessly sinful. we deserve total damnation and grace is our only hope.

the better one tries to be the more perverted one becomes.

we are deceived about ourselves, both good and evil, and can't know the truth in ourselves.

the human capacity for love has become hatred so the only reason we love is to get something out of it.

sin is universal, world is not sinful, humans are. Man thinks he can do without God--Pride.

Unbelief--cannot trust God, are sinners because of revolt from God and will believe only what doesn't infringe on our lives.

Result is 1. fate and death. realization that we have no control over our lives. we are born to die.

2. guilt and condemnation. our own standards condemn us.

3. meaninglessness and emptiness. nothing makes sense anymore., no reason to live, no hope.

solution accept what Jesus has done for man, he is mediator-prophet, priest and king--sacrificed for our salvation.

Grace is unearned favor, not earned by religious acts.

faith means commitment of whole human to love of God in Christ and the rejection of my own ability to do anything since Christ died for all. stop trying and respond to love then God says "not guilty". it is complete response of whole being that saves us.

Hell is where God isn't. People make the choice. felt everyone gets at least one chance to accept or reject God. if reject God, you choose Hell because you want to be God.

John Calvin

Most dynamic of the reformers. He took over Geneva in 1541

which was the center of the Swiss reformation. made it a rigid theocracy with a austere lifestyle --protestant aceticism--all forms of mere pleasure were outlawed including dancing and cardplaying.

He produced a massive, rigorously argues theological system based on predestination by a transcendent God far beyond the reach of man's understanding and saturated with hyper-Augustinian pessimism.

said the bible contains all we need to know about God and the moral life.

He denied freedom and held all human acts are sinful.

those who are the elect are covered over by the merits of Christ's death.

emphasised God's inscrutable and transcendent omnipotence and unlike Luther paid little heed to his mercy or justice.

became involved in the political struggles of the time more than Lutheranism.

it provided the new rising bourgeoisie in many places with a form of Christianity which fitted the psychological and religious needs of rising individualists cut off from the old church whose modes of worship and belief were barriers to any religious experience and against which they turned in fury.

the notion of election gave a profound basis of inner security, provided it could be maintained.

to maintain it was in fact difficult and various compromises soon developed. but, predestination remained the official doctrine of the Presbyterian church in the U. S. until 1965.

All protestant variations had one thing in common; They all rejected to one degree or another the Catholic emphasis on a centralized teaching office and an objective sacramental system.

a new emphasis on the Bible with preaching taking up a good bit of a service

three general tendencies in all the reform churches.

1. Christ intended a visible universal church but since it had not lived up to what it should be, reform was justified.

2. the Church was really an invisible body comprised of the elect and its true membership was known to God alone.

3. the above two meant that the church needed no form of unity between congregations and in fact that might be evil.

result was a sect ideal which became part of protestantism from the beginning which held that the true model of the Church of God was small austere groups withdrawn from the world.

Left -Protestantism as the more extreme movements have been called had this sect ideal.

they are often radical in both theology and social ideas and apoclyptic and emotional.

they were often condemned by the great reformers and the official reformatin churches.

they were often made up of the poor and oppressed (still are) from the middle of the 17th cent. these groups had increased effect on the more conservative protestant churches

among the most important were the Levellers, Mennonites,

Diggers Millenarians and so-called Anabaptists, and the less extreme congregationalists, Independents, Baptists and Quakers.

Most of these (as well as many others) still exist today.

The Catholic counter-reformation.

The first catholic response was the founding of some new orders,

The Jesuits in 1540 founded by Ignatius of Loyola was soon to become the vanguard of the movement to defend, reform and extend Catholicism in Europe and in the mission fields of the americas and the far east.

There were others found trying to bring an authentic humanism back into the church (1517 the oratory of divine love).

attempts were made by some cardinals to negotiate a compromise which would reestablish the unity of the church in 1541 they even agreed to accept a statement on justification by faith. however, the doctrinal matters of the mass, invocation of the saints and the papal supremacy could not be negotiated.

catholics were suspicious of the cardinals who were trying to bring back unity and Catholic and protestant opinion had diverged widely in the two decades of seperation and conflict, and vested interests had become invested in continuing disunity.

a renewed inquisition was brought about beginning in 1542 in which orthodoxy was enforced.

with the Jesuits, the Catholic had a dynamism and a militancy to match that of the Calvinists. largely thru their efforts

South Germany and Poland were won back.

The Council of Trent (1545-1563)

under Pope Paul III. this was the 19th ecumenical council and cut off the possibility of reconciliation with the protestants. it stiffened catholic dogma. It became defensive and imparted to the catholic mentality a sense of being under siege and of facing protestant christians as adversaries to be fought to the end.

this attitude was reciprocated but the protestants knew they could never be unified.

Trent said:

on authority that

1. traditional scriptures and the apocrypha are equal in authority. (prot. do not accept apocrypha)

2. declared that scripture, bible and tradition are equal in authority and the apostles received tradition from Christ.

3. Vulgate (St. Jerome) was the only translation with ultimate authority--any other was heretical.

4. only holy mother church can give correct and accurate interpretation of the Bible--lay people can't interpret.

two opinions on the pope.

1. the pope is the universal authority

2. the pope is first among equals.

this was not decided till

Vatican I in 1870

it was decided then that the pope was universal bishop, vicer, head of the church and all authority is derived from him.

1. declared the pope to be universal power of jurisdiction over every other power of the church. all legal bodies, bishps are subject to the pope.

2. pope is universal bishop and has powere over all other bishops and catholics.

3. the pope is infallible and speaks without error when he speaks ex-cathedra representing the church.

this has actually happened only twice. in ¹⁸⁵³~~1878~~ declaring the immaculate conception of Mary. that is, Mary was the only human born without sin. and

1950 when Pious XII proclaimed the assumption of Mary into heaven.

all catholics must accept these as truth.

4. the council declared that the pope can't be impeached, no power can remove a pope so anything he says, not just ex-cathedra, has validity and is for practical purposes considered infallible.

The theology of St. Thomas Aquinas was made the standard of all theology in the catholic church from trent on, tho it was stronly reaffirmed by Vatican I.

the solution then for catholicism for salvation was justification, one cooperates with God.

Faith is intellectual and moral act. through the sacraments we obtain grace. without the sacraments there is no salvation--go to hell.

seven sacraments as opposed to the two or in some cases none of the protestant movements.

Christianity and Judasim

the basic difference between Jews and Christians was that they differed over the significance to be attributed to the life and mission of Jesus. otherwise there was a common past and common basic religious premise.

to the Jews it appeared redemption had not come since none of the changes which were expected to accompany the coming of the Messiah had taken place..

also, Trinitarian ideas and Christological conceptions of the Church were seen as something like idolatry.

The Jews did not claim to be justified by their obedience, but only to be approximating the realization of God's will.

The growth of Christianity was not seen by them as evidence of the truth of Christian faith but as the continuing dominance of a power outside the covenant over the defeated and scattered people of Israel.

However, underneath their differences there remained the fundamental elements of agreement and similarity. the differences, tho, caused compititon and rivalry.

since Christianity was the dominant religion with political power in its hands, it could make the rules. Thus in popular

thinking the existence of Judaism was often seen as an affront to Christians. To the Jews such conditions were a continuation of their exile and they looked for God's deliverance.

from 11th century on with social and political unrest the Jews found themselves victims of pogroms from time to time. however, Jewish persecution has never been related to theology but always economics and racism. like the fight in northern Ireland is not as much religious as economic.

the history is not one of complete antagonism for despite controversy, there were friendly relationships with Christians and more tolerance on both sides.

in 1240 in the Paris debate Jews stated that the talmudic restrictions on the relations of Jews to idol worshipers did not apply to Christians and that the negative evaluation of the seven foreign nations found in the Bible and Talmud did not refer to contemporary Christians.

at the end of the 13th cent. it was announced that Christians share with Jews basic ethical and religious truths evident to all men of reason. This developed Jewish view was the seven Noahide commandments are universally binding on all people and all who fulfill them will be recognized by God and share in the redemption to come.

Beginning with Paul Christian thought recognized the continuing special meaning and destiny for Israel.

Rom. 11:11 says all Israel will be saved but that for now they will not accept Christ so all the gentiles might come into

salvation. but "the gifts and call of God are irrevocable." thus all will be saved. (Rom 11:28-29)

This does not detract from the abuses that leagally were heaped on Jews in the middle ages. They were forbidden to hold public office and their worship was limited as was the number of synagoges they could build. In the 11th century the getto arose as a pattern of residence and in the 15th cent. Jewish residence there was made compulsory, especially in Spain and the Papel domain

Jewish law also regulated the commerce between them and the gentiles so a strange symbiosis grew up in which the seperateness was maintained.

during the crusades, the condition of Jews worsened as mobs of adventurers often vitimized them and massacred them.

perl [With the Enlightenment in the 17th century there was a significant change in attitude.

with the rise of science from Gallileo to Newton there was a radical change in the way things were viewed.

the world was no longer seen as the center of the universe but as one planet of many going around the sun.

this change threatened religion by bringing a new a tragic split of the western mind --the conflict between religion and science.] 15

by 1800 christianity existed in a world which was increasingly secularized for dominant classes and in which scinece provided more and more the model of thingking for the

literate.

religion was definately on the defensive tho numerically most people were still believers.

[1. with the development of capitalism, the free enterprize system there emerged a public sphere which was neuteral and free of domination of religious values so Jews could move much more freely in society.]

~~No~~ New ideas penetrated the gettos and influenced many. The entire structure of exilic existence, which rested on the idea of election, exilic suffering, and ultimate redemption was threatened by a rationalistic reconsideration of accepted truths. this challanged the religious framework of the community.

Many Jews, like christians, questioned the God of the Bible and rejected the Torah and religious values and dedicated themselves to ending Jewish exile by achieving prosperity and success in this world.

they sought to share in the open sociey of european rationalism and humanitarianism.

now [2. the rise of the modern nation state. meant that in the secular modern state founded upon a constitution all, including Jews, could be first class citizens.]

3. With the growth of secular scientific thought it meant they could ask scientific questions about their tradition.]

this was also happening in the church. Many protestant

scholars turned to Jewish rabbies to learn hebrew so they could study the scripture in its original language.

modern biblical scholarship began at this time (see below).

[when these three things worked together the situation for Jews was good.

as a result of these,

ghetto walls had fallen. the Jew was no longer wrapped in own community but could compare faith with those around him.

and Jews found they no longer had to remain Jews but discovered other options.

this gave rise to various changes within Judaism resulting in the formaiton of conservative, Reform and reconstructionist movements which exist alongside Orthodox groups and offer alternative definitions of belief and practice.

Reform Judaism arose in Germany and offered a seperation of secular and sacred in peoples lives. thus ones religion became only a fragmant of the individuals life. this justified the assimilation of the Jews and the end of their existence as a seperate national entity. p.7

Conservative trend developed which did not reject whatever could not be rationalized according to contemporary standards, but which sought to accomedate tradition to the present w/o completely destroying what had been sanctified by the past and was considered essential to the sacred nature of Judaism.

These (Orthodox, conservative and reform) are on a continuum.

Rabbis Columbus Platform of 1937 laid out the reform view of Judaism.

1. nature of Judaism--historical religious experience of Jewish people with aim of perfecting humans. principle of progressive reform in Judaism--new is good; accept science and truth outside of Hebrew bible and talmud.

2. God--is heart of Judaism--doctrine of one living God who rules world thru love. worship of Him as Lord of the Universe and Father.

3. Ult. con Man who is created in the divine image. He is an immortal spirit with moral freedom, responsible to overcome evil.

4. Torah God reveals himself in many ways--revelation is continuous--thru nature, etc.

the Torah is showing ever growing consciousness of idea of God. Certain laws have lost force but still a dynamic force. Must adapt the Torah to ones own needs.

solution for reform is worship God and try to straighten out the world.

Zionism

began as a response to persecution in Europe in the middle of the 19th cent. by Jews started believing they needed a homeland

Tho not founded by him, Theodore Herzl was the motivating force to make it a large movement. He had much opposition but the efforts culminated in the founding of a new Jewish state in 1948.

ironically, most orthodox Jews were against the founding of the state of Israel saying only the Messiah could return them to their homeland and this was purely a human effort.

however, today there is a serious problem over who will rule Israel, the Orthodox or more liberal groups. not to mention the problem of assimilating the Sephardic Jews of southern Europe and the middle East and the Ashkenazim Jews of northern Europe who are generally better educated.

Israel was founded as a secular state in the western mold. *PS*

Christianity in the modern era

The thought of Darwin, Marx and Freud have had a tremendous influence on all western thought.

beginning in the 19th century a much more liberal trend.

Rousseau's "noble savage" idea made sin obsolete. Man seen as basically good and only bad because of society.

Marx drew on this to form his ideas that if the proletariat could set up their own state, all would be heaven on earth. This was simply a Judeo-Christian heresy. Problem. He didn't account for the self-centeredness of people. (ie, sin)

Scientism became a religion for many thus the statement "man is only an animal" is a faith statement.

Miracles began to be questioned and the idea that anything could be explained from the Bible scientifically.

Thus came the question, What can Christians believe?

the Ult. Con. became the improvement of society and the human condition here and now.

heaven seen as a state of mind and there is no hell.

the Social Gospel grew out of this with the idea of the improvement of society.

Higher Critical study of the Bible developed, especially beginning with Wellhausen in the 1880's.

Thus a study of what lay behind the Bible with the idea of seeing the reason for what was in there.

The bible no longer seen as literal but as a development of ideas in response to its own culture and needs.

In studies of the Hebrew scriptures as we have already discussed, many hands were seen as contributing.

in N. T. Studies, the historical Jesus was differentiated from the Christ of Faith and miracles were generally explained away.

at its extreme 19th cent. liberalism said by seeking, reason and good works, one could be a good Christian.

thus the human Fred. was that we don't really follow Jesus. the book In his steps by shelton was very popular. Human has spark of goodness but must be cultivated by social action: good deeds, be nice to neighbor, etc.

only way is up "progress is our most important product" or the statement which epitomized it was "every day in every way the world is getting better and better"

This worked till WW I then a real pessimism set in in Europe.

Science was seen as replacing revelation and Jesus seen as only a good man, not God.

Fundamentalism was a reaction to this liberalism. It has been called the only modern heresy.

they tried to write down the fundamentals of faith and believed they were setting down the truth. these are:

1. Jesus is God and the Bible can be trusted as an historical document (literally). This is the most important point of Christianity.

2. The Bible is the literal word of God and is inerrant in its original autographs. it was not dictated but

3. God inspired people to write the Bible in a way that was without errors in the original

4. emphasise that the church has constantly taught that man is basically evil.

see the human pred. as individual sin. until an individual can be changed there is no lasting change in society. when one is changed he will change society.

they have swung back and forth on social action but maintain against the liberal that only thru Christ can we be saved not thru social action.

they are generally against evolution and say these are only theories-not truths.--they continue to criticize liberals for putting man down as we are in the image of God.

Bible should be treated as the norm.

Evangelicals-by European definition spend much more time in scholarship than fundamentalists and will also emphasize social action as a means of showing love.

will make distinction between what the Bible teaches on history and science.

Ult. Con is salvation, going to heaven

Hum. Pre. is personal sin and

solution is belief in and about Jesus as Lord of the universe and saviour

Neo-Orthodoxy

main development since WW I in Christian thought was mainly with

Karl Barth (1886-1968)

he changed the face of Christian Theology.

ult. Con. was the correct relationship to God and salvation.

God is wholly other--no relationship between God and human--no amount of reason, or human search can get us to God. only way is if God comes to us, breaks into our lives.

by his definition Christianity and Judaism are not religions since religion means a seeking for god. God comes to us.

The Bible can contain the word of God but is not inerrant in itself. it becomes the word of god for us when in a crisis it speaks to us.

thru preaching of the word it breaks into one's life and

changes it from top to bottom.

there is no other way of relating to God--the relationship can't be compared to anything else--no intermediate conditions--no analogies.

solution God breaks in thru preaching of the word and existential break into crises in a persons life.

can have completely changed life in this world.

Jesus death shows how much God loves us but everyone will go to heaven. Hell is only to scare us into accepting him.

Goal is in accepting God you will have a better life here.

Vatican II

was called in response to crises in 1962. major emphasis were:

1. recognition that the church is dependent upon sources for its knowledge, not just itself, there are historical roots for things. study of the Bible began seriously then in Catholicism.
2. in defining the church theologians called it "the people of God" which included all the people, not just the hierarchy.
3. The importance of the church acting as a whole--people as the church-- power should be in the hands of the people themselves.
4. a more serious look at history. John the XXIII said: "The most important fact in contemporary life is change."

Vatican II has also opened the door to more ecumenical endeavors,

a much better attitude of Rome to the Jews as well as other world religions which they call "anonymous Christians" that is those who practice the virtues of love, compassion etc tho they may be Buddhist or whatever.

The place Christians are now is still attempts at unity, both with Rome and each other.

Relations with the Jewish community is improving, with many denominations (presbyterian and UCC most notably) coming out with statements saying that just because the new covenant brought in the gentiles to know God does not negate the covenant God has with Israel. most moderates within Christianity believe this.

On the Jewish side many scholars are today ready to admit Jesus as a great prophet, tho no messiah and one orthodox rabbi even went so far as to say that it is foolish for some liberal christians not to believe that Jesus was rasied from the dead but sees Jesus as the means by which God has brought the gentiles into the covenant relationship with Him which would not have happened otherwise.