

Catholic Orthodoxy

- Council of Trent established orthodoxy for 4 centuries and program for reformation; also created opponents
- program centred power in papacy conflicted with various governments, some parties weren't willing to make sacrifices, and some feared Trent went too far, neglecting Augustine's doctrine of primacy of grace in salvation

- Growing nationalism and absolute monarchs led to opposition to centralized church under papal authority — given the name Gallicanism from Gaul (ancient France). Those defending authority of pope were Ultramontanes (looked for authority beyond the mountains/Alps)
- During Middle Ages papacy under shadow of France given concessions to have measure of autonomy
- Other parts of Europe argued that church community of faithful, bishops their representatives, so final authority resides in council of bishops and not pope
- Removal of Jesuits also an indication of the popes waning power and authority

- Trent condemned views of Luther and Calvin on grace and predestination but some feared this over reaction led to denial of Augustine's teachings
- This led to different Catholic theologians expounding Augustine's doctrine then being accused of being too close to Calvin; particularly in 1640 by Cornelius Jansenius, condemned by Pope Urban VIII in 1643.
- This continued to happen

- Quietism: *Spiritual Guide* published 1675 by Miguel de Molinos (Spaniard); some saint (high Christian devotion) some charlatan (heresy)
- believer must disappear, die, be lost in God vs. activism of any kind — body or soul
- Contemplation spiritual only no focus on physical including Christ's humanity
- Arrested and imprisoned; Quietism taken up in France by Madame de Guyon

Lutheran Orthodoxy

- Luther focused on belief, but was able to handle belief's different from his own, i.e. Philipp Melanchthon and Calvin
- Melanchthon became main interpreter of Lutheran theology — *Loci theologici* (systematic theology)
- some did not think him a faithful exponent of Luther's theology — particularly Philip's humanist bent
- Luther broke with Erasmus, Melanchthon didn't

- Two differences: Melanchthon didn't reject 'dirty reason' (humanism) and affirming justification by faith he still insisted on need for good works — as result and witness to salvation by faith
- These differences gave rise to debate between Philippists and strict Lutherans
- Conflict came with *Augsburg Interim* (forcing Lutherans to compromise with Catholics) — Melanchthon agreed to a modified version (*Leipzig Interim*) causing some to accuse him of forsaking elements of Luther's teachings.
- Distinction between essentials of gospel and peripheral (*adiaphora*)

- response: yes, but in times as these those (usually) peripheral elements become symbols of faith itself — to forsake them is to forsake is to deny the faith
- Strict Lutherans also accused Philippists of too much credit to human participation in salvation — this was true he was never comfortable with Luther's enslaved will and came to speak of collaboration between Spirit, Word and human will
- S.L. also M. views of presence in communion too close to Calvin's
- led to *Formula of Concord* 1577

- Next generation coordinated Luther's theology with Melancthon's distinguishing it from Catholicism and other forms of Protestantism — Lutheran orthodoxy/scholasticism — dominated Lutheran thought 17th and 18th c.
- Characteristics: systematic thought, used Aristotle (Luther rejected), mostly the product of schools (not church)
- Legacies: doctrine of scriptural inspiration (what manner and sense the Bible is inspired-literal) and confessionalism

- Georg Calixtus Lutheran: distinction between essential and secondary — only what is fundamental to salvation is necessary and the rest equally true but not essential for being a Christian (difference between heresy and error)
- How to distinguish between fundamental and error: consensus of first five centuries — to assert something was essential for salvation which was missing from the first 5 c. was to conclude no one was saved in early church
- Doctrine of justification by faith case in point — found in scripture, not part of common faith of first 5 centuries; so important but not required — Catholics not heretics

Reformed Orthodoxy

Arminianism and the Synod of Dort

- Joseph Arminius Dutch pastor, professor; Calvinist asked to refute Dirck Koornhert — concluded he was right
- 1603 became professor at U of Leiden public debate with Francis Gomarus — leading to Arminianism
- both believed in predestination; A: based on God's foreknowledge of believers faith in Christ vs. G: based on sovereign will of God alone
- Political: merchants wanted to strengthen ties with Spain Calvinist; poor against Arminius

**Arminian
Remonstrance**

**Calvinists
Synod of Dort
November 1618 - May 1619**

Predestination: that God determined before the foundation of the world that those would be saved who believe in Christ.

Jesus died for all human beings, although only believers actually receive the benefits of his passion.

Humans can do nothing good on their own account and the grace of God is necessary in order to do good. (Not Pelagian)

“As to the manner in which this grace operates, it is not irresistible, for it is written that many resisted the Holy Spirit.”

As to whether believers can fall from grace: biblical teaching is unclear and they would need biblical proof before committing.

Election of predestined is based only on inscrutable will of God.

Limited Atonement; Christ died only for the elect.

Human nature is so corrupted it cannot properly use the vestige of natural light left it.

Irresistible grace.

The elect will persevere in grace and cannot fall from it.

Tulip

Total depravity

Unconditional election

Limited atonement

Irresistible grace

Perseverance of the saints

Westminster Confession

- Since not all the Bible is equally clear, “the infallible rule of interpretation of Scripture is the Scripture itself.” (1.9)
- From all eternity God did “freely and unchangeably ordain whatsoever comes to pass.” (3.1)
- Adam’s sin, “this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.” (6.4)
- Cannot incline to salvation, only result from God “determining them to that which is good.” (10.1)
- Such people “can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.” (17.1)

Pilgrim's Progress (55-69)

1. What can we learn from Christian's fight with Apollyon?
2. Why was it good for Christian to look back on the valley of the shadow of death (in contrast to Lot's wife or Jesus' prohibition not to look back once hand is on plow)?
3. Why wouldn't Faithful wait for Christian to catch up?
4. Why is it important for Christian to hear of Faithful's journey?