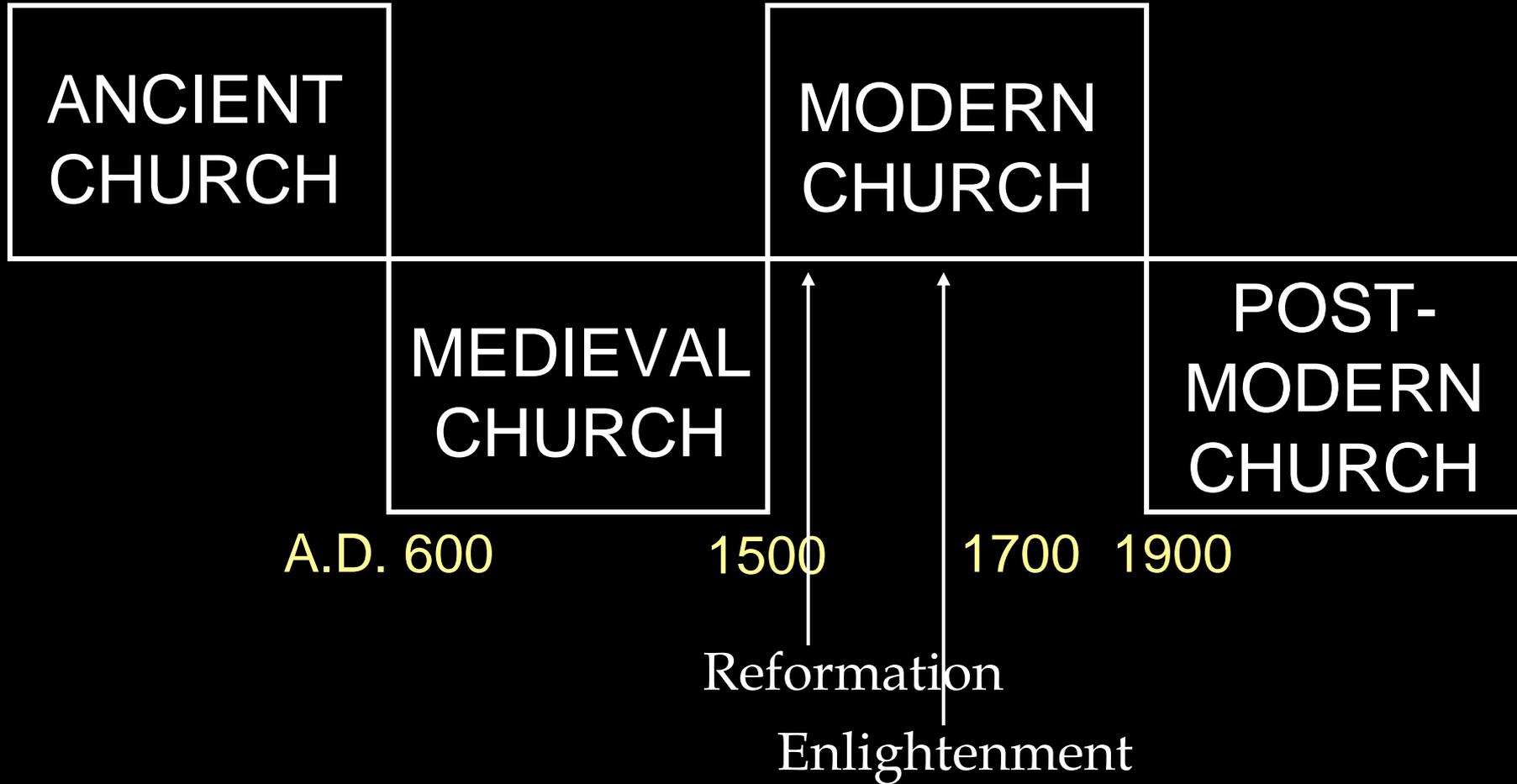
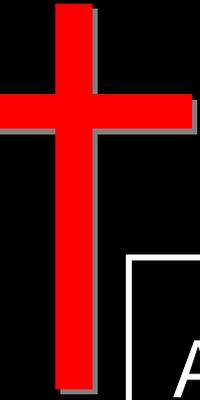


Authority:

The Medieval, Modern, and
Post-Modern Church

DIVISIONS OF CHURCH HISTORY



THE ANCIENT CHURCH

A.D. 100-600

AGE
OF THE
APOSTOLIC
FATHERS

AGE
OF THE
APOLOGISTS

AGE
OF THE
THEOLOGIANs

A.D.
100

A.D.
150

A.D.
300

A.D.
600

Authority and the Early Church

- 1. Authority: Begins to be defined.**
- 2. Canon: NT almost finalized
OT Apocrypha debated**
- 3. Inspiration: Breathed by God; Divine origin.**
- 4. Interpretation: Literal + allegory moves to allegory**

The Response of the Ancient Church to Heresy

Doctrine of
Apostolic
Succession

Development
of the
Roman Creed

Development
of the New
Testament Canon

inspiro,

Dicto,

suggero,

and

gubero.

THE CHURCH AND THE SCRIPTURES: THE INTRUSION OF NOVELTY

Accommodation to Error

Accommodation Without Error

Origen
Augustine

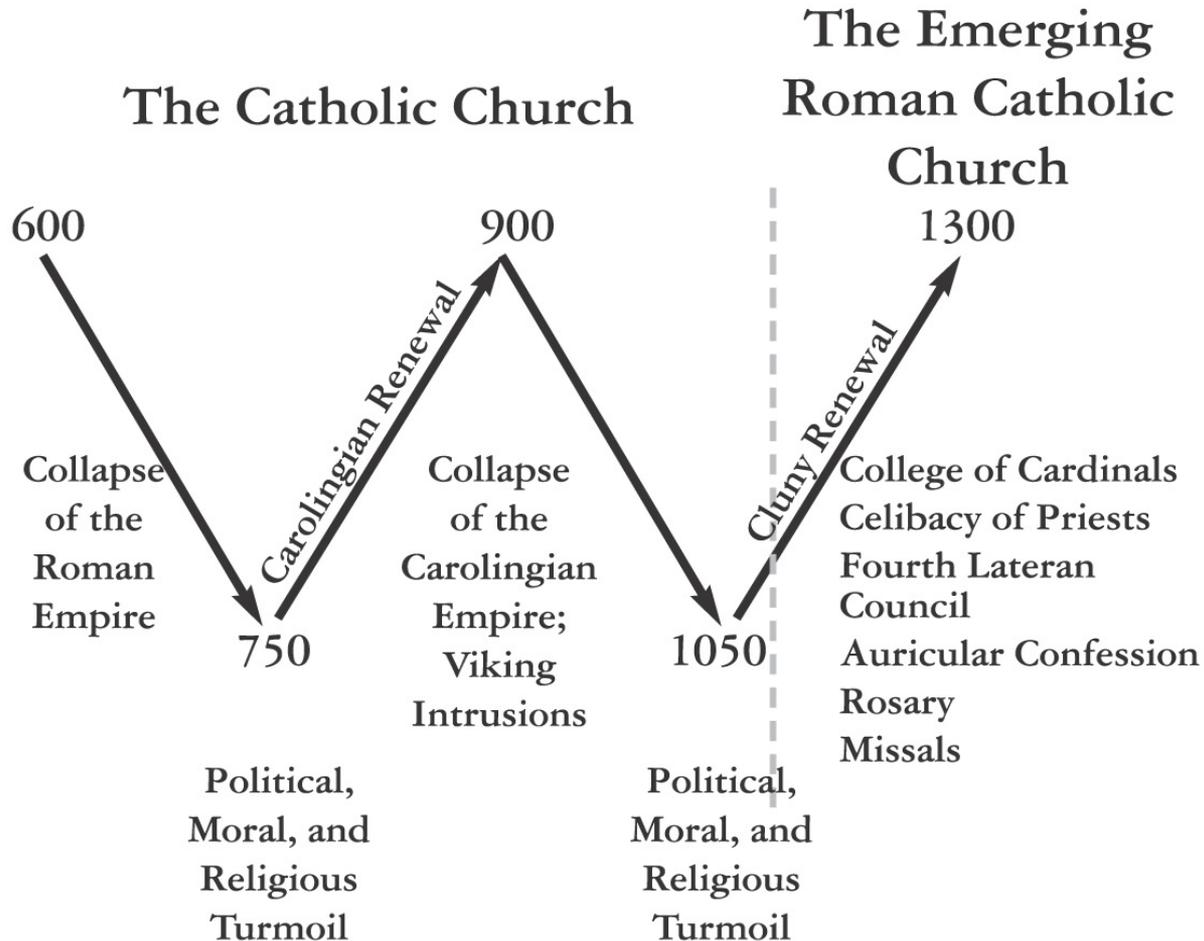
17th C.

B. B. Warfield
Westminster Divines

THE HISTORIC VIEW

THE NOVEL INVENTION

The Medieval Church: Social Disintegration and Religious Renewal



THE MODERN CHURCH

A.D. 1600–1900



PROTESTANT
REFORMATION

ENLIGHTENMENT

MODERNITY

1500

1600

1800

1900

Approaches to Authority and the Enlightenment

Reformation

16th century

Enlightenment

18th century

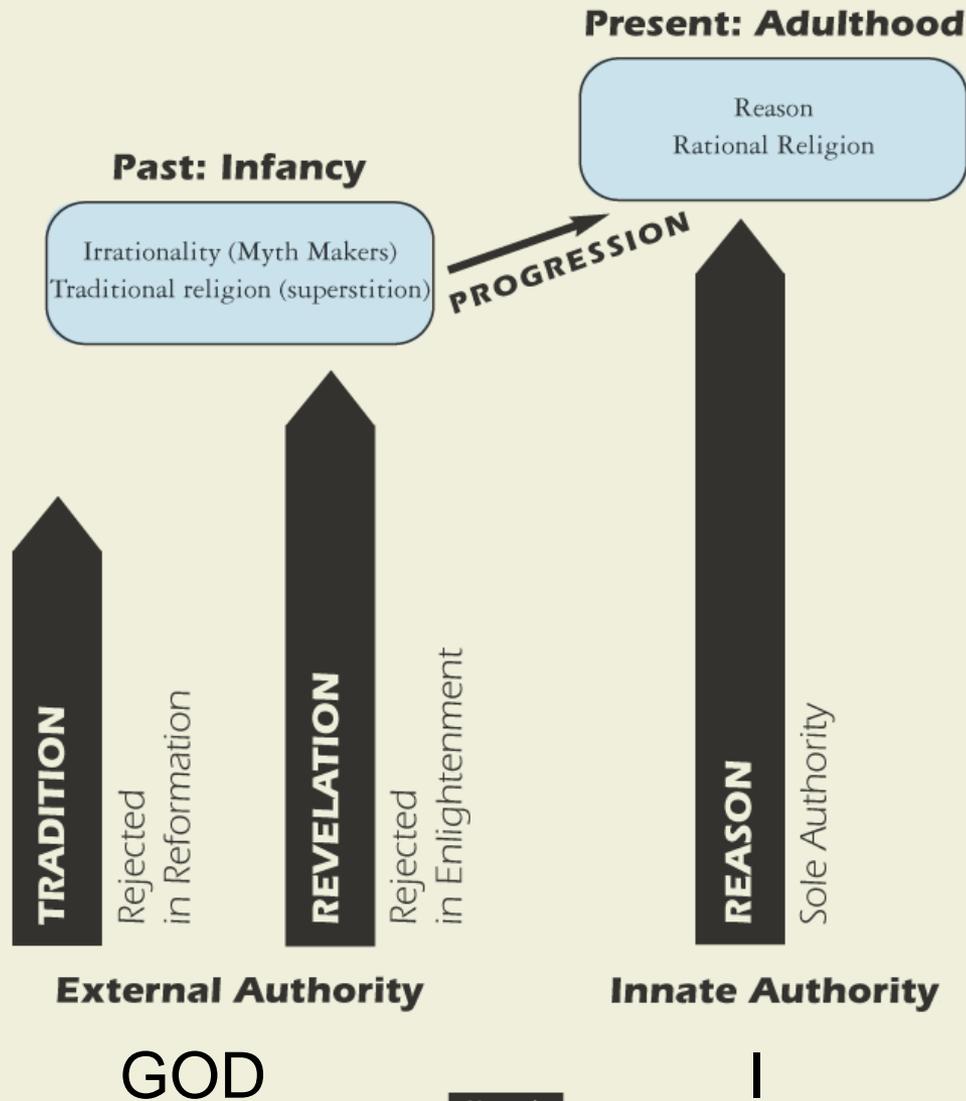
Roman Catholicism

Protestantism

Rationalism

authority	<p>HOLY CHURCH</p> <p>↓</p> <p>Authoritarianism Pope and councils</p>	<p>HOLY BIBLE</p> <p>↓</p> <p>Creeds (Secondary)</p>	<p>HUMAN REASON</p> <p>↓</p> <p>Philosophical Systems</p>
	<p>GOD</p> <p>↓ ↑</p> <p>CHURCH</p> <p>↑ ↓</p> <p>MAN</p>	<p>GOD</p> <p>↓</p> <p>CHRIST</p> <p>↓</p> <p>MAN</p>	<p>GOD</p> <p>↑</p> <p>MAN</p>

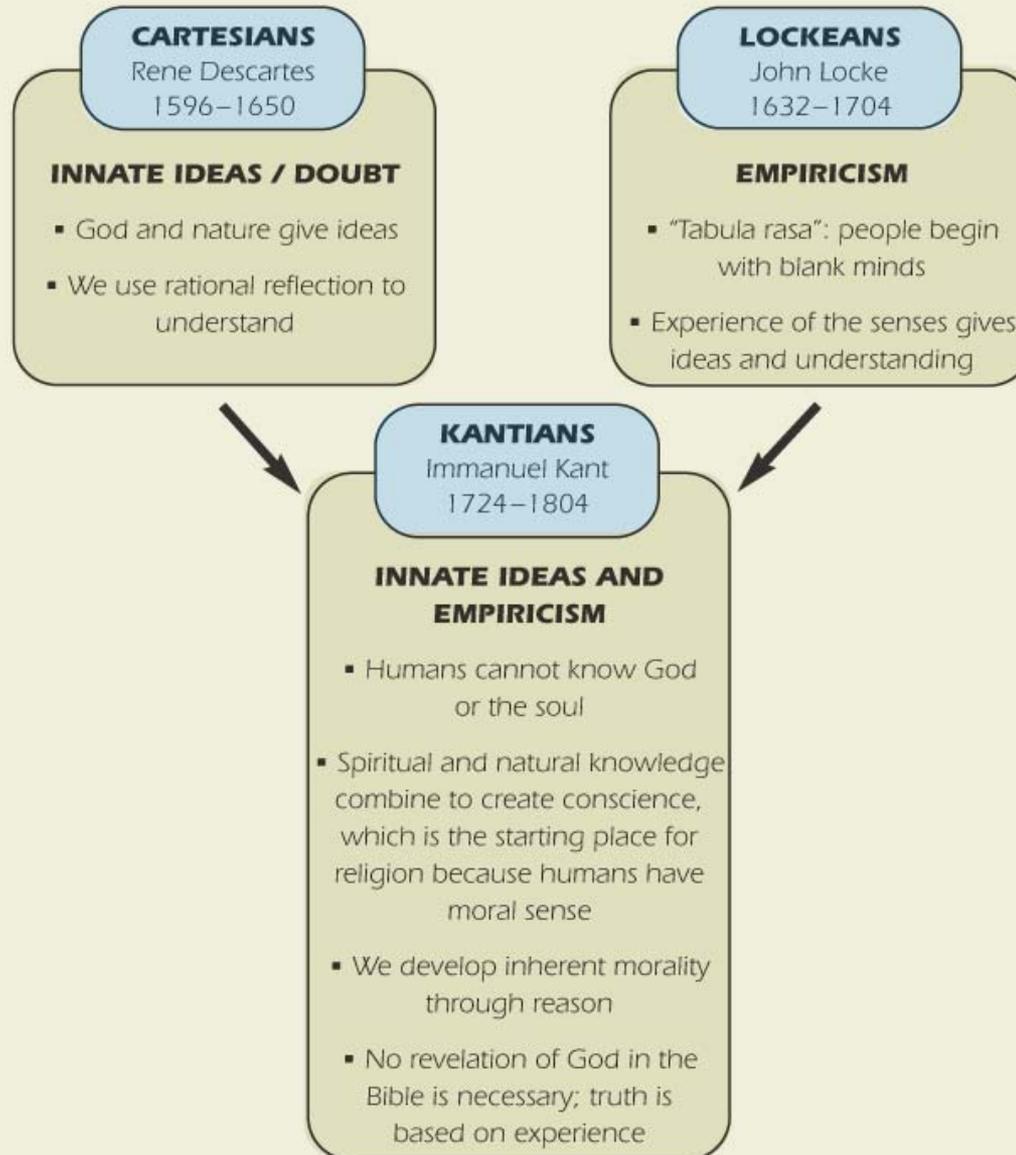
From Revelation to Reason



The Basis of Knowledge

	SYSTEM	STARTING POINT	METHOD
Autonomous Systems Of Perception	RATIONALISM	Innate ideas Faith in human ability	Independent use of logic & reason
	EMPIRICISM	Sense perceptions External experience; Scientific method; Faith in human ability	Independent use of logic & reason
	MYSTICISM	Inner, private experience; intuition Faith in human ability	Independent, nonlogical, nonrational, nonverifiable
	TRADITION	Combination of above; institutional, creaturely authority	Historical validation
	REVELATION	Objective revelation of God	Dependent use of logic and reason
Divine Viewpoint			

The Enlightenment and Knowledge



MODERNITY

Immanuel
Kant:
Subjectivism

RATIONALISM
EMPIRICISM

19TH-20TH
Centuries

SKEPTICISM
EXISTENTIALISM

Post-
Modernism
1900–present

Descartes
Locke

The Enlightenment ca 1640–1780

**No Meaning, No God
Existential Darkness, Despair**

DETAILS/PHENOMENA

People

Observable phenomena

Things

Events

Language



The Enlightenment and Traditional Religion:

Schleiermacher's Attempt to Preserve True Religion

**Traditional
Religion**



Enlightenment

SCHLEIERMACHER

Focus of Religion

Revelation

Feeling

Reason

Revelation

From Without
(God Speaking)

From Within
(Man Emotionally
Perceiving/Feeling)

From Within
(Man Reasoning)

Christ

Divine/Human
Revealer

Human Archetype of
God Consciousness

Human Archetype
of Morality

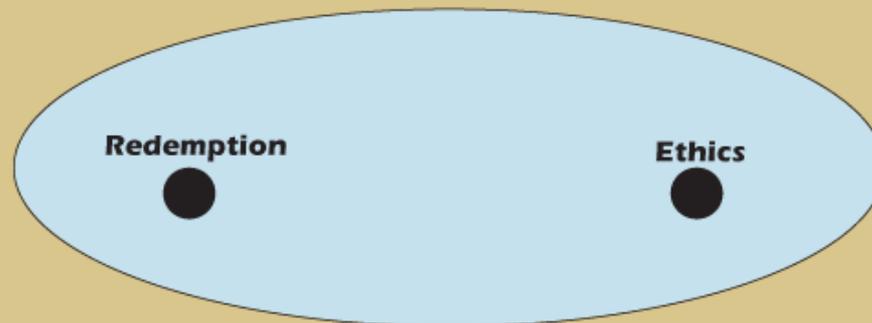
Albrecht Ritschl:

Liberalism and the Reduction of Christianity to Ethics

"Christianity, then, is the monotheistic, completely spiritual, and ethical religion, which, based on the life of its Author as Redeemer and as Founder of the Kingdom of God, consists in the freedom of children of God, involves the impulse to conduct from the motive of love, aims at the moral organization of mankind, and grounds blessedness on the relation of sonship to God, as well as on the Kingdom of God."

"Christianity . . . resembles not a circle described from a single center, but an ellipse which is determined by two foci."

—*The Christian Doctrine of Justification and Reconciliation*



Hegel and the History of Civilization

Key to Change:

The Geist (Spirit)

Motive of Change:

Quest for self-consciousness

Process of Change:

Nationalistic / Historicist

Method of Change:

Dialecticalism (harmonization of opposites)

Oriental despotism vs. freedom = Greek world

Greek world vs. freedom = Roman world

Roman despotism vs. freedom = Christianity

Christianity vs. freedom = Secularism

(Industrial Age)

The Roots of Modernity and Postmodernity



Locus of Reality	Rationality	Non-Rationality (the Intuitive)
Authority	Reason	Self
Worldview	Progressive Positivistic	Privitism / Individualism
Features	Order / Balance / Symmetry	Randomness / Disorder (despair / anxiety / relativity)

Liberalism and the History of Religions School

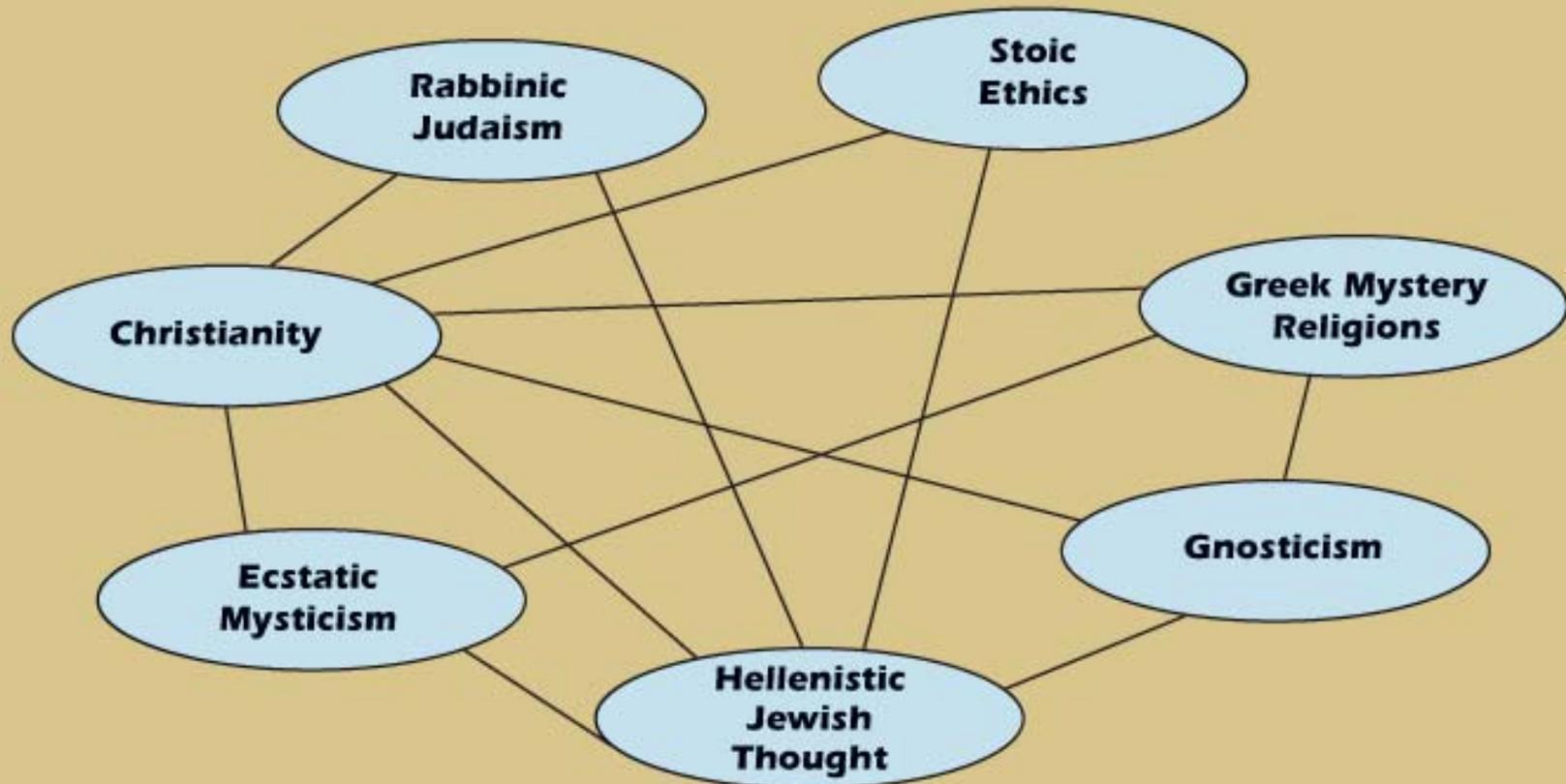


Chart 38

Analysis of Religious Liberal Thought

“From the objective-transcendent personal God of Judeo-Christian theology, neo-Protestant interpreters have moved in recent generations to the nonobjective transcendent personal God (Barth and Brunner), to the nonobjective-transcendent, impersonal, unconditioned (Tillich), to the nonobjective-mythological-transcendent personal God (Bultmann), to nonobjective-nontranscendent religion.”

Carl F. H. Henry

Frontiers in Modern Theology

The Progress of Religious Liberal Thought in America

UNITARIANISM
1805–80

MODERNISM
New Theology
1880–1930

NEO-LIBERALISM
1930–60

PROCESS THEOLOGIES
1960–

Philosophic Orientation

Nature of Reality

Nature of Truth

Realism

**Objective
Being**

**Static/
Moral**

Idealism

**Evolutionary
Becoming**

Emergent

Shapers of Religious Liberal Thought

**Barth
Brunner
1930**

**Bultmann
1960**

**Classic
Liberalism**

**Neo-
Liberalism**

**Process
Theologies**

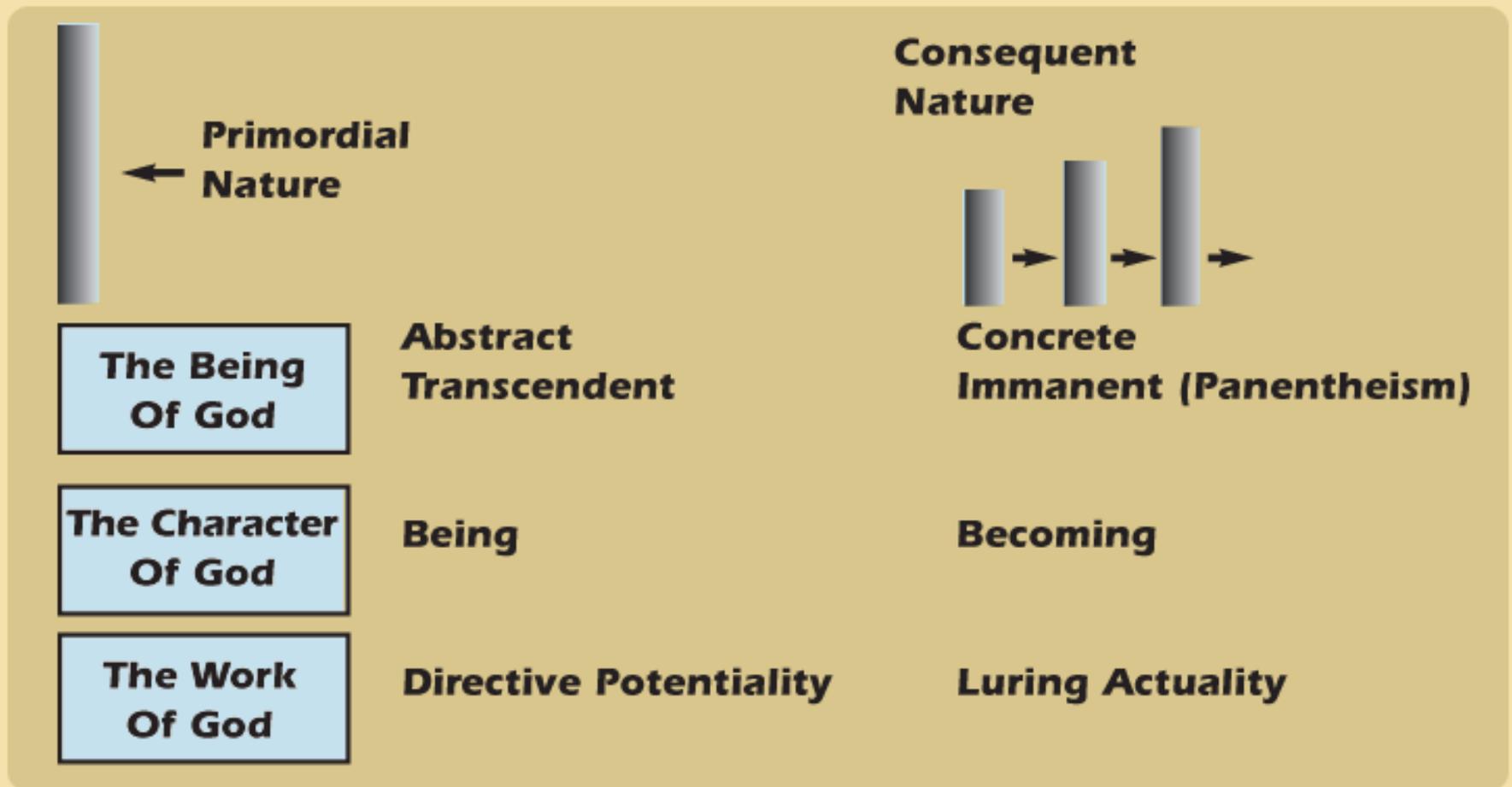
Rationalism

Subjectivism

Secularism

The Rise of Process Theology:

The Denial of Traditional Theism



Postmodernism and Authority



Reason

**20th
Century**

Postmodernism



The Private Self

**R
e
j
e
c
t
s**



**Reason
Revelation
Tradition**

The Symbol of Postmodernism

“The condom is the best symbol for this declining stage of modern consciousness. No technological artifice better tells the story of autonomous individualism, narcissistic hedonism, and reductive naturalism than this flimsy rubber sheath. There are some runner-up candidate symbols of the joint ironic success and failure of modern technology—maybe the hypodermic needle, Valium, smart bombs, chlorofluorocarbons, or DDT. But none says more about what modernity promises and delivers than the supposedly leak-prone condom (with its unreassuring, 80 percent ‘success’ with educated use).”

**Thomas Oden, “On Not Whoring After
the Spirit of the Age”**

in No God But God

Postmodernity and the “Self”

“The self-esteem theory predicts that only those who feel good about themselves will do well—which is supposedly why all students need self-esteem—but in fact feeling good about yourself may simply make you over-confident, narcissistic, and unable to work hard....

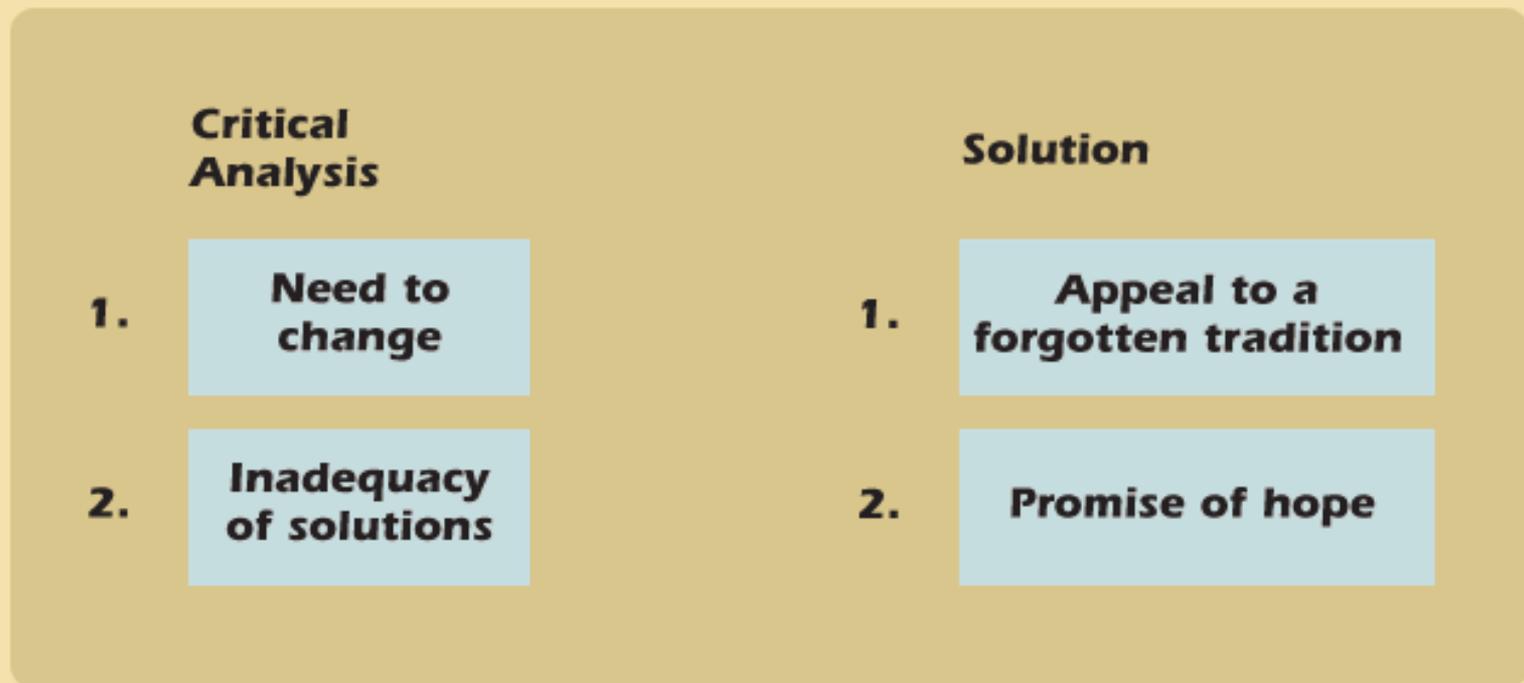
“In this world, we will perpetually be somewhat sick, mentally and physically. We do not need to be psychologically sound to know and love Christ—for which we should be profoundly grateful.”

**Paul Vitz, “Leaving the Psychology Behind”
in No God But God**

“Within America, the past generation has witnessed a titanic double shift: from the more traditional emphasis on individualism, with its accompanying concern with majority rule, to the more recent emphasis on tribalism, with its accompanying concern with minority rights.”

**Os Guinness, “More Victimized Than Thou”
in No God But God**

The Relationship of Secular Humanism to New Age Philosophy



Secular Humanism and New Age Teachings Compared

Nature of God:

Nature of Reality:

Basis of Knowledge:

Nature of Man:

**Nature of the Human
Dilemma:**

**Locus of the Human
Solution:**

Death:

Ethics:

History:

Religion:

Christ:

Secular Humanism

Nonexistent

Material monism (matter/energy)

Rational

Product of evolution

Ignorance of the external
world

Reason/technology

End of existence

Situational/relative

Linear, chance

Superstition

Moral teacher

New Age Movement

Impersonal/amoral

Mystical monism (spirit/consciousness)

Contemplative

Spiritual being

Ignorance of internal potential

Consciousness (self)

Illusion, reincarnation

Situational/relative

Cyclical

Syncretism

An avatar (guru-god)

Orthodoxy and Unitarianism Compared

	ORTHODOXY	UNITARIANISM
Source of Truth:	Reformation Empiricism Rationalism	Empiricism Rationalism Reformation
God:	Theistic; plural, personal	Theistic; single, personal
Medium of Revelation:	Supernatural, Natural	Natural, Supernatural
Person of Christ:	God/Man	Archetypal Man
Nature of Sin:	Derived and personal depravity; Moral inability	Personal depravity; Moral ability
Atonement:	Penal	Exemplary

Orthodoxy and Deism Compared

	ORTHODOXY	DEISM
Epistemology:	Reformation Empiricism Rationalism	Empiricism Rationalism
God:	Theistic; plural, personal	Theistic; single, utterly transcendent
Medium of Revelation:	Supernatural, Natural	Natural
Person of Christ:	God/Man	Exemplary Man
Nature of Sin:	Derived and personal depravity; Moral inability	Personal depravity; Moral ability
Atonement:	Penal	(none)

The Biblical Support for the Medieval, Static Theory of the Universe

1. The Immobility of the Earth

Psalm 93:1; 96:10 "it cannot be moved"

Psalm 104:5 "earth . . . it can never be moved"

Ecclesiastes 1:4 "the earth remains forever"

2. The Mobility of the Sun

Joshua 10:12–13 "sun, stand still . . . so the sun stood still"

Psalm 104:19 "the sun knows when to go down"

Psalm 104:22 "the sun rises"

3. The Flatness of the Earth

Exodus 20:4

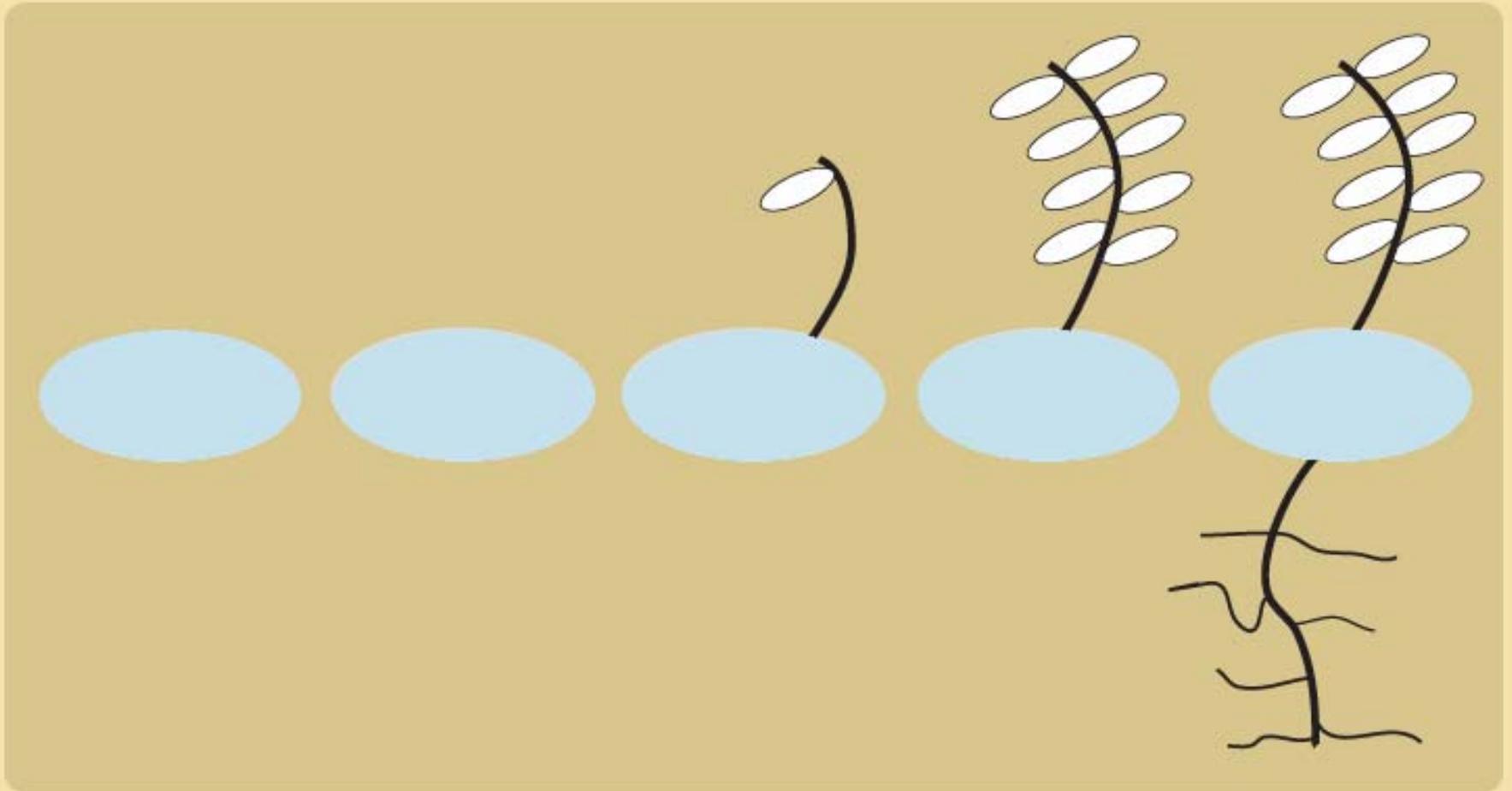
Deuteronomy 4:39; 5:8

1 Kings 8:23

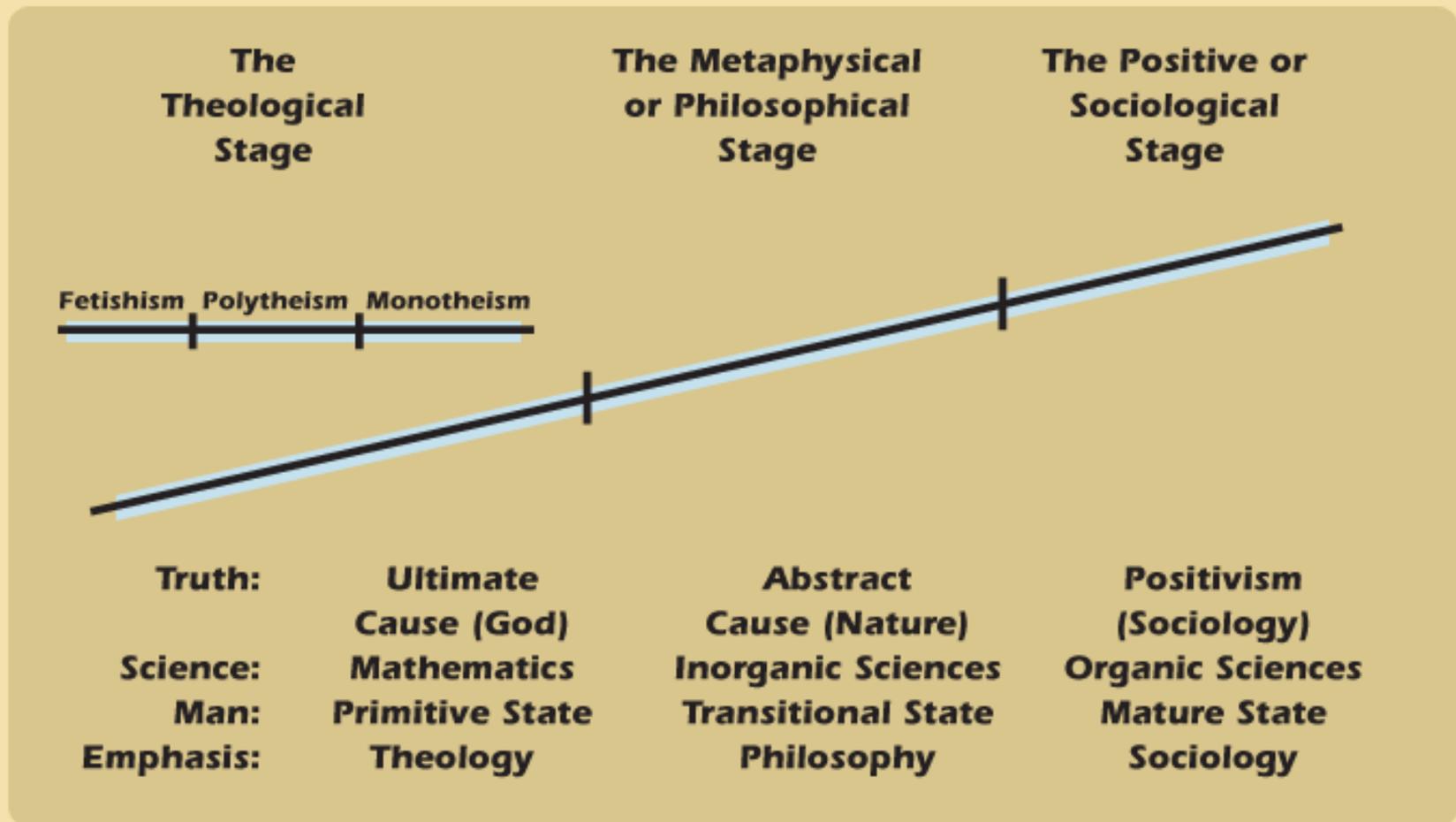
Jeremiah 31:37

} "heavens above . . . earth beneath"

Hegel and the Theory of Progress



Auguste Comte: An Example of Progressive Thought



Modern and Postmodern Views of Truth

Modern	Postmodern
Objective	Subjective
Scientific	Mystic
Empirical	Experiential
Individual	Communitarian

Chart 132