

Topics

- Introduction to Church History 1600-1800
- The British Church: The Anglicans
- Grace Abounding: The Puritans
- For Christ's Crown & Covenant: The Scottish Presbyterians
- God's Free Mercy: The Church in the Netherlands
- The Westminster Assembly
- Calvinism in the New World
- Protestant Orthodoxy
- The Path of Life: Brother Lawrence and Blaise Pascal
- The Great Divide: Enlightenment and Romanticism
- A Warmth From the Fire of God in the Heart of Germany: Pietism and Bach
- The Inextinguishable Blaze: The Evangelical Revival in Great Britain
- The Great Awakening in America
- From the Awakening to the Revolution: Davies to Witherspoon
- Summary

<http://www.rpchurchmanassas.org/drupal/churchhistory16001800>

Protestant Orthodoxy - Outline

- Opening Quotation Quiz
- Protestant Orthodoxy (or Scholasticism) Described
 - Orthodox
 - Scholastic
 - Polemic
 - Practical / Pastoral
- Protestant Orthodoxy – People, Issues, and Outputs
- Protestant Orthodoxy – Useful?
- Discussion

“The Protestant orthodox were the theologians who came after the Reformers. The concern of these theologians for the next century or so was to preserve as carefully and as accurately as they possibly could what the Reformers had taught.”

– Dr. David Calhoun

“Let other books, then, be commended by their novelty, I do not want this statement to justify mine.”
– Francis Turretin, Geneva Orthodox Theologian, 1623-1687

Quotation Quiz

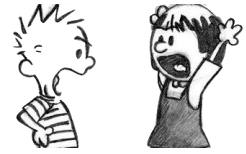
“Nearly all the wisdom we possess, that is to say true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But while joined by many bonds, which one precedes and brings forth the other, is not easy to discern. In the first place, no one can look upon himself without immediately turning his thoughts to the contemplation of God, in whom he lives and moves, for quite clearly the mighty gifts with which we are endowed are hardly from ourselves. Indeed, our very being is nothing but subsistence in the one God.”

- John Calvin, *Institutes of the Christian Religion*,
1536-1559

“First topic: theology. First question: should the word “theology” be used in the Christian schools, and in how many ways can it be understood? Point one: since according to the laws of accurate method, the use and true sense of terms are first to be explained as the philosopher Aristotle has it. For words are the types of things. Some words must be premised concerning the word “theology” before we come to the thing itself. But although the proposed question may seem hardly necessary in the common sense and in that received by almost all who should think it retained as a technical term and word, properly and emphatically declaring its subject, yet we must meet the opinion of those who dislike it because it does not occur in Scripture and is used to denote the false system of the heathen who judged that it would be more suitable to use other words drawn from Scripture.”

- Francis Turretin, *Institutes of Elenctic Theology*, 1679-1685

Protestant Orthodoxy Described



ORTHODOX

- Protestant Scholastics believed, accepted, taught, and passed on the theology of the Reformers
 - Method/format different, Content largely the same
 - Some ideas developed further but Reformers ideas not changed

SCHOLASTIC

- Method goes back to Middle Ages, Aquinas, Aristotle
 - Question asked
 - Controversy delineated
 - Review both sides
 - Resolution

POLEMICAL

- An Age of Theological Battles
 - Lutherans vs. Reformed vs. Catholic
- The Truth Matters!
- People taking (sometimes extreme) sides on increasing number of issues
 - Calovius (Lutheran) condemned Catholics and Reformed, and even Lutherans who believed Catholics and Reformed could be saved
- George Calixtus (Lutheran), and Benedict Pictet (Reformed) unsuccessfully advocated cross group harmony

“a dog who dutifully barked at the enemies but then went on barking at friends”

– A Dutch Scholastic speaking of Johannes Maccovius, Polish Reformed Theologian



Protestant Orthodoxy Described

PRACTICAL / PASTORAL

*“Because all theology among Pilgrims on earth is, in its nature, practical and no portion of it can be correctly or completely discussed unless it is **developed practically, that is applied to the practice of faith, hope, and love or to consolation or exhortation**”*
– Gisbertus Voetius, Dutch Scholastic

*“The theologian is one imbued with the knowledge of God and divine things under the teaching of God Himself, who celebrates His adorable perfections, **not by words alone but by the ordering of his life and is thus entirely devoted to his Lord.**”*
– Hermann Vitsius, Dutch Scholastic

*“To Thee therefore, thou triune God, the best and the greatest, most merciful Father in Christ, I give thanks. But because to no purpose does anyone plant and water unless Thou givest the increase grant, Thou best Father, that these endeavors of mine, whatsoever they may be, **may contribute to the glory of thy most holy name and the benefit of thy church.** Amen.”*
– Francis Turretin, prayer at the end of *The Institutes of Elenctic Theology*

*“to train servants of the triune God in walking with God, in interpreting and **communicating God’s word, and in leading God’s people.**”*
– Covenant Theological Seminary Purpose Statement

Protestant Orthodoxy – Issues & Outputs

REFORMED

People	Issues	Outputs
Arminius, Gomarus (1618)	Predestination	Canons of Dort – Refutation of the Five Points of the Remonstrants (Arminians)
The Westminster Divines (1643)	Church Government, Liturgy, Doctrine	The Form of Presbyterian Church Government, The Directory for the Public Worship of God, The Confession, The Catechisms
Francis Turretin (1623-1687)	Doctrine, refutation of Lutheran and Catholic Doctrine	<i>The Institutes of Elenctic Theology</i>

LUTHERAN

People	Issues	Outputs
Philipists, Strict Lutherans	Communion, Works, Will	Strict Lutheran Position adopted
Johann Gerhardt Abraham Calovius	Doctrine, Systematic Theology	Gerhardt - 23 volumes Calovius – 12 volumes
Johannes Quenstedt (1617-1688)	Doctrine, refutation of Reformed and Catholic Doctrine	<i>Theologia didactico-polemica sive systema theologicum</i>

Protestant Orthodoxy – Useful?

“Whatever the faults of the scholastics they have one great merit: they always let us know what they mean. Their atmosphere, if wintry and biting, is clear.”

– Charles Hodge, Presbyterian Theologian at Princeton (1797-1878)

“In reading the old orthodox you realize that at one time Protestant dogmatics was a careful orderly business.”

– Karl Barth, Swiss Reformed Theologian (1886-1968)

“Modern theology is so vague because of a lack of knowledge of Protestant orthodoxy.”

– Paul Tillich, Lutheran Theologian (1886-1965)

“If we are serious about the question of truth it is going to lead us to life. If we are serious about practical living for God, it is going to lead us to a search for truth.”

– Dr. David Calhoun

RECOMMENDED READING

- Reformed

- Francis Turretin – *Institutes of Elenctic Theology*

- Lutheran

- Johannes A. Quenstedt - *Theologia didactico-polemica sive systema theologicum*

DISCUSSION

1. Karl Barth implied over 50 years ago that Protestant dogmatics [orthodoxy] was no longer a “careful, orderly business”. Has that improved in the last 50 years? Does it matter?

2. Several people cited in today’s discussion attempted to make it clear that good orthodox doctrine is good only if it carries over into how you live your life.
 - a) What are the dangers of having a strong understanding of orthodox doctrine without it carrying over into your life?
 - b) What are the dangers of performing good acts in life without an understanding of orthodox doctrine?

DISCUSSION

3. George Calixtus, trying to facilitate cooperation (or at least tolerance) across confessions (denominations), proposed a distinction between essential and secondary doctrine.
 - a) All scripture has been revealed by God and ought to be believed, but not all is of equal importance
 - b) Only that which relates to salvation is fundamental and absolutely necessary – Denying this is heresy
 - c) The rest is true and important but not essential for being a Christian – Denying this is error
 - d) Both heresy and error are evil and should be avoided, but only heresy should stop Christians from communing with one another

Is there any validity in what Calixtus was trying to do?

Calixtus' methodology for distinguishing between essential and secondary was "the consensus of the first five centuries". That is, if something cannot be found in the first five centuries of the church, it must not be essential for salvation or else no one in the first five centuries of the church was saved.

Is Calixtus' methodology sound? Is there a better approach?