

Lecture #13
Formulating a Theological System (1)
Influences on Theological Formulations

Introduction

- I. Basic Idea**
 - A. Popular Misconception**
 - B. Necessity of Selectivity**
 - C. Necessity of Contextualization**

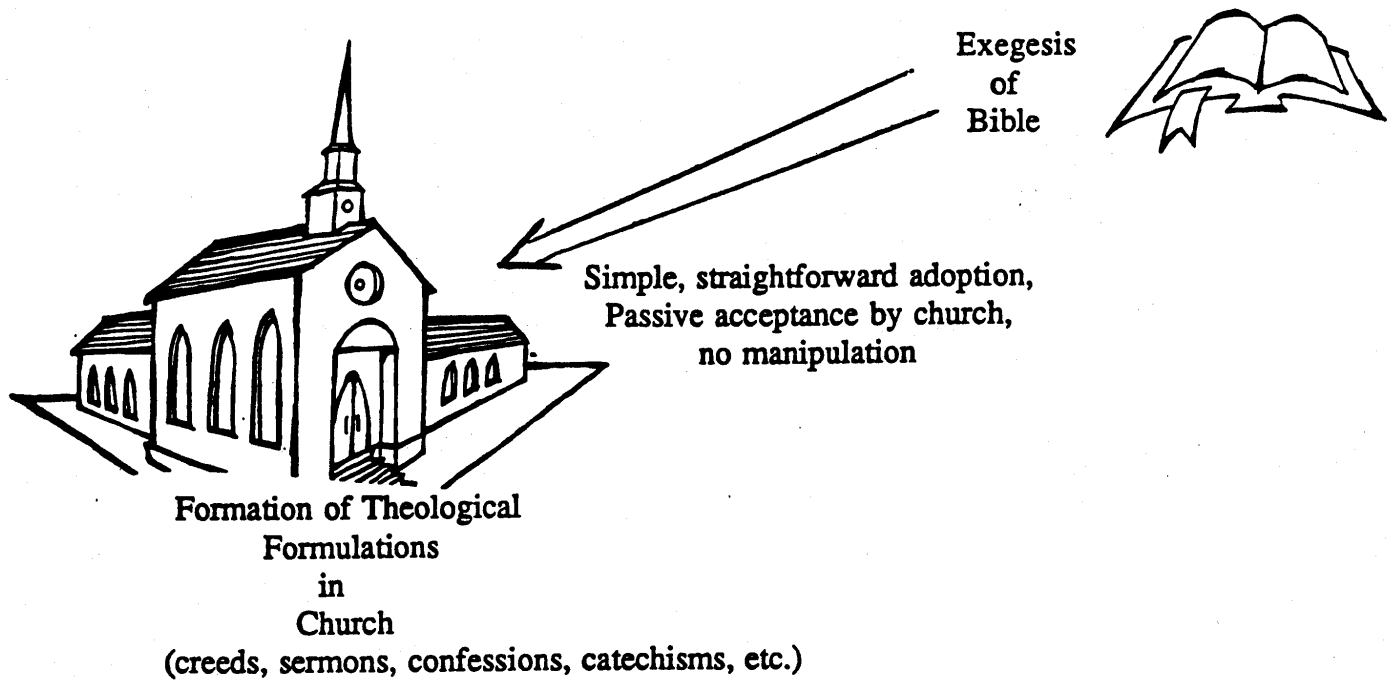
- II. Three Influences**
 - A. Heritage**
 - B. Present Representations**
 - C. Private Judgment**

- III. Danger of Extremes**
 - A. Heritage**
 - B. Present Representatives**
 - C. Private Judgment**

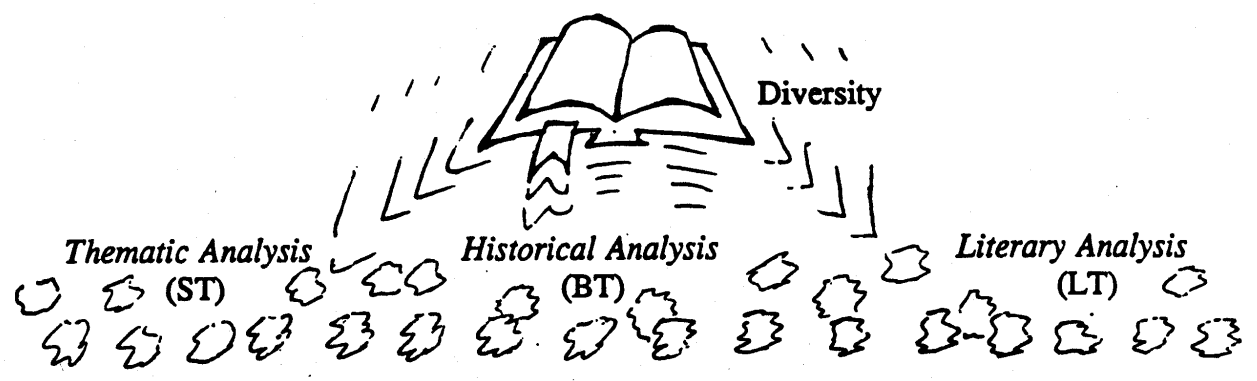
- IV. Responsibility in Formulations**
 - A. Metaphors**
 - B. Balance**

LECTURE REVIEW QUESTIONS

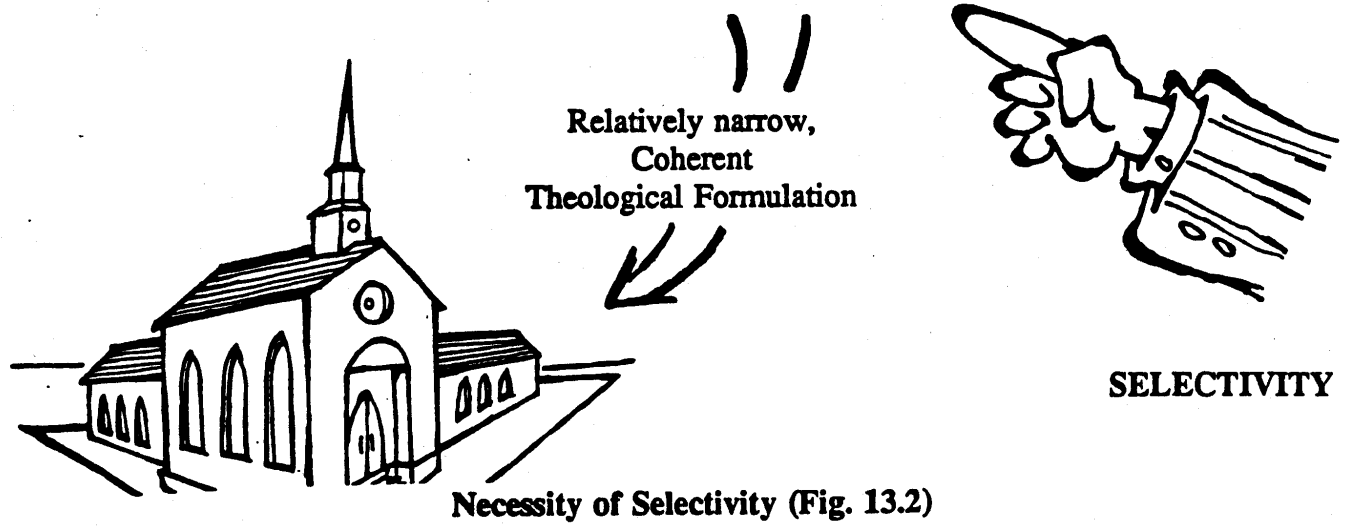
1. What is the popular evangelical misconception of the relation between exegesis and theological formulations? How does the necessity of selectivity and contextualization mitigate against this misconception?
2. Explain the three influences on theological formulation. Give an example of each.
3. How are we tempted to go to extremes in handling the three influences on theological formulations?
4. How may we exercise responsible choices in forming a theology?

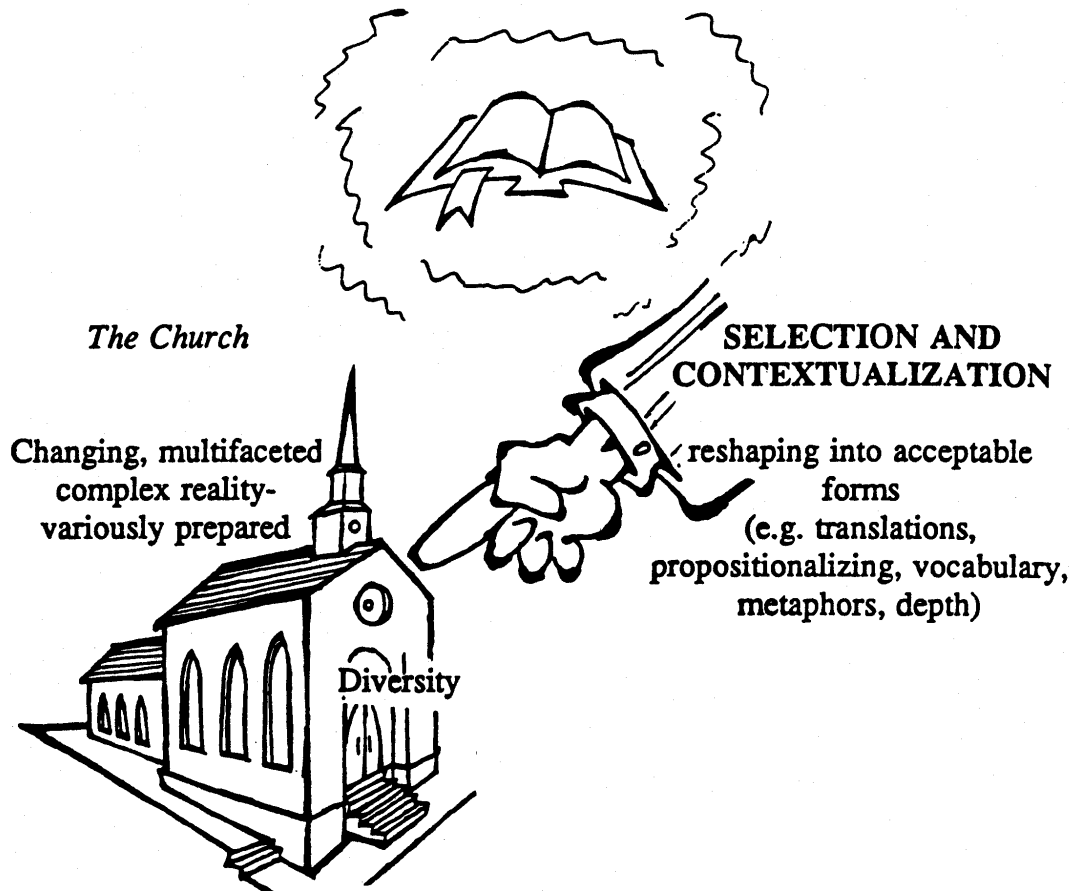


Popular Misconception (Fig. 13.1)

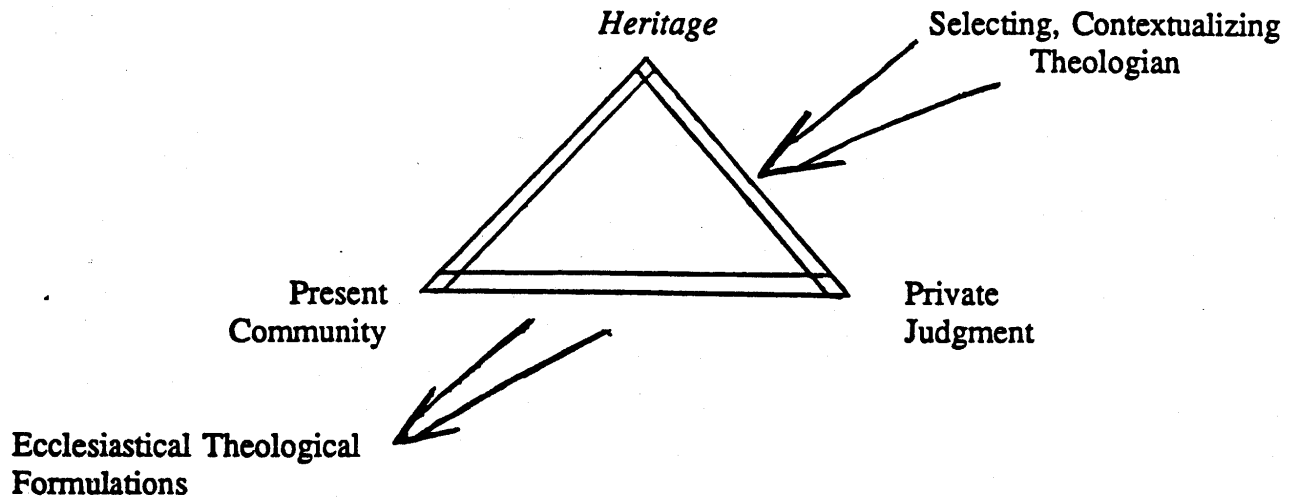


Countless exegetical summaries of indefinite variety and interconnections.

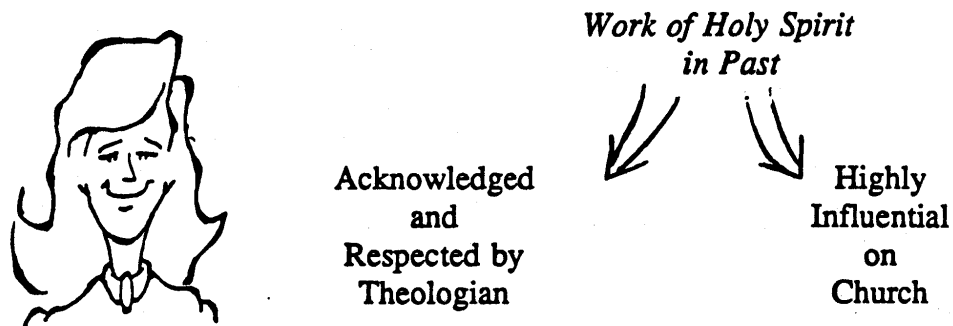
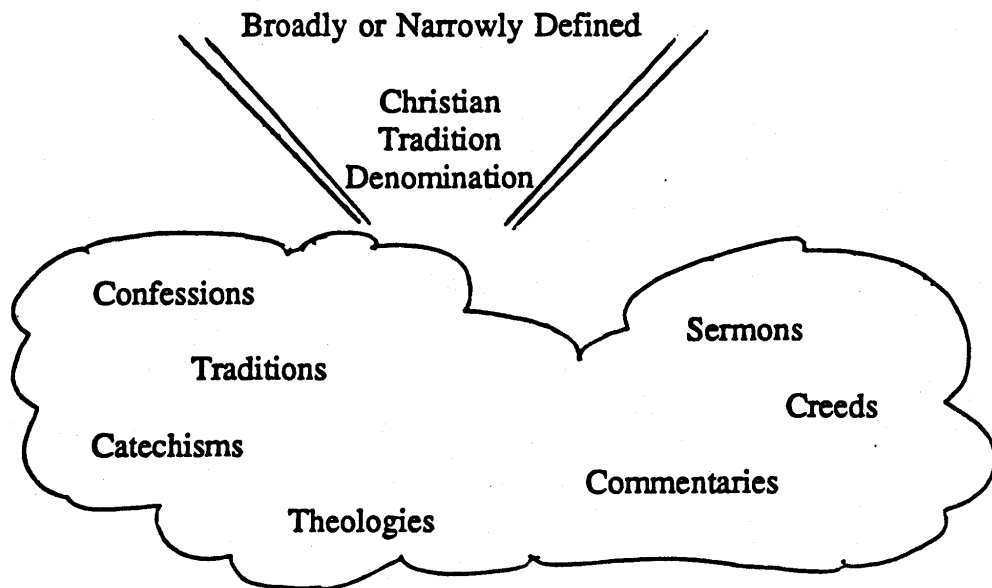




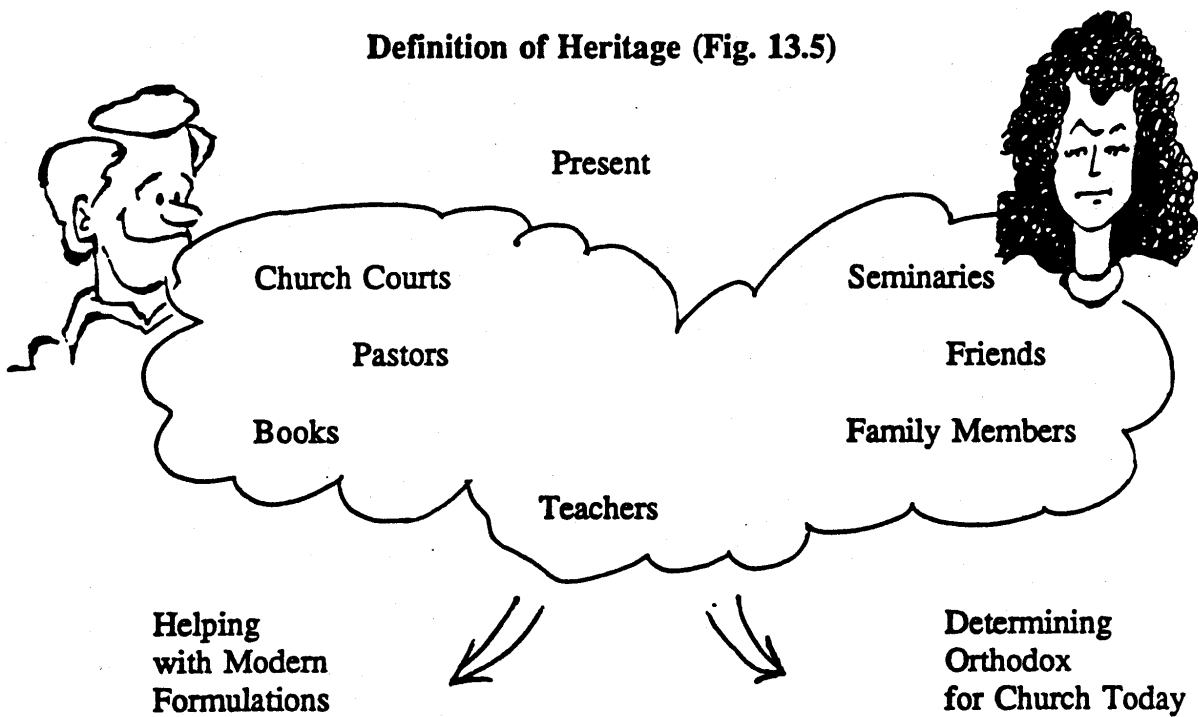
Necessity of Contextualization (Fig. 13.3)



Three Influences on Selectivity and Contextualization (Fig. 13.4)



Definition of Heritage (Fig. 13.5)



Definition of Present Representations (Fig. 13.6)

Relative Isolation from Others



What do I believe for myself?

Little or no concern with other influences

Definition of Private Judgment (Fig. 13.7)



Shallow Heritage

Little or no wisdom from the past

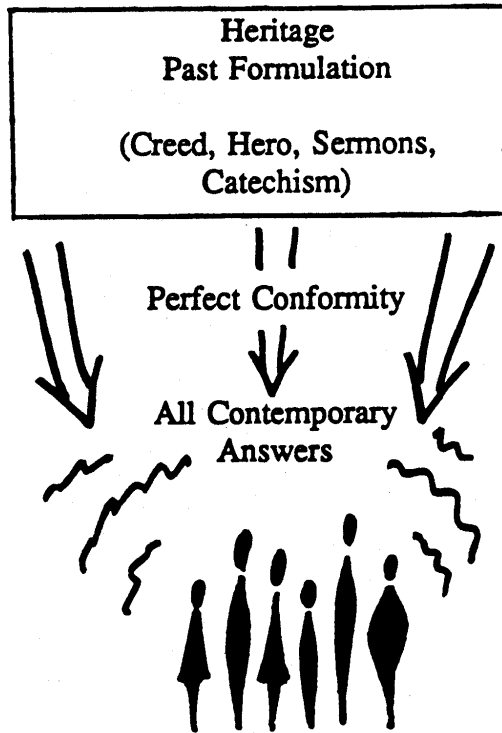
Common Evangelical Approach

(Chronological Bigotry)



Depth of Heritage
Centuries of Teaching of Holy Spirit

Underemphasizing Heritage (Fig. 13.8)

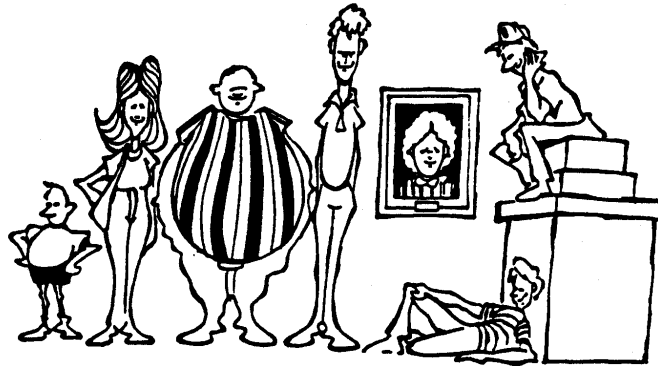


But - new issues,
further insights,
denial of *Sola Scriptura*

Overemphasizing Heritage (Fig. 13.9)

"Lone Ranger"
Theologian

Ineffective, Mised,
Divisive



Theologian in
Community

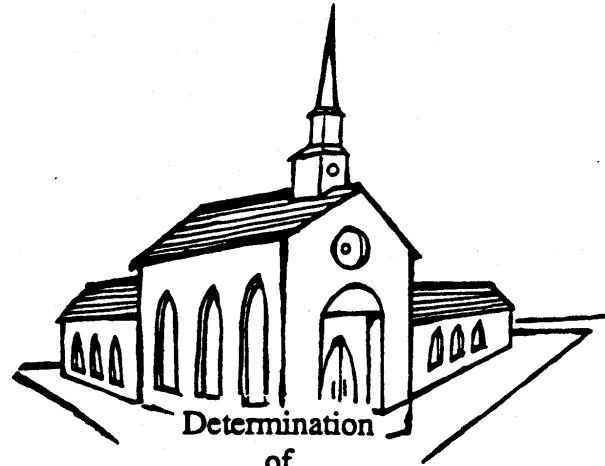
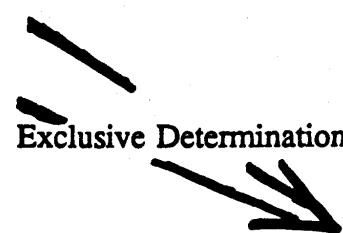
Strong, Effective,
In Check, Decisive

Underemphasizing Present Representatives (Fig. 13.10)

Contemporary Scholars
Popular Speakers
Pastor, Teacher
Current Trends
Recent Research



Exclusive Determination

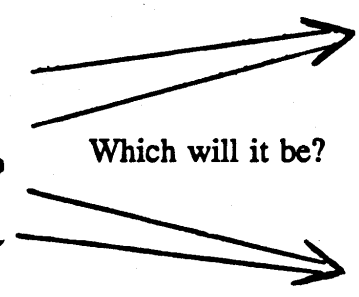


Determination
of
Ecclesiastical
Formulations

Overemphasizing Present Representatives (Fig. 13.11)



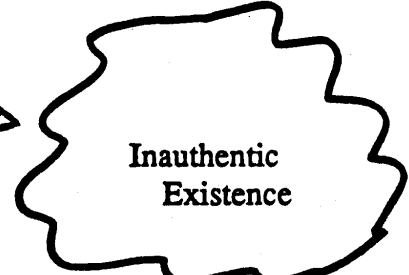
Which will it be?



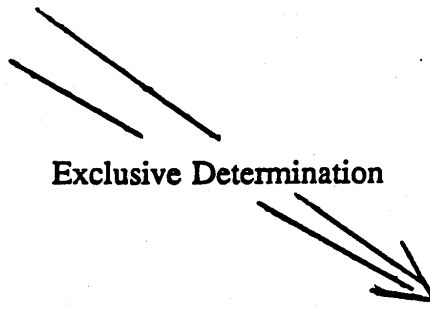
Authentic
Existence



Inauthentic
Existence

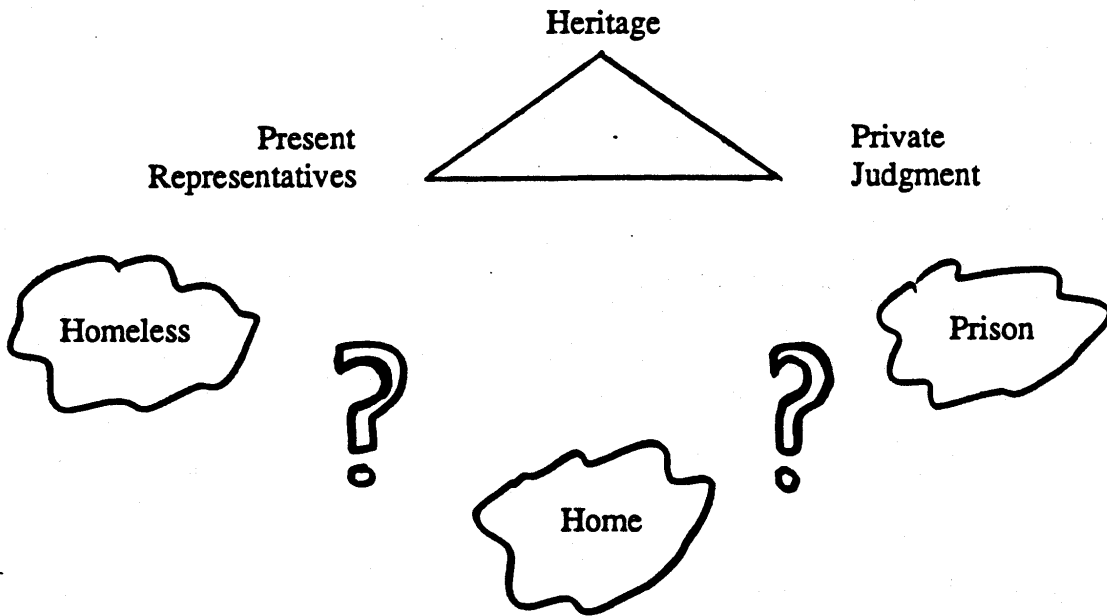


Underemphasizing Private Judgment (Fig. 13.12)

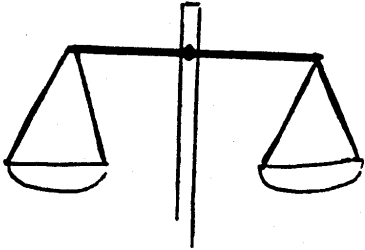
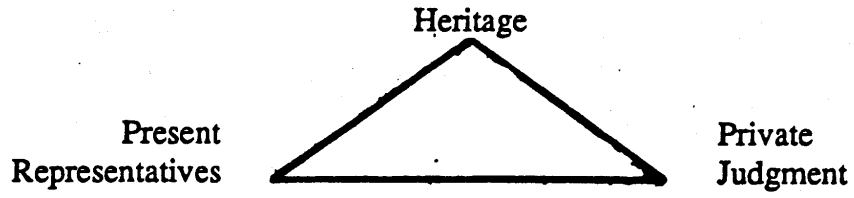


Theological Formulation

Overemphasizing Private Judgment (Fig. 13.13)



Metaphors for Theological Formulations (Fig. 13.14)



Various levels of dependence
in formation
of theology

Balance in Theological Formations (Fig. 13.15)

Lecture #14
Formulating a Theological System (2)
Variety in Heritage

Introduction

- I. Variety in Christian Orthodoxy**
 - A. Before the Reformation**
 - B. After the Reformation**

- II. Variety in Reformed Tradition**
 - A. Informal**
 - B. Formal**
 - C. Methodological Tendencies**

- III. Calvin's *Institutes***
 - A. Outline**
 - B. "From Above" Tendency**
 - C. "From Below" Tendency**

- IV. Confessional Tendency**
 - A. Westminster Confession**
 - B. Belgic Confession**

LECTURE REVIEW QUESTIONS

- 1. How can we distinguish the mainstream of Christian orthodoxy from divergent points of view?**

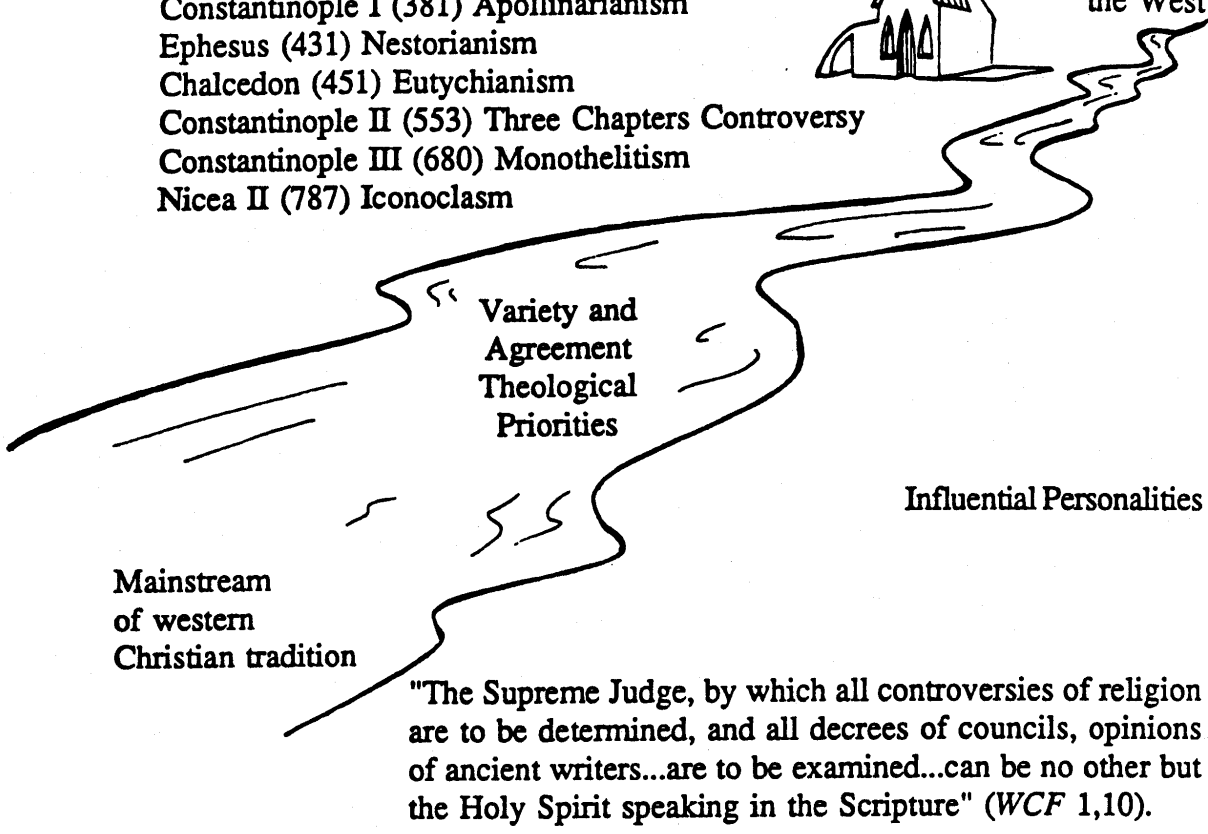
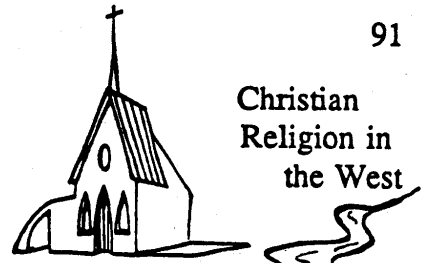
- 2. How does the Reformed tradition display variety? Why should we be aware of this variety?**

- 3. How do the Westminster and Belgic Confessions display the tendency of Reformed scholasticism toward theology "from above."**

Ecumenical Councils

- Nicaea (325) - Arianism
- Constantinople I (381) Apollinarianism
- Ephesus (431) Nestorianism
- Chalcedon (451) Eutychianism
- Constantinople II (553) Three Chapters Controversy
- Constantinople III (680) Monothelitism
- Nicaea II (787) Iconoclasm

Christian Religion in the West

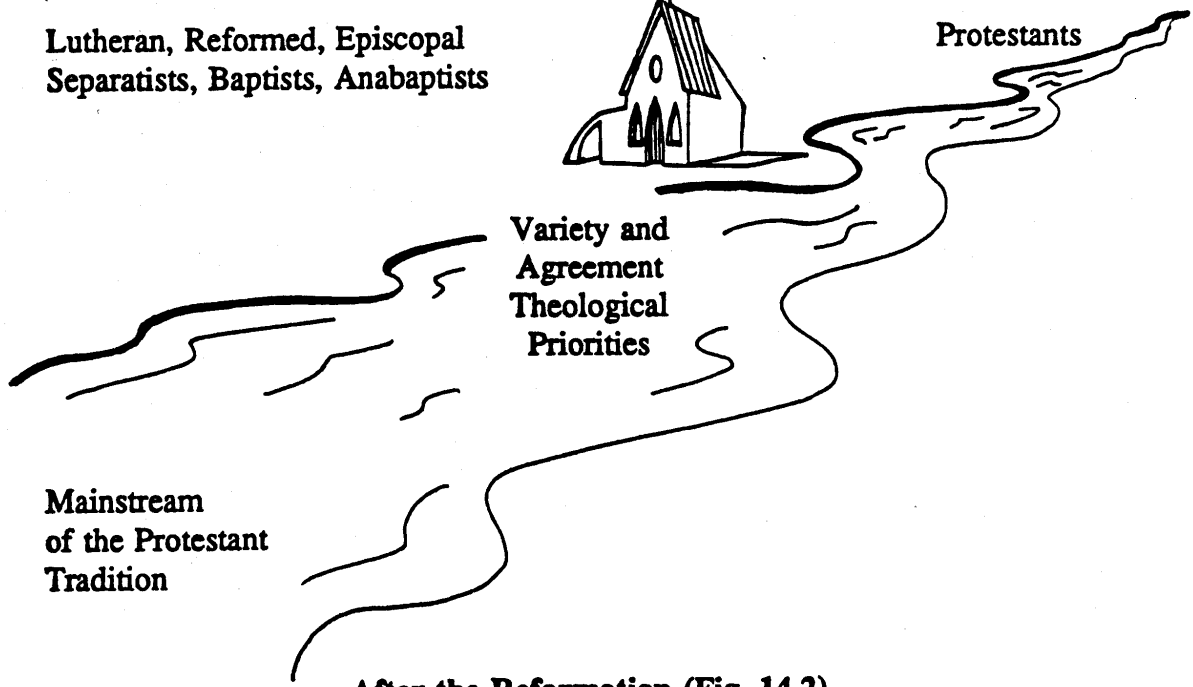


Variety before the Reformation (Fig. 14.1)

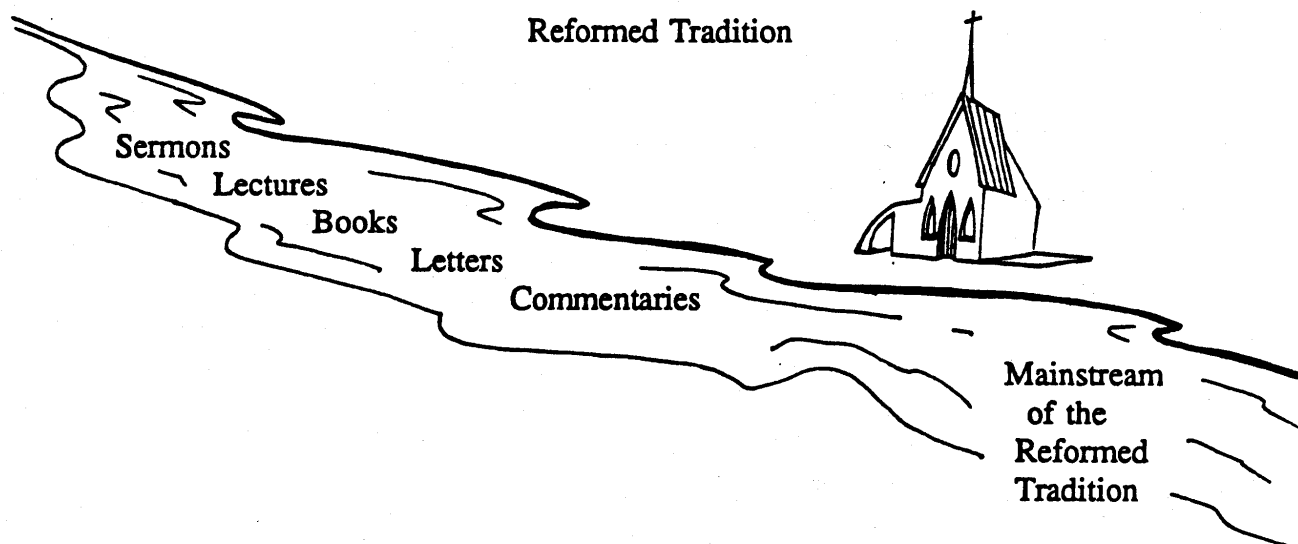
Various Traditions

Lutheran, Reformed, Episcopal Separatists, Baptists, Anabaptists

Protestants



After the Reformation (Fig. 14.2)



All sorts of
emphases,
outlooks and
systems.

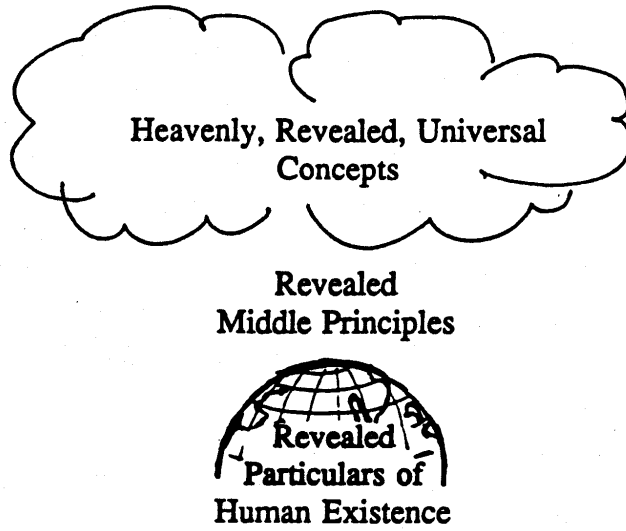
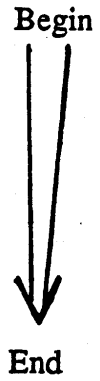
Calvin, Beza, Knox,
Puritans, Edwards, Hodge, Kuyper
Bavinck, Warfield, Machen, Vos,
Van Til, Murray *et al*

Informal Variety (Fig. 14.3)

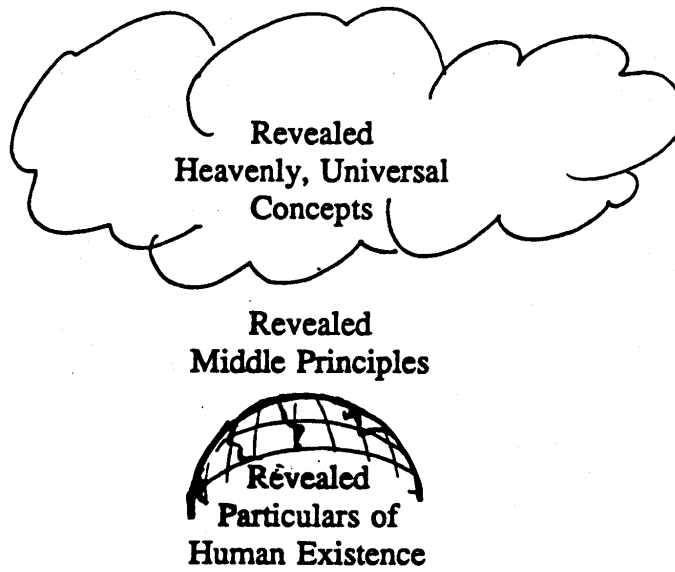
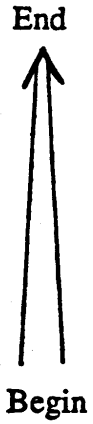
First Scotch Confession (1560)	Gallican Confession (1559)
39 Articles of the Church of England (1563)	Belgic Confession (1561)
Second Scotch Confession (1581)	Heidelberg Catechism (1563)
Canons of Dort (1619)	Westminster Confession (1647)
Westminster L/S Catechisms (1647)	

Different Viewpoints / Different Approaches

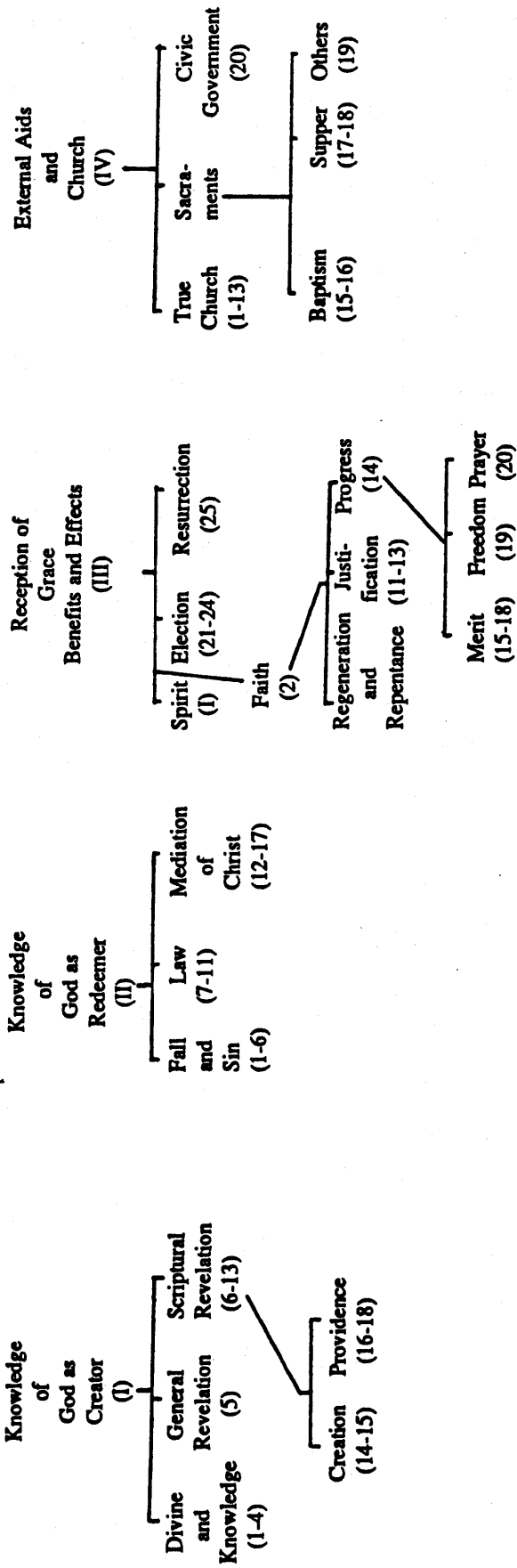
Formal Variety (Fig. 14.4)



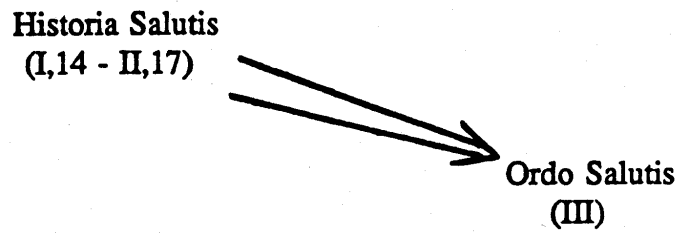
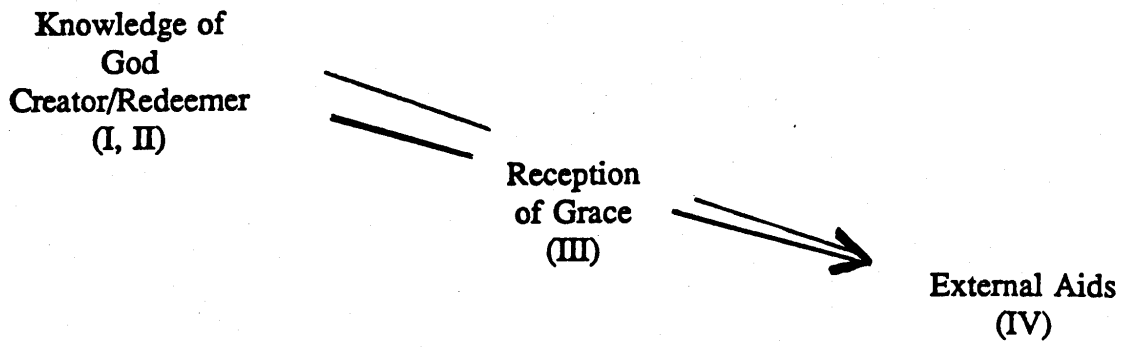
"From Above" Methodology (Fig. 14.5)



"From Below" Methodology (Fig. 14.6)



Calvin's Institutes Outline (Fig. 14.7)

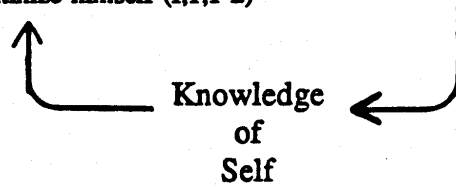


"From Above" Tendency (Fig. 14.8)

Knowledge
of
God

→

"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."...Accordingly, the knowledge of ourselves not only arouses us to seek God, but also, as it were, leads us by the hand to find him....Again, it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself (I,1,1-2)



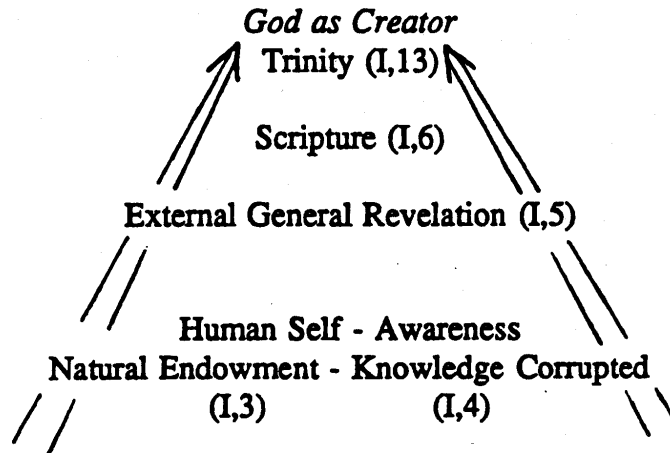
Trust
Reverence

"Now, the knowledge of God, as I understand it, is that by which we not only conceive that there is a God but also grasp what befits us and is proper to his glory, in fine, what is to our advantage to know of him. Indeed, we shall not say that, properly speaking, God is known where there is no religion or piety (I,2.2).

Piety

Knowledge
of
God

"What help is it, in short, to know a God with whom we have nothing to do? Rather, our knowledge should serve first to teach us fear and reverence; secondly, with it as our guide and teacher, we should learn to seek every good from him, and, having received it, to credit it to his account. For how can the thought of God penetrate your mind without your realizing immediately that, since you are his handiwork, you have been made over and bound to his command by right of creation, that you owe your life to him? (I,2.1).

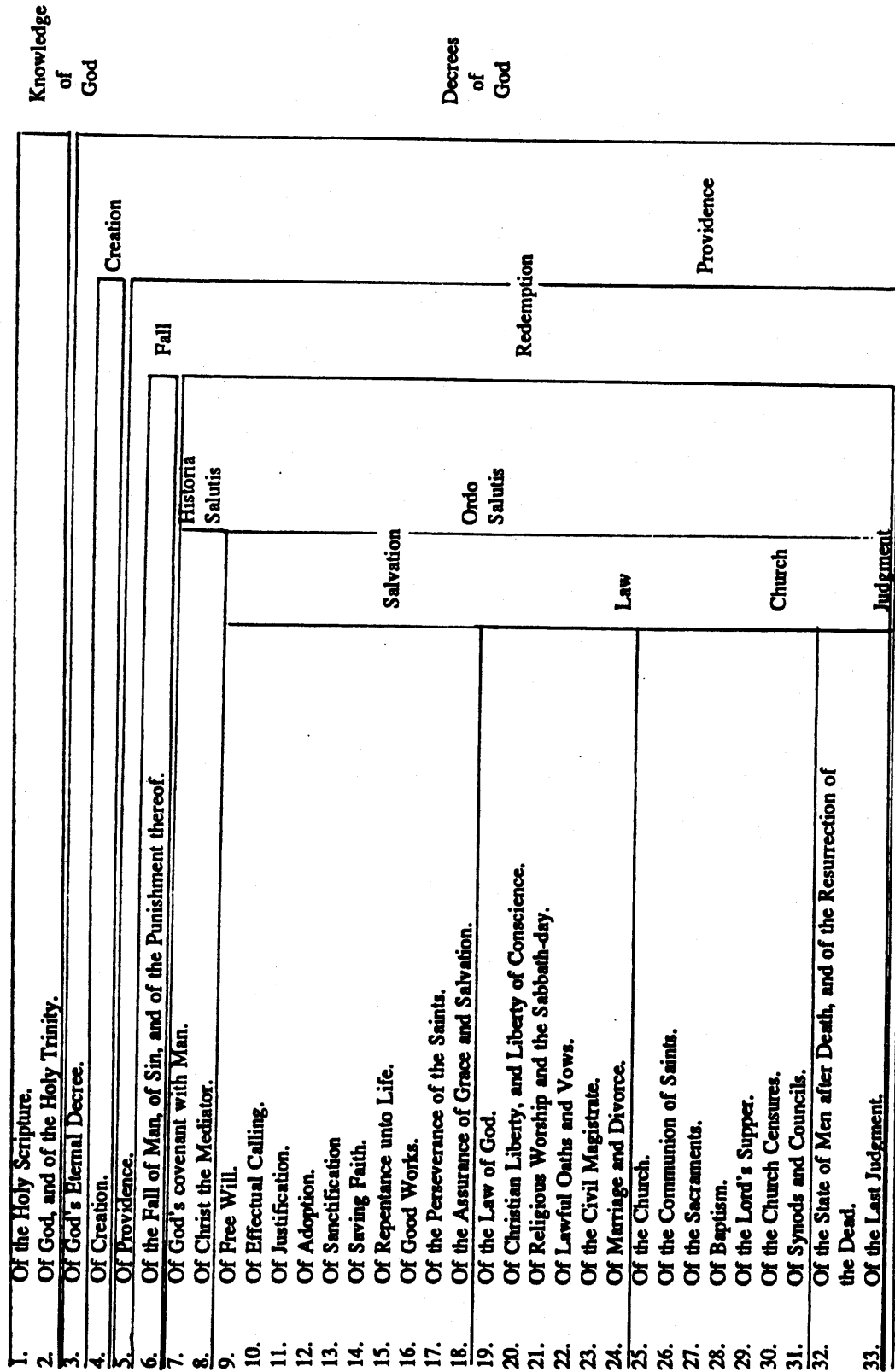


"From Below" Tendency (Fig. 14.9)

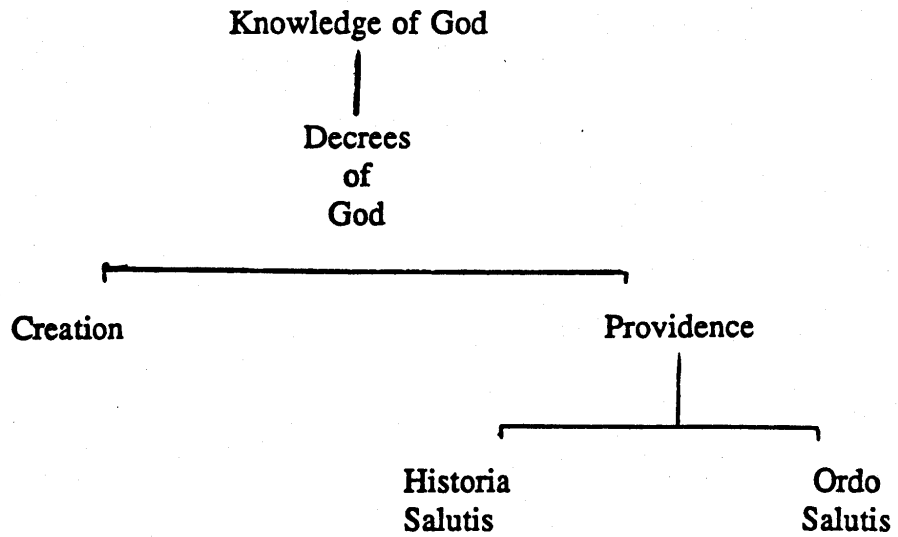
Unity of God		Knowledge of God
Revelation of God		
Trinity		
Creation		
Fall		Providence
Election		
Work of Christ		Redemption
Justification		
Sanctification		
Glorification		Ordo Salutis

1. There is only one God.
2. By what means God is made known unto us.
3. Of the written Word of God.
4. Canonical Books of the Holy Scriptures.
5. Whence do the Holy Scriptures derive their dignity and authority.
6. The difference between the canonical and apocryphal books.
7. The sufficiency of the Holy Scriptures to be the only rule of faith.
8. God is one in essence, yet distinguished in three persons.
9. The proof of the foregoing article of the trinity of persons in one God.
10. Jesus Christ is true and eternal God.
11. The Holy Ghost is true and eternal God.
12. Of the creation.
13. Of Divine providence.
14. Of the creation and fall of man, and his incapacity to perform what is truly good.
15. Of original sin.
16. Of eternal election.
17. Of the recovery of fallen man.
18. Of the incarnation of Jesus Christ.
19. Of the union and distinction of the two natures in the person of Christ.
20. God hath manifested His justice and mercy in Christ.
21. Of the satisfaction of Christ, our only high-priest, for us.
22. Of our justification through faith in Jesus Christ.
23. Our justification consists in the forgiveness of sin and the imputation of Christ's righteousness.
24. Of man's sanctification and good works.
25. Of the abolishing of the ceremonial law.
26. Of Christ's intercession.
27. Of the Catholic Christian Church.
28. Every one is bound to join himself to the true Church.
29. Of the marks of the true Church, and wherein she differs from the false church.
30. Concerning the government of, and offices in, the Church.
31. Of the ministers, elders, and deacons.
32. Of the order and discipline of the Church.
33. Of the sacraments.
34. Of holy baptism.
35. Of the holy supper of our Lord Jesus Christ.
36. Of magistrates.
37. Of the last judgment.

Structure of Belgic Confession (Fig. 14.10)

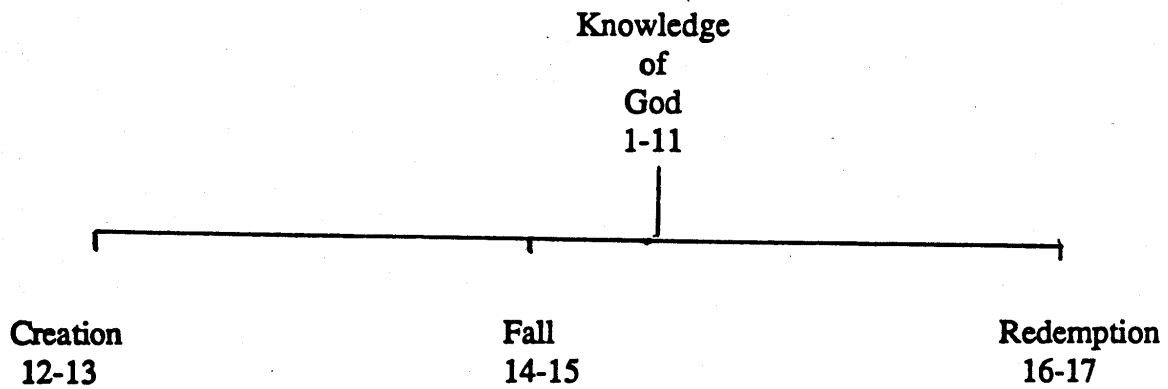


Structure of Westminster Confession (Fig. 14.12)



Very much from above. Historical movement subjected to vertical considerations.

Westminster and Calvin (Fig. 14.13)



Less from below but maintaining historical emphasis.

Belgic and Calvin (Fig. 14.11)

Lecture #15
Formulating a Theological System (3)
Pedagogical Strategies in the Reformed Tradition

Introduction

- I. Traditioning the Present Community**
 - A. Popular Misconception**
 - B. Wisdom of Traditioning**
 - C. Effects of Pedagogical Strategy**
 - D. Reformed Strategies**

- II. Traditioning "From Above"**
 - A. Background of Westminster Shorter Catechism**
 - B. Outline**
 - C. "From Above" Features**
 - D. Positive and Negatives**

- III. Traditioning "From Below"**
 - A. Background of Heidelberg Catechism**
 - B. Outline**
 - C. "From Below" Features**
 - D. Positives and Negatives**

LECTURE REVIEW QUESTIONS

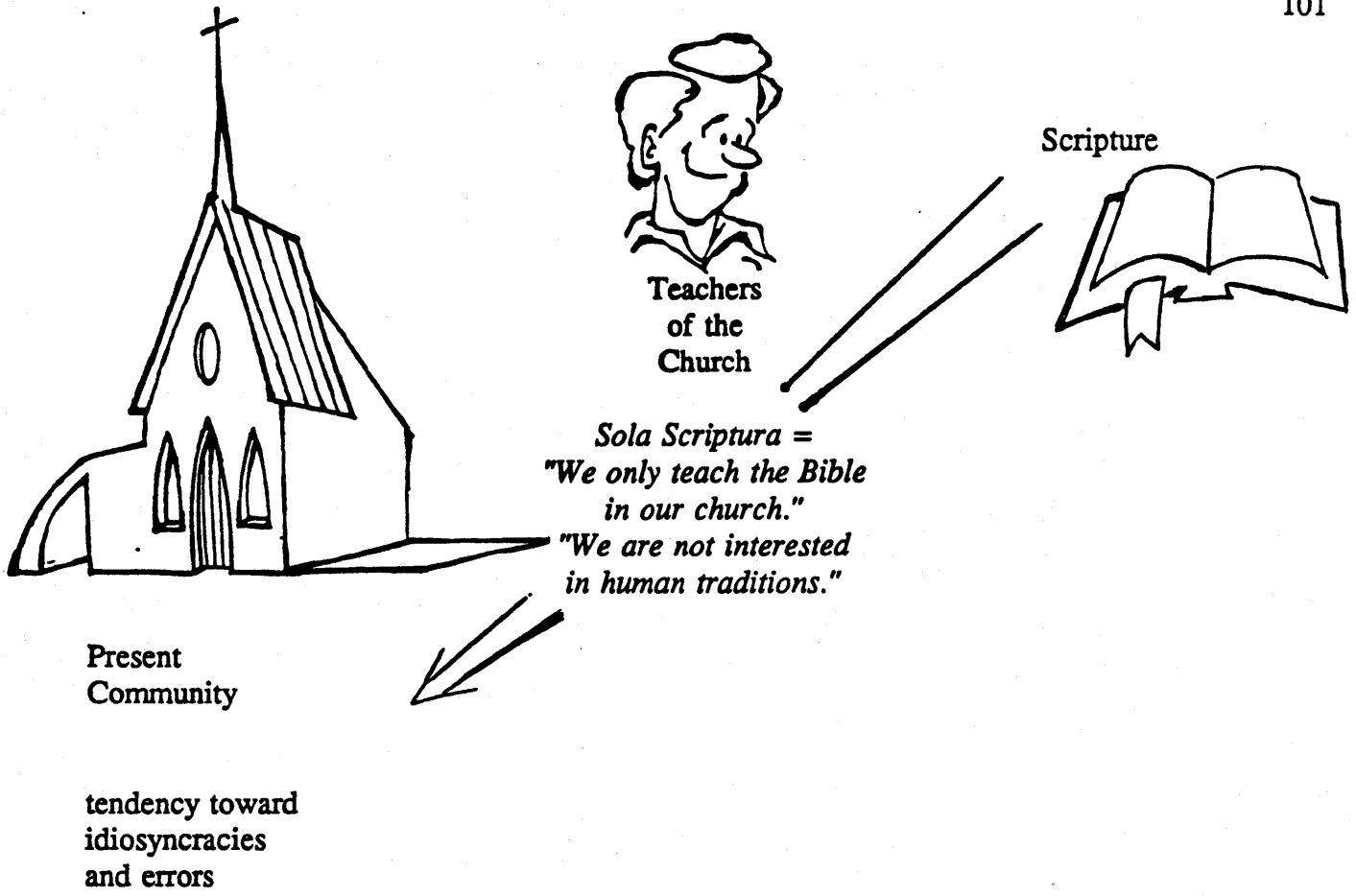
- 1. What is the popular misconception concerning the place of traditioning in the church today? Why is this viewpoint so dangerous?**

- 2. Why is a teacher's pedagogical strategy in the process of traditioning so significant?**

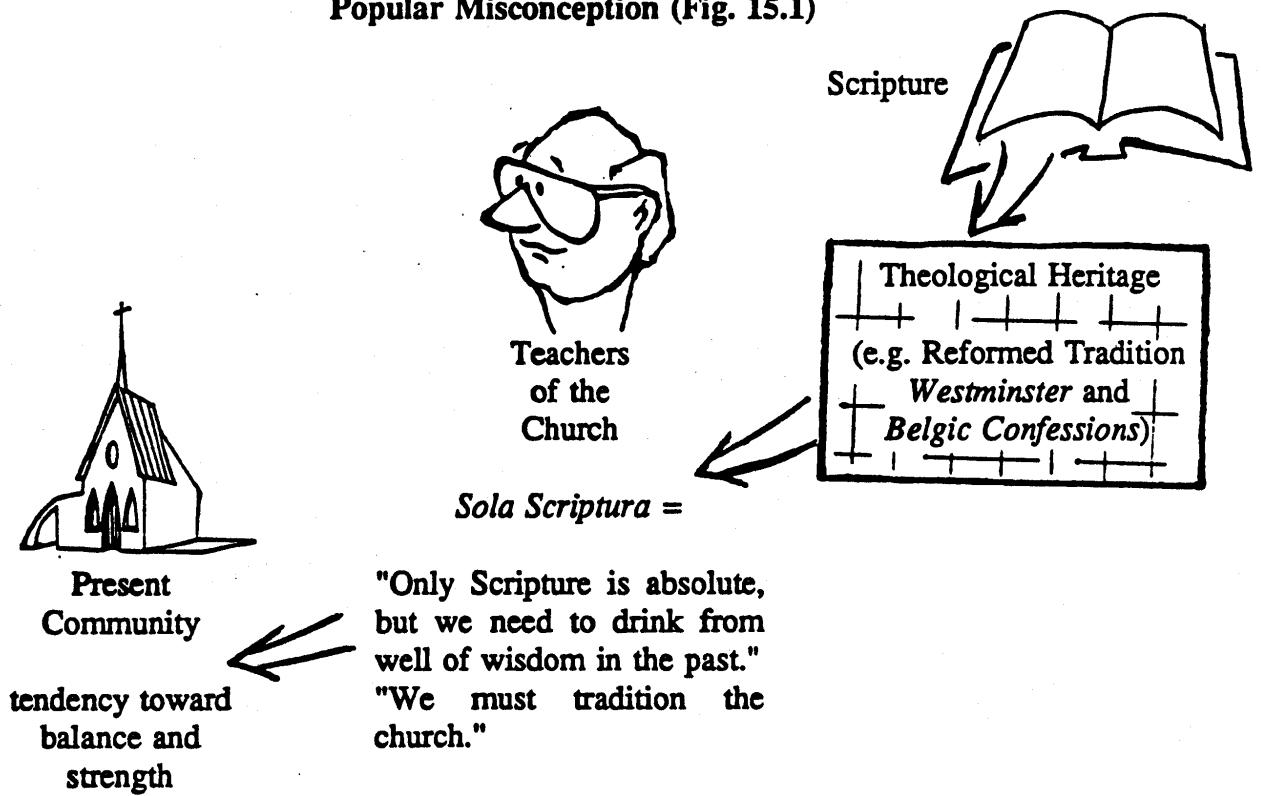
- 3. The Westminster Shorter Catechism follows a "from above" pedagogical strategy. Explain this from the outline of the Catechism.**

- 4. The Heidelberg Catechism follows a "from below" pedagogical strategy. Explain this from the outline of the Catechism.**

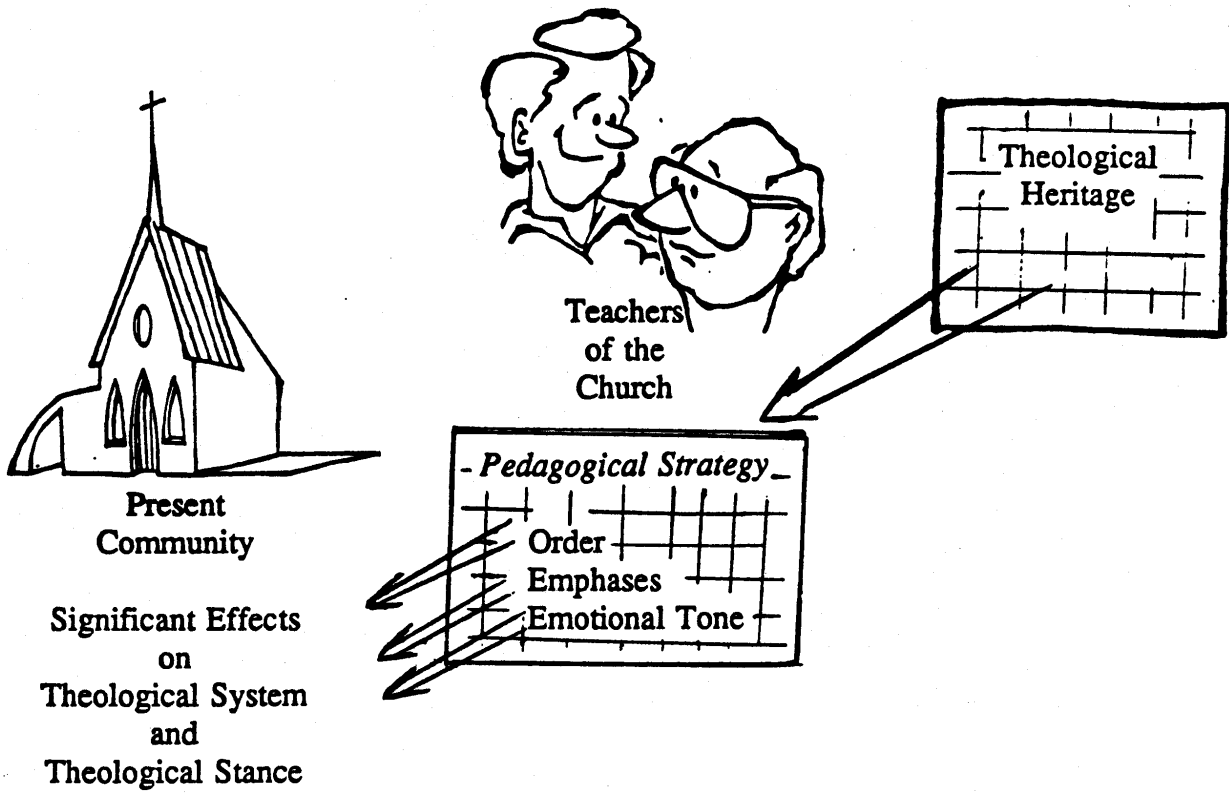
- 5. What are the advantages and disadvantages of "from below" and "from above" pedagogical strategies?**



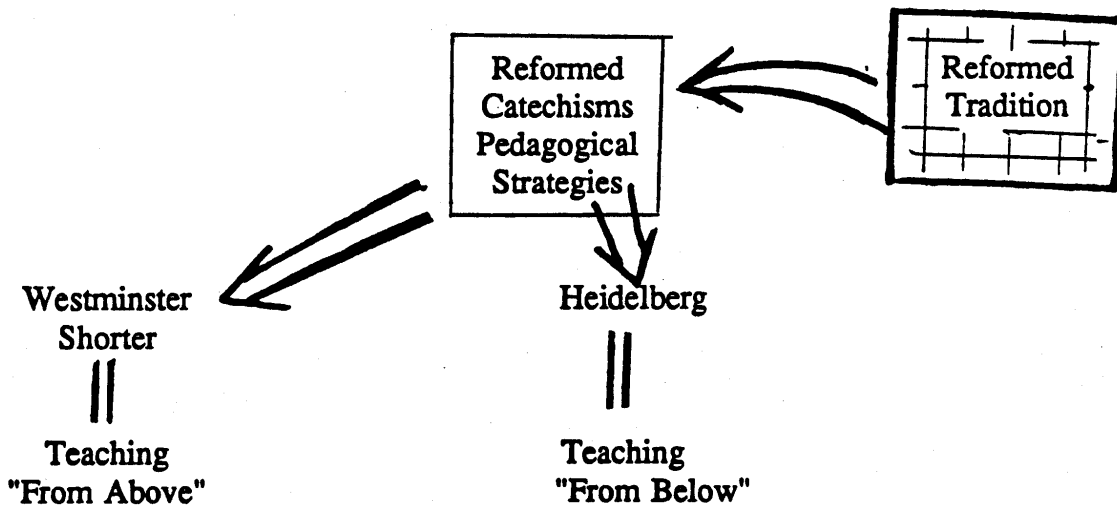
Popular Misconception (Fig. 15.1)



Teaching with Wisdom (Fig. 15.2)

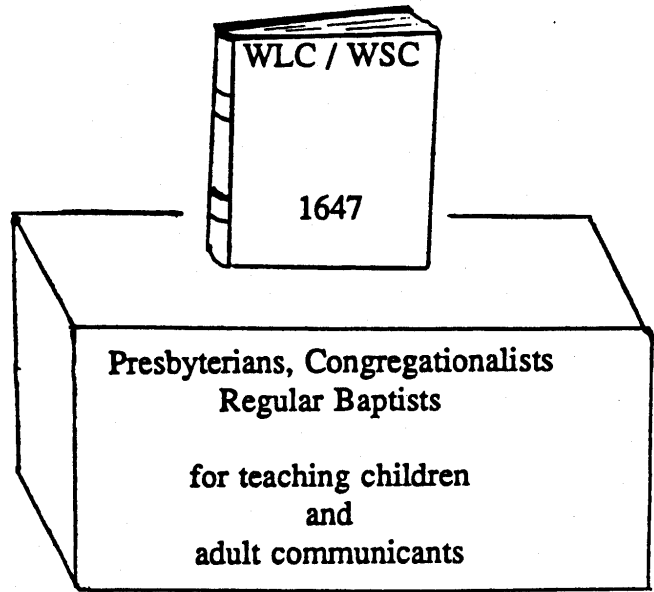


Effects of Pedagogical Strategies (Fig. 15.3)

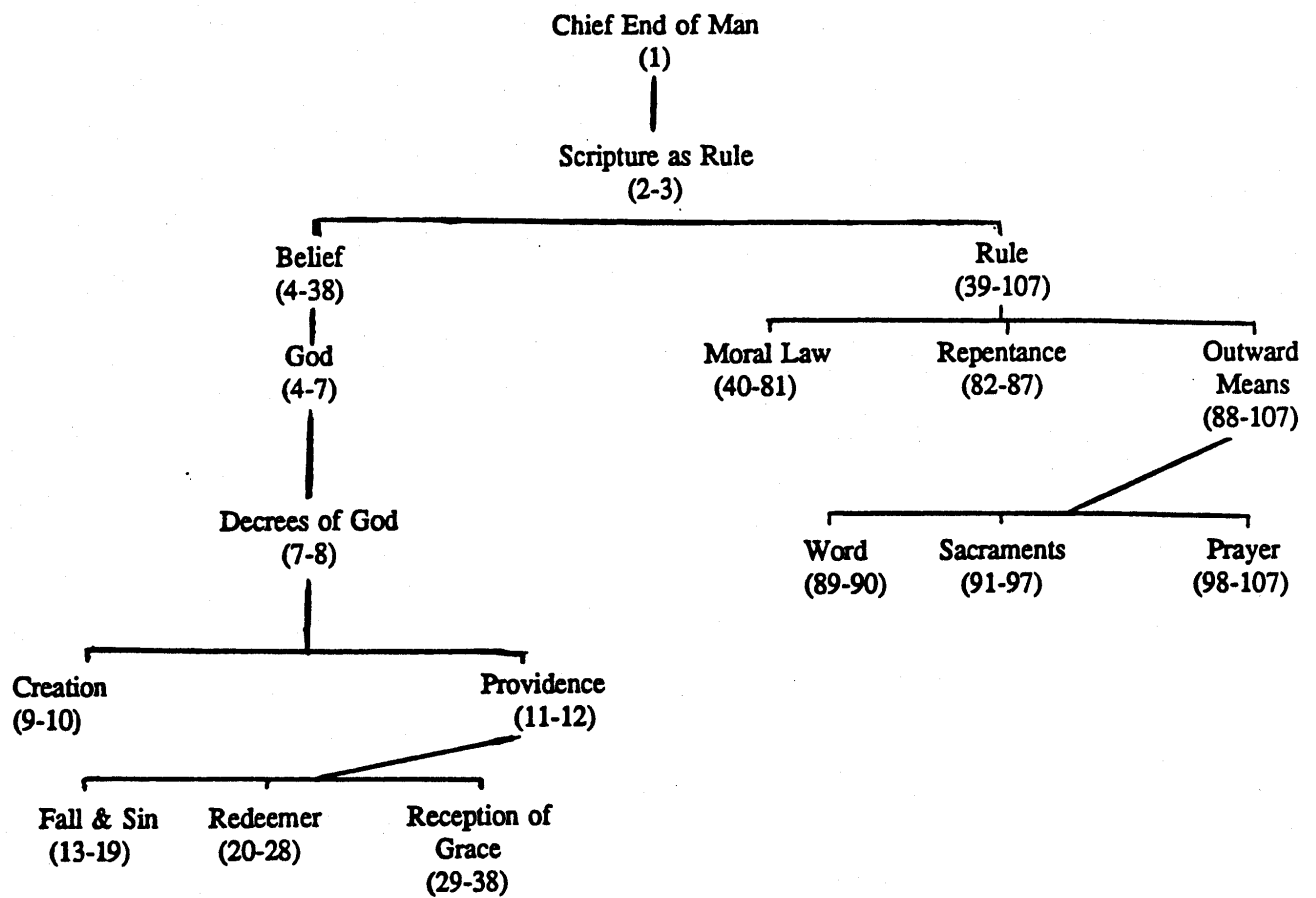


Reformed Pedagogical Strategies (Fig. 15.4)

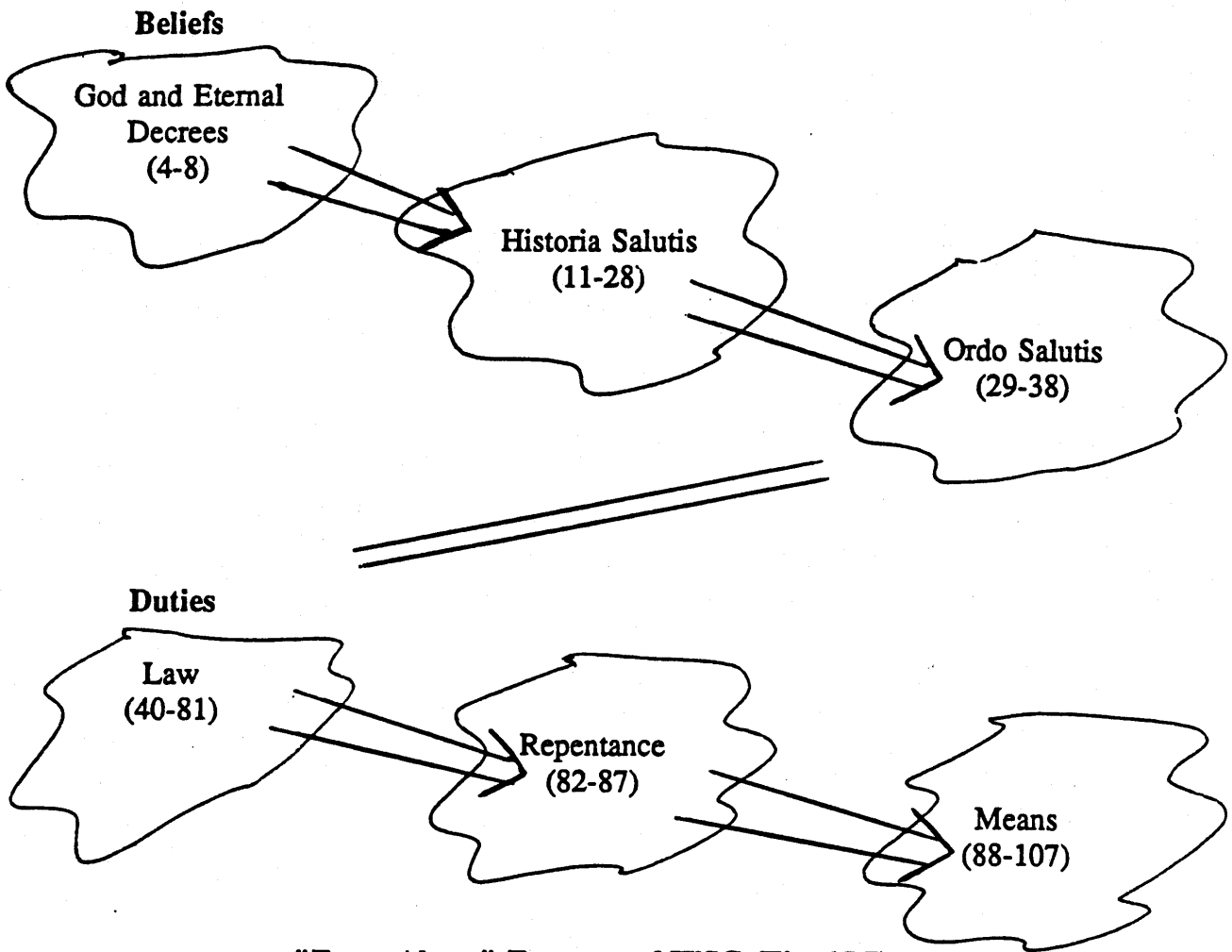
(Mathematician) Rev. John Wallis



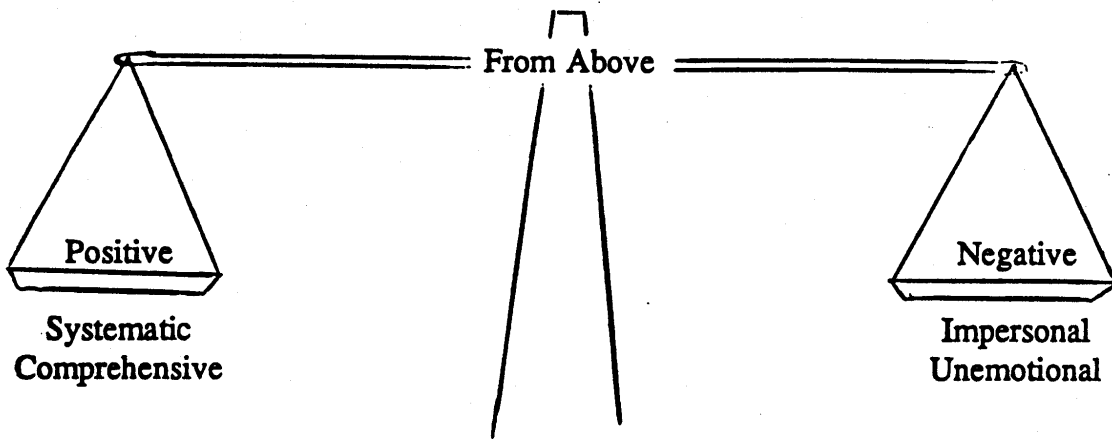
WSC Background (Fig. 15.5)



WCS Outline (Fig. 15.6)

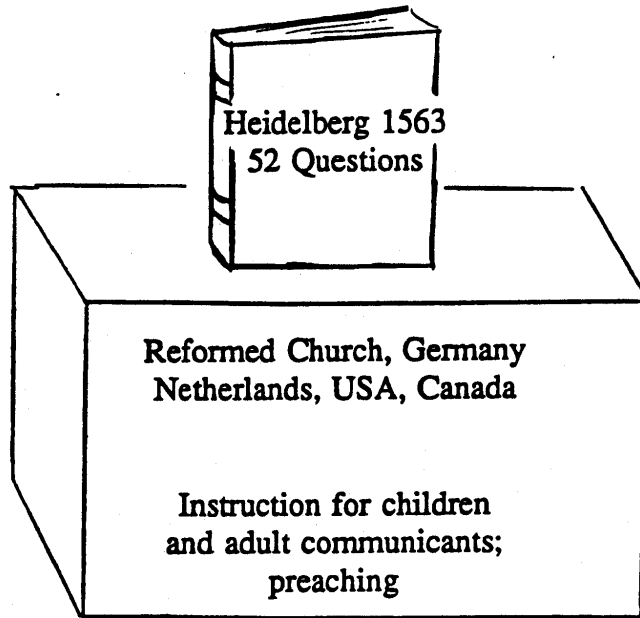


"From Above" Features of WSC (Fig. 15.7)

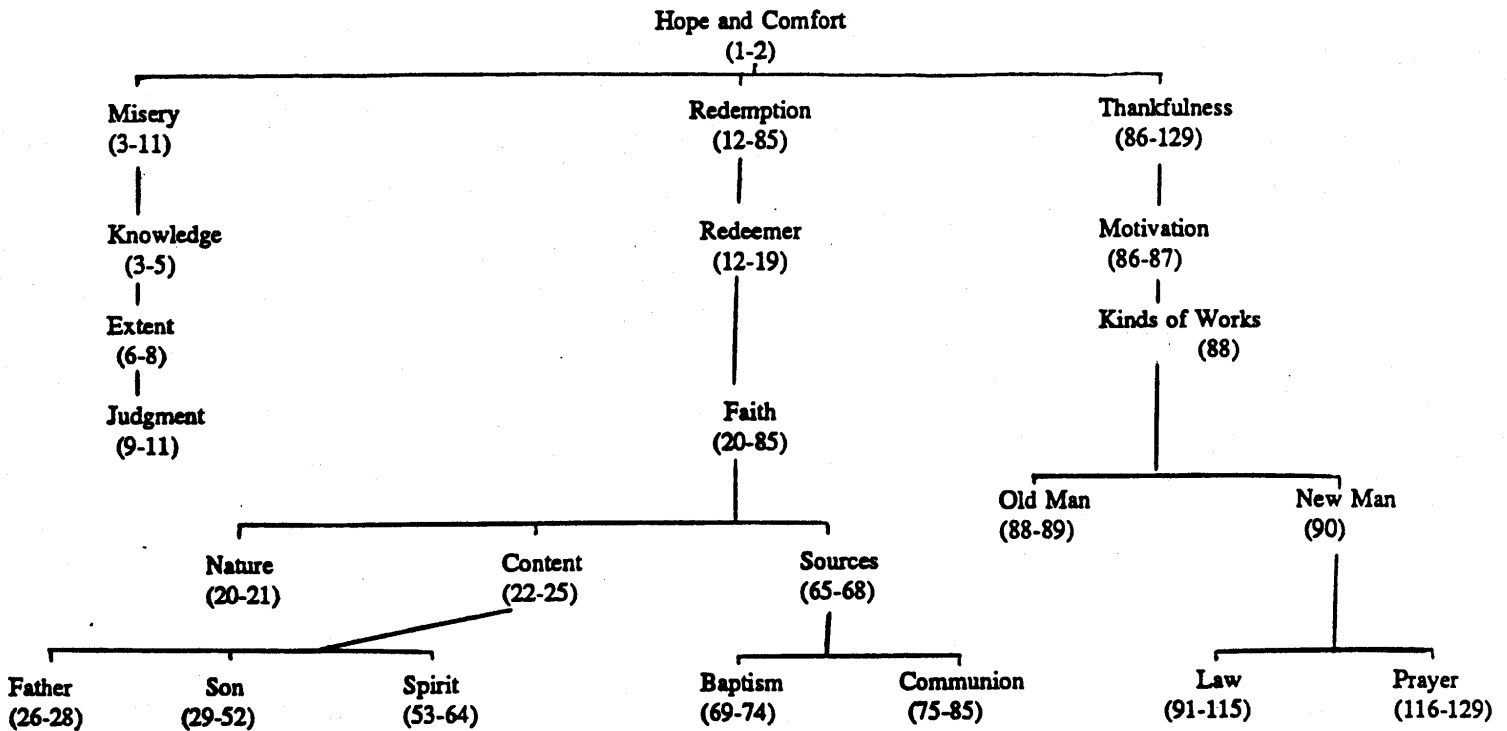


Positives and Negatives (Fig. 15.8)

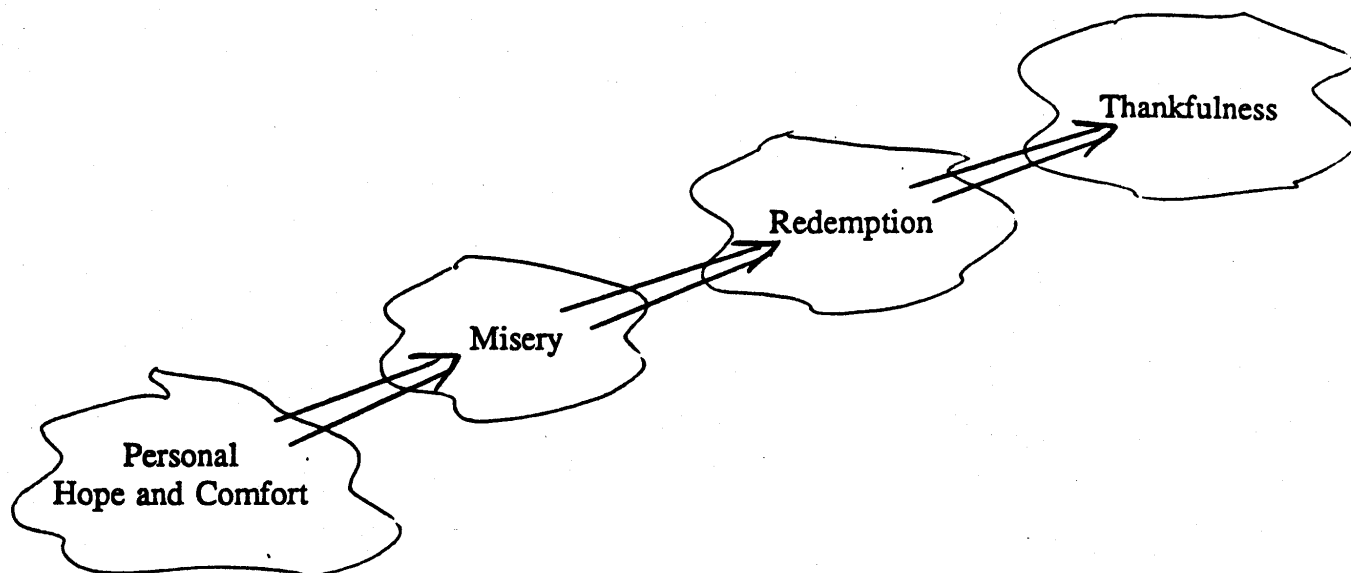
Aftermath of Lutheran
Zwinglian, Calvinistic
Controversy



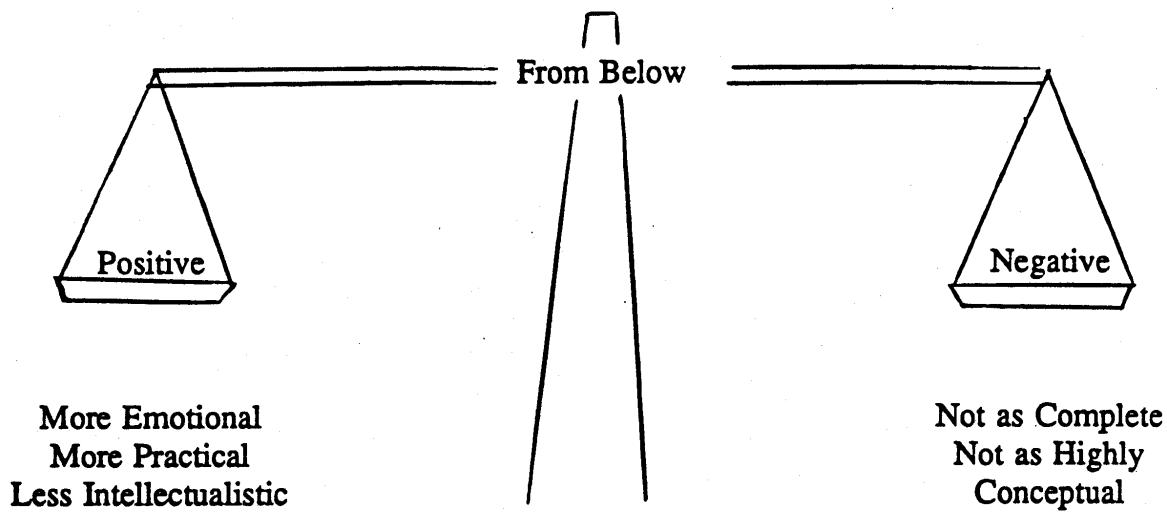
Heidelberg Catechism Background (Fig. 15.9)



Outline of Heidelberg Catechism (Fig. 15.10)



"From Below" Features of Heidelberg (Fig. 15. 11)



Positive and Negatives of "From Below" (Fig. 15.12)

Westminster
Shorter
Catechism

Heidelberg
Catechism

More God-Centered

More Human-centered

More Authority Driven

More Need Driven

More Intellectually Oriented

More Emotionally Oriented

More Legal

More Relational

More Educational

More Evangelistic

Points of Comparison (Fig. 15.13)

Lecture #16
Formulating a Theological System (4)
Dynamics of Present Representatives

Introduction

- I. Basic Idea**
 - A. Biblical Precedent**
 - B. More Informal**
 - C. More Formal**

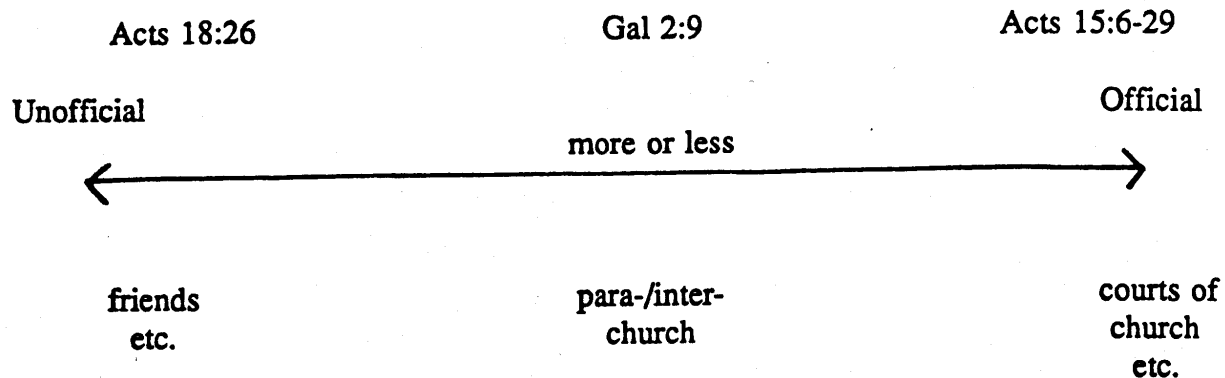
- II. Breadth and Depth**
 - A. Narrow Community**
 - B. Broad Community**
 - C. Wisdom in Community**

- III. Present Representatives and Heritage**
 - A. Enslavement**
 - B. Disregard**
 - C. Learning and Applying**

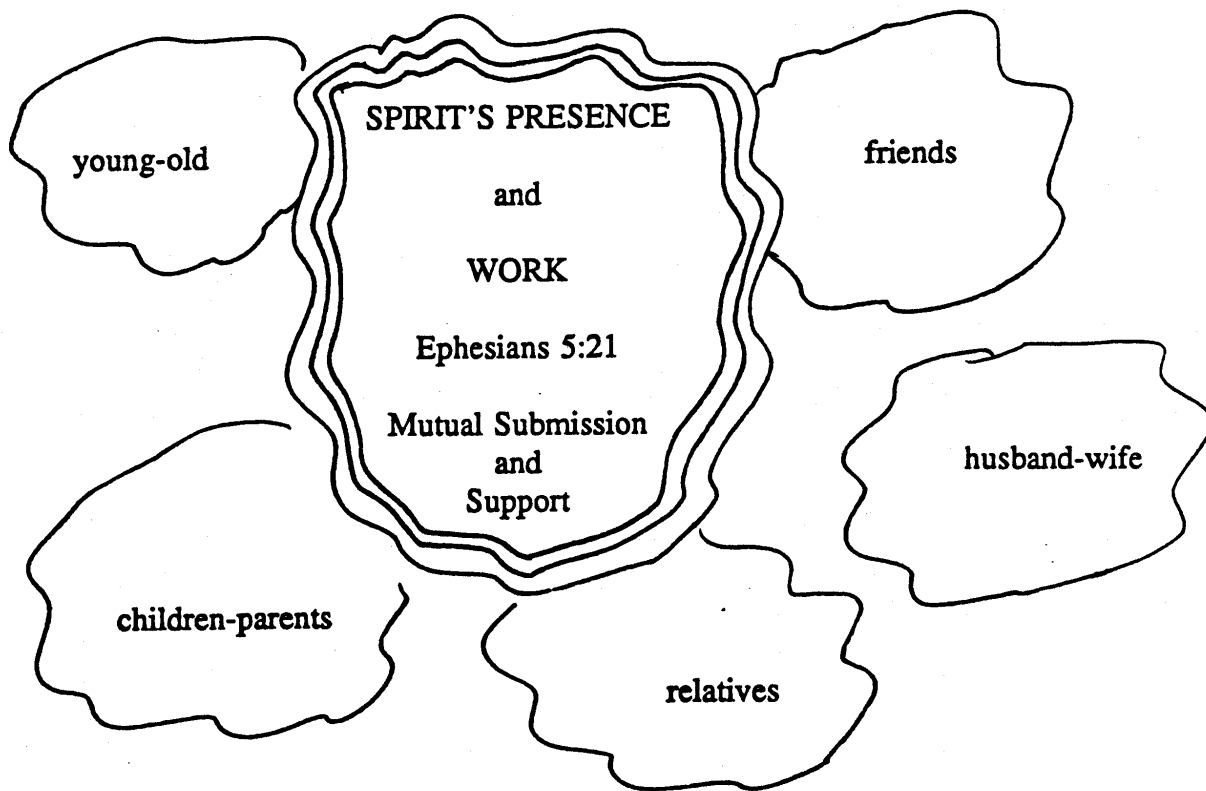
- IV. An Example: Changing the Westminster Confession**

LECTURE REVIEW QUESTIONS

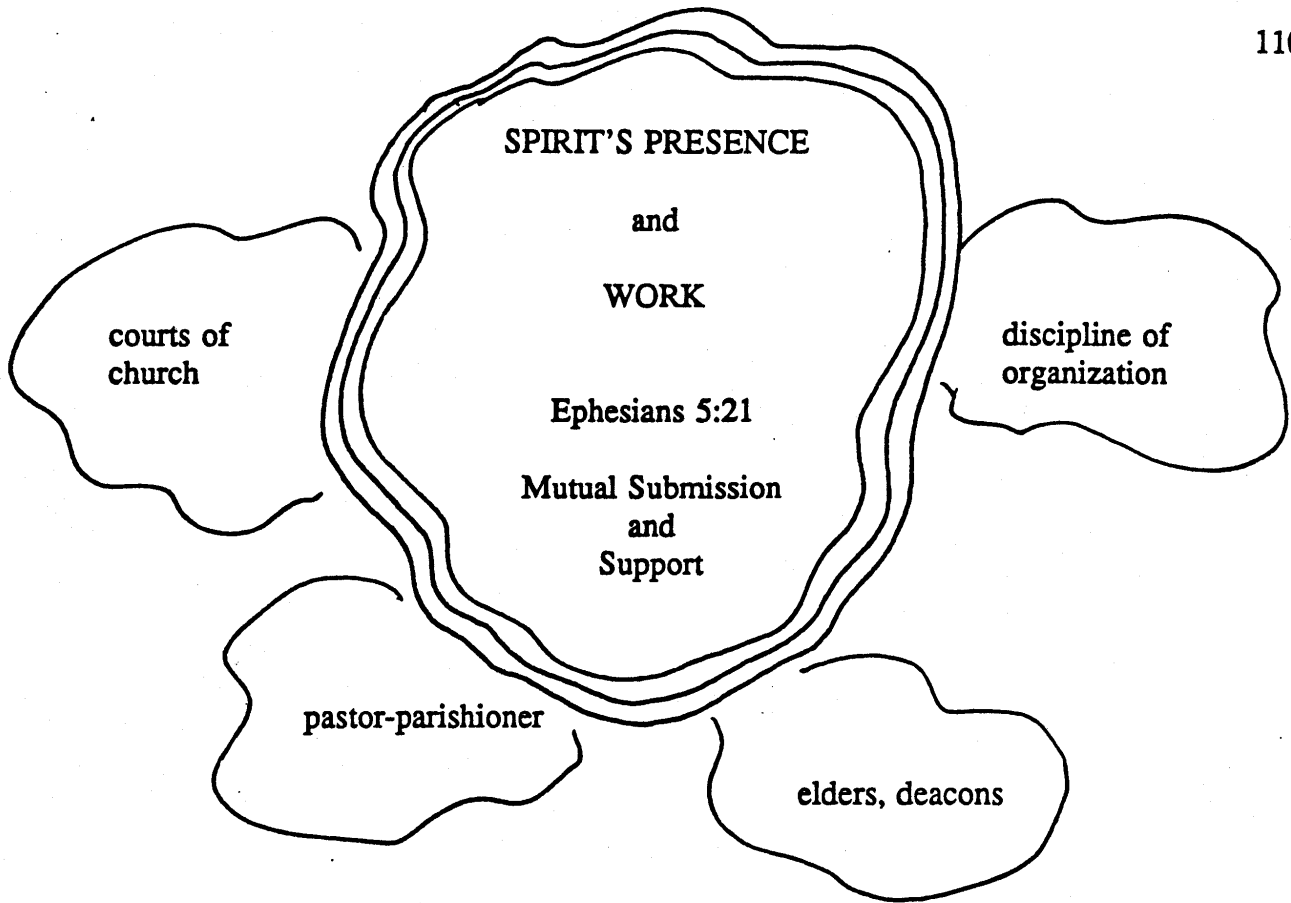
- 1. Support from Scripture that the present community should be an important influence on theological formulations.**
- 2. What are the values and dangers of narrow and broad involvement in present community? What does Pratt suggest as a way of wisdom?**
- 3. How should the present community relate to heritage?**
- 4. Describe specific ways in which present communities have handled the Westminster Confession of Faith.**



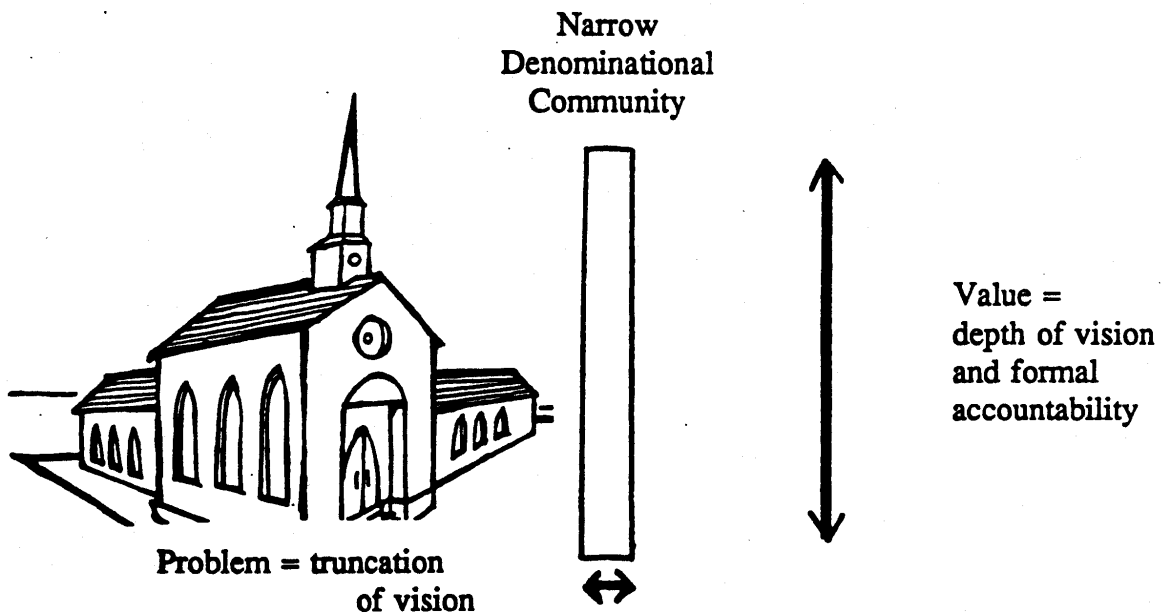
Biblical Precedent (Fig. 16.1)



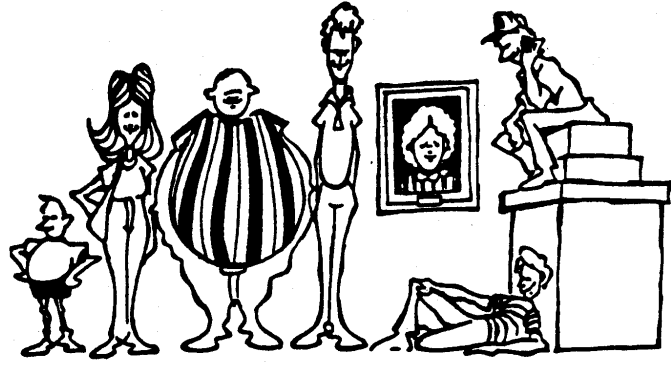
Unofficial Representatives (Fig. 16.2)



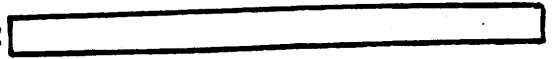
Official Representatives (Fig. 16.3)



Narrow Community (Fig. 16.4)



problem = no accountability

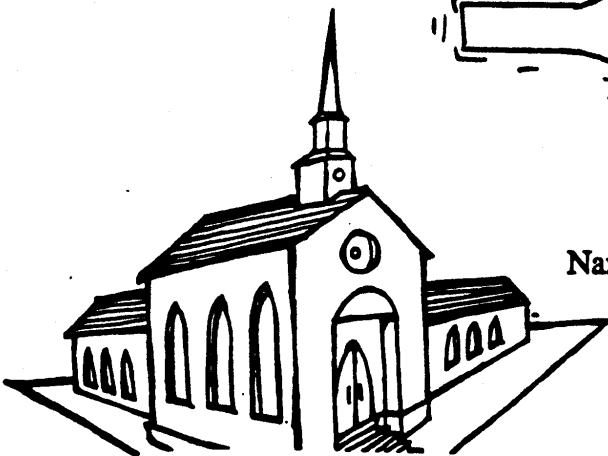
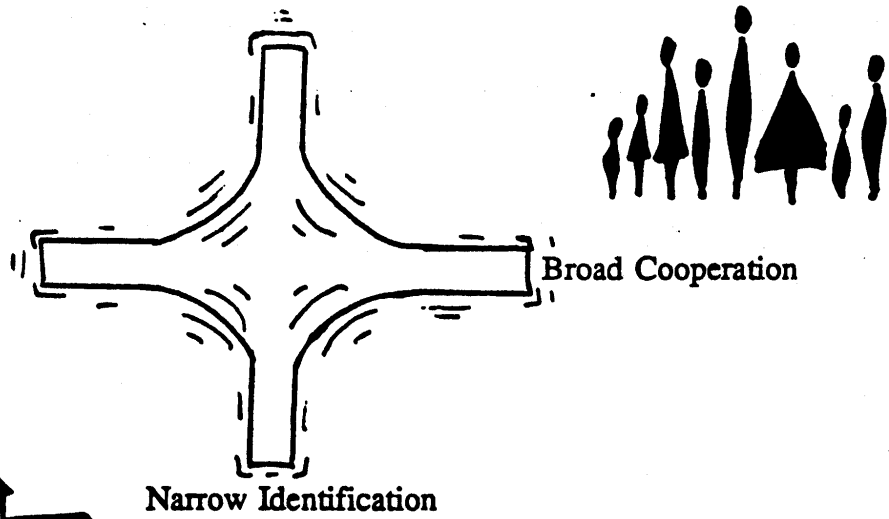


value =

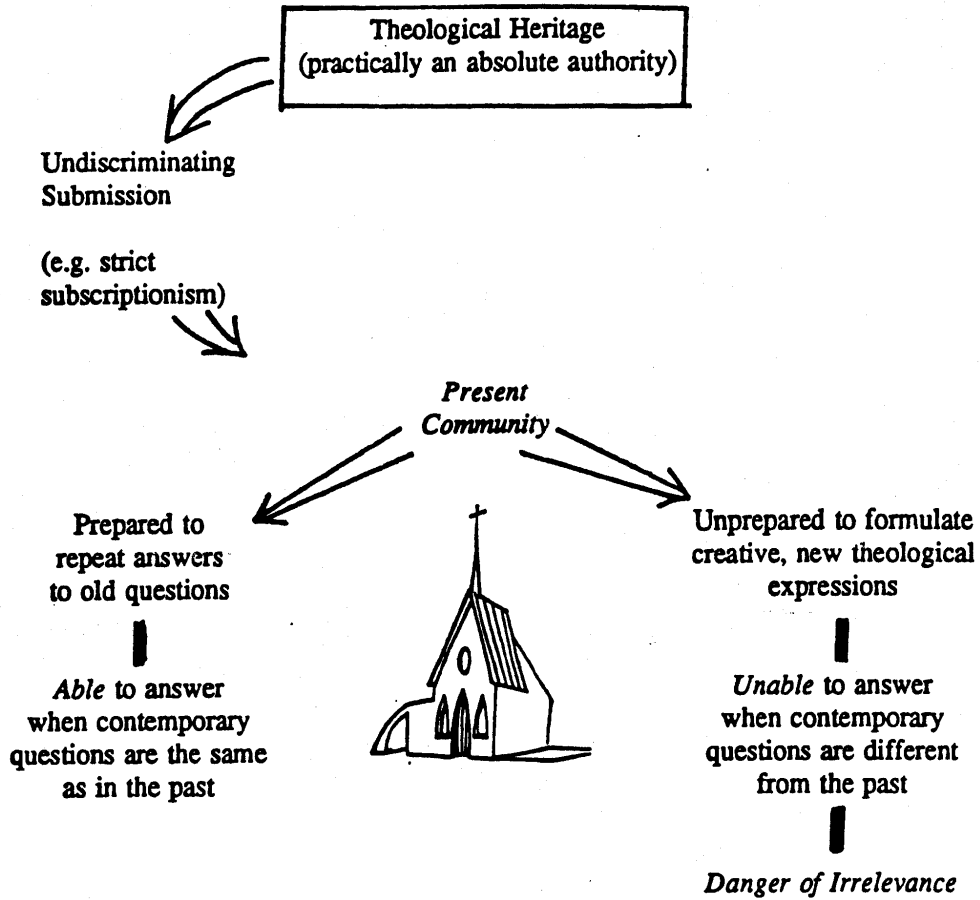
variety of views
checks and balances



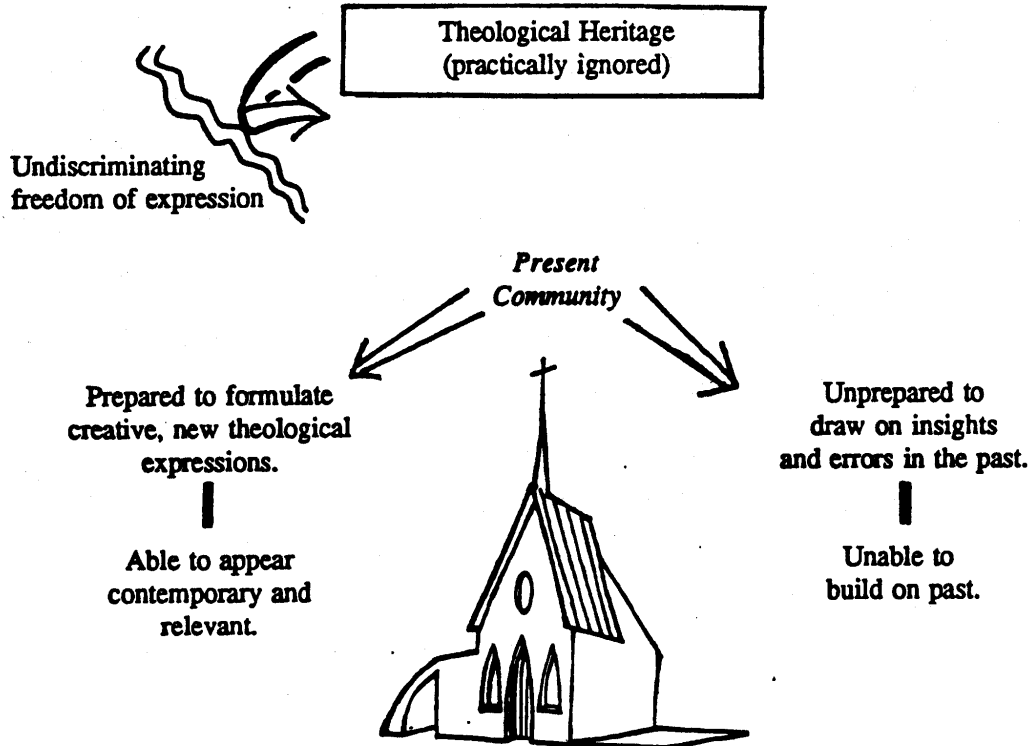
Broad Community (Fig. 16.5)



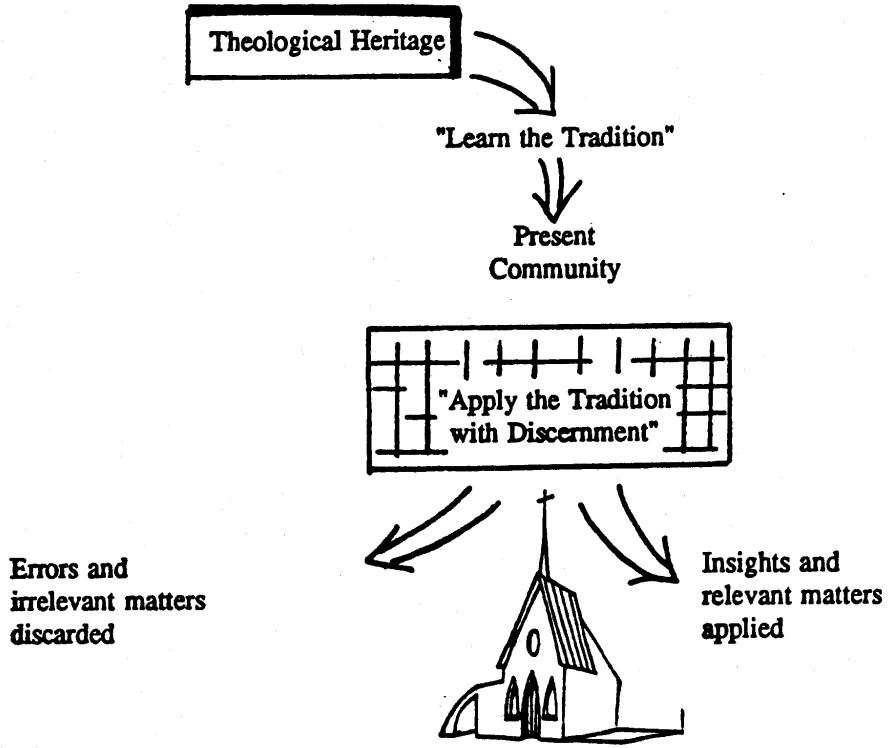
Wisdom in Community (Fig. 16.6)



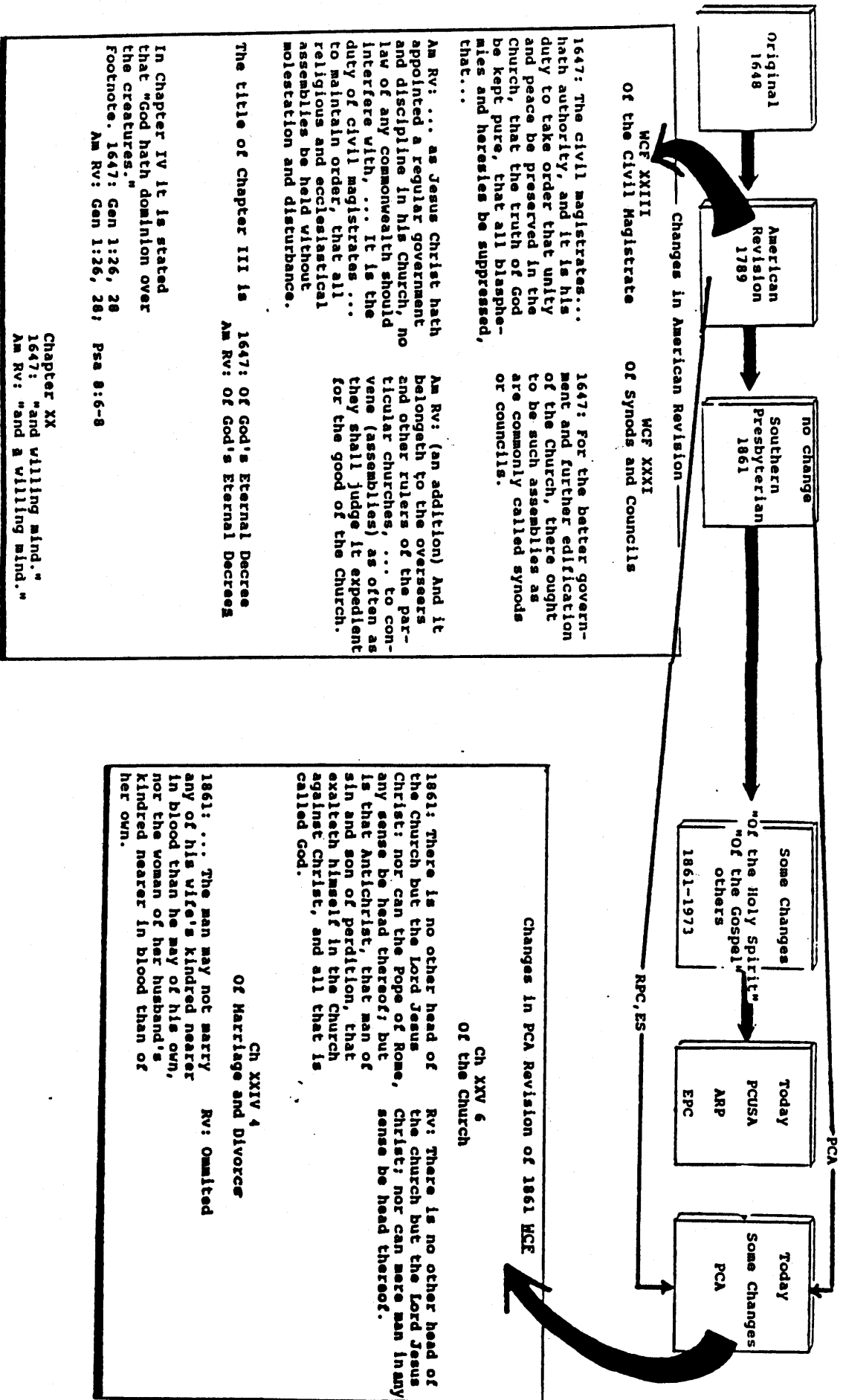
Enslavement to Heritage (Fig. 16.7)



Disregard for Heritage (Fig. 16.8)



Learning and Applying Heritage (Fig. 16.9)



Changing Westminster Confession (Fig. 16.10)

Lecture #17
Formulating a Theology (5)
Present Community in Action

Introduction

- I. **Development within a Narrow Community**
 - A. **Presbyterian Processes**
 - B. **Authority**
 - C. **Examples**

- II. **Development within a Broad Community**
 - A. **Ecumenical Processes**
 - B. **Authority**
 - C. **Examples**

LECTURE REVIEW QUESTIONS

1. How does Presbyterian polity safeguard against too little and too much power for the present community?
2. Explain how abortion and divorce have raised new issues for Presbyterians. Use the examples of OPC and PCA decisions.
3. Explain how the *Chicago Statement on Biblical Inerrancy and Hermeneutics* display a broad present community at work.

Westminster Standards

Book of Church Order

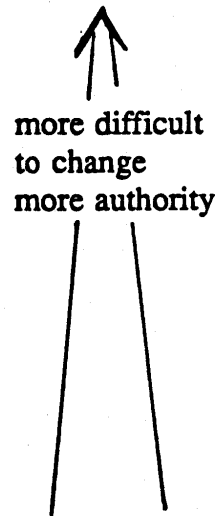
General assembly Position Papers

Presbytery Policies

Judicial Cases

Common Beliefs and Practices

Doctrinal and Policy Questions



Presbyterian Processes (Fig. 17.1)

Lecture #18
Formulating a Theology (6)
Private Judgment in the Reformed Tradition

Introduction

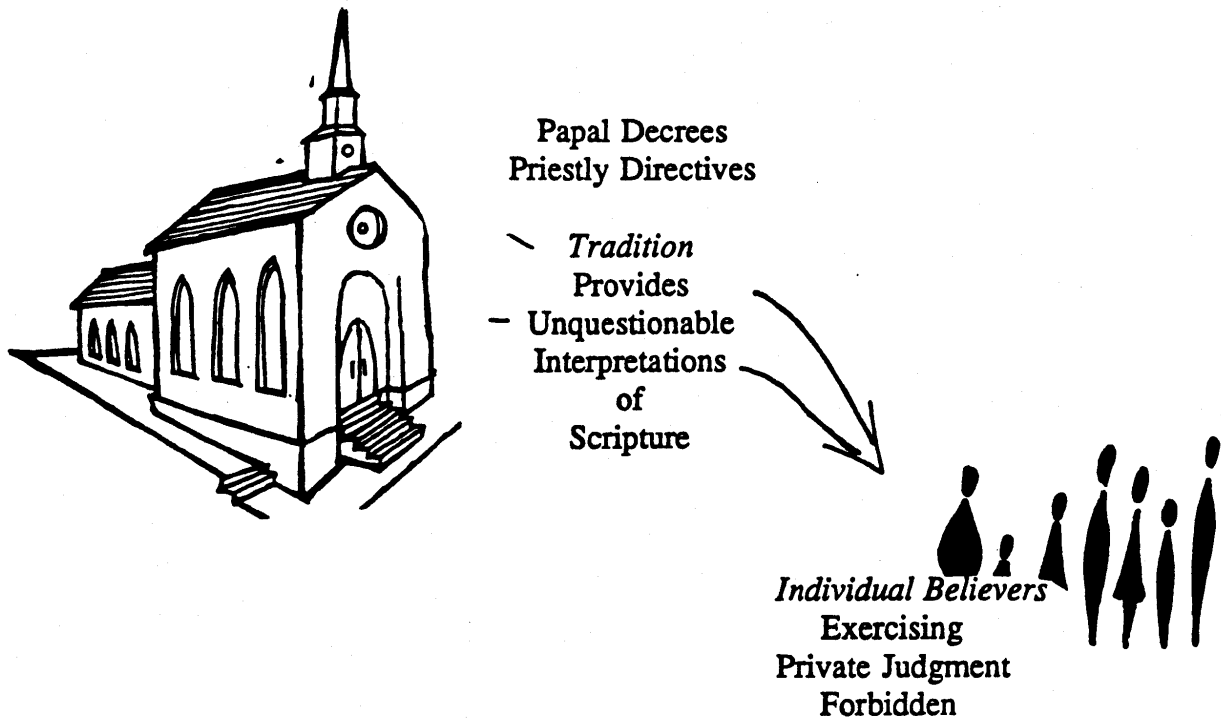
- I. Importance of Private Judgment**
 - A. Medieval Stance**
 - B. Anabaptist Stance**
 - C. Reformational Stance**

- II. Extremes in American Christianity**
 - A. Enlightenment Influences**
 - B. American Individualism**
 - C. Evangelical Relativism**
 - D. Evangelical Sectarianism**

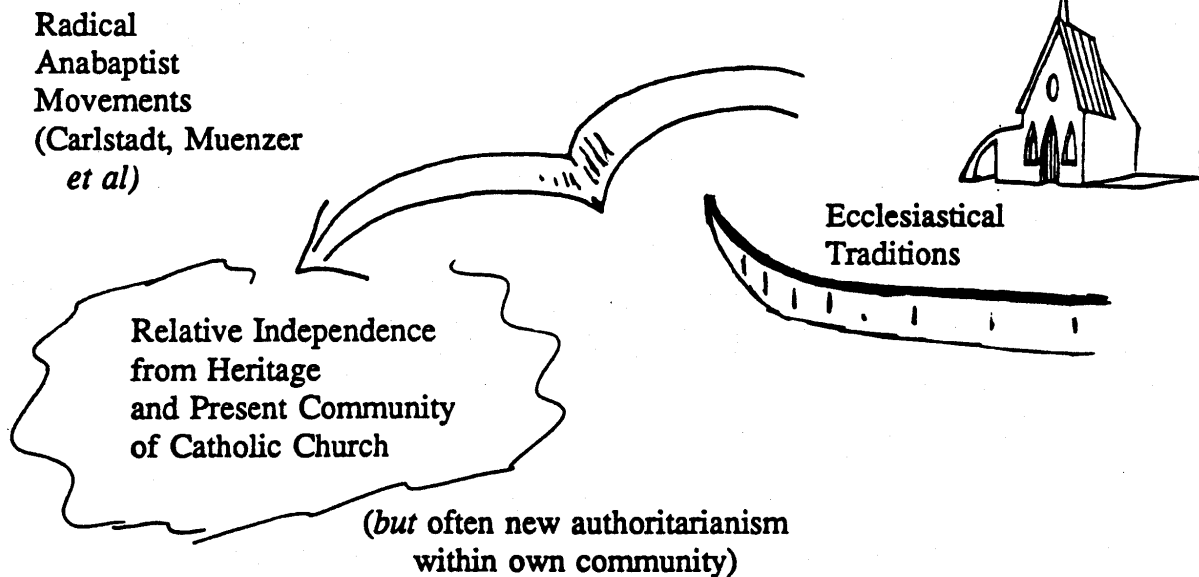
- III. Continuing the Reformational Stance**
 - A. Personal Responsibilities and Inadequacies**
 - B. Choosing a Community**
 - C. Discriminating Submission**

LECTURE REVIEW QUESTIONS

1. Compare and contrast Medieval Roman Catholic, radical Anabaptist, and Reformed views on private judgment in relation to ecclesiastical tradition.
2. Describe some of the historical influences on emphasizing private judgment in the American church. How have these influences led to extremes?
3. Why do we need to choose a community? How does Pratt suggest you choose a community? What does it mean to exercise "discriminating submission" with a community?

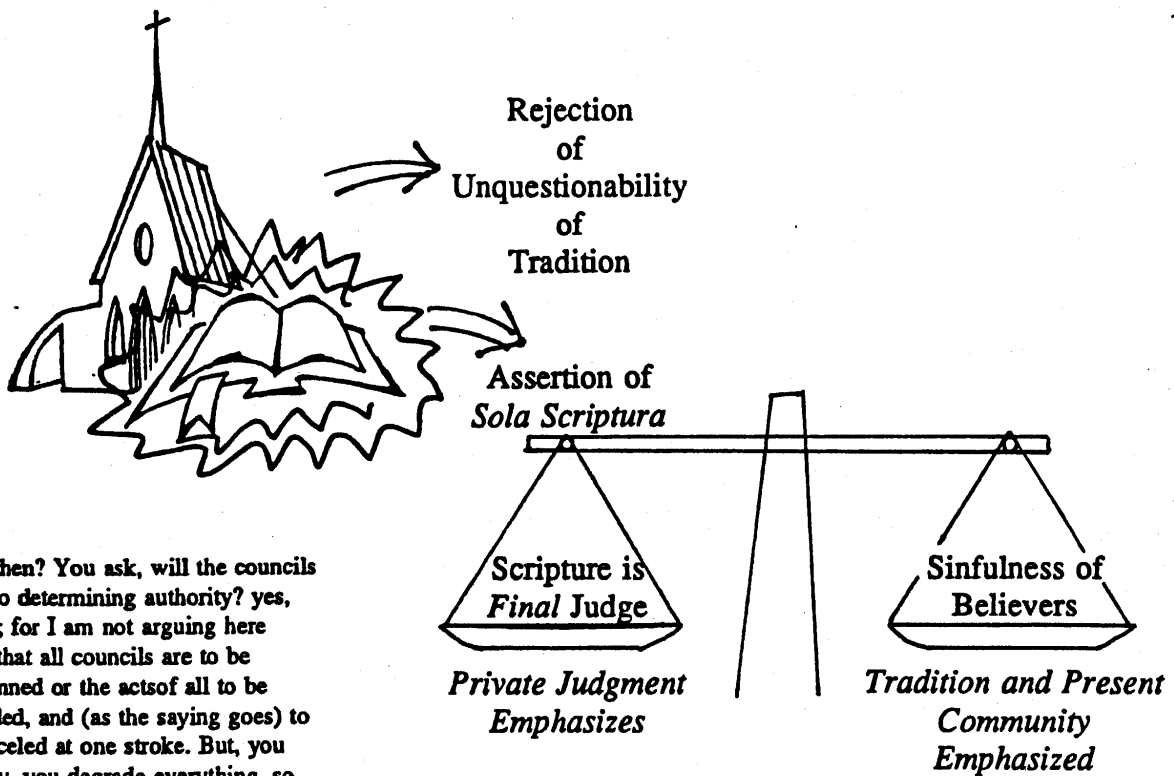


Medieval Stance Toward Private Judgment (Fig. 18.1)



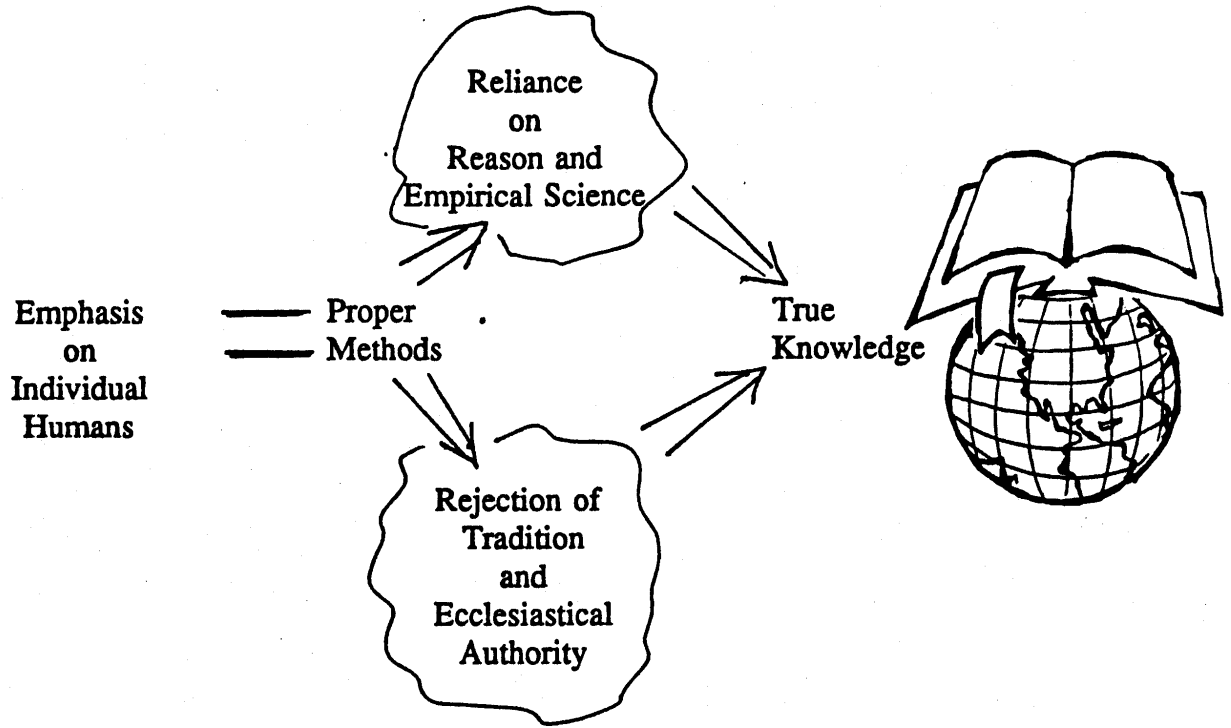
Infant baptism is wrong because it comes from the pope, who is Antichrist. But then we ought to reject the Scriptures, and Christianity itself, which we have in common with Rome. Christ found many abuses among the Pharisees and Sadducees and the Jewish people, but did not reject the Old Testament, and told His disciples to observe their doctrines (Matt 23:3). Here Luther pays a striking tribute to the Roman church, and supports it by the very fact that the pope is Antichrist, and reveals his tyranny in the temple of God, that is, within the Christian Church, and not outside of it. By such an argument the Anabaptists weaken the cause of Christianity, and deceive themselves (P. Schaff, *History of the Christian Church* 7,102).

Anabaptist Stance Toward Private Judgment (Fig. 18.2)



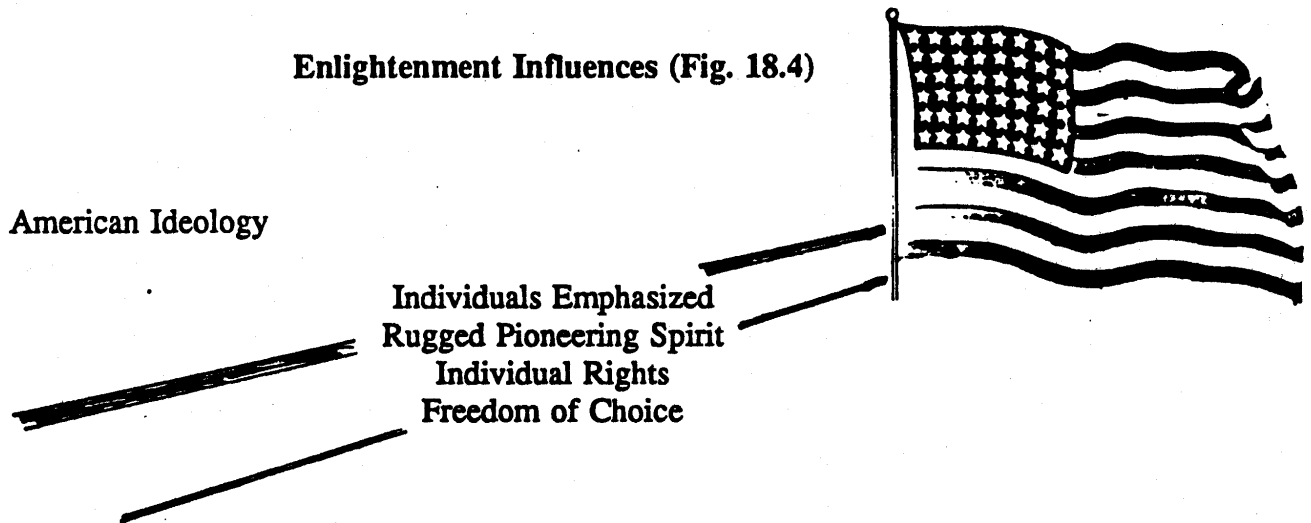
What then? You ask, will the councils have no determining authority? yes, indeed; for I am not arguing here either that all councils are to be condemned or the acts of all to be rescinded, and (as the saying goes) to be canceled at one stroke. But, you will say, you degrade everything, so that every man has the right to accept or reject what the councils decide. NOT at all! But whenever a decree of any council is brought forward, I should like first of all diligently to ponder at what time it was held, on what issue, and with what intention, what sort of men were present; then to examine by the standard of Scripture what it dealt with--and to do this in such a way that the definition of the council may have its weight and be like a provisional judgment, yet not hinder the examination which I have mentioned (J. Calvin, *Institutes* 4.9.8).

Reformational Stance (Fig. 18.3)



"prejudice against prejudice"
 (H.G. Gadamer, *Truth and Method* 239-40)

Enlightenment Influences (Fig. 18.4)

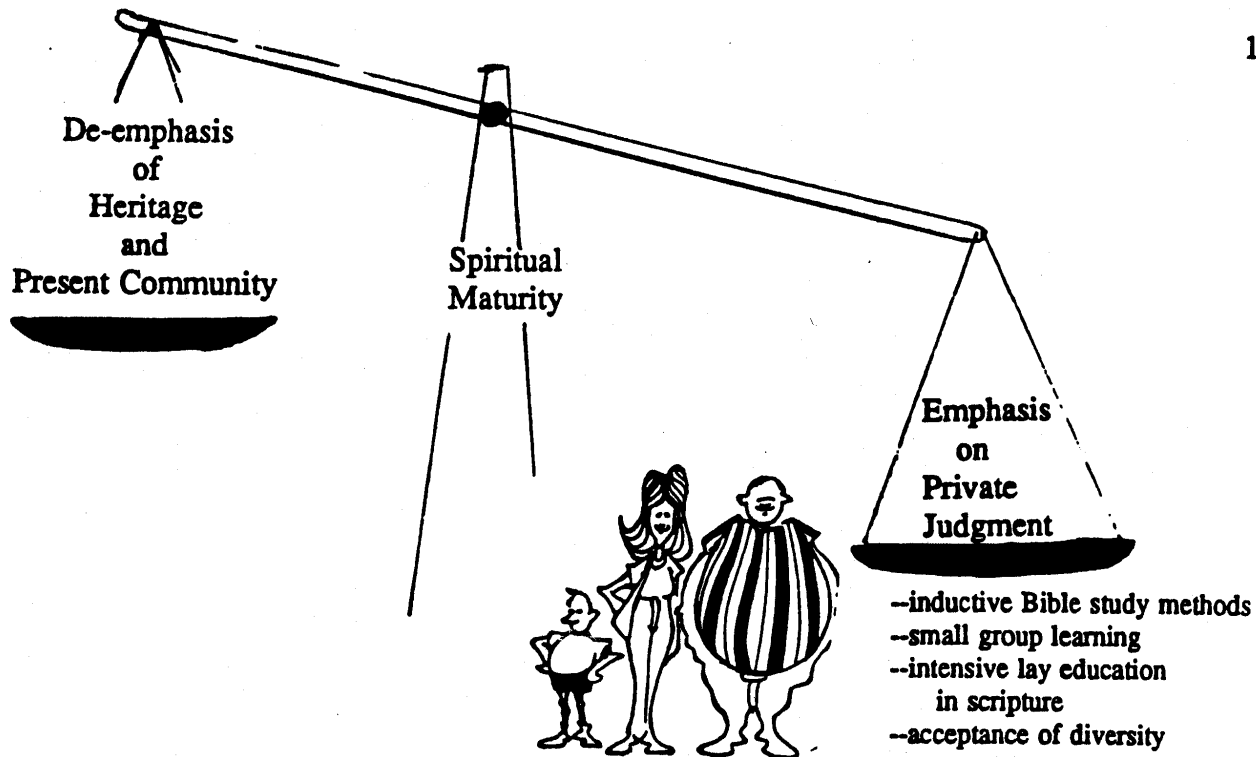


"There will never be a really free and enlightened state until the State comes to recognize the individual as a higher and independent power..." (H.D. Thoreau *Civil Disobedience*).

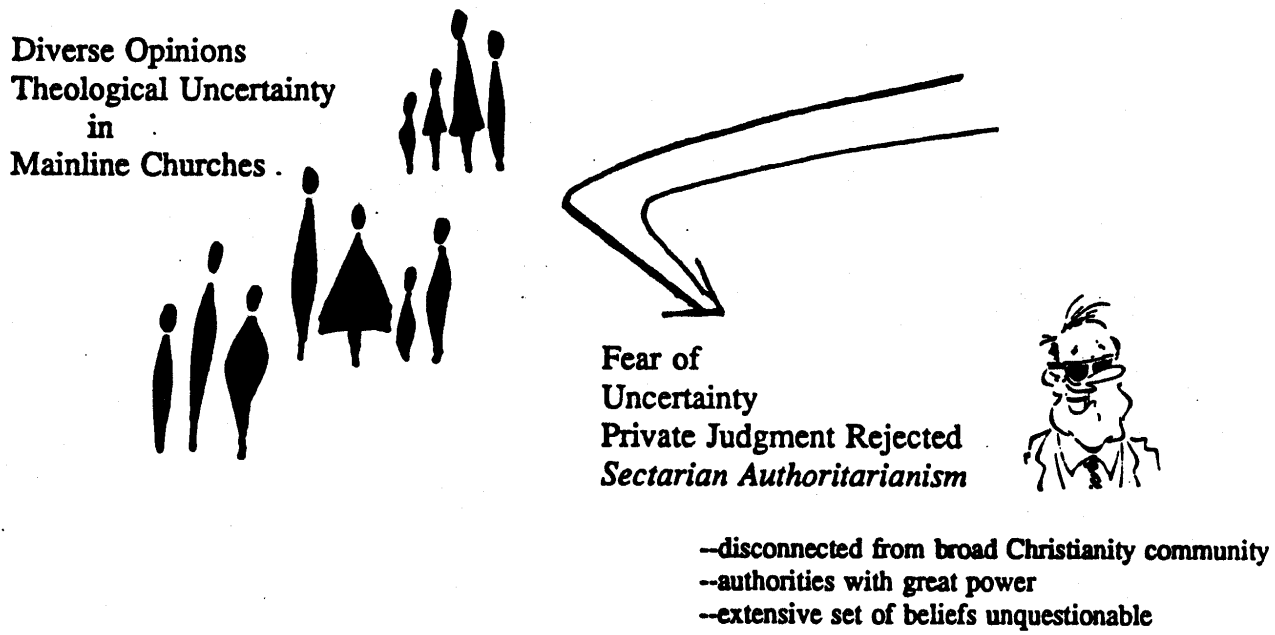
"Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul" (R.W. Emerson *Self Reliance*).

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude" (R.W. Emerson, *Self Reliance*).

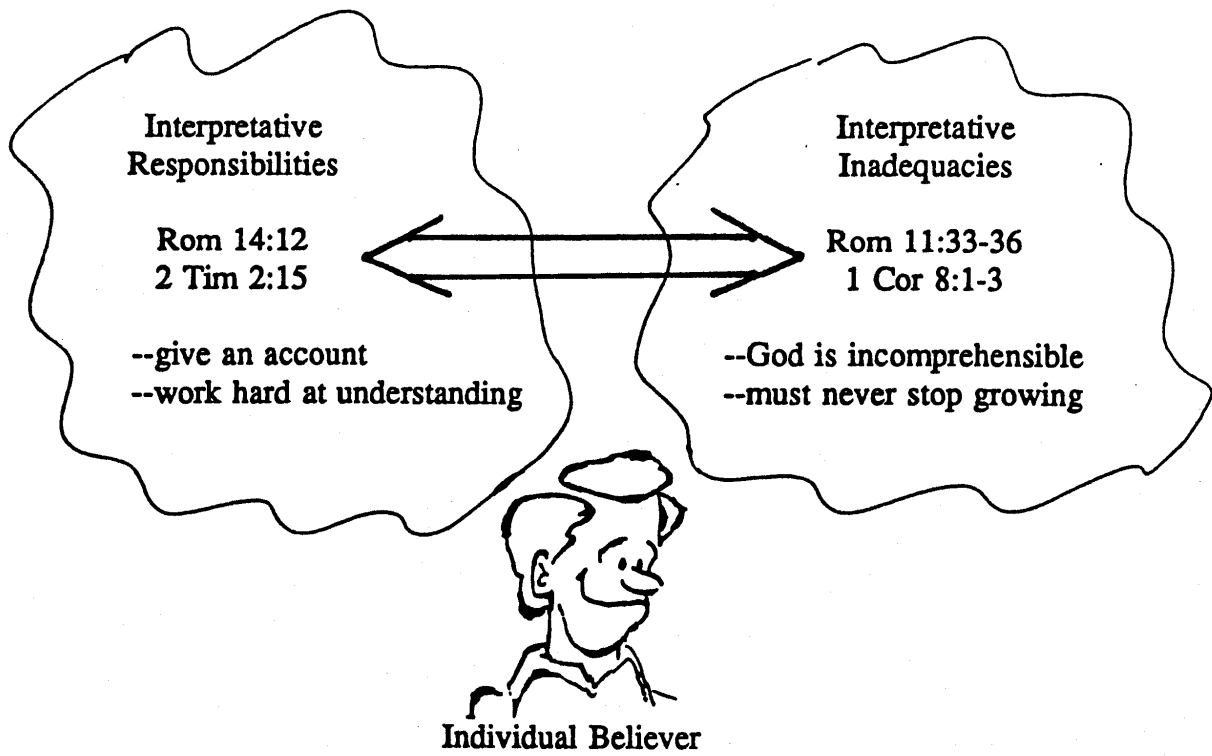
American Individualism (Fig. 18.5)



Evangelical Relativism (Fig. 18.6)



Evangelical Sectarianism (Fig. 18.7)



Responsibilities and Inadequacies (Fig. 18.8)

