

ecclesiastical writers of all the Christian Centuries, distinguishing between scientific and strictly doctrinal works on the one hand and sermons letters &c on the other

2, The works of secular writers esp. the Christian philosophers and poets of any age,

3, The definite form of popular belief manifesting itself in legends proverbial sayings & songs and representations of Christian art viewed as memorials of certain religious views,

17, Can you mention some of the chief manuals of Doct, History?

Lange Hundeman Melanckon Auguste Baumgarten Meier Baum Gieseler Neander Jacobi &c,

18, Which are the principal modern works on Church History which include Doct, History?

Schöck Schimid Neander Geisler Schliegmacher &c

19, Can you name some modern Dogmatic authors who include Doctrinal History?

Phillipi de Wette Lange Schenke &c

20, What is assumed as the basis of Christian Doctrine?

That what Jesus brought to light in relation to the past was new and original and is perfect,

21, Did the Apostles teach a system of doctrines?

They made the doctrine primarily taught by Christ himself the subject of theoretical contemplation,

22, What are the principal doctrines of John?

The manifestation of God in the flesh, union with God through Christ life from and in God and victory of over the world and sin by means of this life which is a life of love,

23, What is the difference between Paul and John?

Paul differs from John materially and formally

a) Materiality - John neither presents the outlines of Theology and Christology, Paul those of Anthropology and Redemption.

b) Formally - Paul lets his thoughts arise up before the reader reproduces them in him in a genetic order, and unfolds all the resources of dialectic art not obliterating the traces of his former Rabbinical education, John proceeds rhetorically and demonstratively drawing the reader into the depths of mystic vision and announces divine things in the tone of a seer and addresses himself more to the believing mind than to the understanding, John styles his readers children, Paul calls them brethren.

24. What are the three biblical tendencies of doctrine?

1. According to the representation of the first three Gospels particularly that of Matt. it is a Jewish Christianity
2. With the Apostle Paul it comes in conflict with Jewish Particularism.
3. In John it wholly overcomes its antagonism with the law.

25. Did Christianity adapt itself to existing forms of thought?

It attached itself to what was already in existence though it filled it with its new and quickening spirit and thus appropriated it to itself.

26. How did Gieseler defend the introduction of Theology philosophy into Theology?

1. Because the times demand a philosophical treatment of Christianity
2. That this became injurious only when these philosophical opinions were held to be matters of faith and not of speculation.
3. The Christian philosophers did not intentionally but unwisely by introduce philosophical postulates into the Christian religion.

27. What was the earliest human creed in the N.S. Church?

The Apostolic Creed

Credo

I believe in God the Father Almighty, Maker of heaven and earth - and in Jesus Christ his only son our Lord who was conceived of the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate was crucified, died and was buried, He descended into hell on the third day he rose again from the dead on the third day he ascended into heaven and sits at the right hand of God the Father Almighty, from thence he shall come to judge the quick and dead. I believe in the Holy Ghost in a holy Christian Church the communion of Saints, the forgiveness of sins the resurrection of the body and the life everlasting. Amen

28. How was it formed?

It is most probably composed of various confessions of faith used by the primitive church in the baptismal service.

29. What was the usus loquendi αἰρεῖς and οἰομα in the N. Test.?

Αἰρεῖς and οἰομα were at first synonymous (1 Cor, XI, 18-19) but in later times the one was used to denote a departure from the faith, the other to denote a disruption on account of a difference of opinion concerning liturgy, discipline or ecclesiastical polity.

The word αἰρεῖς did not originally imply blame, it is used in the N. T. as a vox media.

30. What advantage does Origen ascribe to heresy?

"For if Christian doctrine would be simple and would not be beset with in by any assertions of heretical dogmas our faith would not be able to appear so clear and so examined. But therefore the opposition of contradictions curiously Catholic doctrines that our faith should not become sluggish in ease but should be made active by exercise.

31. What heretics are named in the N. T.?

Hymanus and Philetus

32. What were the two principal dangers of Christianity?

A relapse into Judaism on the one

side and against a mixture with Paganism and speculations borrowed from it and a mythologizing tendency on the other.

33 What was the doctrine of the Ebionites? Its adherents were characterized by their narrow attachment to Jewish tradition seeking to impose the yoke of the law upon Christians and this prevented them from forming a higher idea of Christ than that involved in the Jewish conceptions of the Messiah.

34 What are we to understand by the phrase 'Catholic doctrine'? The doctrine unfolded in opposition to these heresies.

35 What do you understand by the theology of the Fathers? The theological writings of the Fathers of the first Century.

36 What are the doctrinal characteristics of the Origenistic school? A leaning to speculation and allegorical interpretation of the scriptures as to matter they consist of an attempt to spiritualize the ideas and idealize particular doctrines and they form a striking contrast with the peculiarities of Tertullian in particular.

37 What aspects of Christian doctrine were especially discussed in this period? Theological and Christological were more prominent than those of Anthropological. Next to theology and Christology, Eschatology was more fully developed in the struggle with Millenarianism on the one side and the skepticism of Grecian Philosophers on the other.

38 What was the Ebionite view, what the Gnostic, and what of the orthodox church concerning the design of Christianity? The Gnostics regarded it as consisting in breaking away from the traditional connection with the O. Test. The Ebionites considered the principal object of Christianity to be the realization of the Jewish idea of the Messiah between these two extremes the Catholic Church endeavored on the one hand

to preserve this connection with the old revelation, on the other to point out the new and more perfect elements which constituted the peculiarity of the Christian system.

37. By what course of argument did the early Christian writers prove the truth and divinity of the Christian religion? They proceeded to prove the superiority of Christianity in contrast with the Jewish as well as the pagan systems by showing how all the prophecies and types of the Old Test. had been fulfilled in Christ, not infrequently indulging in arbitrary interpretations and fanciful typology.

38. What specimens of fanciful typology do we find in Clement and Justin Martyr?

Clement of Rome in his first epistle to the Corinthians says 'that the sculler line which Rahab the harlot was instructed by the spies to hang out of her house was a type of the blood of the Saviour.'

Justin Martyr says 'the two wives of Jacob Reah and Rachael, are types of the Jewish and Christian dispensations; the two goats on the day of atonement types of the two advents of Christ, the twelve bells on the robe of the High Priest types of the twelve apostles &c

Justin carries to extreme length the symbolism about the cross which he sees not only in the O. Test. (in the tree of the knowledge of good and evil, in Aaron's rod &c) but also in nature, in the horn of the unicorn in the human countenance, in the posture of man engaged in prayer, in the vessel with its sails, in the plow, hammer &c

39. What did the earlier Christians regard as the sources of religious knowledge?

The original living source of the knowledge of all truth was the spirit of Christ himself who according to

his promise guided the Apostles and the first heretics of Christianity into all truth.

42

What was the origin of the scripture canon of the N. Test.?

Gradually the Christian church felt the need of having the writings of the Apostles and evangelists in a collective form. These writings owed their origin to different causes. The Apostolic epistles were primarily intended to meet the exigencies of the times; the narratives of the so-called evangelists had likewise been composed with a view to supply present wants, but also with reference to posterity.

The Marcionites and Gnostics rejected the N. Test.

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Which are the principal Apocryphal Gospels?

The Gospel of the Infancy of Jesus, the Gospel of Thomas the Israelite, the Prot-evangelion of James, the Gospel of the Nativity of Mary, the Gospel of Nicodemus or the Acts of Pilate, the Gospel of Marcion, the Gospel of the Hebrews (most probably the same with that of the Nazarenes) and the Gospel of the Egyptians.

44

What was the Jewish idea of the inspiration of the O. Test.?

The Jews indeed had come to believe in the verbal inspiration of their sacred writings before the canon of the New Test. was completed, at a time when with them, the living source of prophecy had ceased to flow.

45

What were the early views of Biblical interpretation?

Some writers endeavored to bring as much as possible into the letter of the sacred writings either on mystical or speculative or on practical religious grounds; others from a rationalistic or apologetic tendency were anxious to explain away all that might lead to conclusions alike offensive to human reason and unworthy of the Divinity if taken

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their literal sense.

What was Origen's system of interpretation?

He supposed that Scripture has a threefold sense corresponding to the trichotomistic division of man into body soul and spirit, and in the shepard of Hermes which he values equally with Scripture.

This threefold sense may be divided into

- 1. The Grammatical (body)
- 2. The Moral (Soul)
- 3. The Mystical (Spirit)

The moral sense however he asserts can not always be taken but in certain cases it must be spiritualized by allegorical interpretation especially in those places which contain either something indiffernt in a religious aspect or what is repulsive to morality or what is unworthy the dignity of God.

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What different views of tradition were entertained at this period?

Notwithstanding the high esteem in which Scripture was held the authority of tradition was not put in the background. In the controversies with the heretics Scripture was thought to be insufficient to combat with them because it maintains its true position and can be correctly interpreted only in connection with the tradition of the Church.

The view of Irenaeus and Tertullian was of a positive realistic kind according to them the truth was dependent upon an eternal historical and geographical connection with the mother churches.

The Alexandrian school entertained a more ideal view, they saw in the more free and spiritual exchange of ideas as the fresh and ever living source from which we must draw the wholesome water of sound doctrine.

The Montanists broke loose from the basis of the historical (traditional) development. In contrast with these

1. How do you define dogmatic history?
 It is a system or a program of the present development of the Christian faith in the present century, for the important points which the system of doctrine has assumed in the course of history, and illustrating the elements which it has always maintained as essential requirements of the elements of the faith in the course of all these transformations.
 2. What are the several significations of the word dogma?
 1. A decree, statute, or law.
 2. A principle or rule.
 3. A doctrine or teaching.
 4. A statement of fact.
 5. A statement of opinion.
 6. A statement of belief.
 7. A statement of faith.
 8. A statement of hope.
 9. A statement of charity.
 10. A statement of love.
 11. A statement of peace.
 12. A statement of justice.
 13. A statement of mercy.
 14. A statement of grace.
 15. A statement of glory.
 16. A statement of honor.
 17. A statement of power.
 18. A statement of wisdom.
 19. A statement of knowledge.
 20. A statement of truth.
 21. A statement of life.
 22. A statement of light.
 23. A statement of heat.
 24. A statement of cold.
 25. A statement of dryness.
 26. A statement of wetness.
 27. A statement of darkness.
 28. A statement of lightness.
 29. A statement of heaviness.
 30. A statement of lightness.
 31. A statement of softness.
 32. A statement of hardness.
 33. A statement of sweetness.
 34. A statement of bitterness.
 35. A statement of health.
 36. A statement of sickness.
 37. A statement of death.
 38. A statement of life.
 39. A statement of heaven.
 40. A statement of hell.
 41. A statement of paradise.
 42. A statement of purgatory.
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Dogmatic History.
Hagenbach,

Oct. 9th 1863,

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Dogmatic History (Hagenbach)

1. How do you define Dogmatic History?

It is a systematic and pragmatic view of the gradual development of the Christian faith into doctrines setting forth the different forms which the system of doctrines has assumed in the course of history and illustrating the Christian values which it has always maintained as containing unchangeable elements of truth in the midst of all these transformations.

2. What are the several significations of the word dogma?

I Decree, statute, edict II In Stoical writings Theoretical principle. III The whole substance of doctrine IV That which relates to faith [Cyril of Jerusalem]

3. What is the difference between Romanists and Protestants on the subject of doctrinal development?

According to the former Dogmas as have been shaped under the constant guidance of the divine spirit, and whatever is unhealthy rejected under the name of heresy.

Protestantism on the other hand perpetually applies the standard of the Holy Scriptures to the unfolded dogma and allows it to be a doctrine of the church only so far as it reproduces the contents of the scriptures.

4. How does Meander distinguish between Church History & Dogmatics?

Church History studies phenomena by their external influence - the History of Doctrines by their internal importance.

Events are incorporated ^{into} Church History only as they have a ^{diffused} ~~different~~ influence while the History of Doctrines goes back to the germs of the antagonism.

5. What other differences may be noted between these sciences?

Doctrinal History is concerned almost entirely with the different doctrines and their changes, whilst Ecclesiastical History treats with even greater fulness the personal incidents of distinguished individuals and the external changes

of the Church in general.
6. What is meant by symbols of the Church?
The public confessions of faith by which those belonging to the same branch of the church recognize each other as soldiers by the watchwords.

7. Which were the several Ecumenical Councils?
The so-called Apostles the Nicene and the Athanasian.

8. Does error ever naturally tend to promote truth?

Not naturally but as a state of relation is often a product of antecedent diseases when overruled by medicine or the obstinacy of a one-sided error when overruled by Providence has often had the effect of giving life or even a more correct form of statement to the doctrines of the Church.

9. What are the advantages of Dog. History?

It helps to complete the study of Church History in one of its most important aspects. It is an introduction to the study of Systematic Theology.

10. What must we distinguish in the changes of Christian doctrine?

Not only what is changable in the doctrinal statements but what is permanent in the midst of changes.

11. What are the Romish Rationalistic and true Protestant methods of treating dogmatic History?

The Romish is the merely statutory including what has been established by the Church as decisive truth and excluding all that differs from this as decisive heresy.

The Rationalistic is the pragmatic and critical, explaining all that goes beyond the Bible by all sorts of accidents and externalities, by climatic, social or political relations, personal sympathies and antipathies, priestly deceptions, superstitions &c.

The true protestant is the Theological method, regarding the doctrinal substance of the Scriptures as a living seed capable of the most prolific increase.

development in the midst of the most unfavorable influences it retains the formative energy by which it works new and living projects adapted to the times.

12. What is the relation between general and special Dogmatic History?

The former exhibits the history of the Christian system as a whole in the whole substance of Christian truth and the doctrinal tendencies expressed in the definite statements, the latter is the development of those particular doctrines opinions and representations of the faith to which the church theology of each period has given expression.

13. Into what periods can dogmatic history be properly divided?

I From the close of the Apostolic age to the death of Origen A.D. 30-254 - Age of Apologetics

II From death of Origen to St. Damascenus A.D. 254-730 - Age of Polemics,

III From John Damascenus to the Reformation A.D. 730-1517 - Age of Systems,

IV From the Reformation to the rise of the Philosophy of Leibniz and Wolf of Germany 1517-1720 Age of Polemic Ecclesiastical Symbolism.

V From 1720 to the Present, The age of criticism speculation and antagonism between Faith & Knowledge, Philosophy & Christianity, Reason & Revelation including the attempt to reconcile them,

14. What are the first attempts to systematic doctrines?

The work of Origen *περί αρχών* is the only one in which we find any independent attempt to form a system of Theology.

15. What are the sources of Dog. History?

Everything which gives sure expression to the religious belief of any given period, first the symbols of the Church, in connection with them the acts of Councils the decrees of saints & whether clerical or secular, and lastly the catenachisms liturgies and hymns sanctioned by the church.

16. What are the private sources of Dog. History?

1. Works of the Fathers theologians and