

Historical Theology III  
Final Exam Review Sheet

(1) Feudalism (Week #1b Lecture Handout, available online at <http://www.didymus.org/late-middle-ages-and-renaissance.html> )

- After the breakup of the Roman Empire and the chaos and destruction caused by the barbarian invasions of the fourth to sixth centuries and the Viking incursions of the ninth and early tenth centuries, it was necessary to order society fairly rigidly if some form of civilization was to survive. The result was feudalism, a system in which villagers (both serfs and freemen) lived on land belonging to local lords, to whom they owed certain obligations (a portion of produce and a certain amount of required, unpaid labor [*corvée*] for construction and repair of roads, dykes, buildings, irrigation canals, etc. on the lord's land). The local lord, who lived near the village in a large manorial house or fortified castle, provided for the defense and stability of the community and himself owed certain obligations to higher nobility who held sway over larger tracts of land and commanded a larger military force.

(2) Renaissance (Feudalism (Week #1b Lecture Handout)

- The rise of independent mercantile city-states in the fourteenth and fifteenth centuries acted as a constraint upon the power of the old feudal lords and the religious hierarchy and made it easier to promote new religious and political ideas. The value of traditional scholastic theology was questioned and it was believed that a rebirth (*renaissance*) and renewal of learned culture would occur when there was a return to the sources (*ad fontes*) of Western culture through an intensive study of Greek and Roman authors of the classical period.

(3) Contrition (Week #2 Lecture Handout, available online at <http://www.didymus.org/luther-on-justification.html> )

- Repentance must involve contrition, i.e. a sorrow for sin which
  - a. emerges from a regret at having acted against the God whom one desires and loves and
  - b. includes a commitment to renounce the sinful action or disposition in question.Contrition may be externally evidenced by tears of regret at having acted against God.

(4) Attrition (Week #2 Lecture Handout)

- Attrition is a fear of the painful, shameful or humiliating consequences for oneself when one's sin is disclosed and punished. The medieval church and the Catholic Counter-Reformation thought that confession and penance could move the penitent from attrition to contrition, but the Reformers rejected this idea, believing that attrition and contrition had fundamentally different goals (contrition looks at God and is grieved at being alienated from God whom one loves; attrition is a self-regarding, self-protective fear of discovery and punishment).

(5) Reparation (Week #2 Lecture Handout)

- Reparation is an attempt to set right what has been damaged or lost through sin. This may be externally evidenced by an apology and (where possible) restoration of (or compensation for) what was taken, damaged or lost.

(6) “Merit of Proportionality” (*meritum de congruo*) in late medieval nominalist theology  
(Week #2 Lecture Handout)

- The belief that there is a certain proportionality linking human action and divine action. In response to a finite act by which a human agent does what he or she is able to do, God responds by doing what he is able to do, which is of course infinitely more. One could thus in some sense merit grace by doing of one’s own free will what was possible for one to do and so earn a benefit from God that was proportioned to but infinitely greater than one’s own feeble efforts. Luther and the Reformers rejected this idea.

(7) “Merit by Worthiness” (*[meritum] de condigno*) (Week #2 Lecture Handout)

- The belief in late medieval scholastic theology that it is possible to merit eternal life by worthiness (*de condigno*), i.e. that after God renews the will, there can be relation of equality between the merit of the actions one performs and the value of the award God metes out, since the action arose from the action of the indwelling Holy Spirit, whose person and works are absolutely good. Thus, when, in response to one’s actions, God bestows an increase of grace and eternal glory, this can justly be regarded as a recompense or reward that is equal to the merit of the act performed and is justly owed. The Reformers rejected this view, arguing that the finished work of Christ upon the Cross is the only source of merit in relation to God.

(8) Auricular confession (Week #3 Lecture Handout, available online at <http://www.didymus.org/penance-indulgences-and-beginning-of-the-reformation.html> ; Week #5b Lecture Handout, available online at <http://www.didymus.org/luther-on-the-lords-supper.html> )

- Auricular confession is audibly confessing one’s sins to a priest in the rite of penance. The Reformers rejected the necessity of audible confession to a priest, but continued to view voluntary confession to a pastor or fellow believer as valuable.

(9) Works of supererogation (Week #3 Lecture Handout)

- The medieval belief that when a person went beyond the divine command in pursuing righteousness, by such works one acquired a merit beyond that required for salvation. (One could do this, for example, by renouncing ordinary worldly pleasures to enter the monastic life and taking vows of poverty and chastity, since there was no *command* to do these things in Scripture. Such actions were instead voluntary responses to Scripture’s *counsels* on how to attain perfection.) The Reformers rejected this idea because they regarded our merit as being found in Christ alone; they also questioned the legitimacy of the distinction between commands and counsels.

(10) Indulgences (Week #3 Lecture Handout)

- Indulgences are letters (formally authorized by the Catholic Church) remitting the temporal punishments due to sin (the guilt of which has already been forgiven through absolution), so that one need not perform the acts of penance or endure the suffering in purgatory that would otherwise have been required. (By “temporal punishments,” one means being deprived for a time of some temporal good.) Indulgences are thus ways of drawing on others’ merits to avoid having to perform penance oneself. The theology and practice of indulgences was rejected by Luther and the Reformers.

(11) *Gelassenheit* (Week #4a Lecture Handout, available online at <http://www.didymus.org/luther-on-trials-anfechtungen-and-the-temptation-to-despair.html> )

- *Gelassenheit* is a German word meaning calm, composed, confident resignation to the will of a good God. It is one of the most important concepts in late medieval German spirituality and also in Lutheran and Anabaptist spirituality.

(12) *Compunctio* (compunction) (Week #4b: Luther on Suffering, available online at <http://www.didymus.org/luther-on-suffering-and-spiritual-warfare.html> )

- Compunction is a painful consciousness of and sorrow for sin, which is a work of God in the soul that is necessary for one's spiritual advance, since it leads one to despair of oneself, so that one's resistance to God is broken down. This makes it possible for one to be spiritually awakened and redirected toward higher things, so that one may be recalled by God and may yield to Him. The idea is based on Acts 2:37, where it is said that those listening to Peter's hearers were "pierced to the heart" by a recognition of their sin.

(13) Transubstantiation (Week #5b Lecture Handout)

- Transubstantiation is the complete conversion of the substance of the bread and wine into the body and blood of Christ (even if the outward appearances of bread and wine should remain).

(14) Gnesio-Lutheranism (Week #6a Lecture Handout available online at <http://www.didymus.org/johann-arndt-as-a-precursor-of-lutheran-pietism.html> )

- Early followers of Luther who wanted to preserve an older, "genuine Lutheranism," which they felt was being compromised by Melanchthon. The Gnesio-Lutherans emphasized that original sin makes the will resistant to God and so we must look only to the action of divine predestination and calling to understand how the will of sinful human beings is turned to God, rejecting all appeals to human activity in explaining how sinners return to God. The Gnesio-Lutherans also affirmed (against Melanchthon) that there should be no compromise with Catholic rulers over the form of Lutheran worship.

(15) Visible church vs. invisible church (Week #8b: Calvin on Baptism, available online at

<http://www.didymus.org/calvin-on-church-and-baptism.html> )

- The visible church consists of all those persons who profess faith in God and Christ and gather together in local congregations for worship.
- The invisible church includes all those who, by God's action, have been or will be brought to true and living faith.
- All members of the invisible church are or will be found in the visible church, but not all people in the visible church are necessarily members of the invisible church (since it is possible to confess the faith merely outwardly [i.e. hypocritically or without conviction] and yet not have the reality of faith).
- It will not be possible to discern with certainty whose profession of faith is authentic and whose is not until God separates the present mixed body of the visible church into faithful and unfaithful persons at the Last Judgment.
- At the same time, the calling of the elect to repentance and faith takes place through the ordinary, tangible structures of the visible church (preaching of the Word and administration of baptism and the Lord's Supper). The visible church thus has a role to play in the outworking of God's hidden work of drawing a people to himself.

(16) Impanation (Week #9: John Calvin on the Lord's Supper, available online at <http://www.didymus.org/john-calvin-on-the-lords-super-and-the-need-for-assurance.html> )

- Impanation is the idea, taught by some medieval theologians (and based on the analogy of the Incarnation), that after the consecration the physical (bodily) presence of Christ is included in and enclosed within the bread, which retains its identity as bread after the consecration.

(17) Recusants (Week #10 Lecture Handout, available online at <http://www.didymus.org/the-english-reformation.html> )

- "Recusants" is the name given to early opponents of the English Reformation who sought to continue the traditions of medieval English Catholicism and published tracts critical of the theology and practices of the English Reformation.

(18) *Ordo salutis* ("Order of Salvation") (Week #11 Lecture Handout, available online at <http://www.didymus.org/puritan-conceptions-of-the-church.html> )

- *Ordo salutis* refers to the Puritan belief, based on Rom. 8:29-30, that the Holy Spirit leads one to salvation through a sequence of progressive stages, each of which is logically distinct and is correlated with certain predictable experiences that could be identified and described in Puritan preaching and pastoral care.

(19) The regulative principle (Week #11 Lecture Handout)

- The idea, commonly held by the Puritans, that Christ has set forth a single pattern for the ordering of His Church and whatever is not commanded in Scripture (or warranted by it) is not allowed but rather forbidden.

(20) *Nadere Reformatie* (Week #13 Lecture Handout, available online at <http://www.didymus.org/spiritual-desertion-in-puritanism-and-the-nadere-reformatie.html> )

- The *Nadere Reformatie* (= "nearer reformation" or "further reformation") was a post-Reformation renewal movement in the Dutch Reformed Church. It arose as a reaction to nominalism, materialism and the rationalistic and naturalistic philosophies of the emerging Enlightenment. The first Reformation, they argued, had achieved a reformation of doctrine; now a further reformation was needed to promote a reformation of Christian experience. As in the case of the English Puritans, this was thought to require an intense personal piety and an emphasis on the inward enlightening operation of the Spirit in conversion and the Spirit's leading in sanctification, which were often described in terms of the *ordo salutis*.

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