

Major Study:

Ecclesiology

Soteriology

It was marked by a fresh inquiry into philosophy and the scholars were firmly entrenched in the discussion of "what is reality?" A new interest in Greek philosophy glowed as men like Aquinas "baptized" Aristotle and Plato. Governmental interest was largely centered in the rivalries (western) for the "Holy Roman Empire" bauble and the academic world was marked by creative ideas with much speculative thinking in the area of the supernatural. Primary studies involved soteriology and ecclesiology.

The Reformation Period
(1500-1688)

Major Study:

Ecclesiology

Subjective
Soteriology

Authority

d. The Reformation which we have dated from 1500 until about 1688 (the Glorious Revolution in England) while somewhat shorter in the total period of time, is on the whole much longer in the period of interest. The historic setting was one of increasing nationalism and militancy...the philosophical world was dominated by humanism, the academic world was marked by a spirit of inquiry and doubt. The Roman church was marked by a near-low in ability and morality and with the death of the older feudal system, the rising trade classes and dissatisfied peasants were ready for some change in the total economic, social, civil order. The main works of the reformation period were largely polemical as the men sought to vindicate particular points of view. There was a proliferation of vernacular Bibles (for the first time in more than 1,000 years) and religious literature for the age was marked with the influence of the renaissance invention of movable type and the "printing press." The military unrest made possible revolt in theology and other areas as well and the large area of theological discussion was in ecclesiology and subjective soteriology. In our world the reformation was marked by the birth and development of Puritan theology more or less an outgrowth of combined Lutheran/Calvinist thought.

The Modern Period
(1700 --today)

Major Study:

Authority

Eschatology

e. The Modern Period dates from about 1700 until this present time. The study is complicated due to the development of church bodies following the reformation and the fragmentalized thinking in theological areas. It is noted that this period (to about 1780) was marked with pietism and revivalism, while until 1930 it was marked by rationalism and reactionism, and since then has been marked by revisionism. The development of national theologies to go with national churches and the re-birth of ecumenical ideas has marked the age. Interest in authority is shown in the arguments about the Bible. Eschatology emerged as a major study for perhaps the first time.