



Selected Discourses in the Momentum of Church History According to Literature Reviews

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Abstract

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This article describes the Capita Selecta of Church History Discourse According to Literature Reviews as a result of research by several historical theologians. The substance of the Church History literature and the opinions of the theologians reviewed were randomly selected by the researchers. This study uses a qualitative method built by the study of literature that is relevant to the research problem. The final result of this study shows how theologians convey their perceptions of theological figures, events and works in church history which are part of the historical story of God's salvation. The final results also show that with a variety of opinions, all theologians state the benefits of learning church history for Christian ministries who are also struggling and grappling in the context of history in this world. Thus, researchers will also show that studying church history will have an impact on ministry, especially in preaching about the Person and Work of Christ as God's gift and eternal metanarration for all humans and other creations of God.

Keywords: Christianity, History, Events, Impact, Ministry

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INTRODUCTION

In Christian Theology, Church History or History of Christianity is a field of study in Historical Theology that examines systematically the history, origins, development and impact of Christianity or the church for society and the world. Thus, every student of Church History or Christian History does not only understand the background, events, and developments of the church from time to time, along with its movements, thoughts and theology, but also "interprets" whether similar events can occur, repeat, be modified or will not be repeated again and in all respects glorify the Triune God who always works through the church as a reality of the Kingdom of God and the dynamics of its growth from time to time. This article highlights selected topics regarding certain figures and their theological reflection works that have colored the development of Christianity from time to time. Random selection of figures and events in the history of Christianity was taken with the aim of being able to identify the church's struggle to survive in the truth of God's Word from the early church to the 21st Century (postmodern) today. This can be traced by tracing, understanding and mapping the theological context from century to century and period to period. Likewise, it will lead to an understanding of theology in the political context, cultural context, and social context that occurred in history. In the end, through this article it is hoped that students/researchers will have their own thoughts compared to the development of thought in church history that has been and continues to take place.

METHOD

The study in this article identifies and describes the *Capita Selecta* of Church History Discourses According to Literature Reviews. This entire article outlines the research of several theologians who have included various historical theological literature on this topic. This study uses qualitative research methods which are built through a "book review" of various literature that is relevant to the research problem identified and described.

After researching and analyzing the figures, events, theological thoughts of Christian figures according to the studies of historical theologians, the researchers will analyze, process and recommend the benefits of learning church history for Christian ministry which also struggles and struggles in the historical context in this world.

By using this research method, it is hoped that there will be opportunities for further research in this field, both historically and practically to empower the field of study of Church History for preaching about the Person and Work of Christ as God's gift and eternal metanarration for all humans and creation.

RESULT AND DISCUSSION

Result

Augustine and His Confession as One of the Paradigms of Historical Theology

Aurelius Augustine's name will never be forgotten in the history of the church. Not only because Augustine was a bishop and the last Church Father, but his life history and conversions as well as theological works have inspired almost all theological figures and formulations throughout church history. The story of Augustine's experience of repentance as well as Augustine's deepening and faithfulness to Christ and the Bible have become things that have colored his theological works so that they are relevant to the existence of Christianity of all time. This is the main discussion of the author of this book with a view to reviewing the life and work of Augustine (Sizoo, 1975, p. 3).

In his time, Africa with all its existence which was not only the birthplace of Augustine, but the existence of its population, the life of religious pluralism, philosophies, political developments (especially the Roman Empire), as well as the existence of the church and its teaching became the background for Augustine's life as a whole. Even though quite a number of figures have recorded the life history of Augustinus, the best source for understanding Augustine's life journey and theological beliefs is through his own writings, namely the books "Confessiones" (confessions) and "Retractations" (follow-up readings). Augustine was used to being afraid, often praying and calling on the name of God as a helper (Sizoo, 1975, p. 27). However, due to the absence of a good example from a father, Augustine grew up to be a naughty child and was known to commit sins such as stealing, lying, avoiding learning and being selfish. In his youth, Augustine received a loathed Latin and Greek education at Madaurus for four years. After that, at the age of fifteen, because Augustine was prevented from attending school in Carthage, he returned to his hometown of Thagaste and wandered around without a clear purpose, in which both day and night he was involved in the sins of youth, such as stealing, spoiling, bragging, and disrespectful behavior which were the very things

her mother Monnica had warned her about. By a scholarship from a man named Romanianus, Augustine had the opportunity to begin his academic studies in Carthage. In Carthage, Augustine experienced an inner struggle between the sinful conditions of the city, namely idol worship, witchcraft, occultism and fornication. However, on the one hand, the impact of his mother Monnica's Christian upbringing remained in Augustine's life.

Augustine's pleasure in studying books was used by God to guide Augustine to changes in life, including through reading a book entitled "Hortensius" so Augustine began to think about the true meaning of life, namely seeking wisdom. He then remembered Monnica's teachings which conveyed that Christians seek wisdom in the Bible. Even though he started studying the Bible, Augustine's life was full of inner struggles so that he became acquainted with the teachings of the Manichaeism sect which was a syncretism between Christianity and the ancient Persian religion.

Within nine years Augustine joined the Manichaeism sect which grieved his mother Monnica. Even so, Monnica never stopped praying and working hard to bring Augustine to the Christian faith. At the age of twenty-nine, Augustine went to Rome in Europe in a restless inner struggle, a strong desire for truth (Sizoo, 1975, p. 56). In the City of Milan, through the ministry of Bishop Ambrose, Augustine began to believe in the truths in the Bible and began to leave Manichaeism. Augustine had associated with Neo Platonism through studying books, but this led him to compare the philosophy of Neo Platonism with Bible-based Christian teachings. Due to a dramatic conversion event in a garden, Augustine heard the voice of a girl repeating the words: "tolle, lege, take a read", so Augustine realized what he meant was to take and read the Bible (Sizoo, 1975, p. 83). After his conversion, Augustine decided to devote himself to serving God full time.

Next we know Augustine became a Presbyter and Bishop in Hippo. Augustine is known for his theological works namely the books "Confessiones" (confessions) and "Retractationes" (following readings) and "De Civitate Dei" (State of God) as well as one hundred and one works which are divided into two hundred and fifty books (Sizoo, 1975, p. 134). Augustine is also known as a theologian who faced the Pelagians who emphasized free will and human work in obtaining salvation. Until the end of his life and ministry Augustine preferred to be busy in the things of God or to devote himself to the fellowship with his friends.

By researching and identifying Augustine's life and theology, we will get a complete picture of God's work in calling and using His servants. Servants of God are not giants or superman but ordinary humans who have a dark/sinful side in their past. However, by God's initiative by using many events, interaction with family, association with many people including sinners, reading and studying books and inner struggles can be tools to lead someone to His sovereign plan.

After the apostle Paul and the canonization of the Bible, there was almost no Church figure whose life and teaching became an example and blessing for the church of all time other than Aurelius Augustinus. Augustine not only became a Church figure who contributed theological thoughts that became references and influenced theology throughout church history until now, but his life journey was a beautiful journey and experience with God. Augustine's book of confessions or confessions, is not just a book about a biography (autobiography) or confessions of

sins but an Augustine's confession of his life's journey in which God is present in everything. This book shows two sides of Augustine's life and ministry. On the one hand, how is the presence of God and God's grace/gifts, but on the other hand it describes an Augustine's struggle in seeking and finding God as truth and true love. Augustine admits that God has always been present and has given grace to him since he was small. And the journey of faith is not always smooth because you have to deal with a struggle with yourself, namely with intelligence/reason which is a gift from God, but you often have to continue to struggle with philosophy to seek and find the truth. Likewise, the problem of worldly sins of sexuality often becomes a great struggle to obtain true love, to be precise the struggle to find God, the true Love.

Augustine's journey of faith is not a short one because he has to struggle with his youth towards adulthood at the age of sixteen which is full of crimes, namely the confusion of the heart in love, namely the passion of lust that drags him against God's laws. Likewise with bad associations, stealing, bad actions, doing evil, which according to him are actions that are shameful.

The search for the truth dragged Augustine to study and join the philosophy of Manichaeism which was actually far from the Christian faith. Likewise, Augustine was trapped in occultism by seeking advice from astrologers who were actually full of deception. Efforts to search for and find the truth led Augustine to examine the philosophy of neo-Platonism which actually made his heart congested and full of doubts. Even so, God has gifted Monica as a mother who is faithful and good who wants her son to repent and believe in the Lord Jesus Christ.

After experiencing a long spiritual journey full of doubts and moral slavery, it was time for Augustine to experience a crisis to find the true God. It was then, God's time to lead Augustine to repentance which led to joy and overflowing joy. Because there was so much joy and compassion that Augustine mentioned with the sentence that he was too late to love God. Because actually that is the longing and essence of life that he has wanted since childhood.

That is Augustine's journey of faith, a journey full of love and grace with God. You have to face a struggle with yourself, a fight against yourself. The struggle to face the mind which is always looking for meaning, reality and truth. Struggles with feelings that crave love and affection. In the end, truth and true love are only in God!

At the end of his Confession, Augustine offers a reflection from Genesis chapter 1. That God is the eternal One who created all things, who created and governs time. God is present outside of time but God is also involved in the time that He created together with His creation. Therefore, humans must depend on God's sovereignty and humans as God's image have the duty to present God in everyday life.

Augustine's book is an honest confession from the author Augustine about his journey of faith which was not smooth but winding. The biggest enemy is actually oneself because sinful nature has a tendency to run away from the true God or seek something false through philosophy and sexual turmoil. Thanks be to a gracious God who seeks, saves and willingly uses people like Augustine. Isn't that also the journey of our lives? May God's grace lead us to finally be like Augustine who on that journey obtained true rest in the Lord Jesus Christ.

Reformation as One of the Momentums of Church History

Church reform is a major movement in Christianity which not only became the beginning of the presence of Protestant churches which were "forced" to separate themselves from the Catholic church but became the turning point for the Reformers' efforts to restore the main doctrines of Christianity to return to the Bible and the theological perspectives of the Fathers. Church. However, in today's world of theological education, the things behind the reform movement and its main teachings such as Sola Christos, Sola Scriptura, Sola Gratia and Sola Fide seem so foreign and obscure to today's generation of theology students. Even though these issues in the past caused a big storm at the time (McGrath, 2012, p. xiii). This is what prompted the author to write an introductory book on the Reformation movement. The author emphasizes that the Reformation went beyond social phenomena and historical phenomena, but rather God's leading for the renewal of His church by using His servants Martin Luther, Ulrich Zwingly and John Calvin.

This book begins with the author's explanation of the background aspects of the Reformation movement in which the Catholic church was at a crossroads between the late medieval (medieval era), renaissance, humanism, and scholastic situations that generally occurred in Europe. The church seems to be facing a difficult situation with the rise of folk religions, anti-church leadership (anticlericalism) due to a crisis of authority, the political situation, namely the intervention of European Kingdoms against the Church and most importantly the emergence of doctrinal pluralism. In relation to doctrinal pluralism, at that time the Catholic church leaned towards Pelagianism which taught that individuals could obtain God's grace and favor because of their personal achievements and status and that meant negating the whole idea of grace (McGrath, p. 42). This then triggered Martin Luther to proclaim the important doctrine of "justification by faith" which is the basis of God's favor, even John Calvin further highlighted the source of "justification by faith" because of God's sovereignty as seen in the doctrine of "predestination".

The Renaissance and humanism, although they had a negative impact on religion, had a positive effect on the emergence of the Church Reform movement. The Renaissance and humanism encouraged thinkers and church leaders of that era to return to classic texts/books to recapture the brilliant things of the past, especially in the writings of the Church Fathers, especially the writings of Augustine of Hippo. Likewise, technological developments in the form of the invention of the printing press at that time made it possible to make available important books, both the Bible, the writings of the Church Fathers, and the writings of the Reformers as a tool to spread the ideas of the Reformers.

The Renaissance and humanism also encouraged the common people/congregation loudly to research and inquire about the safety of each individual. It seems that since a thousand years before the Reformation, the church has been silent about officially explaining this soteriological question. Whereas the issue of individual salvation not only worries ordinary members of the congregation but worries church leaders including Martin Luther the Reformer himself who initially stood on the position of Pelagianism. The figure of the Reformers who were intellectual researchers of their time known as Scholastics ultimately led them to

the influence of Augustine's writings, especially regarding the doctrine of justification by faith.

The doctrine of justification by faith was the main idea (big idea) of the Reformer movement which shook the church and European society at that time. The basic theme related to this is redemption through Christ which includes dimensions such as grace, the nature of faith, the nature of justification, predestination, return to the Bible and the sacraments and the nature of the church. According to the author of this book, the meaning of redemption by Christ is that God has accomplished the redemption of sinful mankind through Christ's death on the cross. A work that cannot be accomplished in any other way only through the work of Christ. Thus the sinner is justified in the sense of being placed in a right relationship with God through the atonement of Christ. The implications of this doctrine of Christ's redemption are victory, change of legal status, change of personal relationships, freedom and restoration to wholeness (McGrath, p. 112).

The author then emphasizes that the influence of the Reformation movement does not only cover spiritual issues but has implications for the development of science and social transformation in history, including the attitude of accepting the world as God's creation and property, the Protestant work ethic which encouraged the birth of capitalism in Europe and triggered the enforcement of human rights. -human rights, the development of natural science, as well as a complete service (wholistic mission). Calvin's teaching regarding the world as "a stage for God's glory" encouraged Protestants to appreciate the world, to carry out scientific research and discoveries on God's creation and to work properly as stewards and good stewardship.

The researcher as the reader of this book makes a few comments that this book is a good book (fine book) as a guide for understanding the Protestant Reformation movement in Europe, both from a historical background and theological perspective. The existence of the church today is the unity and continuity of the past church journey. There were many things that prompted the church reform movement, both from the positive side, namely renaissance, humanism, and scholasticism, as well as the negative side, namely the crisis of faith, leadership crisis, and the chaos of Catholic church dogmas, as explained clearly by Alister E. McGrath. Studying history is not only useful in understanding situations, conditions, events and figures in the past. But how to "interpret" history which may be repeated according to the situation and needs of the church today. Isn't the church today in a state of losing its identity as God's people and has been heavily influenced by the world's system so that the church really needs "reform", renewal, revival, wholistic transformation! Moreover, the same God who used to work and use reformers in the past, isn't He also able to raise up and use reformers in this postmodern era?

John Calvin and Calvinism as a Movement in Church History

Along with Martin Luther, Johannes Calvin's name is known as the 16th century Church Reformer. Calvin's thoughts were so sharp and broad as contained in his magnum opus, the *Institutio* book, so that they have become a reference for many theologians and theological formulations in church history and modern mission. The story of Johannes Calvin's life and his loyalty to the Bible and his

emphasis on God's sovereignty have become things that have been passed down to generations of Christians to this day. This is what is discussed in this book which aims to convey Calvin's thoughts as they emerge from historical documents and circumstances (Wendel, 2010, p. x).

This book begins by discussing Calvin's youth as the second of six children from a father named Gerard Cauvin and mother Jeanne Lefranc. Calvin had an ambitious father but a mother who had a well-deserved reputation for her piety. At the age of fourteen Calvin received an education in Paris and in 1528 received a Master of Art in the study of philosophical theology. Calvin then studied law at the University of Orleans under the guidance of his teacher, Pierre de l'Estoile. In 1529, Calvin went on to study at the University of Bourges and earned his doctorate in law. Then Calvin returned to Paris and wrote the first book *Commentary on De Clementia* which discusses Seneca's thought. The story of Calvin's conversion has become the subject of a controversy that can only be traced in the introductory part of the Calvin *Commentary on the Psalms* in 1557 as a sudden conversion. As a result of his conversion, Calvin later joined the Reformers in the Reformation movement.

In March 1536 at Geneva, Calvin published the first edition of *The Institutes of the Christian Religion* (*Institutio*) which influenced the course of church history and theological formulations of succeeding generations. The acquaintance and collaboration between Calvin and Farel caused Calvin to recognize and be involved in the Reformation movement that had been pioneered by Marthin Luher. In Geneva, Calvin, along with Farel, Melancton and other colleagues, started the movement for church reform and societal transformation. There Calvin became a Bible interpreter, preacher and pastor who served the congregation until the end of Calvin's life. It was also in Geneva that Calvin wrote many books on commentaries on the Bible, the Old Testament and the New Testament. Serving as a pastor and interpreter of Scripture in Geneva, Calvin attempted to organize the church in Geneva by compiling texts for church rules, liturgies and consistories. Consistory in question are positions in the Church such as pastor/chairman, elder and deacons. Calvin also attempted to uphold the true teachings/orthodoxy by expelling all deviant teachings including carrying out the death penalty against Servetus, a person who was considered to have deviated from the Bible even though this caused controversy in subsequent Church history.

Calvin's theological thoughts can be traced in the book *Institutio*, which in its first edition (1536) only consisted of six chapters, but later expanded to twenty-six chapters in the final edition (1559). The main thesis of this book is the importance of knowledge of God. God is the creator, while humans are creatures so that humans will never know God perfectly, likewise humans will not be able to know themselves without knowing God. Man can know God and himself only because God has revealed Himself through nature and the Bible as revelation. Even so, only through the Bible, humans can know God and themselves because the Bible is a special revelation. Thus according to Calvin, the Bible is so important as a source of God's revelation to humans that God is essentially the Trinity, creator and sustainer/providence of humans.

Knowledge about humans according to the Bible, will bring people to know that humans have a nature as sinners who are powerless to overcome their sins. But the

Bible also states that God is the Redeemer in Jesus Christ. Christ has paid for our sins through His work on the cross and grace is available to humans through the work of the Holy Spirit who secretly applies the work of Christ to the chosen people through rebirth. The new birth produces a faith that justifies sinners who believe in the Lord Jesus Christ. In general, God's work of salvation is theologically part of His sovereignty which appears in the doctrine of predestination which remains a mystery until the end of time. In the end, in his theological work, Calvin also emphasized the Church as a means for the calling and sanctification of believers. The preaching of the Gospel and the establishment of teaching ministries are intended to build faith and enhance the mutual sanctification of members of the ecclesiastical community. Calvin also taught about the "consensus of faith" expressed in the outward order of the sacraments of Baptism and Holy Communion which serve to nourish the faith of believers and thereby contribute to their personal sanctification.

Johannes Calvin is unique because his theology always departs from the Bible and human life and all of its aspects are actual theological contexts (theological praxis). Calvin is a fine example of faithfulness to the Bible and a strong desire to apply its teachings to everyday life. In fact, Calvin has a broad horizon of thinking and serving, starting from the ecclesiastical environment to society and the state. It is appropriate if Calvin and Calvinism are more directed towards a movement (movement) for the transformation of society in addition to church reform. The strength of this book lies in the breadth of sources for the author's reviews, in this case Calvin's literature, namely the *Institutio* as his magnum opus. Another advantage of this book is that it elevates Calvin; the life and work of his theological thought, the author emphasizes that theology does not only belong to the educated who do not have compatibility with the "practical" church, because Calvin himself is a good example as a thinker and ministerial pastor.

As an integral part of the Church Reform movement, many groups often limit Calvinism to just a certain religious system or theological system. Calvinism is only seen as a stream that has a spiritual/spiritual dimension only. Without intending to highlight a particular sectarian/group or Christian denomination, Abraham Kuyper provides his commentary on the nature of Calvinism which actually has a broad influence with various dimensions, both religious/spiritual/spiritual and other dimensions as a whole.

Abraham Kuyper asserted that Calvinism is a system of life. The meaning of a living system as a world view (worldview) is related to the existence of a human being in a fundamental relationship with God, with humans, and with the world. Thus the worldview of Calvinism is not limited only to the field of religion, but covers all fields. The three fundamental relations of human existence in Calvinism are described as follows: First, in relation to God, man's direct communion with the Eternal, apart from faith and the church. Second, in relation to humans, there is an acknowledgment that in every person there is a human value, because created in the likeness of God, all humans are equal before God and the government. Third, in relation to the world, the recognition that throughout the world, the curse is restrained by grace, so that life in the world must be respected for its independence, so that in every area, we must find wealth and develop the potentials hidden by God in nature and in human life. (Kuyper, 2012, p. 29). Because Calvinism is a

consistent system of life that acknowledges God above all things, it is above all other world systems namely paganism, Romanism and Modernism.

Furthermore, Abraham Kuyper discusses the implementation/application of Calvinism in cross-sectoral fields of life. Starting from the field of religion/spirituality, in which Calvinism emphasizes God's sovereignty, so that religion according to Calvinism is "theocentric" namely God gets the highest position as God is in Himself and His existence. Calvinism also teaches about human nature that has fallen into sin and the need for a new birth to its original standard so that it becomes a new human being (Kuyper, 2012, p. 45). Therefore in Calvinism the starting point in religion is God and not man, man is the tool and means, God himself is the end. Likewise with the nature/substance of the Church as the body of Christ which consists of people who have been born again and are united in Christ, who worship Him, live and are faithful in His Word (Kuyper, 2012, p. 67).

In connection with the implementation of Calvinism in the political field, it is highlighted in a cosmological framework, namely the sovereignty of the Triune God over the entire cosmos, in all regions and kingdoms which include sovereignty in the state, sovereignty in society and sovereignty in the Church (Kuyper, 2012, p. 89). This sovereignty of Allah has implications for the absolute sovereignty of the people and the sovereignty of the state. The implementation of Calvinism in the field of science related to the movement fostered a love of knowledge related to the dogma of "common grace". The dogma of general grace asserts that man is an image of God who has received the mandate to research, subdue, utilize and maintain the entire order of God's creation. The development of science and Calvinism in the presence of the dogma of general grace are considered side by side with the soteriological dogma, therefore the development of science is part of the ministry which is a cultural mandate. With regard to the field of art, Calvinism emphasizes that God as the Creator is the Artist. Humans who bear the Image of God can also be creative in art to glorify God and to experience the enjoyment of God's eternal work (Kuyper, 2012, p. 195). In the end it concerns the future, so Calvinism exists as a system of life and worldview that is needed to meet the needs of the future. The belief in the redemption of the Lord Jesus Christ and the presence of the work of the Holy Spirit is in order to carry out a complete restoration of all mankind and the world that has been damaged by sin to return to God's original order in creation.

Thus, as readers of this book, we can understand that historically and theologically, Calvinism transcends certain theological systems or denominations in Christianity. Calvinism also cannot be limited to schools that only emphasize the spiritual field, let alone only limited to worship ceremonies. In fact, Calvinism is actually a system of life, namely a worldview that covers all fields because there is no field that is separate from God as its Creator and Owner. This book was written by a theologian and prime minister in the context of the Netherlands, which was dominated by the Reformed church at that time. But of course at the present time Calvinism must be expanded with "Christianity" in the horizon of the Kingdom of God which includes God's reign in all areas of life. So that we not only learn the history and worldview of past Calvinism, but can build a comprehensive theology and ministry (holistic mission) for the glory of God, the restoration of mankind and creation!

Modern Theology as Potential and Crisis in Church History

With the rise of the church Reformation movement in the 16th century which gave birth to Protestant churches (Lutheran and Calvinist) which emphasized *Sola Scriptura* (Only the Bible), then in the 17th century the thoughts of the Reformers had been standardized in the formulations of creeds and teachings. -church teachings/dogmas which later became the norm for Christian thought in all fields. However, with the emergence of "enlightenment" (*Aufklärung*) in the 18th century which made humans feel autonomous or independent without the authority of other agencies above them, including rejecting religion and the church. This causes Christianity to be divided into two theological groups, namely the orthodox theologians who maintain the authority of the Bible as God's truth which is supernatural and transcends human reason and the Liberal theologians who are also called Modernism but who reject everything that makes no sense. Liberal groups reject the foundations of Christian dogma such as the Trinity, the Divinity of Jesus Christ, inherited sin, the second coming of the Lord Jesus Christ, and the revelation of the Bible. Liberalism places more emphasis on ethics/morality rather than dogma as was the opinion of Immanuel Kant who stated that religion arose because of the law of morality in humans.

The development of theological thought in the 19th century turned out to be directly proportional to the development of science at that time, especially the influence of the philosophy of Idealism, Romanticism and Historicism. The influence of Friedrich Hegel's thought which emphasizes the dialectic between text and context influences biblical hermeneutics and the formulation of theology. Through this understanding, the Bible is seen as a historical book so that it does not have to be a source in formulating church dogmas. According to Theodor Harnack, dogmatic thinking is authoritarian, so it must be replaced with historical thinking. For example, the person of the Lord Jesus who is God is a dogmatic statement that must be replaced with the historical picture of the New Testament that Jesus Christ was an ordinary human being. By viewing the Bible only as a document that needs to be studied historically, theologians such as Julius Wellhausen emphasize that the Old Testament is only a story about the history of Israel's religion, not as divine revelation or revelation. The characteristics of the liberal theology that dominated the 19th century were: First, opposing all that was traditionally and historically positive ecclesiastical; Second, seeking strength in critical research, by opposing what is called attachment to dogma, and Third, seeking strength in theology which should be an experience not a formulation of dogma. The development of 19th century theology dominated by historical theology critical of the Bible attacked Christian orthodoxy, although there were still conservative theologians such as H.F. Kohlbrugge from Germany and Abraham Kuyper and Hermann Bavinck from the Netherlands (Hadiwijono, 2000).

The development of 20th century theology stems from the influence of Frederick Schleiermacher who put forward the Mediation Theology (*Vermittlungs Theologie*) between Orthodoxy and Liberalism. His thinking is to find a relationship between religion and modern science, between Christianity and philosophy, between Christian ideas that originate from the Bible and their explanations that make sense. This dialectical theology appears in the theological

thought of Karl Barth who used the analogy method in his dogmatics, namely an event in Christ was present and true God and true man appeared which led to universalism. Emil Brunner who, on the one hand, is concerned with the Word of God, but on the other hand, accepts the teachings of naturalist theology that humans can know God through the universe. Dietrich Bonhoeffer, who on the one hand emphasizes the Deity of God, but on the other hand does not oppose secularization according to which the reality of God and the reality of the world are one. Helmut Thielicke and Rudolf Bultmann do theology with the spirit of existentialist philosophy which emphasizes theology and ethics from below. Meanwhile, Paul Tillich taught about the worldwide doctrine of God, but the world also becomes God. God is not a person but a being. J.A.T Robinson made the world a temple, not a church. Meanwhile, Wolfhart Pannenberg and Jurgen Moltmann emphasize hope for the future as a determinant of history (Hadiwijono, 2000).

The theological thought of the 20th century was characterized by the emergence of the Social Gospel as an economic critique in which salvation meant correcting social crimes and emphasizing humanity (humanism). At this time, thoughts emerged regarding the relationship between Christ and culture as expressed by two brothers, Reinhold Niebuhr and Richard Niebuhr. In the end, 20th century Liberal theology reached its peak with the emergence of The Death of God Theology. Along with the development of naturalism and secularism, Liberal theologians emphasized that ideas or conversations about God in modern times are obsolete or have been replaced with secular thoughts, culture and the world (Hadiwijono, 2000).

This book has briefly discussed the development of theological thought, both the characters and the events that caused major shifts in theology, from the post-Reformation 17th century to the 20th century, in which philosophy and the Bible influenced and were influenced in formulating a theology. Through the discussions in this book, we can learn that theology is always changing because times are always changing. The development of science makes a good contribution to Bible research and the formulation of theology, but the compromise of contemporary theologians with the "spirit of the times" actually does more harm to Christianity by deconstructing/destroying traditional Christian teachings handed down by the apostles, Church Fathers and the Church reformer. In the end, we can learn that changes always occur but God's Word never changes. Thus the Bible, which is the Word of God, must remain the main source of theology and ethics throughout the ages.

Enlightenment (*Aufklärung*) in Europe as a result of the renaissance not only brought progress to science and industry as a result of increasing the use of reason/ratio for research but brought humans to the spirit of intellectual autonomy over other authorities, including religious authority, namely the Holy Scriptures. The Enlightenment also encouraged theologians to think of alternative ways/methods of understanding the Bible and formulating theologies that were very different from the spirit of *sola scriptura* of the Church reformers. The result of the theological method is modern theology or contemporary theology.

Contemporary theology, according to conservative Christian circles, is based not on the Word of God (the Bible) but on philosophy. This contemporary theology is based on doubt/suspicion of the Bible. The Bible is no longer accepted as God's

revelation/inspired truth, but as befits an ancient book whose truth must be proven, both in terms of its history and the news conveyed in it. Thus the Bible is no longer accepted as the only source of theology and makes Philosophy the second source which ultimately completely shifts the position of the Bible. Because this theology is not based on God and His Word, it gives birth to different theological understandings from one theologian to another (Linnemann, 1991). Contemporary theology does not start and make the Bible as a source in theology but rather humans as a measure of everything (humanism). Humanism as a result of the renaissance, which was originally related to religion, eventually separated itself because it firmly believed in human capabilities and the superiority of human ratios. Because of that gave birth to modern philosophical and theological schools such as rationalism, empiricism, materialism, idealism and existentialism. All of these schools push humans to themselves (existence) and not to outside human authorities such as God or the Holy Scriptures (Linnemann, 1991).

Contemporary Theology also presents certain theologians who include philosophy in their theological formulations, such as Soren Aaby Kierkegaard, Martin Heidegger and Frederich Schleiermacher with existentialism, Rudolf Bultmann with the historical critical method, Karl Barth with the Dialectical method, Paul Tillich with the correlation method between texts The Bible and the context of the modern reader. These theologians generally separate historical events in the Bible from the Bible's message for belief. In doing so they separated the entire Bible ((Linnemann, 1991, pp. 32-33).

According to contemporary theologians, the method used to read and interpret the Bible is historical criticalism, meaning that it sees the Bible as an ancient religious historical document that must be assessed and criticized by human reason. Although these theologians know that the Bible means a lot to the Church as a canon of holy scriptures, they are unable to appreciate the Bible as the Word of God, or God's inspired revelation by the Holy Spirit. The critical historical method is entirely based on monism, which means that there is only one real world, that is the visible world (materialism). The invisible world doesn't really exist (except maybe God himself), it's just an image or a myth. Therefore, what is written in the Bible about the Lord Jesus coming from Heaven, being born of a virgin, rising from the dead, ascending to Heaven, sitting at the right hand of God the Father and coming back, is not a real historical event, but an image. in accordance with the way of the ancient human mind which is called myth.

Thus, although contemporary theologians each make one particular theology, namely critical historical theology (Linnemann, 1991, p. 11). Like Rudolf Bultmann who proposed the need to peel certain stories from the Bible (myths) from their skin (the book) so that one would find messages or news or meaning (kerygma) from these mythical stories which he called demythologizing.

Because the origin and basis of contemporary theology is not God's Revelation in the Bible but philosophy that leads to atheism and anti-Christ, Eta Linnemann asserts that contemporary theology or modern theology is heresy. Not a few enlightenment contributions to science as well as to Biblical and theological research, but because modernism relies on reason/ratio as a source of knowledge and philosophy as a worldview, it rejects all authorities outside of humans such as God and the Scriptures. We also acknowledge the contributions of contemporary

theologians who have motivations on how the Bible as an ancient book can be understood, accepted and applied in the context of modern humans. They struggle with the dialectic between the text of the Bible and the contemporary context which is dialectical and correlational. However, the method they use is beyond their motivation because they try to adapt the Bible to today's thinking, in the end the historical context and facts in the Bible as well as supernatural events are removed from the Bible on the grounds that they are not in accordance with today's thinking. As for Eta Linnemann, as a direct disciple of Rudolf Bultmann, he has experienced how theology that breaks away from the authority of God and the Bible will cause damage and emptiness in the church, as has been and is happening in Germany, Europe and the United States.

Jurgen Moltmann, Transitional Theologian in the Postmodern Era

Every theology no doubt has a historical context or an ongoing situation coloring a theological formulation. Thus the situation in the 20th century which was marked by various kinds of crises, both socio-political crises, economic crises and environmental damage crises had led several theologians to think about the possibility or hope for a better future. Longing for a life like in heaven which is full of peace, security and liberation from all suffering due to the current crisis. Among them is the emergence of the theology of hope as proposed by Jurgen Moltmann (Bauckham, 1993).

As for the 1960s, which was a period of optimism because the atmosphere of openness to all possibilities in North America and Europe led to material prosperity and economic growth due to technological developments. The fading of traditional values gives hope for freedom from oppressive political situations and conditions humans to think of an astonishing future like never before. The formulation of the theology of hope is also related to the philosophy of hope which teaches about reality as open to the future and provides new concepts and new categories to articulate Christian eschatology. Being human means having an ideal/perfect ideal (utopia) in front of him which is always moving to something else, living in dreams and fantasies about the future, being always fighting for the future he longs for.

With this existentialist basis, Moltmann reveals the core of his theology regarding Christian eschatology which is based on the risen Jesus Christ. The resurrection of Jesus who was crucified from the dead by God means that humans have a future towards which faith in the risen Christ must be directed and therefore all statements and decisions about Him must at the same time presuppose something about the future expected of Him (Bauckham, 1993, page 27). In essence, Moltmann sees a consistent relationship between Christology and eschatology, so that the cross and resurrection are central to Moltmann's understanding. The dialectic of the cross and the resurrection means that the crucified and resurrected Jesus has His identity in total contradiction. That is, through the cross and resurrection, humans experience the presence of Him who was abandoned by God and experience the lordship of God (Bauckham, 1993, p. 42).

It is through this dialectic that Moltmann sees a promise in the future for real historical changes, including socio-political changes in the future. Therefore every Christian must anticipate the future as part of the hope for the promise of change,

starting from planning to anticipate the future. Just as in the person and work of Jesus Christ, the Kingdom of God was present and moved in a revolutionary way through social, political and time existence, so every Christian must be involved in these revolutionary historical change activities.

The basis for historical change is discussed by Moltmann in relation to the doctrine of the trinity in which he claims that God's trinitarian existence has been eternally open to human history and open to the differences made by the cross where the eternal God applies dialectical love between transcendent and immanent. By opening Himself to history and entering into it, God also experiences the history of this world in its breadth and depth. From sending the Son to the cross, God experienced history as suffering, death and hell. Meanwhile, from the resurrection to the end, God experiences joy in the creation of history (Bauckham, 1993, p. 140). Ultimately the church as a messianic community in the power of the Spirit is brought by God to experience this model of the incarnation-cross and resurrection of Christ through the experience of God's suffering and joy. The Church as an intermediary for the Kingdom of God is involved in the mission of preaching the Gospel universally which frees humans both soul and body, individuals and society, the human system and the natural system from pressures that do not know God and are inhuman.

On the one hand, the Theology of Hope makes us aware that theology is not just "idealism" but something that has significance in everyday life. Formulations of dogmas such as Christology (The Doctrine of Christ) and Eschatology (The Doctrine of the End Times) are not only understood metaphysically and epistemologically, but are a reality that exists in the midst of life. However, formulations of theology that are born from "praxis" which then seek support from the Bible tend to emphasize situational realities and needs, thus ignoring the nature of theology itself, for example presenting Christology or contextual eschatology but disengaging from biblical texts. Even though Jurgen Moltmann's theology of hope makes a positive contribution to the response of Christian faith to social transformation efforts, on the other hand "Jesus Christ and His coming" as the object of Christian faith and hope for the present and the future actually becomes blurred.

Discussion

Insight of the Christian World as a Discourse of Concepts Born from Church History

In general, a world view (*weltanschauung*) is the way humans view the reality of life from all aspects, be it economic, political, social, cultural, or spiritual. But Christianity views the worldview in a different way, namely as the way humans understand God, themselves, the universe and the role of humans in it. Worldview is so important, because it not only reveals the way of thinking of a person or group of people based on their perspective on the reality of life, but also shows who that person is in terms of their religious beliefs and philosophical beliefs; whether atheism, deism, naturalism, pantheism, polytheism, pluralism, and so on. This is what is discussed in this book, namely the worldview category discussed by various thinkers (including Christians) throughout the history of its development.

Naugle (2010) opens his discussion by discussing the world view of Evangelical Protestantism with the thesis of two figures namely James Orr and Abraham Kuyper. James Orr emphasizes that the Christian worldview is rooted in Jesus Christ. Believing in the person of Jesus according to the Bible will form a thorough insight into all things. Those who believe in Jesus as the Son of God with all their heart will be faithful to other things. He will be true to his insights about God, man, sin, Redemption, and human destiny. So According to James Orr, it is the figure of Jesus Christ that distinguishes the Christian worldview from other worldviews. Abraham Kuyper highlights the Christian worldview of the Calvinist movement which is not only related to spiritual matters, but includes religion, politics, science, art and hope for the future. Thus Abraham Kuyper emphasizes that Calvinism Christianity as a worldview that is more than just an outlook of the church or religious tradition but a holistic/holistic worldview. The world view of Catholic and Orthodox Christians is also discussed by the author with an emphasis on Christian humanism as an implication of the incarnation of Christ and human dignity. Likewise Christian symbols that have meaning as practiced through the liturgy and sacraments have enriched and complemented each other for the perspective of Ecumenical Christianity (Naugle, 2010, p. 63).

As a "concept", the worldview has its origins and history of development. The author discusses it by tracing the terms and their usage to a modern philosopher named Immanuel Kant. Kant uses worldview which refers to "world-intuition in the sense of contemplation of the world as absorbed by the senses" (Naugle, 2010, p. 69). In other words, worldview is the way of self (humans) to know and will as the cognitive and moral center of the universe, creating a conceptual space, in which the idea of worldview can thrive. Because the era of Immanuel Kant was the century of enlightenment (*einleichtenment/aufklarung*), the term and essence of worldview soon spread to Germany and all of Europe with an emphasis on humans with their minds who have the ability to understand and even determine the realities of life, both physics and metaphysics. As soon as it spread throughout Europe, worldview became important in the modern world by referring to the opinion of G.W. Fredriech Hegel who defines it as insights into different and repetitive lives - sensory and intellectual, emotional and reflective, practical and theoretical, mystical and lay, skeptical and dogmatic, empirical and speculative, conservative and radical, selfish and social, religious and secular (Naugle, 2010, pp. 80-81). The worldview in this modern period emphasizes the existentialist way of looking at reality (in its existence), not based on "information" from the Bible as God's Revelation. Because the universe and its reality experience gradual development (evolution), religion is also believed to have evolved from the primitive to the modern. The postmodernist worldview as advocated by Jacques Derrida and Michel Foucault emphasizes relativism and pluralism, meaning that all worldviews are reified, man-made products and in human relations serve the interests of the stronger party in political ways.

Worldview is also important in natural science (science), namely to explain everything scientifically based on certain paradigms. Likewise, it is also important in the Social Sciences, both regarding humans (psychology and anthropology) and society (sociology) as an effort to search for and discover humans about the essence (essence) of the reality of life and efforts to interpret the life that occurs. In the end

worldview also has a theological dimension, starting from hermeneutics, dogma to mission.

Naugle straightforwardly discusses the history of worldviews, emphasizing the nature of both Christian and secular worldviews. The Christian worldview is a way of understanding the reality of life in relation to God in relation to His creation as far as the Bible states. Meanwhile, the secular worldview, starting from ancient world philosophy, modern philosophy to postmodernism, all of which originate from a natural perspective as the basis. The Christian worldview states the joyful news of the existence of God, the sacramental nature and the universe, the glory of the human person as *imago Dei*, and the comprehensive hope of redemption in the work of Jesus Christ through the power of the Holy Spirit (Naugle, 2010, p. 224). Even though the secular worldview eliminates the authority of the Bible as God's Revelation which is the source of true worldview and is replaced by a natural existentialist view of reality, the contribution of "secular philosophy" in the world of natural and social science cannot be denied, even confirming the Christian thesis that "All truth is God's truth."

CONCLUSION

Excursions: Learning Church History, For What and Quo Vadis?

Just like history and events in the Bible, throughout the course of history God's Church has always resurrected certain figures as His servants who carry out His will and purpose, namely to glorify His Name and His Word and continue the preaching of the Gospel of God's Kingdom. These figures not only became reformers or had a big role in the presence of the Church in the world at their time, but their thoughts and words/statements seemed to be God's spokespersons to convey ideas/ideas that would benefit humanity, especially specifically God's people. Shaw (2010) tries to reconstruct several figures used by God with an emphasis not on historical events that occurred but on their ideas/ideas which give vitality to the life of the Church and the ministry of every believer.

Starting from Martin Luther who emphasized the theology of the Cross relating to God, salvation, reality and suffering. The cross reveals to humans that God's revelation about Himself as Creator, Sustainer and Judge is a paradox with the reality of God because through the Cross God shows Himself as weak. Thus the example of God who is willing to humble Himself in the crucified Lord Jesus Christ should be an example for everyone involved in ministry, namely to deny themselves, humble in weakness so that they can serve others. Another reformer, namely John Calvin, emphasized a holistic spirituality that not only appears in ecclesiastical life but must penetrate the world of work. Everything is placed within the framework of God's sovereignty and glory, starting from our union with Christ is due to the work of the Holy Spirit, the power of Jesus Christ the Cross which helps our character in self-denial and humility like Christ, life that leads to eternity to all aspects of human life. believers must use it for the glory of God.

Jeremiah Burroughs is a servant of God who conveys the idea of the unique existence of the Church, namely unity in diversity. On the one hand the Church is the One Body of Christ, but just as a body has many different members, the church also has differences as seen in church denominations. Because differences are a

reality, the church can unite in the universally applicable Gospel. William Perkins placed a strong emphasis on personal encounter with God as an important part of Biblical Christianity. This is where there needs to be a belief that is the work of the Holy Spirit in God's sovereignty. The center of that belief is Christ through faith, the process of growing that belief is day by day sanctification. Thus Christianity which is based on grace is mercy which is not cheap.

Richard Baxter is a servant of God who emphasizes the restoration of Worship which makes God the pinnacle of joy for every believer. God is the source of human pleasure, therefore worldly hedonism and Christian hedonism are useless. Jonathan Edward is the main character used by God in the era of the great awakening. Awakening is absolutely necessary where there is spiritual saturation and rampant sin that requires restoration. The means of restoration is God and His Glory, for God is the source and goal of all true awakening. Besides that, prayer and the preaching of the Word (sermons) are the means used by God to arouse the hardness of the hearts of sinful people. Ultimately the result of revival is mission/ministry.

Next is John Wesley, a Methodist revival figure who emphasizes discipleship for the spiritual growth of every believer. Discipleship is carried out in a community of small groups of believers who are united in prayer and the Word that builds and cares for one another as a test or evidence for salvation. In discipleship, all believers can be involved in ministry and emphasize the leadership role of the laity. In the end holiness and service become the goals of the discipleship. William Carey is the Father of Modern Missions who emphasizes preaching the Gospel for lost souls even though their homes are very far away, such as in India, where William Carey's ministry is. Prayer and God's Word are essential to this mission, as are the support of churches and ministries. Paying attention to the culture of the target group for ministry is important, including seeking translations of the Bible into local languages. This is the real manifestation of God's incarnation whose pattern resembles Christ.

Two figures who emphasize Christian social justice that must be realized as part of their faith and testimony are William Wilberforce and Dietrich Bonhoeffer. According to them, Christianity is not just a doctrinal device and worship in a building, but as a community that serves society and colors all areas of life, including politics. In the end all visions or ideas as thoughts and contributions of these church leaders must be implemented in action including through prayer, the Word, community, humility and service.

As revealed by Shaw (2010) that the existence of church figures we know in church history conveyed their thoughts that were able to change the church in their day and left a legacy that went beyond the time they lived so that it could become something significant. important for today's churches that still need leaders and minds anointed by the Holy Spirit.

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