

EPISODE ONE

THE ROMAN AGE

I. Introduction

- A. Problem: dilemma of social breakdown and violence leading to authoritarianism which limits freedom.
- B. We are, however, not helpless. Why?
- C. Answer approached through consideration of the past.
- D. Any starting point in history would be good; we start with Rome because it is direct ancestor of modern West.

II. Rome: The Empire Triumphant

- A. Size and military strength of Empire.
- B. Imperial sway evoked by Aventicum (Avenches), Switzerland.

III. Rome: Cultural Analysis

- A. Greece and Rome: cultural influences and parallels.
 - 1. Society as the absolute, to give meaning to life.
 - 2. Finite gods as ground of accepted values.
- B. Problems arising for Roman culture.
 - 1. No infinite reference point as base for values and society.
 - 2. Collapse of civic ideals therefore inevitable.
- C. Results of collapse of ideals.
 - 1. Dictatorship of Julius Caesar a response to civil disorder.
 - 2. Firmly established authoritarian rule of Augustus.
- D. Characteristics of regime introduced by Augustus.
 - 1. Claim to give peace and the fruits of civilization.
 - 2. Care to maintain facade of republican constitution.
 - 3. People ready to accept absolute power in return for peace and prosperity.
 - 4. Religious sanction for emperor-dictators: the emperor as god.
- E. Christian persecution
 - 1. Religious toleration in the Empire
 - 2. Christians persecuted because they would worship only the infinite-personal God and not Caesar also. They had an absolute whereby to judge the Roman state and its actions.
- F. Viability of presuppositions facing social and political tension.
 - (1) Christians had infinite reference point in God and His revelation in the Old Testament, the revelation through Christ, and the growing New Testament.

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2. Christians could confront Roman culture and be untouched by its inner weakness, including its relativism and syncretism.
3. Roman hump-backed bridge, like Roman culture, could only stand if not subjected to overwhelming pressures.

IV. Rome: Eventual Decline and Fall

- A. Growth of taste for cruelty.
- B. Decadence seen in rampant sexuality and lust for violence.
- C. General apathy, as seen in decline in artistic creativity.
- D. Economic decline, more expensive government, and tighter centralization.
- E. Successful barbarian invasions because of internal rot.

V. Conclusion: There is no foundation strong enough for society or the individual life within the realm of finiteness and beginning from Man alone as autonomous.

- Questions
1. Dr. Schaeffer claims that, through looking at history, we can see how pre-suppositions determine events. Does his discussion bear this out and, if so, how?
 2. How can a survey of Roman history in one-half hour be either useful or responsible? Discuss.
 3. "History does not repeat itself."—"The parallels between the history of Rome and the twentieth-century West are many and obvious." How may these statements be reconciled?

Key Events and Persons

- Julius Caesar: 100-44 B.C.
Augustus Caesar (Octavian): 63 B.C.-A.D. 14
Declared *Pontifex Maximus*: 12 B.C.
Diocletian: (Emperor) A.D. 284-305

Further Study

Here, as in succeeding suggestions for further study, it will be assumed that if you want to devote a great deal of time to a topic you can consult a library or a good bookstore. Suggestions given below are made on the basis of relevance to the text, readability, and availability. Not all the books will necessarily agree at all—or in all details—with Dr. Schaeffer's presentation. But as in the general conduct of life, so in matters of the mind, one must learn to discriminate. If you avoid reading things with which you disagree, you will be naïve about what most of the world thinks. On the other hand, if you read everything—but without a critical

mind—you will end up accepting by default all that the world (and especially your own moment of history) thinks.

J. P. V. D. Balsdon, *Life and Leisure in Ancient Rome* (1969).

E. M. Blaiklock, *The Christian in Pagan Society* (1956).

Samuel Dill, *Roman Society in the Last Century of the Western Empire* (1962).

E. M. B. Green, *Evangelism in the Early Church* (1970).

Plutarch, *Lives of the Noble Greeks and Romans: A Selection* (1972).

Virgil, *The Aeneid* (1965).

FILM: Fellini, *Satyricon* (1969).

- military strategy + foundation ^{to trust} = to attend.

- Bible helps in a most serious way for the hard days
+ we not teaching the children - The same day are
over - the hard days are upon us -

- Answer ^{to} "Greek" criticized ROMANS [Greek
religion wasn't so good]

- people won't resist in a way that
gives us - one kept at a time. (The slaves
gave to Aristotle the things of
of spirit)

- moved view of man in a sense to make
man really is (image of God)

- no matter what man says he is - he is what he is - created
in the image of God

It - words don't mean anything unless
they're defined (Sed, per se, etc.)

no use for all language - we accept any words in meaning
if they're defined - must not automatically
accept words as meaning what they mean

- Some feel the Bible made man a better man
Bible is best for man - you when you're in
and conservative use of accumulated wealth

- while we have orthodox, in that we must ~~to~~ compare
our own (to)

EPISODE TWO

THE MIDDLE AGES

I. Introduction: The Post-Roman World

- A. Social, political, and intellectual uncertainty.
- B. General decline in learning, but monasteries were a depository for classical and Christian documents.
- C. The original pristine Christianity of the New Testament gradually became distorted.
- D. Decline of vital naturalism in art parallels decline of vital Christianity: positive and negative aspects of Byzantine art.
- E. Music at time of Ambrose, later Gregorian chants.

II. The Church in the World: Economic, Social, Political. How to be in the world but not of it. *Walden's birds today.*

- A. Generosity of early church.
- B. Ambivalence in Middle Ages about material goods: asceticism and luxury.
- C. Economic controls to protect the weak.
- D. Emphasis on work well done.
- E. Care for social needs: e.g. hospitals.
- F. Meaning of *Christendom*; attendant problems. Lorenzetti's *Allegory of Good and Bad Government*.

III. Artistic Achievements

- A. Close relation between church and society in art and life: e.g. reign of Charlemagne.
- B. Basis of unified European culture laid by Charlemagne.
- C. Birth and flowering of Romanesque architecture.
- D. Birth and flowering of Gothic architecture.

IV. Links Between Philosophical, Theological, and Spiritual Developments on Eve of Renaissance

- A. Aquinas' emphasis on Aristotle.
 - 1. Negative aspect: individual things, the particulars, tended to be made independent, autonomous.
 - 2. With this came the loss of adequate meaning for the individual things, including Man, morals, values, and law.
- B. Church's deviation from early church's teaching in regard to authority and the approach to God.

C. Reaction of Wycliffe and Huss to theological distortions is prophetic of Reformation.

Questions

1. Summarize the negative and positive aspects of church influence in the Middle Ages.
2. "To speak of distortions of belief in the Middle Ages is to pretend that the church should have stood still when the apostles died. But we have to adapt to new circumstances and ideas. The medieval church did." Comment.
3. Apply the particulars-universals discussion to modern circumstances. How do people repeat the same mistakes nowadays? Be specific.

Key Events and Persons

Aristotle: 384-322 B.C.

Ambrose: 339-397

Alcuin of York: 735-804

Charlemagne reign: c. 768-814 *king*

Crowned Emperor: 800

Romanesque style: 1000-1150

Gothic style: 1150-1250

St. Denis: 1140-

St. Francis: c. 1181-1226

Chartres: 1194-

Aquinas: 1225-1274 *opened up Philosophy*

John Wycliffe: c. 1320-1384 *Fr. Septuagint to English*

John Huss: 1369-1415 *Burned @ stake*

Further Study

H. Fichtenau, *The Carolingian Empire* (1954).

Gordon Leff, *Medieval Thought* (1958).

C. S. Lewis, *The Discarded Image* (1964).

E. K. Rand, *Founders of the Middle Ages* (1954).

O. von Simson, *The Gothic Cathedral* (1964).

R. W. Southern, *The Making of the Middle Ages* (1953).

*emphasize not just on accepting Christ, but on absolute as
 - important to utilitarianism -
 - in the world but not of it - make own decisions as to when that
 is best. so was really depriving self of anything of world +
~~disregard~~ of emphasis on material affluence for ex. - no
 of rules for such things, but reverence in bet. - must exclude
 - state needs a military power in a fallen world to main-
 tain order - turn the other ~~check~~ cannot be ~~the~~ applica-
 to the state because of this - medieval Christian state are diff.
 - before you hard times - Rule *absolute truths* must not give up the
 be ~~which~~ with rule. it is on that basis in all other things which
 of ~~the~~ (but i. reduction) keep ~~the~~ would be throw away
~~the~~ ~~foundations~~ ~~deep~~ ~~and~~ ~~not~~*

EPISODE THREE

THE RENAISSANCE

I. The Art of the Renaissance Is One of Mankind's Glories

- A. The artists reflect their culture. *sometimes better than writers*
- B. The artists often provide the way for the next step in culture.
 - 1. Positive emphasis on nature in Giotto's art.
 - 2. Significance of work of Masaccio. - *realistic, feet on ground*
 - 3. Perspective as a form of humanism.
 - 4. Parallel and supportive developments in Low Countries. Van Eyck's *Adoration of the Lamb*, the substitutionary work of the crucified and risen Christ. Also an example of landscape naturalism.
 - 5. Dante's life and work.
 - a) Following Aquinas, he mixed Christian and classical elements.
 - b) Dichotomy in Dante and other writers between sensual and idealized, spiritual love. *woman for kids, woman for sensuality*
 - 6. Brunelleschi's architecture and the conquest of space.
 - 7. Trend to autobiography and self-portraiture a mark of emphasis on Man.
- C. Italian Renaissance music.
 - 1. Invention of orchestration.
 - 2. Invention of movable type for music.

II. Increased Drift Toward a Total Humanism

- A. Could have gone either way—with emphasis on real people living in a real world which God had made, or humanism could take over, with its emphasis on the individual things being autonomous.
- B. The die was cast: Man tried to make himself independent, autonomous.
- C. A growing humanism sees what preceded the Renaissance as the "Dark Ages."
- D. Idea of a "Dark Age" and a "rebirth" in Renaissance.
- E. Aquinas had opened the door for that which is the problem of humanism.
 - 1. Illustrated by Raphael's fresco in the Vatican: *The School of Athens*. *quietude - particular, state - absolute*
 - 2. Humanism's problem: What is the meaning of individual things, including Man, if there is no final thing to relate them to? And how do we know what is right or wrong if there is no absolute to give us certainty? Humanism ends with only statistical averages.
- F. Fouquet's *Red Virgin* as example. - *really mistakes, it made like Madonna*
 - 1. At first, only religious values seemed threatened.
 - 2. But gradually the threat spread to all of knowledge and all of life.

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G. Man as hero: Michelangelo's *Prisoners* and *David*. Change in his later work, however.

H. Leonardo da Vinci and the dilemma of humanism.

1. Logical conclusion of humanism as perceived by Leonardo.
2. Final pessimism of Leonardo an expression of inevitable progression of humanism towards pessimism.

III. Christianity's Answer to Humanism's Problem

Questions

1. In what ways is this treatment of the Renaissance different from other treatments with which you are familiar?
2. Attitudes toward nature and Man seem to be crucial to understanding the Renaissance. How far were these attitudes Christian and how far non-Christian?
3. Can you see any parallels between the evolution of humanism in the Renaissance—from hopeful dawn to ominous sunset—and the changing outlook on human and world problems during your own lifetime?

Key Events and Persons

Dante: 1265–1321
The Divine Comedy: 1300–1321
 Giotto: c. 1267–1337
 Brunelleschi: 1377–1446
 Jan van Eyck: 1380–1441
 Masaccio: 1401–1428

Fouquet: 1416–1480
Duomo, Cathedral of Florence: 1434
 Leonardo da Vinci: 1452–1519
 Michelangelo: 1475–1564
 Michelangelo's *David*: 1504
 Francis I of France: 1494–1547

Further Study

There are so many good picture books of Renaissance art and architecture that, rather than try to select one or two, I will simply urge the importance of consulting some. With profit, one might also listen to some Renaissance music, such as the selection in *The Seraphim Guide to Renaissance Music*.

- J. Burckhardt, *The Civilization of the Renaissance in Italy*, 2 vols. (1958).
 Benvenuto Cellini, *Autobiography* (1966).
 E. Gorin, *Italian Humanism* (1966).
 E. Panofsky, *Studies in Iconology* (1962).
 Giorgio Vasari, *The Lives of the Painters, Sculptors and Architects*, 4 vols. (1963).
 W. H. Woodward, *Vittorino da Feltre and Other Humanist Educators* (1963).

- Does the need to believe justify the belief? N

- We should keep on trying to change things, for Christ would not let us be idle.

EPISODE FOUR

THE REFORMATION

I. The Reformation As a Reaction Against Medieval Religious Distortions of the Biblical and Early Christian Church's Teaching

A. Illustration from Luther.

B. Luther—Germany; Zwingli—Zürich; England—Thomas Cromwell; Geneva—Calvin.

C. Biblical view of salvation (grace only) and its effect on certain aspects of church construction.

D. Real meaning of destruction of artwork in Reformation. *destroying images of worship*

E. The Reformation rejected.

1. Medieval distortion of Church's having made its ^① authority equal to the authority of the Bible.

2. Medieval distortion of Church's having ^② added human works to the finished work of Christ for salvation.

3. Medieval distortion introduced by Aquinas. ^③ mixture of biblical thinking and pagan thought. → *man center of all things*

F. Summary of humanistic influence in church.

1. Illustrated by Raphael's *School of Athens* and *Disputa*.

2. Illustrated by Michelangelo's making pagan prophetesses equal to Old Testament prophets in Sistine Chapel.

G. For William Farel and the other Reformers it was the Scriptures only.

1. Erasmian Christian humanism rejected by Farel.

2. Bible gives needed answers not only as to how to be right with God, but concerning the meaning of life and what is right and what is wrong, and concerning mankind and nature.

3. The people of the Reformation did not have humanism's problem, because the Bible gives a unity between God—as the ultimate universal—and the individual things.

4. The Reformation was no golden age, but it did aspire to depend on the Bible in all of life.

II. The Reformation and the Arts

A. German Reformation music tradition peaks in Bach.

B. Significance of Cranach's and Luther's friendship.

C. Dürer's identification with Luther evidenced in his diary; significance of his work. *and was a great one*

D. Rembrandt's paintings show that he understood that his sins had sent Christ to the cross, and that Christ is the Lord of all of life.

we are more people - economic people, political people who are more to
 living on Christian principles embedded in us of our life -
 direct authority in the Christian context & the open Bible in front of him - the de-
 and negate power of the church - hold on certain things but not
 authority with a book of the Scriptures.

- E. Point is not to romanticize Reformation art but refute view that Reformation was either hostile to art and culture; or did not produce art and culture.
- F. Wittenberg Gesangbuch, Geneva Psalter, and revival of congregational singing.

III. Comparison of Renaissance and Reformation. Both sought freedom. In the South license resulted from lack of absolutes; in the North freedom lasted through absolutes.

*Man Center
 - no unity
 - no meaning, no content*

Questions

1. Can you clearly differentiate between the key ideas of the Renaissance and the Reformation, respectively?
2. "The Reformation is simply the last gasp of medieval Christianity. Once exhausted, the truly modern and humane force of the Renaissance dominated the West." Comment.
3. "As a man thinketh, so is he"—the renewed emphasis upon the Bible's teaching in the Reformation had practical results. If some of these results are no longer common among us, how far may this be attributed to a de-emphasis upon biblical teaching today?

Key Events and Persons

- | | |
|------------------------------------|--------------------------------|
| Erasmus: c. 1466-1536 | Reform at Zürich: 1523 |
| Dürer: 1471-1528 | Wittenberg Gesangbuch: 1524 |
| Lucas Cranach: 1472-1553 | England breaks with Rome: 1534 |
| Martin Luther: 1483-1546 | Calvin's Institutes: 1536 |
| Farel: 1489-1565 | Geneva Psalter: 1562 |
| Johann Walther: 1496-1570 | Rembrandt: 1606-1669 |
| Calvin: 1509-1564 | Raising of the Cross: 1633 |
| Erasmus' Greek New Testament: 1516 | Bach: 1685-1750 |
| Luther's 95 Theses: 1517 | |

Further Study

As with the Renaissance, make sure to follow up the artwork and music mentioned. Different publishers and record companies have many alternate versions of works of the artists and composers mentioned.

- A. G. Dickens, *Reformation and Society in Sixteenth-Century Europe* (1966); *The Counter Reformation* (1969).
- J. Huizinga, *Erasmus and the Age of Reformation* (1957).
- B. Moeller, *Imperial Cities and the Reformation* (1972).
- E. W. Monter, *Calvin's Geneva* (1967).
- F. Wendel, *Calvin: The Origins and Development of His Religious Thought* (1963).
- D. Ziegler, ed., *Great Debates of the Reformation* (1969).

moderate view of success -
 - simple but solid
 - preached in Christ
 - not looking down at individual Christians
 - the quality of the individual Christians

2 years...
1. ...
2. ...

EPISODE FIVE

THE REVOLUTIONARY AGE

interest in ...
all areas of life

Revolutionary Age

I. Bible As Absolute Base for Law

- A. Paul Robert's mural in Lausanne.
- B. Rutherford's *Lex Rex (Law Is King)*: Freedom without chaos; government by law rather than arbitrary government by men. *Bible still authority*
- C. Impact of biblical political principles in America.
 - 1. Rutherford's influence on U.S. Constitution: directly through Wither- spoon; indirectly through Locke's secularized version of biblical politics.
 - 2. Locke's ideas inconsistent when divorced from Christianity. *inconsistent*
 - 3. One can be personally non-Christian, yet benefit from Christian founda- tions: e.g. Jefferson and other Founders.

II. The Reformation and Checks and Balances

- A. Humanist and Reformation views of politics contrasted.
- B. Sin is reason for checks and balances in Reformed view: Calvin's position at Geneva examined.
- C. Checks and balances in Protestant lands prevented bloody resolution of tensions.
- D. Elsewhere, without this biblically rooted principle, tensions had to be resolved violently.

III. Contrast Between English and French Political Experience

- A. Voltaire's admiration of English conditions.
- B. Peaceful nature of the Bloodless Revolution of 1688 in England related to Reformation base.
- C. Attempt to achieve political change in France on English lines, but on Enlightenment base, produced a bloodbath and a dictatorship.
 - 1. Constructive change impossible on finite human base.
 - 2. Declaration of Rights of Man, the rush to extremes, and the Goddess of Reason.
 - 3. Anarchy or repression: massacres, Robespierre, the Terror.
 - 4. Idea of perfectibility of Man maintained even during the Terror.

IV. Anglo-American Experience Versus Franco-Russian

- A. Reformation experience of freedom without chaos contrasts with that of Marxist-Leninist Russia.

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B. Logic of Marxist-Leninism.

1. Marxism not a source of freedom.
2. 1917 Revolution taken over, not begun, by Bolsheviks.
3. Logic of communism: elite dictatorship, suppression of freedoms, coercion of allies.

V. Reformation Christianity and Humanism: Fruits Compared

- A. Reformation gave absolutes to counter injustices; where Christians failed they were untrue to their principles.
- B. Humanism has no absolute way of determining values consistently.
- C. Differences practical, not just theoretical: Christian absolutes give limited government; denial of absolutes gives arbitrary rule.

VI. Weaknesses Which Developed Later in Reformation Countries

- A. Slavery and race prejudice.
 1. Failure to live up to biblical belief produces cruelty.
 2. Hypocritical exploitation of other races.
 3. Church's failure to speak out sufficiently against this hypocrisy.
- B. Noncompassionate use of accumulated wealth.
 1. Industrialism not evil in itself, but only through greed and lack of compassion.
 2. Labor exploitation and gap in living standards.
 3. Church's failure to testify enough against abuses.
- C. Positive face of Reformed Christianity toward social evil.
 1. Christianity not the only influence on consensus.
 - a) Church's silence betrayed; did not reflect what it said it believed.
 - b) Non-Christian influences also important at that time; and many so-called Christians were "social" Christians only.
 2. Contributions of Christians to social reform.
 - a) Varied efforts in slave trade, prisons, factories.
 - (1) Wesley, Newton, Clarkson, Wilberforce, and abolition of slavery.
 - (2) Howard, Elizabeth Fry, and prison reforms.
 - (3) Lord Shaftesbury and reform in the factories.
 - b) Impact of Whitefield-Wesley revivals on society.

VII. Reformation Did Not Bring Perfection—but gradually on basis of biblical teaching there was a unique improvement.

- A. With Bible the ordinary citizen could say that majority was wrong.
- B. Tremendous freedom without chaos because Bible gives a base for law.