



Werner

111

(1)

9. Nature of coming - eschatologically we expect to soon.
12. We can know next & nothing of the 8 fig Jesus.
13. Schäfer: Jesus = late Jewish apocalyptic
13. Kärnack: admitts yet also rough Doctr. of
- 14.¹¹⁵ Jesus concept of coming age (eschatological hope) / (and of present in the world)
21. Primitive Christian message after dec 1: Faith & his Membership, salvation
22. Schäfer: History of Christianity until [in reference to imminent reform.]
* Day depends on delay of Parousia.
24. Jewish Christians: If cult intact even 5 still to come,
it follows that resurrection of Jesus (not better place).
- 24/25. With the Day (out of the role of first generation), is now
fulfillment of Pauline promise - apostolic age not beginning of
final epoch. This day beginning transition to early Christianity.
(Growth of process of Hellenization.)
26. Balbusian: eschatol. Standard.
31. After disappearance of eschatol. Hope, - weakened belief that
such a resurrection of Jesus w/ eschatological significance.
32. Parousia expectation of Parousia still preserved in 3rd c.
- 32/3 Jesus established belief that the general - final resurrection
of the dead would be coincident in time with resurrection of Jesus
Paul also (I Cor. IV. 23) maintains that Res. of Jesus began with /
final resurrection of all (firstborn in Christ, then after destroying any
evil rule a way awaiting, general resurrection.)
35. McLean record becomes scarce (Ex VIII, 51 ff.)
36. Apocalyptic Christian view ^{after Adam}
- 38/9 Death of Jesus placed 6000 - then related 8550 ad. (Parousia
expected in 6000.)



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2.

41. False Messiahs representing themselves as representing Christ.
42. Against locofores at Paphos a 2 Feb 16; IV. 3 ff. (Gnostics abandoned Parousia expectation).
43. Gegen Renounces nearness/friendship and a gloomy assertion
- 43/4 Eusebius = Christ-Messiah fulfilled [of human ignorance, prophetic promise of world peace].
44. Play of Parousia as reason for doctrinal crisis.
45. Beginning of doubt
47. Urge for fresh revelation.
52. Cash Chend - victorious messiah.
56. G.T. has roots of Christianity
58. Christianity 2nd c. loses its apocalyptic eschatol. character.
60. Diff. Contamination to G.T.
- 60/1 Christ as prophetic Messiah
63. Johannine Gospel = victory of the new logos Christology.
68. Church alienated eschatol. sense of imminence.
- 73/4 Re-teaching of Paul
74. Post-apostolic Christianity negated basic eschatology w/ assumption of Paul.
115. Church eschatological redemptive faith.
- 120, Son of man (Messiah) - controller of supernatural forces
121. Late apocalyptic Messiah - high angelic being - Connection with NT.
126. Elevation of Jesus to Christ
127. Paul's concept of Christ
128. Primitive Christianity: earthly life of Jesus not yet superseded
129. Snoot: Paul's picture of Christ.
142. Early concept of Christ - later disappered.
143. Paul did not state: Virgin birth. Prophesy of Davidian King.



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- 146 Two nature theory.
- 147 Nicéan creed.
- 149. Christ: Deification of Christ's body.
- 151 Arius & Athanasius.
- 158/9 Deification of Christ (against Subordinationism)
- 161. Victory of Athanasius = Christ, in order to be redeemer must be God.
- 165/6 Development of redemption idea: Natural condition of human existence remains.
- 170 Paul: concept of redemption.
- 172. Freedom/fall, original sin (Fall educational necessary stage).
- 173 Church doctrine of baptism and free offering financing.

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4.

298. Early Church de-eschatologized and falsified early Christianity
- 300: (and new concept of redemption: eschatological resurrection; spread of oral immortality) final. (religion materialism)
- 300 Primitive Christianity not occupied with social problems, yet ethical act as testimony for new world order.
- 300. Ethical concept of love founders, begins already in John's writings
- 300/1 Love replaced } asceticism for assurance of resurrection
- 301 Church as political world order - segments
- 301 Resent: from 4th c. increasing awareness, harder theological
- 302 Church far less & far less social problem. mendacity.
- 303 (Footnote) Constantine reformation did not produce Christianity
- 304 Church plots antiquity helped to ruin world.
- 305. Work service of decadent Rome, world affirmation of Graecoroman people
- 305/6 Augustines spiritualization, but also negation of life love
- 309/10 Carolingian Renaissance of the early MA: exercise of Messianic government King (supreme power - authority)
- 313/4 Protestantism (and not Roman) & apostolic faith
- 313 deal for de-eschatologizing & new evaluation of early faith
- 317 True task of Protestantism
- 319 Kant
- 320, Heresy of Jesus as - Jewish apocalyptic
- 321 Enlightenment in trajectory of Christianity - final de-eschatologiz