

Trueman

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In chapter 3 of "The past is a foreign country" by Truman, The author speaks of the problem of anachronism. Anachronism meaning to be something that belongs or is appropriate to a certain period other than that in which it exists. The author describes that anachronism can take a number of different forms such as that in a particular text. When a historian fails to understand the meaning of a word has changed over time, and does he imposes a meaning on the text that was never there (Trueman, p. 140). Too many uses the term liberty as an example to explain the matter at hand. He explains that if you were living in the 21st-century in a liberal democracy we could make an assumption that this term is of self-determination, lack of government interference and that you would have the right to live and work why you chose, the right to vote, the right to spend your money as you wished, and the right to pursue whatever religion you want it (Truman, P. 140). As a whole this liberty term in a more modern sense of it would bring about an individual focused mindset (Truman, P. 141).

Truman also describes a second form of anachronism in which the past agenda is seen in terms of modern development. A third form of an a prism is what Truman refers to as categorical agonism meaning that the use of particular category as a means of analyzing a historical phenomenon, but where the category is not really appropriate to the time and place under discussion chewing, P. 140. He includes to say that anti-Semitism partakes in this category. He refers to nationalism as another example of categorical anachronism. He says this is a function of nation-states which emerged in the 19th century as part of the post-Napoleonic restructuring of Europe.

Show me mentions that there were certain standards we're not applied during the time one anachronism was being studied such as the imposition of moral, ethical, or intellectual standards. Truman, P. 142.

Later Truman compares John Calvin from the 16 century and Francis Turretin from the 17 century, where he describes that Turretin was a professor of theology and wrote the "Institutes of Elenctic Theology." His work described the revision and published version of his lectures on certain controversial points regarding divinity. This work has been used as a point of comparison with John Calvin's "Institutes of the Christian religion." It is important to know that Calvin was a protestant theologian who helped establish the Genevan Academy where Turretin taught.

He describes several similarities and differences among both texts. He sets off as an example of an important similarity, which "both authors cover large areas of theological discussion; both authors make significant use of biblical in their argumentation; and both authors spend considerable time defining their positions over against those of the Catholics and the Lutherans" (P. 154)

Regarding the Calvin's *Institutes* he says that there are many parts of the context that are necessary in order to discern authorial intensity. Calvin writes his work and becomes the basis of internal and external evidence and is connected to the local commentaries that he himself also produced. The *Institutes* starts off with a letter to the king of France in which he pleads and calls for toleration of protestants. He concludes it with a section on civil government in which he argues that Protestantism and civil society are antithetical, and that Protestantism does not inevitably mean rebellion (P. 158). Truman concludes that part of the intention was an apologetic/political one.

Regarding Terratin's work he observed that there is a century dividing his book on the institutes from Calvin's. He says that we can make assumptions that several changes in literary form, genre were most definitely made.

Later on Truman speaks regarding Martin Luther and the Jews. He mentioned that it is generally spoken that Martin Luther was a person that hated Jews and might've been responsible for the stream of German anti-Semitism which culminated in the holocaust (P. 166). He attributes this to Luther's infamous treatise, on the Jews and their lives. This book contained attacks on the Jews. Trueman points out a major problem regarding Luther and his hatred for Jew, which leads to the Holocaust. Luther as a German wrote in horrific extreme ways about to change and included the words "systematic murder" in it. This can be compared with the brutality of the Nazis.

Trueman shares that Luther wasn't the only one that wrote against the Jews during that period, but it appeared to have been more typical during that time. The Nuremberg Laws of 1935 restricted German citizenship to "a national of German or kindred blood," has defined Jews as not being a German blood and forbade marriages between Jews and Germans. Trueman states that the Jew who converted to Christianity was still going to be a Jew, because conversion did not provide him or her with the relevant blood type (P. 173). According to Ruth there is a problem with Jews was essentially a fundamentally religious one I said wasn't you for all western European societies during that period of them. So for Lutheran and all European societies a real concept of race did not exist as it does nowadays. This world was one of religious categories, not biological or pseudo – biological ones (P. 173).