

The Christian Tradition
CHU 395, Sections 1 and 6
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Point Loma Nazarene University

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Reading and Study Guide for *A Generous Orthodoxy*

These questions are to facilitate the reading of *A Generous Orthodoxy*. They attempt to point out the most important concepts in the book that relate to the course “The Christian Tradition.” You will not have to have exhaustive knowledge of all the details of this book for the exams. However, you will be responsible for the general ideas presented in the book, and for those details of the book that are also referred to in class lectures and discussions.

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1. According to Hans Frei, what is “generous orthodoxy?”
2. What are the characteristics of “foundationalism?”
3. What does McLaren mean in describing his approach as “postcritical?”
4. What does McLaren mean by “generous orthodoxy?”
5. What is, or should be, the relationship between “orthodoxy” and “orthopraxy?”
6. What does McLaren mean by referring to “the seven Jesuses I have known?”
7. Be able to summarize the four metaphors used to talk about “the conservative-Protestant Jesus”.
8. What does McLaren see as some of the inadequacies of “the conservative-Protestant Jesus?”
9. Be able to summarize both the positive and negative aspects of “the Pentecostal-Charismatic Jesus”.
10. How does the resurrection of Jesus shape “the Roman Catholic Jesus?”
11. How does the incarnation of Jesus shape “the Eastern Orthodox Jesus?”
12. What is the role of Jesus in “liberal Protestant” thinking?
13. What is the role of Jesus in “Anabaptist” thinking?
14. What do we mean by saying that “Jesus is the Son of God?”
15. What does McLaren mean by saying that “God is not a male?”

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16. Why is it important to affirm God as Creator?
17. How is the statement “Jesus is Lord” a profoundly political statement?
18. How can following Jesus’ teachings be liberation rather than subjugation?
19. Be able to describe various ways in which we have dethroned Jesus and replaced him with an “imposter.”
20. What does McLaren mean by “tradition?”
21. What is the biblical meaning of “save?”
22. How is “salvation” to be understood both in terms of “judgment” *and* “forgiveness?”
23. What are some potential difficulties in conceiving salvation only in personal terms (for me)?
24. What does McLaren mean by saying that “Christians are not the end users of the gospel?”
25. Be able to summarize “missional Christianity.”
26. What is at the heart of “evangelical” or “post-evangelical” Christianity?

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27. Be able to summarize some of the negative aspects of the Reformation and the Protestant movement.
28. What does McLaren mean by “post-Protestant?”
29. Be able to summarize some of the problems with both “conservative” and “liberal” Protestant thinking.
30. Be able to summarize what McLaren and Brueggemann mean by Christianity being able to “speak poetry in a prose world.”
31. How can literature, art, or music be theology?
32. What is it important to affirm that the Bible is “God-breathed?”
33. What is the purpose of Scripture, from 2 Timothy 3:14-15?
34. Be able to summarize McLaren’s explanation of violence in Scripture.
35. How does the statement “We need to reclaim the Bible as narrative” assist this explanation?

36. What is “practicing God’s presence?”
37. How does this relate to “finding God in the center of normalcy?”
38. For McLaren, what are the “fundamentals of the faith?”
39. What does McLaren see as the one of the greatest values of the Reformed tradition?
40. Why is the idea of the church as “*semper reformanda*” (always reforming) important today?

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41. Be able to summarize the various views of the role of baptism.
42. Be able to summarize what McLaren sees as the positive aspects of the Anabaptist tradition.
43. How is the Anglican tradition a “*via media*” (middle way)?
44. Be able to reflect on how liturgy can be a unifying factor when conceptual agreement on doctrine or beliefs fails.
45. What was the contribution of the Wesleys?
46. What does it mean to say with the Nicene Creed that the “one holy apostolic church” is also “catholic”?
47. Be able to summarize the six ways in which Catholic Christianity has enriched Christianity.
48. Be able to summarize how contemporary ideas of the dynamic of the physical world affect how Christians view the environment.
49. Be able to summarize how theological ideas like the fall and “left-behind” eschatology have led to a devaluing of the physical world.
50. What are some contemporary trends among Christians that contribute to a recovery of respect for and valuing of the physical world?
51. Be prepared to reflect on the statement by Chesterton, “Real love has always ended in bloodshed.”
52. What does McLaren mean by being an “incarnational” Christian?
53. What is “cultural colonialism” and how does it damage the Christian Faith?
54. Why is “the Christian religion” *not* the ultimate goal of Jesus?
55. Be able to summarize what McLaren means by “emergent?”
56. What is an “emergent Christian?”
57. What does it mean “to be a Christian is a generously orthodox way?”