

Week 9: Monday, October 25, 2021

CHRISTIANITY IN THE MODERN ERA (1880–1960)

Lecture 2 Correction: Week 9, Lecture 1

Topic: The Rise of Nineteenth-Century European Liberalism

Due: Gonzalez: 2.385–397

Monday, October 18, 2021. NO CLASS Work on Second Paper: Mark David Hall, *Did America have a Christian Founding?*

Week 9: Monday, October 25, 2021

CHRISTIANITY IN THE MODERN ERA (1880–1960 Cont'd.)

Lecture 1 Correction: Week 9, Lecture 2

Topic: The Rise of Nineteenth-Century European Liberalism (cont'd)

The Nineteenth-Century English Church

Due: Gonzalez, 2.399–415

III. CHRISTIANITY AND THE MODERN ERA IN AMERICA (1880 to the present).

Introduction: Church Life in the Gilded Age

Church attendance on Sunday grew to as high as 36% of the population in some areas.

The era of the downtown churches: large church buildings, robed choirs, the development of trusteeship within churches.

The institutional church was outwardly prosperous.

Culturally, there was a decline in morality.

The Grant administration was the first to be characterized by scandals and corruption.

The era of Boss Tweed in NY City.

Morals charges against Henry Ward Beecher.

Huge influx of non-European, eastern European, southern European, non-Protestant immigrants. Fears that the Anglo-Saxon bulwark would crumble.

Growth of industrialization, great factories, monopolies, railroads, steel, and problems for the workers.

American seminaries and churches sent their best and brightest to European universities where they imbibed European liberalism, which they then brought back to America and preached to unsuspecting congregations.

Scholars with a cultural and sociological interpretation of religion argue that this is what leads to the religious turmoil of the twentieth century. But these religious changes were

not the result of those cultural factors, but both are the result of the preceding century of the decline of biblical orthodoxy.

This led to the Fundamentalist-Modernist Controversy in the 1920s. To understand that we must go back to understand what had transpired in the intellectual realm in the academy in Europe since the time of Kant.

History of American Christianity	
	I. The Colonial Era (1607–1760) II. The National Era (1789–1880) III. The Modern Era (1880–1960) <ul style="list-style-type: none"> A. Background: Religious Events and Movements in Europe. B. The Development of American Liberal Theology. C. The Development of Response to Denominational Latitudinarianism. D. The Charismatic Movement in America. E. The 20th Century Evangelical Reaction and Assimilation. F. The Modern Civil Rights Movement. G. The Current State of Mainline Denominationalism. H. The State of Roman Catholicism in America Post-Vatican I. I. The Modern Ecumenical Movement. IV. The Post-Modern Era (1960–present)

A. The Background: Religious events and movements in Europe.

1. The rise of European Liberalism.

N.B. Review of Kant

The Enlightenment rejected the Judeo-Christian emphasis on Truth from an external source, either Scripture (early church and Reformation) or ecclesiastical (Roman Catholic hierarchy). First, it turned to rationalism based on deduction and then to empiricism based on induction. Hume's critique showed ultimately the irrationality of rationalism, and inadequacy of empiricism. This led to epistemological skepticism. The inability to find a basis for truth externally or internally based on logic led to the inward, subjective focus of various forms of mysticism. Kant proposed a solution based on knowledge derived from intellectual reflection on what the mind perceives, but by this proposal objectivity was lost.

The new religious proposals assumed the veracity of Kant's philosophy and understood truth to be intrinsic, something internally perceived rather than objectively secured from an external source, i.e., God. On this basis religious ideas and values had to be reconstructed. The bottom line is that human thought, now understood subjectively, became the standard for truth, values, and morality. Though these epistemological innovators made every attempt, they ultimately failed. Though they failed, they redefined faith, God, man, sin, salvation, and the purpose of life. Religion without God always deteriorates to nothing but human morality, and the idolatry of redefining God in the image of man. The result transforms this new Christianity into a system based on a

human viewpoint definition of love, so diluted it becomes superficial. The visible, organized expression of Christianity was transformed into a mass therapeutic session, which sought its purpose in the transformation of society and culture through an emphasis on mere benevolence, psychological health, motivational messages that focused on psychologized strategies to manage the stress of life with the loss of any connection to life's meaning outside of the absorption with self.

Machen summed up his thesis in a letter to *The British Weekly*, September 11, 1924: "The truth is that the manifold religious life of the present day, *despite* interlocking of the branches and much interaction, does not spring from one root but from two. One root is Christianity; the other is a naturalistic or agnostic modernism which, despite Christian influences in detail, is fundamentally hostile to the Christian faith." Forward, *Christianity and Liberalism*, New Edition, Grand Rapids: Eerdmans, 2009, iv, Logos.

- a) Fredrich Daniel Ernst Schleiermacher (1768–1834) "He did not found a school, but an era." Karl Barth
 - (1) His Life.
 - Father of modern religious liberalism.
 - Educated at the University of Halle.
 - Taught theology at University of Berlin.
 - (2) Major Writings.
 - On Religion, Speeches to its Cultured Despisers* (1779).
 - The Christian Faith* (1821–22) – the chief source of Schleiermacher's theology.
 - (3) His Thought.
 - (a) His purpose is to reinvent Christian truth apart from the foundation of the Bible.
 - (b) He trained at the University of Halle where he was influenced by Moravian pietism, Kantianism, and the emerging Romantic movement. Romanticism was a reaction to Enlightenment rationalism, which emphasized the individual, the subjective, the irrational, and the emotional. It was the outgrowth of the shift to an inward focus of Kantianism.
 - (c) On this Kantian foundation Schleiermacher replaced the objective external authority of Scripture with *religious consciousness*. Christianity is redefined as subjective, internal, meaning it is reduced to a psychological awareness of the divine.

Scripture is not the authority which is the object of faith, but is reduced to being merely a historical witness to truth. Not truth revealed propositionally to mankind.

“The authority of Holy Scripture cannot be the foundation of faith in Christ; rather must the latter be presupposed before a peculiar authority can be granted to the Holy Scriptures” (*The Christian Faith*, 2:519)

Truth is therefore reimagined as the product of the community, apart from the Scripture.

Result: Truth is determined by the religious consciousness of the church community which determines what truth is.

“The beginning of His life [Jesus] was also a new implanting of the God-consciousness which creates receptivity in human nature; hence this content and that manner of origin are in such a close relation that they mutually condition and explain each other. That new implanting came to be through the beginning of His life, and therefore that beginning must have transcended every detrimental influence of His immediate circle; and because it was such an original and sin-free act of nature, a filling of His nature with God-consciousness became possible as its result.” (*The Christian Faith*, 2:389)

- (d) Redefinition of the Christian Faith. No longer was Christianity grounded in the historical reality of the entry into the world as a human of the eternal second Person of the Trinity, but is reduced to a subjective perception. Its value lay in the ability to generate an emotional (Romantic) feeling of dependence on God. Since Christianity was ahistorical, it could not be invalidated nor validated. It is thus purely subjective and inherently beyond reason (purely irrational).

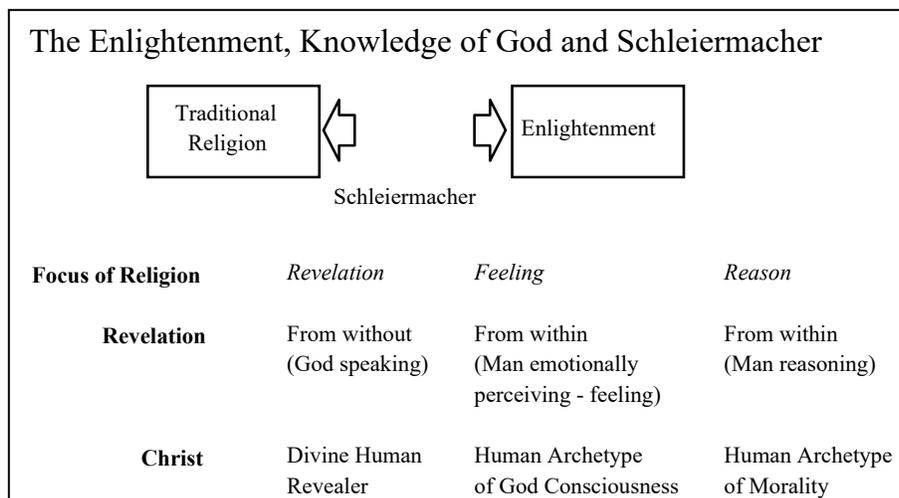
“The turning point of religion is not the mind but the emotion.”

For him, subjective experience validates truth. Feeling is the source of truth. It was not true unless it was experienced. Truth is known by feeling.

- (e) Schleiermacher rejected the Trinity, and of course, with that the deity of Christ. Jesus was only a human who manifested the idea of what God must be like. He was more of a religious ideal. His deity was not literal, for he only manifested God in an extraordinary way.
- (f) The atonement was nothing more than an example of how to live in a cruel world characterized by a lack of justice and inhumane treatment.

“If we are to express ourselves with any accuracy we cannot say, either, that Christ fulfilled the divine will in our place or for our advantage. This is to say, He cannot have done so in our place in the sense that we are thereby relieved from the necessity of fulfilling it. No Christian mind could possibly desire this, nor has sound doctrine ever asserted it.”
Christian Faith, 456

N.B. Terms like “Christ” and “sound doctrine,” have been given a completely new meaning and reference point.



“In order to make quite clear to you what is the original and characteristic possession of religion, it resigns, at once, all claims on anything that belongs either to science or

morality. Whether it has been borrowed or bestowed it is now returned.”

“You reject the dogmas and propositions of religion. Very well, reject them. They are not in any case the essence of religion itself. Religion does not need them; it is only human reflection on the content of our religious feelings or affection which requires anything of the kind, or calls it into being. Do you say that you cannot accept miracles, revelation, inspiration? You are right; we are children no longer; the time for fairy tales is past. Only cast off as I do faith in everything of that sort, and I will show you miracles and revelations and inspirations of quite another species. To me everything that has an immediate relation to the Infinite, the Universe is a miracle; and everything finite has such a relation, is so far as I find in it a token or indication of the Infinite. What is revelation? Every new and original communication of the Universe to man; and every elemental feeling to me is inspiration. The religion to which I will lead you demands no blind faith, no negation of physics and psychology; it is wholly natural, and yet again, as the immediate product of the Universe, it is all of grace.”

(a) The essence of religion.

“The piety which forms the basis of all ecclesiastical communions is, considered purely in itself, neither a Knowing nor a Doing, but a modification of Feeling, or of immediate self-consciousness.” *The Christian Faith*, 5.

“The common element in all howsoever diverse expressions of piety, by which these are conjointly distinguished from all other feelings, or, in other words, the self-identical essence of piety, is this: the consciousness of being absolutely dependent, or, which is the same thing, of being in relation with God.” *The Christian Faith*, 12.

(b) The person of Christ.

“The Redeemer, then, is like all men in virtue of the identity of human nature, but distinguished from them all by the constant potency of His God-consciousness, which was a veritable existence of God in Him.” *The Christian Faith*, 385.

(c) The work of Christ.

“ . . . if we are to express ourselves with any accuracy we cannot say, either, that Christ fulfilled the divine will in our place or for our advantage. This is to say, He cannot have done so in our place in the sense that we are thereby relieved from the necessity of fulfilling it. No Christian mind could possibly desire this, nor has sound doctrine ever asserted it. Indeed, Christ’s highest achievement consists in this, that He so animates us that we ourselves are led to an ever more perfect fulfillment of the divine will.” *The Christian Faith*, 456.

“For in His suffering unto death, occasioned by His steadfastness, there is manifested to us an absolutely self-denying love; and in this there is represented to us with perfect vividness the way in which God was in Him to reconcile the world to Himself, just as it is in His suffering that we feel most perfectly how imperturbable was His blessedness. Hence it may be said that the conviction both of His holiness and of His blessedness always comes to us primarily as we lose ourselves in the thought of His suffering.” *The Christian Faith*, 458–59.

- b) George Hegel and Hegelianism.
- (1) George Wilhelm Friedrich Hegel (1770–1831).
Hegel had two primary ideas
- Absolute Mind or Spirit (*Geist*).
 - Progress (or dialectic).

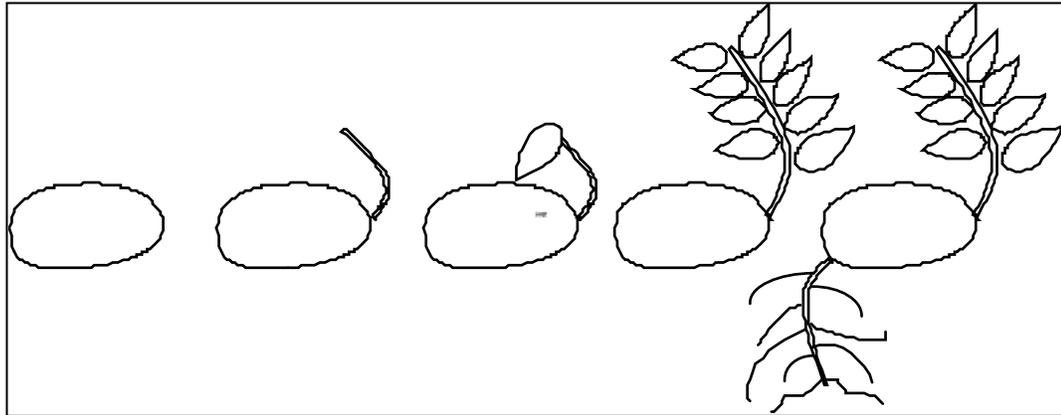
Hegel was influenced by *philosophical idealism*, but now one that is primarily based in the subjectivity of the human mind. To find some meaning in life, Hegel borrowed (or stole) from Christianity the idea that history was not only linear but moving toward a positive goal. He expressed this as a triumph through the *Geist*, an impersonal force, by progressing through various stages.

The dialectic process of thesis-antithesis-synthesis became the path to truth.

This progress was the result of conflict resolved through dialectic. This evolutionary process resulted in a minimalization of knowing history and on the other hand provided a tool for a redefinition of religion, God, sin, and salvation.

The search for God is internalized to seeking greater human consciousness through the impersonal force.

His philosophy influenced the radical materialism of Hegel and Marx, the nihilism of Nietzsche, and the existentialism of Kierkegaard and Sartre.



George Hegel(1770 ó 1831) and the History of Civilization

Key to Change: The Geist (Spirit)

Motive of Change: Quest for self-consciousness

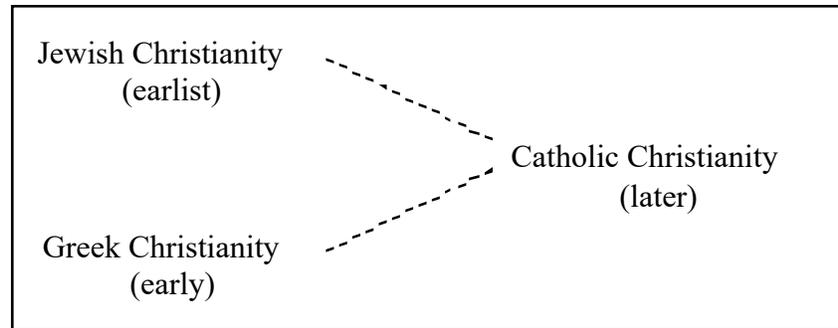
Process of Change: Nationalistic / Historicism

Method of Change: Dialecticalism (harmonization of opposites)
 Oriental depotism vs. freedom = Greek world
 Greek world vs. freedom = Roman world
 Roman depotism vs. freedom = Christianity
 Christianity vs. freedom = Secularism
 (Industrial Age)

(2) Ferdinand Christian Baur (1792–1860) and the “Tübingen School”.

- Baur’s reconstruction of early Christianity reflects the Hegelian dialectic of thesis-antithesis-synthesis. The approach was then used to determine the genuineness of the New Testament writings.
- This school of thought was grounded in Higher Criticism—an approach to biblical study which presuppositionally rejected any form of supernaturalism, the veracity of the text, which were viewed as being rife with error and intentional deception. Christianity was to be explained through the conflicts between Paul and Peter, Peter and James, Jewish vs. Greek thought.

Bauer doubted Pauline authorship.



- (3) David Friedrich Strauss (1808–74) *Leben Jesu (Life of Jesus)* (1835–36). Strauss is the epitome of those who ridiculed the Bible as a reliable source of truth.
- (a) His life. Studied under F.C. Bauer at Tübingen at Ulm, where he imbibed the critical approach to biblical studies.
 - (b) He was an early follower of Schleiermacher. After a brief time in the pastorate, he resigned to study under Schleiermacher at Berlin.
 - (c) Hegelian influence:
He absorbed Hegel's view of the dynamics of history.

“Mankind is the unity of the two natures, the Infinite Spirit depotentiated in finitude, and the finite spirit mindful of its infinity; it is the child of the visible mother and the invisible father, of spirit and nature; it is the miracle-worker, for in the course of human history the spirit ever more fully takes control of nature; it is the Sinless One, for its progressive growth is blameless, and impurity clings only to the single life but disappears in the race; it is the Dying, Rising, and Ascending One, for from the negation of its merely natural qualities there springs an ever higher spiritual life, and through the abrogation of its finitude as personal, national and secular spirit it is exalted into unity with the Infinite Spirit of heaven.”

Strauss interpreted history as a retrogression during the centuries of Christianity.

(b) New Testament “myth”.

For Strauss, the New Testament documents did not record reliable history of Jesus, but were myths invented by His deluded followers.

Strauss begins the process of seeking to discover the historical Jesus beneath the cover of the myth.

“The supernatural elements in the Gospels are the result of religious reflection on the life of Jesus. The life of Jesus was ‘mythically’ rewritten in order that the writers might express their awareness of the significance of Jesus.”

“The more the disciples became convinced of the necessity, the more they made themselves believe that Jesus must have performed miracles ... And so in their enthusiastic fancy without intending to deceive, they began to adorn the simple picture of Christ with a rich garland of miraculous tales, especially applying to him all the characteristics of the Messiah ... till at length the real history was entirely covered, and in fact, destroyed by the ‘parasitic plants’ ” (*The Life of Jesus*, 3:383)

(c) The result.

Strauss’s impact on the gospels, and Bauer’s impact on the New Testament reduced it to nothing more than morality and ethics by rejecting all historic view of revelation and tradition.

Strauss impacted the thinking of Wilhem Vatke (1806–1882).

(4) Ludwig Andreas Feuerbach (1804–72).

Feuerbach refocuses the locus of religion from outside of mankind to inside, for him, all religion is simply man’s attempt to know himself, the existence of god is reduced to the existence of human consciousness. His influence solidifies secularism and materialism as the foci of the modern Western worldview. There is no existence of some external “other,” god, redemption, and the solutions to life are all within man himself. God no longer had any objective, external existence.

Feuerbach took Kantian epistemology to its logical conclusion and sees all truth as emanating from the consciousness of man. All truth is derived from the psychology of man.

“Studying Feuerbach is like being made aware of pollution. After one is Ralph Nadarized one starts to see sulphates and phosphates everywhere. And once one is made aware of Feuerbach, he is found, it seems, in every nook and cranny of contemporary theology.” ~Mark Noll

“For his influence on Marx alone Feuerbach would of course be a key figure; but Kierkegaard, Nietzsche, Freud, Heidegger, and Sartre all to some extent bear the impress of his mind.” ~B. M. G. Reardon

- (a) His education: University of Heidelberg and Berlin. At Berlin he became a Hegelian, adopting Hegel’s concept of progress in history in that he no longer saw man as progressing toward an idealized form of religion, but saw religion as another step in human progress that was no longer needed.
- (b) Major Writings:
The Essence of Christianity (1841).
The Philosophy of the Future (1843).
The Essence of Religion (1853).
- (c) His Thought. Religion is simply man objectifying his own nature. God is nothing more than man projecting himself onto reality.

He borrowed Hegel’s idea of progress and the idea of a march toward a manifestation of the impersonal *Geist*, or impersonal force pushing him forward on the road to the ideal.

“And here may be applied without any limitation, the proposition: the object of any subject is nothing else than the subject’s own nature taken objectively. Such as are a man’s thoughts and dispositions, such is his God; so much worth as a man has, so much and no more has his God. Consciousness of God is self-consciousness, knowledge of God is self-knowledge. By his God thou knowest the man, and by the man his God; the two are identical. Whatever is God to a man, that is his heart and soul; and

conversely, God is the manifested inward nature, the expressed self of a man—religion the solemn unveiling of a man’s hidden treasures, the revelation of his intimate thoughts, the open confession of his love-secrets.”

“The divine being is nothing else than the human being, or, rather, the human nature purified, freed from the limits of the individual man, made objective—i.e., contemplated and revered as another, a distinct being. All the attributes of the divine nature are, therefore, attributes of the human nature. Theology is nothing else than anthropology—the knowledge of God nothing else than a knowledge of man!”

- (c) Influence:
Without Feuerbach, there would not have been a Karl Marx.

“Then came Feuerbach’s *Essence of Christianity*. With one blow it pulverized the contradiction in that without circumlocutions it placed materialism on the throne again. Nature exists independently of all philosophy. . . . Nothing exists outside nature and man, and the higher beings our religious fantasies have created are only the fantastic reflection of our own essence. The spell was broken . . . ; the contradiction, shown to exist only in our imagination, was dissolved . . . ; we all became at once Feuerbachians.” ~Friedrich Engels

- (5) Karl Marx (1818–83).
Marx’s Jewish father converted to Lutheranism while he was a young adolescent, Marx grew up in a putatively Christian home.

For Marx religion, especially Christianity, is a negative and destructive obstacle to progress.

- (a) Marx analyzed man’s problem is not sin or the depravity of man, but the social disintegration caused by the dialectic of history as seen in the class struggle. Thus, denying sin, and affirming economics as the force in history. The problem of humanity is socio-political, not hamartiological. The root problem of everything is the social dysfunction due to class conflict.

“The history of all hither to existing society is the history of class struggles.” *Communist Manifesto*.

- (b) The meaning of religion.
“Man makes religion, religion does not make man. Religion is indeed man’s self-consciousness and self-awareness as long as he has not found his feet in the universe. But man is not an abstract being, squatting outside the world. Man is the world of men, the State, and society. This State, this society, produce religion which is an inverted world consciousness, because they are an inverted world. . . . Religious suffering is at the same time an expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soul-less conditions. It is the opium of the people. The abolition of religion, as the illusory happiness of men, is a demand for their real happiness.”
- (c) The solution:
Having rejected sin as the problem, he also rejects redemption and the atonement of Christ. In its place he substitutes a socio-economic redemption through redistribution of wealth.

What we observe in all of these movements from the shift to the “Consistent Calvinism” of New England Theology, to Transcendentalism, to Finneyism, to these liberal European theologies is a denial of the inherent corruption of mankind, the assertion of innate goodness, and thus the ability of mankind to move progressively toward a utopic state. Man’s problem is no longer determined to be sin—spiritual death which is the separation of man from God—and the inherited corruption of all aspects of the soul, but an external problem related to society, social inequities, lack of education, class conflict caused by those with wealth. The solution is no longer a savior who gives new life. By replacing theology with an anthropology devoid of sin, God has been replaced by man, meaning is found by turning inward, and psychology and sociology provide the lasting solutions.

*Peter Jones, ed. *The Coming Pagan "Utopia,"* Escondido, CA: Truthxchange, 2013.

b) Ritschl and Ritschlianism.

(1) Albrecht Ritschl (1822–89).

(a) His Life.

He studied theology at Bonn, Halle, Heidelberg, and Tübingen. He served as professor of theology at Bonn and Gottingen. He began his career as a disciple of F. C. Baur (Tübingen school) holding to his distinctive views on the origins of the NT, but later broke with Baur's school and his antithesis between Paul and Peter and developed a partial shift back to the Bible. He rejects the view of Strauss and Feuerbach that the Bible is all myth, to a view that the Bible is not myth, but "contains" God's revelation—a mixture of truth and error.

Ritschlians understood the need for an objective foundation for truth, they did not reject all of the Bible, but sought to find within it the original true message of God. Thus, they sought the authentic, the historical Jesus. But as long as they still attempted to build on Kant's subjective epistemology, it was doomed to failure.

(b) His Major Writings.

The Christian Doctrine of Justification and Reconciliation. 3 vols.

(c) His Thought:

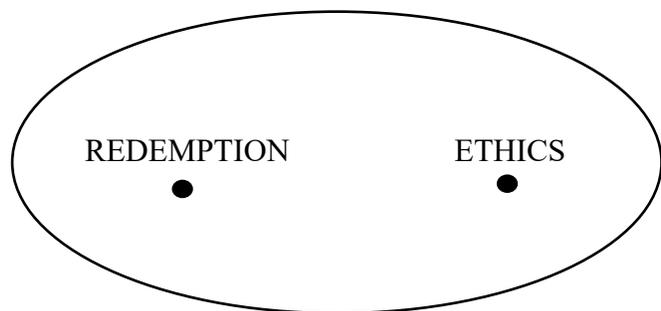
"Christianity, then, is the monotheistic, completely spiritual, and ethical religion, which, based on the life of its Author as Redeemer and as Founder of the Kingdom of God, consists in the freedom of children of God, involves the impulse to conduct from the motive of love, aims at the moral organization of mankind, and grounds blessedness on the relation of sonship to God, as well as on the Kingdom of God." *The Christian Doctrine of Justification and Reconciliation*, 13.

"It is unbiblical, then, to assume that between God's grace or love and His righteousness there is an opposition, which in its bearing upon the sinful race of men would lead to a contradiction, only to be

solved through the interference of Christ”
(*Reconciliation*, 473)

Ritschl, like many liberal theologians since him, must find a criterion for determining what is authentic and what is false. But the only criteria they develop is invented from their rationalist concept of Jesus, a Jewish peasant with an insightful understanding of God. But on what do they base this understanding of Jesus? Only by making certain attributes of God conform to their enlightened concepts, which ultimately reduce Christianity to a moral mysticism.

“Christianity . . . resembles not a circle described from a single center, but an ellipse which is determined by two foci.”



- (2) Wilhelm Hermann (1846–1922).
He taught at Halle and Marburg. He conformed to Kant’s epistemology, Schleiermacher’s experientialism, and Ritschl’s attempt to give the Bible some place in Christianity. Jesus is not divine, but an exemplary man. He taught a Hegel-influenced dialectical theology.”
His pupils included Karl Barth, Rudolf Bultmann, and the conservative John Gresham Machen. Barth and Machen would reject his liberal theology, though only Machen was a conservative biblicist.
- (3) Adolf von Harnack (1851–1930).
 - (a) His Life.
He studied at Horpat and Leipzig. He was later a professor at Giessen (1879–1886), Marburg (1886–1888), and Berlin (1888–1921). He was arguably the most outstanding patristic scholar of his

generation. He changed the focus of church history arguing that it had been radically changed by Greek philosophy.

- (b) His Major Writings.
History of Dogma (1886–89; English translation 1894–99).
What is Christianity? (1900; English translation 1901).
- (c) His thought.
- the development of doctrine. “. . . in Paul the divine light of the beauty of Jesus still shines out undiminished. But Paul was spreading the Gospel in the world of the Greeks, so he had to put it in their language; he had to more or less systematize the Gospel for them. Thus began the first layer. Then, with the passage of time, layer after layer had to respond by countering the challenge with a new layer of dogma. Paganism and emperor worship threatened, so the church had to draw its lines of battle ever tighter, with rules and definitions to keep the enemies out. The time passed, each generation bringing some new threat or addition. Christianity became the state religion; the empire was divided; Rome fell; the barbarians; Charlemagne; feudalism; scholasticism. Finally, it came to a point where the Gospel light was all but extinguished; that massive perversion, Roman Catholicism, had swallowed it up in dogmatic legalism.” ~William C. Fletcher, *The Moderns: Molders of Contemporary Theology*, 62–63.

“Whatever may have happened at the grave and in the matter of appearances, one thing is certain: The grave was the birthplace of the indestructible belief that death is vanquished, and there is life eternal.”

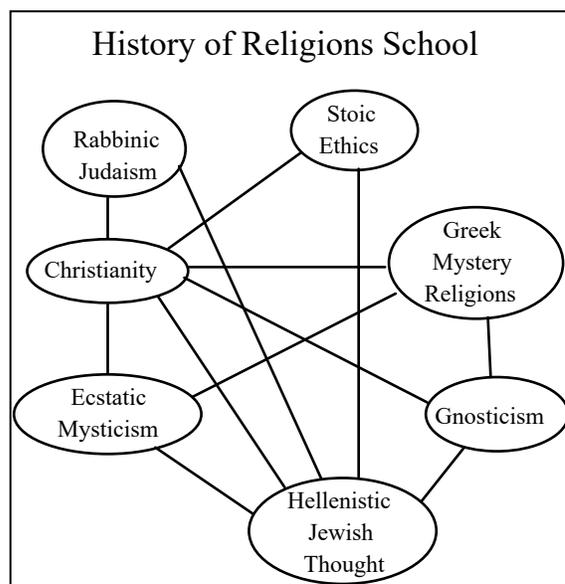
- The Teachings of Jesus. Jesus’ teachings can be exhibited in its entirety under any one of the following headings:

“Firstly, the kingdom of God and its coming. Secondly, God the Father and the infinite value of the human soul. Thirdly, the higher righteousness and the commandment of love.”

- The Nature of the Gospel. “How great a departure from what He (Jesus) thought and enjoined is involved in putting a Christological creed in the forefront of the Gospel, and in teaching that before a man can approach it he must learn to think rightly about Christ.”

c) The History of Religious School (1880–1920)

Echoing earlier views in deism and unitarianism, they distilled true religion to that which was common between religions, what was distinct was discarded as irrelevant.



“Religionsgeschichtliche Schule”

“An influential group of German Biblical scholars between 1880 and 1920 who advocated extensive use of data from the comparative study of religions in the interpretation of Christianity.” —*Oxford Dictionary of the Christian Church*.

- (1) Major Representatives:
 - Wilhelm Wrede (d. 1906).
 - Johannes Weiss (d. 1918).
 - Wilhelm Bousset (d. 1920).
 - Ernst Troeltsch (d. 1923).
 - Hugo Gressmann (d. 1927).
 - Herman Gunkel (d. 1932).
- (2) The Background.
 - (a) Liberal Theology.

“One thing which united the Gottingen group was opposition to the Gottingen master, Albrecht Ritschl (1822–89), whose theology was built upon historical foundations, but who arbitrarily abandoned these at the point where they conflicted with his doctrine, especially his belief in the canon. They believed that if historical methods are applied in theology (and it was agreed that this was inevitable), then they must be consistently applied, even if this meant the destruction of the older dogmatic method of doing theology.” (Robert Morgan, *The Nature of New Testament Theology*, 10.)

- (b) Advances in Knowledge of non-Christian Religions. Hermann Gunkel (1862–1932), Ernst Troeltsch (1865–1923), and Wilhelm Bousset (1865–1920) affirmed that Israel got its religion from its neighboring cultures.
 - (c) Theory of evolution was foundational. “The study of history is conditioned by the axiom of development. He who rejects evolution can make no claim to scientific knowledge.”
 - Hugo Gressmann
 - (d) The assumption of a Hegelian dialectical theory of history—the advance of progress through struggle—became the essence of religion.
- (3) Major Features.
- (a) All religions (including Christianity) must be understood in their historical context and connections. As such none of them had absolute truth.
 - (b) Christianity is a human religion as are other religions. It was shaped by other Ancient Near Eastern religions.
 - (c) The Old Testament has little influence in shaping Christianity.
 - (d) Jesus was a historical figure. However, He was not anything like the New Testament pictures Him. (How did they know that?)

- (e) Paul was the major perverter of Christianity. (He borrowed heavily from gnosticism and pagan mystery religions and restructured Christianity).

2. The reaction to the rise of Liberalism in Europe: the 19th Century Evangelical Reaction.

a) Soren Aabye Kierkegaard (1813–55) and Existentialism.

He must be understood within the religious context of his day, specifically in reaction to the Hegelian nomenclature and methodology.

(1) His Life.

His father was a wealthy hosier and devout Lutheran.

He lived almost all of his life in Copenhagen.

He had a secluded and unhappy childhood. He was melancholy and introspective. His years in university were characterized by idleness and indulgence.

He trained in theology, passing his exams in 1840.

Though he almost married he thought marriage would be impossible.

(2) His Writings.

Either-Or

Fear and Trembling

The Concept of Dread

Stages on Life's Way

Philosophical Fragments

Concluding Unscientific Postscript

Works of Love

Christian Discourses

Sickness unto Death

Training in Christianity

Journal

(3) His Thought.

- There is an infinite qualitative difference between God and man. Humans were finite inferiors who must learn their status.

- His speculations emphasized stages in human maturity, not unlike Hegelian progress, but ethics were the starting point of religion (i.e., religion is morality).

- Truth cannot be contemplated or appropriated with an attitude of detachment. True faith meant a full, heartfelt embrace of all that was emotional, personal, and subjective.

- “Truth is subjectivity.” Religion is discovering and rising to the truths that are personally meaningful.
- “The thing is to find a truth which is truth for me, to find a truth for which I can live and die.”

Conclusion:

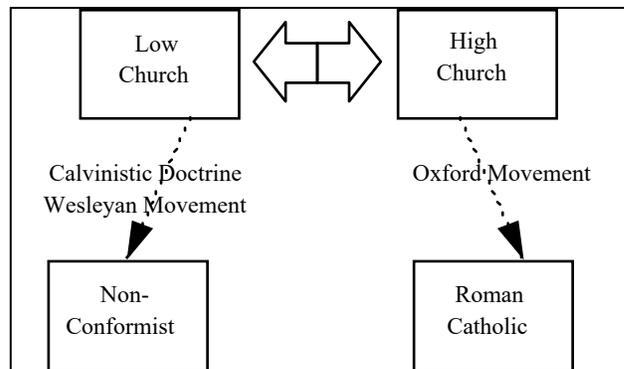
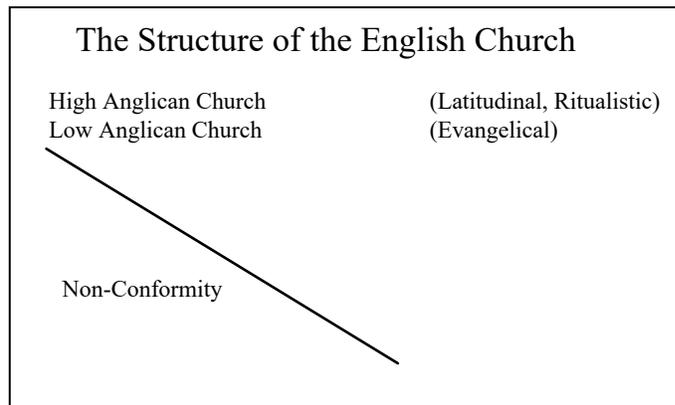
- In one sense, Kierkegaard saw himself as returning to a defense of historic Christian doctrine. His later critics, Sartre, Heidegger, separated his philosophical views from his Christian convictions, affirming the former and rejecting the latter.
- He exchanges one form of subjectivity for another. But both are grounded in human morality and ethics apart from an infinite reference point.

- b) Dutch Calvinism and the Free University of Amsterdam.
- (1) Abraham Kuyper (1837–1920). Both a theologian and later Prime Minister of the Netherlands
Lectures on Calvinism
Principles of Sacred Theology
The Work of the Holy Spirit
 - (2) Herman Bavinck (1854–1921).
Gereformeerde Dogmatic
The Doctrine of God
Our Reasonable Faith
The Philosophy of Revelation
- c) The German Conservatives.
- (1) Johann August Wilhelm Neander (1789–1830). Theologian, church historian, prof. at Berlin. He changed his name from Mendel, to Neander, “born again one” after his conversion in 1806. Originally influenced by Schleiermacher, but became conservative after conversion. Embraced pietism, rejected and replied to Strauss’s *Leben Jesu*.
 - (2) Frederick August Gottren Tholuck (1799–1877). Prof. at Berlin. Orthodox, but experience was more important than doctrinal belief. 1826 moved to Halle where his conservative views had an impact.
 - (3) Ernst Wilhelm Hengstenberg (1802–69). Prolific author, influenced by Neander and Tholuck to embrace conservative Lutheran orthodoxy. *Christology of the Old Testament*.

- (4) Johann Frederick Karl Keil (1807–88). Student of Hengstenberg, co-author of a *Commentary on the Old Testament* with Delitzsch.
 - (5) Franz Delitzsch (1813–90). Translated the New Testament in Hebrew, established a school for training missionaries among the Jews.
 - (6) Theodor Zahn (1838–1933). Nominated three times for the Nobel Prize in Literature. Wrote numerous commentaries and 3 vol. *Introduction to the New Testament* (available in Logos).
- d) The English Conservatives.
- (1) Brooke Foss Wescott (1825–1901). Regius professor of Divinity, Cambridge. Known for New Testament textual criticism and editing a critical text with Hort. Often preached at Westminster Abbey. 1890 Bishop of Durham, succeeding Lightfoot.
 - (2) Joseph Barber Lightfoot (1828–89). Met Wescott at Cambridge, lifelong friendship. New Testament scholar who defended orthodoxy against liberalism. Concluded his career as the Bishop of Durham.
 - (3) Fenton Anthony Hort (1828–92). Irish, trained at Cambridge where he became lifelong friends with Lightfoot and Wescott. Noted textual critic with Wescott. Wrote commentaries and works on Church History.
 - (4) Henry Barclay Swete (1835–1917). Followed Wescott as Regius Professor at Cambridge in 1890; Numerous commentaries, noted for his Greek text of the Old Testament and commentary on Revelation.
 - (5) Herbert Edward Ryle (1865–1925). Old Testament scholar, son of J.C. Ryle. Earned every possible distinction at Cambridge in theology. Published *The Early Narratives of Genesis* (1892), *The Canon of the Old Testament* (1892). He was appointed Dean of Westminster, 1910. Personally held numerous services during WWI including the midday service of intercession. Was instrumental in getting the Tomb of the Unknown Warrior enacted along with the support of Prime Minister David Lloyd Jones. Ryle composed the inscription on the tomb.

3. The Evangelical Reaction in England: The Structure of English Religion in the 19th Century.

- a) Introduction: The structure of church life in England.
 Due to the way the Anglican Church was structured it had a broad diversity. Though Calvinist in its theology, it was more latitudinal in its polity and forms of worship. The church was generally divided into High Church and Low Church. High Church was more formal and ritualistic, and open to liberalism. The Low Church was more evangelical and biblical with more plain expositional sermons and less liturgy.



b) The Low Church Anglicans.

(1) Its prominent pastors.

(a) John Newton (1725–1807).

Born to a sea captain in London. Mother died when he was seven. At eleven he was taken to sea by his father. He was involved in the slave trade, as a seaman, a ship's captain, and for a short while, a slave himself.

1748 – he was converted. By 1755 he was convicted over slavery and left the slave trade. Not long after

he felt the call to ministry and applied for ordination without university training. With the help of Lord Dartmouth he was appointed to first Olney, the Church of St. Peter and St. Paul as a priest and later to St. Mary Woolnoth, London (1780–1807). He preached with content and conviction, and he enjoyed writing hymns. He composed the Olney Hymnal (1779) along with Thomas Cowper.

Hymns: “Glorious Things of Thee are Spoken,” “How Sweet the Name of Jesus Sounds,” and “Amazing Grace”.

Cowper wrote: “There is a Fountain Filled with Blood,” “Light Shining out of the Darkness.”

God moves in mysterious ways, his wonders to perform; he plants His footsteps in the sea, and rides upon the storm.

- (b) John Charles Ryle (1816–1900).
A staunch defender of biblical orthodoxy from the onslaughts of liberal theology. He was a parish vicar for thirty-eight years.
Educated at Eton and Oxford. He was the first Anglican Bishop of Liverpool (1880). He was strongly influenced by the Puritan tradition. At one point he commented that over half the Anglican clergy in England were pre-millennialists. Ryle was a strong supporter of the return of the Jews to the historic national homeland and part of the British Restorationists, which evolved into Christian Zionists.
- (c) Thomas Scott (1747–1821).
Like his predecessor at Olney, John Newton, Scott was without formal higher education. He was the son of a cattle farmer (11 of 14 children) and was educated at home and in small private schools. At age 10 he was sent 150 miles away to Scorton in Richmondshire. After returning home, and a brief stint as an apprentice to a surgeon, which did not go well, he was forced to work for his father as a laborer for ten years, but his cruelty to him drove him from home. In 1772 he was ordained a deacon by the bishop of Lincoln. At this time, he was

unconverted and simply saw the ministry as a way out of doing physical labor and to work with his mind.

However, he heard Newton preach and decided to begin a debate with him. Newton refused to get into a debate, but the way Newton handled himself as a pastor brought conviction. An elderly couple became very ill, and both died. As their pastor he never visited them, after they died he learned that Newton had visited them several times in their last days.

Immediately my conscience reproached me with being shamefully negligent, in sitting at home within a few doors of dying persons, and never going to visit them. This reflection affected me so much, that without delay, and very earnestly, yea, with tears, I besought the Lord to forgive my past neglect.

He then met the woman who would be his wife. Not long after he had to resubscribe to the Articles of Faith, which he did not believe. In a struggle of conscience, he began to study the Bible and theology and came to believe all he had not believed before. His preaching was totally transformed as he became a man of the Word.

In 1781 he succeeded Newton at Olney.

1785–1801: Chaplain at the Lock Hospital and lecturer at St. Mildred's London.

1801–1821: Rector of Aston Sandford, Buckinghamshire where he trained missionaries for the Church Missionary Society.

He is known for *Force of Truth* (1779), and a 5-vol. *Commentary on the Bible*, which was quite popular.

(d) Charles Simeon (1759–1836).

He trained at Eton and King's College, Cambridge. While in training, he was converted at an Easter service.

1782 ordained as a deacon.

1783 graduated with a BA and was ordained a priest in the Anglican Church.

He was not popular as a pastor, but he had a significant influence among the undergraduates. As the vicar of Holy Trinity he was a founder of the Church Missionary Society and the London Society for Promoting Christianity Among the Jews (the Jew's Society). Historian Thomas Macaulay said his influence extended from Cambridge to the most remote corners of England.

(2) Its social endeavors.

(a) The Clapham Sect.

Clapham was a suburb of London where a group of wealthy evangelical Anglicans met to discuss how they could impact social conditions in England. William Wilberforce became the unofficial leader of this highly significant group of low-church evangelicals. Others involved were Hannah More, Granville Sharp, Charles Simeon.

(b) William Wilberforce (1759–1833) and slavery.

Wilberforce converted to Christianity in 1785. During his time in Parliament, he worked tirelessly against various forms of social injustice. He is most noted for his indefatigable efforts to end the slave trade and slavery within the British Empire. He also aided in the creation of Sierra Leone, a nation for freed slaves, and his involvement in both the London Jew's Society and Church Mission Society (1799).

(c) Anthony Ashley-Cooper, 7th Lord Shaftesbury (1801–85). Entered Parliament in 1826. He was the son-in-law of Lord Palmerson, and his wife's maternal uncle was Lord Melbourne. Both were extremely influential in the Victorian era. Educated at Christ Church, Oxford he took first class honors in classics in 1822.

His parents showed him little love, what he did receive, came from the family housekeeper, a fine Christian woman whose Christian love had a significant impact on the boy. She read him Bible stories and taught him the gospel and how to pray.

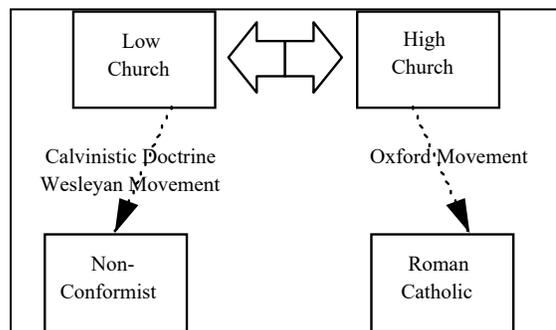
He was incredibly active in a variety of causes, including missionary support and the support of

Zionism in its nascent form in the early 19th century.

He was instrumental in reforming lunacy laws, child labor and factory reform, education reform, and anti-slavery. He never wavered in his support for causes grounded in his evangelical beliefs.

- (d) John Howard (1726–1790). He was brought up by his father in a strong Calvinist, dissenting tradition. He was an evangelical philanthropist who was instrumental in social reform, especially prison reform.
- (e) Robert Raikes (1735–1811). The founder of the Sunday School Movement, which many claim is one of the greatest lay led movements in the history of Christianity. He came to understand that the best way to help the poor in the slums, especially the children, was through Bible-based education as well as a broad education. He and others would gather boys, and then later girls, for instruction in reading, with the Bible as the core of the curriculum. By 1833 they were impacting over a million and a quarter children each week.
- (f) Hannah More (1745–1833). A poet, novelist and playwright. She was well known in literary circles of London. As she matured spiritually she was influenced by Newton and Wilberforce. She wrote the poem *Slavery* (1788). She used her wealth to support change in education for the poor and the publication of Christian tracts, and the British and Foreign Bible Society.

c) The High-Church Anglicans.



- (1) The Broad Church Movement. This was primarily within the High-Church wing of Anglicanism, and was known for embracing a latitudinal attitude toward theological diversity. Their views were heavily influenced by the Romanticism of Samuel Coleridge (1772–1834). Romanticism was a reaction to Enlightenment rationalism that emphasized emotion and private, intuitive (mystical) insights over reason and logic.

Two of the primary leaders were Arthur P. Stanley (1815–1881), who was influenced by Thomas Arnold (1795–1842). Stanley was professor of ecclesiastical history at Oxford and canon of Christ Church. He held that the essence of religion was not in dogmatics (theology), but in morals, reducing Christianity to an ethical (works-based) system.

- (2) The Oxford Movement or Tractarian Movement. A movement that arose in the early nineteenth century in reaction to the decline of authority structures and trends to secularism in the Anglican Church. Its intellectual center was at Oxford, and its primary publication *Tract for Our Times* (1833–1841).

Their standard for understanding Christianity was the patristic writings. Early advocates were:

John Keble (1792–1866). One of the earliest leaders.

John Henry Newmann (1801–90). The most prominent who was influence by Keble and eventually converted to Roman Catholicism and was elevated to Cardinal.

Edward Bouverie Pusey (1800–82). Became the leader of the movement after Newman converted to RC. He was a noted professor of Hebrew at Oxford and published significant commentaries on Daniel and the minor prophets.