

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 33 – PENTECOSTALISM FROM 1901 TO 1960; FUNDAMENTALISM; DISPENSATIONALISM; NEO-ORTHODOXY (with Appendices on (1) Liberal Theology and (2) Attacks on the Bible in C19 to C20)

Prayer (appropriate for two areas (Pentecostalism and Karl Barth) explored here)

O Lord, Our God, we come before You, bowing before Your majesty in recognition of our unworthiness, and giving thanks for all Your good gifts which You again and again give us for body and soul. We thank You especially for the fact that Your dear Son, our Lord Jesus Christ, did not leave us orphaned after his return to You, but desired to be and remain present for us in the Holy Spirit, the Comforter and Teacher, who makes us alive, until He Himself returns in His majesty. And now grant that we may know You aright and praise You aright, that Your word may be proclaimed aright and heard aright in this place and everywhere. Your people call on You, as we share in it with one another. May Your light enlighten us. Your peace be among us. Amen.

Karl Barth, on the Holy Spirit and Pentecost. *Selected Prayers*, (JKP, 1965), p. 45

1 INTRODUCTION

1.1 Four early twentieth-century ‘movements’

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TOPIC - DISPENSATIONALISM

Following the Topic, a look at the *Scofield Reference Bible* and at three differing views about the end-time and the Lord’s return

4 NEO-ORTHODOXY (‘New Orthodoxy’)

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4.2 Karl Barth (1886-1968) - the father of ‘neo-orthodoxy’

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In preparation, read:

Cairns, 462-4 (Neo-orthodoxy), 480-1 (overview of 1919-29), 490-2 (early C20

Pentecostalism) and 485-6 (Fundamentalism);

Olson, 554-69 (Fundamentalism) and 570-89 (Neo-orthodoxy);

Lion, 592 (Confessing Church), 612-3 (Neo-orthodoxy) and 646-50 (Pentecostalism);

Vos, 197 (Fundamentalism) and 198 (Neo-orthodoxy)

Lane, 200-9 (Barth, Barmen Declaration and Bonhoeffer)

Hanks, *Great Events*, 303-8 (early C20 Pentecostalism)

Hanks, *60 Great Founders*, 51-57 (Full Gospel Business Men’s Fellowship)

1 INTRODUCTION

- 1.1 This is the first of three studies of the Church in the C20; we begin with four early C20 ‘movements’, listed on page 1 (three numbered headings and the Topic).

2. PENTECOSTALISM FROM 1901 TO 1960

2.1 Definitions

Pentecostalism takes its name from the outpouring of the Holy Spirit on the Day of Pentecost in Jerusalem, when the disciples ‘were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability’. (Acts 2:4). Modern Pentecostalism belongs to that stream within Christianity which places a personal experience of the Holy Spirit high among the marks of a Christian - an experience subsequent to conversion, with *glossolalia* (speaking in unknown ‘tongues’: I Cor. 13:1; 14:2-19; Rom. 8:26) or *xenolalia* (speaking in other recognized languages). (Lion, 646)

The word *glossolalia*, speaking spontaneously in a language that you have not learned, is not found in the Bible, but two Greek words *glossa* (tongue or language) and *lalein* (to speak) are found together in several places - Acts 2:3-4; 10:46; 19:6; 1 Cor. 12-14), and are usually translated in the Bible as ‘speaking in tongues/other languages’.

Other Protestants look for the Spirit through the Bible, and Roman Catholics look for the Spirit through the sacraments.

The hallmarks of one branch of modern Pentecostalism, the Four Square Gospel, which has 8 million members in 144 countries, are that Jesus is:

- (1) Saviour,
- (2) Baptiser in the Holy Spirit, in an experience subsequent to and distinct from conversion,
- (3) Healer; divine healing is the power of Jesus to heal the sick in answer to the prayer of faith, and
- (4) Returning King / Coming Lord, that the second coming of Christ is personal and imminent.

Pentecostals are by and large orthodox evangelicals, holding traditional Christian beliefs in the Trinity, human sinfulness and the authority of the Bible, to which they add some distinctive beliefs, as we’ll see. It’s a phenomenal story. In 1900, only a handful of Christians were experiencing special gifts of the Holy Spirit, similar to those recorded in the New Testament. By the end of the century 15% of worldwide Christians were Pentecostal.

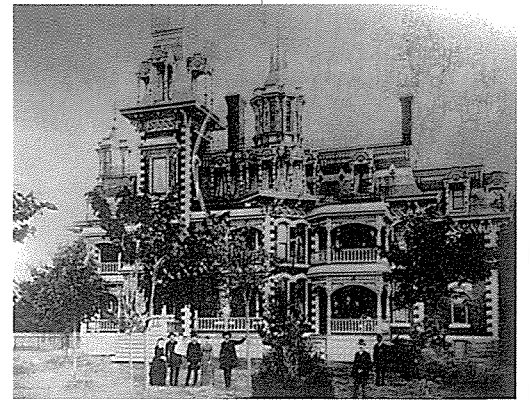
2.2 Background to modern Pentecostalism

Some C17 Puritans sought a second blessing experience after conversion, and in the C18, John Wesley taught ‘entire sanctification’ or ‘Christian perfection’, emphasizing that sanctification was a second work of grace, distinct from and following justification. In the C19, revivalist preachers in several denominations encouraged spiritual gifts, teaching a baptism of the Spirit to empower Christian witness and service, e.g. the Scottish preacher Edward Irving (1792-1834), sometimes described as the forerunner of modern Pentecostalism - not the ‘founder’, but the ‘forerunner’.

2.3 Start of modern Pentecostalism

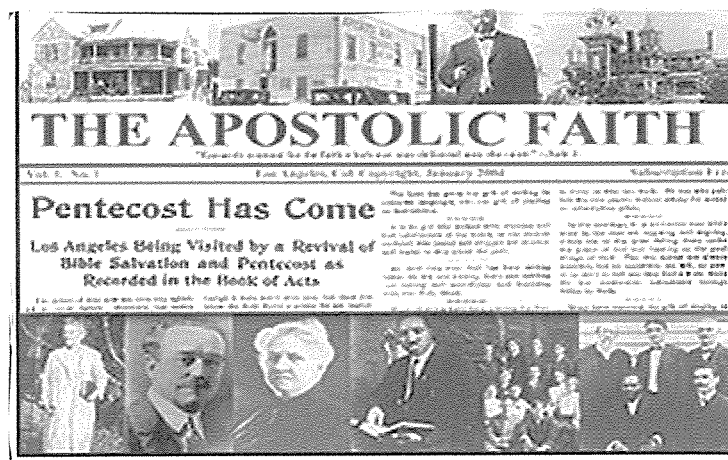
Modern Pentecostalism started at Topeka, Kansas, on 1st January 1901. A Methodist evangelist had opened a Bible College there in the autumn of 1900. He set the students an exercise, to examine the biblical evidence for baptism of the Holy Spirit. After three days, they concluded that it was a recognised biblical experience, accompanied by speaking in other languages,

WHERE IT ALL BEGAN
Like many other revivals, the charismatic movement began far from the centres of church power with the humble and poor. In this building in Topeka, Kansas, the home of Charles Parham's Bethany Bible College, Parham taught from 1900 that the mark of baptism in the Holy Spirit was speaking in tongues. One of Parham's students was William J. Seymour.



At their Watchnight service, on 31 December, one of them, an American girl, asked the others to lay hands on her, so that she would receive the Holy Spirit. She then spoke in Chinese, of which she had no previous knowledge, and then others spoke in other languages, which was seen as evidence of baptism with the Spirit.

Word of this spread from Topeka, and a graduate of a similar Bible College held meetings in 1906 in the Apostolic Faith Gospel Mission on Azusa Street in Los Angeles, California, where hundreds were 'baptized in the Spirit' and there was much 'speaking in tongues' over a period of three years.. This is a cutting from their newssheet:

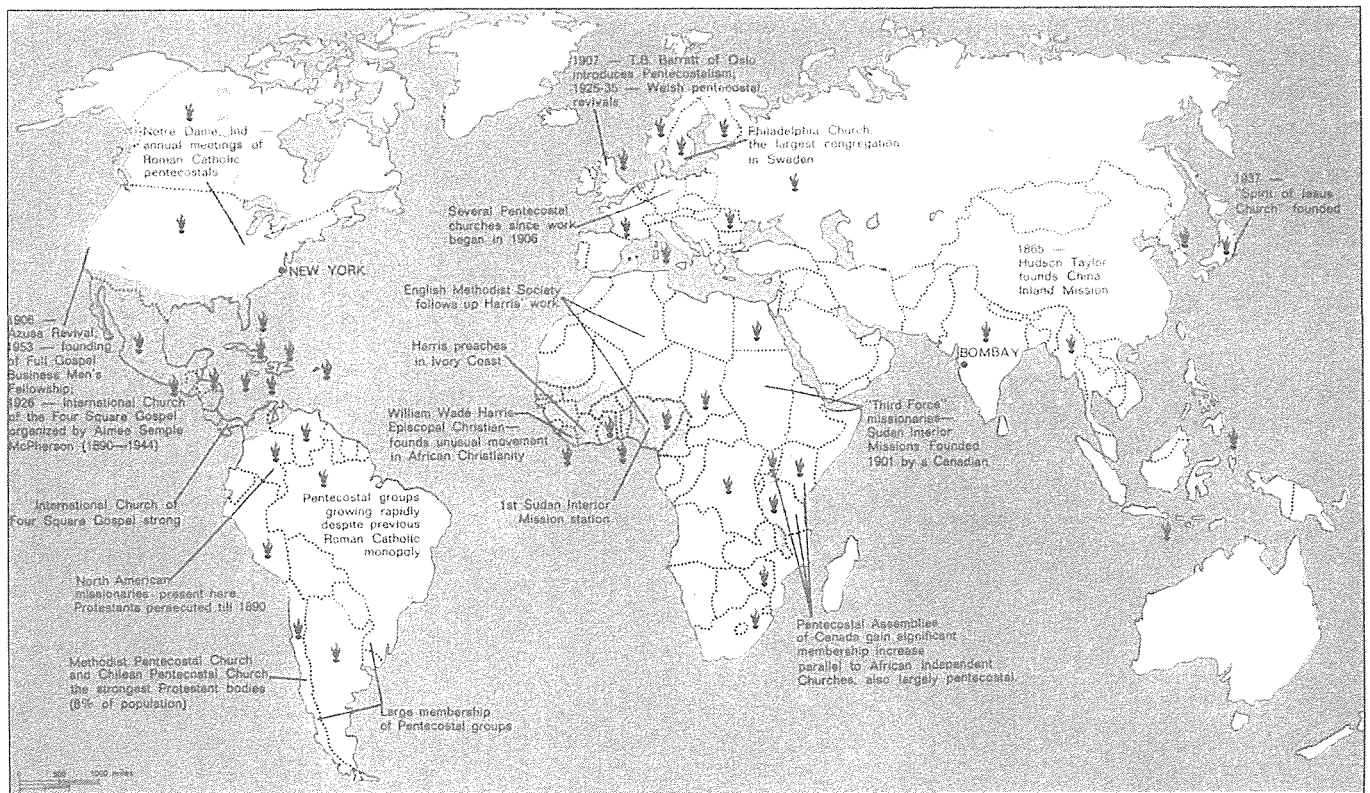


Hundreds of Christians came from all over North America and then from Europe and then other places, to visit Azusa Street, and they took its message back with them. Through them (humanly) the movement spread rapidly round the world. Pentecostalism first came to Europe in 1907, when a visitor to Azusa Street from Oslo, in Norway, had his life transformed, and then the rector of a Church of England in Sunderland, England, went to Oslo and came back to make Spirit-baptism and speaking in tongues central to his ministry. From Sunderland, it spread across Britain.

This was controversial within existing denominations. For example, the leaders of the pan-denominational summer Convention at Keswick, in the Lake District, which existed for the promotion of sanctification and victorious Christian living, spoke strongly against it. Pentecostals were generally rejected by the established churches, so they had to form their own distinct churches and these grew into denominations, Among them were the

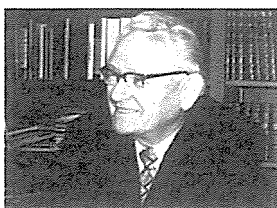
Assemblies of God and the Elim Churches. ('Elim' is taken from Exodus 15:27, where, after Moses had sweetened the undrinkable water at Marah, they moved on and 'they came to Elim, where there were springs of fresh water'.) So Pentecostalism, with its own denominations, dates from the first decade of the C20.

Pentecostals were, and still are, remarkably successful at rural and urban evangelism, and the movement spread rapidly around the world. The plumes on the map (below) mark areas with major early growth of Pentecostal churches. Their missionaries were particularly successful in Central and South America. Pentecostalism initially appealed to poorer classes in society, much as Methodism did in the C18, and perhaps for this reason swept Latin America, outnumbering all other Protestant groups and threatening the supremacy of Roman Catholicism. In Brazil, e.g., the number of Pentecostals increased from 18 individuals in 1911 to over 14 million in 1993. It also had wide appeal in Africa, perhaps because Pentecostalism takes the spirit-world seriously, as does traditional African world-view.



2.4 Pentecostalism became ecumenical, in the sense of relating to other Denominations

In 1951, a Pentecostal evangelist and a Californian dairy farmer teamed up to found the Full Gospel Business Men's Fellowship International. By holding breakfast and lunch meetings for businessmen, it grew, slowly at first and then world-wide, and introduced Pentecostalism to mainstream Churches. Then South African David J. du Plessis (1905-87) (photo), affectionately known as 'Mr. Pentecost', took up the slogan: 'Bring the message of Pentecost to all the churches,' and took Pentecostalism into the World Council of Churches (for which, Lecture 35).



In the 1960s there was a 'second wave' of Pentecostal renewal, with one difference from the 1906 movement, and then a 'third wave' in 1980, again with one difference from the others; we'll look at them in the next Lecture, 34, but meantime we must notice, chronologically, another and quite different movement among evangelicals, which became known as 'Fundamentalism'.

3 FUNDAMENTALISM

3.1 Background

C19 Liberal Christians (theologically liberal, not politically) had an over-optimistic view of human nature, believing that the Kingdom of God, or at least a better world, was at hand, leading them to preach and practice the Social Gospel which we looked at in the last Lecture. The C19 closed and the C20 opened with Liberals dominant in Protestant Europe and North America. This had two consequences for evangelicals:

- (1) Liberal teaching swept through universities and seminaries all over Europe and America - and once in control, Liberals deliberately excluded evangelicals from the teaching staff, so Liberal teaching went unchallenged for decades.
- (2) Liberal social concern focussed on the Social Gospel and they made social work a substitute for a conversion-experience.

3.2 Definition of Fundamentalism

The first C20 response to Liberalism is known as Fundamentalism. The word is now used (misused) by the media to label and marginalize any militant form of religion, Christian or otherwise, but originally it referred to a movement within Protestant Christianity in the United States. Bible-believing Christians in America were so concerned at the dominance of Liberal Christianity that with their own money, between 1910 and 1915, they produced and printed twelve booklets entitled 'The Fundamentals'. They were written by 64 authors, all well respected evangelical Christians, and they defended fundamental Christian truths. 300,000 copies of every booklet were sent free to every pastor, theological student, Christian worker and overseas missionary whose address was known.

Five of the doctrines held by evangelical Christians emerged as 'fundamental':

1. The inerrancy of Scriptures (often coupled with the theory of verbal inspiration).
2. The Virgin birth of Christ.
3. The Satisfaction theory of the atonement (as the only one taught in the Bible).
4. The bodily resurrection of Christ. (Others held all his earthly miracles essential.)
5. The impending return of the Lord.

The pamphlets did an immense amount of good, and those who accepted their teaching became known as Fundamentalists. They saw themselves upholding biblical orthodoxy and this was recognized by a leading British Liberal, Kirsopp Lake (1872-1946), who specialized in New Testament and Church studies, when he said: 'The fundamentalist may be wrong; I think he is, but it is we who have departed from the tradition, not he'.

3.3 What happened to the Fundamentalist movement?

Although there are still those who classify themselves as 'Fundamentalists', they are no longer (with apologies to any readers who do) a major Christian movement. Four factors led to their diminishing influence:

(a) They fared badly in what is called the Scopes-monkey trial in 1925

In 1925, a young high-school teacher in Tennessee, John Scopes, was charged with teaching 'evolution', which was forbidden by Tennessee law - in the sense of denying the divine creation of humans, as taught in Genesis, in favour of people evolving from animals. An elderly fundamentalist, William Jennings Bryan, led the prosecution; although Scopes was found guilty and fined, it was a public relations disaster. Scopes was defended by an eminent atheistic lawyer (in the picture below), who ridiculed Bryan for his lack of knowledge of geology or ancient history. For example, he asked Bryan what he knew about the age of the rocks that make up the earth - see Bryan's answer in the section under his name, below. The press caricatured him, and, in truth, he deserved it because of the arrogant way he presented the case. The Fundamentalist movement never recovered credibility in the popular press.



THE MONKEY TRIAL

In a made-for-radio media trial in 1925, John Scopes, a school teacher from Tennessee in the US, was found guilty of teaching evolution to his class. Although the defence lawyer, Clarence Darrow (above), lost his case, not all American Christians were convinced by the Fundamentalists' separation of "biblical" truth and "scientific" truth.

The Scopes 'Monkey Trial' - July 10-25, 1925

Captured the world's attention

From 1910 to c1950, the words 'fundamentalist' and 'evangelical' were almost interchangeable, then, in the middle of the C20, fundamentalists and evangelicals disagreed over biblical separation. Evangelicalism developed its own distinctive role

William Jennings Bryan,

known as "The Great Commoner," a tent-revivalist, three-time presidential candidate and former Secretary of State to Woodrow Wilson. His checkered political career over, he switched to the evangelism business. He said: "I am more interested in the rock of ages than in the age of rocks."

John T. Scopes, a 24-year old science teacher and football coach

(b) They over-played fears of ‘Modernism’

Remember the fable of the shepherd boy who called attention to himself by shouting ‘Wolf, wolf’. When others came running, to drive away the wolf, he laughed and said there wasn’t one. One day, a wolf did attack the flock the boy was guarding, but his calls for help fell on deaf ears as the others assumed that he was joking, again.

Fundamentalists coined a word, ‘Modernist’, to criticise those in their own denominations who had re-worked traditional doctrines in the light of ‘modern thought’ - hence the label ‘Modernism’. They were not Liberals, but Fundamentalists thought that their own colleagues were toying too much with ‘modern thought’.

One illustration from Scotland. Some leaders of the Scottish Baptists claimed in 1941 that ‘Modernism’ was being taught to students at its College. A debate was arranged, and these leaders said that the College was ‘full of Modernist teaching - that they denied the miracles of Christ. ... It is robbing us of our evangelical faith.’ They withdrew support for the Baptist College and formed a rival Evangelical Bible College.¹

To say that the College teachers denied the miracles was just not true, but similar accusations were being made all over the Christian world from the 1920s to the 1940s. Fundamentalists went ‘over the top’ and did themselves no favours, accusing seminaries and colleges of teaching ‘Modernism’, withdrawing their support and forming their own seminaries or colleges. The irony was that although so-called ‘Modernists’ were denounced by Fundamentalists, thus driving wedges between believers, the ‘Modernists’ ‘modern thought’ didn’t appeal to the ‘modern people’ whom they were trying to reach,

(c) They over-stressed what they called ‘biblical separation’

In the 1930s, Fundamentalists began more and more to call for all Bible-believing Christians ‘to separate themselves from’, that is ‘to leave’ any organization that didn’t dot their ‘i’s and cross their ‘t’s, and to form new (‘pure’) groupings. From 1910 to c1950, the words ‘fundamentalist’ and ‘evangelical’ were almost interchangeable - we’ll define, in our next Lecture, what we mean by the word ‘evangelical’. Fundamentalists and Evangelicals different understanding of ‘biblical separation’ came to a head in 1955, when the evangelist Billy Graham accepted an invitation from a coalition of churches in New York to hold a Crusade there. Fundamentalists openly criticized him for allowing Pentecostals and Roman Catholics to help. However, more and more Evangelicals coalesced around Billy Graham; Evangelicalism developed its own distinctive role and Fundamentalism became marginalized.

(d) Fundamentalists made ‘non-essentials’ into ‘essentials’

that is, they made issues of areas where Christians sincerely held different views, for example on the timetable for the Second Coming of Christ, which we’re going to look at after our Topic. Fundamentalists made their teaching on this and other areas essential - if you didn’t agree with them, you weren’t ‘sound’ and this was divisive, so their popularity waned.

¹ Kenneth B. E. Roxburgh, *Fundamentalism in Scotland*, p. 281-3 in David Bebbington (ed.), *Evangelicalism & Fundamentalism in the United Kingdom in the Twentieth Century*, 2013, Oxford University Press - available in the Internet.

TOPIC - Dispensationalism - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture.

Following the Topic, but before going on to the next main heading in the Lecture, we'll take a look at a very influential twentieth-century promotion of Dispensationalism.

The Scofield Reference Bible, 1909

Cyrus I. Scofield (1843-1921) was, in succession, a colourful American politician, a lawyer, a Congregational minister and free-lance conference preacher; deeply influenced by Plymouth Brethren Dispensational teaching, he edited a Bible with extensive headings and footnotes. His chain-referencing scheme picked up the first occurrence of a particular theme, and gave cross-references to all the other passages in the Bible where that theme was addressed. The Oxford University Press published it in 1909, as the *Scofield Reference Bible*; and it became hugely popular among evangelical Christians all over the world. It sold over five million copies, and some churches automatically presented a copy of it to all new converts. Indeed, it was so highly regarded that some of my youthful contemporaries regarded the Scofield footnotes as part of the text of the Bible.

Seven Dispensations



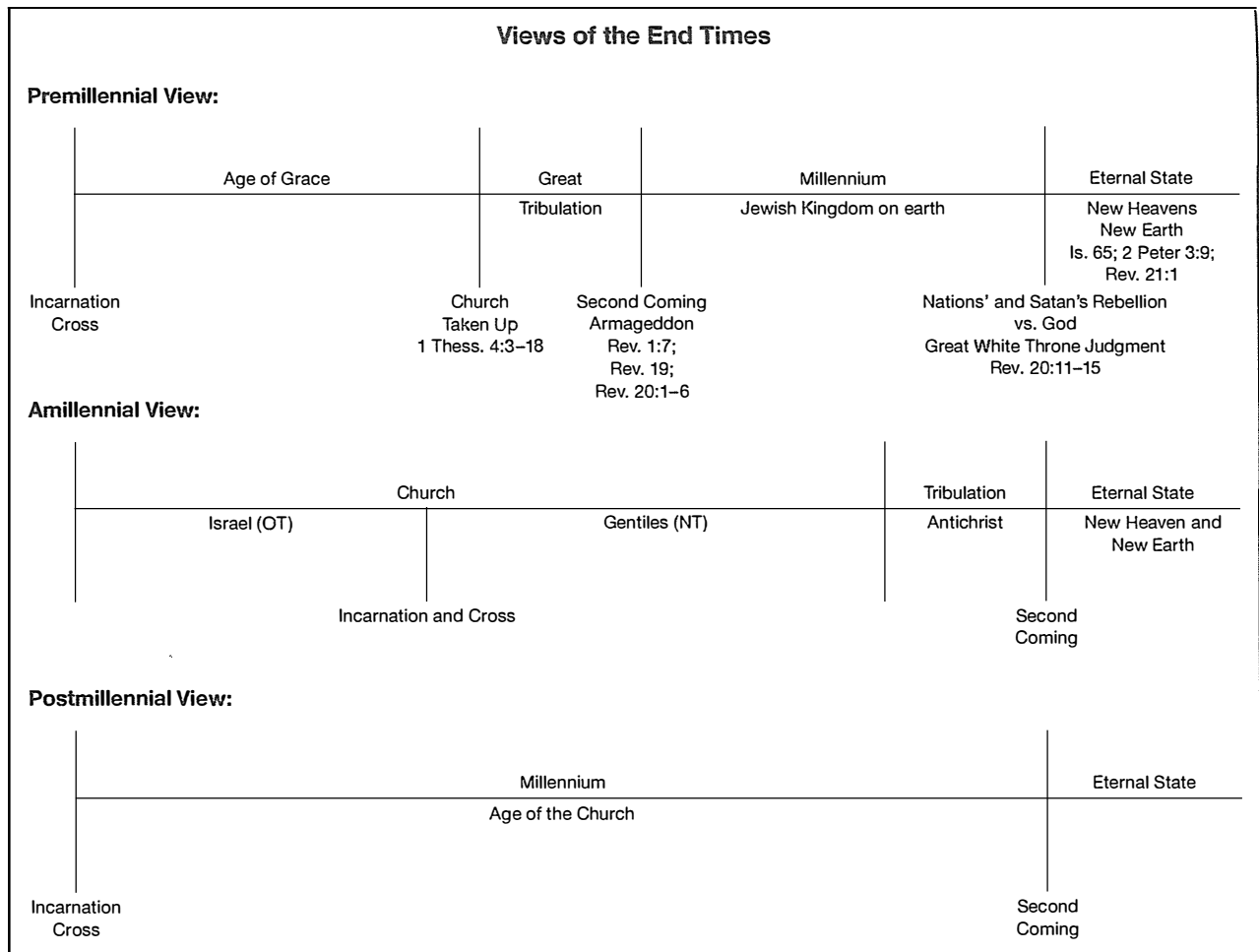
Scofield (photograph) divided history into seven distinct periods or Dispensations - covered in the Topic. We're living in the sixth Dispensation - the Dispensation of grace. This age will end when Christ returns to establish his kingdom in the seventh and final period. So, to understand a passage of Scripture correctly, you have to know to which Dispensation it belonged. For example, during the Dispensation of law (Moses to Christ), 'legal obedience was the condition for salvation', but in the Dispensation of grace (today) 'acceptance or rejection of Christ is the condition for salvation'. Scripture had to be understood in the context of the Dispensation in which it took place.

Scofield did more than divide history into seven Dispensations; his 'dispensationalism' was also 'pre-tribulation rapturist'. 'Rapturist' means that believers will be raptured (taken to heaven) and 'pre-tribulation' means it will happen before the onset of a great tribulation at the end of time. On the chart with the Topic (end of these Notes) this view is number '2', coloured red.

Pre-millennial, a-millennial and post-millennial

There are three main views about the end-time and the Lord's return - 'pre-millennial' (Christ will return before the 1,000 years (millennium) of tribulation, 'a-millennial' (there is no actual 1,000 year period, it is figurative), and post-millennial (Christ will return after the 1,000 years). In the pre-millennial view, no event has to take place before the sudden return of Christ, which might happen at any time. Scofield did not initiate this view, which had been taught by the Plymouth Brethren from their very beginning, but he greatly popularised it.

These are History Lectures, not theological ones, but look briefly at the chart at the top of the next page, and the comments that follow it.



Pre-millennial

Following the widespread reading of the Scofield Bible, and until the 1940s, the pre-millennial view was normative, although not universal, among evangelical Christians. The pre-millennial view received huge publicity when the former suffragette, Christabel Pankhurst, embraced it; she published *The Lord Cometh* in 1923,

Typical sermon illustrations were:

- (a) a visitor to a well-kept garden remarked to the gardener that the owner must be very appreciative of his efforts. When the gardener replied that the owner was an absentee-landlord and had not come for many years, the visitor said, 'You keep the grounds as if he might come back to-morrow.' The gardener replied, 'Perhaps to-day'.
- (b) a housewife said every evening, as she pulled the curtains, 'The Lord may come to-night', and when she opened them again in the morning, 'Perhaps to-day'.

Graham Scroggie, the minister of Charlotte Chapel in Edinburgh from 1916 to 1933, a fervent pre-millennialist, called this view of the Lord's Return 'an energizing hope'.

A-millennial and post-millennial

Since the 1940s, more and more evangelicals in this country, who still believe in the personal and visible return of Christ, are a-millennial, and today it is mostly the older generation who are 'pre-millennial', although it is still widely taught in the United States. The attraction of the a-millennial view is obvious to many Christians who are today experiencing fierce persecution - for them, the Tribulation is here and real.

Not many evangelicals today are post-millennial - it was the bedrock of the Social Gospel, that we have to make the world a better place before Christ will return to it.

4 NEO-ORTHODOXY ('new orthodoxy')

4.1 Introduction

We saw, in Lecture 32, that the two great slogans of late C19 Liberal theology were (a) the fatherhood of God and (b) the brotherhood of man. Liberal Christianity, which had arisen in the C19, taught an optimistic view of human nature, believing that the kingdom of God, or at least a better world, was at hand. The carnage of the First World War from 1914-18 dented their optimism and many realized that Liberal theology had nothing to say to people caught up in the horrors of war. One of them was:

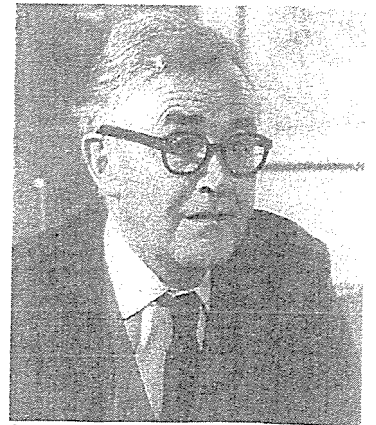
4.2 Karl Barth (1886-1968) - the father of 'neo-orthodoxy'

After studying theology under Liberals at universities in Switzerland and Germany, he became a Reformed minister in Switzerland. The horrors of World War One led him to write: 'For me, nineteenth-century theology (that is, Liberalism) no longer has any future'. He turned to the New Testament, and in 1919 published a commentary on the *Epistle to the Romans*. 'It's revelation from God we need, not human ideas on how to get to God' - which was the Liberal position. God is 'wholly other' (his great phrase) from humankind - 'we can't find our way to him; he is knowable only through Scripture.'

This 'fell like a bombshell on the playground of theologians'.² The timing of Barth's book couldn't have been better - the sufferings of World War One and the senseless loss of life shattered the optimism of Liberal theologians. *Romans* was a complete refutation of the human-centred religion of the day. 'If we are to know God', wrote Barth. 'he must make himself known to us; only God can tell us about God.'

Now, that sounds good, but Barth didn't mean by 'Scripture' what evangelicals mean by 'Scripture', so his teaching became known as 'neo-orthodoxy' (new orthodoxy). Before exploring the significance of that, a quick look at the rest of Barth's career.

There was a huge response to Barth's Commentary on *Romans*. He was appointed a professor of theology at the University of Göttingen in Lower Saxony in Germany, from where he also travelled extensively, giving lectures. In 1929 he moved to the University of Bonn, from where his 400 students annually spread his theology world-wide. However, in 1934 he refused to sign in its entirety the Oath of Loyalty to Hitler which all professors were required to swear. Although suspended from his university post, he lectured around the country until Hitler expelled him from Germany because he was a leading figure in the Confessing Church (to which we're coming next). He returned to Basel in Switzerland, as a professor of theology until his death in 1968.



Karl Barth, the Swiss theologian who initiated neo-orthodoxy.

Students flocked from all over the world to learn from him, and he also travelled widely. He had no more 'theological revelations', but set out his teaching in 14 volumes of *Church Dogmatics*. He was particularly influential in Scotland because his greatest admirer and follower was Thomas F. Torrance, Professor of Christian Dogmatics at New College in the University of Edinburgh for 27 years, during which Torrance edited the English translation of Barth's *Church Dogmatics*.

². Quoted by F. F. Bruce, *Tyndale New Testament Commentary on Romans*, (InterVarsity, 1985), 67.

Despite his immense learning, Barth remained a humble believer. One incident sums him up. At question time, a student asked: 'Could you summarize your life's work in a few words?' He replied, 'Yes. In the words of a song my mother taught me when I was a child - 'Jesus loves me, this I know, for the Bible tells me so.' God had spoken to him, through Scripture.

How you see Barth depends on where you stand, theologically. If you are a Liberal, then neo-orthodoxy represents a huge swing to Evangelicalism; however, if you are an evangelical, 'Barth said some things (about the Bible) that have understandably made evangelicals squirm'. (Galli, footnote 3 on page 12, page 111.). He taught that the Bible is not identical with God's Word. It *becomes* God's Word whenever God chooses to use it to speak to individual humans. When read, either individually or publicly, it may become God's Word for us, individually, by the work of the Holy Spirit in a personal encounter with the reader or hearer, so that we see and hear what the original authors saw and heard. Barth highlights the necessity of the work of the Holy Spirit in the act of revelation - revelation to individuals is under the control of God. As quoted on the previous page: 'If we are to know God, he must make himself known to us; only God can tell us about God.' Also, 'The Bible is God's Word to the extent that God causes it to be His Word, to the extent that He speaks through it. (Barth, *Church Dogmatics*, I/1, 109)

An illustration of what he meant - not an ideal illustration, but it's the best one I know - is to look at a light bulb. It's only when electricity passes through the filament that it gives light; so the Bible is just a book until God 'lights up' the text and it then becomes the Word of God to the person to whom God has spoken through it.

Barth had - and still has, through Colleges that think he was marvellous - a huge impact on the Church. As a practical example of Barth's continuing influence, I was a guest at a wedding recently, and when the minister came to the Bible reading, as part of the ceremony, he said, 'Now, let's listen *for* the Word of God', instead of the more usual 'listen *to* the Word of God'. Although I knew the answer, I asked the minister, as we circulated, why he used the phrase 'listen *for*'; he launched into an impassioned defense of the Barthian view of Scripture. More about Barth's continuing influence is set out at 4.4 below.

4.3 The Confessing Church (from 1934)

It's worth mentioning this, because over one-third of the world's population today live under totalitarian rule, as people did in Adolf Hitler's Germany, so it's helpful to see how Christians responded to Hitler and the Nazi party in Germany in the 1930s.

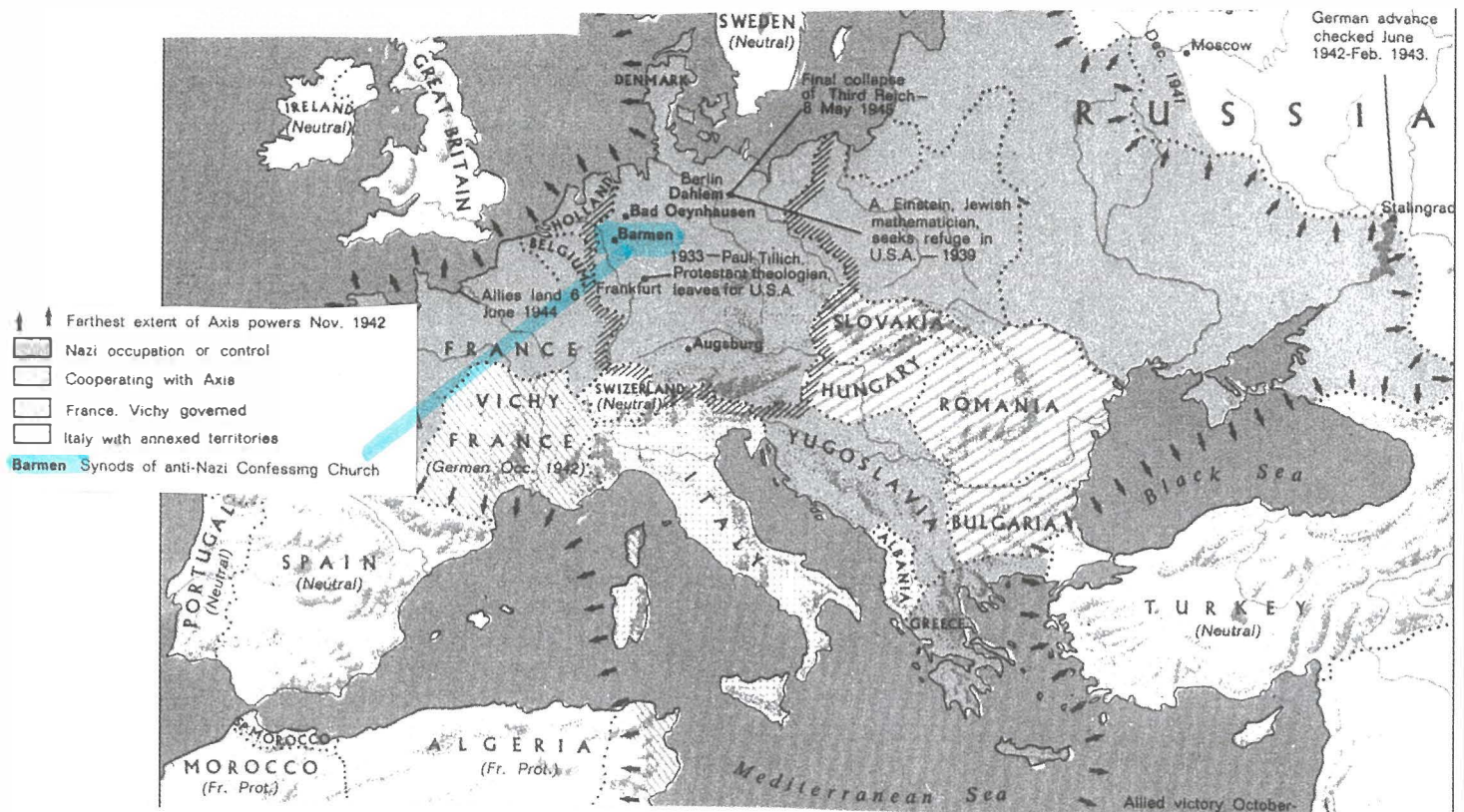
Hitler and the Nazi party came to power in Germany in the early 1930s. Protestant pastors who opposed Hitler, 3,000 of them, about one in six of the Protestant pastors in Germany, became known as the Confessing Church, because they 'confessed' Jesus Christ as the one Lord of the Church - not Hitler or the State. Of the others, some supported Hitler but most just drifted along, neither supporting nor opposing him.

The Confessing Church met at a place called Barmen in 1934, on the border of Holland Germany - see it on the map on the next page. They set out their convictions in a Declaration, written largely by Karl Barth. The Declaration called Germany back to the Lordship of Christ over the world - whereas Hitler claimed that the State was supreme. In consequence, the Gestapo harassed the Confessing Church - 700 of its pastors were arrested.

The Barmen Declaration consists of six articles, which, much abbreviated here, are:

- (1) Jesus Christ, as found in Scripture, is the one Word of God, whom we are to hear, trust and obey, and there is no divine revelation comparable to God's Word in Christ.
- (2) There are no areas of life not under the Lordship of Christ - such as politics.
- (3) The Church cannot subordinate her message to any ideological and political convictions.
- (4) So-called 'Church rulers' (i.e., the Fuhrer) must not interfere with regular pastoral ministry.
- (5) The Church must not become an organ of the State.
- (6) The mission of the Church cannot be subjected to worldly goals.

In other words, the Confessing Church held a totalitarian State to account.



4.4 Barth's influence on evangelicals today

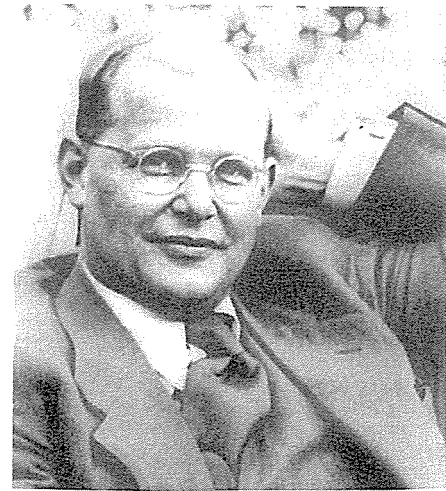
In a 2017 *Introductory Biography* of Karl Barth, written from an evangelical standpoint,³ Galli argues that although Barth was 'still considered theologically suspect' by many evangelicals until the late 1990s (page 8), and that 'a generation of conservative theologians ... continued to hold Barth at arm's length (page 6), since the turn of the millennium some leading evangelicals (whom he names) 'have imbibed Barth deeply and believe he has a great deal to offer', although still distancing themselves (quite rightly) from his doctrine of Scripture. Galli concludes that 'Barth's theology ... will increasingly make its way into grassroots evangelicalism.' (page 12)

In his closing chapter, Galli illustrates how some present-day evangelical life is a reincarnation of the 'religious experience' of Schleiermacher and of Ritschl's emphasis on 'doing - working for social justice'. This is not the place to outline what he says, but there is a précis of Galli's argument in the last section of Appendix One to this Lecture.

3. Mark Galli, *Karl Barth, An Introductory Biography for Evangelicals*, Eerdmans, Grand Rapids, 2017.

4.5 Dietrich Bonhoeffer (1906-45)

There is one other name we should notice from this era. Bonhoeffer studied theology under Barth, and became a Lutheran pastor. Two days after Hitler became Chancellor in 1933, Bonhoeffer opposed Nazism in a radio address - which was cut off before the end. He supported the Confessing Church and the Barmen Declaration. He was forbidden to lecture or to preach, and finally in 1941 to write or publish. The Gestapo arrested him, and in April 1945 he was executed. During his imprisonment, Bonhoeffer wrote to his friends and it is for these '*Letters and Papers from Prison*' for which he is best known now. Evangelicals don't accept all that he taught, but admire him for what he stood for. His last words on being taken away for execution in April 1945 were, 'Is this the end? - for me it is the beginning of life'.



Perhaps the most effective representative of Martin Luther's theology in the twentieth century was the German pastor Dietrich Bonhoeffer, who was put to death by the Nazis only weeks before the Allied liberation of Germany in 1945.

4.6 A couple of lessons from this lecture

(1) Distinguish what is essential for evangelical faith from what is non-essential (i.e., where there is room for differing views on what the Bible says). Example 1: The early Pentecostals were unwelcome in the churches where they had grown up because they insisted that you had to have *glossalalia* to be a first-class Christian - so they were unwelcome.

Example 2: The Fundamentalists wouldn't associate with anyone who defined worldliness in a different way from them. Example 3: Dispensationalists wouldn't have fellowship with anyone who wasn't a Dispensationalist.

However, there are areas where you have to take a stand, for example, neo-orthodox claiming to be orthodox while holding a very unbiblical view of Scripture. It's a question of where you draw the line. We'll look in the next lecture at the non-negotiable basics of the evangelical faith.

(2) In areas that are not essential to faith, we should respect the beliefs of those who have a different understanding from us of what the Bible teaches.

Overview of Pentecostalism and Charismatic Renewal from the New Testament to the Alpha Course

For a full account of *charismata* in the Church over twenty centuries, written from an evangelical perspective, there is a lengthy (34 page) article entitled *Charismatic Renewal in Britain: Roots, Influences and Later Developments* at the website:
<http://www.banner.org.uk/res/CharismaticRenewalinBritain.pdf>

The author, from the Evangelical Alliance, starts with the New Testament and works through Celtic Britain, Medieval Charismatics, Waldensians, Reformation, (Luther, Anabaptists, Calvin), Puritans, French Huguenots, Quakers, Moravians, Wesleys and Whitefield, Jonathan Edwards, Edward Irving, Charles Finney, D.L. Moody, the Keswick Movement, the beginning of Modern Pentecostalism (1901) and early British Pentecostalism (1907), the 'Second Wave' (Charismatic Movement), the 'Third Wave' (John Wimber and Vineyard Churches), the 'Toronto Blessing', and the Alpha Course.

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

TOPIC FOR LECTURE 33 – DISPENSATIONALISM

From 1910 to the middle of the Twentieth Century, many evangelicals interpreted Scripture within a framework that divided history into seven distinct periods or dispensations, and taught that God related to humankind differently in every period:

- innocence (before the fall),
- conscience (from the fall to Noah),
- human government (from Noah to Abraham),
- promise (from Abraham to Moses),
- law (from Moses to Christ),
- grace (the church age),
- the kingdom (the millennium).

Please tell us what this meant, who were its main advocates, why it was so popular, what influence it had on Christian thinking and living, and anything else that you think we should know about it.

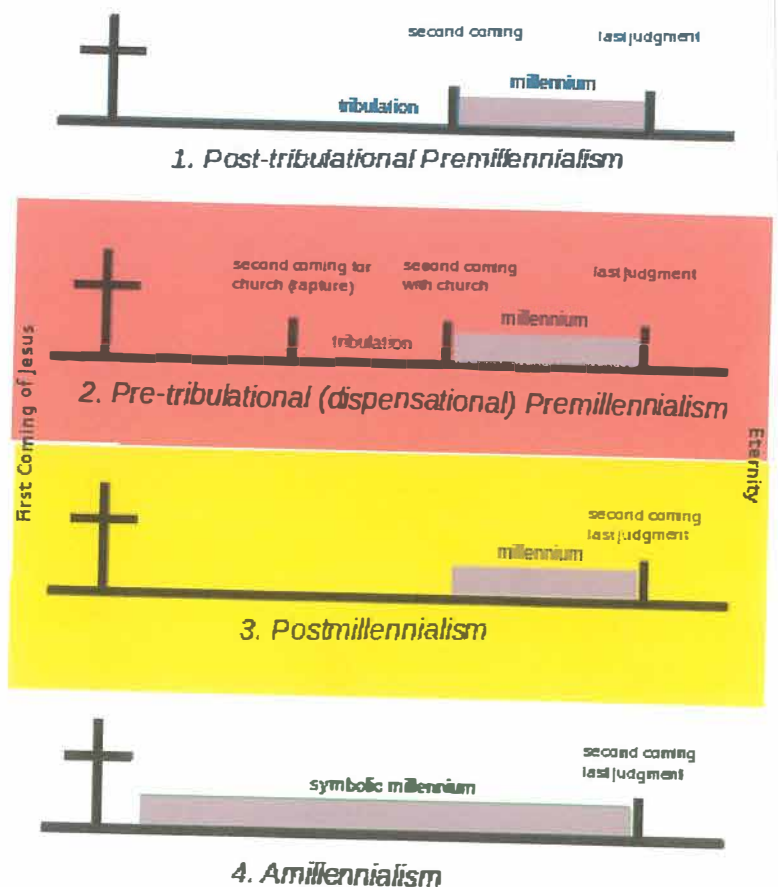
After the Topic, the Lecture will explore three main views on the end-time and the Lord's return - pre-millennial, a-millennial and post-millennial (see the chart at page 9 in the notes for Lecture 33).

This chart subdivides the pre-millennial view into those who believe that there will be a Tribulation before the Second Coming of Christ (no. 1) and those who believe that the Second Coming (the 'rapture') will take place before the Tribulation (no.2 - the red chart). The latter is the view popularised in *The Scofield Reference Bible*,

There is probably enough in 'Dispensationalism' alone for the Topic, but feel free to include references to the Second Coming of Christ if you wish.

Dispensationalism is hardly mentioned in either Cairns or Olson - there are the briefest of references at pages 480-1 and 566 respectively - but a search on Google brings up 900,000 headings for it.

Comparison of Christian millennial teachings



APPENDIX ONE TO LECTURE 33 - LIBERAL THEOLOGY IN THE NINETEENTH TO THE TWENTY-FIRST CENTURIES

1. What is Liberal Theology / Liberalism / Liberal Christianity?

Liberalism is a diverse, but identifiable approach to Christianity, one that differs significantly from historic orthodoxy and from Evangelicalism. Liberals believe they are 'making it possible for people to be both intelligent and modern and a serious Christian.'¹ Evangelicals believe they are making something other than Christianity.

From the middle of the C19 to the middle of the C20, Liberalism, three aspects of which are defined and illustrated in sections 5 to 9 below, swept through universities and seminaries all over Europe and America - and once in control, Liberals deliberately excluded evangelicals from the teaching staff, so their teaching went unchallenged for decades.

They said that if they taught their students to preach traditional Christianity, including the deity of Christ, miracles, conversion, etc, the students wouldn't connect with ordinary people when they went out into the real world. Time has proved them wrong, and it is evangelicals who have a relevant message today, while Liberals have become social workers, but they believed at the time that they were doing the right thing.

An evangelical definition of Liberalism:

'Liberalism is a thorough-going adaptation of Christian theology to the modern world. Liberals are prepared to sacrifice many elements of traditional Christian orthodoxy in their search for contemporary relevance.'²

An oft-quoted summing up of Liberal Theology:

'a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a Cross.'³

Liberalism's influence peaked before World War I, 1914, when, as mentioned, it controlled many of the major seminaries, colleges, and pulpits. It broke down after World War I, because of the horrors of war, the economic depression, and the rise of neo-orthodoxy - Lecture, page 10 and Appendix 2.. Its doctrines of the immanence of God,⁴ subjective revelation, and a future through human effort, were too naive to meet the post-war challenge.

2. Why spend time on Liberal Theology?

Although Liberal influence has declined from c1945, Liberalism is still with us - we need to identify modern Liberals on radio and TV, and be able to answer them. Also, it is helpful to know something about a movement that exerted considerable influence over the Church for over a century.

¹ Harry Emerson Fosdick, *The Living of These Days*, 1956 (his autobiography).

² Lane, (course book), 183

³ H. Richard Niebuhr, *The Kingdom of God in America*, (New York, Harper & Row, 1959), 193.

⁴ See next page

3. Liberalism's teaching that God is 'imminent':

= God dwells in this world and works through nature - extreme imminence is pantheism, which says that God 'is' the world and that the world 'is' God. Liberals identified God in terms of human consciousness, intellectual and emotional. The opposite is 'transcendent' = God is other than this world.

4. How to identify Liberals - three pointers:

(a) Liberalism was a Protestant movement. The Roman Catholic Church ignored what Liberals were saying; like evangelicals, they pulled up the drawbridges and closed the castle gates, and paid no attention to what Liberals were saying, so Liberalism affected only Protestants.

(b) Liberalism was/is not limited to any single denomination or country; it challenged traditional Christian belief all over Europe and North America.

(c) Liberalism treats the Bible as a record of peoples' religious experiences, compiled by human beings, not a revelation from God or a record of God's acts in history.

5. The beginning of Liberalism

What follows is obviously a simplification of a complex subject, but let's take a bird's-eye view of three popular movements, one after the other in the C19, led by three German theologians, all professors of theology in Berlin, who were responding in ways that they thought best adapted Christianity to contemporary C19 culture. The movements against which they reacted were:

- (a) The continuing influence of 'The Enlightenment'
- (b) The theory of evolution popularised by Charles Darwin from 1859.
- (c) 'Higher Criticism' of the Bible, from the 1870s.

and the three German professors were:

- (a) Friedrich Schleiermacher (1768-1834),
- (b) Albert Ritschl (1822-1889),
- (c) Adolf Harnack (1851-1930).

Schleiermacher responded to the Enlightenment, Ritschl responded to Evolution and Harnack responded to Higher Criticism; they said (to use a modern phrase) 'if you can't beat them, join them'. They were sincere, but evangelicals believe that they were sincerely wrong, and that time has proved this; they so diluted the Christian faith that it was no longer either Christian or faith. However, since they did it with the best of motives, let's see what they taught and why?

6. Liberal theology as a reaction to 'The Enlightenment'

We looked in Lecture 27 at 'The Enlightenment' or 'The Age of Reason', which started in the mid C17 - teaching that everything had to be judged by human reason, not by 'revealed truth' in Scripture; everything had to be worked out rationally, using the mind. Enlightenment thinkers said that if your mind leads you to conclusions that contradict the Bible or the Church, then change your belief in the Bible and the Church, to fit what your mind is telling you.

This was still influential in the early C19, and it was challenged by the first of our three German professors, Friedrich Schleiermacher (1768-1834); he is called 'the father of modern liberal theology', because he believed that he could combine Enlightenment thinking with Christianity. He shifted the basis of the Christian faith from the Bible to us - to our 'religious experience' (we'll define that in a moment).

Schleiermacher was brought as up in a Moravian Brethren home (lecture 28, page 6) and a Moravian boarding school from the age of 15, where the emphasis was on spiritual experience and practice, and then at the University of Halle. When he went to be professor of theology at the University of Berlin, he found that educated people there despised religion - they felt it had been discredited by Enlightenment rationalism. Schleiermacher set out to counter this thinking. He wasn't happy with the Enlightenment's claim that we should 'work everything out by human reason', but he was equally unhappy with Christian doctrine as taught by the Protestant Church. He said: 'We will lose the next generation to the Church unless we adjust our theology to their world-view.'



Friedrich Daniel Ernst Schleiermacher.

To answer this challenge, he taught that religion is neither knowledge, as the rationalists taught, nor doctrine, as the Church taught. To the religious person, God is an experience, an awareness of something outside ourselves, on which we depend, or, as he put it, a 'feeling of absolute dependence on God'.⁵ Since the Enlightenment people ridiculed Christian revelation, he said that revelation didn't matter; since his University colleagues didn't like orthodox Church doctrine, he said that doctrine didn't matter either. Christians (he said) had identified religion with creeds, so people who could no longer accept the creeds thought they were through with religion. But this was not so (he said), because they still were in contact with God through their feeling of dependence on the universe.

Not Scripture, not tradition, not nature, not the mind - religion is cultivating a feeling of dependence on God grounded in human experience, rather than divine revelation. He said that every religious community tries to find this, but Christianity is superior to other religions because its founder, Jesus Christ, experienced God-consciousness better than any other religious leader. We all have flashes of God-consciousness, but Jesus had complete knowledge. Sin is when you *don't* feel dependent on God, when you live for your own selfish interest. Jesus came to show us how to be absolutely dependent on God. That is why Jesus is unique, not because of the virgin birth or the resurrection - the Enlightenment people wouldn't accept that - but because Jesus had a fuller and more complete knowledge of God than anyone else; so look at the life of Jesus, see how he was able to experience 'feeling for God' - better than anyone else. You can be religious, Schleiermacher taught, without giving up your Enlightenment thinking.

Obviously that's an over-simplification - Schleiermacher developed an elaborate system and we're not going to explore it; just remember him as the 'father of liberalism.'

⁵ Friedrich Schleiermacher, *Speeches to its Cultural Despisers*, New York, Harper & Row, 1958, 31.

7. Liberal theology as a reaction to the theory of evolution

Schleiermacher's views were gaining popularity when a new challenge to Christianity came along. Charles Darwin (1809-82) sailed around the world from 1831 to 1836, and

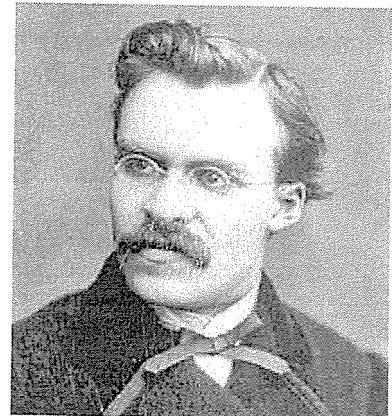
his books, *Origin of Species* (1859) and *The Descent of Man* (1871) popularised the concept of evolution by natural selection, or the survival of the fittest. Darwin refused to apply his ideas to religion, but a British scientist, Thomas Huxley (1825-1895), used evolutionary ideas to attack Christianity; he claimed:

- (a) that human life was not the creation of God, but the product of evolution through the environment; in other words, there was no creative intelligence behind the universe; no God.
- (b) that religion had evolved in the same way as human beings had evolved, that people started out with no religion and gradually believed what they wanted to believe, so the Bible evolved as its human authors evolved - no revelation, no Holy Spirit's inspiration; therefore every generation could ditch what it wanted to ditch as their thought evolved even further.

The reaction of Christians to Darwinism was threefold: (a) some turned their backs on Christianity; (b) others repudiated the claims of science; (c) the majority worked out a compromise between faith and science.

8. Albrecht (Albert) Ritschl (1822-1889).

Among the category (c) just mentioned, was our second professor, Albrecht Ritschl. Schleiermacher had tried to disentangle Christianity from Enlightenment-criticism of it; Ritschl tried to disentangle Christianity from scientific-criticism of it.



Albrecht (Albert) Ritschl (1822-1889)

Ritschl followed Schleiermacher, but added a new dimension - that our feeling of dependence on God should lead to better social relationships. Ritschl had serious concerns about Schleiermacher's priority of feeling and religious experience, so he looked for something more objective. He found it by looking historically at the moral and spiritual impact of key people in history, particularly Jesus Christ. He taught that Jesus was the best example ever of showing us God's way of living together in mutual love. Ritschl freed the Christian faith from the impact of science, by saying science couldn't pass judgment on religion, which was true if you followed his definition of religion. You don't need to believe in miracles, said Ritschl, because they're not what made Jesus divine - he was divine in the sense that he showed us the highest form of living together in society. Christianity for Ritschl was no more than a good way of living here on earth. Nothing else in the Bible was relevant. It was Jesus's moral influence, not as atoning death, that made him the bearer of salvation.

Like Schleiermacher, Ritschl succeeded to some extent in meeting the critics of Christianity, but again at the cost of watering down Christianity so far that it was no longer Christianity. Furthermore neither of them succeeded in bringing many to Christ, as their defence of Christianity did not persuade the majority of its critics to turn to it.

9. Liberal theology as a reaction to 'Higher Criticism'

Schleiermacher was the Liberals' attempt to answer the Enlightenment, and Ritschl was the Liberals' attempt to answer Darwin, but soon there was a third attack on traditional Christianity. Also starting in Germany, and soon spreading to Britain and America, Higher Criticism challenged the authorship and the date and just about everything else about the Bible. (More details about this in Appendix 2 to this Lecture.)

At first, C19 scholars looked at the text of the Bible, and weighed the merits of the manuscripts of the Bible, to find the most reliable text of Scripture. This was called 'Lower criticism' and it presented few problems to evangelicals - Protestant Christians had been doing this since the Reformation. The next (and objectionable) step wanted to go further, or 'higher' as they put it - it's a building analogy - to challenge who wrote the books of the Bible, when they were written, whether they were edited by later writers, etc. etc. That's called 'Higher Criticism'.

And here's where Higher Critics undermined Scripture. They said that the Bible was a collection of legends that had developed/evolved over the years until men edited them into the Bible as we know it. For example, they claimed that prophetic books, which foretold the future, were not prophecy at all, but were written after the events and made to seem as if they were dated earlier.

Two names to note - Karl H. Graf (1815-69) in the 1860's and Julius Wellhausen (1844-1918) in the 1870's. Wellhausen put forward a view of the Pentateuch that is called the Documentary Hypothesis, or the Graf-Wellhausen Hypothesis. They taught that the Pentateuch was composed by a series of editors from four different traditions, which they labelled J, E, P and D.

They picked out the passages where God's name is given as Jehovah, and called them J, (*Jahwist*), (we use Y, Germans spell it with a J) and said that the J passages were earlier than the passages where God's name is given as Elohim, and that E (*Elohist*), had a different author - neither of them Moses; P was the contribution of the Priests, (*Priestly*), and Deuteronomy contributed the bits they called D - four separate sources, edited together at a later date.

I'll say no more about that, but if you read commentaries that talk about J, E, P and D, that's where the initials come from. Other higher-critics claimed that the Book of Isaiah was written in two or three parts, over two or three different time periods, and that Daniel wasn't a historical figure, etc, etc.

For the New Testament, others questioned whether John's Gospel was written by the apostle John; they said it was written much later and was not reliable. Then they rejected the supernatural in the Gospels, etc, etc.

Very negative, very destructive, but they took over the universities and colleges and that is all that generations of students were taught. This caused deep anxiety in evangelical Protestant and Catholic churches, who saw it simply as unbelievers' attempts to undermine the truthfulness and authority of the Bible.

Adolf von Harnack (1851-1930)

So how did our third professor respond to Higher Criticism?, Von Harnack, a follower of Ritschl; was also a professor in Berlin, and like Ritschl he emphasized the social aspects of Christianity, focussing on the human qualities of Christ. In his late 30s, he took over

the leadership of the Liberal movement, Schleiermacher and Ritschl having died (in 1834 and 1889).

Adolf von Harnack reacted to Higher Criticism in the same way as Schleiermacher and Ritschl had responded to the first and second challenges that we looked at - he tried to absorb it, to explain it and not to challenge it. So Harnack went along with Higher Criticism, saying that the Bible was not accurate and that 'intelligent modern people' could take the bits they liked and leave out the bits they didn't like. He distinguished the 'husk' of religion and the 'kernel' of faith; the 'husk' was useless doctrine but a kernel' was Jesus teaching about two fundamentals, (a) the fatherhood of God and (b) the brotherhood of man, through loving one another. Harnack had a particularly optimistic view of humankind and its potential for moral and social progress.

Against this, Albert Schweitzer (our Topic) wrote *The Quest for the Historical Jesus*, showing that Jesus was the divine Saviour.

10. By 1900 the ideas of the universal fatherhood of God and brotherhood of man had spread from the seminaries to the laity as liberal ministers took over the pulpits of the land. Students who went to Germany and came back full of its ideas transmitted it to Britain and to America. The Bible was seen as the subjective record of people's consciousness of God, to be studied as a human book by scientific methods rather than as a revelation from God.

11. As mentioned at paragraph 7, these notes are a simplification of a huge subject. A three-volume study, written from an evangelical perspective, identifies seven characteristics of Liberalism.⁶

1. Christian theology can be genuinely Christian without being based on external authority. It should be modern and progressive and the meaning of Christianity should be interpreted from the standpoint of modern knowledge and experience.

2. Liberal theology tried to bring Christian thought into organic unity with the evolutionary worldview and the expectations of 'a better world', the expectation of the coming of the Kingdom of God on earth.

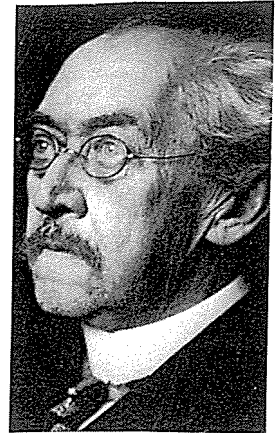
3. Liberal theology must be open to the verdicts of modern intellectual inquiry, especially nature and social sciences, individual reason and experience; it must be committed to making Christianity credible and socially relevant to modern people.

4. Truth can be know only through changing symbols and forms.

5. Theological controversy is about language, not about truth.

6. The historical accuracies of biblical facts and events are not crucial, so long as we meet Jesus in the pages of Scripture.

7. True religion is the way of Christ, not any particular doctrines about Christ. Traditional Protestant orthodoxies place the substitutionary atonement of Christ at the centre of Christianity conceiving Christ's death as a propitiatory sacrifice that vicariously satisfied the retributive demands of divine justice. Liberalism understands Christianity quite differently. Christianity is essentially a life, not a doctrine.



Adolph Harnack, the German theologian and historian, claimed that Christ preached a gospel of the fatherhood of God, and the infinite value of the human soul.

⁶ Gary Dorrien *The Making of American Liberal Theology*

Two post-scripts:

1. Name-calling

When an evangelical calls someone 'liberal', it's usually to imply woolly theology and 'anything-goes morality'. Similarly, when a liberal calls someone, 'evangelical', it's usually to imply rigid, black-and-white, literalistic, legalistic, even bigoted or fundamentalist. While there may be some truth in both caricatures, they are caricatures, and far from the full picture of the beliefs of either liberals or evangelicals.

2. Concern about some aspects of present-day evangelical life

At the end of page 12 of the Lecture Notes, mention is made of Galli's concern that some present-day evangelical life is a reincarnation of Schleiermacher's definition of Christianity as 'religious experience' (page 3, above) and of Ritschl's definition of it as 'doing - living together in social justice' (page 4). A brief précis of Galli's argument is:

To see Christianity as 'feeling' or 'doing' is to make it human-centred, not God-centred - what we feel and do is more important than who God is and what He has done for us. This, says Galli, is where Barth can help. When Barth realised that Liberalism had not only failed to win people to Christ but that it did not do justice to the New Testament, he rescued the Bible from religious relativism, rediscovered the gospel in all its power and splendour, and put Jesus Christ back at the centre of the Church's preaching.

Galli's concern is about present-day evangelicals who, in their church life and personal life, see Christianity primarily in terms of religious experience - 'feeling God's leading' and 'sensing God's direction' and 'feeling closer to God', rather than reading Scripture to guide their career, their marriage and much more, He is also concerned that some music in church services may be designed less to teach and more to help us 'feel' something 'spiritual', especially when lyrics are repeated over and over.

Seeking to 'find an experience' rather than basing our lives on Scripture was Schleiermacher's error. While faith without works is a caricature, seeking the Kingdom of God in social projects was Ritschl's error. What Barth was reacting against in these two areas is, Galli believes, to be found in some evangelical situations today - looking not for the revelation of God in Scripture, but feelings and works.

Galli closes his book with the following, on pages 145-6:

The point is not to make a sweeping condemnation of evangelicalism, as if it were the epitome of nineteenth-century liberalism. The point is not to look to Barth as our theological savior. The point is to suggest that the theology Barth eventually found bankrupt, and so ardently battled, is a theology we understand and identify with at some level. That we imbibe it unthinkingly is a problem, because as Barth's theology demonstrates, it is an approach that brings with it a host of problems, problems that undermine not only the church's integrity but especially its evangelistic mission.

Yet even Barth acknowledged that religious experience has a place in the Christian faith. So his theology is not so much a rejection of this dynamic aspect of faith, but a theology that can prevent feeling and mere ethics from taking over and sabotaging the church's mission.

APPENDIX TWO TO LECTURE 33 - THE BIBLE UNDER ATTACK - OVERVIEW OF C19 TO C21 BIBLICAL CRITICISM

This overview gives headings only, without detail - follow up aspects that interest you.

1. Victorian onslaught

The C19 witnessed the first great onslaught on the Bible, aided by developments in:

- a. Philosophy: Schleiermacher (1788-1834) - feeling and subjectivism.
- b. Science: New frontiers, new arrogance. Darwin.
- c. Archaeology: New discoveries e.g. Babylonian Flood stories.
- d. Literary criticism: A belief in the evolution of literature.

2. Criticism of the Bible

- a. The New Testament was the first to be attacked:

F.C. Bauer at Tübingen, Germany, followed by D.F. Strauss and later by Harnack:
Gospel records biased as history.

- b. Old Testament study was greatly influenced by:

Julius Wellhausen (O.T. counterpart of Bauer)

Documentary hypothesis- J.E.P.D. Little reliable history in O.T.

- see Appendix One, page 5, for some details

Britain was slow to follow, but in 1859, two significant publications:

Origin of the Species, by Darwin.

Essays & Reviews. Seven Anglicans adopting German critical views of the Bible.

Inspiration of Scripture and eternity of punishment attacked.

Samuel Davidson and S.R. Driver (Oxford) followed Wellhausen.

3. Some buzz-words to be aware of - look them up in encyclopaedia or Internet

Textual criticism {Lower criticism}.

Literary criticism (Higher criticism).

Form criticism.

More added during the twentieth century:

Redaction criticism.

Canonical criticism

Historical criticism.

Source criticism.

The New Hermeneutic.

Contextualization.

4. Evangelical reaction/

4. Evangelical reaction

The evangelical response to all this can be divided into five periods:

- a. The period of hesitation - in the late nineteenth century.
 Many accepted critical presuppositions
 Unsure of their position.
 Down-grade controversy, 1880's on.
 - b. The period of capitulation - in the early twentieth century.
 All major denominations slipped into 'liberalism'.
 Note the strong stand of men like Gresham Machen and Benjamin Warfield in America.
The Fundamentals (1909).
 - c. The period of aspiration - in the mid twentieth century.
 A resurgence of evangelical intellectual vigour.
 Inter Varsity Press and London Bible College.
 Tyndale and Rutherford House for research.
 Lloyd-Jones and the Banner of Truth Trust.
 Gradually evangelicals gained university posts with the aim of meeting the 'modernists' on their own ground.
 - d. The period of flirtation - during the latter half of the twentieth century.
 Slippage. Evangelical scholars begin to lose their firm hold on verbal inerrancy.
 Examples from 'evangelical' textbooks.
 'Liberal' scholars (like James Barr and John Robinson) rejoice at the new 'openness' among evangelical scholars.
 Sharpening the issues in 1970's. FIEC statement on the Bible 'without error'.
 Battles in North America. Southern Baptist Convention.
 International Council for Biblical Inerrancy 1977-87
 - e. The period of confusion - the twenty-first century
 Evangelicals destroying their own house:
 Prosperity gospel
 The role of women
 Same sex relations
 Eternal punishment
 Creation and evolution
 The knowledge of God
 The place of Old Testament Law
 Justification by faith alone
 Exclusivism
 Propitiation
 Ecclesiology - the Emerging Church
5. Watch for subtle distinctions
- a. Infallible but not inerrant.
 - b. Acceptance of minor discrepancies.
 - c. The 'humanity' of Scripture. Compared to the incarnation.
 - d. The doctrine of intention.
 - e. Redaction criticism. Editorial arrangement of gospel records.
 - f. Complementarity. Science and theology are equally valid but different.
 - g. *ipsissima verba* and *ipsissima vox*