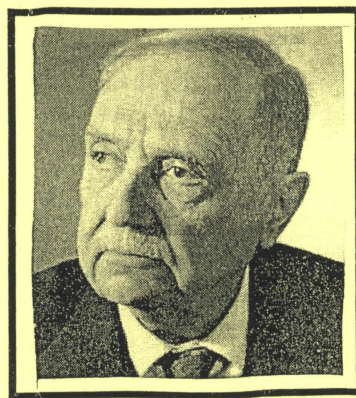
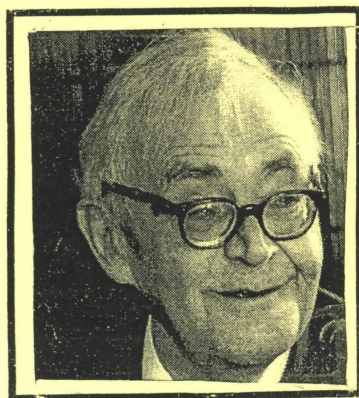
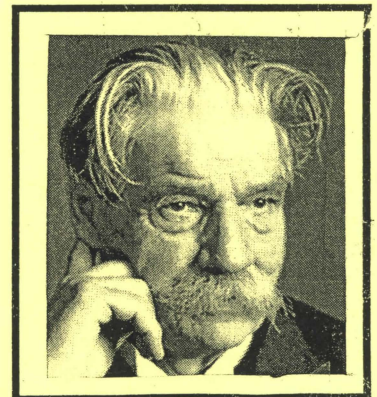
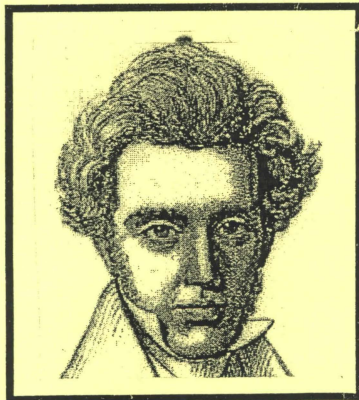
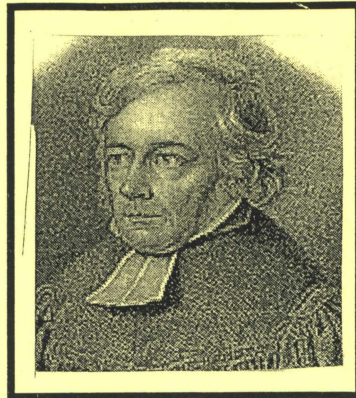
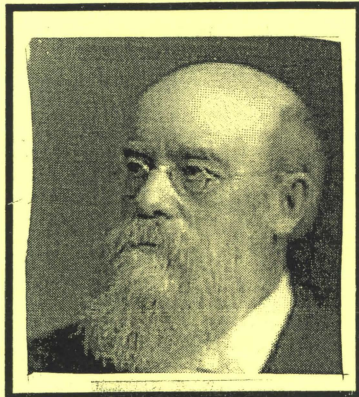
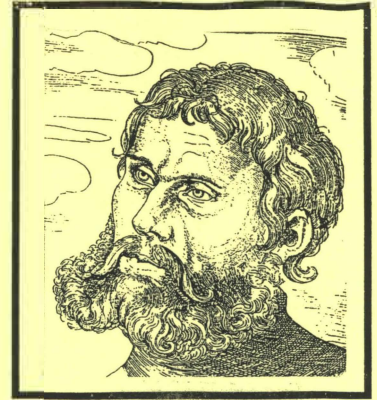
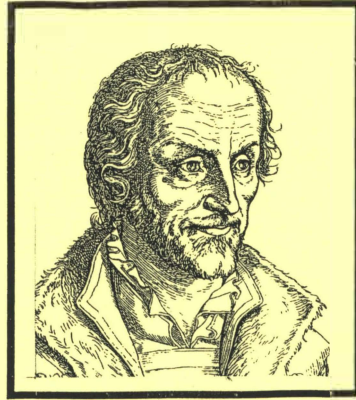
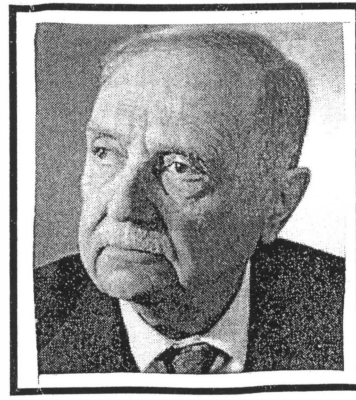
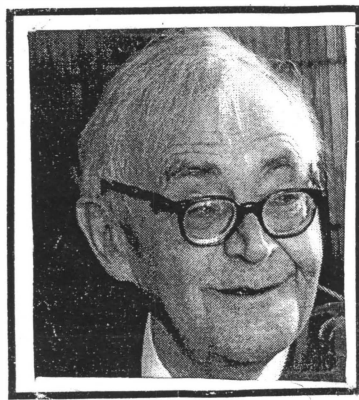
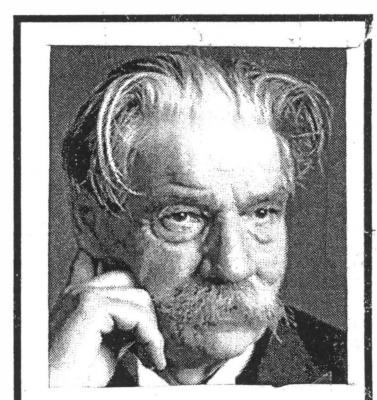
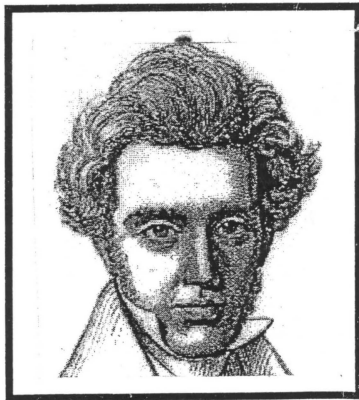
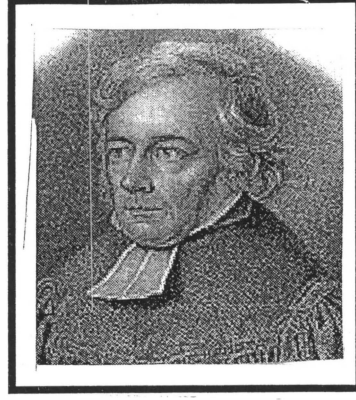
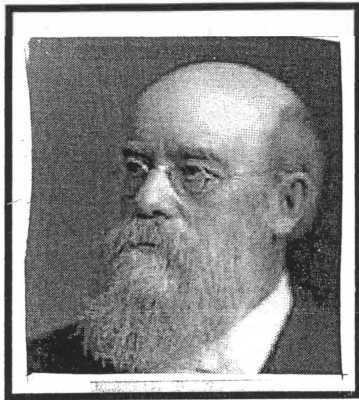
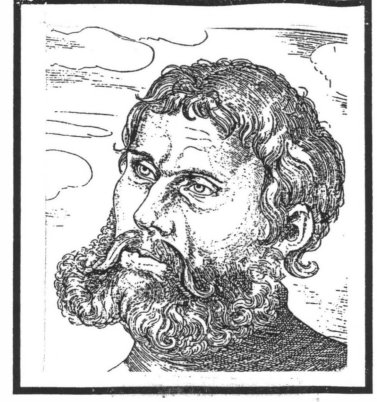
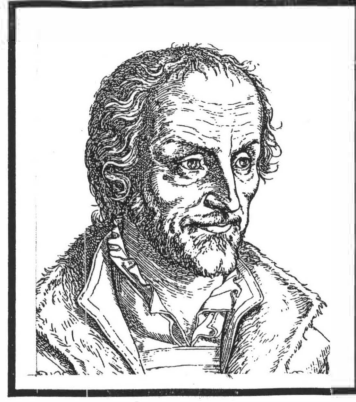


# Current Theological Trends





# Current Theological Trends





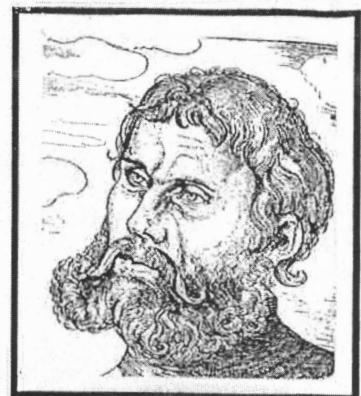
# Current Theological Trends



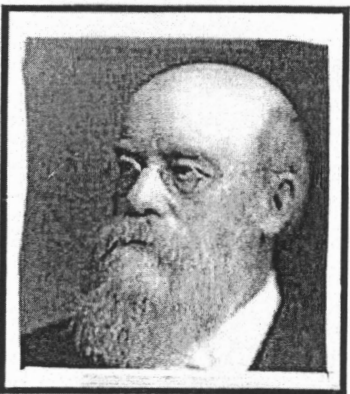
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Phillip Melancthon 1497-1560



Martin Luther 1483-1546



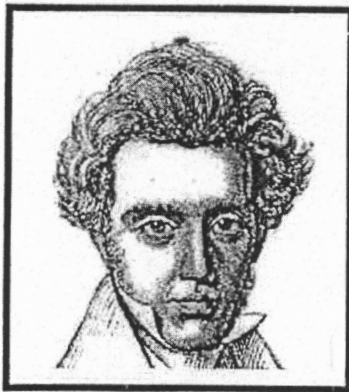
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Friedrich Schleiermacher 1768-1834



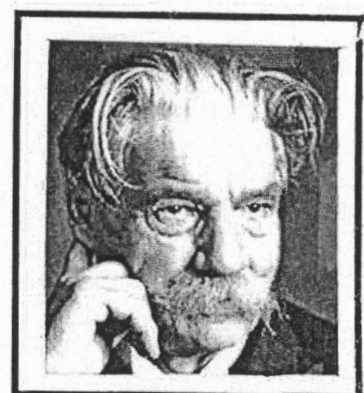
John Calvin 1509-1564



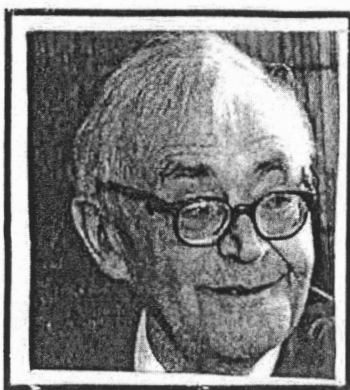
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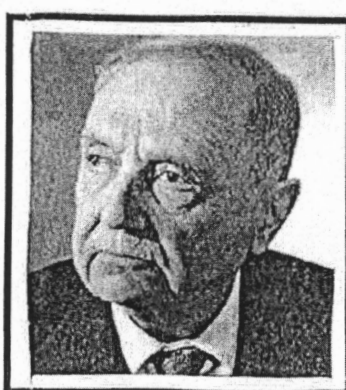
Harry Emerson Fosdick 1878-1969



Albert Schweitzer 1875-1965



Karl Barth 1886-1968



Rudolf Bultmann 1884-1976



Carl F. H. Henry 1913-2003



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## CURRENT THEOLOGICAL TRENDS

### I. Introduction:

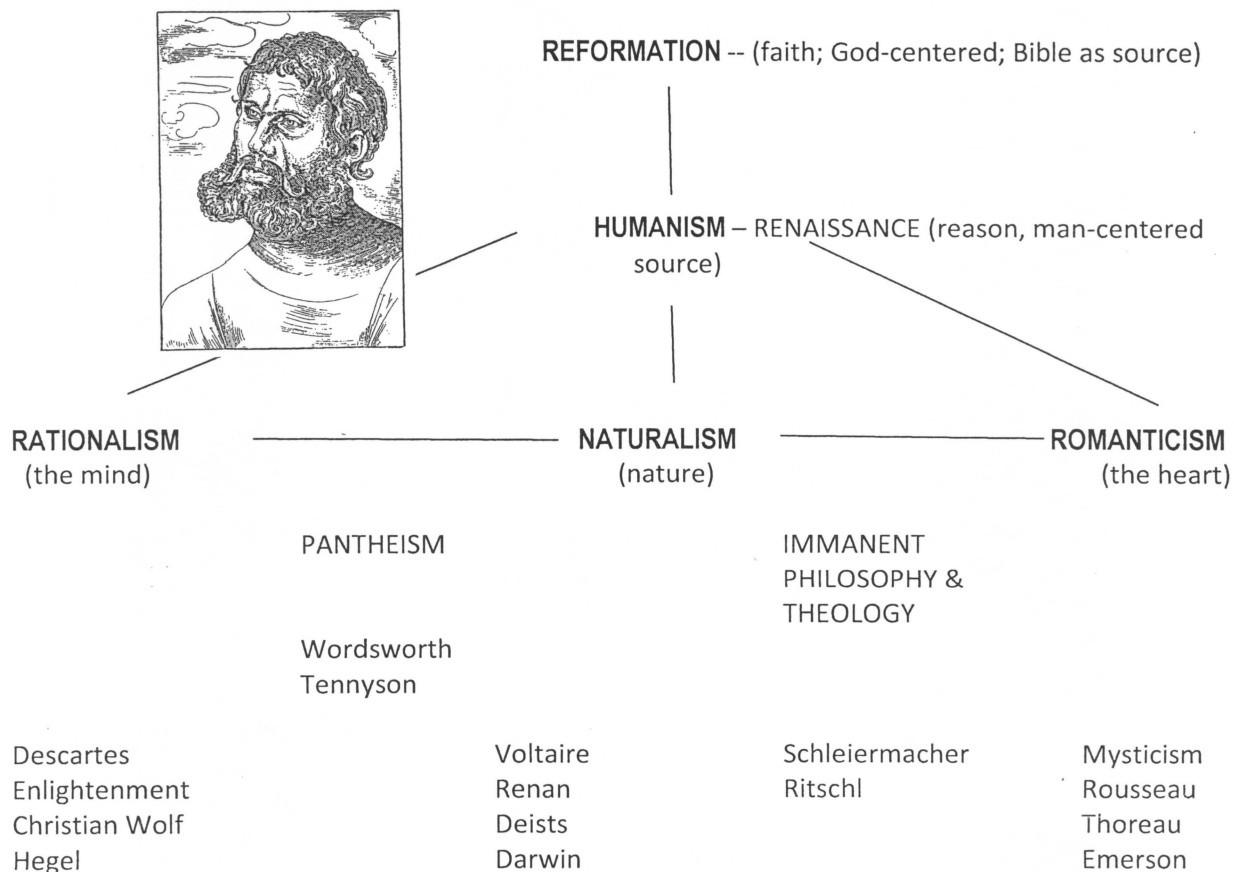
#### 1A. The Development of Theology since the Reformation:

##### 1b. The motivation for the Reformation:

- 1c. The Reformers' recovery of faith:  
The Reformers emphasized faith, were God-centered and rejected reason.
- 2c. The Reformers' rejection of philosophy:  
Luther opposed philosophy because (a) God had revealed Himself, thus man's attempt to reach Him is unnecessary, absurd and sinful; (b) speculation of the human mind concerning God has no reference to the true God and is therefore idolatry.

##### 2b. The movements contrary to the Reformation:

##### 1c. The movements:





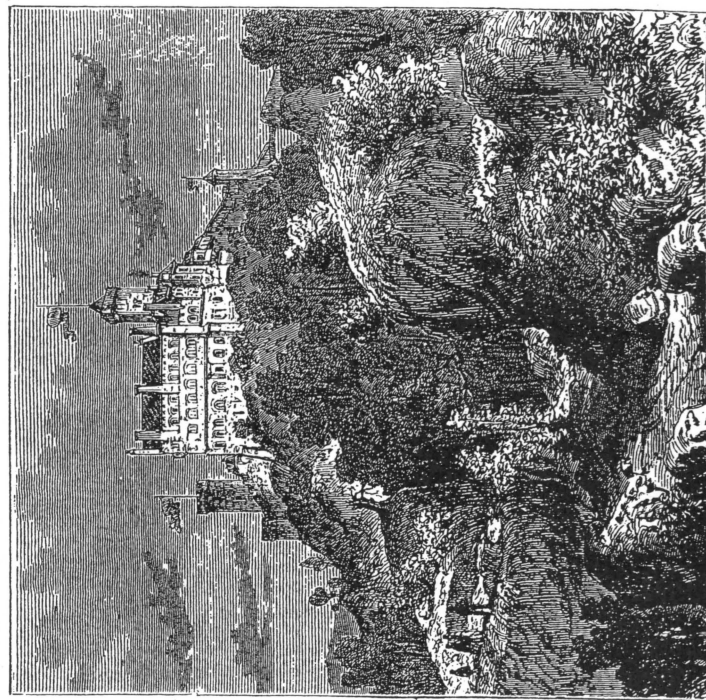
Erasmus of Rotterdam.



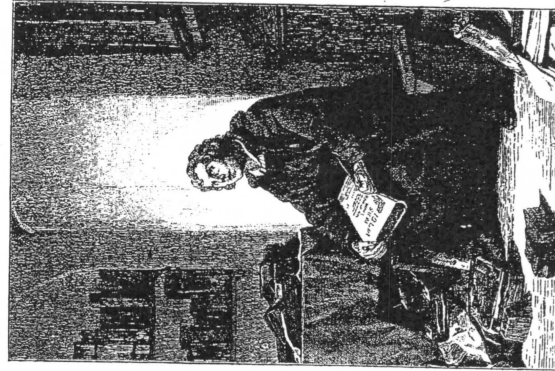
Ulrich Zwingli.



Johann von Reuchlin (1455-1522), German humanist and Defender of Sacred Talmudic Scriptures



THE WARTBURG, THE "PATMOS" OF LUTHER IN 1521.



MARTIN LUTHER IN HIS STUDY, TRANSLATING THE BIBLE.



Martin Luther (1483-1546)



LUTHER AND MELANCTHON TRANSLATING THE BIBLE.

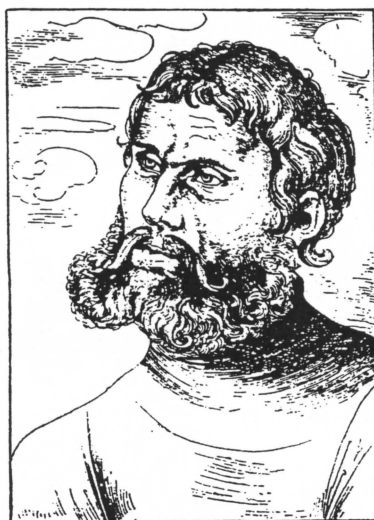
The reformation in theology was possible because there was first a reformation in hermeneutics. In God's providence, Johann Reuchlin secretly learned Hebrew, was able to teach the language to his relative Melancthon, who, in turn, instructed Luther in Hebrew and Greek, thus enabling Luther to translate the Bible and commence the Reformation.





*philippus Melancthon*

Philipp Melancthon. (Dürer.)



Luther als Junfer Jörg. (Cranach.)



Johannes Calvin



Wittenberg im XVI Jahrhundert

“(1) Man is not natively depraved; (2) the end of life is life itself, the good life on earth instead of the beatific life after death; (3) man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth; and (4) the first and essential condition of the good life on earth is the freeing of men’s minds from the bonds of ignorance and superstition, and of their bodies from the arbitrary oppression of the constituted social authorities.” (Becker, *The Heavenly City of the 18<sup>th</sup>-century Philosophers*, 102).

2d. Rationalism and Romanticism:

Both have humanism as a common source, feel that man is sufficient for religious knowledge.

Rationalism: reason is the source for man’s knowledge.

Romanticism: reassertion of personal imagination and sentiment.

2c. The men:



1d. Baruch Spinoza (1632-77)

- 1e. He started biblical criticism by denying the Mosaic authorship of the Pentateuch, miracles.
- 2e. He believed that reason or intelligence was the distinguishing characteristic of man. The highest good is life according to reason.



2d. Immanuel Kant (1724-1804)

- 1e. He mediated between rationalism and empiricism.
- 2e. His book *Critique of Pure Reason* advocated that there is an objective world of reality (noumenal) which gives rise to man’s sensations. But the mind contains certain categories of thought (unity, plurality, totality, causality, etc., 12 in totality) which form the sensations, so that man can never know the true world, the thing-in-itself (*das Ding an sich*).

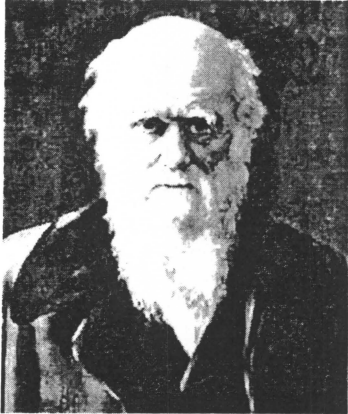


3d. George W. F. Hegel (1770-1831)

- 1e. He was an idealist who “regarded the phenomenal as an embodiment of the pure rationality of the noumenal.” There is a universal mind in which all persons and objects participate. An idealist is one who considers the coherence of one absolute

system as the ground an explanation of everything else.

- 2e. He worked out a system of categories in a three-term dialectic of thesis, antithesis, synthesis. He applied this system to Christianity. He insisted that everything is spirit. God is in the world. In the incarnation, God's Spirit rested in one person. Hegel tried to rescue Christianity from destructive criticism.



4d. Charles Darwin (1809-1882)

- 1e. He published *The Origin of Species* in 1859.
- 2e. He insisted that the world does not need God. Everything can be explained in terms of evolution. His system ultimately leads to agnosticism and atheism. Darwin insisted that God is unknowable, sin is non-existent or unimportant, and he ridiculed supernaturalism. The conversion experience of Darwin on his deathbed is unfortunately apocryphal.

2A. The Distinctiveness of the 19<sup>th</sup> Century:

1b. The theologians of the period:

1c. Friedrich Schleiermacher (1768-1834):

- 1d. His new theology:  
He is called the "Father of Liberalism" because he founded his authority on the soul's experience rather than the Bible.



Before and up to Schleiermacher, theology was traditionally acknowledged to be "thought about God." With Schleiermacher's systematic theology, *The Christian Faith*, published in 1821-22, a new meaning was introduced. Theology became an explanation of the feeling of dependence which a man experiences through religious experience.

2d. His influential themes:

Human life is divided into knowing, doing and feeling. The first two are active, the latter passive and primarily concerned with true piety. How do I know I have true piety? "the consciousness of being absolutely dependent or... of being in relation with God." The piety works itself out in **DOING** as **ETHICS** and **KNOWING** as **DOGMATICS** or doctrines.



Religion developed from fetishism through polytheism to monotheism. Christianity is higher than monotheistic Judaism or Islam. Protestantism is higher than Catholicism because it makes a person's relation to the church depend on his relation to Christ, not vice versa. Christianity, says Schleiermacher, is only the best religion.

2c. Albert Ritschl (1822-1889)

1d. His main themes:

His emphasis was not upon feeling or emotion but on the will. God is not an object of knowledge but of personal consciousness. He denied the possibility of a theoretical knowledge of God. We can only know Him through Christ. This explains his interest in the historical Jesus.

Christianity is a system of ethics and Christian theology is a series of ethical "value-judgments." He laid the foundation of the social gospel. Ritschl was followed by Harnack and Herrmann.

2d. His major doctrines:

1e. His view of God:

God is personal, but Ritschl rejected the wrath and holiness of God. God is only love, only the Father is God. God's love was not affected by man's sin.

2e. His view of Christ:

Christ was revealed in order that men may have their false ideas of the wrath of God removed. Christ came to reveal God's love.

3e. His view of reconciliation:

Reconciliation is not a prerequisite of justification but a consequence. Justification meant forgiveness. Once man is forgiven, God can reconcile man.

3d. His marked influence:

1e. He affected the alteration of historical Christianity into an ethical neo-Protestantism.

2e. His opposition to metaphysics allowed him to view Christ only as an ideal man and the Holy Spirit as an impersonal power.



Albert Ritschl, † am 20. März.

- 3e. He substituted for faith trust in the paternal love of God.
- 4e. He said that the chief purpose of Christianity was the realization of ethics.
- 5e. He produced a counterfeit Christianity, says Professor Erlangen.
- 6e. Because of his agnosticism, he opened the door for further assaults on evangelical Christianity.
- 4d. The modern development of liberal theology after Ritschl: (the historical-religious school)
  - 1e. An attempt to lay special stress on the development of Christianity in light of history.
  - 2e. An attempt to explain the rise of Christianity by an evolutionary process.
  - 3e. The founders were interested in the cultural background of Christianity. Theology was emptied of its content. Some even denied the existence of Christ.

3c. Soren Aaby Kierkegaard (1813-1855)

1d. His troubled life:

Denmark. Lutheran. Early life: His home life was shrouded in guilt because of a father who had cursed God in early life and had to marry the housekeeper (his mother). His father's guilt produced anxiety and melancholy in Kierkegaard at an early age. He was partially crippled, some say hunch-back. Another dominant person in his life was Regina Olsen. He had a deep and tender love but lacked courage to go through with marriage, so broke the engagement. Her later marriage caused more despair and loneliness. He never married. To call him neurotic would be more than kind.

He had studied to be a pastor. His later years were filled with quarrels with the established church. "Flee the parsons." On his deathbed, he declined to receive communion "from the King's official," though he was his oldest friend. He died at the age of 42. He was converted in 1848. There was a change in his writings, less attacks.

2d. His monumental, major works:



*Fear and Trembling* (1843); *The Concept of Bread* (1844); *Philosophical Fragments* (1844); *Concluding Unscientific Postscript* (1846). *The Journals of Søren Kierkegaard*, ed. By Alexander Dru (1958). He wrote 40 volumes; he is harder to understand his interpreters than to understand him.



3d. His outspoken criticism:

1e. Of the church:

He made it hard to understand Christianity but easy to become a Christian. No interest in the individual, lulled to sleep, no sinfulness.

2e. Of Hegel:

1f. He ridicules Hegel's unreality, abstraction. Hegel's system is like trying to travel through Denmark with a map of Europe where Denmark is the size of a pinpoint.

2f. He rejects Hegel's inhumanity Hegel makes men a race of animals gifted with reason.

4d. His principal idea: How does one become a Christian?

1e. How does one exist as a person?

2e. What does it really mean to be a Christian?

You take a leap of faith, do the irrational, absurd. God is the Absolute, cannot be proved. Man's relationship to God is faithful obedience rather than thought. Man is lost, despaired, takes the leap.

Life has three stages:

1 Aesthetic—the art of living for pleasure.

2 Ethical—we live for duty (includes moralistic religion)

3 Religious

Complete separation and guilt

Total dependence

**Dialecticism** is an analysis of something by stating the opposite. The basic thesis of dialecticism is that existence is prior to essence. My problem is prior to any theory about the world or reality.



**Existentialism:** there are three ideas common to existentialism.

- 1 Individualism—denies objectivity in favor of subjectivity.
- 2 Hostility to the outside world.
- 3 Pessimism—life is constantly a crisis.

5d. His main doctrines:



- 1e. Bible: The Bible is totally inspired. Revelation is an encounter. No natural revelation is possible. Obedience to the Bible is necessary.
- 2e. God: He's a judge, He's sovereign. His holiness brings fear and terror, concepts which are the opposite side of the coin of which God is love.
- 3e. Christ: He has the orthodox view of Christ, but Christ's deity is proven by faith alone. History is unimportant. The greater the absurdity the greater the faith which it elicits.
- 4e. Man: Guilty, sinful, a fallen being. Adam is a story about what happens to the rest of us.
- 5e. Faith: Faith is a paradox. Belief is in inverse proportion to the evidence. The less evidence, the better. What counts is not **WHAT** you know but **HOW** you react. The end-product is not more factual knowledge but an enlarged understanding of oneself and human experience.

6d. His important contributions:

- 1e. Emancipation of Christ from the Hegelian synthesis.
- 2e. The renewed emphasis on personal, vital, sacrificial Christian living.
- 3e. His rejection of the cuddling of the state church.

7d. His glaring problems:

- 1e. He lacked the joy of salvation.
- 2e. He neglected the truth of adoption into the family of God and resting in Christ.
- 3e. He was indifferent to objective facts.

- 4e. He denied the reasonableness of faith.  
He made any apologetic impossible. The biblical writers, however, summon men to faith on good grounds: Christ's works and His resurrection.
- 5e. He left no checks or tests for inward passion.  
No objective knowledge of God, but subjective knowledge of the human condition.

Kierkegaard described his work once as a corrective, "Just a bit of cinnamon." As a corrective it may be pleasant, but you cannot live forever on a diet of it.

2b. The theology at the close of this period in America

1c. The theology of the Social Gospel

1d. The representatives of the Social Gospel:

- 1e. Washington Gladden (1836-1918)  
Wrote "O Master Let Me Walk With Thee"
- 1f. Congregationalist pastor of Springfield, MA and Columbus, OH.
- 2f. Deplored the competitive spirit of capitalism
- 3f. Saw the need in industry for the "power of Christian love." Through it and moral persuasion a more ideal order was to be achieved.



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Marytón.

W. GLADDEN, 1880

H. P. SMITH, 1874

1. O Master, let me walk with Thee In low-ly paths of serv-ice free;  
2. Help me the slow of heart to move By some clear, winning word of love;  
3. Teach me Thy pa-tience; still with Thee In clo-ser, dear-er com-pa-ny,  
4. In hope that sends a shin-ing ray Far down the future's broad'ning way,

Tell me Thy se-cret, help me bear The strain of toil, the fret of care.  
Teach me the wayward feet to stay, And guide them in the home-ward way.  
In work that keeps faith sweet and strong, In trust that triumphs o-ver wrong,  
In peace that on-ly Thou canst give; With Thee, O Mas-ter, let me live.

O Master, let me walk with Thee,  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.

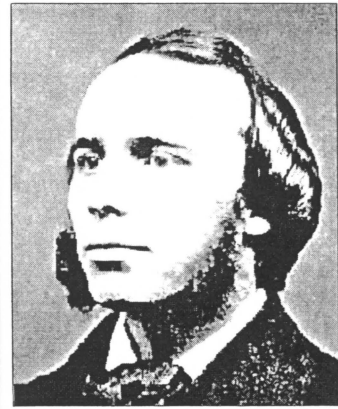
Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

O Master, let me walk with Thee,  
Before the taunting Pharisee;  
Help me to bear the sting of spite,  
The hate of men who hide Thy light.

The sore distrust of souls sincere  
Who cannot read Thy judgments clear,  
The dullness of the multitude,  
Who dimly guess that Thou art good.

Teach me Thy patience; still with Thee  
In closer, dearer, company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way,  
In peace that only Thou canst give,  
With Thee, O Master, let me live.



Washington Gladden (1836-1918)

## 2e. Walter Rauschenbusch (1861-1918)

### 1f. Sketch of his life.

#### 1g. His life:

**Born:** October 4, 1861, in Rochester, N.Y. His father had been a German Lutheran who came to America in 1846 as a missionary, became convinced of Baptist doctrine, and in 1858 joined the faculty of the German Department of Rochester Theological Seminary. Walter Rauschenbusch was brought up in a conservative evangelical (pietistic) German home.

**1865-1869:** he lived in Germany and began his formal education there.

**1869-1879:** he lived in Rochester, N. Y.

**1879:** conversion experience and baptism.

**1879-1883:** University training in Germany (Gymnasium at Gutersloh and the University of Berlin).

**1883:** he finished his final year of college work at the University of Rochester and also began his studies at Rochester Theological Seminary.

**1886:** Seminary graduation: he volunteered for foreign mission service but was rejected because of his questionable views regarding the Old Testament.

**1886-1897:** Pastor of the Second German Baptist Church, NYC, located in a slum area known as "Hell's Kitchen." It was here that he first developed his social awareness. He says: "I saw how men toiled all their life long, hard toilsome lives and at the end had almost nothing to show for it; how strong men begged for work and could not get it in hard times; how little children died--oh, the children funerals! They gripped my heart--that was one of the things I went away thinking about--Why did





the children have to die?" (quoted by Donovan E. Smucker in "The Rauschenbusch Story," Foundation II (January, 1959), p. 10).

- 1889-1891: He helped edit For the Right, a paper devoted to helping the city's working people; written from the perspective of Christian socialism. He and a few other pastors also organized a cell group which met each summer called the "Brotherhood of the Kingdom."
- 1891: he took a leave of absence from his pastorate to pursue New Testament studies at the University of Berlin.
- 1897: he became Professor of N. T. studies in the German Dept. of Rochester Theo. Seminary (the position his father had previously held.)
- 1902-1918: he was professor of Church History in the English division of Rochester Theo. Seminary.
- Died: July 25, 1918 in Rochester, New York, of cancer.

2g. His Writings:

Early 1890's: The Righteousness of the Kingdom

\*1907: Christianity and the Social Crisis

1910: For God and the People: Prayers of the Social Awakening

\*1912: Christianizing the Social Order; 1912: Unto Me

1914: Dare We Be Christians?

1916: The Social Principles of Jesus

\*1917: A Theology for the Social Gospel

2f. His scheme in A Theology for the Social Gospel:

Chapters 1 - 3: Introductory Material

Chapters 4 - 7: The Sin question (Consciousness of sin, fall of man, nature of sin, transmission of sin)

Chapters 8 - 9: Evil (the super-personal forces of evil, the kingdom of evil)

Chapters 10-12: Salvation (personal salvation, super-personal forces and salvation, the church and salvation)

Chapters 13-14: The Kingdom of God

Chapter 15: Theology Proper (the nature of God)

Chapter 16: Bibliology and Pneumatology (the Holy Spirit revelation, inspiration, and prophecy)

Chapter 17: Ecclesiology (baptism and the Lord's Supper)

Chapter 18: Eschatology

Chapter 19: The Atonement (the death of Christ)

Christianizing the  
Social Order



Rauschenbusch, Walter

2A. The Distinctiveness of the 19th Century:

2b. The theology at the close of this period in America.

1c. The theology of the Social Gospel.

2d. The representatives of the Social Gospel:

2e. Walter Rauschenbusch (1861-1918)

3f. System of theology:

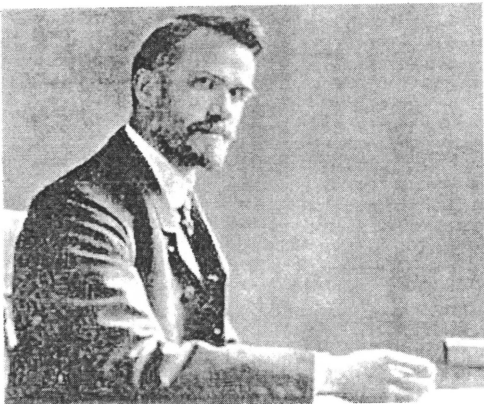
Rauschenbusch's Claim: "The social gospel is the old message of salvation, but enlarged and intensified." (p.5.) "In these introductory chapters my aim is to win the benevolent and serious attention of conservative readers for the discussions that are to follow. . . Let us add the important fact that the social gospel imports into theology nothing that is new or alien." (p. 23.) Is Rauschenbusch correct?

1g. Theology Proper:

Regarding God, Rauschenbusch rejects the idea of a transcendent God, and seems to closely identify Him with humanity. "The old conception that God dwells on high and is distinct from our human life was the natural basis for autocratic and arbitrary ideas about him. On the other hand the religious belief that he is immanent in humanity is the natural basis for democratic ideas about him." (pp. 178,179). "God is the common basis for all our life. Our human personalities may seem distinct, but their roots run down into the eternal life of God." (p. 86).

2g. Bibliology:

Because of the Holy Spirit's close association with Bibliology, Rauschenbusch discusses Pneumatology in this section. His discussion is brief, the Holy Spirit appears to be only an influence upon men, and is important only as it touches upon the idea of the solidarity of men. Regarding the doctrine of the Holy Spirit, he says it "does not seem to belong to the field especially cultivated by the social gospel." (p. 188). Pentecost is unique because "the Holy Spirit had become the common property of a group." (p. 189). Regarding inspiration, Rauschenbusch accepts the "findings" of modern higher criticism, rejects infallibility (p. 192), and holds that inspiration is taking place today. "To be conscious of the divine light, to listen to the inner voice, to read the inspired words of the Bible with an answering glow of fire, is part of the consciousness of God to which we are entitled. There are many degrees of clarity and power in this living inspiration, and heavy admixtures of human error, passion and false sentiment, but the same is true of the experience of regeneration and sanctification." (p. 193).



2A. The Distinctiveness of the 19th Century.

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3g. Angelology:

Rauschenbusch rejects the traditional idea of angels--good and bad. He does, however, have a doctrine of super-personal forces. "Today the belief in a satanic kingdom exists only where religious and theological tradition keeps it alive. . .we can no longer realize the Kingdom of Evil as a demonic kingdom." ( p. 86). The kingdom of evil, rather, is all of the wicked forces of men in society--"The laws, institutions, doctrines, literature, art, and manners which these ruling classes have secreted have been social means of infection which have bred new evils for generations." (p. 81).

4g. Anthropology:

Biblical Fall of Man is rejected ("The story now embodied in Genesis iii was part of the Jahvist narrative, a document of Ephraimitic origin dating back to the ninth century B.C."-p. 39). Sin is selfishness("the element of selfishness emerges as the character of sin matures. in the higher forms of sin it assumes the aspect of a conflict between the selfish Ego and the common good of humanity; or, expressing it in religious terms, it becomes a conflict between self and God." (pp. 46,47).

5g. Soteriology:

"If sin is selfishness, salvation must be change which turns a man from self to God and humanity. His sinfulness consisted in a selfish attitude, in which he was at the center of the universe and God and all his fellow men were means to serve his pleasures, increase his wealth, and set off his egotisms. Complete salvation, therefore, would consist in an attitude of love in which he would freely coordinate his life with the life of his fellows in obedience to the loving impulses of the spirit of God, thus taking his part in a divine organism of mutual service." (pp. 97,98).

Regarding the Atonement: "The fundamental terms and ideas--'satisfaction,' 'substitution,' 'imputation,' 'merit'--are post-biblical ideas, and are alien from the spirit of the gospel." (p. 243). How did Christ bear our sins? He bore "the weight of the public sins of organized society, and they in turn are causally connected with all private sins." (p. 247). What sins did Christ bear? Religious bigotry, graft and political power, the corruption of justice, the mob spirit and mob action, militarism, and class contempt (See: pp. 248-259).

The Distinctiveness of the 19th Century.

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6g. Ecclesiology:

The Church is good when it performs the work of Christ-- otherwise it is useless. Baptism: "it was not a ritual act of individual salvation, but an act of dedication to a religious and social movement." (pp. 197, 198). The Lord's Supper: "In the Lord's Supper we re-affirm our supreme allegiance to our Lord who taught us to know God as our common father and to realize that all men are our brethren." (p. 206).

7g. Eschatology:

Rauschenbusch is anti-premillennial (See: pp. 86,87) even though he admits that millennialism was a Biblical concept (pp. 210-213). He uses the millennial idea as a possibility which could be achieved by human effort ("Our chief interest in any millennium is the desire for a social order in which the worth and freedom of every last human being will be honoured and protected; in which the brotherhood of man will be expressed in the common possession of the economic resources of society and in which the spiritual good of humanity will be set high above the private profit interests of all materialistic groups. We hope for such an order for humanity as we hope for heaven for ourselves." (p. 224). Regarding the future life: Reincarnation--"It teaches that we live in a succession of lives, each of them adapted to the spiritual attainments of the individual and disciplinary in its effect; through them we can gradually exhaust the possibilities of human life and rise to spiritual levels above man." (p. 230). See also: (p. 233).

4f. Summary of his contribution:

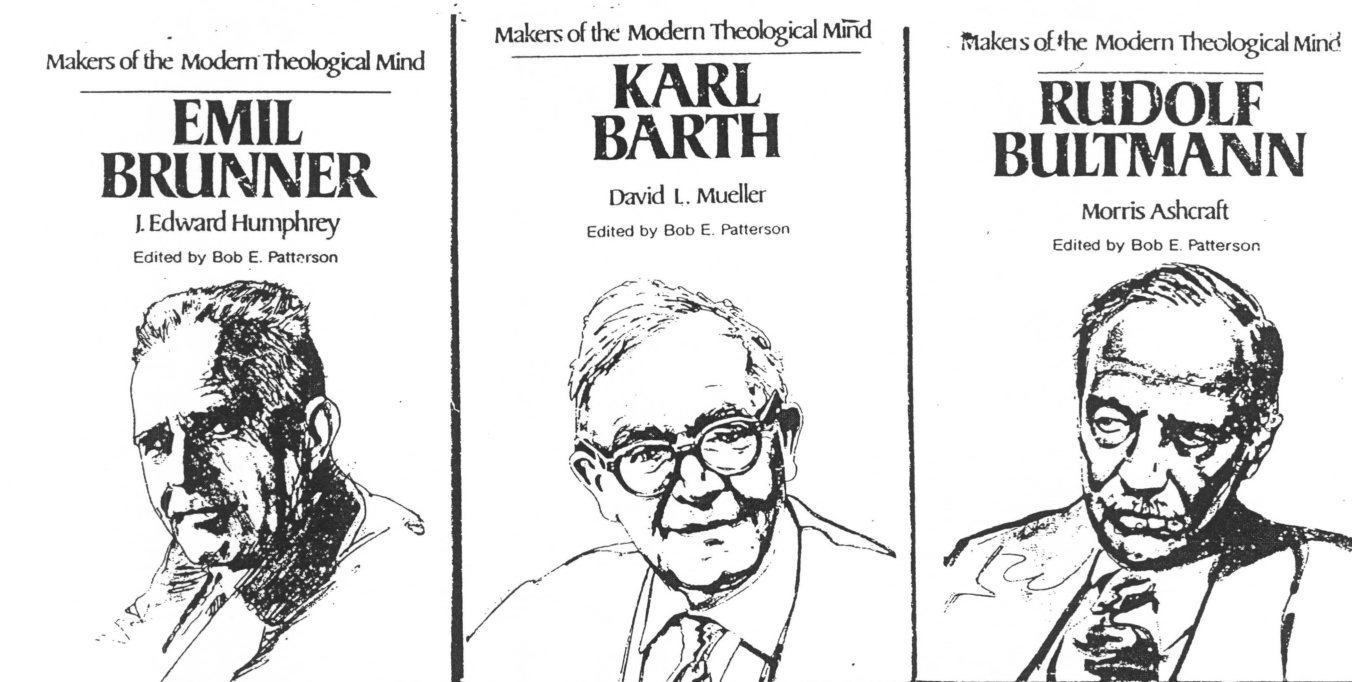
Walter Rauschenbusch, while brought up in the evangelical and conservative tradition, broke with that tradition in taking the doctrines which the Bible and orthodox Christianity view as individualistic and making them collective; God is collective, sin is collective, the benefit of the death of Christ is collective, etc. In so doing, he has not only expanded the old doctrines, but has destroyed them. The central theme of his theology is the Kingdom of God by which he means the perfect society; all other doctrines converge here.



2d. The rejection of the social gospel

1e. Big business tried to drive it from the churches as a mortal foe.

2e. Evangelistic churches opposed it because of its emphasis on the salvation of society.



3A. The Directions of Theology in the 20<sup>th</sup> Century:

1b. Crisis Theology:

1c. Introduction:

1d. Descriptions of the system:

1e. Neoorthodoxy: claims to be new but orthodox

2e. Crisis Theology or theology of crisis:



Applied to the system by its founders because of the crisis in which the system was born.  
Now: Barthian emphasis on God meeting you.

- 3e. Existentialism:  
Being, existence. I am the source of all things. My experience alone counts.
- 4e. Barthianism:  
Because Barth first led the movement.
- 5e. Dialecticism:  
Two things held in tension.

2d. Definition of the system:

It is a reactionary movement beginning early in the 20<sup>th</sup> century against the optimistic view of man which the liberal had taken. It is characterized by an emphasis on the subjective experience as the criterion for man. It builds on liberalism's view of the Bible.

3d. Design for studying Crisis Theology:

- 1e. It is valuable to study any other view of theology. It loosens up the mind.
- 2e. It lets us see where we are in the field of theology.
- 3e. It is valuable for self-criticism.
- 4e. It is valuable and necessary to know the enemy.

4d. Don'ts in studying Crisis Theology:

- 1e. Don't try to prove everything either true or false through your mold.
- 2e. Don't fail to look for the system as a whole.
- 3e. Don't despair of the details and differences of the men.
- 4e. Don't think that all Barthians follow Barth.

2c. Backgrounds for Crisis Theology:

- 1d. Denial of objective knowledge:  
Brunner said: "Absolute objectivity is absolute nonsense." Kant

- 2d. Emphasis on the subjective:  
Schleiermacher, thus Kierkegaard.  
Nonrational experience is used as support for religion. This opens the door to existentialism. How one really feels about something may determine for him in a given situation, in a given moment of existence, what he really believes his course of action ought to be.



*S. Kierkegaard*

- 3d. Rejection of propositional theology:  
Particularly in ethical application of theology, moralisms are highly suspect.
- 4d. Influence of evolutionary thought: Darwin
- 5d. Reliance on the higher-critical views of Scripture:  
The old Graf-Wellhausen structures still permeated almost every seminary and scholarly journal.
- 6d. Recognition of the sinfulness of man:  
Freud and Kierkegaard have assured us that a man's heart is exceedingly and subtly wicked. Even secular disciplines recognize this, and yet there is the belief in evolution in some sense. This dichotomy has not been solved, nor has just as radical a way of salvation been accepted.



EMIL BRUNNER 360



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KARL BARTH 264

c. The Theology of Neoorthodoxy:

1d. Points of emphasis:

- 1e. Barth: sovereignty of God of the Word.
- 2e. Brunner: grace
- 3e. Niebuhr: society
- 4e. Bultmann: demythologizing

2d. Survey of doctrines:

- 1e. Theology proper: Ganz anders—"wholly other."

Very strong. His existence need not be proved. The emphasis is on His character which is learned from Himself. Revelation is a revelation of a person, not facts about Him. "God is wholly subject, never object." Revelation is especially and climactically is Christ. The impassable gulf has been bridged by Him. Attributes of God: perfections of God's being—not characteristics found in God which man possesses. He IS these things.

2e Christ:

He is the revealer of God, the point at which God breaks through history. He is everything. Christ, not Jesus of Nazareth, is the revelation. His significance is in the cross: it reveals all things in the world and shows that they are vain and doomed. Revelation from birth to A.D. 30.

3e. Anthropology:

- 1f. Man: finite, dependent upon God, far from God.

- 2f. Sin: Niebuhr “sensuality and pride”  
When man sins in a sensual way-link w/animals.  
When man sins in pride-link w/God.  
Brunner: it is selfishness, putting man at center.  
Very strong view of sin.
- 3f. Depravity: Niebuhr denies it.  
Barth: great gulf between God and man, only  
God bridges the gap.  
Not total depravity since man must respond to  
revelation.
- 4e. Soteriology:
  - 1f. The cross: the place of revelation and not  
expiation.
  - 2f. Faith: Inward appropriation of the atonement.
  - 3f. Virgin birth: some accept it (Barth), some reject  
it.
  - 4f. Resurrection: Faith in it is more important than  
the fact.
  - 5f. Election: In Christ we see God’s “yes” for us.  
The whole world is elect. Not a pre-temporal  
choice. We are in Christ only when He is  
revealed to us.
  - 6f. Universalism: The whole world has been elect in  
Christ. The Christian knows this, the non-  
Christian doesn’t. I must let him know that he is  
in Christ.
- 5e. Eschatology:
  - 1f. Take the second coming seriously but not  
literally, beyond history.
  - 2f. Resurrection: no necessity, immortality of the  
soul.
  - 3f. Hell is not real because God’s word is a word of  
challenge, not of doctrine.
- 6e. Bibliology:
  - 1f. Analogy from Christ: Two natures in Christ; it  
is also this way in the Bible.
  - 2f. Categories of the Word:
    - 1g. Revealed Word—events, climaxing in  
Christ. It has happened—does not  
happen now.
    - 2g. Preached Word—event, can happen  
today. When the revealed Word touches  
me through the preached Word, then it  
is the Word of God.

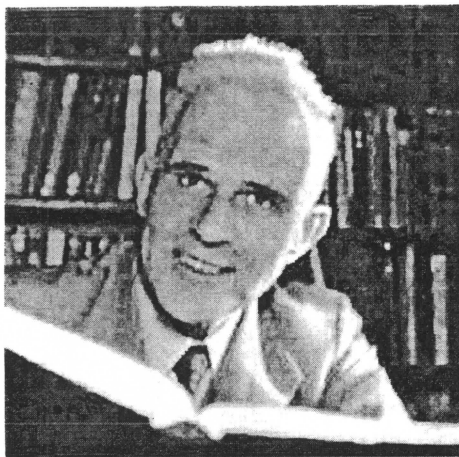


- 3g. Written Word—accuses orthodoxy of a dictation view (Barth). The Bible is a pointer to revelation but not revelation per se. “All Scripture is divinely spiritual, it is saturated with God’s Spirit” 2 Tim 3:16

7e. History:

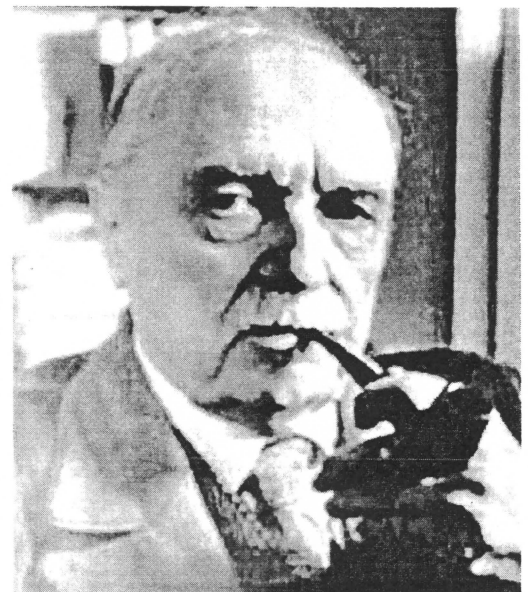
- 1f. Historie—historiographical, plane of sight, e.g., World Wars.  
2f. Geschichte—unhistoriographical, plane of faith, e.g. creation, fall, salvation; the kernel of all history, primal history.

An attempt to compromise between liberal and orthodox positions.



**EMIL BRUNNER**

Der Ordinarius für systematische Theologie in Zürich



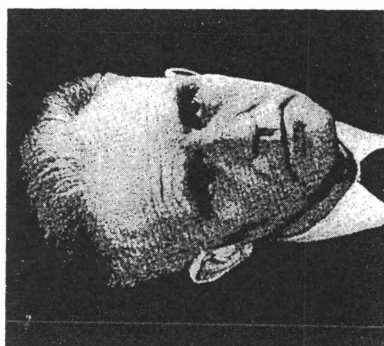
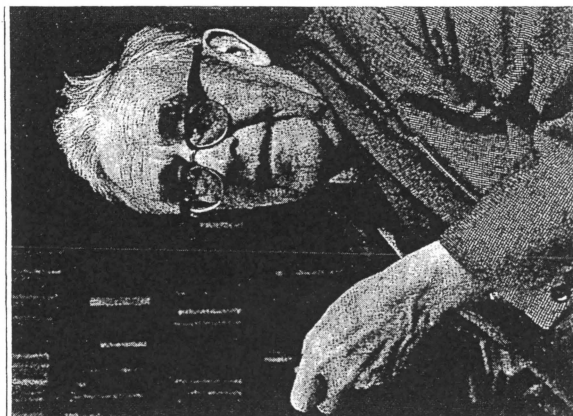
# Neoorthodoxy: Its Representatives and Renegades



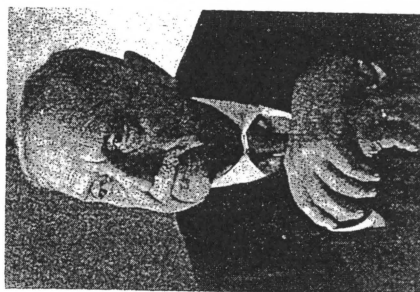
KARL BARTH

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Karl Barth  
1886-1968



EMIL BRUNNER

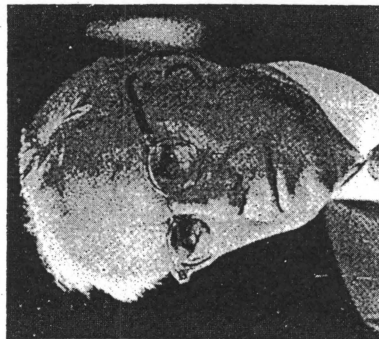


Rudolf Bultmann (1884-1976)

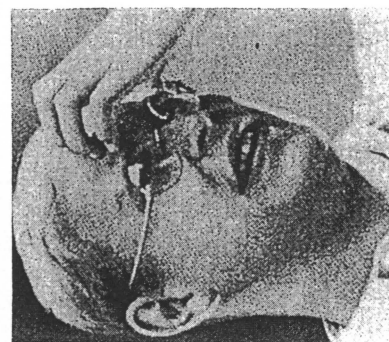


ALBERT SCHWEITZER

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PAUL TILlich



### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

##### 1d. In Europe

##### 1e. Karl Barth:

##### 1f. Barth's development:

##### 1g. THE FORMATIVE YEARS.

##### 3h. His education:



1i. Harnack at Berlin--intricate history, cultur

2i. Wilhelm Herrmann at Marburg--Bible story is not revelation, conscience.

3i. Schleiermacher--feeling, revelation is inter

4i. Kierkegaard--repudiated him later but early influence.

5i. Calvin.

6i. Luther.

4h. His pastorates: From 1909-1911 Barth was apprentice pastor of the Swiss German Reformed Parish of Geneva. From 1911-1921 he was a pastor of the small village church in Safenwil. Wrote ROMANS there.

5h. Contribution of the Period: Barth emerged with liberal thinking but deep within him still remained the roots of his father's conservative reformed theology. As liberal theology failed to meet the demands and issues of real life, this tension was to emerge into a personal struggle.

2g. THE PERIOD OF PROTEST--from bankrupt liberalism to a rediscovered Bible.

1h. Römerbrief (The Epistle to the Romans), the first edition in 1918 was a protest against liberalism, but the second edition in 1921 offered a new alternative--NEOORTHODOXY. The crisis theology is born and liberal theology is badly shaken.

2h. Barth accepts the post of Prof. of dogmatics at Göttingen (1921-25). Paper published, Zwischen den Zeiten, 1922. Barth, Gogarten, Thurneysen, Merz, Brunner, Bultmann contribute. Held together till 1933. Prof. of Dogmatics at Münster (1925-30). A detailed study of theology began to reveal problems in Barth's use of existential philosophy as a basis for theology. Studies of Calvin, Bonn:1930-



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2g. THE PERIOD OF PROTEST:

3h. Prolegomena to Church Dogmatics, 1927. C.D. I in 1932 repudiates existentialism which finds the point of departure for theology in anthropology. Anselm, 1932. Barth's theology becomes completely Christocentric. Period of breaking with-

1i. Philosophic existentialism.

2i. Gogarten over state (1932).

3i. Brunner over natural revelation (1934).

4i. Bultmann over demythologizing; Hitler thus expelled in 1934. Returned to Basel.

4h. In maturity he wrote, taught, preached in jail. Retired '61-'68.

2f. Barth's doctrines:

1g. His theme, theology, drive:

To proclaim, to plumb, and to protect the mystery of God's Word in Jesus Christ.

--the mystery of God takes the form of the Trinity.

--the content of mystery is defined in terms of love and freedom.

--the method of achieving mystery: in Jesus Christ. His systematic theology is really CHRISTOLOGY.

His theology is an attempt to work out in a systematic way his new insight of immediate confrontation by God and truth by illumination.

2g. Doctrine of Scripture:

1h. He found God in Scripture. The Bible is to be taken seriously as the path toward achieving trust in God.

2h. He first thought God could speak through any book, e.g. Das Kapital. He came to hold that God, however, chooses only to speak in the Bible in a special way. It is the best help but not the only help to revelation.

3h. The Bible is a collection of witnesses to the Word. The Bible is not revelation but ordinary human words pointing to Christ.



### 3A. The Directions of Theology in the 20th Century.

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#### 2f. Barth's doctrines:

#### 2g. Doctrine of Scriptures:

4h. The forms of the Word are: incarnation, Scripture, proclamation.

#### 3g. Doctrine of Natural Revelation.

(his viewpoint is hammered out in debate with Brunner).

#### 1h. Exclusion of reason; natural revelation.

Reason plays no part in either methodology or basis for theology. Scripture is the sole source of all knowledge of God. Natural revelation is a hoax. Brunner: believed in natural theology. Barth wrote booklet: NEIN!

#### 2h. Exclusion of natural revelation:

Man has completely lost the image of God, his knowledge, righteousness, holiness. The Scripture alone gives knowledge of God. Natural revelation is a step away from God, sets wrong standards. (Brunner held that God is also revealed in the physical world and conscience).

No point of contact between the believer and unbeliever, Apologetics are useless. We can only preach the gospel. Neither regenerate nor unregenerate can validly use apologetics. Biblical passages such as Rom. 1, Ps. 19 that point to nature; Rom 1 is man in unfallen state (but rest of bk. deals with grace Acts 14, 17 are only Paul's speeches; he sets forth truth in I Cor. where he says he will now no longer know anything but the preaching of the cross divine foolishness. Paul found by experience rational methods didn't work.

The Psalms speak of God in nature, only because special revelation tells us God made nature. If I didn't know God made them, then I would not see God in them. Nature is like the bread and wine in the communion--a symbol.

#### 3h. The emphasis of Christonomism (Christ alone)

His view is often called a Christonomism. The reason for this, for Barth, is to preserve the grace of God. No human help. Grace comes only through Christ. No common grace. The grace of salvation is the grace of knowing you have been saved.

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

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##### 1e. Karl Barth:

##### 2f. Barth's doctrines:

#### 4g. Doctrine of God.

##### 1h. The knowledge of God

1i. Its existential beginning: true crisis of human experience is sin. Man must recognize he is a sinner under condemnation by God. The Gospel presents itself in Jesus Christ. Man must choose. Holy Spirit creates response in me. Faith is entirely the work of God.

2i. The necessity of beginning in this way; sin makes the direct path to God an impossibility. Total depravity is taken seriously and applied to religious epistemology. God is wholly other and inconceivable. "God is in heaven, we are on earth." No human reason can bridge this gap. This cuts the ground from under liberals.

3i. It is experiential knowledge: God breaks through to us. A paradox. Cannot be explained or induced by us. God is sovereign. Man can only point to God (hinweisen), approximate Him. God created de novo knowledge in us. All human language only points us to him. In encounter we receive personal knowledge but real knowledge is not PROPOSITIONAL.

2h. The trinity: Wants to preserve the deity of Christ and avoid tritheism.

1i. The charge: not persons but modes and 2nd and 3rd modes are produced by and from the first mode, thus Arian and Sabellian.

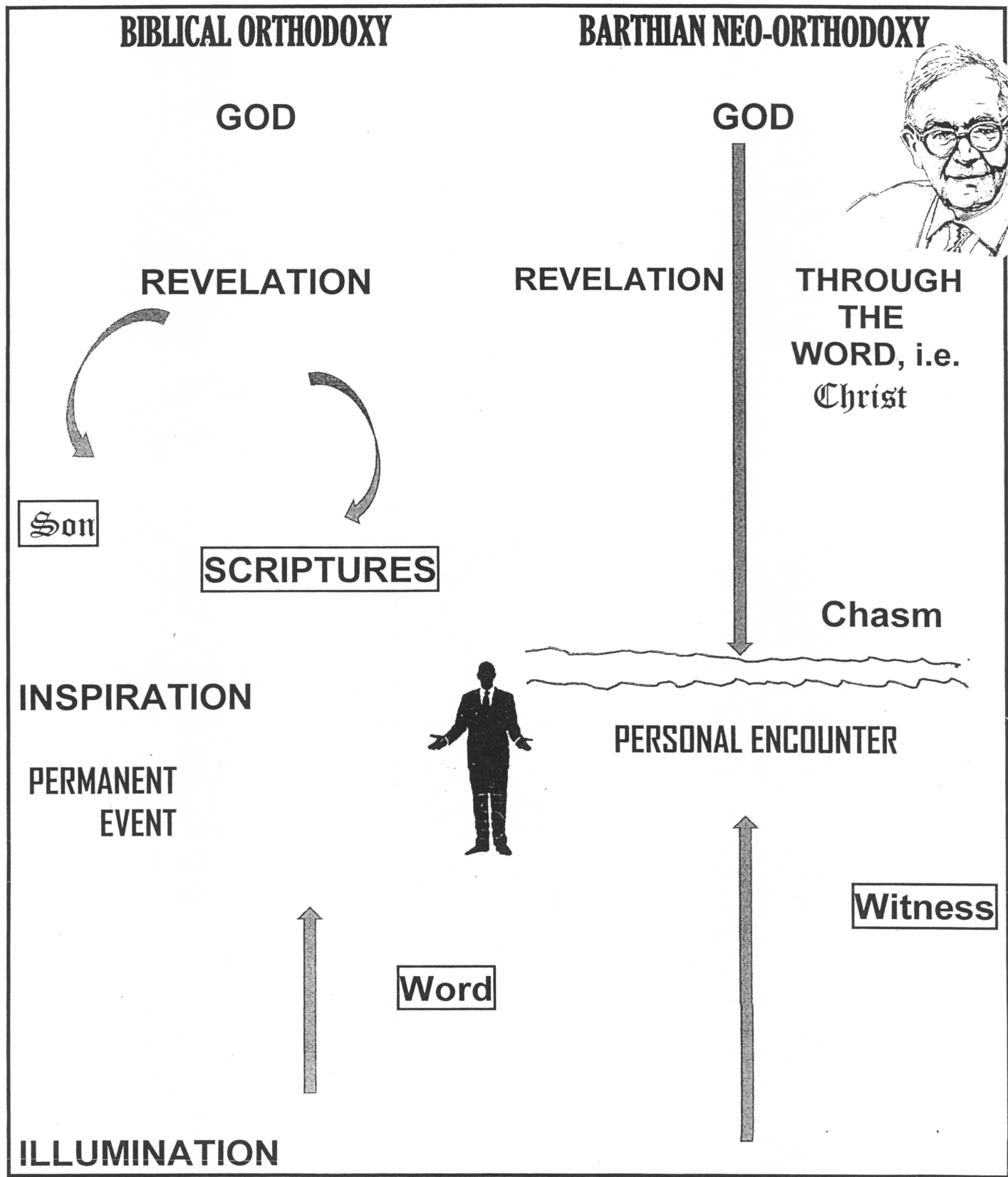
2i. His statement: "Thus the meaning of the doctrine of the Trinity is not that there are three divine 'I's' but thrice of the divine 'I.'" Doctrine of Word of God, p. 403. His is a different modalism: 3 eternally existing differences within the Godhead.

#### 5g. Doctrine of Man.

1h. Origin: evolution; Gen. 1-3 is saga or legend but not myth.

##### 2h. Sin:

1i. Meaning: The denial of grace. It is man's self-sufficiency. Pride is the root of sin.



### 3A. The Directions of Theology in the 20th Century.

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#### 5g. Doctrine of Man.

#### 1h. Sin:

2i. Fall: Never was a time when man was unfallen. Adam "fell" at moment of creation as man. Based on rearranged Gen. 1-2 according to J.E.D.P. theory. No pre-fallen state.

3i. Inherited sin: What Adam does, so man does. Man inherits only bad example.

#### 6g. Doctrine of Christ: Christonomism. Christ is sole source of knowledge concerning God.

1h. Person and work of Christ belong together. In His work we see His Deity.

2h. Barth strongly affirms deity of Christ: "very God of very God."

3h. Virgin Birth: "the man Jesus has no father (exactly in the way in which as the Son of God He has no mother.)" V.B. not to prove sinlessness or deity but HUMANITY. Man does not cooperate in work of redemption.

4h. Sinlessness: ambiguous. Romans: "stood as a sinner among sinners." Although he had sinful nature it was sinless, overcame temptation.

#### 5h. The resurrection of Christ:

Makes disparaging remarks about it in his earlier works, but in the Church Dogmatics he makes plain that he thinks it important. But the belief in the deity of Christ is not grounded in the bodily resurrection as evidence of proof.

To Barth a reported event can be called HISTORIE if two things are true:

(1) It must be describable

(2) It must be verifiable

But the resurrection was

(1) a wholly unique event

(2) exclusively an act of God, which only revelation can understand

(3) no human witnesses as at Christ's death

The empty tomb is necessary accompaniment to the witness of the risen Christ. (Ap. '62 under Contemp. Theol.)

3A. The Directions of Theology in the 20th Century.

## 1b. Neoorthodoxy:

## 4c. The theologians of Crisis Theology:

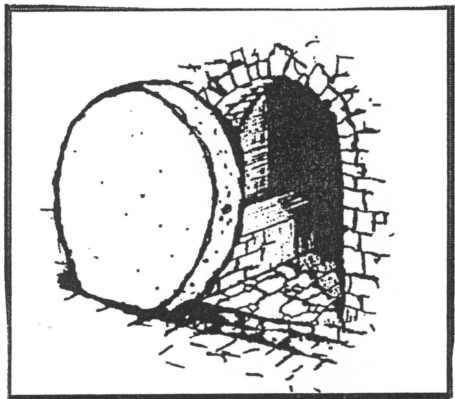
## 1d. In Europe

## 1e. Karl Barth:

## 2f. Barth's doctrines:

## 6g. Doctrine of Christ.

## 5h. The resurrection of Christ:



The appearances of Christ continued for forty days, but details are contradictory and need not be accepted in full. Appearances are not spiritual or psychic, but neither are they explainable in the terms of modern physics.

The ascension to the right hand of Father. Now Christ's work is carried on among men through the Holy Spirit. The real exaltation, of course, came at the incarnation when man was exalted to be with God.

## 6h. Our knowledge of Christ:

- 1i. An analogy: The incarnation can't be proved by looking at history. It was a real event but does not fit coherently with other events so as to be explained by them.

The best way to conceive of Barth's viewpoint is by the analogy of a pond (the "stream" of history). Into this pond strikes a stone; but this stone is not like the other stones. Other stones leave ripples, this one doesn't. It really hit the pond objective stone. No ripple, thus seismologist could find no trace, photographer no picture, children wading notice no movement. Thus is CHRIST hidden in REVELATION. Faith, therefore cannot be disproved.



- 2i. The difficulty: first obstacle is the otherness of God. Second obstacle is sinner's opposition to God.
- 3i. Man's receptivity: How does man know about Christ? Not through excitement of decision, exerted by power of man as KIERKEGAARD; not through courage to be as TILLICH; Arminian free choice like BRUNNER, but God's creation of faith. Direct encounter by God. Thus we get knowledge of God and by partaking in God's eternal now we see Christ, to whom we must say YES as the God-man, like Peter did, who believed in Him not because of ripples of history but through faith.



3A. Directions of Theology in the 20th Century.

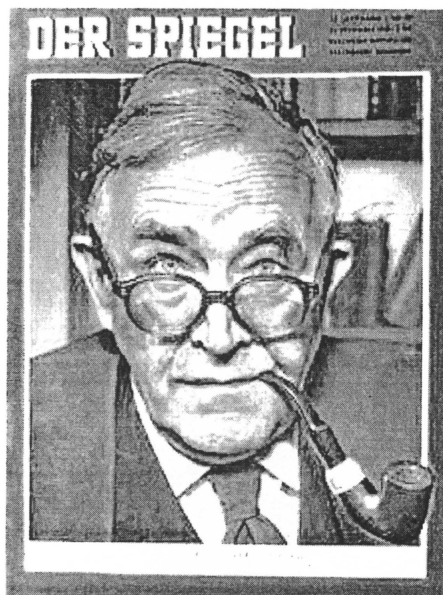
## 1b. Neoorthodoxy:

## 4c. The theologians of Crisis Theology:

## 1d. In Europe

## 1e. Karl Barth:

## 2f. Barth's doctrines:



## The atonement.

1h. Person and work of Christ must be kept together. Only as true God can Christ do what he did. The subject has to be identical with God for redemption.

2h. The work of the atonement is a substituted victory and repentance of Christ rather than a substituted satisfaction. "What befalls Christ is what ought to befall us." Barth rejects commercial and penal aspects of atonement as set forth by Anselm. But the atonement is objective, not only subjective.

## 3h. Salvation:

1i. Double predestination: all men predestined to be lost yet all men predestined to be saved. This is against CALVIN'S view of double predestination.

2i. Faith: not the condition of salvation but the acceptance <sup>that</sup> the work of Christ is really true about us. Difference between saved and unsaved: Unsaved doesn't know good news though it is true of him nonetheless.

## 8g. Eschatology:

## 1h. Barth and universalism.

Barth nowhere directly teaches universal salvation but it is difficult to see how he could avoid the teaching of apokatastasis. The preacher is to tell men that they cannot successfully separate themselves from the love of God in Jesus Christ, not that they will fall into the hands of an angry God.

## 2h. Barth and eternal punishment.

The Bible knows nothing of eternal punishment. Jesus Christ is the only reprobate. Those opposed to God are also elect. They are such though not aware of it. Jesus Christ is the eternal elected man.

## 3h. Barth and the second coming.

The second coming is a historical event but Barth is amillennial. How it happens is not as important as the fact that it happens.

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

4c. The theologians of Crisis Theology:

1d. In Europe

1e. Karl Barth:

3f. Barth's deficiencies:

1g. Barth and the resurrection.

1h. He denies the accuracy of Scripture.

2h. He despises the necessity for faith.

3h. He doubts its verifiability for us.

4h. He deposes it to the rim of history.

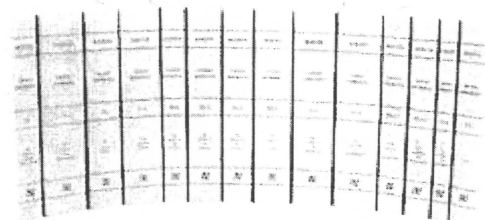
5h. He defies the proof of I Corinthians 15.

6h. He develops his system apart from the resurrection.

2g. Barth and history.

1h. He makes an invalid distinction between HISTORIE and GESCHICHTE.

2h. He limits the saving events to the realm of supra-history, which is no history at all.



# Charlotte von Kirschbaum



**Charlotte von Kirschbaum** (June 25, 1899 – July 24, 1975)<sup>[1][2]</sup> was a German theologian, and pupil of Karl Barth.

Von Kirschbaum was born in Ingolstadt. In 1916 her father died in the war, which inspired her to be trained as a nurse. In 1924 she met Karl Barth, and in 1929 moved in with Nelly and Karl Barth and their five children in Münster.



## Charlotte von Kirschbaum



**Born** June 25, 1899  
Ingolstadt   
**Died** July 24, 1975 (aged 76)  
Riehen 

## Relationship with Karl and Nelly Barth

Von Kirschbaum and Barth met at the University of Göttingen in 1924, when she was 25 years old, at the time she was a Red Cross nurse and had an interest in theology. She was introduced to some of Barth's writing and later to him and with his help and encouragement she started secretarial school.<sup>[3]</sup> By 1929 she was working full-time for Barth as a secretary and assistant preparing his lectures, in October 1929 she moved into the Barth household with Barth's wife and children, where she remained until 1966.<sup>[3]</sup> Barth and Charlotte took semester break vacations together.<sup>[4]</sup> Charlotte and Barth shared an academic relationship, while Nelly took care of the household and the children. The long-standing relationship was not without its difficulties. The relationship caused offense among some of Barth's friends, as well as his mother and brothers.<sup>[4]</sup> Barth's children suffered from the stress of the relationship between Barth and his wife,<sup>[4]</sup> and "Lollo",<sup>[5]</sup> as her friends and Barth called Charlotte, once wrote to Barth's sister Gertrud Lindt in 1935, where she expressed her concern about the precarious situation:

The alienation between Karl and Nelly has reached a degree which could hardly increase. This has certainly become accentuated by my existence.<sup>[6]</sup>

## Work with Karl Barth

For the sake of the work she learned Latin, Greek and Hebrew. She also attended the philosophical lectures of Heinrich Scholz. She made an important contribution to the production of Barth's *Church Dogmatics*. In 1935 Barth moved to Basel, Switzerland, followed by Charlotte. From there they supported the German Resistance.

## 2e. EMIL BRUNNER (1889-1966)



## 1f. SUMMARY OF HIS LIFE.

He was born on December 25, 1889, in Winterthur, Switzerland. Educated at the Gymnasium in Zurich, matriculated at the University there, receiving his doctorate in Theology in 1912. Married daughter of a reformed minister in 1917, has had four sons. When second son died in a railway accident in the summer of 1952, Brunner wrote out of personal sorrow his Eternal Hope.

Perfecting his English while teaching high school in Leeds, England, 1913-1914. Became pastor in Switzerland in 1916, having studied in Berlin and at Union Seminary, in N.Y.

Since 1925 he has been teaching systematic theology at the University of Zurich, except for two brief intermissions, the first occurring from 1942 to 1944 while he was Rector of the university and the second was in 1953 to 1955 during which time he served as professor of Christian Ethics and Philosophy at the International Christian University at Mitaka, Japan. Because of his wife's failing health he was forced to return home, though he had planned to spend the rest of his life on this missionary battle front. On the voyage home he suffered a stroke, which terminated his classroom and literary activities.

A guest lecturer in the leading centers of sacred learning in Europe and America, he has received honorary degrees from Munster (1925), Edinburgh (1931), Utrecht (1936), Oxford (1937), Oslo (1946), Princeton (1946), Bern (1948), and St. Andrews (1950).

He was an ardent supporter of Barth from the start, giving an enthusiastic review of Barth's Römerbrief in 1919. In the early thirties he parted with Barth over the question of natural theology.

Quotes from his autobiography:

On Barth: "I have never been a pupil of Karl Barth, neither have I been a close friend of his or a collaborator. Putting all occasions together we have seen each other not more than a few days in all these 40 years."

On his childhood: "The prayers of my parents as well as the Bible stories which my mother told me, holding me on her lap while explaining the pictures of a picture Bible, are the basis of my Christianity and my theology as well."

On his theology: "My theological thinking was from the very start dominated by the endeavor to preach the gospel to the 'pagans' i.e. to those outside the Christian Church and to interpret it to the secular mind." "This main interest also was the special and lasting attraction which the Christian philosophy of Kierkegaard exerted on me and still does, while Karl Barth very soon after his start lost interest in Kierkegaard and now almost completely repudiates him."

On his books: "My books were all a paraphrase of Romans 1:16: 'I am not ashamed of the Gospel, for it is the power of God unto salvation.'"

Die Mystik und das Wort, 1924. (Mysticism and the Word, untransl.)

Der Mittler, 1927. (The Mediator, 1934).

The Theology of Crisis, 1929.

Der Mensch im Widerspruch, 1937. (Man in Revolt, 1939).

Offenbarung und Vernunft, 1942.

The Christian Doctrine of God, Dogmatics I, 1946, 1950.

The Christian Doctrine of Creation and Redemption, 1949, 1952.

The Christian Doctrine of the Church, Faith, and the Consummation, 1960, '62.

EMIL BRUNNER

## 2f. THE OUTLINE OF HIS THEOLOGY.

1g. Revelation and Inspiration1h. Critical views of the Bible. No valid history before Moses.

Creation and Fall are "myths," i.e. teaching what is true to every man. "This whole 'primal history' in the historical sense, that is, in the sense of a credible record of events, has been completely lost." (Rev. and Rea., 286). He accepts Wellhausen's views, a post-exilic Is., the Formgeschichte view of the gospels, a late date for the Pastorals and II Pet. and Jude. "I myself am an adherent of a rather radical school of Biblical criticism which, for example, does not accept the Gospel of John as a historical source and which finds legends in many parts of the Bible." (Theol. of Cris., 41).

2h. Negative views on verbal inspiration. "The orthodox doctrine of verbal inspiration has been finally destroyed. It is clear that there is no connection between it and scientific research and honesty: we are forced to make a decision for or against this view." (Medi., 105). "The habit of regarding the written word, the Bible, as the 'Word of God' exclusively--as is the case in the traditional equation of the 'word' of the Bible with the 'Word of God'--an error which is constantly on the verge of being repeated--is actually a breach of the second commandment: it is the deification of a creature, bibliolatry." (Rev. and Rea., 120). "This 'theology of the apostles' is not an absolute unity, but is presented in a series of different types of doctrines which differ considerably from one another." (God, 12).

In Rev. and Rea. verbal insp. is only ascribed to 2nd generation reformers, Calvin, Melancthon, p. 126. In God, p. 20ff he adds that Luther may have had this view, and says of OT times, pp. 22-23: "God himself speaks using human words. . . thus here the Word of God is present in the form of revealed human words, not behind them." Later, "the doctrine of verbal insp. was already known to Pre-Christian Judaism. . . and was probably also taken over by Paul and the rest of the apostles." P. 107.

3h. Relation of Scripture to personal revelation.

1i. Revelation is essentially not a book nor a doctrine but an event. "God's revelation was regularly understood as the whole divine action for the salvation of the World." (Rev. and Rea., 136).

2i. The Bible itself is a record of revelation but not revelation itself. It "points beyond itself to an event to which indeed it bears witness, but which is not the Bible itself." Ib., 12.

3i. The nature of the Biblical witness is that it contains 'the Word of God.' It is an instrumental authority to lead me to the truth. Faith in Christ and a consequent faith in Scriptures comes in the immediate encounter with the contemporary Christ.

4h. Revelation and Reason.

1i. General revelation. He generally rejects natural revelation with its theistic arguments as being of no value to the unsaved and unnecessary for the saved. General revelation is God's encountering men apart from the historical situation of Christ. It explains God's justice in condemning the heathen and common morality of non-Christians. Creation ordinances are gen. rev.

2i. Special revelation. "A revelation which could be proved would be no revelation." (Med., 201). "The object of faith is something which is absurd to reason, i.e. paradox (the hallmark of logical inconsistency clings to all genuine pron. of faith)." (Phil of Rel., 55). It is unsupported by reason and contrary to it.



Emil Brunner

2g. The Trinity.

God existed eternally in only one person, but this one person of God is more complex by far than that of the single human personality. Within God, there exist three different inter-personal relationships of some sort. They are eternal and less than personal. Brunner thinks this is the true Sabellianism. His view resembles that of Barth.

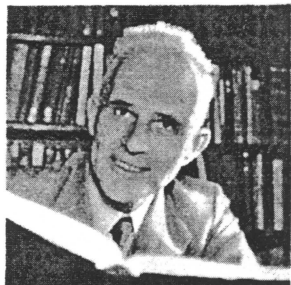
3g. Man and Sin.

- 1h. The origin of man. Saying that evolution is hypothetical is a "dirty trick of lazy apologetic." "We ought to acknowledge the results of scientific research which all scholars accept because they are based on proof and. . . they are obligatory for us." (Creat. and Red., 33). It must "be regarded as a proved scientific truth: that man has evolved out of the more primitive forms of animal life." (Ibid., 79)
- 2h. The nature of sin. Rebellion. "Sin is disobedience to God, and is due to distrust." (Ibid., 92).
- 3h. Original sin. The fall is a temporal picture of a timeless truth. "The fall from God is not something complete; the fall from God occurs again and again." (Mensch, 143). Inherited sin is a description of the fact that man has within himself a universal tendency to revolt against God. Sin means sin but orig. sin means nothing.
- 4h. The Imago Dei. Man in his original creation was made in the image of God, which may be described as in 2 parts: a formal image containing the human capacity of intelligence and the ability to hear and understand the message of God; the natural image or moral image. Man retains the formal image or the capacity for intelligent, moral, and responsible decisions.

4g. Jesus Christ

- 1h. Virgin birth. "Everything goes to prove that this doctrine arose rather late, thus that it arose for dogmatic reasons and not out of historical knowledge. . . Even the most conservative scientific theologian who bases all his arguments on the authority of Scripture would today hardly dare to use (Matt.1, Lk.1) as a scriptural proof." (Mediator, 324). Arguments against the virgin birth: (a) the doctrine arose late in the church. (b) it is based on only 2 passages and these are mythical in character. (c) It arose out of dogmatic interest to account for Christ's sinlessness. (d) It represents a stumbling block to faith. (e) It takes from the humanity of Christ. (p.325).
- 2h. Deity. Brunner states flatly that Jesus Christ is both God and man. "His secret, His authority, the fact that He stands on the further side of the frontier between man and God, or that He comes to us from beyond this frontier; all this means the same thing, that is, his Godhead. . . this man is God." (Ibid., p.243). Some charge Brunner with holding to a Nestorian view of two persons in the God-man.
- 3h. Pre-existence. "Jesus said nothing openly about his eternal being with the Father." (Mediator, 192). It is the one person of God--Father, Son and Spirit, who in His second mode (but not person) became incarnate.
- 4h. Humanity. "Is Christ humanly limited in His knowledge? On the basis of the Bible it must be decidedly answered, Yes. . . Jesus would not be true man if this were not so." (Dogmatic II, 378-9). He took the primal history of the O.T. at its face value (Noah, Lot's wife etc.) and erred in identifying the coming kingdom with a point in time. (Mediator, 421n).

Emil Brunner



EMIL BRUNNER

- 5h. Resurrection. Abysmal agnosticism: "So we must be willing to admit that there is no uniform answer to the question "What, then, did really take place?" and that probably it is not intended that there should be such an answer." (Mediator, 578). Empty tomb: "all of this (contradictory material) brings close the conclusion that the original witness of the resurrection knew nothing of an empty tomb." (Dogmatic II, 437). Resurrection body: "Resurrection of the body, yes; resurrection of the flesh, no. But resurrection of the body does not mean identity of the resurrection body with the material (though transformed fleshly body)." (Ibid. 442). The resurrection body is actually the church, which is called his body. "We would believe in him as the risen Lord even if there were no narratives of the resurrection at all." (Ibid. 441). The post-resurrection ministry and ascension are mythical."

5g. Salvation.

- 1h. Atonement. "If the cross really means the dealing of God with humanity then we cannot interpret it in any other way than in the sense of the' doctrine of substitutionary atonement. ...His death is the expiatory and substitutionary ~~oblation~~." (Mediator, 503). "The atonement is not history. This event does not belong to the historical plane. ... It would be absurd to say: in the year 30 the atonement of the world took place." (Ibid., 504-5).
- 2h. Faith. Essentially trust in a person. Not the acceptance of a certain body of theol. truth, even truth about Christ. It is not essentially a commitment to any proposition, to any truth about Christ. Its direct object is the person himself.
- 3h. Society. In his Justice and Social Order and Gifford Lectures, Brunner speaks at length about Christian conduct in relation to state and the economic system. The state is sanctioned by the will of God and our responsibility is to improve it. A constitutional democracy is the ideal form of government. The better any society is, the more individual liberties it will allow and have.

6g. Eschatology.

- 1h. The intermediate state. At death man's body decays and this particular body is never raised but is destroyed forever. The soul likewise disintegrates.
- 2h. The resurrection of the redeemed. The soul of the redeemed will be recreated and a spiritual body will be prepared. "We only know that we shall not be submerged, melted and dissolved in a universal spirit." (Church, Faith, etc., 413).
- 3h. The destruction of the lost. Hell is a state of being forever without God, not a place. Those who die in rebellion are at death annihilated and are never restored. Yet there is a strain of universalism: "The two doctrines of damnation and universal salvation..are true only when they are taken together." (Ibid., 423).

Conclusion: A. Brunner's Efforts: 1. To remove every stumbling block for Christianity for modern man, in his missionary theology. 2. To relate man to his society. 3. To emphasize the encounter aspect of Christianity. B. Brunner's Eliminations: 1. Creation story. 2. Original sin. 3. Credibility of Scriptures, Christ. 4. Virgin Birth. 5. Historical atonement. 6 Physical resurrection of Christ, believers. 7. Ascension. 8. Hell.--"There is a great difference between the sane and the insane--the one accepts and acts on facts, the other fancies." A.T.Pierson.

### 3A. The Directions of Theology in the 20th Century.

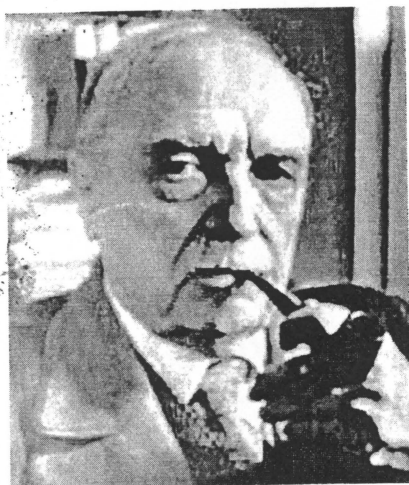
#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

#### 1d. In Europe

#### 3e. Rudolf Karl Bultmann

#### 1f. The person.



Rudolf Karl Bultmann was born on August 20, 1884, in Wiefelstede, Germany as the oldest son of a Lutheran pastor. He attended elementary school at Rastede (1892-1895) and took further training at the humanistic gymnasium in Oldenburg. His theological training was taken at the universities of Tübingen (3 semesters), Berlin (2 semesters), and Marburg (2 semesters). In 1910, he received his degree at Marburg and was a lecturer there in New Testament from 1912 to 1916. From 1916 to 1920, he was assistant professor at the University of Breslau. In 1920, he was married and accepted a full professorship at the University of Giessen. However, in 1921, he was invited to return to the University of Marburg as professor of New Testament, a position he held until his retirement in 1951. In 1951, he came to the United States for 3 months and gave the Shaffer Lectures at Yale University. In 1955, he gave the Gifford Lectures at the University of Edinburgh (published as, History and Eschatology, in paperback by Harper & Brothers).

One of the best books written about Bultmann is, The Theology of Rudolf Bultmann, edited by Charles W. Kegley (Harper & Row, 1966). 21½ pages of this book are devoted to listing the books and articles written by Bultmann. This writer has found 3 of Bultmann's books to be the most helpful in understanding his viewpoint: Kerygma and Myth (edited by Hans Werner Bartsch and translated by Reginald H. Fuller, London: S.P.C.K., 1954), Essays: Philosophical and Theological (New York: The Macmillan Company, 1955), and Theology of the New Testament (London: S.C.M. Press, 1965, translated by Kendrick Grobel, 2 volumes).

#### 2f. The production.

Even Barth doesn't understand him. He wrote the book: R. Bultmann: Ein Versuch ihn zu verstehen (An attempt to understand him).

1g. Jesus saw the kingdom as eschatological and soon to come. He did not see it as immanent but as imminent.

2g. The hope of Jesus has not been fulfilled.

3g. Therefore, the N.T. thought conceptions must be mythological, i.e. ancient thought forms used to express eternal truth. E.G.: 3-storied universe

The Bible speaks of angels, disease caused by demons  
The N.T. speaks of miracles

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

#### 1d. In Europe

#### 3e. Rudolf Bultmann

#### 2f. The production.

Makers of the Modern Theological Mind

**RUDOLF  
BULTMANN**

Markus Adami  
Editor for Book T. Peterson



Contemporary Christian proclamation is faced with the question whether, when it demands faith from men and women, it expects them to acknowledge this mythical world picture from the past. If this is impossible, it has to face the question whether the New Testament proclamation has a truth that is independent of the mythical world picture, in which case it would be the task of theology to demythologize the Christian proclamation.

Rudolf Bultmann, *New Testament and Mythology and Other*

#### 4g. Alternatives to accepting myths:

1h. Do away with the whole supernatural element

2h. Retain the ethical content

3h. Demythologize to get at the deeper meaning behind the myths

5g. Demythologizing separates the KERYGMA from the pre-scientific world view. As men hear the kerygma they are led to an existential decision to trust the God of the kerygma.

Positivist: only kind of truth you can have is scientific truth.

Existentialist: objective knowledge is not enough-- doesn't tell me anything about myself.

#### 6g. The reasons for the myths:

1h. Jewish apocalyptic--heavenly Son of Man

2h. Mystery religions--god who died and rose again; gain immortality through rites to a mythical god.

3h. Gnostic redemption ideas--redeemer who comes to save fallen man; dualism, light vs. darkness; Christ not true man, did not die.

#### 7g. Three key words:

1h. Formgeschichte--History of the Synoptic Tradition:

2h. Demythologizing:

3h. Kerygma:

#### 3f. The position.

#### 1g. Bibliology:

1h. The Bible cannot be taken at face value.

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

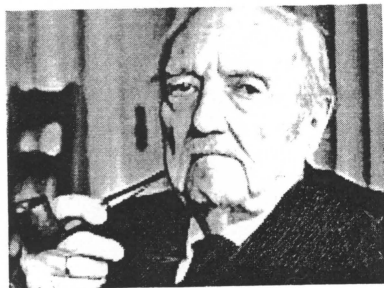
##### 1d. In Europe

##### 3e. Rudolf Bultmann

##### 3f. The position.

##### 1g. Bibliology:

##### 1h. The Bible cannot be taken at face value.



(e.g. The statement by Jesus in Matt. 5:17-19 about coming to fulfill the Law "cannot possibly be genuine; rather it is a product of the Church coming out of the later period of conflict over the Law." Theology of the New Testament [hereafter described as TNT] I, 16). Bultmann thinks nothing of saying that Paul's sermon on Mars' Hill is not genuine but was placed in Paul's mouth by the author of Acts (TNT, I, 71). Furthermore, the cosmology of the New Testament is obsolete (Kerygma and Myth, described hereafter as K & M, pp. 1-3). Bultmann remarks, "Can Christian preaching expect modern man to accept the mythical view of the world as true? To do so would be both senseless and impossible" (K & M, p.3).

". . .oral tradition was producing more and more new saying of Jesus. . .which were then transmitted as the sayings of Jesus himself. . .We must recognize that a literary work or a fragment of (Biblical) tradition is a primary source for the historical situation out of which it arose, and is only a secondary source for the historical details concerning which it gives information." E & F, 38.



". . .gospel stories have exactly the same style as the Hellenistic Miracle Stories. . .First, the condition of the rich person. . .after this introductory description of the illness comes the account of the healing itself. . .The close of the miracle story depicts the consequences of the miracle" (E & F, pp. 43-44).

The nature of scripture as spoken by God. "The fact that the word of the Scriptures is God's Word cannot be demonstrated objectively; it is an event which happens here and now. God's Word is hidden in the Scriptures as each action of God is hidden everywhere" (JC&M, p. 71).

"Jesus is a human, historical person from Nazareth in Galilee. His work and destiny happened within world-history and as such come under the scrutiny of the historian who can understand them as part of the nexus of history. Nevertheless, such detached historical inquiry cannot become aware of what God has wrought in Christ, that is of the eschatological event" (JC&M, p. 80).



### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

#### 1d. In Europe

#### 3e. Rudolf Bultmann

#### 3f. The position.

#### 1g. Bibliology:

#### 2h. The New Testament has a message worth preaching.

But it must have the myth removed from it. "Myth" is defined by Bultmann as, "the use of imagery to express the other worldly in terms of this world" (K & M, p. 10 footnote #2). Removing the myth is the task of hermeneutics. After asking, "What does the Biblical writer say and mean?" (the old view of hermeneutics), the interpreter of Scripture must ask, "What meaning does this have for me?" (the new view of hermeneutics). This new view of hermeneutics is clearly existential. Obviously, the myth in the New Testament does not have meaning for the modern man and so it must be removed. Thus, the modern interpreter needs to know how to recognize and remove the myth. Bultmann states, "It is a mistake to think we can understand a word of the New Testament without such a prior understanding and the concepts which emanate from it, if it is to be understood as the Word of God" (Essays, p. 258).

#### 3h. The New Testament had a long development.

Bultmann gives an example of recognizing myth in the New Testament when he describes how the early church "developed" a message for Jesus to preach, after He had died. There are 7 stages in the development of the gospel:

- 1i. The kerygma of Jesus' death and resurrection.
- 2i. To give further visualization, the story of John the Baptist and the proofs of fulfilled prediction were added.
- 3i. The Christian sacraments in the Church had to be shown genuine, so words are put in Jesus' mouth, instituting them.
- 4i. In order to help believers visualize what Jesus had done, miracle-stories were added.
- 5i. Along with the miracle-stories are short stories whose point is a saying of Jesus. These, too, are added.
- 6i. Various sayings of Jesus were also added into the gospel accounts.

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

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##### 3e. Rudolf Bultmann

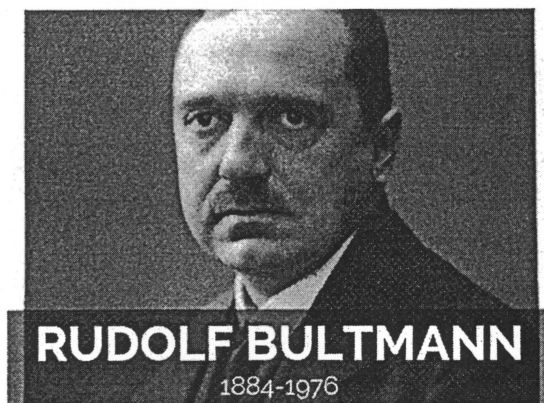
##### 3f. The position.

##### 1g. Bibliology:

3h. The New Testament had a long development.

7i. And exhortations and regulations currently in practice in the early church were placed back into the life of Christ--e.g. Matt. 18:15ff. (TNT, I, 86).

4h. The Bible is not a revelation.



What is revelation?

"What then, has been revealed? Nothing at all, so far as the question concerning revelation asks for doctrines--doctrines, say, that no man could have discovered for himself--or for mysteries that become known once and for all as soon as they are communicated. On the other hand, however, everything has been revealed, insofar as man's eyes are opened concerning his own existence and he is once again able to understand himself"(E & F, p. 85).

"Thus it becomes completely clear that revelation is an act of God, an occurrence, and not a communication of supernatural knowledge" (E & F, p. 87).

"Therefore, the New Testament itself is revelation only insofar as it is kerygma or insofar as it "preaches Christ" (Luther); and this means that there is a criterion for determining the extent to which the New Testament's statements speak as revelation."

"If one here and there fails to be addressed by the word of Christ, he of course does not have the right to say that it must be there or even to suppose that it could be. But he will ask himself whether his not hearing may not possibly have its basis in a not wanting to hear. If it cannot be denied in principle that there can be statements in the New Testament that are not revelatory, it nevertheless is not a meaningful task to name them" (E & F, p. 90).

#### 2g. Theology Proper:

##### 1h. God:

Concerning God the Father, Bultmann reveals his former association with Karl Barth in presenting God as transcendent. It is difficult to find a

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

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3e. Rudolf Bultmann

3f. The position.

2g. Theology Proper:

1h. God:

precise definition of God from Bultmann since it almost seems that God cannot be described. Yet, he does say, "God is reckoned to be the power which breaks through this finitude of man and thereby raises him up to his real nature" (Essays, p. 98). He also says, "This mysterious power-the power which limits man and is master of him even when he thinks he is his own master-is God, the controller of man's future" (Essays, p. 3).

2h. Christ:

Concerning Jesus Christ, there is very little to be known, says Bultmann. E.g. "As a matter of fact, Jesus brought no 'doctrine' capable of being summarized in propositions." (TNT, II, 89). However, Bultmann does say that Jesus thought the end of the world was near, but that this was an illusion (cf. TNT, I, 22). When Jesus is presented in the New Testament as the Son of God, a pre-existent divine being, he is "to that extent a mythical figure" (K & M, p. 35, TNT, I, 131).

"We must frankly confess that the character of Jesus as a human personality cannot be recovered by us" (E & F, p. 352).

"We have a picture of promise and redemption in the picture of the crucified Christ" (E & F, p. 33).

With regard to Christ's personality, Bultmann says, "I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary" (Jesus and the Word, p. 8).

Critical investigation shows that the whole tradition about Jesus which appears in the three synoptic gospels is composed of a series of layers which can on the whole be clearly distinguished, although the separation at some points is difficult and doubtful. (The Gospel of John cannot be taken into account at all as the source for the teaching of Jesus, and it is not referred to in this book.) . . . By means of this critical analysis an oldest layer is determined, though it can be marked off with only relative exactness. Naturally we have no absolute assurance

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

#### 1d. In Europe

#### 3e. Rudolf Bultmann

#### 3f. The position.

#### 2g. The Theology Proper:

#### 2h. Christ:

that the exact words of this oldest layer were really spoken by Jesus. There is a possibility that the contents of this oldest layer are also the result of a complicated historical process which we can no longer trace. (Jesus and the Word, pp. 12-13).

#### 3h. Holy Spirit:

The Holy Spirit is an it, the power of God.  
(cf. TNT, I, 153, 155).

#### 3g. Angelology:

"Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil" (K & M, p. 4. also, cf. TNT, II, 17).

Copied from the article in "Christianity Today",  
December 20, 1968 page (251) 3, entitled

#### "Remythologizing Christmas"

"Hark, the herald angels sing:  
'Bultmann is the latest thing!'  
(Or they would if he had not  
Demythologized the lot.)  
Joyful, all ye nations rise,  
Glad to existentialize!  
Peace on earth and mercy mild,  
God and Science reconciled.

Lo, the ancient myths disperse.  
Hence, three-storied universe!  
Let three-decker pulpits stay:  
Bultmann has a lot to say,  
Since Kerygma still survives  
When the myths have lost their lives.  
Hark, the herald angels sing:  
'Bultmann shot us on the wing!'"

#### 4g. Anthropology:

Man is not a trichotomy or a dichotomy; he is a unity.  
(Cf. TNT, I, 209, also cf. K & M, p. 6). Bultmann also  
rejects the idea that death is the punishment of sin  
(K & M, p. 7).

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5g. Soteriology:

The substitutionary death of Christ is an out-moded idea (Cf. K & M, pp. 7-8). Christ's resurrection is NOT an historical event (K & M, pp. 38-39, also cf. TNT, I, 295, 299).

1h. The cross:

"The tragic end of a noble man."

"Easter faith is faith in cross as a soteriological event."

Ladd writes concerning the significance of the cross in Bultmann's system: "The cross of Christ as a redemptive event is not an event in past history. To be sure, the New Testament speaks of the cross as though it were an objective event in which the sinless Son of God shed His blood to atone for human sin, suffered vicariously for men, and by the efficacy of His sufferings delivers us from death. This however is mythical language which no longer has relevance or meaning. As an objective historical event the cross is the tragic death of a Jewish apocalyptic teacher which can have no religious significance for us; but as an event in the Kerygma, the cross preached becomes an event of redemption. To believe in the cross does not mean to accept the validity of a past, objective event wrought for our benefit; it means to make the cross my own, to undergo crucifixion with Christ, to die to my past, to become freed from bondage to sin, and fear and death. . . The salvation event is not something God accomplished on a hill outside of Jerusalem nineteen centuries ago in the death of Jesus on the cross, whose blessing avails permanently for all men; it is what God does today when I hear the gospel and when I die with Christ to my old life" (Rudolf Bultmann, pp. 27, 28).

2h. The empty tomb:

"An apologetic legend. Paul knows nothing of an empty tomb."

Therefore all speculations and theories are false which seek to establish my proofs that the death and resurrection of Jesus have the power of forgiveness and atonement for sin. . .



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5g. Soteriology:

2h. The empty tomb:

Moreover, Jesus did not speak of his death and resurrection and their redemptive significance. Some sayings of such a character are indeed attributed to him in the gospels, but they originated in the faith of the church--and none of them even in the primitive church, but in Hellenistic Christianity (Jesus and the Word, p. 213).

Since Bultmann rejects the historical gospel narratives as to destroy their objectivity, one is tempted to ask what should be our view of Christ. To this Bultmann has an answer:

There is indeed one estimate of him which is consistent with his own view, the estimate of him not as a personality, but as one sent by God, as bearer of the word. . . Jesus is therefore the bearer of the word, and in the word he assures man of the forgiveness of God. (Ibid., pp. 216,217).

3h. The resurrection appearances:

They are unbelievable because no matter how many witnesses there were, they cannot be considered objective experiences.

4h. Salvation:

"Only in preaching is the cross God's saving act, and therefore the preaching that is based on the cross is itself God's act of salvation and revelation."

"It is in the preaching of the gospel that the righteousness of God is revealed (Rom. 1:17); and in the preaching of the apostles what is encountered is the word of God itself (II Cor. 5:20) or the actual speaking of Christ (Rom. 15:18). This preaching of God's saving act, however, is not a communication about events that one can also establish outside of faith; rather in speaking of God's act of salvation it at the same time addresses the conscience of the hearer and asks him whether he is willing to understand the occurrence that it proclaims as occurring to him himself and thereby to understand his existence in its light" (E & F, p. 139).

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##### 3f. The position.

#### 6g. Ecclesiology:

Bultmann said that there were no sacrifices or priests in the early church and the congregation seems to be self-governing (TNT, I, 115). Worship centered in the preached Word (TNT, I, 121).

#### 7g. Eschatology:

Not a future event, but it takes place whenever man is confronted by Christ (History & Eschatology, p. 151). It is NOT the end of the world, but the end of the old life for the believer. When one is constantly confronted one authenticates his existence (Essays, p. 110).

#### 4f. The problem.

##### 1g. What's right with him?

##### 1h. His knowledge of Greek:

##### 2h. His emphasis on preaching:

##### 3h. His study of the nature of the gospels:

##### 2g. What's wrong with him?

To Bultmann, the objective historical data recorded in the New Testament is first not trustworthy and second not needed. In fact, one does not exercise the true faith if he is dependent upon past events. His is a theology of existentialism which stresses the personal present-tense encounter with God. The importance of the New Testament is not found in the actual gospel narratives, but rather in the truths they seek to present. In order to get to these truths, the myth and story-form must be discarded.

##### 1h. Subjective authority:

Once the authority of the Word of God (the Scriptures) is surrendered, there is no standard by which truth and error in religious matters can be judged. When a dissecting of the Scriptures is once begun, consistency will lead to an agnostic theology. Bultmann comes close to this.

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

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#### 1d. In Europe

#### 3e. Rudolf Bultmann:

#### 4f. The problem:

#### 2g. What's wrong with him?

#### 2h. Arbitrary demythologizing:

RUDOLF BULTMANN  
NEW  
TESTAMENT &  
MYTHOLOGY  
AND OTHER BASIC  
WRITINGS

Selected, edited, and translated  
by Schubert M. Ogden

Bultmann's demythologizing hermeneutic is a product of his own imagination and thinking. What determines for Bultmann what should be accepted or rejected in Scripture? Is it not his own decision and personal preference? He himself admits after he has given some guidelines to determining the actual sayings of Christ that perhaps even these are not genuine (see Jesus and the Word, pp. 12,13)

#### 3h. Unnecessary history:

Bultmann does not recognize that historicity is necessary to faith in God through Christ. Faith is not limited or bound because of the historical gospel events. Rather, they serve as the basis for faith and give content to faith. What good is a house built on a poor foundation and with inferior materials?

#### 4h. Truncated Kerygma:

While Bultmann recognizes that in order to make the gospel message acceptable to modern man the supernatural must be removed, he has done away with the wrong element. It is not the message which needs to submit to modern man, but modern man to the message. If modern man refuses to accept the supernatural, it is too bad for him--not for the gospel. And is it not true that the reason Bultmann has turned the order around is because he himself rejects the supernatural?

#### 5h. Devastating results:

The conclusions and results of Bultmann's theology are strangely dissimilar to the gospel message of the Bible. Even though he suggests that he is standing in the stream of such men as the Apostle Paul and Luther in proclaiming salvation by faith, yet there is very little which Paul and Luther have in common with Bultmann's theology. Who would have ever suspected that what the esteemed German theologian teaches is what the Bible teaches. And if this is so, what right does Bultmann have to call his theology Christian? Karl Barth has made an interesting observation at this point, and with this we conclude:

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

4c. The theologians of Crisis Theology:

1d. In Europe

3e. Rudolf Bultmann:

4f. The problem:

2g. What's wrong with him?

5h. Devastating results:

"What is certain is that, if we take what Bultmann has made of the Gospel in the name of existentialism, though with a certain perhaps laudable inconsistency, we shall find it if not impossible at least extremely difficult to recognize the Gospel in his presentation of it. Certainly, with a little good will and if necessity arises, it is possible to recognize the Gospel even in the hymns and meditations of a Gerhard Tersteegen, or in the dogmatic theology of Biedermann, or even in the Roman Mass. But I do not know for how many men of today Bultmann and his disciples with their existentialist interpretation have really made easier an understanding. . . of the Gospel." (from Karl Barth, Rudolf Bultmann, pp. 38,40; it is quoted in Giovanni Miegge, Gospel and Myth in the Thought of Rudolf Bultmann, p. 135).

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

4c. The theologians of Crisis Theology:

1d. In Europe

4e. Dietrich Bonhoeffer

1f. Biography:



Dietrich Bonhoeffer was born in Breslau on February 4, 1906. He was educated in Berlin and graduated from Berlin University in 1927. In 1928 he served a church in Barcelona. After that he was appointed a Lecturer in the University of Berlin. During this time he spent a year studying at Union Theological Seminary in New York. In 1933, after denouncing the political system he went to London as a pastor of a German Lutheran Congregation. In 1935 he returned to Germany to direct a College which was closed by the Gestapo. In 1937 American friends got him out of Germany but he soon felt that he had to return. He then engaged himself in the political opposition. In 1943 he was arrested. On April 9, 1945, he was hanged at the concentration camp of Flossenbürg.

2f. Bibliography:

Letters and Papers from Prison. New York: The Macmillan Co. 1962. 254 pp.

The Cost of Discipleship. New York: The Macmillan Co., 1949 198 pp.

The Communion of Saints. New York: Harper & Row, 1963. 256 pp.

Ethics. New York: The Macmillan Co., 1955. 340 pp.

Act and Being. New York: Harper & Brothers, 1961. 192 pp.

The Christian Century. Vol. 76 (April 1959) and Vol. 83 (June 1966).

Theology Today. Vol. 6, Vol. 18, and Vol. 21.

Life Together. 122 pp.

3f. Beliefs:

1g. The three main ideas:

1h. The world come of age (man has moved from superstition to science)

2h. Religionless Christianity

3h. Sharing the suffering of God

2g. ~~Theology~~ Theology Proper:

"It is wrong to use God as a stop-gap for the incompleteness of our knowledge...God is increasingly being edged out of the world, now that it has come of age. We have to live in the world as if God were not given. God is teaching us that we must live as men who can get along very well without him" (Letters and Papers, pp. 190, 219)

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

#### 4c. The theologians of Crisis Theology:

##### 1d. In Europe

#### 4e. Dietrich Bonhoeffer

##### Beliefs:



Cheap grace is  
the preaching of forgiveness  
without requiring repentance,  
baptism without church discipline,  
Communion without confession,  
absolution without personal confession

Cheap grace is  
grace without discipleship,  
grace without the cross,  
grace without Jesus Christ

*Dietrich  
Bonhoeffer*

#### 3g. Christology:

"Jesus summons men to follow Him not as a teacher or a pattern of the good life, but as the Christ, the Son of God" (The Cost of D., p. 50). "...the supreme miracle occurs. The Son of God becomes man...it is sinful flesh that He wears, though He was Himself without sin (pp. 180-181). "The historical fact...is the ascension of Christ (and His Second Coming)" (p. 187).

#### 4g. Pneumatology:

In order to carry out the temporal building of the church as his community, God reveals himself as the Holy Spirit...The Holy Spirit operates solely in the church as the communion of the saints...The Spirit by the same act whereby he moves the elect...brings them into the actual Church" (The Communion of Saints, pp. 104, 116).

#### 5g. Ecclesiology:

"Since the ascension, Christ's place on earth has been taken by His Body, the Church. The Church is the real presence of Christ" (The Cost of D., p. 185). "It is one Body, real community, sanctorum communion" (The Communion of Saints, p. 154).

#### 6g. Eschatology:

"The church is not identical with the Kingdom of God. The Kingdom of God is a purely eschatological concept, which from the point of view of God is present every moment in the church, but for us remains an object of hope..." (The Communion of Saints, p. 112).

#### 7g. Bibliology:

"The Word is the Word the church preaches. Not the Bible then? Yes, the Bible too, but only in the church. So it is the church that first makes the Bible into the 'Word'? Certainly, in so far, that is, as the church was first created and is maintained by the Word" (pp. 160, 161).

#### 8g. Soteriology:

"Salvation should not be interpreted metaphysically nor individualistically (religious sense)...It is not with the next world that we are concerned but with this world



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1b. Neoorthodoxy:

4c. The theologians of Crisis Theology:

1d. In Europe

4e. Dietrich Bonhoeffer

3f. Beliefs:

8g. Soteriology:

...The salvation myths deny history in the interests of an eternity after death..." (Letters, pp. 167, 205)

4f. Evaluation:

*in Soteriology*

Bonhoeffer may be called a liberal Neo-Orthodox. He was inconsistent in emphasizing the maturity of the world as well as in regarding God as a suffering God almost ignoring the fact that He is also a Judge. He lived trying to serve his fellow citizens to the point of giving his life while defending both his country and his own convictions.

"SILENCE IN THE FACE  
OF EVIL IS ITSELF EVIL:  
GOD WILL NOT HOLD US  
GUILTLESS. NOT TO  
SPEAK IS TO SPEAK.  
NOT TO ACT IS TO ACT."  
- DIETRICH BONHOEFFER



"If I see a madman driving a car into a group of innocent bystanders, then I can't, as a Christian, simply wait for the catastrophe and then comfort the wounded and bury the dead. I must try to wrestle the steering wheel out of the hands of the driver."


- Dietrich Bonhoeffer



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# Metaxas's Counterfeit Bonhoeffer


## Metaxas's Counterfeit Bonhoeffer: An Evangelical Critique

 **Review of Eric Metaxas**, Bonhoeffer: Pastor, Martyr, Prophet, Spy: A Righteous Gentile Vs. the Third Reich (Nashville: Thomas Nelson, 2010)

by [Richard Weikart](https://www.csustan.edu/history/faculty/weikart/www.csustan.edu/history/faculty/weikart) (<https://www.csustan.edu/history/faculty/weikart/www.csustan.edu/history/faculty/weikart>), **California State University, Stanislaus**

Eric Metaxas's Bonhoeffer biography has won many accolades from evangelicals, not only because Metaxas is an excellent writer, but also because he serves up a Bonhoeffer suited to the evangelical taste. Many evangelicals admire Bonhoeffer and consider him a fellow evangelical. Metaxas's book confirms this image. In an interview with Christianity Today Metaxas even made the astonishing statement that Bonhoeffer was as orthodox theologically as the apostle Paul.

As orthodox as Paul? Metaxas does not seem to know that in his Christology lectures in 1933 Bonhoeffer claimed, "The biblical witness is uncertain with regard to the virgin birth." Bonhoeffer also rejected the notion of the verbal inspiration of scripture, and in a footnote to Cost of Discipleship he warned against viewing statements about Christ's resurrection as ontological statements (i.e., statements about something that happened in real space and time). Bonhoeffer also rejected the entire enterprise of apologetics, which he thought was misguided. [1]

 How did Metaxas get it so wrong? Part of the problem, perhaps, is that Metaxas simply got in over his head. Bonhoeffer was a sophisticated thinker immersed in early twentieth-century German philosophy and theology. Even though I have a Ph.D. in modern European intellectual history and have read Hegel, Kierkegaard, Nietzsche, Heidegger, Barth, Bultmann, and many other philosophers and

theologians who shaped Bonhoeffer's thought, I do not find Bonhoeffer's writings an easy read. For one thing, Bonhoeffer (like his mentor Barth) admitted that Kierkegaard was one of the most powerful influences on his theology, which means that Bonhoeffer was committed to an irrationalist, existentialist worldview that is quite different from the mindset of American evangelicals. Though most evangelicals probably do not know it, most Bonhoeffer scholars dismissively reject the idea that Bonhoeffer's theology is compatible with American evangelical theology.

I trust that Metaxas is my brother in Christ, but unfortunately he simply does not have sufficient grounding in history, theology, and philosophy to properly interpret Bonhoeffer. This is not just my opinion. Victoria Barnett, the editor of the English-language edition of Dietrich Bonhoeffer Works, wrote a scathing review of Metaxas's biography. In her opinion, Metaxas "has a very shaky grasp of the political, theological, and ecumenical history of the period." She then calls Metaxas's portrayal of Bonhoeffer's theology "a terrible simplification and at times misrepresentation." [2] Clifford Green, another bona fide Bonhoeffer scholar who has edited part of Dietrich Bonhoeffer Works and has written extensively about Bonhoeffer, has also criticized Metaxas heavily, claiming that Metaxas's biography should be entitled, "Bonhoeffer Hijacked." [3]

Let's start with the historical problems. Metaxas read enough about Bonhoeffer's life to get many facts right about the events of Bonhoeffer's life. This is the strongest part of the biography. Even here, however, there are some major problems. For instance, Metaxas mistakenly claims, "From the beginning of his time until the end, Bonhoeffer maintained the daily discipline of scriptural meditation and prayer he had been practicing for more than a decade. . . . Once he got his Bible back he read it for hours each day." (p. 438) This portrait will certainly make Bonhoeffer popular among serious evangelicals, but unfortunately this image is false. In 1944 Bonhoeffer wrote to his friend Eberhard Bethge, "Once again I'm having weeks when I don't read the Bible much." Bonhoeffer had told Bethge the same thing twice before in 1941 and 1942. [4]

Metaxas also does not have a solid grasp on Bonhoeffer's historical context. It is hard to give much credence to someone writing about German history who thinks that Bonn is in Switzerland or that Hitler was democratically elected into office or that Germany was not yet a police state in August 1934. Metaxas also claims that the Barmen Declaration, which was the doctrinal statement of the Confessing Church, rejected anti-Semitism. In reality, the Barmen Declaration does not mention anti-Semitism at all, and many scholars have criticized it for this.

Metaxas also seems to have little understanding of German theology. His bibliography contains no works on German theology, except for works specifically about Bonhoeffer, and even many important works on Bonhoeffer's theology are missing from his reading list. Metaxas correctly acknowledges that Karl Barth was the most important influence on Bonhoeffer's theology. However, he never explains anything about Barth's theology, except that Barth opposed liberal theology. Metaxas does not seem to understand that Barth's rejection of liberal theology did not cause him to embrace biblical inerrancy.

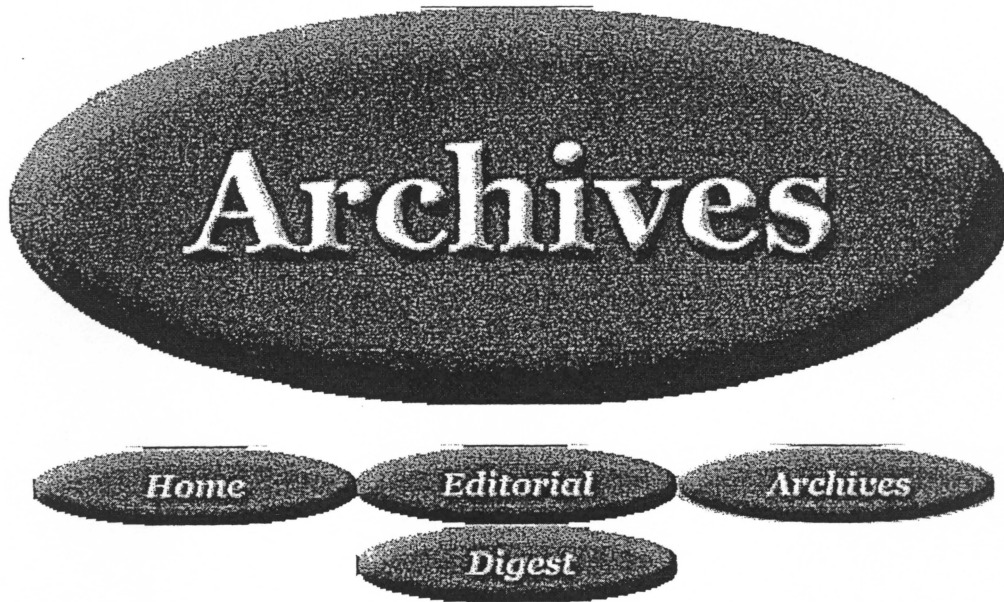
Events dominate this biography, and Metaxas only devotes a few pages to discussing Bonhoeffer's writings. Indeed it is hard to tell how much he has even read of Bonhoeffer's corpus. For example, in

1932-33 Bonhoeffer taught theology at the University of Berlin; two of his courses were published: *Creation and Fall* and *Christ the Center*. Though Metaxas lists both in his bibliography, he does not discuss them nor cite them. Both of these works contain ideas that would cause most evangelicals to cringe (or worse). Even Bonhoeffer's *Ethics* receive only cursory treatment, and Metaxas does not fathom Bonhoeffer's support for situation ethics therein.

Metaxas, then, has presented us with a sanitized Bonhoeffer fit for evangelical audiences. Evangelicals can continue to believe comfortably that Bonhoeffer is one of them, and that his heroic stance against Hitler was the product of evangelical-style theology. This view is naive, but many wish it to be so. They might prefer Metaxas's counterfeit Bonhoeffer to the real, much more complex, German theologian who continued to believe in the validity of higher biblical criticism, who praised Rudolf Bultmann when he called for demythologizing the New Testament, and who in his prison writings called for us to live "as if there were no God." In 1944, toward the end of his life, Bonhoeffer admitted that he was a theologian who "still carries within himself the heritage of liberal theology." [5]

## Notes

1. For an evangelical critique of Bonhoeffer's theology, see Richard Weikart, *The Myth of Dietrich Bonhoeffer: Is His Theology Evangelical?* (International Scholars Publications, 1997), or Richard Weikart, "Scripture and Myth in Dietrich Bonhoeffer," (<https://www.csustan.edu/history/faculty/weikart/Scripture-and-Myth-in-Dietrich-Bonhoeffer.pdf>) *Fides et Historia* 25 (1993): 12-25; also, I am currently writing another book that will probably be entitled, "Why Evangelicals Do Not Understand Bonhoeffer."
2. Victoria Barnett, review of Metaxas, *Bonhoeffer*, in *Association of Contemporary Church Historians Newsletter* 16, 3 (September 2010), at <http://journal.ambrose.edu/ojs/index.php/acchquarterly/article/view/46/92> (<http://journal.ambrose.edu/ojs/index.php/acchquarterly/article/view/46/92>), accessed September 2010.
3. Clifford Green, "Hijacking Bonhoeffer," *Christian Century* (Oct. 5, 2010), at [www.christiancentury.org/reviews/2010-09/hijacking-bonhoeffer](http://www.christiancentury.org/reviews/2010-09/hijacking-bonhoeffer) (<http://www.christiancentury.org/reviews/2010-09/hijacking-bonhoeffer>), accessed Jan. 13, 2011.
4. Bonhoeffer to Bethge, March 19, 1944, in *Widerstand und Ergebung: Briefe und Aufzeichnungen aus der Haft* (Munich: Christian Kaiser Verlag, 1954), 163 (also in *Letters and Papers from Prison*, trans. Reginald Fuller et al. [NY: Macmillan, 1971], 234); Bonhoeffer to Bethge, January 31, 1941, and June 25, 1942, in *Dietrich Bonhoeffer, Gesammelte Schriften*, ed. Eberhard Bethge, 5 vols. (Munich: Christian Kaiser Verlag, 1958ff.), 5:397, 420. 5. Bonhoeffer to Bethge, 3 August 1944, in *Widerstand und Ergebung*, 257 (*Letters and Papers from Prison*, 378).



## WHO WAS DIETRICH BONHOEFFER AND WHAT DID

### HE BELIEVE OR NOT BELIEVE?

**Dr. Don Jasmin**

Dietrich Bonhoeffer was a German pastor, theological professor and lecturer, preacher, radio broadcaster, prolific writer in theology, poetry and prose. His theological career basically spanned the 1930's and early 1940's, during the rise, rule and downfall of Adolf Hitler.

Bonhoeffer became a strong opponent of Hitler's "Nazi Socialism" movement and a spy for the underground resistance movement. Shortly before Hitler's own demise, he was executed by Hitler's henchmen after having spent considerable time imprisoned for his resistance to the Nazi movement.

Bonhoeffer's theology and thought however, are satanic poison! Instead of having a drama extolling him, the theology department of GRBC & S should have a conference exposing him! [1991-Ed] A prolific writer during his brief career, over 14 books and documents are attributed to his pen. He was, however, a rank apostate (with basic neo-orthodox views), who denied or questioned nearly every major doctrine of the historic Christian faith.

In preparing this analysis of Bonhoeffer's blasphemous theological "denials", this writer read every page of 10 of his books, scanned three others written by his hand, and several other sources concerning his life and theological views. [A laborious task!]

If one reads much of Bonhoeffer, he will quickly discover that Bonhoeffer uses religious language and terminology that is familiar to-similar to-and often sounds like that which Bible believing Christians use.

While some of Bonhoeffer's terminology may sound much like that of the Bible-believer, one must remember that he used a different religious dictionary! While the "script" may sometimes appear to be "evangelical" (classic use of the term!), the "substance" is "existential." Avoiding Bonhoeffer's religious "doubletalk" the writer will concentrate on his statements that reveal his blatant apostasy.

### **BONHOEFFER ON CHRIST**

**1. Bonhoeffer believed that it was impossible to know the objective truth about the real essence of Christ's being-nature.**



"From now on, it will no longer be permissible to state anything about the substance of Jesus Christ. Speculation about the natures is at an end." Christ the Center, p. 101

"Such sentences as make statements about Jesus Christ with unequivocal directness are designated as false in theological content." Christ the Center, p. 100

## **2. Bonhoeffer questioned the Virgin Birth, and in reality denied it.**

"The question 'how'? For example, underlies the hypothesis of the Virgin Birth. Both historically and dogmatically, it can be questioned. The biblical witness is ambiguous. The doctrine of the Virgin Birth is meant to express the incarnation of God, not only the fact of the incarnation. But does it not fail at the decisive point of the incarnation, namely that in it Jesus has not become man just like us." The Cost of Discipleship, p. 215

**3. Bonhoeffer denied the deity of Christ; he advocated that "Jesus Christ Today" is not a real person and being, but a "corporate presence."** Christ today" is three things: (a) the "encountered Christ" of neo-orthodoxy [not to be equated with the historical Christ of the Bible-or the Bible itself]; (b) the sacraments; Christ is not just present in the sacraments, he exists as the sacraments; (c) the church & the church in its preaching. Some samples:

Christ equals the "community of the church", "Christ acting as community"; "Christ is the corporate person of the Christian community"; "The community is a corporate person whose name is also Christ";

Testimony to Freedom, pp. 75 & 76

"Christ as the Logos of God...is the Word in the form of a living address to men." Christ the Center, P. 58

## **4. Bonhoeffer denied the sinlessness of Christ's human nature and further questioned the sinlessness of His earthly behavior.**

"In his flesh was the law which is contrary to God's will. He was not the perfect good....but all depends upon the fact that it was he who assumed the flesh with its tendency to sin and self will." Christ the Center, p. 108

"The sinlessness of Jesus fails if it is based upon the observable acts of Jesus. His acts take place in the homoioima sarkos. They are not sinless, but ambiguous. One can and should see both good and failure in them." "We should not therefore deduce the sinlessness of Jesus out of his deeds." Christ the Center, p. 109

In his critique of Bonhoeffer entitled "Devotion, Doctrine and Duty in Dietrich Bonhoeffer, \*(Biblio Theca Sacra, Oct.-Dec. 91, pp. 399-409) Dr. Bruce Demarest states that since Bonhoeffer believed that Christ was the church and all persons are reconciled to God and in the church and thus identical with Christ, this amounts to pantheism!

## **BONHOEFFER ON THE CHURCH**

**"Secularity" is the key term. In Bonhoeffer's views, the church equals the world and is to be equated with it.** In "secularity", the church loses its identity but finds its real meaning. It is little wonder that the earliest proponents of the "Death of God" theology pointed to Bonhoeffer as its real "father" and "founder."

"The secularity of the church follows from the incarnation of Christ. The church, like Christ, has become world...it is entirely world."

"While the church is in the world and is even a bit of the world, it cannot hope to represent itself as a visible communion of saints. Secularity means renunciation of the ideal of purity." "The church has been in the process of becoming world, not some 'pure' entity, since its origin. Not even primitive Christianity was 'pure.' Otherwise, one confuses church with a religious community"....renunciation of its claims to 'purity' leads the church back to its solidarity with the sinful world... Only this kind of church is free, the church that confesses its secularity." Testimony to Freedom, p. 92 A sermon "the Nature of the Church"-summer 1932

\*Not an endorsement of the critiquer's seminary (Conservative Baptist Theological Seminary) or of the seminary which produces the Biblio-Theca Sacra (Dallas theological Seminary). Sources quoted only to validate material.

## **CHRISTIANITY NOT EXCLUSIVE**



"What are we to think of other religions? Are they as nothing compared to Christianity? We answer that the Christian religion as religion is not of God. It is rather another example of a human way to God, like the Buddhist and others, too, though of course these are of a different nature."

"Christ is not the bringer of a new religion, but rather the one who brings good. Therefore, as an impossible way from the human to God, the Christian religion stands with other religions. The Christian can never pride himself on his Christianity, for it remains human, all too human." Testimony to Freedom, pp. 55-56, from a sermon delivered Dec. 11, 1928 entitled "Jesus Christ, and the Essence of Christianity"

### BONHOEFFER A COMMITTED ECUMENICIST

Bonhoeffer was an early ecumenicist; one of the early promoters of the modern ecumenical movement.

**1. He was associated with the "World Alliance for Promoting Friendship" and "Secretary of the Ecumenical Youth Commission";** The WARF was "considered one of the 'forerunners of the World Council of Churches.'"

**2. He was invited to serve on the visiting faculty of Union Theological Seminary, NY.** Paul Tillich and Reinhold Niebuhr were both involved in this endeavor to secure Bonhoeffer's services at UTS. He also stayed in the home of the noted apostate Dr. Henry Sloane Coffin (then pastor of the notorious liberal Riverside Church) & had many talks with Dr. Henry Pit Van Dusen, president of UTS. (As a neo-orthodox "theologian", he did not agree with the extreme dead liberalism of Union Seminary, or the Riverside Church, although they were partly "benefactors" to him.)

**3. He had an intense desire to meet with Visser 't Hooft, who later became the 1st General Secretary of the World Council of Churches (WCC).** Visser 't Hooft acknowledged the "formative influence of Bonhoeffer in the history of the ecumenical movement." Hooft was later a speaker at a service commemorating Bonhoeffer's 70<sup>th</sup> birth. Above information from testimony to Freedom, pp. 22, 212, 568

**4. The Encyclopedia of Religion, Vol. 2, pp. 285-86 states, "Bonhoeffer's legacy has stimulated ecumenism beyond his own national, spiritual and institutional borders, including influence among Roman Catholics & Jews."**

### BONHOEFFER ON EVOLUTION

In answer to a question "Does belief in God's creation contradict science?" Bonhoeffer replied "any child knows that the earth was not made in six days." No Rusty Sword, p. 143

### BONHOEFFER ON GOD

**1. In the FBF Information Bulletin, May 1977, pp. 11-12,** the late Dr. G. Archer Weniger stated "He (Dietrich Bonhoeffer) is a practical atheist and one of the fathers of the Death of God theology." While the new-evangelical pro-Bonhoeffer "sympathizers" are embarrassed over his "death of God" statements and attempt to rationalize away these apostate views, they obviously represent his thoughts & concepts.

Concerning God, Bonhoeffer wrote "there is no longer any need for God as a working hypothesis, whether in morals, politics, or science. Nor is there any need for such a god in religion or philosophy. In the name of intellectual honesty, these working hypotheses should be dropped or dispensed with as far as possible." Letters and papers from prison, p. 360

On April 4, 1965, Bishop John A.T. Robinson preached a sermon at the Dietrich Bonhoeffer Memorial Church in London marking the 20<sup>th</sup> anniversary of Bonhoeffer's death. The sermon was entitled "The Saint of the Secular." In it, Robinson, the real "popularizer" of the "Death of God" theology, points out that as early as 1932 Bonhoeffer was proclaiming the teaching which says that the "church" or "Christianity" must die as a religion and become totally "secularized"; becoming totally integrated and identified with the world, so as to lose its "religious" identity. ("The Saint of the Secular" is printed at the beginning of a translation of Letters and Papers from Prison, as published by Macmillan Co. (see pp. 9-12)

**The editors of A Testament to Freedom,** Geoffrey G. Kelley & F. Burton Nelson (TTF is a compilation of excerpts from all Bonhoeffer's major works) state "With the translation of the letters and the notoriety given to Bonhoeffer by Bishop John A.T. Robinson's honest to God, Bonhoeffer would belong to the world beyond Germany and exert an influence on church and theology beyond anything Bethe (one of Bonhoeffer's early editors) had ever imagined." (p. 395)

## BONHOEFFER & HUMANISM

In his "memoir" of Bonhoeffer, at the beginning of a translation of The Cost of Discipleship (Bonhoeffer), G. Leibholz states "Bonhoeffer stood for what is called Christian Humanism today." (p. 18)

In the introduction to Bonhoeffer's Fiction from Prison (Fortress Press) editor Renate Bethge states, "What... brought this son of an upper-middle class Berlin family...to a Nazi prison cell, writing fiction in a meditation aimed at 'gathering up his past'? Perhaps two words may point to the answer: Christian Humanism." (p. VII)

Editor's Note: there is a vast difference between "Christian humanitarianism" and "Christian humanism"!

## BONHOEFFER ON MORALITY

### AND ETHICAL RESPONSIBILITIES

**Bonhoeffer rejected an unalterable objective set of moral standards set forth in the Bible and believed in situational ethics: that right & wrong are determined solely by the "loving obligations of the moment."**

"The commandment of God" is "not something which is given, fixed, and possessed once for all."

Ethics, p. 38

"The Christian himself creates his standards of good and evil for himself." No Rusty Sword, p. 44

"Not every single one of Jesus' rules of conduct is valid for us, otherwise the imitation of them would be slavish and unfree." No Rusty Swords, p. 45

"The absolute criterion of a good which is good in itself...makes good into a dead law, a Moloch to which all life and all liberty are sacrificed." Ethics, p. 186

In Biblio theca Sacra, B. Demarest summarizes Bonhoeffer's views by declaring "Bonhoeffer was a situationalist who abandoned objective criteria in the sphere of moral decision making." p. 405

## BONHOEFFER ON SALVATION

### **1. Bonhoeffer adhered to neo-orthodox theology and terminology concerning Salvation.**

Bonhoeffer believed that salvation was an "encounter" with the "living Christ." "All that we know today only through the encounter with the humiliated." Testimony to Freedom, p. 130

### **2. Bonhoeffer was a sacramentalist**

"Reconciled in their hearts with God and the brethren, the congregation receives the gift of the body and blood of Jesus and receiving that, it receives forgiveness, new life and salvation." Life together, p.122

The "eucharist is the repeated feed of confessed community with the true body and blood of Christ."

The Way to Freedom, p. 115

"The holy eucharist, not natural food, not symbolic, not a memorial meal, but the true body and blood of Christ for the forgiveness of sins and the fellowship of his body." The Way to Freedom, p. 153

### **3. Bonhoeffer believed in regenerative infant baptism.**

"We have sometimes urged that children should be baptized as soon as possible, as it is a question of a sacrament, even if the father cannot be present, the reasons are clear....The N.T. lays down no law about infant baptism; it is a gift of grace bestowed on the church." Letters & Papers from Prison, pp. 142-143

### **4. Bonhoeffer advocated baptismal regeneration**

"Anyone who repents and believes has the door to the community opened to him through baptism." "The community is the body of Christ only through baptism and eucharist." The Way to Freedom, p. 151

#### 5. Bonhoeffer equated church membership with salvation

"THE QUESTION OF CHURCH MEMBERSHIP IS THE QUESTION OF SALVATION. THE BOUNDARIES OF THE CHURCH ARE THE BOUNDARIES OF SALVATION. Whoever cuts himself from the Confessing church in Germany cuts himself from salvation." The Way to Freedom, p. 93

#### 6. Bonhoeffer denied personal salvation

"What does it mean to 'interpret in a religious sense.' I think it means to speak on the one hand metaphysically, and on the other hand individualistically. Neither of these is relevant to the Bible message or to the man of today. Has not the individualistic question about personal salvation almost completely left us all? Perhaps not more important than the matter itself, more important than the question! I know it sounds pretty monstrous to say that, but fundamentally, it is not actually biblical? Does the question about saving one's soul appear in the O.T. at all? ...Is it not true that Rom. 3:24 is not an individualistic doctrine of salvation but the culmination of the view that God alone is righteous?" Letters & Papers from prison, p. 156

#### 7. Bonhoeffer denied sacrificial blood redemption.

"Unlike the other oriental religions, the faith of the O.T. is not a religion of redemption." "It is true that Christianity has always been regarded as a religion of redemption. But is not this a cardinal error which separates Christ from the O.T. and interprets him on the lines of the myths about redemption? ...The redemption myth is trying unhistorically to find an eternity after death. Sheol and Hades are not metaphysical constructions, but images which imply that the 'past' while it still exists has only a shadowy existence in the present."

Letters & Papers from Prison, p. 185

### BONHOEFFER ON SCRIPTURE

#### 1. Bonhoeffer was greatly fascinated with neo-orthodox thought, theology and terminology and greatly influenced by the major theologian of neo-orthodoxy, Karl Barth.

\*A lifelong admirer of Barth, he was also a pupil and disciple of Barth. One of the things Bonhoeffer regretted is that he "did not come earlier" to listen to Barth's lectures, seminars and personal meetings." While questioning some of its tenets, Bonhoeffer accepted the basic neo-orthodox theological system. A "propagandist of sorts for Barth's collected lectures", he praised Barth as "belonging to the great traditions of the Apostle Paul, Martin Luther and Soren Kierkegaard."

In turn, Barth praised Bonhoeffer's book Sanctorium communion, calling it a "theological miracle", a book that showed obvious signs of Barth's influence on Bonhoeffer. The editors of Bonhoeffer's No Rusty Sword state on p. 33 that Barth was one of the major figures that "helped fashion the mind of the young Dietrich Bonhoeffer."

#### 2. Bonhoeffer denied the verbal-plenary inspiration of Scripture, believing that the Bible was only a "witness" to the Word of God & becomes the Word of God only when it "speaks" to an individual. Otherwise, it was simply the word of man/men.

The editors of Testimony to Freedom state on p. 9 of the introduction to that compilation of Bonhoeffer's writings that his view of revelation "was not to be reduced to those 'heavenly doubles' of the living God, even if these paraded under the guise of an inerrant Bible or infallible sacred institution."

"The New Testament bears witness in both doctrine and history. It is nothing in itself, but bears witness of something else...its words and statements are not in themselves true and eternal and holy. The whole New Testament in all its parts is meant to be expounded as a witness, not as a book of wisdom, a teaching book, a book of eternal truth." No Rusty Swords, p. 118

Commenting on the above statement, Dr. G. Archer Weniger declared, "This total rejection of the Bible as being in itself the Word of God is typical of all neo-orthodox thinkers. If there is wholesome food in a garbage can, then one can find some good things in Bonhoeffer, but if it be dangerous to expect to find nourishment in a garbage can, then Bonhoeffer must be totally rejected and repudiated as blasphemy. It is worse than garbage." (FBF Information Bulletin, May 1977, p. 12)

\*Information for star paragraph taken from The Way to Freedom, pp. 115-121; Testimony to Freedom, May 1977, p. 12)

On p. 161 of Sanctorium Communio, Bonhoeffer wrote "The Word as inspired by the Spirit exists only when men declare it so...so long as they are not inspired by the Spirit, they remain the word of man." (Bonhoeffer was referring to "The word of scripture.")

Testimony to Freedom, p. 104 quotes Bonhoeffer as follows: "the word of the church here and now must be a valid abiding word. Someone can speak only to me with authority if a word from the deepest knowledge of my humanity encounters me here and now in all my reality. Any other word is impotent...the church may not therefore preach timeless principles, however true, but only communicate which are true today. God is 'always' God to us 'today.'"

In Christ the Center, pp. 73-74 Bonhoeffer stated, "Perhaps we have to preach about a text, which we know from scholarly criticism was never spoken by Jesus. In the exegesis of Scripture we find ourselves on thin ice... There may be some difficulties about preaching from a text whose authenticity difficulties about preaching from a text whose authenticity has been destroyed by historical research...The Bible remains a book like other books...But it is through the Bible, with all its flaws, that the risen one encounters us. We must get into the troubled waters of historical criticism."

In his critique of Bonhoeffer's theology, B Demarest indicated that **six factors** influenced his theological concepts:

1. **The antimetaphysical bias of Immanuel Kant;** No objective knowledge of God is really possible.
2. **The existential emphasis of Soren Kierkegaard:** The rejection of all universal ethical norms; ethics determined by the "moment".
3. **The "earthly" secular concept of Christianity by Friedrich Nietzsche.**
4. **The "I-thou" personalism of Martin Buber** (too complicated to explain in a couple sentences!)
5. **The theology of Karl Barth.** Demarest says "Barth influenced Bonhoeffer more than any other authority."
6. **The neo-orthodoxy of the Edinburgh theologian John Baillie.**

When Demarest declared that Bonhoeffer had a "low view of scripture", he was slightly understating the facts! Bonhoeffer was a blatant apostate of the rankest sort. Bonhoeffer's theology and writings are satanic poison. Injection of his apostate views into one's theological bloodstream means certain death! Any sympathetic entertainment of his "ministry" is dangerous-extremely dangerous!

PS: The above article was originally included as part of a 17 page report printed separately nearly 20 years ago entitled *Is Grand Rapids Baptist College and Seminary a New-Evangelical Institution?* It was printed shortly thereafter as an individual article in *The Fundamentalist Digest*.

Yours truly intended to reprint it in the Aug.-Sept. 2011 issue, but he ran out of time and space. While a summarized gist of this article appeared twice recently in another Fundamentalist publication, he believes the complete article deserves coverage.

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OCTOBER-NOVEMBER 2011 *The Fundamentalist Digest*; Permission granted for reprint, so long as proper credit is given. The above item is a sample of the numerous timely articles that are contained in the bi-monthly issues of *The Fundamentalist Digest*.



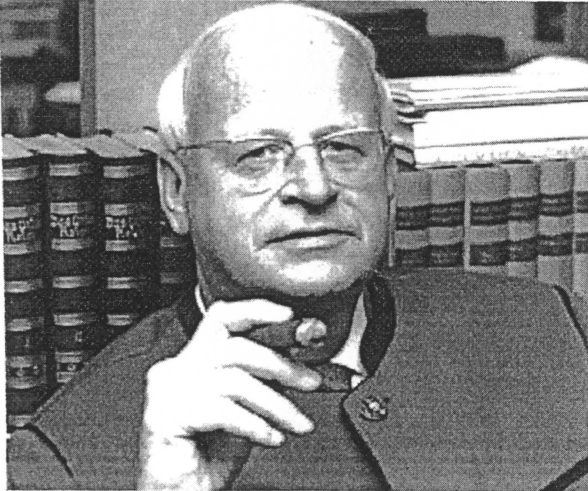
### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy

#### 4c. The theologians of Crisis Theology

#### 1d. In Europe

#### 5e. Helmut Thielicke



#### His Background:

Born in Barmen in 1908. Following German custom, he studied at a number of universities, Greifswald, Marburg, Erlangen, and Bonn. Recovering from a severe illness which was turning point in his life, he completed his dissertation in Erlangen. Became assistant professor in Heidelberg in 1936 where he taught until 1940, when he was removed by the Nazi because of his bold criticism of Hitler's policies. Had just returned from honeymoon with wife. Was forced to return his paycheck. Was called to Stuttgart to give courses in theology to ministers and lectures to public, while city was bombed. These lectures secretly printed and widely distributed. In June 1944 he assisted in writing a proclamation of resistance to Hitler.

After war, in 1945, he was called to the chair of systematic theology in Tuebingen and in 1951-52 he served as rector of the university. Became the dean of the newly formed faculty of theology at the University of Hamburg. In June 1955 received honorary Th.D. from Univ. of Glasgow. In 1956 was guest lecturer at Drew, Union, Princeton, Chicago Federated Theol. Seminary, and in Washington, D.C. Pastor at St. Stephen's with 4000 twice every Sunday.

#### 2f. His Books:

Had his first book published at age 24. Has about 16 books in print in Germany. His most important books are:

#### 1g. Theological Ethics I, 1951; II, 1955; III, 1964?

- I: Theological and philosophical basis. 752 pp.
- II, 1: Man and World, 666 pp.
- II, 2: Political Ethics, 811 pp.
- III: Sexual Ethics, c. 1000 pp.

Deals mainly with contemporary problems. Ethics to him is not a system of fixed rules but an interpretation of our entire life. His stress is not on what we should do but on what we may do.

#### 2g. How the World Began, Muhlenberg Press, 1961, 308 pp. CT, 11/24/61

#### 3g. Between Heaven and Earth: Conversations with American Christians, Harper and Row, 1963. 224 pp. \$3.75. Reviewed in C.T. Mar 12, 1965, p. 33 by C.F.H. Henry.

#### 4g. I Believe: The Christian's Creed, 1968, 256 pp. Fortress

#### 5g. The Waiting Father, Harper & Brothers, 1959. Das Bilderbuch Gottes, 1957. Pp. 192.

HELMUT  
THIELICKE



THE THIELICKE  
LIBRARY

**Man in  
God's World**

The Faith and Courage to Live - or Die



It is interesting to note how differently a neo-evangelical Southern Baptist (Wayne E. Ward) and a staunch conservative (Charles C. Ryrie) review the same book!

## Apostles' Creed Comes Alive

*I Believe: The Christian's Creed, by Helmut Thielicke (Fortress, 1968, 256 pp., \$2.50), is reviewed by Wayne E. Ward, professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.*

The reading public has come to expect something very special in a book by the great German preacher-theologian, Professor Helmut Thielicke of Hamburg. From the evangelical appeal of the "waiting Father" in the parable of the prodigal son to the profound interpretation of the doctrine of creation, this man's writings combine popular expression with technical excellence.

At last we have his exciting interpretation of that epitome of historic Christian doctrine, the Apostles' Creed. In a series of doctrinal sermons, delivered with all the illustrative power and vital interaction of the preaching situation, he unfolds the meaning of these central affirmations of the Christian faith. He does so with a keen sense of the questioning, even negative, response of many in his modern congregation. In fact, he joins the doubters at many points and shows the necessity of passionate doubt in coming to a serious understanding of the meaning of the faith.

The translation was begun by Thielicke's friend John W. Doberstein, professor of pastoral theology at the Lutheran Seminary in Philadelphia. As early as 1961, Thielicke had mentioned in his Christmas letter to friends that he had found a translator of "remarkable creative power." The same letter

announced the beginning of Thielicke's work on the Apostles' Creed, and these sermons were preached in Hamburg during the following years. In 1965 they were published in Germany under the title *Ich Glaube* ("I Believe"), and Doberstein began his translation almost immediately. At the time of his death later that year, he had just completed the chapter entitled "I Believe in God the Father." A former student of his, H. George Anderson, completed the translation.

Each affirmation of the creed is expounded with the thoroughness and skill that mark all Thielicke's work. Usually a key passage of Scripture is presented as the exegetical foundation, and a fresh interpretation of the doctrine in modern language, with abundant illustrations from classical writers and his own experience, forms the body of each chapter.

In addition, several of the phrases of the creed are expanded by a consideration of "additional questions." Under the topic "God the Father Almighty, Maker of Heaven and Earth," Thielicke deals with the persistent questions, "Do miracles really happen?" and "What is the point of miracles?" These studies of miracles are theological gems, absolutely brilliant in their insight and honesty.

Thielicke deals also with the question, "Where are the dead?" He mentions that he noted a remarkable increase in attendance for those sermons that discuss the resurrection of the dead and the life everlasting. Out of a life that has known the sorrow and crisis of World War II Germany, he is able to speak to the deep longings of the heart with profound understanding.

The highest value of these sermons is not to be found, however, in the comfort they offer to the troubled, the suffering, or the doubter. Great as this may be, their greatest value is surely in their apologetic power. Surely there are few who have Thielicke's skill in challenging the shallow thinking of the carping critic, the self-styled "atheist," or the complacent religionist. On their own terms, these messages meet the doubter and the cynic and engage them in passionate struggle for a truth to live by. This is an apologetic work of tremendous power; it will find its place among those Christian writings that have sought, not to overwhelm intellectual opponents, but to lead earnest doubters to Christ.

### PHILOSOPHY OF PROCESS

*Christian History and Interpretation: Studies Presented to John Knox, edited by W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr (Cambridge, 1967, 428 pp., \$9.50), is reviewed by Norman Shepherd, associate professor of systematic theology, Westminster Theological Seminary, Philadelphia, Pennsylvania.*

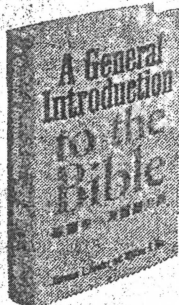
This collection of studies honors a New Testament scholar who for over twenty years was associated with Union Theological Seminary (New York) and who now teaches at Episcopal Theological Seminary of the Southwest. The list of eighteen distinguished contributors insures a volume of the highest academic quality.

The chapters, though diverse in character, are brought together under two general themes: questions of history and faith focused on Jesus of Nazareth, and the mind of Paul and problems of Pauline interpretation. The essays reflect the main areas of Knox's own interest and to a greater or lesser degree show indebtedness to him.

Most of the chapters are detailed and technical and defy evaluation in a brief review. In the opening essay, however, Norman Pittenger has sought to elicit "some implications, philosophical and theological, in John Knox's writing," recognizing that Knox himself has not felt the need to give a theoretical accounting for his philosophical and theological presuppositions. Pittenger sees Knox as dependent upon contemporary

## Reading for Perspective

CHRISTIANITY TODAY'S REVIEW EDITORS CALL ATTENTION TO THESE NEW TITLES:



- *A General Introduction to the Bible*, by Norman L. Geisler and William E. Nix (Moody, \$6.95). A timely and scholarly treatment of the subjects of inspiration, canonicity, and transmission for both student and layman.
- *Layman's Answer*, by E. M. Blaiklock (Hodder and Stoughton, 21s.). A classics professor presents a case for the validity of the Christian faith in a way that exposes the intellectual shabbiness of much New Testament criticism.
- *Earthly Things*, by Olov Hartman (Eerdmans, \$5.95). An unusual volume of Christian apologetics in the form of

twenty essays that seek to state the Christian message as it relates to the fundamental needs of modern man and society as reflected in contemporary Western culture.



# Book Reviews

F. Duane Lindsey

*The Biblical Doctrine of Heaven.*  
By WILBUR M. SMITH. Chicago:  
Moody Press, 1968. 317 pp.  
\$4.95.

Judged by ordinary standards, this comprehensive treatment of the biblical doctrine of heaven may well be the outstanding classic on the subject in the twentieth century. Written in the inimitable style of Dr. Smith, thoroughly researched, with extensive bibliographical data, and comprehensive in its treatment of the biblical doctrine, this volume will be a mine of invaluable information both to the lay student of Scripture and the professional theologian. The reviewer knows of no comparable work in the twentieth century.

Taking into consideration the modern repudiations of the idea of heaven by liberals and its neglect even by evangelicals, Dr. Smith proceeds to examine methodically and thoroughly all aspects of the subject including special studies on the intermediate state and the rule of heaven in the apocalypse. Three important appendices are added on "Some Great Hymns about Heaven," "The Sign of the Son of Man in Heaven," and "The Powers of the Heavens Shall Be Shaken." Typically of Dr. Smith, the volume is thoroughly indexed with probably the most complete bibliography to be found anywhere on the subject of heaven including interesting and informative annotations.

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Bib. Soc. - April '69

Evangelicals will find few places with which they can definitely disagree with Dr. Smith. He does approve, apparently with some reservation, H. B. Swete's view of the intercessory work of Christ as being merely His presence in heaven (p. 101). Most evangelicals, while shrinking from picturing Christ as interceding "with strong crying and tears" before the throne, nevertheless, hold that there is some vocal communication, although the problem is basically inscrutable. Dr. Smith also refers to archangels (in the plural) whereas only the singular is used in the Bible; only Michael is so identified (p. 122). In his discussion of heaven, there is no reference to Satan and his accusing work as in Job 1:6-12; 2:1-7. The study of the intermediate body omits the important passage of Revelation 6:9-11, a proof text for the intermediate body. The study of rewards omits I Corinthians 3:11-15, also an important passage.

Taken as a whole, the work deserves the accolade "excellent" and fills a vacant place in current evangelical publications. Dr. Smith, personally, in this volume has confirmed his place as one of the outstanding writers and biblical scholars of the twentieth century. The publishers are to be commended for excellent format and for reasonable price for such a substantial work.

J. F. Walvoord

## BOOK REVIEWS AND NOTICES

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*I Believe.* By HELMUT THIELICKE. Translated by John W. Doberstein and H. George Anderson. Philadelphia: Fortress Press, 1968. 255 pp. \$2.50.

Sooner or later many theologians seem to feel obliged to write on the Apostles' Creed. What is produced is often an unorthodox exposition under the guise of orthodoxy. This book is no exception as far as its unorthodox conclusions are concerned though it is exceptionally clever in its presentation.

Indeed, it is an intriguing book for three reasons: how it communicates, the questions it raises, and the subjects it covers. But it is also a disappointing book. In spite of all its cleverness in communication, one is left wondering, "Just what did he say?" In spite of facing difficult questions squarely (as the cover blurb says), it answers them evasively (as the cover blurb fails to say). And though the author discusses basic subjects, the reader is left with the uneasy feeling that he does not really know what Thielicke believes about these subjects.

The thesis of the book seems to be this: Christ is *the* important thing in faith; all "facts" have meaning only in relation to Him. Although that thesis may not sound too bad, one must remember in Thielicke's theology as expressed in this book there are few real, actual, historical facts on which to base one's belief. "The history of Jesus was wreathed in legends" (p. 50); the phrase "born of the Virgin Mary" is "symbolic language" (p. 86); details about heaven are called "pious fantasies" which are drawn "from the ven-

erable images of the Bible" and they are approvingly called "piffle" (p. 142); the resurrection of Christ could not be reported "as a traffic accident or an historical event" (p. 162); and quoting Bible statements about eschatology "can make us fall prey to long-outdated concepts" (p. 207).

To sum up: Thielicke, who has charmed many American audiences of conservatives, has shown in this book that he does not believe in the Apostles' Creed because he does not believe in the Apostles' Bible.

C. C. Rylie

*Man's Origin, Man's Destiny.*

A. E. WILDER SMITH. Wheaton, Ill.: Harold Shaw, Publishers, 1968. 320 pp. \$5.95.

Seldom does a man combine the breadth and depth of knowledge in so many fields as does the author of this book. His scientific career and degrees (three doctorates) speak for themselves; in addition, his knowledge of and allegiance to the Bible is unusually deep. The work is both a handbook (in that it covers all the vital subjects related to evolution) and a textbook (in that its coverage is in depth). Entropy, fossils, carbon dating, mutations, natural selection, Dr. Leakey, and life in a test tube are some of the topics the author treats in the field of evolution. In addition, he deals with the biblical data intelligently and as one who believes this is God's inspired Word.

As the reviewer thinks back over this book, he is impressed with the force with which the author drives home the point that the living God of the Bible, not chance plus evo-

## BOOKS IN REVIEW

### THIELICKE SPEAKS TO THE FUNDAMENTALISTS

Between Heaven and Earth: Conversations with American Christians, by Helmut Thielicke (Harper and Row, March 24, 1965, 224 pp., \$3.75), is reviewed by Carl F. H. Henry, editor, CHRISTIANITY TODAY.

The colorful personality of Helmut Thielicke and his engaging comment on current issues supply continuity for an otherwise disjointed volume reflecting the Hamburg theologian's meetings with American Christians. While a lively relevance pervades much of *Between Heaven and Earth*, these "conversations" often prove to be lengthy excursions with little opportunity for inquiry at the crossroads.

Dr. Thielicke succeeds most in his secondary aim of biting into some current social problems; in his primary aim, to supply effective theological guidance to American evangelicals, he falls far short. He is at his best in the chapter on "Racial Integration and the Christian." There he recalls that the race issue between Nazi and Jew was a turning point in German history, and reminds Americans how strongly the race question touches the foundations of the Christian faith and the human conscience. Moreover, he summons the churches to be concerned with their spiritual priorities rather than with a one-sided reliance on political engagement (although his highly readable chapter on the Nazi regime is replete with political storm warnings). Thielicke locates the critical element in the American outlook, however, not in racial or political affairs, but rather in a wrong attitude toward suffering—that is, the widespread notion that suffering is fundamentally inadmissible.

On the theological side he lends necessary emphasis to the indestructibility of the divine image in man, the reality of general revelation, the centrality of God's saving acts consummated in Jesus Christ, the resurrection as constitutive of faith in Christ's person, and the Holy Spirit's enlightenment. Only now and then ("Here this faithfulness of God is by no means an anthropomorphic expression for an indifferent metaphysical principle that stands unmoved above the antitheses of faith and unbelief, good and evil, embracing them all beyond polarity") does Thielicke's presentation become abusive.

But Thielicke's primary objective is to furnish theological guidance to American

fundamentalists. "Because the American churches have so many fundamentalists, and because these hold in their hands an essential portion of their spiritual substance, I regard the question of how American Christianity deals with the problem of fundamentalism as nothing short of fateful for its destiny." Regarding fundamentalists as "much of the best, but frozen, spiritual capital of the church," he earnestly hopes they will come to terms with these "conversations" and hence proposes that the book be used in study groups. He commends the spontaneous religious interest and concern for practical piety among fundamentalists but is rightly troubled by their neglect of such concerns as the Gospel's relation to culture, philosophy, and society. Yet in this circle he has found "brothers in the faith" who want "to preserve the substance of the Christian faith," who are "not infrequently the most dependable and self-sacrificial members of the congregations," and who have too often been unfairly criticized "from the high horse of Enlightenment." "If American Christianity loses these people, who are often the most vital members of its body . . . this could be fatal to its cause."

Thielicke considers himself as bearing a "special responsibility . . . with evangelicals and fundamentalists"—and his main aim is to detach them from a commitment to the verbal inspiration and inerrancy of the Bible. He proposes to rescue them from "the dichotomy of their life" and from "many repressions" presumably springing from this commitment. To further this goal he adopts an attitude promotive of dialogue (avoid intellectual arrogance which only hardens positions; reflect the desire in common with them to draw spiritual life from the mighty acts of God; love them, and stress one's interest in their spiritual good). "They are naive," says Thielicke, but sincerely so, since their positions spring from a desire to protect their faith; hence discreet dialogue requires reiteration that the proposed alternative is truly *pro fidei*. What momentarily disarms some of Thielicke's fundamentalist interrogators is his

employment of the attack on verbal inspiration assertedly to support and mature faith and to honor rather than depreciate or relativize the Word of God. In the subsequent dialogue he not only attacks biblical inerrancy and verbal inspiration and champions biblical criticism, but also hedges almost to the point of denial on the virgin birth of Jesus and faintly reflects other turning points of his own theological blend of liberal, neo-orthodox, and evangelical elements.

Thielicke conducts only a running raid on certain fundamentalist positions; he does not clearly reveal his beliefs on substitutionary atonement, bodily resurrection, and Christ's visible personal return—though the Resurrection is centrally important to his thought. Nor does he present his listeners with a coherent alternative in respect to religious authority. None of Thielicke's hearers or readers will doubt his vibrant personal faith; all will esteem his role of resistance to the Nazis and admire his effective ministry to university students abroad. But many, interested in the larger framework of his thought, are equally eager to pose counter-questions, and doubt that the truth of God holds adequate place in his system.

In the opening dialogue Thielicke handles the question "Are there errors in the Bible?" evasively; he calls it "a false and oversimplified way of putting the question," ascribes it to the theological immaturity of the inquirer, and appeals to Jesus' use of counter-questions to justify his own evasion.

In answer to another question (whether the Bible and the Word of God are identical), he caricatures verbal inspiration as mechanical dictation, as requiring a legalistic view of Scripture, and he depicts reliance on Scripture as a distrust of Christ and a denial of God's gracious accommodation (hence, in principle, the Incarnation). This line of assault on the high view of Scripture has so often been rebutted in competent evangelical literature that informed conservatives in America are quite immune to it. They frankly concede problems in their view of Scripture, but they are unpersuaded that such difficulties are not greatly multiplied by the modern alternatives.

Thielicke moves from the worthy premise that God meets us in history that is subject to historical study, to rationalistic conclusions that smuggle preconceived critical theories into the scriptural narrative. He finds borrowed elements of pagan myths in the biblical account of Creation and makes the asserted dependence of the Bible writers upon the science of their time a "sign" that God's Word truly becomes flesh. If for Barthians the Bible is the book

"This challenging book deserves the thoughtful consideration of all pastors."

—REUEL L. HOWE

## THE PASTOR and the RACE ISSUE



by Daisuke Kitagawa

How should a pastor preach about the race issue? How can he best approach the issue in pastoral counseling? What concrete actions should he take in his church and in his community in the recurring crises of race relations? Daisuke Kitagawa, an American clergyman born in Japan, here presents a practical and disciplined pastoral program on this issue. What must any churchman understand if he is to support such a program?

Against the fearful division and hostility based on race, language, and cultural origin, the author defines a basic "theology of race," founded firmly on Christ's ministry of reconciliation. Dr. Kitagawa has held positions in California and the mid-west, has worked on problems of Japanese-American Resettlement. He is chairman of the Advisory Committee of the Secretariat on Racial and Ethnic Relations, World Council of Churches, and the author of *Race Relations and Christian Mission*.

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through which God speaks, for Thielicke it is the ship in which Christ sleeps. From the fact that sinfulness and self-sufficiency seep into man's historical work, he concludes that even the content of Scripture is necessarily distorted—rather than stressing that contemporary critics reflect this fallibility and allowing that Scripture is uniquely inspired. For Thielicke, Lessing's insistence on historical relativism apparently makes the historic evangelical outlook impossible.

Thielicke protests any "caricature" of Bultmann as a heretic, yet freely caricatures verbal inspiration as mere mechanical dictation. He holds that Christianity should not be immunized against Bultmannism, for Thielicke's intention, like Tillich's, is the radical contemporizing of the Christian faith. Yet Thielicke considers that the triumph of Bultmann's theology would be disastrous for the Church, and proceeds to a discerning critique of that theology, criticizing Bultmann's enclosing himself within philosophy of science with the result that the factuality of Christ's resurrection vanishes.

Thielicke deplores historical-critical study of the Bible on rationalistic motivations but encourages its pursuit with the motive of discerning what the biblical writers intend to say. Here he distinguishes the means of expression of the biblical writers from their intention, arguing that it would be wrong for us to take over the biblical concepts and presuppositions (as in the Genesis cosmology). Yet for him historical criticism of the Bible assertedly enriches Christian faith by dislodging one's own presuppositions and allowing Scripture to speak for itself, whereas verbal inspiration levels the Bible by eliminating J. E. P. and D from the Pentateuch!

But historical criticism is not "a method of spiritual discipline which will neces-

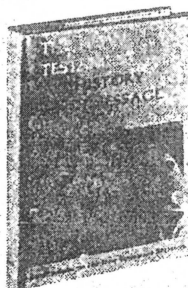
sarily lead a person by logical and absolutely sure steps to fullness of faith," since this is the Holy Spirit's work. At this point Thielicke properly distinguishes between psychological certainty and historical probability. Nevertheless, for him this spiritual enlightenment of the believer is a matter of spontaneity of faith and does not involve the establishment of an objective external authority. But elsewhere Thielicke criticizes Bultmann because the miracle of the Spirit, instead of merely helping the believer to understand, becomes determinative and supplies the object of understanding.

According to Thielicke, the Virgin Birth is not a dogma constitutive of the person and work of Christ and of Christian confession of him as Lord and hence is of secondary importance. He refuses to make the Resurrection merely a commentary on faith, insisting that it belongs to faith's foundation. Likewise, "the miraculous birth of Jesus Christ is constitutive of faith in his person; it is the *conditio sine qua non* for my being able to say 'Christ is Lord'"—he was "conceived by the Holy Ghost." But the Virgin Birth is not an indispensable condition of belief in the miraculous birth, Thielicke insists. He states that he is uncertain and undecided whether the primitive Church originated the Virgin Birth story. Possibly it is a metaphorical commentary on faith (and Thielicke himself repeats the phrase in the Apostles' Creed only in this mood). But he buttresses his disbelief of the Virgin Birth narratives of Matthew and Luke by gratuitously contending that "in John and Paul the entrance of Christ into our humanity is presented in quite a different way," and by other rationalizations, including a highly distorted appeal to Luther.

Helmut Thielicke is an accomplished scholar and a fascinating preacher, but

## Reading for Perspective

CHRISTIANITY TODAY'S REVIEW EDITORS CALL ATTENTION TO THESE NEW TITLES:



• *The New Testament: Its History and Message*, by W. C. van Unnik (Harper and Row, \$3.95). A distinguished biblical scholar writes with grace and clarity to provide a masterful introduction to the history and central content of the New Testament.

• *A Businessman Looks at the Bible*, by W. Maxey Jarman (Revell, \$2.95). Without suggesting that Christianity will make you rich, one of America's top business executives shows how he effectively mixed the Bible and business in his own life.

• *The Omnipotence of God*, by Howard A. Redmond (Westminster, \$4.50). An examination of the varying conceptions of the sovereignty of God held by theologians, philosophers, and poets. A lucid treatment and a worthy discussion.



3A. The Directions of Theology in the 20th Century.

## 1b. Neoorthodoxy:

## 4c. The theologians of Crisis Theology:

## 1d. In Europe

## 6e. Charles Harold Dodd

## 1f. Biography:



Charles Harold Dodd was born at Wrexham, Denbighshire, North Wales, on April 7, 1884. He entered the University at Oxford in 1902 and studied classical literature until 1906. He continued his study with post-graduate study in theology (1907-1911), under the instruction of such men as Fairbairn, Bartlet, (in church history) Gray, (in Hebrew) and Souter, (in New Testament). He pastored the Congregational Church in Warwick from 1912 to 1915 and in 1915 was appointed lecturer of New Testament at Mansfield College where he replaced James Moffatt. He remained at this post until 1930 and from here he was appointed professor of Biblical criticism and exegesis at the University of Manchester (1930-1935).

Following fruitful years of work at Manchester, he succeeded Francis Burkitt as the Norris-Hulse Professor of Divinity at Cambridge where he stayed until his retirement in 1949. During this time and since then, he has held many special lectures in such schools as Yale, Harvard, Princeton, Union Theological Seminary, etc. Since his retirement from teaching his best-known responsibilities have concerned his general directorship of the New English Bible. Today, "in his eighty second year he enjoys a secure place in the esteem of his colleagues and disciples as the doyen of British New Testament scholars" (Creative Minds in Contemporary Theology, p. 267).

## 2f. Books:

Dodd has written a number of books all of which are listed on pages 268-269 of the book Creative Minds in Contemporary Theology. Some of his more important works which were helpful in this study are:

- 1928: The Authority of the Bible
- 1932: The Epistle to the Romans
- 1935: Parables of the Kingdom
- 1936: Apostolic Preaching and Its Developments
- 1946: The Bible Today
- 1950: About the Gospels
- 1951: The Coming of Christ
- 1952: Old Testament in the New
- 1952: New Testament Studies
- 1953: The Interpretation of the Fourth Gospel

## 3f. Basic Contribution:

The main contribution that Dodd is known for and will no doubt be remembered for is his realized eschatology. Dodd argues that the eschatological kingdom of God arrived in the coming of Jesus Christ, (Parables of the Kingdom, p. 198).

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##### 3f. Basic Contribution:

He writes: "The eschaton has moved from the future to the present, from the sphere of expectation into that of realized experience, (Ibid., p. 50).

#### 1g. The support for realized eschatology:

- 1h. Passages in the Synoptic Gospels are cited in support of this view (i.e., Mark 1:15; Luke 11:20; Mark 9:1; Luke 10:23-24; 11:31-32). He lays special emphasis upon the Aorist (Luke 11:20), and the perfect (Mark 1:15) to show that the kingdom of God has already arrived, (Parables, p. 44).
- 2h. He feels that the Gospel of John supports realized eschatology in that John refers to eternal life as a present reality (i.e., "whosoever believeth upon Him that sent me is having everlasting life," Jn. 5:24) (Apostolic Preaching and Development, p. 63).
- 3h. Dodd argues for a critical experience ("a second conversion") in Paul's life after the writing of II Cor. 10-13 and before the writing of II Cor. 1-9 (assuming 1-9 was written after 10-13). Following this 'second conversion,' Paul replaced his former apocalyptic eschatology with "Christ-mysticism" after coming to see that the eschatology realized in Christ's ministry was continuing to be realized by the believers in Christ, (The Apostolic Preaching and Its Developments, p. 63).

#### 2g. The results of the realized eschatology:

- 1h. The parables are all interpreted within the life and ministry of Christ, (Parables, p. 154). Any later interpretations such as given in 13:47-51 are viewed as the subjective erroneous reinterpretations of the early church and Synoptic writers, (Parables, p. 184).
- 2h. Passages in the New Testament which run counter to Dodd's thesis are dismissed as Jewish apocalyptic references that must be reinterpreted in terms of the absolute rather than the temporal. "Eschatology is not itself the substance of the Gospel, but a form under which the absolute value of the Gospel facts is asserted," (The Apostolic Preaching and Its Developments, p. 42).

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3f. Basic Contribution:

3g. The Varieties of Eschatology:

1h. Futuristic

2h. Consequent

3h. Symbolic

4h. Teleological

5h. Realized

4f. Theology:

1g. Bibliology:

1h. Inspiration:

The Bible is not infallibly inspired. Instead of accepting verbal inspiration, a conceptual theory is supported. "Inspiration therefore does not imply moral perfection or intellectual infallibility" (The Authority of the Bible, p. 128). "Sometimes I think Paul is wrong and I have ventured to say so" (Romans, p. xxxv). Referring to inspiration Dodd writes: "We mean by it, a means whereby the 'thought' of God, which is the truth is mediated to the human mind" (The Authority of the Bible, p. 16).

2h. Historicity:

While parts of the Bible are viewed as non-historic (The Bible Today, p. 112), the Gospels are regarded for the most part genuine history, (About the Gospels, p. 14).

2g. Theology Proper:

To Dodd "the God of the Bible is a living God" (The Bible Today, p. 98), who is both immanent and transcendent, (The Authority of the Bible, p. 221).

3g. Anthropology:



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4f. Theology:

3g. Anthropology:

1h. Creation:

"Creation, the fall of man, the deluge, and the building of Babel are symbolic myths" (The Bible Today, p. 112).

2h. Fall:

The fall was a myth that was originated late in Israel's history to set forth "the tragic fate of Israel projected upon mankind as a whole", (The Bible Today, pp. 113-114).

3h. Sin:

Sin, says Dodd, cannot be isolated to an historical act in Adam, but is "part of a corporate, racial wrongness which infects human society as we know it, and affects the individual through heredity and environment" (Romans, p. 80).

4g. Angelology:

Angels are the discarded gods of polytheism brought over into Christian thought to guard the transcendence of God (The Authority of the Bible, p. 178).

5g. Christology:

1h. Incarnation:

The Father entered into the human Jesus, forming the God-man. He says: "God imparted Himself to Jesus uniquely, and the whole of what Jesus was expressed that self-impartation of God" (The Authority of the Bible, p. 281).

2h. Resurrection:

Dodd seems to accept the historicity of the resurrection. "The resurrection remains an event within history, though we may not be able to state precisely what happened" (History and the Gospel, p. 108). He, however, feels that the historical phenomena are less important than the personal encounter men have had with God in Christ after His death (The Bible Today, p. 104).

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4f. Theology:

6g. Soteriology:

1h. Wrath:

Dodd does not understand God's wrath as an activity of God, but it is rather the impersonal process of retribution which is seen working itself out in history (Romans, pp. 20ff.).

2h. Propitiation:

Propitiation denotes "an act whereby guilt or defilement is removed" (Romans, p. 54). Thus, propitiation is equivalent to expiation.

3h. Basis of Salvation:

The basis of our salvation is not the death or blood of Christ but rather His self-sacrifice. "Christ's self-dedication to the will of God is the sacrifice by which we are cleansed--not His sufferings, as such, not His death or the shedding of His blood,--but His obedience unto death, of which these are the outward signs" (Benefits of His Passion, pp. 33-34).

4h. Universalism:

Dodd sees a soteriological shift in Paul after the writing of II Cor. 10-13 from particular to universal salvation. He argues for the universal salvation or reconciliation of all things to God. "The ultimate unity of all things in God is secure not by the mere suppression or destruction of hostile elements, human, sub-human, or super-human but by bringing them all into harmony with the will of God as expressed in Christ" (The Mind of Paul: II, New Testament Studies, p. 125).

7g. Pneumatology:

The Holy Spirit is not a person, but rather a divine force or power which breaks into human experience (Romans, p. 117).

8g. Ecclesiology:

In Dodd's thinking the church is a continuation of Old Testament Israel. "The Church, then, conceives itself as the continuing embodiment of the historic 'Israel of

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4f. Theology:

8g. Ecclesiology:

God'" (The Bible Today, p. 4-5). The church is defined as the unity of all mankind in Christ (The Bible Today, p. 72).

9g. Eschatology:

Along with the realized eschatology previously discussed Dodd does speak of a future coming of Christ. It, however, will not occur within history but actually lies outside of ordinary history and time-reckoning. "As I suggested before, the coming of Christ is an event that lies outside our system of time-reckoning", (The Coming of Christ, p. 9). The logical deduction from this statement is that there is no rapture, tribulation period, or millennium in the theology of Dodd.

5f. Evaluation:

1g. His realized eschatology:

1h. Positive

- 1i. His conclusion gives support to the dispensationalist's contention that Christ brought the literal kingdom of God to the Jews
- 2i. His study gives a more needed emphasis to the historical situation from which the parables were spoken. It guards against a consistent allegorizing of them as some do.

2h. Negative

- 1i. Dodd must explain away everything in the N.T. that does not fit his system by viewing such passages as erroneous reinterpretations of the early church or by reinterpreting them himself.
- 2i. Even after Paul's so-called "second conversion" (which cannot be proven), he still speaks of a futuristic eschatology (i.e. Romans 5; 8; 11; 13:11-13; II Tim. 4:1).
- 3i. While John emphasizes the present reality of eternal life, he certainly does not nullify a future eschatology (John 5:21-29).

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6e. Charles Harold Dodd:

5f. Evaluation:

1g. His realized eschatology:

2h. Negative:

4i. Dodd must undermine the authority of the Word of God in order to make it fit his system. For example, if Paul did change his mind after II Cor. 10-13 then that which he wrote previously must be wrong even though Paul claimed to be writing under God's authority (i.e. I Cor. 11:23; I Thess. 4:1-2; II Thess. 3:12-14). If the Gospels have erroneous reinterpretations by the early church in them, then obviously they become unauthoritative to Dodd.

2g. His Theology:

Although Dodd holds to a degree of historicity especially in the Gospels, he is on the whole basically liberal in his theology.

3A. The Directions of Theology in the 20th Century.1b. Neoorthodoxy:

## 4c. The theologians of Crisis Theology:

## 1d. In Europe

## 7e. Wolfhart Pannenberg.

## 1f. Background:



Born in 1928 in Stettin, he studied theology in Berlin, Göttingen, Basel, and Heidelberg, receiving his doctorate in 1953. From 1955 to 1958 he was assistant professor for Systematic Theology in Heidelberg and then, until 1961, professor at the Kirchliche Hochschule of Wuppertal. Since 1961 he is professor for Systematic Theology in Mainz. He studied under Barth and Jaspers.

## 2f. Books:

Die Prädestinationslehre des Duns Skotus, 1954.

Was ist der Mensch? Anthropologie der Gegenwart, 1962. 111 p

Edited Revelation as History, 1961. (English, 1968). 181 pp.

Theology and the Kingdom of God, 1969. 143 pp.

Jesus--God and Man, 1964. (English, 1968). 415 pp.

## 3f. Beginning:

## 1g. Pannenberg's interest:

## 1h. His guiding principles:

1i. Opposition to high specialization in theology.

2i. Interest in exegetical-historical questions, revelation and history.

3i. Emphasis on a revelation in history, thus challenging Bultmann's demythologizing.

## 2h. His "team theology":

1i. He and friends had twice yearly meetings of 3-5 days. There were periodic meetings with natural scientists.

2i. Theology is looked upon as a universal science with all of reality as its subject matter. Truth is one.

3i. The first task of theology is to scrutinize the historical data to see "what Jesus actually was at the time he lived."

4i. The disjunction between the biblical text and actual history must be bridged, and this is done by a study of the resurrection.

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##### 7e. Wolfhart Pannenberg.

#### 3f. Beginning:

##### 1g. Pannenberg's interest:

##### 2h. His "team theology":

5i. A strong polemic against Barth and Bultmann. Barth asks for faith in the resurrection and then relegates it to the "rim of history." Bultmann rejects it on historical and scientific grounds, yet says Christ arose "in the kerygma." Pannenberg tries to extricate modern theology from the strangleholds of Kantian dualism.

6i. Interest in the piety of the church.

#### 2g. Pannenberg's importance:

1h. He represents the farthest contemporary break from Barth and Bultmann.

2h. He has written extensively, especially on the resurrection.

3h. German evangelicals look to him for leadership.

4h. His influence is great and his following increases. If things follow their natural course, before long he will be heralded in America as a conservative.

#### 4f. Beliefs:

##### 1g. Revelation:

He recognizes the revelatory significance of universal history, including special redemptive events and, supremely, the resurrection of the crucified Jesus as a striking anticipation of God's future eschatological revelation. In short, in protest against Barth and Bultmann he attempts to establish a connection between revelation and history. Revelation does not take place in a personal encounter with Christ (Barth) or in the preaching of the kerygma (Bultmann), but primarily in certain events of history.

##### 2g. Resurrection:

Pannenberg examines the evidence for the resurrection appearance and the empty tomb, asserts they are independent of each other, and is thus convinced that the Church's belief in the resurrection of Jesus is well founded.



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#### 4f. Beliefs:

#### 2g. Resurrection:

#### 1h. The resurrection record:

Only I Cor. 15 is suitable for historical evidence. The gospel accounts are rejected because they stand in contradiction to Paul and "have in their whole literary form such strongly legendary character that it is hardly possible to find any particular historical root in them. . . . They have been shaped by strong legendary influences, mainly by a tendency to underline the bodily appearances of Jesus." ("Did Jesus Really Rise from the Dead?" Dialog, Spring 1965, p. 131).

#### 2h. The God-Man:

Only on the basis of the resurrection can he perceive the deity. "If Jesus was already the Messiah independently of the progress of his history. . . then his crucifixion can hardly be understood other than a mere happening or a temporarily assumed suffering by Jesus, but not as a catastrophe, which it must have been for Jesus as well as his disciples (Jesus, p. 230).

The sinlessness of Jesus is likewise related to the resurrection. "As in the light of his resurrection Jesus is the Son of God in the whole of his existence, so, too, he is sinless, precisely because with the flesh he also took upon himself the sin of humanity and submitted to the death that set the purity of his mission free from all ambiguity."

#### 3h. The appearances:

"Objective visions" from heaven, not the encounter of the physical Lord on earth (Dialog, p. 132). The resurrection "is therefore that reality of Jesus, which was encountered by his disciples after the catastrophe of his crucifixion and which so overpowered them that they could not find in their language a fitting word except the intimating, parabolic term: resurrection of the dead" (Mensch, p. 39).

Few reviewers of Pannenberg notice his little volume Was ist der Mensch? in which he attributes the origin of the belief in a physical resurrection to paganism. We are startled to hear that "the expectation of a

3A. The Directions of Theology in the 20th Century.

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2g. Resurrection:

3h. The appearances:

future resurrection of the dead was taken over by the Jews from the Persians and was bequeathed later to Christianity as well as Islam," p. 37. And yet Leon Morris, in Christianity Today, Sept. 27, 196 p. 18, comments that "this emphasis on the factuality of the resurrection is refreshing." Daniel P. Fuller likewise praises Pannenberg's emphasis on the resurrection (Easter Faith and History, pp. 178ff.).

Pannenberg's admirable stress of the historicity of the resurrection is completely vitiated by the faulty presuppositions:

- (1) The resurrection is traced to the Persian religion
- (2) The gospels are legendary and undependable
- (3) The incarnate Christ did not foresee or predict his death and resurrection
- (4) Christ did not appear bodily on earth to his disciples.

3g. Atonement:

Although the SUBSTITUTIONARY nature of the atonement is stressed, in marked distinction to modern theology, Pannenberg hardly means by "substitution" what conservatives have usually meant. "The early church considered the death of Christ as a ransom and a propitiatory sacrifice" (Jesus, p. 265), but "the scriptural proof that the early church can be taken today only as illustrative, not as foundational" (p. 256). Not even Jesus' own expectations can be taken into account (p. 257). Salvation is substitution in that it does for man what his death could never do, it gives him an openness to God. "Substitution as such cannot be a miraculous supernatural peculiarity of Christ" (p. 276). Through his death we are revealed as blasphemers (p. 267).

The RANSOM view of the atonement is rejected because "ransom and sacrifice" are mutually exclusive ideas (p. 283).

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4f. Beliefs:

4g. Eschatology.

With the resurrection the end of the world has begun and a motive is provided for the mission to the nations (p. 61). The resurrection makes the eschaton once again real and important. The Judgment and Christ's Second Coming are the proper endpoints of history.

- CONCLUSION:
- (1) Pannenberg still rejects that revelation was given objectively in concepts and words and
  - (2) makes himself existential choices as to certain privileged revelatory events of history, while
  - (3) never giving a definite statement as to the noetic or epistemic content of revelation.

**WOLFHART  
PANNENBERG**



3A. The Directions of Theology in the 20th Century.

## 1b. Neoorthodoxy:

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## 1d. In Europe

## 9e. Jürgen Moltmann.



## 1f. The person:

He is professor of systematic theology at the University of Tübingen.

## 2f. The product:

The Theology of Hope, 1967. Pp. 342.  
Religion, Revolution, and the Future.

## 3f. The position:

Moltmann has a message of hope for a world in despair. "Christian faith strains after the promises of the universal future of Christ. There is only one real problem in Christian theology: the problem of the future." As Moltmann sees it, the churches have neglected that central point of Christianity almost completely, looking wistfully back, instead, toward a vanished primordial paradise. "The Church lives on memories, the world on hope."

## 1g. The recovery of hope:

Moltmann took his initial cue and much of his underlying philosophy from a highly unorthodox source: Marxist Philosopher Ernst Bloch (Principle of Hope). Bloch is an atheist who nonetheless believes that man's hope for the future is the only transcendence in the universe: "Where there is hope, there is religion." Moreover, says Bloch, a hopeful future came into the world with the Bible.

Precisely, says Moltmann. What makes man's future so full of promise is not the modernist's idea of upward evolutionary progress inherent in man; not the neo-orthodox view of a transcendental eternity, the "eternal now" that hovers above all ages of history; not the existential stress on a moment when one gains self-understanding; not the Kantian desire for the practical realization of ethical selfhood, but, quite simply Christ's death and resurrection. No matter whether the resurrection is verifiable as a historical event; that "something" happened to give early Christians their immense hope is evident enough. In addition, argues Moltmann, while the resurrection may be "the sign of future hope," the cross itself--through Christ's sacrifice--means "hope to the hopeless."

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

4c. The theologians of Crisis Theology:

1d. In Europe

9e. Jurgen Moltmann.

3f. The position:

2g. The centrality of the resurrection:

For Moltmann the resurrection comprises the very basis of history. Past, present, and future are linked only when the crucified Christ is identified with the risen Christ, who will complete all things with the final resurrection from the dead. Only a firm historical base surrounded by the promises of God secures a future marked by eschatological hope. Eschatology is God's promised fulfillment.

3g. The probability of revelation.

The historic Christian definition of revelation is the divine act whereby truth is communicated to man which man otherwise could not know. But Moltmann rejects this view: "Our knowledge, as a knowledge of hope, has a . . . provisional character" (p. 92). Nothing is revealed now; nothing is certain now. Revelation is not in a personal encounter nor in written propositions. Only eschatological reality will give certainty to our knowledge.

"The Church lives by the word of God. . . This word provides no final revelation. . . As the promise of an eschatological and universal future, the word points beyond itself, forward to coming events and outwards into the breadth of the world to which the promised closing events are coming" (p. 326).

Asserting that the Bible has "no unequivocal concept" of revelation (p. 139), Moltmann veers away from defining revelation in terms of new knowledge of religious truth:

"'Promise' is a fundamentally different thing from a word-event which brings truth. . . between man and the reality that concerns him. . . Its relation to the existing and given reality is that of a specific inadaequatio rei et intellectus" (p. 85).

Moltmann depicts divine revelation as a different reality.

"Promise stands between knowing and not knowing. . . (p. 202), is "prospective and anticipatory. . . provisional fragmentary, straining beyond itself" (p. 203).

4f. The problem:

1g. A vague hope.

At best, his hope of the future is exasperatingly unclear. History is viewed as by definition impervious to universally valid truth. What we are offered is a new gnosis, a revelation-theology that reserves not only COMPLETE but also VALID truth for the end of history. One is forced to ask, What is this eschatological "all-embracing truth"?

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4f. The problem:

2g. A dubious hope.

Hope without an assured basis in the God of truth and the truth of God must of necessity be a dubious hope. It enfeebles the eschatological specifics of the Bible and implies universal salvation as its outcome.

3g. An unscriptural hope.

If hope is confident expectation, then two things must be true. A hope must be well-founded and it must be specific enough to give content. Hope without any basis in Scripture and void of specific details is not only unscriptural but impossible. The content of biblical hope is brushed aside with these words: "The texts which come to us from history. . . have to be read in terms of their. . . own historical connections before and after. . . (hope) can be expressed only in terms of a finite, provisional, and therefore revisable perspective. . . (and) remains fragmentary in view of the open future" (p. 277).



3A. The Directions of Theology in the 20th Century.

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4c. The theologians of Crisis Theology:

2d. In America

1e. Reinhold Niebuhr (1892-1971)

1f. Characterization and impact of Niebuhr



1g. Approach:

Philosophic Theologian (He does not consider himself a systematic theologian.)

2g. Theological Position:

Liberal Neo-Orthodoxy or Dialectical Realism. American Neo-Orthodoxy often prefers the term "Realism" to "Neo-Orthodoxy," for American Neo-Orthodoxy is not as radical as continental Neo-Orthodoxy. In fact, Niebuhr seeks to combine the best of Neo-Orthodoxy and Liberalism.

3g. Evaluation of Impact:

Moral Man and Immoral Society, 1932, demonstrated incisively and clearly that man is a sinner. Largely through the influence of this book Neo-Orthodoxy gained entrance to the U.S. Nature and Destiny of Man, 1941, marked a transition from criticism of modernistic thought to positive presentation of the dialectic position. Niebuhr has been described by Carnell as "The undisputed leader of American dialectical theology." (Theol. of Reinhold Niebuhr, 38)

2f. Background of Niebuhr

Born June 21, 1892 in Wright City, Missouri. Influenced by his father, a minister, he decided to enter the ministry. After studying at two Lutheran schools, Elmhurst College and Eden Theological Seminary, he completed his formal studies at Yale Divinity School, earning a B.D. in 1914 and an A.M. in 1915. Tired of school, and especially the study of epistemology, he took a pastorate in Detroit from 1915 to 1928. His Lutheran church grew as he entered into the social struggles of his parishioners.

When many were hailing Ford as a magnanimous philanthropist, paying his workers \$5.00/day, Niebuhr attacked Ford and his industry. The automobile workers had long periods of lay-off when they needed a consistent income. Niebuhr wrote:

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#### 2f. Background of Niebuhr

"Naive gentlemen with a genius for mechanics suddenly become arbiters over the lives and fortunes of hundreds of thousands. Their moral pretensions are credulously accepted at full value. No one asks whether an industry which can maintain a reserve of a quarter of a billion ought not make some provision for its unemployed" (Courage to Change, June Bingham, 1961, 133). The experiences of these years formed the thoughts which were forthcoming in Moral Man and Immoral Society.

From 1928 to 1960 Niebuhr taught at Union Theological Seminary, and he died in 1971. During these years of writing and teaching applied Christianity he received at least 18 honorary doctorates, including D.D.s from Yale, Harvard, Princeton, and Oxford. He has participated with a passion through the years in social and political causes. Outstanding among his twenty-four (or so) books are: Moral Man and Immoral Society, '32; Nature and Destiny of Man, 2 vols, '42; Christian Realism and Political Problems, '53; The Self and the Dramas of History, '55; Structure of Nations and Empires, '63; and Man's Nature and His Communities, '65.

#### 3f. Outline of The Nature and Destiny of Man

#### I. The Nature of Man (Vol. I)

##### A. Man's Dual Nature chs. 1-3

##### B. Man as a Sinner chs. 4-10

#### II. The Destiny of Man (Vol. II)

##### A. Christ as Fulfillment of History chs. 1-3

##### B. Appropriation of the Message of Christ chs. 4-10

#### 4f. Theology of Niebuhr

#### 1g. Epistemology

1h. The Bible - This is a fallible document, but it has authority because it supports a dialectic interpretation of history and gives existential assurances. Niebuhr criticizes the fundamentalist for taking the symbols literally and the modernist for dismissing the symbols as unimportant. "The Biblical symbols cannot be taken literally because it is not possible for finite minds to comprehend that which transcends and fulfills history." (Hu. Dest., 289)

2h. The two real authorities for Niebuhr are the dialectic process and existentialism. Niebuhr's

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##### 4f. Theology of Niebuhr

##### 1g. Epistemology

2h. basic dialectic is Time\_\_\_\_\_Eternity. A "combination of this-worldly and other-worldly hopes is the only adequate expression of the human situation" (Disc. the Signs of the Times, 74). "Agape" (the mind of Christ, sacrificial love) is employed to guide the dialectic process, even in the critical interpretation of the Bible. Existential criteria are used to substantiate such concepts as creation by God and even original sin.

3h. General Revelation - The means of general revelation are (1) nature, (2) history, and (3) conscience. G. R. may be defined as "the testimony in the consciousness of every person that his life touches a reality beyond himself, a reality deeper and higher than the system of nature in which he stands" (Hu. Nat., 127). Through G. R. God is revealed as Creator and Judge. G. R. promotes a sense of reverence, a sense of obligation, and a longing for forgiveness (Hu. Nat., 131).

Special Revelation - Through S. R. God is revealed as Redeemer. Jesus Christ is the climax of revelation.

#### 2g. Theology Proper

Whereas Barth, holding to absolute discontinuity, sees no points of contact between God and man, Brunner sees some, and Niebuhr sees many. "Christian faith assumes ...God's transcendence over, and immanent relation to, the world" (Hu. Dest., 66). Niebuhr criticizes Barth for talking about God to people who supposedly have no point of contact with God, and also for foisting the concept of personality on God which he has derived from man, a procedure inconsistent with his discontinuity. God is defined by Niebuhr as Creator, Sustainer, Judge, and Savior of mankind.

#### 3g. Christology

Jesus is an historical personage; Christ is the transcendent concept symbolized by Jesus. "Perhaps it is sufficient to say that the Jesus of history actually created the Christ of faith in the life of the early church, and that his historic life is related to the transcendent Christ as a final and ultimate symbol of a relation which prophetic religion sees between all life and history and the transcendent" (Hu. Nat., 164).

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#### 4f. Theology of Niebuhr

#### 3g. Christology

Jesus was a sinner, only quantitatively different from Ghandi. He had false expectations of a short interval between the first and second establishments of the kingdom. His resurrection is uncertain and not important. However, it is the Christ concept which will judge history.

#### 4g. Pneumatology

The Holy Spirit is absent from Niebuhr's theology. Rachel King has written the book, The Omission of the Holy Spirit from Reinhold Niebuhr's Theology, which discusses the relevance of this omission.

#### 5g. Angelology

Angels and demons are symbols of good and evil. "To believe there is a devil is to believe that there is a principle or force of evil antecedent to any human action" (Hu. Nat., 180).

#### 6g. Anthropology

Man is composed of physical and spiritual qualities which produce a dialectic tension. This tension or anxiety is not sin in itself, but is the backdrop for sin. "The obvious fact is that man is a child of nature subject to its vicissitudes, compelled by its necessities driven by its impulses, and confined within the brevity of the years which nature permits its varied organic forms...The other less obvious fact is that man is a spirit who stands outside of nature, life, himself, his reason, and the world" (Hu. Nat., 3).

#### 7g. Hamartiology

"Nothing is intrinsically immoral except ill-will and nothing intrinsically good except goodwill" (Moral Man and Immoral Society, 170).

1h. Original Sin - Genesis 3 is truth of significance, not truth of fact. Though man will sin inevitably, yet he is responsible. At first blush the doctrine of original sin seems unfair, but it is true to existential experience. Sin is inevitable because man finds within himself a defiance of the limits laid down by God.

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#### 7g. Hamartiology

#### 2h. Types of Sin

##### Individual egotism (individual sin)

Sin of pride - "Man falls into pride when he seeks to raise his contingent existence to unconditioned significance" (Hu. Nat., 186)  
Pride of power, pride of intellect, moral pride, spiritual pride.

Sin of sensuality - Failure to exercise responsibility as a free spirit.

Collective egotism (group sin) - same ingredients as above.

"The group is more arrogant, hypocritical, self-centered and more ruthless in the pursuit of its ends than the individual" (Hu. Nat., 208).

##### Limerick:

At Swanwick when Niebuhr had quit it  
Said a young theolog, now I've hit it!  
Since I cannot do right, I must find out tonight  
The right sin to commit and commit it.

Dr. Temple (Winds of Doctrine, 41)

#### 8g. Soteriology

1h. Personal - Condition of salvation is repentance (and faith). Repentance is tantamount to agreeing that one will not deny his creaturehood and will continue to depend upon God. Perfection and fulfillment await eternity. The blood of Christ is absent from the analysis of Niebuhr (Carnell, Theol. of R. N., 159). "Fiat" view of salvation in eternity.

2h. Socially - Marxism fails through the illusion of a conclusion to the dialectic process, though it "rightly conceives the social character of all existence" (Ch. of Light and Children of Darkness, 58). "Since power must be balanced by power, the individual Christian retains the right of revolution" (Carnell, Theol. of R.N., 100, quoting Carnell's understanding of Niebuhr).

#### 9g. Ecclesiology

Seems to view professing Christendom as the church, for the church is susceptible to the sins which characterize other collective groups. This is illustrated by the

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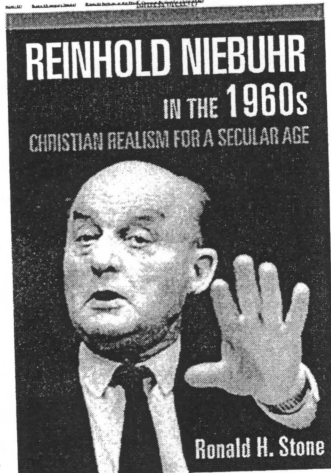
#### 4f. Theology in Niebuhr

#### 9g. Ecclesiology

Roman Church under evil popes in her history. "Its ideal and norm is, that all its members should be perfectly coordinated to one another by being subordinated to the 'head' which is Christ" (Hu. Dest., ')

#### 10g. Eschatology

The "wrath and judgment of God are symbolic of the seriousness of history" (Hu. Dest., 211). "The symbol of the second coming of Christ can neither be taken literally nor dismissed as unimportant" (Hu. Dest., 289). Concerning II Cor. 5:4: "In that succinct phrase the biblical hope of a consummation which will sublate rather than annul the whole historical process is perfectly expressed. It is not possible to give a fuller or more plausible account... (Hu. Dest., 298). Seems to hope for a final dialectic beyond history which will result in salvation for all.



#### 5f. Evaluation

Niebuhr's foundational error is substituting a humanistic epistemology for a sound bibliology. The combination of dialectical analysis and existentialism may be helpful in analyzing some of the sins of society, but is utterly inadequate to receive or interpret the Revelation of God as found in nature, Scripture and in Christ. His reconstruction of Christianity lacks power for dealing with sin in history and hope for eternity.



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#### 3e. Paul Tillich

#### 1f. Bibliography:



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Systematic Theology, Vol. I. (1951), Vol. II. (1957),  
 Vol. III. (1963).  
The Courage to Be (1952)  
The Religious Situation (1948)  
The Interpretation of History (1948)  
The Shaking of the Foundation (1948)  
Love, Power, and Justice (1954)  
The New Being (1955)  
Biblical Religion and the Search for Ultimate Reality (1955)  
Dynamics of Faith (1957)  
The Eternal Now ( )

#### 2f. Biography:

Paulus Johannes Tillich was born on August 20, 1886 in Starzeddel, Prussia. His father was a Lutheran minister, and Paul at the age of 16 decided to go into the Evangelical Lutheran ministry and eventually become a Philosopher. Tillich studied at the U. of Berlin (1904-05), U. of Tübingen (1905), U. of Halle (1905-07), and at the U. of Berlin (1908). His graduate studies at the U. of Breslau led to the Ph.D. degree which he received in 1911. By the time of Tillich's death he was also to receive more than fifteen honorary doctorates including those from Harvard, Princeton, U. of Free Berlin, and the U. of Chicago. Tillich actually had two distinct careers, one in Germany where he taught until 1933 and the other in the U.S. until his death in Oct. 1965. In Germany he taught theology at: U. of Berlin, U. of Marburg, Dresden, Leipzig, and Frankfurt. In the U.S. he taught at Union Theological Seminary, Harvard, and the U. of Chicago. Although he wrote well in both German and English, his most popular works were American volumes which include: The Protestant Era, The Courage to Be, The New Being, Systematic Theology, and The Future of Religions.

#### 3f. Beliefs:

##### 1g. Outline of his Systematic Theology

Tillich's theology follows the method of correlation, that is he attempts to structure theology as a continuous correlation of apologetic answers to philosophical questions. In this type of approach it is obvious that orthodox theological categories are nowhere to be found. Tillich begins with anthropology and philosophy and the pattern which emerges is entirely different from Chafer, Calvin, or Barth.

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1g. Outline of his Systematic Theology

His five part Systematic Theology has two sections in each part, the first for the question to be raised and the second for the answer to be explored. A summary of the sections provides a helpful overview for this discussion:

Part I. Reason and Revelation: Reason is developed as the human situation and revelation is the theological answer to it.

Part II. Being and God: Man as he essentially is seeks the basis of man's being. The theological answer is God who is ontologically the ground of all being.

Part III. Existence and the Christ: Separation of man's essential being from his existential life poses the anxiety and threat of non-being. Can't there be a new being? The theological answer to this is the appearance of the New Being in Jesus as the Christ. (The work (?) of Jesus as the Christ is developed in the next section).

Part IV. Life and the Spirit: Abstract theology demands experience and deliverance from ambiguity. The theological answer is the uniting work of the divine Spirit.

Part V. History and the Kingdom of God: The contradictions and ambiguities of history are answered and given direction by the hope of the kingdom of God.

2g. Contribution to Theology:

1h. Presuppositions:

Tillich's work is more than a theology; it is a monumental twentieth century synthesis. The method of correlation attempts to take all the philosophic and existential questions of modern man and answer them with a total system of thought. Tillich's intention to use the correlation method is based on two positive presuppositions. The first presupposition is simply that if theology is to address man in a saving way it must speak to the real situation of man--to the throbbing real estrangement of life and death.

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#### 2g. Contribution to Theology:

#### 1h. Presuppositions:

The second presupposition contends simply that theology and philosophy are inseparable, and that in fact the true beginning point of theology is anthropology. These two presuppositions have shaped the direction and outcome of Tillich's theology.

#### 2h. Bibliology:



Tillich considers the Bible to be cult and legend, and even the consideration of historical facts is a trivial matter for the theologian. His approach is similar to a radical Bultmannian. Tillich uses the term "deliteralizing" in much the same way that others use the term "demythologizing." No positive statements in his theology directly relate to what is generally called Bibliology. Statements about Biblical events especially the life of Christ reveal Tillich's position. Even the historical facts about Christ's life are considered by Tillich to be impossible to determine in the Gospel records. Historical investigation must be impossible in the face of historical-biblical criticism. The result of the inquiry is simply this: "The historical Jesus, namely, the Jesus behind the symbols of his reception as the Christ, not only did not appear but receded farther and farther with every step" (p. 102). McKelway concludes: "Tillich is willing to accept the possibility that Jesus of Nazareth never lived" (p. 159). Father Tavard raised the crucial question in his critique: "Was the Christ a historical figure whose life is historically documented?" He concludes, "the symbol may have been actually realized in the historical situations of human beings, or again they may not" (p. 82). Obviously Biblical revelation, inspiration or even history are unimportant to Tillich's theology. Questions about inspiration, history, a fact are considered meaningless.

#### 3h. Theology Proper:

God is the ground of all being. Tillich's system is an ontological philosophy and thus he has created an ontological God. McKelway has summed this up better than any writer:

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3h. Theology Proper:

Where does Tillich begin? One might more accurately say that he begins with the proposition that man and the world, as beings, are indissolubly bound in an ontological structure (Gestalt) and to God as the ground of all being. This ontology is certainly the controlling concept of Tillich's system, and one which dictates the form of every theological statement made. (p. 37).

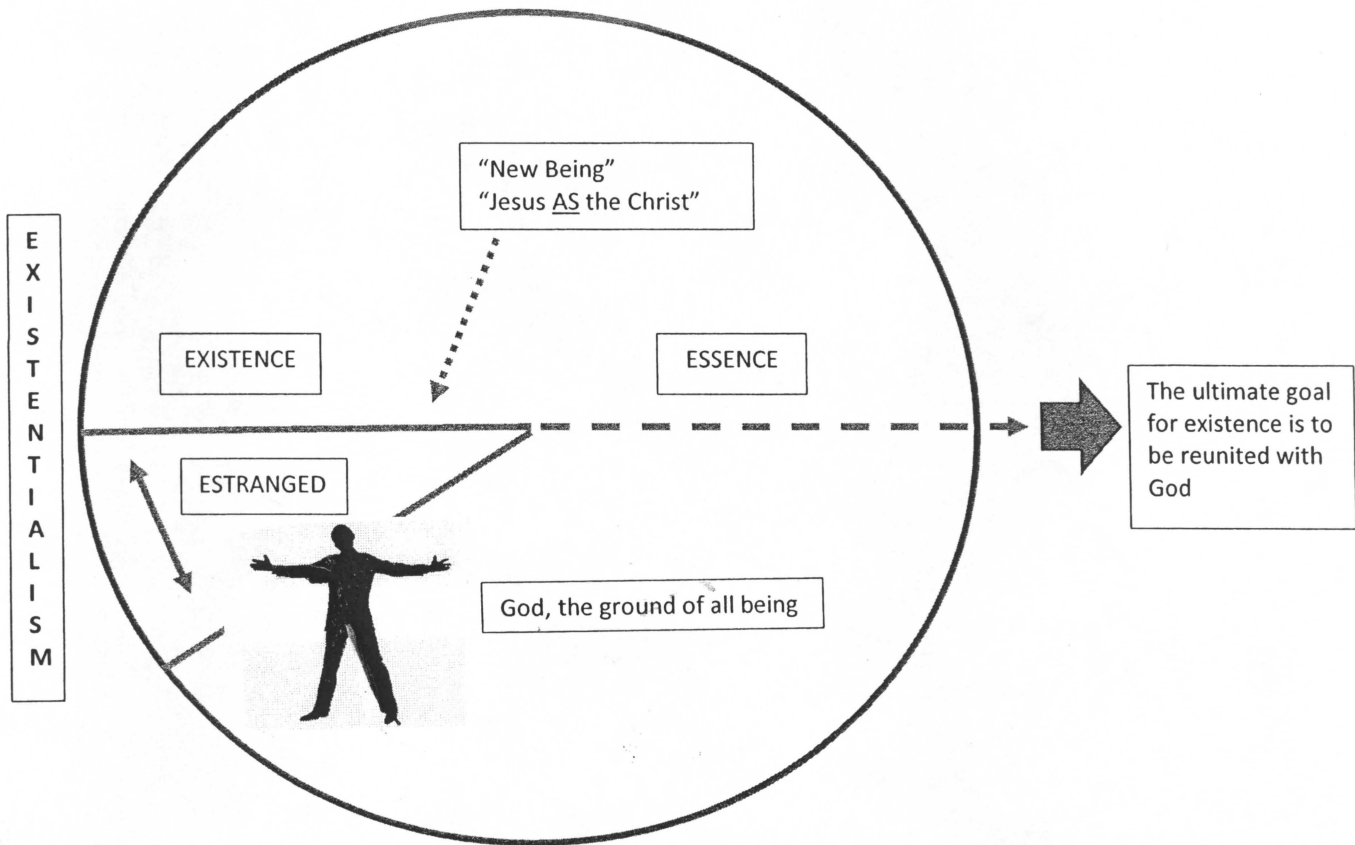
Man is a microcosm; he finds God as he begins to come to grips with himself. He begins in existence a problem-filled day to day situation in which he is estranged from what he is in essence, and thus, from God who is the ground of all being. Man looks at himself and sees inside an essence from which he has fallen. This struggle is a struggle with God since it is God who underlies all being. The tension between essence and existence pushes man to seek the New Being. This New Being allows him to resolve the tension by grounding his life completely in God. Thus man finds God. Who is this God really? Tillich explains:

The being of God is being itself. The being of God cannot be understood as the existence of a being alongside others or above others. If God is a being, he is subject to the categories of finitude, especially to space and substance. Many confusions in the doctrine of God and many apologetic weaknesses could be avoided if God were understood first of all as being itself or as the ground of being (I, 235).

Tillich's ontological god is nothing more or less than an ultimate philosophical category. God is both beyond and underneath all existence. It is not a pantheism exactly but it is not a personal God either. Tillich's god is transparent rather than transcendent and completely beyond the normal distinctions of natural and supernatural.

4h. Anthropology:

Man is trapped amid existential estrangement. He needs to be saved, or more properly, to be healed. The human situation in Tillich's theology is one of universal and personal estrangement from God.



Man's existence is estrangement from God. To be saved, man needs to move from Existence to Essence. Man needs to have awakened in himself the knowledge of what Essence is; that is, new being. He needs to have contact with Jesus as the Christ (never Jesus Christ). The goal of man's existence is to be reunited with God, i.e. the ground of all being. God is not a being but a category, i.e. ultimate reality.

## God as "Ground of Being" – Paul Tillich

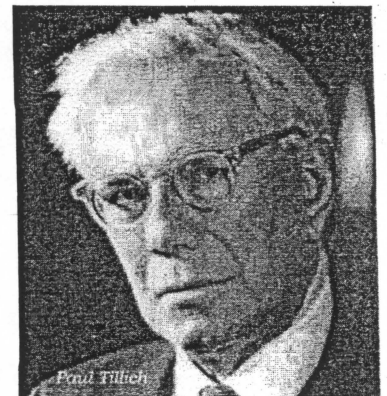
Paul Tillich was critical of the view of God as a type of being or presence. He felt that, if God were a being, God could not then properly be called the source of all being (due to the question of what, in turn, created God). As an alternative, he suggested that God be understood as the "ground of Being-Itself".

He felt that, since one cannot deny that there is being (where we and our world exist), there is therefore a Power of Being. He saw God as the ground upon which all beings exist. As such, God precedes "being itself" and God is manifested in the structure of beings.

To give contrast to the common image of God as presence/being, he used the term "God Above God".

Tillich appreciated symbols as the only way to envision something as meaningful and abstract as God. He saw God as a symbol, and appreciated the image of a personal God as a way for people to relate or respond to the ground of being. Likewise, he felt that, by re-envisioning stories that had been previously been accepted literally, major themes in Christian imagery could remain meaningful.

Tillich saw the root of atheism as rejection of the traditional image (of God as presence/being) and he thought that an alternative symbolic image could potentially be seen as acceptable.



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#### 2g. Contribution to Theology:

#### 4h. Anthropology:



Tillich pictures man as in a fallen state of estrangement. Man fell without any historical fall, without an actual Eden. Man fell from "dreaming innocence." Although Tillich would reject the normal concepts of original sin or even the plural use of the word (sins) he still contends that the state of estrangement is sin. He says: "...the word 'sin' cannot be overlooked. It expresses what is not implied in the term 'estrangement,' namely, the personal act of turning away from that to which one belongs" (II, 46). At the deepest level of existence man is helpless and hopeless. He must seek for the "New Being" which he discovers only by discovering the answer in Jesus as the Christ. The problem is in his word simply "the split of essential and existential being" resulting in self-alienation and thus alienation from "god." The solution for this human situation is the "New Being." The New Being provides the existential and spiritual solution for the plight of humanity, and it restores man's essential unity with "god." In places Tillich's New Being is confusingly similar to Paul's "new creation" in Jesus Christ.

#### 5h. Soteriology:

Man needs to be healed. Salvation comes as healing. The New Being encounters man and begins the process which unites what is estranged and overcomes the split between existence and essence. Every man must have the courage to be and discover for his life that New Being which we see in Jesus as the Christ. When a man experiences in the New Being the healing of what he is--this is an atoning act of God. Tillich states: "The doctrine of the atonement is the description of the effect of the New Being in Jesus as the Christ on those who are grasped by it in their state of estrangement" (Vol. I, 170). The New Being for Tillich is "the ultimate criterion of every healing and saving process" (I, 168). God's participation does not depend on any accomplished work of the man Jesus, or even on his actual life, death, or resurrection. The event of Jesus as the Christ is an experience which symbolically reveals the New Being. In this saving process God was already participating in the lives of mankind.



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#### 5h. Soteriology:

Subjectively man's participation in the New Being is regeneration. It comes as the fragmentary realization that man is already accepted (justified). As a man experiences the New Being in the Christ event he participated (is regenerated) and for the first time is able to accept the fact that God is already participating in the lives of all men in a healing way (which is justification). The ongoing of life in the Christian community is sanctification.

#### 6h. Ecclesiology:

Tillich's concept of an invisible church is described simply as a "Spiritual community." He makes it clear that this exists both inside and outside the church (as an institution) and it may include atheists and pagans. Tillich notes: "Both the individual Christian and the church, both the religious and the secular realm, are objects of the sanctifying work of the divine Spirit, who is the actuality of the New Being." Although Tillich identifies the visible institutional church he prefers to talk of the "spiritual community" which will ultimately include all men.

#### 7h. Eschatology:

The Kingdom of God is a symbol of the eternal life that man has now and that he will have in the future. McKelway explains: "The Kingdom of God is the most inclusive symbol for salvation. It expresses historical salvation through eternal life. In other words Tillich recognizes that there is eternal life, but that is about the essence of his eschatology. Within history and the confines of human existence there will never be a complete solution. What is this eternal life beyond? It is the life of conquered existence where existence is left behind and all is essence. This state of being constitutes a reunion with God who is the ground of all being. Or as Tillich expressed it: "The demonic forces (in history) are not destroyed, but they cannot prevent the aim of history, which is reunion with the divine ground of being and meaning" (III, 373).

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4f. Conclusion: Tillich has produced an ontological philosophy which only attempts to use Christian terms which are redefined to become convenient symbols. The basic problems of this approach can be seen as:

1g. Tillich's anthropological approach is an introverted beginning point for theology which is subjective, humanistic, secular, and a hopelessly bankrupt approach following Schleiermacher.

2g. Tillich's god is a false god. It is no more or less than a philosophical category which would be better labeled "ultimate reality."

3g. Tillich's view of Jesus Christ reduces him to a symbol of the church which evokes an experience. He is neither a historical person, nor God, nor even essential to Tillich's whole system of thought.

4g. Faith is existential insight, not faith related to supernatural grace.

5g. Anti-supernatural--these things can be understood. He is against prayer, Virgin Birth, resurrection, supernatural intervention in the lives of men.

5f. Bibliography on Tillich:

Freeman, Tillich

Hunt, George L. Ten Makers of Modern Protestant Thought, pp. 89-101 Best Short Article.

McKelway, Alexander. The Systematic Theology of Paul Tillich, Best One Vol. Explanation.

Tavard, George. Paul Tillich and the Christian Message, Interesting Catholic Critique.

Tillich, Paul. Systematic Theology, 3 vols., Tangled and Deep--use McKelway as a guide section by section.

## As sadly illustrated by Paul Tillich, apostasy and immorality frequently go hand in hand.

WOMEN IN TILlich's LIFE

### The 'Private Demons' of Gifted Preacher

Many churchmen, who only knew him as a public man (at the time of his death he was a professor of theology at the University of Chicago), will be startled to learn that, besides being a brilliant theologian, informed lover of the arts, demanding teacher and gifted preacher, Tillich was also a philanderer who loved many women and had an uncommon capacity to evoke their love in return.

Tillich's passionate life recalls William Butler Yeats' lines:

*"And in my heart the daemons and the gods  
"Wage an eternal battle."*

On Meier Tillich Page 34  
(p. 22, 1971)

When he obeyed his demons, he was capable of being both coarse and cruel. On the night of his wedding to Hannah, he left her alone and went off to participate in an orgy. He enjoyed what May calls "good pornography." Sometimes, his eroticism expressed itself in sadistic ways as he attempted, according to May, to "reach someone deeply by breaking through the skin barrier."

Guilt-ridden afterward, he punished himself with a conscience that was "more sensitive than good."

But, if, in biblical terms, "sin abounded" in his life, "grace much more abounded." He had an abundant heart, a generous spirit, and he filled to overflowing the cups of his friends.

On our trip home, Paulus told me that he planned to go out that same evening. Dox had arranged a final bachelor's outing for him and I was not invited. I was stunned, then infuriated. Was I to spend my first legally married night alone in my now legal home? I had hoped to transform the "vestibule of catastrophes" into a house of happiness. Above all, I was exasperated at Paulus's refusal to admit that the evening without me was meant to be an orgy. I wanted him to recognize his desire to spend our wedding night with his friends and without me. Paulus insisted that nothing untoward would take place and he left.

I took my blanket back into the maid's room from which I had just moved. I was deeply hurt, especially by Paulus's denial of the truth as I saw it. He had deflowered me, he had awakened me to an erotic reality beyond the physical satisfaction I had experienced with Albert. He had relieved me of the twisted relationship with women in which I had taken the role of a man. He had opened me to sensations of amorous ecstasy. I felt him with all my nerves, in the pores of my skin, with all physical and emotional passion. I lay through the hours of the night, shivering in cold despair, feeling extinguished in Paulus, into whom another woman's life stream was now pouring. I felt the coldness of death.

Paulus returned deeply moved by the events of the night with Dox. It had lived up to my predictions. After initial drinks, he found himself in another room alone with one of Dox's girl friends. She started making love to him, but he could not get me out of his mind. He told her about me and his problems.

[105]

HANNAH TILlich

JUDE

8 Likewise also these filthy dreamers defile the flesh,

From Time to Time

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

5c. Summary of Neoorthodoxy:

1d. Who is a neoorthodox person?

Neoorthodoxy has become a popular cliché devoid of specific content.

1e. In a general sense:

The term refers to all who are not fundamentalists and who are not modernists in the sense of an outright denial of Christian doctrine and in affirmation of man's essential goodness, capacity for self-improvement, and optimism as to the ultimate good of society.

2e. In a specific sense:

1f. He broke with the old liberalism.

Sin is inevitable, if not necessary, and man is a depraved sinner standing under God's judgment, helpless to save himself.

2f. He believes there are errors in the Bible--errors in scientific matters as well as in doctrine.

The Bible is an instrument of the Holy Spirit to bring us revelation of the Word of God: the Jesus Christ of faith. It is not an infallibly inspired record of revelation nor the infallible rule of faith and practice.

3f. He belittles Genesis 1-3.

No neoorthodox believes that the fall happened to two real people in an actual garden. Science, they say, has delivered us from the Genesis stories of creation and fall.

4f. He brings higher-critical theories to his exposition.

The documentary theory of the Pentateuch, the multiple authorship of Isaiah, the late date for Daniel, the untrustworthiness of John's Gospel, the non-Pauline authorship of the Pastorals--all these are part and parcel of neoorthodox bibliology.

2d. What is good about neoorthodoxy?

1e. It corroborates the orthodox position on many points:

1f. Man is a sinner.

2f. Man's reason can never bring man saving faith.

3f. The deity of Christ (in some cases).

4f. The necessity of redemptive supernatural revelation.

5f. Many individual Biblical studies especially in the field of Biblical Theology.

3A. The Directions of Theology in the 20th Century.

1b. Neoorthodoxy:

5c. Summary of Neoorthodoxy:

2d. What is good about neoorthodoxy?

2e. It corrects some orthodox tendencies:

1e. The significance of the witness of the Holy Spirit.

2e. The present work of the Spirit in illuminating Scripture.

3e. The central importance of the person of Christ in apologetic

3e. It causes the gospel to get a hearing.

In many areas where orthodoxy could get no hearing at all, it has made some inroads. Many schools, formerly modernistic and thoroughly anti-Christian, have been won to a half-way orthodox position.

These gains, however, have been compensated on the other hand by losses from orthodoxy to neoorthodoxy. One seldom hears of a defection from neoorthodoxy to orthodoxy. Unfortunately, the better is often the worst enemy of the best.

3d. What is wrong with neoorthodoxy?

1e. Its illogical concept of history.

The distinction between Historie (our history) and Geschichte (God's history) is totally untenable and based on Kant's faulty epistemology. The Bible knows nothing of unhistoriographical history, "primal history," or Urgeschichte.

2e. Its inconsistent view of the relation of Adam to Christ.

Neoorthodoxy abandons the parallelism in Rom. 5:12-21. One person (Adam) through one act (fall) brought sin upon the whole race. But Christ, through his death on the cross brought imputed righteousness to the race. If Christ's act is real, so is Adam's.

3e. Its impractical approach to the Bible.

Little is left of the biblical narratives once the time-space idea has been removed (fall, incarnation, resurrection, ascension, second coming). As Jewett has remarked: "The prosaic mind can hardly escape the suspicion that an event which did not happen in time and space, did not happen at all."

4e. Its irrational methodology.

1f. God is essentially unknowable.

This would logically lead to agnosticism. If God is "wholly other" then nothing can really be known about him.

### 3A. The Directions of Theology in the 20th Century.

#### 1b. Neoorthodoxy:

##### 5c. Summary of Neoorthodoxy:

3d. What is wrong with neoorthodoxy?

4e. Its irrational methodology.

2f. Christian revelation is contradictory to reason.

This leaves man without a check on all claimants to authority; Adolf Hitler and Jesus Christ are reduced to the same level. However, the Bible itself demands that we apply the law of contradiction to the claimants of authority: Deut. 13,18 and elsewhere.

3f. There is no valid rational, logical, or experiential evidence for the deity of Christ and truth of Christianity.

4f. There is no natural revelation of God in nature, which deprives us of

(1) An explanation of the justice of God in dealing with the heathens,

(2) The evangelistic use of these evidences for sinners with a conscience and

(3) The confirmation of faith in God for the believer.





## THE RELATIONSHIP OF THE LIVING WORD TO THE WRITTEN WORD

"I am . . . the <u>truth</u> "	John 14:6
"Thy Word is <u>truth</u> "	John 17:17
"These things says he. . . that is <u>true</u> "	Rev. 3:7
"The judgments of the Lord are <u>true</u> "	Psalms 19:9
"I am the <u>living</u> bread--if any man eat of this bread he shall <u>live</u> forever."	John 6:51
"Man shall not <u>live</u> by bread alone, but by <u>every word</u> <u>of God</u> ."	Luke 4:4
"Jesus Christ. This is the true God, and eternal <u>life</u> "	I John 5:20
"Holding forth the <u>word of life</u> "	Phil. 2:16
" <u>Christ</u> is the <u>power of God</u> "	I Cor. 1:24
"The <u>gospel</u> . . . is the <u>power of God</u> "	Romans 1:16
"Christ <u>abideth for ever</u> "	John 12:34
"The word of God, which liveth and <u>abideth for ever</u> "	I Peter 1:23
Christ said: " <u>Abide</u> in me, and I <u>in you</u> "	John 15:4
"If ye abide in me, and my <u>words abide in you</u> "	John 15:7
"That <u>Christ may dwell</u> in your hearts"	Eph. 3:17
"Let <u>the word of Christ dwell</u> in you richly"	Col. 3:16
"And out of his mouth goeth a sharp <u>sword</u> "	Rev. 18:15
"The <u>word of God</u> . . . sharper than any two edged <u>sword</u> "	Hebrews 4:12
"We know that whosoever is <u>born of God</u> "	I John 5:18
"Being born again. . . by the <u>word of God</u> "	I Peter 1:23

# Christ and the Word Have Things in Common

" <u>Begotten</u> us again. . .by the resurrection of Jesus <u>Christ</u> "	I Peter 1:3
"In Christ Jesus I have <u>begotten</u> you through the <u>gospel</u> ."	I Cor. 4:15
"Christ hath made us <u>free</u> "	Galatians 5:1
"The truth shall make you <u>free</u> "	John 8:32
" <u>Christ</u> is able also to <u>save</u> them to the uttermost"	Hebrews 7:25
"Receive with meekness the engrafted <u>word</u> , which is able to <u>save</u> your souls"	James 1:21
" <u>Christ Jesus</u> , who of God is made unto us <u>wisdom</u> "	I Cor. 1:30
"The <u>Holy scriptures</u> , which are able to make thee <u>wise</u> unto salvation"	II Timothy 3:15



# Praisegod Barebones

## The online musings of Bart Barber

Thursday, November 8, 2007

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## An Analysis of Fosdick's "Shall the Fundamentalists Win?"

Perhaps the most eloquent oratory championing liberal Christianity is Harry Emerson Fosdick's 1922 sermon "Shall the Fundamentalists Win?" Fosdick himself is a fascinating character in history—one of the most engaging papers I ever heard in seminars dealt with Fosdick. Tonight I offer for your consideration my reflections upon a recent re-reading of Fosdick's *magnum opus*.

To keep up, you should really spend a few moments first to read "[Shall the Fundamentalists Win?](#)" I know that some of you won't bother, but if you don't read the sermon first, don't blame me if you have trouble keeping up within the body of my post.

It strikes me that Fosdick's opening strategy is to contrast "Fundamentalists" with the "evangelical churches." I had forgotten this from my earlier readings of the sermon. Fosdick was writing at a time when liberals were actually willing to own the name. He does unapologetically refer to liberalism within the body of the sermon. But his opening contrast is between "Fundamentalism" and the "evangelical churches," even before he refers to "liberal opinions." I hadn't realized that the roots of the strategy to mask liberalism as evangelicalism went back so far into history.

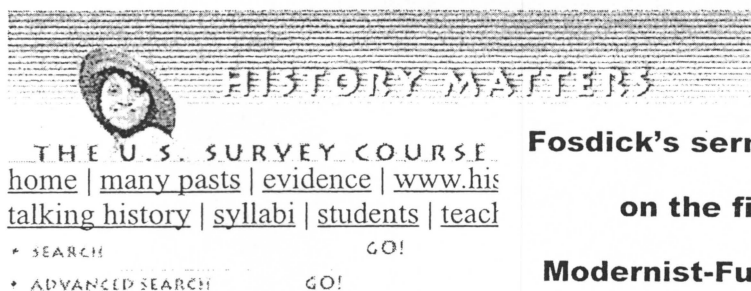
Liberalism is emphatically convinced that our moment in time is so consequential as to invalidate all that went before it. Consequently, it desperately postulates that Christianity cannot much longer endure except liberals be allowed to make it relevant. It is "the last generation" that has been enlightened to a "great mass of new knowledge." The tailoring of Christianity to update it with the latest fads of thinking is "indispensable to the Christian Church." Indeed, if Christianity is not immediately steeped in liberalism, then it will surely lose the newest generations, for no "man who is worthwhile" could ever be interested in a conservative church. [Dr. Mark Dever has spoken recently regarding the link between liberalism and the quest for relevance.](#) Dr. Dever is 100% right. "Shall the Fundamentalists Win?" is dripping with panic over the numeric decline that would surely follow the triumph of Fundamentalism. Of course, we who live eight decades after Fosdick preached this sermon know that precipitous decline actually came to those who heeded Fosdick, not to those who remained true to God's Word. Then again, perhaps in Fosdick's estimation most of those people aren't "worthwhile." In contrast, those who deny the virgin birth are people whom the church "needs."

Fosdick complained that the Fundamentalists were wrongly elevating non-essential (dare I say, "tertiary") ideas beyond the gravity that they deserved. The Fundamentalists were "driving in their stakes" around such trivia as the virgin birth of Christ, the inspiration of the Bible, the atonement, and the second-coming of Christ (not in what sequence Christ is coming back, but **whether** Christ is coming back). According to Fosdick, these things simply were not primary questions of doctrine.

Fosdick's clarion call, mind you, was simply for magnanimity in cooperation among Christian brethren. He was more than willing to cooperate with people who held to such a quaint notion as Christ's propitiatory death on the cross; they just weren't willing to cooperate with him. The sin of the Fundamentalists is their insistence that they "have the right to deny the Christian name to those who differ...on such points." Essentially, Fundamentalists simply aren't "tolerant." Fosdick worried that the Fundamentalist movement was causing problems on the "foreign field," where Fundamentalists were doing damage to the missionary cause.

Of course, Fosdick included the obligatory insinuation that the Fundamentalists are closet papists.

Fosdick closes the sermon by reiterating his two main points: Christians need a "tolerant, liberty-loving church," and Christians need to put aside the "quarreling over little matters" (the atonement, the Bible, the



**Fosdick's sermon poured oil  
on the fire of the  
Modernist-Fundamentalist  
Controversy**



**Harry Emerson Fosdick**

## **“Shall the Fundamentalists Win?”: Defending Liberal Protestantism in the 1920s**

Urban as well as rural Americans flocked to fundamentalist and evangelical churches in the 1920s. “Liberal” Protestants sought to reconcile faith and science and to slow what they saw as the reactionary tendencies of fundamentalism. Harry Emerson Fosdick’s influential 1922 sermon, “Shall the Fundamentalists Win?,” called for an open-minded, intellectual, and tolerant “Christian fellowship.” Though the sermon cost him his post at New York’s First Presbyterian Church, his views represented those of an influential Protestant minority, and Fosdick enjoyed a long career at Riverside Church, built for him by John D. Rockefeller. Following the Scopes trial and a well-publicized scandal involving well-known pastor Aimee Semple McPherson and a mysterious lover, fundamentalists began to lose the prominence they enjoyed in the 1920s. But religious fundamentalism would remain a vital political force in American life.

This morning we are to think of the fundamentalist controversy which threatens to divide the American churches as though already they were not sufficiently split and riven. A scene, suggestive for our thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks “Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.” . . .

Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant.

The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man’s possession—new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men’s faiths and religious practices have developed everywhere. . . .

Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is His revelation. Not, therefore, from irreverence or caprice or destructive zeal but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God, not only with all their heart and

soul and strength but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge.

Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian Church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian faith clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out—the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the Atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven to mark a deadline of doctrine around the church.

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others if he is sincerely convinced of them. The question is—Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church, they would set up in Protestantism a doctrinal tribunal more rigid than the pope's.

In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men and let them alone; for if this counsel or this work be of men, it will be everthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it.



But side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. . . . So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the Church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this—Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian Church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way, and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. . . . 2

Here in the Christian Church today are these two groups, and the question which the Fundamentalists have raised is this—Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If He should walk through the ranks of his congregation this morning, can we imagine Him claiming as His own those who hold one idea of inspiration and sending from Him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge His judgment. For in the Middle West the Fundamentalists have had their way in some communities and a Christian minister tells us the consequences. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change as God's way of working out His will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Graeco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic kingdom someday suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!" 3

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally, on the clouds of heaven, to set up His kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the Gospel. In the strength of it some of them are doing great service for the world. But, unhappily, many so overemphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to grow worse and worse until He comes.

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the



3A. The Directions of Theology in the 20th Century.

2b. Liberalism and Neo-liberalism.

1c. The thrust of liberalism:

1d. Factors of liberalism: as originating in humanism the rationalistic reaction to the reformation

1e. Immanence of God.

2e. Centrality of religious experience.

3e. Evolution of nature and history.

Humanism is the chicken of which evolution is the egg. Spencer and Huxley applied Darwin's theory to all areas: history, society, religion.

4e. Biblical criticism.

2d. Modernism and liberalism:

1e. Liberalism:

Liberalism and modernism mean approximately the same thing. Liberalism seems to be the spirit of inquiry to which nothing is sacrosanct, continually expressing itself since the 19th century.

2e. Modernism:

Modernism is modern religious liberalism. It is the system or organized movement. It speaks more of the higher achievements of man in knowledge, especially critical and scientific, in the modern era.

3d. Principles of liberalism: according to K. Cauthen's Impact of American Religious Liberalism.

1e. The principle of continuity--no distinction between the natural and supernatural, man and animals, man and God, nature and God, reason and revelation, Christ and other men, Christianity and pagan religion.

2e. The principle of autonomy--elevation of experience above theology. Human reason and experience <sup>are</sup> sufficient in religious matters.

3e. The principle of dynamism--the world is an open system. The world and man are in the process of making. An infallible Bible or a fixed creed are impossible. Growth must be allowed for the Bible, theology, man, society.

(These three principles correspond to 1e, 2e, 3e under 1d.)  
Cf. Ramm, A Handbook of Contemp. Theology, p. 80ff.

3A. The Directions of Theology in the 20th Century.

## 2b. Liberalism and Neo-liberalism.

## 2c. The theology of liberalism

R. J. Campbell, who was miraculously converted in later life, wrote in the volume, The New Theology, that the fundamentals of Christianity need to be redefined in terms of the immanence of God. God's operation in the world is really his identification with the world.

At age 49 Campbell wrote A Spiritual Pilgrimage, in which he considered himself a liberal but he kept on moving to a more conservative position. He finally saw that Christ was either supernatural or nothing. In March 1915 he had his book The New Theology withdrawn from publication. Campbell was an extreme representative of liberalism, but since all liberalism is moving in the same direction, his theology can be taken as representative.

## 1d. God:

A term we apply to every man's concept of ultimate reality; an over-emphasis on the love of God; modalistic: the Spirit is the influence of God. Not pantheism but pan-entheism.

## 2d. Man:

As a bay is part of the ocean, so is man part of God. The bay thinks it is separate, but the ocean knows that the bay has been part of it all along. Man is basically good, possessing a divine spark.

## 3d. Sin:

Sin is selfishness which in the long run brings its own punishment. The fall is an archaic notion which has nothing to do with Christianity.

## 4d. Christ:

His uniqueness is denied. All of us are divine to the extent that the divine principle of love is the governing principle of our life. In Christ humanity was divinity and divinity was humanity. Incarnation: the virgin birth removes Christ from true humanity. "Jesus was the child of Mary and Joseph and had an uneventful childhood."

## 5d. Atonement:

He denies the idea of a sacrifice, which is a barbarous doctrine. He holds to the example theory making the death an example of God's love. The death is the capstone of a noble and selfless life. It has no unique significance. Man must realize that he is a divine being and must live as such.

## 6d. Scripture:

He rejects inerrancy. The thought of an infallible Bible is impossible. The true seat of authority is within the individual. Since men wrote the Bible it can't be inerrant. God inspires men not books. Revelation is merely religious discovery.

3A. The Directions of Theology in the 20th Century.

2b. Liberalism and Neo-liberalism.

2c. The theology of liberalism

7d. Eschatology:

Heaven and hell are states of the soul. It is life that suffers, not death. The object of salvation is not getting man into heaven but getting heaven into man. The liberal exercises faith in the social progress which brings in the kingdom. Evolution in society.

8d. Ecclesiology:

The church exists to make the world a kingdom of love. Campbell favors the idea of Christian communism. The church is the spiritual brotherhood of all men; that portion of humanity which becomes aware of its divinity.

3c. The reaction against liberalism:

1d. Sociological factors:

1e. World War I

2e. Social factors in industrialization

3e. The depression

2d. Historical factors:

1e. Basic fallacy of the basic goodness of man.

2e. God is not so closely identified with the ongoing of human history

3e. False concept of history.

4e. Humanism was no longer identified with the Bible. Liberals had considered the Bible only as a historical relic.

3d. Personal factors:

1e. Influence of humanism.

2e. Their message failed to make an impact.

3e. Resurgence of the study of the Reformers.

4e. New emphasis on biblical theology.

4c. The resurgence of liberalism:

1d. The titles of neo-liberalism:

1e. Neo-liberalism.

2e. Neo-realism.

3e. Realistic theology.

3A. The Directions of Theology in the 20th Century.

2b. Liberalism and Neo-liberalism.

4c. The resurgence of liberalism:

2d. The causes of neo-liberalism:

1e. Liberalism had gotten over the shock and had the time to bounce back, thereby altering some old views.

2e. Liberalism had time to evaluate neo-orthodoxy and see the irrationalism of neo-orthodox supernaturalism.

Hutchings: "The Wholly Other is no God for me."

3e. Neo-orthodoxy lacked concern for social action.

"Social inadequacy with their preoccupation of classical theology."

4e. Recognition of the essential liberalism of neo-orthodoxy.  
It is simply a reconstructed, reverbalized form of liberalism.

3d. Similarities with old liberalism:

1e. The basic view of man: Man can respond to God, Man is free  
(Pelagian view)

2e. The desire to relate religion to the culture of the day.

3e. Tolerance of other ideas.

4d. Dissimilarities from the old liberalism:

1e. Neo-liberals take a more realistic attitude toward the shortcomings and sins of man.

2e. God is seen as a judge who does not ignore sins.

3e. The Bible is partly inspired and both reason and revelation *are* necessary for theology.

4e. God is far above man, although man is still precious in God's sight.

5e. Christ is the highest point at which God is at work in the world. The emphasis is on the work, not the person. Christ's work is that of revelation.

5d. Conclusion: Neo-liberalism is the same old liberalism with a more realistic recognition of the actual circumstances of the world and man in the world.

### 3A. The Directions of Theology in the 20th Century.

#### 3b. The Modernist-Fundamentalist Controversy.

##### 1c. The rise of Fundamentalism:

##### 1d. The background of the controversy: attacks on orthodoxy.

##### 1e. Philosophical attacks:

##### 1f. Rationalism:

##### 2f. Naturalism:

##### 3f. Materialism:

##### 2e. Scientific attacks:

##### 3e. Theological attacks:

##### 2d. The beginnings of Fundamentalism:

##### 1e. Definition:

A theological movement, originating in 1909, which is determined to conserve the doctrines which lie at the foundation of the Christian system and to combat the dangerous tendencies of liberalism and modernism.

##### 2e. Development:

##### 1f. Bible conferences:

Prophetic Bible conferences. . . The first major conference met in 1877 in New York City. Its purpose was to assert the personal, premillennial return of Christ in opposition to the postmillennial idea of Christ's advent. The most influential conference was the Niagara Bible Conference in 1895 where the famous five fundamentals were set forth:

- (1) inerrancy of the Scriptures,
- (2) the deity of Christ,
- (3) His virgin birth,
- (4) substitutionary atonement, and
- (5) physical resurrection and His bodily return.

To these five fundamentals one other may be added:  
 (6) the imminent return of Christ. This principle was incorporated at the World Conference in Christian Fundamentals, which convened at Philadelphia in May of 1919, with W. B. Riley as president.

##### 2f. Mass evangelism:

Revivals counteracted carnality and liberalism: Edward Whitefield, Finney and later, Moody, Torrey, and Sunday.

# The Fundamentals for Today

CHARLES L. FEINBERG, Editor

COMPLETE IN ONE VOLUME



KREGEL PUBLICATIONS

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1961

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Harry Emerson Fosdick



Karl Barth



Carl F. H. Henry



Carl McIntire

LIBERALISM

NEOORTHODOXY

NEO-  
EVANGELICALISM

FUNDAMENTALISM

1850+	1919	1956	1909
STARTED HIGHER CRITICISM	SELECTS SOME TRUTHS (Deity of Christ, Sinfulness of Man)	STRESSES SCHOLARSHIP	STANDS FOR THE FIVE FUNDAMENTALS
SEES ERRORS IN THE BIBLE	SURRENDERS OTHER TRUTHS (Inerrancy of the Scriptures, Impeccability of Christ)	SEEKS DIALOGUE WITH EVERYONE	SEPARATES FROM ERRING BELIEVERS, UNBELIEVERS

3A. The Directions of Theology in the 20th Century.3b. The Modernist-Fundamentalist Controversy.

## 1c. The rise of Fundamentalism:

## 2d. The beginnings of Fundamentalism:

## 2e. Development:

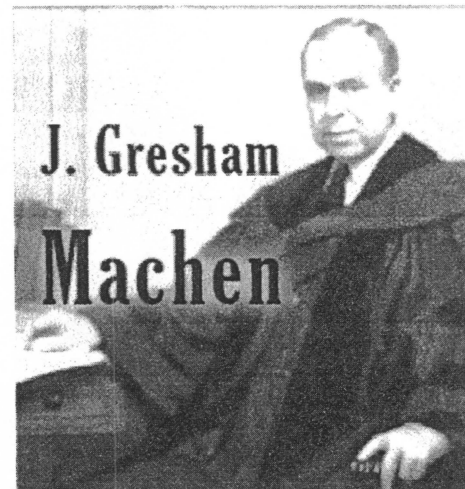
## 3f. Orthodox schools:

## 4f. The Printed Page:

## 5f. Popular preaching:



Carl McIntire



## 2c. The reaction to liberalism:

1d. The early period: c. 1900-1925--FIGHTING.

## 1e. Establishments of schools:

J. Gresham Machen (1881-1937), professor of NT Greek at Princeton, withdrew with three others and took an active part in establishing Westminster Theological Seminary.

## 2e. Trials of heretics:

At the turn of the century the liberals are on trial. By the '20's and '30's the conservatives are on trial because of supposed divisiveness, e.g. Machen, Buswell, McIntire.



Charles Augustus Briggs (1841-1913), professor at Union Theological Seminary in N. Y., was tried for heresy in 1892 by the Presbytery of N.Y. and was acquitted. In 1893 he was condemned and suspended from the ministry by the General Assembly So, in 1900, he took orders with the Protestant Episcopal Church. The seminary itself voted to retain Briggs and became independent and undenominational.

3e. Publication of The Fundamentals:

Fundamentalism received its name from a series of little books entitled The Fundamentals: A Testimony of the Truth (12 vols., 1910-1912) which were published and circulated widely, with money furnished by two dedicated, wealthy Californian laymen, Lyman and Milton Steward. Some 3 million copies were read by both friend and foe. In 1917 there was issued a 4-volume edition, in 1958 a two-volume edition, edited by Dr. Charles L. Feinberg; in 1961 Kregel published Feinberg's edition in 1 volume. More recently, the original set has been re-published.

3A. The Directions of Theology in the 20th Century.

3b. The Modernist-Fundamentalist Controversy.

2c. The reaction to liberalism:

2d. The middle period: 1925-1950--IGNORING.

- 1e. There was some conflict, represented by men like Harry Rimmer and his books defending the Bible.
- 2e. Many thought that the battle was over. Edward John Carnell, in The Case for Orthodox Theology, asserted that there was nothing more for us to be against.
- 3e. The Bible Institute movement sought to accomplish something positive.

3d. The latter period: 1950--present--DIALOGUE.

- 1e. An attempt to recapture the major denominations by infiltration rather than separation.
- 2e. An attempt to make orthodoxy respectable to the scholarly-minded liberals: Fuller Seminary, Christianity Today, The Evangelical Theological Society.

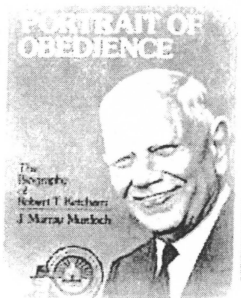
4b. Neo-Evangelicalism.

1c. The dangerous problem of Neo-Evangelicalism

1d. The dangers to the GARBC.

1e. Dr. Ketcham's words of warning:

Already several years ago Dr. Ketcham pointed out that the greatest danger facing the GARBC is Neo-Evangelicalism. In an incisive analysis of the new trend, entitled "A New Peril in These Last Days" he writes:



Men who have been trusted as leaders in the Evangelical field are now coming forward with a proposition which is frightening in its potential of peril.

This "new look" <sup>at</sup> and the "old Book" is couched in such subtle terminology as to make it a major peril to God's people. Only those who are accustomed to detecting these subtleties are aware of them in this new proposition. The rank and file of God's people are apt to fall for it. The new proposition which is now emanating from the camp of "Evangelicalism" is most insidious in its phrasing and approach.

2e. Dr. Jackson's words of warning:

The GARBC adult paper "Conquest" for April 2, 1967 carried an article on the late National Representative of the GARBC, Dr. Paul R. Jackson, entitled, "God's Man in the GARBC." When Dr. Jackson was asked about the greatest danger facing the evangelical church today, he replied:

3A. The Directions of Theology in the 20th Century.4b. Neo-Evangelicalism.

- 1c. The dangerous problem of Neo-Evangelicalism      1d. The dangers to the GARBC.  
 2e. Dr. Jackson's words of warning:

One of the dangers is the potential invasion of New Evangelicalism. I believe that the root of New Evangelicalism is a desire for the approval of men rather than the approval of God. We must not conform our interpretation of the Word of God to the current opinions of scientists, scholars, and philosophers when this compromises the evident teaching of God's Word. Intellectual achievement and discipline are a strength to be desired by anyone, as long as there is a primary subjection for the Word of God, for the 'fear of the Lord is the beginning of wisdom...' Genuine fear of God will enable us to secure a thorough education without involvement in spiritual compromise. Education for a Christian should be a tool to intensify the effectiveness of his life for his Savior. It should not be an objective in itself. It is my prayer that the GARBC will be aware of the New Evangelicalism, for it is the greatest threat to the local church that has occurred in the twentieth century.

## 3e. Dr. Stowell's words of warning:

More recently our present National Representative, Dr. Joseph Stowell, has likewise warned of the grave danger which our churches face. In a letter to all the pastors within the fellowship of December, 1969, he writes the following:

We are now confronted with a new and very powerful threat to our Biblical position of separation and our maintaining an aggressive ministry in pure churches, clean from the apostasy. We must raise a standard that all will see and respect and do it better, on more fronts and on a greater scale than ever before! I refer to the astounding success, appeal and popularity of the neo-evangelical movement. It challenges the scriptural basis of our separated stance and seeks to capture the support of our pastors, people and institutions.

## 2d. The development of the movement

## 1e. The date for neo-evangelicalism.

Fundamentalism as a movement started in 1909 with the publication of its manifesto, The Fundamentals. These twelve volumes, made possible through the generosity of two dedicated laymen from California, Lyman and Milton Stewart, contained articles on the defense of historic Christianity by the outstanding evangelical scholars of the day. The fundamentalist movement was a reactionary movement against the anti-scriptural approach which dominated the theology, signs and philosophy of the day.

Neo-evangelicalism has its roots in the soil of fundamentalism. Although the beginning date for the new evangelical emphasis is difficult to determine, the term neo-evangelicalism was coined in an address at a convocation at Fuller Theological Seminary in 1948. The attitude began earlier than this, but from that time point on it became very vocal.





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Christianity Today,

October 10, 1969

A typical example of

Neo-evangelical compromise:

The same issue of *Christianity Today* advertises books by Neo-liberal, Neo-Orthodox and Orthodox writers.

Reading for Perspective

CHRISTIANITY TODAY'S REVIEW EDITORS CALL ATTENTION TO THESE NEW TITLES:

- *The Metropolitan Tabernacle Pulpit, Volume VII (1861)*, by Charles Haddon Spurgeon (Pilgrim Publications, \$6.75). The first of fifty-six volumes to be photographically reprinted from the originals of this classic sermon series.
- *Don't Sleep Through the Revolution*, by Paul S. Rees (Word, \$2.95). This compilation of stimulating editorials from *World Vision Magazine* is designed to arouse evangelicals out of indifference to the problems of our day.
- *New Testament Development of Old Testament Themes*, by F. F. Bruce (Eerdmans, \$3.95). Originally presented as the Payton Lectures at Fuller Theological Seminary in 1968, this exegetical study investigates the New Testament's continuing use of several Old Testament themes.



Orthodox



### 3A. The Directions of Theology in the 20th Century.

#### 4b. Neo-Evangelicalism.

##### 1c. The dangerous problem of Neo-Evangelicalism

##### 2d. The development of the movement

##### 2e. The dissatisfaction of fundamentalism.



The Fundamentals of 1909 gave defense to the five "fundamentals" of the faith, the verbal plenary inspiration of the scriptures, the virgin birth of Christ, His deity, His substitutionary atonement, and His physical resurrection and return. Neo-evangelicalism argued that fundamentalism had placed a one-sided emphasis on "the fundamentals." Dr. Carl F. H. Henry, in his book, Evangelical Responsibility in Contemporary Theology (pp. 32-47), lists the following dissatisfactions he has with fundamentalism:

- (1) Corrective Theological Emphasis
- (2) Lack of Theological and Historical Perspectives
- (3) Tendency toward Antidenominationalism
- (4) Emphasis upon Premillennial Dispensationalism

Fundamentalists were accused by Henry of exhibiting a harsh temperament, a loveless spirit, and an unnecessary spirit of strife. And according to the man who first coined the phrase, the new evangelicalism, Dr. Harold John Ockenga, fundamentalism has three deficiencies: a wrong attitude, a wrong strategy, and wrong results.

##### 3e. The disassociation of neo-evangelicalism.



Ockenga, in The Park Street Spire of February 1958, writes the following:

The new evangelicalism breaks with...three movements. The new evangelicalism breaks first with neo-orthodoxy, because it declares that it accepts the authority of the Bible...He (the new evangelical) breaks with the modernist, however, in reference to his embrace of the full orthodox system of doctrine against that which the modernist has accepted. He breaks with the fundamentalists on the fact that he believes that the Biblical teaching, the Bible doctrine and ethics, must apply to the social scene, that there must be an application of this to society as much as there is an application of it to the individual man.

##### 2c. The declared purpose of neo-evangelicalism.

##### 1d. The formal announcement:



DR. OCKENGA RELEASE

Dec. 8, 1957

"The New Evangelicalism is the latest dress of orthodoxy as Neo-Orthodoxy is the latest expression of theological liberalism.

"The New Evangelicalism differs from Fundamentalism in its willingness to handle the social problems which Fundamentalism evaded. There need be no dichotomy between the personal gospel and the social gospel. The true Christian faith is a supernatural personal experience of salvation and a social philosophy. Doctrine and social ethics are Christian disciplines.

"Fundamentalism abdicated leadership and responsibility in the societal realm and thus became impotent to change society or to solve social problems. The New Evangelicalism adheres to all the orthodox teachings of Fundamentalism but has evolved a social philosophy.

"The New Evangelicalism has changed its strategy from one of separation to one of infiltration. Instead of static front battles the new theological war is one of movement. Instead of attack upon error, the New Evangelicals proclaim the great historic doctrines of Christianity. The results have been phenomenal.

"The New Evangelical is willing to face the intellectual problems and meet them in the framework of modern learning. It stands doctrinally upon the creeds and confessions of the Church and grants liberty in minor areas when discussion is promoted on the basis of exegesis of Scripture.

"The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace the error. The evangelical believes that Christianity is intellectually defensible but the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood and other moot Biblical questions. The evangelical attempts to apply Christian truth to every phase of life.

"Since I first coined the phrase 'The New Evangelicalism' at a convocation address at Fuller Theological Seminary ten years ago, the evangelical forces have been welded into an organizational front. First, there is the National Association of Evangelicals which provides articulation for the movement on the denominational level; second, there is the World Evangelical Fellowship which binds together these individual national associations of some twenty-six countries into a world organization; third, there is the new apologetic literature stating this point of view which is now flowing from the presses of the great publishers, including Macmillans and Harpers; fourth, there is the existence of Fuller Theological Seminary and other evangelical seminaries which are fully committed to orthodox Christianity and a resultant social philosophy; fifth, there is the establishment of Christianity Today, a bi-weekly publication, to articulate the convictions of this movement; sixth, there is the appearance of an evangelist, Billy Graham, who on the mass level is the spokesman of the convictions and ideals of the New Evangelicalism. The strength of this movement is recognized by the Christian Century, America's leading theologically liberal magazine, by its expression of fear that this movement may challenge the religious scene and change the religious climate in this nation.

"The New Evangelical believes that Christ is the answer; that He must be understood in a Biblical framework and He and His teachings must be applied to every realm of societal existence."

3A. The Directions of Theology in the 20th Century.

4b. Neo-Evangelicalism.

2c. The declared purpose of neo-evangelicalism.

2d. The foremost thrust:

- 1e. As to society: participation without isolation, or, to modernize the church's approach.
- 2e. As to ecclesiology: infiltration without separation, or, to maintain the old doctrines.
- 3e. As to heterodoxy: toleration without contamination, or, to mediate between evangelicalism and neo-orthodoxy.

At his inauguration some years ago, the president of Fuller Theological Seminary enunciated the official philosophy of the seminary in these words:

The seminary should systematically inculcate in its students a theology of mutual tolerance and forgiveness toward those who, by reason of their particular doctrinal convictions, stand heretically over against the confessional lines set down by the first Christian community. (Woodbridge, The New Evangelicalism, p. 23).

3d. The final results:

- 1e. An undue accent on scholarship.
- 2e. An unrelenting animosity toward fundamentalism.
- 3e. An unwarranted acceptance of science.
- 4e. An unbiblical amiability toward heresy.

3c. The distressing predicament of neo-evangelicalism.

1d. The divergent views on scripture.

1e. The liberal view:

For the liberal the Bible was just a religious book, fundamentally on the same level with other religious books. Admittedly, most of them recognized that it was the highest of its kind. Yet it belonged to the "kind"! And the great task for the believer was to discover the truth in this human, religious book.

2e. The neo-orthodox view:

The Bible is a thoroughly human book, yet the Bible is not only the record of subjective, human experience; primarily it is the witness to a revelation of God, namely, his revelation in Jesus Christ. As "witness" it is a purely human document. It is fallible and actually contains errors, not only in facts but also in judgments and evaluations. And yet, when God's Spirit uses this witness and brings it "home" to us, this human and fallible witness becomes God's Word, God's revelation, to us.

### 3A. The Directions of Theology in the 20th Century.

#### 4b. Neo-Evangelicalism.

#### 3c. The distressing predicament of neo-evangelicalism.

##### 1d. The divergent views on scripture.

##### 3e. The neo-liberal view:

This view differs little from the neo-orthodox view. In the words of Nels F. S. Ferré: "The Bible is an objective strand of history reporting man's response to God's Christ-deed, his sending of the Holy Spirit, and his founding of the Church."

##### 4e. The orthodox view:

Orthodoxy recognizes the Bible as a unique book, the book of God Himself and as such 'sui generis'. The Bible is the very word of God. It does not merely contain the word of God, is not merely a witness to the Word of God (Christ), does not simply become the Word of God.



Nels F. S.  
Ferré

#### 2d. The disconcerting shift in neo-evangelicalism.

##### 1e. As signified by various neo-evangelicals:

##### 1f. The suggestion to re-examine inspiration:

A survey in Christianity Today of November 10, 1961, revealed the fact that regarding theological beliefs among American clergymen, there were twelve per cent liberal, fourteen per cent neo-orthodox, thirty-five per cent fundamentalist and thirty-nine per cent conservative. The most alarming admission of the report was that the issue which distinguished the fundamentalist clergy from the conservative was the doctrine of Scripture. Fundamentalists subscribed to total or complete inerrancy whereas those who were considered conservatives either did not subscribe to total inerrancy or had doubts about the doctrine.

The first published request for a reinvestigation of the question of verbal plenary inspiration came in 1956 and was published in Christian Life. The article "Is Evangelical Theology Changing?" expressed the following desire: "our all-important Protestant conviction of Biblical authority needs revitalizing." (p. 17) A more recent request of the same nature has been voiced by Ronald H. Nash in The New Evangelicalism, p. 35: "Whether it be for good or ill, evangelicals are willing to reopen the subject of the inspiration of the Scriptures."

##### 2f. The spectrum of opinions concerning inspiration:

##### 1g. The defenders of verbal plenary inspiration.

Two of the staunchest exponents of the orthodox view of scripture are Carl F. H. Henry and Harold Lindsell. Henry states clearly his acceptance of the verbal inerrancy of Scripture. He states:

### 3A. The Directions of Theology in the 20th Century.

#### 4b. Neo-Evangelicalism.

3c. The distressing predicament of neo-evangelicalism.

2d. The disconcerting shift in neo-evangelicalism.

1e. As signified by various neo-evangelicals:

2f. The spectrum of opinions concerning inspiration:

1g. The defenders of verbal plenary inspiration.

The Scriptures assert that inspiration extended not only to chosen persons but to their sacred writings, and that the very words derive their unique authority from this supernatural superintendence. (Christianity Today, April 26, 1963, p. 47).



Harold Lindsell

Dr. Harold Lindsell editor of Christianity Today laments the presence of some among the new evangelicals who no longer believe in an inerrant scripture:

Today there are those who have been numbered among the new evangelicals, some of whom possess the keenest minds, and have acquired the apparatus of scholarship, who have broken or are in the process of breaking with the doctrine of an inerrant Scripture. (Bulletin of the Evangelical Theological Society (Winter, 1965), p. 11).

2g. The reinterpreters of verbal plenary inspiration:

Men like George E. Ladd, Daniel P. Fuller, Everett F. Harrison, and Bernard Ramm suggest that our concept of verbal plenary inspiration needs to be re-interpreted.

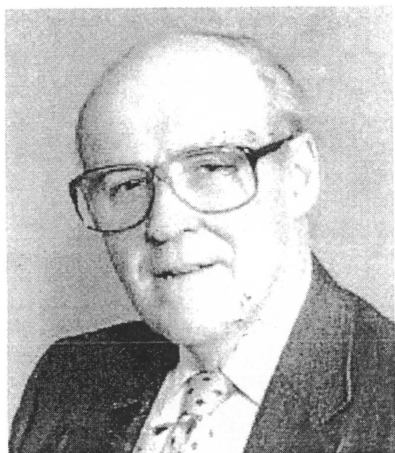
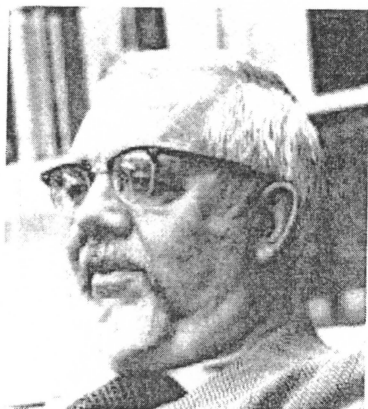
1h. George E. Ladd:

In his book, The New Testament and Criticism, p. 17, Ladd makes the following statement:

It is the author's hope that the reader may be helped to understand that the authority of the Bible as the Word of God is not dependent upon infallible certainty in all matters of history and criticism.

2h. Daniel P. Fuller:

In a guest paper read at the annual meeting of the Evangelical Theological Society in Toronto December 27, 1967, he gave expression to the theory that inspiration and inerrancy applied only to revelatory matters of scripture whereas, "Peripheral matters" which have nothing to do with faith and life are not necessarily free of error. Peripheral matters would include whatever the individual decides is not a matter of faith and life such as problems of science, the earth, man, the flood, minor historical details, grammatical constructions, etc.



Daniel Fuller



3A. The Directions of Theology in the 20th Century.

4b. Neo-Evangelicalism.

3c. The distressing predicament of neo-evangelicalism.

2d. The disconcerting shift in neo-evangelicalism.

1e. As signified by various neo-evangelicals:

2f. The spectrum of opinions concerning inspiration:

2g. The reinterpreters of verbal plenary inspiration:

3h. Everett F. Harrison:



Dr. Harrison's convictions concerning inspiration must be read with mixed emotions:

Unquestionably the Bible teaches its own inspiration. It is the Book of God. It does not require us to hold inerrancy, (*italics not in the original*) though this is a natural corollary of full inspiration. The phenomena which present difficulties are not to be dismissed or underrated. They have driven many sincere believers in the truthworthiness of the Bible as a spiritual guide to hold a modified position on the non-revelation material. Every man must be persuaded in his own mind (Revelation and the Bible, p. 250).

4h. Bernard Ramm:

More recently, Ramm has written on inerrancy. The Journal of the American Scientific Affiliation of December, 1969, carries his article "The Relationship of Science, Factual Statements and the Doctrine of Biblical Inerrancy". Ramm does not think that affirming faith in the inerrancy of the Bible is necessary or even important:

"To me whether there are some errors or not in Scripture is something determined empirically. We cannot dogmatize facts into or out of existence."

- Bernard Ramm



I must say in summary that my concern about science and inerrancy is not the same concern as that of many of my evangelical friends. They believe that the assertion of Biblical inerrancy is a theological must...I think very differently at this point. To me whether there are some errors or not in Scripture is something determined empirically. And therefore this issue is going to be settled eventually by empirical, factual studies and not by theological presuppositions" (p. 102).

Neo-evangelicalists affirm their belief in an inspired Bible but for them, at least many of them, inspiration no longer has as its corollary inerrancy --inerrancy in words and inerrancy in "peripheral matters."



3A. The Directions of Theology in the 20th Century.

4b. Neo-Evangelicalism.

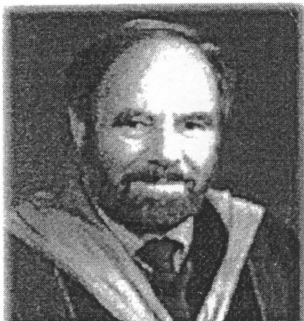
3c. The distressing predicament of neo-evangelicalism.

2d. The disconcerting shift in neo-evangelicalism.

1e. As signified by various neo-evangelicals:

2f. The spectrum of opinions concerning inspiration:

3g. The deniers of verbal plenary inspiration:



Dewey M. Beegle not only expresses hesitancy to accept verbal inspiration but flatly denies it:

We need to remind ourselves that the verbal plenary formulation of inspiration is, after all, only a doctrine--a non-Biblical doctrine at that....But minor historical errors in Scripture invalidate neither our faith nor true doctrine....The inductive evidence of the New Testament indicates that Jesus taught a strong doctrine of inspiration and authority of Scripture, yet without claiming inerrancy (The Inspiration of Scripture, p. 187, ~~p. 170~~, p. 170).

3f. The shift in methodology:

Beegle's extreme viewpoint regarding Scripture is the end product of the neo-evangelical desire to accommodate the Bible to science. The orthodox approach to inspiration had always been the deductive method, beginning with the Biblical proof texts on inspiration and then studying the Bible in the light of the resultant doctrine of inspiration. The method of the new evangelical demands an inductive study of scripture which begins with the various phenomena of Scripture and point by point builds its picture of character of the Bible. Using this latter method may or may not bring the conclusion that the orthodox doctrine of the inspiration of the Bible requires some modification.

2e. As seen in their schools:

Neo-evangelical schools, like Fuller Theological Seminary and Wheaton College show an alarming departure from the orthodox view of the Scriptures. Dr. Harold Lindsell, himself a neo-evangelical and the editor of Christianity Today, writes in the April 24, 1970, issue of C.T., pages 3,4:

One of the main purposes for the creation of Fuller Theological Seminary was to defend the old Warfield view of the Scriptures, a view that included inerrancy. About ten years ago the seminary was shaken by controversy over the question of biblical authority, and particularly inerrancy or infallibility. Some members of the faculty and the governing board of the institution resigned, but the controversy was not fully settled.

3A. The Directions of Theology in the 20th Century.4b. Neo-Evangelicalism

## 4c. Conclusion:

## 1d. The labeling of neo-evangelicals.

It is very difficult to label this amorphous group indentifiable primarily by the name of individuals but known to many under the label neo-evangelicalism. Who is a neo-evangelical? It is fair to say that the following characteristics mark the difference between a fundamentalist and a new evangelical. A new evangelical is one who:

1e. Separates himself from fundamentalism.

7e. Sympathizes with the charismatic movement.

2e. Supports dialogue with liberalism.

3e. Seeks a reform of society.

4e. Surrenders much to science.

5e. Stresses scholarship.

6e. Shows vagueness in eschatology.

## 2d. The legacy of neo-evangelicalism.

Dr. Ockenga emphasized that neo-evangelicalism planned to recapture denominational leadership from within the large denominations. But after more than ten years of infiltration, we have the Confession of 1967, The United Methodist Church of 1968, with its doctrinal denials, and the COCU (Church of Christ Uniting) of 1970. The major denominations have become more liberal. Neo-evangelicalism itself is becoming extremely weak in the "orthodox teachings of Fundamentalism" which Dr. Ockenga said would be defended. Infiltration has not worked. Dr. Woodbridge has rightly foreseen the course of neo-evangelicalism:

Orthodoxy enjoins Biblical Separation from error. The New Evangelicalism advocates toleration of error. It is following the downward path of accommodation to error, cooperation with error, contamination by error, and ultimate capitulation to error!  
(p. 15)

## 3d. The lessons from neo-evangelicalism.

Neo-evangelicals reminded us of the admonition of love. All too often fundamentalism had become synonymous with "feudamentalism". They also reminded us of the practical unity of believers. We are admonished to keep the unity of the spirit. There is a practical unity which is the out-working of positional unity. Finally, neo-evangelicals have forced us to answer some of the probing questions of science, dealing with creation, the age of man, and the flood.





"Put in trust with the Gospel."  
I Corinthians 15:1-4

# F.E.A. NEWS & VIEWS

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Dr. M. H. Reynolds, Jr., Editor

MARCH—APRIL 1978

## "I CAN'T PLAY GOD ANYMORE"

Late last year, Dr. Billy Graham was named "THE MOST INFLUENTIAL PERSON IN USA RELIGION TODAY" in a poll conducted by *Christian Century* magazine. He was the "nearly unanimous" choice of the 35 top religion editors and writers polled, equally divided between religious and secular news media. Dr. Graham even outranked Pope Paul and President Jimmy Carter. We do not question his selection to this title — for he does indeed wield tremendous influence in the field of religion today.

It was about this same time that Dr. Graham gave an interview to James Michael Beam of *McCall's Magazine* — an interview which took place just hours after Dr. Graham's return to New York from his visit to Communist Hungary. The interview in *McCall's* was titled: "I CAN'T PLAY GOD ANY MORE" with the sub-title — "Now 59, Billy Graham tells why he's changing his ideas about Religion, Politics and his own role in the world."

This interview, leaked to the media even before its publication in the January, 1978, issue, was a real bombshell! It brought such immediate and strong reaction from a variety of sources that Dr. Graham felt compelled to issue a rare "statement of clarification". It was not the first time that Dr. Graham had made controversial statements, but his usual policy has been to simply ignore any protests. This time, he had to make some answers to satisfy people — even his friends and fans!

Dr. Graham knew that he could not deny the accuracy of the statements attributed to him in this interview since they were undoubtedly recorded verbatim. Neither did he want to offend *McCall's*. So, he made it clear in his "clarification statement" that, "ON THE WHOLE, I AM PLEASED WITH THE ACCURACY OF THE INTERVIEW. However, a few of the statements unfortunately convey meanings

which I never intended to suggest in the original, unedited interview. This may be due to my own failure to make myself as plain as I should have. I would like to clarify my position on one or two points." Dr. Graham did not deny the accuracy of the original quotes — he said that they conveyed meanings which he never intended! Dr. Graham said that on the whole, he was pleased with the accuracy of the interview.

Lack of sufficient space prevents reprinting the entire interview and "statement of clarification". We are able to quote only brief, significant portions. A discerning believer will be able to clearly observe that the interviewer was correct in saying that Dr. Billy Graham's ideas about religion, politics and his own role in the world have changed. A discerning believer will also be able to see how serious, sad and dangerous these changes are.

Let us first examine the statement made by Dr. Graham in the interview concerning the spiritual condition of people in pagan lands. Dr. Graham said, "I USED TO PLAY GOD BUT I CAN'T DO THAT ANY MORE. I USED TO BELIEVE THAT PAGANS IN FAR-OFF COUNTRIES WERE LOST — WERE GOING TO HELL — IF THEY DID NOT HAVE THE GOSPEL OF JESUS CHRIST PREACHED TO THEM. I NO LONGER BELIEVE THAT. I BELIEVE THAT THERE ARE OTHER WAYS OF RECOGNIZING THE EXISTENCE OF GOD — THROUGH NATURE, FOR INSTANCE — AND PLENTY OF OTHER OPPORTUNITIES, THEREFORE, OF SAYING 'YES' TO GOD."

In the next paragraph, the interviewer assesses Dr. Graham's position regarding the Jews as follows: "Graham once believed that Jews, too, were lost if they did not convert to Christianity. Today, Graham is willing to leave that up to God." Then, Graham is quoted directly as follows:

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**"GOD DOES THE SAVING,"** Graham asserts, **"I'M TOLD TO PREACH CHRIST AS THE ONLY WAY TO SALVATION. BUT IT IS GOD WHO IS GOING TO DO THE JUDGING, NOT BILLY GRAHAM."**

These two statements were the only ones which Dr. Graham attempted to clarify or modify in his "statement of clarification" — but his statement is a masterpiece of double-talk. In one breath he seems to deny his original statements and in the next breath, he leaves the door open for further doubts and questions concerning his true position. In addition, there were several other questionable statements made by Dr. Graham in the interview which he made no attempt to clarify or modify. We assume, therefore, that Dr. Graham is "pleased with their accuracy" since he says just that!

Dr. Graham said in the course of this interview: **"I AM FAR MORE TOLERANT OF OTHER KINDS OF CHRISTIANS THAN I ONCE WAS. MY CONTACT WITH CATHOLIC, Lutheran and other leaders — people far removed from my own Southern Baptist tradition — has helped me, hopefully, to move in the right direction."** (Note that Dr. Graham is not SURE he is moving in the right direction) **"I'VE FOUND THAT MY BELIEFS ARE ESSENTIALLY THE SAME AS THOSE OF ORTHODOX ROMAN CATHOLICS, for instance. They believe in the Virgin Birth, and so do I. They believe in the blood atonement of the cross, and so do I. They believe in the Resurrection of Jesus and the coming judgement of God, and so do I. WE DIFFER ON SOME MATTERS OF LATER CHURCH TRADITION."**

By saying such things, Dr. Billy Graham flatters Roman Catholicism and in doing so, helps to undermine the very basis of salvation taught in the Bible — that salvation is by grace through faith alone. Roman Catholicism teaches that salvation is by FAITH PLUS WORKS, SACRAMENTS AND THE TRADITIONS OF MEN. This is the very issue that was at the heart of the Protestant Reformation. Our readers who have been saved out of Roman Catholicism will see at once the deceptiveness of Dr. Graham's statements and how they can make Roman Catholics feel comfortable in their false religious system. This is a tragedy of major proportions, brought about by the continued compromises

of the man who has preached to more people than any other man in history — the most influential man in USA religion today!

There were many other statements made by Dr. Graham in the **McCall's** interview which reveal how extensively his ideas have changed, including his attitude toward communism. Bible-believing Christians as well as ALL freedom loving people around the world should be concerned by Dr. Graham's changed ideas and attitudes toward Godless communism. The **McCall's** interview took place just hours after his return from his first preaching mission to a communist country — Hungary. Dr. Graham's visit there was engineered, not by faithful Christian leaders, but by those who have sold out to communism and have become Red propagandists dressed in clergy robes. Graham was entertained by the very Red political leader who controls the churches in Hungary and manipulates the clergy like puppets. And Dr. Graham's statements, made after his visit, provide ample evidence of what 30 years of continual compromises and 5 days of communist brainwashing can do to a person's way of thinking — in this case, it was Dr. Graham who did the changing — a complete turnabout in thinking and attitude!

In the early days of Billy Graham's ministry, he wrote an article about communism titled **"SATAN'S RELIGION"**. In it, he wrote, **"TODAY, COMMUNISM IS THE MEDIUM THROUGH WHICH HE (SATAN) OPERATES TO DUPE, DECEIVE, AND DELUDE THAT LARGE SEGMENT OF SOCIETY WHICH HAS CHOSEN TO BELIEVE A LIE. . . . TODAY, MILLIONS ARE EMBRACING THE FALSE RELIGION OF COMMUNISM."** Dr. Graham, in this article, did not hesitate to call the communists, **"THE DISCIPLES OF LUCIFER, THAT IN THIRTY YEARS, HAVE SLAUGHTERED MILLIONS OF INNOCENT PERSONS . . ."** Now, after a 5 day visit to communist Hungary, he tells the interviewer that he regrets **"HIS FORMER TENDENCY TO EQUATE CHRISTIANITY WITH THE AMERICAN WAY OF LIFE AND COMMUNISM WITH THE WORK OF THE DEVIL."** The question must be asked, "Why does Dr. Graham regret equating communism with the work of the Devil?" Has communism changed — or is it Dr. Billy Graham who has changed?

Three short quotations from the **McCall's** article are very significant in understanding why and how Dr. Graham's ideas have changed. Dr. Graham said, **"I USED TO PLAY GOD BUT I CAN'T DO THAT ANY MORE";** and **"I'VE LOST SOME OF THE RIGIDITY I ONCE HAD";** and **"I AM FAR MORE TOLERANT . . . THAN I ONCE WAS."** These statements are so often heard from the lips of liberal, neo-orthodox and new evangelical theologians and leaders. Invariably, such statements are evidence of a theological slippage from the sure foundation of God's Word. One is

not "playing God" when he proclaims the "whole counsel of God". One is not too rigid when he proclaims the Word of God, whether it be in reference to people in pagan lands, the Jews or people of any religion (or no religion at all). One must be intolerant of false teachers and false doctrine or he will be infected by it. Dr. Graham's changed ideas give indisputable proof that he has become more ecumenical and less biblical. Men may make "commitments to God" through the use of tolerance or flattery but they cannot truly be won to Christ except by the faithful preaching of the eternal, inerrant Word of God — without apology or compromise!

Dr. Graham's recent crusade in Las Vegas brings further evidence of how far he has slipped in his attitude toward sin and false religions. Las Vegas is the gambling center of the West — truly a "Sin City". Yet, Dr. Graham said that he "didn't come here to condemn Las Vegas" and that he "wanted to disprove the 'Sin City' label". In spite of the fact that gambling and its related sins have wrecked countless lives and homes, when pressed as to his own attitude toward gambling, he said that there was probably more gambling on Wall Street in New York. One wonders just what Dr. Graham's message would have been had he been sent by God to Nineveh instead of Jonah!

When questioned about Mormonism (Las Vegas is a "Mormon" town), Graham said, "I do not accept the teachings of the Mormon Church" but then immediately added that he has had Mormon bishops tell him that he has said nothing on television that they did not believe. The Las Vegas Review-Journal of January 30, 1978, further reported as follows: "Graham admitted the possibility for a Mormon to be 'born again' and still remain a Mormon. Said Graham, 'I know a number that are born again and are still Mormon.' " There was no testimony against this false religion which has enslaved so many.

THIS WHOLE SITUATION IS TRAGIC BEYOND WORDS. God's people need to realize what has happened and what IS HAPPENING NOW as far as Dr. Graham's ideas and positions are concerned. HE HAS CHANGED! At the start of his ministry, his position and message were far more fundamental and biblical than they are today. At first, he spoke out against Catholicism, communism and the apostate ecumenical movement. Once he said that he would not have a liberal on his crusade committees; now, he will not go into any area without the cooperation of the liberals. He once warned about the radicalism of the World Council of Churches; but, now he says, "we have nothing but the warmest relationships with the WCC." He once thought communism was of the Devil; now, he says his mind and heart have changed. He still thinks he is preaching the same gospel he has always preached. But strangely enough, it brings little or no opposition now — from communists,

Roman Catholics or apostates. The reasons for these changes are clear. As Dr. Graham's crusades have grown in size, they have been involved in greater and greater compromises. Dr. Graham has now become a master of double-talk, using just the right amount of evangelical and liberal terminology to satisfy both parties, and at the same time, he has thrown just enough bouquets to the various false religionists to eliminate their opposition.

WHETHER IT IS COMMUNISM, ROMANISM, MORMONISM, APOSTATE PROTESTANTISM, JUDIASM OR PAGANISM, DR. GRAHAM HAS LEARNED THE ART OF BLUNTING THE SHARP, CUTTING EDGE OF THE TRUE GOSPEL JUST ENOUGH TO MAKE THOSE INVOLVED IN FALSE RELIGION TO FEEL COMFORTABLE IN THEIR LOST CONDITION. What Dr. Billy Graham NEVER does is to scripturally, clearly and specifically expose and rebuke false doctrine and false teachers. He actually encourages believers to disobey God's plain command for biblical separation in both message and example. Ephesians 5:11 plainly commands, **"AND HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."**

The cumulative effect of Dr. Billy Graham's many years of COMPROMISING ECUMENICAL EVANGELISM is clearly evident in the present surge and popularity of the New Evangelical Movement — a movement which has made the precious scriptural terminology "BORN AGAIN" a term stripped of its true value and meaning. In the next editorial, we will, God-willing, deal with the sad spectacle of "born again heroes" — a movement which is bringing reproach to the name of Jesus Christ — a movement including President Jimmy Carter, Ruth Carter Stapleton, Eldridge Cleaver, Larry Flynt and Malcolm Muggeridge. May God give us special grace, spiritual discernment and courage to speak the truth in love. Only in this way can we fulfill the God-given responsibility to protect the flock, warn the unruly and strengthen the things that remain!

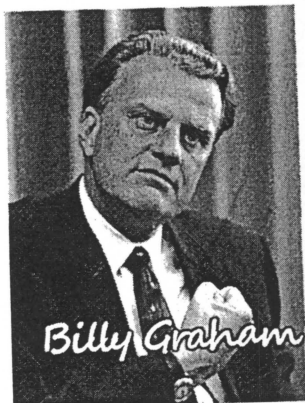
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### Report of the 36th Annual Convention of the National Association of Evangelicals

The 36th Annual Convention of the National Association of Evangelicals was held February 21-23, 1978, in Minneapolis, Minnesota. As editor of *FEA News & Views*, I covered this meeting from start to finish — but there was not much to report. It is clear that 36 years of continual compromise has brought a substantial increase in numbers, finances and publicity — but the NAE has become so big and so broad that it simply cannot speak to the major issues of the day. To do so would bring division. Sad to



## Billy Graham Accomplishments



### A. Changed Attitudes toward Bible Translations and Verbal-Plenary Inspiration.

1. Promotion of *Amplified Bible* of Lockman Foundation.
2. Promotion and Success of *Living Bible* and Ken Taylor.
3. Ken Taylor's Foundation to Produce Paraphrases World-Wide.
4. Lausanne Congress on World Evangelism Statement on Inspiration and Inerrancy.

### B. Toleration, Encouragement, and Promotion of Charismatic Movement Leaders and Institutions.

1. Full Gospel Business Men's Fellowship International, *Baptists and the Holy Spirit* Pamphlet which featured Billy Graham.
2. Recognition of Oral Roberts by Conservatives at Berlin Congress on Evangelism (1967, see Kurt Koch, *Occult Bondage and Deliverance*), Example for the Success of Oral Roberts Evangelistic Association, Dedicatory Endorsement of Oral Roberts University.
3. Support of National Association of Evangelicals composed of largely charismatic constituency.
4. Promotion of Corrie ten Boom, *The Hiding Place*.



**C. Changed Pluralistic Attitude toward Communism, Catholicism, and Judaism.**

1. Anti-Communism Attitude of Early Rose Bowl Crusades Replaced by Friendly Comments and Visits to Iron Curtain Countries.
2. Ecumenical Evangelism Pursued Continuing Ties with Roman Catholic Clergy and Institutions, Comments at Belmont Abbey and Subsequently, Use of Roman Catholic Personnel in Crusades, and Silence Regarding Roman Catholic Acceptance within the Charismatic Movement.
3. Statements Reflecting a Changing Attitude toward Evangelistic Efforts toward Jewish People.



**D. Changed the Attitude, Purpose, and Doctrine of Much of Evangelical Higher Education.**

1. Fuller Theological Seminary, California
2. Wheaton College, Illinois
3. Oral Roberts University, Oklahoma
4. Gordon College and Gordon-Conwell Theological Seminary, Massachusetts

**E. Supported Structures Favoring the Development of Permanent Ecumenical Relationships with Groups with Endemic Doctrinal Difficulties.**

1. Attitudes Changed the Sense of the Relative Importance of Local Churches versus Larger Para-Church Organizations.

2. Participated in the Formation of an Informal Evangelical Elite which Focuses on Personalities and Programs rather than Doctrine.
3. Supported the inclusive National Association of Evangelicals which has shifted to a largely Charismatic Constituency with many of the non-Charismatics not realizing it.
4. Influential in Promoting the Lausanne Congress on World Evangelism with its Continuing Committee seeking to establish permanent networks between groups previously not associated with traditional evangelicalism or fundamentalism.

**F. Practical Silence Regarding a Lowered Standard of Ethics among Christian Leaders.**

1. Personal Embarrassment about BGEA Endowment Reserves quietly invested in Real Estate.
2. Silence of the "President's Evangelist" during and after the Watergate Scandal.
3. No Comments regarding the Sexual and/or Financial Scandals of Jim Bakker (PTL), Jimmy Swaggert, and Oral Roberts.
4. Changed Standards of Christian Music and Entertainment (featured musicians, World-Wide Films, etc.)

# FOUNDATION

*Preaching the Gospel • Teaching the Word • Contending for the Faith*

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Matt Costella, Editor  
M. H. Reynolds Jr. (1919-1997), Founding Editor

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## Editorial Thoughts...

Billy Graham, one of the most prominent religious figures of the twentieth century, died at his home in North Carolina this past February. During his life, people of all religious stripes praised Graham's testimony and ministry while many biblical fundamentalists criticized Graham's efforts to break down the doctrinal walls between Roman Catholics, theological liberals, and evangelical Christians. Graham was an outspoken ecumenist and frequently admitted in books, articles, and interviews that he had "changed course" from his early years of ministry—that he rejected the separatist fundamentalism of his youth in an effort to draw large, diverse crowds in order to share the gospel with as many people as possible. He was one of the first proponents of the "new evangelicalism"—a new approach and attitude of ministry that sought to emphasize love over doctrine, accommodation over separation, and the desire to be respected rather than rejected by the culture and the educated "elite."

In 1957 Graham united with renowned theological liberals for his New York City crusade, and since that time, he made it a point to join with mainline liberals and even Roman Catholic leaders in his evangelism efforts—not to evangelize them

## Billy Graham's Legacy

by  
Pastor Matt Costella

but to *work with them* to reach the lost. In addition, Graham not only joined hands in ministry with those who preached and embraced a false gospel, but he would then steer those who walked forward for salvation in his crusades back into such churches and religious institutions—something lauded by the *Wall Street Journal* following his death. In an op-ed titled “Billy Graham,” *Journal* editors wrote, “Graham gave the world a new image of the evangelical Christian. Rather than try to convert Catholics, for example, Graham sent them back to make peace with their own churches as he did with other Christian denominations” (*WSJ*, 2-22-18, “Billy Graham”).

Graham made it a point never to be “negative” or warn about false teaching or false teachers and religious systems but only to be “positive” in his ministry outreach. This trend only intensified in his later years to the point that, in a 1978 interview with *McCall’s* magazine, Graham stated,

I used to play God but I can’t do that any more. I used to believe that pagans in far-off countries were lost—were going to hell—if they did not have the gospel of Jesus Christ preached to them. I no longer believe that. I believe that there are other ways of recognizing the existence of God—through nature, for instance—and plenty of other opportunities, therefore, of saying “yes” to God.

Graham later issued a “clarification” of his words but noted that he was generally pleased with the accuracy of the interview. In the same article, Graham stated, “I am far more tolerant of other kinds of Christians than I once was. My contact with Catholic, Lutheran, and other leaders—people far removed from my own Southern Baptist tradition—has helped me, hopefully, to move in the right direction. I’ve found that my beliefs are essentially the same as those of Orthodox Roman Catholics, for instance.” Subsequently, whenever any question or controversy would arise concerning various religious truth claims, Graham would say that while *he* believed Jesus Christ is the only way to eternal life, God is the ultimate Judge, and he would leave the issue in God’s hands.

On May 31, 1997, he reiterated his assertions from the 1978 *McCall’s* article when Robert Schuller interviewed Graham on his *Hour of Power* television program. Graham stated that he believed God is calling out a people for His name and that God is saving those who are sincere even though they “may not even know the name of Jesus”—those who “have never seen a Bible or heard about a Bible, and never heard of Jesus, but they’ve believed in their hearts that there was a God, and they’ve tried to live a life that was quite apart from the surrounding community in which they lived.” In the same interview, Graham also added that because his views of the Roman Catholic church had changed over time, they (the Roman Catholic Church) “open their arms to welcome us, and we have the support of the Catholic Church almost everywhere we go.” The *Wall Street Journal* was correct when it noted following

Graham’s death that he “preached without rancor and, in later years, without much focus on the prospect of hellfire” (*WSJ*, 2-22-18, “Pastor to Millions Popularized His Faith—and Lived It”).

Through the years, Graham’s defenders and supporters have often criticized those who decried his ecumenical inclusiveness—those who believed Graham was doing harm to the cause of Christ by rejecting the biblical doctrine of separation and legitimizing the beliefs of Roman Catholics and religious liberals. (Note: Graham’s ministry philosophy has been well-documented through the years in several biographies as well as in the late Dr. Ernest Pickering’s excellent book *The Tragedy of Compromise: The Origin and Impact of the New Evangelicalism*). Many of Graham’s defenders believe the evangelist should simply be remembered for his affable persona, his scandal-free ministry, and his large, worldwide evangelistic crusades. They feel that Graham did no harm to evangelical Christianity and that the biblical fundamentalists who criticized him were merely jealous of his popularity and were attempting to advance a narrow evangelicalism of a bygone era.

Yet as one considers the tattered, shallow state of evangelicalism today (with its own identity crisis) in conjunction with the media reports of Graham’s death, it seems as though the biblical fundamentalists were correct all along—Graham *was* instrumental in setting a tone for evangelicalism that has resulted in confusion and compromise of God’s Word. Even the secular establishment remembers and lauds him for his “religious inclusiveness,” and while both the secular world and Christendom view this as something “positive,” faithful believers today realize this was something “negative” for the cause of Christ.

So, how has the world defined Graham’s legacy since his death? What are the primary aspects of his life and ministry that stand out to those who remember him? First, his scandal-free ministry—this is certainly something to be applauded; second, his rejection of the racism that plagued many fundamental and evangelical churches and ministries—this, too, is certainly commendable; third, his attempt to bridge the divide between any who “named the name of Christ,” regardless of their doctrinal beliefs. In other words, Graham is keenly remembered and recognized for his theological inclusiveness. Author and columnist Peggy Noonan wrote for the *Wall Street Journal*, “As the big thing to be desired now is that we hold together as a nation and not split apart, Graham’s ecumenical force should be noted among his achievements” (*WSJ*, 2-22-18, “Billy Graham, the Ecumenical Evangelist”).

Former U. S. President George W. Bush wrote glowingly of Graham’s religious inclusiveness on two occasions. In his memoir *Decision Points*, released November 9, 2010, the former president describes an encounter with evangelist Billy Graham in which Graham told the Bush family that some people are simply “born Christians” while others need a “born-again experience.” During the summer of 1985, George H.



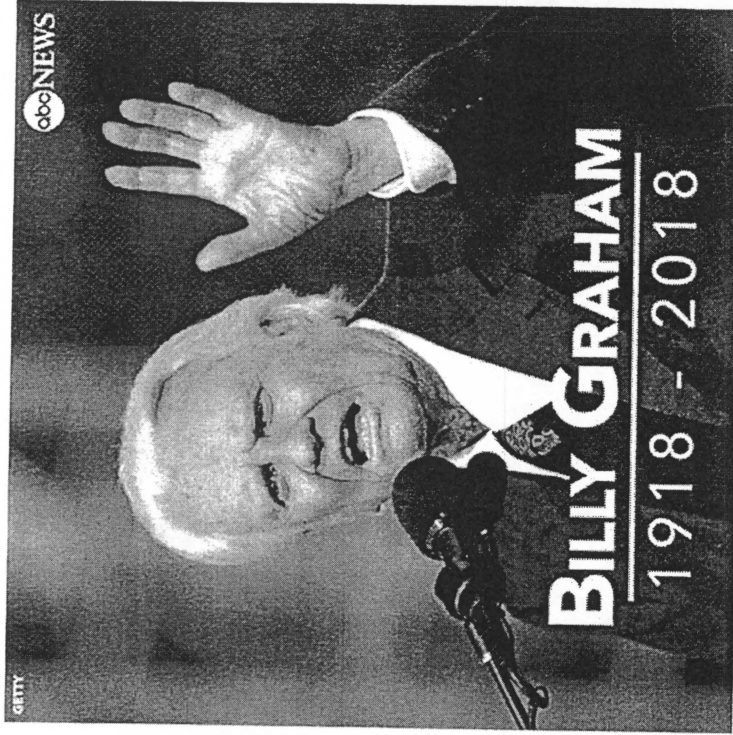
W. Bush invited the renowned evangelist to the family retreat home in Kennebunkport, Maine. Following dinner one evening, about thirty members of the Bush family gathered to ask Graham questions. George H. W. Bush asked Graham, "Billy, some people say you have to have a born-again experience to go to heaven. Mother here is the most religious, kind person I know, yet she has had no born-again experience. Will she go to heaven?" Graham's response: "George, some of us require a born-again experience to understand God, and some of us are born Christians. It sounds as if your mom was just born a Christian" (*Decision Points*, p. 31).

In an article following Graham's death, the former U. S. President wrote:

One night while dad was away on a trip during his presidency, mother and I had dinner at the White House. Eventually we got to talking about religion and who gets to go to heaven. I made the point that the New Testament says clearly that to get to heaven, one must believe in Christ. Mother asked about the devout who don't believe in Jesus but do God's work by serving others. She then took advantage of one of the benefits of being first lady. She picked up the phone and asked the White House operator to call Reverend Graham. It wasn't long before his reassuring Southern voice was on the line. He told us, as I recall, "Barbara and George, I believe what is written in the New Testament. But don't play God. He decides who goes to heaven, not you." Any doctrinal certitude gave way to a calm trust that God had this figured out better than I did (*WSJ*, 2-26-18, "How Billy Graham Changed My Life," by George W. Bush).

Of course, we thank God for those who have placed their faith in the person and work of Jesus Christ alone as a result of their attendance at a Graham crusade or some other aspect of his ministry. While Graham certainly may have planted the seed of the gospel message, it is evident that he also did much to advance an agenda that is clearly at odds with the totality of Scripture. Graham is certainly not one to be emulated with respect to his compromise with those who preach a false gospel or who believe separation from doctrinal error is unnecessary. He cannot be regarded as a model Christian leader or minister of Jesus Christ who earnestly contended for the faith once-for-all delivered to the saints.

A faithful servant of God and an earnest contender for the faith will seek to declare *all* the counsel of God (Acts 20:26-28; Jude 3). He will make it clear that salvation is not only about "accepting Christ" but also entails a rejection of any form of works-oriented religion. While certain men and women may be gifted in particular areas for the good of the body of Christ, no minister of Jesus Christ is granted permission to neglect faithfulness to God in some areas of doctrine or practice while attempting to remain faithful in other areas of ministry. Faithful servants of Christ must be good stewards in *all* things. ▢



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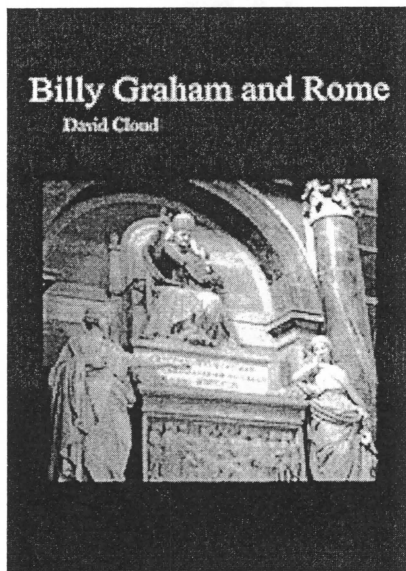


## Why Not Say Something Positive About Billy Graham?

April 25, 2018

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Some have asked why we didn't say anything positive about Billy Graham upon his death, why we haven't at least made the point that he preached the gospel to more people than any man in history and that many were saved as a result.

It would be easy for me to say something positive about Billy Graham. He had a role in my wife's salvation, and I have personally had positive and sympathetic human feelings toward the man throughout my life. Born in 1949 and growing up Southern Baptist, I heard Billy Graham on radio and television and thought nothing but positive thoughts toward him. I am a Southern boy with strong ties to North Carolina. Even after I was saved at age 23 and learned of his compromise (and I am very thankful for the voices that exposed these things in those days), I have continued to have kind human feelings toward the man. I often prayed that he would repent of his compromise. The same is true of my feelings toward Franklin Graham. These are likable people. They preach the gospel. They rub shoulders with the great and mighty of this world and have opportunities most Christians do not have. You pray for them; you want the best for them. I met Franklin Graham briefly at a church in Nepal in 1979 or 1980 when he was there



representing Samaritan Ministries. He is more outspoken than his father, more willing to enter into controversial waters, and I was hoping that he would change directions of the Graham evangelistic organization some and recognize ecumenism for the unscriptural thing that it is. So I was very sad when he came out publicly with 100% support for his dad's ecumenism.

Sympathetic feelings aside, as for my approach to Billy Graham, I believe that he did such great harm to the cause of Jesus Christ and God's Word that any good he did was far, far overwhelmed. As always, the compromise began as a *little leaven, but as God's Word plainly warns*, the little leaven eventually leavened the *whole* so that nothing pure was left (1 Corinthians 15:33). Even the unprecedented gospel preaching that Graham accomplished was corrupted terribly by the fact that he never reproved false gospels, the result of which was that his gospel message was not clear in the minds of the listeners. The effect was confusion. The fruit was corrupted. Anyone could read his own error into Graham's preaching. A Roman Catholic, for example, could read the sacramental gospel into Graham's preaching and respond by striving to be a better Catholic by "receiving Jesus" more earnestly in the mass, etc. According to many studies, this is exactly what multitudes of Catholics did, and we cited these studies extensively in the free eBook *Billy Graham and Rome*.

For example, the Graham organization and the co-operating churches of the San Francisco Crusade of 1958 appointed Dr. Charles Farrah to create a follow-up report on the converts. His findings were announced on December 16. "... of the roughly 1,300 Catholics who came forward, PRACTICALLY ALL REMAINED CATHOLIC, CONTINUED TO PRAY TO MARY, GO TO MASS, AND CONFESS TO A PRIEST" (*Oakland Tribune*, Oakland, California, Wed., Dec. 17, 1958).

Therefore, the same compromise that made it possible for Billy Graham to preach to "more people than any other man in history" corrupted that opportunity terribly. Elsewhere I have explained how that in the case of my wife, she almost ended up in a liberal church where she would not have been dealt with properly about salvation, and that is because of Graham's advice to "go to the church of your choice." So while some were doubtless saved by his ministry, and of course any saved person would be thankful for that part, *but far more were lost because of it*.

The preaching of the prophets, of John the Baptist, of Jesus Christ, and of the apostles, greatly offended a lot of people. Biblical preaching is a two-edged sword that saves those who repent and believe and tends to offend those who reject it. That wasn't generally true of Billy Graham. He removed one edge entirely from God's two-edged Sword (the edge of rebuke of error) and dulled the other one. As a consequence, he could preach to and rub shoulders with and have close association with the most wicked, heretical people, and generally they were not offended at him. Doors were not closed to him.

I cannot, therefore, accept that Billy Graham was a biblical preacher and I refuse to treat him as such.

As to the question of whether Billy Graham is even in heaven, only God knows, but are the following things the signs of a saved man?

- Turning over untold thousands of one's converts to wolves. He described his working principle as follows: "My responsibility is to preach the gospel to everyone and let them choose their own church, whether it is Catholic or Protestant or Orthodox or whatever it is" (Billy Graham interview with Patricia Rice, *St. Louis Post-Dispatch*, Oct. 10, 1999). It is a matter of record that

he turned countless thousands of “decision cards” over to Catholic and liberal Protestant churches.

- Personally welcoming deluded Catholic pilgrims to a major Mary shrine, smilingly, with no hint of warning
- Blessing Pope John Paul II, a great Mary venerator, and calling him a great evangelist
- Saying that Pope John Paul II, who trusted in Mary as “co-redemptress,” went to heaven
- Praising Fulton Sheen, another great Mary venerator
- Saying that he had wonderful fellowship with Mormonism and Catholicism
- Saying that there is salvation in other religions; saying in specific that there are Buddhists and Muslims and “unbelievers” that are in heaven though “they may not even know the name of Jesus” (Graham interview with Robert Schuller, May 31, 1997)
- Saying that a miracle can happen in infant baptism so that “baptismal regeneration” happens (Graham interview, *Lutheran Standard*, Oct. 10, 1961)
- Denying that hell is eternal fiery torment
- Praising modernists who denied Christ’s virgin birth, miracles, and bodily resurrection
- Saying the virgin birth is not an essential doctrine
- Saying that Adam could have been a God-touched ape-man
- Refusing to defend the Bible as “inerrant”
- Stating that he didn’t need to preach the blood of Christ because “this is the duty and prerogative of the pastors”
- Recommending and distributing his own edition of the *Today’s English Version* which largely removes Christ’s blood atonement and corrupts every major passage on the Deity of Jesus Christ
- Agreeing with Robert Schuller that born again is “a decision to stop carrying your own luggage”
- Stating that he was an “ecumenical being” to whom theological differences “mean nothing to me anymore”

These are indisputable facts which we have carefully documented in the book *Billy Graham’s Sad Disobedience*. The March 2018 edition is available for free viewing and download at [www.wayoflife.org](http://www.wayoflife.org).

David Cloud

P.S. I wrote to several men for whom I have a high regard and asked them, “Do you believe I am wrong in not focusing some on Billy Graham’s ‘positive fruit’?”

Two men replied that they thought I *could have mentioned* the fact that many were saved through Graham’s ministry, though they were strongly supportive of my warnings.

Following are the other responses:

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Of course you weren’t wrong! People are fawning over him, forgetting his radical compromise and outright heresy regarding the Pope, the R.C.C., ecumenical disobedience. Not at all my brother! Appreciate your love for the Truth!!! Press on!!!

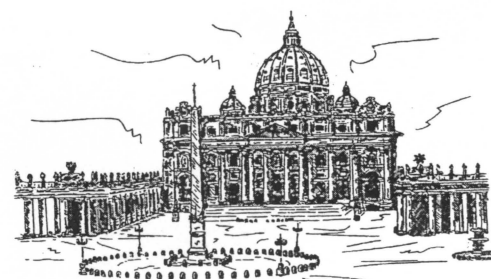
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### 3A. The Directions of Theology in the 20th Century.

#### 5b. Roman Catholicism.

##### 1c. The context of the new theology.

##### 1d. The pontifical commissions.



In 1902 Leo XIII established the Pontifical Biblical Commission in Rome to supervise biblical questions and set guidelines for biblical scholars. Decree after decree was issued against any incipient biblical criticism and the same obedience was to be rendered to the decrees as to those of the Roman Pontiff himself. The commission lapsed into silence and the even stricter Holy Office under Cardinal Merry del Val condemned any critically tainted books, prohibited the authors from teaching and even denied their students the right to teach.

Thus, while Protestantism was swallowed up by liberalism, dangerous historical criticism was suppressed by the RCC. The harbinger of change came in 1935, near the end of the pontificate of Pius XI, when Augustin Bea, then rector of the Pontifical Institute at Rome, was allowed to attend an OT congress in Göttingen. For the first time, Catholics were beginning to appear on the international scholarly scene. Bea greatly influenced the new pope, Pius XII, who himself was a biblical scholar. Condemned by a conservative Italian priest, the critical pope was defended, interestingly enough, by the Biblical Commission in 1940. After its long silence it now condemned conservatism! In his encyclical Divino Afflante Spiritu (1943), the pope encouraged the use of scientific method in biblical study and demanded charity for biblical critics. One should not suspect what is new simply because it is new, he said.

##### 2d. The papal cautions.

Although the door had now been opened to biblical criticism, the popes were careful to guard against heretical tendencies. Pius XII, in an address to the 29th General Congregation of Jesuits, Sept. 17, 1946, warned that while "a friendly hand must be stretched out to those who are in error, nevertheless, it is never permissible to yield to erroneous opinions." The same pope attacked new trends in theology in his Humani Generis but never attacked biblical critics. During Pius' firm reign, the modernists were driven underground. In 1955, however, the secretary of the Biblical Commission indicated that scholars need no longer follow the decrees of this commission issued in former times. The flood-gates of higher criticism were slowly swinging open.

##### 2c. The causes of the new theology.

##### 1d. The place of John XXIII.

1e. Very likely, the commendation by Pius XII in his Humani Generis of the positive features of the newly emerging theology was due to Cardinal Roncalli, the future John XXIII, a close friend and advisor to Pius XII.

### 3A. The Directions of Theology in the 20th Century.

#### 5b. Roman Catholicism.

#### 2c. The causes of the new theology.

#### 1d. The place of John XXIII.



2e. John XXIII was a very close and sympathetic friend to Ernest Buonaiuti, the "notorious modernist" who was excommunicated in 1910.

3e. Roncalli used scientific reason to clarify, enlarge, and reformulate doctrines in modern thought forms rather than to destroy the faith.

4e. He viewed the Church as less than perfect--in need of reformation, renewal or updating.

5e. He gradually realized that the moderate modernism of the French theologians agreed with his own thinking.

6e. He called for Vatican II to help head off the coming theological crisis within the Church.

#### 2d. The purpose of Vatican II.

Vatican I (1870) had merely repeated the statement of Trent. The Vatican II Council (1962-65) was forced upon the Church by the fundamental changes which were taking place within her.

1e. Negatively: A change in basic doctrines was never under contemplation. The doctrines of the Council of Trent (1545-46) remained unaffected.

Pope Paul VI said on Jan. 12, 1966: "Doctrine...wasn't called into question by the Council, nor substantially changed."

2e. Positively: Its purpose was that of aggiornamento (an updating, streamlining). Issued by the fathers at the beginning of the council, the Message To Humanity noted: "In this assembly, under the guidance of the Holy Spirit, we wish to inquire how we ought to renew ourselves. . . ." The Church needed to be brought up-to-date.



Vatican II was not a change in truth but in communication; not a change in substance but in its presentation; not a change in idea but in its expression.

Examples of the changes brought about by Vatican II are merely surface changes:

The Mass: it can now be said in the local language instead of in the traditional Latin which few people could understand.

The Imprimatur: One way that the Church has traditionally tried to prevent the spread of error and heresy is by the use of the imprimatur. According to canon law, any book by a Catholic layman or cleric dealing with faith or morals must be cleared by a diocesan censor and approved for publication by a bishop, normally shown

3A. The Directions of Theology in the 20th Century.

## 5b. Roman Catholicism.

## 2c. The causes of the new theology.

## 2d. The purpose of Vatican II.

## 2e. Positively:

by the Latin word imprimatur--meaning "let it be printed." In the post-conciliar Church any kind of censorship seems anachronistic and the system is widely abandoned.

cf. TIME, Dec. 29, 1967, p. 26.

## 3c. The consequences of Vatican II

## 1d. The approach to non-Catholics.

Rome's view of non-Catholics has dramatically changed. No longer are non-Catholics viewed as heretics but as "separated brethren." Pope Paul VI gives testimony to this change when he says (June, 1963): "We open our arms to all who bear the name of Christ. We call them brothers. They should know that they will always find understanding and kindness here and that in Rome the Father's House waits for them."

The Ecumenical Vatican II Council was to be for everyone. Pope John announced on Jan. 25, 1959, that the council was to be for the entire Church and that the separated brethren were invited to help in the "search for unity and grace, to which so many souls aspire in all parts of the earth." Floyd Anderson, Council Daybook, p. 2.

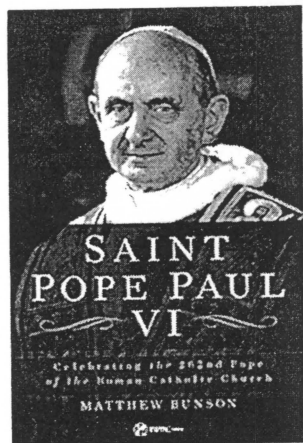
Rome believes that the Ecumenical Movement must be avoided by Catholics but she makes every attempt to guide it to the "Father's House" in Rome. It alone is the ecumenical church. In 1927 already Pope Pius XI gave a negative answer to the ecumenical attempts of the World Conference on Faith and Order. In his encyclical Mortalium Animos he prohibited Catholic participation:

"It is clear that the Apostolic See can by no means take part in these assemblies [ecumenical meetings], nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ."  
"A Selection of RC Documents Relating to Ecumenism," p. 5.

While the more recent Decree on Ecumenism recognizes some truth in the churches of the separated brethren and encourages dialogue with them, for the purpose of recognizing the "common heritage" found among all Christian bodies and of gaining "a truer knowledge," it nevertheless does little to repeal some of its absurd claims that "it is through Christ's Catholic Church alone, which is the all-embracing means of salvation," that faith and truth can be found.

## 2d. The overtures of Protestants.

Many Protestant leaders are enamored with the ecumenical spirit of Rome. The new Roman posture was greeted by overly-enthusiastic and somewhat under-informed Protestant ecumenists as a move toward reunion of all the churches.





3A. The Directions of Theology in the 20th Century.

## 5b. Roman Catholicism.

## 3c. The consequences of Vatican II

## 2d. The overtures of Protestants.

Bishop C. Kilmer, at Grace Cathedral, San Francisco, called for a "congress of the great religions of man" at the Vatican. "I propose that the Roman Pontiff be declared primus inter pares [first among equals] of the Christian Church on earth, and that he establish a college of Christians, clerical and lay, to develop a base of Christian power that the national communities will heed." San Francisco Chronicle, April 12, 1968.

## 4c. The course of the new theology since Vatican II.

## 1d. Reassertions of dogmas:

Pope Paul VI has reaffirmed the most notoriously unbiblical doctrines of Rome. In his Credo of June 30, 1968, he referred specifically to the following doctrines:

- 1e. The immaculate conception. (dogma of Pius IX in 1854)
- 2e. The perpetual virginity of Mary.
- 3e. The assumption of Mary.
- 4e. Mary's cooperation in salvation.
- 5e. The necessity of the Church for salvation.
- 6e. Transsubstantiation.
- 7e. Celibacy of the priesthood.

On Feb. 1, 1970 Paul VI declared that the celibacy requirement for priests cannot be abandoned--or even discussed. A change in the rule "would be retrogressive. It would introduce a lessened fidelity of love and sacrifice in our Latin Church." Celibacy "is a capital law of our Latin Church and cannot be abandoned." In his encyclical Sacerdotalis Coelibatus he referred to priestly celibacy as "a brilliant jewel" of the Catholic Church. Des Moines Register, 2/2/70, p. 1.

## 2d. Rebellion of the priests:

## 1e. Their departures from the Church.

Some 25,000 of the world's 540,000 ordained priests have resigned since 1963. Pope Paul VI suggests that the defections had been caused by the rule of celibacy. NY Times, 3/16/71

The most noteworthy departure in recent years has been that of Rev. Charles Davis, England's leading Catholic theologian, who left the Church in Dec. 1966. His explanation:



Coronation of our Lady





### 3A. The Directions of Theology in the 20th Century.

#### 5b. Roman Catholicism.

4c. The course of the new theology since Vatican II.

2d. Rebellion of the priests:

1e. Their departures from the Church:

"I do not think that the claim the church makes as an institution rests upon adequate Biblical and historical bases. I don't believe that the church is absolute, and I don't believe anymore in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage of persons by the workings of an impersonal and unfree system."  
Time, 12/30/66, p. 42. Cf. Christianity Today, 1/20/67, p. 39.

2e. Their disenchantment with the Church.

Catholics are dissatisfied with their Church because of three crucial issues on which the Church has remained adamant:

1f. Celibacy of the priesthood.

Some priests are given a special permission to marry, but according to a papal document, whose secret content was just recently made public, priests leaving the priesthood because of a desire to get married are to be treated as second-class Catholics and are considered to be mentally or physically sick. No normal priest, after having contemplated his vow of celibacy for a long time, would then violate his eternal vow, the secret document asserts. (Der Spiegel, 3/29/71).

2f. Contraception.

Father James Kavanaugh speaks for countless Catholics in a current book entitled, A Modern Priest Looks at His Outdated Church (Trident Press, 1967). In 190 pages of bitter, breathless prose, Kavanaugh, the now suspended priest, lacerates his church for opposing birth control, divorce and marriage for clergy while encouraging a rote religion devoid of risk or warmth. (Newsweek, 6/26/71, p. 69). A Newsweek survey of March 20, 1967, p. 69 determined that 7 out of 10 Catholics want the Church to lift its ban on birth control and one out of three uses contraceptives.

3f. Concentration of authority in the Pope; infallibility.

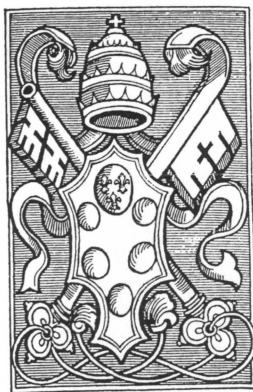
The doctrine of infallibility--which holds that the Pope cannot be in error when he speaks ex cathedra ("from the throne") on matters of faith or morals--is a cornerstone of Romanism. The dogma was made binding at the Vatican Council I in 1870, stating that the pontiff "operates with that infallibility with which the divine Redeemer wished that His Church be instructed in defining doctrine on faith and morals. . . But if anyone presumes to contradict this definition of ours, which may God forbid: let him be anathema!"



St. Peter's of Rome - Vatican City, surrounded by Rome, Italy



Offering of the bread



3A. The Directions of Theology in the 20th Century.

## 5b. Roman Catholicism.

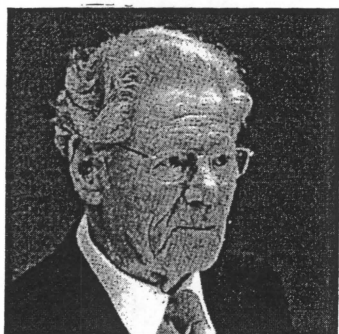
## 4c. The course of the new theology since Vatican II.

## 2d. Rebellion of the priests:

## 2e. Their disenchantment with the Church.

## 3f. Concentration of authority in the Pope; infallibility.

Vatican II made matters worse by ascribing infallibility to the cardinals as well: "Although the individual bishops do not enjoy the prerogative of infallibility, they can nevertheless proclaim Christ's doctrine infallibly. . . provided that while maintaining the bond of unity among themselves and with Peter's successor, and while teaching authentically on matters of faith or morals, they concur in a single viewpoint. . ." (1964).



Der Theologe Hans Küng

Infallibility is now being challenged from within the Church by one of her outstanding theologians, the Swiss-born Hans Küng, in his book, Infallible? An Inquiry (Doubleday, 1971. 262 pp.). Küng openly says what many have privately thought:

"It has now become quite clear that the conception of continuity, authority, infallibility of the Church and the Church's teaching, on which there has not been sufficient reflection, has led the Catholic Church into a dangerous tight corner."

John McKenzie, S.J. writes in the National Catholic Reporter, "The Roman interpretation of infallibility claims so much that it becomes irrational and unreal, and if the claim is modified it becomes meaningless." TIME, 4/5/71, p. 54.

## 3d. Radicalization of Theology.

## 1e. The denials of Roman doctrines.

One branch of Romanism has become completely liberal in its theological outlook. Key doctrines of Catholicism are openly denied:

## 1d. Transsubstantiation.

## 2d. Apostolic powers of the priests.

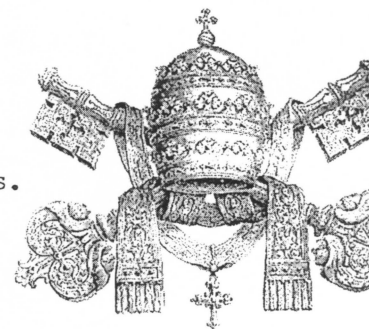
## 3d. The propitiatory character of the Mass.

## 4d. Mariology.

## 5d. Original sin.



Bishop



A commission of theologians summoned by Paul VI to summarize contemporary concepts of original sin. It apparently came as a shock to the pope that Catholic theologians accept evolution almost universally. The committee scuttled the theological notion of man's descent from a single set of parents.

### 3A. The Directions of Theology in the 20th Century.

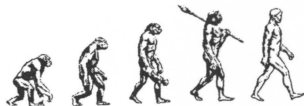
#### 5b. Roman Catholicism.

#### 4c. The course of the new theology since Vatican II.

#### 3d. Radicalization of Theology.

#### 1e. The denials of Roman doctrines.

#### 5d. Original sin.



The unanimous report asserted the following:

- (1) "Adam and Eve" is a literary device used by the Hebrew editor of the Book of Genesis to symbolize the first human being or beings.
- (2) Man became man when he emerged from a previous form of biped and developed reason and conscience.
- (3) The concept of original sin refers to man's revolt against his own conscience, and therefore against God. Within the context of evolution, this accounts for the lack of love in the world and points towards man's need for grace (Newsweek, 8/22/66, p. 46).

#### 2e. The development in Europe.

Dutch theologians lead the rebellion against Rome.

#### 1f. Edward Schillebeeckx.



Schillebeeckx was born in Antwerp, Belgium, in 1914 and entered the Flemish Province of the Dominican Order in 1935. He received his doctorate in theology from "Le Saulchoir," Etoilles, France, having previously studied philosophy and theology at Louvain. He is presently professor of dogmatic theology, of history of theology and of Christian anthropology at the Catholic University of Nymegen, Netherlands. He was the Dutch representative at Vatican II.

The theology of Schillebeeckx revolves around the two ideas of Heilsgeschichte and sacrament. Theologically, he is interested in God's redemptive action in the framework of the total history of mankind. Methodologically, his approach is evolutionary. The revelation of God in history is given in correlation to man's evolving comprehension of himself and his environment. Philosophically, he is phenomenological-existential. He is interested in realities and in the human encounter with these realities. Here the ideas of "sacrament" fit in. Every supernatural reality which is realized in our life is sacramental. Christ is the greatest sacrament and what was visible in Christ has passed through to the sacraments of the church, which now dispenses grace.

While his theology is an evaluation of and attack upon the traditional Roman Catholic Church, he reinterprets Roman doctrine in the process. The end-product of his endeavors is the heretical book, A New Catechism (1966), in which he played an important role. The Catechism denies most orthodox Catholic doctrines.

3A. The Directions of Theology in the 20th Century.

## 5b. Roman Catholicism.

4c. The course of the new theology since Vatican II.

3d. Radicalization of Theology.

2e. The development in Europe.

2f. Hans Küng.

## 1g. The person:

Küng is professor of theology at Tübingen University in West Germany and is considered to be the most outspoken critic of the Catholic Church in Europe. His old friend and mentor, Jesuit theologian Karl Rahner, doubts that a theologian with Küng's opinions could still be considered a Catholic.

## 2g. His position:

While the question of papal authority has been non-negotiable for Catholics for many years, Küng has dared to openly repudiate this cherished Roman dogma in his blunt book, Infallible? An Inquiry. The book brought him under attack from hierarchies of Germany, Italy and France, but to the amazement of many, the Conference of German Bishops declared after a two-month investigation that judgment of a rebel theologian lay outside its competence. Apparently, Rome no longer can afford to condemn someone as a heretic. (N.Y. Times, 2/9/71).



Küng maintains that only God is infallible and recites a syllabus of papal errors, from the famous fallibilities of St. Peter to the high-handed decrees of Pope Paul. Küng doubts that any infallible statements are possible, whether from popes, councils or even the Bible. Belief, therefore, is not the acceptance of infallible propositions but a commitment to Jesus Christ and His message. He has argued for a lay and clerical role in the selection of bishops and has suggested ways of deposing an incompetent pope. The Catholic dissenter is motivated less by a case of ecumenism than by the controversy over birth control. Repeatedly he attacks this encyclical by Pope Paul.

## 4d. The Rediscovery of Biblical Theology.

Catholic scholars, freed from the danger of being charged as heretics and excommunicated from the church when they espouse doctrines contrary to official teaching, have ventured into the fruitful field of Biblical Theology. Many fine biblical works have come from Catholic pens and the fundamentalist must use restraint in condemning all Catholic productions.



3A. The Directions of Theology in the 20th Century.  
 5b. Roman Catholicism.

5c. Conclusion.

1d. Reapproachment with Roman Catholicism.

As Rome sees it, the unity of all Christendom can come then, when all the separated brethren return to the "Mother Church." Augustin Cardinal Bea, in The Unity of Christians, (Herder and Herder, 1963. 231 pp.) has written concerning the chances of union with Rome. Bea insists that Rome is the only true church:

"Our presentation lets us understand, why the Catholic Church does not cease to insist that she alone is the only true Church, with which all those who are baptized must unite themselves." (German edition, p. 42).

Unity also demands a recognition of Catholic doctrines as true doctrines. "This uneasiness is understandable; inasmuch as it touches upon a basic point, a demand, which cannot be circumvented in a contact with the separated brethren, and this demand is the complete and conditionless acknowledgement of the truth of our holy faith, as it is contained in the Holy Scriptures and in the tradition of the Church and as it is presented by the teaching office of the Church." (Ibid., p. 46).

By uniting with Rome, the separated brethren must acknowledge all of Rome's doctrines, not just the essential ones:

"It would be indeed a badly understood love for unity and for the separated brethren, when we would give them hope, that the Roman Church would demand of them merely the recognition of 'essential doctrines' and would ignore the decrees of the Council of Trent and agree to revise the dogma of the primacy or the infallibility of the pope." (Ibid., p. 81f.).

Finally:

"No well-instructed Catholic would believe that the Council would or could change a single dogma. It is an irrevocable duty of the ecclesiastical authority of the pope and the Council to preserve the transmitted teaching fully and without reduction, and no amount of love towards the separated brethren can tempt us to touch the holy possession of faith even in the slightest." (P. 98f).

Union with Rome, which will undoubtedly come about if not before the rapture of the church, then shortly thereafter, will mean that apostate Christendom agrees with Roman doctrines. While Rome emphasizes the importance of truth in the process of unification, Protestantism has expressed no interest in doctrinal unity. Organizational unity is the goal.

2d. Rejection of Roman Catholicism:

"We generally find that they have not changed their basic position nor the tenacity with which they follow their goals; they have merely discovered that few souls are won by invective and denunciation, and have presented the same theological diet in a much more attractive dish. Harold O. J. Brown, Ecumenical Review, 7/63, p. 430.



# Rome and Luther: Speaking Terms

By August Gribbin

They debated at first like diplomats pessimistically groping for a solution to a long, vicious war. Then, after three years, the 26 theologians made a remarkable discovery: They had less reason to quarrel than they had thought.

Consequently the 24 clerics and 2 lay scholars officially representing the nation's 48 million Roman Catholics and 9 million members of U.S. Lutheranism's three major denominations issued a 5,000-word "Common Statement." They declared that although their churches have feuded bitterly about the authority and legitimacy of the Catholic pope, their differences weren't significant enough to bar a "reconciliation of the churches."

If eventually endorsed by high-ranking church officials and assemblies, that "very significant," "landmark" finding, as theologians call it, will move Roman Catholics and Lutherans a giant step toward unification. The theologians' conclusion also could influence favorably the ecumenical, or church-union, talks between Catholics and Lutherans overseas and other Protestant groups too, churchmen say.

## 'Antichrists' and 'Son of a Bitch'

The theological *detente* surprised many, including some who participated in the Catholic-Lutheran dialog. Since the Sixteenth Century the papacy issue has loomed like the Berlin Wall between Catholics and Lutherans, and later between Catholics and other Protestants.

It was Martin Luther who began the Protestant Reformation, leading to huge defections from Roman Catholicism. Luther challenged official acts of the popes, especially of the lascivious medie-

val pontiffs, calling them "antichrists," and fomenting ire among loyal Catholics.

Pope Leo X ordered Luther to Rome for a hearing and referred to the former Augustinian monk as "a dog and a son of a bitch born to bite and snap. . . ." Among some Lutherans and Catholics, such vituperation continued for centuries.

In recent times, however, church members' antagonisms have yielded to apathy and tolerance regarding each other's religious beliefs and practices. Generally the faithful of both churches have tended to forget about their shared traditions and theology and to accept their differences as irreconcilable.

## Wine, Vernacular, and Song

By and large the people in the pews failed to see that some Roman Catholic reforms following Vatican Council II were in fact changes Luther recommended and introduced 400 years ago—such things as conducting ceremonies in the language of the people, not in Latin; having congregations sing and otherwise participate in services; allowing the laity to receive wine as well as bread at Communion occasionally; emphasizing Bible study; and more.

Although the Lutheran and Catholic ecumenical envoys already had announced substantial agreement of belief regarding the Nicene Creed (a statement of fundamental articles of faith), baptism, the Eucharist, and the ministry, some of the theologians debating the problem of the papacy doubted they would find common ground.

"We thought it was hopeless," says the Rev. John Hotchkiss, a talk participant and director of the Catholic bishops'

Committee for Ecumenical and Inter-religious Affairs. "We were surprised as the dialog progressed."

"Yes, we feared we would not reach this conclusion; the two sides were far apart," agrees Dr. Fred Kramer, professor of dogmatics at the Lutheran Church-Missouri Synod's Concordia Seminary in Springfield, Ill.

Still, after meticulous Scriptural study involving the production of more than 30 research papers, the two sides found grounds for accord. The Catholics conceded it is incorrect to insist that Jesus had conferred papacy on the Apostle Peter and that the papacy has never changed. The Lutherans backed down on their assertion that Catholics overstressed Peter's importance and, in fact, had invented the papacy in postapostolic times. The theologians agreed that the "sharp distinctions between divine and human institution [of the papacy] are no longer useful."

In essence both sides accepted the notion of a pope who would in the future "function in ways . . . better adapted to meet both the universal and regional need of the church." One thing that's necessary, the Lutherans declared, is "that the papal primacy serve the Gospel and that its exercise of power not subvert Christian freedom."

## Questions for Both Churches

In any "possible structures for reconciliation," it is necessary to "protect the legitimate traditions of the Lutheran communities and respect their spiritual heritage," the Lutherans say.

The theologians' joint report poses questions for both churches. It asks Catholics if they can accept the possibility of a reconciliation that recognizes "the self-

government of Lutheran churches within a communion" and if Catholics can accept Lutheran churches "as sister churches which are already entitled to some measure of ecclesiastical communion."

The document asks Lutherans if they will "acknowledge" the "legitimacy" and "desirability" of a "renewed papal ministry" in a communion that would include Lutheran churches. The theologians imply the answers should be yes.

The ecumenical group's findings don't mean that now the pope will govern Lutherans or that members of the two churches will freely attend each other's rituals.

## Next: Infallibility

For one thing, just three of the nation's eight Lutheran denominations took part in the talks. And the participants—the Lutheran Church in America, the American Lutheran Church, the Lutheran Church-Missouri Synod, and the Roman Catholic Church—still must work out procedures for ratifying their delegates' conclusions. The three Lutheran sects make up 90 per cent of all U.S. Lutherans. Further, the ecumenists still must debate the question of papal infallibility, another point of Lutheran-Catholic contention.

Nevertheless, Father Hotchkiss says, "We've put a floor under future talks." He and his colleagues say their scholarly studies may favorably influence the infallibility dialog, which has already begun, and ecumenical conversations between Catholics and other Protestant denominations here and abroad.

Above all, the new accord provides the most convincing evidence yet that Christians' hope for unity could be more than just a hope.



AMERICAN THEOLOGY			
DECADE	MOVEMENT	MEN	EMPHASIS
1900 – 1910	SOCIAL GOSPEL	Washington Gladden Walter Rauschenbusch	- SIN IS NOT A PERSONAL BUT A SOCIETAL PROBLEM - GOOD WORKS BRING IN THE KINGDOM - EVOLUTIONARY VIEW OF MAN
1910 – 1920	LIBERALISM	Harry Emerson Fosdick Charles Augustus Briggs Bishop G. Bromley Oxnam	-RATIONALISM ELIMINATES THE MIRACULOUS -LIFE & DEATH STRUGGLE AGAINST ORTHODOXY
1920 – 1930	FUNDAMENTALISM	J. Gresham Machen Carl McIntire	-DEFENDING THE FAITH BY UPHOLDING THE FUNDAMENTALS -EMPHASIS ON PROPHECY
1930 – 1940	NEOORTHODOXY	Reinhold Niebuhr Otto Piper	-RESURRECTION OF THE THEOLOGY OF THE REFORMERS (SIN) -USE OF LIBERAL METHODOLOGY
1940 – 1950	NEO-LIBERALISM	Paul Tillich Nels Ferré	-ATTEMPT TO ESCAPE VAGUENESS OF NEOORTHODOXY -RETAINS RATIONALISM
1950 – 1960	NEO-EVANGELICALISM	Harold John Ockenga Billy Graham Carl F. H. Henry	-SEPARATED FROM FUNDAMENTALISM -ATTEMPT TO INFILTRATE LIBERAL DENOMINATIONS -A TOTAL FAILURE
1960 – 1970	RADICAL THEOLOGY	Thomas J. J. Altizer Joseph Fletcher	-CONSEQUENTIAL FOLLOWERS OF BULTMANN AND TILICH -ELIMINATES A PERSONAL GOD
1970 – 1980	PROCESS THEOLOGY	Schubert Ogden Albert Outler	-GOD IS MORE AND MORE EVOLVING INTO A PERSONAL BEING
1980 – 1990	LIBERATION THEOLOGY	Segundo Galilea (Guatemala) Gustavo Gutierrez (Peru)	-EFFORT TO FREE THE UNDERPRIVILEGED FROM POLITICAL OPPRESSION AND ECONOMIC HARDSHIP
1990 – 2000	MYSTICISM	Shirley MacLaine	-CHARISMATICS ARE MYSTICS -NEW AGE ESPOUSES REINCARNATION -UNITY OF ALL LIFE, PARTICIPATION IN GOD

### 3A. The Directions of Theology in the 20th Century.

#### 6b. Radical Theology.

#### 2c. The antecedents of radical theology.

#### 2d. Theological antecedents:

##### 1e. Søren Kierkegaard, 1813-1855. EXISTENTIALISM

Kierkegaard attacked Western Christendom for which God had become meaningless. He stressed the subjectivity of human existence. With his emphasis on EXISTENTIALISM he advocated a life in which the person commits himself totally to the claims of the Absolute without regard for the cost involved.

His system was an irrational system which rejected all the traditional arguments for the existence of God and the immortality of the soul. The more irrational a doctrine may be, the greater the faith it demands.

##### 2e. Dietrich Bonhoeffer, 1906-1945. SECULARISM

Bonhoeffer has almost become the patron saint of radical or secular theology. His two main contributions to the current theological scene are his concepts (1) the world come of age and (2) religionless Christianity. Modern man is seen by him as living as though there were no God. Man has thrown off all forms of divine parental restraint and is taking no notice of any authority outside himself. The process that "the world came of age" was an abandonment of a false conception of God, and a clearing of the decks for the God of the Bible, who conquers power and space in the world by his weakness. This must be the starting point for our 'worldly' interpretation." The Christian "is challenged to participate in the sufferings of God at the hands of a godless world."

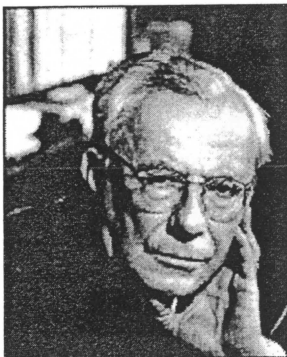
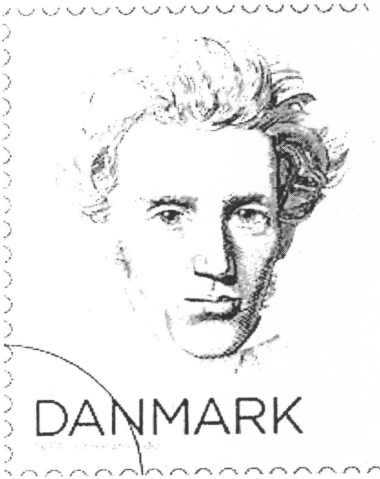
##### 3e. Paul Tillich, 1886-1965. THEISM

Tillich attempted to make the gospel intelligible through a process of deliteralization. Tillich removed God from the supernatural realm and denied a transcendent God. But he also rejected the liberal idea of a God who is immanent. Rather, God is the ground of all being, he is ultimate reality. The irrelevant God of Bonhoeffer became the irrational God of Tillich. As Altizer said to Tillich the day before the latter's death: "You fathered us; here we are."

#### 3c. The approaches to radical theology.

#### 1d. The success of radical theology.

- 1e. Because there were no successors to theological giants like Tillich.



### 3A. The Directions of Theology in the 20th Century.

#### 6b. Radical Theology.

##### 1c. The appellations of radical theology.

1d. Radicalism--

2d. Secularism--

3d. "God is dead" theology (theothanatology)--

4d. Christian atheism--

##### 2c. The antecedents of radical theology.

##### 1d. Philosophical antecedents:

##### 1e. Friedrich Nietzsche, 1844-1900.

Nietzsche's best known work is Thus Spake Zarathustra (1883) which condemns traditional Christian morality as the code of the slavish masses and preaches the morality of supermen, a class of masters or aristocrats whom he sees emerging as a result of the will to power. The superman is beyond good and evil and will destroy decadent society by his own power.

The good news for Nietzsche is that God is dead and the birth of another God is coming. Thus Nietzsche's god is a projection of society's ideals and self-interests as superman. Hitler relied heavily on Nietzsche for his views of the super-race.

"Dead are all the gods, now let the superman live."

##### 2e. Karl Marx, 1818-1883.

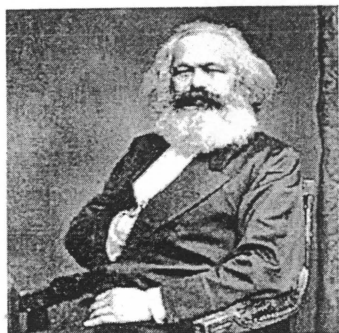
Religion is the repressive instrument of the upper classes. It is the opiate of the people. The world can be explained by other than supernatural means. The course of the world is based on economic or materialistic determinism. The essence of Marx's philosophy is dialectical materialism. Dialectic has to do with the logic of conflict. Materialism means that everything can be explained in terms of matter.

##### 3e. Wilhelm Herrmann, 1846-1922.

For Herrmann, Bultmann's philosophy professor, piety is possible but dogmatism is not. Religion means seeing the working of God in the events of life. "Our own communion with God" is the most important, most fundamental theme in religion. "The inner life of Jesus" alone counts.



*Nietzsche en septembre de 1882.  
Fotografía de Gustav Schütz*



3A. The Directions of Theology in the 20th Century.

6b. Radical Theology.

3c. The approaches to radical theology.

1d. The success of radical theology.

2e. Because contemporary emphasis had shifted to relevancy which is more important than orthodoxy.

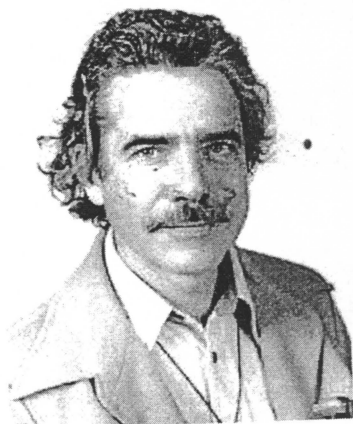
3e. Because our world and culture rejects Christian values.

2d. The spokesmen for secularism.

1e. Secularism in theology.

1f. Thomas J. J. Altizer.

2f. William Hamilton.



Thomas J. J. Altizer

The New Essence of Christianity, 1961. We don't speak of a transcendent God anymore but of one who is lowly and suffering, serving others. This we find in Jesus. The old God is dead and lost and done with forever.

While Hamilton used to hold that man need only wait for God in prayer and service, outside of the stereotyped church with its organization, ritual, and terminology, he has now become more radical. He is straight-forward in his denial of God. Although we are without God, we are not without Jesus. We must be loyal to him. Our main task is to be a neighbor. The cliché for his views is that Christianity and the Christian don't have faith and hope anymore, but love.--He is a Baptist at Colgate-Rochester.

3f. Paul Van Buren.

The Secular Meaning of the Gospel. He refuses to be linked with the God-is-dead theology. An Episcopalian professor at Temple University, he approaches the problem from a linguistic standpoint. God-talk is meaningless because it cannot be submitted to verification. Thus there is no propositional revelation. We can know nothing about faith, except when we combine faith with our Blik (insight), which guarantees knowledge in the realm of faith.

Since God-language is without meaning, we come to God through man-language. Christianity must be expressed without reference to God. Christ said that he who has seen Jesus "has seen the Father" (Jn. 14:9). So it is better to talk about the historical Jesus, whose death and resurrection brought a contagious freedom to love. Because of Christ, we are free to live a life of love.

4f. John A. T. Robinson.

1g. The man:

The Right Reverend Doctor John A. T. Robinson has been Bishop Suffragan of Woolwich, England, since 1959.

3A. The Directions of Theology in the 20th Century.6b. Radical Theology.

3c. The approaches to radical theology.

2d. The spokesmen for secularism.

1e. Secularism in theology.

4f. John A. T. Robinson.

1g. The man:



He is a graduate of Cambridge University, where he was a member of Jesus and Trinity Colleges and of Westcott House. He served as Chaplain of Wells Theological College from 1948 to 1951 and as Fellow and Dean of Clare College, Cambridge, from 1951 to 1959. From 1953 to 1959 he was Lecturer in NT at Cambridge University, as well as Examining Chaplain to the Archbishop of Canterbury.

2g. The message:

Robinson popularizes Tillich. The idea of a God "out there" is outdated, meaningless, wrong. This god may only be like a man in the moon. His book, Honest to God (Philadelphia: The Westminster Press, 1963. 143 pp. \$1.65) was advertised in The Observer on Mar. 17, 1963 with the lead story "Our Image of God must go." The book sold over a million copies. J. I. Packer, the great English Fundamentalist says of Robinson's book:

Indeed, for one of such original mind as Dr. Robinson, its ideas are surprisingly secondhand; it is just a plateful of mashed-up Tillich fried in Bultmann and garnished with Bonhoeffer. It bears the marks of unfinished thinking on page after page. (Keep Yourselves from Idols, p. 5).

Robinson counts Bultmann, Tillich, and Bonhoeffer as the three wise men of the 20th century.

1h. God.

"For the word 'God' denotes the ultimate depth of all our being, the creative ground and meaning of all our existence" (p. 47). "Love is the ground of our being, to which ultimately we 'come home.' If this is true, then theological statements are not a description of 'the highest Being' but an analysis of the depths of personal relationships-- or, rather, an analysis of the depths of all experience 'interpreted by love.'" (p. 49). "A statement is 'theological' not because it relates to a particular Being called 'God,' but because it asks ultimate questions about the meaning of existence." (Ibid.) God is not love but love is G





### 3A. The Directions of Theology in the 20th Century.

## 6b. Radical Theology.

- 3c. The approaches to radical theology.
- 2d. The spokesmen for secularism.
  - 1e. Secularism in theology.
  - 4f. John A. T. Robinson.
  - 2g. The message:

2h. Christ.

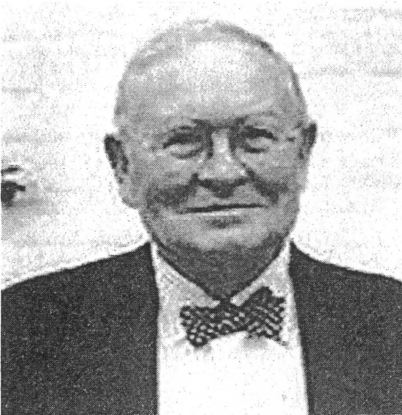
"The traditional supernaturalistic way of describing the Incarnation almost inevitably suggests that Jesus was really God almighty walking about on earth, dressed up as man. . . .that God took a spacetrip and arrived on this planet in the form of a man. Jesus was not really one of us; but through the miracle of the Virgin Birth he contrived to be born so as to appear as one of us" (p. 66). Christ is merely a window into God at work. His death shows the degree to which he was in tune with the ground of his being, and to the extent to which it drove him.

3h. Prayer.

Prayer "may consist simply of listening when we  
take the <sup>idea</sup> other of the other person most serious

## 2e. Secularism in ethics: JOSEPH FLETCHER

1f. The person:



Joseph Fletcher is the Robert Treat Paine Professor of Social Ethics at the Episcopal Theological School at Cambridge, Mass. He is also, apparently, a communist. The noted FBI counterspy Herbert A. Philbrick gave testimony before the HCUS on July 6, 1953. When asked if he could name communists in the Boston area, the House Committee on Un-American Activities Committee publication, "Investigation of Communist Activities in the NYC Area" quotes him: "Yes, I could, Donald Lothrop is one. The Rev. Joseph Fletcher, of the theological seminary, Episcopal Theological Seminary in Cambridge, Mass. is another. Joe Fletcher worked with us on Communist Party projects and on enormous number of tax

2f. The product:

Situation Ethics, 1966.

Moral Responsibility: Situation Ethics at Work, 1967.

3f. The presuppositions:



3A. The Directions of Theology in the 20th Century.

## 6b. Radical Theology.

## 3c. The approaches to radical theology.

## 2e. Secularism in ethics:

## 3f. The presuppositions:



## 1g. Theological presuppositions:

In his theological world God is either absent, irrelevant, or dead. He cannot buy a God who intervenes, therefore no revelation exists. Since God does not exist, or at least does not intervene, man must draw up his own system of ethics. Every man has a starting point. Fletcher's point of reference is love-- $\alpha\gamma\alpha\pi\eta$  --unselfish love. He finds this in the N.T. But for him it is not, "Thou shalt love the Lord thy God. . .and thy neighbor as thyself" but a subtle shift has taken place--"Thou shalt love God by loving thy neighbor as thyself." Fletcher is a typical product of our "orphan age" in which man has lost meaning in his relationship with God, others, work.

## 2g. Philosophical presuppositions:

1h. Pragmatism--if it works it is good.

2h. Relativism--no absolutes, since God is absent.

3h. Positivism--there is one thing he theol. posites: agape.

4h. Personalism--the only important thing is people.  
Things are unimportant. We ask "who?"  
not "what?"

## 4f. The propositions of situation ethics:

## 1g. A definition of situation ethics:

Fletcher declares that the S. E. is an "ethic of decision --of making decisions rather than 'looking then up' in a manual of prefab rules." (S.E., 52).

"Christian situation ethics has only one norm or principle of law (call it what you will) that is binding and unexceptionable, always good and right regardless of the circumstances. That is 'love'... the summary commandment to love God and neighbor. Everything else without exception, all laws and rules and principles and ideals and norms, are only contingent, only valid if they happen to serve love in any situation. Christian situation ethics is not a system of program of living according to a code, but an effort to relate love to a world of relativities through a casuistry obedient to love. It is the strategy of love." (S.E., 30-31).

3A. The Directions of Theology in the 20th Century.6b. Radical Theology.

## 3c. The approaches to radical theology.

## 2e. Secularism in ethics:

## 4f. The propositions of situation ethics:

## 2g. The alternatives in situation ethics:

"There are at bottom only three alternative routes or approaches to follow in making moral decisions. They are (1) The legalistic; (2) the antinomian. . .and, (3) the situational." (S.E., ch. 1).

## 3g. The authority in situation ethics:

## 1h. Old ethical standards merely illuminate problems:

"The situationalist enters into every decision-making situation fully armed with the ethical maxims of his community and its heritage, and he treats them with respect as illuminators of his problems. Just the same he is prepared in any situation to compromise them or set them aside in the situation if love seems better served by doing so." (S.E., 26).

## 2h. The source of authority is reason although the norm of S. E. was derived from the Scriptures:

"Situation ethics goes part-way with natural law, by accepting reason as the instrument of moral judgment, while rejecting the notion that the good is 'given' in the nature of things, objectively. It goes part of the way with Scriptural law by accepting revelation as the source of the norm while rejecting all 'revealed' norms or laws but the one command--to love God in the neighbor. The situationist follows a moral law or violates it according to love's need." (S.E., 26).

## 4g. The principles of situation ethics:

## 1h. "Only one 'thing' is intrinsically good; namely love: nothing else at all " (S.E., ch. 3).

## 2h. "The ruling norm of Christian decision is love: nothing else" (S.E., ch. 4). Love fulfills the law, takes its place.

## 3h. "Love and justice are the same, for justice is love distributed, nothing else" (S.E., ch. 5).

"Justice is Christian love using its head, calculating its duties, obligations, opportunities, resources. . .On this basis it becomes plain that as the love ethic searches seriously for a social policy it must form a coalition with utilitarianism. It takes over from Bentham and Mill the strategic principle of 'the greatest good of the greatest number'" (S.E., 95).

3A. The Directions of Theology in the 20th Century.

6b. Radical Theology.

3c. The approaches to radical theology.

2e. Secularism in ethics:

4f. The propositions of situation ethics:

4g. The principles of situation ethics:

4h. "Love wills the neighbor's good whether we like him or not" (ch. 6).

5h. "Only the end justifies the means; nothing else" (ch. 7).

6h. "Love's decisions are made situationally, not prescriptively" (ch. 7).

Fletcher would agree with Bishop John A. T. Robinson, Honest to God, p. 118:

"For nothing can of itself always be labelled as 'wrong'. One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce are wrong or sinful in themselves. They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so, for the only intrinsic evil is the lack of love."

5f. The positive in situation ethics.

1g. Fletcher tries to wrestle with contemporary problems.

Problems which the church has only too long avoided and concerning which the Roman Catholic Church has made decisions in the dark, receive extensive treatment: sex, euthanasia, business, wealth, stewardship.

2g. Fletcher has ethics with motivation, love.

Modern society makes stealing wrong if the thief is caught. Fletcher makes it wrong because it is the unloving thing done to your neighbor.

3g. Fletcher has a good emphasis on personal responsibility in ethics.

4g. Fletcher has a positive interpretation of the Christian life and its obligation of love. Many of us are strong on loving God but need to be reminded of the second commandment "like unto it."

6f. The problems with situation ethics.

1g. The framework in which it moves.

3A. The Directions of Theology in the 20th Century.

6b. Radical Theology.

3c. The approaches to radical theology.

2e. Secularism in ethics:

7f. Conclusion:

Situation Ethics is a wrong and impossible system. There is a Biblical Situation Ethics, illustrated by Romans 14 and I Cor. 8 (Paul's instructions concerning meat offered to idols). But although a situation may arise where a "lawful" activity may become wrong when it offends others, anything wrong for the child of God cannot be made right for him because of the attitude of others towards it. There ARE absolute moral principles. Psalm 119:11.

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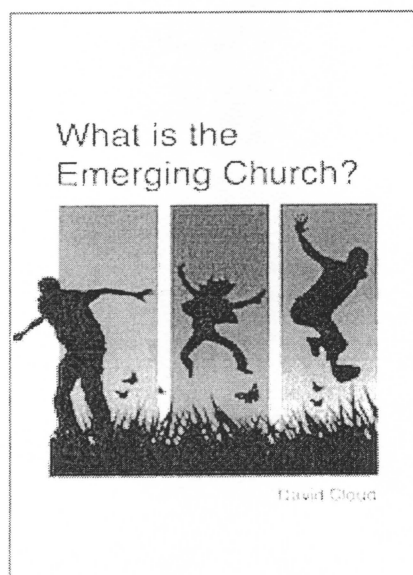
## The Emerging Church: The 21st Century Face of New Evangelicalism

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**The emerging church** is simply the twenty-first century face of New Evangelicalism.

Andy Crouch calls the emerging church “post-evangelicalism.” He says:

“The emerging movement is a protest against much of evangelicalism as currently practiced. It is post-evangelical in the way that neo-evangelicalism (in the 1950s) was post-fundamentalist. It would not be unfair to call it postmodern evangelicalism” (“The Emergent Mystique,” *Christianity Today*, Nov. 2004).

The late Robert Webber also observed the association between the emerging church and the neo-evangelicalism of the 1940s and 1950s. He taught that the emerging church is the latest of four movements that have occurred within evangelicalism

since 1946, the first being neo-evangelicalism.

“The new or neo-evangelicalism, as it was first called, broke away from its roots in the fundamentalism of the first half of the century. The new evangelicalism regarded fundamentalism as ‘anti-intellectual, anti-social action, and anti-ecumenical.’ Influential leaders called for engagement with philosophy and the intellectual ideas of the day, to the recovery of a robust involvement with social issues, and to a new form of ecumenical cooperation, especially in

evangelism. ... The new evangelical theology distanced itself from fundamentalist biblicism ... They wanted to spar with the best, engage secularists and liberals on their own turf, and create institutions of higher learning that would command respect" (*Listening to the Beliefs of Emerging Churches*, p. 11).

The intimate association between New Evangelicalism and the emerging church is witnessed by *Christianity Today*. This magazine was founded by Billy Graham and his friends in 1956 as a mouthpiece for the New Evangelical movement. Today it is a mouthpiece for the emerging church. A section of their web site, called "The Emergence of Emergent," is dedicated to it, and they have published many positive articles dealing with it, including several by Brian McLaren. Marshall Shelley, vice president of *Christianity Today*, said of Spencer Burke's *An Heretic's Guide to Eternity*, which is foreworded by McLaren: "Spencer is a winsome walking companion for those who find traditional dogma too narrow. It's a thoughtful conversation"

(<http://www.spencerburke.com/pdf/presskit.pdf>).

The emerging church is the natural progression of New Evangelicalism. Let's go back a half century and consider some of its history.

The founders of New Evangelicalism grew up in fundamentalist homes as the fundamentalist-modernist controversy of the first half of the twentieth century was winding down. They were the proverbial new generation. "*And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel*" (Judges 2:10).

In the first half of the 20th century, evangelicalism in America was largely synonymous with fundamentalism. George Marsden (*Reforming Fundamentalism*) says, "There was not a practical distinction between fundamentalist and evangelical: the words were interchangeable" (p. 48). When the National Association of Evangelicals (NAE) was formed in 1942, for example, participants included such fundamentalist leaders as Bob Jones, Sr., John R. Rice, Charles Woodbridge, Harry Ironside, and David Otis Fuller.

By the mid-1950s, though, a clear break between separatist fundamentalists and non-separatist evangelicals occurred. This was occasioned largely by the ecumenical evangelism of Billy Graham. The separatists dropped out of the NAE. The terms *evangelicalism* and *fundamentalism* began "to refer to two different movements" (William Martin, *A Prophet with Honor*, p. 224).

The sons and grandsons of the old-time evangelical-fundamentalist preachers determined to create a "New Evangelicalism." They would not be fighters; they would be diplomats, positive in their emphasis rather than militant. They would not be restricted by a separationist mentality.

The very influential Harold Ockenga claimed to have coined the term "new evangelical" in 1948. He was pastor of Park Street Church in Boston, founder of the National Association of Evangelicals, co-founder and first president of Fuller Seminary, first president of the World Evangelical Fellowship, president of Gordon College, on the board of directors for the Billy Graham Evangelistic Association, chairman of the Gordon-Conwell Theological Seminary, and one-time editor of *Christianity Today*.

Following is how Ockenga defined New Evangelicalism:



“Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address REPUDIATED ITS ECCLESIOLOGY AND ITS SOCIAL THEORY. The ringing call for A REPUDIATION OF SEPARATISM AND THE SUMMONS TO SOCIAL INVOLVEMENT received a hearty response from many evangelicals. The name caught on and spokesmen such as Drs. Harold Lindsell, Carl F.H. Henry, Edward Carnell, and Gleason Archer supported this viewpoint. We had no intention of launching a movement, but found that the emphasis attracted widespread support and exercised great influence. Neo-evangelicalism... DIFFERENT FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM AND ITS DETERMINATION TO ENGAGE ITSELF IN THE THEOLOGICAL DIALOGUE OF THE DAY. IT HAD A NEW EMPHASIS UPON THE APPLICATION OF THE GOSPEL TO THE SOCIOLOGICAL, POLITICAL, AND ECONOMIC AREAS OF LIFE. Neo-evangelicals emphasized the restatement of Christian theology in accordance with the need of the times, the REENGAGEMENT IN THE THEOLOGICAL DEBATE, THE RECAPTURE OF DENOMINATIONAL LEADERSHIP, AND THE REEXAMINATION OF THEOLOGICAL PROBLEMS SUCH AS THE ANTIQUITY OF MAN, THE UNIVERSALITY OF THE FLOOD, GOD'S METHOD OF CREATION, AND OTHERS.” (Harold J. Ockenga, foreword to *The Battle for the Bible* by Harold Lindsell).

Regardless of who coined the term “New Evangelical,” it is certain that it described the mood of positivism and non-militancy that characterized that generation.

Ockenga and the new generation of evangelicals determined to abandon a militant Bible stance. Instead, they would pursue dialogue, intellectualism, non-judgmentalism, and appeasement. They refused to leave the denominations, even though they were permeated with theological modernism, determining to change things from within. The New Evangelical would dialogue with those who teach error. The New Evangelical would meet the proud humanist and the haughty liberal on their own turf with human scholarship rather than follow the humble path of being counted a fool for Christ's sake by standing simply upon the Bible. New Evangelical leaders also determined to start a “rethinking process” whereby the old paths were to be continually reassessed in light of new goals, methods, and ideology.

New Evangelicalism further called for a social aspect to the gospel -- “a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life” (Ockenga, foreword to the *Battle for the Bible*).

New Evangelicalism rejected the old traditional standards of separation from the world, and the result has been the strange rock & roll Christian culture.

In 1978, Richard Quebedeux wrote *The Worldly Evangelicals*, documenting the dramatic changes that were already occurring within evangelicalism a mere thirty years after the onslaught of the spirit of “Newism.” He said:

“Evolutionary theory, in a theistic context, is now taken for granted by many evangelical scientists. ... Biblical criticism has now made inroads in almost all evangelical colleges and seminaries. In fact, a few evangelical biblical scholars actually stand to the left of their liberal counterparts on some points. ... it is becoming more and more difficult to recruit young pastors who have not been deeply influenced both by biblical criticism and by the behavioral sciences. ... Prior to the 60s, virtually all the seminaries and colleges associated with the neo-evangelicals

and their descendants adhered to the total inerrancy understanding of biblical authority (at least they did not vocally express opposition to it). But it is a well-known fact that a large number, if not most, of the colleges and seminaries in question now have faculty who no longer believe in total inerrancy. ... The position affirming that Scripture is inerrant or infallible in its teaching on matters of faith and conduct, but not necessarily in all its assertions concerning history and the cosmos, is gradually becoming ascendant among the most highly respected evangelical theologians. ... Indeed, the new theological heroes of the evangelical left are Karl Barth, Emil Brunner, and Dietrich Bonhoeffer... Clearly and undisputedly, the evangelical left is far closer to Bonhoeffer, Brunner, and Barth than to Hodges and Warfield on the inspiration and authority of Scripture" (*The Worldly Evangelicals*, pp. 15, 30, 88, 100).

Quebedeaux observed that "the wider culture has had a profound impact on the evangelical movement as a whole" (p. 115). Though Quebedeaux didn't make the connection, this is a direct result of the repudiation of separation. He said:

"In the course of establishing their respectability in the eyes of the wider society, the evangelicals have become harder and harder to distinguish from other people. Upward social mobility has made the old revivalistic taboos dysfunctional. ... the COCKTAILS became increasingly difficult to refuse. Evangelical young people LEARNED HOW TO DANCE AND OPENLY 'GROOVED' ON ROCK MUSIC. ... And evangelical magazines and newspapers began REVIEWING PLAYS AND MOVIES. ... The Gallup Poll is correct in asserting that born-again Christians 'believe in a strict moral code.' BUT THAT STRICTNESS HAS BEEN CONSIDERABLY MODIFIED DURING THE LAST FEW YEARS ... DIVORCE AND REMARRIAGE are becoming more frequent and acceptable among evangelicals of all ages, even in some of their more conservative churches. ... Some evangelical women are taking advantage of ABORTION on demand. Many younger evangelicals occasionally use PROFANITY in their speech and writing . . . Some of the recent evangelical sex-technique books assume that their readers peruse and view PORNOGRAPHY on occasion, and they do. Finally, in 1976 there emerged a fellowship and information organization for practicing evangelical LESBIANS AND GAY MEN and their sympathizers. There is probably just as high a percentage of gays in the evangelical movement as in the wider society. Some of them are now coming out of the closet, distributing well-articulated literature, and demanding to be recognized and affirmed by the evangelical community at large. ... It is profoundly significant that evangelicals, even the more conservative among them, have ACCEPTED THE ROCK MODE. This acceptance, obviously, indicates a further chapter in the death of self-denial and world rejection among them. ... When young people were converted in the Jesus movement, many of them simply did not give up their former habits, practices, and cultural attitudes--DRINKING, SMOKING, AND CHARACTERISTIC DRESS AND LANGUAGE. ... Young evangelicals drink, but so do conservative evangelicals like Hal Lindsey and John Warwick Montgomery (who is a member of the International Wine and Food Society). ... But EVEN MARIJUANA, now virtually legal in some areas of the United States, is not as forbidden among young evangelicals as it once was. A few of them, particularly the intellectuals, do smoke it on occasion..." (*The Worldly Evangelicals*, pp. 14, 16, 17, 118, 119).

When light associates with darkness, when truth associates with error, the result is always the corruption of light and truth. "*Be not deceived: evil communications corrupt good manners*" (1 Cor. 15:33), and, "*A little leaven leaveneth the whole lump*" (1 Cor. 5:6; Gal. 5:9).

Quebedeaux observed that evangelicals were fluid in their doctrinal convictions, moving toward "the left":

"In the present 'identity confusion' among evangelicals, MANY ARE IN TRANSITION, moving from one stance to another (GENERALLY FROM RIGHT TO CENTER OR LEFT)" (*The Worldly Evangelicals*, p. 27).

Over the past 30 years since Quebedeaux published *The Worldly Evangelicals*, the apostasy within evangelicalism has continued to spread and exercise its corrupt leaven in countless ways.

It is obvious that the emerging church is not something new. It is just another wrinkle in New Evangelicalism's deeply compromised history and the latest wrinkle of end-time apostasy.

Those who reject "separatism" feel that they are only rejecting "extremism," but in reality they are rejecting the God-ordained means of protection from spiritual pollution.

(For more about this see our free ebook *New Evangelicalism: Its History, Characteristics, and Fruit*, available from Way of Life Literature.

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## Fundamentalists Drifting Toward New Evangelicalism

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The following paragraphs are excerpted from the final chapter of Ernest Pickering's book *The Tragedy of Compromise* (Bob Jones University Press, copyright 1994). This important book documents the destructive nature of the New Evangelical movement and the rapidity with which the New Evangelical philosophy is sweeping into formerly staunch fundamentalist churches --

"All over America and the world at this hour there are churches that are drifting into New Evangelicalism without the remotest knowledge that they are doing so. They are being carried along with the shifting winds of compromise and have long since departed from the solid biblical position established by their predecessors. Young pastors, many without firm doctrinal underpinnings, have led their churches to believe that in order to reach the masses they must abandon the strict biblical principles of yore and embrace more fluid and attractive positions. Many saints, firmly indoctrinated by former pastors in clear and uncompromising positions, are now bewildered and drifting from church to church seeking some stability." (p. 155)

"Some fundamentalists have become disturbed by the fact that their circle of fellowship is considerably narrowed due to their strict position. They meet winsome, pleasant personalities from the New Evangelical camp and wonder why they cannot fellowship and work with them even though there may be important theological and methodological differences. New Evangelicals, in their fellowships, cross many denominational and theological lines and this 'freedom of movement' seems attractive to some fundamentalists. A noted itinerant Bible teacher was asked by a friend of mine why it was he never spoke on the issues of separation or the New Evangelicalism in the large conferences he addressed. The man replied, 'It closes too many doors.' New Evangelicals have many doors of opportunity opened to them simply because they do not address publicly 'sticky' issues that are likely to cause these doors to close. Loyalty to the truth can put one in a very lonely position. Paul, disturbed in his soul, said, 'All men forsook me' (2 Tim. 4:16)." (p. 157)

"New Evangelicals have bombarded fundamentalists with the accusation that the fundamentalist position is too narrow and that it repels rather than attracts the people of the world. Those who are paraded before us as the role models of success in church growth are almost all of the New Evangelical persuasion. It is no wonder that young fundamentalists question whether they too should adopt the New Evangelical position, since it certainly seems to work. Preachers must ever remember that their task is not to be popular or successful, but to be faithful. The popular view among many (even fundamentalists) is the concept that if one is truly filled with the Spirit, one will build a large and successful work. While, in God's providence, some may do this, not all will. Scripture is replete with examples of people who faithfully followed their Lord but were not successful by human standards. ... We should never compromise God's truth in order to try to be something that God does not want us to be. We should labor for God's glory alone without thought to our self-aggrandizement." (pp. 157, 158)



"One young man who had been for years a member of a fundamentalist church suddenly left it to join a New Evangelical congregation. Upon enquiring as to the reason, the pastor was told that the New Evangelicals were more loving than the fundamentalists and that the young man was attracted to them for this reason. None of us can claim a corner on love, and no doubt it is true that many fundamentalist congregations could greatly improve in their love toward the Lord, toward one another, and toward the world in which they live. However, what some perceive of as love is, in reality, compromise. Many confuse a broad acceptance of various doctrinal positions, lifestyles, musical tastes, and methodologies as a demonstration of Christian love. In other words, if one is broader and more lenient, one is more loving. But this concept is not grounded in Scripture. Truth and love are not to be divorced. They walk together and are in perfect agreement. Some believe that if one is truly loving, one will not denounce error nor evaluate in a negative way the positions of others. Since New Evangelicals do not do this, they are perceived to be more loving than fundamentalists, to be kinder, more gracious, and more tolerant." (p. 158)

"David Beale warned against those who bear the label fundamentalist but whose personal philosophy is essentially New Evangelical. 'Unlike present-day Fundamentalists, they refuse to regard the militant defense of the faith and the full doctrine and practice of holiness as intrinsically fundamental' (Beale, *In Pursuit of Purity*, pp. 261ff). In other words, there are fundamentalists who are either becoming or already are New Evangelicals. Some are actually adopting New Evangelical philosophies while still proclaiming they are not New Evangelicals. The basic problem is this: Many fundamentalists, when speaking of the New Evangelicalism, are referring to the original positions and writings of the early founders of New Evangelicalism such as Carl Henry and Harold Ockenga. They repudiate heartily the thoughts of these earlier leaders, but either in ignorance or willingly, they fail to recognize the updated version, the 'new' New Evangelicalism. It is always safer to berate the teachings of those historically farther removed rather than of those who are currently afflicting the church." (p. 159)

"Professedly fundamentalist schools can gradually be weakened because of a lack of required, systematic instruction in the errors of the apostasy as well as the New Evangelicalism. It is often assumed by academic leaders that young people coming to separatist institutions are knowledgeable concerning the history and biblical foundations of the separatist movement. They are not. Years ago someone observed, 'You cannot perpetuate a position without adequately trained personnel.' ... Most fundamentalist colleges and seminaries still have required chapel. In many chapels, however, there is a notable absence of messages on ecclesiastical separation. ... There are numerous institutions that would claim to be fundamentalist, separatist schools where these subjects are never discussed." (p. 161)

"Speaking of militancy, it should be noted that many institutions have a dread of being thought of as too negative or combative. I remember the dean of a fundamentalist school who remarked to me on one occasion, 'We are a separatist school, but we are not militant.' ... A biblical position cannot be maintained without militancy. When the apostle Paul drew near to the end of his earthly journey he wrote, 'I have fought a good fight' (2 Tim. 4:7). His entire life and ministry had been characterized by a battle. He was laying down his armor and entering into the presence of the commander in chief. To be militant does not mean to be nasty, vituperative, or mean-spirited. Failure to understand this truth causes some to disdain the term 'militant.' No one was more loving than the Apostle Paul, but no one was more bold and specific in his defense of the faith." (p. 162).

"New Evangelicalism can slip in the back door of church fellowships on the coattails of pleas for a tolerance of diversity. Those calling for a more strict adherence to biblical standards are solemnly warned that to do so would be to violate 'soul liberty' or 'church autonomy.' Some church fellowships that historically have stood strong for biblical separation have had their moorings undermined by just such arguments as these. Those who harbor New Evangelical concepts and practices (even though they may not call them such) are allowed to remain within the fellowship, and, even more serious, are placed in positions of leadership from which they may infect others. When critics of an organization point out the inconsistencies of some brethren within the group, leaders of the group issue a warning against 'wounding our own soldiers.'" (p. 163)

"Strong loyalty to one's church fellowship can blind one to evident signs of developing weakness within that group. I remember many years ago when some of us were fighting against the incursions of the New

Evangelicalism into the Conservative Baptist movement. At our annual convention in Detroit, Charles Woodbridge was asked to speak on the subject of the New Evangelicalism. He did a masterful job of delineating the sources, the progression, and the characteristics of the movement. As some of us were descending in an elevator after the session, a seminary president and one of the chief spokesmen for the New Evangelicalism within the Conservative Baptist movement was asked what he thought of Woodbridge's address. He replied, 'He had a lot of interesting points, but none of them apply to our Conservative Baptist fellowship.' The fact of the matter was, however, that at that very time the Conservative Baptists were riddled with New Evangelicalism." (p. 164)

"Unwarranted assumptions often weaken groups. Because they were founded upon separatist principles, many groups assume that all of their present members understand and accept those principles. This is not always the case. Diligent and continuous instruction is required in order to inculcate truth into the minds of succeeding generations. God was very emphatic with the children of Israel that they should see that each generation was taught the Word of God Lord: 'And thou shalt teach them diligently unto they children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up' (Deut. 6:7). Surely this admonition applies to instruction in separatist principles as well as to all other truths of the Word of God. Some have the notion, however, that the battles for the faith are over and that we can now go on to other things." (p. 164)

"Fundamentalist pastors, goaded by their desire to see numerical growth, visit 'growth seminars,' almost always manned by New Evangelicals. In the process of supposedly learning how to 'grow' their church, they also imbibe the philosophies of New Evangelicalism. They see no problem, however, because it 'works.'" (p. 168)

"Perhaps nothing precipitates a slide toward New Evangelicalism more than the introduction of Contemporary Christian Music. ... This inevitably leads toward a gradual slide in other areas as well until the entire church is infiltrated by ideas and programs alien to the original position of the church." (p. 169)

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## Another Look At The New Evangelicalism

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### Another Look at the New Evangelicalism

George Houghton, Th.D.

In the late 1940s there was a move by some leaders within conservative Protestantism toward a new kind of evangelicalism. It expressed dissatisfaction with fundamentalism (note Carl Henry's book, *The Uneasy Conscience of Modern Fundamentalism*, published in 1947, as well as Harold Ockenga's inaugural address at the founding of Fuller Seminary that same year). Its new evangelicalism differed from the older fundamentalism in several ways.

As their movement developed, some of these differences surfaced immediately and others more gradually. The overall difference could be noted as a change from recognizing the essential importance of doctrinal conviction and practice with a call to defend the truth, to a less precise view of doctrine, with an emphasis upon personal relationships, and a softened attitude toward (or capitulation to) the world's way of thinking and doing.

It's not that historic orthodox doctrine was generally denied initially. Rather, a more relaxed attitude developed which tolerated doctrinal and positional variations. Thus, Bernard Ramm could write an editorial in *Eternity* magazine about "Green Grass Evangelicals"— "the new breed of evangelical theology but not committed to the older bromides of previous generations."<sup>1</sup>

"Green-grass evangelicals are not interested in doctrinal questions like 'eternal security.' To them such issues are too academic . . . The real business of Christianity is living the Christian life . . . [They] are not much interested in prophecy or the millennium or details about the tribulation. That is all future. It will be fulfilled as it will be fulfilled. So why so much concern about settling details about something that hasn't happened yet? Furthermore, so much can be done now for Christ it is a pity to waste time, energy and print over something yet to happen! . . . [They] believe that debates over Scripture (infallibility, inerrancy) pay no great dividends. They are more experience-centered."<sup>2</sup>

This New Evangelical theologian concludes his description of the new breed with this advice: "My recommendation is, Don't fight them! Try some of that very old virtue, humility, to see what we can learn from this new breed of evangelicals."<sup>3</sup>

And another example of this early toleration is noted in Christianity Today magazine, in a news article on ten evangelical Christians who spent a weekend of dialogue with Moonies at the Unification Theological Seminary in Barrytown, New York. The article states that when they met for their final session, "Convener [Richard] Quebedeaux, in an emotionally charged speech, admitted that he had not been enthusiastic about his first encounter with the U. C. seminary students last March. But, said he, two visits to the seminary had changed his mind. 'I've never seen a place where agape has worked out so well,' he said. 'Theologically, doctrinally, I think you're wrong. Emotionally, I think you're right . . . You may be heretics—I'll let God decide that. But I love you, and I believe the world is a better place because of you.'" A Moonie responded similarly, expressing respect and love for the evangelical participants. The gathering concluded with a period of spontaneous prayer led by Moonies and evangelicals alike. "One evangelical seemed to sum up the sentiments of a number of his colleagues as he offered a farewell comment; 'I'm going back and telling everyone I found real Christian fellowship in Barrytown.'"<sup>4</sup>

Specific issues on which the new evangelicalism differed from fundamentalism included (1) the proclamation of a "gospel" which was social as well as spiritual; (2) rejection of the traditional dispensational approach which stressed the spiritual and evangelistic aspects of the Great Commission as the defining duty of believers in this age; (3) a dismissal of the fundamentalist concept of separating from unbelievers and disobedient brethren in religious cooperative endeavors, and an emphasis on infiltration into the major denominations and cooperative ecumenical evangelism; (4) an enchantment with contemporary "scholarship," which desires respectability from the unsaved academic community; (5) a toning down of differences between contemporary leaders in science and the Bible's teaching regarding creation and the universal flood at the time of Noah, resulting in a toleration of evolutionary views of the earth's creation; (6) rejection of fundamentalist emphases on lifestyle standards and personal holiness, resulting in a "liberating" attitude toward (or caving in to) the world's attitude toward contemporary cultural issues; (7) an embarrassment with the concept of biblical inerrancy and the toleration of higher criticism; (8) the development of a neutral or positive attitude toward charismatic experience as noted in their broad acceptance and tolerance of the Charismatic Movement.

Today, as we are now in the twenty-first century, and a few generations separate us from the beginnings of the new evangelicalism, there are some from within fundamentalist circles who are saying, "New evangelicalism was at one time a reality, but today it is non-existent (or at least, not a formidable foe any

longer)." Is this really an accurate statement? The answer is an emphatic "No!" The issue is not the term new evangelicalism. Terms come and go. The question is, "Are the issues and attitudes raised by the new evangelicalism gone?" And, again, the answer is an emphatic "No!"

Neo-evangelical thinking is seen today in the following areas.

(1) The rapid rise of the church marketing movement from the early 1990s to the present, with its emphasis upon relationships and experience, drama and contemporary music, to reach and hold people. The Willow Creek Community Church in South Barrington, Illinois, has a Willow Creek Association of many other churches (into the hundreds) which are following the Willow Creek model.

(2) The positive response of evangelicals to the programs and ministry of Robert Schuller and his Crystal Cathedral.

(3) The broad acceptance (or at least toleration) of the Contemporary Christian Music movement and rejection of fundamentalism's personal separation standards, so that Charisma magazine could write that "British Christians Use Techno-Dance to Reach Youth." The article talked about alternative worship services, evangelistic night clubs, and "a revolutionary Christian dance movement." In describing this movement, the article said that "strobe lighting, smoke effects, DJs, dancers, Celtic music and tribal rhythms were served up for this worship feast. The trend can be found everywhere."<sup>5</sup>

(4) The influence of the apologetic writings and lecturing of Dr. Hugh Ross, who teaches that the earth is billions of years old and began with a "big bang," that death and degeneration existed in the beginning and have continued for billions of years, and that neither the fall to sin nor the Flood resulted in significant physical changes in nature.

(5) The positive attitude of many evangelicals toward the Charismatic Movement, especially as seen in the signs-and-wonders movement.

(6) The acceptance of religious teachers and institutions which have not held the line on belief in eternal punishment. Fuller Seminary modified its doctrinal statement in this area, and individuals like Clark Pinnock have opened the door to the idea that people can hear the gospel after death and have a chance to respond positively, or that hell is simply annihilation.

(7) The hearing being given in evangelical circles to "the openness of God" concept which rejects His absolute foreknowledge, among other things.

(8) The toleration by some evangelicals— especially in academic settings—of deviant sexual lifestyles, particularly homosexuality.

(9) The willingness of evangelical publishers to publish works which allow for aspects of higher critical views of the Bible, including redaction criticism, in interpreting the life of Christ in the Gospel accounts.

(10) The broad acceptance of the Promise-Keepers movement, even though it tolerates working with Roman Catholics and has strong charismatic overtones.

(11) The willingness of major evangelical leaders to sign their names to the Evangelicals and Catholics Together 6 document, and still others to sign the later statement entitled The Gift of Salvation.<sup>7</sup> Although traditional differences (including sacramentalism) are recognized, there is a willingness to call each other "brothers in Christ."

(12) The belief by some evangelicals that the Head of the Roman Catholic Church, the Pope, is an evangelical.

If those attitudes and issues do not seem to be of such concern today, it is only because the new evangelical position has become mainstreamed into many Bible-believing circles to the extent that speaking against them puts one in a rather small minority. Issues such as ecumenical evangelism are still very significant today, but we hear little about them because many whose voices might at one time have spoken out in opposition have been quieted by a changed or at least a relaxed position. The new evangelical attitude has become so prevalent that one may be tempted to tolerate it as inevitable and normal.

Although addressing doctrinal and positional issues is not all that Christian leaders should be doing, it is one such important thing (note Paul's admonition to the Christian leaders in Ephesus [Acts 20:25-31] and Jude's comments in his brief letter [Jude 3-5, 7-21]). Specific terms and titles may change, but there are always those from without and from within about whom the warning alarm needs to be sounded. This is biblical militancy. The issues and attitudes expressed by leaders within the new evangelicalism over the last 50 years are still important enough for biblical fundamentalists to address today. God's people must be informed and educated; they need to know where we as contemporary Christian leaders stand on these very significant topics.

#### End Notes

1 Ramm, Bernard. "Green Grass Evangelicals." Eternity, March 1974, 13.

2 Ibid.

3 Ibid.

4 Christianity Today, August 18, 1979, 40-42.

5 Charisma, April, 1997, 26ff.

6 "Evangelicals and Catholics Together." In First Things, May 1994, 15-22.

7 "The Gift of Salvation." In First Things, January 1998, 20-23.

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## The Matter Of Militancy

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### The Matter of Militancy

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#### I. Militancy—its meaning

The matter of militancy among Bible-believing Christians has fallen upon hard times. This is the age of openness, cooperation, diplomacy, negotiation, and dialogue. To be militant is to be out of step! It is not thought wrong to hold your own convictions, but you must do so quietly and without insisting that others agree with you. Tolerate diversity and pluralism, and you will be well thought of.

What exactly is militancy, anyway? One dictionary says it is to be "engaged in warfare or combat ... aggressively active (as in a cause)." It springs from one's values, is expressed as an attitude, and results in certain behavior. One's values are those things in which one strongly believes. They are what one believes to be fundamentally important and true. From this comes an attitude which is unwilling to tolerate any divergence from these fundamentally important truths and which seeks to defend them. It results in behavior which speaks up when these truths are attacked or diluted and which refuses to cooperate with any activity which would minimize their importance. The term is a military one and carries the idea of defending what one believes to be true.

#### II. Militancy—its significance

##### A. Historically:

When the question is asked, "Should we be militant fundamentalists?" the answer is, "There is no other kind!" To genuinely be a fundamentalist, one must be militant. When Curtis Lee Laws coined the term "fundamentalist," he applied it to those who not only believed in the fundamental doctrines of the faith but who also were willing to do "battle royal" for those fundamentals. American Church historian, Robert T. Handy, in describing the differences between the fundamentalists and conservatives in the Northern Baptist Convention in the 1920's, comments,



The main difference between them was probably more a matter of mood and spirit than basic theological divergence. Both subscribed to orthodox Protestant theological tenets, but the fundamentalists were more aggressive, more intransigent, more certain that they had the whole truth and their opponents had none. They not only militantly asserted the plenary inspiration of Scripture, but insisted that they had correctly apprehended its meaning and their opponents not at all. (Robert T. Handy, "Fundamentalism and Modernism in Perspective," *Religion in Life*, Vol. XXIV [1955], p. 39P.)

George Marsden defines a fundamentalist by stating,

A Fundamentalist is an Evangelical who is angry about something .... A more precise statement of the same point is that an American fundamentalist is an evangelical who is militant in opposition to liberal theology in the churches or to changes in cultural values or mores, such as those associated with 'secular humanism.' In either the long or the short definitions, fundamentalists are a subtype of evangelicals and militancy is crucial to their outlook. Fundamentalists are not just religious conservatives, they are conservatives who are willing to take a stand to fight. (George M. Marsden. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991. p. 1.)

When the March 1956 issue of *Christian Life* magazine sought to answer the question, "Is Evangelical Theology Changing?," it prefaced its "yes" answers by saying that in earlier days the fundamentalist watchword was "ye must earnestly contend for the faith," but that today's evangelical watchword was "ye must be born again." The difference was one of emphasis and attitude. Notably missing from evangelicalism today is fundamentalism's militancy.

#### B. Biblically:

Militancy is presented in Scripture as a proper response for believers. We see the Apostle Paul's condemnation of doctrinal error and those who taught it to the Galatians (1:6-9), his urging that believers in Rome note and separate from those causing divisions and offenses contrary to the doctrine which they had learned (16:17), and his commands to the Ephesian church's leadership (in Acts 20:17-38) challenging them on the basis of the kind of ministry he had had in their midst to take heed to themselves and to their flock that they should shepherd it in a God-honoring way (v. 28). This includes declaring to their people the entire counsel of God (v. 27) and watching out for the flock's spiritual welfare by warning them of wolves and false Christian leaders (v. 29-31). This is the sum and substance of militancy!

Many today, having grown up in fundamentalist circles, do not bear the scars of militancy which their fathers had as a result of conflict with error and defense of the truth. They wear the fundamentalist label, but perhaps a reexamination should be made in light of the militancy issue to see if there is a mislabeling. Perhaps some would really feel more comfortable with the evangelical label. For others such reexamination could be a reminder to them of their need to stand firm and steadfast for the truth, not tolerating error or a toning down of the whole counsel of God. The fundamentalist is convinced that contending earnestly for the faith (Jude 3) is not a debatable option but a divine order.

#### III. Militancy—its abuse

Some, no doubt, shy away from militancy because it can easily be abused. Militancy, however, is not the same as meanspiritedness. It does not have to arise from poor motives or the desire for personal power. It does not need to be imbalanced, where "issues" become one's hobby horse. Nor does it imply a lack of ethics—rushing into print without checking the facts, false labeling, or guilt by association. If some may be guilty of these abuses, the corrective is not an abandonment of militancy, but, rather, an ethical, careful, kind and yet firm outspokenness which stands for the truth and is willing to defend it against error. May God help us to be militant fundamentalists!