

# UNIT III

## CHRISTIANITY IN MODERNITY *AND* POSTMODERN TIMES



*From the 17<sup>th</sup> Century to the 20<sup>th</sup> Century and Beyond*

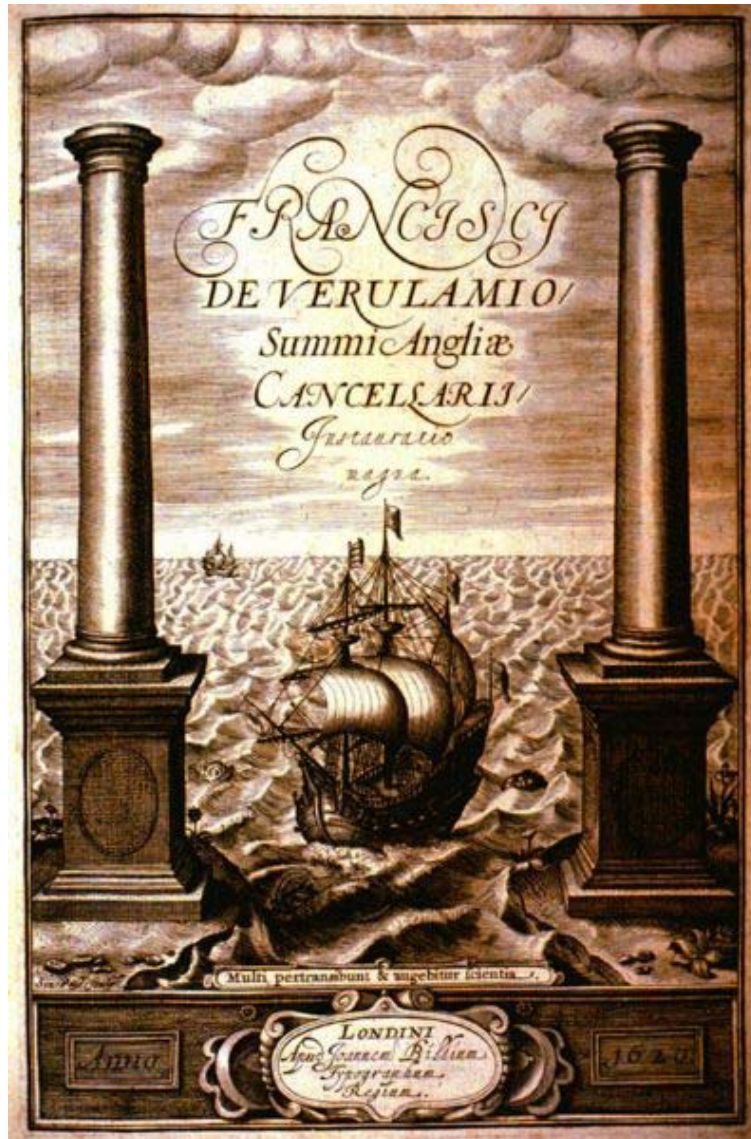
Session A – The Age of Enlightenment: 17<sup>th</sup> & 18<sup>th</sup> Centuries

Session B – **An Evolutionary Age:** The Nineteenth Century

Session C – *Quantum Leaps:* The Twentieth Century *Continued*

## Unit III – A

# *The Age of Reason and Enlightenment*




**Humanity: Sets Off on a Bold New Course**  
**Christianity: New Opportunities; New Challenges**

# OUTLINE FOR ENLIGHTENMENT AND DEISM


Unit III *Session A*: AGE of REASON, ENLIGHTENMENT, and DEISM  
(The 17<sup>th</sup> c. Enthronement of **Reason** came to fruition in the 18<sup>th</sup> c. Enlightenment.)

Why were human reason and ‘rationality’ (*“Sola Ratio”?*) extolled so highly?

1. A ‘logical extension’ of: \_\_\_\_\_ 

2. Weariness and Revulsion for: \_\_\_\_\_


Death toll was \_\_\_\_\_ (from the many religious wars.)

3. The \_\_\_\_\_ Revolution! 

Some new inventions, discoveries and advances were:

The “capstone” was: \_\_\_\_\_

Describe the Newtonian  Universe:


Describe  *philosophes*’ attitudes about it:

Describe the Worldview Shift (from what to what?):

Define  “ENLIGHTENMENT”:

*Kant* wrote:

Discuss some emblematic Enlightenment Ideals:

 In Society & Government —

 In Religion —

What happens to ‘God’?

To the ‘Christian Faith’?

Define DEISM:

\* “Perfect systematic rationality of: \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.”

Reject claims to \_\_\_\_\_ Revelation; look *only* to \_\_\_\_\_ Revelation.

Take ‘religion’ all the way back to: \_\_\_\_\_ !

Make almighty ‘reason’ the ultimate: \_\_\_\_\_ !

Influential Deists:

Lord Herbert of Cherbury (d. 1648)

The Five Articles:

John Locke (d. 1704)

John Toland (d. 1722)

Thomas Woolston (d. 1733)

Voltaire (d. 1778)

Others:

*Fill In:* “The Voice of God is \_\_\_\_\_, the Holy Book is \_\_\_\_\_.”

IS DEISM ALIVE and WELL TODAY??

1. In the public arena? 

2. In today’s (mistaken) view of “ \_\_\_\_\_.”

3. Relegation of *religious faith* to being merely a \_\_\_\_\_ matter.

4. In Biblical and ‘Jesus’ Studies? (See Hermann Samuel Reimaris’ work)

5. Other?

\* Critique DEISM (according to the definition above.)

CREATOR?—

CREATION?—

CREATURE?—

But the greatest tragedy of Deism is:

“We don’t need a religion where we are right; we need a religion where we are \_\_\_\_\_”

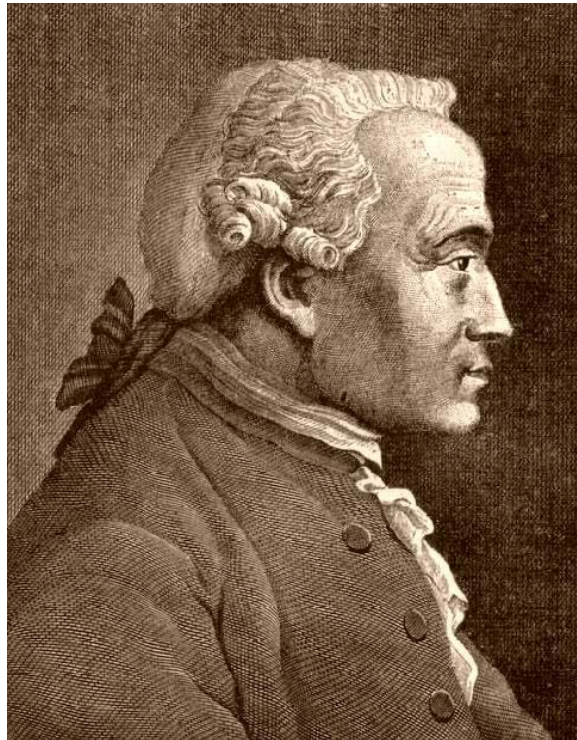
# **WHAT IS ENLIGHTENMENT?**

To gain appreciation for the '*spirit of this age*', and then understand its challenge to Christian religionists, it is necessary to hear the voices of great Enlightenment spokesmen. Consider what religious option *you* might have embraced during this era. If you maintained traditional **faith**, what **reasons** would you have offered?

"As the eye cannot hear and the ear cannot see, neither can human reason 'know' Eternal Reality. It cannot be proven that God exists, nor the soul. But for 'practical' and 'moral' reasons, it is 'imperative' to believe in free will and Final Justice."

(Paraphrased from the textbook, p. 195.)

To assist your appreciation of this era, the following materials have been adapted from the *History of Philosophy Manual*.



## **What is Enlightenment?**

"It is man's emergence from his self-incurred immaturity.  
This immaturity...lies not in lack of understanding,  
but in lack of resolve to use it without guidance from another.

***Sapere Aude! Dare to Know!***

'Have the courage to use your own understanding!'

***That is the motto of Enlightenment."***

Immanuel Kant    September 30<sup>th</sup> 1784

## *L'age des Lumieres, die Aufklarung, Illuminismo, Enlightenment!*



*“There is a mighty light which spreads itself over the world...”*

Lord Shaftesbury, 1706

How shall we see this unabashedly self-glorious *zeitgeist*...the lofty Spirit of the Enlightenment? A ‘mighty light’ spread over the world because humans were seriously reflecting on the rapid changes happening. Citizens were reacting against all the intolerance and terrible religious strife. People were responding to amazing discoveries about nature. Thinkers now attempted a splendid new synthesis: an intellectually coherent paradigm to provide a map of ‘what could be known.’ Humans could now forge ahead *without restraint* to comprehend and control nature (even ‘human nature’) and thus improve the ‘moral fibre of society.’ Surely this would promote human happiness...*with liberty and justice for all*.

Quite extravagant aspirations and radiant optimism, but such was the spirit of the times.

✎ Our own nation’s founders imbibed Enlightenment Ideals of a free, liberal, democratic society. ✎

This was one of the only eras in history that consciously *named itself* and then waxed eloquent on what Enlightenment meant!

### *This era was the dawn of modernity!*

It’s as though everything since the Late Middle Ages had been transitional and now the Modern World began in earnest. It ‘dawned’ as thinkers awakened and ‘broke from the past’ and ‘charted a bold new course’ for all mankind. Please try to imagine their excitement!

Whether or not this ‘Enlightenment Project’ *succeeded* is a question that arises when *postmodern* academics and philosophers of science critique and appraise *modern* assumptions and paradigms.

This era is also dubbed the “*Age of Reason*” because the ‘reasoning process’ began to supersede religion as authoritative in human affairs. (And why not, former authorities had been disasters!)

Church History students will notice a progression *from* — ‘Reason serving Faith’ — *to* ‘Faith in Reason’ — *to* Reason becoming enthroned as ‘autonomous’ (a law unto itself.)

Then, ironically, by the end of this era we will see Almighty Reason being *dethroned*:

*“Reason was used to the limits to expose the limits of reason.”*

One characteristic of the era was the application of scientific methodologies to the humanities: politics, law, government, economics, ethics, history, sociology, education, *etc.* If the whole universe is so well-ordered by inherent physical laws, then human society should be as well. In other words...the discovery of *Natural Laws* was applied to *Natural Rights*. From what source does political power and authority derive? Not from the ‘divinely appointed rights of kings’ but from the consent of the governed and our *inalienable* (because ‘inherent’ from nature) *rights*!

There was also a natural, reasonable *source* for the *Moral Law*. Such a Universal Law should insure brotherhood and tolerance, and make religious pretensions and abuses quite obsolete.

*Religion itself must be moral and practical, not dogmatic and fanatical.*

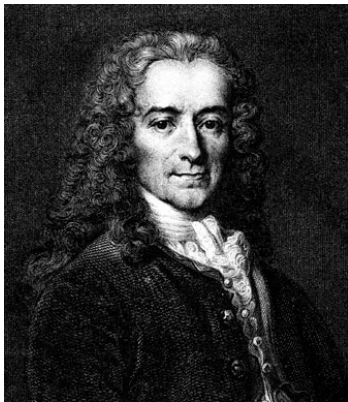
We can see the Enlightenment as an age of science, experimentation, political revolution, and the supreme *intellectualization of religion*.

Naturally, it was felt that the same astounding progress that science was now making should be achieved in *all* human institutions. As Claude Helvetius said:

“Morals should be treated like all other sciences, and one should arrive at a moral principle as one proceeds with an experiment in physics.”

This era was also a time of tremendous literary dissemination. Simply peruse the selected list of influential publications and you will get a real sense of the conscious shift from Medieval to Modern! Philosophy emerged out of the universities and monasteries and into the cafes and parlors.

Thus, a new type of thinker was born — the “**Philosophe**.”



*Voltaire*

**The Philosophes** have been defined variously as:

Men-of-Letters

Leisure-time Philosophers

Erudite spokesmen for Freedom of Speech

Champions of Liberty!

The *philosophes* were not necessarily academics or ‘professional philosophers’ but they were the most influential intellectuals of the day.

And, as they were often best-selling authors they certainly shone forth that ‘mighty light’!



As Kant wrote: “Enlightenment is our emergence from our self-imposed *immaturity*.” And what he meant by ‘immaturity’ was: dependency on intellectual ‘parental guidance’ from external authorities! (Pope, Church, State, Bible, Traditions of Bygone Eras.)

Be-gone with Bygones! We must dare to think for ourselves.

But alas, Kant also said that while his age was the age of enlightenment, it was not an enlightened age.



*Which of the following works do you think presented the Church and the Christian Faith with the most critical challenges?*

 Influential Publications of the 17<sup>th</sup> & 18<sup>th</sup> centuries   
 ∞ Treatises establishing and expressing the Spirit of the Enlightenment ∞

- 1620 – *Novum Organum* by **Francis Bacon** (1561–1626) who inspired Enlightenment thinkers by articulating a scientific method for gaining knowledge, *as opposed to* ‘arguing from authority’ and merely perpetuating outmoded traditions and outright falsehoods.
- 1637 – *Discourse on Method* by **Rene DESCARTES** (1596–1650) who launched “modern philosophy” with his search for an indubitable foundation for knowledge. Without such a foundation...without knowing *how* we know...could our sciences and philosophy advance?
- 1651 – *Leviathan* by the pessimistic political philosopher **Thomas Hobbes** (1588–1679). A thorough materialist, Hobbes tried to utilize natural law to end political strife. His views of human nature were extreme, but he raised issues with which all subsequent political scientists would have to deal.
- 1657 – *The Laws of Chance* by the great physicist **Christiaan Huygens** (1629–1693) showing the value of mathematical reasoning to yield knowledge.
- 1662 – *Logic, or the Art of Thinking* by theological controversialist **Antoine Arnauld** (1612–1694). Arnauld was one of the most distinguished and influential thinkers of the 17<sup>th</sup> century. He dismantled Descartes’ arguments for the distinction of Mind and Body. He refuted Malebranche’s theory of perception (the view that “we see all things in God.”) He also wrote to Leibniz, accusing his theory of ‘Monads’ of leading to universal fatalism!
- 1670 – *Tractatus Theologico-Politicus* published anonymously by the **unorthodox** Jewish philosopher and humble lens-grinder **Baruch SPINOZA** (1632–1677). The goal was to endorse **tolerance** and **freedom of religious thought and practice**. But as virtually the first work of what became “Higher Biblical Criticism” it brought Spinoza harsh censure (once it was known that he wrote it.) It questioned the historicity of Scripture and denied the miraculous in favor of the “moral message.” It presented Jesus as merely the last of the great Jewish prophets.  
Spinoza’s treatise called *Ethics*, published posthumously, is one of the most influential works in the history of philosophy. It is presented as a rigorously geometric deductive system (building from definition to axiom to theorem to proof) but it contains confusing elements of idealism, determinism, and a Stoic-like pantheism. Thus, Spinoza is one of the most ‘variously’ interpreted thinkers in history. He is also one of the first moderns to create a *personal* philosophy of life—which he seems to have lived with gracious serenity.
- 1675 – *The Search for Truth* by theologian and philosopher **Nicolas de Malebranche** (1638–1715). His doctrine is that knowledge of objects requires other ‘ideas’ that are somehow ‘surrogates’ (stand-ins) for external objects. These are archetypes or ‘ideas of objects in the mind of God’...*thus...* “We see all things in God.”
- 1687 – *Principia Mathematica* by **Isaac NEWTON** (1642–1727). This provided the underlying paradigm for all subsequent scientists and philosophers. In popularized versions, it also had powerful impact on society at large...there was even a translation called “Newton for Ladies.” We cannot overstate its importance for this era of Church History because:

*The Newtonian Synthesis was the general Enlightenment Worldview!!*

It was the basis for all attempts to transfer the new scientific methodology to all of the *Studios Humanitatis!* (To study everything else, *including religion*, more scientifically!)

- 1690 – *Essay Concerning Human Understanding* by the medical student, political theorist, diplomat and Enlightenment spokesman **John LOCKE** (1632–1704).  
The *Essay* was the seminal work of **EMPIRICISM** (all knowledge is based on sense experience.) It has been hailed as being ‘as revolutionary for Epistemology as Newton’s *Principia* was for physics!’ Indeed, Locke saw his role as philosopher to be an ‘under-labourer’ to the advances in science.  
His *Two Treatises on Government* had a tremendous impact on the **American Revolution!!**  
So you could say that his political theories were revolutionary! What he did for **Christianity** was:
- 1695 – *The Reasonableness of Christianity* by famous Empiricist **John LOCKE** (1632–1704).  
Locke considered himself a true Theist. And, as an advocate of **tolerance** and opponent of fanatical dogmatism, Locke deemed Christianity to be the most *reasonable* religion *if* it is distilled to its core truths. At its core, he said, the gospel is little more than an expression of “moral truth” that can be reasoned from nature.  
Locke denied the deistic implications of his own views and still believed in revelation.  
However, such use of reason *did* pave the way to Deism. The fact that this next work [Toland’s] was dedicated to Locke illustrates the ‘natural’ path from Theism to Deism, and then to unbelief!
- 1696 – *Christianity Not Mysterious* by church historian & popular author **John Toland** (1670–1722).  
A leading Deist, Toland subordinated revelation to reason. By ‘mysterious’ he meant unreasonable, so he’s saying that Christian beliefs need not be out of harmony with nature and rationality.  
The lengthy subtitle to this work is quite telling: *A Treatise Showing that there is Nothing in the Gospel Contrary (to nature) or Above It, and that no Christian Doctrine can Be Properly Called a Mystery.* This is classic Deism: ‘Christianity must be about morals, not miracles.’  
In 1720, Toland published a parody of Church Liturgy called **Pantheisticon**.
- 1708 – *A Letter Concerning Enthusiasm* by the statesman and essayist **Anthony Ashley Cooper, 3<sup>rd</sup> Earl of Shaftesbury** (1671–1713). Influenced by Locke, the Earl was highly esteemed by Leibniz, Diderot, Lessing and even Voltaire! He denounced ‘spiritual extravagance’ as a ‘perversion of true religion.’ Of course, true religion for an Enlightenment intellectual meant being nice and ethical, not intolerant. And being reasonable, not ‘enthusiastic’ or zealous! Shaftesbury wrote that man possesses a natural moral sense that is in harmony with the Cosmic Order.
- 1710 – *An Historical and Critical Dictionary* by the skeptical philosopher and anti-Calvinist theologian **Pierre Bayle** (1647–1706). The Dictionary was used by Hume and Berkeley against Descartes’ view, and it was the most important skeptical work since Sextus Empiricus!  
A persecuted defender of religious tolerance, Bayle said:  
**“I am most truly a Protestant, for I protest indifferently against all systems and all sects!”**
- 1710 – *A Treatise Concerning the Principles of Human Knowledge* by the devout Anglican bishop, would-be missionary, and ‘Idealist-Immaterialist’ **George BERKELEY** (1685–1753).  
Berkeley ‘solved’ Descartes’ mind-matter dualism with mental monism! What we apprehend as an objective external world is really a subjective mental/perceptual event. Matter does not exist on its own. ‘To be is to be perceived.’ What exists? **Perceptions**.  
Berkeley’s subjective idealism-immaterialism is one of the most brilliantly argued yet plainly unbelievable systems in the history of philosophy! (But if you don’t believe it, just try to refute it.)  
Its importance for us is how it defies common sense and naïve views. And it shows how hard it is to demonstrate an intelligible, knowable connection between the mind and matter...between the subject that perceives and the object that simply ‘must be there’ whether we perceive it or not!!
- 1713 – *Monadology* by the ingenious arch-rationalist **Gottfried Wilhelm von LEIBNIZ** (1646–1716).  
A strange metaphysical system conceiving of all reality as composed of an infinite number of units called ‘monads’ and operating by dynamic principles of ‘sufficient reason’ and ‘internal harmony.’ This ingenious system was intended to maintain God’s transcendence and human freedom while avoiding dualism and monism and mechanistic materialism. His idea that the ultimate constituents of matter were *not* material was amazingly modern!

**LEIBNIZ** wrote voluminously on mathematics and physics as well as philosophy. There is no complete edition of all his writings and one scholar estimated that it would take 20 years full-time work just to read the manuscripts!

Leibniz had also published *Theodicy* in 1710, partly in reply to Pierre Bayle's skepticism. Leibniz' harmonizing of faith and reason was more rationalistic than Biblical, but he certainly meant well!

- 1725 – *Inquiry Concerning Moral Good and Evil* by professor of Moral Philosophy **Francis Hutcheson** (1694–1746). Applying mathematical reasoning to ethical questions, Hutcheson's theory is that moral distinctions are directly intuited rather than arrived at by way of reason!
- 1729 – *Discourses on the Miracles of our Savior* by **Thomas Woolston** (1669–1733). These discourses were blunt attacks on the 'miracles' of Jesus, which Woolston interpreted as 'allegories.' He called the **Resurrection** a "notorious imposture."
- 1730 – *Christianity as old as the Creation, or the Gospel as Republication of the Religion of Nature* by minister's son, churchman, lawyer and author **Matthew Tindal** (1656–1733). Tindal denied the inspiration of Scripture, accepted 'general' but *not* 'special' revelation, and reduced Christianity to a "natural religion that any rational person could believe." This tractate sparked a flurry of responses...about 150 published replies! But it continued to pave the natural path to naturalism. It has been called **the "Deist's Bible"** and it influenced the great Voltaire.
- 1739 – *A Treatise on Human Nature* by historian, essayist, and skeptic **David HUME** (1711–1776). The Treatise was simplified and republished in 1748 as *Enquiry Concerning Human Understanding*. Hume offered a rigorous investigation of human knowledge, belief and will. The Treatise's subtitle was: *An attempt to introduce the experimental method of reasoning into moral subjects*. Indeed, Hume applied the Empiricist approach so acutely that he not only dispelled 'miracles' he undercut accepted notions of substance, cause & effect, and personal identity! He left a very narrow scope of what we can *know* by reason and experience. Such radical conclusions 'awakened' **Kant** from the 'dogmatic slumbers' of his rationalism. Hume's controversial *Dialogues Concerning Natural Religion*, written in 1750, were published posthumously in 1779 and express strong objections to the ontological and cosmological "proofs" of God's existence.
- 1748 – *L'Homme Machine* by surgeon and controversial author **Julien de LaMettrie** (1709–1751). He was one of the first committed 'physicalists' as to human nature (the Mind is the Brain.)
- 1748 – *Esprit des Lois* (Spirit of the Laws) by the **Baron de Montesquieu** (1689–1755). This best-seller transformed the philosophy of politics by relating the uniformity of human nature to the diversity produced by culture and environment. Montesquieu was a vague Deist but his alleged deathbed conversion to Catholicism was much publicized by an opportunistic Jesuit priest!
- 1751 - "**THE ENCYCLOPEDIA**" ~ [See separate pages following these.]
- 1756 – *Philosophical Inquiry into the Origin of Our Ideas of the Sublime and the Beautiful* by the politician **Edmund Burke** (1729–1797). This work on *aesthetics* marks an early shift *away from* this era's clear and orderly 'certainties' *toward* imagination and the power of the 'unbounded and unknown.' (See **19<sup>th</sup> c.** Romanticism.)
- 1758 – *De l'Esprit* (On Mind) by **Claude-Adrien Helvetius** (1715–1771). Materialistic ('behavioristic') explanation of human conduct as determined by sensory-social experience. Helvetius was a friend of Diderot and contributor to the *Encyclopedia*.
- 1762 – *Treatise on the Social Contract* by the eccentric **Jean Jacques Rousseau** (1712–1778). Seeing human nature as 'innately good', Rousseau wrote that civilization corrupts us, yet individuals must surrender their rights to the general will and common good.

**Rousseau's** expression "Liberty, Equality, Fraternity" became the slogan of the French Revolution. His placing 'feeling' over 'reason' makes him a forerunner of the next era's Romantic Movement.

1764 – *Enquiry into the Human Mind on the Principles of Common Sense* by the Presbyterian minister and professor of Moral Philosophy **Thomas Reid** (1710–1796).

This book and subsequent essays on perception and the intellect put forth the first serious philosophical attacks on the British Empiricists.

1764 – *Dictionnaire Philosophique* by the legendary 'man-of-letters' **VOLTAIRE** (1694–1778).

**Voltaire** was the satirical voice of the Enlightenment. He was the most famous French *Philosophe*, a humanist, Deist, champion of freedom, implacable opponent of organized religion and of metaphysical speculation (he was pro-Locke and anti-Leibniz), and an indefatigable correspondent. He wrote about 20,000 letters, to kings and poets and philosophers.

He also wrote essays, plays, poems and novels, and he is still someone we love to quote.

[See the separate pages on **The Wit of Voltaire**]

1749-67 – *Histoire Naturelle* by **George Leclerck, Comte de Buffon** (1707–1788).

This monumental multi-volume achievement inspired tremendous interest in natural history. And it suggested an **old earth** theory and prefigured **evolutionism**.

1774-76 – *Declaration of Independence* drafted by **Thomas Jefferson** (1743–1826).

Jefferson, Governor of Virginia and our 3<sup>rd</sup> President, can be seen as an "American *philosophe*."

He ordered for his library a composite portrait of Francis **Bacon**, Isaac **Newton** and John **Locke**:

*"They have laid the foundation for the physical and moral sciences of modernity and are the three greatest men that ever lived...without any exception."*

That he believed in *this* 'trinity' but deleted the miracles from his Bible shows Jefferson as an exemplary Enlightenment figure!

1776 – *Common Sense* by political journalist **Thomas Paine** (1737–1809) was a pamphlet urging American independence from England. Paine also wrote a scathing attack on religion quite appropriately entitled: *The Age of Reason* (1794)!!

1774-78 – *Defense of the Rational Worshipers of God* (and other 'Anonymous Fragments.')

These were privately written by the professor of Philosophy and Oriental Languages

**Hermann Samuel Reimaris** (1694–1768).

Reimaris' works were published posthumously by **G. E. Lessing**. They show a clear link between the **Deists** who influenced Reimaris, and the '**liberal theology**' of our next era. (19<sup>th</sup> c.)

Reimaris saw Christ as a mystic who tried to proclaim the messianic age but who died disillusioned. The **resurrection** was but a fable invented by the humiliated disciples.

To claim that Jesus is divine and that he rose from the dead and is coming again...makes Christianity an irrational and fraudulent religion. Reimaris' writings helped launch the modern "**quest for the historical Jesus**," which would come to mean *the merely human Jesus*.

1779 – *Nathan der Weise* by librarian, critic and dramatist **Gotthold Ephraim Lessing** (1729–1781).

This dramatic poem was influential as a plea for **tolerance** but can be used as a profound expression of religious **relativism**.

☞ **NOTE!** Simply by perusing this list of publications, you should be sensing the trend, *so characteristic of the Enlightenment*, to subordinate Religious Faith to Human Reason!

You are also noticing that such a tendency leads eventually to unbelief!

A decisive break away from Special Revelation comes in the brilliant work of **Immanuel Kant**. *He was one of the greatest philosophers of all times, but a man who never understood the meaning of his given name.*

1781 – *Critique of Pure Reason* by Professor of Metaphysics **IMMANUEL KANT** (1724–1804).

Kant decisively settled the debate between the Rationalists and Empiricists and solved all of the problems of epistemology and is the single greatest philosopher since Plato & Aristotle. Or, he wrote excessively dense works which merely took Hume’s problem and handed it back as if it were the answer. You can read them for yourself and decide which it is!

But we *can* say this: he is the most difficult and the most important thinker of modern philosophy.

He impacted *any future Metaphysic...*and fixed *Religion* behind strict *Boundaries of Reason!*

Kant’s impact upon Christian Theology was profound and lasting. He caused a rift between faith and reason (between believing and knowing) relegating ‘belief in God’ to the realm of the unknowable.

The *Critique* caused a “Copernican Revolution” (so called because what we observe is not due to the nature of the objects observed but due to our nature as observers) in epistemology. This is a reversal *from* thinking that: knowledge comes from our mind’s somehow conforming to a realm of objects *to*: knowledge happens because objects ‘conform to’ or are structured by our mind’s capacities.

We CAN know reality *as it appears to us*. We can NOT know reality *as it is in itself*.

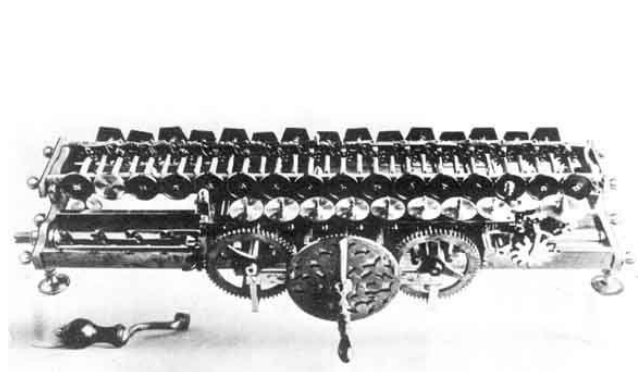
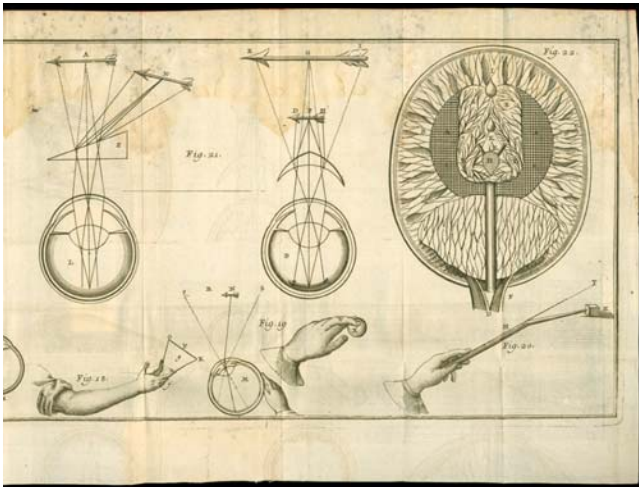
Other important works by Kant:

*Prolegomena to any Future Metaphysic* (1783), *Critique of Practical Reason* (1788), *Critique of Judgment* (1790), *Religion within the Boundaries of Mere Reason* (1793) & *Metaphysic of Morals* (1797)

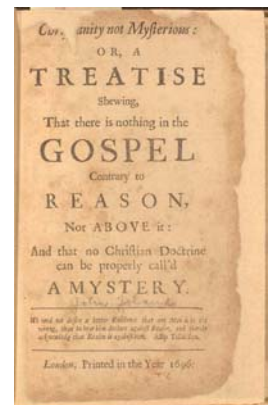
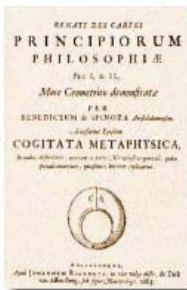
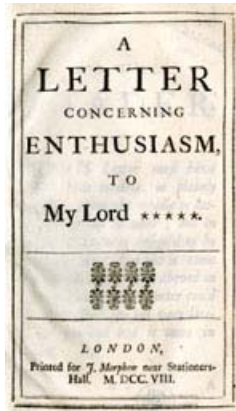
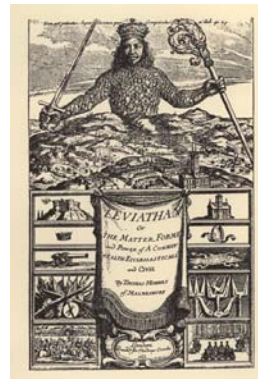
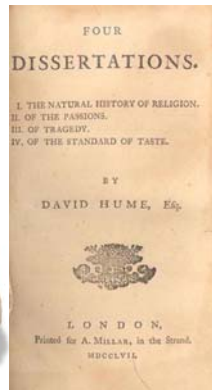
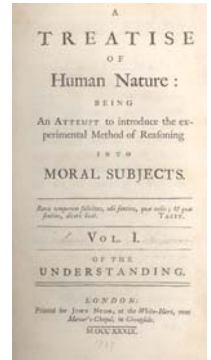
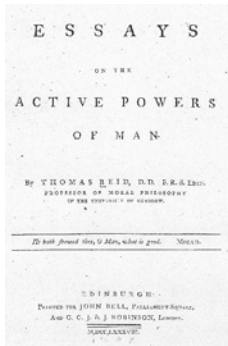
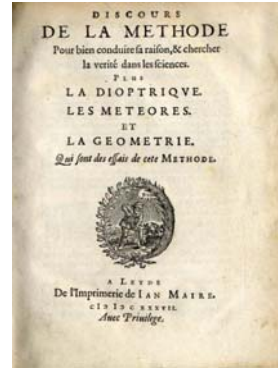
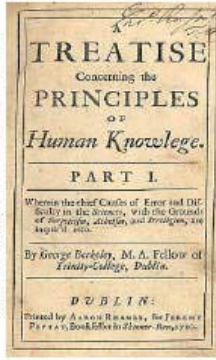
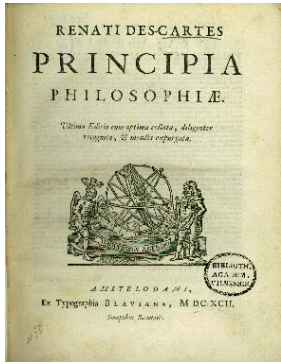
1793 – *Sketch for a Historical Picture of the Progress of the Human Mind* by the mathematician, political theorist and moderate revolutionary the **Marquis de Condorcet** (1743–1794). The Marquis ‘sketched’ society as having developed in stages from the primitive hunter-gatherers to the French Republic! He applied mathematical probability theory to socio-political problems. As other Enlightenment thinkers did, he argued that women should have equal political, civil, and educational rights and opportunities!

1795 – *The System of Nature* by the chemist **Baron Paul-Henri d’Holbach** (1723–1789).

D’Holbach was a thorough materialist—atheist and contributor of over 400 articles to Diderot’s *Encyclopedia*. He was a lavish host and you might have seen Benjamin Franklin and David Hume at one of his dinner parties in Paris!



*Can You Match the Following Manuscripts to their Rightful Authors Above?*



# ❧ The Encyclopedia ❧

**Full title:** *Encyclopedie, ou Dictionnaire Raissonne des Sciences, des Artes et des Metiers.*

**Edited by:**

**Jean le Rond D’Alembert** (1717 – 1783) A mathematician and philosopher.

**Denis Diderot** (1713 – 1784) A novelist, dramatist, and leading Enlightenment spokesman.

Diderot’s ENCYCLOPEDISTS were radical intellectuals who collaborated and compiled a massive showcase of 18<sup>th</sup> century wisdom. Over 30 volumes full of Enlightenment learning and ideology, including arts and craftsmanship...amassed to educate *and thus to improve* society. Diderot sincerely wanted this work to change the way people thought so as to improve how they lived.

Despite its critics, subsequent volumes continued for more than twenty years, until it eventually consisted of over 72,000 entries and 2,500 engravings. Among the impressive contributors to this emblematic Enlightenment enterprise were such luminaries as Voltaire, Montesquieu, Rousseau and d’Holbach.

It was the most enormous publishing venture ever seen, and it embodied the new ‘shackle-breaking’ attitudes toward knowledge. These progressive attitudes were decidedly **anti-authority and anti-clerical**. They extolled Baconian science, philosophical empiricism, and the **religious tolerance** that should result from **‘reason over faith.’**

It was like a Bible to Enlightenment ‘free-thinkers.’

Seen as dangerously humanistic, the project was suppressed *by royal decree* in 1752 and in 1759.

When the publication was banned, Diderot and his contributors continued to work “underground.” There was also an order to seize all yet unpublished texts. Luckily, Diderot was invited by the man in charge of censorship, Guillaume Malesherbes, to hide the manuscripts in a very safe place – Malesherbes’ own home! This liberal enlightened government appointee believed passionately in the freedom of the press!

## Interesting Facts:

- 📖 Diderot dedicated the Encyclopedia to Francis Bacon, whose work he believed had provided the ‘map’ of what mankind had to learn.
- 📖 D’Alembert considered the greatest men of history to be philosophers & scholars, not kings & conquerors. (He admired: Isaac Newton, Descartes, Locke, Galileo, William Harvey, Huygens, Pascal, Voltaire, Montesquieu and Rousseau!)
- 📖 Benjamin Franklin and Thomas Jefferson were subscribers to the Encyclopedia!
- 📖 D’Alembert, in his article ‘Dimension’ may be the first thinker to suggest that *time* be regarded as a 4<sup>th</sup> dimension!

## Characteristic Diderot:

❧ “A **Deist** is someone who has not lived long enough to become an **Atheist**.”  
(Indeed, there is evidence that his partner D’Alembert *did* move from an impersonal **theism to atheism**.)

❧ “The priest, whose philosophical system is a tissue of absurdities, secretly tends to maintain ignorance. Faith is the foundation of the priest’s position, fortune and prestige...

**Reason** is the enemy of **faith**....

The philosopher speaks very ill of the priest; the priest speaks very ill of the philosopher.

But the philosopher has never killed any priests whereas the priest has killed a great number of philosophers!

...And with the guts of the last priest, let us strangle the last king.”

❧ “When God, from whom I have my **reason**, demands me to sacrifice it, he becomes a juggler that snatches away what he pretended to give.”

❧ “If **reason** be a gift of Heaven, and we can say as much of **faith**, Heaven has certainly made us two gifts not only incompatible, but in direct contradiction to each other. To solve the difficulty, we are compelled to say that **faith** is a chimera or that **reason** is useless.”

❧ “Supposing a man-hater had desired to render the human race as unhappy as possible, what could he have invented for the purpose better than this:

**Belief in an incomprehensible being about whom men could never be able to agree?!**



## *KANT EMBODIED THE ENLIGHTENMENT... BUT VOLTAIRE EXPRESSED IT...WITH WIT!*

*True greatness consists in the use of a powerful understanding to enlighten oneself and others.*

Self-love never dies.

Common sense is not so common.

The superfluous is very necessary.

Think for yourself and let others enjoy the same privilege.

As long as there are fools and rascals, there will be religions.

Superstition sets the world in flames; philosophy quenches them.

If God created us in his image, we have more than reciprocated.

God is a circle whose center is everywhere and circumference is nowhere. (Stolen from Rabelais, I think!)

If God did not exist, it would be necessary to invent him.

England has forty-two religions and only two sauces.

The gloomy Englishman, even in his loves, always wants to reason.  
We are more reasonable in France.

Humanly speaking, let us define truth, while waiting for a better definition, as—a statement of the facts as they are.

It is forbidden to kill; therefore murderers are punished, unless they kill in large numbers to the sound of trumpets.

The art of government consists in taking as much money as possible from one class of citizens to give it to the other.

Ruthlessly trenchant fellow, wordy pedagogue, meddlesome theorist, you seek the limits of your mind?  
They are at the end of your nose.

To be absolutely certain about something, one must know everything, or nothing, about it.

Doubt is not a pleasant condition but certainty is an absurd one.

The institution of religion exists only to keep mankind in order and make man merit God's goodness by their virtue. Everything in religion that does not tend toward this goal must be considered foreign and dangerous.

All sects are different because they come from men, morality is everywhere the same because it comes from God.

The Bible is an incoherent collection of implausible stories celebrating absurdity and crime.

One hundred years from my day there will not be a Bible in the earth, except one that is looked upon by an antiquarian.



It is dangerous to be right in matters on which established authorities are wrong.

Those who make you believe absurdities can make you commit atrocities.

I have never made but one prayer to God, a very short one:  
*O Lord, make my enemies ridiculous.* God granted it.

The only things in Christianity that are valuable at all are identical with all the great philosophies. Everything else Christians believe is nonsense.

## VOLTAIRE on What You Should Believe:

“The name **Deist** is the only name to take.  
The **only gospel** to read is the great book of nature.  
The **only true religion** is worshiping god and being a good man.”



“**Consider** that the eternal wisdom of the most high has with his hand engraved natural religion in the bottom of your heart; **believe** that the simple candor of your mind will not be the object of his immortal hatred; **believe** that before his throne, always, everywhere, the heart of a just man is precious; **believe** that a modest bonze, a charitable dervish, find grace in his eyes rather than a merciless Jansenist or an ambitious pontiff.

**Ah!**

**But** what matter indeed by what name he be implored?

**Every** homage is received, but none does him honor. A god has no need of our assiduous attentions. If he can be offended, it is only by injustice; he judges by our virtues, and not by our sacrifices.”

(**Bonze** — Buddhist. **Dervish** — Sufi-Muslim ascetic. **Jansenist** — ‘Calvinistic’ Catholic sect, condemned by the Church.)



*Francois Marie Arouet*

1694 — 1778

*A witty saying proves nothing. ~ Voltaire*

# DISCUSSION QUESTIONS FOR:

## “The Age of Enlightenment” ☪ 17<sup>th</sup> & 18<sup>th</sup> Centuries

☪ Most of the prominent scientists-philosophers of this era believed in God, but was that ‘belief’ informed more by Scripture, Church Tradition, *or* by the ‘general revelation’ of an orderly cosmos and a moral inclination?

Discuss the **FAITH and REASON** relationship in a ‘modern’ light.

☪ Enlightenment *Era* thinkers were obsessed with **epistemology**. What were the implications for Christian Apologetics? What *is* a Biblical view of “knowledge”?  
Is our knowledge of God ever “certain”?

☪ There was a shift **from** believing that “everything has a “Why” **to** an obsession with asking “How.” (In other words, from insisting that: “God made it that way” *or* “Aristotle’s physics says so” — to wondering “How can we know reality *as it is*?”)  
What are our main questions today? Do we have a “Why”? Compare the basic worldview shift from **Medieval** to **Modern** with the basic worldview shift from **Modern** to **Postmodern**.  
(How would today’s “WHY” differ from Aquinas’ *and* from Descartes’?!)

☪ Do the lessons of the 17<sup>th</sup> century **Scientific Revolution** and the Church’s reaction shed any light on the *Science and Faith* nexus today?

☪ Many attempts were made to overcome the lifeless loveless rigidity of doctrinaire ‘orthodoxy.’ Which attempts were helpful and which were ‘misguided’?  
What **criteria** are you applying to compare them?!

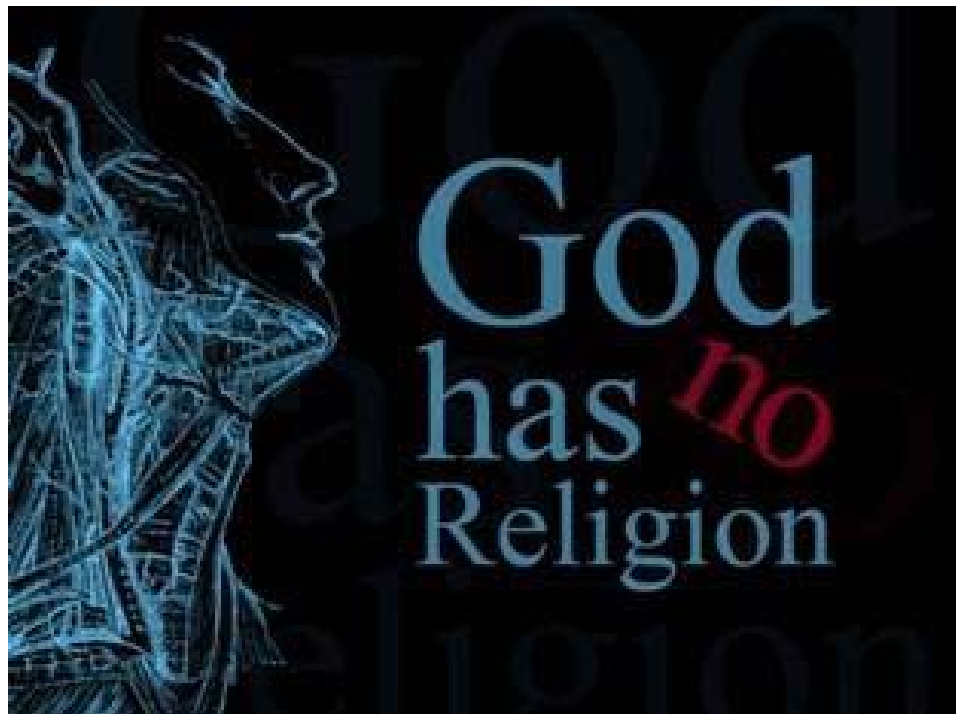
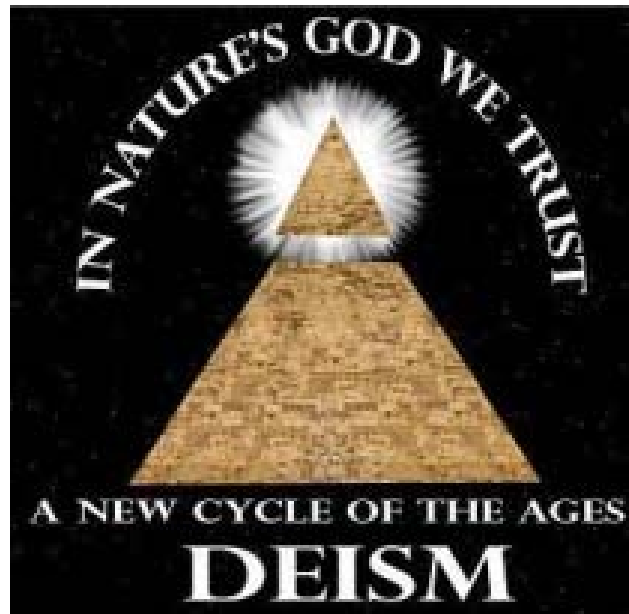
☪ What ideas of **Jacob Boehme** seem ‘open’ to a “**New Age**” interpretation?  
How can we hold a balance between the tendencies to **either**:  
1. syncretize and spiritualize the Christian Faith...**OR**  
2. entrench and fortress the Faith into dogmatic religiosity?  
(How can we balance the *subjective* and the *objective* aspects of Christianity?)

Doesn’t this ‘tension’ serve to underscore the dire need for authentic Biblical interpretation (Hebraic!) *and* Spirit-guided application?!

☪ Even if we would have **disagreed** with George Fox and others (due to their *lack* of theological ‘checks & balance’) would we have been able to see that to ‘tolerate’ them is healthier overall than to persecute them?

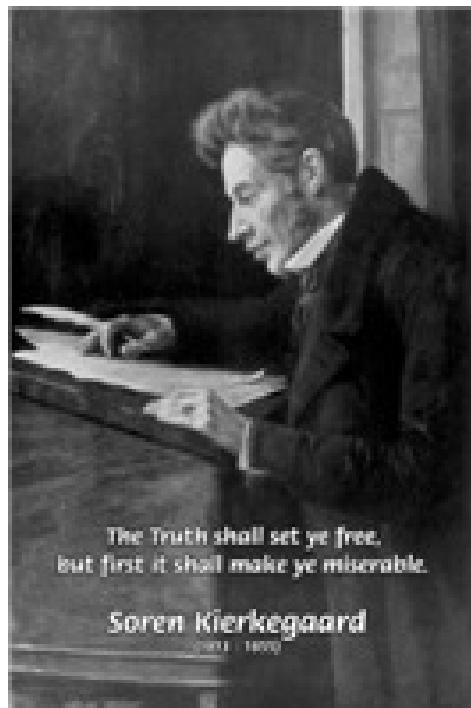
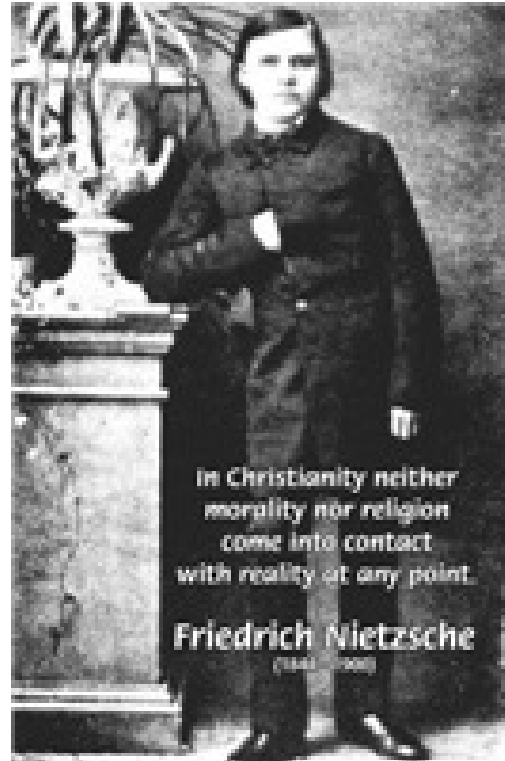
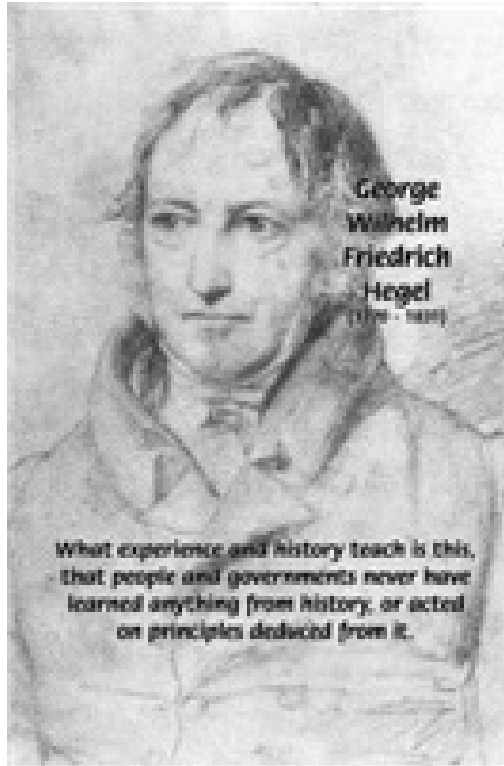
☪ Is there such a thing as a uniquely ‘**American**’ Christianity? If so, is it any more ‘Biblical’ than Asian, African or Latin American? Was the U.S.A. *ever* a truly “Christian Nation” in the way mythologized by Right-Wing Christian ‘patriots’ today?

🕯️ How would you respond to the stinging attacks of the Deists?



# Unit III - B

## THE NINETEENTH CENTURY



# THE NINETEENTH CENTURY – INTRO:

Some ‘general’ statements about this intriguing chapter of history:

Historians ‘date’ this era as commencing around 1815 and ‘progressing’ until 1914.

The chief characteristics of this era are cast chronologically between 1815 and 1914...

**from** the dismantling of the old regimes and the post-Napoleonic reconfiguration of Europe’s map...**to** the onset of the optimism-destroying horrors of the First World War.

We study this century as a unique era in its own right. One that is difficult to summarize due to its many concurrent yet opposing trends, rapid technological advances and strange spiritual phenomena, but it is an era we must try to understand, for it is the bridge to our own.

The **Enlightenment Spirit** carried forward and bizarre reactions against it flourished.

It is impossible to attach one descriptive title to this tumultuous century. We can note the unprecedented cultural exchanges, the ‘delight and the blight’ of mass - industrialization, the world money–economy, and the resulting sociological **changes**...for better and for worse!

The contrasting dynamics of this century partly arise from: the **continuation of** Enlightenment Ideals (autonomous **reason** and the achievements of **science**) and fervent **reactions against** the ‘over-emphasis’ on Reason and Science. These reactions were embodied in an increased interest in the *occult*, and in the multi-faceted **Romantic Movement**.

The Christian Religion would ‘**go global**’ for the first time in its history! 🌐

Any discussion of culture and religion will now have to extend beyond the Imperial Seats of Europe and Britain and become “global” in scope. For the first time, **Christianity** becomes a world-missionary religion! However, at the same time, **Eastern Thought** is finding open receptivity in **Western Minds**. Also, ideologies arise which are ‘**globalist**’ in their pretensions and goals.

The era was characterized by **Evolutionary** belief in the **inevitability of progress**.

So although it is impossible to summarily encapsulate the “spirit of *this age*”...if we had to offer one prevailing feature it would be the widespread belief in the assurance of human **progress**. Christians and Atheists alike conceived of reality in ‘evolutionary’ terms!

We will see radical philosophies abound, continuing the absorption with ‘individuality.’ ‘Christianity’ will face threats, challenges *and* rival religious options that will make Deism look friendly!

We are confronted, in studying this one century, with Rationality *vs.* Irrationality and everything between! This ‘thoroughly **modern**’ era sported such **conflicting** views as:

Darwinians, Atheists, Secularists, Spiritualists, Universalists, Pseudo-scientific Racists, Paganists...

All-encompassing Systematizers and defiant ‘lone ranger’ Individualists...

Fundamentalist *vs.* Liberal Theologians, Transcendentalists, Religious Syncretists...

Socialists, Utopian Dreamers, Volkists, Marxists, Industrialists...

Great Christian Revivalists, Early Women’s Liberationists, Zionists, Conservationists...

Orientalists, Theosophists, Aryan-Cultic Ariosophists, Antisemitic Leagues...and many more!

Many of the important PHILOSOPHERS from this chapter of history had their greatest impact in the 20<sup>th</sup> century. Likewise, many of the MOVEMENTS founded in the 19<sup>th</sup> century flourished later and some are enjoying smashing success even today.

That ‘*ideas have consequences*’ is obvious.

Not so obvious is how and when ‘**ideas become ideologies and ideologies become idolatries.**’

Now nineteen centuries old, would Christianity be able overcome these extreme challenges?  
(Has Christianity even yet learned how to interpret its own revelation, obey its own Lord,  
and live radically and redemptively *in* the world as the Church is called *out* to do?!)

**What *did* the Church do in the face of such challenges?**

**What can we learn from 19<sup>th</sup> c. strides and failures?**

This overview is admittedly inadequate, but is offered as a start. We cannot diagnose much less witness to our own age unless we deal with the intellectual, religious, and socio-political ferment of the 19<sup>th</sup> century.

Much of what we deal with in ministry today has spiritual 'roots' traceable to this era.

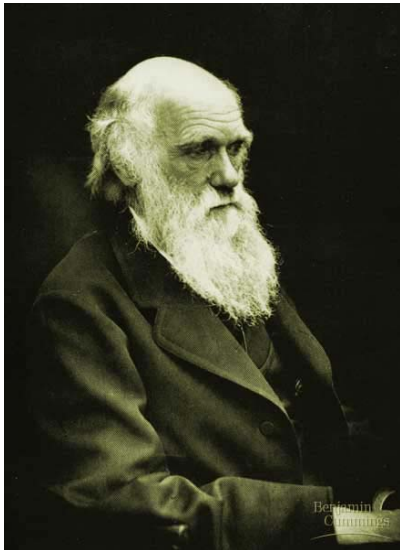
And if we think our society is seriously fractured today, we might inquire whether this is the reason:

**Many 20<sup>th</sup> century ideologies were 'built' upon deeply fissured 19<sup>th</sup> c. foundations!**

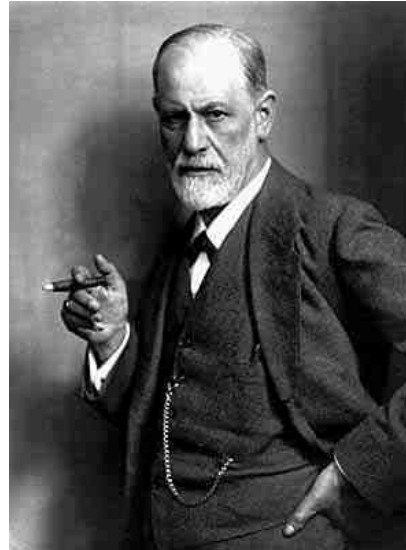
**The 18<sup>th</sup> c. rejected the divinity of Jesus. The 19<sup>th</sup> c. rejected Divinity altogether.**

**Nietzsche predicted mass Nihilism for the 20<sup>th</sup> c.**

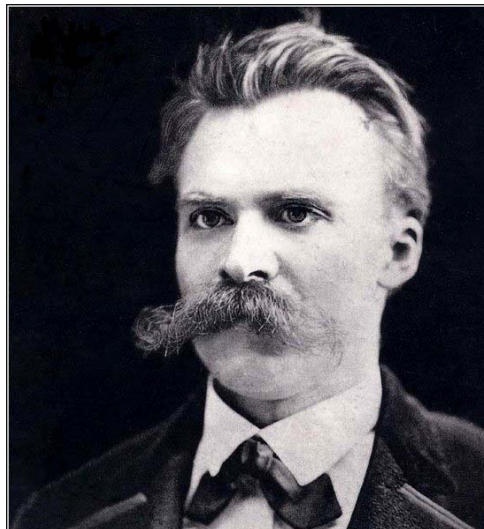
**When will the Church become truly Redemptive despite all the forces of  
Dehumanization and Darkness?**



**We are just animals.**



**And we are neurotic animals.**



**Yet we must become our own gods.**

## INFLUENTIAL PUBLICATIONS OF THE NINETEENTH CENTURY



**1807** *The Phenomenology of Mind* by Georg Hegel. Beyond mere phenomena, noumenal **reality-in-itself** can be known...as it ‘knows itself’ in consciousness...absolutely. (Hegel’s Absolute Mind as the basis for a system by which he can explain everything!)

**1818** *The World as Will and Representation* by Arthur Schopenhauer. A revised edition was published in 1844.

**1830** *The Christian Faith, 2<sup>nd</sup> ed.* by Friedrich Schleiermacher. Considered the most important theologian between Calvin and Barth, Schleiermacher has been called the ‘Father of Modern Protestant Theology’ and the ‘Father of **Liberalism**.’

He tried to rescue the Christian Faith from Enlightenment ‘cultured despisers,’ but he did so by making it compatible with Romanticism! He placed ‘**feeling**’ (deep awareness) as the essence of religion. (Our **feeling** of utter dependence on God.)

Earlier, he suggested that the Canon *and* doctrine should be **open** to ‘new revelation’ based on **feeling**.

**‘New Revelation’ is what we were open to, and it is exactly what we got in the 19<sup>th</sup> c.:**

**1830** *Book of Mormon* translated from the ‘golden tablets’ by the occultist **Joseph Smith** and the ‘angel *Moroni*.’ From this false prophet and his polytheistic-Gnostic myths emerged one of the fastest growing religions in the world—one which deceptively claims to be Christian yet also to ‘complete’ Christianity!

**1830** *Principles of Geology* by Charles **Lyell**. The earth is not only much older than the Bible says, but its features can all be explained naturalistically. Lyell’s work influenced Darwin.

**1830** *The Positive Philosophy* by August **Comte**. Considered the founder of sociology, Comte was very much a 19<sup>th</sup> century thinker in trying to apply the *laws of social evolution* to all human knowledge and endeavor. Typical of the time, even *religion* was relegated to such ‘scientific’ study. In Comte’s vision, which Thomas Huxley dubbed “Catholicism minus Christianity,” humanity itself becomes the thing to be worshiped!

**1835** *The Life of Jesus* by David F. **Strauss**. This massive landmark work scours the Gospels for their ‘mythical’ content, not their historical validity. Radical studies like this launched a new era in biblical scholarship. Supernatural stories and miracles simply *cannot* be taken literally in the Age of Darwin!

**See also:** Julius Wellhausen (d. 1918) and Ernst Renan (d. 1892). Radical Biblical Criticism was probably more responsible for shattering the faith of educated people than anything else.

**If a ‘new reading’ of Scripture launched the Reformation and the “Age of Belief”...you could say that the skeptical reading of scripture, from the Enlightenment on, launched modern secularism and the “Age of Disbelief”!**

**1848** *Communist Manifesto* by Karl **Marx**. With Friedrich Engels, Marx developed the modern philosophy of *scientific socialism*, or *dialectical-historical materialism* (based on Hegel’s thought.)

All human history is- ‘of struggle between rulers and workers’ (exploiters and the exploited!) A global worker’s revolt will do away with private ownership of the means of production, and after a ‘brief’ dictatorship, the new social economy *by the people for the people* would create a productive yet egalitarian, utopian “classless society.” The *Manifesto* is the classic exposition of communist philosophy. Theoretical Communism is so ‘messianic’ it has been called a Christian heresy! *Das Kapital* (3 volumes published in 1867, ’85, & ’94) is Marx’s greatest work and is a brilliant critical analysis of Capitalism, still quite relevant today,

- 1851 *New Themes for the Protestant Clergy* by Stephen Colwell. Influenced by Comte, Colwell accused the Church of being a ‘bourgeois institution’ and offered a more radical application of the Gospel.  
A significant forerunner of “**the Social Gospel.**”
- 1853 *Essay on the Inequality of the Human Races* by Count Joseph Arthur de Gobineau. A purveyor of the new 19<sup>th</sup> c. *pseudo-scientific racism*, Gobineau misused the linguistic term **Aryan** to mean an original and superior white race. He believed that civilizations are determined by ‘race,’ and that “Aryans” held the key to human destiny.
- 1859 *The Origin of Species* by Charles Darwin. Whereas earlier thinkers had believed *that* evolution occurs, Darwin’s *Theory of Evolution by Natural Selection* explained *how* evolution occurs. This seminal work not only changed biology forever, but its totally mechanistic-naturalistic explanatory principle ‘inspired’ non-Biblical conceptions of reality to be espoused in *all other academic fields*. In 1871, Darwin’s book *The Descent of Man* applied the evolutionary explanation to human origins *and* human character.
- 1860 *A System of Synthetic Philosophy* by Herbert Spencer. Like Comte, Spencer based his views of social history on the most ‘advanced science.’ Influenced by Darwin, he said that human progress results from stronger people triumphing over inferiors.  
He coined the phrase (**horrific** when applied to humans): “**Survival of the Fittest.**”
- 1864 *Syllabus of Errors* issued by Pope Pius IX. Bitter about Italian unification, Pius IX condemned all the main ideas of liberalism and modernism. Not only were atheism and modern biblical criticism condemned, but the Syllabus listed ‘freedom of religion’ and ‘separation of church and state’ as things Catholics should reject!  
Pius IX also called “**Vatican I**” and promulgated the dogma of the ‘Infallibility of the Pope.’ (With the Church’s loss of its previous power over human society due to modern changes in society, it was deemed that Catholicism must have a powerful Papacy to retain its influence.)
- 1872 *The Birth of Tragedy* by Friedrich Nietzsche. Deliberate repudiation of rationality...man does *not* live by reason!
- 1875 *Science and Health: A Key to the Interpretation of Scripture* by Mary Baker Eddy. Presented as the only way to read the Bible, this book claims that God is *all* good, *all* that exists, and *all* ‘mind.’ Healing comes from understanding the true nature of reality...which is to know that matter doesn’t even exist! This is like Hindu spiritual monism wherein the ‘world’ is mere illusion, and Eddy’s “**The Church of Christ, Scientist**” (which had over 100,000 members by 1900) was one of many such “New Thought,” “Mind Science,” or “Mental Healing” movements that emerged in the 19<sup>th</sup> c. and turned the biblical person of Jesus into a symbol or a ‘spirit guide.’
- 1877 *Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology* by Helena P. Blavatsky. This 2000 page compendium of anti-Jewish Gnosticism, Hinduism, Occultism, Mythology, *etc.* was “channeled” to Blavatsky by ascended spirits calling themselves “The Great White Brotherhood.” It is like ‘canonical scripture’ to neo-pagans. Blavatsky also founded the **Theosophical Society** from which innumerable **New Age** organizations have sprung...including the **Thule Society** which groomed Adolph Hitler for his rise to power!
- 1883 *The Science of Mechanics* by Ernst Mach. Mach was a physicist, mathematician and philosopher of science who heavily influenced Einstein and the founders of quantum mechanics. This will spell the end of the Newtonian model of the cosmos. Mach argued that all knowledge is based on sensation and scientific measurement depends on the observer’s perception.
- 1883 *Thus Spake Zarathustra* by Nietzsche. Speaks of the death of God and man’s need to become his own god. **Man must throw off weak, pathetic (Christian) morality and become the heroic *Urbemensch*.**
- 1891 *Rerum Novarum*, an encyclical from Pope Leo XIII. A condemnation of Marxism.
- 1893 *Evolution and Ethics* by Thomas H. Huxley. Although a defender of Darwin and ‘the advancement of science’ Huxley opposed “Social Darwinism” and tried to separate **human** civilization from the **cosmic** processes of natural evolution.
- 1896 *The Jewish State* by Theodor Herzl. Considered the founder of modern political Zionism, Herzl responded to the appalling rise of antisemitism all over Europe by calling for Jews to reorganize and restore their own nation.
- 1899 *The Foundations of the Nineteenth Century* by Houston Stuart Chamberlain. This exaltation of ‘pure’ **RACISM** had tremendous influence on **Nazi** ideologues. Chamberlain was Richard Wagner’s son-in-law.

**1899** *The Riddle of the Universe* by Ernest **Haeckel**. Hails *science* as supreme in human knowledge and, taking Darwin's *theories as facts*, abolishes any concept of Divine Design or ultimate purpose in the universe.

**1900** *The Interpretation of Dreams* by Sigmund **Freud**. The famous study of the relationship between the 'conscious' and the 'unconscious' mind.

**1901** *Cosmic Consciousness* by Dr. Richard **Bucke**. Promotes the idea that humanity is evolving into a divine species. Claims that the cosmic illumination that 'all is one and all is divine' has come to enlightened masters like Buddha, **Jesus**, Muhammad, and Ramakrishna throughout history, but now these 'blissful' experiences are accelerating and will become universal!

**This is essential New Age teaching being sold in bookstores today right alongside Christian bestsellers.**

**1904** *Varieties of Religious Experience* by William **James**. The famous pragmatist wrote this classic study on religion and gave the 'Cosmic Consciousness' experience respectability as a type of '**mysticism**.'

**1905** *The Protestant Ethic and the Spirit of Capitalism* by Max **Weber**. A sociological theory about rationalism's impact in science and in politics. Also said that the enterprising spirit can be traced to the Calvinist Puritans who worked hard and accumulated wealth so as to 'prove' that they were God's "elect"!

**1906** *The Quest of the Historical Jesus* by Albert **Schweitzer**. An attempt to interpret Jesus *in historic context* (as a disappointed and self-sacrificing eschatological claimant) while at the same time rejecting the *actual historicity* of the Gospel events! Dr. Schweitzer was brilliant and radically liberal, yet so taken with the 'spirituality' of Jesus that he was a Nobel Prize winning humanitarian!

**1910** *The Fundamentals*. A series of pamphlets were published and distributed to resist the onslaught of liberalism by 'drawing the battle lines' and defining the basic affirmations necessary for Biblical faith.



# Religious Responses in the Nineteenth Century

An outline of a more comprehensive overview of 'spiritual developments' in the 19<sup>th</sup> century would look *something* like this:

## I. CHRISTIAN RESPONSES

- A. Roman Catholic
- B. Protestant
  - 1. Liberal -- The *Social Gospel*
  - 2. Traditional
    - a. Fundamentalists
    - b. Para-Church Organizations (The Salvation Army; Sunday School Union; WCTU; YMCA)
    - c. Revivalism
  - 3. New Denominations (Seventh Day Adventists; Jehovah's Witnesses, Christadelphians, *etc.*)
  - 4. Theological Trends: (Millennial Positions, *etc.*)
- C. Eastern Orthodox Communions (Greek Orthodox; Russian Orthodox, *etc.*)
- D. World Missions
- E. The Ecumenical Movement (Unfortunately *ecumenism* can compromise truth and accommodate to pluralism.)

## II. NON-CHRISTIAN RESPONSES

- A. Eastern Influences (The Ramakrishna Missions in the west, *etc.*)
- B. The Revival of Paganism and Occultism
  - 1. German Idealism and Aryan Destiny Cults; Richard Wagner
  - 2. The Theosophical Society
  - 3. Occultic Racism / Antisemitism *in horrific new mutations*
- C. New Religions and Religious Syncretism
  - 1. Bahai
  - 2. Joseph Smith and Mormonism
  - 3. Transcendentalism
  - 4. A Host of Others.....
- D. "New Thought" and "Mind Science"
  - 1. Mary Baker Eddy and the Church of Christian Science
  - 2. The Unity School of Christianity
  - 3. A Host of Others: ("The Church of Religious Science".....)
- E. Spiritualism

## III. JUDAISM

- A. Post-Enlightenment Orthodox and Reform Movements
- B. Modern Zionism — ("*Aliyah* in the 1800s")
  - 1. **Christian Biblical Support for Zionism** — The vast majority of Christians missed this, but some did not!

## IV. THE HOLY ONE OF ISRAEL...BLESSSED BE HIS NAME...HIS TRUTH ENDURES IN EVERY ERA!

We saw that the Romantic Movement expressed revulsion for Enlightenment rationalism and its continuation in science, technology and industrialization. **People longed for spiritual fulfillment.** We would be mistaken to suppose that Victorian social mores and the institutional Churches met these needs. An amazing feature of the 'Victorian Age' was a widespread fascination with ancient mythologies, esoterica, fairy tales, folklore, and even the occult.

Right in the midst of this century of modern science...there arose an interest in science fiction! And, people still sought satisfying answers to **personal and intellectual questions** in their rapidly changing world.

What *is* the connection between Nature, Ourselves, and the Divine? What constitutes civilization?

If they are *in a Darwinian struggle*...which will prevail? Where do we find our deepest sense of identity and destiny?

What should religion be based upon when the Bible has been 'proven' to be wrong?

Can Jesus Christ be our brother and guide without being an exclusive Savior?

What is the most essential core of religion? Does it need Special Revelation from a Transcendent God?

Can Christianity be radically redefined and remain relevant in the light of all these challenges?

Do we need **no** revelation or **New Revelation**?

In this very brief sketch, we will see Christianity *on the defensive* throughout the all the upheavals. The problem was HOW to 'defend' it.

Some would capitulate to modernism, and some would build thicker fortresses against it. Others would claim new interpretations of Scripture.

In the next few pages we won't be able to flesh out the entire outline, but we will note some rather interesting responses to these challenges.

## *Christian Responses in the Modern Era*

A *sweeping* generalization will be made before touching on a few of the outline points.

**Roman Catholicism** responded to **modernism** by condemning it and strengthening the Papacy.

**Protestants**, having no 'single' pope, divided even more deeply among themselves.

**Liberal** factions kept the Enlightenment program of 'Higher Biblical Criticism' going, while sincerely trying to address grave social problems.

Others attacked the Liberals and hammered out the '**Fundamentals**' of Christian belief.

**Para-church organizations**, like the **Salvation Army**, were founded to meet the dire needs of real people while the theologians did their thing.

**Revivalists** tried to win souls (and thereby society) with 'Great Awakening' style mass meetings.

**New denominations** were founded with their own interpretations of Scripture and '*new & improved* true church' claims.

During this era, **missionary organizations** were established in all denominations. Missionaries imported their competitive denominational divisiveness to foreign fields where it made no sense.

An **ecumenical movement** attempted to resolve some of those problems and foster cooperation...

*...and ideally to restore the unity of the body of Christ.*

### ROMAN CATHOLICISM

In 1854, Pius IX (Pope from 1846-78) without convening a council, declared a new dogma: **The Immaculate Conception of Mary**. (This means that Mary was free from the taint of original sin!) In 1864, the "Syllabus of Errors" was issued to condemn modernism and communism, but *also* religious liberty, Bible societies and the separation of church and state. The pope wanted to reassert the Church's authority over civic affairs. In 1870, the Vatican I Council declared the "**Infallibility of the Pope**." This means the pope is infallible when he speaks 'ex cathedra' (from his supreme office) on matters of faith and doctrine, and his pronouncements are to be 'preserved holy.' Such absolutism did engender some cries for more freedom, but Pius X rebuffed such voices. In 1910, all Catholic theologians were made to take an "anti-modernist" oath before receiving a church office. This was not abrogated until Vatican II in 1967.

### PROTESTANTISM

#### Liberal Theology

Liberal Theology arose out of modernism's rejection of traditional dogmas, and was an attempt to reconstruct Christianity in the light of the new cultural situations. Modern Protestants were sincerely trying to keep the *faith relevant* and the *Church useful* in light of the new worldview.

There was great variety of thought as to *how* Christianity should be reconstructed, but they all deemed it necessary.

*"We cannot go on preaching things that are no longer believable, or we will appeal only to the uneducated and the superstitious."*

— A modern liberal preacher might have said!

The variegated liberal responses range from the most radical theologians who rejected anything supernatural...to theologians who simply downplayed classic doctrines like the unique deity of Christ. A few general tendencies can be mentioned—

#### Liberal Theology *tends to:*

- Emphasize the *immanence of God*—NOT His transcendence. (This can lead to pantheism.)
- Stress *morality and social responsibility* over doctrine.  
(“Social Gospel.” Please note that the Gospel was never meant *not* to be social!)
- Try to base 'essential' Christianity on some grounding *other than doctrinal orthodoxy*...such as feeling or awe.
- Apply '*higher critical method*' to Biblical scholarship.  
(This continues the skeptical and critical approaches of Enlightenment thinkers.)
- *Ignore sin, evil, God's wrath & judgment*. (This will lead to the teaching of universal salvation.)

A classic liberal non-creedal credo might say:

*We believe in the Fatherhood of God, the Brotherhood of Man, and the infinite worth of the Human Soul.*

**Friedrich Schleiermacher** has been called the **Father of Liberal Theology**. He did try to make the Christian faith relevant to its "cultured despisers," but he did so by appealing to Romanticist interests and experiential yearnings. He realized their intense desire to 'feel at one with nature' and tried to show them that what they feel most intensely is what religion calls "**God**."

No wonder that H. Richard Niebuhr summed up Liberal Theology this way:

*"...a God without wrath brought men without sin into a Kingdom without judgment through the ministrations of a Christ without a cross..."*

## Fundamentalism

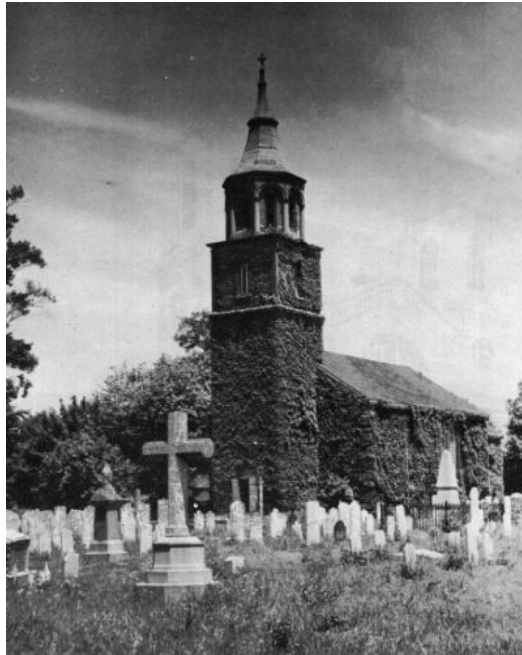
We are defining this battered term in its original context. As a movement Fundamentalism was the *reactionary response* to the many frightening threats to the Christian belief system. Its roots go back to the Bible and Prophecy Conferences being held in the late 19<sup>th</sup> century. [Niagara, 1895, for example.] In 1910, the first of a series of booklets called “*The Fundamentals*” was published. It is understandable why the need was so strongly felt to define the non-negotiable tenets of Christianity.

[*The Virgin Birth, Deity, Substitutionary Atonement, Resurrection and Second Coming of Christ; and the Inerrancy of Scripture...to name a few.*]

But the movement was also characterized by:

‘a siege mentality’ against the world, and by a lack of love amongst its own leaders. Its chief failure was turning its face from the real plight of real people...their social and their intellectual problems. That is why they had so little world-changing impact.

The great scholar Carl F. H. Henry has reminded us of our need to engage culture. He said that the Fundamentalists had not presented Christianity as a worldview! Let us take up that challenge.



This era presented our forefathers with a stupendous challenge to rethink what the authentic role of the Church *is* in human history!

Now, studying the cultural history together with the philosophical, theological and ecclesiastical developments of Modernity, we find ourselves presented with an opportunity to rethink what it means to be an authentic disciple of Christ in a world now postmodern, and ***Post-Christian!***

“The contrast between the forces working ***AGAINST*** Christianity and the vitality inherent ***IN*** the Christian faith did not appear for the first time in the 19<sup>th</sup> century nor was it to end there. That contrast was present from the beginning.”<sup>1</sup>

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<sup>1</sup> Kenneth Scott Latourette. *Christianity in a Revolutionary Age*, Vol. III, Zondervan, 1969. p. 495.

## Non-Christian Responses

Four trends which are exceptionally inimical to Biblical truth were growing and coalescing in the 19<sup>th</sup> century:  
(These overlapping trends go way beyond the usual challenge from secular humanism!)

### **1. A melding of Ancient and Modern!**

(Blending **spiritual** wisdom and **scientific** concepts.)

An example would be the belief in “**spiritual evolution.**”)

### **2. A merging of East and West!**

(In religion, philosophy *and* in popular culture, **Pantheism** seems more tempting than Atheism.)

### **3. A revival of Paganism!**

(There was a wild proliferation of cults and proclaimed ‘replacements for’ Biblical Christianity.)

Many were virulently antisemitic.)

### **4. A blatant rejection of the Judeo-Christian Biblical concept of God!**

(The Transcendence, Holiness, and “only-ness” of our God was repudiated.)

## **A. Eastern Influences**

The 19<sup>th</sup> c. saw the ‘reversal of the flow’ of missionaries and the start of the ‘*Hinduization*’ of the West.

Although ‘universalizing’ and ‘syncretizing’ trends in religion can be seen in some Renaissance thinkers such as Pico della Mirandola, the 19<sup>th</sup> century saw a significant influx of Eastern ideas. From the earliest incursions *via* the New England Transcendentalists...through Schopenhauer’s infatuation with Nirvana... academic Orientalist studies ...up through Theosophy’s syncretism...the **East** had come **West!**

Swami Vivekananda’s charismatic efforts comprise a landmark event with enduring impact. The Ramakrishna Missions established by Vivekananda after his stunning success at the 1893 World Parliament of Religions *paved the way* for:

Paramahansa Yogananda’s **SELF-REALIZATION FELLOWSHIP**; Maharishi Mahesh Yogi’s **TRANSCENDENTAL MEDITATION**; Bhaktivedanta Swami’s **HARE KRISHNA MOVEMENT**; Maharaj-ji’s **DIVINE LIGHT MISSIONS**; and the Bhagwan Shri Rashneesh Cult...just to mention the most popular ones.

Eastern influence on American & European worldview formation is incalculable. Hindu concepts are found in most ‘new religious movements.’ **Pantheistic Monism resides wherever ‘spirituality’ is being embraced apart from essential Biblical-Theistic foundations.** Emerson, Blavatsky and Vivekananda would be pleased today.



## **B. Paganism and Occultism**

Late Romantic Era decadence (with its *worship* of life-forces & natural impulses) produced an astonishingly widespread revival of paganist and occult activity...even blatant **Satanism**.

### **1. German Idealism and Aryan Destiny Cults**

Hegel had glorified the Germanic state as a manifestation of the Absolute. Fichte had taught that above all people, Germans possess the ‘germ’ of perfectibility and had to *take the lead* in human evolution lest mankind perish. Such idolatrous nationalism and barbarous racial destiny myths led to the proliferation of **paganist cults** that were diabolical beyond belief.

One self-appointed prophet of the paganist cause was the famous composer Richard Wagner. His operas were metaphors for the titanic struggle between Jewish impurities (and their monotheism) and pure Germanic Idealism and nature religion. His home became a center for mystic racists, and his family kept the cult going even after Wagner died. Wagnerian paganism was the soul and sinew of Hitler’s worldview. Wagner provided doctrine *and* the liturgical music for a religion of mass-destruction. To *absolutize* relative things (state, nationality, race) and to *relativize* absolutes (The One true God, the sanctity of life) is to wreak hell on earth.

### **2. Theosophy (“Divine Wisdom”) – To combine the spiritual truth of all religions with up-to-date science and occult powers.**

The **Theosophical Society** was founded in 1875 by the spirit-medium **Helena Petrovna Blavatsky**.

She wrote (channeled) *Isis Unveiled* and *The Secret Doctrine*.

Blavatsky’s “theosophy” was a blend of Hinduism, mysticism, spiritual evolutionism, Gnostic anti-Jewish Christianity, mythology, and ‘occult mysteries revealed.’

A significant feature of Blavatsky’s teaching that most Christian critiques miss is her ‘spiritual racism.’ We need to see that when the God of the Jews is rejected and an alternative ‘redemption plan’ is espoused by cultists of *any* kind...antisemitism will be part of the agenda. Jewish existence is the very antithesis of the pagan impulse to usurp God’s place. Several Ariosophy cults came out of Theosophy, one of which was the Thule Society which helped Hitler to achieve success as an orator and political leader. It should concern us that Theosophical teachings are foundational to New Age ideology today.

### 3. Racism and Antisemitism

**Racism** combined Genetic Determinism with Social Darwinism as the key to understanding all human civilization! (See: H. S. Chamberlain's "*Foundations...*")

Needing a sense of identity and destiny in the midst of upheavals — some chose **RACE!**

People can change their philosophical outlook. Their political persuasion. Their nationality or citizenship. Their religion even! But they cannot change their race! So that gives a 'fixed point of reference' for some 19<sup>th</sup> c. theorists to interpret ALL of history as not just *class* struggle...but *racial* conflict!

Race is the one key to understanding the rise and fall of civilizations! Thus the obsession to maintain racial purity.

When this political *Biocracy* type of racism was combined with the above-mentioned 'spiritualized' form...on top of the centuries of Christian anti-Jewish teachings and sentiment...a diabolical force was unleashed.

See: **Guido von List**- (who yearned for a Fuhrer to arise and lead the Aryans in a merciless apocalyptic race war.)

**Lanz von Liebenfels**- (The *Ostara* Cult) and Theodore Fritsch-

(who composed a new Ten Commandments and an *Anti-Semite's Catechism!*)

Some pagans rejected Christianity because it *was* Jewish! Others wanted to keep an "Aryan Christ."

Sadly, Christians in large numbers joined antisemitic organizations. Wagner said that if Christianity could be severed from its Jewish roots, it could be completely paganized. Fichte actually hoped that 'Christianity may yet find a way to completely break away from the tribal religion of the Old Testament.'

In the 19<sup>th</sup> century, the paganization of Christianity *and* many moves toward a new world religion to repudiate the God of Israel...were well underway.

At the very same time, although it went unnoticed by the vast majority of Christians, our God was moving His Chosen People back to their covenantal homeland.

The modern Zionist movement and the beginnings of the restoration of Israel began at this time.

### C. New Religions and Religious Syncretism "Toward a One World Religious System"

#### 1. Bahai — [*Bahai = Glory (of God)* in Arabic/Persian]

Founded by an Iranian follower of a 19<sup>th</sup> c. Shi'ite 'messianic' sect (*Babism*) which expected a divinely appointed spiritual leader to appear. Around 1852-63, Mirza Husayn Ali had mystical experiences and proclaimed himself to be "*BAHA ULLAH*"- the one for whom the Babists sought, and called himself "He whom God Shall Manifest." Bahai is a supersessionist universal religion with about 5 million members. Growing rapidly, they claim to be the second-most geographically widespread religion after Christianity. A motto is —

*The Light of Unity will Illumine the World.*

This worldwide faith has some interesting teachings:

God is completely unknowable but manifests himself variously. Creation is an eternal process. All Religions teach the same truth yet *BAHAI* is superior as it is the latest dispensation—the start of a new prophetic cycle most suitable for the scientific age! The history of religions is the evolution toward ever higher realizations of truth. All religions are One and progressively unfolding toward 'One Truth' yet there is *no final revelation* or end to the process. Heaven and Hell are only allegorical symbols of man's spiritual progress or lack thereof!

Bahai advocates pacifism and the formation of a harmonious global society, but this can be established pragmatically through a world government and international tribunal. They even advocate an international language.

#### 2. Mormonism

The "church" founded by the *false prophet* Joseph Smith in 1830 holds such a fantastic (and contradictory!) mixture of cosmic-mythology, Gnostic-esoterica, polytheism, occult ritualism, exalted patriarchalism, and biblical misinterpretations & 'false revelatory' additions...that we will even not attempt to 'summarize' it here.

[We will try to spend class time on Mormonism and watch a documentary.]

#### *Just note:*

Although Mormons may claim to be '*of Jesus Christ*' and the only wholly true *church* on earth today, we have categorized it under New Religions and *not* as a new Christian denomination!

A religion that teaches Jesus was a 'spirit child' whose brother is Lucifer does not qualify as "Christian."

### 3. Transcendentalism — [From Latin *transcendere* — to climb beyond; to go beyond the limits.]

In theology, to say that ‘God is transcendent’ means that ‘God exists *apart from* the cosmos.’ Therefore, this mid-19<sup>th</sup> century movement should not have been called “Transcendentalism.” They embraced divine “**immanence**” but *not* God’s transcendence as in classic theism. They were called Transcendentalists simply because they stressed the **spiritual over the material**.

A worldview critique can see that their religious philosophy was definitely not theistic but was a diluted ‘pantheistic’ blend of:

Idealism, Romanticism, Gnostic mysticism, Neo-Platonism and even Hinduism... held together with characteristic optimism about ‘spiritual evolution.’

The New England Transcendentalists were a loosely-knit group with no one founder or leader, but their most prominent spokesman was **Ralph Waldo Emerson**. His 1836 publication of *Nature* inspired their cause tremendously. That same year they formed the Transcendental Club in Boston.

They, like other Romantics, stressed the spiritual-organic unity of the cosmos and a preference for intuition over reason as a source of knowledge. Like other ‘utopian-minded’ groups, they attempted communal living experiments. [Such as Brook Farm, which naturally failed.]

They may not have endured as an organization, but their thinking has deeply infiltrated our own. The *idea* that all nature and each individual is infused with the same divine force is virtually omnipresent!

**T** was the “first marked attempt in American history to retain the spiritual experience and potential of Christian faith without any of the substance of its belief. By claiming an essential innocence for man, by substituting a direct intuition of God for revelation, and by foreseeing a future of... certain glory for mankind,

**T** paved the way for many romantic notions about human destiny.”<sup>2</sup>

Thus we can understand **T** as a significant forerunner of the **New Age Movement**. If ‘God’ is not the personal, distinct, transcendent God of the Bible, there need be no restriction as to how such divinity is encountered.

Rejection of JCBT will always lead to pantheism and paganism. As Emerson said:

“I see all. The currents of the Universal Being circulate through me. I am part or particle of God.”

### D. “New Thought” –

A number of teachings arose in the 19<sup>th</sup> century that combined ‘Christianity’ with varieties of spiritual Monism.

The Enlightenment had *elevated* human reason and what followed was its *enthronement*. Rejecting revelation from a transcendent source, the Human Mind itself was now revered as the source of all healing, truth and power. New Thought includes a number of “mind science” and “divine science” purveyors, all preaching a ‘new gospel of health, wealth and success’ based on principles derived from spiritual monism. Several different advocates of these basically self-deifying trends formed the **New Thought Alliance** in 1914.

They officially endorse the “Divinity of Man” and his unlimited possibilities through the power of creative thought. Their website welcomes you with: “We honor and bring together the common thread of all inspired thought. We believe in the essential goodness of the individual...and will help you discover and draw upon the power of God within...so as to fully live.”

#### 1. Christian Science —

Mary Baker Eddy (1821—1910) wrote *Science and Health with Key to the Scriptures* in 1875 and about that same time established the **Church of Christian Science**.

She claimed to know better than the disciples who wrote the New Testament what metaphysical ‘science’ Jesus really taught. But to Mrs. Eddy, Jesus was just ‘idea.’ “If there had ever existed such a person as the Galilean prophet, it would make no difference to me.” What does exist? “All is Mind, Spirit is Truth; Matter is error.” She repudiated the Judaic Biblical concept of a transcendent-personal Creator God and taught that the One Divine Mind was the *all in all*, and matter does not exist.

“We cannot afford to remain in the fetters of a personal sense of God. We cannot proceed without the recognition of God, Good, as All.” [*Science and Health*]

Since all is Mind and there is only One...there can be no disease or death...only wrong thinking. Evil is not real, it is merely a mistaken belief in illusory matter.

(As to who or what exactly is doing that grossly mistaken thinking, if only One Infinite Mind exists, is never explained.)

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<sup>2</sup> *Evangelical Dictionary of Theology*, Walter Elwell, ed. Baker Books, 1984. p. 1107. I have placed **T** in this part of the outline not just because it was *syncretistic* but because they truly wanted a ‘new improved’ civil religion to replace the old one! Emerson had been a Unitarian and even it was too ‘Christian’ for him! Thoreau said that it was not man’s sin but his boredom that go back to Adam, and the ‘America Adam’ needs to be free from bondage to tradition!

## 2. The Unity School of Christianity —

Charles and Myrtle Fillmore had studied “Christian Science” and “New Thought,” and around 1889 they started this organization which now has a worldwide ‘ministry.’ Unity teaches that ‘God’ is a spiritual principle which Jesus expressed perfectly. Man is a ‘trinity’ of spirit, soul and body, and attains salvation via a series of reincarnations. Personal problems can be overcome through correct thought, and all humans will eventually become like ‘Christ’...as we allow the only Mind that exists to ‘live and think’ its ‘life and thought’ through us!

*(“God is Mind. The Mind of God thinks itself...it thinks itself as you. It thinks you.”)*

Claiming to follow more closely the teachings and legacy of Charles and Myrtle Fillmore is the new: “World Federation of Practical Christianity.”

## 3. Others:

**Franz Anton Mesmer** (1733-1815) from whom we get the word “mesmerize”!

**Phineas Quimby** (1802-1866) who influenced Mary Baker Eddy.

**Ralph Waldo Trine** (1866-1958) who wrote the best-seller:

*In Tune with the Infinite: Fullness of Peace, Power and Plenty* in 1897.

Another off-shoot organization that confuses Christian ideas with ‘mind science’ is **Ernest Holmes’-**

“**The United Church of Religious Science**” whose website welcomes you with:

*“We communicate New Thought and Ancient Wisdom through the teachings of Science of Mind and Spirit. We are committed to Universal Spirituality. We envision the emergence of a Global heart to...guide the further evolution of humanity.”*

Notice how perfectly these groups serve a New Age agenda. All types of New Thought comprise a ‘way’ out of true Christianity and into deception and apostasy. Sadly, the **Positive Thinking Movement** (Norman Vincent Peale, *etc.*) and even today’s **Prosperity preachers** have more in common with New Thought than they do with Biblical Theism. The Community Church of New Thought in Mesa (AZ) claims:

*“We are a Judeo-Christian based non-denominational ministry emphasizing what is right with the world and humanity. We teach the principles of practical Christianity similar to Unity, Religious Science and Divine Science.”*

It should concern true Christians that people cannot even tell the difference between Judeo-Christian Theism and Spiritual-Mental Monism! This means that we *must* continue with these tiresome overviews!

## E. Spiritualism

Belief in communicating with ‘the departed’ and other spirit beings (*via* mediums, shamans, adepts, *etc.*) As this belief is found in all animistic religions, spiritualists claim to practice the world’s oldest religion! A ‘modern era revival of spiritualism’ began in upstate New York in the 1840-50s and swept the western world.

Spiritualist Churches exist, complete with prayer, healings, and altar sacraments. **Jesus** is considered to have been a ‘medium’ and the resurrection means that ‘spirits live on.’ Merging former groups, the National Spiritualist Alliance of the USA was founded in Massachusetts in 1913. Their tenets sound like vague Deism plus reincarnation plus spiritual and even moral evolution...along with “communication between the spiritual & physical world.”



Madam Blavatsky and her Spirit Guides

**Unit III – C**  
**THE TWENTIETH CENTURY**





Let's have Church OUR way!



What has the Church become?

## *‘Christianity’ in a Post-Christian World?*

### List some **significant historical events** of the 20<sup>th</sup> century.

Einstein’s Theory of Relativity; The New Physics; Deconstructionist Philosophies  
Great Depression 1929; Rise of several Fascist regimes in Europe  
Hitler’s Third Reich 1933—1945... **WW II** 1939—1945 ... **THE HOLOCAUST**  
Hiroshima... Nuclear Age... Cold War... Nuclear Proliferation...  
United Nations — Move toward a One World Government?  
Dead Sea Scrolls Discovered! 1947  
Miraculous **Rebirth of ISRAEL** in 1948  
Civil Rights Movement 1960s  
Korean & Vietnam Wars; Wars all over the Planet ... and rumors of war!  
Space Travel; *Man on the Moon*; Search for Extra-Terrestrial Intelligence  
Breakup of the USSR; But the rise of the “E.U.” Revived Roman Empire?  
Computers usher in a new information explosion... but without wisdom!  
New worldwide plagues... and other threats of “Omnicide”... such as:  
Terrorism; Background for “9-11-01” – move toward **WW III?** Armageddon?  
“United Religions Initiative” – Move toward a *Luciferic* One World Religion?

### List some **unfortunate failures** of the Church.

Liberals *VS.* Fundamentalists (the mean-spiritedness and ‘fortress’ mentality)  
Neo-Orthodoxy and ‘Theistic Existentialism’ try to save the Bible from both of the  
above... but do so *at the expense of* historic & objective Truth  
Silence and Apathy during the Holocaust  
‘Copying’ culture rather than intelligently engaging it, leading it or even ‘salting it’  
**TBN** gives grossly distorted picture of Christianity  
Prosperity Teachings; Positive Thinking; Personality Cults  
*Popular* Religion replaces *Biblical*  
Worship as Entertainment; Christian celebrity-ism; general worldliness  
The self-congratulatory showiness and self-aggrandizement of ministries  
Biblical Illiteracy; anti-intellectualism; failure to articulate a profound faith  
A generation of “Christians” that do not know how to sacrifice and suffer  
**Lack of reverence for the Holiness of God**

### List some significant **contributions** to Christianity.

1919 Karl Barth's Commentary on Romans rocks the theological world  
1931 C.S. Lewis converts...becomes an eloquent apologist for Christianity  
1934 Wycliffe translators organize...  
1935 Billy Sunday evangelizes on radio  
1942 National Association of Evangelicals founded  
1950 Missionaries of Charity founded by Mother Teresa  
1950s Billy Graham Crusades...Graham preaches to more people than anyone in history — *could be 2 million more Christians in the world because of his evangelism*  
1962 — 1965 VATICAN II !! RCC tries to reach out. *Nostra Aetate*  
1963 Martin Luther King leads march on Washington  
1976 Bridges For Peace founded by Dr. G. Douglas Young in Israel  
1979 Pope John Paul II visits Poland  
Jewish – Christian Dialogue advances and bears much fruit  
The “Jewish Roots Movement” encourages a more authentic Christianity  
The Messianic ‘underground’ in Israel increases tremendously

### List some threatening **challenges** for Christianity today.

While we have become more and more comfortable...the world has become more “post-Christian”!

**Religion** is only discussed as a private choice **or** as ultimately all one (all the same)

Antisemitism is on the rise worldwide while the Church still hasn't effectively dealt with its own legacy of it!

Rise of Islamic Fundamentalism; ‘*Jihadist*’ movements use terror

Proliferation of quasi-Christian cults; ‘New Thought’ syncretizes with Christianity

New Age leaders radically redefine Biblical concepts

Christian Reconstructionists (‘Kingdom Now’; ‘Dominionism’, etc.) have a

dangerous political agenda; Ultra Right-wing ‘patriots’ talk of a Christian Nation

“Truth Decay.” The Postmodern malaise surrounds us, yet *we* don't take truth seriously enough

Conceptual relativism even worse than Moral relativism

New Age Movement so deceptive and seductive...it *could* be the preparation for Satan's attempt at a Universal Religion set up to worship him!

## DISCUSSION QUESTIONS FOR:

“The Church of Modernity and Post-Modernity!”

[THE 19<sup>th</sup> & 20<sup>th</sup> CENTURIES]

The Enlightenment’s over-emphasis on **RATIONALITY** caused results and backlash-effects such as:

*skepticism, idealism, romanticism and eventually even — irrationality!*

What can the Church do to articulate a balanced Biblical worldview that holds a creative tension... *and* can handle any new challenges?

Describe how the **Enlightenment** led to Modernism and **Modernism** to **Postmodernism**. Discuss *continuity* and *discontinuity*.

Assess how Christians have responded or reacted throughout the ‘evolutions’ of our culture.

Give specific examples of the ‘**paganization**’ of the Church and the infiltration of New Age ideology into Christian circles.

Why did so many cults and ‘heresies’ erupt in the 19<sup>th</sup> century?

Why have so many Christians failed to understand the **Holocaust** and the **Rebirth** of the State of Israel as *revelatory* events?

What ideological & spiritual antecedents existed in the 19<sup>th</sup> century?

(Neo-Paganist Antisemitism *vs.* Modern Zionism)

What is the proper starting place for Christian Theology?

What **worldview assumptions** go into finding an answer?

Rate the relative *importance* of these things to your Church:

(We might consider how much resource, time, effort and money, is ‘spent’ on these endeavors:)

*Compensating* for past failures.

*Catching up* with society’s vagaries and pandering to cultural fads.

*Reinventing* its ‘image,’ doing “P.R.” and trying stay ‘*relevant*.’

*Trying to grow* numerically and financially...and to ‘succeed’ by societal standards.

*Working* over-time to keep its *membership* happy.

*Condemning* culture as evil. *Fortressing* ourselves in safe ‘Christian’ enclaves.

**Hallowing God’s name** in the world...in **every** sphere of life and culture.

**Making Disciples; Instructing** in Righteousness; **Equipping** the saints for diverse ministries, *and Encouraging/Edifying* one another.

**Being** noticeable **salt and light** by living with profound integrity...by knowing God’s Word and how to communicate it.

**Speaking** the **Truth** in **love**; Modeling healthy **relationships**, Imitating **Yeshua**.

Working tirelessly for **Social Justice**...showing **compassion**, feeding the hungry, freeing the captives.

Define these terms and discuss their importance. Are the terms misleading? What tools do we have to be able to analyze **various movements** within Christianity? (Does each have its own 'history' and 'theology'?)

**Ecumenism Evangelicalism Feminism Fundamentalism  
Neo-Pentecostalism (Charismatics)  
Liberation Theology Process Theology Open Theism  
Post-liberalism Neo-Orthodoxy "The Christian Right"  
Reconstructionism / Theonomy / Dominionism  
The 'Jewish Roots' Movement**

If there were a 'Protestant Vatican' to convene an **Ecumenical Council**, what should be paramount on the '**agenda**'?

Which is primary for the **Christian Life**? Creed or Deed? Theory or Practice? Theology or 'experience'? What is wrong with that question!

What do you consider to be *the* non-negotiable distinctives of the Christian Religion? What makes them so?

What is a Biblical basis for **UNITY** amongst Christians, and for a loving but truthful relationship to *other religions*?

Remember in the first century, Bishop Ignatius said:

*"Wherever Christ is, there is also the catholic (universal) church."*

**But, where is 'Christ' appreciably manifest today?**

**Where is the real Jesus being the most truly followed and obeyed?**

**How can we become closer to Him?**



“...Surely I am with you always, even to the end of the age.”

~ Matthew 28: 20b.

# *History of Christianity*

## UNIT III EXAM

### The AGE of ENLIGHTENMENT, 17<sup>th</sup> & 18<sup>th</sup> Centuries:

#### True or False?

1. Interest in the **natural world** had been growing ever since the time of Aquinas in the 13<sup>th</sup> c.
2. **Descartes** was so full of **doubt** that he lacked trust in God and in human rationality.
3. **Empiricism** bases knowledge on **sense data** rather than pure reason and innate ideas.
4. By lifting human **reason above faith** and revelation, **John Locke** opened the door to Deism.
5. A **Deist** thinks true religion should be *natural, universal and rational*.
6. **Immanuel Kant's** philosophy effectively completed the severing of Faith and Reason.
7. **John Wesley** strove to launch a new denomination because the Anglicans were not 'warm' enough.
8. An aristocratic Anglican in Virginia in the 1660's would have wanted his **slaves** converted to Christianity.
9. English **Puritans** always envisioned a purely 'biblically guided' society and the New England colonists finally succeeded, having no theological controversies or Church—State entanglements.
10. **Roger Williams** began as a great champion of religious freedom, but ended up as an unbiblical spiritualist!
11. "**Particular**" Baptists held to orthodox Calvinism and "**General**" Baptists held an Arminian view of Christ's Atonement.
12. One interesting feature of England's 'American' colonies is that there were **no Roman Catholics**, because England was a 'Protestant' nation.
13. The preaching of **Jonathan Edwards** was a catalyst in the so-called "Great Awakening" and the personal-Pietistic fervor that began to spread in the 1730s.
14. The **Baptists** were against the Great Awakening movement because it hurt their cause and undermined their view of the believer's baptism.
15. A political consequence of the Great Awakening was a sense of **commonality** between the thirteen colonies.

## Multiple Choice

16. Which 'solution' to the 'problem' of **Cartesian Dualism** (Mind *vs.* Body) seems never to have been considered?
- A. Occasionalism/Malebranche
  - B. Hebraic Holism/Bible's own worldview
  - C. Monism/Spinoza
  - D. Pre-established Harmony/Leibniz
17. Which 'doctrine' was **NOT** one of Lord Herbert of Cherbury's '5 Articles instinctive to all true religion'?
- A. The Existence of God
  - B. Obligation to Worship God in an Ethical Manner
  - C. Redemption only through Christ's Atoning Death
  - D. Reward & Punishment in this Life and the Next
18. **Deism**, which 'reasonably' posited 'God' as the 'First Cause,' got its most **devastating critique** from:\_\_\_\_\_.
- A. The witty sarcastic Voltaire
  - B. The 'optimistic pessimist' David Hume
  - C. The fiery preacher Jonathan Edwards
  - D. The revolutionary writer Jean Jacques Rousseau
19. The landmark **philosophical work** that 'resolved' the Rationalist vs. Empiricist debate by proposing that the built-in structures of the mind 'order' reality for us & give us 'knowledge' was entitled:
- A. *Essay on Human Understanding* by Locke
  - B. *Meditations on First Philosophy* by Descartes
  - C. *Monadology* by Leibniz
  - D. *Critique of Pure Reason* by Kant
20. **Spiritualist** movements of the 17<sup>th</sup> & 18<sup>th</sup> centuries arose in the midst of **which** kinds of folks?
- A. The high class, highly educated people who had 'too much time' to study, so found esoteric meanings in Scripture.
  - B. Visionaries; the unlearned who wanted self-expression & cultured folks reacting against the dogmatism and intolerance of doctrinaire orthodox Christianity.
  - C. Ex-Catholics who brought their monasticism & mysticism with them when they converted to Protestantism.
  - D. Subversive heretics who wanted to destroy Christianity and inaugurate an 'early' kind of New Age Movement.
21. Against 'churchy hindrances' like hymns, sermons, sacraments & creeds, **George Fox** located '**communing with God**' primarily in **what** human capacity?
- A. Our "Inner Light"—our ability to recognize and respond to God.
  - B. Our deep sense of total depravity and neediness for God.
  - C. Our intellect, by which we deduce knowledge of God & understand Scripture without spiritual confusion.
  - D. Our God-given conscience and built-in moral sensibilities.
22. Which name was **NOT** a name that **George Fox's followers** called themselves?
- A. "Quakers"      B. "Friends"      C. "Freethinkers"      D. "Children of Light"

23. Which statement is **NOT** true about William Penn’s “holy experiment” in the colony of **Pennsylvania**?
- A. He wanted his colony to be marked by complete religious freedom, since almost all the others were intolerant!
  - B. Since respectful ‘peace-loving’ Quakers continued to govern, there were no wars against the Indians in Pennsylvania.
  - C. Penn believed that the Indians, not the English monarchy, owned the land and it should be purchased from them.
  - D. It had as its ‘capital’ Philadelphia—the city of fraternal love.
24. Of all the Spiritualist-movements, **ONLY** \_\_widely impacted the Church & Society because\_\_.
- A. Jacob Boehme, (because) He exalted the Holy Spirit as the guide for life, not the ‘dead written letter’ of Scripture.
  - B. Emanuel Swedenborg, (because) He was a visionary who heralded a whole new era in the history of the Church.
  - C. The Swedenborgians, (because) These disciples of Swedenborg founded the ‘Church of the New Jerusalem.’
  - D. The Quakers, (because) They cared about social problems, not just about being individualistic & otherworldly.
25. Zinzendorf’s Moravian Pietists were **not** significant **numerically** but **were historically**...mainly because:
- A. They had missionary zeal unusual for that time, and had positive impact on John Wesley and thus the Methodists.
  - B. Their adherence to Lutheran orthodox ideals regardless of changing political surroundings.
  - C. They intuited the final resolution to the longstanding conflict between Calvinism and Arminianism.
  - D. They comforted the afflicted and afflicted the comfortable.



The dog appears not to be awakening to hear the forceful sermon by Whitefield

## **THE NINETEENTH CENTURY**

### **TRUE or FALSE?**

26. The new U.S.A. was **religiously pluralistic**, and some who fought for independence had Enlightenment **rationalism** as their motivation, according to Gonzalez.
27. The immediate challenge faced by churches in the new nation (and even before independence) was their **relation to** their British counterparts.
28. *American* Methodists had already broken ties with *British* Methodists because **John Wesley** had been against the monarchy all along.
29. The word “**denomination**” implies that although ‘generically’ Christians are one, they come in many different ‘brand **NAMES**,’ according to varied preferences.
30. The “**Disciples of Christ**” set out to create another denomination so as to be separate from all the undisciplined Christians.
31. The **Roman Catholics** remained a small, insignificant minority in the U.S.A. until the 20<sup>th</sup> century.
32. One excuse for American **anti-Catholic sentiments** was: ‘democracy and loyalty to the Pope are totally incompatible.’
33. ‘**Shaker**’ communes spread & grew rapidly due to their emphasis on the family and their high birthrate.
34. The **Second Great Awakening** was **less emotional** & not anti-intellectual *at first*...even having the president of Yale as one of its foremost advocates.
35. In the wake of the **S.G.A.**, **women** took the lead in many social causes, thus the roots of American **feminism** can partly be traced back to Christian revivalism!
36. Due to expansion & growth from frontier revivals, the **largest** denominations by mid-century were the: **Presbyterians** and **Baptists**.
37. American **expansionism** and the belief in our “**Manifest Destiny**” were linked to a ‘waspy’ **racism**.
38. Most denominations were compromising and ambivalent on the issue of **Slavery**...only the **Quakers** remained firm.
39. Following the Civil War, **blacks** had to leave the various churches and therefore their leadership & self-identity has traditionally been very **secular**.
40. The **social upheavals and intellectual challenges** of the second half of the 19<sup>th</sup> century spawned many new **heretical** groups and **liberal** responses, but sadly **no** new ‘Christian’ organizations were founded.

## SHORT ANSWER FILL IN

41. Describe one specific feature of the *French Revolution* to illustrate its decidedly **non-Christian** character.

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42. With which one of the several new religious sects did the U.S. government fight? \_\_\_\_\_

43. Give the essential **Five Fundamentals** of the anti-liberalists who met at Niagara Falls in 1895:

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### MATCHING — Philosophical and Theological Currents of the 19<sup>th</sup> Century

Match these Names to the Descriptions Below

**A.** Darwin; Comte; Marx; Freud.

**B.** Friedrich Schleiermacher.

**C.** Georg W. F. Hegel.

**D.** Soren Kierkegaard.

**E.** Kierkegaard; Marx; Freud.

**F.** Albrecht Ritschl; Adolph von Harnack.

**G.** Walter Rauschenbush.

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44. Anti-Systematic. Said Christian existence is not in Christendom, but is passionate, risky, struggling **Faith**.

45. Grounded religion not in rationality, not in morality, but in our **'feeling'** of absolute dependence upon God.

46. Lived and wrote in the **nineteenth** century but had the **greatest impact** in the **twentieth** century.

47. Proposed a grandiose **System** in which dynamic Universal Reason ('Spirit') comprises All Reality.

48. Promoted **"Social Gospel"** (Christians should advocate laws to limit capitalistic inequity, aid the poor, and promote justice.)

49. Devised new **theories** which over-turned traditional 'Christian' views of nature and humanity.

50. Did for Theological and Church History Studies what **F.C. Baur** did for New Testament Studies.

## MATCHING — Missions and Movements in the 19<sup>th</sup> Century

Match these Names/Terms to the Descriptions Given Below

**H.** The Salvation Army

**I.** Metaphysical College

**J.** Dwight L. Moody

**K.** Imperialism, Colonialism, Neo-Colonialism

**L.** The Baptist Missionary Society

*(formerly-The Particular Baptist Society for Propagating the Gospel among the Heathen!)*

**M.** The foreign missionary movement in general

**N.** China Inland Mission

**O.** The 'Faith and Order' movement

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51. Founded in the late 18<sup>th</sup> c. (1792) thanks to the perseverance and zeal of **William Carey**.
52. Excluded from the 1910 World Mission Conference, but led to the later founding of the **World Council of Churches**.
53. Motivated in the 19<sup>th</sup> century by **Industrialization's** need for raw materials and new markets, and often linked with the 'intrusion' of Christian missionaries.
54. First associated with the YMCA, then involved in "**revivals**" among the urban masses.
55. Founded in 1881 to train practitioners in the '**science**' of spiritual health and happiness.
56. Because of the courageous involvement of women, it contributed to '**feminism**.' And, because of its need for trans-denominational cooperation, it contributed to '**ecumenism**.'
57. Founded by **J. Hudson Taylor** in the 1850s, it accepted missionaries of all denominations so as to evangelize without replicating our divisions.
58. Founded in England in 1864 by a husband and wife to provide **spiritual hope and physical help** to the impoverished urban masses.

## THE TWENTIETH CENTURY

### True or False

59. The optimistic progressivism of the 19<sup>th</sup> century was shattered by the massive destructiveness of WW I.
60. The Russian Orthodox Church was in agreement with the Bolshevik revolutionaries and the Soviet government.
61. After WW I, the U.S.A. was the first to join the League of Nations and work toward world peace.
62. Nationalistic pride, glorification of war, and contempt for both democracy and communism are all aspects of Fascism.
63. Hitler, though anti-Christian, was able to dupe German Christians into supporting him.
64. Virulent post-war anti-colonialism had nothing to do with the “Cold War conflicts between capitalism & communism.
65. The church of the 20<sup>th</sup> c. was said to be “post-Constantinian”—meaning it has to survive even without state support.
66. Not all ‘Eastern’ churches are ‘Orthodox,’ as some offshoots can be traced back to 5<sup>th</sup> c. Christological controversies!
67. Among western Protestants, even evangelicals, there is still an ‘attraction’ to Eastern Orthodoxy’s tradition & liturgy.
68. A general characteristic of the Catholic Church from Trent to mid-20<sup>th</sup> c. was a remarkable openness to modern trends.
69. Catholics feared & consistently condemned Fascism (which is paganistic) as well as Communism (which is atheistic.)
70. Pope Pius XII followed a policy of ‘neutrality’ & was silent in the face of the Nazi Holocaust of the Jews.
71. The most significant event of the century for Catholics was John XXIII’s convening of the Second Vatican Council, which thrilled the curia since they wanted to reject Papal Infallibility and reinstate the Conciliar movement.
72. The ‘cosmic evolutionary’ theology of Teilhard de Chardin rekindled a monastic mysticism that denigrated nature and denounced human participation and activism.
73. Protestant Liberalism and ‘Kingdom Now’ thinking made sense in the illusory optimism of the 19<sup>th</sup> c., but was shaken to the core in the 20<sup>th</sup> century.
74. The above ‘shattering’ (#73) was actually experienced & reflected in the thinking and career of Karl Barth.
75. According to Gonzalez, although Barth was the most important theologian of the century, he unfortunately equated Theology (which is manmade) with the Word of God and thus became too *Dogmatic*.
76. The “Barmen Declaration” was the formal document of the “German Christians Party” which equated the gospel with Germanic culture and condoned the Nazi ideology of Supremacy.
77. Bonhoeffer’s tantalizing suggestion of a need for a “religion-less Christianity” was based on Barth’s declaration that: “religion is a human effort by which we seek to hide from God!”
78. Mean-spirited battles between ‘liberals’ & ‘fundamentalists’ sliced into almost every U.S. denomination.
79. In an attempt to rescue ‘the faith’ from *that* fight and reapply it more meaningfully, many theologians refurbished the gospel along neo-orthodox or even radical existentialist lines.
80. Still others, such as Billy Graham, reinterpreted the Christian Faith as a means to achieve ‘inner peace’ and happiness through the “power of positive thinking.”
81. Still others, such as James Cone, interpreted the gospel message as a “Theology of Liberation” for the disenfranchised downtrodden and oppressed (women, ethnic minorities, and the poor, etc.)
82. Still others, like A.T. Robinson, espoused an outright “death of God theology” or capitulated to a “process theology” where God is no longer omnipotent, etc.
83. Neo-Pentecostalism, ‘Televangelism’, Suburban “comfort Christianity” *and* its socialist critics; also a mushy Ecumenicalism bordering on pantheism... (along with all of the ‘reinterpretations’ mentioned above)  
...these are ALL part of the fragmented, **rootless** mess of “contemporary Christianity.”

**WE NEED OUR TRUE ROOTS!!**

## **EPILOGUE**

# **THE CRUCIBLE OF TRUTH**

*The Rootless Church in a Postmodern Age*



**Will *You* Write  
The Final Pages of Church History?**