

What think Ye of the Bible?
Part 09.

This is the continuation of the article I posted on August 28th.

"Yea, hath God said?" These words, questioning God's TRUTH, were spoken by Satan in the Garden of Eden, desiring to put doubts about the Almighty's propositional, objective reality in the mind and heart of the listener. Adam rebelled against God and mankind has lived under a curse ever since. Satan has continued to LIE and DECEIVE, using people as they questioned God's truth and twisted God's testimonies and precepts.

BUT GOD has countered Satan's evil plan by sending His Son into the world, to provide redemption for sinners. The sinless Jesus Christ took on Himself the CURSE, to pay the penalty for our sin. All those who, then, repent and trust in Jesus will receive the gift of the Holy Spirit, and will be born again (born from above) - Acts 2:38; John 3:3 , 7; Titus 3:5; Galatians 3:13.

Just a few of the unalterable, eternal truths of this plan of redemption are as follows.

1. The Holy Spirit inspired the entire Bible, which resulted in inerrant autographs (original text written by the authors of the books) of all 66 books of the Bible.
2. Jesus was born of a miraculous virgin birth conceived by the Holy Spirit.
3. Jesus Christ died a substitutionary death for the sins of mankind. (Effective only for those who genuinely repent and trust in Jesus as their personal Savior).
4. Jesus Christ physically and bodily arose from the dead.
5. Jesus Christ actually performed all the miracles as written in the Gospel accounts proving the authenticity of His Being and His message. (Jesus Christ is One Person who has two Natures - a fully Divine Nature and a fully human nature.)

It must be stated that all of the above have been accomplished by supernatural power and wisdom of God!

These points are just some of the Truth Claims of Orthodox Christianity.

Enter Friedrich Schleiermacher, the "Father of Liberal Theology" (1768 - 1834). Schleiermacher was raised among Moravians in Bohemia, modern day Czech Republic. Moravians traditionally professed all of the above stated doctrines of Orthodox Christianity. He was educated in the most prestigious educational institutions in Europe including the U. of Halle, and thus developed a stellar reputation in the field of Philosophy and Theology.

It is not my intent to rewrite his biography. There are ample credible resources available that detail his life by reading books that he wrote and works about him written by friends and colleagues.

For the purpose of this article I will insert several quotes by Schleiermacher himself and others who were well acquainted with his philosophy and theology.

Much of this information has been gleaned from Schleiermacher's writings. [On Religion: Speeches to Its Cultured Despisers](#) and [Christian Faith](#).

The following comments are excerpts from an article written by John S. Knox on behalf of Notre Dame University in their "Church Life Journal." The title of the article is "Friedrich Schleiermacher, A Theological Precursor of Postmodernity?"

"For Schleiermacher, the old formulas of Christian institutions had failed."

Schleiermacher began to think radically about his faith. First of all, "Schleiermacher rejected the necessity of Christ's vicarious sacrifice."^[6] Then he "embarked on persistent, probing criticism in the candid recognition that old creeds may become antiquated,"^[7] and he suggested that "the problem with the church's Christological and trinitarian dogmas was not that they were religiously unfruitful, but that they made no sense."^[8] This is a recurring theme that, in essence, colors Schleiermacher's theology for the rest of his life.

This approach led Schleiermacher logically to the conclusion that one's salvation is not contingent upon believing the popularly-held Christian message in exact fashion. In a way like Justin Martyr, Schleiermacher believed that "fragments of divine truth could be found scattered throughout the pagan world."^[16] However, unlike Justin Martyr, he also believed that "the certainty of salvation and of faith rests on the existential experience of revelation and not on correct theological understanding and formulation."^[17]

I cannot believe that He, who called Himself the Son of Man, was the true eternal God: I cannot believe that His death was a vicarious atonement, because He never expressly said so Himself; and I cannot believe it to have been necessary, because God, who evidently did not create men for perfection, but for the pursuit of it, cannot possibly tend to punish them eternally, because they have not attained it.^[23]

Friedrich Schleiermacher died from pneumonia on February 12, 1834, with "the courage and determination of faithful acceptance and firm hope."^[24] It is no stretch to assert that he left behind a legacy of liberalism that many in the religious world consider(-ed) hermeneutically dangerous, bordering on heretical. As Nimmo writes, "The theology of Schleiermacher has regularly been treated with at best suspicion and at worst hostility on account of its purportedly inadequate doctrines of revelation in general and Scripture in particular."^[25]

Horst's summary. Schleiermacher rejected the fundamental doctrines regarding:

1. Jesus Christ

2. The Holy Trinity
3. The Substitutionary Atonement of Christ.

Thus he mixed Existential Philosophy with a man's ethics and morals (a man he called Jesus Christ - not the Christ of the Bible) and developed a humanistic religion.

When he concluded that the kernel doctrines of Christ did not make sense to him, he listened to Satan, who whispered in his ear:
"Yea, hath God said?"

Thus was born "German Liberal Theology." A theology void of the Deity of Christ, void of the Virgin Birth, void of the Atonement, void of Christ's miracles, void of the Resurrection, void of any supernatural interventions by Almighty God.

Yet, Schleiermacher considered himself to be a Christian! That could not have been further from the truth.

But, sad to say, his false religion spread like wildfire and was broadly accepted by a sinful and unregenerate humanity. Thus a counterfeit Christianity was introduced into the curriculums of Seminaries not only on the Continent, but also in major seminaries in America, such as Union Theological Seminary in New York and Chicago. And it has reach the Baltic Nations, as an article written by Valdis Teraudkalns, who is a Professor in the Theology Department of Latvian University in Riga reveals, "Latvian Baptists Traditions in Transition."

I will provide more information about Valdis' article in the next segment of this series about the Bible.

With Warm Regards,
Horst Adler
"For I am not ashamed of the
Gospel of Christ." (Ro. 1:16)