

Hello. /We will begin the seventeenth lecture on “Church History.”

### **/Chapter 3: The Recent Age**

/The time period is from 1800 to today.

#### **I. Introduction**

##### **/1. The Spread of the Gospel**

/The world has been scaled down due to the development of transportation. /Every field has become a global field. /The gospel has spread to the deepest inland regions and to the far-off islands. /The prosperity of England and the United States has facilitated the spreading of the gospel across the entire world.

##### **/2. Christianity’s Social Activities**

/In Europe, commoners became more powerful due to the French Revolution. Industries developed, and the gap between capitalists and laborers grew wider. /On the other hand, the church began evangelizing people of the lower classes. /Various social organizations were established, and they improved society.

##### **/3. It was a time when science and philosophy greatly developed**

/A materialistic worldview was formed during this time. /Furthermore, how to harmonize religion with science was a question to be answered. /It also newly affected the study of theology. /Various philosophical ideologies formed during this time.

##### **/4. There was a new theological flow**

/Key theologians are /Schleiermacher, /Ritschl, /S.T. Coleridge, and Bushnell.

#### **II. A new flow in philosophy and literature**

/At the time when the French Revolution happened, the church could control public sentiment. /However, entering the nineteenth century, new movements happened in the world of philosophy and the world of literature.

##### **/1. Literary People**

/There were literary people like J.J. Rousseau (1712-1778), J.W. von Goethe (1749-1832), and J.C. von Schiller (1759-1805).

##### **/2. Philosophers**

/(1) Immanuel Kant. /Kant was born in 1724 and died in 1804. /He was born on April 22, 1724 in Königsberg, Germany. /He was educated in this region. /In 1755, he became an instructor at the University of Königsberg.

/In 1770, he became a professor. /He spent his entire life in Königsberg, was celibate, and lived a regular lifestyle.

/We will take a look at his **books**. / “Critique of Pure Reason, 1781”, “Critique of Practical Reason, 1788”, Critique of the Power of Judgment, 1790”, / “Prolegomena, 1783”, “Anthropology, 1798”.

/Let us look at his **ideas**. /He pursued the freedom of meditation. /He claimed that there must be knowledgeable criticism.

/(a) Critique of Pure Reason. /The book “Critique of Pure Reason” deals with epistemology and metaphysics. /First, let us look at **epistemology**. / “In every cognition are elements supplied from the outside and elements supplied by reason.” / “There is no objective existence of time and space. It is only our subjective cognition of their existence.” / “Our minds create the phenomenal world within this subjective form.”

/Second is **metaphysics**. /He said, “Man cannot know this with subjective knowledge and experience.” /Kant believed in agnosticism.

/(b) Critique of Practical Reason. / “God is the fundamental premise of morality.” /He thought that “the God of Christianity is a being who makes man fulfill his moral obligations.” /He said, “We cannot cognize Christianity’s experience of spiritual mysticism or man’s salvation.”

/(2) Johann Gottfried von Herder. /Herder was born in 1774 and died in 1803. /He was Kant’s disciple who studied philosophy, literature, and theology. /He was influenced by Rousseau.

/Let us look at his **ideas**. /He emphasized emotion and leaned towards individualism. /He said, “The Bible is a book written by man for man. We must apply human methods when reading the Bible.” /His major work is “Ideas for the Philosophy of History of Humanity”.

/(3) Schleiermacher. /Schleiermacher was born in 1768 and died in 1834. /He was born in 1768 to a pastor of Breslau, Germany. /He studied at the Barby seminary, but he quit before he finished. /In 1804, he went to the University of Halle and studied Kant. /Later, he became a professor who taught at the University of Halle and the University of Berlin.

/Let us look at his **theology**. /His theology was a “theology of religious experience.”

/(a) On Religion. / “Religion belongs to the territory of emotion.” / “Religion is based on the feelings of man, and it leads to a lifestyle of dependence on god.” /He counterposed religion to anthropology, giving more authority to subjective emotion than to objective revelation.

/(b) The Nature of Religion. /He saw the nature of Christianity as being “Christ-centered.” / “Faith is rooted in the experience of relying on God.” / “Personal religious experience is more important than creed or the Bible.”

/(c) Christology. /He said, “Christ is the original form of humanity.” /He denied Jesus’ divine nature.

/Here are his books. / “On Religion, 1799”, “Monologen, 1800”, and “The Christian Faith, 1820”.

/(4) Hegel. /Hegel was born in 1770 and died in 1831. /He was born in Stuttgart. /He studied at the University of Tübingen. /He worked as instructor at the University of Jena.

/He also worked as a newspaper writer, /and he even served as headmaster of a high school. /In 1816, he became a professor at Heidelberg. /He later became a professor at the University of Berlin.

/Let us take a look at Hegel’s **ideas**. /He logically developed idealism and believed in pantheism. /He based his idea on Schelling’s worldview and tried to systematize it. /He equated logic to metaphysics.

/He thought reason and the absolute being were identical. /He proposed three elements of the dialectic process. /They are thesis, antithesis, and synthesis.

/The word “thesis” here speaks of the abstract, normal idea. / “Antithesis” refers to an idea that is opposite to the former. / “Synthesis” is a combination of the two, which generates a third idea. /He said existence lies where these three things are put together.

/His **books** include “Phenomenology of Spirit”, “Introduction to the Philosophy of History”, “Philosophy of Religion”, and “Science of Logic”.

(5) David Friedrich Strauss. /Strauss as born in 1808 and died in 1874. /He studied at the University of Tübingen, /and he was heavily influenced by Schleiermacher and Hegel. /He issued the book “The Life of Jesus”, which shocked many people.

/Let us look at the content of the book. /It says, “Jesus is a historical figure, but his miracles are a myth.” / “In terms of historical value, out of the Four Gospels, only the Gospel of Matthew has any value, while the Gospel of John has no value.” / “Because Jesus’ birth, resurrection, and ascension are in fact impossible, they have no historical value.”

/(6) F.C. Bauer. /Bauer was born in 1792 and died in 1860. /He came from Tübingen, /and he was influenced by Schleiermacher and Hegel. /He criticized Christianity’s history using the same methodology used by Strauss.

/(7) A.E. Biedermann. /Biedermann was born in 1819 and died in 1885. /He was a professor in Zurich and a critic. /He separated the principle of salvation and Jesus’ personality. /He said, “The atonement, resurrection and ascension must be seen as a fact that goes beyond time.” //The weakness of the Hegel school was that it departed from the historical truth and only focused on the idea.

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### **III. The Church of England before the Oxford Movement**

#### **/1. Ideologies that Dominated the Church of England**

/Ideologies that dominated the Church of England were from the Methodist Church, the Reformed Church, and the High Church (Anglican Church). /Liberal ideas of the French Revolution also dominated the Church of England.

#### **/2. Key Figures of the Time**

/Key figures of the time include Samuel Taylor Coleridge (1772-1834), Thomas Arnold (1795-1842), Whately, Hampten, and Hawkins. //These people freely criticized traditional doctrine and religion.

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### **IV. The Oxford Movement**

#### **/1. The Significance and Beginnings of the Oxford Movement**

/The Oxford Movement started in 1833 and lasted until 1841. /It was called the Oxford Movement because it was a religious movement in which the University of Oxford played the leading role. /We call this movement “Tractarianism.”

/Also, because of the election law of 1822 and the law of religious freedom of 1828, more people of the middle class were able to join Parliament. /For this reason, the Reformed Church grew more powerful.

/In opposition to this, the High Church, in order to preserve its authority, initiated the Oxford Movement. /The movement began on July 14, 1833 with John Keble’s sermon called “National Apostasy.”

#### **/2. The Purpose of the Oxford Movement**

- / (1) To rescue the church from religious stagnation.
- / (2) To develop a pure church.
- / (3) To have a moral rearmament.
- / (4) To keep doctrine and rules.
- / (5) To inherit tradition.

#### **/3. Key Figures**

/Key figures include John Keble (1792-1866), Richard Hurrell Froude (1803-1836), and John Henry Newman (1801-1890).

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#### **/4. The Results of the Oxford Movement**

- / (1) They stirred up piety in the Church of England
  - / (2) They improved the soundness of music, art, and religious emotions.
  - / (3) They honored church sacraments.
- /Conclusively, we can say that this movement was a return to Roman Catholicism. /Many people who advocated the movement converted to Roman Catholicism.

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/This concludes the seventeenth lecture on “Church History.” /We have finished all the lectures on “Church History.” /I hope that you independently study and research more about church history. /Thank you /for all your hard work.