

Lecture 1

Topic: The Roman Catholic Reformation

The Enlightenment: French and German

Due: Gonzalez, 2.168–184; 211–219; 2.237–241

Final Paper is Due

Lecture 2

Topic: The Enlightenment: English and Scottish

The Rise of Pietism

Gonzalez, 2.249–257

Religious Radicalism, Enlightenment, Pietism

F. Religious Radicalism in the Reformation Era

1. Anti-Trinitarian Rationalism.

- a) Michael Servetus (1511–53) was a modalistic anti-Trinitarian.
- b) Italian Rationalism – Much of the rationalism of the Reformation period has its origin in Italy.

(1) Bernadino Ochino (1487–1564).
Questioned the Trinity and the substitutionary atonement.

(2) Lelio Sozini (1525–62).
An Italian lawyer who became attracted to anti-Trinitarianism following the death of Servetus. Perhaps responsible for transporting anti-Trinitarianism to Poland.

- c) The flowering of Anti-Trinitarianism in Poland, the rise of Socinianism.

Wrote McLachlan (605–606): “Socinianism may be regarded as a blend of Italian rationalism with Polish Anabaptist tendencies. Its roots go down into the soil of Spain in the person of Michael Servetus, the author of the *Christianismi Restitutio*, a plan for a thorough reformation of Christianity by a return to the doctrine and teaching of the Christian religion in their original form. They also reached into Italy in the persons of those whom Calvin in scorn once called ‘the academic sceptics’.”

(1) Fausto Sozzini (Faustus Socinus).
The name Socinus (Socianism) is synonymous with Unitarianism due to the influence of this man.

(2) The *Racovian Catechism* of 1574.

“Prove to me that in the one essence of God, there is but one Person?”

“This indeed may be seen from hence, that the essence of God is one, not in kind but in number. Wherefore it cannot, in any way, contain a plurality of persons, since a person is nothing else than an individual intelligent essence. Wherever, then, there exist three numerical persons, there must necessarily, in like manner, be reckoned three individual essences; for in the same sense in which it is affirmed that there is one numerical essence, it must be held that there is also one numerical person.”

“Who is this one divine Person?”

“The Father of our Lord Jesus Christ.”

“How do you prove this?”

“By most decisive testimonies of Scripture;—thus Jesus says (John xvii.3). ‘This is life eternal, that they might know THEE, (the Father) THE ONLY TRUE GOD.’ The apostle Paul writes to the Corinthians (1 Cor. viii.6), ‘To us there is but ONE GOD, THE FATHER, of whom are all things’;—and again, in addressing the Ephesians (chap. iv. 6), he says There is—ONE GOD AND FATHER OF ALL: who is above all, and through all, and in you all.’ ”

“How happens it, then, that Christians commonly maintain that, with the Father, the SON and the HOLY SPIRIT are persons in one and the same Deity?”

“In this they lamentably err—deducing their arguments from passages of Scripture ill understood.”

(3) The *Racovian Catechism* of 1574: The Doctrine of the Atonement.

d) The spread of Socinianism: English Unitarians and Deists.

Socinian ideas rapidly spread to Holland and from Holland into England where it affected John Biddle, the Father of English Unitarianism. The tremendous impact of it is noted by McLachlan (337):

“Considered thus, as a bearer of the liberal spirit of the Renaissance, Socinianism is of wider movement than just another

form of Christian doctrine. It is part of the larger movement towards free inquiry, part of the break-away from medieval scholasticism in the direction of modern empiricism. To judge from the reactions against it on the orthodox side, the radical nature of the Socinian criticism was clearly recognized by many contemporaries, and its disintegrating influence upon old modes of Christian thought was more widely felt than has been generally admitted. The dominant form of anti-trinitarianism in England in the seventeenth century, Socinianism was of greater importance than a mere doctrinal variant of Christianity. Like Arminianism, it reinforced, by attempting to carry out consistently to its conclusion, the great principle of the Reformation which affirmed the supremacy of private judgment. Like Arminianism, too, it was a liberating force, freeing men from the dominance of the prevalent Calvinistic theology. Owing much to humanism, perhaps more than any other religious movement in Europe, Socinianism was feared and hated by the orthodox as much for its rationalism and latitudinarianism as for its heterodox views of the Trinity and atonement. It helped to pave the way for the 'Age of Reason', when rationalism was no longer the monopoly of obscure dissenting writers and preachers and a group of latitudinarian divines."

2. Spiritualism.

Spiritualists were those who de-emphasized (and in some instance rejected) external forms (including the Church, the sacraments, and Scripture) in favor of an emphasis on the direct work of the Holy Spirit in the heart apart from the externals.

- a) Sebastian Franck (ca. 1499–ca. 1542) favored an invisible church in which all external ceremonies would be done away.
- b) Caspar Schwenckfeld (1490–1561) taught that the Holy Spirit is free from all external forms and institutions.

In view of the divisiveness of the Lord's Supper, he favored doing away with it until some agreement could be reached regarding its meaning and practice.

- c) George Fox (1624–91) founded the Society of Friends (Quakers) in England.

3. Some Fringe Groups in England.

- a) Ranters.

“Those are most perfect ... which do commit the greatest sins with the least remorse.”

- b) Fifth Monarchy men aimed at bringing in the fifth monarchy of Dan. 2:44. After unsuccessful uprisings the leaders were beheaded and the sect died out.
- c) Muggletonians founded by two men who claimed to be the two witnesses of Rev. 11:3–6. They denied the Trinity and condemned preaching and prayer. They continued until the nineteenth century.

G. The Roman Catholic Reformation.

1. What was it?

“In short, there was an attempt to stop the power of the Protestants by a double strategy of reform and containment” (Kung, *Christianity*, 485).

2. Why did it occur?

a)

b)

3. What was its course?

- a) The work in Spain—Francisco Ximenes (1436–1517). gifted administrator, Franciscan, bishop of Toledo (1492), confessor to Isabella and advisor on state affairs, reformed monasteries, started the inquisition, and translated the N.T. (1515).

- b) The New Orders.

(1) Oratory of Divine Love (1517).

(2) Theatine Order (1524).

(3) Capuchin Order (1525).

(4) Ursuline Order (1535).

(5) Society of Jesus (1540).

- (a) Its founder—Ignatius Loyola (1491–1556).

Spaniard, trained at Paris,

1534—started the order, wrote *Spiritual Exercises*.

- (b) Their goals.

Missions.

Education.

Inquisition

In 1542 the Congregation for the Doctrine of Faith was established under Cardinal Carafa, the vehicle of the Inquisition.

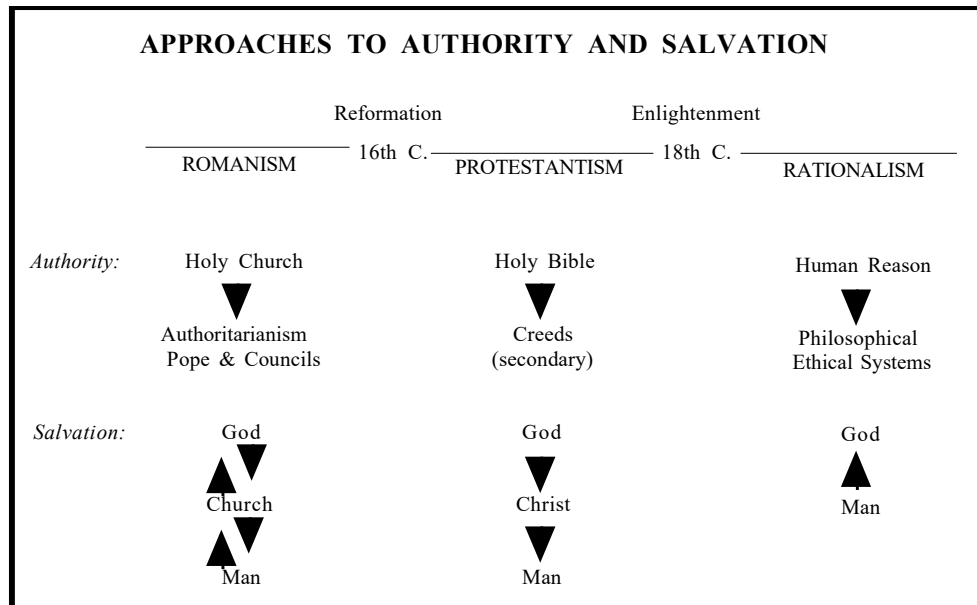
- c) The Council of Trent (1545–63)

THE COUNCILS OF THE ROMAN CATHOLIC CHURCH		
Trent (1543-63)	Vatican I (1870)	Vatican II (1963-65)

- (1) Its purposes.
 - consider doctrine.
 - reform clerical abuses.
 - consider a crusade.

- (2) Its course.
 - (a) First Period (1545–47).
Issues: Authority, Justification, and the seven sacraments.
 - (b) Second Period (1551–52).
Issue: Transubstantiation.
 - (c) Third Period (1562–63).

- (3) The decisions of the council: The Tridentine Profession of Faith.
 - (a) Scripture and Tradition.



“Further it determines, in order to restrain irresponsible minds, that no one shall presume in matters of faith or morals pertaining to the

edification of Christian doctrine to rely on his own conceptions to turn Scripture to his own meaning, contrary to the meaning that Holy Mother Church has held and holds—for it belongs to her to judge the true sense and interpretation of Holy Scriptures or to interpret the Scripture in a way contrary to the unanimous consensus of the Fathers, even though such interpretations not be intended for publication . . .”

(b) Justification.

“If anyone says that after the sin of Adam man’s free will was lost and destroyed, or that it is a thing only in name, indeed a name without a reality a fiction introduced into the Church by Satan, let him be anathema.”

“If anyone says that all works done before justification, in whatever manner they may be done, are truly sins, or merit the hatred of God; that the more earnestly one strives to dispose himself for grace, the more grievously he sins, let him be anathema.”

“If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.”

“If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.”

“If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema.”

“If anyone says that a man who is justified and however perfect is not bound to observe the commandments of God and the church, but only to

believe, as if the Gospel were a bare and absolute promise of eternal life without the condition of observing the commandments, let him be anathema.”

“If anyone says that after the reception of the grace of justification the guilt is remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema.”

“If anyone says that the good works of the one justified are in such manner the gifts of God that they are not also the good merits of him justified; or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit an increase of grace, eternal life, and in case he dies in grace, the attainment of eternal life itself and also an increase of glory, let him be anathema.”

(c) Sacraments.

“If anyone shall say that by the sacraments of the New Law grace is not conferred *ex opere operato*, but that faith alone in the divine promise is sufficient to obtain grace. Let him be anathema.”

(d) The Eucharist.

“And inasmuch as in this divine sacrifice which is celebrated in the mass there is contained and immolated in an unbloody manner the same Christ who once offered himself in a bloody manner on the altar of the cross, the Holy Council teaches that this is truly propitiatory and has this effect that if, contrite and penitent, with sincere heart and upright faith, with fear and reverence, we draw nigh to God, ‘we obtain mercy and find grace in seasonable aid’ (Heb. 4:16). For, appeased by this sacrifice, the Lord grants the grace and gift of penitence, and pardons even the gravest crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests who then offered himself on the cross, the manner of offering alone being different. The fruits of that bloody sacrifice, it is well understood, are received most abundantly

through this unbloody one, so far is the latter from derogating in any way from the former. Wherefore, according to the tradition of the Apostles, it is rightly offered not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified.”

(e) Relationship of Church and State (See Appendix 3)

H. The Thirty Years War (1618–48): the end of Reformation.

- Holland and Switzerland Protestant.
- Lutheranism and Calvinism recognized in Germany with Roman Catholicism.
- Lands before 1624 remain in the religion dominate at that time.
- Devastation of Germany.

V. The Era of the Enlightenment (1650–1750).

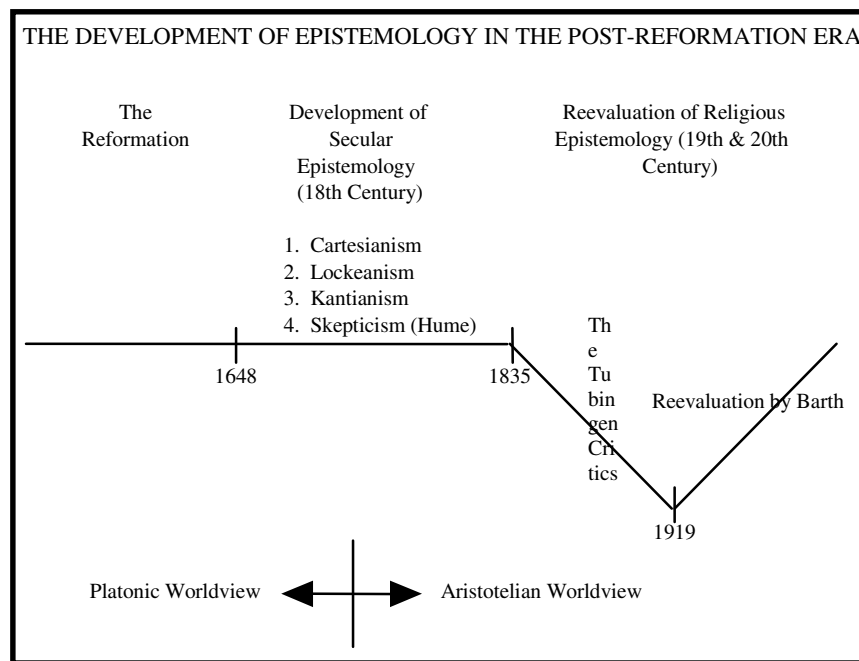
A. The Enlightenment: Its definition.

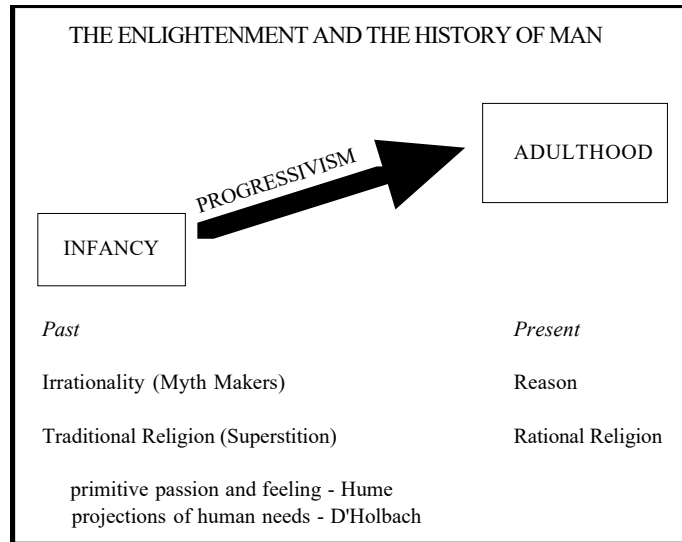
“A movement seen in particularly clear-cut form in eighteenth-century Germany. Karl Barth characterized it as ‘a system founded upon the presupposition of faith in the omnipotence of human ability.’ Immanuel Kant defined it in his *Religion Within the Bounds of Reason Only* (1793): ‘The Enlightenment represents man’s emergence from a self-inflicted state of minority. A minor is one who is incapable of making use of his understanding without guidance from someone else . . . Sapere aude! Have the courage to make use of your own understanding, is therefore the watchword of the Enlightenment.’ . . . Predicated upon the reliability of reason, the Aufklärung rejected both supernatural revelation and man’s sinfulness. God, the all-wise creator, had implanted in man a natural religion which taught both morality and immortality” (Detzler, *New International Dictionary of the Christian Church*).

“Gradually a new outlook developed, called the Age of Reason. Philosophy combined with studies of nature to open larger vistas and opportunities for man. New inventions made possible better tools of discovery, and man slowly became confident that the world about him was not a mysterious realm directed by the inscrutable will of God, but a realm of complex relationships that were subject to intelligible laws. To control his environment, man had but to discover those laws. A future of progress and happiness lay before him! It was as if he had been liberated. It was the period of the Enlightenment, Aufklärung. Man’s rational powers in league with science made dependence on God seemingly unnecessary. Men were confident that they had the tools with which to unlock the mysteries of the universe. Former distrust of man’s reason and human culture, as seen in the traditional emphases on depravity, original sin, predestination, and self-denial, gave way to confidence in reason, free will, and the ability of man to build a glorious future” (Manschreck, *History of Christianity in the World*).

“The theology of the Enlightenment did not begin, as it is often shown to begin, with a criticism of trinitarian and Christological teaching, or of the miracles of the Bible, or of the biblical picture of the world, or of the supernaturalism of the redeeming event attested in the Bible. Its starting-point in the “rational orthodoxy” which was conservative in all these matters was a re-adoption of the humanistic, Arminian, Socinian, and finally the acknowledged Roman Catholic rejection of what were supposed to be the too stringent assertions of the Reformers concerning the fall of man—the indissolubility of human guilt, the radical enslavement of man to sin, the *servum arbitrium*. Originally and properly enlightenment means the enlightenment that things are not quite so bad with man himself. But if we cannot, and will not, see and understand in this respect, we will necessarily be blind in other respects. And there was an inability and refusal to see and understand in this respect because—without any real sense of what was being done or to what would necessarily lead—a natural self-understanding of man was adopted as the norm of Christian thinking. In the sphere of this understanding the assertions could not, and never can, be made” (Barth, *Church Dogmatics* IV, 1, 479).

“Europe would no longer orient itself, as in the Renaissance, on antiquity as its model, but rather on autonomous reason, on technical progress, on nation” (Kung, *The Catholic Church*, 243).





B. The Enlightenment: Its determination.

Much debate has occurred over the nature of the Enlightenment. On one end Peter Gay represents those who see one monolithic Enlightenment, with its center in the radical French enlightenment. In contrast, more recent studies recognize that there were numerous “Enlightenments” mostly related to nations or cultures: the German, British, Scottish, French, American, Italians, and Russians, to name a few, each had their distinctive Enlightenment. Himmelfarb makes a strong case in locating the primary Enlightenment to be the British with the American. The center of the radical French enlightenment is Reason, reason over everything. For the British it was virtue.

Further, I agree with Himmelfarb’s thesis that the Enlightenment itself is more to be located in the eighteenth century rather than in the sixteenth, which is more of the precursor to the enlightenment proper.

The essence of the “enlightenment” is to assert that human thought which had been in the darkness of the authority of religion (i.e., Christianity) in the “dark ages,” has now been freed from these shackles and restored to a position of autonomy. All knowledge thus is to be under the authority of human reason, or rather faith in either human ability to interpret his reason or faith in his ability to interpret his sense experience. The primary difference is philosophy provides a different focus for faith from the Church or Scripture.

“Philosophy is given precedence over theology; nature (natural science, natural philosophy, natural religion, natural law) over grace; the human over the specifically Christian” (Kung, *The Catholic Church*, 146). Human rights replace the Christian creed; the “Marseillaise” the “Te Deum”.

1. Philosophical Inquiry.
 - a) The French: Descartes, Rosseau, and Voltaire.

- (1) Rene Descartes (1596–1650) - attended Jesuit schools; served in Dutch and Bavarian armies; settled in Holland where he wrote his most important works; moved to Sweden at Queen Christina’s invitation.
- (a) Cartesian doubt: chief principle - “never to accept anything as truth which I do not clearly know to be such.” Descartes being by doubting everything, but eventually realized he could not doubt his own existence which was self-evident in the fact that his thinking indicated his own existence could not be an illusion.
- (b) *Cognito, ergo sum* (“I Think, therefore I am.”) No idea is clearer and more free from contradiction.
- This became the starting point of his philosophy, and his attempt was to move from this principle to the existence of all things including God through the use of logic.
- (c) The existence of God and the world:

- (2) Voltaire (1694–1778)—born 50 years after Descartes died. French writer; 50 years in the French stage (60 pieces); opposed the Catholic church; stressed natural revelation (a deist); wrote *Candide*. His was a much later development of Enlightenment thought, the radical Enlightenment of France.

“I believe in God; not the God of the mystics and the theologians, but the God of nature, the great geometrician, the architect of the Universe, the prime mover, unalterable, transcendent, everlasting.”

“I shall always be convinced that a watch proves a watch-maker and that a universe proves a God.” Fundamental principle of Deism

- (3) Jean-Jacques Rousseau (1712–78)—French-Swiss (Genevan) writer; restless life; wrote a *perce*; educationalist; political theorist; novelist; five illegitimate children.

—Culture: *A Discourse on the Sciences and the Arts* “Our souls are corrupted in proportion to the advancement of our arts and sciences towards perfection.”

—Education: *Emile*.

—Religion:

—Naive view of human nature (depravity is the result of society's corrupting influence.)

—Rejection of special revelation.

“Our most sublime notions of the Deity come to us through reason alone. Gaze upon the spectacle of nature, give heed to the inner voice. Has not God said everything to our eyes, our conscience, our judgment? What is there left for men to tell us?”

—Rejection of the uniqueness of Christ and Christianity.

- b) The English and Scottish: John Locke, Thomas Hobbes, and George Berkeley are the three primary empiricists; Thomas Reid is the key person for Scottish Common Sense Realism. [This will be covered in the next semester]

(1) Latitudinarianism.

emphasis on tolerance and diversity.

deemphasis on doctrine.

(2) The New Science: The Scientific Revolution.

(a) The Religion of the Scientists.

not heterodox.

(b) The Importance of the Scientific Revolution for religion.

tone.

religion view as mystery.

(3) Empiricism: John Locke (1632–1704). Locke was reared in a Puritan home, which gave him decidedly Puritan presuppositions about God, Christ, Scripture.

(a) Philosophical views.

Empiricist. Strongly asserted there were no innate ideas (contra Descartes) that man was born with a *tabula rasa*, a blank slate in the mind to be written on by his sense data.

(b) Religious views (not a deist, accepted some miracles). Later some deists would seek to claim him, but he was not one.

—God’s existence is provable.

—Revelation is a legitimate source of knowledge, yet is subject to scrutiny of reason.

—The center of Christianity is that Jesus is the Messiah, sent into the world to teach truth about God and human responsibilities.

—Christianity is simple.

—Right conduct is more critical than detailed doctrines.

—Toleration should be granted.

(4) Deism.

(a) Background:

Latitudinarianism.

Science.

(b) Lord Herbert of Cherbury (1583–1648)

—He wrote *On Truth* and is often considered to be “The Father of Deism.”

—God exists.

—It is man’s duty to worship him.

—Morality and virtue are the most important areas of religion.

—Sin is evil and must be repented of.

—Rewards and punishments will be administered after death.

(c) Matthew Tindal (1655–1733)—*Christianity as Old as Creation.*

(d) John Toland (1670–1722)—*Christianity Not Mysterious, Showing that there is Nothing in the Gospel contrary to Reason nor above it, and that no Christian Doctrine can properly be called a Mystery* (1696).

(e) Anthony Collins (1676–1729)—*A Discourse on the*

Grounds and Reasons of the Christian Religion.

(f) Thomas Woolston (1670–1733)—*Discourses on the Miracles of Our Savior.*

(5) David Hume (1711–1776) and Skepticism— Scottish historian and philosopher.

“He used reason to the limits to demonstrate the limitations of reason.”—Colin Brown

(a) Skepticism.

(b) Denied the certainty of cause–effect relations.

(c) Attacked arguments for the existence of God.

(d) Denied miracles.

“It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false”.

THE ENLIGHTENMENT AND BIBLICAL MIRACLES:
THE EXPLANATION

1. CONSCIOUS DECEPTION
 - a. Founders of religion lied.
 - b. Followers lied about their founders.
2. UNCONSCIOUS DECEPTION
 - a. Unusual or misperceived events viewed as miracles.
(Simple people puzzled by natural events.)
 - b. Events embellished through repetition.

(6) Thomas Reid and Scottish Common Sense.

(a) Thomas Reid (1710–96). *Inquiry into the Human Mind on the Principles of Common Sense* (1764).

(b) Francis Hutcheson (1694–1746). *Inquiry into the Original of Our Ideas of Beauty and Virtue* (1726).

- (c) Others: William Hamilton (1788–1856).
 Lord Kames (1696–1782) [Henry Homes].
 Dugald Stewart (1753–1828).
 Adam Smith (1723–90).
- (d) The major tenants of Common Sense Philosophy.
 “Man’s reason is only a superstructure which has, as its foundation, man’s sensitive nature.”
- “Nothing is perceived but what is in the mind that perceives it.”
- Knowledge is instinct based.
 Self awareness is the instrument of observation.
 Truth independent of experience.
- (e) The impact of Common Sense Philosophy.

- c) The German: Lessing and Kant.
- (1) Gotthold Ephraim Lessing (1729–81) leader in the German national theatre; son of a pastor, librarian.
- (a) *Fragments* (1774–78)—Though supposedly from an unknown author, they were really from H. S. Reimarus (1694 – 1768), a deist and biblical critic. These writings rejected miracles and special revelation. They accused the biblical writers of fraud, contradiction, and fanaticism. Reimarus assumes that the supernatural in history is impossible.
- Through the publication of Reimarus’ work Lessing ushered in a new period in New Testament studies dominated by “the quest for the historical Jesus.”
- (b) *On the Proof of Spirit and of Power*.
- “Accidental truths of history can never become the proof of necessary truths of reason.”
- “There is a broad ugly ditch of history that I cannot jump across.”

- (c) *Nathan the Wise* (1779).
 “There was once an ancient ring which had the power to bestow upon its owner the gift of being loved by God and man. This was passed on down many generations until it came into the possession of a father who had three sons equally dear to him. To resolve the dilemma, he had two replicas made and gave a ring to each son. After his death all three claimed to possess the true ring. But as with death all the original cannot be traced. Historical investigation is of no avail. But a wise judge counsels each son to behave as if he had the true ring and prove it by deeds of love. Thus in the end it will not matter who had the original. The three sons represent Judaism, Christianity and Islam. One day they will transcend themselves and become united in a universal religion of love.”

Point: Christianity is valid because of its moral power, not its historicity. The truth of Christianity is apprehended in experience.

- (d) *The Education of the Human Race* (1780).
 “I only prefer the old orthodox theology (at bottom, tolerant) to the new (at bottom, intolerant) because the former is in manifest conflict with human reason, whereas the latter might easily take one in. I make agreement with my obvious enemies in order to be able to be the better on my guard against my secret adversaries.”

- (2) Immanuel Kant (1724–1804).

- (a) His Life:

He was born in Königsberg, Germany in 1724. He died there in 1804. His early training was in a pietist school. He studied mathematics and physics at the University of Königsberg, tutored for nine years, then took his doctorate. In 1770 he was appointed professor of logic and mathematics. In 1797 he was forced to retire because of his unorthodox religious views.

He never married.

He had a methodical lifestyle.

He was a hypochondriac.

He was very moral.

He was unemotional.

He was not religious.

“Kant did not, like Rousseau, go to Holy Communion, did not, like Lessing, call Luther to witness. Instead, when the university of Konigsberg was proceeding in solemn procession from the Great Hall to the church for the university service on the *dies academicus* Kant used ostentatiously to step away from the procession just as it was entering the church, make his way round the church instead, and go home.” –Karl Barth

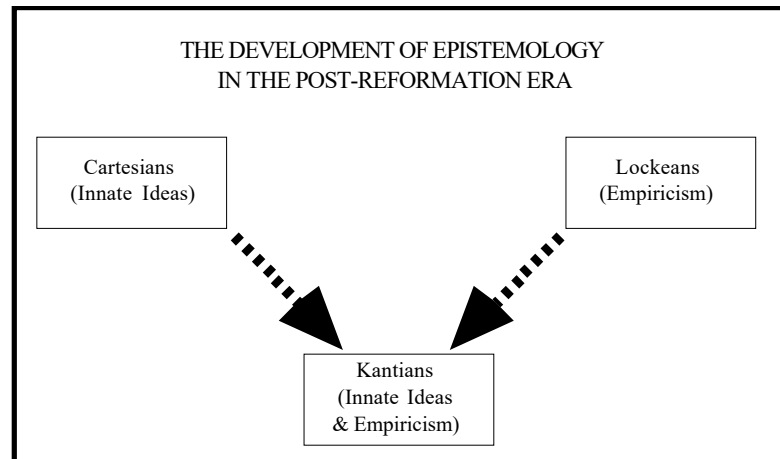
Kant began his career as a rationalist.

What is the Enlightenment? 1784.

“man’s emergence from his self-willed immaturity” (i.e., deliverance from external authority).

Around 1765 he began reading David Hume whom he credits with awakening him from his dogmatic slumbers. He became convinced “that Hume’s extreme skepticism was unnecessary” and by 1781 had developed his own position which he called “the critical philosophy.”

(b) His writings:



Critiques of Pure Reason

(An analysis of the proper use of reason)

Certain fallacies that arise from applying space and time (or the categories) to things that are not experienced: Mutually contradictory propositions

arise, each of which can apparently be proven (antinomies). Equally compelling arguments can be presented for contradictory views.

—Is the will of man free or determined?

—Does God exist or not?

—There are certain realms of thought that cannot be examined by pure reason.

—Freedom of the will.

—Immortality.

—The existence of God.

—Importance: Rational arguments cannot argue for these things because equally compelling rational arguments can be mustered for the other side.

Critique of Practical Reason (1788).

An axiom: Man has a sense of duty (or obligation) that arises directly from the self. It is a sense of “you should.”

What kind of world is necessary if one is to make sense of this moral law of man?

Religion within the Limits of Reason Alone (1791).

It is necessary to *postulate* the existence of God.

“Morality does not need religion, but it points to it. It leads to ‘the idea of a highest good in the world for whose possibility we must postulate a higher, moral, most holy, and omnipotent Being which alone can unite the two elements of this highest good’ (duty and happiness).”

Religion is little more than morality.

“True religion is to consist not in the knowing or considering of what he does or has done for our

salvation but in what we must do to become worthy of it . . . and of its necessity every man becomes wholly certain without any Scriptural learning whatever. Man himself must make or have made himself into whatever, in a moral sense, whether good or evil, he is or is to become. ‘Everything outside of a good life by which man supposes he can make himself well-pleasing to God is superstition.’ ”

Jesus is the example of moral rectitude which men should follow. He is “the ideal of a humanity pleasing to God.”

(c) Kant’s influence:

He limited the place of reason in religion.

Religion is grounded in some human faculty.

For Kant religion is grounded in a sense of duty (morality), not in a special revelation of God to man.

2. The 18th Century Evangelical Reaction: The Rise of Pietism and Revivalism.

a) The rise and influence of Pietism.

(1) Pietism: Its meaning.

“A 17th century movement in the German Church which had as its purpose the infusion of new life into the lifeless official Protestantism of its time.” (from the *Oxford Dictionary of the Christian Church*.)

(2) Pietism: Its characteristics.

(a) Pietists believed the German church was overly rationalistic (and was thus ignoring the centrality of true faith).

(b) Pietists believed experience was central to Christianity.

(c) Pietists stressed the practical fruit of faith. (They placed considerable emphasis on the outward signs of one’s holiness).

(d) Pietists stressed the practical sermon distaining

witty discourse.

- (e) Pietists stressed pastoral activity.
 - (f) Pietists emphasized the notion of conversionism.
- (3) Pietism: Its history.
- (a) In England.
 - John Hopper (1500–55).
Morning Star of Pietism.
 - John Bradford (1510–55).
Meditation for the Exercise of Mortification.
 - William Perkins (1558–1603).
Golden Chain.
 - Richard Sibbes (1577–1635).
most quoted 17th century writer.
A Breathing After God.
Bowels Opened.
Bruised Reed and Smoking Flax.
 - Richard Baxter (1615–91).
Kidderminster, Saints Everlasting Rest.
The Reformed Pastor.
A Call to the Unconverted.
 - John Bunyan (1628–88).
Pilgrims Progress.
 - Jeremy Taylor (1615–67).
Art of Holy Living.
Art of Holy Dying.
 - (b) In Holland
 - Dirjck Coornhert (1520–90).
 - William Teelink (1579–1629).
 - William Ames (1576–1633).
 - Jacobus von Lodensteyn (1620–77).
 - (c) In Germany.
 - John Arndt (1555–1621).
“Wrote *True Christianity*.”

“In the first place, I wished to withdraw the minds of students and preachers from an inordinately controversial and polemical theology which has well-nigh assumed the form of an earlier scholastic theology. Secondly, I purposed to conduct Christian believers from lifeless thoughts to such as might bring forth fruit. Thirdly, I wished to guide them onward from mere science and theory to the actual practice of faith and godliness. And fourthly, to show them wherein a truly Christian life that accords with true faith consists, as well as to explain the apostle's meaning when he says, ‘I live; yet not I, but Christ liveth in me.’ etc. (Gal. 2:30).”

—Philipp Jakob Spener (1635–1705) “Father of Pietism”. A Lutheran pastor in Strassburg and Frankfurt.

Wrote *Pia Desideria (Holy Desires or Heartfelt Desire for a God-pleasing Reform of the true Evangelical Church)* (1675).

Christians should meet in small conventicles or *house meetings* to gain a better understanding of the Bible.

Lay persons should be allowed to exercise their spiritual priesthood.

Emphasis should be placed on the practical side of Christianity, as opposed to the merely intellectual side.

Controversies should be handled with a spirit of charity.

Theological training should be reorganized with higher standards being set for the religious life of both professors and students.

The pulpit should be used for instructing, edifying, and inspiring the people rather than for learned lectures on obscure or irrelevant points of doctrine.

—August Hermann Francke (1663–1727) A friend and follower of Spener. Appointed professor of

Hebrew at the University of Leipzig in 1684. Converted in 1687. Left Leipzig to become professor of Oriental languages at the University of Halle. Later he became professor of Theology at Halle.

Nicholas Ludwig Graf von Zinzendorf (1700–60) and the Moravian Brethren (or Herrnhutters). Zinzendorf was a wealthy nobleman who was educated at Halle under Francke. Became the leader of a group of pietists made up largely of persecuted Christians from Moravia.

“No other Protestant body has been so awake to the duty of missions.” —Williston Walker. Moravian missionaries entered the West Indies (1732), Greenland (1733), Georgia (1735), New York (1741), and in the same century, South Africa, Egypt, and Tibet.

- (4) Pietism: Its results.
 - (a) Pietism breathed new life into many European churches.
 - (b) Pietism was in part responsible for a major shift in emphasis in religious thought.
 - (c) The emphasis on the internalization of faith (the experiential nature of true Christianity) seemed to take the place of objective character of truth.
 - (d) The emphasis on the ethical renewal of man helped prepare the ground for an ethical understanding of the essence of Christianity.