

Schleiermacher has frequently been called the "Father of Liberalism" in so far as he set the agenda for subjectivist and anthropocentric theologies to the present day.

He also played a considerable part in the development of NT criticism and hermeneutics. He was the first to present lectures on the life of Jesus (1819). He held that the NT should be studied like any other piece of literature. He disputed the Pauline authorship of 1 Timothy.

b. F. C. Baur (1792-1860)

Professor of church history and dogmatics in Tuebingen, Germany. He applied Hegel's philosophy of history to the exegesis of the NT. Thus he posited a thesis--Peter's Jewish Christianity, represented by Mark, James, Hebrews. In contrast there was an antithesis--Pauline Gentile Christianity, stressing freedom from the Law and Judaism and represented in Romans, Galatians, and 1 and 2 Corinthians. The conflict between these two groups continued into the second century; thus any books which present a picture of unity in the early church must be late and reflect part of the synthesis. This synthesis began about 150 AD with the book of Acts. The Johannine writings (about 200) show the complete dominance of Pauline (Greek) ideas.

Philosophical presuppositions dominated his theology | exegetical approach

2. Literary criticism: the Graf-Wellhausen Hypothesis

JEDP Theory

Doubts about the Mosaic authorship of the Pentateuch and a variety of theories regarding its origins had circulated for centuries. However, in the latter part of the nineteenth century K. H. Graf (1866) and Julius Wellhausen (1876-1884) formulated a view of Pentateuchal origins which, with some modifications, has continued to dominate the field of biblical studies to the present day. "It added to the existing hypothesis the argument that written documents, combined and revised over several centuries from varying historical and theological points of view, could be (fairly) precisely dated and placed in an evolutionary sequence" (R. N. Soulen, Handbook of Biblical Criticism, p. 79). Notice the impact of Darwin.

The outcome was the so-called JEDP theory. A J (Yahwist) document (ca. 850 B.C.) and an E (Elohist) document (ca. 750 B.C.) were combined by a redactor about 650 B.C. The D document (the Deuteronomic Code, 621 B.C.) was added to JE by another redactor about 550 B.C. The Priestly Code (P, ca. 450 B.C.) was added by another redactor about 400 B.C.

This is commonly taught today in American Universities

3. The Relationship of history and theology

Many of the developments of nineteenth century theology may be seen as a continued wrestling with problems bequeathed by the eighteenth century. This was particularly so in regard to the relevance of history as discussed in the work of G.E. Lessing (1729-84).