

- b. Martin Kaehler (1835-1912)--professor of systematic theology and NT at Halle. He is best known today for a collection of essays entitled The So-Called Historical Jesus and the Historic Biblical Christ (Die Sogenannte historische Jesus und der geschichtliche, biblische Christus) (1892; ET 1966). Kaehler took issue with the prevailing life-of-Jesus research. The question he raised was whether the historical approach to the Gospels was adequate to provide a basis for Christian faith. Here Kaehler made the significant distinction between *Historie* and *Geschichte* or, to use the adjective forms in the title above, *historisch* and *geschichtlich*. These terms have been much used in the 20th century, and so you should note them well. By the term *Historie* (*historisch*) Kaehler referred to history as it is studied by the means and methods of historical study. Here the historian approaches the past in a detached and objectivizing fashion. This was the approach of the "life of Jesus" scholarship, and Kaehler rejected such a purely *historisch* approach. In the first place, the Gospels themselves did not supply this kind of data for the historian. The Gospels were theological treatises written not to present us with an historical Jesus but with the Christ of faith (hence the title of Kaehler's book). This kind of recording is *Geschichte*, that is, history which describes a past that also has implications for the present. Such history is not rationalistic and objectivizing, but rather, calls for a subjective commitment on the part of the historian.

Second, however, purely historical study can offer only provisional results which can never provide adequate assurance for Christian faith -- Lessing's problem once again. We should observe that the shape of this faith-history problem as formulated by Kaehler (including his *Historie/Geschichte* distinction) are major points of discussion right up to the present day.

#### H. The Twentieth Century

There are enormous developments during the present century that we can survey only in the most cursory fashion. You should pay close attention to the essay by D.A. Carson listed in your syllabus (the footnotes are helpful to point you toward other readings). I will sketch just a few of the more significant developments.

1. Albert Schweitzer (1875-1965) and the school of thoroughgoing eschatology. Schweitzer was one of those truly remarkable individuals in the history of theology: biblical critic, theologian, philosopher, accomplished musician, and medical doctor. His The Quest of the Historical Jesus (1910) surveys the liberal treatments of the life of Christ from Reimarus to Wrede. He argues that the liberal pictures of Jesus were biased and distorted. The real Jesus was not the ethical teacher of liberalism but an apocalyptic preacher who believed that the Eschaton was about to break in upon Israel.

Schweitzer believed that Jesus had been wrong in his apocalyptic orientation and that this eschatological outlook was obviously not valid for today. Nevertheless, his argument for the eschatological cast of Jesus' teaching was so fundamental that it shattered the liberal approach.