

of the nations who actually produced a lot of the grief. The fuller development of this area as far as the United States is concerned is mentioned in Church History III...maybe.

V.4 History as
a discipline in
review

Rethinking History

Historiography is a very different subject than the normal history course and it is not properly a part of this course. But in the period of our study a great move for rethinking and re-emphasizing history began and it continues into the present. The overall structure of this swing is important to us as it changed the use of history and reinterpreted much of the historical information. We may briefly trace it through the analysis of a few key men and their contributions.

F.C. Baur (1792-1860) subjected history to the philosophical methods of Hegel and reevaluated historical processes on that ground. The history of the Bible was greatly affected as the search went internal to discover what needs of resolution could be found in the texts of Scripture to authenticate the growth and change processes. On this mode Baur redated most of the New Testament into the later part of the second century so as to show the thesis-antithesis synthesis reaction. Baur's methodology quickly showed itself in other biblical disciplines and worked harmoniously with the higher critical literary methods mentioned earlier in this chapter.

Reactions to Baur's concepts were strong. As is often the case, the force of his ideas promoted thoughts in other scholars about the significance of history and what was really meaningful as opposed to what was not. Neander, 1789-1850, determined that the power of the life of Christ overwhelmed men in all ages and they, acting in proper response, were the forces used to mold the course of history. Neander is warmly evangelical and his work HISTORY OF THE CHRISTIAN RELIGION AND CHURCH (six volumes) is inviting reading...albeit a bit long and rather drawn out.

Ritschl (1822-1889) moved away from the Hegelian concepts into one of seeing the various