Philosophy of Religion in Protestant Theology

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St Paul warned Christians: "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8) and that the message of the cross is „foolishness" (1 Cor. 1:18) to non-Christians, but in most Christian traditions this was taken to mean not that Christian doctrine is really contrary to reason and that Christians should not cultivate thinking and argument, but only that there are philosophers whose teachings are contrary to Christianity and who consider Christianity to be foolish. As Christians have answers to the questions about the meaning of life already, they do not look for these answers in philosophy. They tend to pursue philosophy that is relatively "dry" and "scholastic" and can be used to spell out Christian doctrines and to consider arguments for and against their truth.

The philosophical discipline in which this is done is today called "philosophy of religion" or, synonymously, "philosophical theology." (There is, however, as we shall see, also another discipline that is called "philosophy of religion", whose main founder was. Schleiermacher was its main founder. It tends to presuppose the falsity of traditional Christian doctrine and is concerned not with doctrines but with religion as a human phenomenon.) The term "philosophical theology" is the translation of "theologia rationalis". Traditionally metaphysics is divided into metaphysica generalis, which is ontology, and metaphysica specialis, which consists of philosophical theology,

philosophy of mind (psychologia rationalis), and philosophical cosmology (cosmologia rationalis). Philosophical theology is thus a part of metaphysics.

Until relatively recently there was not the division between theology and philosophy that there is now in many faculties of theology. The philosophical method of analysis and argument is also the method of theology, and being a theologian entailed therefore being a philosopher. This is also true for a large part of Protestant Christianity.

The Reformers

Martin Luther (1483-1546) sometimes spoke derogatorily about reason (*Vernunft*), even calling it a "whore" of the devil, meaning that the devil has some power over it. Replying to Erasmus of Rotterdam's (1469-1536) defense of free will he wrote that such delusions arise if reason is employed in order to understand God. He opposed the scholastic theology of his days and its Aristotelian assumptions, but he did not hold that reason is entirely defunct. In his *Disputations about Man* (1536) he states: "Even after Adam's fall God has not taken reason its sovereignty but rather confirmed." And we should keep in mind that at the Diet of Worms, when he was summoned to renounce his views, he famously answered that he cannot recant a word unless he is convicted by Scripture *and plain reason.*

Other reformers affirmed the value of philosophy and reason unambiguously. Philipp Melanchthon (1497–1560), for example, defended the harmony of reason and Christian revelation and endorsed parts of Aristotle's philosophy. Melanchthon's work in natural theology, i.e. the pursuit of knowledge of God through reason, inspired later Protestant work in this field, e.g. by Johann Gerhard (1582 - 1637). Also Erasmus of Rotterdam (1469-1536), although he endorsed the Reformation only partly, contributed to the development of Protestant philosophical theology. It was he who coined the term "Philosophia Christi".

John Calvin (1509-1564) sometimes defended his claims explicitly through "natural reason". Reason, he writes, "could not be entirely destroyed; but being partly weakened and partly corrupted, a shapeless ruin is all that remains." (*Institutio* II,2,12) Especially its ability to know God is corrupted: "To the great truths, what God is in himself, and what he is in relation to us, human reason makes not the least approach." Karl Barth (1886-1968) later took this thought further and rejected natural theology and the use of philosophical method in

theology in general. Calvin's main point is that reason cannot deliver knowledge of God that is as "sure and firm" as Christian faith, which entails an unwavering commitment to God, requires. But besides that, reason is still a God-given guide to truth. "To charge the intellect with perpetual blindness, so as to leave it no intelligence of any description whatever, is repugnant not only to the Word of God, but to common experience." (*Institutio* II,2,12)

The Reformation did not introduce a fundamentally new view about the relationship between faith and reason and about philosophy into Christianity. Like earlier theologians, the reformers took the harmony between reason and Christian faith to be desirable and achievable, they recognized, and perhaps emphasized relatively strongly, that reason is limited and debilitated through the Fall, and acknowledged that philosophy can contribute to clarifying and defending Christian doctrine.

Protestant Scholasticism

Protestants continued to teach philosophy, for example Melanchthon at Wittenberg, Peter Martyr Vermigli (1500-1562) at Oxford, Jerome Zanchi at Strassburg (1516-1590), Conrad Gesner (1516-1565) at Zurich, and Theodore Beza (1519-1605) at Geneva. There was a need and a desire to spell out Christian doctrine with the insights of the Reformation, and philosophy and logic was needed for this. As the type of philosophy pursued resembled medieval scholastic philosophy, in its emphasis on logic but also its reliance on Aristotle, the theology of that period until ca. 1700 is called "Protestant Scholasticism".

The theologian, philosopher, and physicist Rudolph Goclenius (1547-1628) in Marburg was called "Christian Artistotle", "Teacher of Germany", and "Light of Europe". Goclenius's *Lexicon philosophicum* (1613) explains concepts from metaphysics, logic, and ethics. Here we find one of the first occurrences of the term "ontology"! Like for Melanchthon, philosophy for Goclenius was indispensable for theology, although it should always be a servant of theology. That does not mean that reason is defunct or that philosophy is not a guide to truth, but only that some truths about God are available only through revelation. Goclenius is also remarkable because of his defense of freedom of opinion, which is the object of his work *Conciliator philosophicus* (1609). He argued that freedom of opinion is essential for science (including theology and philosophy).

Johann Gerhard in Jena (1582 - 1637) developed, on the basis of the Lutheran doctrine of justification, a sophisticated theory of conversion. He uses Aristotelian philosophy to spell out the biblical doctrine. His nine volume *Loci theologici* is the most comprehensive and influential Lutheran work of theology at this time. Gerhard also developed a theory of verbal inspiration of scripture. He ascribed to the Bible "auctoritas", i.e. the Bible is the source and norm for Christian doctrine, "perfectio et sufficientia", i.e. the Bible does not need any additions, "perspicuitas", i.e. the Bible is understandable and explains itself, and "efficacia", i.e. the Bible induces faith. There were disagreements among Protestants at that time about issues such as whether the vowels in the Hebrew Bible are inspired, but all, Lutherans as well as Calvinists, agreed that the Bible is inspired by God verbally. Philosophy is used to spell out the doctrines contained in the Bible.

Christoph Scheibler (1589-1653), a Lutheran theologian who taught mainly in Dortmund, presented in his *Opus metaphysicum* a metaphysical theory that was inspired by Suarez. He adopted also Suarez' method to discuss all possible objections thoroughly. Among Scheibler's numerous works there is also a major work in natural theology, *Theologia naturalis et angelographia*, and writings on logic in which he develops Melanchthon's logic further.

Like the Lutheran scholastics (and, we may say, virtually all Christian theologians until Kant) also the Reformed scholastics used metaphysics in theology. A particularly able philosopher was Francis Turretin (1623-1687), who taught at the theological academy in Geneva. His main work *Institutio Theologiae Electicae* was widely used as a textbook also by later Calvinist scholars. For Turretin "scriptural exegesis and metaphysical argumentation are compatible" (S. Rehnman, 2002: 168): he spells out and investigates doctrines he takes from the Bible with the methods of metaphysics and relates them to other metaphysical claims. Reason is also a presupposition of revelation: in order to understand a revelation the nature of the revealer has to be known at least rudimentarily. "Turretin, therefore, talks of the presupposed object of the articles of saving faith which is known from natural theology and sound reason, and which teaches, among other things, the existence of a just, wise, and good God, and the immortality of the soul." (S. Rehnman, 2002: 170)

Cambridge Platonism

In England the harmony between faith and reason was particularly strongly emphasized by a group of Protestant philosophers called the "Cambridge Platonists", who were "the first philosophers to write primarily and consistently in the English language" (S. Hutton, 2001). Among them were Ralph Cudworth (1617 - 1688), Henry More (1614 - 1687), and Benjamin Whichcote (1609 - 1683). They often called reason "the Candle of the Lord". For More, "The intellect of man is as it were a small compendious transcript of the divine intellect" (quoted in C. Taliaferro, 2005: 26).

In his *Antidote Against Atheism* (1652), Henry More presents an ontological argument as well as an argument from design for the existence of God. He points out, however, that although theism deserves "full assent from any unprejudiced mind", we are of course fallible. It is epistemically *possible* that the evidence there is for the existence of God is misleading. He illustrates this with the story that two men go to the top of Mount Athos where they find an altar with ashes on it which exhibit the words "Deo Optimo Maximo". This is very good evidence for the assumption that some humans have written these words into the ashes, but there is a *possibility* that some wind has moved the ashes thus. Nevertheless we are justified in assuming that the ashes were moved by human beings: "we may give full assent to that which notwithstanding may possibly be otherwise" (quoted in C. Taliaferro, 2005: 17). One should keep this in mind when one evaluates Immanuel Kant's arguments against the possibility of metaphysics, because Kant assumed and postulated that metaphysics must bring apodictic certainty. It is a matter of debate which metaphysicians in the history of philosophy assumed or hoped for apodictic certainty for their claims, or whether any did.

Against their Calvinist contemporaries the Cambridge Platonists affirmed human freedom which we have as we are created in the image of God. Cudworth explains in his *Treatise of Freewill* that it is not perfect freedom, but "We seem clearly to be led by the instincts of nature to think that there is something ... in our own power (though dependently upon God Almighty), and that we are not altogether passive in our actings, nor determined by inevitable necessity in whatever we do." (Quoted in C. Taliaferro, 2005: 33). It was perhaps their affirmation of free will that led them to call for freedom of opinion. Whichcote writes: "A man has as much right to use his own understanding in judging of truth as he has a right to use his own eyes to see his way. There it is no offense to another that any man uses his own right." (C.

Taliaferro, 2005: 36). They were criticized for this, even though the freedom of opinion they called for was limited: atheism was not to be tolerated.

Protestant Philosophy of Religion in Britain Continued

The philosophical defense of freedom of opinion and of religion was pursued further by John Locke (1632-1704) in his *Letter Concerning Toleration* (1685). (We may take Locke to be a Protestant, although there are some reasons for saying that he was a Unitarian.) Like the Cambridge Platonists, he emphasized fallibilism: reason is a guide to truth and we do have knowledge, but it is based on evidence that supports our beliefs more or less strongly and does not make error strictly impossible. Locke writes: "In the greatest part of our concernment, he [God] has afforded us only the twilight, as I may so say, of probability, suitable, I presume, to that state of mediocrity and probationership, he has been pleased to place us in here, wherein to check our over-confidence and presumption." (*An Essay Concerning Human Understanding,* IV, 14, 2) That reason, within these limits, is also a guide to truths about God, Locke argues in his book *The Reasonableness of Christianity as Delivered in the Scriptures* (1695). He explicates the essential Christian doctrines through exposition of the Bible and defends them. That Jesus is the Messiah, he argues, is confirmed by, among other things, a "multitude of miracles" and in particular by Jesus' resurrection. He affirms that there is reasonable support for belief in the existence of God: "The works of nature, in every part of them, sufficiently evidence a deity." There can be, for Locke, truths that we cannot know through reason but only through revelation, but we should never believe something that contradicts reason. Revelation can be above reason but not against reason.

Locke's epistemology with all knowledge being a matter of degrees of probability was developed further and applied in natural theology by the Anglican Bishop Joseph Butler (1692-1752). He came from a Presbyterian family but entered the Church of England in 1714, when he moved to Oxford and became a student at Oriel College. In 1738 he became bishop of Bristol, in 1750 bishop of Durham. His main work *The Analogy of Religion, Natural and Revealed* constitutes the most thorough criticism of deism of his time. Butler admired Samuel Clarke (1675-1729), who was the leading apologist for the Christian religion in his generation. But he found that Clarke's arguments for the existence of God and against deism and Spinozism were too rigid. "If they succeed they are incontrovertible: but if they fail, they are simply fallacies, and

carry no weight at all." (J.R. Lucas, 1978: 3) In response, Butler developed "very probable arguments" (he synonymously calls them "probable proofs", by which he meant arguments that make it more reasonable to believe the thesis in question. In the beginning of his main work, *The Analogy of Religion, Natural and Revealed* (1736) he writes: "*Probable* evidence is essentially distinguished from demonstrative by this, that it admits of degrees; and of all variety of them, from the highest moral certainty, to the very lowest presumption." His endeavor is to weigh the evidence concerning the existence of God and concerning the truth of Christianity. The best arguments available are not deductive arguments, where the premises contradict the denial of the conclusion, but inductive arguments, where the premises raise the probability of the conclusion. He makes a cumulative case for Christianity, emphasizing that we must take all available evidence into account. Skeptics of Christianity often make the mistake to confuse the claim that a thesis can be doubted or criticized with the claim that the thesis is false or irrational to believe:

Yet there are people absurd enough to take the supposed doubtfulness of religion for the same thing as proof of its falsehood, after they have concluded it doubtful from hearing it often called in question. This shews how infinitely unreasonable sceptical men are, with regard to religion, and that they really lay aside their reason on this subject as much as the most extravagant enthusiasts. (Quoted in J.R. Lucas, 1978: 5)

Butler's project of a cumulative case for theism using inductive arguments was more than 250 years later taken up by another member of Oriel College: Richard Swinburne. We shall come back to his work.

Also William Paley (1743-1805), another promoter of natural theology in Britain, in the generation after Butler, was an Anglican priest. In his book *Natural Theology, or Evidences of the Existence and Attributes of the Deity collected from the Appearances of Nature* (1802) he presents the famous watchmaker argument for the existence of God. He asks the reader to imagine that he finds a watch somewhere in nature, in which case he would surely rightly assume that somebody made the watch. By analogy, he explains, it is rational to assume that a sufficiently powerful person, namely God, made the universe. In his *A View of the Evidences of Christianity* (1794) then presupposes the existence of God and provides evidence for other Christian doctrines.

The tradition of Protestant natural theology was continued, for example, by Thomas Chalmers (1780-1847) and William Cunningham (1805-1861), both Scottish evangelicals. Chalmers wrote the first "Bridgewater treatise". Francis

Henry Egerton, 8th Earl of Bridgewater (1756-1829) had left £ 8.000 to be paid to authors who wrote "On the Power, Wisdom and Goodness of God, as manifested in the Creation". The eight books that were awarded a prize were called "Bridgewater treatises". In Scotland at that time there was a particularly lively debate about miracles. As already George Campbell (1719-1796) had done, he extensively criticized David Hume's essay "On Miracles".

Adam Lord Gifford bequeathed £80,000 to the four Scottish universities for the establishment of a series of lectures to "promote and diffuse the study of Natural Theology in the widest sense of the term— in other words, the knowledge of God". These "Gifford Lectures" began in 1885 and have been delivered continuously since then.

German Philosophy of Religion until Kant

In Germany after the Protestant Scholastics mentioned above, two Protestants who contributed to the philosophy of religion were Christian Thomasius (1655-1724) and Christian von Wolff (1679-1754). Thomasius is best known for his defense of natural law theory, where he followed Hugo Grotius (1583-1645) and Samuel von Pufendorf (1632-1697). At the university of Leipzig he was the first to lecture in German. Due to Philipp Jakob Spener's (1635-1705) influence he became sympathetic to pietism. He emphasized that man's will is evil and that revealed religion and salvation through Christ are necessary.

Wolff sought to make philosophy and theology more rigorous. He emphasized the need to give clear and precise definitions, to defend the premises of one's arguments, and to give valid arguments. Kant later called this "dogmatic". Wolff found revelation and reason to be compatible and gave arguments for the existence of God. God is, according to Wolff, a perfect being, a being without limits and without any change, who exists necessarily. He has the source of his existence in his own essence, he is a "ens a se". God's perfection is mirrored by the world. Wolff was expelled from the University of Halle when some Thomasians and some pietist charged him of denial of free will and of deism.

While the pietists in Halle tended to hold that reason must be subordinated to revelation, the pietists in Königsberg did not share these worries. Martin Knutzen (1713-1751), for example, was a pietist too in that he emphasized the need of conversion and sanctification, i.e. good works following conversion, but he employed Wolff's philosophical method to produce a *Philosophical Proof of the Truth of the Christian Religion*, published in German (*Philosophischer Beweis von*

der Wahrheit der christlichen Religion) in 1747 in Königsberg. It is a remarkably comprehensive philosophical defense of Christianity.

A New Concept of "Reason"/ The Spirit of Enlightenment

In the 18th century a new movement developed, abandoning philosophical theology and the traditional idea that there is a harmony between faith and reason, which led to what today is called "liberal theology" in Protestant churches. The two main features of this movement are: First, it is said that that miracles and traditional Christian doctrine are contrary to reason and that one cannot believe in them anymore. Second, nevertheless it is not said that Christian doctrine is false or that atheism is true, but instead Christianity is modified so that it fits with the denial of miracles.

This movement is a part of the "Enlightenment". The term "Enlightenment" is usually used so that it includes Thomasius and Wolff, and its main defining feature is taken to be a strong reliance on reason. The problem with this usage is that also Protestant Scholasticism (as well as most earlier European philosophy) strongly relied on reason but is not taken to be a part of the Enlightenment. The history of philosophy here perhaps could be carved up more adequately by defining "Enlightenment" through the claim that miracles and traditional Christian doctrine are incompatible with reason. Thomasius and Wolff then would not be part of the Enlightenment. The Enlightenment in this narrower sense can be called "anti-supernaturalist Enlightenment". Sometimes the terms "modernism" is used to refer to the claim that traditional Christian doctrine is incompatible with reason and "modern thinking", and the term "revisionism" to refer to attempts to revise Christianity so that it accords with reason.

One can see the Jewish philosopher Baruch Spinoza (1632-1677) as a forerunner of this movement. Certainly Herman Samuel Reimarus (1694-1768) was one. He held that Jesus taught a "natural" and "practical" religion, whereas the disciples taught a supernatural religion. Jesus preached the kingdom of God but recognized his illusion when he was crucified. The disciples stole Jesus' body and invented the resurrection, the ascension, and the message of salvation through Christ. Despite his views Reimarus stayed in the Protestant church. He sought to change it so that it adheres to "natural religion" and gives up belief in miracles and revelation.

Many theologians in the 19th and 20th century based their rejection of traditional Christian doctrine and their turn to revisionist forms of Christianity on the

philosophy of Immanuel Kant (1724-1804) and the proclaimed "end of traditional metaphysics". In particular, he is taken to have refuted all traditional arguments for the existence of God, he developed a conception of religion in which morality is the essence of religion, and he gave a moral argument for the existence of God in a revised sense. (For more on Kant's philosophy of religion, see chapter 14.)

The most influential proponent of revisionist theology was the Prussian theologian Friedrich Schleiermacher (1768 – 1834). He claimed that "religion is not, as one usually thinks, knowledge or acting, metaphysics or morality, or a combination of both. But it is contemplating and feeling the universe, the infinite, the eternal within the temporal." (*On Religion*, II) This is a radically new idea. Christianity, traditionally conceived, contains doctrines about God, Jesus Christ, Jesus' resurrection, sin, judgment, life after death, atonement, etc. Christians believe them to be true and take them to be *reasons* to live and act in certain ways; for example, to repent and pray and ask God for forgiveness, to help the sick, to endure persecution, or to rejoice. On the one hand there are the doctrines, on the other hand there are the actions that Christians choose because they believe the doctrines to be true. Schleiermacher, convinced that one cannot believe traditional Christian doctrine anymore, abandons exactly this combination. While others who also believed that one cannot believe in Christian doctrine anymore gave up religion or reduced it to morality, Schleiermacher held that religion is, or is to be replaced by, a feeling.

Schleiermacher can be seen as the founder of the discipline that in German is also called "philosophy of religion" ("Religionsphilosophie") but is concerned with religion as a human phenomenon without investigating religious doctrines.

The idea that traditional Christian doctrine is contrary to reason has prevailed in German Protestant theology ever since Kant. Georg Wilhelm Friedrich Hegel (1770-1831), although he professed to be an orthodox Lutheran, held that "the aim and essence of all true religion", including the Christian religion, is human morality. Albrecht Ritschl (1822-1889) identified the "kingdom of God" with the moral ideals for which Jesus gave an example. Justification, for him, is not liberation from guilt but liberation from the feeling of guilt. Rudolf Bultmann (1884-1976) famously wrote:

It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of daemons and spirits.

Instead of giving up Christianity, however, Bultmann sought to "demythologize" it, i.e. give new meanings to the Christian doctrines so that they do not claim anything supernatural anymore but only express existential attitudes such as hope. Karl Barth (1886-1968) objected to this attempt to make Christianity palatable to reason (or to what Bultmann and Barth took to be reason) that theology should not attempt to make Christian faith reasonable. Consequently he rejected all natural theology.

German post-Kantian Protestant theology in all its major strands holds that traditional Christian doctrine is not in harmony with reason, and it rejects philosophy of religion in the sense of philosophical theology as we find it, for example, in Protestant scholasticism, in Martin Knutzen, or in pre-Reformation theology.

The Renaissance of Philosophical Theology

Today, however, philosophy of religion in the sense of philosophical theology is as strong as it has ever been. Christians as well as atheists participate in the debate and defend their metaphysical views. In the first half of the 20th century logical positivism prevailed in Anglo-Saxon philosophy and declared all religious claims and all metaphysical claims in general to be meaningless. But in the 70's philosophers who were Christians and were convinced neither by positivism nor by Kant, Schleiermacher, or Bultmann began to occupy themselves with metaphysical questions about God and religion. This movement took shape when 1977 the Society of Christian Philosophers (SCP) was founded on the initiative of William Alston, who is an Episcopalian, together with, among others, Alvin Plantinga, Nicolaus Wolterstorff, and George Mavrodes. Its journal *Faith and Philosophy* soon became the leading journal for the philosophy of religion. Besides the SCP, where anyone can become a member who considers himself a Christian and a philosopher, the Evangelical Philosophical Society, whose members have to affirm the inerrancy of the Bible, was formed in 1974. It re-launched its journal *Philosophia Christi*, "for the scholarly discussion of philosophy and philosophical issues in the fields of ethics, theology, and religion" in 1999, which since then has been growing steadily in reputation and numbers of subscriptions.

Also beginning in the 70's, in Britain Richard Swinburne, who was 1985 – 2002 the Nolloth Professor for the Philosophy of the Christian Religion at Oriel College, Oxford, began to produce the most comprehensive and thorough philosophical explication and defense of theism and Christianity of our time. Originally he was an Anglican but is now Russian Orthodox. In *The Coherence of Theism* (1977) Swinburne discusses how the attributes of God are best spelled out and defends the coherence of the claim "There is a God". In *The Existence of God* (1979) he makes a cumulative case for the existence of God using Bayes's Theorem and taking into account modern science. The nature of faith and the question under which conditions a religious belief and a religious commitment is rational is investigated in *Faith and Reason* (1986). In *Responsibility and Atonement* (1989) Swinburne first pursues general questions concerning goodness and guilt and then considers how and under which conditions God might forgive or punish. *Revelation* (1992) investigates what would show that some book or creed conveys revealed truth and considers in particular the Bible and the Christian Creeds. The doctrines of the Trinity and of the Incarnation Swinburne explores in *The Christian God* (1994). Why God might allow evil to occur is discussed in *Providence and the Problem of Evil* (1998). Most recently, Swinburne presented arguments for the resurrection of Jesus in *The Resurrection of God Incarnate* (2003).

While Swinburne seeks to give positive arguments for the truth of Christianity, Alvin Plantinga, who is a reformed Christian, rather defends the rationality of Christian beliefs without giving arguments for their truth. He argues that belief in God can be "properly basic", i.e. rational without being supported through evidence. In *Warranted Christian Belief* (2000) Plantinga argues that Christian beliefs probably are knowledge if they are true. Another influential contribution to the new debate about the epistemology of religious belief is William Alston's book *Perceiving God* (1991), in which he first presents a general account of justification through perception and then argues that perception of God is possible and would make belief in God rational.

The philosophy of religion has become so lively that it is impossible to survey it in a few paragraphs. Generally today's philosophers of religion do not share Kant's or Schleiermacher's sentiment that one cannot believe nowadays in miracles and in traditional Christian doctrine. Also the atheist philosophers of religion do not find the Schleiermacherian approach convincing. Peter van Inwagen once commented on the passage by Bultmann quoted above by saying: "If Bultmann knew of some reason for believing this assertion, he did no share it with his readers." (P. van Inwagen, 1995, 3) He then points out that analytic

philosophers tend to be straightforward atheists or else "religious in a very old-fashioned way", with belief in a personal God and miracles. "Any sort of 'liberal' or 'secularized' or 'modernist' religion (religion of Bultmann's sort) tends to be regarded with disdain by philosophers, who view modernist versions of Christianity or Judaism as irreligion wearing a disguise that they are professionally incapable of not seeing through." (P. van Inwagen, 1995, 6)

Thus there is a great divide today between Schleiermacherian theologians and analytic philosophers of religion. The Schleiermacherians consider the analytic philosophers to be naive, and the analytic philosophers consider the Schleiermacherians' hostility to the supernatural irrational and think that the Schleiermacherians do not have any arguments.

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