

History Of Demythologizing The Bible

- The Process of Demythologizing the Christian Bible began in the 20th Century, primarily with the work of German Theologian Rudolf Bultmann.
- In the 1940s, Bultmann proposed a Radical Approach to Biblical Interpretation, arguing that Modern Readers “needed” to “Reinterpret” or “Demythologize” the Mythological Elements in the Bible to make the Christian Message “Accessible” to Contemporary Thought (i.e. Rothschild & Rockefeller-Funded/Controlled Academic Authorities.).
- Bultmann's claim was that he “wasn’t trying to” to Discard the Bible’s Supernatural or Mythical Elements entirely but to “Separate” the “Kerygma” (The “Core Message” of The Christian Gospel) from the Mythological Framework of Ancient “Scientifically-Illiterate” Cultures.
- Bultmann adamantly claimed that “Modern Science” and Existentialist Philosophy “Required” a “New Way of Understanding Faith”, particularly the Miraculous Events and Supernatural Beings depicted in the Bible.
- Although Bultmann is often Credited with Popularizing this Method, the Roots of Demythologization can be traced back earlier to the Enlightenment Period in the 18th Century, where “Critical Approaches” to Scripture emerged. Figures such as Baruch Spinoza and later David Strauss began questioning the Literal Interpretation of Biblical Miracles and Myths, setting the Stage for “Modern Critical Scholarship”.
- Bultmann’s “Existentialist Interpretation” marked a Significant Turning Point in Demythologization of the Christian Scriptures, as it sought to “retain the Relevance” of the Christian Faith for a Modern, “Scientifically-Minded World”.

Demythologization In America

Rudolf Bultmann's Method of Demythologization reached America primarily through Academic Theological Circles and the Influence of Students and Scholars who Studied in Germany or were familiar with European Theological Developments.

Key Factors that facilitated its spread include:

- Influence of Bultmann's Students: Several of Bultmann's Students and Followers, such as Paul Tillich and Reinhold Niebuhr, played Significant Roles in bringing Existentialist Theology and Bultmann's Ideas to the United States. Both Theologians were Monumentally Instrumental in merging European Existentialist Philosophy with Christian Theology.
- Translation of Bultmann's Works: Bultmann's Major Works, including "The New Testament and Mythology" (1941), were Translated into English in the Mid-20th Century. His Ideas, especially about Interpreting Scripture under the lens of Existentialism, reached American Theologians through these Translations and became part of the Theological Curriculum in many Seminaries and Universities.
- American Theological Journals and Conferences: American Theological Journals began to Discuss and Critique Bultmann's Ideas, and his methods became a Topic of Conversation at Theological Conferences.
- Neo-Orthodoxy and Liberal Protestantism: The Rise of Neo-Orthodox Theology in America, especially through figures like Karl Barth and Reinhold Niebuhr, set the Stage for Bultmann's Ideas to find Receptive Audiences. Although Barth himself disagreed with Bultmann on several Key Points, Bultmann was too popular to fall, especially with Liberal Protestants.
- Seminary Education: Major American Seminaries, particularly those with Strong Connections to German Theology (such as Union Theological Seminary in New York), incorporated Bultmann's Existentialist Hermeneutics into their Curricula.

This Introduced Future Pastors, Theologians, and Scholars to his Ideas, spreading them to Congregations and Academic Settings across the entire Country!

- Both Rudolf Bultmann and Paul Tillich were Marxists!

Funding Behind Demythologization

The Funding and Institutional Support for Theologians like Rudolf Bultmann, Paul Tillich, and Reinhold Niebuhr came from a combination of University Positions, Academic Institutions, Foundations, and sometimes Church Organizations, though the Specific Sources varied across their Careers.

Here's an Overview of how each Figure was Supported:

Rudolf Bultmann

- University Appointments.
- German Academic Infrastructure.
- Church & Theological Institutions.

Paul Tillich

- German & American Universities: Tillich taught in Frankfurt and Berlin where the Rothschild Central Bank was in Frankfurt.

- Fleeing Germany to America: Being a Marxist, Tillich fled to America during the Anti-Marxist Third Reich in 1933 order to spread his Marxist Ideology undeterred. Tillich was Invited to Join the Faculty of Union Theological Seminary in New York. His Position at Union was Funded by the Seminary, and his Work in the U.S. was Supported by Various Academic Appointments, including Positions at Harvard Divinity School and the University of Chicago!

- Grants and Foundations: In the United States, Marxist Scholars like Tillich often Benefited from Private Grants and Foundation Funding from Foundations such as the Rockefeller Foundation who Supported Theological and Philosophical Research, particularly for Scholars fleeing from the Anti-Marxists in 1930s Germany.

Reinhold Niebuhr

- Union Theological Seminary: Like Tillich, Niebuhr was a Prominent Professor at Union Theological Seminary in New York, where he Worked for much of his Career. His Funding came through his Salary at Union, one of the Most Prestigious Theological Institutions in the U.S.

- Foundations and Grants: Niebuhr was involved in various Intellectual Circles and Received Funding from Philanthropic Organizations, such as the Carnegie Foundation and the Rockefeller Foundation, both of which were known for Funding Liberal Theology, Marxist Social Ethics (Political Correctness) and Academic Work in Religion.

- Church Support: Niebuhr, being a very openly Public Theologian who was Deeply Involved in Social and Political Issues, Received Funding from various Protestant Organizations and Churches. The Federal Council Of Churches and other Ecumenical Bodies Provided Platforms and sometimes even Financial Backing for his Advocacy Work, especially in the areas of implementing Marxist "Social Justice" into Christian Ethics!

The Rockefeller Foundation, the Carnegie Corporation, and the Ford Foundation were Deeply Involved in Funding Academic Elites in the Humanities (Social Studies) and Theology.

These Foundations often Provided Grants for Scholars like Tillich and Niebuhr, particularly as they spread propaganda on Issues about Modernity, Social Ethics, and Theology.