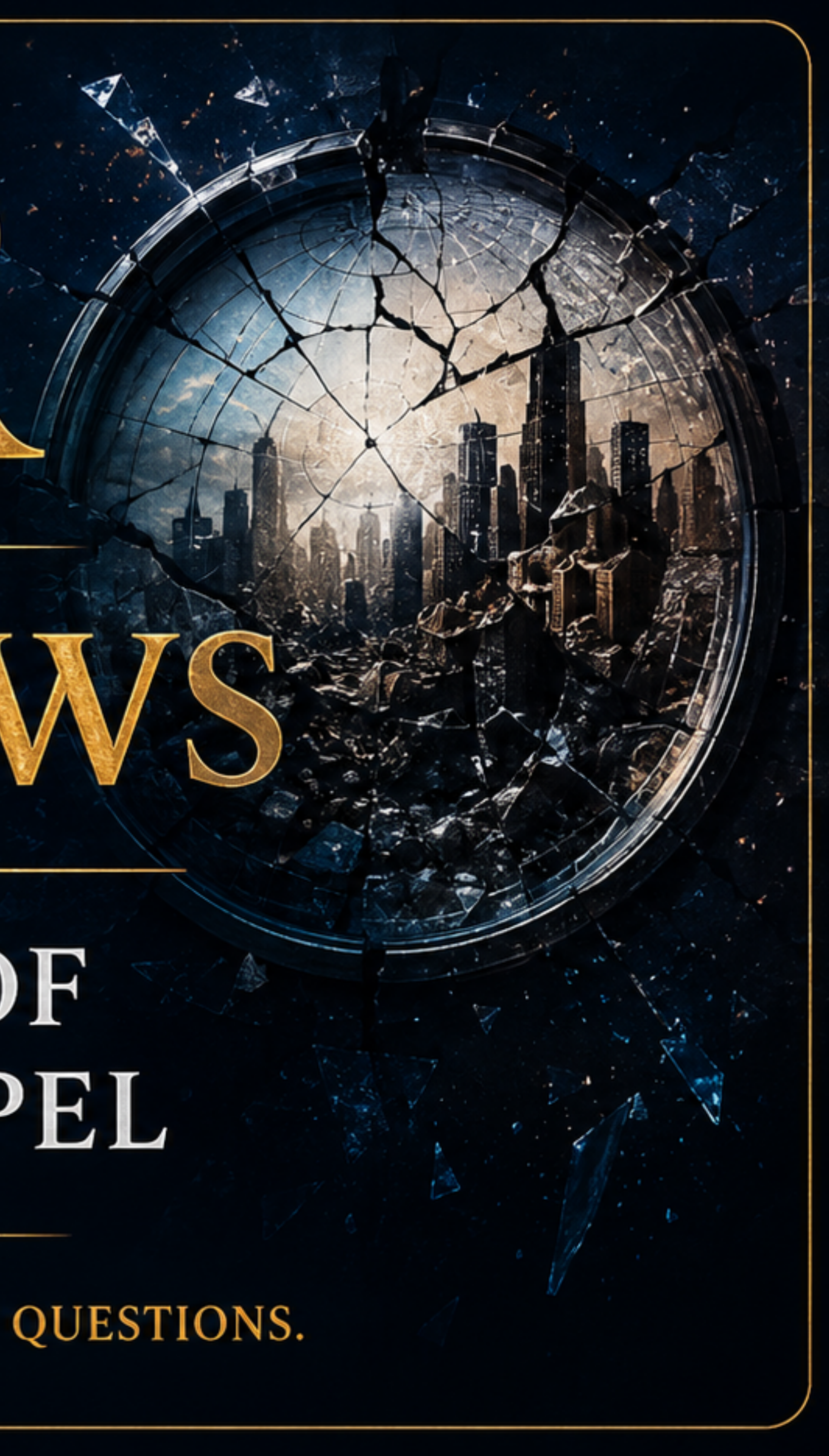




WAR OF THE WORLDVIEWS

CLASS 1

THE DANGERS OF THE SOCIAL GOSPEL

EVERY WORLDVIEW ANSWERS LIFE'S BIGGEST QUESTIONS.

WHAT IS A WORLDVIEW?



A worldview is the **lens** through which we interpret God, man, truth, morality, government, history, and the future.



BELIEFS



VALUES



ASSUMPTIONS



TRUTH

“ You don’t see the world as it is. You see it through your worldview. ”

EVERY WORLDVIEW

ANSWERS FOUR QUESTIONS



1. WHAT IS
WRONG?



2. WHO IS
RESPONSIBLE?



3. WHAT IS
THE SOLUTION?



4. WHO
SAVES US?

THE ANSWERS SHAPE EVERYTHING.
CHOOSE WISELY.

WORLDVIEW COMPARISON

THE WORLD IS SHAPED BY WHAT WE BELIEVE

	CHRISTIANITY	MARXISM	SECULAR HUMANISM	PROGRESSIVISM	ISLAM	BUDDHISM
 ULTIMATE REALITY	 One eternal God, creator of all.	 Matter only. No God.	 No God. Man is the highest authority.	 No absolute truth. Reality is socially constructed.	 Allah is the one true God.	 No creator God. Everything is impermanent.
 HUMAN NATURE	Created in God's image, but fallen and sinful.	Shaped by economic conditions.	Basically good and capable of reason.	Both victim and oppressor based on identity and power.	Created by Allah with purpose.	Driven by desire and ignorance.
 THE PROBLEM	Sin separates us from God.	Oppression, inequality, exploitation.	Ignorance, bias, and irrationality.	Systems of oppression, injustice, privilege.	Disobedience to Allah.	Suffering caused by desire and attachment.
 THE SOLUTION	Repent and trust in Jesus Christ.	Revolution and the removal of class and private property.	Education, science, and human progress.	Social justice, equity, and systemic change.	Submit to Allah and follow Sharia.	Follow the Eightfold Path and end desire.
 WHO SAVES?	Jesus Christ – the Son of God.	The collective (revolutionary movement).	No savior. We save ourselves.	The community, activists, and institutions.	Allah.	No savior. Self-effort leads to enlightenment.
 THE GOAL	Eternal life with God and renewal of all creation.	A classless, socialist utopia.	Human flourishing in this life.	An equitable, inclusive society.	Peace in this life, paradise in the hereafter.	Nirvana – freedom from suffering and rebirth.

BE TRANSFORMED BY THE RENEWING OF YOUR MIND. — ROMANS 12:2
YOUR WORLDVIEW DETERMINES THE QUESTIONS YOU ASK AND THE ANSWERS YOU ACCEPT.

THE BIBLICAL GOSPEL

GOD'S PLAN FROM BEGINNING TO END

CREATION



GOD CREATED
ALL THINGS GOOD.

GENESIS 1:1

FALL



SIN ENTERED.
MAN WAS SEPARATED
FROM GOD.

GENESIS 3:1-24

REDEMPTION



JESUS CHRIST DIED
FOR OUR SINS.

1 CORINTHIANS 15:3

RESTORATION



HE ROSE AGAIN,
DEFEATING SIN
AND DEATH.

1 CORINTHIANS 15:4

MISSION



WE RESPOND IN FAITH
AND TAKE THE GOSPEL
TO THE WORLD.

MATTHEW 28:18-20



FOR I DELIVERED TO YOU FIRST OF ALL THAT WHICH I ALSO RECEIVED:
THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES,
AND THAT HE WAS BURIED, AND THAT HE ROSE AGAIN THE THIRD DAY
ACCORDING TO THE SCRIPTURES.

1 CORINTHIANS 15:3-4



THE PROBLEM

SIN IS THE ROOT OF **EVERY** PROBLEM.



NOT THE ECONOMY.

Sin corrupts work, resources, and systems.



NOT GOVERNMENT.

Sin corrupts leaders, laws, and institutions.



NOT OTHER PEOPLE.

Sin corrupts hearts, including our own.



IT IS THE HEART.

“The heart is deceitful above all things, and desperately wicked.” **JEREMIAH 17:9**



FOR ALL HAVE SINNED
AND FALL SHORT OF
THE GLORY OF GOD.

ROMANS 3:23

THE RISE OF THE SOCIAL GOSPEL

A RESPONSE TO A CHANGING WORLD (1870–1910)

1870



INDUSTRIAL REVOLUTION

Rapid industrial
growth transforms
nations and cities.

1880



URBANIZATION

Millions move to cities
seeking work, creating
overcrowding and
new social problems.

1890



FACTORIES

Long hours, low wages,
and dangerous conditions
create hardship and
social unrest.

1900



IMMIGRATION

Mass immigration
brings diversity,
hope—and
new challenges.

1910



POVERTY & INEQUALITY

Widespread poverty,
disease, and inequality
demand a response.



These conditions created the soil
from which the Social Gospel grew.

THE QUESTION MANY ASKED:

HOW CAN WE FIX SOCIETY?

Before they asked: HOW CAN WE SAVE SOULS?

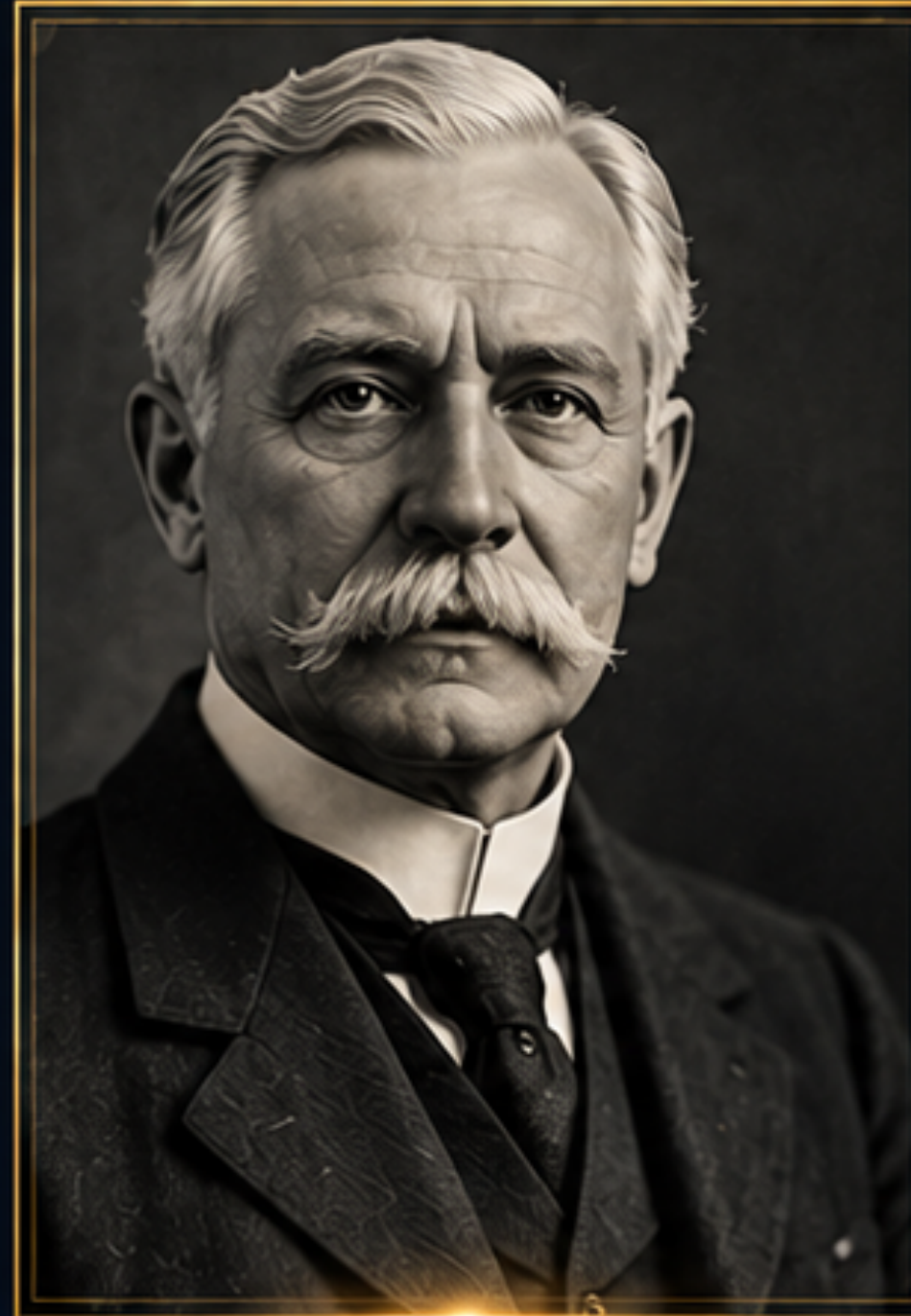
MAJOR LEADERS



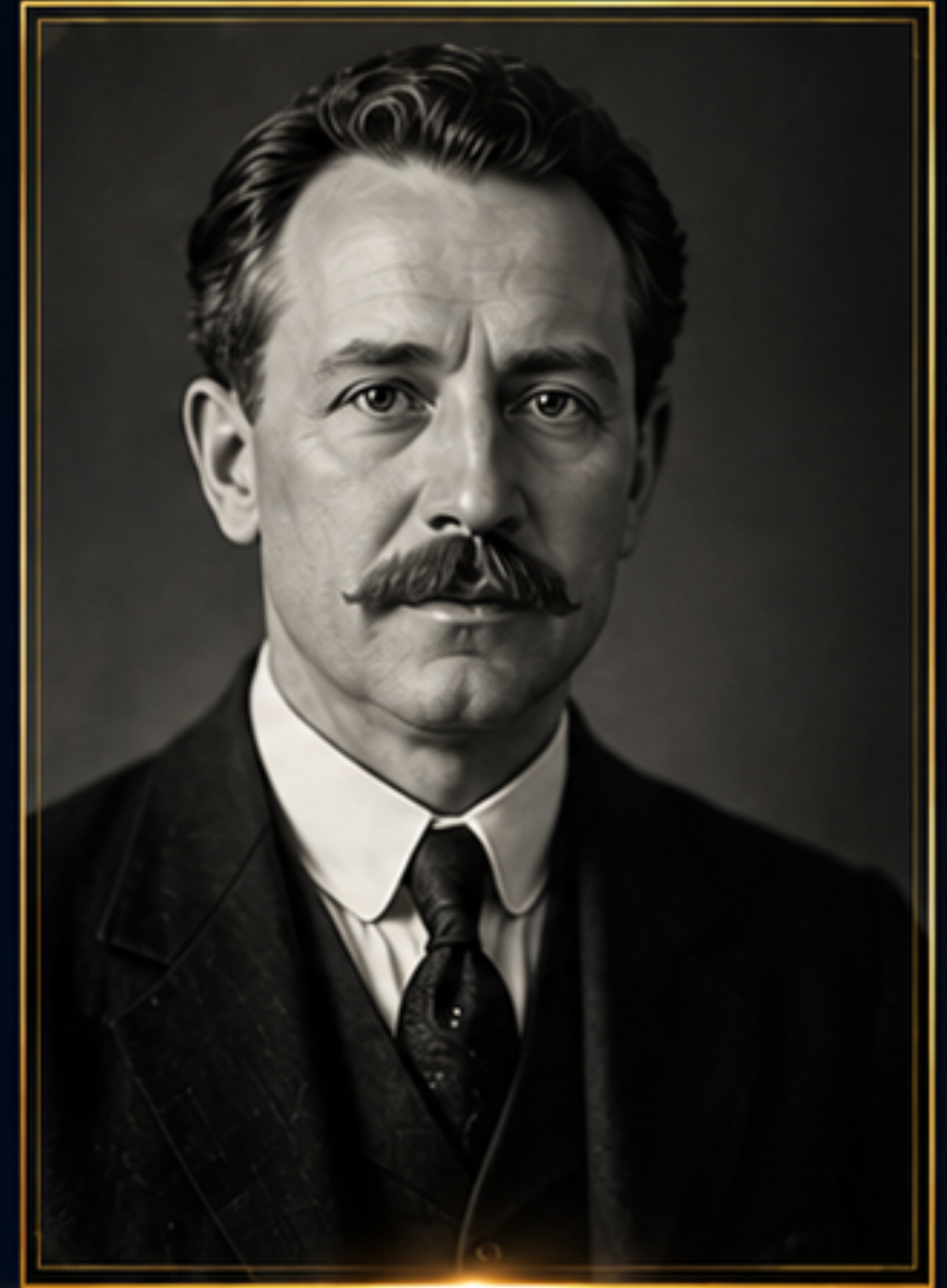
WALTER
RAUSCHENBUSCH



CHARLES
SHELDON



WASHINGTON
GLADDEN



A. J.
MUSTE

THE CENTRAL IDEA

“SOCIAL SALVATION”

PEOPLE FIXING SOCIETY

Instead of

INSTEAD OF

PEOPLE COMING TO CHRIST

BETTER
COMMUNITIES
BETTER
FUTURES



WALTER RAUSCHENBUSCH

(1861–1918)

A leading voice of the Social Gospel movement, Rauschenbusch redefined sin, the atonement, and the Kingdom of God through the lens of **social ethics** and **human progress**.



ON SIN — REDEFINED AS FUNDAMENTALLY SOCIAL, NOT PRIMARILY AN OFFENSE AGAINST GOD

“Sin is essentially selfishness... The sinful mind, then, is the unsocial and anti-social mind. To find the climax of sin we must not linger over a man who swears, or sneers at religion, or denies the mystery of the trinity, but put our hands on social groups who have turned the patrimony of a nation into the private property of a small class....”

— *A Theology for the Social Gospel* (1917), p. 46



ON THE INDIVIDUALISTIC GOSPEL'S SUPPOSED DEFICIENCY

“It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion.”

— *A Theology for the Social Gospel*



ON THE ATONEMENT — REFRAMED AWAY FROM SUBSTITUTION FOR SIN, TOWARD A SOCIAL/ETHICAL EXAMPLE

“Christ died to substitute love for selfishness as the basis of human society.”

— *A Theology for the Social Gospel*



ON THE KINGDOM OF GOD AS THIS-WORLDLY TRANSFORMATION, NOT PRIMARILY ETERNAL/HEAVENLY

“The Kingdom of God is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven.”

— *Various Writings* (verify exact source)



ON THE ESSENTIAL UNITY OF RELIGION AND SOCIAL RECONSTRUCTION

“Whoever uncouples the religious and the social life has not understood Jesus. Whoever sets any bounds for the reconstructive power of the religious life over the social relations and institutions of men, to that extent denies the faith of the Master.”

— *Christianity and the Social Crisis* (1907)



FOR RAUSCHENBUSCH, THE GOSPEL IS NOT JUST ABOUT SAVING SOULS—
IT IS ABOUT **TRANSFORMING SOCIETY IN THE NAME OF CHRIST**.





WASHINGTON GLADDEN

(1836–1918)

A prominent leader of the Social Gospel movement, Gladden taught that Christianity must be applied to the everyday moral and social problems of society. He redefined salvation, atonement, and the Kingdom of God in **social terms**.



ON PERSONAL SALVATION AS INSUFFICIENT / INCOMPLETE APART FROM SOCIAL SALVATION

“The gospel has been very imperfectly heard by any one to whom it has brought no other tidings than that of personal salvation. For in truth the individual is saved only when he is put into right relations to the community in which he lives, and the establishment of these right relations among men is the very work that Christ came to do.”

— *The Nation and the Kingdom* (1909), pp. 10–11

MAJOR WORKS FOR PRIMARY-SOURCE EXCERPTS



Theories of the Atonement (1877)

A complete reworking of atonement doctrine. Christ's death is moral and transformative, not a legal substitution.



Applied Christianity: Moral Aspects of Social Questions (1886)

Applies Christian ethics to labor, poverty, education, and other social issues.



Social Salvation (1902)

Argues that the gospel must redeem society—not just individual souls.

GLADDEN'S THEOLOGY REDEFINED CLASSICAL DOCTRINE



ATONEMENT

Not substitution for individual sin, but Christ's moral influence to transform society.



SALVATION

Not merely escape from sin or heaven to come, but the establishment of right social relations.



KINGDOM OF GOD

Not otherworldly, but the coming of God's rule in human society on earth.



CHRISTIANITY

Must be applied to social questions, not confined to personal piety.



GLADDEN'S CENTRAL CONVICTION

The gospel of Jesus Christ is not complete until it seeks the salvation of society. The Church's mission is to make the world more like the Kingdom of God.



FOR GLADDEN, CHRISTIANITY IS NOT JUST
ABOUT SAVING SOULS—IT IS ABOUT
TRANSFORMING SOCIETY IN THE NAME OF CHRIST.



CHARLES SHELDON

(1857–1946)

Sheldon was not a systematic theologian, but a powerful popularizer of the Social Gospel through fiction—most notably *In His Steps*. His focus was on the **practicalities of the moral life**, **de-emphasizing** the doctrinal traditions of **personal redemption** from sin in Christ.



WHAT IT MEANS TO BE A CHRISTIAN

From *In His Steps* (1896)

“What is it to be a Christian?
It is to imitate Jesus.
It is to do as He would do.
It is to walk in His steps.”



THE GREATEST QUESTION

From *In His Steps* (1896)

“The greatest question
in all of human life is summed up
when we ask, ‘What would
Jesus do?’”



SHELDON'S THEOLOGICAL EMPHASIS (BIOGRAPHER & WIKIPEDIA SUMMARY)

Sheldon's outlook centered on the practical application of Jesus' teachings to social and moral problems. His novel *In His Steps* was “**not about personal redemption but about moral choices.**”



WHO WAS HE?

A writer and minister whose novel *In His Steps* inspired millions. He championed moral imitation of Jesus and social responsibility over doctrinal emphasis on redemption and atonement.



SHELDON'S FOCUS

Christ as Moral Example to Imitate

- Imitate Jesus. Do what He would do.
- Salvation is moral transformation.
- Christianity is ethical living and social duty.
- Focus: What would Jesus do?
- Goal: Build a better society through right living.



THE BIBLICAL GOSPEL

Christ as Substitutionary Savior to Trust

- Trust in Christ. He did what we could not do.
- Salvation is by grace through faith in His work.
- Christ died as our substitute for sin (atonement).
- Focus: What has Jesus done for me?
- Goal: Reconciliation with God and new life.

VS.

THE CONTRAST IN SCRIPTURE

1 PETER 2:21

“To this you were called, because Christ suffered for you, leaving you an **example**, that you should **follow in His steps.**”



ROMANS 3:24–26

“...being justified freely by His grace through the **redemption** that is in Christ Jesus, whom God put forward as a **propitiation** by His blood...”



SHELDON CALLED PEOPLE TO FOLLOW CHRIST'S EXAMPLE.
THE BIBLE CALLS PEOPLE TO TRUST CHRIST'S SACRIFICE.





A. J. MUSTE

(1885–1967)

Muste fused Christian language with revolutionary politics. He saw violence and capitalism as the root of evil in the world and believed the **Kingdom of God** would be realized through **human revolution**, not through Christ's return.



REVOLUTION BEFORE PACIFISM

From "Why I Am a Pacifist" (1936)

“In a world built on violence, one must be a revolutionary before one can be a pacifist.”



ATTACK THE SYSTEM, NOT JUST THE WAR

From "Toward Peace" (1940)

“War is not an accident. It is the logical outcome of a certain way of life. If we want to attack war, we have to attack that way of life.”



THE “TRUE CHURCH”: THE SECULAR LEFT

From his writings and speeches (1940s–1960s)

Muste came to believe that secular leftists were “the true church”—people “virtually completely committed” to building a classless, warless world. He called that vision “**a new earth in which righteousness dwelleth**”—an echo of 2 Peter 3:13, applied to political revolution rather than Christ's return.

2 PETER 3:13

“Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.”
(KJV)



WHO WAS HE?

A leading Christian pacifist, social activist, and theologian. Muste believed the Christian faith demanded total nonviolence and radical social transformation. Over time, he embraced Marxist-Leninist analysis while continuing to use religious language and imagery.

MUSTE'S THEOLOGY vs. BIBLICAL CHRISTIANITY



MUSTE'S VIEW

- The Kingdom of God is achieved through human revolution.
- Sin is primarily social, political, and economic structures.
- Salvation is collective liberation, not personal reconciliation with God.
- The “true church” is the revolutionary movement.
- Hope is a new earth built by human effort.

VS.



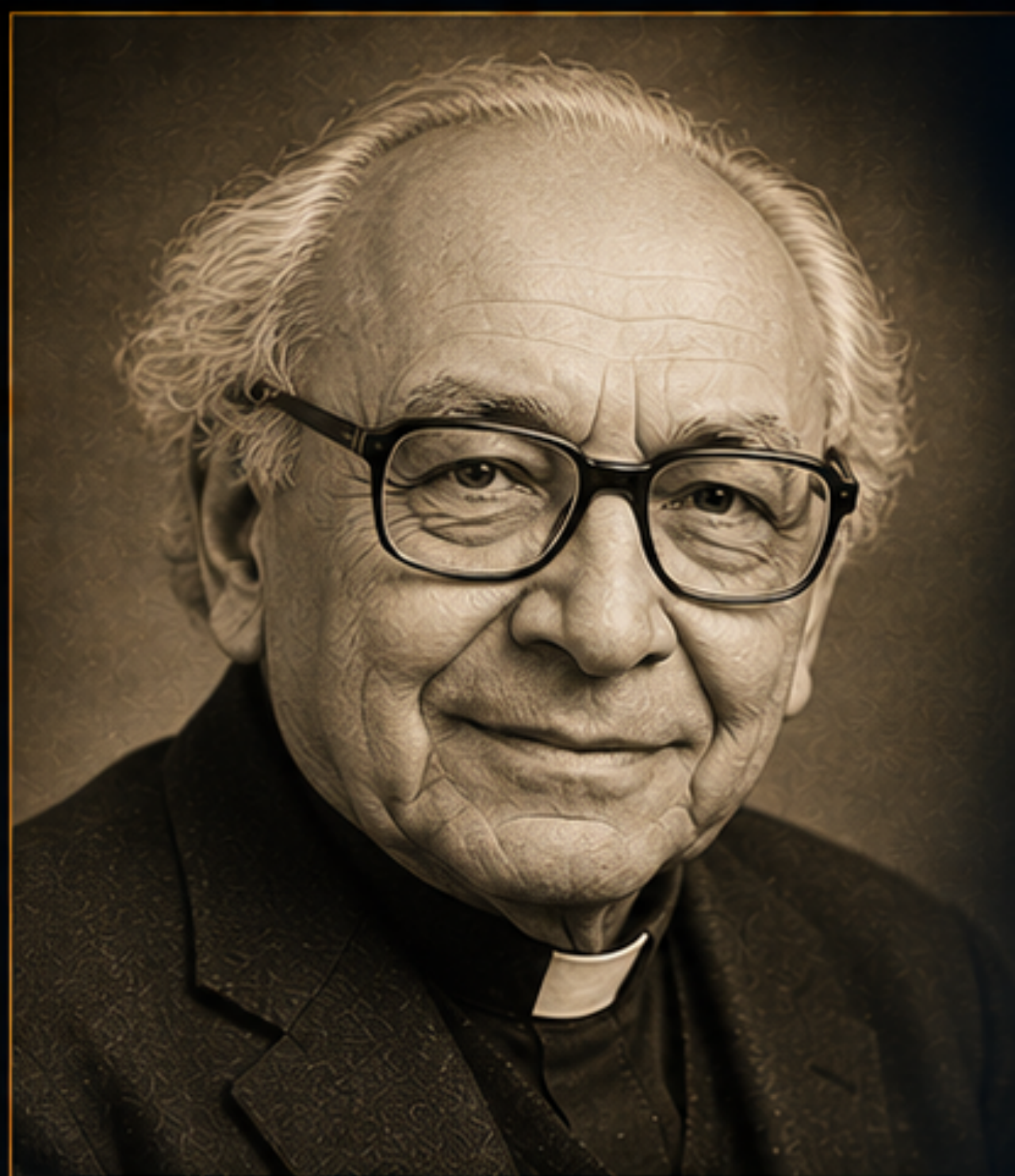
BIBLICAL CHRISTIANITY

- The Kingdom comes through Christ's return and reign.
- Sin is rebellion against God; all need personal forgiveness.
- Salvation is by grace through faith in Christ's atoning death and resurrection.
- The Church is the body of Christ, called to be holy.
- Hope is a new heaven and new earth given by God.



MUSTE REPLACED THE GOSPEL OF CHRIST
WITH THE GOSPEL OF REVOLUTION.





GUSTAVO GUTIÉRREZ

(1928–2024)

Peruvian Catholic priest, theologian, and author of *A Theology of Liberation* (1971), the foundational text of Liberation Theology. Known as the “Father of Liberation Theology.”



MARXISM AS THE ANALYTICAL FRAMEWORK FOR THEOLOGY

“He praised Marxism as “simply the best theory available for ensuring that theology is adequately contextual.””



REVOLUTION, NOT REFORM; LIBERATION, NOT DEVELOPMENT; SOCIALISM, NOT MODERNIZATION

“We speak of social revolution, not reform; of liberation, not development; of socialism, not the modernization of the prevailing system.””



ABOLISHING PRIVATE PROPERTY AS THE THEOLOGICAL GOAL

“He argued that only “by eliminating the private appropriation of wealth created by human toil” could a just society be built.””



KNOWLEDGE OF GOD REDEFINED AS SOCIAL ACTION

“To know God is to do justice. There is no other way of knowing God.””



WHO WAS HE?

A Catholic priest and theologian who argued that faith must be rooted in the struggle for social, economic, and political liberation. He redefined theology through a Marxist lens, making liberation from oppression the center of Christian faith.

GUTIÉRREZ’S THEOLOGY vs. BIBLICAL CHRISTIANITY



GUTIÉRREZ’S VIEW

- Theology is shaped by Marxist social analysis.
- Liberation comes through revolution and socialism.
- Private property is an injustice to be abolished.
- Knowing God is doing justice.
- The gospel is fundamentally political and economic.

VS.



BIBLICAL CHRISTIANITY

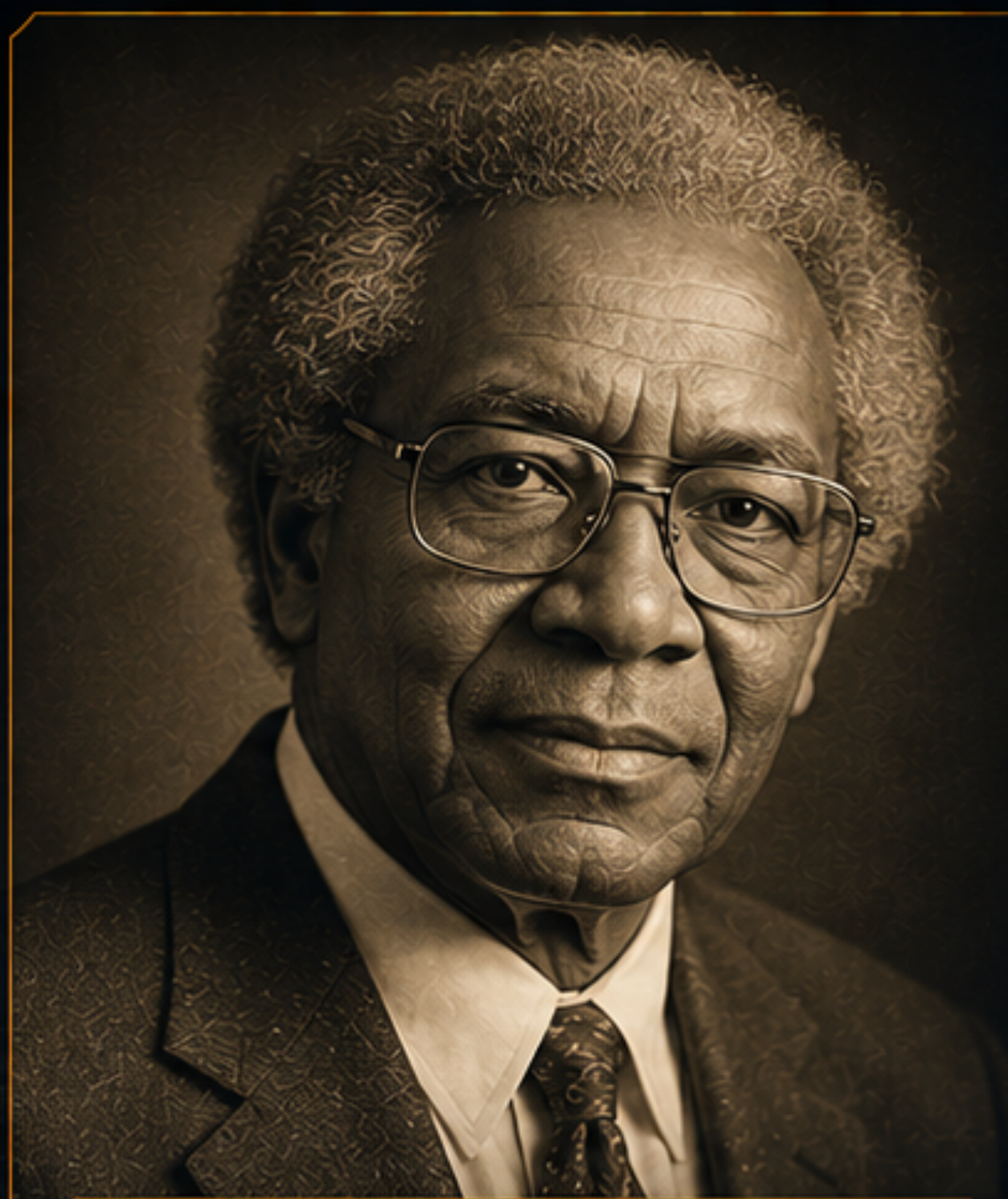
- Theology is shaped by God’s revelation in Scripture.
- True liberation comes through Christ’s redemption.
- Private property is a gift to steward, not inherently evil.
- Knowing God comes through revelation and faith.
- The gospel transforms hearts first, then society.

2 CORINTHIANS 5:17–18

“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to Himself through Christ...”
(NIV)



GUTIÉRREZ REPLACED THE GOSPEL OF REDEMPTION
WITH THE GOSPEL OF REVOLUTION.



JAMES H. CONE

(1936–2018)

Author of *Black Theology and Black Power* (1969) and *A Black Theology of Liberation* (1970).

Cone made **liberation for Black people** the essence of the gospel.



GOD'S LOVE REDEFINED AS EXCLUSIVE, NOT UNIVERSAL

“We will not accept a God who is on everybody's side... Black theology cannot accept a view of God which does not represent God as being for oppressed blacks and thus against white oppressors... There is no use for a God who loves white oppressors the same as oppressed blacks.”



LOVE REDEFINED TO INCLUDE VIOLENCE AGAINST A GROUP

“What we need is the divine love as expressed in black power, which is the power of blacks to destroy their oppressors, here and now, by any means at their disposal. Unless God is participating in this holy activity, we must reject God's love.”



WHO WAS HE?

African American theologian and professor who made liberation for Black people the center of Christian theology. Known as the “**Father of Black Liberation Theology.**”

He wove together Black experience, Marxist analysis, and Christian faith.



LIBERATION REPLACES SIN / SALVATION AS THE ESSENCE OF THE GOSPEL

“Any theology that is indifferent to the theme of liberation is not Christian theology.”



EXPLICIT USE OF MARXIST ANALYSIS

In *God of the Oppressed*, Cone said Marx's chief contribution was his exposure of “the **ideological character of bourgeois thought.**” Cone explicitly used Marxist class analysis as a tool for theological critique.

CONE'S THEOLOGY vs. BIBLICAL CHRISTIANITY



CONE'S THEOLOGY

- God is for Black, therefore against White.
- Liberation is the core of the gospel.
- Violence can be an expression of divine love.
- Marxist class struggle is a valid theological tool.
- Sin and salvation are secondary to political liberation.

VS.



BIBLICAL CHRISTIANITY

- God so loved the world (John 3:16).
- The gospel centers on sin, forgiveness, and reconciliation.
- Violence is never commanded as an expression of love.
- Satan's kingdom is not advanced by class struggle (John 18:36).
- The cross is the power of God, not political revolution (1 Cor. 1:18).

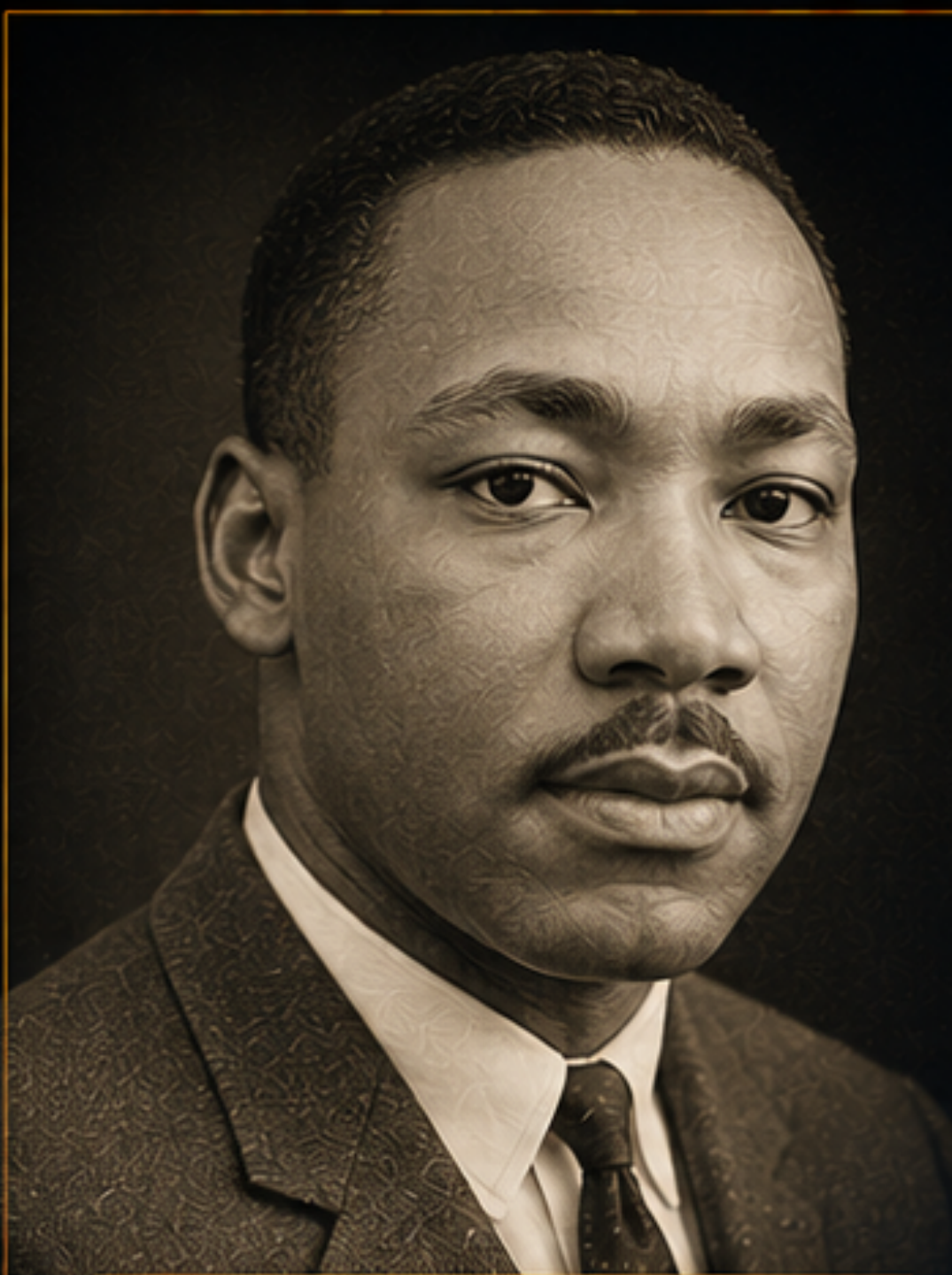
ROMANS 3:22–24

“For there is no distinction; for all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus.”



CONE REPLACED THE GOSPEL OF CHRIST
WITH THE GOSPEL OF LIBERATION.





MARTIN LUTHER KING JR.

(1929–1968)

At age 20 while a student at Crozer Theological Seminary, King's writings reveal a theology shaped by the **Social Gospel**—redefining core Christian doctrines through a modernist, psychological, and socio-political lens.



ON THE VIRGIN BIRTH – DENIED AS HISTORICAL

“We must admit that the evidence for the tenability of this doctrine is [too] shallow to convince any objective thinker... The earliest written documents in the New Testament make no mention of the virgin birth. Moreover, the Gospel of Mark, the most primitive and authentic of the four, gives not the slightest suggestion of the virgin birth.”

“We of this scientific age will not explain the birth of Jesus in such unscientific terms.””



DOCTRINES AS PRODUCTS OF PSYCHOLOGY & CULTURE

“Doctrines and creeds do not spring forth uncaused like Athene sprang from the head of Zeus, but they grow out of the historical settings and the psychological moods of the individuals that set them forth.”

“We may be able to argue with all degrees of logic that these doctrines are historically and philosophically untenable...”



DIVINE SONSHIP – A HUMAN RESPONSE, NOT REVELATION

“The Church called Jesus divine because they had found God in him. They could only identify him with the highest and best in the universe.””



WHO WAS HE?

Future pastor, civil rights leader, and Nobel Peace Prize laureate. At Crozer Seminary in the late 1940s, King was heavily influenced by the **Social Gospel**—especially **Walter Rauschenbusch**.

His early writings reveal a dramatic departure from historic Christian doctrine.



ON THE RESURRECTION – SYMBOLIC, NOT LITERAL

“The external evidence for the authenticity of this doctrine is found wanting... This basic experience led to the faith that he could never die. And so in the pre-scientific thought pattern of the first century, this inner faith took outward form.””



INFLUENCED BY RAUSCHENBUSCH & THE SOCIAL GOSPEL

“I was immediately influenced by the social gospel. In the early '50s I read Rauschenbusch's Christianity and the Social Crisis, a book which left an indelible imprint on my thinking... he came perilously close to identifying the kingdom of God with a particular social and economic system—a temptation which the church should never give in to.””



THE KINGDOM OF GOD – A SYNTHESIS, NOT A REIGN

King taught that the Kingdom of God is a “**synthesis**” of capitalism and Marxism—a social and economic ideal to be constructed by reconciling two secular systems.

He saw the Kingdom not as Christ's present and coming reign, but as a societal goal achieved by human effort.

KING'S THEOLOGY vs. BIBLICAL CHRISTIANITY



KING'S VIEW (CROZER PAPERS)

- Doctrines are human creations shaped by culture and psychology.
- Miracles and supernatural events are unscientific.
- Jesus' divinity and resurrection are symbolic experiences.
- The Kingdom of God is a socio-economic ideal to be built.
- Truth is defined by modern reason, not divine revelation.

VS.



BIBLICAL CHRISTIANITY

- Doctrines are revealed by God and grounded in history.
- Miracles affirm God's power and break into history.
- Jesus is fully God and rose bodily from the dead.
- The Kingdom of God is Christ's reign—already and not yet.
- Truth is revealed by God, not determined by human reason.



KING'S EARLY WRITINGS REVEAL A THEOLOGY SHAPED BY THE SOCIAL GOSPEL—
REDEFINING REVELATION AS REASON, DOCTRINE AS EXPERIENCE, AND THE GOSPEL AS SOCIAL REVOLUTION.