

# Southeastern Baptist Theological Seminary

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## Feature

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### Critical Biblical Scholarship is of the Occult, Says Eta Linnemann, former student of Rudolf Bultmann

(Wake Forest, NC) - In a chapel address at Southeastern Baptist Theological Seminary on February 19, 1992, Dr. Eta Linnemann said that she has come to the conclusion that critical biblical scholarship is of the occult. Dr. Linnemann is a renowned biblical scholar and former student of theologian Rudolf Bultmann. A professor from Batu, Indonesia, she visited the campus of Southeastern Baptist Theological Seminary (SEBTS) on February 18 and 19.

Dr. Linnemann gave her personal testimony, telling how she rose through the ranks of German theological scholarship, studying under such men as Bultmann, Ernst Fuchs, Friedrich Gogarten, and Gerhard Ebeling, all experts in the field of historical-critical theology. She finished her studies and began to teach at Braunschweig Technical University in West Germany and also at the university in Marburg.

Through her observations, Dr. Linnemann determined that no truth could emerge from scientific work on the biblical text and that historical criticism does not serve the proclamation of the gospel. This realization brought her to a state of severe depression, she said. "But the Lord needed it to bring me to zero before He could do something else."

Dr. Linnemann said that the Lord began to work in her life while she was reading a doctoral thesis concerning the church in Africa, which made mention of prophecy and miracles. The reports in thesis "had the stamp of truth for me," she said. But she soon forgot it.

About nine months later, while she was teaching about the miracles in the New Testament, she heard herself saying that perhaps the miracles actually happened, she said. This was a departure from Bultmann's interpretation.

In addition to doubts she was having about historical-critical theology, Dr. Linnemann also began to experience first-hand the power of God working in her life, she said. She began attending prayer meetings with some of her students who were born-again Christians. They began praying for her salvation, she said.

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Linnemann at SEBTS, cont. -2-

At one of these prayer meetings, the pastor gave an invitation for those who did not know Christ to become Christians. "This is a problem for historical-critical theologians: they think they are Christians and so you can't ask them if they want to become a Christian," said Dr. Linnemann. "But through the grace of God the altar call was formulated again and I knew that this was for me. So I answered by raising my hand. From that time there was a deep change in my life."

Dr. Linnemann said that before she accepted Christ "everything was gray; I had no sins, but I had excuses." After she was saved, she was "led by the Lord to discern that everything was no longer gray, but white or black. The Lord brought me to the place where I named sin 'sin' and repented of my old life."

"The Lord had convinced me through experience that there were demons of obsession in my life and I had to go through a lot of deliverance counseling. I had to confess some occult sins in my life," Dr. Linnemann said.

However, when she studied the Bible, she still had found historical-critical theology influencing her interpretation. One day while studying, she prayed in the name of Jesus that God would take away this influence. "Now when I open my Bible, I don't have this problem," she said. The first time she gave her testimony about this at an evangelical university in Germany, Dr. Linneman said a Bible teacher asked her, "Does this mean that historical-critical theology belongs to the occult?"

"At that time, I wasn't sure of the answer, but after thinking it over I came to believe that the inspiration of the historical-critical theology is from the occult," said Dr. Linnemann. "That is not to say that everyone who uses historical-critical theology is a part of the occult. There is, however, a connection between the two."

Dr. Linnemann's book, *Historical Criticism of the Bible: Methodology or Ideology?* was published in 1990 by Baker Book House. She spoke at chapel services and for classes at SEBTS while on a speaking tour of seminars and colleges in the United States.

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