

Hegelian Christianity and the Modern Philosophical Revolution  
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The very center of what David Walsh calls the “modern philosophical revolution” is Hegel’s revolutionary interpretation of Christianity as *the* primary force for freedom in world-history. While Hegel was not the first philosopher to assert that the moral teaching of the Christian life—particularly the ethic of agape—must take priority over belief in miracles and the supernatural, he was the first philosopher to *historicize* the ethics of revelation. That is to say, Hegel taught that the uniqueness of Christian morality (as distinct from pagan morality) lies in its embrace and advancement of progress in history, which ends in the triumph of universal freedom for all human beings. Despite his many readers, both supportive and critical, who claim that Hegel is opposed to orthodox faith, I shall argue that Hegel constantly philosophizes within a biblical horizon. While evaluating both Hegel’s understanding of Christianity and Professor’s Walsh’s interpretation of Hegel in this context, I shall be interested in addressing two related questions: 1) how does Hegel’s philosophical revolution affect the meaning of Christianity in modernity? 2) how does Hegel’s understanding of Christianity affect the role of philosophy in modernity? In addressing these questions, I shall argue that neither philosophy nor revelation is ever the same in the aftermath of his philosophical system, since it is Hegel who demonstrates that reason and faith can no longer dualistically oppose each other in the modern age.