



**Session 12: The Fundamentalists & Evangelicals**

I. **Fundamentalism** – was a response to Liberalism in the early 1900s – an attempt to return back to the doctrinal fundamentals of the faith – Reformation roots of Protestantism – Libs emphasized the “Social Gospel” which got rid of supernatural elements of Christianity but kept the social ends – ex. “In His Steps” – Sheldon – Fundamentalists saw the need to come out strongly against it – marked by Theological conservatism and separatism – later developed an anti-intellectual bent, stereotype of movement today

A. **The Rise of Premillennialism** (1875-1910) – eschatological issues took a front seat at this time – key issues include coming to terms with Liberalism – at end of 1800s a great interest in the end times and expectation of Second Coming – JN **Darby** – defended notion of Pre-tribulational rapture, new theological issue – by 1875, **Niagara Bible Conference** discussed prophecy and eschatology – published essays on Pre-trib rapture – articulated *Dispensational Theology* – God’s plan shifts through history – attempt to discuss how God relates to various means of salvation during different times – vs. Covenant theology emphasizes more continuity as an overarching theme – Charles Ryrie had three ideas – total distinction between church & Israel, Literal hermeneutic, promotes glory of God - Among those who did accept the premillennial view were D. L. **Moody**, J. Wilbur **Chapman**, Billy **Sunday**, A. J. **Gordon**, A. T. **Pierson**, R. A. **Torrey**, and C. I. **Scofield**. Bible institutes founded to combat the new liberalism were Moody, Evangelical (now Dallas Theological Seminary), Northwestern, Nyack, Columbia Bible College, Prairie Bible Institute, Bob Jones and Biola. – formed self-consciously to combat Liberalism – Schofield Reference Bible was very influential

B. **The Fundamentals** – Edited by R.A. **Torrey**, (1910-1930) this series was a compilation of 94 articles in 12 volumes to combat Liberalism – men who paid for this, Stewart brothers from S. Cal – over 3,000,000 sets sent to many seminaries, YMCAs, etc. free of charge – was an effective attempt to further these views Out of these publications came the affirmation of the Five Fundamentals:

1. Inerrancy of the Bible
2. Virgin Birth (Virginal Conception) and Deity of Christ
3. Substitutionary atonement
4. Bodily resurrection of Jesus
5. Miracles of Jesus and the Bible are true

(NOTE: In 1919, William Bell Riley’s World Christian Fundamentalist Association added one more: 6. Premillennial return of Christ).

C. **Key Fundamentalists Battlegrounds** - **Northern Fundamentalism** - Harry Emerson **Fosdick** (1878-1969) and Clarence **Macartney** (1879-1957) – in NYC at Riverside church Fosdick preached against this teaching “Shall Fundamentalism Win?” – was very Liberal pastor, very opposed to Fundamentalism – McCartney replied with “Shall Unbelief Win?” – many people followed this exchange - key time of development in mid 1920s - **Southern Fundamentalism**—J. Frank **Norris** (1887-1952) – key person in the South – AKA: “Texas Twister” very flamboyant and controversial – pastor in Fort Worth, TX - Northern seminaries many profs had capitulated to many Liberal ideas – he began a campaign to get Baylor U. out of SBC, formed Baptist Bible Union – SBC drew up a resolution and they articulated first Baptist Faith and Message (confession of faith) – he counseled Truman to recognize Israel in 1947 – campaigned against RC Al Smith for president - **Scopes “Monkey Trial”** – trial in 1925 in Dayton, TN – John T. Scopes was a gym teacher put on trial for teaching evolution – against the law in TN at this time – ACLU & Clarence Darrow (Defense) and William Jennings Bryan (Prosecution) – was supposed to be about science standards but Darrow cleverly put Fundamentalist Bible belief on trial – Bryan volunteered as a Bible expert for the defense – stood strong for literal view and was mocked by Darrow – brought controversy to the forefront of the public mind – *Inherit the Wind* based on the trial – Scopes was convicted and had to pay fine of \$100 – Bryan offered to pay it – was overturned on appeal over technicality – this Trial portrayed Fundamentalists negatively in the Public eye.

D. **Northern Baptists & Presbyterians** – some found it necessary to separate from their main denominations – they formed many new churches at this time – separationism - **Baptist Bible Union** (1923) – formed by Fundy’s in SBC – **General Association of Regular Baptists** (1932) – conservatives pull out and form new denomination – formed as a protest - **Baptist Bible Fellowship** (1950) – formed by Norris, he was a megalomaniac, pastored two churches at once, killed a man in his office – new fellowship broke off from Norris’ group. Jerry **Falwell** graduated from BBF college - **Conservative Baptist Association** (1947) – conservatives who stayed in the NBC and formed their own denomination in rx to appointment of inclusivist missions leader – Denver Seminary is school in this denom. – Presbyterians: **Auburn Affirmation** (1924) – came from informal meeting that advocated for inclusivism of those who were liberal – didn’t like five fundamentals and they signed this affirmation – by 1926 the efforts of conservatives were thwarted and they rejected fundamentals – Princeton held out until 1929 - **Orthodox Presbyterian Church** (1936), founded by J. Gresham **Machen** (1881-1937) – wrote *Christianity and Liberalism* – wanted to become professor of apologetics and trustees moved him out. After he left Princeton he formed new Church – Formed Westminster in 1929. Felt need to leave PCUSA **Bible Presbyterian Church** (1938), founded by Carl **McIntire** (1906-2001) – was in Machen’s denomination and left over use of alcohol and temperance and premillennialism – used Premill as a test for fellowship – was a domineering personality which drove the split. **Presbyterian Church of America** (1973) – Supreme court passes *Roe v. Wade* and PCUSA affirmed it. D. James **Kennedy** pulled out and formed PCA – now 1,200+ churches -

## II. **Evangelicalism**

A. **New Evangelicalism** – Neo-Evangelicalism – This movement is the outgrowth of Fundamentalism – there is much overlap - Charles **Fuller** (1887-1968) and Billy **Graham** (1918-) as opposed to arrogance and stubbornness and separationism of Fundamentalists – were against the hardcore approach – Fuller and Graham led this dialogue to join Evangelicals in a kinder, gentler Fundamentalism - this is the time of the rise of the new evangelicalism. - This was the term used by Harold J. **Ockenga** (Pastor of Park St. Church in Boston, 1936-1969) It differed from older fundamentalism in three respects: 1. No longer a requirement for Premillennialism 2. No longer divisive over Separationism – Fundamentalists wanted 2<sup>nd</sup> order separationism – to not be in fellowship with someone who was in fellowship w/ those who were not conservative enough. 3. Committed to social ministry as well as evangelism – C.F. **Henry** “The Uneasy Conscience” – E.J. **Carnell** helped form Fuller TS (1947) and *Christianity Today* (1946) – they were all inerrantists – didn’t agree on all issues and there was some diversity (esp. eschatology, Calvinism) – Fuller later moves away from Conservatism – new Evangelical seminaries, Trinity, Fuller, Gordon-Conwell and Westminster. Represented new united conservative front without the harsher anti-intellectualism and separatism of older Fundamentalists, they were friendly with many conservatives on all sides – many **parachurch ministries** grew out of the Evangelical Movement – Navs, Campus Crusade, IVCF, Young Life, FCA etc. – Francis **Schaeffer**, C. S. **Lewis** key proponents

### B. **Denominations which Have Reversed the Liberal Drift**

**Lutheran Church Missouri Synod** – in late 60s controversy arose – some affirmed traditional confessions of faith, Lutherans decided to move in more conservative direction and away from the Liberal drift. **The Southern Baptist Convention** – currently 27<sup>th</sup> yr of the conservative resurgence – the Baptist Reformation – Al **Mohler**, Paige **Patterson** – rescued SBC from the Liberalism that had pretty much taken over since 1979.

C. **Evangelicalism and The Task Ahead** – Evangelicals hold to the fundamentals but without the same spirit – currently a period of fragmentation – postmodern approach has come in and some are moving away and deconstructing basis of Biblical authority and heritage of evangelicalism – still but hold fellowship with those who affirm orthodox doctrine and high view of Scripture (Fundamentals) but lock arms for the task ahead to reach the world with the gospel of Christ – standing on the shoulders of giants allows us to see clearly today - Tommy Nelson: *American Evangelical Church* – Influenced most heavily by the Reformation, Pietism, and Revivalism.

**(Reading Assignments:** David Wells (*Evangelicalism*, 7p.), Phil Johnson (*Charismatics*, 16p.)

Final Quiz #4 and Reading Report: Due 10/19