

EVANGELICALS

at the crossroads



QUESTIONS

- 1. What are the characteristics of an Evangelical? How did the characteristics develop over time and what influenced those characteristics?*
- 2. What are the values of an Evangelical? Are the values static or dynamic? If dynamic, what caused them to change?*
- 3. What is the rubric to label someone as an Evangelical or to identify the movement?*
- 4. Is the term “Evangelical” one that should be fought to keep or jettisoned?*

GOALS

- 1. Learn key events and figures that have shaped Evangelicals.*
- 2. Understand Evangelicals core values and guiding principles for those values.*
- 3. Understand and appreciate the breadth of the movement.*
- 4. Understand the tensions within the movement and why people have broke from it throughout history.*
- 5. Understand the external forces that shaped Evangelical's interests.*

models of EVANGELICALISM

*agents
of
movement*

*an economic
movement*

*movement
of the
Spirit*

*a political
movement*

*a social
movement*

*psychological
movement*

our approach is going to follow

a history of

EVANGELICALISM

*that integrates aspects of these
six models*

THE QUADRILATERAL

David W. Bebbington

- 1. Conversionism—“the belief that lives need to be changed”*
- 2. Biblicism—“belief that all spiritual truth is to be found in its pages”*
- 3. Activism—dedication of all believers, including laypeople, to lives of service for God, especially as manifested in evangelism (spreading the good news) and mission (taking the gospel to other societies)*
- 4. Crucicentrism—the conviction that Christ’s death was the crucial matter in providing atonement for sin (i.e., providing reconciliation between a holy God and sinful humans).*

THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

CONVERSIONISM

BIBLICISM

THE QUADRILATERAL

~~CRUCICENTRISM~~

~~ACTIVISM~~

INCARNATIONISM

SOCIAL

GOSPEL

***Left-Leaning
Evans, Early
20th Century***

MODERNISM

CONVERSIONISM

~~BIBLICISM~~

THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Right-Leaning
Evans, Early
20th Century*

CONVERSIONISM

BIBLICISM

THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Mid
20th Century
High Age of
Evangelicalism*

CONVERSIONISM

BIBLICISM

MAJOR EVENTS

1925-1975

1929-1941 | The Great Depression

1939-1945 | World War 2

1942 | National Association of Evangelicals

1947 | Fuller Seminary

*1947 | The Uneasy Conscience of Modern Fundamentalism,
Carl F. H. Henry*

1949 | Evangelical Theological Society Founded

1949 | Billy Graham Revival in Los Angeles

1951 | Christ & Culture, H. Richard Niebuhr

1956 | Christianity Today, Carl F. H. Henry

1963 | Trinity Evangelical Divinity School,

*“a love gift from the EFCA to the entire church of Jesus
Christ.”*

Nov. 22, 1963 | John F. Kennedy Assassinated

QUESTION ONE

What is the difference between Fundamentalism and Evangelicalism?

Or should I say, what distinctions emerged between the Fundamentalists and those who started calling themselves Evangelicals in the 40s and 50s?

Who were these new Evangelicals and how and why were they attempting to distinguish themselves from Fundamentalists?

HAROLD OCKENGA

1905-1985



- *Pastor of Park Street Church in Boston, Massachusetts*
- *1942 | Founded National Association of Evangelicals*
- *1947 | Founded Fuller Seminary*
- *1947-54, 1960-63 | President of Fuller, in absentia*
- *1970-1979 | President of Gordon-Conwell Theological Seminary*
- *Served as Chairman of the Board for Christianity Today Magazine*

CHARLES E FULLER

1887-1968



- *1937-68 | Old Fashion Revival Hour, Radio Host and Speaker*
- *1947 | Founded Fuller Seminary*
- *1951 | Old Fashion Revival Hour carried by ABC Radio, reaching 650 radio stations*

CARL F H HENRY

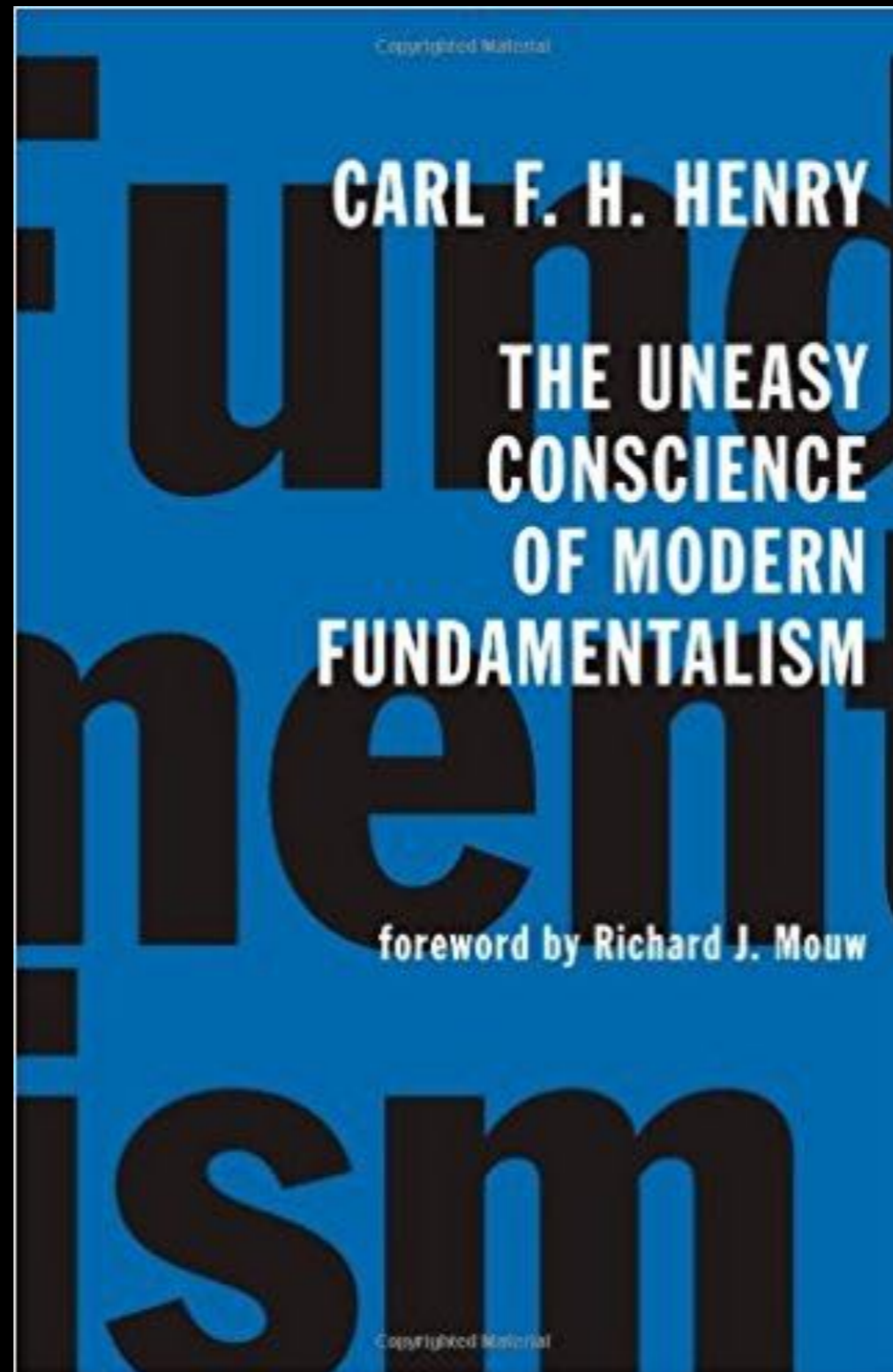
1913-2003



- *1947 | Uneasy Conscience of Modern Fundamentalism*
- *1947-56 | Professor at Fuller Seminary*
- *1956 | Founding editor of Christianity Today Magazine*
- *1983 | Completed God, Revelation, and Authority*
- *Guest Lecturer around the world*

UNEASY CONSCIENCE OF MODERN FUNDAMENTALISM

(1947)



UNEASY CONSCIENCE

“Contemporary evangelicalism needs (1) to reawaken to the relevance of its redemptive message to the global predicament; (2) to stress the great evangelical agreements in a common world front; (3) to discard elements of its message which cut the nerve of world compassion as contradictory to the inherent genius of Christianity; (4) to restudy eschatological convictions for a proper perspective which will not unnecessarily dissipate evangelical strength in controversy over secondary positions, in a day when the significance of the primary insistences is international.”

Carl F. H. Henry, The Uneasy Conscience of Modern Fundamentalism (Grand Rapids: Eerdmans, 1947, 2003), 53-54.

“A Christianity without a passion to turn the world upside down is not reflective of apostolic Christianity” (Ibid, 16).

“We must confront the world now with an ethics to make it tremble, and with a dynamic to give it hope” (Ibid, 55).

“The supernaturalistic framework of historic Christianity is here espoused as the lone solution of modern dilemmas” (Ibid, 57).

UNEASY CONSCIENCE

“The revitalization of modern evangelicalism will not come by a discard of its doctrinal convictions and a movement in the direction of liberalism” (Ibid, 59).

“The evangelical may often believe too much, but the sweep of his ideology at least includes the great essentials. The time has come now for Fundamentalism to speak with an ecumenical outlook and voice; if it speaks in terms of the historic Biblical tradition, rather than in the name of secondary accretions or of eschatological biases on which evangelicals divide, it can refashion the modern mind” (Ibid, 60).

“To engage the time of the contemporary mind at secondary points is to miss our opportunity, for the main tenets of Biblical supernaturalism are most relevant to the modern tensions” (Ibid, 61).

“The problem of Fundamentalism then is basically not one of finding a valid message, but rather of giving the redemptive word a proper temporal focus” (Ibid, 62).

UNEASY CONSCIENCE

“If historic Christianity is again to compete as a vital world ideology, evangelicalism must project a solution for the most pressing world problems. It must offer a formula for a new world mind with spiritual ends, involving evangelical affirmations in political, economic, sociological, and educational realms, local and international. The redemptive message has implication for all of life; a truncated life results from a truncated message” (Ibid, 65).

“Therefore evangelicalism can view the future with a sober optimism, grounded not only in the assurance of ultimate triumph of righteousness, but also in the conviction that divine redemption can be a potent factor in any age. That evangelicalism may not create a fully Christian civilization does not argue against an effort to win as many areas as possible by the redemptive power of Christ; it can engender reformation here, and overthrow paganism there; it can win outlets for the redemption that is in Christ Jesus reminiscent of apostolic triumphs” (Ibid, 67).

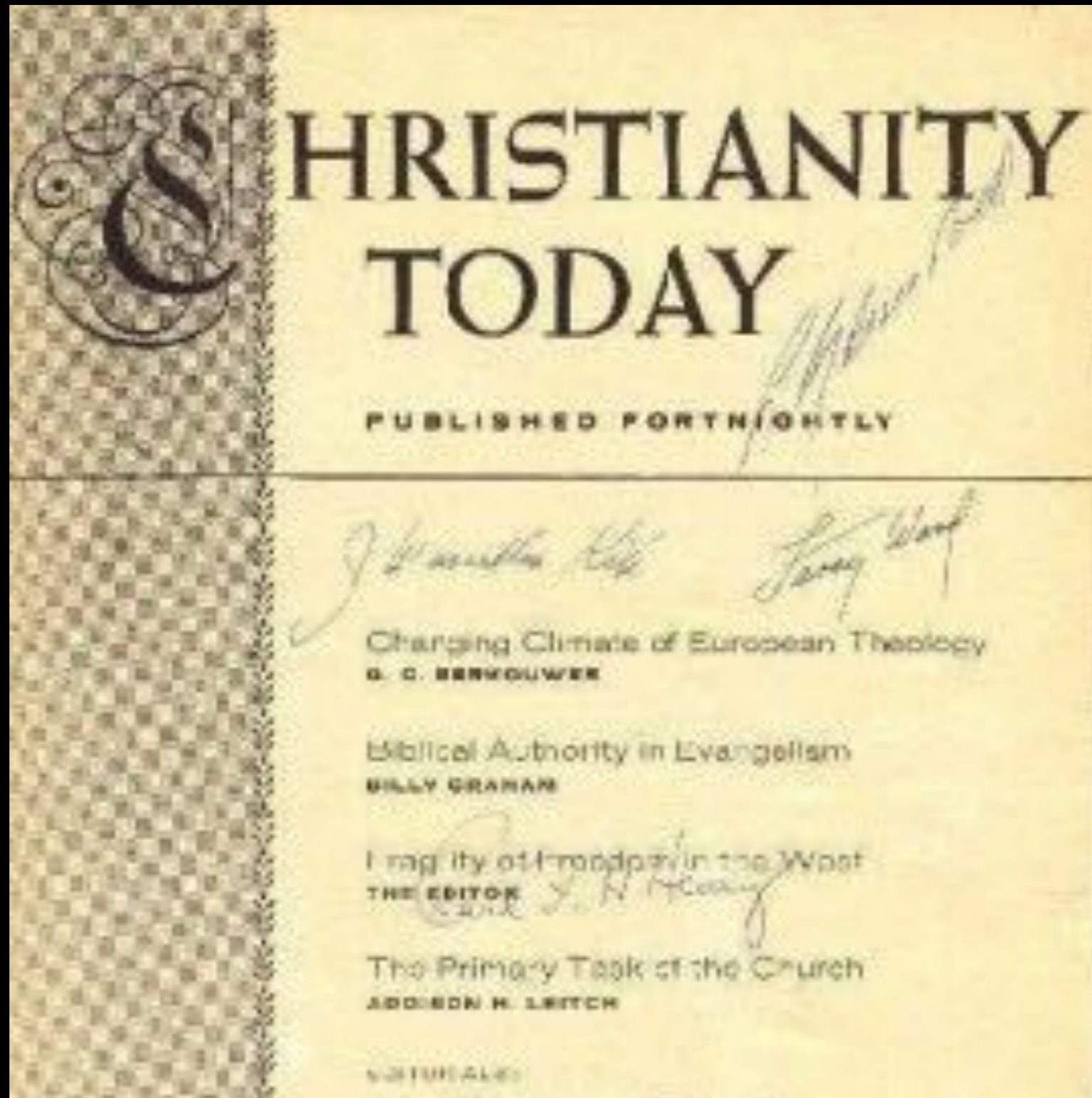
QUESTION TWO

What stimulated the efforts of Evangelicals in this time period?

What fueled their activity and message and how was this different than Evangelicals in the 18th, 19th, and early 20th century?

CHRISTIANITY TODAY

(1956)



QUESTION THREE

What caused the birth of institutions like Fuller Seminary and Trinity Evangelical Divinity School during this time period of the 40s, 50s, and 60s?

Who was the driving force behind these educational institutions and what was the aim of these schools?

UNEASY CONSCIENCE

“Evangelicalism will have to contend for a new order in education . . . Evangelicalism must contend, under such circumstances, for two great academic changes . . . First, it must develop a competent literature in every field of study . . . Secondly, evangelicalism must not let the fact that the state has now become an agent of indoctrination obscure the evangelical obligation to press the Christian world-life view upon the masses. The church and the publishing house are not fully adequate to fulfill this ministry; the importance of the evangelical school must be reaffirmed.”

Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids: Eerdmans, 1947, 2003), 68-69.

FULLER SEMINARY

(1947)



QUESTION FOUR

Was there a general consensus and meeting of the minds between the prominent Evangelicals in the 40s, 50s, and 60s?

Were there sticking points or areas of intramural conflict? What were those conflicts?

TRINITY EVANGELICAL DIVINITY SCHOOL

(1963)

