

Dr. Roger Green, American Christianity,

Session 26, Fundamentalism, Part 2

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This is Dr. Roger Green in his teaching on American Christianity. This is session 26, Fundamentalism, Part 2.

If you have your syllabus, I'm on page 16 of the syllabus, so this is Fundamentalism and Evangelicalism.

That's what we're talking about. We are first talking about American fundamentalism, and we gave a pretty long background. Then, there are three broad movements to American Fundamentalism. We're grateful for Dr. Hildebrandt talking about dispensational premillennialism and all of that, and we said that's kind of a mirror image of the modern understanding of history and so forth.

Then we talked about the Holiness Movement, and we said that the Holiness Movement is kind of a, in a sense, a mirror image of the modern understanding of morality. The Holiness Movement emphasizes morality and purity of heart, but that can only come by God's grace. It does not come by one's personal achievements.

So, we talked about the Holiness Movement. I thought Nikki asked a question about the Holiness Movement in terms of some pushback on that, and it was after class that I thought one of the answers to that that I didn't give, so I'd like to give it now. Was there were people in the Holiness Movement who out-Wesleyed Wesley on the idea of perfectionism, and there were people in the Holiness Movement who said that after you are sanctified after you are made holy by God, they said you could never sin again. It would be impossible for you to sin.

This was called a sinless perfection doctrine. Of course, John Wesley and his followers said no to that because we'll always have free will, so we can always say no to God as well as yes to God. But there were kinds of perfectionist people and perfectionist groups.

The Dictionary of Christianity in America that I know some of you have been using for your papers, years ago, when that was kind of put together, they asked me to write some articles for that and one of the articles they asked me to write was the article on perfectionism, and I tried to stress in that article that this idea of Christian perfection or perfect love had been really outdone by people, and so that would be a real fault in the movement as well, that kind of sinless perfection folks. But we talked about the Holiness Movement and what that was all about. We just probably just got started, I think, on Pentecostalism.

I think maybe the only thing I got to say was Pentecostalism is also a mirror image. It's a mirror image of religious experience because we mentioned with Friedrich Schleiermacher, the father of classical Protestant liberalism, there was a real emphasis on religious experience, Jesus becoming the great kind of model or example for that. Pentecostalism comes along and says, we believe in religious experience, but it's not a religious experience that human beings can kind of muster up.

By looking at Jesus, I can do the same thing in my life. That religious experience, which is important for Pentecostalism, is an important mark for Pentecostalism, but that comes only by the work of the Holy Spirit, so it comes only by God. I think that's about as far as we've got here.

Pentecostalism is another thing we'll say about it. I'm on page 16A, Fundamentalism, and we're on 2C, Pentecostalism. Another thing is that Pentecostalism was a kind of joining together of five different streams or five different areas of thinking or different traditions. So, I'll mention those five things that came together to shape what became known as Pentecostalism.

First of all, there was an emphasis on entire sanctification as a life-transforming experience in the life of the believer. Now, we've seen, of course, Wesley's view of entire sanctification. People who were, we're going to call the Pentecostals, picked up on that.

So that's one kind of stream that helped to shape and form Pentecostalism. Number two was, of course, a very strong emphasis on the empowerment of the Holy Spirit upon the individual and upon the group. So, we will see that in Pentecostalism as we look at its history.

But a strong emphasis on the power of the Holy Spirit, empowering the individual, empowering the group, and so forth. Number three, you wouldn't be surprised by this, but Pentecostalism was very much influenced by dispensational premillennialism. It basically looked at history through the same lenses as the dispensational premillennialists.

So that comes into Pentecostalism and forms another part of its foundation. Number four is really a new, excuse me, kind of theology of faith healing. Faith healing, as we'll see, became very important in the early Pentecostal tradition and became a mark of that tradition.

So, a new theology of faith healing. Number five is something we've mentioned before in the course but probably haven't mentioned too much since then. Pentecostalism was really a restorationist tradition. Pentecostalism viewed itself as

restoring the primitive church and the life of the primitive church, the power of the primitive church, and the miracles of the primitive church.

So, it is a restorationist movement. So, that adds to what became known as Pentecostalism as well. So very, obviously very important, this movement as it starts to kind of take shape and take form.

Now, often the father of Pentecostalism, excuse me, is known as a fellow by the name of Charles Fox Parham. And this is a picture of Parham here on a newspaper release. And just a couple of things about Charles Fox Parham.

Charles Fox Parham was kind of a Midwestern evangelist and faith healer, traveling from one place to another. He's kind of an itinerant evangelist. Part of his preaching and teaching was that all Christians must be baptized by the Holy Spirit.

Not only must they be baptized by the Holy Spirit, but there will also be a definite sign of that baptism. If you're really baptized by the Holy Spirit, you will speak in tongues. And so Charles Fox Parham, I think, is a pretty charismatic kind of person, traveling around mainly in the Midwest, preaching and teaching the doctrine of the power of the Holy Spirit, speaking in tongues.

And this was kind of the beginning of Pentecostalism. What happened is that in 1914, a denomination took shape, a denomination took form, and it's called the Assemblies of God. Some of you may be part of the Assemblies of God.

And that became the largest and most prominent Pentecostal denomination. Charles Fox Parham was one of the people who helped shape the Assemblies of God. I think probably still today it's the largest of the Pentecostal denominations.

What happens is when the Assemblies of God are formed, other groups, other Pentecostal, smaller denominational groups begin to get formed. And they also have the same emphasis that Charles Fox Parham and the Assemblies had. So, the emphasis on a lot of smaller denominations is speaking in tongues, faith healing, and for many of them, not all, but for many of them, the imminent return of Christ.

Christ is coming back today, and they kind of kept that tradition alive. So that is what forms and shapes Pentecostalism. So, the three broad movements, dispensational premillennialism, you've got that group, then you've got the holiness people, and then you've got the Pentecostal people.

And these three movements really form the foundation for what we call American fundamentalism. Now, as you can see in your syllabus, this was a time of great freedom in terms of religious expression and forming denominations and religious groups. The American emphasis on freedom really helped to instill that in people.

So, whatever was going on with American fundamentalism, as I like to say, there was kind of something in the air during that time that caused other people who seemed like they were fundamentalists to kind of be formed and shaped. So we're going to talk about two of them. We're going to talk about Mary Baker Eddy and the forming of Christian science.

We'll also talk about Jehovah's Witnesses, which we've already talked about in another lecture. But they do appeal to different kinds of social groups. And so we'll start with Mary Baker Eddy and Christian science.

Very interesting. You've got her dates there. In Mary Baker Eddy, a long story short story about her life, she became very ill and miraculously healed.

And out of that miraculous healing of Mary Baker Eddy, she formed a movement called Christian science in 1879. And here again, women in American Christianity are often kind of out on the margins because the mainline churches and denominations aren't allowing women to pray and preach and be ordained, and so forth. So they often find space kind of apart from the mainline, out on the fringes, and that was the case with Mary Baker Eddy.

She was the founder of the Christian science movement. Now, Christian science is a movement. It's a kind of Protestant liberalism to the extreme.

If there's one word you want to associate with Christian science, it would be the word idealism. It was a very idealistic kind of movement. It's almost Gnostic.

If you go back to the 1st and 2nd centuries, it's almost a Gnostic movement. Because Christian science through the teachings of Mary Baker Eddy, Christian science denied the reality of matter, sin, disease, and death. It denied that those things, that that wasn't the real world.

The only real world was the spiritual world. And so, what happens is if you get sick, you have to realize that your sickness, at least for Mary Baker Eddy, your sickness is the result of a false belief. In order to get over that sickness, you have to have a proper understanding, a proper belief, and a proper understanding of what the Christian faith is all about.

And so, you will not go to a medical doctor, but you'll go to a Christian science practitioner. Christian science practitioners are trained to help you overcome your disease and so forth. So, there is this kind of Gnostic idealistic denial of reality.

And the spiritual world is the only reality. Very, very interesting. Now, what Christian science appealed to were the wealthy, the influential, and the intellectual.

That was the great appeal of Christian science. They found that kind of philosophical idealism very appealing. Because it appealed to them, these people supported the movement financially.

So, we're going on our second field trip, the first place we go to is the Christian Science Church. And we'll also see not just the present church, but we'll see the mother church that was built at the end of the 19th century while Mary Baker Eddy, of course, was still alive and oversaw the building of that mother church. It's a very, very interesting experience.

A couple of things you want to notice when you go, I think one or two of you have been there, haven't you, to the Christian Science Church? Just inside the church, you get a tour and everything. So, just around the church. A couple of things you'll notice when we go there.

First of all, there is a massive amount of property right in downtown Boston over the Prudential Center. That was paid for on the day that the property was built. So, these people support their church very, very well.

But the other thing you want to take note of when we are there is that there will be a lot of scripture verses throughout the whole complex. There'll be a lot of scripture verses. But right next to each scripture verse, there will be the teachings of Mary Baker Eddy.

These things are equal. And you can't visually, that kind of strikes you visually, that there'll be a quotation from Jesus and then a quotation from Mary Baker Eddy. Now, what happens also when you go into the church is that you want to notice, and I think the person who will lead us will be talking about this.

When you go into the church, you want to notice there are two pulpits in that church. And they're both equal, equal size and everything. And on one pulpit is the Bible.

And in every Christian Science Church around the world, there'll be the same biblical passage will be read on that Sunday morning. And on the other pulpit is Mary Baker Eddy's book. A passage from Mary Baker Eddy will also be read.

But you can't visually, you can't miss this, that those two pulpits are equal. And the Bible and the book of Mary Baker Eddy are also equal, equal words. So, she is the interpreter, the correct interpreter of the biblical passages.

And visually, it's hard, oh, you can't miss that. So Christian Science. So, we're going to see Christian Science, we'll be with a woman who, it's not actually, I'm sorry, it's not the same person.

Many, many times, I've gone there and have had the same guide. So, we've gotten to know each other. And she really was an excellent guy, but she's no longer at that church.

So, I don't know who we'll be getting for the field trip. We'll find out. But it's a very interesting experience going through the church.

Yeah. There was a novel that what? That I don't know, a particular novel, not something written by Mary Baker Eddy. No, no.

Oh, that is Scientology. Yeah. That's a good point, which they will make when they speak.

They will say we are not Scientology. And that's why Scientology is a cultic thing. So, but you're right, that would be Scientology and not Christian Science.

But yeah, Porter. They probably don't want to use that word, but in architecture and in their religious services, that's, there's no other conclusion you can come to because you get the reading of the Bible, the reading of Mary Baker Eddy, and the two pulpits of equal size. And so, whether they'd want to actually take that step, I'm not sure.

That's a question maybe we'll ask while we're there. We'll see who the guide is. Some guides are able to feel these questions better than others.

So, we'll see who the guide is. Do they deny the reality of death? Yes. Right.

Well, death has no. Death of the physical body is inconsequential in the sense that it's your spirit that goes to be with the Lord, your spirit that's saved, and everything else. So, they can't deny that people actually die, but what happens after you die is really what is important to them. Now, the problem, however, unfortunately, or problematically, Christian Science has gotten itself in trouble through the years occasionally because you, for example, you might have a Christian Science couple with a sick baby, and they will take the baby to the practitioner, but they won't take the baby to the medical doctor, the baby dies, and then the state gets involved in that and goes after the parents for letting their baby die and so forth.

So sometimes they've gotten in real, real entangled kind of messes here with their belief that sickness is a matter of false belief. It's not a matter of actual physical

ailment that needs to be fixed by doctors. So, there have been problems with Christian Science that they've had to handle.

About what? Well, they do place a great emphasis on Jesus' resurrection, as you will see. And there are stained glass windows on the resurrection of Jesus that we'll see in the old, in the, I'm sorry, in the mother church. So, they do talk about the resurrection, but it does seem as though what they're talking about when they're talking about the resurrection is the resurrection of a spiritual body, not a physical body.

So, it's a very ideal and very kind of, kind of Gnostic in a sense. Yeah. So Christian Science appeals to the up and out, to the wealthy, appealing to the influential, and the intellectual.

That's why they support their church so well because they're people of means. And when you see that the whole complex will be on in a couple of weeks, remember that it's paid for on the day that it was built. So, they're doing pretty well that way.

However, what you won't hear is that Christian Science churches around the world are closing pretty rapidly because they're just not. People are not joining Christian Science. People are a little more maybe realistic about the world in which we live and things like sin and evil and death and all so forth. Yes.

Right. The reading room is very interesting. And again, there's a very kind of intellectual approach to what Christianity is all about.

It's kind of the life of the mind. And so, if people came into the reading rooms, who would be drawn to those reading rooms? Well, probably only people who are interested intellectually want to sit down and read some books or buy some books and learn about them and so forth. So that's the appeal that Christian Science makes to the kind of the intellectual.

I mean, a poor person who's homeless and starving probably is not going to pop into a reading room and kind of sit down and read some great books or buy some great books. So, there is that appeal to the kind of the intellect to learn what is really true. What is really true is that you can learn through the writings of Mary Baker Eddy.

Yeah. Yeah. I don't really know how successful the reading rooms are.

That'd be interesting to ask them. They also, of course, through Mary Baker Eddy, produced the Christian Science Monitor, which, well, we don't go into that building, but which has quite a good reputation for journalism, as you know. So, that was produced during the time of Mary Baker Eddy.

Anything else? Christian Science. So, in the kind of the atmosphere of fundamentalism, you've got these other movements that come up, too, that you couldn't identify this with the dispensational people or with the holiness people or the Pentecostal people, but it arises during that time. So, okay.

The other group that we've already mentioned before is Charles Taze Russell and the Jehovah's Witnesses. We talked about them before, but these people are basically Unitarians. They are not Trinitarian.

And they also call people to join them. When people join them, they have to live a very strict ethical life to demonstrate that they are truly Jehovah's Witnesses and that they are part of the redeemed. And so, this appeal, of course, was to the social outsiders.

This appeal was to the poor. This appeal was inner city to the poor, those outside of the social norms and social constructs, who had no home, who had no family, and who had no discipline in their lives. And so, they find out that they are part of the Jehovah's Witnesses.

They find out that they are part of the elect of God. And so, Jehovah's Witnesses had a very broad appeal that way. They're the opposite of Christian science, though.

Christian science appeals to the up and out. Jehovah's Witnesses appeal to the down and out. But they had no connection to the dispensational pre-millennials, the Pentecostals, or the holiness tradition.

They are kind of another thing going on here. Okay, so first of all, anything about Pentecostalism, Christian Science, or Jehovah's Witnesses? Okay, what we're going to do now is go to number four.

We're going to go to the results of fundamentalism. And there's a particular way that I do the results of fundamentalism. So, let's see how we're going to go with this.

There was a book written called The Roots of Fundamentalism. It was written quite a few years ago. However, what the author did in the book was try to take a good look at fundamentalism as a movement, not just its segments but also as a holistic movement.

He tried to see what was positive about it and what was negative about it. I think it was a pretty balanced book. The author was named Sandin, The Roots of Fundamentalism.

I think it was pretty balanced. So, what he thought, when he talked about the bad things about fundamentalism, he turned to evangelical people to see this. So, what we're going to do under the results is look at three results of fundamentalism.

First of all, we're going to look at the criticisms of fundamentalism, and I'll get to those. And there were quite a few of them, I have to say. Second, we're going to look at evangelicalism as a kind of coming off of fundamentalism.

Thirdly, we're going to look at the liberal response to fundamentalism. Okay, so here's where we're going. The criticisms of fundamentalism.

Now, what I also have is some illustrations from my file on American fundamentalism. So, I think I'll go through the criticisms first, and then I'll just come to a few illustrations rather than try to fit into illustrations within the criticisms. Okay, does that make sense? I hope so.

So that's what we're doing first: criticisms of fundamentalism as a whole. Not any particular parts of fundamentalism, but fundamentalism as a whole. Okay, the number one criticism is an inability or an unwillingness to be self-critical.

An inability or an unwillingness to be self-critical. Beware of the person who is not self-critical. Beware of the television preacher who God spoke to this morning; he's speaking to you tonight, and everything he says is infallible.

Beware of that person. The most critical person in your theology should be you. The person who knows your strengths and weaknesses in your theology and in your study should be you, first and foremost.

And the great theologians were people who knew, who were self-critical. They knew when they had said the wrong thing, or they should have said it better, or whatever. But with many fundamentalists, there was an inability to do that or an unwillingness to do that.

If you knew you had said something wrong, they weren't willing to admit that. So that's number one. Number two, at times a very odd view of scripture, and often engaged as one evangelical critical fundamentalist, has often engaged only in the minutia of prophecy rather than seeing the whole picture of prophecy, often very engaged in the minutia of prophecy.

Dr. Hildebrandt mentioned that the other day, when some of the prophetic conferences got down to the very minutia of prophecy and then started to apply them to today's world, it got a little; you really wonder if there's a real connection there. So an odd view of scripture at times. Number three, often show judgment rather than love.

I've got a lot of illustrations about that, but I often show judgment rather than love. And sometimes that was true toward each other as fundamentalists. Number four, preached a truncated gospel of health and wealth.

There were fundamentalists; we'll see an example of that in a church when we look at our CD on Wednesday and Friday, which often preached the gospel of health and wealth. If you're really a Christian, you're going to be healthy, and you're going to be wealthy, you're going to have big mansions and beautiful cars and lots of money. Don't worry about this; this can happen. And so often a health and wealth gospel, a truncated gospel in that way.

Often ahistorical, that is a lack of the grand sense of THE history of Christianity, a lack of the great kind of 2000-year grand march of Christianity. And often ahistorical, the Christian church began with our church yesterday, and that's what it's all about. So often, there is a lack of this great historical sense of history, not always, but often.

Often built around superstars. This is a cult of personality. In the video, you're going to see some of those fundamentalistic personalities.

The whole enterprise was built around these superstars, and often, the enterprise collapsed when the superstar collapsed for various reasons. We'll see that on the CD on Wednesday and Friday. So, there was often a cult of personality.

Often condemns the entire church. The entire body of Christ comes under condemnation. Any church that's not kind of in line with their church or with their thinking or their doctrine has to be satanic and evil and under the judgment of God.

So, they didn't mind often condemning the whole Christian church except theirs, their church or their denomination. So often, not always, but often lacks a sense of social responsibility. That is care for the poor, care for our neighbor.

And again, you're going to see some criticism of that on the video. So often a lack of social responsibility. Often, some of the evangelicals were especially worried about this, but often lacked engagement with modern intellectual trends.

That is, the fundamentalist leaders were not able to speak to the modern world, to the intellectual world. Part of the criticism was that in fundamentalist schools, there was no training in biblical theology, doctrinal theology, and biblical languages. So, they were unable to bring their knowledge of the Bible to engage with modern intellectual trends.

And so those are some examples of criticisms of fundamentalism. There's one more that I have. For some reason, I didn't put it on the list, but here's the last one.

And it's what one evangelical said: fundamentalism is orthodoxy gone cultic. It's orthodoxy gone cultic. And here's a quotation from him.

He said they emphasize minor virtues while cultivating major vices. And he was a fellow who grew up in fundamentalism. So, this kind of orthodoxy has gone cultic, emphasizing minor virtues that we don't drink, smoke, dance, or chew and that we often cultivate major vices, which became problematic with some, although not all.

But with some fundamentalists, that became problematic. Christianity became a list of what you don't do. You don't drink, smoke, or chew.

Therefore, you must be a Christian. So, that becomes problematic. OK.

So, we're talking about the results of fundamentalism. We're saying there were three results. The first result was criticisms of fundamentalism.

OK. Now, for each of these, I could have stopped with some illustrations. So I'll just give some illustrations now.

I've got a lot. I've got one, especially one that's kind of personal. So, I'll get to that at the end.

But yeah. Yeah. Yeah.

Well, we usually use the word charismatic to mean cross-denominational. We usually use Pentecostal to re-identify denominational identity, like the Assemblies of God is a Pentecostal denomination. Charismatic, though, came into vogue in the 60s and 70s.

Charismatic was trans-denominational, emphasizing the work of the Holy Spirit and sometimes the same thing, sometimes speaking in tongues, faith healing, but it was trans-denominational, though. So that's usually how we use that term. When I went to Barrington College in 1970, my office mate was a... I think I may have told you this.

I'm not sure. But my office mate was an Episcopal priest. Now, I grew up... I did not grow up knowing any Episcopal priests.

So, this was a new experience for me. And when I walked into my office the first day, he had his collar and his cross, and there he was, Father Terry Fulham, also a Gordon College graduate, by the way. But he was not only an Episcopal priest, which I had never met before.

Now I'm sharing an office with him. He was a charismatic Episcopal priest. Now, I did not grow up in any kind of a charismatic tradition at all.

And so, I didn't even know how to connect those two things: charismatic, Episcopal priest. How do they connect? So, he enlightened me on what it meant to be a charismatic Episcopal priest. One of the ways he enlightened me is that the largest Roman Catholic charismatic movement at that time, in the early 70s, the largest Roman Catholic charismatic movement at that time was in Rhode Island.

Rhode Island had these tremendously huge Roman Catholic charismatic meetings. So he thought that because I needed an education in this, I should go with him to the Roman Catholic charismatic meetings. And so, I did.

And I was astonished. I mean, there was a lot of speaking in tongues, a lot of faith healing, a lot of prophecies, and so forth. And then at the end of the service, everybody calms down a bit.

And then you have mass. The priest comes out, you have mass. And that's how you end the service.

And Barrington College because these were such huge meetings, Barrington College had a large gymnasium. So, they used to rent our gymnasium because they needed a large meeting place. So occasionally, the charismatic Roman Catholics would come on campus, use our gymnasium, and have their services.

But that's charismatic. That's trans-denominational, even Roman Catholic, which I don't know if you associate charismatic with Roman Catholic. But that's trans-denominational.

Something else about this first result is criticisms of, OK, just a few illustrations. Here's an illustration I have in my folder, because fundamentalism often had an odd view of scripture. Part of that odd view of scripture was having to do with dating the second coming of Jesus.

Dr. Hildebrandt was quite right the other day when he said, I think in a lot of Christendom, we have forgotten the doctrine of the second coming of Jesus. We're not standing on tiptoes waiting, and we should be an expected people. However, dating the second coming has been problematic.

You know that from William Miller in the Millerites. Years ago, in a place called Granis, Arkansas, with 177 population, there was a group of 25 people who decided that Jesus was coming back to Granis, Arkansas. And so, what they decided to do was leave their jobs, leave the factories, go get their kids out of school, and come and live in the home of Gene Nance and live in his house until Jesus came back again.

So, they did that on a September day in Granis, Arkansas, because they had the exact date of when Jesus was going to come back. So they didn't want to be caught, and they were not ready for Jesus. So, they all get into the house, bring food into the house, and they lock up the house.

Well, the follow-up to that came eight months later. I think I have the... Yeah, the follow-up to that comes eight months later when the authorities came to the home and said to these people, in eight months now in that house, with all those kids in that house, and all locked up, and where's the food now? So anyways, eight months later, the authorities come in knocking on the door and say, you've pulled your kids out of school for eight months, you're living in unsanitary conditions, and you've got until midnight to clear out. And so they had to clear out, and Jesus didn't come back to Granis, Arkansas on September 29th of 1970.

It just didn't happen. So, they can have rather odd views. Another kind of... I have a whole file, but here's a book that came out in 1988.

88 reasons why the rapture is going to take place in 1988. But the good thing about this book is that it's two books in one because half the book is printed this way, and the other half is printed this way. And it's on borrowed time, Bible dates of the 17th week of Daniel, Armageddon in the millennium of Daniel 924.

So, you get two books in one out of this. So now, you would not think that people would take this too seriously. And I'm here to tell you, a lot of people took this seriously.

The rapture is going to take place in 1988. Students actually left colleges and universities to get ready for the rapture in 1988. No, Gordon students, I'm here to tell you, but nevertheless, it is kind of an odd view of naming the time.

But you probably haven't read this book. You probably won't put this on your summer reading list. It's okay if you don't because it's kind of passed now.

It was 1988, so it's okay if you don't. But here's a letter. I belong to the Evangelical Theological Society, and the Evangelical Theological Society, which is a group of evangelicals who meet, read papers and have a journal and so forth.

They, in one of their sessions back in, back a while ago, I don't have a date for this, but back a while ago, this would be the early 70s, in one of their sessions, they really came down pretty hard on Bob Jones University. Now, I don't know if any of you have been to Bob Jones University or are transfers from Bob Jones University, but they came down pretty hard on Bob Jones University, because at that time, Bob

Jones University refused to allow blacks into the university, which is, you know, problematic in so many ways. Well, somehow they heard about this.

So, Bob Jones University wrote a letter to the Evangelical Theological Society. And here's what the letter said. This is 1971.

Would you please extend our appreciation to the entire New England section of the Evangelical Theological Society for taking issue with Bob Jones University? We would be most concerned if you had anything good to say about us. Let me make it eminently clear that we could not care less what the Evangelical Theological Society thinks of Bob Jones University. Whether you realize it or not, you disassociated yourself from the position of Bob Jones University a long time ago when you associated yourself with the New England stance, a position of social reform and ecumenical orientation.

Therefore, I'm not the least bit surprised that a separatist approach is offensive to you. You have long since forgotten that the word means as it is, you have long since forgotten that word means as it is applied from the word of God. In closing, I may suggest that the Evangelical Theological Society start doing something theological for a change.

Or if not, a name change to something like the Evangelical Social Society for the Furtherance of the Kingdom of the Antichrist would be in order for your crowd. In the meantime, your incursion into the affairs of Bob Jones University, a school that has nothing in common with you theologically, positionally, or organically, is unwarranted, unjustifiable, improper, and meddlesome. Very truly yours, Bob Jones III, Vice President.

So that was kind of tough. A few years ago, you know, Bob Jones University does have a film school. I don't know if you're familiar with this or not, but they have a film school.

A few years ago, at Barrington College, we saw their catalog, and there was a film that was made that we were going to rent from them. And so, we wrote to them and said, we'd just like to rent that film. And the letter we got back was, of course, they couldn't rent the film to us because Barrington College was of the devil.

And if they rented the film to us, they would be in correspondence with the devil. So they decided, nope, sorry, we can't rent our film. And by the way, in that correspondence, Gordon College didn't get away with anything in that correspondence either because they happened to mention a few other colleges that were of the devil.

And Gordon was one of them, of course. So, they couldn't rent that film to us. So why are you from the devil? Oh, because of what you preach, what you teach, you know, for many, many reasons.

So now, one further illustration. This is more of a personal illustration. So here it is.

I'll give it to you. Now, let me just, if I could just, there has to be a little prelude to this because when I get on a plane, I get my books out and I read and I study. I do not, you know, is this, am I a bad evangelist? I do not talk to the person next to me.

I just don't. I mean, it's not. I don't have anything against that person next to me, but it's not my understanding of evangelism through my personality. I don't know if any of you are like that.

That's the way I am. So that when I get on a plane, I'm reading, I'm studying, or I'm resting, you know. So, years ago, I got on a plane.

I remember the very book I was reading. It was Fox's book, Biography of Reinhold Niebuhr. So, I'm reading this book, and the fellow next to me, I could tell he was kind of intrigued by this book in some way.

Maybe he had heard of Reinhold Niebuhr or something like that, but I could tell he was intrigued. And then I got the strange feeling that, eventually, this guy was going to talk to me. I know he's going to talk to me.

The last thing I want to do, he's going to talk to me. So, I'm reading and praying at the same time. Please, Lord, don't let this happen.

So, of course, then he saw I was reading a religious book. So, he wants to talk to me. Okay, so he introduces himself.

His name was Andy Vandenberg, and he was from Canada. We were flying, I think we were heading to Toronto on the flight, but he was from Canada. And he wants to talk about Christianity because he feels somehow by reading this book, he might know.

So okay, so let's talk. So, he was glad to tell me in no uncertain terms that his church in Armdale, Nova Scotia, was the only true church in the world. There was no other true church in the world.

They were the true church. So now he expects me to have a conversation about this with him about this. So, it was an unbelievable conversation, just what I did not need that day.

There was an unbelievable conversation. In fact, I suppose I got a little meddlesome in his own life because he was a very obnoxious person. As the conversation went on, he told me that nobody at work liked him.

And he worked in a factory. Nobody at work likes me because I'm always telling them that we're the true church and your church is our apostate. And so, I just said, well, you've got to make a distinction between being persecuted for righteousness sake and being persecuted for being obnoxious.

There is a difference between those two things. And you may have to kind of work this out in your own life. And it could be that nobody likes you at work.

You're not being persecuted for being righteous. You may be persecuted for obnoxious. I mean, he started this conversation.

So, I decided, well, so anyways, we had this long, convoluted conversation about what constitutes a true church. And so, he was the most rank fundamentalist I've ever met. So, we parted company, and then, oh, I tell you, I'm watching my time here, but I made a mistake in the conversation.

He asked for my address. He asked for where I teach and everything. So I said, well, I teach at Gordon College.

I gave him my address. I know. Why did I do that? I was not in my right mind. So sure enough, a few, oh, maybe a couple of weeks later, I receive about, I don't know, 60 pages of stuff from Andy Vandenberg about his church and all that kind of thing.

But here, he wrote me a personal letter. So, I was pretty, boy, a personal letter to me. Further to our recent conversation in our Chicago to Toronto flight, that's right.

I am pleased to forward the enclosed information in the hope that you will turn to the true and living God. Unless you repent, you will continue to be deceived by the spirit of this world and will never understand what I am telling you, as the natural man receives, not the things of the spirit of God. The hope I have is that you will acknowledge that you are a sinner.

I don't need him to remind me of that. I know that. Acknowledge that you are a sinner under the power thereof so that your eyes may be opened and that you will turn from darkness to light from the power of Satan unto God.

You may receive forgiveness of sins and inheritance among them, which are sanctified by faith in Christ. Once God leads you to repentance and acknowledging the truth, he will show you how all the time you have been deceived and how you

have been under the bondage of sin. Also, the church you belong to, here we go, is not founded on the wisdom of God but on man's wisdom.

However, the gospel which I preach is not after man. Neither was I taught it, but by the revelation of Jesus Christ, I look forward to answering any questions you may have in the love and service of my Lord and Savior Jesus Christ, Andy Vandenberg. Now, I might have taken exception to that.

I really didn't. But I might have. Then I looked through the packet, and he's got all these things about comparing the true church, his church, to other churches.

But then he showed me all the letters he had written to other people. Then I knew I was in good company. He wrote a letter to Billy Graham and sent me a copy of the letter as a soldier.

So, here's what he said to Billy Graham. Then I figured, oh, if Billy Graham gets a letter from this guy and I do, I feel good about this. As a soldier for my Lord and Savior Jesus Christ, this is to Billy Graham, I have not only been rejected as he was, being persecuted for obnoxiousness but, above all hated by the religious authorities of this world, Satan's stronghold, who claim to be his disciples but have been deceived as I was for 38 years.

Thanks be to God who rescued me from such a great depth and now has, at his chosen time, revealed to me the deep-hidden mysteries of his gospel. Since the truth has been made known to me by the revelation of Jesus Christ, my eyes were opened. He changed me from darkness to light, from the power of Satan into God, which is repentance.

It has also meant that God revealed to me the power of this world, a world that I was subjected to for 38 years and which I served. Since he called me his son, he has shown me the gift of knowledge, and I know the difference between good and evil. Yes, Mr. Graham, you yourself are a servant of Satan and serve those who by nature are no gods and use the name of Christ in vain.

Unless you repent, you will die in your sins and under the power of evil. Satan has transformed you into an apostle of Christ, while in truth, you serve the ruling spirit of this universe. By nature, you still believe that sin is an act like a prostitute drunkard or a dope addict, while it is the fruit of every man, woman, and child.

You don't know this, for you yourself were a natural man and under the power of sin and Satan. That is why you must change and repent, become a new man, and be born again. During my recent travels, I turned into one of your so-called crusades, deceiving all those who were present.

How diabolical, how you roll up the crippled and the handicapped, how people applaud them while they go on explaining their relationship to their God. Oh, this is too long to read. Okay, so that's just page one, and it goes on to three pages.

And then the Billy Graham Evangelistic Association, they caught it along with Billy. Dave Wilkerson, you know who Dave Wilkerson is? Dave Wilkerson was a founder of Teen Challenge. He caught it.

Jimmy Swaggart, we're going to see him on tape on Friday, and he caught it. Faith Tabernacle, I don't know where that is. I'm sorry, I'm losing my voice here.

And the Catholic Archbishop of Halifax, Nova Scotia, caught it too. So that's as close. Now, do you know why I don't talk to people on planes? I read my books, and I'm happy.

So now, in the meantime, I'm losing my voice. So, when we come back on Wednesday and Friday, we see the video. We'll pick up the lecture next Monday.

Have a good day.

This is Dr. Roger Green in his teaching on American Christianity. This is session 26, Fundamentalism, Part 2.