

# **Dr. Roger Green, Reformation to the Present, Lecture 22, The 20<sup>th</sup> Century Fundamentalism, Dispensationalism, Holiness Movement, and Pentecostalism**

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This is Dr. Roger Green in his Church History course, Reformation to the Present. This is session 22, The 20th Century Fundamentalism, Dispensationalism, Holiness Movement, and Pentecostalism.

I don't have a PowerPoint here, and I don't want to disrupt the PowerPoint presentation [presentation by Ted Hildebrandt].

So, I just thought I would put some things, such as a description of dispensationalism and my background, in this paper. I graduated from a place called Grace Theological Seminary, which is a dispensational school back in the 1980s. What is dispensationalism? Largely, it's a low church.

We've had high church Anglican views. This is more of a low church view response to, I think, apocalyptic challenges that were happening right around the beginning of the 20th century, the end of the 19th century, coming in the 20th century. You've got industrialization and all the new technologies coming out with industrialization.

I think there was also World War I and World War II; there were these apocalyptic things. The world was going to blow up, and those types of things, as well as the movement. I think that, in the background of this, the whole notion of globalization plays a big role in this, with the world realizing that the church is in a global setting.

I think this is one of the responses to those kinds of things. Largely, what dispensationalism does is divide the Bible into seven dispensations. These dispensations are periods in which God works in a special way with a special people.

Largely dispensationalism sees a lot of contrast between these. So, Israel is different than the church, and they see the contrast between Israel and the church. So there are real separations between each of these ages that God worked in a separate and different way in each one of these ages.

The traditional approach largely sees the people of God, the Old Testament, and the New Testament, and combines, in a positive way, the people of God and sees the continuity between the Testaments. The dispensational approach saw rather than

continuity discontinuity and saw Israel as a kind of salvation by works and sacrifices and things. The church was under grace.

So, there is a big contrast between the people of God, Israel, and the church. So, there's a big distinction between Israel and the church. Therefore, for the dispensationalists, having Israel back in the land in 1948 was a big confirmation that Israel was now back in the land.

What other country do you know that's ever been reestablished like that, like Israel has been? There's almost no other country in the world that's ever had that. So, that was kind of viewed as confirmation to some of the dispensational approaches to things. It all started back with a guy named Darby, Plymouth Brethren orientation.

Again, it's a low church kind of thing. Plymouth Brethren, my grandfather actually was Plymouth Brethren. This is from 1800 to 1882.

So, in the last part of the 19th century. Darby was Plymouth Brethren, small group rather than small group. But it caught on with a guy named C.I. Scofield.

They had the Scofield Reference Bible. This Bible was used then by my parents and by others. Hi, Jesse.

The Scofield Reference Bible was used. They call it the Old Scofield Reference. It was dispensational and basically outlined the Bible into these seven different periods.

So that was the Old Scofield Bible. Then there was a new Scofield Bible that came out, I don't know, in the seventies or eighties, and it was updated by some good scholars, actually. So, the new Scofield was, but the Scofield Bible helped promulgate this as well. Do you remember Dr. Green talking about the Bible conference movement and the Niagara Bible Conference? Actually, I lived up in Niagara Falls.

They had these Niagara Bible Conferences, and largely, they would have these prophetic conferences, and these prophecy speakers would come in. I shouldn't be cynical, but the prophecy speakers would come in, and they would largely take an aspect of this dispensationalism. Now, what happened was that it was kind of connected with fundamentalism, but it wasn't necessarily; fundamentalism could be a different thing as well.

You have the Princetonians coming over to Westminster and that kind of branch of fundamentalism that was concerned about the inerrancy of Scripture. But then you also have the dispensationalists who took the Bible very literally, and they were really proud that they took the Bible literally. Some of the D.L. Moody was a part of a dispensational movement.

A guy named R.A. Torrey was famous. These are famous old names. William Erdman, you probably have heard of Erdman's Publishing House.

William Erdman was in some of these guys. A.J. Gordon, you may have heard of him, was also connected with this dispensational movement. Old Ironsides was a commentator who wrote commentators.

I think he was also a radio personality, and they had a radio. They were big in the radio movement, and Barnhouse was a commentator and a radio preacher. The movement then moved from preachers who were out in this movement, which would happen during these summer things. It then moved into institutions, and they institutionalized it into schools.

Some of the schools that are very famous for this, such as Moody Bible Institute, favored dispensationalism. One of the most famous colleges was the Philadelphia College of the Bible. I don't know whether you've ever heard of that.

It was called PCB, Philadelphia College of the Bible, a famous place for promulgating Scofield and the dispensational movement. Dallas Theological Seminary, another big seminary, one of the founding people in 1924, a big strong whole bastion of dispensationalism as was Biola out in California. Then, I got my education at Grace Theological Seminary and Grace College in Winona Lake, Indiana, which was also the home of Billy Sunday and the summer conferences there.

These schools are Philadelphia College of the Bible, Dallas, Grace Seminary, and Biola. And now we've got people like John MacArthur. If you've heard of Masters and things like that, those guys would be more of the dispensational flavor yet still. Some of the theologians in the dispensational movement moved from preachers kind of down to theologians and into institutions.

When they had institutions, Lewis Barry Chafer wrote about, I don't know, seven volumes about this thick of theology built on dispensationalism. So that's kind of the classic treatment by Lewis Barry Chafer. You see his dates.

He was old in the movement, and he was probably the president of Dallas Seminary when it got started. From Chafer then, who was the classic old dispensationalist, it was handed off to what I'll call the second generation. The second generation would consist of people like Charles Ryrie and John Walvoord.

These are people that your parents, your grandparents, probably your grandparents knew. John Walvoord and then a guy named Dwight Pentecost wrote about a 600-page book called Things to Come. And these people then were the theologians at Dallas who basically pumped out all these people into the churches then.

Now, in order to understand dispensationalism, we must understand that this is a prophetic timeline. And so, I put a timeline here, so let me just explain it. This is the core of dispensationalism.

It's this timeline, and this timeline then oriented people. It was almost like a worldview. It was almost like a worldview that people held.

So first, you had Israel, and Israel was connected to the land, Israel, and works, salvation by works kind of thing that they had to do these sacrifices. Then the church came, Jesus died, rose again, and the church was instituted. Grace was the motion then.

The person believed it was by the grace of God. So, there's a contrast between Israel and the church. That's huge for them, as is the separation between Israel and the church.

Then what happens at the end of the church age? I should say this: this is really important. When you talk with reformed people, what books do they use to establish the reformed stuff? Basically, from the Bible, and I've been told this explicitly, Romans is one lens, and Galatians is the other. So, you look at the whole Bible through the lenses of Romans and Galatians, justifications and assurance.

And you look at the Bible through the lens of Romans and Galatians. If I said I was Mennonite, what book of the Bible did the Mennonites camp on, and they see the whole rest of the Bible through that? The Sermon on the Mount. So, you take, if you're Mennonite, you see the Sermon on the Mount, and then you interpret the rest of the Bible by the Sermon on the Mount.

When you're dispensational, the two books that you use are Daniel and Revelation. Daniel and Revelation are really key books, and they spent a lot of time interpreting the book of Daniel and Revelation, trying to take it as literally as possible, by the way. So what happens is that this chart breaks into the book of Revelation.

You can see the Revelation passages underneath. Chapters 4 and 19 of the book of Revelation are what's called the Great Tribulation Period. So, after Christ comes for his church, he raptures his church.

He takes them away. Basically, the church was taken away before the tribulation period, the seven-year period when the Antichrist ruled. You've heard of 666 and all this kind of stuff happening.

This tribulation is a seven-year period, which is largely described as a period of plagues, the seven seals, the seven bowls, and the seven trumpets in the book of Revelation. That's the tribulation period when the Antichrist comes when Babylon

and all this stuff is described. They then had what they call the seven-year period of tribulation, which was a special time period where God's judgment was going to fall.

The church is raptured out before the judgment of God because the church is under the grace of Christ, and therefore, we cannot be under judgment. So the church is raptured out. That's called a pre-trib rapture.

Now, that phraseology is really important for dispensationalists, such as pre-trib rapture. In other words, before the tribulation period, the church is taken out. Later, there were some guys like Oliver Buswell who decided that, no, the first part of the tribulation wasn't that bad and that the church got raptured out in the middle of the tribulation.

So, he's called a mid-trib rapture, Oliver Buswell. Then, largely, there's a guy named Gundry, Robert Gundry, out at Westmont. He came up with a notion of a post-trib rapture that the church went through the tribulation and then was taken out before the millennium came.

Then, they came back with Christ to establish the millennium. So, you have the seven year period. You've got a pre-trib rapture.

Some people think traditional dispensationalism, a pre-trib rapture, mid-trib rapture, Buswell, and a post-trib rapture, Robert Gundry. And then, after the tribulation period, Christ establishes a kingdom for a thousand years. This is Revelation chapter 20.

The kingdom is called the Millennium. So largely, dispensationalism is called pre-millennial. Christ comes back before the millennium.

The millennium is established. Christ rules over the earth for a thousand years. Israel's back in the land.

Israel's back in the land. The millennium is a time that re-engages with Israel, and Christ comes back with his church to rule. So, do you see how Israel is dancing in and out of this? And so then you have the millennial reign and this is called pre-millennialism.

And then, largely Revelation 21 and 22, New Jerusalem comes down. The eternal state is established and everybody's together forever. So those are dispensations and periods of time.

So there's pre-millennialism, which basically means that Christ has ruled for a thousand years. There's amillennialism. That's what a lot of people hold to amillennialism.

That there's no millennium. Christ is ruling in our hearts now and the people of God now. And then, basically, New Jerusalem will come at the end.

Post-millennialism has largely been abandoned by a lot of people. It was that Christ's kingdom was on earth now, but it kept getting better and better and better. And then, finally, at the end, Christ would come when the world was ready for him, but things haven't gotten better and better.

So that position is not well held. Then there's the pre-trib rapture, mid-trib rapture, post-trib rapture. Now, one other aspect of this that was, I think, incredibly important in the 1960s and 70s was a guy named Hal Lindsey, who wrote a book, *Late Great Planet Earth*.

There were millions of copies of this *Late Great Planet Earth*. It was promulgated into the popular culture and caught the imagination. The Vietnam War was going on, so he saw the locusts in the book of Revelation as Vietnam helicopters in Vietnam with stingers in their tails.

So, he used the Vietnam War and then basically read the Bible in light of the war in Vietnam. Now, obviously, that wasn't right. It didn't turn out to be right, but he sold millions of copies.

This tendency to take the Bible is characteristic of dispensationalism on the popular level. The scholars, by the way, Dallas Seminary is way beyond this now. On the popular level, they read the Bible with the newspaper in one hand and the Bible in the other.

They basically interpret the Bible on what's going on with Russia, what's going on with China, and what's going on with America. And so they'll have all these kinds of, it's very futuristic. It's very apocalyptic in the way that they look at things.

Hal Lindsey was one. You guys may know Tim LaHaye in the *Left Behind* series. That's, again, traditional dispensationalism put in a fictional kind of context.

So, this newspaper exegesis is a problem, I think, for them because it changes every 10 years. Now, one thing just to end: what are the pros of dispensational movement? One of the pros is that people know their Bibles. I've got to give it to them.

They study their Bibles, and they study the prophetic texts, and that's good. And their focus on eschatology is good because Jesus is actually going to come back. And so that's a good focus for them.

Where I think they've missed it is that I don't think they've understood the apocalyptic genre and how it should be taken in a more symbolic way. And they've tried to take things literally with their newspapers in hand, and I wish they could put the newspapers down sometimes because they just don't fit what the Bible says. You have to understand the apocalyptic genre.

And by the way, this last summer, I just taped Dave Mathewson, who used to teach here, he is an expert on the book of Revelation, and he's kind of a non-dispensationalist approach to the book of Revelation. And if you're interested, there are 30 hours of lectures on the book of Revelation, which Dave takes it in a symbolic way and gives you a really good understanding of the book of Revelation, but not taking it in a literalistic way, which is a wrong way to interpret that literature. It's like taking poetry literally, you know, he shall be like a tree planted by rivers of water.

Well, does that mean he's a tree? No, it's a metaphor. And so Dave looks at the book of Revelation as a kind of political commentary or political cartoon, actually like a political cartoon that was meant to describe what was going on at Rome at the time. I think that makes a whole lot of sense.

So, anyway, the dispensational movement is still around. It's now modified in what's called progressive dispensationalism. A lot of the Dallas people, frankly, could be on this campus.

You wouldn't know the difference. There's been a kind of coalescing of a lot of these things. And so a lot of the old kind of hardline dispensationalists now are still found in churches.

However, as far as academic institutions are concerned, most of them have moved beyond that. So that's some things about dispensationalism. Do you have any questions? Just quickly.

They're good folk. I mean, I grew up, my father was dispensational. This is what I mean about good.

I remember my father walking to the front window almost on a daily basis and saying, you know something? Jesus could come back today. He lived his whole life in light of that. That was a good thing.

That shaped his life, and it was a good thing. And I think we've lost some of that. So, there are good and bad points with all this stuff.

Anyways, Dr. Green. I'll pass the royal torch. Thank you, sir.

Ted knows more about this than I do. So, I asked him the other day if he would mind. And he was quite willing to help out. So thank you for doing that Ted.

I really appreciate it. And as he said, I mean, dispensationalism was really important. That's why I've got it.

When you talk about three broad movements within the, what we call fundamentalism, dispensationalism was the first that helped to set the stage for fundamentalism kind of. And it was the most, it was the largest movement of the three movements that really, that might, that's not true today, as Ted said, things have moved on, but it was the largest movement that set the stage for what we call fundamental, what was called, what was labeled fundamentalism. So it was really important.

Hey, thanks for doing that for us. Okay. The second movement is the holiness movement.

Now, I don't need to lecture too long in the holiness movement because what you can do is you can go back, and I'll put that on here, but you can go back, and you can look at your notes on Wesley because John Wesley was kind of the father of the holiness movement. The holiness movement then came into the, came into the 19th century, into the 20th century, and became a, very much became, part of fundamentalism, a kind of a shaper of fundamentalism. No doubt about that.

The holiness movement, if dispensationalism, was kind of a mirror image to a modern view of history, to the contemporary view of history, where in the 1920s, 1930s, and 1940s, people saw history as being kind of manmade and man-fashioned. And now dispensationalism comes along, and it's a mirror image of that. It's the opposite image of that because history is not fashioned by human beings; it's fashioned by God, God intervenes, and so forth.

So, if dispensationalism is a mirror image of how people viewed history, the Wesleyan holiness movement was a mirror image of how people viewed the moral life, the ethical life. Because liberal Christianity and liberal Protestantism view the ethical life or the moral life as what we are capable of doing as good human beings. We're capable of living a good moral life.

Liberal Protestantism says we're capable of doing good kind of ethical, moral things by, for, as human beings. They denied the doctrine of original sin. They acknowledge that people do sin and make mistakes, but we're capable of living up to some kind of a moral code.

And, and, and, and Jesus becomes our great model. Okay. The Wesleyan movement is a mirror image of that.



And the Wesleyan movement kind of began to pervade and form and shape fundamentalism. The mirror image is that we are not capable of living a moral and ethical life except through the ministry of the Holy Spirit in the life of the believer. Because of sin in us, we are incapable of a moral, ethical kind of living.

But because the Holy Spirit comes on the believer, the Holy Spirit purifies the heart of the believer. And the believer is now capable of loving God and loving our neighbor. And this kind of, this, this became kind of the Wesleyan mantra in a sense in fundamentalism and became like dispensational premillennialism, which became another important root of fundamentalism.

Now, it is completely different from dispensational premillennialism in terms of the people, in terms of the background, in terms of the organizations, and so forth. I had to miss class a couple of weeks ago. And the reason for that is because I represent my denomination.

There are two of us representing my denomination in what's called the Wesleyan Holiness Consortium. That's a consortium of different denominations that grew up in this kind of Wesleyan Holiness environment. And so began as kind of fundamentalistic movements, you could say, and now would mostly consider themselves evangelical movements or evangelical denominations.

But the Wesleyan Holiness Consortium is a consortium of those Wesleyan Holiness schools, not just schools, but denominations. So, so that played an important part in the shaping of fundamentalism. The third one, and for this, I need my notes.

So, the third one that played an important part, oh, so again, was Wesleyan Holiness, which is a mirror image of the modern view of morality and ethics. So now the third part of it, as you can see by your outline is Pentecostalism. Okay, so let me just say a few things about Pentecostalism.

First of all, Pentecostalism is also the mirror image. Just as dispensational premillennialism, Wesleyanism, now at the beginning of the 20th century, you have Pentecostalism. It is a mirror image of experience.

Because remember that Friedrich Leiermacher, remember his kind of, remember he gave a definition of Gefühl. What is Gefühl? Gefühl is experience, the experience of kind of being one with God. So, liberal Protestantism tended to emphasize this.

What is Christianity? Christianity is experience. The mirror image, however, is that Pentecostalism brought to this whole argument is that experience does not come from within us. It's almost as though in liberal Protestantism, you could work up to

this experience of wanting to be a child of God and so forth, wanting to know God, wanting to be dependent upon God.

Pentecostalism comes along and says experience is how we're going to measure Christianity, but it doesn't come from us. Experience is given to us by God. So it's not something we build up.

It's God. It's provided by God. So, in a sense, it is that kind of a mirror image.

Experience is not natural, but it is supernatural. Pentecostalism was a movement beginning in the 20th century that emphasized the supernatural aspect of the Christian experience. Now, when I talk about Pentecostalism, we're going to mention a name in just a minute, but when I talk about Pentecostalism, here are some names that were mentioned by Ted that mentioned for us.

But when I talk about Pentecostalism, what I say is Pentecostalism, at the beginning of the 20th century, had five traditions. It had five traditions that formed it, that shaped it. And then we'll get to an important name here.

So, let me mention the five traditions of Pentecostalism that formed and shaped this movement. And likewise, the movement would help to shape American fundamentalism. So, one was an emphasis on sanctification.

You could say this was almost even a Wesleyan tradition that helped to shape Pentecostalism because the early Pentecostal movement did talk about the sanctification of the believer. So, the first great step of the believer is conversion or justification. The second great step for the believer is sanctification, purity of heart.

Well, Pentecostalism picked up on that tradition. Pentecostalism borrowed the language, in a sense, of that tradition. So that's one.

Number two, the second tradition was that there were certainly people around who were talking about the empowerment of the Holy Spirit. So, the Holy Spirit empowers for ministry. And that imagery of the empowerment of the Holy Spirit or that tradition became part of Pentecostalism, became a very important part, obviously, of Pentecostalism.

The third tradition that helped form Pentecostalism was a dispensational tradition because bits and pieces of dispensational premillennialism come into Pentecostalism and help to shape Pentecostalism. So that's number three. Number four, there had already been an emphasis on faith healing here.

So, faith healing is going to become a pretty important part of Pentecostalism. So, a belief in faith healing. And number five, I don't have this word down for you on the PowerPoint, but number five is a movement called Restorationism.

So, it's just write down the word restore and make a noun out of it. Restorationism. Just nounify that verb.

Restorationism. Restorationism was a very interesting movement. It has a lot of ramifications.

However, Restorationism basically was a belief that your church was the New Testament church that was brought up in the 20th century. You are restoring the primitive New Testament church. You are bringing it up to date.

You're restoring it. Therefore, you think of your denomination, your church, or your group as a New Testament, the kind of copy of the New Testament church. So Restorationism comes in.

So, you get these five traditions. There were all people and little groups and so forth emphasizing various things or sometimes larger groups like the Dispensationalists or the Wesleyans. But you get these five traditions, they come together.

And remember, as we said in this course, that sometimes it's the person with the idea at the time. Well, the person for this was a man by the name of Charles Fox Parham. Charles Fox Parham.

Charles Fox Parham, long story short, at the beginning of the 20th century, basically he was a faith healer, an independent, itinerant, Midwestern kind of faith healer. That's what he did, an evangelist type of person. Charles Fox Parham must have been a very kind of charismatic person.

Part of the ministry of Charles Fox Parham in his evangelistic work was not just faith healing as a sign that you are a believer, but for him, there was one indispensable sign that you were a believer, a true believer, and that was speaking in tongues. So, speaking in tongues for Parham and his followers and other people becomes a critical sign that you're a believer. So you put together all those traditions we've talked about, and then you talk about this very charismatic person, faith healer, speaking in tongues person, and convincing people that they had to speak in tongues if they were really going to identify themselves as true believers.

So followers, long story short, we haven't talked too much about denominationalism with fundamentalism, but in 1914, he and his followers formed a Pentecostal group called the Assemblies of God. And the Assemblies of God, 1914, became the

quintessential kind of Pentecostal experience in terms of denominational life. And even the term Pentecostal, of course, comes from Pentecost and so forth.

So that's the third group. Now, Pentecostalism has become a massive group, and not all Pentecostals today would identify themselves as fundamentalists. There are Pentecostal denominations today that more identify themselves as evangelical.

Now that's the next lecture, so we don't need to worry about that here. Nevertheless, there are three very interesting groups shaping fundamentalism. Okay, so questions about those three groups? The dispensationalists, the Wesleyan holiness people, the Pentecostal people, and then what you've got is basically American fundamentalism.

Okay, what are we going to do now under C? I want to mention two other groups that came along at the same time as fundamentalism was being formed and shaped. These two other groups sometimes get confused by fundamentalism. So I think in order to unconfuse them, we're going to separate them out and lecture on them as other groups, and I'm going to mention two of them.

All right, I'm going to mention Christian science. Christian Science was begun by a woman named Mary Baker Eddy. Let me go back to her name because I've got her dates there.

Mary Baker Eddy, 1821 to 1910. So, Christian Science. Okay, now, what is Christian science? Even though it got identified with fundamentalism, it really was separate from fundamentalism.

Because Christian science was a New England, Protestant, liberal, idealistic kind of religious faith, so, all those influences came together with Mary Baker Eddy in terms of New England liberalism, liberalism, and idealism. Mary Baker Eddy, a very charismatic person, and Mary Baker Eddy founded this movement called the Christian Science Movement.

So basically, Mary Baker Eddy taught Christian science, which is still taught today, and what it is basically is a Gnostic movement. Because Christian science teaches that reality, in reality, in genuine ideal reality, there is no sin, there is no sickness, there is no disease, there is no death. All these things are as a result of the fall, but the Christian is able to overcome all of these things.

So this kind of denied the existence of evil, sin, disease, and death, and even the existence of matter. Okay, so all these things are around because of false beliefs. So, if you can get the right belief, if you can truly understand the Bible and truly understand Jesus, you will be able to overcome all of these things, including disease.

And probably the thing they're both best known for, Christian Science, is overcoming disease with the right knowledge. So maybe that's what they're best known for, I don't know. So Christian Science.

So, what I do with my American Christianity course, I take the students; it's an interesting day, I will say, but I take the students to Boston for two field trips. The first field trip, however, began at the Christian Science Church in Boston because all of this began in Boston, the mother church for Christian sciences in Boston. And have any of you ever been to the church? It is very interesting.

One of the things I tell my students to take note of when they're going into the church is, you will see in the church inscriptions, there'll be an inscription by a saying of Jesus or a saying of Paul, and then right exactly next to it, same eye level, there'll be an inscription of a saying by Mary Baker Eddy. And that's all over the church, which is very, very interesting. And then, when you go into the church, there are two pulpits.

They're side by side, and on one pulpit is the Bible, and on the other pulpit is the work of Mary Baker Eddy. And so, when you go in for a... I've never actually been to a religious service, but every year, we get a tour of the church, so I know this story pretty well. But when you go in for a religious service on a Wednesday night or a Sunday morning, a passage will be read from the authoritative works, and the two pulpits demonstrate that.

There, they stand side by side. In every Christian science church in the world, you've got two pulpits, one with the Bible and one with the works of Mary Baker Eddy, science and health as a key to the scriptures. So, very, very interesting movement.

Sometimes, it is identified with fundamentalism, but it is not part of Christian fundamentalism at all. But sometimes identified. Came at the same time, though.

Because it arose at the same time as fundamentalism, it sometimes got a little bit confused with fundamentalism. I don't know if people confuse it today or not, but if you ever get a chance, you should go and see. They have tours of the church.

You should go and see the church, take the tour. They show you the mother church, and then they show you that... You've probably seen the big church in Boston and the big Christian science complex in Boston. Have you seen that near the Prudential Center? So Christian science certainly is a part of this general culture, but not to be confused with fundamentalism.

The second one was maybe even more confused with fundamentalism, and that is a movement founded by a man named Charles Taze Russell. And that is a group called the Jehovah's Witnesses. The Jehovah's Witnesses.

Okay. Now, the Jehovah's Witnesses claim that they are the true people of God. And their places of worship, I think it's interesting from the New Testament, their places of worship are called kingdom halls.

So, here's a kingdom hall of Jehovah's Witnesses. But they claim to be the true and only people of God. They basically are Unitarians, though, in terms of their... They're not Trinitarian in terms of the Father, Son, or Holy Spirit; basically, they are Unitarians.

And there's a sense in which every believer is a God with a small g and so forth, but they are the only and true people of God. And there's a kind of ethical strictness that I think is what attracted a lot of people to Jehovah's Witnesses. Now, they are the exact opposite to Christian science in terms of the people they attracted.

It is very interesting that Christian science attracted people of wealth, people of influence, and people of power because it was a very positive message about your life and so forth. On the other hand, Jehovah's Witnesses attracted people from the margins of life. They attracted kind of social outsiders.

The Jehovah's Witnesses, the denomination, gave people a reason to be in a sense. They might not have any money, they might not have any property, they might not be socially acceptable or whatever, but here's a denomination that calls me to a strict life, a biblical life, as they were interpreting, of course. A strict life, a biblical life, gives me discipline in my life that I don't have and that I need.

So, it's very interesting these two groups appeal to different kinds of people. Jehovah's Witnesses should not be confused with fundamentalists and fundamentalists, but they often are. But they are not Christian in terms of orthodoxy.

So those are two other groups we wanted to just mention. Now, do you have any questions about the two other groups? Charles Taze Russell, yep. Here we are, 1852-1916.

So, you can see that both Mary Baker Enney and Charles Taze Russell exactly overlap the time of the leaders of fundamentalism in Christian orthodoxy in a sense. Yeah, Ted.

Carl Henry. Carl Henry. Yeah, we're going to talk about him when we talk about evangelicalism. So, I didn't; I noticed I didn't put dates for him, and I need to do that.

So, we haven't gotten to Carl Henry yet. Carl F. H. Henry. Yeah.

Is Christian science related to Scientology? No, that's a good question. They often get confused and they get nervous about this. I don't know why they should, but they get nervous about this.

But no, Scientology is a guy by name Hubbard and that's a whole different world. I'm not sure what world that is, but it's a whole different world. But it has, Scientology has never been confused with Christian fundamentalism like these other two groups were.

And it's much later, I think, I don't know much about it really, but I think it's much later, like the fifties or sixties or something like that. And I don't know much about Scientology, I have to confess. I've never heard of Christian science.

You've never heard of Christian science. Very, you've been into Boston, but you've, the Prudential Center in Boston, anything there? Okay. The Christian Science Monitor is their news, was there, is their newspaper, although it's changed format and shape and time that it comes out.

It's not a daily anymore, but the Christian Science Monitor is the newspaper. Mary Baker began that newspaper because she wanted to give a Christian science view of the world. She felt that other newspapers weren't kind of interpreting the world quite right.

So she wanted to do that, but it became quite a respectable newspaper. But back to Boston, Prudential Center. You guys know where Christian Science Center is? You know where the Prudential Center is, right? Do you know where Prudential Center is? Okay.

Let's give you guys a little, you know, a Copley place, right? Trinity Square, Copley place. How are we doing here? Okay. I got to get you guys, I got to get you into Boston more.

Well, the Prudential Center, the Christian Science Complex is, I would say, massive in Boston. It's massive. You cannot miss it.

If you're at the Prudential Center area, the Copley Place, Prudential Center, you know, you look over, then you look over the Christian Science Complex. And the church, not the Mother Church, the Mother Church seats maybe 300 or so. The big church that was built beside the Mother Church seats three or 4,000.

It's got something like the 10th largest organ in the world. It is a massive church. And they've got a whole huge educational Sunday School building.

They've got the place for the Christian Science Monitor. And they've got an administration building that must be, I'm guessing it's, I don't know, 20 floors high or something like that. You cannot miss this.

This is humongous. You've been right; you walked right by the Christian Science Complex. Absolutely.

Well, that's another story about Christian Science. First of all, that complex that you see is huge in Boston. The day they finished building it, which would have been that complex, not the Mother Church, but the whole, probably in the 60s or so, but the day they finished building it, the mortgage was paid.

This is very wealthy because people endow their money to Christian Science because they're very wealthy people. However, what's happening with Christian Science? Because this is the Mother Church, the service would be fairly well attended. But what's happening with Christian Science around the world is that it is dropping in numbers very quickly because of this idealistic kind of message that sin doesn't exist, the material world doesn't really exist, and death and disease don't exist.

It's hard to read, it's hard to, evil doesn't exist in reality. It's hard to kind of keep that message going in the light of the modern world in which we live. And so it's not attracting people to Christian Science.

But it's well endowed financially. But at one time, they were closing a Christian Science church a day around the world at one time. So it's not what it was at one time.

It was at its peak under Mary Baker Eddy. Well, death is, that's a funny thing about death. It's a transition.

Of course, we, in a sense, believe that also, it's a transition. So that's the question when you ask them: She actually died, and they do, too. That gets a little sticky.

So when we go to the Christian Science church with my students, what I say to them is, let's just have a nice time together. And we don't press them on their theology because they're so gracious to give us a special tour. We don't go in with the tour groups.

We have a special tour of the Christian Science church. So, so it's, but it's a little tough, you know? Yeah. So Christian Science, when you, when you, if someone is ill from Christian Science, a Christian scientist is ill, they do not go to a medical doctor.

They go to a Christian Science counselor. There's a special name for the counselor. I forget.



A trained person to help them overcome their illness and overcome their disease with correct thinking, right thoughts, and so forth. They're called; they're not called counselors. There's a name for it, but I can't think of that at the moment.

However, this is a lecture, but Christian scientists have gotten in trouble with the law because they've allowed there have been times when their children have died because they haven't taken their children to medical doctors to get proper medical help for some disease or something that, and the child dies, and then the state gets involved in this, and the state takes the parents to court, you know, and so forth. It's been very messy at times with the Christian scientists. No doubt.

Okay, so anything about that? Okay, I'm turning the page. I'm on page 15, and we do want to see the results of, we want to see some, some of the results of, of fundamentalism, and some of the criticisms that have come from fundamental, about fundamentalism. Okay.

Now, one of the reasons I mentioned Carl Henry here is because he's evangelical, but Carl Henry is represented, and I need to get the dates for Carl F. H. Henry. but Carl F. H. Henry is representative of a group of people who were reared, basically, in fundamentalism, and they weren't kind of ranked fundamentalist, but they were reared in the tradition. So, they knew the tradition, and they knew the tradition well, and I don't know why I did this, but you can jot his name down, Carl F. H. Henry, so jot his name down, and I don't know why I did this, but who knows? I can't always know, but I put another name down in another I put another name down that I'd like you to see, so just hold on with me. This can happen.

It's somewhere in life. It's not; come on, give me a break here. I just pretend I'm not doing this, so just pretend.

Is this being taped, Ted? Can we eliminate this from the tape at all? I don't know. It's there somewhere. There it is, Edward John Carnell.

Edward John Carnell is another name as an example of someone who was reared, kind of reared in fundamentalism, but both Carl F. H. Henry and Edward John Carnell moved into a movement called evangelicalism, and we're not going to worry about evangelicalism until the next lecture. That's the next lecture. Well, we'll just mention it in this lecture, but so in terms, so they had some criticisms of fundamentalism.

So, in terms of the results of fundamentalism, there are three results, and the first one is criticism of fundamentalism by people like Henry and Carnell. So people who were reared in fundamentalism, who knew it from the inside and who appreciated it for some of the things that it taught, nevertheless felt that there were too many critical aspects of fundamentalism that they had to finally leave it, and they did leave

it, and we'll talk about that in the next lecture. So, having said that, here are some criticisms of fundamentalism.

Here are some of the places where they felt fundamentalism failed. So, so you're doing okay today with this, so yeah, here. Okay, so there's, these aren't in any necessary order.

I didn't mean to go down today. These aren't in any necessary order, but these are, these are, what people who were reared in the tradition, knew the tradition from the inside, felt were problems with American fundamentalism. Okay, number one, they felt the first problem was an inability or an unwillingness to be self-critical.

And even today, I have to say, you know, this is just me being a little bit cynical, but even today when I'm flipping around and see the television preacher, not all, but some television preachers preach as though God spoke to them today and they're speaking to you tonight. You know, God gave it to them; they're delivering it to you. You don't get any sense from some people in fundamentalism, any self-critical sense where I might've been wrong here, or I should've restated this, or I should've restated that.

As opposed to the great theologians like Augustine, who are aware of the things they shouldn't have said, that they should have nuanced in a better way, or that they should have said something differently than the way they did. Augustine wrote a whole thing on retractions, things he should have said, you know? So, with this inability to be self-critical, the first person who should be critical of your own theology should be you. And as you kind of look at yourself and what you believe and so forth.

So that's number one. Again, these aren't in any necessary order. Number two is sometimes an odd view of scripture.

Now, these people, as Ted mentioned so well, knew their Bible quite well, but sometimes their interpretation of scripture could be rather odd, often engaged in the minutia of prophecy, as we have mentioned this morning. Ted and I were talking about this book before class, but here's an interesting book, 88 Reasons Why the Rapture's Going to Take Place in 1988. And then this is the best buy for your money book because the first half of the book is published this way, then you flip it around, and then the second half of the book is published this way.

So, you can read on borrowed time Bible dates of the 70th week of Daniel, Armageddon, and the millennium, Daniel 9.24. So you get a two-for-one on this book, but 88 Reasons Why the Rapture's Going to Take Place in 1988. You can get a very odd view of scripture when you've got 88 Reasons Why the Rapture's Going to Take Place in 1988, which by the way, it didn't, in case you're wondering. So it didn't.

And so, this can be very problematic. Now, there were; you don't have to believe me on this; it happens to be true, but there were fundamentalists who would not go on the radio. And they wouldn't go on the radio because somewhere in the Bible, it says, Satan is the prince of the air.

So, they believe because Satan is the prince of the air, they shouldn't go on the radio because Satan, you know, is satanic. Now, most fundamentalists didn't believe that. They're pretty savvy about the way they use the medium.

So, but that's a second. Third, it can often show judgment rather than love. It seems as though Matthew 22 reminds us to love God and our neighbor.

They could often show judgment rather than love. And I've actually got a personal illustration of that, which I won't bother with today, but I'll talk to you about on Friday. And let me give a fourth, and then we've got to go.

They can often preach a truncated gospel of health and wealth. That is, this is a health and wealth gospel where if you're going to be, you know if you're going to be a genuine Christian, then God is going to really bless you with a lot of money and big cars and big mansions and so forth. So now you can get this, for example, today on television preachers.

And I won't mention the one that I happen to see. I think I'd mentioned in this course, but I'm not sure. And when I happened to tune in that one time to this particular preacher, he was convincing his audience, which is a massive audience, but he was convincing them that because they're really Christians, they can be sure that they're always going to get the parking space next to the ones that are reserved for the disabled and so forth.

But they can't get that, of course, because that's reserved. They will always get the parking space, however, next to that one. So, God will give them that.

That's for sure. And they can rely on that. So, as I'm looking at this, I'm saying to myself, is this the gospel? Give me a break here.

Is this the gospel? Is this what Jesus meant when he said the kingdom of God is at hand? I don't think so. So, you can get a very truncated gospel, health and wealth gospel sometimes on these people. So, I've got to let you go.

We'll finish this on Friday, and then we'll move on to the next lecture. And you know where we are in life, don't you? Because next week we're Monday, Wednesday, Friday, next week. And then it's after we get back, we have a couple of days of video, a couple of days getting ready for the final.

After the Thanksgiving break, it's pretty much over. So, we're doing okay. Okay.

I'll see you on Friday. Have a good day, and thank you, Ted, for your help today. I really appreciate it. Thank you.

This is Dr. Roger Green in his Church History course, Reformation to the Present. This is session 22, The 20th Century Fundamentalism, Dispensationalism, Holiness Movement, and Pentecostalism.