

Dr. Roger Green, Reformation to the Present,

Lecture 24, Evangelicalism

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This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 24, Evangelicalism.

Okay, let's pray, and then we'll start. Our gracious Lord, we thank you for another week ahead of us. We thank you for each other and the opportunities we have to teach one another. We do thank you in retrospect.

Looking back, we thank you for this conference, which was looking forward to the Reformation in 2017. And we thank you for things going so well and for the speakers being here and having safe journeys here and going home. So, we're grateful for that.

And now we look forward to this week together, our time together, and our learning together. And we pray for a good week next week as the Thanksgiving break comes and pray that there might be good, safe journeys for folks as they travel. And then for the week that lies ahead after Thanksgiving.

So, as we near the end of our semester, we thank you for what we have learned. We thank you for the men and women who have shaped Christian theology in the way that they have, sometimes to the point of their own sacrificial lives, as we will see with Dietrich Bonhoeffer. So, we thank you for that. So, we pray that you will be with us today and for the remainder of our time together. And we pray these things in Christ's name. Amen.

Okay. We're just where we should be. So, we're rejoicing in that.

We are on forces shaping 20th-century Christianity and 20th-century evangelicalism. And if I got me, just go back here for just a minute. We've mentioned some people.

You've got to remind me how far we got here. We did mention Billy Graham, right? He was a real force shaping, no doubt, and still is at the age of 95, just preached his last sermon, and is a pretty remarkable person and became a public figure, as this Time article and Time cover and Time article show. I think we mentioned Harold John Ockenga and how important he was.

And did you mention, I mean, did you notice in one of the lectures, his name was pretty prominent? I don't know if any of you were there for that, but his name was pretty prominent as they mentioned Harold Ockenga. Did we stop with Ockenga? There's a couple. Did we mention Carl F. H. Henry and then Edward Carnell? Did we mention those two names? Okay.

There are a couple more names to mention in terms of forces and people who shaped all of this. And I mentioned Carl F. H. Henry before, but I didn't have his dates. So now we've got his dates.

Carl F. H. Henry came from, he was kind of reared in a sense of fundamentalism, and he was the one who broke away and died pretty recently. I mean, as far as some of the others are concerned, but 2003. And then Edward J. Carnell is an important name as well.

Edward J. Carnell became the most important theologian of, I would say, the most important theologian of the evangelical movement. He wrote a book called *What is Orthodoxy?* And he was a very challenging theologian. Carl F. H. Henry wrote a lot more than Carnell wrote because of how early Carnell died in 1967.

So, he died at a pretty early age there. So, Carl F. H. Henry outlived him for a long time and also became known as a theologian for that, for evangelicalism. Now, the two men, as well as Ockenga, were influential in the founding of Fuller Theological Seminary.

Fuller Theological Seminary was founded in 1947, and it was founded to be the lead evangelical seminary in the country. In order to really disseminate evangelical thinking, they hired people like Henry and Carnell. They hired them at very good salaries and very low teaching responsibilities specifically so these people could write.

And so these people could get the thoughts of evangelicalism across the broader scholarly community. And so, they were able to publish. And now, this weekend, you heard some pretty remarkable, we'll talk about them later, but you heard some pretty remarkable evangelical theologians who also have been able to do that, kind of standing on the shoulders of people like Henry and Carnell.

So, Mark Knoll considers himself obviously evangelical. The fellow from Beeson, Timothy George, would consider himself obviously to be evangelical. But these guys began the whole thing.

The first president of Fuller was Harold Ockenga. So, Harold Ockenga became the first president of Fuller. He led the way. And that's while he still had Park Street Church, though.

So, he had a bit of a commute between Boston and Pasadena, between Park Street Church and Fuller Theological Seminary for quite a few years. So that was interesting. But these certainly are some leaders, early leaders of evangelicalism in terms of what I would call forces shaping evangelicalism.

We'll see some more in a few minutes. So, let me mention just a couple more forces shaping evangelicalism. Another thing: now we'll get off of people, and we'll just mention some other things.

But in 1942, the evangelicals that we've talked about, people like Ockenga and Henry and others, they formed what was called the National Association of Evangelicals, NAE. Now, this was a very important shaping of evangelicalism in America because this was where, in 1942, this group of people separated themselves publicly from fundamentalism. They appreciated the doctrines of fundamentalism, although not all of the doctrines, but they appreciated many of the doctrines of fundamentalism.

But they didn't like the infighting of fundamentalism. And one of them said when the fundamentalists stopped fighting with other people, they started fighting among themselves. And that was true.

These people wanted to disassociate themselves from that and from what they thought was kind of an anti-intellectualism of fundamentalism. So, they formed the National Association of Evangelicals at that time. So that became really important, kind of shaping it all.

Another form shaping it was Christianity Today. They formed a publication called Christianity Today. It was started in 1956.

When we talked about Protestant liberalism, we mentioned that they had a magazine called Christian Century, which began at the beginning of the 20th century. The Evangelicals came along with Christianity Today in 1956, and they had their own periodical. What happened was that Christianity Today started outselling the Christian Century by the hundreds of thousands.

I mean, there was no comparison between the numbers of people buying Christianity Today and the numbers of people buying Christian Century. But that's because liberalism had gone bankrupt. Evangelicalism was coming to the fore.

And so, the Christian Century is still around today and still has quite a wide circulation. Some evangelicals, I won't mention who, but some evangelicals are fairly critical of Christianity Today because when it started, it started as very focused on theology. I mean, all of its articles and writing are very focused on basic Christian theology and theological categories, theological terms, and biblical theology.

Some people feel that Christianity Today is more focused on a more pastoral ministry, a little bit more Christianity-lite. So, there is that kind of discussion among evangelicals about the place of Christianity Today. So, years ago, I was teaching this

course, and I got a lot of students, and I got to know them pretty well, but I didn't know everybody.

So, I gave some criticisms of Christianity Today. Little did I know that one of the student's fathers was the editor of Christianity Today. So that kind of dawned on me at the end of the lecture.

I think I knew that deep in my psyche, but it kind of dawned on me at the end of the lecture. But I had to decide: should I just let this stand as it is and see if he took offense at it let it stand as it is. I just let it go, and I let it go by the board.

But some of those criticisms of Christianity Today, that it's become a little bit light from what it was intended to be, I think are probably worthy criticisms. Nevertheless, it is still important. Also, in terms of the shaping of evangelicalism, there are certainly many churches that, whether they're denominational or not, whether they're actually denominational churches or not denominational churches, but they identify themselves as evangelical.

So, you would get a lot of Baptist churches, or congregational churches, or even Anglican churches. But the first identification would be that we are evangelical. We would agree with what the National Association of Evangelicals teaches, or we would agree with what Christianity Today writes.

So, there are a lot of churches that certainly are forces shaping 20th-century evangelicalism. Also, of course, there are many colleges and seminaries that identify with evangelicalism. We've already talked about Fuller Seminary and, of course, Gordon.

When we talked about Adonai and Judson, Gordon was founded in 1889. We're coming up to our 125th in another year. Barrington College was founded in 1900.

And then Gordon took us over in 1985. And we've already mentioned Fuller Theological Seminary. You could add to that, of course, things like Gordon-Conwell Theological Seminary, Asbury Theological Seminary, or Dallas Theological.

I mean, you could add to a lot of seminaries which were founded in 1947. However, in terms of early evangelicalism, colleges and seminaries certainly identify with evangelicalism. Gordon College, just so that you're clear, Gordon College identifies itself as an evangelical institution.

We use that word, evangelical, for Gordon College. That's very conscious on the part of Gordon College that we did not identify ourselves as a fundamentalist college. We use the term evangelical.

Now, what I would be kind of interested in is whether you think the students at Gordon College, do you think they know what that term means. Or do you think students coming into Gordon College, do you think every student at Gordon College would be able to say to me, I know that Gordon College is an evangelical college? Do you think that would be uppermost in the mind of Gordon College students or not? Right. That identify what it means then. So, for some students, but students in general, the term would not be; we use it enough so that it wouldn't be a strange term to them in general.

Right. Right. Okay.

So, when they come into Gordon, that's what they think of Gordon as. That's kind of why they signed on; it's non-denominational. That's interesting.

Okay. Well, certainly, the identity markers that we've given to evangelicalism could certainly be used to explain evangelicalism to people who come. These forces shape evangelicalism and why these were so important. We could certainly explain that to people as they come into Gordon, no doubt.

Is anybody else on this? Did all of you realize when you came to Gordon College, would you be able to say to yourself when you walked in the door for your first day and you put yourself in your dorm, you said to yourself, this is an evangelical college. Was that important? Or yeah, Ruth. Right.

Right. What that means. Right.

Right. Right. Yeah.

Okay. Is anybody else for the evangelical movement? Okay. Well, we've got some markers for evangelicalism anyway and some things that kind of identify evangelicalism.

I'm going to give the tenets of evangelicalism in just a minute. So, by that, I think we'll explain exactly what evangelicalism is or what it believes. Let me just mention Barrington College, of course.

We've seen this picture before: Barrington College to the right, and here's Gordon College to the left. Then, in terms of what we're still under, we're still under forces shaping 20th and 21st-century evangelicalism. Before we get into the tenets and then into the weaknesses, I do want to mention that evangelicals have produced a number of remarkable scholars.

You heard some of them this weekend. So, evangelicalism has given us some pretty remarkable people. Here are just a couple of names, for example, that you should be familiar with.

George Marsden is a great historian who is recognized as one of the great historians of American life. He just, oh, four years ago, maybe, just published the definitive biography of Jonathan Edwards, which is really great to read if you've got time; put it on your summer reading list. But he's a historian.

By training, he's now retired, but he finished off teaching at Notre Dame, which is very interesting, by the way, that an evangelical teaches at Notre Dame, which is a Roman Catholic school. But so does Mark Knoll. Mark Knoll, whom we heard on Friday night, was associated for many years with Wheaton College.

He's an evangelical, committed evangelical, and as Jesse mentioned, I was thrilled with the way he was evangelistic; really, in his presentation as a scholar about the word, the function of the word is to bring us to a knowledge of Christ. But he doesn't only say that to us because he's at Gordon College. I've heard him say that in public addresses with mixed audiences.

But now he teaches at Notre Dame, which is interesting also. Very well-known, as you know. Historian Nicholas Waltersdorf is a well-known philosopher who identifies himself as evangelical and teaches at Yale.

Have any of you heard Waltersdorf speak by any chance? I heard him speak, but very, very interesting. I'm just mentioning a few. I mentioned Alistair McGrath, and I'm going to read from one of his books later on, but Alistair McGrath teaches at Oxford.

He's an Anglican priest. He's got two PhDs, by the way. He's got a PhD in biology and a PhD in theology, so this guy does pretty well with science and theology.

Most of us could only have one, but he gets two, so Alistair McGrath is a pretty remarkable person. And I just want to mention this. Alan Wolfe wrote an article entitled The Opening of the Evangelical Mind for the Atlantic Monthly.

Now, Alan Wolfe is not an evangelical at all. He's a good Jewish writer for the Atlantic Monthly. This article, I've got a copy of the article here, in fact.

This article is very interesting because Alan Wolfe has been on campus lecturing on this article. The Atlantic Monthly long story short, the Atlantic Monthly came to Alan Wolfe and said, there's this thing called evangelicalism in America, and we don't know anything about it, so do you want to go and research it and figure it all out? Alan Wolfe went to a number of evangelical institutions, and one that really

impressed him, I have to say this, even though it's our competitor, was Wheaton College in Wheaton, Illinois. And I don't know what he expected to find among evangelicals, but when he got to look at evangelical institutions and met some evangelical leaders, and went to evangelical churches, by his own admission, Alan Wolfe was greatly impressed because he found a level of scholarship.

He found a level of commitment. He found a level of preaching that he never, never expected. I think the reason he didn't is because he thought he was going to go to fundamentalistic places and everything.

And I don't know if any. Did any of you get to the Matthew Lundin lecture by any chance? Matthew Lundin, a historian from Wheaton College? Did you get to that? Because his father, a very close friend of mine, Roger Lundin, teaches English at Wheaton. One of the classes that Alan Wolfe visited and mentioned in the article was a class by Roger Lundin, who teaches English at Wheaton. He was so impressed by Roger Lundin's scholarship level.

Now Matthew is his son, so we got a second generation of Lundins teaching at Wheaton, but he was so impressed by the level of scholarship that he found in Roger Lundin teaching at this, an evangelical teaching English at this evangelical school, that he and Roger had become fast friends. Sometimes, they lectured together in public about this article. So, Alan Wolfe's mind, he's, as I say, he's not evangelical himself.

But this article on the opening of the evangelical mind would be very interesting if you want to know what evangelicalism is all about. So, there it is. I've mentioned only a few names.

I could mention many, many more names. My friend Roger Lundin is a good example. And his son is now teaching at, I mean, a good example.

So, there we are. Now, let's go to the tenets of evangelicalism. What generally does evangelicalism, and what is it committed to? What does it, as a movement, what does it believe? What's its commitment? So, okay, I'm going to mention a few.

One is there's no question that evangelicalism attempted to overcome a very powerful anti-intellectualism of fundamentalism. No doubt about that. Evangelicalism, evangelicals like Henry and Carnell found that they had been reared in a tradition of real anti-intellectual tradition, and certainly an anti-scientific tradition, certainly an anti-cultural tradition.

I mean, the first tenet of evangelicalism, in a sense, is to overcome that. And to see that we are created in the image of God wholly in terms of mind, spirit, body, and in every way. We are the moral image of God, but that includes loving God with our minds, as well as loving God and loving our neighbor, and so forth.

So, overcoming this anti-intellectualism that they found really bad, a lot of them became, you know, so you end up with a Mark Noah, for example. So, okay, a second thing that would certainly, I don't know, mark evangelicals would be a very high view of scripture. Now, evangelicals do not totally agree on how to identify that, but certainly, they use words like the inspiration of the Bible or the authority of the Bible.

Some evangelicals use a term, the inerrancy of the Bible, but however, it's really a commitment to the intention of the biblical narrative, the biblical writers. What do they intend to tell us? And mainly, what do they intend to tell us about Christ? So, what evangelicals have done, you heard it in the lectures this weekend, what evangelicals have done, you heard it with Mark Noah, what evangelicals have done is try to come back to the Reformation understanding of scripture as the Word of God about the enfleshed Word of God. As Mark Knoll said, what the scripture, the intention of the scriptures by the Reformers was to bring people to a knowledge of Christ.

That certainly expresses what evangelicals believe. The scripture is the Word of God. Let me just, I just want to quote from a book.

So, here's the book. It's by Alastair McGrath, again, an Oxford professor but a committed evangelical. Notice the title of the book, by the way.

It's called Evangelicalism and the Future of Christianity. It is an interesting title because he is convinced that the future of Christianity lies in the hands of evangelicals, that evangelicals are going to lead the way into the future of what Christianity is all about because of its commitments. He does mention something when we talk about scripture.

One little quote, page 64. He says this, which is true about evangelicals. He says that views that attempt to be faithful to scripture are to be respected and honored as evangelical, even where this necessitates a plurality of possibilities of evangelical doctrines.

Those who demand total uniformity within evangelicalism impose a straitjacket on scripture as much as on their fellow evangelicals. If scripture does not make an issue clear, it is debatable how important the issue actually is. Scripture is unequivocally clear on the central and vital doctrines of the Christian faith, but on others, such as the nature of the real presence, as just noted, or the preferred style of clerical dress, it is open to a range of opinions.

The reformer Philip Melanchthon described such issues as *adiaphora*, matters of indifference on which disagreement can and should be tolerated. This does not amount to the bland assumption that all sincerely held viewpoints are equally valid,

but it represents an evangelical insistence that all biblically legitimated viewpoints are to be treated with respect. So, Alistair McGrath reminds us that evangelicals have a high view of scripture, but evangelicals don't always agree on the interpretation of scripture.

Nevertheless, he says to his fellow evangelicals that we have to respect each other if we disagree on certain views of scripture. So, in that sentence, all viewpoints are to be treated with respect. All biblically legitimated viewpoints are to be treated with respect.

So, a high view of the Bible would be a second thing that kind of evangelicalism. Number three, or a third kind of tenant of evangelicalism, would be the lordship of the Holy Spirit. Now, certain evangelicals have emphasized the Holy Spirit maybe more than other evangelicals.

Certainly, the Wesleyan tradition emphasized the Holy Spirit. Certainly, the Pentecostal tradition emphasized the Holy Spirit. Certainly, the charismatic tradition emphasized the Holy Spirit.

So there certainly have been more, surely have been evangelicals, certain evangelicals who have emphasized the Holy Spirit more. But in general, the emphasis of the Holy Spirit is important to evangelicals because evangelicals are Trinitarian. So, they not only believe in God the Father and God the Son, but they believe in God the Holy Spirit and the work of God the Holy Spirit in the life of the individual and in the life of the church.

So, there's an emphasis upon the Holy Spirit. Okay? Number four is something Mark Noah talked about, Sola Scriptura. He talked about personal conversion.

That is, an identity of some kind with Jesus Christ is certainly another tenant of evangelicalism. The centrality of Christ in the Word, the Word became flesh, and the identity of the believer with Christ. Now, whether that conversion narrative is a narrative of, whether it's a narrative of kind of immediate conversion, you know, I can name the day and the hour and the minute when I came to Christ, or whether it's more of a growing into Christ.

I mean, there are all kinds of ways to explain one's relationship to Jesus, no doubt about that. But there's no question that among evangelicals, this relationship to Christ is central to the story, to the biblical story. And I thought, again, I was really amazed at Mark Noah's insisting that the priority of the Word of God is to bring people to Christ.

And he said it unequivocally, you know, I just thought that was great. Okay, another tenant is the prioritizing of evangelization or evangelism, making evangelism a priority. Now, there are all kinds of ways to do evangelism.

There's the Billy Graham way. You know, he was great in the big meetings, calling people to Christ, and so forth. Or we've seen that in the Course with people like Jonathan Edwards or Whitfield or Finney, now Graham, or Moody, people like that. There are other ways of doing evangelism.

Mark Noah is a scholar, but, you know, in his own way, he's an evangelist, bringing people to Christ through his scholarship and through his lecturing and so forth. So, lots of ways to do evangelism, but evangelism is a priority. Oh, and in one of the papers on Saturday, they mentioned the Alpha Course.

I don't know if you're familiar with the Alpha Course. The Alpha Course really came out of the Anglican Church in England. It is now international, but it is a way of evangelism, a way of the local church inviting neighbors into the church to have dinner and talk about religious things and Christian things and so forth.

It's the Alpha Course. Are you, it looks like you're familiar with that, Ruth. Are the rest of you familiar with the Alpha Course? It's an Anglican, it's out of the Anglican Church in England, and it's a way of evangelization.

So, another kind of tenet here is a strong social conscience. Now, we're going to talk about this again in just a minute, but a strong social conscience in general when you look at evangelicalism. If you think of evangelicalism finding its roots first in the Wesleyan movement and then in pietism, the Wesleyan movement, 19th-century revivalists like Finney are brought up to date with people like Ogden Gay.

In general, there has been a very strong social conscience. Now, the question is, have we retained that social conscience as evangelicals? We'll talk about that in just a few minutes, but that's a question we'll see if we have or haven't. Another kind of tenet of evangelicalism is recognition, and we heard this: anybody at the Timothy George paper on ecumenism? You were, Jesse.

Anybody else? Were you at the ecumenism lecture? Well, he mentioned, here he is an evangelical involved in ecumenical dialogue. He represents a very important tenet in evangelicalism, a recognition that all truth is found throughout Christendom, that truth and commitment is found in many denominations, and it's found in orthodoxy, it's found in Roman Catholicism, it's found in Protestantism. So there's this kind of recognition of truth being found, and that is true since the reformers.

John Calvin and Martin Luther knew and said that they were very committed Roman Catholics. They didn't agree with the hierarchy of the Roman Catholic Church, but

they admitted that they were very true, faithful Roman Catholics. There are faithful people in the Orthodox tradition; there are faithful people in Protestant denominations.

So that kind of commitment to Christian truth is really important for evangelicals. Because that is true, what Alistair McGrath says, because that is true, evangelicalism is trans-denominational. Evangelicalism goes across all denominations.

So he uses the term evangelicalism as an umbrella term to be found, and the tenets that we talked about can be found in many denominations, so he thinks that that's important. What he does in the book, however, is recognize that there are different kinds of evangelicals. He talks about different varieties of evangelicals.

But in any case, evangelicalism itself as a movement is trans-denominational, so no doubt about that. Then, one final tenet of evangelicalism, before we get to some criticisms, is trying to discern what the future of evangelicalism looks like, evangelicalism, and the future of Christianity. Try to discern what the future of evangelicalism looks like.

And Alistair McGrath mentions a lot of things about the future of evangelicalism, but there are two things in particular about going forward, and both of them you heard about in a number of papers on the weekend in the Reformation Conference. So, number one, evangelicalism in the future, the evangelical movement in its future, is trying to discern how evangelicalism can help to shape public policy because evangelicals are committed to the belief that this is ultimately God's world, and that the true believer will do everything possible to bring about a kingdom vision for this world. And one of the ways to bring about a kingdom vision is to be engaged in public policy.

So, that's one thing that Alistair McGrath mentions here. So, the second thing, of course, that he mentions is evangelicals find common ground where possible with other people when it comes to ethical and moral issues. So, evangelicals looking for common ground on ethical issues, on moral issues, we can find common ground.

For example, evangelicals can find common ground with Roman Catholics on many ethical and moral issues. They can find common ground with Eastern Orthodox Christians on many ethical and moral issues. So, where possible, find that common ground and go forward.

Part of the paper on evangelicalism and ecumenism was finding common ground with Roman Catholics, for example. So that's a final tenet in terms of the future. So, okay, let me stop there for just a minute.

The tenets of evangelicalism. Is there anything there on the tenets of evangelicalism? If you were trying to describe to someone what evangelicalism is and what Gordon College is all about, those would be some of the tenets I would mention to people. Does that make sense, then? If you're trying to describe what it is, what is this thing called evangelicalism? So that would be it.

Trying to work out what the future agenda is for evangelicalism. So that's what people like Alistair McGrath in the book *Evangelicalism and the Future of Christianity*: where are we going? Where should we be going? Evangelicals, should we be involved? Alistair McGrath's answer is we should be involved in matters of public policy because this is God's world, and we should be about redeeming God's world for the sake of the kingdom. And public policy, maybe evangelicals should be engaged in that.

Let me just give a quick example of that. Do you remember we mentioned Walter Rauschenbusch? Does anybody remember that name? I hope, pray, trust, and believe you do. Okay, he was the father of the social gospel movement, but as we mentioned, the recent biography on Rauschenbusch identifies him as an evangelical.

Well, just because he was evangelical didn't stop Walter Rauschenbusch from trying to create a public policy in New York City and then in Rochester, New York, where he finally lived out his life. It didn't prevent him from trying to create a public policy on housing and better housing. In other words, he didn't think that just because I'm an evangelical doesn't mean I shouldn't be involved in a public policy that has to do with making housing better for people and improving housing conditions.

And I know Ruth has seen the Lower East Side Tenement Museum because we talked about that. And if you've seen what Walter Rauschenbusch saw, you would know why he got involved in a public policy issue of better housing. So, he actually got involved politically to get better housing for people, but he didn't see that in any way as not being evangelical, not being a good Christian.

So that's really important. Something else here. Okay, so those are tenets.

Those are what, you know, that's how you can identify evangelicalism if people ask you. Now, let's go to number E. What about the weaknesses of evangelicalism? Where are we weakest? Where do we need help? So, when it comes to the weakness of evangelicalism, the good news is that the weaknesses are pointed out by evangelicals. Evangelicals themselves are the ones who, looking at evangelicalism, point out the weakness.

And remember, we said one of the things that makes a great theologian is that you're aware of your own problems and your own things you should have said and didn't say and so forth, as opposed to the television preacher. God spoke to the

preacher this morning. He's talking to you tonight, but never any kind of, where could I be wrong? Where might I be wrong? Where might I need correction? Where might I need help? So, I'm glad to say that these weaknesses are weaknesses that evangelical scholars have pointed out to us.

So, we need to be aware of these weaknesses. Okay, here they are. I've selected four, I think.

Number one, a failure to appreciate the rich tradition of the church. I think that's a weakness of evangelicalism. A failure to appreciate the rich tradition of the church.

The church is 2,000 years old. There's a richness in its history. There's a richness in its tradition.

There's a richness in its liturgy. And often, evangelicals fail to appreciate that. Evangelicals talk as though God started the church with my little local church.

That's where he started it. And no understanding of this reaches back right to the book of Acts. And no understanding of that richness in tradition.

So, remember my friend on the airplane, Andy Vandenberg, you know, he came to a place where his little tiny 120-member church, as far as he was concerned, was the only church in the world, the only true church in the world. Everything else was apostate. If you get to that point in your life, I think you're in desperately bad shape.

But evangelicalism often does that. It often falls into that trap. So, we want to appreciate the rich tradition of the church.

We don't want to neglect it, you know. God has worked in mighty ways through 2,000 years of church history, so. Okay, number two, failure to remain faithful to social commitments of the evangelical tradition of the 19th century.

Now, here's a very important book. It was a blockbuster at the time. It's been reprinted.

It was by a fellow by the name of Donald Dayton. Donald Dayton wrote a book called *Discovering an Evangelical Heritage*. So Donald Dayton, again another evangelical, calls himself an evangelical and a fine historian.

Donald Dayton looked back to the 19th century, and what did he find in the 19th century among evangelicals? He found 19th centuries, he found in the 19th century, he found evangelicals who were absolutely committed to anti-slavery, who absolutely fought for anti-slavery, and locked arms with other anti-slavery people who weren't necessarily evangelical, weren't even necessarily Christian. But he found

evangelicals like Finney who were absolutely anti-slavery. He found evangelicals who were absolutely committed to the equality of women to men, like Catherine Booth, because of the Bible, not in spite of the Bible, but because of the Bible.

What he found in the 19th century is that these evangelicals were committed to great social causes. What he found when he wrote his book in the middle of the 20th century is that evangelicals had backed away from social causes and were afraid of getting involved in social causes. He found that to be rather scandalous, and so he wrote a book called *Discovering an Evangelical Heritage*.

What is the evangelical heritage? The evangelical heritage is evangelicals are involved in social ministry. We love God, and we love our neighbor, and loving your neighbor may mean being an anti-slavery person. It may mean being a person for equal rights for men and women.

It may mean getting involved in the civil rights movement. One of the things that caused him such concern in writing the book was a lot of evangelicals were not involved in the civil rights movement of the 60s. They backed off from it.

They didn't want anything to do with it. They thought they'd be tainted from it, and so forth. So, Donald Dayton, *Discovering an Evangelical Tradition*.

There is another book, by the way, that came out much more recently than Dayton's book. Yeah, it'll come to me, but it's very interesting. Okay, number three.

Certainly, an intellectual shallowness among evangelicals. Evangelicals have been intellectually shallow. We haven't always done our work, our homework, as we should have.

This book, *The Scandal of the Evangelical Mind*, was mentioned a couple of times at the conference. Mark Noll wrote that book, I think, in 1990. Again, it was a blockbuster.

The very first sentence of the book is that the problem with the evangelical mind is that there's not much of one. Yikes, you know, this is an evangelical telling his fellow evangelicals that there's a scandal here, and we are not doing our homework, and we're not being the best first-rate scholars that we should be. And so, let's get a grip on ourselves and be all God intended us to be, loving God with our minds.

And so, this book, it's hard for me to tell you the impact that this book had on evangelicals. It was a wake-up call for evangelicals. We are not what God intends us to be.

Let's get a grip. So, you know, now, 20 years later, you get conferences like this, and I think Mark is pleased with what evangelicalism has accomplished. But part of it is because he challenged us.

And now, I remember the name of the other book I wanted to remind you of. If I could only remember the author, it will come to me. But when it came to social conscience, he wrote a book called *The Scandal of the Evangelical Conscience*.

He took Mark Knoll's title and tweaked it a little bit, *The Scandal of the Evangelical Conscience*, to show that we don't have the kind of social conscience we should have. And the author is going to come to me. I wish it would, but it's not right now.

But taught at Eastern for years. So, okay. But anyway, that's the intellectual shallowness that's a problem with evangelicals, okay? And let me just mention one more, and that is an accommodation to the culture, an accommodation to the culture.

Evangelicals have accommodated to the culture. We are no longer prophets speaking to the culture, calling the culture to accountability. We're just so much like the culture that we can't tell the difference between us and the general broader culture out there.

And so, David Wells, who taught for years at Gordon-Conwell Theological Seminary, wrote a book entitled *God in the Wasteland, The Reality of Truth in a World of Fading Dreams*. This book is a searing kind of attack by an evangelical, David Wells, on his fellow evangelicals for just caving into the culture and not being countercultural enough. And so you'll read sections of this book, and it kind of takes your breath away.

But it again was a wake-up call. So, the good thing about these weaknesses of evangelicals is that it's evangelicals looking at what evangelicalism is saying to evangelicals: Look, we've got to wake up here. We've got to be what God intended us to be.

The name still won't come to me for the scandal of the evangelical conscience. Someone could just check that out real quick for me on your computer, though, before we go. Cider, Ron Cider, S-I-D-E-R, Ron Cider, *The Scandal of the Evangelical Conscience*.

Okay. Well, our last lecture, the one before this, was about fundamentalism. We tried to see how fundamentalism was important.

And now, this lecture is on a break from fundamentalism in a sense. It's evangelicalism and how important evangelicalism is in the world. Again, there were a

lot of kind of mainline Christians who, when evangelicalism was formed, didn't think this thing was going to last too long.

They thought, oh, evangelicalism, it'll be around for a couple of years, and then you won't hear about it. And now we've got books on evangelicalism and the future of all of Christianity by Alistair McGrath. So, evangelicalism has had the last laugh in a sense because it is strong, but it needs to come to grips with these criticisms, too, if we're going to be all that God called us to be.

Okay. What there is on evangelicalism? We've got about one minute here. The next lecture then, we'll start on Wednesday, is Theological Developments from Dietrich Bonhoeffer to the Present.

So, what we want to look at is where we are now, late 19th century into the 20th century, and where we're going. And I've got two to three days to work on that. I've got Wednesday and Friday to work on it.

And then remember, we don't meet next Monday. So, for your Thanksgiving break week, you got the whole week. When we come back, we have five lecture days, but we won't be lecturing for only one more day because two of them will be doing the film on Bonhoeffer, and two of them will be getting ready for the final. So, okay, it'll go fast.

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 24, Evangelicalism.