

# Dr. Roger Green, Reformation to the Present, Session 23, Fundamentalism to Evangelicalism Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Green, Reformation to the Present, Session 23, Fundamentalism to Evangelicalism, Biblicalelearning.org, BeL

Dr. Roger Green's lecture, part of a Church History course, **examines the historical progression from Fundamentalism to Evangelicalism in American Christianity**. The session begins with **Luther's emphasis on the Word of God**. Dr. Green then **analyzes criticisms of Fundamentalism**, highlighting its judgmental nature and lack of historical awareness, illustrated with examples like Bob Jones University's isolationism and a personal encounter with an extreme fundamentalist. The lecture proceeds to discuss **Evangelicalism as a distinct movement emerging from Fundamentalism**, shaped by various traditions including the Reformation and Pietism, and influenced by 20th-century forces such as affluence and urbanization. Finally, **key figures like Billy Graham and Harold John Ockenga** are presented as central to the development of modern Evangelicalism.

**2. 25 - minute Audio Podcast Created on the basis of  
Dr. Green, Reformation to the Present, Session 23 – Double  
click icon to play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Church History → Reformation to the Present).**



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### 3. Briefing Document: Green, Reformation to the Present, Session 23, Fundamentalism to Evangelicalism

Briefing Document: Fundamentalism to Evangelicalism and the Emergence of Evangelicalism in the 20th Century

**Overview:** This briefing document summarizes the main themes and important ideas presented by Dr. Roger Green in two lectures: one tracing the criticisms of fundamentalism and its subsequent evolution into evangelicalism, and another detailing the background and key forces shaping the emergence of evangelicalism in the 20th century.

#### Lecture 23: Fundamentalism to Evangelicalism

##### Main Themes:

- **Criticisms of Fundamentalism:** Dr. Green outlines several criticisms leveled against fundamentalism, often by those who grew up within the tradition but later distanced themselves.
- **Inability or Unwillingness to be Self-Critical:** Fundamentalism struggled with internal critique.
- **Odd View of Scripture:** This point was noted but not fully elaborated on in the excerpt.
- **Show of Judgment Rather Than Love:** Fundamentalism was often perceived as judgmental rather than loving. Dr. Green illustrates this with examples like Bob Jones University's dismissive letter to the Evangelical Theological Society, stating, "Let me make it eminently clear that we could not care less what the Evangelical Theological Society thinks of Bob Jones University," and their refusal to rent a film to Barrington College, deeming it "of the devil." The anecdote about Andy Vandenberg, who believed his small church was the only true church and labeled others, including Billy Graham, as servants of Satan, further exemplifies this judgmental attitude. Vandenberg wrote, "Yes, Mr. Graham, you yourself are a servant of sin, 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 sin and under the power of evil."

- **Ahistorical:** Fundamentalism often lacked a sense of Christian history, sometimes acting "as though God started; God spoke to me this morning. I'm speaking to you tonight. We're forming our church tonight."
- **Built Around Superstars (Cult of Personality):** The movement often centered on charismatic leaders, leading to collapses when these figures faced issues (e.g., Jim and Tammy Baker, Jimmy Swaggart).
- **Often Condemns the Entire Church:** Many fundamentalists viewed entire denominations as apostate.
- **Lack of Social Responsibility:** Fear of diluting the gospel led to a hesitancy in engaging with social issues.
- **Lack of Engagement with Modern Intellectual Trends:** Fundamentalism often avoided or was ill-equipped to engage with philosophy, art, history, etc.
- **Improperly Balanced Prophecy (Second Coming):** The emphasis on the second coming sometimes overshadowed other important doctrines.
- **Lack of Biblical Theology Training:** Bible schools and seminaries sometimes lacked rigorous training in biblical theology, focusing more on preaching and church administration without a solid theological foundation. Dr. Green clarifies that biblical theology involves "going through the biblical text and, really carefully understanding, monotheism, the Trinity, Christology, and so forth, letting the biblical text speak the word of theology to the church."
- **Emergence of Evangelicalism:** Evangelicalism arose as a conscious separation from fundamentalism by individuals "reared in that fundamentalist tradition, but they wanted out." Some felt fundamentalism "emphasize minor virtues while cultivating major vices."
- **Liberal Reaction to Fundamentalism:** The rise of fundamentalism also triggered a liberal reaction, exemplified by Harry Emerson Fosdick, a prominent radio preacher and pastor of Riverside Church. His sermon, "Shall the Fundamentalists Win?" represented a direct challenge and critique from the liberal side of American Protestantism. Fosdick's answer was "No, they will not win" as he intended to "go into battle with them" by exposing the weaknesses of fundamentalism.
- **Shift of Theological Importance to America:** The period discussed saw a growing significance of America in the development of Christian theology.

## Lecture 12: The Emergence of Evangelicalism in the 20th Century

### Main Themes:

- **Background and Foundations of Evangelicalism:** Evangelicalism was shaped by five basic foundations:
- **Classical Tradition:** The legacy of the Reformers like Luther and Calvin, emphasizing doctrines such as *sola scriptura*.
- **Pietist Movement:** The 17th-century renewal movement that emphasized both intellectual and experiential aspects of faith.
- **Wesleyan Movement:** The 18th-century revival led by John Wesley, contributing to evangelical theology and practice.
- **Fundamentalism:** While distancing itself from the spirit of fundamentalism, evangelicalism retained many of its core doctrines.
- **Progressive:** A conscious engagement with the modern world and a desire to minister effectively within it. Dr. Green hopes that Gordon College instills "a conscious sense of the world that you're going to be entering into, and we're training you to be servant leaders in that world."
- **Unifying Factors in Evangelicalism:** Two main factors hold evangelicals together:
- **A Set of Theological Convictions:** Commitment to historical theology and orthodoxy in doctrine.
- **Ethos:** A shared spirit of renewal, conversion of individuals and churches, and a movement of spiritual renewal. This includes a common language about "God working your heart, conforming to the image of Christ, the Holy Spirit ministering to you."
- **20th-Century Forces Shaping the Church (and Evangelicalism's Response):** Evangelicalism actively engaged with several key societal shifts:
- **Age of Affluence:** Evangelicals sought to minister to people in this new economic reality without promoting a "health and wealth gospel" and encouraging generosity.
- **Urbanization:** The movement of people to cities prompted evangelicals to consider how to effectively bring the gospel to urban populations. Billy Graham's successful city-based ministries are cited as a key example.

- **Home Missions:** Alongside a traditional focus on foreign missions, evangelicals increasingly emphasized ministry and evangelism within their own communities and nation, addressing needs in urban, suburban, and rural areas, including poverty.
- **Crisis of Confidence (due to Liberalism's perceived bankruptcy):** Evangelicalism sought to offer a vibrant church life with well-developed ministry and theology to those disillusioned with liberal approaches.
- **Crisis of Confidence (due to Loss of Authority in the Church):** As liberalism critiqued biblical authority, evangelicalism reaffirmed the Bible as the ultimate authority for faith and practice. Dr. Green reiterates the importance of *sola scriptura* in providing a reliable foundation and understanding of Christ.
- **Key Figures Shaping 20th-Century Evangelicalism:**
- **William Franklin (Billy) Graham (1918-):** A highly influential figure who became an icon respected by both Christians and the broader public. His city-wide crusades were particularly significant.
- **Harold John Ockenga (1905-1985):** A pivotal leader who was instrumental in shaping the institutions and identity of modern evangelicalism. His roles included pastor of Park Street Church, first president of Fuller Theological Seminary, founder of the National Association of Evangelicals, founder of *Christianity Today*, and orchestrator and president of Gordon-Conwell Theological Seminary. Dr. Green highlights Ockenga's significant impact on the landscape of evangelicalism and even shares a personal anecdote about his role in the merger of Barrington College and Gordon College. Ockenga's influence was so strong that "Parents wanted to send their kids to Gordon College because Gordon is run by Harold John Ockenga."

### Conclusion:

Dr. Green's lectures provide a valuable overview of the transition from fundamentalism to evangelicalism, highlighting the criticisms that led to the emergence of a distinct evangelical movement. He further details the crucial background and societal forces that shaped the development of 20th-century evangelicalism, emphasizing the key theological convictions, shared ethos, and influential figures like Billy Graham and Harold John Ockenga who played significant roles in its formation and growth. The lectures underscore the dynamic nature of religious movements and their engagement with both internal critiques and the broader cultural context.

## 4. Study Guide: Green, Reformation to the Present, Session 23, Fundamentalism to Evangelicalism

From Fundamentalism to Evangelicalism: A Study Guide

### Quiz

Answer the following questions in 2-3 sentences each.

1. According to Martin Luther, what is the one essential thing for Christian life, and what is its significance?
2. What were some of the criticisms leveled against fundamentalism, as discussed in the lecture? Name at least two.
3. Explain the fundamentalist tendency to be "ahistorical" and what the consequences of this perspective were.
4. What does the lecture suggest about fundamentalism's engagement (or lack thereof) with social responsibility and modern intellectual trends?
5. Describe the contrasting approaches and attitudes exemplified by Bob Jones University and Andy Vandenberg in their interactions with others.
6. What was the second major result of fundamentalism, and who were some of the individuals who consciously moved away from it?
7. Who was Harry Emerson Fosdick, and what was the significance of his sermon, "Shall the Fundamentalists Win?"
8. What are the five basic foundations that, according to the lecture, helped to form evangelicalism in the 20th century?
9. According to the lecture, what two main things hold evangelicals together despite denominational differences?
10. What were some of the key 20th-century forces that shaped the church and to which evangelicalism sought to minister? Name at least two.

### Answer Key

1. According to Martin Luther, the one essential thing for Christian life is righteousness and freedom, which is found solely in the most holy word of God, the gospel of Christ. He believed that the word of God is life, truth, light, peace,

righteousness, salvation, joy, liberty, wisdom, power, grace, glory, and every incalculable blessing, making all other works unnecessary for salvation.

2. Criticisms of fundamentalism included an inability or unwillingness to be self-critical and an odd view of scripture. Additionally, fundamentalism was often seen as showing judgment rather than love and preaching a truncated gospel of health and wealth.
3. The fundamentalist tendency to be "ahistorical" meant a lack of awareness or appreciation for the long history of Christianity, including Catholic, Orthodox, and other Protestant traditions. This often led to a feeling that their movement was a completely new beginning, disconnected from the broader historical church.
4. Fundamentalism often lacked social responsibility due to the fear that engaging in social action would detract from preaching the core gospel message. Similarly, it often lacked engagement with modern intellectual trends, sometimes lacking the training or the desire to interact with fields like philosophy, art, and history.
5. Bob Jones University demonstrated a judgmental and separatist attitude by expressing disdain for the Evangelical Theological Society's differing views and accusing them of aligning with the "kingdom of the Antichrist." Andy Vandenberg exemplified an extreme form of judgment by believing his small church was the only true church and labeling all other Christians, including Billy Graham, as servants of Satan.
6. The second major result of fundamentalism was the emergence of evangelicalism, a movement where individuals, some of whom were raised in fundamentalism, consciously separated themselves due to its negative spirit. They felt fundamentalism emphasized minor virtues while cultivating major vices.
7. Harry Emerson Fosdick was a prominent liberal preacher in the 20th century, known for his influential sermons, particularly "Shall the Fundamentalists Win?". This sermon represented the liberal Protestant response and challenge to fundamentalism, arguing against its perceived narrowness and lack of engagement with modern thought.
8. The five basic foundations that helped form evangelicalism were the classical tradition of the Reformers, the pietist movement, the Wesleyan movement, fundamentalism (in terms of doctrine), and a progressive, conscious sense of the modern world and the need to minister to it.

9. Evangelicals are held together by a set of theological convictions rooted in historical theology and orthodoxy, and by a shared ethos or spirit of renewal and conversion, both of individuals and churches. This common language and understanding of spiritual life creates a sense of unity.
10. Key 20th-century forces shaping the church included an age of affluence, significant urbanization, a growing awareness of the need for home missions alongside foreign missions, and a crisis of confidence and authority within the church due to the perceived bankruptcy of liberalism.

### Essay Format Questions

1. Analyze the criticisms leveled against fundamentalism discussed in the lecture. In what ways did these criticisms highlight perceived weaknesses or imbalances within the movement?
2. Compare and contrast fundamentalism and evangelicalism as presented in the lecture. What were the key points of continuity and the significant areas of divergence between these two movements?
3. Discuss the significance of Harry Emerson Fosdick and the liberal reaction to fundamentalism. What were the core arguments of this reaction, and how did it shape the religious landscape of the 20th century?
4. Evaluate the five foundations that contributed to the formation of 20th-century evangelicalism. Which of these foundations do you believe had the most significant impact, and why?
5. Examine the 20th-century forces that shaped the church and influenced the rise of evangelicalism. How did evangelicalism attempt to address the challenges and opportunities presented by these forces?

### Glossary of Key Terms

- **Fundamentalism:** A conservative religious movement that arose in the early 20th century in reaction to liberal theology and modernism, characterized by a strict adherence to specific core doctrines, often including biblical inerrancy.
- **Evangelicalism:** A diverse Protestant movement that emphasizes the experience of conversion (being "born again"), the authority of the Bible, and the importance of sharing the Christian message (evangelism). It emerged partly as a reaction to the perceived negativity and separatism of fundamentalism.



- **Sola Scriptura:** A foundational principle of the Protestant Reformation, meaning "Scripture alone," asserting that the Bible is the ultimate and sole infallible source of religious authority.
- **Pietism:** A 17th and 18th-century Protestant movement that emphasized personal faith and religious experience, practical piety, and the importance of spiritual renewal within established churches.
- **Wesleyan Movement:** An 18th-century revival movement led by John Wesley, emphasizing personal holiness, social action, and a more Arminian theological perspective within Methodism.
- **Ahistorical:** Lacking an understanding or appreciation of historical context or development. In the context of the lecture, refers to a tendency within fundamentalism to disregard the historical traditions of Christianity.
- **Ecumenical:** Promoting or relating to unity or cooperation between different religious denominations or traditions.
- **Liberal Theology:** A theological approach that emerged in the 19th and early 20th centuries, emphasizing reason and experience alongside scripture, often leading to a more critical interpretation of biblical texts and a greater openness to modern thought.
- **Orthodoxy:** In a general sense, refers to beliefs or practices that are considered correct or conforming to established doctrine. In the context of the lecture, refers to historical Christian doctrine.
- **Ethos:** The characteristic spirit or attitude of a community, people, or system. In the lecture, refers to the shared spirit of renewal and conversion within evangelicalism.
- **Home Missions:** Religious or charitable work and outreach conducted within one's own country or region.
- **Foreign Missions:** Religious or charitable work and outreach conducted in countries or regions outside one's own.
- **Biblical Theology:** A discipline that seeks to understand the overarching story and themes of the Bible, tracing the development of God's revelation throughout scripture.

## 5. FAQs Green, Reformation to the Present, Session 23, Fundamentalism to Evangelicalism, Biblicalelearning.org (BeL)

Frequently Asked Questions: Fundamentalism and the Rise of Evangelicalism

### **1. According to Luther, what is the single most important thing for Christian life?**

Luther argued that the single most important thing for Christian life is the Word of God, the gospel of Christ. He believed that righteousness and freedom come through faith in Christ, as revealed in scripture. Apart from the Word of God, which is described as life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, and glory, the soul can do nothing.

### **2. What were some of the key criticisms leveled against fundamentalism, even by those who had been part of the movement?**

Several criticisms were directed at fundamentalism. These included an inability or unwillingness to be self-critical, an "odd view of scripture," a tendency to show judgment rather than love, being ahistorical (lacking a sense of Christian history), building movements around "superstars" with a cult of personality, often condemning the entire church or denominations as apostate, a lack of social responsibility, a lack of engagement with modern intellectual trends, an improperly balanced emphasis on the second coming of Christ to the neglect of other doctrines like atonement, and a lack of solid biblical theology training in their institutions.

**3. How did fundamentalism demonstrate a disconnect between its beliefs and its actions towards other Christians and institutions?** The lecture provided two stark illustrations of this disconnect. First, a letter from Bob Jones University to the Evangelical Theological Society expressed disdain for the ETS's "new evangelical stance" (characterized by social reform and ecumenical orientation) and suggested they were serving the "Kingdom of the Antichrist" for not agreeing with BJU's separatist approach. Second, Barrington College was denied the rental of a film from Bob Jones University's media center because Barrington was deemed "of the devil" and "satanic." These examples highlight a judgmental and exclusionary attitude towards other Christian groups.

**4. What was the significance of the encounter with Andy Vandenberg in understanding extreme fundamentalism?** The encounter with Andy Vandenberg illustrated an extreme manifestation of fundamentalism characterized by a narrow focus claiming his small church was the only true church, judging all other Christians and denominations as apostate, and expressing anger and obnoxiousness in his attempts to evangelize. His letters to the lecturer and even to Billy Graham, condemning them as servants of Satan unless they repented and adhered to his specific understanding of faith, exemplified the judgmental and uncompromising nature that could arise within fundamentalist circles.

**5. What were the three major results or reactions that stemmed from the fundamentalist movement in the 20th century?** The lecture identified three significant outcomes of fundamentalism: (1) criticisms of fundamentalism (as discussed in question 2), (2) the emergence of evangelicalism as a conscious separation from fundamentalism by individuals seeking a different approach, and (3) a liberal reaction to fundamentalism, exemplified by figures like Harry Emerson Fosdick, who openly challenged fundamentalist perspectives.

**6. What were the five basic foundations that helped to form and shape the evangelical movement in the 20th century?** According to the lecture, the five basic foundations of evangelicalism were: (1) the classical tradition of the Reformation (Luther, Calvin), (2) the Pietist movement of the 17th century, (3) the Wesleyan movement of the 18th century and the Wesleyan revival, (4) fundamentalism (carrying over its doctrines but rejecting its spirit), and (5) a "progressive" element characterized by a conscious sense of the modern world and a desire to minister within it.

**7. What were the key 20th-century forces shaping the church that evangelicalism sought to address?** Evangelicalism in the 20th century actively responded to several key forces shaping the church: (1) an age of affluence and the need to minister to those experiencing new levels of wealth without promoting a "health and wealth gospel," (2) urbanization and the challenge of effectively ministering in major cities, (3) a renewed focus on home missions alongside foreign missions, (4) a crisis of confidence in the church due to the perceived bankruptcy of liberalism, and (5) a crisis of confidence stemming from a loss of authority in the church, where the Bible was no longer consistently held as the ultimate authority.

**8. Who were identified as quintessential figures in the shaping of 20th-century evangelicalism, and what were their contributions?** Two key figures were highlighted: Billy Graham and Harold John Ockenga. Billy Graham was presented as a highly influential evangelist who became a respected public icon, reaching vast audiences through his crusades and media presence. Harold John Ockenga was described as "Mr. Evangelical" due to his extensive involvement in shaping the movement. His contributions included being pastor of Park Street Church, the first president of Fuller Theological Seminary, a founder of the National Association of Evangelicals and *Christianity Today*, and orchestrating the merger of Gordon College and Conwell Theological Seminary (later becoming president of Gordon-Conwell). Ockenga played a pivotal role in distinguishing evangelicalism from fundamentalism and establishing its institutions.