**Dr. Roger Green, American Christianity, Session 24,
Rise of Fundamentalism and Evangelicalism
Resources from NotebookLM**

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

**1. Abstract of Green, American Christianity, Session 24, Rise of Fundamentalism and Evangelicalism, Biblicalelearning.org, BeL**
 **Dr. Roger Green's lecture, Session 24 of his American Christianity course, examines the emergence of Fundamentalism and Evangelicalism.** The session begins by outlining the historical backdrop between the Civil War and World War I, emphasizing the revivalist efforts of figures like Dwight L. Moody amidst rising intellectual challenges to Christianity, including scientific thought, historical criticism, biblical criticism, and the growth of the Roman Catholic Church. **The lecture highlights the Protestant response, which included solidifying biblical authority and establishing summer Bible conferences, culminating in the articulation of the "five points of fundamentalism" at the Niagara conference and through the publication "The Fundamentals."** Key tenets and supporting structures of this movement, such as evangelism, the work of the Holy Spirit, belief in the second coming, defense of the Bible, Bible schools, media use, and missionary work, are discussed. **The session also introduces influential figures like A.J. Gordon and Francis Schaeffer and concludes with an overview of the Scopes Trial in 1925, assessing its impact on the public perception of fundamentalism despite its continued institutional growth.**

**2. 28 - minute Audio Podcast Created on the basis of
Dr. Green, American Christianity, Session 24 – 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 🡪 American Christianity).**



**3. Briefing Document: Green, Session 24, Rise of Fundamentalism and Evangelicalism**

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Briefing Document: The Rise of Fundamentalism and Evangelicalism in American Christianity

**Overview:** This lecture by Dr. Roger Green provides a historical overview of the rise of fundamentalism in American Protestantism between the end of the Civil War (1865) and World War I (1914), culminating in a discussion of the pivotal Scopes Trial of 1925. The lecture highlights the background factors contributing to the movement, the core doctrines of fundamentalism, the characteristics and supporting institutions of fundamentalists, and the initial public perception following the Scopes Trial. Dr. Green also introduces key figures like Dwight L. Moody, A.J. Gordon, and Francis Schaeffer.

**Main Themes and Important Ideas/Facts:**

**1. Background: Revivalism and Intellectual Challenges (Post-Civil War to WWI):**

* The period between the Civil War and World War I witnessed a significant revival emphasis in Protestantism, largely driven by the ministry of Dwight L. Moody, who built upon the earlier revivals of Charles Grandison Finney.
* "So, between the Civil War and the First World War, we have this kind of wonderful Protestant revivalism coming." (p. 1)
* Moody was known for his organizational abilities (leading to the Moody Bible Institute), his down-to-earth pulpit ministry (contrasting with Finney's lawyer-like approach), and his strong support for missions.
* "Moody was remembered for a lot of things, but he was remembered for his organizational abilities. That's why you have a Moody Bible Institute today." (p. 2)
* Simultaneously, Christianity faced significant intellectual challenges from:
* **Scientific Thought:** Conflicts regarding Christian teachings and scientific methods.
* **Historical Thought:** Questioning the historicity of Jesus, the early church, and the Gospels.
* **Biblical Criticism:** The increasing acceptance of critical approaches to the Bible in seminaries and pulpits.
* **The Rise of Roman Catholicism:** Growth in numbers and the proclamation of doctrines like the Immaculate Conception of Mary and the Infallibility of the Pope, which Protestants found challenging.

**2. The Rise of Fundamentalism and its Core Doctrines:**

* In response to these challenges, Protestants began to strongly affirm the authority of Scripture, particularly its infallibility and inerrancy, against biblical criticism and Catholic tradition.
* "What happens as a result of these kinds of challenges is that the Protestants begin to firm up their doctrine of the Bible. Especially the infallibility, not of the Pope, but of the biblical word and the inerrancy of the biblical word." (p. 3)
* Summer Bible conferences became important venues for this emphasis on biblical authority. The Niagara Falls conference of 1895 is highlighted as critical in the history of fundamentalism.
* "And that 1895 conference became a pretty critical conference in the history of fundamentalism." (p. 4)
* The publication of a journal called "The Fundamentals" starting in 1915 further solidified and popularized the term "fundamentalism."
* "Following the summer Bible conferences, there finally was a journal that began in 1915, and it was called The Fundamentals. So between the Bible conferences and then finally starting a journal called The Fundamentals, that's where the word comes into a kind of more common usage, the word fundamentalism." (p. 4)
* The **five points of fundamentalism**, established at the Niagara conference and emphasized in "The Fundamentals," were:
1. **The Inerrancy of the Scriptures:** The Bible is without error in its teachings. While some held to a strict "dictation theory," the broader view affirmed the Bible's preservation without error despite human authorship.
* "The inerrancy of the scriptures means that the Bible is without error in what it teaches." (p. 4)
1. **The Virgin Birth of Jesus:** Reaffirming the biblical account against liberal views that saw Jesus merely as a good man.
* "The virgin birth of Jesus, however, is reaffirmed by the fundamentalists because the Bible teaches the virgin birth of Jesus." (p. 4)
1. **A Supernatural Atonement:** Focusing on the substitutionary atonement, where Christ died for the sins of humanity on the cross. This contrasted with liberal interpretations that downplayed the significance of the cross.
* "Christ is my substitute. I'm a sinner. I should die for my sins. I don't have to do that because Christ died for my sins on the cross. He took my sins upon him." (p. 5)
1. **The Physical Resurrection of Jesus from the Dead:** Rejecting the idea that the resurrection was merely an "Easter faith" in the disciples.
* "Well, the fundamentalists respond to that by saying, no, there was a physical resurrection of Jesus from the dead." (p. 5)
1. **The Authenticity of the Gospel Narratives:** Affirming the historical accuracy of the Gospels against higher biblical criticism that questioned their reliability due to the time of their writing.
* "The gospel narratives are authentic in what they teach and what they believe." (p. 5)

**3. Characteristics and Supporting Institutions of Fundamentalists:**

* Beyond these core doctrines, fundamentalists were characterized by:
* **Intense Focus on Evangelism:** Believing it to be the church's priority to win the world for Jesus.
* "Number one, they were very evangelistic and had a really intense focus on evangelism. And that, to the fundamentalists, is the priority of the church." (p. 6)
* **Emphasis on the Work of the Holy Spirit:** Believing the Spirit empowers believers to live holy lives.
* "But God, the Holy Spirit, works in the life of the believer so the believer can live a holy life, so the believer can live a life pleasing unto God." (p. 6)
* **Belief in the Imminent Second Coming of Christ:** Many fundamentalists believed Christ's return was very near.
* "And many of them believed it was imminent. The second coming of Christ is about to happen. It is upon us." (p. 7)
* **Absolute Defense of the Biblical Bible:** Viewing the Bible as authoritative and defensible.
* "The Bible is authoritative. It can be defended. That is a characteristic of fundamentalists." (p. 7)
* The fundamentalist movement was institutionally supported through:
* **Bible Schools, Colleges, and Seminaries:** Institutions like Moody Bible Institute (1886), Biola (Bible Institute of Los Angeles, 1907), Philadelphia College of the Bible (1914), and Boston Missionary Training Institute (Gordon College, 1889) were founded to promote fundamentalist teachings. Providence Bible Institute (later Barrington College, merged with Gordon in 1985) is also mentioned.
* **Summer Bible Conferences:** Focused on prophetic study and understanding the fulfillment of biblical prophecies.
* **Use of Media (Radio Broadcasting):** Fundamentalist preachers effectively utilized radio to reach large audiences.
* **Publishing:** Producing religious tracts, Bibles, and magazines to disseminate their message.
* **Foreign Missions:** A strong emphasis on taking the Gospel to other nations.
* **Parachurch Networks:** Organizations reaching out to students, often supported by wealthy individuals (e.g., InterVarsity, Campus Crusade for Christ).

**4. Key Figures in Shaping Fundamentalism:**

* **A.J. Gordon (1836-1895):** Founder of Gordon College, he believed in historic premillennialism, holiness, specific views on worship, healing ministry, and theological ethics. He is characterized as a "fundamentalist, but he wasn't a fighting fundamentalist," known for his grace and focus on his own ministry.
* "By every account that we know about A.J. Gordon, we see that he was a very ironic person, a very graceful person toward people, and so forth. And he really focused on the work that God gave him to do." (p. 13)
* **Francis Schaeffer (1912-1984):** A key figure in shaping fundamentalism and its evolution into evangelicalism. His ministry at L'Abri in Switzerland provided a refuge for those questioning their faith, and he possessed a broad knowledge of theology, philosophy, and modern thought, enabling him to defend Christianity against modernism. He received an honorary degree from Gordon College in 1971.
* "Schaeffer provided a refuge in Switzerland. He was a very clear fundamentalist, maybe slash evangelical thinker. He had a very broad knowledge of theology and philosophy and the history of philosophy, modern-day thinking, and so forth." (p. 14)

**5. The Scopes Trial (1925): The Center of the Fundamentalist Controversy:**

* The Scopes Trial in Dayton, Tennessee, centered on a Tennessee law that outlawed the teaching in tax-supported schools of any theory denying the divine creation of man as taught in the Bible, specifically prohibiting the teaching of human descent from lower animals (Darwinism).
* "it made it unlawful to teach in any tax-supported school theory that denies the story of the divine creation of man as taught in the Bible and to teach instead that man has descended from the lower order of animals." (p. 15)
* John Scopes, a teacher, was brought to trial for teaching Darwinism.
* **William Jennings Bryan**, a prominent former Secretary of State and presidential candidate, became the defender of the Tennessee law.
* **Clarence Darrow**, a renowned lawyer, represented Scopes, aiming to overturn the law.
* The trial became a national media spectacle, highlighting the conflict between fundamentalist beliefs and modern scientific thought.
* **Outcome:Fundamentalism Won (Legally):** The Tennessee Supreme Court upheld the anti-evolution law in 1927.
* "Fundamentalism, the movement of fundamentalism won. ... They won the trial because the Supreme Court of the state of Tennessee upheld the law that you cannot teach Darwinism in tax-supported schools." (p. 17)
* **Fundamentalism Lost (Public Perception):** The general public and even some conservative Christians viewed fundamentalism as out of touch with the modern world, anti-intellectual, and "Hicksville."
* "The general public viewed fundamentalism as kind of out of step with the modern world. So, the general public saw fundamentalism as a kind of Hicksville." (p. 17)
* Despite this negative public perception, the underlying infrastructure of fundamentalist institutions allowed the movement to persist and grow.
* "Well, lo and behold, what these people didn't reckon with was that infrastructure of fundamentalism we talked about earlier. Because after this trial, even before, but also after the trial, that infrastructure is going to come into play and is going to build a very solid fundamentalism in American religious life." (p. 17)
* William Jennings Bryan died shortly after the trial in 1925.

**Next Steps (Mentioned):** The next lecture will focus on three broad movements within fundamentalism, starting with dispensational premillennialism.

This briefing document provides a comprehensive overview of Dr. Green's lecture on the rise of fundamentalism and evangelicalism up to the Scopes Trial, highlighting the key historical context, theological developments, influential figures, and the initial public reaction to the movement.

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**4.** **Study Guide: Green, American Christianity, Session 24, Rise of Fundamentalism and Evangelicalism**

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The Rise of Fundamentalism and Evangelicalism: A Study Guide

**Quiz:**

1. Describe the religious landscape in America between the Civil War and World War I. What was a significant characteristic of Protestantism during this period and who was a key figure in this movement?
2. Identify four intellectual challenges that Christianity faced during the late 19th and early 20th centuries. Briefly explain one of these challenges and its impact.
3. What were the two specific doctrines proclaimed by the Roman Catholic Church in the latter half of the 19th century that Protestants found particularly challenging? Briefly explain why these doctrines posed a challenge to Protestant beliefs.
4. What was the significance of the Niagara Bible Conference of 1895? What key outcome emerged from this and subsequent Bible conferences?
5. List the five points of fundamentalism that emerged during the late 19th and early 20th centuries. Briefly explain the meaning of one of these points.
6. Describe at least three key characteristics or tenets that defined the fundamentalist movement beyond their core doctrines.
7. Identify three types of institutions or media that played a significant role in supporting and propagating the fundamentalist movement in America.
8. Who were A.J. Gordon and Francis Schaeffer? Briefly explain their respective contributions to the development of fundamentalism and evangelicalism.
9. What was the central issue at stake in the Scopes Trial of 1925? Who were the two prominent figures who represented opposing sides in this trial?
10. What were the two contrasting outcomes or consequences of the Scopes Trial for the fundamentalist movement? Explain both the "win" and the "loss."

**Quiz Answer Key:**

1. The period between the Civil War and World War I saw a significant revival emphasis in Protestantism. This era was characterized by a renewed vitality within Protestant denominations, largely driven by the ministry of Dwight L. Moody, who built upon the revivalistic foundations laid by Charles Grandison Finney.
2. The four intellectual challenges were scientific thought, historical thought, biblical criticism, and the growth of the Roman Catholic Church. Scientific thought, particularly Darwinism, challenged the creation account in the Bible, leading to debates about the authority and interpretation of scripture.
3. The two doctrines were the immaculate conception of Mary and the infallibility of the Pope. The immaculate conception, the belief that Mary was preserved from original sin from the moment of her conception, challenged Protestant understandings of sin and salvation. The infallibility of the Pope, declared when speaking ex cathedra on doctrinal matters, conflicted with the Protestant emphasis on the Bible as the ultimate authority.
4. The Niagara Bible Conference of 1895 was a critical event where key theological principles were solidified. During this and subsequent conferences, five core doctrines were established, which later became known as the five points of fundamentalism or the five defensible doctrines of fundamentalism.
5. The five points of fundamentalism are: the inerrancy of the scriptures, the virgin birth of Jesus, a supernatural atonement (often emphasizing substitutionary atonement), the physical resurrection of Jesus, and the authenticity of the gospel narratives. The inerrancy of the scriptures means that fundamentalists believed the Bible to be without error in its teachings and preserved as such, even acknowledging human authorship.
6. Key characteristics of fundamentalists included a strong commitment to evangelism as the church's priority, an emphasis on the work of the Holy Spirit in the believer's life for sanctification, and a belief in the imminent second coming of Christ. They also displayed an absolute defense of the Bible's authority.
7. Bible schools, colleges, and seminaries provided institutional support by training individuals in fundamentalist theology. Summer Bible conferences facilitated the study of scripture and prophetic teachings. The use of media, particularly radio broadcasting and publishing (including tracts, Bibles, and magazines), allowed fundamentalists to reach wider audiences.
8. A.J. Gordon was a significant figure in shaping early fundamentalism and the movement that evolved into evangelicalism, known for his belief in historic premillennialism and emphasis on holiness. Francis Schaeffer, later in the 20th century, provided intellectual refuge and defended Christian faith against modernism, bridging fundamentalist principles with broader cultural and philosophical engagement, thus influencing the rise of evangelicalism.
9. The central issue in the Scopes Trial of 1925 was the legality of teaching Darwinian evolution in tax-supported schools in Tennessee, which conflicted with the biblical account of creation. William Jennings Bryan, a prominent political figure, defended the anti-evolution law, while Clarence Darrow, a renowned lawyer, represented John Scopes, who had taught evolution.
10. Fundamentalism "won" the Scopes Trial legally, as the Tennessee Supreme Court upheld the law prohibiting the teaching of evolution. However, fundamentalism "lost" in the court of public opinion, as the movement was widely portrayed by the media as anti-intellectual and out of touch with modern science, leading to a negative public perception.

**Essay Format Questions:**

1. Analyze the various intellectual challenges that emerged in the late 19th and early 20th centuries and explain how these challenges contributed to the rise of the fundamentalist movement in American Christianity.
2. Discuss the five points of fundamentalism. Why were these specific doctrines considered foundational and essential for the movement? How did they serve to distinguish fundamentalism from other theological perspectives of the time?
3. Evaluate the role of institutions, media, and key individuals in the development and spread of fundamentalism in America. Which of these factors do you believe was most influential and why?
4. Examine the Scopes Trial as a pivotal moment in the history of fundamentalism. What were the key arguments presented by both sides, and how did the trial shape both the internal identity of the movement and its public image?
5. Compare and contrast the characteristics and approaches of early fundamentalists like A.J. Gordon with later figures like Francis Schaeffer in their engagement with modern culture and the development of evangelicalism.

**Glossary of Key Terms:**

* **Fundamentalism:** A conservative theological movement that arose in the late 19th and early 20th centuries in reaction to modernism and liberal theology, characterized by a strict adherence to specific core doctrines and a belief in the inerrancy of the Bible.
* **Evangelicalism:** A diverse Protestant movement that emphasizes the experience of conversion, the authority of Scripture, and the importance of evangelism and personal faith in Jesus Christ. It evolved from fundamentalism but often adopted a more engagement-oriented approach to culture.
* **Inerrancy of Scripture:** The belief that the Bible is completely without error in all its teachings, including historical and scientific statements, as well as theological and moral principles.
* **Virgin Birth:** The Christian doctrine that Jesus Christ was conceived and born of the Virgin Mary through the power of the Holy Spirit, without the involvement of a human father.
* **Substitutionary Atonement:** The theological doctrine that Jesus Christ died on the cross as a substitute for sinful humanity, taking the punishment for their sins upon himself.
* **Physical Resurrection:** The belief that Jesus Christ rose bodily from the dead after his crucifixion, a central tenet of Christian faith affirming his victory over death.
* **Dispensational Premillennialism:** A theological system that interprets biblical prophecy by dividing history into distinct dispensations and anticipates a future earthly reign of Christ for 1,000 years after his second coming, which will be preceded by a period of tribulation and the rapture of believers.
* **Biblical Criticism:** The scholarly study and analysis of the Bible using historical, literary, and textual methods to understand its origins, authorship, and meaning within its historical context. Fundamentalism largely reacted against higher forms of biblical criticism that questioned traditional authorship and historical accuracy.
* **Modernism (Theological):** A broad movement in late 19th and early 20th-century theology that sought to reconcile Christianity with modern science, philosophy, and historical scholarship, often leading to a more liberal interpretation of biblical doctrines.

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**5. FAQs Green, American Christianity, Session 24, Rise of Fundamentalism and Evangelicalism, Biblicalelearning.org (BeL)**
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Frequently Asked Questions: The Rise of Fundamentalism and Evangelicalism

**1. What were the key factors contributing to the rise of fundamentalism and evangelicalism in the late 19th and early 20th centuries?** The rise of fundamentalism and evangelicalism was significantly shaped by a period of Protestant revivalism following the Civil War, largely influenced by the ministries of Dwight L. Moody, who built upon the earlier work of Charles Grandison Finney. This revival occurred alongside significant intellectual challenges to Christianity, including advancements in scientific thought, questioning of historical biblical accounts, the rise of biblical criticism, and the increasing prominence and doctrinal pronouncements of the Roman Catholic Church (such as the Immaculate Conception of Mary and Papal Infallibility). These challenges spurred Protestants to solidify their understanding and defense of biblical authority, particularly the infallibility and inerrancy of scripture.

**2. What were the "five points of fundamentalism" established during this period?** The five points of fundamentalism, crucial doctrines defended by the movement, were established at Bible conferences, notably the Niagara Conference of 1895, and emphasized in publications like "The Fundamentals" (starting in 1915). These five points are: \* The inerrancy of the scriptures (the Bible is without error in its teachings). \* The virgin birth of Jesus. \* The supernatural (specifically substitutionary) atonement of Christ. \* The physical resurrection of Jesus from the dead. \* The authenticity of the gospel narratives.

**3. Beyond core doctrines, what were some of the characteristic tenets or emphases of early fundamentalists?** Early fundamentalists were characterized by a strong commitment to evangelism, viewing it as the church's primary mission. They also emphasized the active work of the Holy Spirit in the life of believers, enabling holy living. A significant tenet was the belief in the imminent second coming of Christ, which often evolved into dispensational premillennialism. Furthermore, they were known for their absolute defense of the Bible as authoritative and defensible.

**4. What role did institutions and media play in supporting the fundamentalist movement?** The fundamentalist movement was significantly supported by a growing network of Bible schools, colleges, and seminaries dedicated to teaching and propagating fundamentalist doctrines (e.g., Moody Bible Institute, Biola, Philadelphia College of the Bible, Gordon College). Summer Bible conferences, often focusing on prophetic interpretations, also played a crucial role. Additionally, fundamentalists effectively utilized new media technologies like radio broadcasting to reach wider audiences with their message, often surpassing the reach of secular entertainment broadcasts. Publishing houses and the distribution of religious tracts, Bibles, and magazines further disseminated their views.

**5. Who were some key individuals who helped shape early fundamentalism and its transition into evangelicalism?** Several individuals played pivotal roles in shaping fundamentalism. A.J. Gordon, the founder of Gordon College, was a significant figure who believed in historic premillennialism, holiness, specific views on worship, the healing ministry, and theological ethics. While a fundamentalist, he was not known for being a combative one, focusing instead on his own ministry. Francis Schaeffer emerged later as a crucial thinker who provided intellectual refuge and defense for fundamentalist and evangelical beliefs, engaging with theology, philosophy, and modern thought, significantly impacting many who studied at his center in Switzerland, L'Abri.

**6. What was the Scopes Trial of 1925, and why is it considered a pivotal event in the history of fundamentalism?** The Scopes Trial, held in Dayton, Tennessee in 1925, centered on the legality of teaching Darwin's theory of evolution in tax-supported schools, which Tennessee law had prohibited in favor of the biblical account of creation. William Jennings Bryan, a prominent political figure, served as a defender of the anti-evolution law, while Clarence Darrow, a renowned lawyer, defended the teacher, John Scopes. The trial became a national media sensation and is considered the "center of the fundamentalist controversy" because, while fundamentalists technically won the legal battle with the law being upheld by the Tennessee Supreme Court, they largely lost in the court of public opinion. They were often portrayed as anti-intellectual and out of touch with the modern world, leading to a negative public perception of the movement.

**7. Despite the negative public perception following the Scopes Trial, why did fundamentalism not disappear?** Despite being viewed negatively by much of the public and some conservative Christians after the Scopes Trial, fundamentalism did not disappear due to the strong institutional infrastructure that had been built prior to and during this period. The network of Bible schools, colleges, seminaries, Bible conferences, media outlets, and missionary organizations provided a solid foundation for the movement to continue and even grow. This infrastructure allowed fundamentalists to maintain their distinct identity, propagate their beliefs, and build a resilient religious force in American life, surprising those who believed the Scopes Trial marked their end.

**8. What is the relationship between fundamentalism and evangelicalism as suggested in the source?** The source indicates that fundamentalism was a distinct movement in the late 19th and early 20th centuries, characterized by its defense of specific biblical doctrines and its response to modern intellectual challenges. The lecture aims to explore the rise of both fundamentalism and evangelicalism, suggesting a connection or even an evolution between the two. Figures like A.J. Gordon and Francis Schaeffer are presented as individuals who contributed to the shaping of both movements, implying a historical and theological link. The founding of institutions like Fuller Theological Seminary in 1947 as an explicitly "evangelical" rather than "fundamentalist" institution further suggests a development or branching out from the earlier fundamentalist movement. The lecture intends to delve deeper into this relationship in subsequent sessions.

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