

EVANGELICALISM --OLD AND NEW

By Steve Myntti

EVANGELICALISM OLD AND NEW

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Evangelicalism – old and new

1	EVANGELICALISM		1700's & 1800's
2	CONSERVATIVES [FUNDAMENTALISTS]	LIBERALS [MODERNISTS]	c1900-1940's
3	FUNDAMENTALISTS & NEW EVANGELICALS		1940's-1950's
4	FUNDAMENTALISTS	NEW EVANGELICALS	Post 1950's
5	FUNDAMENTALISTS	EVANGELICALS, EMERGENT, POSTMODERN, SEEKER-SENSITIVE, MYSTICAL	RECENTLY

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Evangelicalism in the 1700's and 1800's

- Great awakenings
- Jonathan Edwards – America's foremost theologian
- John Wesley
- George Whitefield
- Charles Finney
- The Civil War
- D L Moody
- Billy Sunday
- Evolution
- Liberal theology

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Liberals vs conservatives

In the late 1800's and early 1900's liberal theology came into the main-line Protestant churches. As a result these churches split into two camps: liberals and conservatives.

- Theological liberals deny the facts of the gospel. They claim that people can be good, virtuous, ethical, and moral without the need for religious beliefs. They also advocated that the church needed to solve the social problems. They did not deny Christianity, they wanted to call themselves Christians. They gained control of the hierarchies and seminaries of most denominations.
- The conservatives held to doctrinal orthodoxy. Many of them would become known as fundamentalists. Other conservatives were Reformed in their theology. Many left their churches and established new churches and seminaries or Bible institutes.

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Goals of New Evangelicalism:

- Undo the negative impressions of fundamentalism
- Repudiate separation
- Regain power and influence in the main line churches
- Show concern for social issues
- Publish sound theological works including apologetic works, show the world that Christians think
- Save the Western world from ruin

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Names and events in new evangelicalism:

- Fuller Seminary
- National Association of Evangelicals (founded in 1942)
- Billy Graham
- Christianity Today (began in 1956)
- Youth ministries:
 - *Campus Crusade for Christ*
 - *Youth for Christ*
 - *Navigators*
 - *Young Life*
 - *Intervarsity Christian Fellowship*
- International Council on Biblical Inerrancy (1978)
- Consultations on Future Evangelical Concerns (1977 & 1979)
- Lausanne Congress on World Evangelization (began in 1973)
- Prison Fellowship

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Youth for Christ

There was a revival among youth in the 1940's led by several youth ministries. Billy Graham was its first evangelist. One memorable event was a Youth for Christ rally held at Soldiers' Field in Chicago on Memorial Day 1945 that drew 70,000. This event received positive coverage from the media. At one time there was a total of about 500,000 in attendance at YFC rallies around the country. There was concern for the youth; alcoholism, immorality, and crime were on the rise. Civic leaders praised these ministries and looked to them for help for the youth problem. That was the time when 'religious faith' was encouraged and thought to be a good thing.

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Whatever happened to Fuller Theological Seminary?

- Doubting inerrancy
- Rejecting dispensationalism
- Integrating psychology with theology
- Modern missions – discipling people groups
- Duplessis Center for Christian Spirituality
- Church growth through Signs & Wonders course
- Some faculty instrumental in the Emergent church

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Consultations on Future Evangelicals Concerns, 1977 and 1979

A prominent New Ager, Willis Harmon, addressed the second Consultation in 1979 sponsored by the Billy Graham Center. In his address entitled "A Utopian Perspective on the Future" he said:

"Once-taboo areas of science – notably sleep and dreams, creativity, hypnosis, unconscious processes, psychosomatic theories of illness – have become legitimized. Psychic phenomena such as "remote viewing," precognition, and psychokinesis are being explored with renewed interest. Altered states of consciousness related to those traditionally known by such terms as meditation, contemplation and 'graces of interior prayer,' are being tentatively explored via biofeedback training and other routes.¹"

¹ An Evangelical Agenda: 1984 and Beyond, copyright 1979 by the Billy Graham Center, p 35, quoted from www.crossroad.to/articles2/007/discernment/9-20-harman-evangelicals-gnostic.htm

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Francis A Schaefer

- Francis Schaefer was involved in the battle in the Presbyterian church in the 1930's. He lived in Europe for many years and started coming to America in the 1960's and addressing a lot of people including college students.
- He rebuked America at large and evangelicals in particular for their pursuit of personal peace and affluence.
- He took a stand for biblical inerrancy.
- He said that Christianity was true truth – not merely religious truth or personal truth or spiritual truth.
- He also rebuked Christians for not being able to answer honest questions that others – including their children – had regarding Christianity and the Bible.

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