

Week 14: Monday, December 13, 2021 REVISED
CHRISTIANITY IN THE POSTMODERN ERA (1960–2021, Cont’d.)
Lecture 2 Becomes 14.1

Topic: The Charismatic Movements in America (cont’d.)

Due: Noll, 481–498

6. The rise of Neo-Pentecostalism, the Charismatic Renewal Movement.

The Development of Neo-Pentecostalism							
Major Figures:	<table border="0"> <tr> <td>Oral Roberts</td> <td>Demos Shakarian</td> <td>Ralph Wilkerson</td> </tr> <tr> <td>Michael Harper</td> <td>David DuPlessis</td> <td>Edward O’Conner</td> </tr> </table>	Oral Roberts	Demos Shakarian	Ralph Wilkerson	Michael Harper	David DuPlessis	Edward O’Conner
Oral Roberts	Demos Shakarian	Ralph Wilkerson					
Michael Harper	David DuPlessis	Edward O’Conner					
Major Center:	St. Mark’s Episcopal Church, Van Nuys, California (until 1966) Melodyland Christian Center, Anaheim, California (since 1966)						
Major Publishers:	Logos International (largest), Whitaker Books, Bethany Publishers Ave Maria Press, Fountain Trust, Charismatic Renewal Services						
Major Publications:	<table border="0"> <tr> <td><i>Voice</i> (FGBMFI)</td> <td><i>Trinity</i> (Stone)</td> <td><i>Renewal</i> (Harper)</td> </tr> <tr> <td><i>New Covenant</i> (Martin)</td> <td></td> <td><i>Logos</i> (Stephanou)</td> </tr> </table>	<i>Voice</i> (FGBMFI)	<i>Trinity</i> (Stone)	<i>Renewal</i> (Harper)	<i>New Covenant</i> (Martin)		<i>Logos</i> (Stephanou)
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<i>New Covenant</i> (Martin)		<i>Logos</i> (Stephanou)					
Major Societies:	Blessed Trinity Society, Full Gospel Businessmen’s Fellowship International, Society for Pentecostal Studies, Fountain Trust (England)						

- a) Definitions.
 It signifies the penetration of the mainline denominations with Pentecostal experience.
 The occurrence of the baptism in the Holy Spirit as a post-salvation, second blessing, accompanied by speaking in tongues outside of a Pentecostal denominational environment, where the participants did not separate into Pentecostal denominations, but remained within their historic denominations.

History of the American Pentecostal Movement		
Holiness Movement	Classical Pentecostalism	Neo-Pentecostalism
	Nondenominational	Transdenominational
	1906	1959
William Boardman Robert Smith Hannah Smith R.A. Torrey Phoebe Palmer A.B. Simpson Joseph H. Smith Charles Finney	Charles Parham William Seymour Thomas Barratt Aimee McPherson W. H. Durham	Oral Roberts Demos Shakarian Daivd DuPlessis Kathryn Kuhlman Ralph Wilkerson Michael Harper Dennis Bennett Edward O'Connor Jean Stone

b) Background Events.

In the late 1940s a healing movement characterized by tent revivals swept the Pentecostal Movement. This brought notoriety to Oral Roberts, William Branham, Gordon Lindsay, T. L. Osborne, A. A. Allen, Jack Coe, Paul Cain, Aimee Semple McPherson, Smith Wigglesworth, and John Alexander Dowie, and many others.

Full Gospel Businessmen's Fellowship International (1951) was founded by Demos Shakarian and Oral Roberts. This layman-oriented organization spearheaded the movement.

NB The rise of the healing revivals following World War II was also called the "Latter Rain" Movement. This term is taken from Joel 2:23 and 28 and sometimes James 5:7 as a label describing the end-time revival and evangelistic harvest expected by many Charismatics and Pentecostals.

- A. Another term used to describe this is "Joel's Army" from the locusts in Joel 2. Dr. Thomas Ice wrote: In fact, Paul Cain is said to have had a vision in which he saw a sign on a billboard from the Lord describing the current status of the church today as "Joel's Army: Now in Training." Many today have been influenced by this type of thinking and are adopting a more militant vocabulary for describing Christian activity, prayer, and worship because they believe they are now in training as God's end-time army and are being made ready for coming events. Just as U.S. forces are preparing for war in the Middle East by adjusting to their environment and sharpening their skills, so the "new breed," "the Omega army," or "the forceful men," are preparing for spiritual warfare. ([Biblical Perspectives, 3.5 1990](#))
- B. This was often linked with the Manifest Sons of God doctrine, the reemergence of a group of super-spiritual Christians to bring in the kingdom.

- c) Beginnings.
- (1) Oral Roberts, a classic Pentecostal, joined the United Methodist Church [*Christianity Today*, 12 (April 1968): 34].
 - (2) Dennis Bennett, an Episcopalian rector, announced the reception of his spirit baptism in 1959. Opposition in the congregation led to his resignation. He was then offered and accepted the position of vicar of St. Luke's Episcopal Church in Seattle, WA. In the following 6 years this mission church experienced rapid growth and became a major center of the charismatic renewal movement.
- d) Theology.
Same as Pentecostal, except they stayed in their denominations.

The Baptism of the Spirit and Charismatic Renewalism: An Organic View	
Initiation	Confirmation
<i>Meaning:</i> Spirit Baptism	<i>Meaning:</i> Actualization of Spirit Baptism
<i>Evidence:</i> Water Baptism	<i>Evidence:</i> A Charism
<i>Work of Grace:</i> Given (the Seed)	<i>Work of Grace:</i> Released (the Fruit)

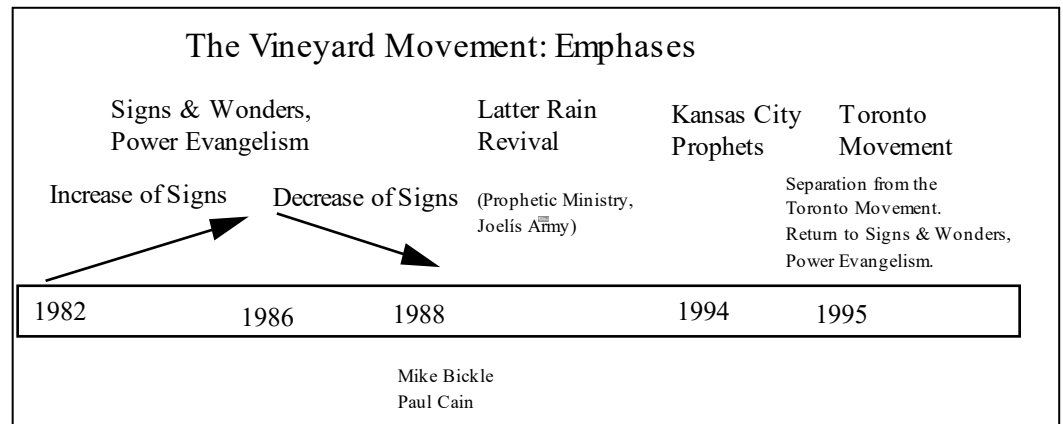
7. The Rise of Roman Catholic Pentecostalism.
- a) The beginnings.
 - (1) The turmoil in the church and the need for Vatican II.
 - (2) The resultant emphasis on the healing function of the Spirit.
 - (3) The events at Duquesne in 1966–67.
 - (a) Key Leaders – Ralph Kiefer, Dorothy and Kevin Ranaghan.
 - (b) Books read – David Wilkerson, *The Cross and the Switchblade* and John Sherrill, *They Speak with Other Tongues*.

- (c) The beginning – February 1967, the Duquesne Weekend, Duquesne University, Pittsburgh and at Notre Dame, South Bend IN.
- b) The characteristics.
- (1) The Church views Spirit Baptism as confirmation of the grace of the church's sacraments.
 - (2) The movement has created an openness with Protestantism.
 - (3) It began in a university setting, Catholic charismatics were well educated and young. One of the first priest participants was Father Edward O'Connor. They were all very much influenced by Vatican II.
8. The Jesus People Revival
This describes a revival that occurred in the sixties and seventies beginning in Haight Ashbury,
- 1) In the mid-sixties, three hippies were living together, turned on, tuned in, and dropped out. One of them, Lonnie Frisbee (1949–1993), was given the gospel and went back and told the other two. From those three, the movement spread. [2007 documentary, [Frisbee: The Life and Death of a Hippie Preacher](#), explains how Frisbee became the [charismatic](#) spark igniting the rise of [Chuck Smith's Calvary Chapel](#) and the [Vineyard Movement](#), two worldwide denominations and among the largest evangelical denominations to emerge from the period.^{[5][7]} It was said that he was not one of the hippie preachers, “there was one.” Cf., Wikipedia article, “Lonnie Frisbee.”
 - 2) In 1965, Frisbee was in Southern California and went to church at a small church, Calvary Chapel, pastored by Chuck Smith, ordained a Four-Square Gospel minister.
 - 3) Frisbee encouraged the, by now, large group of Christian hippies in San Francisco to migrate down to Costa Mesa and to attend Chuck Smith's services. Smith, to his credit, was very conservative biblically, realized these young people need Bible study and taught basic Bible study five nights a week.
 - 4) One of the by-products was “Jesus Music” the Maranatha Singers, the origin of the Contemporary Christian worship music. Again, to Smith's credit, this was not part of CCCM (Calvary Chapel, Costa Mesa), but many other CC spin offs did incorporate it in their main worship. Smith maintained a traditional choir and hymn singing for worship services.

- 5) Later, Frisbee would be responsible for introducing John Wimber to the “gifts of the Spirit,” when he unexpectedly called down the Spirit in Wimber’s Anaheim Calvary Chapel. Eventually Wimber went “signs and wonder” under the influence of Peter Wagner and was invited to leave the Calvary Chapel Association. The name of his church changed to the Vineyard church, Anaheim.
 - 6) Years later Frisbee would be arrested by a male LAPD undercover officer for propositioning him in a city park restroom. Frisbee eventually died of AIDS.
9. The Rise of the Vineyard Movement/Wagner-Wimber Movement, Signs and Wonders Movement.
- The Vineyard movement gained notoriety in cessationist circles when Jack Deere, Walter Bodine, and Don Sunukjian, all DTS professors, came under the influence of Wimber and were let go from Dallas. Deere went on to be a spokesman for the movement.
- a) The leaders of the movement.
 - C. Peter Wagner
 - John Wimber Wimber and Wagner pioneered the Charles E. Fuller Institute of Evangelism and Church Growth. Together, in 1975 they taught a course on “Signs and Wonders.”
 - Paul Cain
 - Jack Deere

John Wimber and the Association of Vineyard Churches, Inc.	
1934	Birth
1946	Moved from Midwest to Anaheim, CA
1962	Conversion (a musician, songwriter for Righteous Brothers, and played Las Vegas).
1970 ^o 76	Pastored Yorba Linda Friends Church
1974 ^o 77	Founding director of Department of Church Growth of the Fuller Evangelical Association (now the Fuller Institute for Church Growth).
1976	Met Don McClure of Calvary Chapel, Lake Arrowhead.
1977	Met Kenn Gulicksen of Calvary Chapel. Left the Yorba Linda Friends Church.
	Ordained by Calvary Chapel, Lake Arrowhead.
1977 ^o 82	Founded and pastored Calvary Chapel of Yorba Linda.
1981	Met Lonnie Frisbee who influenced him to ipower evangelism.
1982	Wimber and Smith split.
1982	Vineyard Ministries International formed.
1982 ^o 85	Wimber taught iMCS10. Signs, Wonders, and Church Growthi at Fuller
1985	Association Association of Vineyard Churches, Inc. (AVC) formed.
1988	Wimber influenced by Paul Cain, a Branhamite, into the Latter Rain Movement.
1994	Toronto Blessing Movement in the AVC
1995	AVC severs official connection with the Toronto Movement.

b) The assumptions of the movement.



- c) The distinctives of the movement. In many ways the Vineyard movement tried to find a middle ground between cessationists and non-cessationists, but this led to ambiguity in their terminology, if not downright deceptive practices.
 - (1) Belief that BHS could occur at salvation, or after, and was not necessarily a second work of grace; and was not necessarily evidenced by speaking in tongues.
 - (2) Their view of the FHS was tied to a charismatic spiritual empowerment similar to their view of the BHS and could be experienced multiple times.
 - (3) The gift of tongues was not for every believer. Tongues took a minimized role in the third wave. Tongues did not validate spirituality or the BHS. Tongues was a prayer language for some. (But how do you know it's a prayer language if you don't know what you are saying?)
 - (4) For them, ministry was under "the power and anointing of the Holy Spirit," which was a very ambiguous concept.
 - (5) Avoided divisiveness at any cost. They were ironically very critical of cessationists making numerous false and ad hominem statements such as cessationists don't really believe in prayer, or that God can heal, or that we don't believe in miracles. The reality was they were extremely divisive and created numerous divisions.
 - (6) An emphasis on what I have called neo-spiritual warfare as evidenced in the writings of Peter Wagner on *Territorial Spirits*.

- 10. The Kansas City Fellowship/Kansas City Prophets/Metro Christian Fellowship.
 - a) Leaders
 - Mike Bickle: since then he has become the head of IHOP (International House of Prayer)
 - Bob Jones (not the fundamentalist)
 - Paul Cain
 - John Paul Jackson
 - b) 1982 Bickle started a church in Kansas City, which became the Kansas City Fellowship due to a prophecy that God was going to raise up a work in KC through him (see handout).
 - c) 1986 These leaders formed a parachurch prophetic ministry, Grace Ministries.
 - d) 1987 Brought in Paul Cain, a former "latter rain" healing evangelist from the late forties.
 - e) 1989 Spiritual Warfare conference at the Vineyard Church Anaheim introduced Cain to the Vineyard. Claims that he saw a blue light hovering over certain people and he gave some prophetic utterance or statement about healing. Also,

a claim that the electric pulse of the power of the Spirit short-circuited the telephone system.

Cain was from Garland, Texas. He made claims about his miraculous birth: a mother with cancer and TB, with no chance of surviving birth, or the child surviving birth. But both did. Cain attributes this to an angelic visitation, the angel told his mother to call him “Paul” and he would be called to preach.

Cain was deeply influenced by one of the strangest false teachers of the healing revivals, William Branham, and his Manifest Sons of God teaching, including the doctrine of Joel’s Army. Even Hank Hanegraaff labelled them heretics.

Look him up on Wikipedia. Most of the footnotes say its unable to verify.

After his return to ministry in the late 1980s he was something of a celebrity prophet, with claims that he was a consultant to the CIA, he met with Saddam Hussein in the Clinton Administration, and numerous claims to healing and prophecies.

In the early 2000s, charges were brought against him by Jack Deere, Bickle, and Joyner for having homosexual relationships and public intoxication. Initially he denied this, then publicly admitted it later and returned to ministry. He died in 2015.

- f) 1990 Charismatic pastor Ernest Gruen published a 233-page document listing the erroneous prophecies and teachings of the Kansas City prophets.
- g) 1996 KCF split with the Vineyard. Later they were involved in the Toronto Blessing.

11. New Apostolic Reformation.

We are now living in the midst of one of the most epochal changes in the structure of the Church that has ever been recorded. I like to call it the “Second Apostolic Age.” —C. Peter Wagner, *Apostles Today: Biblical Government for Biblical Power*

Recommended reading: Geivett, R. Douglas, and Holly Pivec. *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement*. Bellingham, WA: Lexham Press, 2014. Available in Logos Bible Software.

NAR is not a formal organization or denomination, but they share one belief in common, the continued and restored five-fold gifts.

a) Leaders

Numerous leaders, but the major theological, academician is C. Peter Wagner.

Mike Bickle, IHOP

Ché Ahn, senior pastor of HRock Church in Pasadena, California¹

Rick Joyner

Todd Bentley

God TV

Bill Johnson

Cindy Jacobs

Apostle Doug Stringer, Houston, Texas. Somebody Cares, International.

Lou Engle

E. A. Adeboye of Redeemed Christian Church of God in Nigeria (more than five million people) and Embassy of the Blessed Kingdom of God for All Nations in Ukraine (twenty thousand people). Redeemed Christian Church of God in Nigeria is so large that its pastor, E. A. Adeboye—thought to be a prophet by his followers—was named one of the fifty most powerful people in the world by *Newsweek* magazine.² And César Castellanos, pastor of the largest church in South America—International Charismatic Mission in Bogotá, Columbia (250,000 members)—was named one of five apostles now “transforming their nations for Christ” by *Ministry Today* magazine.³ Pastor David Yonggi Cho, the founder of Yoido Full Gospel Church in South Korea (one million people), endorsed an influential book promoting present-day apostles,

¹ R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Bellingham, WA: Lexham Press, 2014), 11.

² Lisa Miller, “The *Newsweek* 50: E. A. Adeboye,” *Newsweek*, December 19, 2008; accessed December 20, 2013, <http://www.newsweek.com/newsweek-50-e-adeboye-83039>.

³ Matthew Green, “Apostles among Us,” *Ministry Today* (Nov./Dec. 2004); accessed February 20, 2014, <http://ministrytodaymag.com/index.php/ministry-today-archives/163-fivefold-ministries-focus/9982-apostles-among-us>.

declaring “God is restoring the powerful ministry of the apostle to His end-time Church.”⁴²

b) Beliefs

“For the first time this side of the initial few centuries of the Church, a critical mass of the Body of Christ once again recognizes the contemporary gifts and offices of apostle and prophet,”⁵ declares NAR spokesman C. Peter Wagner, a former professor of church growth at Fuller Theological Seminary in Pasadena, California, and former presiding apostle over the International Coalition of Apostolic Leaders (ICAL), the world’s largest network of apostles with about four hundred members.³

That the “five-fold ministry” (Eph. 4:11) continues: apostles, prophets, evangelists, pastors, and teachers.

Inaugurating the Second Apostolic Age.

c) It owes much and borrowed much from the Latter Rain, a movement denounced in 1949 by many Pentecostal denominations.

d) Significance

It is important to know up front that this is a massive movement, recognized widely by sociologists of religion, by church historians, and by other scholars as well.

—C. Peter Wagner, *Dominion! How Kingdom Action Can Change the World*⁴

1) A worldwide movement, on almost every continent, with estimated numbers over 369 million.

⁴ David Cannistraci, *Apostles and the Emerging Apostolic Movement: A Biblical Look at Apostleship and How God is Using it to Bless His Church Today* (Ventura, CA: Renew Books, 1996).

² R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Bellingham, WA: Lexham Press, 2014), 9–10.

⁵ C. Peter Wagner, *Dominion! How Kingdom Action Can Change the World* (Grand Rapids: Chosen Books, 2008), 22.

NAR New Apostolic Reformation

³ R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Bellingham, WA: Lexham Press, 2014), 2.

⁴ R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Bellingham, WA: Lexham Press, 2014), 9.

- 2) Estimated 66 million in the United States.
- 3) Many are not in specifically NAR churches, but many Charismatic and Pentecostal churches are heavily influenced by them.
- 4) NAR first caught attention during the 2012 US presidential election. Media outlets observed that NAR leaders helped organize a high-profile prayer-and-fasting event featuring Texas governor Rick Perry, who was expected to run for president. The event, called The Response, was billed as broadly representing the views of evangelicals. And many evangelicals took part, unaware of NAR leadership in organizing this event.⁵

- 5) Emphasize:

The present-day office of apostle,
The present-day office of prophet
Kingdom Now, Dominion Theology, Post-Millennial
Strategic Level Spiritual Warfare

Territorial Spirits

Spiritual Mapping

Prayerwalking “praying onsite with insight”

Identificational Repentance

Seven Mountain Mandate: mandate to take dominion by taking control of seven most influential societal institutions, “mountains”: government, media, family, business, education, church, the arts.

See presentation from 2020 Pre-Trib Rapture Study Group entitled “[End-Times Apostasy and the New Apostolic Reformation](#)” by Dr. George Gunn.

- 11) Other fringe doctrines:
Health and Wealth Prosperity Gospel
Curses Theology
Toronto Blessing

NAR New Apostolic Reformation
NAR New Apostolic Reformation
NAR New Apostolic Reformation

⁵ R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* (Bellingham, WA: Lexham Press, 2014), 14.

Week 14: Monday, November 29 REVISED

CHRISTIANITY IN THE POSTMODERN ERA (1960–2021, Cont'd.)

Lecture 1 Becomes 14.2

Topic: The Liberal Impulse in American Theology: Barth, Brunner, Bultmann
The Civil Rights Movement in America

Due: Noll, 531–55

- E. The 20th Century Evangelical Reaction to Liberalism and Assimilation.
1. Karl Barth (1886–1968): an evangelical reaction to 19th century religious liberalism. The birth of *neo-orthodoxy* or *dialectical theology*. In one sense, 20th century theology was given birth to in Barth's study in Switzerland in 1919. Sadly, it was not grounded in the *sola scriptura* of the Reformation.

“In him we have incontestably the greatest figure in Christian theology who has appeared for decades.” —Hugh Ross Mackintosh (1937)

Recently I was told by a pastor in a local Presbyterian church that Barth was the greatest Reformed theologian since Calvin. I almost barfed.

- a) His Life.
1886—Born in Basel, Switzerland.
1904—Began his theological studies in Bern.
1906—Studied in Berlin under Harnack, Kaftan, and Gunkel.
1907—Studied in Marburg under Hermann and others.
1909–11—Assistant pastorate in Geneva.
“I’m afraid that Calvin would hardly have been pleased at the sermons which I preached in his pulpit then.”

1911–21—Pastorate in Safenwil.

“I am tormented by the memory of how greatly . . . in the end I failed as pastor in Safenwil.”

1919—*Der Romerbrief*, first edition.

1921–25—Honorary Professor for Reformed Theology in Gottingen.

1922—*Der Romerbrief*, second edition.

Barth said he was like a man climbing a dark tower who grasped a rope for guidance and awakened the whole countryside with the sound of a great bell.

It was through his study of Romans that he came to reject the liberalism of his professors, Von Hermann and Von Harnack and others going back to Schleiermacher.

1925–29—Professor for Dogmatics and New Testament Theology in Munster.

1927—*Die Christliche Dogmatik*, vol. 1, *Die Lehre vom Wort Gottes*.

1930—Study of Anselm.

Professor of Systematic Theology in Bonn.

1931—*Die Kirchliche Dogmatik*, 1/1.

1934—Wrote the Barmen Declaration of the confessing church. (Since Jesus Christ is the one Word of God, the church is not to recognize other events, powers, and images alongside Him.)

Refused to give oath of loyalty to the Fuhrer.

1935—Dismissed from his chair at Bonn (June 22).

Called to chair of theology in Basel (June 25).

1959—*Kirchliche Dogmatik*, IV.3.1 and IV.3.2.

1961—Retired from chair at Basel.

1962—Traveled to U.S.A. lectured at University of Chicago and Princeton University on *Evangelical Theology*.

1968—Died 10 December.

b) The *Church Dogmatics*: Major features.

(1) They contain a massive interaction with the history of Christian thought, with Catholic and Protestant thinkers, and with modern thinkers.

(2) Church Dogmatics is Barth's pilgrimage. They are not homogeneous. They record his theological development. He stressed different things at different times.

(3) Barth did not believe in independent apologetics, yet his whole theology is apologetic in his interaction with other ideas and his attempt to explicate his understanding.

(4) Barth wanted to be biblical and thought that he was. No other theologian quoted more Scripture or included more exegetical material in his theology.

c) His Thought.

(1) The utter transcendence of God. Barth reacted to Liberalism's emphasis on the immanency of God. Fails to deal with both the transcendence and immanence of God. "One cannot speak of God simply by speaking of man in a loud voice."

He once described German theology as a human monologue with its own divinity.

For Barth Christianity was not a dialogue of man with God, but a revelation of the transcendent God to man through the divine intermediary of Jesus Christ. (Hannah, 318)

- (2) God reaches man in Christ.
- (3) Revelation is Jesus Christ.
- (4) Natural theology must be rejected as idolatry. Apart from God's revelation in Jesus Christ, man can only think wrong and unworthy thoughts about God.
- (5) The Bible is a witness to revelation.
Jesus Christ is the Word of God.
The Bible is a witness to Jesus Christ.
Therefore, the Bible is a witness to the Word of God.
- (6) The Bible is the normative witness.
"We cannot have revelation except through the witness of the Scriptures."

"The word 'witness' is a dangerous one if used in its ordinary sense, but if we think of the Bible as a witness in the way which the Bible itself describes the prophets and apostles as witnesses—'he that receiveth you, receiveth me'—it is perhaps not quite so objectionable as some critics of Barth suppose. This is at least how Barth himself is thinking of it, and in this sense it has the merit of being a word which the Bible uses even about itself (cf. John 5:39)." —Geoffrey Bromily

- (7) The Word of God occurs in a three-fold form.
- (8) Theology is faith seeking understanding.
- (9) Theology is the activity of the Church criticizing its language about God. It evaluates and corrects what the church is saying about God by the standards of Scripture.
- (10) Theology is an imperfect human activity. It is never inspired.
- (11) All doctrines must be Christocentrically reorganized (reinterpreted).

(12) Humanity is tragically flawed.

d) His Successors.

(1) Thomas F. Torrance (b. 1913).

(2) Dietrich Bonhoeffer (1906–45).

Both of these men failed to set forth a viable alternative to liberalism. For them the Bible was NOT the Word of God, but only witnessed the Word of God or became the Word of God in an existential encounter with Jesus Christ. Again, the validation is through inner subjectivism.

2. The Rise of Neo-Liberalism.

Resurgence of Old Liberalism after a serious setback (WWI) caused hermeneutically by the insights derived Neo-Orthodoxy.

a) Its beginning is seen in Harry Emerson Fosdick's 1935 sermon, "The Church Must Go Beyond Modernism." He noted the weaknesses of Old Liberalism and concluded with a challenge. "He assured his audience that liberalism had won its intended victory over fundamentalism, and now its job was to stand out against the prevailing culture and challenge it with a new liberalism."

b) Its leaders.

(1) Walter Marshall Horton was professor of theology at Oberlin College, author of *Liberalism Old and New* and contributor to *The Christian Century*, *The Ecumenical Revival*, *Religion in Life*.

(2) John C. Bennett was dean of the faculty and professor of Applied Christianity at Union Theological Seminary, New York (1943–57).

(3) H. P. Van Dusen was educated at Princeton, Edinburgh, and Union and served as President of Union Seminary (1945–63). He wrote *The Vindication of Liberal Theology*.

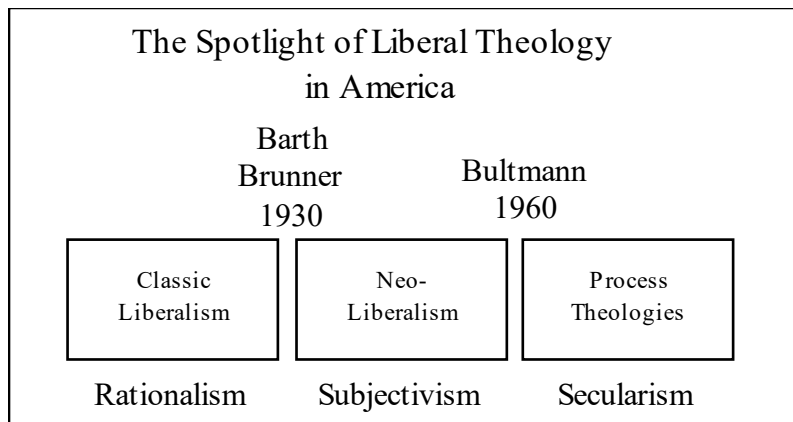
c) Theology: ("More Serious"). "Realistic Theology"

(1) The Doctrine of the Scriptures.

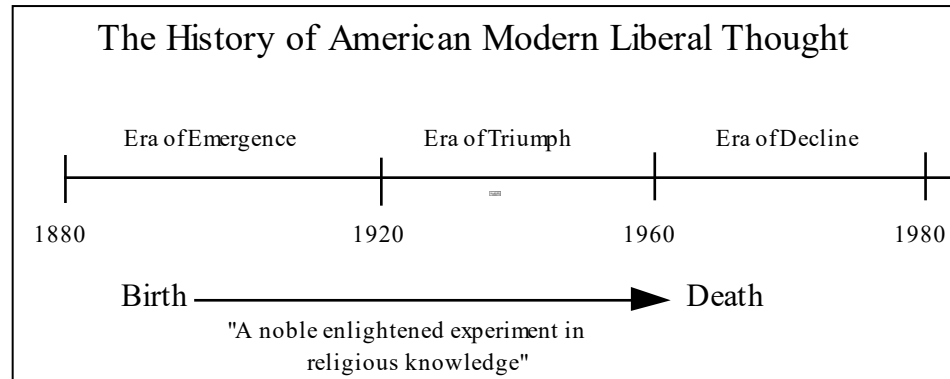
(a) Neo-Liberals take the Bible more seriously than classic Liberals. They see Scripture as a balance to reason, but reason still reigns.

- (b) They place stress on the unity and integrity of the Scriptures.
- (2) The Doctrine of God. Neo-Liberals reacted against the over stress on immanence of the 19th century. Liberalism thought he is not the God of Jesus Christ.
- (3) The Doctrine of Christ. They stressed Jesus as our “example,” yet more than a “teacher”. They reinterpreted His death, incarnation, deity, and resurrection, but reject the quest for the historical Jesus.
- (4) The Doctrine of Sin. They admit the world is in a serious predicament and make more of sin, yet man is not born in sin.
- (5) The Doctrine of Salvation. They reject salvation through science, but, with sin as self-centeredness, salvation is still human (spirit of cooperation and fellowship with others).

3. The Rise of the Radical Theologies.



“From the objective-transcendent personal God of Judeo-Christian theology, neo-Protestant interpreters have moved in recent generations to the non-objective transcendent personal God (Barth and Brunner), to the non-objective-transcendent, impersonal, unconditional (Tillich), to the non-objective-mythological-transcendent personal God (Bultmann), to the non-objective-non-transcendent religion.
Carl F. H. Henry
Frontiers in Modern Theology, 149



- a) The influence of Rudolph Bultmann.
- (1) His life (1884–1976).
He was born of German-Lutheran parentage; his father was an evangelical minister. He studied in three universities (Tübingen—theology, Berlin—theology and philosophy, and Marburg under Gunkel, Harnack, Weiss, and Hermann).
- Then he taught at Marburg, Breslau, and Giessen. In 1921 he returned to Marburg (professor Emeritus, 1951).
- He wrote over a period of 50 years but changed his views little. Neil says that he is a collection of all preceding unbelieving theologians of the past. “No ghost ever laid dead in Germany, they found their way to Bultmann.” He died senile, mourning over the state of the German church.
- (2) His thought (Keys):
- (a) Form Criticism and Demythologizing. He wanted to get back to the oral tradition behind the text. Something of Harnack’s kernel, kerygma.
- (b) Existentialism (“No history til I’m part, no revelation til I’m part of it”). Follows Strauss and Schleiermacher. What was his Kerygma?
- b) The most current example: Process theism.
- (1) The historic background: a paradigmatic shift.

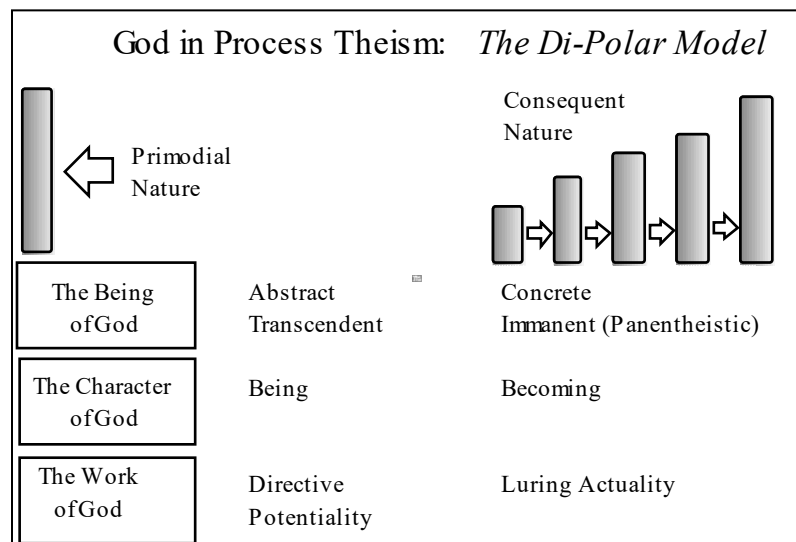
The Scientific Basis of the New Age Movement: Quantum Physics	
Newton's World	Einstein & Planck's World
<i>Universe:</i> <ul style="list-style-type: none"> • Mechanical/Predictable • Space/Time Absolute • Location/Velocity Determinable 	<div style="text-align: center;">1900</div> <i>Universe:</i> <ul style="list-style-type: none"> • Unpredictable • Space/Time Nonabsolute • Location/Velocity Nondeterminable <ol style="list-style-type: none"> 1. Matter absorbs heat energy and emits light energy in a random fashion (packets or "Quanta"). 2. Light is both wave and particle-like. 3. Velocity and Location of electrons cannot be simultaneously determined.

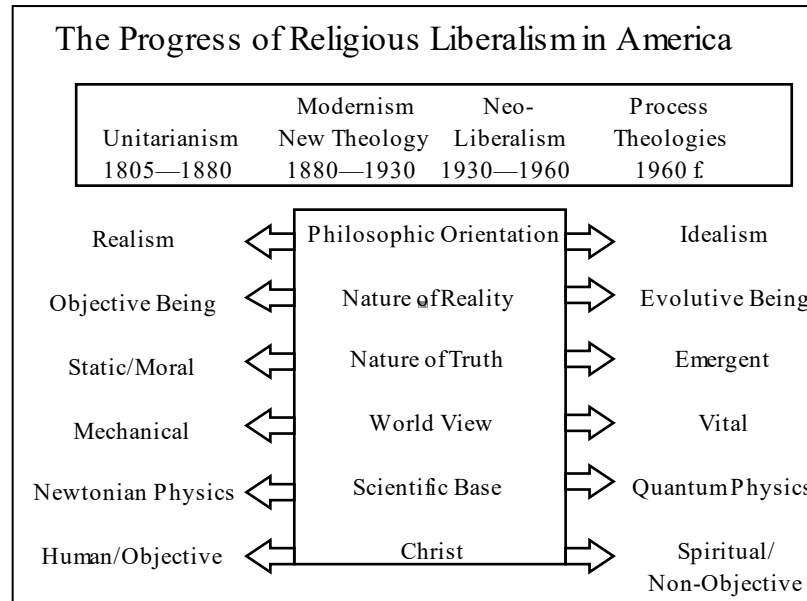
- (a) The reaction to mechanistic scientism (i.e., Romantic Literature, Philosophical Idealism, Religious Pietism).
 - (b) The refinement of evolutionary philosophies (i.e., Pragmatism, Bergsonianism).
 - (c) The emergence of new theories in mathematics and physics (i.e., Einstein and relativity, Quantum physics).
- (2) The critique by process theologians of humanism and classic theism: Charles Hartshorne.
- (a) The total inadequacy of humanism. Alan Gragg notes (*Charles Hartshorne*):

“As far as he is concerned, all atheistic humanism’s fail to perceive that humanity cannot support itself alone in an indifferent or hostile universe. Nevertheless, Hartshorne is also a powerful critic of humanism. He repeatedly insists that no form of atheistic humanism could possibly be a satisfactory philosophy for the masses of mankind in the long run (75).”
 - (b) The total inadequacy of classic theism.

- The perfection of God: If God is absolute (removed, untouched, perfect, total, complete) how can He be related to the world and man?
- The power of God: If God is all-powerful, how can creatures possess any power?
- The immutability of God: If he is already totally perfect, how could He change at all?
- The omniscience of God: If God knows all things as they now are then God is all-knowing. If it means that God knows the future, this is impossible since all non-realities are unknowable.
- The love of God: If God loves man then he has desires or passions and therefore cannot be absolutely independent and immutable.
- The abode of God: If God's love is real, then his bliss cannot be absolute or perfect? If God mourns over man's state, how can we seriously affirm that he dwells in perfect bliss?

- (3) The theological formulation of process thought.
(a) The person and nature of God: A di-polar model.





- Primordial nature – Abstract and Transcendent. “the unlimited conceptual realization of the absolute wealth of potentiality (Whitehead, *God and the World*, 88). By this pole, God gives determination, definiteness and orderliness to an indeterminate, indefinite and unordered world (this is God’s subjective goal).

- Consequent nature: Concrete and relative. Since all things are relative God must have a consequent nature. Mellert (*What is Process Theology?*) says 45:

“... the primordial nature and the consequent nature of God are not two individual elements, which, as joined together, form the deity. We cannot, at this point, make any meaningful analogies either to the union of the three persons in God or the two natures in Christ. We are speaking here simply of one God, who is represented as an actual entity and who manifests at least two ways in which his divinity is related to the world.”

- (b) The attributes of God: a redefinition.

Process Theism and the Attributes of God

Eternity: Everlasting Duration
Omnipotence: Causal Agency (Luring)
Immutability: Everlasting Changeableness
Omniscience: All Knowledge of the Actual
Infinity: Nothing Outside of God

Perfections = God is perfectly related to everything
(a functional, not ontological term).

Eternity = everlasting duration.

Omnipotence = Cosmological casual adequacy
(luring, creating the potential for actualization by
love).

Immutability = God's capacity for being changed
cannot change.

Omniscience = God knows all things actual, not
future.

Infinity = there is nothing outside God (i.e.,
panentheism).

(c) The nature of the Scriptures.

Process theology essentially adopts the
methodology of liberal theology in understanding
the nature of Scripture and then reinterprets the
symbols into a process mold.

(4) The formulators of process theism.

Henry Nelson Wieman – Introduced Whitehead to
the University of Chicago.

Charles Hartshorne – Ashbel Professor of
Theology, University of Texas.

Daniel Day Williams – Paul Tillich, Chair of
Theology, Union, New York.

Bernard Loomer.

Bernard Meland.

Shubert Ogden, *The Reality of God; Christ Without Myth*.

John Cobb, Jr., *Process Theology as Political Theology*.

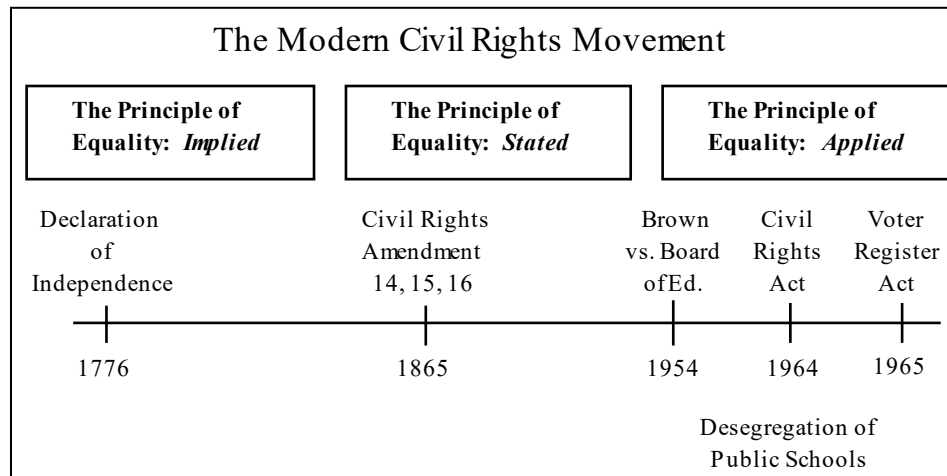
Delwin Brown.

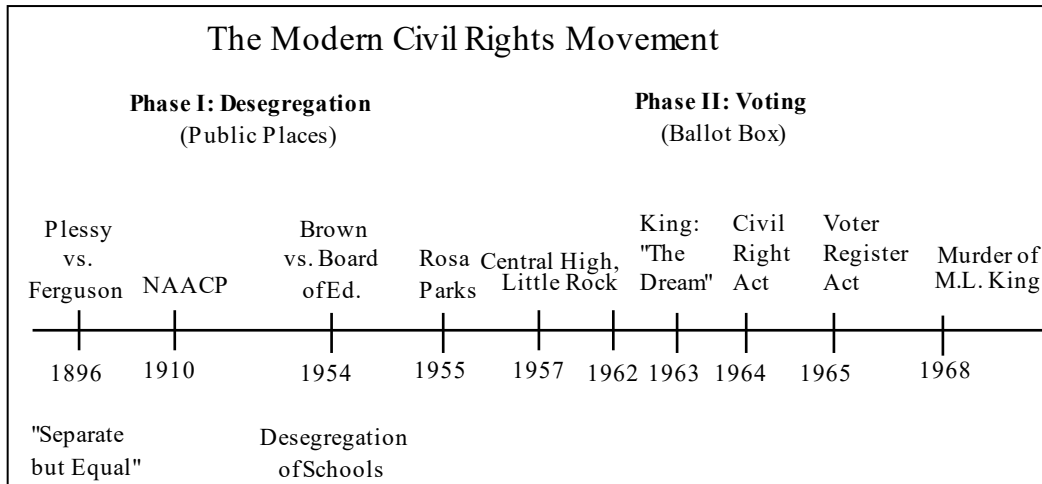
David Griffin.

Don S. Browning.

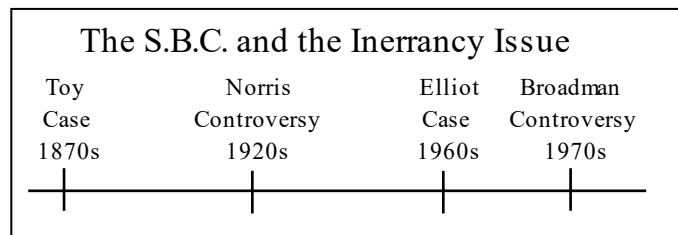
Lewis S. Ford – *The Lure of God*.

- F. The Modern Civil Rights Movement: The struggles realize the Declaration of Independence and the Reconstruction Amendments.





G. The Current State of Mainline Denominationalism.



1. Denominations with recent theological dissension.
 - a) The Southern Baptist Convention, the rumblings over inerrancy.
 - (1) A brief history.
 - 1845 – Southern Baptist Convention formed.
 - 1849 – Southern Baptist Seminary (Greenville, since 1877 Louisville) – John A. Broadus, founder.
 - 1860s – Landmarkism.
 - James R. Graves (1820–93).
 - J. Pendleton (1811–65).
 - A. C. Dayton (1813–65).
 - 1869–79 – Crawford Toy teaches at Southern Seminary.
 - 1888 – A. T. Robertson joins the Southern Seminary faculty.
 - 1891 – Sunday School Board organized (2nd actually, 1st died in 1873 due to Landmarkism).
 - 1895–99 – Whitsitt Controversy (He was professor of Church History from 1872) and president of Southern Seminary from 1895–99). Why? Anti-Lanmarck. He wanted history taught inductively, as he had been taught by Schaff at Union Seminary. He argued that immersion was adopted from the Mennonites in 1641.

- 1910 – Southwestern Theological Seminary (actually began in 1901 as a theological department of Baylor, but separated in 1910.)
- 1918 – Baptist Bible Institute (1946 – New Orleans Baptist Theological Seminary.)
- 1920 – 1930s – J. F. Norris separated from Southern Baptist Convention.
- 1925 – Convention adopted “The Memphis Articles of Faith”.
- 1948 – Golden Gate Baptist Seminary (Berkeley, California).
- 1950 – Southeastern Baptist Seminary, North Carolina (Old Wake Forrest College grounds).
- 1954–55 – attack on Lee Robertson (failure to support the denominations cooperative ventures).
- 1958 – Mid-Western Baptist Seminary, Kansas, Missouri.

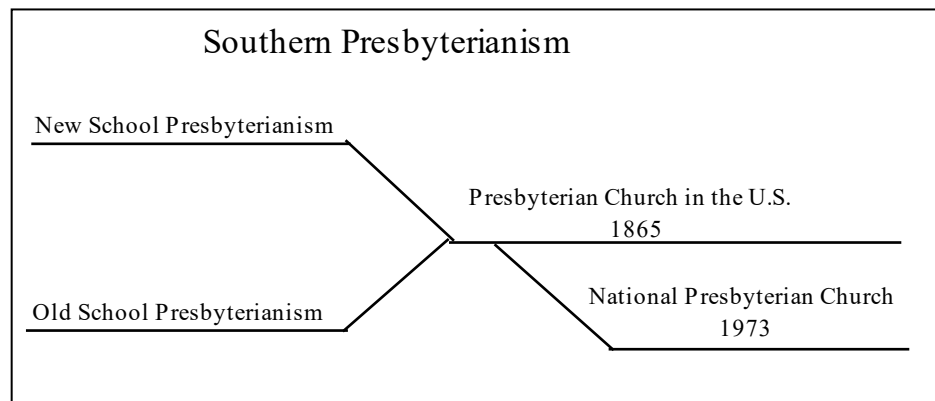
(2) The debate.

- (a) Ralph H. Elliott of Midwestern Baptist Seminary wrote *Message of Genesis* (1961), a devotional commentary, yet Wellhausian. Storm of protest resulted from his departure from the seminary. A motion was defeated in 1963 to discontinue publishing the book although Sunday School Board did discontinue it later.
- (b) Kansas City Confession of Faith adopted in 1963 as a counter measure to Elliott’s book and the convention’s changing attitude.
- (c) Doctrinal test for denomination writers enacted in 1969. (Ironically it is not a test for teachers). [*Baptist Standard*, 18 (June 1969): 3, 6].
- (d) In 1969 W. A. Criswell published *Why I Preach the Bible is Literally True*. Controversy over inerrancy broke out anew.
- (e) In 1969 Clark Pinnock left the New Orleans Baptist Seminary.
- (f) In October 1969 the Broadman Press published volume one of the *Broadman Bible Commentary*. The 1970 convention in Denver voted to have the commentary rewritten. Convention reminded the

Sunday School Board of their 1970 action again in 1972.

- (g) Since 1979 conservatives (fundamentals) have succeeded in electing conservative (fundamentalist) presidents. The president appoints the Committee on Committees which appoints the Committee on Board which fills board vacancies. (There are twenty-two boards in the Southern Baptist Convention). By this the tide is shifting to conservative perspectives.
- Successive conservative presidents.
 - 1979 – Adrian Rogers, Memphis, Tennessee.
 - 1980–81 – Bailey Smith, formerly Dell City, Oklahoma.
 - 1982–83 – Jimmy Draper, Euless, Texas.
 - 1984–85 – Charles Stanley, Atlanta, Georgia.
 - 1986–87 – Adrian Rogers, Memphis, Tennessee.
 - 1988–89 – Jerry Vines, Jacksonville, Florida.
 - 1990–91 – Morris Chapman, Wichita Falls, Texas.
 - Independent seminaries.
 - Luther Rice Seminary, Jacksonville, Florida (1962).
 - Mid-America Baptist Theological Seminary, Memphis, Tennessee (1972).
 - Criswell Bible College and Seminary, Dallas, Texas.
 - Independent agencies and periodicals.
 - *The Sword and the Trowel* (1969), Gerald C. Primm (ed.).
 - Baptist Faith and Message Fellowship (1973).
 - *The Southern Baptist Journal* (1973).
 - *Southern Baptist Advocate*.

- b) The Presbyterian Church, U.S. (PCUS), the church rent by theological division.



- a) The background.
- “Conflict between liberals and conservatives has been smoldering for decades in the PCUS, but it has become especially intense since the mid-1950s when, in the wake of the 1943 Supreme Court decision barring segregation in public schools, church leaders began addressing themselves systematically to social concerns” (*Christian Herald*, November 1973, 20–21).
- (1) *Presbyterian Journal* (1942) – first sign of conservative resistance. L. Nelson Bell, editor.
 - (2) Presbyterian Evangelistic Fellowship (1959).
 - (3) Concerned Presbyterians (1964) – started by Kenneth Keyes of Miami, a lay group “to fight liberalizing tendencies and return conservatives to power”.
 - (4) Presbyterian Church United (1969) – concerned clergy.
- b) The struggle.

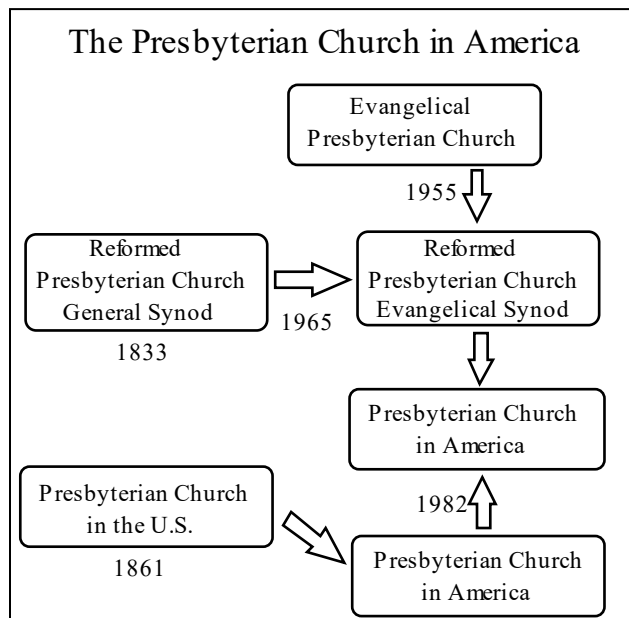
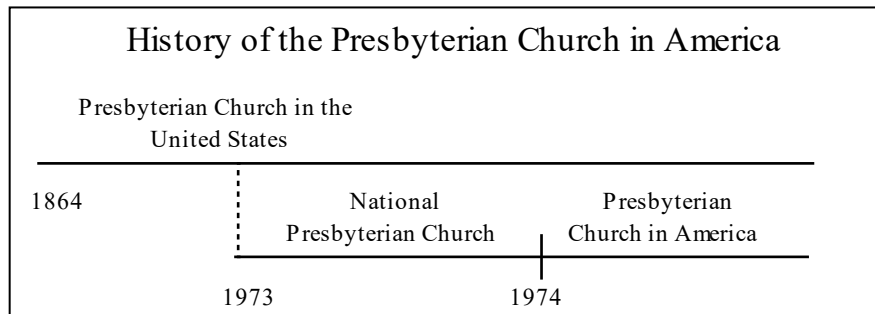
“It has become a common thing among us that when the Northern Presbyterians sneeze, many Southern Presbyterians blow.” [*Presbyterian Journal*, 1 (October 1969): 7].

- (1) Mobile General Assembly (1969).
 - (a) Committee authorized to draw up a new confession of faith. Following Northern Presbyterians who revised in 1967.

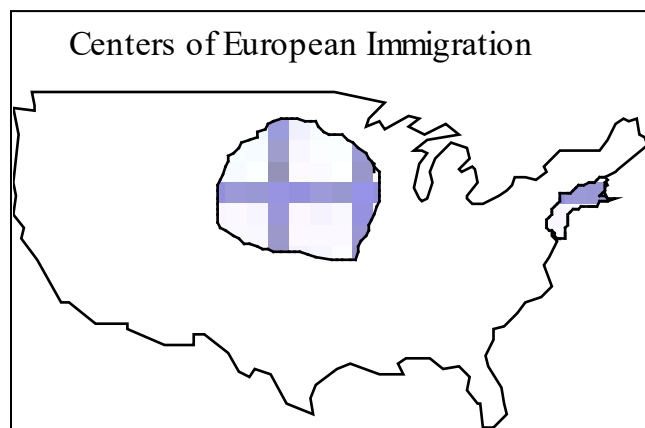
“The overshadowing issue of our denomination is the doctrine of the Scriptures” [*Presbyterian Journal*, 1 (October 1969): 8].

- (b) “Concerned Presbyterians” mildly censored.
 - (c) A committee was authorized to draw up a plan of union with the UPUSA.
- (2) Memphis General Assembly (1970).
Favored abortion, supported *Colloquy* magazine, refused to condemn the “Black Manifesto” (gave \$10,000 to Angela Davis’ defense fund and \$25,000 to the defense of the Black Panthers), and approved social drinking.
- (3) Massanetta General Assembly (1971).
(Conservative element labored to be at maximum strength).
- (a) The assembly voted (217–207) to redraw synod and presbytery boundary lines (synod reduced from 15 to 7). Clear case of liberal gerrymandering to minimize the conservative vote. Synods can redefine presbytery boundary lines thus shifting the balances of power.
 - (b) Attempt to withdraw from the World Council of Churches (216–185) failed. (Why? \$200,00 grant to some violent groups fighting racism, \$70,000 to support draft-dodgers, and a Buddhist official in WCCCS.)
 - (c) Continuing negotiations with the PCUSA approved (260–119).
 - (d) Attempt to move out of COCU failed.
(Conservatives push for the organization of a continuing church.)
- (4) Fort Worth General Assembly (1973).
Conservatives defeated an effort to delete the escape clause from the new constitution. They felt the liberals went back on their promises. “Williamson has contended that liberals face the split because they went back on their word to include an ‘escape clause’ in a plan to unite the PCUS and the PCUSA . . . declared hot February” [*Christianity Today*, 4 (January 1974): 52].
- (5) Birmingham (December, 1973) (Alabama).

National Presbyterian Church formed by the withdrawal of several churches from the PCUS.

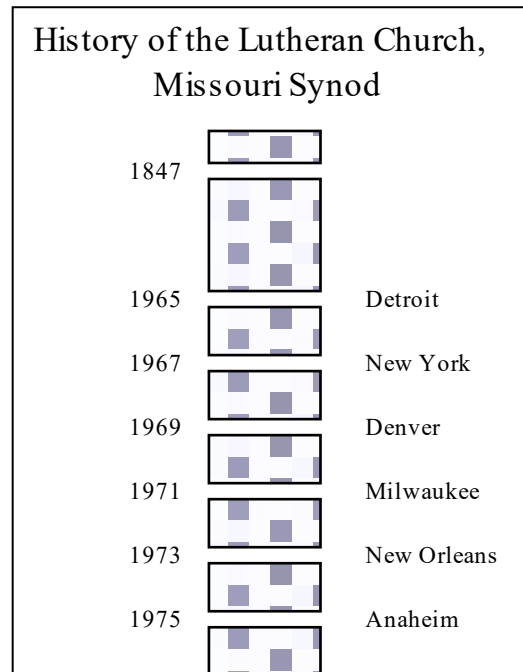


- c) The Lutheran Church, Missouri Synod (LCMS), the successful struggle against latitudinarianism.



“The basic conflict is between those who follow the historical-critical method of biblical interpretation, which allows for flaws in scriptural content, and those who adhere to the historical-grammatical approach advocating the inerrancy of the Bible” [*Christianity Today*, 10 (August 1973): 10].

a) The struggle.



- (1) 1965 – Detroit Convention – Conservatives complained of the faculty at Concordia not abiding by confessional standards.
- (2) 1969 – Denver Convention – Ten Resolutions. Jacob Preus was elected to his first four-year term as president of the LCMS, succeeding by O. R. Harms who looked “the other way in the presence of creeping liberalism.” Tietjen accepted the presidency of Concordia Seminary. Scharleman accused Tietjen of heresy.
- (3) 1970 – Parties in the church polarized around Preus and Tietjen. Preus appointed a Fact Finding Committee (FFC) to investigate Concordia. Dr. Arlis J. Ehlen was subsequently denied tenure and removed from Concordia for his views on the Bible above the protests of John Tietjen (1971).

- (4) 1972 – Preus issued the “Statement of Scriptural and Confessional Principles” and issued the findings of the FFC in a 160-page report charging heresy in the Concordia faculty. Tietjen replied accusing Preus of acting in a “sub-biblical, un-Lutheran way.”
- (5) 1973 – Preus won a second four-year term at the New Orleans convention by a sweeping margin. Tietjen’s resignation was requested. Preus was urged to “clean Concordia’s house of doctrinal error” (*Time*, 4 February 1974: 54).
- (6) 1974 (February) – Tietjen was suspended the last week of January; four department heads were replaced. Martin H. Scharleman was chosen to succeed Tietjen. Only two faculty members (both on leave) of the forty support Preus; the thirty-eight refused to teach and demanded heresy trials. The students (412) boycotted until Tietjen was reinstated. The seminary reduced to 100 having been the largest Lutheran seminary in the country (500).

1974 (March) – Seminex formed (seminary-in-exile). Used St. Louis University Divinity School (Roman Catholic) and Eden Theological Seminary (United Church of Christ).

1974 (May) – Preus blocked graduates of seminex (110) from entrance into Lutheran churches, wrote letters to churches, et. al. Following the other case, it is a violation of the church constitution to accept a man who is not from an authorized seminary. The Association of Evangelical Lutherans were formed by the Seminex faction.

- (7) In 1976 the progressive, seminex element left the LCMS to form a splinter group, the Evangelical Lutheran Church in America.
- b) The merger: the Evangelical Lutheran Churches of America (1986).

