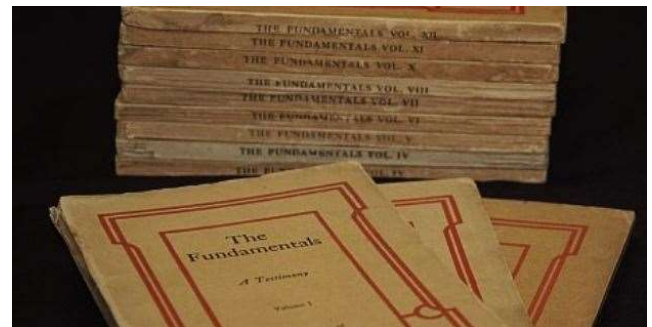


History of the Reformation Fundamentalism

- Reactions to Modernism/Liberalism
 - Rise of Modernism/Liberalism mid 19th Century
 - Response to rapid scientific changes of 19th Century
 - Man, not God was the center of change in the world
 - The Bible is just man's documentation of his changing view of God
 - Changes in society are man's doing, not anything supernatural
 - Christianity is simply following the ethical example of a man whose name was Jesus
- We have traced Christianity's response to this "new religion"
 - Presbyterian response
 - Princeton Seminary until 1920's
 - Charles Hodge, A. A. Hodge, B. B. Warfield, J. Gresham Machen
 - By 1936, PCUS (Southern) and OPC (newly formed by Machen) were biblical
 - Dispensational response
 - New on the American scene in 1870's
 - Niagara Conferences (1876 – 1897) – James H. Brookes (Presbyterian)
 - 14 pt Niagara doctrinal statement – 1878
 - Establishment of Bible Institutes (BIOLA, Moody)
 - Two Dispensational Thrusts
 - Foundational – emphasis on traditional doctrines of the Evangelical faith
 - Inerrancy of Scripture, Deity of Christ, Substitutionary Atonement, necessity of New Birth, etc.
 - Eschatological – emphasis on J. N. Darby's new concept that God had two "People of God"
 - National people – nation of Israel
 - Spiritual people – the "Church" – temporary group while waiting to re-establish God's plan for Israel
 - Dispensationalists played a major role in the Fundamentalist movement
- The Fundamentals of the Faith
 - 1910 – 1916 – each year, a journal would be published with essays defending Protestant orthodoxy and attacking deviations from it (socialism, modernism, Mormonism, Christian Science, evolution, etc.)
 - Authors from B. B. Warfield, R. A. Torrey, Bishop Ryle, C. I. Scofield, Charles R. Erdman, etc.)
 - Republished as The Fundamentals: A Testimony To The Truth by BIOLA
 - Various denominations worked together, though disagreeing with other aspects of theology
 - The essays were predominantly by Dispensational authors, yet not emphasizing the premillennial distinctives of Dispensationalism
 - Machen could work with these, yet not consider himself to be a "Fundamentalist"



- Fundamentalism
 - Name taken from the booklets - Fundamentals of the Faith
 - The definition of Fundamentalism has changed over time
 - 1900's – those of many denominations who are fighting (against Modernism) for the fundamentals of the Christian faith (14 pts of the Niagara Conference)
 - 1910's – theological conservatives rallying around the five fundamentals of the faith
 - Five fundamentals – identified by the Presbyterian General Assembly (1910) as essential for ordination
 - Reaffirmed by Presbyterian (Northern) General Assemblies 1916 and 1923
 - Biblical Inspiration/Infallibility, Virgin Birth, Atoning death, Jesus' bodily resurrection, historical reality of miracles
 - By today, Fundamentalism has become a pejorative term
 - Involving any religious thought (including atheism)
 - Buddhist, Christian, Hindu, Islamic, Jewish, even Pagan
 - Even non-religious thought – market fundamentalism
 - Fundamentalism is characterized by
 - A markedly strict literalism to certain scriptures
 - A strong sense of the importance of maintaining “in my group” or “out of my group” distinctives
 - My group is pure and anyone disagreeing with me is impure and I must separate from them
- How did this all happen?
 - A great defense of the faith becomes a reason for disunity
- Evolution of Fundamentalism
 - Several writings document the 20th Century
 - John Fea, Understanding the Changing Façade of 20th Century American Protestant Fundamentalism (Trinity Journal, Fall 1994)
 - George Marsden, Fundamentalism and American Culture, (1980)
 - Fea's historical phases
 - Irenic period (1893 – 1919)
 - Identification of the “Fundamentals of the Faith”
 - Militant phase (1920 – 1936)
 - Fundamentalist-Modernist controversies
 - Divisive phase (1941 – 1960)
 - Evangelical faction
 - Separatist faction
 - Separatist phase (1960 – present)
- Irenic Phase of Fundamentalism
 - Irenic – from Greek (*eirene*) meaning “peace”
 - Prior to World War I
 - Simply a response to Modernism
 - Movements within each denomination to “stem the rising tide”
 - Primarily a movement within Northern denominations
 - Rather than the term fundamentalism, you could use the word Anti-Modernism
 - 1910 – 1914 - Publishing of Fundamentals of the Faith booklets

- by Lyman and Milton Stewart (devout Presbyterian and Dispensational)
 - Thought – Modernism can just be combatted by educating believers
 - Christians have nothing to fear from accusations of “backward” and “uneducated”
 - Simply an expression of 19th Century Evangelicalism
 - Focus on the Gospel
- Militant Phase of Fundamentalism
 - The “Fundamental Doctrines of the Faith” became the rallying point of the great Fundamentalist-Modernist debates of the 1920’s
 - After WWI (1919), Fundamentalism became more militant
 - Anti-German sentiment of WWI did not help
 - Fundamentalists – became the new coined name for those who “cling to the great fundamentals and who mean to do battle royal for those great fundamentals of the faith”
 - Not “Conservatives”
 - Not “Premillennialists”
 - Not “Landmarkers”
 - Conservatives began to see that they were losing the struggle for the hearts and minds of Christians
 - The age of prosperity after “the War to end all Wars” meant focusing on the evils of society in general (Social Gospel)
 - Educators at all levels saw that non-theistic education was the way to the future
 - Seminaries embraced more and more the tenets of Modernism
 - It was time to become more aggressive in the fight against Modernism
 - Independent, Dispensational Bible schools became the core of Fundamentalism
 - Yet, non-dispensational denominations allied themselves in Fundamentalism
 - Northern Baptists
 - Northern Presbyterians (Machen – a devout amillennialist)
 - There was a diversity of eschatological opinions
 - Note: Machen would not identify as a Fundamentalist, yet worked with them in the battle of Anti-Modernism
- Ecclesiastical separation – the belief that the only approach to modernism was to separate from a denomination and form a new church
- Landmarkism – A brief “rabbit trail”
 - Landmarkism – came out of Baptist ecclesiology in the South mid – late 19th century
 - Strong perpetuity theory of Baptist origins (unbroken continuity of doctrine from John the Baptist)
 - Prov 22:28 – Do not move an ancient boundary stone (KJV – landmark) which your fathers have set
 - 2 Cor 6:16-17 – “What agreement can exist between the temple of God and idols? . . . 17 –Therefore come out from among them and be separate. . .”
 - Theory
 - Our church is organized according to the original church
 - How can you be a gospel church if you are organized differently?
 - How can we recognize ministers from unscriptural bodies?
 - How can we even address as Christian brethren those who have “removed the Landmarks”?

- This “separation” doctrine is going to move from the Baptists in the south into the Fundamentalist (anti-Modernist) movement
- It a philosophy of Christian unity which pervades and church today
- Militant Phase of Fundamentalism
 - Doctrinal separatism becomes prevalent
 - The perceived requirement to separate from churches or even denominations who have become Modernist in their leanings.
 - 1920’s – battles are within the denominations
 - Landmark Baptists are becoming independent Baptists
 - Modernists continue to take control of the major northern denominations
 - Machen is removed from the Presbyterian Church – U.S.A. (1935)
 - William Jennings Bryan – devout Presbyterian, publicly embarrassed at the Scopes Trial (1925)
 - 1937 – Bible Presbyterian Church
 - Broke off from the new Orthodox Presbyterian Church
 - Issue of alcohol (condemned drunkenness vs total abstinence)
 - Issue of Reformed Covenant Theology vs Dispensational Theology
- Divisive Phase of Fundamentalism
 - By the 1940’s Fundamentalists sought to present a more positive approach to correct theology
 - National Association of Evangelicals (N.A.E.) was begun in 1942
 - Wider membership - coalition of evangelicals rather than only fundamentalists
 - Maintain a fundamental doctrinal core, yet broaden the conservative appeal
 - The term “neo-evangelical” began to be used
 - Yet label of fundamentalist continued to be used
 - Still putting the old liberalism “to rout” yet with a more positive approach
 - 1947 – Fuller Seminary founded
 - To dilute separatist and anti-intellectual bent of fundamentalism
 - Publications
 - *Christianity Today*
 - Carl F. H. Henry defines neo-evangelicalism doctrinally
 - Biblical authority
 - Holiness of God
 - A creating, supernatural God
 - The death of Christ
 - The new birth
 - Social action
 - The Return of Christ
 - The more neo-evangelicalism “softened” fundamentalism, the more hardened the separatists became
 - 1957 – Billy Graham did not openly oppose modernism in his NY crusade
 - Removed from editorial board of John R. Rice’s *Sword of the Lord* newspaper
 -
- Separatist Fundamentalism
 - By the 1960’s, the term Fundamentalism begins to take on more of a Separatist bent
 - Neo-evangelicalism had “become apostate”
 - John R. Rice and Bob Jones, Sr.

- A division within Fundamentalism begins to emerge
 - Fundamentalists become defined with the “separate impulse”
 - Later Fundamentalists decry Evangelicals as ones who take too “kind and gentle” an approach toward modernism
- Fundamentalism began to be characterized by
 - Holding to the Five Fundamentals
 - Being faithful to the separatist principle of scripture
 - A commitment to “soul winning”
 - A militant attitude toward liberalism
- Even Jerry Falwell was alienated because he moved toward a new national, political agenda
 - Some do not even recognize the earlier “irenic period” because it was not militant enough
- Unfortunately
 - Seclusion from the world generates ecclesiastical empires around charismatic leaders
 - With strict adherence to ecclesiastical separation
 - The movement for correct doctrine takes upon itself a legalistic view of all of life in the worldly culture
 - Strict regulations become unwritten laws with any “compromise” becoming the sin of worldliness (long hair, silk shirts, etc.)
 - Separatist Day Schools needed to protect children from secular humanism
 - Colleges – Liberty University, Bob Jones University, Pensacola Institute
 -
- Thus, today, this is where Fundamentalism is