Neo- Evangehealen I What is it. Societal appl of grapul. A. I relation to Society -B Letellest -1. Intell amphin of hapployethe approach Church -6. Don't Separt Paneties -·· Dortine a. Anti - neo - ortholy 1. Anti dispensatual d. Otherly on X, Sal, the (The mre anytam on motivating as part) e. Varied in inspression. Henry vs Becale. Word coined by Ochunge at conventin of Fuller in 1948.

A. NAE - mostly by to How is it Promoted A. NAE - mostly Pentiantsol

B. Fulle Sommer, Purh with North wish

C. Billy Justin

D. Kny Today

E. Lotanton - Hayn - Member. con experie III What They Believe

A. Inspiration - Plant pp 75.76.

B. Service Rack 166

C. Disp. with

A. Seel. inful text 95 + FTT

E. Sechooling Karl 168 F. Sumay of arin 177. To Evaluation. How Should one React.

A. Learn ampling? I have - printing mong interview people intelligent B. Latel ampling? Recognize dill mother camp on in front huborse d. manylan in itsellet - impress until Distrace in C. Dungers? 2. Dunghin - is chathing - mi would buy depend on circumstances. To my grade Man depend a circumstaces.

- minority - metile evill tagisalogic to accompany account of the courage

The Mon Myangailoulism differs from Tunderspeed in the willinguous to handle the social problems which beadementalism evades. There nose has no disbotomy between the passend gaspel and one not all gaspel. The first thristian faith is a supparmatural sersonal experience of rairerien and a social philosophy. Doctrine and acodal chuics one Obiletian disciplines.

"The Mrangelection bas charged its scretegy from the separation to separation to out of faillingthen. Authority of stanta frent battled the new theological war is one of acress. Increasing the door the processing processing the great biscounce door the charge of thirdstreamy. The results have note pherometric.

"The New Evangellesi is willing to foce the intellectual punches and meson them in the description of recipe a larvately. It breaks for remaily upon the exacts and confined one of the Courch and grants inherry in mirry evens when discussion is promethed or the basis. I amposts of Seripeure.

"The strategy of the Fow Ryangelianties is the projetve proclementary of the strategy of the corporation of the strate of the st

"Since I filet noise the phrase The New Assagaltesiles to a consequence addresc at P**aller Thoologicsl Semirary tea ye**ars apo, th**e o**vicentical foress have been welded into an organismatenal front. Eirst, there is the havegest Association iomentantement of no ememora the set rejudication relievely deliver a deliver a deliver of the company to lewell second, there is the Marid Europalical Pellowebro which hinds co.other these individual mational torociations of some tennegrate combates into a world organisation; third, there is the new apologeric lies and another this loint of which is now flowing Craw the process of the crast publicies, the hading yayalilans and Warperer Pourth, there in the existance of Fried Thoulogical Sear inary and comer avergations sewrongies which are fully econolized to ornhadow Christianicy, and a resultant social platesophy: fifth, cheic is the citablishment of threshed by Codey, a broaskly publication, to articulary the enviotions of mbis way owent; winth, whore is the appearance of an econgilist, billy Grahem, who -warda weak with its without this trackers where and in manufactors out the Lausi seem they no golicelisen., The stronger of this worement is perioderical by stationalist featury. American's lesing ichestrates by liberal moreaurs, by its section in tear thet structed many challenge the religious costs and charge the veligious cities to another, alde hi

"The New Everyelisel Baltoven that ubrief is the eneway that No entitle ent De endinger made in a Wiblick! freezaworf and Herral to willings made be applied to every reals at sectous! "Alexance."

. . .

"The New Evangelicalism is the latest dress of orthodoxy as Neo-Orthodoxy is the latest expression of theological liberalism.

"The New Evangelicalism differs from Fundamentalism in its willingness to handle the social problems which Fundamentalism evaded. There need be no dichotomy between the personal gospel and the social gospel. The true Christian faith is a supernatural personal experience of salvation and a social philosophy. Doctrine and social ethics are Christian disciplines.

"Fundamentalism abdicated leadership and responsibility in the societal realm and thus became impotent to change society or to solve social problems. The New Evangelicalism adheres to all the orthodox teachings of Fundamentalism but has evolved a social philosophy.

"The New Evangelicalism has changed its strategy from one of separation to one of infiltration. Instead of static front battles the new theological war is one of movement. Instead of attack upon error, the New Evangelicals proclaim the great historic doctrines of Christianity. The results have been phenomenal.

3 "The New Evangelical is willing to face the intellectual problems and meet them in the framework of modern learning. It stands doctrinally upon the creeds and confessions of the Church and grants liberty in minor areas when discussion is promoted on the basis of exegesis of Scripture.

H"The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which em- No Names brace the error. The evangelical believes that Christianity is intellectually defensible but the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood and other moot Biblical questions. The evangelical attempts to apply Christian truth to every phase of life.

5 "Since I first coined the phrase 'The New Evangelicalism' at a convocation address at Fuller Theological Seminary ten years ago, the evangelical forces have been welded into an organizational front. First, there is the National Association of Evangelicals which provides articulation for the movement on the denominational level; second, there is the World Evangelical Fellowship which binds together these individual national associations of some twenty-six countries into a world organization; third, there is the new apologetic literature stating this point of view which is now flowing from the presses of the great publishers, including Macmillans and Harpers; fourth, there is the existence of Fuller Theological Seminary and other evangelical seminaries which are fully committed to orthodox Christianity and a resultant social philosophy; fifth, there is the establishment of Christianity Today, a bi-weekly publication, to articulate the convictions of this movement; sixth, there is the appearance of an evangelist, Billy Graham, who on the mass level is the spokesman of the convictions and ideals of the New Evangelicalism. The strength of this movement is recognized by the Christian Century, America's leading theologically liberal magazine, by its expression of fear that this movement may challenge the religious scene and change the religious climate in this nation.

"The New Evangelical believes that Christ is the answer; that He must be understood in a Biblical framework and He and His teachings must be applied to every realm of societal existence."

N.AE

4

The New Evangelicalism by Ronald H. Nash. Grand Rapids, Zondervan Publishing House. 1963. 188 pp. \$3.95.

Neo-evanglicalism is an emotional word. One can scarcely mention it these days without choosing up sides and going to bat either for or against/ it. Both friends and foes find it difficult to be objective about the movement. Even the author for of this book who is an ardent protaganist at the movement is not completely objective, and undoubtedly none of his readers at or reviewers will be either.

Notwithdtanding, neo-evangelicalism is a factual word as well, and it represents recognized

The author hopes in this book to a real movement among conservatives which merits evualation. This work which merits evualation.

or may not ings about it. However, well he may have succeeded the book is an apologetic for historical the new evangelicalism, not an objective appraisal of it.

For example, in laying out the scope of the book the author has deliberately chosen in relation to to omit discussions of the new evangelicalism and eschatology and science.

This was an unfortunate decision, for these are two areas which cannot be ignored purposes of either for completeness or tax appraisal. Indeed these are 2 of the 8 areas treands (p. 31) in the movement which Nash himself apparently agrees are significant, and yet they are not discussed. However, 2 chapters are devoted to philosophical application—a subject not particularly relevant to the controversy over necessagelicalism.

The author makes it quite clear without overlaboring the point that nace-evangelicalism is not necerthodoxy. He defends coperative exangelism and decrees separatism. Three chapters are devoted to matters of the inspiration of the Bible with the conclusion that necessary necessary hold the orthodox risks and doctrine. This is undoubtedly true of many who would call themselves necessary but some (whose views have been given expression by Beegle) definitely do not hold verbal inspiration any more. Beelge's book is the documentation Nash asks for on p. 154 of the surrender of sound doctrine by some evangelicals. Had he included a discussion of necessary and science there would have been more proof of defection.

He is very easy on Carnell (except in one criticism) allowing that his later book has atoned forthe sins of his Case book. He is hard on fine conservatives like VanTil and Sanderson, and he relegates all dispensationalists to the lowest rung.of the ladder of conservatives. He is plainly unscholarly when he says that dispessnationalists feel that church creeds are inadquate because they "do not include pronouncements on such matters as . . . the identification of the 144,000." (p. 168). All of this is done out of one side of the mouth while the other side is pleading for love of the brethren and exalting necewangelicals for doing this (p. 110). It is very true that fundamentalists are guilty of sins of schism and lack of love, but one fails to see much improvement in necewangelicalism's attitude toward their brethren. Let them use their beloved dialogue method with their brethren in the same spirit that they use if with unbelievers. This would prove they practice what they preach. It is time too that quit taking credit for all the conservatives' effort for social betterment. Have they forgotten the originis of the YMCA, the SS, the faith mission boards/faithxthaix, and the rescue missions?

Perhaps the author himself unwittingly put his finger on the chief problem with all of us who name Christ's name when he said (quoting Ferm) that "the genuinely Christian disposition is not one of self-justification, but of love." (P. 110). The book is a justification of necessary necessary and in the process of criticizing it will justify their own president stand against it. Present we can all afford less championing of a cause and more cherishing of Christ.

den geste film den mer de distanciam i Samballa de la marciam de la la marciam de la marciam de la marciam de l Calvir i demonstration de la companyon de la marciam d

ser နည်းရွှေ့အသည်။ သည်သည်။ ကောက် ၁၈ ကို ၁၉ ရက်သော စီးသည်တော္ ေန သည်။ ကြားသည် မွန်းကားသည် မြိမ္မာကြားမှ

professor in the consistency of the second o

the production of the contraction of

gradine barre