

Neo-Evangelicalism

I. What is it.

- A. Relation to Society - Societal appl. of gospel.
- B. Intellect - Intell. emphasis & hermeneutic approach
- C. Church - a. Creedal statements of X^{ty}
b. Don't separate
- D. Practices - Low
- E. Doctrines
 - a. Anti-nes-orthodoxy
 - b. Anti-dispensational
 - c. Deemphasize on eschatology
 - d. Orthodox on X, Sal, Ch (The more emphasis on institutional aspect)
 - e. Varied in inspiration.
Henry vs Beale.

II. How is it Promoted

Word coined by Osborne at convention of Fuller in 1948.

- A. NAE - mostly Pentecostal
- B. Fuller Seminary - Prob with verbal insp
- C. Billy Graham
- D. X^{ty} Today
- E. Literature - Harper & Row. COA experience.

III. What They Believe

- A. Inspiration - Nash pp 75-76.
- B. Secura Nash 166
- C. Disp. " inter "
- D. Escl. infid texts 95 & III
- E. Eschatology Nash 168
- F. Summary of views 177.

IV. Evaluation. How Should one React.

A. Learn anything? { positive
have - protestant witness
instant in people
intelligent

- B. Label anything? Recognize diff. within camp as in fund. Lester 136
- C. Dangers?
 - 1. Deemphasize on intellect - implies would. Dialogue + understand it sets
 - 2. Deemphasize on eschatology - implies would
- D. Decision - Many depend on circumstances. - Take X^{ty} today
70-75 years
Complete F... Crested

"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.

"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.

"The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace 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. *No Names*

"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."

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

Neo-evangelicalism 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 of this book who is an ardent protagonist ~~of~~ ^{for} the movement is not completely objective, and undoubtedly none of his readers ~~or~~ reviewers will be either.

Notwithstanding, neo-evangelicalism is a factual word as well, and it represents a real movement among conservatives which merits evaluation. ~~XXXXXXXXXXXX~~ ^{The author hopes in this book to} recognized

~~to~~ point out the contributions of the new evangelicalism and clear up misunderstandings about it. However, ^{or may not} well he may have succeeded the book is an apologetic for the new evangelicalism, not an objective appraisal of it. ^{historical}

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

This was an unfortunate decision, for these are two areas which cannot be ignored ^{purposes of} either for completeness or ~~for~~ appraisal. Indeed these are 2 of the 8 ~~xxxxx~~ ^(p. 31) threads in the movement which Nash himself apparently agrees are significant, and yet they are not discussed. However, 2 chapters are devoted to philosophical apologetics-- a subject not particularly relevant to the controversy over neoevangelicalism.

The author makes it quite clear without overlaboring the point that neo-evangelicalism is not neoorthodoxy. He defends cooperative evangelism and decries separatism. Three chapters are devoted to matters of the inspiration of the Bible with the conclusion that neoevangelicals hold the orthodox ~~xxxxxxx~~ doctrine. This is undoubtedly true of many who would call themselves neoevangelicals, but some (whose views have been given expression by Beelge) 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 neoevangelicalism 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 for the sins of his Case book. He is hard on fine conservatives like Van Til and Sanderson, and he relegates all dispensationalists to the lowest rung of the ladder of conservatives. He is plainly unscholarly when he says that dispensationalists feel that church creeds are inadequate 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 neo-evangelicals 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 neo-evangelicalism'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 origins of the YMCA, the SS, the faith mission boards, ~~and the rescue missions~~, 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 Fern) that "the genuinely Christian disposition is not one of self-justification, but of love." (P. 110). The book is a justification of neo-evangelicalism. Proponents will like it; opponents will not and in the process of criticizing it will justify their own ~~position~~ stand against it. ~~Perhaps~~ We can all afford less championing of a cause and more cherishing of Christ.