

S T U D Y G U I D E

A Survey of Church History

Part 6, AD 1900–2000

W. Robert Godfrey



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421 Ligonier Court, Sanford, FL 32771

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A Remarkable Century

INTRODUCTION

The twentieth century was a remarkable century, encompassing the best and the worst of human history. In this lesson, Dr. Godfrey introduces some of its major events and the way the church adapted to its problems and opportunities.

LESSON OBJECTIVES

To introduce the main historical events and trends affecting the church in the twentieth century

SCRIPTURE READING

The gates of hell shall not prevail against it.

—Matthew 12:18b

LECTURE OUTLINE

- A. The twentieth century is an important century to study despite its proximity to us.
 1. There is still a considerable amount of this century that is often neglected.
 - a. Many people alive today experienced the twentieth century, but there is much that they did not experience.
 - b. We have a tendency to focus on the present and the immediate past.
 2. Even those of us who lived before 1940 or 1930 do not entirely remember.
 - a. This is good to remember because one of the most important events of the twentieth century, the First World War, happened before 1920.
- B. The events of the twentieth century range from some of the best in human history to some of the worst.
 1. The twentieth century was a century of great advancement in the natural and medical sciences, economic opportunity, and democratic government.

- a. These advances dramatically increased life expectancy.
- b. Economic opportunity and the spread of democracy increased the freedom of many people in the twentieth century.
2. The twentieth century was a century of great migrations.
 - a. The African-American population in the United States dramatically changed: 90 percent of the population in the rural South shifted to 66 percent in the urban North.
 - b. Hispanic immigration was a considerable force in the twentieth century.
 - c. Even today, we are seeing the impact of Muslim immigration from the Middle East into Europe during the twentieth century.
3. The twentieth century was the most murderous century in the history of mankind.
 - a. Millions of people died in World War I and World War II.
 - b. Joseph Stalin killed millions, particularly in Ukraine, in his attempt to change agriculture in the Soviet Union.
 - c. Mao Zedong killed millions during the Chinese Civil War and the Cultural Revolution.
 - d. Advances in military technology amplified the violence of the twentieth century; though human beings were probably no more evil in the twentieth century than they were before, they were more capable of carrying out evil intentions.
4. In addition to the rise of democracy during the twentieth century, dictatorships replaced traditional governments in many places.
 - a. Vladimir Lenin replaced Czar Nicholas II and Mao Zedong replaced the president.
 - b. It is difficult to assess whether such changes were improvements for people because we do not have the long view of events.
 - c. The rise of dictatorships and the rise of democracy had a significant impact on the church, because the church had to live through and react to such changes.
5. The twentieth century was a century of incredible missionary growth.
 - a. The church has grown dramatically in China in the twentieth century despite the efforts of officials to repress it.
 - b. Though historians cannot perfectly understand the mind of God and are limited to studying human motivations, actions, and outcomes, the missionary growth of the twentieth century shows that God has been at work.
 - c. The missionary activity in China during the nineteenth century produced little fruit and missionaries were even expelled, but the growth of the church in the twentieth century proves that God sovereignly grows the church despite all human efforts to stop it.
 - d. The church also experienced growth in Korea, Nigeria, and South America.

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- e. Historians remark that the real center of Christianity moved south of the equator and to the east because of growth in Africa, South America, and Asia.
 - f. Abraham Kuyper believed that God was constantly moving the church west, because it started in the Middle East before moving to North Africa into Europe and then to America; he predicted that Asia and Japan would be the next great center of Christian growth.
 - g. Kuyper may not have been right, but the movement of the church serves as a warning to American Christians not to be proud and self-confident, presuming on the strength of the church.
6. The twentieth century was a century of intellectual challenges to Christianity.
 - a. The anti-Christian challenges of the nineteenth century did not empty the churches but primarily controlled the universities.
 - b. In the twentieth century, secularism began to have an influence beyond the intellectual elite to affect churches, particularly in Europe.
 - c. Secularism became not just an ideology but a way of life that focuses on the here and now—secularism is derived from the Latin word for “age,” “this age.”
 - d. Secularism became the dominant attitude in the West during the twentieth century and to this day remains a threat to Christianity.
 - e. Secularism is unlike intellectual challenges about belief and unbelief of the nineteenth century, but it is rather a struggle between belief and false belief.
 - f. Islam became a revived influence at odds with Christianity during the twentieth century.
 - g. Communism, though now declining as an attractive ideology, was a considerable challenge to Christianity in the twentieth century along with nationalistic ideologies of fascism.
- C. Five reactions to Christianity will help us to look at the twentieth century: Christianity attacked, established, accommodated, defended, and revived.
1. The first reaction is Christianity attacked or Christianity rejected.
 - a. The intellectual attacks on Christianity that began in the nineteenth century were more effectively undermining the life of the church.
 2. The second reaction is Christianity established.
 - a. In the nineteenth century, churches in Europe attempted to establish Christianity by law to protect against unbelief and immorality.
 - b. In the twentieth century, efforts to establish Christianity by law declined as established churches lost significance.
 - c. An example of this changing attitude is how Prince Charles said that when he is crowned king of England, he would like to change the monarch’s title from “protector of the faith” to “protector of the faiths.”
 - d. This would accurately represent the current pluralism of England and the weakness of the established Church of England.

3. The third reaction is Christianity accommodated.
 - a. The attempt to accommodate Christianity to a modernist worldview was still prevalent in the twentieth century.
 - b. Liberal accommodation was nonetheless on the decline because it was useless to accommodate Christianity to a world that no longer cared.
 - c. Mainline churches all declined in numbers and influence, leaving the impression that not many people cared what these churches believed.
 - d. Even today, there is not one Protestant justice on the U.S. Supreme Court, which does not seem to cause any concern.
 - e. Roman Catholicism made some accommodations to the twentieth century at the Second Vatican Council.
4. The fourth reaction is Christianity defended.
 - a. J. Gresham Machen was one of the leaders of the intellectual response to liberalism in the early twentieth century.
 - b. Cornelius Van Til was also a great apologist of the faith.
 - c. Contemporaries such as D.A. Carson and R.C. Sproul are incredible defenders of the faith.
 - d. R.C. Sproul possesses the rare skill of teaching laymen the essential truths and defenses of Christianity at a high intellectual level.
5. The fifth reaction is Christianity revived.
 - a. Christians in the twentieth century still longed to see Christianity revived.
 - b. Korea and Nigeria both experienced great revival in the twentieth century.
 - c. Billy Graham was a beacon of the revivalist tradition in America during the twentieth century.
 - d. The strongest indication of the revivalist spirit during the twentieth century was the rise of Pentecostalism.

STUDY QUESTIONS

1. Democracy was a wider phenomenon in the twentieth century than dictatorial government.
 - a. True
 - b. False
2. _____ believed that God was constantly moving the church west.
 - a. J. Gresham Machen
 - b. Cornelius Van Til
 - c. Abraham Kuyper
 - d. Billy Graham

3. The forces of secularism were detrimental to European churches.
 - a. True
 - b. False

4. Secularism is derived from the Latin word meaning _____.
 - a. Reality
 - b. World
 - c. One
 - d. Age

5. The trend that significantly declined as a reaction to the movements of the twentieth century was Christianity _____.
 - a. Established
 - b. Defended
 - c. Attacked
 - d. Revived

6. _____ was *not* a defender of the Christian faith in the twentieth century.
 - a. R.C. Sproul
 - b. J. Gresham Machen
 - c. Cornelius Van Til
 - d. Abraham Kuyper

DISCUSSION QUESTIONS

1. How is the movement of the church throughout the centuries a warning to American Christians?

2. Why are attempts to accommodate Christianity in the twentieth century on decline?

3. Define secularism. How do you see secularism manifested today?

4. What is the most difficult thing to know as we study history? What is the most important thing to remember?

2

Empires & Missions

INTRODUCTION

It was an age in which empires rose and fell and in which the reach of the gospel spread. In this lesson, Dr. Godfrey examines a century of great missionary endeavor and those who made it possible.

LESSON OBJECTIVES

1. To provide the historical background of modern missions
2. To introduce the famous missionaries of the nineteenth and early twentieth centuries

SCRIPTURE READING

You will be my witness in Jerusalem and in all Judea and Samaria, and to the end of the earth.

—Acts 1:8b

LECTURE OUTLINE

- A. The nineteenth and the early twentieth centuries was the age of empires.
 1. Lawrence James, in *Churchill and Empire*, said that 85 percent of the world was controlled by ten imperial powers.
 - a. Britain, France, Italy, Germany, Russia, Japan, Netherlands, Spain, Portugal, and the United States exercised incredible influence on the world.
 - b. If China and the Ottoman Empire were considered in James' estimation, then empires controlled nearly 100 percent of the world.
 2. Many empires were in significant decline while many empires were expanding.
 - a. The Dutch, Spanish, and Portuguese empires were in decline.
 - b. The British, German, and Russian empires were expanding.

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- c. The United States also exercised considerable imperial influence in places such as the Philippines and Cuba.
 3. The rapid accumulation of resources was a factor that set Europe up for World War I.
 - a. Lawrence James observed, “Contemporaries explained this rush for land in terms of Darwin’s evolutionary theories.”
 4. The major empires of the late nineteenth and early twentieth centuries had declined and disappeared, yet at the beginning of the twentieth century, they appeared stable
 - a. The German, Russian, and Austrian empires appeared strong at the beginning of the twentieth century, but they have now disappeared.
 - b. The Romanov family had been czars in Russia for centuries.
 - c. The Hohenzollerns had a rich German history and had recently developed into an empire.
 - d. The Habsburgs of Austria were a major force in European history for more than half a millennium.
 - e. Historians can only now look back and see the various forces that anticipated the dissolutions of empires.
 5. World War I changed everything.
 - a. Germany became a republic, Russia became a people’s republic, and the Habsburgs no longer held influence.
 - b. One could say that World War I did not end until 1945, and World War II, in dealing with the aftermath of collapse, constituted its second phase.
 - B. The nineteenth and twentieth centuries were great centuries for missions.
 1. The imperial growth of Europe profoundly helped the cause of missions.
 - a. Imperial growth made missionary activity more possible; it was easy for Europeans and Americans to travel to parts of the world that were previously difficult to reach.
 - b. The wealth of the West enabled churches to send missionaries.
 2. The imperial growth of Europe also hurt the cause of missions.
 - a. People saw missionaries as imperial agents, coming to advance the cause of the West, not the cause of Christ.
 3. Christian missionaries were sincere and genuinely motivated by a desire to make Christ known.
 - a. Christian missionaries laid the foundations for political stability and economic growth in many parts of the world.
 - b. The missionary activity of this period was blessed with the greatest growth of Christianity in the history of the church.
 4. Four-fifths of the missionaries that were sent in the nineteenth century were English speaking.
 - a. The United States and Britain were incredibly important to the missionary cause.

- b. The Netherlands, Germany, and the Scandinavia nations also sent missionaries, but they were not the backbone of modern missions.
- C. The experiences and lives of missionaries such as David Brainerd and William Carey greatly inspired others to become missionaries.
1. David Brainerd was a nineteenth-century American missionary.
 - a. He was born in 1718 and died in 1747.
 - b. He was a missionary for only four years, but he devoted himself to evangelizing American Indians.
 - c. Jonathan Edwards was so inspired by him that he wrote a hugely influential biography that instilled in many people a desire to be missionaries.
 2. William Carey was a nineteenth-century English missionary and is often called “the father of modern missions.”
 - a. He was born in 1761 and died in 1834.
 - b. He grew up in a Nonconformist church and later became a Baptist.
 - c. He was a passionate Calvinist, and he understood that God would use the gospel to bring the message of salvation to the elect.
 - i. He was confronted by hyper-Calvinists who fundamentally distorted Calvinism by disregarding missions.
 - d. He was foundational in carrying the gospel to India in 1793.
 - e. He established a model of missionary activity.
 - i. He studied indigenous people to communicate with them.
 - ii. He traveled, preached, and distributed Bibles.
 - iii. He established churches and trained indigenous ministers.
 3. There were many other important missionaries of the nineteenth and early twentieth centuries.
 - a. Robert Morrison went to China, Adoniram Judson went to Burma, and David Livingstone went to Africa.
 - b. These missionaries were foundational missionaries who went without much support.
 - c. All of these men have had biographies written about them that stressed the need for and heroic character of missions.
- D. Mary Slessor was one of the most famous missionaries in the early twentieth century.
1. The willingness of churches to send single women into the mission field was a new development after the middle of the nineteenth century.
 - a. Churches had previously thought that it was inappropriate, undignified, or dangerous to send women into the mission field.
 - b. Women became remarkably important to the cause of missions.
 2. Slessor was known as Mary Slessor of Calabar.
 - a. She was born in 1848 and died in 1915.
 - b. She was born in Scotland and was a Presbyterian.

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- c. At twenty-eight, she went to Calabar, which is today part of Nigeria.
 - d. Calabar was home to notoriously dangerous and violent tribes who were suspicious of strangers.
 3. Slessor's early missionary activities in Calabar did not accomplish as much as she had hoped.
 - a. She stayed in a missionary compound on the coast that had been established by men but was very isolated from the people of Calabar.
 - b. After her mother and sister died in Scotland, she decided it was time for her to go "up country."
 - c. She believed that with no one to worry about her, the Lord had granted her the liberty to do what she thought He was calling her to do.
 4. Slessor was mightily used by God.
 - a. By the time of her death, she had founded fifty churches and schools with 1,500 communicants and several thousand in attendance.
 5. Slessor had confidence in God.
 - a. She observed, "Christ was never in a hurry."
 - b. She approached the duties of each new day as they came and left the rest to God.
 - c. God does not need our fretful work to fulfill His plans; He requires only that we do faithfully what He has called us to do.
 6. Slessor was willing to be sent, and the Spirit of God was at work to use her and protect her in remarkable ways.
 - a. She wrote, "I am ready to go anywhere, provided it be forward."
 - b. She went into areas where other missionaries were afraid to go.
 - c. Though a little Scottish woman would not intimidate many, she was a threat to the gates of hell.
 - d. Whenever she gathered a group of people to start a church, she would send for a man to come and pastor the church.
 - e. After she made a place safe for the men, she would move on to another place.
 - f. Her isolation made it difficult for her to keep track of the days, and even at one point she lost track of the Sabbath.
 - g. She was not trained in medicine, but she was able to do a lot of good for the people in the area.
 - h. She was surrounded by violence and cannibalism, and she even had to make arrangements so that she was buried where her grave could not be dug up and her bones used for superstitious magic.
- E. The nineteenth and early twentieth centuries were a great period of missions and the foundations of those missions would be used for years to come.
1. There were still major problems on the mission field during this period, and missionaries were faced with complex questions.
 - a. How do we distinguish ourselves from imperial powers?

- b. How quickly do we hand a church over to an indigenous minister?
 - c. How dependent should the church be on our mission agency?
 - d. How quickly should we try to make them independent?
 - e. Do people come just for food, or do they come for Christ?
 - f. How do we balance our social concern with our religious concern?
2. Christians today can see the fruit of the missionary endeavors of this period.
 - a. While many in Europe were consumed by wealth and power, there was also an army of people dedicated to Christ.
 - b. It is estimated that close to half the population of South Korea is Christian by affiliation, and certain regions in Nigeria are strongly Christian.
 - c. The impact of these missionary endeavors can only truly be known in eternity, and missionaries often build foundations that are productive much later in history.
 - d. The Dutch Reformed missions to Indonesia during the seventeenth century translated the Bible and the Psalter—a lasting impact.

STUDY QUESTIONS

1. Christian missionaries laid the foundations for political stability and economic growth in many countries.
 - a. True
 - b. False
2. Jonathan Edwards was inspired by the missionary _____ .
 - a. David Brainerd
 - b. William Carey
 - c. Robert Morrison
 - d. Mary Slessor
3. _____ is called “the father of modern missions.”
 - a. David Brainerd
 - b. William Carey
 - c. Robert Morrison
 - d. David Livingston
4. William Carey and many of his contemporary missionaries were driven by their hyper-Calvinism.
 - a. True
 - b. False

5. The backbone of the modern missionary movement was _____ .
 - a. Holland
 - b. Germany
 - c. Scandinavia
 - d. None of the above

6. _____ was a missionary to Nigeria.
 - a. David Brainerd
 - b. William Carey
 - c. Mary Slessor
 - d. David Livingstone

DISCUSSION QUESTIONS

1. How did imperialism help and hurt the cause of missions?
2. What were the elements of William Carey's model of missions?
3. What was unique about Mary Slessor's situation? How did God use it?
4. What were some of the major problems experienced by missionaries in the nineteenth and early twentieth centuries?

3

Fundamentalism

INTRODUCTION

Protestants throughout the nineteenth century stood united as evangelicals, but as this term began to lose meaning, a replacement term was needed. In this lesson, Dr. Godfrey examines the shift in American evangelicalism and the battle between modernists and fundamentalists.

LESSON OBJECTIVES

To explain the history and origins of the controversy between modernists and fundamentalists

SCRIPTURE READING

And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

—1 Corinthians 15:14

LECTURE OUTLINE

- A. Evangelicalism is a critical period in the history of American Protestantism.
 1. *Evangelical* was a term popularly used among American Protestants in the nineteenth century.
 2. In the middle of the twentieth century, *mainline* became a term to describe non-evangelical Protestants.
 - a. The term *mainline* supposes that there are denominations that better represent the history of American Protestantism.
 - b. The irony is that nearly all Protestants in the nineteenth century thought of themselves as evangelicals.
 3. *Evangelical* is a term that originated in the Protestant Reformation.

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- a. Protestants identified themselves as evangelicals over against the Roman Catholic Church and accepted the authority of the Bible to understand the gospel.
 - b. *Evangelical* derives from the Greek for *gospel* (good news).
 - c. To this day, the German Lutheran Church is known as the *Evangelische Kirche*, the Evangelical Church.
4. In the nineteenth century, Protestants were united across denominational lines as evangelicals.
 - a. Presbyterians, Baptists, and Methodists all thought of themselves as evangelicals.
 - b. Evangelicalism united them by expressing their commitment to the Bible, the gospel, and evangelism.
 5. Tensions began to grow in American evangelicalism toward the end of the nineteenth century.
 - a. The church wrestled with questions raised by modernism regarding the authority of the Bible and new scientific developments.
 - b. All denominations in America struggled with the question of how to reconcile Christianity with modern thought.
- B. The Presbyterian church serves as the best example of what was happening in churches throughout America.
1. Presbyterians had the most influential defenders of the faith during this period of church history.
 2. In 1836, Presbyterians founded Union Theological Seminary in New York, and it was intended to be a cooperative, evangelical endeavor.
 - a. Though it exists today as one of the most liberal seminaries, through the nineteenth century it had very conservative faculty members, most notably the influential Presbyterian systematician W.G.T. Shedd.
 3. In 1891, Union Theological Seminary appointed Charles Augustus Briggs as professor of biblical theology.
 - a. Biblical theology was a new approach to biblical studies that aimed to trace the development of the Bible and its theology.
 - b. Briggs gave an inaugural lecture titled “The Authority of the Bible,” in which he accepted the foundations of a higher-critical approach to the Bible.
 - c. People recognized that Briggs’ methodology left open the possibility of completely undermining the authority of Scripture.
 - d. Presbyterians filed charges in church courts against Briggs because Union Theological Seminary was Presbyterian and Briggs was also a Presbyterian.
 - e. The seminary reacted by becoming independent in 1892, but Briggs was suspended from Presbyterian ministry in 1893 and became an Episcopalian in 1899.

4. These types of events were going on throughout churches in America and alerted people to a problem within evangelicalism.
 - a. Briggs would have easily called himself an evangelical and yet would still have disagreed about essential points of the faith.
 - b. Critics referred to Briggs and like-minded theologians as modernists.
- C. *Evangelical* began to fall into disuse and Christians began to identify themselves as *fundamentalists*.
1. *Evangelical* was no longer a defining term and was not helpful in explaining what a person believed.
 - a. The evangelical movement divided into modernist and fundamentalist camps.
 2. *Fundamentalist* originated from a series of publications that began in 1910 called *The Fundamentals*.
 - a. The publishers of *The Fundamentals* stressed the necessity of the fundamental doctrines of the Christian faith.
 - b. *The Fundamentals* spanned twelve volumes and contained essays by distinguished conservative ministers and scholars.
- D. *The Fundamentals* emphasized five points of nonnegotiable Christian doctrine.
1. The Bible is the Word of God, and as given and inspired by God, is reliable.
 - a. The authority of the Bible cannot be compromised.
 2. Jesus was born of a virgin.
 - a. The church must maintain, as the Bible teaches, the virgin birth of Christ.
 3. Christ performed supernatural miracles.
 - a. Modernists presumed that they were protecting the Bible and making it more believable by providing natural explanations for miracles.
 - b. They would suggest that Jesus didn't walk on water, but only found a sandbar; or Jesus didn't feed five thousand, but only inspired people to share.
 - c. *The Fundamentals* stressed the supernatural as foundational to the Bible, the virgin birth of Christ, and the miracles He performed.
 4. Christ was physically resurrected.
 - a. Modernist believed that the physical resurrection of Christ was not important.
 - b. Modernists claimed that the new principle of spiritual life was what truly mattered.
 5. Christ will return personally.
 - a. There will be a second coming of Christ, and not just the Spirit of Christ, which a modernist would argue; He will return personally.
- E. The Modernist–Fundamentalist Controversy was fought over the foundational doctrines of the Christian faith.

1. These foundational doctrines are not necessarily Protestant doctrines.
 - a. Any conservative Roman Catholic or conservative Greek Orthodox could affirm these points of the faith.
2. *Fundamentalist* did not have a negative connotation as it sometimes does today.
 - a. The Fundamentalists were scholars and preachers representing different Protestant denominations, aiming to maintain, protect, preserve, and expand the fundamentals of the faith.
3. The Presbyterian Church in the United States of America embraced the five fundamentals in the general assemblies of 1910, 1916, and 1923.
 - a. Presbyterians recognized the presence of modernism within the church.
 - b. Actions like these reveal a strong fundamentalist presence in the Presbyterian Church in the USA and the problems facing the church.
4. Modernists objected to the actions of the general assembly in 1910.
 - a. They charged that the general assembly adopted the fundamentals without the action of the presbyteries.
 - b. The general assembly responded that *The Fundamentals* was not a new statement of faith and only echoed the Westminster Confession.
 - c. Modernists believed that they could affirm the faith without believing how it is set forth in Scripture.
5. The Fundamentalist–Modernist Controversy exploded in the 1920s.
 - a. A key event in the controversy was the 1923 publication of *Christianity and Liberalism* by J. Gresham Machen.
 - b. Machen was professor of New Testament at Princeton Theological Seminary, and *Christianity and Liberalism* was the most important book written on the controversy between modernists and fundamentalists.
 - c. The title of the book itself infuriated modernists because it implied that liberalism is not Christianity.

STUDY QUESTIONS

1. The term *evangelical* gave expression to the unity of the Protestant faith across denominational lines in the early twentieth century.
 - a. True
 - b. False
2. Non-evangelical Protestants of the middle twentieth century were called _____.
 - a. Liberal
 - b. Mainline
 - c. Reformed
 - d. Modernists

3. _____ delivered the lecture titled “The Authority of the Bible” and accepted the foundations of the higher-critical approach to Scripture.
 - a. W.G.T. Shedd
 - b. Robert Schuller
 - c. Charles Augustus Briggs
 - d. J. Gresham Machen

4. The term *fundamentalist* immediately carried negative connotations.
 - a. True
 - b. False

5. The tensions between modernists and fundamentalists exploded in the _____.
 - a. 1900s
 - b. 1910s
 - c. 1920s
 - d. 1930s

6. The most important book written amidst the controversy between modernists and fundamentalists was authored by _____.
 - a. W.G.T. Shedd
 - b. Robert Schuller
 - c. Charles Augustus Briggs
 - d. J. Gresham Machen

DISCUSSION QUESTIONS

1. What were the modernists of the twentieth century attempting to do?
2. Why did the term *fundamentalist* begin to be used in place of the term *evangelical*?
3. What are the five fundamentals of fundamentalism?
4. What did the adoption of the five fundamentals by the Presbyterian Church in the United States of America indicate?

4

J. Gresham Machen

INTRODUCTION

God has used men to passionately defend the historic Christian faith throughout the history of the church. In this lesson, Dr. Godfrey introduces J. Gresham Machen, a man used by God to fight the tides of twentieth-century liberalism.

LESSON OBJECTIVES

To recount the life of J. Gresham Machen and his influence on twentieth-century theology

SCRIPTURE READING

So then, brothers, stand firm and hold to the traditions that you were taught by us.

—2 Thessalonians 2:15a

LECTURE OUTLINE

- A. J. Gresham Machen is recognized as the single most effective scholar supporting the cause of fundamentalism.
 1. Machen was a prominent scholar.
 - a. Fundamentalism's association with ignorant, uneducated stubbornness is a recent development.
 - b. *Fundamentalist* did not begin as a derogatory term.
 2. Machen nonetheless had reservations about fundamentalism.
 - a. He believed Christians needed a theology that extended beyond the fundamentals.
 - b. He believed that Christians needed the entirety of the Westminster Confession of Faith rather than only a small part.
 3. Machen was known as the "Doctor Fundamentalist" because of his prominent defense of conservative Protestantism.

- B. Machen was thoroughly educated.
1. Machen was born in 1881 in Baltimore.
 - a. Baltimore was considered a Southern city.
 2. Machen had deep Southern roots.
 - a. The family of Machen's mother was from Macon, Ga., and there remains a museum of the Gresham family in Macon to this day.
 - b. The family of Machen's father was from Virginia and lived on what would become the battlefield of the Battles of Bull Run.
 3. Machen's family was wealthy and had social connections.
 - a. Machen's father was an esteemed lawyer in Baltimore and was a friend of Woodrow Wilson.
 - b. The Machens were members of the the Presbyterian Church in the United States (known as the Southern Presbyterian church); Machen's mother was devout and catechized her children.
 4. Machen studied at John Hopkins University and Princeton University; his parents also sent him to study in Europe.
 - a. He fell in love with Germany and remarked that Germans only needed to develop a love for the Sabbath and football.
 5. Machen had a crisis of calling while in Germany.
 - a. He was afraid that the life of a Presbyterian minister might stifle his varied interests.
 - b. Despite this, Machen decided that he would teach at Princeton Seminary and would eventually be ordained into the Presbyterian Church in the USA (the Northern Presbyterian church).
- C. J. Gresham Machen was a remarkably gifted teacher.
1. Machen was committed to the highest standards of theological study.
 - a. He was not sympathetic to students who complained that there was not enough practical theology compared to academic study.
 - b. He believed that ministers had to be carefully educated for lifelong learning in a ministry setting.
 - c. He believed that seminaries were not centers of religious emotions but rather battlegrounds of the faith where men are taught to stand firm.
 2. Machen believed that Christians were to be unflinchingly committed to the faith.
 - a. He taught that theological education necessitates an understanding of our enemies and a thorough conviction that what we believe is true.
 - b. In response to his mother's request for him to return home, wary that he may be influenced by German liberals, he said, "If the cost of being a Christian is hiding from reality, then we are not real Christians."
 3. Machen was a scholar who plunged into the reality of the world, and his major scholarly work *The Virgin Birth of Christ* (1930) engaged liberalism.
 - a. *The Virgin Birth of Christ* was a careful study of everything that had been written in modern theology on the virgin birth.

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- b. Machen demonstrated the plain teaching of Scripture and provided the reasons why it is critical that it be true.
 - c. He defended the virgin birth against the objections of liberalism.
 - 4. Machen believed that Princeton Seminary was to be a place that continued the dialogue between conservatives and liberals.
 - a. He believed that Princeton needed to remain scholarly to help the church maintain its commitment to developing faithful ministers.
- D. Machen was further called into the ecclesiastical life of the church and wrote *Christianity and Liberalism*.
- 1. Machen wrote *Christianity and Liberalism* in 1923 because he was concerned about happenings in the church and he wanted to have a positive influence.
 - a. He recognized that the church did not understand the importance of conservatism and would not be able to defend itself against attack.
 - b. He saw that liberalism was working behind the scenes in attempting to go unnoticed through the equivocal use of language.
 - c. He saw that liberals attempted to downplay disagreements by suggesting that they were only matters of biblical interpretation.
 - d. He would not willingly allow the Presbyterian church to assume that it was unified when there were forces pulling it in different directions.
 - 2. The theological differences were creating sharp divides within the church, and the general assembly of 1923 reiterated a commitment to the five fundamentals, particularly in reaction to Harry Emerson Fosdick.
 - a. Fosdick was a liberal Baptist who was serving as the stated supply preacher at First Presbyterian Church in Manhattan.
 - b. He delivered a sermon titled “Shall the Fundamentalists Win?” that was antagonistic to the foundational understanding of the Bible.
 - c. The general assembly of 1925 had a conservative majority and was considering disciplinary action against the Presbytery of New York for its failure to enforce orthodoxy at First Presbyterian.
 - d. The Presbytery of New York threatened to leave the Presbyterian church, so the general assembly opted to form a study committee.
 - e. The study committee was intended to investigate and develop an analysis of the state of the church in New York.
- E. The Scopes Trial radically changed the popular attitude of fundamentalism.
- 1. American attitudes toward fundamentalism were favorable up until 1925.
 - a. American churches were more sympathetic to the fundamentalist cause than they were to the liberal cause.
 - 2. The Scopes Trial was the trial of a biology teacher named John Scopes who taught the theory of evolution at Dayton Public High School in Dayton, Tenn.
 - a. The teacher violated the Tennessee state law that prohibited anyone from teaching the theory of evolution in public schools.

- b. This was an important trial widely covered by the media.
3. The defense hired Clarence Darrow.
 - a. Darrow was one of the most accomplished trial lawyers in the country.
4. The prosecution hired William Jennings Bryan.
 - a. Bryan was one of the most famous men in the country.
 - b. He served in various presidential cabinets and was nominated for president three times by the Democratic Party.
 - c. He was also an accomplished orator and a Presbyterian ruling elder.
5. Darrow ably defeated Bryan.
 - a. Bryan was an older man, and he wasn't an accomplished lawyer.
 - b. Darrow made Bryan look ridiculous, and newspaper headlines proclaimed, "Darrow set America laughing at fundamentalism."
6. The journalist H.L. Mencken used the Scopes Trial to launch an attack against fundamentalism.
 - a. Mencken was a notorious unbeliever and an effective writer.
 - b. Mencken pitted fundamentalism against the American notions of freedom and tolerance.
7. The mood of the nation and the Presbyterian church changed.
 - a. The press criticized fundamentalism as intolerant.
 - b. The general assembly of 1926 reported that the only problems the Presbyterian church had were those suggesting that it had problems.
 - c. The general assembly established a study committee to determine if Machen should be professor of apologetics at Princeton Seminary.
 - d. The study committee was to investigate Princeton Seminary in order to understand why it was causing so much trouble in the church.
 - e. There was never a conservative majority at the Presbyterian general assembly after 1925.

STUDY QUESTIONS

1. Machen had a crisis of calling in Germany.
 - a. True
 - b. False
2. Machen attended and taught at _____ Theological Seminary.
 - a. Union
 - b. Fuller
 - c. Princeton
 - d. Westminster
3. There was a conservative majority at the Presbyterian general assembly in 1926.
 - a. True
 - b. False

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4. The Scopes Trial centered on the teaching of evolution in the state of _____ .
 - a. Virginia
 - b. Alabama
 - c. Kentucky
 - d. Tennessee

 5. _____ led the defense in the Scopes Trial.
 - a. William Jennings Bryan
 - b. Clarence Darrow
 - c. John Scopes
 - d. H.L. Mencken

DISCUSSION QUESTIONS

1. Why was Machen not entirely comfortable with the label *fundamentalist*?
2. What was Machen's vision of a theological seminary?
3. How was liberalism's influence and infiltration of the church dishonest?
4. How did the Scopes Trial change attitudes about fundamentalism in America and in the Presbyterian church?

5

Struggle in American Churches

INTRODUCTION

The controversy involving J. Gresham Machen in the Presbyterian Church in the United States of America is only an example of the growing tensions and rapid changes that roiled churches across the country. In this lesson, Dr. Godfrey discusses the struggles within American churches and the beginnings of Pentecostalism.

LESSON OBJECTIVES

1. To highlight the rapid changes within American churches
2. To survey the origins of Pentecostalism

SCRIPTURE READING

Watch out for those who cause divisions and create obstacles contrary to the doctrine you were taught; avoid them.

—Romans 16:17b

LECTURE OUTLINE

- A. The Presbyterian Church in the United States of America radically changed after the Scopes Trial.
 1. The study committee evaluating Princeton Theological Seminary and J. Gresham Machen reported to the general assembly in 1929.
 - a. They declared that Machen was harsh, bitter, and implacable to anyone who disagreed with him.
 - b. They declared that Princeton needed to change.
 2. Princeton Seminary was reorganized in 1929.
 - a. Princeton had represented the conservative wing of the Presbyterian

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- church throughout its history.
- b. Princeton changed to represent the whole Presbyterian church.
 3. Machen believed that Princeton would not be able to continue its historical mission and thus left to form Westminster Theological Seminary.
 - a. Machen founded Westminster Seminary with several Princeton faculty members in Philadelphia, the home of American Presbyterianism.
 - b. The seminary's name symbolized its theological commitment to the Westminster Confession of Faith.
 4. Westminster Seminary infuriated the powers within the Presbyterian church.
 - a. The seminary would divert students and money into an independent seminary.
 - b. The Presbyterian church could not stop Westminster Seminary, a conservative seminary, because it supported Union Seminary, an independent, liberal seminary.
 5. Machen was also concerned about foreign missions.
 - a. Machen believed that not all of the missionaries sent out by the Presbyterian Church in the USA were theologically reliable.
 - b. He founded the Independent Board for Presbyterian Foreign Missions in 1933.
 - c. Liberals viewed this as an attack and knew that it was an opportunity to accuse Machen of drawing money away from the missionary endeavors of the Presbyterian Church in the USA.
 - d. The 1934 general assembly directed all Presbyterian office bearers to resign from the Independent Board.
 - e. Machen refused, and the Presbyterian Church put him on trial.
 6. Machen was suspended from the ministry.
 - a. Even though Machen was in Philadelphia, the New Brunswick Presbytery claimed jurisdiction of him on a technicality.
 - b. The New Brunswick Presbytery convicted Machen and suspended him from ministry.
- B. Machen formed the Orthodox Presbyterian Church in 1936.
1. The Presbyterian Church in the USA had dramatically changed from the days when Machen was considered a hero of the faith.
 - a. Machen withdrew from the Presbyterian Church in the USA to form the Orthodox Presbyterian Church.
 - b. Church splits typically weaken conservative movements, leaving good people on both sides of the battle, and should be done with regret.
 2. Machen originally named the church the Presbyterian Church of America.
 - a. The Presbyterian Church in the USA sued the new denomination over the name, saying it might confuse people.
 3. Machen died within six months of founding the Orthodox Presbyterian Church.
 - a. Machen died at age 55 on New Year's Day in 1937.

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- b. He contracted pneumonia while preaching the gospel in North Dakota.
 - 4. The Orthodox Presbyterian Church split six months after Machen's death.
 - a. The Bible Presbyterian Church left the Orthodox Presbyterian Church.
 - b. Nevertheless, Machen greatly influenced many of the leaders in the Presbyterian Church in America and the Christian Reformed Church.
 - C. Fundamentalism began to change in the 1930s.
 - 1. Fundamentalists, originally known as scholarly and influential defenders of orthodox Christianity, began to be seen as bitter, intolerant, and uneducated.
 - a. Fundamentalism did take on some of these features as expressed through the bitterness of denominational splits.
 - b. There was also a reaction against education through the increasing pessimism and popularity of dispensationalism.
 - 2. Fundamentalism developed a different sociological character.
 - a. Fundamentalism began to move out of influential places.
 - b. Fundamentalists became separatists unwilling to cooperate with others.
 - 3. It is important to remember the historical roots of the word *fundamentalist*.
 - a. Historically, a fundamentalist was a person who wanted to maintain the fundamentals of the Christian faith.
 - 4. Many scholars have attempted to define fundamentalism.
 - a. Some scholars have attempted to define it by its eschatology or its temperamental bitterness, but George Marsden is closer in his definition of fundamentalism as "aggressive conservatism."
 - b. The aggressive nature of fundamentalism was a necessary reaction to the enemies within the church.
 - D. The controversy between modernists and fundamentalists did not consume all of the churches in America, but they were still rapidly changing.
 - 1. African-American denominations were not caught up in the controversy between modernists and fundamentalists.
 - a. Black denominations remained Bible-believing throughout this period.
 - 2. Massive amounts of black Protestants migrated from the South to the North.
 - a. Before World War I, 90 percent of blacks in America lived in the South, and 80 percent of them were rural.
 - b. By the early 1960s, 66 percent of blacks moved to the urban North, as it seemed to have better work and more opportunity.
 - 3. African-Americans were largely Baptists or Methodists in the early 1960s.
 - a. Two-thirds of the black churches in America were Baptist, and the remaining one-third were Methodist.
 - E. Pentecostalism exploded in the twentieth century.
 - 1. Pentecostalism developed from the events of 1901 in Topeka, Kan.
 - a. Many believed that a young woman who began to speak in tongues was a sign of the restoration of charismatic gifts.

2. Pentecostalism has origins that can be traced back to developments in the late nineteenth and early twentieth centuries.
 - a. Some nineteenth-century evangelicals stressed Christian perfection.
 - b. Christian perfectionism has roots in the teaching of John Wesley, who believed that by faith it is possible to be entirely sanctified.
 - c. Wesleyan denominations in America and many beyond the Wesleyan movement embraced the doctrine of Christian perfection.
3. John Wesley discussed Christian perfection in terms of faith in Christ, but it soon began to be associated more to the work of the Holy Spirit.
 - a. Asa Mahan wrote *The Baptism of the Holy Spirit*, which emphasized the work of the Holy Spirit over the work of Christ.
 - b. The shift in the doctrine of Christian perfection also contained the notion of a second blessing by the Holy Spirit after conversion.
 - c. Many early Pentecostals believed in Christian perfection, the second blessing, and speaking in tongues as the sign of the second blessing.
4. Pentecostalism began as a very small movement.
 - a. Sydney Ahlstrom wrote a book on American Christianity in 1972 and only dedicated three pages to Pentecostalism; it seemed marginal to him.
 - b. Today, the impact of Pentecostalism cannot be ignored, and it is estimated that there are half a billion Pentecostals in the world.
5. Pentecostalism developed outside of the controversy between modernists and fundamentalists.
 - a. The dominant Pentecostal attitude was dismissive towards liberalism.
 - b. Many early Pentecostals were uneducated and came out of the poor sociological segments of society.
6. Pentecostalism was born out of eschatological conviction.
 - a. Pentecostalism was dominated by “latter-rain theology.”
 - b. Pentecostals believed that Jesus was soon returning and was going to pour out the Holy Spirit to bless the work of evangelism.
 - c. They believed that like Pentecost, the early rain of miracles, the latter rain would be the miraculous sign of the end of the age.
7. All early Pentecostals believed that the gift of tongues was the gift of foreign languages to aid foreign mission work.
 - a. They originally believed that education and the study of foreign languages was unnecessary with the power of the Holy Spirit.
 - b. They later developed that tongues were angelic languages to bless the prayer life of the Christian.
 - c. It is important to remember that the real origin of Pentecostalism was an end-times expectation.
 - d. Ultimately, Pentecostal theology shifted to assert that the charismatic gifts of the Spirit had always been present in the church.
8. Pentecostals were passionate, dedicated, and self-sacrificial.

- a. They set out to demonstrate the change that the Holy Spirit makes in people's lives.
- b. Pentecostal gatherings were one of the few places before World War I where blacks and whites met together; they saw this as a testimony to the work of the Holy Spirit and Jesus Christ.
- c. Pentecostals were dedicated to preaching Jesus Christ, the blood and the cross, and they were dedicated to calling people to faith.
- d. Pentecostals faithfully preached salvation foremost before any emphasis was made on the second blessing of the Holy Spirit.
- e. The second blessing was nonetheless preached as a higher level of Christian living for those who truly wanted the power of Christ.

STUDY QUESTIONS

1. The _____ Presbytery suspended Machen from ministry.
 - a. New York
 - b. New Jersey
 - c. Philadelphia
 - d. None of the above
2. _____ was not founded by Machen.
 - a. Orthodox Presbyterian Church
 - b. Presbyterian Church in America
 - c. Westminster Theological Seminary
 - d. Independent Board for Presbyterian Foreign Missions
3. All churches in the twentieth century were engulfed in the controversy between modernists and fundamentalists.
 - a. True
 - b. False
4. In the 1960s, two-thirds of African-American churches were _____ and the remaining one-third were _____ .
 - a. Methodist; Presbyterian
 - b. Methodist; Baptist
 - c. Baptist; Presbyterian
 - d. Baptist; Methodist
5. John Wesley emphasized that Christian perfection was rooted in the work of the Holy Spirit.
 - a. True
 - b. False

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6. *The Baptism of the Holy Spirit* greatly influenced Pentecostal theology and was written by _____ .
- Asa Mahan
 - John Wesley
 - Charles Finney
 - Kathryn Kuhlman

DISCUSSION QUESTIONS

- How did dispensationalism change fundamentalism?
- What is important to remember about fundamentalism historically?
- How did the doctrine of Christian perfection influence Pentecostalism?
- What theology dominated early Pentecostalism? What role did the gift of tongues play in that theology?

6

Aimee Semple McPherson

INTRODUCTION

Aimee Semple McPherson was the most famous woman in America during the 1920s. In this lesson, Dr. Godfrey discusses the life, ministry, and complexity of Aimee Semple McPherson as a prototypical example of Pentecostalism.

LESSON OBJECTIVES

To narrate the life of Aimee Semple McPherson as an example of the strengths, weaknesses, and characteristics of Pentecostalism

SCRIPTURE READING

... that we may lead a peaceful and quiet life, godly and dignified in every way.

—1 Timothy 2:2b

LECTURE OUTLINE

- A. Aimee Semple McPherson's life points to the strengths, weaknesses, and characteristics of Pentecostalism.
 - 1. Those close to her knew her as Sister Aimee; most people within the movement referred to her as Sister McPherson.
 - a. She was able to communicate with large crowds with a deep sense of intimacy and closeness.
 - 2. She was a great phrase turner.
 - a. One of her favorite verses was Hebrews 13:8: "Jesus Christ is the same yesterday and today and forever."
 - b. She responded to critics of Pentecostalism, "Jesus said He was the great I am, not the great I was."

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- B. McPherson amassed a great amount of life experiences before deciding to become a preacher.
1. She was born in 1890 in western Ontario.
 - a. Her father was in his early fifties when he married her mother, who was fifteen, and Aimee was the only child from their union.
 - b. It was illegal in Canada to marry under such circumstances, so they were married in Michigan before returning to Canada.
 2. Aimee's mother was very influential in her life.
 - a. Her father did not live long into her mature years.
 - b. Her mother became known in the movement as Mother Kennedy, and was greatly involved in the Salvation Army.
 - c. Aimee was so influenced by her mother that she later attempted to start the Salvation Navy.
 3. She married a young Pentecostal preacher named Robert Semple.
 - a. She was in her teens when they married.
 - b. They became missionaries to China, but within a few months, Robert Semple contracted malaria and died.
 4. She was pregnant and alone.
 - a. She gave birth to her first child while in China.
 - b. She was penniless and determined to return home.
 5. She returned from China to work with her mother for the Salvation Army in New York.
 - a. She met Harold McPherson while in New York, and they married.
 - b. They had one child, Rolf McPherson, who guided the movement after Aimee until his death in 2009.
- C. McPherson decided to become a preacher and moved to California.
1. She felt that she needed to be a preacher.
 - a. She was conflicted because she understood that she was a wife and a mother.
 - b. She became very ill, and she prayed for God to heal her.
 - c. She said that God said to her that she would only be healed if she preached the gospel.
 2. She drove with her mother and two children across country in 1918.
 - a. She separated from Harold McPherson in 1918, and they divorced in 1921.
 - b. By the age of thirty-one, she had been married twice, had two children, and had been a missionary to China.
 - c. Her next adventure was to drive from New York to Los Angeles in a car covered in Scripture that she called "The Gospel Car."
 3. She began to gather a following upon arriving in Los Angeles.
 - a. She gathered crowds by praying on street corners.
 - b. She gathered a following that supported her and built her a house; she called it "the House that God Built."

- c. Now settled in Los Angeles, she became a traveling evangelist and faith healer.
 4. She began amassing large crowds between 1918 and 1926.
 - a. She was an effective communicator, and she understood mass psychology.
 - b. At a gathering in Denver, she had the audience sing “My Faith Looks Up to Thee” in such a way that only those over eighty sang the forth verse, “and with death cold, sullen stream shall over me roll.”
- D. McPherson built a church named Angelus Temple.
1. Angelus Temple is located in Echo Park in Los Angeles, and it opened in 1923.
 - a. It is still an active congregation to a largely Hispanic community.
 - b. Within five years of arriving in Los Angeles, she was able to build a church that seated 5,500 people and was able to fill it up two or three times every Sunday.
 2. She was a pioneer.
 - a. She believed that God gave her the building plans for the church; it focused downward toward the platform and pulpit.
 - b. She was the most prominent figure to introduce a praise band.
 - c. She preached “illustrated sermons” with dramatic accompaniment.
 - d. She was musically talented and was a hymn writer.
 3. She fascinated celebrities.
 - a. Anthony Quinn recounts how she visited his grandmother’s house to pray for her and asked him to join the temple band.
 - b. Quinn believed that no one was as kind as she was and no one could hold a crowd the way she did.
 - c. Charlie Chaplin visited the temple to watch her.
 - d. She was in the *Los Angeles Times* once a week throughout the 1920s.
 4. She anticipated the wildness of Pentecostal worship.
 - a. Pentecostal worship has a Charles Finney-like insistence on the new and exciting, and because of this Pentecostalism was exhausting.
 - b. Even in attempting to vacation, she took a cruise to the Holy Land, but she preached everywhere she stopped.
- E. McPherson disappeared for six weeks in 1926.
1. She went missing while swimming off a beach in Santa Monica, Calif.
 - a. At the time, she was thirty-six years old and in great physical shape.
 2. Rumors circulated that she was kidnapped.
 - a. The KKK had threatened her; she preached against segregation and drug trafficking.
 3. McPherson surfaced just days before her funeral was being held.
 - a. She called her mother and reported that she had been kidnapped.
 - b. She said she was held in Mexico, escaped, and walked eight hours across a desert to Douglas, Ariz.

4. Many people were skeptical of her story.
 - a. She surfaced in Douglas without any perspiration on her clothing and without a scuff on her shoes.
 - b. When she was asked for an explanation, she referenced God’s preservation of Israel in the wilderness.
 - c. People believed that she had run off with a man, but no one truly knows what happened.
 - d. Her disappearance changed the way she was perceived in the press.
- F. McPherson’s life illustrates some of the problems of Pentecostalism.
 1. There is a danger of excess within Pentecostalism.
 - a. McPherson was accused of being dishonest about money; a man who worked at the temple wrote a tract titled “Aimee the Gospel Gold Digger.”
 - b. She was most likely not concerned with money, and people were able to take advantage of that.
 - c. She was asked to build a Foursquare Gospel Cemetery with the sales pitch, “Go up with Sister.”
 - i. This serves as an example of the types of ventures that she was talked into; she was not even buried there.
 - ii. Foursquare Gospel—referring to Christ as our Savior, sanctifier, baptizer, and coming King—is the denomination that McPherson started.
 2. There is a danger of misbehavior within Pentecostalism.
 - a. McPherson divorced her third husband, because she believed that it was inappropriate to have married him having already been divorced.
 - b. Nonetheless, there were no signs of promiscuity in her life.
- G. McPherson continued on as a remarkable entrepreneur and communicator.
 1. She was the first woman in America to own a radio station.
 - a. She started KFSG, Foursquare Gospel, and broadcasted Christian music and preaching.
 2. She started her own magazine, *The Bridal Call*, in 1937.
 - a. The gospel could be explicitly found in *The Bridal Call*, and this reminds us that the gospel was the focus for most of her ministry.
 - b. She was not a prosperity preacher, and her ministry as a faith healer was second to the gospel.
 3. She had a heart for the poor.
 - a. Religious charlatans characteristically do not have a heart for the poor.
 - b. McPherson started a commissary during the Great Depression to provide help, food, and clothing, particularly for illegal immigrants.
- H. McPherson died in Oakland, Calif., in 1944.
 1. She died of an overdose of sleeping pills.
 - a. She was likely not trying to kill herself; the sleeping pills affected her short-term memory, and she took too many doses.

- b. She died at the age of fifty-four and remains one of the most famous Canadian and American religious figures.

STUDY QUESTIONS

1. Aimee Semple McPherson was born in 1890 in _____.
 - a. Canada
 - b. Michigan
 - c. New York
 - d. California
2. Aimee Semple McPherson struggled to gather followers in Los Angeles.
 - a. True
 - b. False
3. Aimee Semple McPherson was married _____ time(s).
 - a. One
 - b. Two
 - c. Three
 - d. Four
4. Aimee Semple McPherson preached the gospel, and it could be found in her magazine, *The Bridal Call*.
 - a. True
 - b. False
5. _____ was the name of Aimee Semple McPherson's church.
 - a. Echo Park
 - b. Angelus Temple
 - c. Crystal Cathedral
 - d. Foursquare Gospel
6. Foursquare Gospel emphasizes Christ as Savior, sanctifier, baptizer, and _____.
 - a. Prophet
 - b. Priest
 - c. King
 - d. All of the above

DISCUSSION QUESTIONS

1. How did Aimee Semple McPherson conclude that she should become a preacher?
2. What are some examples of the drama of Pentecostalism in the life of Aimee Semple McPherson?
3. Why is it wrong to label Aimee Semple McPherson a prosperity preacher despite the excess associated with Pentecostalism?
4. What did Aimee Semple McPherson pioneer in her worship services?

7

Pentecostalism

INTRODUCTION

Despite its humble beginnings, Pentecostalism has a wide and growing influence in the world. In this lesson, Dr. Godfrey systematically examines and responds to the theology and appeal of Pentecostalism.

LESSON OBJECTIVES

1. To present the historical and theological developments of Pentecostalism
2. To critique Pentecostalism's fundamental approach to the Holy Spirit

SCRIPTURE READING

But in these last days he has spoken to us by his Son.

—Hebrews 1:2a

LECTURE OUTLINE

- A. A systematic examination of Pentecostalism bears in mind that it has been a vast, three-waved movement.
 1. Pentecostalism grew rapidly in the twentieth century.
 - a. In 1984 alone, the Assemblies of God, the largest Pentecostal denomination in America, planted two thousand churches.
 2. The first wave of Pentecostalism attempted to recapture the gifts of the Holy Spirit that were present in the early church.
 - a. Original Pentecostalism emphasized the gifts of healing and speaking in tongues.
 - b. Mainstream Protestantism did not welcome these hallmarks of Pentecostalism, and Pentecostals created their own denominations.
 3. The first wave of Pentecostalism wrestled with major doctrinal issues and was rooted in end-time speculation.

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- a. Some early Pentecostals rejected the doctrine of the Trinity.
 - b. Oneness Pentecostals believe in a form of modalism, which eliminates the distinctions within the Godhead.
 - c. They believe that Father, Son, and Holy Spirit are just names for the various roles of the one God, and Jesus is that one God manifested in the flesh.
 - d. Trinitarian Pentecostals labeled the modalism of the oneness doctrine as heresy.
 - e. The difficult question in early Pentecostalism was how these heretics were able to speak in tongues and perform miracles.
 - f. Early Pentecostals dismissed the signs performed by heretics as demonic counterfeits, which blunted the witness of Pentecostalism.
4. The second wave of Pentecostalism was the charismatic wave of the 1960s.
 - a. Charismatics did not try and force the second baptism of the Holy Spirit on others and were able to operate within denominations.
 - b. There were charismatics in Roman Catholicism and in mainline Protestantism.
 - c. Pentecostals were generally suspicious of charismatics and viewed them as accommodationist.
 - d. Charismatics had a profound impact even beyond the 1960s.
 5. The third wave of Pentecostalism was a renewal of early Pentecostalism in the 1980s.
 - a. The basic theology of Pentecostalism remained the same in the third wave, but it focused on different gifts and emphasized wealth.
 - b. The prosperity gospel emerged in the third wave with the teaching that health and wealth are both promised by the Holy Spirit.
 - c. Word of knowledge and word of prophecy became the focal gifts of third-wave Pentecostalism.
 - d. Third-wave Pentecostalism is radical and worldly in comparison to early Pentecostalism, which was dedicated and self-sacrificial.
 - e. Consistent with the restoration of New Testament gifts, third-wave Pentecostals restored the office of prophet and the office of Apostle.
 - f. There is one Apostolic practice that was not restored: “And all who believed were together and had all things in common” (Acts 2:44).
 - g. Prosperity preachers promised people that they would be financially blessed through giving and leveraged money to make effective use of television and radio.
- B. There are at least five reasons that people are attracted to Pentecostalism.
1. Pentecostals believe they are faithful to what the Bible teaches.
 - a. Pentecostals appeal to Scripture for the continuation of spiritual gifts in an effort to connect with the first-century church.
 2. Pentecostals preach clearly and simply.
 - a. Pentecostal preaching is entertaining and clearly communicated.
 - b. Pentecostals are able to connect with uneducated people.

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3. Pentecostals seek to demonstrate that God is present in their worship.
 - a. As a Roman Catholic believes God is present in the Eucharist, so a Pentecostal believes God is present in felt, observable expression of the Holy Spirit.
 - b. Pentecostals are able to validate the presence of God to others through tongues, prophecy, and healing.
 - c. During the nineteenth century, people claimed miracles were taking place in Roman Catholic circles in France; the Virgin Mary appeared at Lourdes, and people have sought healing there ever since.
 - d. European history and religion professor Thomas Kselman argues that such experiences were attractive as a reaction against modern attacks on Christianity.
 - e. Pentecostalism, through the tangible observance of the gifts of the Holy Spirit, appealed to others as an apologetic against the atheism prevalent in America during the twentieth century.
 4. Pentecostals have an active worship community.
 - a. People are attracted to Pentecostalism because they are allowed to actively participate in worship.
 - b. People may encourage the minister, raise and wave their hands, speak in tongues, dance in the aisles, and be “slain in the Spirit.”
 5. Pentecostalism has communicated that it is culturally relevant.
 - a. Pentecostalism has connected on a cultural level through music.
 - b. A church can set the mood, tone, and cultural character of a worship service through music, and contemporary worship convinced people that Pentecostalism is culturally relevant.
 - c. Pentecostalism’s promise of health and wealth has also appealed to people’s basic desires.
- C. Reformed Christians are obligated to respond to the attractions of Pentecostalism.
1. We have to distinguish between being culturally relevant and culturally accommodating.
 - a. Our worship requires reverence (Heb. 12:28).
 - b. The call to follow Christ is a call to suffer, and the Bible clearly teaches that Pentecostals have distorted promises of health and wealth.
 2. We can critically examine the active community of Pentecostalism.
 - a. The active community of Pentecostalism is a community of emotion.
 - b. Christ intends for us to create communities of caring and communities of faith and learning where people love one another.
 - c. The church is a community of discipline where authority is exercised if a professing believer is living contrary to his profession to guide him back to the way of faithfulness.
 3. God is present in Reformed worship.
 - a. God is present in the Word, and God speaks through that Word.

- b. We must strive to communicate clearly and faithfully in the confidence that our theology of the work of the Holy Spirit is biblical.
- D. The Reformed response to Pentecostalism rests on the authority of Scripture.
1. “The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works” (2 Cor. 12:12).
 - a. The miracles in the life of the early church were the signs of the Apostles.
 - b. These miracles were not intended to continue in the church; the Apostles and prophets are the foundation of the church (Eph. 2:20).
 - c. The foundations of the church have already been laid and no longer need to be accompanied by signs.
 2. “It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit” (Heb. 2:3–4).
 - a. These verses are in the past tense, as if to say miraculous attestation is no longer a present expectation.
 3. The history of the church parallels the history of Israel.
 - a. There were many miracles in the days of Moses but relatively few miracles throughout the history of Israel.
 - b. This parallels Scripture’s testimony of the foundational nature of miracles at the beginning of the church.
 4. Scripture teaches that all Christians have the Holy Spirit.
 - a. It is not a second blessing to have the Holy Spirit (1 Cor. 12).
 5. The Reformed understanding of the Holy Spirit is biblical.

STUDY QUESTIONS

1. Charismatics were often able to operate within established denominations.
 - a. True
 - b. False
2. There have been _____ major waves of Pentecostalism.
 - a. Two
 - b. Three
 - c. Four
 - d. Five
3. A major heresy within early Pentecostalism was a form of _____ that became known as Oneness Pentecostalism.
 - a. Arianism
 - b. Docetism
 - c. Modalism
 - d. Nestorianism

4. Pentecostals are certain God is present in worship through the Word.
 - a. True
 - b. False

5. The prosperity gospel became prominent in the _____ wave of Pentecostalism.
 - a. Second
 - b. Third
 - c. Fourth
 - d. Fifth

6. Pentecostals were able to stress the cultural relevance of the church through _____.
 - a. Apologetics
 - b. Community
 - c. Preaching
 - d. Music

DISCUSSION QUESTIONS

1. Why was heretical doctrine difficult to combat in early Pentecostalism?
2. What are the major waves of Pentecostalism?
3. What makes Pentecostalism attractive?
4. How can you use Scripture to address the claims of Pentecostalism?

The New Evangelicalism

INTRODUCTION

Fundamentalism began to take on negative connotations after the early twentieth century. In this lesson, Dr. Godfrey introduces the efforts of American Protestants to change popular perception by identifying once again as evangelicals.

LESSON OBJECTIVES

To provide an overview of the new evangelicalism by way of its leaders, institutions, strengths, and weaknesses

SCRIPTURE READING

The grass withers, the flower fades, but the word of our God will stand forever.

—Isaiah 40:8

LECTURE OUTLINE

- A. *Evangelical* was revived as a term representative of American Protestantism.
 - 1. The term fell into disuse in the early twentieth century until after World War II.
 - a. The term did not have significance and meaning.
 - b. People began to be labeled as *modernists* or *fundamentalists*.
 - c. World War II introduced a period in which people desired unity.
 - 2. In the late 1940s, Carl F. Henry argued for the revival of *evangelical*.
 - a. In *The Uneasy Conscience of Modern Fundamentalism*, Henry posits that fundamentalism's negative connotation was deserved.
 - b. He believed that fundamentalism had become too withdrawn and needed to engage the developments of our culture and nation.
 - c. He believed that fundamentalism emphasized the individual instead of the church as a community of Christians.

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- d. He believed that fundamentalism replaced the concern for social issues with private morality.
 - i. The last great social concern was for prohibition, which moved beyond personal piety to concern for the poor.
 - ii. He thought the church needed to recapture a similar vision.
 3. Henry wrote a series of articles titled *The Vigor of the New Evangelicalism*.
 - a. He suggested that *evangelical* would not carry the same negative connotations as *fundamentalist*.
- B. Leaders began to emerge who started new institutions and advanced the cause of the new evangelicalism.
1. Billy Graham was one of the important figures of the new evangelicalism.
 - a. Publishing magnate William Randolph Hearst was integral in Graham's publicity at a crusade in Los Angeles in 1948.
 - b. Graham soon became synonymous with evangelicalism.
 - c. He was considered part of America's Apostolic succession—George Whitefield, Charles Finney, Dwight L. Moody, Billy Sunday, Aimee Semple McPherson, and then Billy Graham.
 2. Fuller Theological Seminary was founded in 1947.
 - a. Carl F. Henry and Harold Ockenga started Fuller to be an academic and broadly Reformed seminary.
 3. Carl F. Henry founded *Christianity Today* in 1955.
 - a. Henry had a background in journalism and believed a magazine was needed to support the new evangelicalism.
 - b. *Christianity Today* began as a serious theological journal with noted Protestant theologians contributing.
 - c. First-rate scholars would write about the key issues that spoke to ministers and laypeople.
 4. Other institutions were founded out of the new evangelicalism.
 - a. The National Association of Evangelicals sought to bring the emerging denominations and educational institutions together as a united voice.
 - b. The Evangelical Theological Society was formed as a meeting place for evangelical scholars worldwide.
 - c. This spirit of unity is found also in the foundation of Bill Bright's Campus Crusade for Christ.
- C. The new evangelicalism was driven by a desire to communicate unity, love, and respectability, and was at times interpreted as trading accommodation for influence.
1. The new evangelicals did not want to abandon the faith, but they did seek for new and different ways of engagement.
 - a. Billy Graham's cooperation with liberal ministers is a controversial instance of this new engagement.
 2. Billy Graham needed the help of local ministers to support his crusades.

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- a. Graham asked local ministers to stand with him on stage as a sign of support, so that they could follow up with anyone who came forward identifying a church affiliation.
 - b. Up until 1956, Graham had only cooperated with conservative Protestants and only encouraged people to attend conservative Protestant churches.
 3. In 1956, Graham began to incorporate local modernist ministers.
 - a. His fundamentalist supporters heavily criticized his new strategy, but they found that people favored Graham over their criticisms.
 - b. Graham's cooperation increased his influence and contributed to his growing respectability.
- D. The new evangelicalism achieved recognition and influence in the 1970s.
1. The 1960s was a turbulent period of American history.
 - a. Evangelicals were uncertain how to relate to broad cultural developments.
 2. It was a critical period for the black churches.
 - a. The civil rights movement secured legal rights and protections while remaining a peaceful movement, a remarkable achievement.
 - b. Martin Luther King Jr. insisted that only a nonviolent movement would resemble true Christianity.
 3. Out of the turmoil of the 1960s, evangelicalism became famous.
 - a. *Time* magazine devoted a cover to evangelicalism.
 - b. Jimmy Carter and Ronald Reagan supported evangelicalism.
 - c. Evangelicals became an entire voting demographic.
- E. The tensions within the new evangelicalism may indicate that history is repeating.
1. The International Council on Biblical Inerrancy was organized in the 1970s to deal with the theological tensions within evangelicalism.
 - a. R.C. Sproul, James Montgomery Boice, and J.I. Packer were among the leading evangelicals who organized the ICBI.
 - b. The ICBI was called to deal with the issue of biblical inerrancy; evangelicals could claim to believe in the authority, infallibility, and trustworthiness of Scripture and still believe it contained errors.
 - c. *Inerrancy* was to be considered the shibboleth of orthodoxy.
 - i. The Israelites were able to identify Ephraimites because they couldn't pronounce *shibboleth* (Judg. 12:6).
 - d. *Inerrancy* became a clarifying word that identified the movement much like *homoousios* was used at the Council of Nicea.
 - i. *Homoousios*, "of the same substance," was used to clarify the relationship of the eternal Son to the eternal Father.
 - e. The Chicago Statement on Biblical Inerrancy was adopted at the ICBI.
 - f. Scholars began writing works defending biblical inerrancy as what the Bible teaches about itself and what the Protestant, Roman Catholic, and Eastern Orthodox churches have historically believed.

2. Many of the problems of early evangelicalism and fundamentalism are problems in evangelicalism today.
 - a. Rosaria C. Butterfield often speaks about her journey from a secular, lesbian English professor to a Christian, homeschooling mother.
 - b. She has faced visceral opposition when sharing her testimony at Christian colleges.
 - c. Such opposition from faculty and students at Christian institutions suggest that the evangelical cause may be in danger.
 - d. Evangelicalism has once again become a label that covers broad theological convictions.
 - e. Today, unlike in the 1920s with the development of fundamentalism, the question is, who will defend the historic Protestant faith?
3. Is evangelicalism enough?
 - a. Thomas Howard, a member in a very prominent evangelical family, wrote *Evangelicalism Is Not Enough*.
 - i. His brother, David Howard, served as the president of World Evangelical Fellowship.
 - ii. His sister, Elizabeth Elliot, famous in her own right, was married to Jim Elliot, a missionary martyred in Peru.
 - iii. Thomas Howard, despite being a professor at a conservative Protestant college, became a Roman Catholic.
 - b. Other prominent leaders left Protestantism.
 - i. Francis Schaeffer's son Frankie Schaeffer became Eastern Orthodox.
 - ii. John Richard Neuhaus, a Missouri Synod Lutheran pastor, became Roman Catholic.
4. The prominence of some of the people who left evangelicalism should make us reflect on why evangelicalism returned to a state of instability.

STUDY QUESTIONS

1. _____ argued for the revival of the word *evangelical*.
 - a. J. Gresham Machen
 - b. Carl F. Henry
 - c. Billy Graham
 - d. Bill Bright
2. The unified spirit of the new evangelicalism began _____ as the voice of the movement.
 - a. Fuller Theological Seminary
 - b. Union Theological Seminary
 - c. National Theological Seminary
 - d. Evangelical Theological Seminary

3. The new evangelicalism gained support from Richard Nixon and Ronald Reagan.
 - a. True
 - b. False

4. _____ was *not* one of the theologians who organized the council that defended Scripture in the twentieth century.
 - a. J.I. Packer
 - b. R.C. Sproul
 - c. Carl F. Henry
 - d. James Montgomery Boice

5. The _____ of Scripture was promoted as the shibboleth of orthodoxy.
 - a. Authority
 - b. Inerrancy
 - c. Infallibility
 - d. Trustworthiness

6. A flood of evangelicals left Protestantism in the late twentieth century.
 - a. True
 - b. False

DISCUSSION QUESTIONS

1. Of what did Carl F. Henry accuse fundamentalism in *The Uneasy Conscience of Modern Fundamentalism*?
2. How did Billy Graham represent the spirit of the new evangelicalism?
3. What was a major theological tension within the new evangelicalism? How was it addressed?
4. How are the dangers that evangelicalism faced in the twentieth century similar to those the movement faced in the nineteenth century? How are they different?

Rome in the 20th Century

INTRODUCTION

The Roman Catholic Church underwent many changes throughout the latter half of the twentieth century. In this lesson, Dr. Godfrey seeks to answer the question of whether these changes were substantive or merely cosmetic.

LESSON OBJECTIVES

1. To survey the changes within the papacy throughout the twentieth century
2. To examine the impact of the Second Vatican Council

SCRIPTURE READING

For whoever does the will of my Father in heaven is my brother and sister and mother.

—Matthew 12:50

LECTURE OUTLINE

- A. The papacy maintained its conservative stance from the nineteenth century into the early twentieth century.
 1. Pope Pius IX took a defensive position against the intellectual and political pressures of the nineteenth century.
 2. Pope Pius X remained conservative and was concerned about modern attitudes.
 - a. He was elected to the papacy in 1903 and was declared a saint in the Roman Catholic Church in the 1950s.
 - b. He condemned modernism as a theological point of view.
 3. Pope Pius XI continued the traditionalist succession.
 - a. He was elected to the papacy in 1922, the same year Benito Mussolini was elected to the Parliament in Italy.
 - b. He died in 1939, on the eve of World War II, and so he was pope during a crucial period of European history.

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- c. He condemned democracy as a form of government.
 - i. John F. Kennedy was once asked how he could be a faithful president when the pope had condemned democracy.
 - ii. Kennedy had to assure Americans that he would not take orders from the pope.
 - d. Pius XI's declaration that Protestantism was one of the great problems confronting Italy was a sure sign of his conservatism.
 - i. There were 42 million Roman Catholics in Italy and one hundred thousand Protestants.
 - e. Pius XI was conflicted in his sympathies for Mussolini.
 - i. Mussolini restored crucifixes in public schools, ordered the teaching of Roman Catholicism, and guaranteed the security of the Vatican State.
 - f. Pius XI was concerned about fascism.
 - i. He believed that its totalitarian nature would be unsympathetic to Christianity.
 - ii. He was concerned about the racial, anti-Semitic dimension of Nazism and the pressure Hitler placed upon Mussolini.
 - iii. He prepared an encyclical (an official pastoral letter to the whole church) to condemn racism and anti-Semitism.
4. Pope Pius XII was a controversial figure, far too accommodating to Nazism.
- a. He was pope throughout World War II.
 - b. He was the Vatican ambassador to Germany before being elected to the papacy.
 - c. He never issued the encyclical prepared by Pope Pius XI.
 - i. The Roman Catholic population of Germany could have been influenced by Pope Pius XI's encyclical.
 - d. Critics of Pius XII believe that he could have done more to prevent Nazism and was too focused on the concerns of the Roman Church; others believe that he was in an impossible position.
- B. The papacy began to change in the 1960s with the Second Vatican Council.
1. Pope John XXIII was elected to the papacy in 1958.
 - a. He was an older man, and many people expected him to be a transitional pope.
 - b. He called an ecumenical council to determine if and how the Roman Catholic Church needed to change.
 2. The first session of the Second Vatican Council began in 1962.
 - a. Pope John XXIII died in 1963, but Paul VI reconvened the Second Vatican Council despite being known as a traditionalist.
 - b. The Second Vatican Council met from 1962 to 1965 and modernized the Roman Catholic Church.
 3. The Roman Catholic Church ended the Latin Mass.
 - a. The Mass had exclusively been recited in Latin and was now recited in common vernacular.

- b. Roman Catholics were shocked by this change, and for many, it stripped the Mass of its aesthetic quality.
 - c. The Mass translated into English seemed comical, and it took time to adjust translation issues.
 - d. The Roman Catholic Church had long believed the Mass needed to be in Latin, as Latin was spoken at the time of Christ.
 - e. The Second Vatican Council appeared to be the modernization of the Roman Catholic Church.
- C. The Second Vatican Council did not substantively change Roman Catholic theology.
1. The council ignited Rome's interest in interfaith dialogue.
 - a. Just decades before Vatican II, Pope Pius XI condemned any interfaith dialogue and declared that only Roman Catholics could be saved.
 - b. After Vatican II, the most prominent Roman Catholic theologian of the twentieth century, Karl Rahner, said that anonymous Christians could be saved.
 - i. An anonymous Christian doesn't know that he is a Christian, yet he actually is one.
 - ii. By virtue of being a Christian, he is connected to the Roman Catholic Church.
 - iii. If he is connected to the Roman Catholic Church, then Rome has not technically changed its theology.
 - c. Interfaith dialogues began to take place between Roman Catholics and Lutherans in Germany and with evangelicals in America.
 - i. Evangelicals and Catholics Together is an example of the ambiguous language that can be used to suppose agreement.
 2. Rome has never changed its position on justification as defined at the Council of Trent.
 - a. On justification, *The Catechism of the Catholic Church* (1992): "Moved by grace, man turns towards God and away from sin thus accepting forgiveness and righteousness from on high."
 - b. Citing the Council of Trent: "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man."
 - c. The citation of Trent in *The Catechism of the Catholic Church* affirms that the essential teaching on justification has not changed.
 - d. Protestants need to be sensitive to this despite the ways that Roman Catholicism has changed in attitude and style.
- D. The twentieth century could be called Roman Catholicism's "Century of Mary."
1. The Century of Mary can be said to have begun with Pope Pius IX's papal bull *Ineffabilis Deus* in 1854.
 - a. In this bull, Pius IX defined and declared the Immaculate Conception *ex cathedra*.

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- b. This meant that Mary had been conceived without the stain of original sin.
 - c. Franciscan theologians of the Middle Ages taught the Immaculate Conception; Thomas Aquinas denied it.
 - d. In the 1850s, the Immaculate Conception became a binding dogma for Roman Catholics.
 2. Pius XII defined and declared the Assumption of the Virgin Mary in 1950.
 - a. He defined and declared that she was assumed into heaven after her death so that her body would not see corruption.
 3. Some Roman Catholic theologians hoped for the further exaltation of Mary.
 - a. Delegates at the Second Vatican Council hoped the council would declare her co-redemptrix with Christ.
 - b. Some theologians believed that Mary had been raised to hypostatic union with the Godhead.
 - c. These are extreme examples, but they demonstrate how consumed some Catholics were with the exaltation of Mary.
 4. The Second Vatican Council is inconsistent on the mediatorial role of Christ and Mary.
 - a. Vatican II claims that there is only one mediator between God and man based on the clarity of 1 Timothy 2:5.
 - b. Vatican II also claims that Mary is united to Christ in such a way that she is “Advocate, Auxiliatrix, Adjutrix, and Mediatrix.”
 - c. Roman Catholics would assert that Mary’s sinless perfection was by grace and still insist that she is the mediator of the Church.
 - E. The Roman Catholic Church has not fundamentally changed.
 1. Protestants need to be well informed in their engagement with Roman Catholics.
 - a. Protestants have been guilty of equating the virgin birth with the Immaculate Conception in their ignorance.
 - b. It remains to be seen how Pope Francis I is changing the Catholic Church.
 - i. He may be media savvy, able to please the secular media.
 - ii. Is changing in a way that pleases secular media a good thing?
 2. Protestants are called to view Rome as a false church.
 - a. This does not mean that Protestants believe that no one trusts Christ alone for salvation in the Roman Catholic Church.
 3. Protestants need to be passionate about demonstrating the fullness of biblical religion to Roman Catholics.
 - a. The most fruitful way to reach Roman Catholics is by speaking with them about the Bible.
 4. The biggest obstacle in reaching Roman Catholics is that they do not feel the need to entertain Protestant questions.
 - a. Roman Catholics have implicit faith in trusting what the Roman Catholic Church teaches.

- b. Roman Catholics have been taught that trusting and submitting to the authority of the church while being faithful to the sacraments and living a moral life is all that is necessary.
5. Protestants must recognize that the Roman Catholic Church is not an ancient institution.
 - a. Protestants are often attracted to the seemingly ancient aspects of Roman Catholicism.
 - b. The Roman Catholic Church is primarily a medieval institution in its doctrines and practices.
 - c. Nonetheless, many Protestants are attracted to the aesthetic dimension of the Mass.
 6. Protestants must ask key questions about Roman Catholics.
 - a. Are they burdened by the sense that they cannot please God?
 - i. If so, we can talk about grace.
 - b. Are they curious about the Bible?
 - i. If so, we can talk about the Bible.
 - c. Are they dismissive of Protestantism because of its many divisions?
 - i. If so, we can point out that Roman Catholicism is just as divided over theological opinions within the papacy.

STUDY QUESTIONS

1. The papacy began to change its traditionalist stance in the 1940s.
 - a. True
 - b. False
2. _____ called the Second Vatican Council.
 - a. Pius XI
 - b. Pius XII
 - c. John XXIII
 - d. Paul VI
3. Pope Pius IX declared the Immaculate Conception binding Roman Catholic dogma in the _____.
 - a. 1830s
 - b. 1840s
 - c. 1850s
 - d. 1860s
4. Protestants believe in the Immaculate Conception.
 - a. True
 - b. False

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5. _____ was a Roman Catholic who denied the Immaculate Conception.
 - a. Pius XII
 - b. Karl Rahner
 - c. John Duns Scotus
 - d. Thomas Aquinas

 6. The Roman Catholic Church upheld the _____ to fully define justification in *The Catechism of the Catholic Church* (1992).
 - a. Council of Trent
 - b. First Vatican Council
 - c. Second Vatican Council
 - d. Fourth Lateran Council

DISCUSSION QUESTIONS

1. How did the Second Vatican Council cosmetically change the Roman Catholic Church? How did people react to the change?

2. How do we know that Roman Catholic doctrine has not substantively changed?

3. How did the teaching of the Roman Catholic Church about Mary develop in the nineteenth and twentieth centuries?

4. How are we as Protestants to view the Roman Catholic Church? How can we reach Roman Catholics?

The Church and Islam

INTRODUCTION

We live in an age that is marked by the revitalization of Islam, and as in all ages, the church must triumph. In this lesson, Dr. Godfrey sketches the development of Islam, explaining its view of Christianity and providing its gospel remedy.

LESSON OBJECTIVES

1. To sketch the history of Islam into the twentieth century
2. To define and remedy the disconnect between Islam and Christianity

SCRIPTURE READING

My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.

—John 18:36

LECTURE OUTLINE

- A. Understanding the origin and aim of Islam will help us to understand the relationship between the church and Islam in the twentieth century.
 1. Islam began in Saudi Arabia during the seventh century.
 - a. Muhammad was born in 570 and died in 632.
 2. Islam split after Muhammad's death.
 - a. Sunni Muslims and Shia Muslims disagreed on the first caliph who would follow Muhammad.
 - b. Sunni Muslims place emphasis on the Quran as the continuation of the true message of Muhammad.
 - c. Shia Muslims place emphasis on lineage, traditions, and clerical leadership as the continuation of the true message of Muhammad.

- d. The differences between Protestants and Catholics can be used as a minor parallel at this point.
 3. Islam aims to build an Islamic civilization.
 - a. Muhammad intended to build a civilization on earth, which is in stark contrast to the mission of Jesus Christ (John 18:36).
 - b. The difference in aim between Christianity and Islam makes it difficult for Muslims to communicate with Christians.
 4. Muslims assume Christianity has the same goals as Islam in creating a civilization.
 - a. Christians have given Muslims the impression that our intention is to build a kingdom on earth.
 - b. Muslims view the Crusades as the conflict between a Christian civilization and an Islamic civilization.
 5. Muslims view the West as a Christian civilization.
 - a. They do not make a sharp distinction between Christians and secularists in the West.
 - b. They view Western civilization as decadent and immoral, having no respect for women or for the family, and they thus feel morally superior.
- B. The twentieth century was a period of great change for Islam.
1. The Ottoman Empire was a powerful, expanding empire.
 - a. The Sunni movement possessed the caliphate before the Ottoman Turks became the dominant power in the Near East and North Africa.
 - b. The Ottoman Empire continued to expand as it conquered Hungary in 1526 and pushed to the gates of Vienna in 1683.
 - c. It was thought that the *ummah*—the territory, civilization, and people of Islam—would be ever expanding.
 2. The Ottoman Empire began losing territory in the late nineteenth century and was considered “the weak man of Europe.”
 - a. Many of the empires in Europe collapsed after World War I.
 - b. Kemal Ataturk ended the Ottoman Empire and created Turkey as a modern secular state in 1924.
 - c. Ataturk also dissolved the caliphate, placing the essential emblems, robe, and sword of Muhammad in a museum.
 3. The caliphate had long provided Muslims with pride, leadership, and eschatological anticipation.
 - a. Islam has a profound confidence in an eschatological victory led by a caliph.
 - b. ISIS is attempting to restore the caliphate, and it is this eschatological anticipation that attracts many of its followers.
 4. Britain and France helped create monarchies to provide leadership after the dissolution of the caliphate.
 - a. Britain and France used these monarchies for influence and power, and they continued throughout World War II.

5. Military dictators replaced these monarchies after World War II.
 - a. The dictators attempted to follow Turkey's model in establishing secular states.
 - b. They understood the religious volatility of their nations and would use their power to ensure order and prevent rebellion.
 6. The West maintained an ambivalent relationship with the military dictators.
 - a. The West was principled in the desire for democratic government, but also wanted to maintain stability and prevent communist influence.
 - b. The rich oil resources in the Middle East also contributed to the ambivalent relationship between the West and military dictators.
 7. The political volatility of the Middle East has continued into the twenty-first century.
 - a. The Arab Spring was a wave of protests that began in 2010; the West misread it by not realizing that Islam is ideologically driven.
 - b. In the Arab world, where elections take place, Muslim ideologues are elected, and where elections do not take place, military leaders assert their power.
- C. The gospel is a Christian's ultimate responsibility in this era of revitalized Islam.
1. The Christian's greatest concern is the preservation and advancement of the church through the gospel of Jesus Christ.
 - a. Americans do have a responsibility and concern for stability and peace, but Christians have a primary concern for the gospel.
 2. Understanding Islam will help us advance the cause of the gospel.
 - a. The relationship of Christ to culture has been misrepresented to Muslims.
 - b. Muslims believe that only Islamic civilization will bring morality and decency into the world.
 - c. As Christians, we must understand our goal is not building civilization, although Christianity does have profound implication on society.
 - d. Islam must have its civilization to exist, but Christianity has proven that it can exist in any culture or civilization.
 3. Christ has promised to build His church.
 - a. Our primary goal as Christians is to honor Christ and advance His saving message of a kingdom not ultimately of this world.
 - b. The book of Revelation promises Christ's return to make all things new, so our task is to be faithful and bear witness.
 4. American Christians must make a distinction between their loyalties to country and their loyalties to Christ.
 - a. American Christians have been encouraged to think about America as the promised land.
 - b. They can tend to confuse elements of being a Christian with elements of being an American.

5. We must differentiate ourselves from the world around us.
 - a. Christian credibility rests on being different from secular culture and is the essential element for a Muslim to seriously consider Christianity.
 - b. Christians in the early church were separate from the heathen environment that surrounded them.
6. The gospel will accomplish its redemptive work.
 - a. Muslims will realize the weight of the duties and moral requirements of their religion as the Holy Spirit works through the gospel.
 - b. The gospel proclaims the work of Jesus Christ and what He has fully accomplished; Christ calls us to bear loving witness to His grace.

STUDY QUESTIONS

1. Sunni and Shia Muslims disagree about who was to be the first caliph after Muhammad.
 - a. True
 - b. False
2. Islam began in the _____ century.
 - a. Third
 - b. Fifth
 - c. Seventh
 - d. Ninth
3. Kemal Ataturk ended the caliphate with the creation of _____ as a secular state.
 - a. Saudi Arabia
 - b. Afghanistan
 - c. Pakistan
 - d. Turkey
4. Muslims have been without the leadership of the caliphate since _____.
 - a. 1920
 - b. 1924
 - c. 1938
 - d. 1945
5. _____ and _____ attempted to establish monarchies in the Middle East after the dissolution of the caliphate.
 - a. America; France
 - b. America; Britain
 - c. Britain; France
 - d. Britain; Egypt

6. Muslims do not typically make a distinction between Christianity and the West.
 - a. True
 - b. False

DISCUSSION QUESTIONS

1. What is a major distinction between Christianity's relationship with society and Islam's relationship with society?
2. How do Muslims misunderstand Christianity?
3. What must happen for Muslims to seriously consider Christianity?
4. How is gospel truly good news to Muslims?

Doctrinal Distinctives

INTRODUCTION

Evangelicalism is commonly used as a synonym for conservative Protestantism, but evangelicalism is its own brand of Protestant Christianity. In this lesson, Dr. Godfrey examines the characteristics of evangelicalism and its dangers.

LESSON OBJECTIVES

1. To define evangelicalism against the standards of Reformed Christianity
2. To warn against the minimalism of evangelicalism

SCRIPTURE READING

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

—Matthew 28:20

LECTURE OUTLINE

- A. Evangelicalism has five essential characteristics, four of which were developed by D.W. Bebbington.
 1. Evangelicalism is committed to the Bible.
 - a. Evangelicals have been committed to the authority, teaching, and distribution of the Bible.
 2. Evangelicalism is cross-centered.
 - a. Evangelicals place the saving work of Jesus Christ at the center of their theology.
 3. Evangelicals are conversion oriented.
 - a. Evangelicals passionately seek the conversion of the lost through the centrality of the cross leading to changed lives.

4. Evangelicalism is activist.
 - a. Evangelicals work to advance the cause of Christ through evangelism, moral reform, cooperation, and education.
 5. Evangelicalism is adaptable.
 - a. Evangelicals have adapted to the rationalism of the eighteenth and nineteenth century.
 - b. Evangelicals have adapted to the less-rational, feelings-oriented spirit of the late twentieth century.
- B. Evangelicalism attempts to unite Protestants, but it is in itself a distinct brand of Protestant Christianity.
1. Evangelicalism's essential characteristics are shared with other Protestants.
 - a. Evangelicalism acts as an umbrella for all Bible-believing, cross-centered, conversion-oriented, and activist Protestants.
 2. Evangelicalism must be minimalistic by necessity.
 - a. Evangelicals tend to emphasize the minimum essentials of the Christian faith to foster agreement between Protestants.
 3. We must be cautious in identifying as evangelicals.
 - a. Evangelicalism's unifying spirit minimalizes Christianity.
 - b. The essential characteristics of Evangelicalism eliminate doctrinal distinctives, e.g., Presbyterians and Baptists cannot discuss baptism.
 - i. Lutherans have not identified as evangelicals—a minimal definition of Christianity does not honor the sacraments.
 4. Evangelicalism is a distinct brand of Protestant Christianity.
 - a. A Pentecostal is not a Lutheran, and a Lutheran is not Reformed, so evangelicalism should be understood as distinct also.
 - b. Evangelicalism may share the fundamentals of other Protestants, but other Protestants cannot be reduced to those fundamentals.
- C. Distinction from evangelicalism does not eliminate cooperation with evangelicalism and maintains the integrity of doctrinally distinct Protestants.
1. Reformed Christianity is inherently maximalist.
 - a. Reformed Christians seek to be faithful to all that Scripture teaches.
 - b. Jesus commanded that we teach all that He commanded (Matt. 28:20), not just the minimal points that allow for Protestant unity.
 2. Reformed Christians ought to have doctrinal integrity.
 - a. Lutherans have understood that Lutheranism would be fundamentally changed without its theology of the sacraments.
 - b. Reformed Christians should also see that Reformed Christianity would also be fundamentally changed if reduced to minimal doctrines.

3. Christians are able to disagree but remain unified.
 - a. Christians should be allowed to disagree and still view one another as brothers and sisters in Christ.
 - b. Christians should be allowed to point out the areas that they believe are strong or weak in another Christian's theology.
 - c. Christians should be allowed to point out that the minimalism of evangelicalism leads to theological instability.
- D. The theological instability of evangelicalism during the late nineteenth and early twentieth centuries is characteristic of evangelicalism today.
 1. The instability of evangelicalism requires outside influences to supplement it because cultural adaptability and minimalism create a vacuum.
 - a. Evangelicals have adopted Pentecostal forms of worship and some have turned to tradition to stabilize the movement.
 - b. Evangelicals are also in danger of appealing to others through a rationalism that undermines the Bible in the name of unity.
- E. Reformed Christianity must develop its own distinct consciousness.
 1. B.B. Warfield said that truth should be thought of as catholic, evangelical, and Reformed.
 - a. Catholic truth is the truth that Protestants, Roman Catholics, and Greek Orthodox confess together.
 - b. Evangelical truth is the essential Protestant truths of the gospel recovered at the time of the Reformation.
 - c. Reformed truth is the doctrinally distinct elements of Reformed Christianity.
 - d. Evangelicalism believes that a measure of truth can be maintained while Reformed truth is sacrificed for the sake of unity.
 2. Evangelicalism and Reformed Christianity should be viewed as separate traditions.
 - a. If Reformed Christianity is under the umbrella of evangelicalism, Reformed doctrinal distinctives are dismissed as unimportant by implication that not all evangelicals share them, e.g., election.
 3. The structural integrity of Reformed theology needs to be maintained as a whole.
 - a. Election is foundational to the doctrine of salvation by grace alone and cannot be abandoned for the sake of evangelical unity; it is a doctrine of assurance that is a great comfort to our faith (Eph. 1:3–14).
 - b. Standing firm on doctrinal distinctives is not meant to be overly dismissive of other Protestant traditions, but it is rather to be an expression of our commitment to the Bible.
 4. The evangelical spirit is constantly seeping into Reformed Christianity.
 - a. We must have a distinct consciousness to survive in an American religious ethos that is dominated by evangelicalism.

STUDY QUESTIONS

1. A great danger of evangelicalism could be an attempt to stabilize the movement through rationalism.
 - a. True
 - b. False
2. The fifth characteristic of evangelicalism is its _____.
 - a. Longevity
 - b. Relevancy
 - c. Adaptability
 - d. Consistency
3. _____ have always distanced themselves from evangelicalism because it does not stress the importance of the sacraments.
 - a. Pentecostals
 - b. Lutherans
 - c. Methodist
 - d. Baptists
4. Evangelical and Reformed worship has been greatly influenced by Pentecostalism.
 - a. True
 - b. False
5. B.B. Warfield offers _____ truth as a categorization for a full-orbed understanding of biblical truth.
 - a. Catholic
 - b. Reformed
 - c. Evangelical
 - d. All of the above
6. Dr. Godfrey uses _____ as an example of a Reformed doctrine that cannot be silenced in the name of evangelical unity.
 - a. Election
 - b. Adoption
 - c. Justification
 - d. Sanctification

DISCUSSION QUESTIONS

1. What are the essential characteristics of evangelicalism?
2. Why is evangelicalism characteristically minimalistic?
3. To what does the minimalism of evangelicalism lead?
4. Why is it important to make a distinction between Reformed Christianity and evangelicalism?

Reformed Christianity

INTRODUCTION

The modern-day church needs exactly what it has always needed: the Word of God preached faithfully. In this lesson, Dr. Godfrey situates the church in the twenty-first century, highlighting the essentials of Reformed Christianity as its only means of survival.

LESSON OBJECTIVES

To outline the distinguishing marks of Reformed Christianity in the context of modern America

SCRIPTURE READING

How then shall they call on him whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

—Romans 10:14

LECTURE OUTLINE

- A. Reformed Christianity is different from evangelicalism but still influenced by it in varying degrees.
 - 1. Reformed Christianity is not in perfect contrast with evangelicalism.
 - a. There is a continuum in which there are varying degrees of exchange between Reformed Christianity and evangelicalism.
 - 2. Reformed Christianity is distinguished from evangelicalism as the ideal.
 - a. Reformed Christianity leads to a biblical understanding that can stabilize and strengthen our lives.
- B. Reformed Christianity stands at odds with American culture.

1. American culture tends to be anti-intellectual.
 - a. Reformed Christianity is confessional, doctrinal, and committed to the whole counsel of God.
 2. American culture tends to be individualistic.
 - a. Reformed Christianity is communal.
 3. American culture tends to be undisciplined.
 - a. Reformed Christianity is disciplined.
 4. American culture tends to focus on the extraordinary.
 - a. Reformed Christianity focuses on the ordinary.
 5. American culture tends to be democratic.
 - a. Reformed Christianity has structure and authority built into the offices of the church.
 6. American culture tends to be emotional.
 - a. Reformed Christianity understands the power of emotions and the need to control them.
 7. American culture tends to be guided by relativism.
 - a. Reformed Christianity is guided by revelation.
 8. American culture tends to be optimistic.
 - a. Reformed Christianity is realistic.
- C. The United States could be on the verge of a third American Revolution.
1. Each American Revolution has been unique in character.
 - a. The first American Revolution had a patrician spirit.
 - b. The second American Revolution had a democratic spirit.
 - c. The third American Revolution will have a radical, secular, and individualistic spirit.
 2. The current moral issues of the United States illustrate the characteristics of the third American Revolution.
 - a. Homosexuality has been declared normal and is protected by law, but there is a further demand that it be excluded from criticism.
 - b. Constitutional rights are being threatened as criticism of homosexuality is becoming equated with hate speech.
 - c. Homosexuality went from being viewed as a mental disorder to being fully legalized over the course of fifty-five years.
 - d. The secular individualism of the third American Revolution will be particularly antagonistic to the Christian worldview.
 3. Christians will need to live in the midst of a hostile culture.
 - a. Christianity can survive the persecution of any culture.
 - b. The book of Revelation gives us strength and assurance.
 - i. It attests that Jesus is returning soon (Rev. 1:1–3; 22:20).
 - ii. It represents time in short increments in comparison with the one thousand years of Revelation 20.

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4. Christianity changed the pagan sexual ethics of the Roman Empire.
 - a. Kyle Harper's *From Shame to Sin* examines how the sexual ethics of the late Roman Empire moved from being pagan to Christian.
 - b. Christians began as a persecuted minority that changed sexual ethics over the course of three hundred years by identifying how the pagan sexual ethic undermined the image of God in man.
 - c. Pagan sexual ethics are deterministic; Christianity offered people the freedom, dignity, and respect to turn away from a perverse sexuality.
 - d. Today, pagan sexual ethics have manifested themselves through abortion and the expectations of premarital sex as a war on women.
 - e. Our hope is that people will realize that what they think is liberation is actually bondage.

 - D. Reformed Christianity stresses the centrality and importance of preaching.
 1. Preaching changed the pagan sexual ethics of the late Roman Empire.
 - a. Preaching God's Word to God's people needs to be our focus, because God has appointed preaching as a means of grace.
 2. Preaching is not properly esteemed in our day.
 - a. Preaching has become stories and illustrations underlined by the preacher's personality.
 3. Preaching is opening the Word of God and applying it to the minds and hearts of people.
 - a. Reformed Christianity treasures the whole Word of God and does not minimize the Word of God.
 - b. Preaching is not mere instruction; the sanctuary should not be reduced to a classroom because preaching speaks to the heart.
 - c. God is present in our worship through the Word, so we should open and listen to the Word with eager expectation.

 - E. Reformed Christianity needs to rest on its heritage for strength for the future.
 1. Reformed Christianity needs the great confessions and catechisms like the Westminster Confession of Faith and the Heidelberg Catechism.
 - a. The church has been blessed with summaries of the faith, often from the hands of martyrs, which represent years of Bible study by the best minds in church history.
 - b. We need to profit from a communion of the saints that goes back through the centuries.
 2. Difficult times require strong Christians.
 - a. Strong churches produce strong Christians through the preaching of the Word—a Word that is fed on, believed, and built into the heart.
 3. Reformed theology ought to lead to Reformed churches, because theology is only a step in the Christian life.

- a. There has been a renewed interest in Reformed theology in recent decades.
 - b. Christians need the community of the church in addition to right theology.
 - c. The church provides us with the family we need when the world turns against us.
4. The church is our family and refuge.
- a. The church is the fulfillment of Christ's promise that we would receive a hundredfold family (Mark 10:17-31).
 - b. The church is vital, especially in times of persecution, so we need to build churches that are faithful to the Word of God to allow it to work the way it was intended to work.

STUDY QUESTIONS

1. Reformed Christianity is pragmatic in comparison to American culture.
 - a. True
 - b. False
2. American culture tends to be _____.
 - a. Emotional
 - b. Relativistic
 - c. Anti-intellectual
 - d. All of the above
3. Reformed Christianity is _____ while American culture is _____.
 - a. Optimistic; realistic
 - b. Pragmatic; principled
 - c. Communal; individualistic
 - d. Undisciplined; disciplined
4. Pagan views of sexuality promise liberation and yet are rooted in a deterministic worldview.
 - a. True
 - b. False
5. Christianity changed the sexual ethics of the Roman Empire over the course of _____ years.
 - a. 50
 - b. 100
 - c. 150
 - d. 200

6. The sexual ethics of the Roman Empire were changed through _____ .
 - a. Education
 - b. Preaching
 - c. Community
 - d. Literature

DISCUSSION QUESTIONS

1. What are the primary differences between Reformed Christianity and American popular culture?
2. What are the characteristics of the third American Revolution described by Dr. Godfrey?
3. What are the differences between a Christian sexual ethic and a pagan sexual ethic?
4. What is the role of preaching in Reformed Christianity?

ANSWER KEY FOR STUDY QUESTIONS

Lesson 1

1. B
2. C
3. A
4. D
5. A
6. D

Lesson 2

1. A
2. A
3. B
4. B
5. D
6. C

Lesson 3

1. B
2. B
3. C
4. B
5. C
6. D

Lesson 4

1. A
2. C
3. B
4. D
5. B

Lesson 5

1. D
2. B
3. B
4. D
5. B
6. A

Lesson 6

1. A
2. B
3. C
4. A
5. B
6. C

Lesson 7

1. A
2. B
3. C
4. B
5. B
6. D

Lesson 8

1. B
2. A
3. B
4. C
5. B
6. B

Lesson 9

1. B
2. C
3. C
4. B
5. D
6. A

Lesson 10

1. A
2. C
3. D
4. B
5. C
6. A

Lesson 11

1. A
2. C
3. B
4. B
5. D
6. A

Lesson 12

1. B
2. D
3. C
4. A
5. D
6. B

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