

## History of Modernism

American Modernism had its origins in the mixture of poisonous teachings, which came from Europe prior to the turn of the 20<sup>th</sup> century. The leavening process of the denominations began in the 1870's and gained a giant foothold by 1900. By 1930, the whole was leavened (Matthew 13:33).

### **The Modernism from Europe**

**Deism** – (transcendence of God) God is no longer directly involved in the world of human events. Therefore, man must take the reigns and make his own way of life.

**Naturalism** – (emphasis on the natural world) Associated with the movements of deism and is a belief system developed from observing the physical world. All truth can be arrived at by viewing the surrounding world and its natural operation. The world operates from natural laws (matter & energy) without any spiritual entities. Rejected supernatural miracles, God's personal existence and man's eternal spirit.

Naturalism taught that God was a non-entity, a sort of world force and one with nature. We belong to the world force just as do the trees, flowers and birds. The sun is our brother and the moon is our sister. Jesus was a teacher who taught a lot about nature and the world force.

**Rationalism** – (emphasis on logic) The philosophy of rationalism placed an emphasis on the role of reason or the mind. Man's mind and power to reason is the final authority for determining truth, not the Bible. This philosophy taught that knowledge is gained through reasoning of the mind without any other revelation. *The roots of secular humanism were born with European modernism. Humanism is the attempt to live your life apart from God's existence and truth.*

**Marxism** – (emphasis on society instead of salvation) This was the philosophy of capitalism, which was a system of social organization, whereby the production and distribution of goods are owned and controlled collectively by the government. *Liberation theology* is another form of this teaching, which expresses the need for humans to be delivered or liberated from economical, political and social bondage instead of from the spiritual bondage of their sins. This philosophy forms the basis of the *Social Gospel* or the political and social transformation of society which liberals adopt today.

**Evolution** – (emphasis on man's origin instead of creation) The teaching that man evolved from previous life forms. Evolution was the natural outgrowth from the age of so called *Enlightenment* where man was the center of everything. If there was no God who was interested in the affairs of mankind (deism), then mankind was ready to pronounce how he arrived and developed in this world.

**Unitarianism** – (against trinity – one God in three persons) Unitarianism rejects this Biblical teaching of the trinity and minimizes Jesus to a mere man who cannot be equal with the Father in His existence as God. It also departs into the theory of universalism, which concludes that all mankind is basically good and is saved (fatherhood of God concept of modernism).

**George Dollar has said:**

"Thus, the image of America thirty years later is that of a great land which has left the old paths and turned to the vagaries and the uncertainties of a new type of Christianity and church. Tragedy is written all across the scene."

## History of Fundamentalism

### **Nonconformist Fundamentalism (1859-1930)**

**Enemies** = Modernists or Liberals within the beloved denominations who denied the clear doctrines of Christianity.

**Fundamentalist** = the legitimate heirs to New Testament Christianity. They were those saints who were holding the line within the denominations.

**Nonconformist Fundamentalism** = Remaining in the denominational structures without conforming to the liberalism. Seeking to change the denominations from within. Attempting to separate the liberals from the denominational churches in order to preserve ecclesiastical purity (Rev. 3:2; 2:13).

The major fights occurred within the denominations the first years of Fundamentalism (1859-1930). Major battles occurred throughout the 1920's as liberalism was spreading like a cancer.

The separated believers within the denominations failed to act swiftly and the denominational structure on a large scale became leavened or corrupted (1 Corinthians 5:6-7).

The nonconformist approach from within the denominations did not work for several reasons:

1. The denominations were becoming centralized at the turn of the century.
2. Men who were loyal to the denomination and not the Bible were placed into leading positions of authority. They were given the position of power to endorse and permit liberalism.
3. Large ecclesiastical machinery works to slow to purge out evil.
4. The fundamental people failed to boldly denounce, discipline and excommunicate the liberal teachers from the congregations in accordance with Scripture

(Titus 1:13; Romans 16:17-18; 2 Timothy 3:8; 4:14). They failed to utterly drive them out of the churches (Judges 1:28; Judges 2:21,27,28,29,31,33).

All preaching without rebuke and censorship will lead to continual corruption and eventually doctrinal disaster. The failure to act caused the leavening of denominationalism with modernism.

"You cannot kill a wolf by aiming in the general direction"

### Key Fundamental Movements Against Modernism

- Prayer Meeting Movement (1857-1859)
- The Fundamental Bible School Movement (1875-1920)
- The Fundamental Bible Conference Movement (1875-1920)
- American Bible and Prophetic Conferences (1878-1914).
- The World's Christian Fundamental's Associations (WCFA) – transition from prophetic conferences to the fundamentals conferences (1918 – 1930's)

### Some Key Fundamental Writings against Modernism through the 1940's:

- **Fundamentals** - a series of twelve volumes of articles published between 1910-1915.

The name "fundamentalist" was born and attached to all those people who believed in the doctrines pronounced in these books. The name "Fundamentalist" was popularized by this series of books. Other fundamental magazines and books were written to try and counteract the spread of modernism.

- **Our Hope** – Arno C. Gaebelein (1894-1945)
- **Scofield Reference Bible** - January 12, 1909
- **The Christian Fundamentalist** – W. B. Riley's paper written from 1927-1932. It was written and endorsed by the World Christian Fundamentalist Association
- **Serving and Waiting** – magazine edited by William Pettingill (Philadelphia School of the Bible)
- **The Searchlight** – (1917) paper of T.T. Shields – In 1927 it became called "The Fundamentalist"
- **Sword of the Lord** – began on September 28, 1934 under the ministry of John R. Rice
- **"Christianity and Liberalism"** – J. Gresham Machen (1923)
- **"The menace of Modernism"** – William Bell Riley
- **"The Voice"** Publication of the Independent Fundamental Churches of America
- **Moody Monthly** – periodicals published by this school in its fundamental days
- **Radio Bible Class** – Martin R. DeHaan – published many fundamental booklets and literature
- **The King's Business** – published by the Biola Bible Institute of Los Angeles (BIOLA)

- **The Pilot** - published by Northwestern Fundamental Schools
- **Moody Press** – conservative publisher who printed fundamental literature
- **Fleming H. Revell** (D.L. Moody's brother-in-law) – published fundamental books
- **Loizeaux Brothers** – published many Plymouth Brethren books such as the famous commentaries of Harry Ironside
- **Kregel Publications** – originated in 1909 when Louis started selling used theological books out of his basement in Grand Rapids Michigan.
- **William B. Eerdman's** - began by selling ten cent specials to Dutch farmers in 1910 in order to pay his way through Calvin Theological Seminary.
- **Zondervan's** – Pat and Bernie Zondervan (Eerdman's nephews) began their own publishing company in 1931 and were known for their publishing of fundamental literature during the 1930's and 1940's.
- **Baker Bookhouse** – Herman Baker (Louis Kregel's nephew) established a book business in 1939.

**Note:** Most of these publishing companies are no longer known for publishing fundamental literature. Like all things, time has eroded the firm fundamental stance. But through the 1930's and 1940's they played a significant role in providing fundamental literature for Fundamentalist circles. Of all the publishing companies, Kregel Publications is still publishing some notable works.

- **The Navigators** – started by Dawson Trotman about 1932. It was based upon the 2 Timothy 2:2 principle of discipleship. The Navigators provided Keith L. Brooks Study Books to thousands of World War 2 servicemen. They also provided salvation packets and promise packets from God's word. They were responsible for a topical memory system of 108 verses. The Navigators majored on discipleship training and geared all its literature upon this principle.

### Radio Ministries that were Fundamental and Stood for Truth through the 1930's, 1940's, 1950's and even 1960's:

Radio ministries also attacked the spread of modernism in the churches. Such radio ministries as **"The Old Fashioned Revival Hour"** under Charles E. Fuller became widely known and the most popular religious broadcast in the country. Millions also heard Martin R. DeHaan's **"Radio Bible Class"** ministry. **"The Bible Study Hour"** under the teaching ministry of Donald Grey Barnhouse also stood for truth. Walter Maier, a Lutheran who preached the Gospel (Missouri Lutheran Synod) was also widely known in the 30's and 40's for his **"Lutheran Hour."** Although Maier was not considered a fundamentalist, he fearlessly preached the Gospel.

There was other fundamental radio preachers on the airwaves that helped the cause of Fundamentalism such as John R. Rice and Jack Wyrzten who was the founder of the Word of Life Camps in Schroon Lake New York. There were sound and fervent radio ministries being promoted in these days.

### Some Fundamentalist Missions that Originally Stood for Truth and Separation:

- **China Inland Mission (CIM)** – founded by Hudson Taylor - this mission grew more in the 1930's than in any other decade of its history. It had 205 stations with 800 missionaries, claiming 125,000 Chinese had been won to Christ. It's now called Overseas Fellowship.
- **Africa Inland Mission**
- **Sudan Interior Mission**
- **Orinoco River Mission**
- **United Aborigines Mission**
- **Latin American Mission**
- **Greater Europe Mission**

#### Separatist Fundamentalism (1930-1950)

**Enemies** = Modernists or Liberals who denied the clear doctrines of Christianity and who successfully captured the vast denominational structure in America.

**The Mass Exodus** from the denominational structures occurred because of the entrenched liberals and unchanging apostasy (2 Corinthians 6:14-18; Romans 16:17-18).

The Fundamentalist separation from Neo-Orthodoxy and New Evangelicalism (2 Thessalonians 3:6, 14-15).

#### Separatist Fundamentalism (1950-1970)

The Fundamentalist separation from New Evangelicalism, ecumenical gatherings, worldly forms of worship and other unholy or questionable practices.

#### Separatist Fundamentalism (1970 – Present)

The Fundamentalist separation from Neo-Fundamentalism which is returning back to New-Evangelical practices or what could be called the broad or widely accepted practices of evangelicalism (Broad Evangelicalism).

### Fundamentalism has gone through three stages:

1. The separation from worldliness (1857-1860's)

This was the period of true American revivals through prayer and the forsaking of sins. This paved the way for Fundamentalism to really be born.

2. The separation from modernism while in the denominations (1870's –1930).

Christians preached against modernism and took a stand against modernism while remaining in the denominational structure.

3. The separation from the denominations and disobedient evangelical brethren who compromise with liberals and God's standards of holiness (1930 – present).

Thomas Todhunter Shields (T.T. Shields) was a leading Baptist figure to separate and stand out from among the liberal denominations. *He represented a transition from nonconformist to separatist fundamentalism.* Many followed in his footsteps and began to form independent organizations away from denominational ties and associations.

"We remember our faults to this day. We ourselves did not know that Modernism was so deeply rooted."

T.T. Shields

### Summary:

Main-line evangelicalism within the denominations reacted to Liberalism and produced separatist Fundamentalism when leaving the denominations. Later, a movement within evangelicalism reacted to the strong militancy of Fundamentalist separation and produced what we now call New Evangelicalism. In return, New or Broad Evangelicalism is helping to form the one world church (Revelation 17).

### Helpful Definitions:

**Absolutism** = is the mindset and approach to life that every conceivable issue has a black and white answer. It is to view something as totally right or totally wrong. This certainly is the case in many situations as we seek to live by the standards and principles of the Bible. The problem with New-Evangelicalism and its dialogue and lukewarmness on most issues has allowed the church to drift away from the "Thus saith the Lord" mentality and approach to Christian living. Nonetheless, there will be times where several possible Biblical solutions can be maintained without becoming unseparated in attitude and compromising to the truth

**ACCC** = The American Council of Christian Churches which was formed in 1941 under the leadership of Carl McIntire. It was a separatist organization, which was militantly pro-Gospel, anti-Modernist and Anti-Communism.

**Agnosticism** – This was a term coined in 1869 by Thomas Huxley to denote his theory that no one can know whether God exists.

**Amillennialism** = the teaching that states there will be no literal Millennium upon earth after Christ returns. Eternity or the eternal state will begin with Christ's return. According to amillennialism, the kingdom is present in the church age with the rule of the King and His kingdom in the lives of believers' hearts.

**Anglican** = those churches who have their origins in the 17<sup>th</sup> century Church of England or pattern their churches after the Church of England. They are churches Episcopal in government, which maintain a united governing order of bishops over all their churches. These bishops have the prime rule of authority. The Anglican Church established the first Protestant Episcopal Church in 1789. This form of church and government is called Episcopalian in order to emphasize the ruling body of bishops or Episcopal leaders presiding over the people.

**Antinomianism** – The Greek “anti” – (against) and “nomos” (law) really means to be against law. This word or title is given to those who propagate the idea or concept that being under the grace dispensation (Romans 6:14) means that a Christian is lawless and that the Old Testament law has no merit for Christian living at all. New Evangelicalism in some respects comes dangerously close to this idea. They promote the “free grace” lifestyle as meaning that we are free to live as we please and in some sense can live totally independent of any law. Being under grace (the grace dispensation) as a rule of life means that we have a new inward power to assist us in our daily walk (Romans 6:4). And this is the power of the risen Lord who helps us to fulfill the law in us (Romans 8:4). Being under grace does not exclude us from obedience to God's moral code or law. Nor does it exclude us from obedience to all the New Testament commands seen in the epistles. Rather, grace gives us the inward power to live according to God's law without relying on an outward code of law as our source of power to live victoriously. However, the great dispensational passages teach that we have been freed from the condemnation of the law (Rom. 8:2; 2 Cor. 3:6) and are not married to a set of rules but to a living person to give us newfound liberty from the condemnation of hell and the power of the sin nature (Romans 7:1-6). The New Testament church truth clearly reveals that we are not under any law as a rule of motivation and power for life. Under grace (the grace dispensation) law is not a rule for living (Titus 2:11-12). The indwelling Christ is our rule for living and He provides us with the inward drive and power to follow God's moral law and the New Testament commands in the epistles. So the concept of “free grace” means to have the freedom to experience God's inward power for victory instead of relying on some codified system of rules. It's not that dispensationalists dismiss God's law or the New Testament commands as having no value for leading and direction (2 Timothy 3:16). What is meant by those words “for ye are not under the law but

under grace (Rom. 6:14) is that we must rely upon God's new dispensational method of inward resurrection power to develop Christlikeness as the Holy Spirit unfolds to us the life of Jesus Christ (2 Cor. 3:18).

**Apocrypha** - This is a collection of uninspired writings or uncanonical literature from the Old Testament and inter-testamental period. The Roman Catholic Church accepts ten of these books as inspired writings. But these writings are not inspired. They were never accepted in the Hebrew Canon of Scripture nor were they quoted or endorsed by Jesus or the apostles.

**Apostasy** = comes from the Greek word “apostasia” which means departure. The word was used to explain how a soldier would desert a post or responsibility. It is termed a “falling away” in 2 Thessalonians 2:3. The context seems to suggest that there will be a falling away from truth as the end of the age approaches (1 Timothy 4:1). Apostasy means to depart from a correct doctrinal position. Today the term means the worldwide departure from the authority of Scripture in the matters of both doctrine and living.

**Apostle's creed** = A brief summary of the Trinitarian and Christological beliefs traditionally believed to be accepted by the apostles. It was written sometime before A.D. 250. and was designed to protect the church from heresy. A. A. Hodge says that it was gradually formed by common consent out of the Confessions adopted by several churches

**Arminianism** = is the doctrinal system formed by Jacobus Arminius as a reaction to Calvinism in the Netherlands. This system was later affirmed in five points which taught conditional election based on God's foreknowledge of man's decision of Christ, unlimited atonement, the free will of man, prevenient grace which enables man to cooperate with God in salvation (man can believe) and conditional perseverance or the fact that believers can finally be lost if they do not persevere. This system has allowed man to not become a puppet on the other end of God's string and recognizes that God has devised a sovereign plan that involves the free will of man who can respond to God's enabling grace. However, this system wrongly assumes that salvation can be lost because of man's lack of commitment and perseverance in the faith.

**Asceticism** – This is the complete renunciation of the flesh that degenerated into making men hermits or monks and had the idea of meriting God's favor by such actions of suffering and reclusion (Col. 2:20-23).

**Atheism** – Atheism is the complete denial of God's existence through flat denial, theoretical argument and skepticism.

**Augsburg Confession** - the statement of beliefs and doctrines of the Lutherans, formulated by Melancthon and presented at the Diet of Augsburg in 1530.

**Broad Evangelicalism** = The evangelical camp of believers who take the widely accepted, tolerant and popular position instead of the separatist and militant position against ecumenicalism and unholy practices. Broad evangelicalism primarily speaks of the New Evangelical practices of ecumenical evangelism, unity around five fundamental doctrines, the tearing down of doctrinal walls and the use of wordily methods and worship in the church.

**Catechism** – This word comes from the Greek word (“katecheo”) and literally means to “sound out loud; to sound in one’s ears.” Originally it referred to giving oral instructions especially to children. Calvin defined a catechism as “a formula of instruction children in the doctrine of Christ.” The method was usually by question and answer, and the person catechized had to learn the answer given to each question. Originally it was used to convey the great truths of the Word of God in a memorable and concise manner or form. It was a profound and sufficient way to acquaint people with truth. The Protestant Reformation produced a number of helpful catechisms. The Puritan period produced many more. The most popular and enduring catechism has been the Shorter Catechism of the Westminster Assembly of Divines.

**Catholic** - The term catholic actually means “general or universal.” It was originally used in the second century as a word to describe the orthodox Christian church. After the Reformation Rome claimed the title. The term Roman Catholic rose out of the controversy between the Roman and Anglican churches since both claimed to be the only true catholic or universal church. Today Roman Catholicism claims to be the only catholic or true church in existence. Thus, when they use the term Roman Catholic they mean that they are the only universal or true church that exists.

**Cessasionism** - The belief that the supernatural sign gifts of the early church have ceased during the closing days of the apostles or right after the days of the apostles (1 Cor. 13:8-13). This was due to the completion of the Canon of Scriptures. Prior to the completion of Scripture there was a need for miraculous signs to validate both the messenger and the message (Mark 16:20; 2 Cor. 12:12). After the completion of Scripture there was no more need for ongoing apostles (apostolic succession), revelatory knowledge and the miraculous signs to validate Scriptural truth (Hebrews 12:3-4). Benjamin Warfield popularized this concept in a series of lectures given at Columbia Theological Seminary, South Carolina in 1917. Of course, this is the true scriptural position that needed to be developed or resurfaced, just as many other prophetic studies needed to be resurfaced because of centuries of neglect.

**Charismatic** = has to do with the Greek word “charis” which speaks of God’s grace as applied to the distribution of church gifts. God’s gifts to the church were and still are considered grace gifts or gifts given out of His own

kindness and benevolence. In one sense, every member of the New Testament church is Charismatic because every member of the church has at least one gift which he has been given out of God’s grace (1 Peter 4:10). However, in view of the modern Charismatic movement, this term today has been associated with that group of believers who claim to possess the miraculous gifts or apostolic sign gifts of the early church. They reject the claim that the apostolic sign gifts have ceased. The term Charismatic has been associated with that movement which has supposedly returned to another Pentecost and the miraculous gifts of the last days (Acts 2). It is the term associated with the Neo-Pentecostal Movement with its emphasis on ecumenical practices and the common ground of experience.

**Charismatic Movement** – This was the movement known as Neo-Pentecostalism, which began to promote ecumenical practices that would sweep the globe emphasizing the baptism of the Holy Spirit and speaking tongues. The birth of the Charismatic Movement can be traced back a public announcement in April 1960 when Dennis Bennett, minister of Saint Mark’s Episcopal Church in Van Nuys California said that he had received the gift of tongues. This was the beginning of the interdenominational practices of tongues within the denominations, which eventually mushroomed into the giant ecumenical charismatic practices of today. The term charismatic was used to emphasize the return to the apostolic sign gifts. It was claimed that God was now giving the miraculous gifts of the Spirit out of His grace (“charis”) to all the churches.

**Chiliasm** = This word comes from the Greek word “chilioi (thousand). It is the view based upon Revelation 20:1-5 that Christ will reign on earth for a thousand years following His Second Coming. Chiliasm can be traced through church history to the early days of Christianity.

**Classic Liberalism** = the standard form of liberalism (old liberal theology) which initially came into the country and overtook the denominations. It boldly rejected the major tenets of the Christian faith such as the substitutionary atonement of Christ, the resurrection of Christ, the deity, virgin birth and Second Coming of Christ. Liberalism was the antisupernatural approach to Christianity and the Bible that arose because of rationalistic thinking from Europe. Liberalism denied the miraculous element of the Scriptures, stressing the importance of human reason. Whatever disagreed with reason and science was rejected. The philosophy of standard liberalism was to build a type of utopian world through the humanitarian efforts of mankind (social gospel).

**Congregational** = relating to those churches formed early in the American colonies which remained autonomous (self-governing or independent) rather than adopting a bishop or Episcopal form of government. This form of government emphasizes the congregation of the local church as the ruling authority and is democratic in the sense that the will of the majority of the people in the

congregation constitutes what the local church believes and practices. It sees the local church as independent and free from any outside authority. Congregationalism in its early history became very liberal and Unitarian in its doctrine.

**Conservative** = speaks of a person who professes faith in the fundamental doctrines of the Bible. However, they are not a fundamentalist because they fail to militantly defend the truth, practice separation and denounce the errors of apostasy. The word orthodox is often used synonymously with this term. In a broad sense a conservative might be anyone whose political or religious bent is toward conserving or retaining some philosophy or creed which has been received. **Note:** Many today erroneously use the term conservative as a replacement for the word separation. This is a misnomer due to the fact that many conservative Christians hold to basic doctrines of the Bible but do not preach or practice the Biblical doctrine of separation. In other words, they do not seek to conserve or maintain the historic doctrine of separation. When someone is conservative they are not necessarily separated in their manner living.

**Cooperative evangelism** (inclusivistic evangelism) = is the interdenominational union of churches, groups and religions which practice ecumenical evangelism. They are of different doctrinal persuasions and viewpoints but still unite under the common umbrella of evangelizing people. Liberal churches are invited to participate with those who are sound in doctrine. Many times the Gospel is clearly preached by such men as Billy Graham. When people are saved they are sadly directed to churches which may be liberal and even apostate in their teaching.

**Covenant Theology** = is a belief system of theology adopted by post-reformation churches as they tried to keep the Reformation message of grace within the churches. This system teaches that God entered into a covenant of works with Adam. Adam was told to originally obey God so that he could have eternal life in his unfallen condition. If he failed to obey God, God would judge him. When Adam disobeyed and failed, God had to enter into another covenant with Adam, which promised eternal life to him once again. However, this new covenant was a covenant of grace and the application of this covenant was the covenant of redemption. Adam represented the human race, which can now be saved through God's covenant of grace. However, this covenant only extends to those who have been elected and are in the covenant saving plan of God (unconditional election) and covers the time from Adam through the end of the age. This system claims that the triune God made a covenant of grace and redemption in eternity past and determined to save an elect group of people. This system of theology fails to see the importance of the other covenants of Scripture, which were given to national Israel (Abrahamic, Palestinian, Davidic). This is because it sees Israel of the Old Testament and the church of the New Testament as one and the same entity. Scriptures related to Israel (Ezekiel 36:25-28) are made to refer to the church.

National Israel is not seen to have any future covenant promises. These covenant promises are simply a restatement of the two major covenants of works and grace and are given for the blessing of the church today. The promises given to Israel concerning the kingdom have a spiritual (not literal) fulfillment in the lives of the new community of Israel called the church and also are fulfilled in the glorious prospect of Heaven itself.

This covenant position is weak because there is no verse in the Bible that says God entered into a covenant with Adam. Furthermore, the covenant of grace and redemption that was said to have occurred by the triune in God in eternity past is nowhere stated in Scripture. God can make a plan without a covenant. This system seeks to extrapolate two or three covenants from Scripture, which are not mentioned and proceeds to ignore those covenants that are clearly mentioned and teach two separate programs with different people (Israel & church). In addition, it fails to see that the church was a mystery (sacred secret) in the Old Testament (Eph. 3:2-6).

**Demythologization** = Demythologizing is that method of interpretation of the Bible, which seek to identify the ancient or outdated symbols or myths that are found in the Bible such as heaven, hell, miracles and demons. It then seeks to replace them with modern ideas. In short, it seeks to determine what should be myths in the Bible and replaces them with more modified and up to date ideas and explanations of what happened instead of what the Bible says really occurred. The Neo-Orthodoxy leader Rudolph Bultman invented this concept.

**Dispensationalism** = a system of Biblical interpretation that adheres to literalism in its interpretation and sees a covenant program of God relating to national Israel as a group of people separate from the church. This system makes a clear distinction between Old Testament Israel and the New Testament church. It also recognizes that there have been stewardships or economies throughout the ages of time where God in His own sovereignty has chosen to work differently with mankind. These economies include innocence, conscience, human government, promise, law, grace, tribulation, kingdom and eternity. God has established tests or responsibilities for mankind in these dispensational periods of time, which can easily be seen. The way of salvation has been the same throughout the dispensations. The Scofield Bible popularized the dispensational approach to the Scriptures.

**Ecumenical Movement** – a movement worldwide in scope which is designed to unite all denominations and religious bodies. This is accomplished by emphasizing points of agreement and de-emphasizing points of doctrinal disagreement. The ultimate aim is for all religious beliefs to be one. This practice of religious ecumenicalism is also called syncretism.

**Evangelical** = comes from the Greek word which means gospel or "good news." Historically, the term describes those who hold that man is a lost sinner and is in need of the Gospel of salvation. However, generically the term has grown to mean all those religious groups, who claim to accept orthodox doctrines of Scripture, emphasize the authority of Scripture and hold to the Gospel message. The emphasis upon the word evangelical has grown to mean those who hold to orthodox doctrines. Evangelical was a term used historically to denote those who accept Biblical authority as over against those who reject or question it.

**Note:** During Fundamentalism's history and before 1950, the terms evangelical and fundamentalist were used interchangeably. The fundamentalists were all those who were evangelical in their doctrine and who held to both the high standard of holiness in both doctrine and living. The term evangelical always referred to those who upheld doctrinal purity and personal purity and holiness of living. The two (doctrine and practice) were not disassociated. This is no longer the case. It is true that all fundamentalists are evangelical or conservative in their doctrine but not all evangelicals can be considered fundamentalists or separatists any longer due to their compromise with movements that embrace unholy doctrine and practices.

**Exclusivism** = is the belief that only one group is saved and everybody else is lost. Unless you belong to a certain group, you are looked upon as suspect. It is true that where Christians belong many times will be an indicator of their salvation. However, it's also true that there are believers who have faith in Christ which are still sitting in liberal churches. We agree that they should "come out from among them and be separate" but their failure to do so does not give us the warrant to pronounce them as unsaved if they have professed genuine saving faith in Christ. A Christian does not have to be part of a certain group in order to be saved.

**Existentialism** = says that man is an autonomous or free being (human freedom) so that he can do as he pleases. In this system of thought, God Himself is what you make Him out to be. Experience is all-important and not creeds, doctrines or Biblical facts. All existence is in an experience and experience is what is important in life. Experience gives meaning to life and becomes truth to you and for you. This philosophy stresses the freedom of man and tries to make life meaningful by engaging in those things that make man happy in their own world of experience instead of finding out the true meaning of life.

**Federal Council of Churches** = the ecumenical unity of churches which united in 1908. This was an effort to promote liberalism and skeptical ideas about the Bible. Later this became known as the National Council of Churches.

**Fundamentalist** = The movement and people known to have unqualified acceptance of Bible truth and who are

determined to live a holy life through absolute obedience to the Scriptures. The term Fundamentalist came into use in 1920 as a description of the position of the anti-modernist party in the Northern Baptist Convention. These people were considered to be anti-modernist and were identified as those within the denominations who militantly stood for the historic doctrines of the faith such as the inerrancy of the Bible, deity of Christ, the substitutionary death and bodily resurrection of Christ from the dead, the Second Coming of Christ and salvation from hell through the blood of Christ. They were those people who also stressed both personal and ecclesiastical (church) purity in light of the ever-growing apostasy. Many of the Fundamentalists separated from the denominations as they were being overtaken by apostasy. Fundamentalists are the legitimate heirs of historical New Testament Christianity. Today the word fundamentalist has been confused and abused. It is used to promote religious extremism and intolerance. There are groups today which are labeled as "Islamic Fundamentalists" or Jewish Fundamentalists." The word fundamentalist in relationship to modern usage has come to mean some kind of person who is a mindless obscurantist. Of course, there is a vast difference between Biblical Fundamentalism and any other person who uses this title to support their unbiblical positions and practices.

**GARBC** = stands for the General Association of Regular Baptist Churches which was organized in 1933. This tie of churches was the outgrowth of the Baptist Bible Union of Norris, Shields and Riley. It was formed because of the break away from the liberal Northern Baptist Convention. Its aim was to promote fundamental fellowship among Baptists. Robert T. Ketcham was the leading influence in this gathering and fellowship.

**Great Awakening** – There were two great awakenings that occurred in American history. These were years of revivalism, which would shape Christian living and Christian values upon America. The first Great Awakening occurred between the years of 1735-1743. This was under the leadership of Calvinistic leaders such as the Dutch Reformed Theodore Frelinghuysen, the Presbyterian Gilbert Tennent, the Congregationalist Jonathan Edwards and the itinerant Anglican George Whitefield. The first awakening or revival emphasized man's inability to choose Christ for salvation. It was a brief revival of Calvinism where God's sovereignty in election was emphasized and man's total depravity was stressed included his inability to choose salvation. Man's free will was only seen to be free to choose evil. The second Great Awakening occurred between the years 1795-1830. Its origins were centered in the Western frontier with itinerant evangelists in the Methodist, Baptist and Presbyterian churches. In the east it was the Congregational ministers of New England and the special efforts of Yale president Timothy Dwight who was the grandson of Jonathan Edwards. Men such as Lyman Beecher and Charles Finney were leading figures in this revival movement. The Second Great Awakening

emphasized the natural capacity for men to turn to Christ for salvation. The ability that God had bestowed on mankind to choose was stressed in the second great revival. The second revival in American history was more Arminian centered in its theology giving man the ability to choose or reject Christ. The Second Great Awakening stimulated religious life in America on an unprecedented scale at the turn of the nineteenth century and beyond. It breathed new life into the denominations. It shaped all American Protestantism through the 1870's and provided one of the major sources for Fundamentalism. Out of the Second Great Awakening encouraged a revivalist theology and also emphasized the potential of America. Many felt that as a result of this awakening that God was on America's side since He had poured out his blessings upon America. This vision compelled Christians to do great feats of service for Christ.

**Higher criticism** = an approach to the Bible taken by 19<sup>th</sup> century German Biblical Scholars and theologians who were strongly influenced by the German rationalistic philosophers of the time who taught that truth and knowledge are established by human reason and not by supernatural revelation. This critical method of studying the Bible attempts to reason about the authorship, dates and the historical dependability of the books of the Bible. It is designed to decide what should remain in the canon of Scripture. It uses extra-biblical sources and materials (HISTORICAL CRITICISM) in order to arrive at the truthfulness of Scripture. In short, it was the European modernistic attempt to rule out the supernatural elements of the Bible, the early Mosaic authorship of the Pentateuch and claimed that human authorship wrote the Bible while rejecting the divine inspiration of the Bible. This approach to the Bible provided the foundation for American Liberalism in America.

**Holiness** = is a condition of purity or freedom from sin and all wrongdoing. It is the act of setting oneself apart from all evil and sinful practices (2 Cor. 7:1). Holiness among the early Fundamentalists has always involved the high standard of purity in both living and doctrine. This still is the ringing standard for all true Fundamentalists today. There is to be a maintaining of purity in life, doctrine and even church or worldly association. Separation is really holiness in action. This is a reference to the overall lifestyle of the Christian life. The saint of God should live and act different from that of the non-Christian world (Rom. 12:2). Holiness, not evil, is to be the characteristic feature of the believer's life. (1 Pet. 1:15-16).

**Holiness movement** = is that movement which preceded Pentecostalism. This movement developed out of nineteenth century Methodism. Methodist teachers, who stressed holy living, began to emphasize a "second blessing" or crisis of sanctification (entire or complete holiness) through the baptism of the Holy Spirit. This was a separate Holy Spirit experience subsequent to salvation. It was preached at the Keswick conventions beginning in 1874. Some Pentecostals taught that the

"second work" of grace was the experience of sanctification, which was then followed by a "third work" of grace called speaking in tongues. This teaching became known as the "higher life" or the "deeper life" holiness movements, which eventually spread to many nations of the world. Teachings, which became prominent in this movement, were entire sanctification (eradication of the old nature) and the possibility of miraculous and divine healing in answer to prayer and the expectation of the premillennial Second Coming of Christ. The quest to be filled with the spirit was many times equated with emotional experiences that were part of the "second blessing" experience of sanctification. Later holiness teachers emphasized "crisis experiences" where a person could immediately have an emotional experience or instant baptism of the Holy Spirit. A. B. Simpson was a prominent and respected leader in this movement.

**Humanism** = teaches that man is the measure of all things. It emphasizes human capabilities, reasoning or intellect above the revelation found in the Word of God. It denies the supernatural and elevates man and his earthly values as the most important matters dealing with life. Secular Humanism is the philosophy that is committed to the value of human beings. In its rawest form, humanism is life or thought conducted without any belief or commitment to God and Scripture.

**Hyper-Fundamentalist** = Those believers who are so separated that they will not have fellowship with any church outside their immediate fellowship. They are totally sectarian in their approach to living. Their claim is that any person who does not agree with them in minute details is liberal. They fail to make the distinction between liberalism in doctrine and carnal and worldly separation in living. A liberal is one who rejects sound doctrine. A believer may be non-separated in their living but not necessarily liberal in their over-all doctrinal stance. A Hyper-Fundamentalist will also claim that the King James Bible in its original English is inspired. Although we believe the Greek text behind the King James Version is inspired and preserved and primarily has the majority texts to back up its Received Text, to hold that every English word is inspired is a misnomer. Furthermore, the reader today could not easily read the original English of the King James Version. Rejection of modern versions is one thing, claiming inspiration to the English words is quite another thing.

**ICCC** = The International Council of Christian Churches which was formed in 1948 by Carl McIntire. It was founded to offset the work and influence of the World Council of Churches as well as communistic trends in America.

**Immanence** – This was the theological teaching that God was similar to humans and was involved in the affairs of mankind. It emphasized God's presence and activity within creation and human history. The old liberal thought with its lie of humanism taught the immanence of God with a new twist. It stressed how God was just like men.



Therefore, if man was like God then he could create his own agenda in life and do as he pleases. This led to evolutionary thinking where man could invent his own ideas about the origins of the earth and universe. Immanence is good in the sense that God is involved in the affairs of the world and is omnipresent throughout the creation (Psalm 139). But it becomes bad when it emphasizes old evolutionary thinking (macroevolution), theistic evolutionism (microevolution), various humanistic ideas and even pantheistic theories of God's involvement with man.

**IFCA** = was the movement called the Independent Fundamental Churches of America which began in February of 1930, when William Mcarrell, pastor of the Cicero Bible Church in Cicero, Illinois, met with 39 men. They were interested in uniting with the American Conference of Undenominational Churches and adopting anew name. This movement was led in the early years by men such as M.R. DeHaan, William Pettingill, John Walvoord and J.O. Buswell. The official publication of the I.F.C.A. is called the "Voice."

**Inquisition** – This was the Roman Catholic institution for investigation and punishment of those who held doctrines different than Roman Catholic teaching. Catholic bishops began in the Middle Ages to use power of civil authorities to suppress heresies against Roman Catholic doctrine. The total number of victims of the Inquisition in places such as Europe and Spain has been calculated to have been between 50 and 68 million.

**Keswick Movement** –The movement started in 1875 over in Keswick England within the beautiful Lakes Regions. It had its origins in the Moody-Sankey evangelistic campaigns held in Britain between 1873-1874. Mr. and Mrs. Robert Smith were leading figures in the early stages of this movement in England. The first Keswick convention was actually held in 1875. The movement was not like the normal Bible Conference. It did not just seek to impart Bible knowledge to uplift and strengthen the brethren. It sought to be a spiritual clinic where defeated and ineffective Christians could be restored to spiritual health. It did not stand for any brand of denominational theology. Its motto was "All One in Christ Jesus." The influence of the movement arrived in America after World War 2. Leading figures in the American Keswick conferences were Alan Redpath, W. Ian Thomas and Stephen Olford. Many speakers that deal with the deeper life have come from England. But others have come from other parts of the world such as Donald Barnhouse, F.B. Meyer, H.C.G. Moule, Andrew Murray and R.A. Torrey.

This movement was designed to bring men and women into a deeper spiritual life and communion with God. Its emphasis was victory over sin within the Christian life, the Lordship of Christ and fruitbearing. The Movement has been very influential in places like Columbia Bible College, Moody Bible Institute and Prairie Bible Institute. These Keswick Conferences offer unusual guidance for

the Christian life. It is an experienced oriented teaching where people look for God to speak to them in a direct fashion. Some favorite sayings of the Keswick believers are "The Lord told me" or "This morning the Lord showed me this." They react quickly to what they feel is the Lord's leading. Somehow many of the devotees to this movement have a special access to the Lord's mind and ideas. Bible passages are sometimes misconstrued to speak to them about something in their life. The movement sometimes can become too extreme and be almost Quaker oriented in what the Quakers once called "inner light" impressions. Many times theology and careful Bible study are downgraded in the interest of a deeper life of experience with God. Soul winning in these circles is sometimes called "easy –believism" because there is only an emphasis on faith for salvation and not Lordship or commitment.

There have been many godly men associated with this movement. This is because study should never become just academic in nature. The emphasis upon sin and spiritual living is greatly needed today. However, when experience is overemphasized it can become dangerous. The way to receive salvation can become blurred. The quest for a deeper life becomes more experience oriented instead of a daily matter of walking in the power and provision of the Holy Spirit (Galatians 5:25). Not all keswick believers believe in the eradication of the old nature. However, there are always those who depart into these extreme views because of their overemphasis on experience. The fullness of the Spirit and total abandonment to Christ have been interpreted as the baptism of the Holy Spirit in some cases. Also, when experience and listening for God's voice overrides daily guidance through the Word we can become disoriented. Many times we simply make decisions based upon the guidance of the Word. Subjective experiences can very easily override objective truth from the Bible. Furthermore, God does not always tell us what to do at the snap of our fingers (Isaiah 40:31).

**Liberalism (liberal)** = the later more palatable name which replaced modernism. The name modernist reflects what these men did to the historic doctrines. The name liberal is what these men actually were in their thinking and teaching. It is simply a name denoting unbelief and skepticism toward the Bible. Liberal points to those people and liberalism to the actual movement, which rejects the Bible and attempts to redefine or change the traditional doctrines of Christianity. Liberalism seeks to downgrade basic Bible doctrines and pushes to emphasize the social relief of mankind. It addressees the social needs of mankind rather than the heart needs.

**Liberation Theology** = a system of theology emphasizing social concerns particularly in Latin America where people have been oppressed. This type of theology centers upon man's economical and social concerns instead of his need for regeneration and salvation. It expresses the need for humans to be delivered or liberated from economical, political and

social bondage instead of from the spiritual bondage of their sins.

**Literalism** = is the commitment to strict exactness of words and the meanings of those words in the interpretation of Scripture. The literal approach to Scriptural interpretation refers to studying the words of Scripture in their most plain and obvious sense. This approach to Scripture is opposite of the spiritualization or allegorical approach to interpreting the Bible. When the plain sense of Scripture makes common sense, we are to seek no other sense.

**Lower criticism** = is the study of the actual texts of the Bible which concerns itself with questions regarding the correct reading of the text based on various manuscript evidence. The aim of this study is to produce as close as possible the original text of Scripture. This study actually can be detrimental to the truth concerning the preservation and inerrancy of the Scriptures. Today men are criticizing the Bible out of existence. The study of Greek and Hebrew words is important. However, mankind is not to decide what is to be in the Bible. God has preserved His own Word. He does not need man to preserve it.

**Middle Ages** – This was the time in European history between classical antiquity and the Renaissance, from the late 5th century to about 1350: sometimes restricted to the period after 1100 and sometimes extended to 1450 or 1500.

**Millennium** = comes from the Latin words “mille” meaning a thousand and “annus” meaning year. Hence, a period of 1,000 years is the understanding of this word. Revelation 20:4-6 teaches that Christ will reign on this earth for a millenium or 1,000 years. When interpreting the Bible literally, we arrive at the conclusion that Christ will return to earth and rule this world in a kingdom of righteousness, justice and peace for 1,000 years (Isaiah 9:6-7). This promise is rooted in the covenants given to Israel (2 Samuel 7:16).

**Modernism** = the American Bible rejecting movement which resulted from European rationalistic thought (Age of Enlightenment). It attempted to update ancient doctrines or teachings of the Bible by changing their meaning or rejecting them altogether. Modernism was the rationalistic man made attempt to make the Bible fit into the changing culture and findings of science (evolution). It primarily emphasized the immanence of God or God's lack of involvement in human affairs. It emphasizes human reasoning and rejected the miraculous or supernatural. It rejected all the orthodox doctrines of the Bible such as creation, man's sinfulness and total depravity, the virgin birth, deity, substitutionary death and Second Coming of Christ.

**Moral Majority** = is that religious and political movement built by Jerry Falwell at the request of other leading men such as James Kennedy (Fort Lauderdale, Florida); Charles Stanley (Atlanta, Georgia); Tim La Haye (San,

Diego, California) and Greg Dixon (Indianapolis, Indiana). These men all shared the common concerns that America was becoming increasingly secular and humanistic in its lifestyle, government and religious institutions. At their request, Jerry Falwell formed the Moral Majority of America. It became like a platform or voice to express the views of the moral majority of those Americans who still wanted moral values in our society and schools and who still stood for traditional family values. Because secularism and liberalism has been strategically taking America away from those things that are country was built upon, the Moral Majority movement began to speak up about the fruits of liberalism in both politics and religion. The Moral Majority is a religious and political organization that provides the vehicle to address crucial issues of our day in view of the moral decline of our nation and the traditional family.

This movement is pro-life and stands for traditional family values by rejecting the acceptance of homosexuality as a legitimate family practice. It promotes strong national defense and is opposed to illegal drug traffic as well as pornography in America. Leading figures in this movement also include Pat Robertson and James Dobson. The good of this movement is that it does provide a strong voice in America to return to moral and godly values. The sad part is that it becomes an ecumenical gathering of one time Fundamentalists with New-evangelicals, Charismatic and even certain liberals and cults. Moral Majority is a political institution not based on theological considerations. The problem is this. In all of our religious associations and movements we must consider theology and not associate with those who are wrong in doctrine (Romans 16:17). We can be a moral voice in America without outwardly uniting with liberalism and having questionable associations with Roman Catholics. We can stand for morality and be concerned about America without tying together with those who reject doctrinal truth.

**Neo-Paganism** – This is the terminology used to describe the pantheistic earth worship of the New Age Movement. The term is used to describe the modern occult religions that worship nature and which are also involved in various cultic practices such as witchcraft. These religions may also talk about the feminism goddess worship, often identifying the goddess as man's inner divinity.

**New Age Movement** – A loose association of individuals and organizations seeking to penetrate and capture Western Culture with Eastern mysticism and Hindu philosophy. This movement commonly shares the belief taken from astrology that the Age of Aquarius is soon to dawn and that it will be a time of harmony and enlightenment. New Age look at war as evil and peace as good. Conservation is good and ecological destruction is bad as they seek to enter the Age of Aquarius. New Agers look at the earth (“Mother earth”) as a living organism that must be protected. This is why we have forecasters of the weather calling the earth “Mother

Nature" and this is why we celebrate "Earth Day" today in our schools and now have what is called the "Green Party" in the political arena. The New Age belief system is being pushed upon our society in many ways. This movement is a patchwork of many religious, philosophical and occult ideas – Hinduism, TM, spiritism, astrology, theosophy, pantheism, mysticism, neopaganism. It was rooted in the 1960's hippie movement. New Agers loudly proclaim man's own deity or that man is part of the total reality, which is God. When a man realizes that he is deity (God-realization) he is born again. This is called the inner divinity of self-realization. The movement denies that man is a sinner or that he needs salvation. There is no such thing as a distinction between right or wrong or good and evil. They deny an absolute moral code, which produces relativism in morals and undermines the foundation for ethical conduct. New Age pushes reincarnation and claim enlightenment from many sources – even the Bible. They may quote the Old or New Testament and pervert the plain meaning of the text of Scripture and attribute a hidden occult message to the passages. They also appeal to other religions for some information claiming that there is a "seed of God" in all of them. They also receive information from many other sources such as spirit guides, disembodied human spirits, UFOs or "space brothers." These sources make their revelations through channellers of mediums. Receiving information involves the practice of meditation and relaxation such as yoga whereby the individual can unite himself with the universal soul. They also practice guided imagery (visualization – mind over matter) claiming the ability to make changes in the universe by exercising the power of the mind. This leads to altered states of consciousness which are nothing more than mystical experiences in which a person's normal consciousness gives place to states of higher awareness of spiritual guidance and truth communicated directly to his mind through spirit guides. New Age has been busy spreading these techniques in the human potential movement of psychology and self esteem basically telling people that they are their own god and that they can do what they want by creating their own reality. These concepts are used in the business world today and at business seminars. People are told to visualize into existence what they want and tap the resource powers of the universal soul to accomplish these tasks. It is clear that the new Age Movement is an all-out attack on Christianity in the Western world. It is a dangerous delusion that is looking for help outside the Bible and God's clear plan of salvation.

**New England Theology** - The schools of theological thought that began with Jonathan Edwards (1703-58) and concluded with E.A. Park (1808-1900). This theology was centered upon the need for spiritual awakening or revival as was seen in the colonial Great Awakening (1735-1743) under Edwards. Its leaders were Calvinistic in their doctrine but their emphasis was upon ardent Christian living and revivalism. It emphasized the holiness of God and the need for personal holiness and purity in everyday life.

**New Evangelicalism** = is that movement (1940's - present) which has repudiated the doctrine of separation. It professes to adhere to the Fundamentals of the faith but advocates a spirit of re-examination of the basic doctrines dealing with the Holy Spirit (Charismatic teachings), eschatology, and has re-opened the question of inspiration. It has shifted away from traditional dispensationalism and has also increased its emphasis on scholarship. It has a friendlier attitude toward science and liberals. It also has stressed new forms of worship, questionable methods for living and ecumenical practices of compromise. This movement was born because of the dissatisfaction with Fundamentalism and Fundamentalism's bold stand against error, ecumenicalism, apostates and unholy practices. It stands as a movement, which was a major defection from Fundamentalism. It is a movement that tries to be neutral and tolerant in its preaching, stand and living. This is the main movement, which has swept the church into a compromising position with liberals and with unholy and worldly practices. It promotes an attitude of tolerance toward the liberals and enters into "dialogue" with them. This movement emphasizes God's love and mercy and not God's holiness and righteousness. Cooperation and contamination are two words to describe this movement and mood, which controls evangelical Christians. New Evangelicalism has saturated the Bible Colleges, churches, mission field and Christian literature.

A New Evangelical is a person who claims to adhere to the Fundamentals of the Bible but has an open mind and attitude of tolerance toward Liberals and a spirit of compromise toward unholy practices. They are Christians who are willing to compromise in certain areas of doctrine, associational separation and holy living in order to remain tolerant and accepted by the mainstream of other Christians. Historically, the New Evangelicals repudiated separatism - the doctrine of separation. The same is true today with the present day New Evangelicals. A New Evangelical is a person who repudiates the doctrine of separation by refusing to apply this doctrine to both church and personal living. The main founding figures in this New Evangelical movement are Carl Henry, Harold Ockenga, Bernard Ramm, J. Carnell and Billy Graham (The Father of New Evangelicalism).

**New (Neo) Fundamentalism** = (reconstructional fundamentalism) is that modern movement which has been shifting away from separatist Fundamentalism but is still trying to use the name or label fundamental. It is a modified type of fundamentalism. New fundamentalism encompasses those ministries that once held to separatist fundamentalism but have now abandoned the old separatist position and departed into unholy, worldly practices and the compromise with error. This is the form of evangelical Christianity that differs in the doctrine and practice of separation but is identical to Fundamentalism in the rest of their theology. This has been properly labeled pseudo-fundamentalism. This kind of New Fundamentalism centers on unity around five fundamental doctrines, personal evangelism and stresses

social and moral reform of our society. Leading figures in this movement are Jerry Falwell, Pat Robertson, Chuck Colson and Bill Bright.

**New Haven Theology** – A late stage of the New England theology that had originated in the efforts of Jonathan Edwards to defend the spiritual reality of the first Great Awakening (1740). It was a theology developed for the needs of the second Great Awakening (1795-1830). It was once again a concern for revival. Timothy Dwight, grandson of Jonathan Edwards and president of Yale College from 1795-1817 laid the groundwork for the New Haven theology. Dwight's concern for revival led him to place more of an emphasis on the natural abilities of man to respond to the Gospel than Edwards had taught. The New Haven Theology was a powerful engine for revival and reform in the first half of the nineteenth century. It was promoted by such men as Lyman Beecher who was a Yale graduate and Charles Grandison Finney. Through this less Calvinistic theological emphasis missions were established as well as various educational institutions to win the frontier of Christianity

**New Liberalism** = (realistic theology) was the movement that rose to prominence after World War One. The war shattered the classic or old forms of liberalism, which previously taught the utopian concept or that the world would be unified in peace. New Liberalism was no longer optimistic about building a utopia on earth. It wanted to face life realistically. Harry Emerson Fosdick was the founding father of this "New Liberalism" and began to teach a lower view of man and a higher view of God. The Bible was taken more seriously to some degree but still was not considered inspired. This movement with its men (like Walter Horton, John C. Bennett & C. H. Dodd) did not recognize original sin, the total depravity of man, or the total deity of Christ or His virgin birth. It did not emphasize the substitutionary atonement of Christ. Instead, the New Liberals taught that one could receive stimulating power through Christ's death. It is safe to say that this movement was not orthodox in belief. It was merely a reshaping of the Classic Liberalism. At its core, New Liberalism retained the essence of the old liberalism. This movement opened the door for New-Orthodoxy.

**New Orthodoxy (new modernism)** = A system of theology Popularized after World War One, which was associated particularly with its founder Karl Barth, who wrote a commentary on Romans in 1919. Other key figures include Emil Brunner, Reinhold Niebuhr, Paul Tillich and Rudolph Bultman. This so-called orthodoxy claimed to return to more of a modified form of orthodox doctrines instead of the old liberal abandonment or rejection of doctrines. However, New Orthodoxy was not orthodox in its teachings. It simply used sophisticated and philosophical terms to restate old liberal beliefs. It rejected many of the literal facts of the Bible, the trinity and deity of Christ and the inspiration of the Bible. This movement emphasized experience or existentialism over truth (crisis theology). This underlying existentialistic

thought taught that present day experience was all-important and more meaningful than doctrine or Biblical teaching. This teaching was a spin off from the teaching of the Danish philosopher Soren Kierkegaard.

New Orthodoxy went back to teaching the importance of a transcendent God or a God who was different and separate from mankind. This counteracted the old liberal teaching that downplayed God's person. God was once again seen to be infinite and man finite. God is "wholly other" than man. God also cared about people and wanted to be involved with the social affairs of mankind. God confronts people not in the old process of repentance, faith, conversion, regeneration and sanctification, but in new exciting ways (Dietrich Bonhoeffer). New Orthodoxy rejected Adam's fall and the creation account and stressed the liberal teaching of the social welfare of people instead of their salvation from hell. New Orthodoxy tried to be a theological position halfway between orthodoxy and Liberalism. Nonetheless, this movement is simply the old liberalism in a new disguise with confusing terminology. It attempted to keep the message of the Bible while denying the facts and inspiration of the Bible. This position is nothing more than a theological hoax. It is neither "new" nor "orthodox."

**New (Neo) Pentecostalism** – This movement has reference to the later movement termed as the charismatic renewal movement, which originated around the middle of the 20<sup>th</sup> century. Unlike earlier Pentecostalism, which was isolated in separate groups, the Neo-Pentecostalism was termed as such because it was a new wave or resurgence of Pentecostal phenomena, which began to find its way into all the denominational structures of the church. In short, Neo-Pentecostalism designated the movement in the mainline churches. It was new in the sense of its interdenominational acceptance and practice. The speaking in tongues experience was especially starting to become common in all the major denominations rather than in just the traditional isolated Pentecostal groups. Neo Pentecostalism was the new wave that would sweep through the denomination structures of the church and begin to promote ecumenicalism among the churches that would unite on the common ground of experience (tongues, healings, emotionalism, visions, etc.). Classical Pentecostalism desired to remain separate from Rome and ecumenical practices. Neo—Pentecostalism has broken down the barriers. Charismatic teaching and experiences came out into the open and began to be popularized by such healing evangelists as Oral Roberts and Jack Coe in the 1950's. They brought great interest and acceptance of the movement on a much greater scale through the medium of TV. In 1973, the word "charismatic" was used to denote this movement in the denominational churches. By 1980, this Neo-Pentecostalism term was changed to "charismatic renewal" and generally was allowed to remain in the mainline churches.

Old or classical Pentecostalism, which emphasized the need for holiness and Bible based study and teaching along with the second blessing experiences, is a movement that has primarily fizzled away. Traditional Pentecostals with their emphasis on the Word would lose their ground to the ever growing giant of interdenominational Neo-Pentecostalism, which focused more on ecumenical experiences without the need for Biblical conformity on doctrine of teaching. This movement has continued to grow in more bizarre experiences and some have now termed the Charismatic movement as a "third wave" of even newer and more numerous experiences.

**Northern Baptist Convention (NBC)** = was founded on May 16-17, 1907 in Washington D.C. It was a unification of Baptists. Many of these Baptists took the liberal slant and it was not long before the entire seminaries of the NBC were tainted by Modernism. This movement allowed for a loose structure where local churches could operate independently without a large denominational tie. Because of this, the NBC never did adopt a statement of faith. The leading organizers of the convention were Augustus H. Strong, William Rainey Harper, Walter Rauschenbusch, John D. Rockefeller, Sr. and Shailer Mathews. There were true Bible believing and conservative preachers in the convention, which soon withdrew to eventually form the Baptist Bible Union. This became the forerunner of the separatist General Association of Regular Baptist Churches. The Northern Baptist Convention was renamed the American Baptist Convention in 1950. In 1972 it was renamed the American Baptist Churches.

**Orthodox** = comes from the Greek "orthos" meaning right and "doxa" meaning opinion. The word means to be straight or proper in your thinking concerning doctrine and the outward practice of living as established by the Bible. It is right belief as opposed to heresy. It was used of those who follow the central doctrines affirmed by the church creeds, which have descended from the Reformation.

**Pentecostalism** = This movement's name is taken from the day of Pentecost (Acts 2) and claims to have restored the Pentecostal "second blessing" of the baptism of the Holy Spirit for power and service and the specific sign supposedly connected with this baptism which is speaking in tongues. It claims to be a reformation movement in the church within the last days of the church era. The movement was actually a spin off of the holiness movement and teaching, which already was flourishing. Pentecostalism traces its roots back to the outbreak of tongue speaking in Topeka Kansas, in 1901 under the leadership of Charles Fox Parnham, a former Methodist preacher. Pentecostalism was launched as a worldwide movement between 1906 to 1909 at the Azusa Street Revival services, which occurred in an old abandoned African Methodist Episcopal Church in downtown Los Angeles. The classical Pentecostalism did not promote ecumenical practices with Rome and sought to maintain

a Protestant distinctive and important doctrinal teaching emphasis

The original Pentecostals consisted of such churches as the Pentecostal Holiness Church, Churches of God, The Church of God in Christ, the Assemblies of God and the Pentecostal Church of God. These all came into existence before World War 2. After World War 2 the Pentecostal movement experienced a worldwide growth particularly through the efforts of American evangelists such as Oral Roberts and T.L Osborne. The Full Gospel Business Men's Fellowship International allowed Pentecostalism to begin spreading to the mainline evangelicalism and the denominations. As a result, it began to change its face from the old Pentecostalism, which was much more careful of its associations.

**Postmodernism** - Postmodernism is a word that has crept into our vocabulary as the 20<sup>th</sup> century intellectual movement gained momentum. Postmodernism is related to the term "modernism." "Post" means to come after. In other words, postmodern thought is the philosophy or way of thinking that developed after the era of modernistic thought. Modernism was dogmatic in its conclusions concerning its rejection of certain evangelical doctrines. In the postmodern era there is an absence of dogmatism and a new openness to all religious beliefs. Postmodernism promotes subjectivity rather than any form of objectivity. Postmodernism is a term that refers to a new spirit or attitude to embrace all religions and beliefs for none of us can be sure about absolute truth. Postmodernism with its new way of thinking is reflected in such terms as relativism, pluralism, and inclusivism.

**Postmillennialism** = the belief that Christ will return after the Millennium has been established upon earth. Today the kingdom is gradually being restored to the earth through the efforts of the church. It's the belief that the world will become progressively better through the churches witness of the Gospel. The church will bring in the Millennium or Kingdom by its Christian reconstruction efforts within society. Only after man establishes the Kingdom can the Lord Jesus return. Today this teaching appears under the disguise of dominion theology and reconstructionism.

**Posttribulationism** = the belief that church will be on the earth during the tribulation period and will not be raptured away until after the tribulation period.

**Puritanism** – A reform movement in the English-speaking world during the sixteenth and seventeenth centuries. The name comes from their desire to "purify" the Church of England from all Catholic traditions, which they felt were unbiblical. It was a movement aimed at purifying the Church of England, taking it beyond what had been done in the English Reformation. Originating in the 16<sup>th</sup> century, Puritanism emphasized a return to simple worship and life. It also returned to the deeper study of Biblical and theological truth. Their teachings contained an emphasis on purity of self and society.

Puritans who separated from the Church of England were known as Separatists. Their ideas were the leading influence in the founding of America.

**Pragmatism** = the popular movement of John Dewey that became very influential during the 20<sup>th</sup> century. It is the system that says man is all-important. He is good and capable of progress. There are no absolutes. The only things that are of value are the things that satisfy me. Man and his circumstances are the basis of all values and ethics and morals. Truth is relative. Anything is true for you if it works and brings pleasing results into your life. What pleases you is right for you. Gratifying results determine what is true. If it works then do it.

**Premillennialism** = the belief that Christ will return to establish His own kingdom on earth following the tribulation period. It is opposite of postmillennialism which teaches that man will bring in the kingdom before Christ returns to earth.

**Presbyterian** = An independent form of church government in which the authority is vested in a plurality of leading elders or bishops in each local church. These elders are also called presbyters according to the New Testament word. The congregation elects these elders who serve as the leading body within the church. This is the government of all Presbyterian churches.

**Preterism** – This Latin term means “past” and is the belief that the virtually all prophecy was fulfilled in history when God’s judgment fell upon apostate Jews in A.D. 70.. The book of Revelation, Olivet Discourse and other prophetic Scriptures are fulfilled historically. It is the reformed method of interpreting the book of Revelation as a description of conditions in the first century A.D. This system of interpretation does not view many major prophecies as end-time prophetic conditions or events. Extreme preterism teaches that Christ has already come back.

**Pretribulationsim** = the belief that the church will be raptured prior to the beginning of the tribulation period of seven years.

**Progressive Dispensationalism** = (Neo-dispenastionalism) = is that newer development of dispensational thought which seeks to communicate the message that Jesus Christ is presently seated upon the throne of David in Heaven and has in some sense already inaugurated the Davidic Covenant and Kingdom. This kind of reasoning tries to accommodate Reformed Theology, which teaches that the Old Testament promises given to Israel concerning the kingdom are actually spiritually fulfilled in the present day people of God called the New Testament church. It begins to blur distinctions between the church and Israel and weakens the literal and future fulfillment of God’s covenant promises to Israel. There is no kind of spiritual fulfillment from Israel’s kingdom covenants, which can be incorporated into the spiritual blessings of the church

today. The Bible is very clear that the rule of Christ on the Throne of David has only a future aspect attached to it (Luke 1:32-33; Matthew 19:28; Acts 15:14-16; Revelation 3:21). It does not have any present day connection with Christ and His kingdom ruling in our hearts by faith. Progressive Dispensationalism seeks to take passages of Scripture that deal with another dispensational period of time (law, kingdom) and interpret them for the church as well. They confuse strict interpretation with application.

**Protestant** = originally referred to those believers who protested against the practices of the Roman Catholic Church in the 16<sup>th</sup> century. Today it is a term, which is generically used to refer to those who are not Roman Catholic in practice even though they may be liberal in their ideas and doctrine.

**Reconstructionism** = the idea that the church can reconstruct society through witnessing, aggressive prayer and political sway and bring in the kingdom on planet earth. This fanciful dream has also been labeled Dominion Theology since man is going to take dominion of the world. It is nothing more than a rehashing of postmillennialism.

**Reformation** – The 16<sup>th</sup> century movement which exposed and opposed the apostasy of Romanism and rediscovered and republished the Gospel of the New Testament. The Reformation was a return to primitive Christianity. The Reformers attacked Rome for her corruption of the Gospel, which turned free grace into system of human merit. Men like Calvin, Luther, Zwingli, Melancthon and Beza all championed the cause of the Gospel of grace.

**Reformed** (Calvinism) = speaks of that system of theology and believers which claim to follow the teachings of the Reformers, most notable of whom was John Calvin. The word reform denotes the Calvinistic wing of the reformation. Those who wanted to reform the Roman Catholic Church were known as reformers. Their resulting expression of Christianity became known as the reformed tradition that is followed today in many churches. Those believers who strictly follow a Calvinistic teaching emphasize man’s total depravity, unconditional election, limited atonement, irresistible grace and the perseverance of the saints in holy living (TULIP). Extreme Reformed theology teaches double predestination and claims that God does not love everybody. This system of thought does not follow the dispensational scheme of Scriptures and fails to separate the New Testament church from Israel. It claims that the church is a continuation of the Old Testament nation of Israel (“spiritual Israel”) and fulfills the promises given to national Israel, leaving Israel without a future. This system normally rejects the notion of a rapture, literal tribulation and future Millennium. The Millennium is to be interpreted as having a spiritual fulfillment in Heaven or in the present Christian life. Another name for this type of teaching is labeled covenant theology, which emphasizes

the elect as part of God's sovereign covenant of grace or redemption that He made in eternity past with the triune God.

**Relativism** = is the teaching that says there is no truth or absolutes. Truth changes and values change. What's right today may be wrong tomorrow. Any concept, meaning or truth is dependent upon the particular situation at hand.

**Renaissance** = means "new birth" and refers to the supposed birth of intellectualism in Europe between 1350–1550. This renaissance marked a trend toward secularism, rationalism, and skepticism. It focused its attention on man rather than on God. It featured great revival of art, literature, and learning in Europe beginning in the 14th century and extending to the 17th century (1300-1600's), marking the transition from the medieval to the modern world.

**Sacramentalism** - The view that ascribes such importance to the sacraments as to make them absolutely necessary to salvation and as conveyers of divine grace to the human soul.

**The Scopes Trial** – was the famous trial conducted in Dayton Tennessee, July 10-21, 1925 in view of the arrest of John T. Scopes, a public biology school teacher in a Tennessee High School. It was a turning point in American history and education. Scopes taught evolution as a public school teacher, which was forbidden by a Tennessee State law established in 1925. The fundamentalist, orator and three-time presidential candidate, Williams Jennings Bryan, was a leading attorney in the Democratic Party. He was the prosecutor of Scopes in what was called the famous "monkey trial." The court convicted Scopes and fined him \$100.00 dollars. However, in 1927 the Tennessee Supreme Court reversed the decision on a technicality. The anti-evolution law was finally repealed in 1967. This opened the door for evolution to be taught in Tennessee schools. It had a huge impact upon American education in the future. In one sense, our schools still reaping the conclusions that came from this reversal of the court system. Out modern day schools testify to this with their humanistic and godless teaching of evolution.

**Sectarianism** = speaks of narrow-minded devotion to a particular sect, religion or experience. It is an exclusive commitment to one's own views at the expense of outwardly condemning those who disagree or who are not connected with the sect. A sectarian person is viewed as being bigoted and narrowly minded.

**Separatism** = is that movement of believers who follow the Biblical command to keep themselves unspotted from the world (James 1:27). They practice both individual and church (ecclesiastical) separation, which involves separating from all worldly compromise and error on a personal level (2 Cor. 7:1) as well as an organizational or church level (2 Cor. 6:14-17). Withdrawal from church

bodies, which are impure in their doctrine and lifestyle, is part of this separation. Separatist believers are the heirs of historic Christianity holding fast to truth and holiness in every area of their lives.

**Social gospel** = The good news that mankind can be delivered from his conditions of poverty and societies ills. It is the long time adopted practice of Liberalism, which attempts to have friendly relations with poor people and transform society by way of feeding the poor and improving their living conditions. It is the gospel, which focuses on man's physical needs instead of his spiritual needs.

**Southern Baptist Convention (SBC)** = was formed on May 8, 1845 when Southern Baptist brethren gathered together in the First Baptist Church in Augusta Georgia. It was much more centralized denominationally than the NBC. The first organization of Baptist occurred in Philadelphia, 1814. This was commonly known as the Triennial Convention because it met every three years. The Triennial Conference tried to establish a noncommittal policy toward the issue of slavery. However, Baptist brethren in the south felt that there was unequal treatment in the dispersion of funds from this organization and their acceptance of missionary candidates. Their cry was that funds were not fairly distributed to them and that they were experiencing unfair treatment of their missionaries because of their favoritism and acceptance of slavery in the south. As a result, southern Baptist brethren met together to form their own convention in 1845. This movement grew to mammoth proportions and became second to the Methodist in its early stages of growth. In 1859, the convention established its first seminary – Southern Baptist Theological Seminary. In 1925, the Southern Baptists adopted their statement of faith.

**Spiritualization/Allegorization** = is the interpretive approach to Scripture that seeks to assign hidden meanings to scriptural passages instead of interpreting them in their normal or plain sense.

**Super church** = is the era and movement of the 1960s and 1970s when many Fundamentalist churches pushed to grow to mammoth sizes. The First Baptist Church of Hammond, Indiana under Jack Hyles and the Highland Baptist Church in Chattanooga Tennessee, under Dr. Lee Roberson are several examples of this mammoth church mentality.

**Transcendence** – This was the theological teaching that God was different than the creation and was not involved in the affairs of creation and human history or development. God is said to be separate or remote from nature, history and humanity. The New Orthodoxy belief stressed the transcendence of God by emphasizing His difference from ordinary man. Barth claimed that God is "wholly other" or is not part of the universe or like man. He is different than the creation and not dependent on anyone or anything. We believe God is transcendent in

that He is above everyone else, the Creator and completely sovereign. But we reject the notion that He is uninvolved with the events of human history (Daniel Gen. 1:1; 2:21).

**Universalism** = is the belief that in the end all humans will be restored to God. God will not punish any person but will save all people. It is the belief system that advocates the salvation of all persons.

**Ultradispensationalism** (grace teaching) – is the hyper form of the dispensational approach to the Bible. It seeks to create extreme and unwarranted divisions in the Scripture relating to the timing of the church dispensation or beginning of the dispensation of the grace of God. Some teachers like E. W. Bullinger taught that all of the gospels (Matthew – John) and the book of Acts are under the law and the new church dispensation did not begin until Paul's ministry in Acts 28:28. Bullinger identified three periods in the New Testament. There was the time of the gospels when the Gospel message was preached to the Jews only and authenticated by water baptism. Their acceptance of the Gospel formed what was called the "kingdom or Jewish church." There was a time of transition in the book of Acts and the earlier epistles when the offer of the kingdom was no longer given but the Gospel invitation still extended only to the Jews. Their acceptance of the Gospel in this time frame formed what Bullinger called the "bride church" which was authenticated with both Spirit and water baptism. Then there was also the time of the later epistles where both Jews and Gentiles are brought into the one body and called the "body of Christ" (body church). This was authenticated by Spirit baptism only. Bullinger and his followers (Bullingerites) made a distinction between a bride church and a body church. They concluded that the bride of Christ and the body of Christ were two different churches. They also rejected the practice of water baptism and the Lord's Supper since they believed that these were signs dealing with an earlier period of time before God was forming His body church or the church as the body of Christ (Jews and Gentiles together). Other dispensationalists like J. C. O'Hair, Cornelius R. Stam and Charles F. Baker were also more rigid in their dispensational system. Stam taught that the church began in Acts 9 with the conversion of Paul. He taught that the "body church" could only begin with Paul's conversion and ministry since he was the minister to the Gentiles. O'Hair taught that the church started in Acts 13:46 with the statement, "We turn to the Gentiles." Some of these more extreme dispensationalists observed the practice of the Lord's Supper since they began the church later in the book of Acts. But all rejected water baptism for the "body church" since this was only to be a sign for the earlier "kingdom church" of the gospels and early period of time in the book of Acts

This system of interpretation is weak in that it creates two or three different churches and invents names for these churches that the Bible does not suggest. It is also noteworthy to remember that the Bible talks about only

one body or church (Eph. 2:15; 4:4). Grace teaching fails to remember that Christ said that He would build only one church (Matt. 16:18). They also fail to see the normal understanding of Scripture as it seeks to inform us about the birth of the one and only church in Acts 2 and the later growth or expansion of this same church (Acts 1:8). Even Peter looked back to Pentecost as the beginning of the church (Acts 11:17-18). Gentiles who were proselytes were present at the commencement of the one true church (Acts 2:10). And Peter and all the apostles (not just Paul) proclaimed the message of the same church (Eph. 2:5). And yes, Paul did baptize the saints because he believed that baptism was an ordinance for the church today (1 Cor. 1:14; 15:29-30). Ultradispensationalism takes one theme about the church and tries to build two or three confusing themes around the subject matter dealing with the church. It also fails to see the necessary application of all Scripture for the Christian life today even though it is not specifically addressed to the church (Romans 15:4).

**Westminster Confession of Faith** = was a statement of Calvinistic theology formulated at Westminster in London, England, in 1643-1646 by over 150 English and Scottish delegates. The confession was one of the last statements of faith to come out of the Reformation. It serves as a standard of orthodoxy for many Reformed traditions.

**World Christian Fundamentalist Association** = was the gathering together of the interdenominational fundamental leaders in 1919. Its aim was to weld together a vast interdenominational organization that could serve as a damper on the increasingly modernistic denominations. The conferences of this movement sought to return to all the neglected doctrinal themes instead of just the prophetic themes. Hundreds of local churches and conferences were spawned as a result of this fundamental association. Such men as Torrey, Gray, Ironside, Pettingill, Chafer, Riley, Shields, Rader, Haldeman, Scofield, Munhall and Griffith Thomas all cooperated with this movement.

**World Council of Churches** = a cooperative agency of liberal churches and denominations which was founded in 1948.

**Worldliness** = a concern for the things of this world system, whether they are evil or not considered evil. Anything can become worldly to us. Worldliness is an excessive identification and conformity (molding) to the world system rather than the transforming of the mind and life (Romans 12:1-2). Worldliness is identified as the lust of the flesh, lust of the eyes and the pride of life (1 John 2:15-17).