

## *Neo-evangelicalism Part II*

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### *Goals of New Evangelicalism:*

- Undo the negative impressions of fundamentalism
- Repudiate separation
- Regain power and influence in the main line churches
- Show concern for social issues
- Publish sound theological works including apologetic works, show the world that Christians think
- Save the Western world from ruin

Nathan Hatch

Columbia SC in the early 50's<sup>1</sup>

Joel Carpenter

"The institutional flourishing of fundamentalism in the 1930's meant ... the provision of new tools for evangelization. Fundamentalists and other evangelicals developed radio broadcasting, journalism, and advertising techniques to retool mass evangelism and give it a contemporary idiom. By the early 1940's revival was becoming the fundamentalist watchword. ... fundamentalists were shifting from a separatistic, "pilgrim" stance toward a reformist, "puritan" pose, with revivalism as their major instrument for seeking national renewal."<sup>2</sup>

" ... a new generation of fundamentalist leaders and their allies among other evangelicals were ushering in a major shift in outlook and activity. They were moving

- from alienation to engagement
- from separatist sectarianism to pan-evangelical cooperation
- from the pose of a prophetic faithful remnant to that of the nation's evangelists and chaplains"<sup>3</sup>

Henrietta Mears, Bill Bright

win the world for Christ

COME HELP CHANGE THE WORLD

motivated and mobilized youth for full-time Christian service

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<sup>1</sup> Nathan O Hatch, *Taking the Measure of the Evangelical Resurgence, 1942-1992*, in Hart, D C (ed) RECKONING WITH THE PAST, Baker Books: Grand Rapids, 1995, p 395-391

<sup>2</sup> Joel Carpenter, *Youth for Christ and the New Evangelicals*, in Hart, D C (ed) RECKONING WITH THE PAST, p 359-360

<sup>3</sup> Ibid, p 361

Harold Ockenga

In his address at NAE convention Ockenga said that World War II had brought all of humanity to a crossroads. On one path lay "the rescue of western civilization by a ... revival of evangelical Christianity", "while the other led to the Dark Ages of heathendom."<sup>4</sup>

Convocation address at Fuller on October 1,1947: "The Challenge to the Christian Culture of the West"

Fuller Seminary

Donald McGavran and Ralph Winter  
new missions methods

C Peter Wagner and John Wimber  
Apostolic Prophetic and neo-evangelicalism converged at Fuller

Edmund Gibbs and Ryan Bolger  
advocates of emergent church

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<sup>4</sup> Ibid, p 360