

1: The Advent of Evangelicalism - Exploring Historical Continuities || B&H Academic

David Bebbington's book, Evangelicalism in Modern Britain: A History from the 1780s to the 1980s, put forth the idea that evangelical religion is the result of transatlantic revival in the 18th century, and that it took a working together attitude toward the Enlightenment rather than a contradictory one.

George Whitefield and the Emergence of Evangelical Devotion 2. Evangelical Devotion and the Transition to Modernity 3. The Classical Sources of Evangelical Devotion 4. Evangelicals and the Rise of Science 5. Evangelical Spirituality and the Natural World 6. The Making of the Evangelical Conscience 7. Law and Conversion in Evangelical Devotion 8. Bruce Hindmarsh Author Information D. Bruce Hindmarsh holds the James M. A past president of the American Society of Church History, he has published and spoken widely to international audiences on the history of early British evangelicalism. Bruce Hindmarsh Reviews and Awards "The Spirit of Early Evangelicalism is a brilliant examination of the historical forces that shaped the rise of the evangelical movement. No one writes about evangelicals with greater sensitivity than Hindmarsh, who never loses sight of the spiritual hopes of both leaders and ordinary people. This is a beautifully written, deeply learned book. Deep research into sources from the evangelicals--but interpreted in light of the art, science, legal reasoning, and philosophy of the age--makes this book an extraordinary tour de force. The result is a treasure trove of historical, psychological, and yes spiritual insight. The Age of Edwards, Whitefield and the Wesleys "Bruce Hindmarsh shows that the spirit of early evangelicalism did not drop from the sky as partisans liked to suppose or burst from the ground as debunkers liked to claim but emerged from a vibrant coalescence of medieval Catholic spirituality and modern notions of art, law, science, and communications. This is a work of deep research, luminous prose, and interdisciplinary dexterity. Hindmarsh swings for the fences, asking serious questions about serious issues that mattered then and continue to matter today. Billy Graham and the Shaping of a Nation "An artfully written, insightful, and sometimes brilliant account of evangelicalism in its original eighteenth century forms. I highly recommend The Spirit of Early Evangelicalism to anyone who wishes to understand the essence of the movement. Bruce Hindmarsh Wonder, love, and praise T. Eliot admired the way seventeenth-century poets could bring diverse materials together into harmony, and for whom thought and feeling were combined in a unified sensibility. However, he famously described a kind of dissociated sensibility that set in at the end of the century with the advent of mechanical philosophy and materialist science. Posted on April 4,

2: Post-Evangelicalism Confronts the Postmodern Age: A Review of The Challenge of Postmodernism

The Advent of Evangelicalism is a compendium of essays written in response to David Bebbington's Evangelicalism in Modern Britain: A History from the 1700s to the 1980s (London: Unwin Hyman, 1988). A key tenet of Bebbington's work is that the evangelical movement was a product of the Enlightenment, beginning in the 1700s with the revivals of John Wesley and George Whitefield.

A History from the 1700s to the 1980s London: Because of its roots in Enlightenment thought, the movement is rather to be understood as distinct from the Reformers and Puritans than as a continuation of long-held tradition. The contributors to *The Advent of Evangelicalism* argue that Bebbington trivializes the truly evangelical character of many Puritans and Reformers, thus seeing more discontinuity in the evangelicals of the 1700s than those evangelicals would have acknowledged. The genius of these four characteristics is that they describe the remarkably diverse evangelicals who appear since the 1700s—individuals such as John Wesley, George Whitefield, J. Darby, Iain Murray, J. Packer, and Luis Palau. The implications of this discussion are important for all those whose heritage runs back to the revivals of Wesley and Whitefield. If Bebbington is correct that the evangelical movement sprang up as a new thing, a product of the Enlightenment, then evangelicals must explain themselves as a movement that is fundamentally independent from the Puritans and the continental Reformers. The work is divided into five parts. Part 2 presents regional perspectives on the evangelical revival, with chapters focusing on Scotland, Wales, English Calvinistic Methodism, New England, and the Dutch Further Reformation. Part 4 focuses on the ideological connections between the evangelical movement and earlier periods by explaining the historical development of key evangelical doctrines, such as the various ways in which Christians describe their own conversions, Puritan eschatology, and the doctrine of Scripture from the doctrine of assurance. One topic that surfaces in a number of essays is the relationship between the Enlightenment and the doctrine of assurance. Williams argues from a close reading of John Wesley, Jonathan Edwards, and John Newton that this thesis actually misrepresents the way in which these men explained this doctrine. Evaluation This book is valuable for a number of reasons. First, it provides an important counterpoint in an ongoing debate over evangelical origins and identity. A particular strength of the book is the way that it emphasizes the importance of particulars, weighing arguments in specific rather than general terms. A second value of this book is that as each author engages the details of the historical data, the book exposes anecdotes of early evangelicals who truly loved God in fervent warmth. Particularly heartwarming accounts include the conversions of Thomas Bilney and Katherine Parr pp. Despite its value, the book is not for everyone. This book is a collection of scholarly essays rather than a popular survey. It is written by experts for an expert audience, although amateurs can certainly benefit by listening in on the debate. This expert-level emphasis is evident on page 100 which is filled entirely with the text of two helpful footnotes, interrupting the body of the main essay found on pages 99 and 100. One minor yet aggravating omission further minimizes the utility of the book—it lacks any sort of index. As a result, the book is less accessible to readers who wish to trace an idea or person throughout the entire body of essays. Perhaps this decision was made to force readers to engage with the arguments of each writer rather than attempt to inaccurately link them together, but one would hope that perhaps a future printing would include a basic index of names and subjects. Related reading Bebbington, David W. *Evangelicalism in Modern Britain: A History from the 1700s to the 1980s*. The Dominance of Evangelicalism: The Age of Spurgeon and Moody. *A History of Evangelicalism: Implications of a New Testament Theology of Hope*. Bob Jones University Press, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys*. *The Expansion of Evangelicalism:*

3: The Advent of Evangelicalism: Exploring Historical Continuities by Michael A.G. Haykin

The Advent of Evangelicalism: Exploring Historical Continuities is a compendium of essays written in response to David Bebbington's *Evangelicalism in Modern Britain: A History from the 1700s to the 1980s* (London: Unwin Hyman, 1988). A key tenet of Bebbington's work is that the evangelical movement was a product of the Enlightenment, beginning in the 1700s with the revivals of John Wesley and George Whitefield.

Apr 18, Duncan Johnson rated it it was amazing This review was originally posted at SharperIron. A History from the 1700s to the 1980s London: Because of its roots in Enlightenment thought, the movement is rather to be understood as distinct from the Reformers and Puritans than as a continuation of long-held tradition. This review was originally posted at SharperIron. Because of its roots in Enlightenment thought, the movement is rather to be understood as distinct from the Reformers and Puritans than as a continuation of long-held tradition. The contributors to *The Advent of Evangelicalism* argue that Bebbington trivializes the truly evangelical character of many Puritans and Reformers, thus seeing more discontinuity in the evangelicals of the 1700s than those evangelicals would have acknowledged. The genius of these four characteristics is that they describe the remarkably diverse evangelicals who appear since the 1700s—individuals such as John Wesley, George Whitefield, J. Darby, Iain Murray, J. Packer, and Luis Palau. The implications of this discussion are important for all those whose heritage runs back to the revivals of Wesley and Whitefield. If Bebbington is correct that the evangelical movement sprang up as a new thing, a product of the Enlightenment, then evangelicals must explain themselves as a movement that is fundamentally independent from the Puritans and the continental Reformers. The work is divided into five parts. Part 2 presents regional perspectives on the evangelical revival, with chapters focusing on Scotland, Wales, English Calvinistic Methodism, New England, and the Dutch Further Reformation. Part 4 focuses on the ideological connections between the evangelical movement and earlier periods by explaining the historical development of key evangelical doctrines, such as the various ways in which Christians describe their own conversions, Puritan eschatology, and the doctrine of Scripture from One topic that surfaces in a number of essays is the relationship between the Enlightenment and the doctrine of assurance. Williams argues from a close reading of John Wesley, Jonathan Edwards, and John Newton that this thesis actually misrepresents the way in which these men explained this doctrine. This book is valuable for a number of reasons. First, it provides an important counterpoint in an ongoing debate over evangelical origins and identity. A particular strength of the book is the way that it emphasizes the importance of particulars, weighing arguments in specific rather than general terms. A second value of this book is that as each author engages the details of the historical data, the book exposes anecdotes of early evangelicals who truly loved God in fervent warmth. Particularly heartwarming accounts include the conversions of Thomas Bilney and Katherine Parr pp. Despite its value, the book is not for everyone. This book is a collection of scholarly essays rather than a popular survey. It is written by experts for an expert audience, although amateurs can certainly benefit by listening in on the debate. This expert-level emphasis is evident on page which is filled entirely with the text of two helpful footnotes, interrupting the body of the main essay found on pages and One minor yet aggravating omission further minimizes the utility of the book—it lacks any sort of index. As a result, the book is less accessible to readers who wish to trace an idea or person throughout the entire body of essays. Perhaps this decision was made to force readers to engage with the arguments of each writer rather than attempt to inaccurately link them together, but one would hope that perhaps a future printing would include a basic index of names and subjects.

4: Book Review - The Advent of Evangelicalism | SHARPER IRON

The Advent of Evangelicalism Exploring Historical Continuities David Bebbington's book, *Evangelicalism in Modern Britain: A History from the 1600s to the 1980s*, put forth the idea that evangelical religion is the result of transatlantic revival in the 18th century, and that it took a working together attitude toward the Enlightenment rather than a contradictory one.

Well, sometimes a lot. People name their kids after a family member, a biblical character, or a favorite theologian. We give names to our sports teams and nicknames to our friends. Names carry weight because they often convey important information or make significant connections. Yet names are sometimes superficial and carry no weight at all. John Wayne, in the movie *Big Jake*, named his dog, "Dog. Nonetheless, the names given to specific things, like people or movements, are often tremendously important because they mean to communicate significant points. So it is with the term, or name, "evangelical. It seems the term is used so broadly today that one wonders if it has significant meaning anymore. More importantly, we should decide if we ourselves should or want to own the name. It may be the case that the name is used to denote people and movements with which I have no inclination to align myself in anyway way. Identifying, or defining, evangelicalism is no easy task. A score of books cover the history and essence of evangelicalism. The best-known attempt to define the movement was written by David Bebbington in *In Evangelicalism in Modern Britain: Puritanism using his now famous quadrilateral*. For Bebbington, evangelicalism is that movement within Protestantism that was characterized by 1 conversionism, 2 biblicism, 3 activism, and 4 crucicentrism. Furthermore, according to Bebbington, it was activism that displayed the most noticeable discontinuity with preceding movements. Thus, evangelicalism marked a movement that stood in discontinuity from previous Protestant movements. A line must be drawn somewhere if the term is to have any useful existence. It continues to be used on news broadcasts, in printed articles, and in our churches. But what does the term mean? Who are the evangelicals? What does conversionism mean? What form of activism is within bounds? What does crucicentrism mean in reference to atonement theology? Are there elements missing Thomas Kidd thinks Bebbington misses the most critical characteristic! See Kidd, *The Advent of Evangelicalism*, "In other words, what theological positions must you hold or not hold in order to rightly claim the name of evangelical? It describes a group of people that are increasingly losing their political and cultural influence and have no clear common ground. Especially when it comes to theology in general and the evangel in particular. I simply do not know who makes up the evangelicals. But here is what I do know. I believe in the Triune God of the Bible. I believe that God the Father sent God the Son to live a perfect life and die a justice-satisfying death in my place. I believe that the Son rose from the dead and ascended to the right hand of the Father. I long for the day when he returns to judge the living and the dead, casting his enemies into hell and ushering his people into his kingdom. I believe the Spirit of God is poured out and into all who are born again. I believe that all people must repent of their sins and turn towards God through faith in Jesus. In other words, we are justified by grace through faith, having our sins charged to the account of Jesus and his righteousness charged to ours. In short, we are justified by grace alone through faith alone in Christ alone. And I believe that Spirit-filled followers of the King bow to the authoritative Word of the King as they seek to carry out the Great Commission of the King. Finally, the mission of the King has a church. The church, tangibly expressed in local congregations, seeks the joy of all peoples and the fame of the name through the proclamation of the gospel and in loving service to their neighbors. And we do this until Christ returns or calls us home. If it means something else, well call me by another name. It is clear that the term evangelical is unclear. Regardless, the evangel must mark my life and the life of every follower of King Jesus.

5: The Spirit of Early Evangelicalism - D. Bruce Hindmarsh - Oxford University Press

Find helpful customer reviews and review ratings for The Advent of Evangelicalism: Exploring Historical Continuities at www.enganchecubano.com Read honest and unbiased product reviews from our users.

Postmodernism expresses the widely held view that modernity has somehow come to an end and that we have entered the postmodern age. Obviously there is a kind of pretentiousness to this perspective, but perhaps after all this concept is true. That is certainly the opinion of most of the contributors to the volume entitled, *The Challenge of Postmodernism: An Evangelical Engagement*, ed. Here in a collection of no less than 23 different essays, stretching over pages, a variety of writers from a variety of schools assess what postmodernism means for the evangelical community. In the process of evaluating the present and future impact of postmodern ideas, the writers also open an unintended window on the state of evangelical thought in America today. The view afforded by this window is far from reassuring. Thus in this review article we will not only talk about postmodernism but also about what could be described as post-evangelicalism. Many readers of this journal have probably already heard of postmodernism. I met the concept recently in an editorial in a major newspaper. It has become one of those floating terms in the language which are recognizable but still somewhat vague in meaning. The writers in this book for the most part are fairly well agreed as to its specific significance. According to these writers postmodernism indicates the end of the modern period, which began with the Enlightenment in the eighteenth century and extended into the latter half of the twentieth century, by some reckonings into the s. In the first of his two essays, Thomas C. Oden of Drew University makes this definite statement: By postmodern, we mean the course of actual history following the death of modernity. By modernity we mean the period, the ideology, and the malaise of the time from to , from the Bastille to the Berlin Wall. We might well ask whether it is not a bit heady to announce the dawn of a new age within its first decade! Most of the contributors to this volume would agree with the assessment expressed by David S. Dockery of Southern Baptist Theological Seminary when he writes: As we move into the twenty-first century, a new way of viewing the world has emerged. The "modern" way of thinking, that dominated the nineteenth and twentieth centuries, has become obsolete. The modern ideas are no longer relevant. According to Oden, among the casualties are modern empiricism and idealism which "in years emerged, gained dominance, peaked, and receded. The enchantment of modernity is characterized by technological messianism, enlightenment idealism, quantifying empiricism, and the smug fantasy of inevitable human progress. We have fooled ourselves on all counts. In his own interesting assessment of postmodern thought, R. In the postmodern worldview, therefore, it is maintained that "universal truth claims are impossible. All discourse is particular, limited, and insular, and it inevitably breaks down into the competing language games operating among different communities of meaning. Another way to say this is that we are in a period marked by a crisis of epistemology. The routes taken by so-called modernity to the attainment of knowledge have proved to be dead-end streets. The optimism of modernity about the attainability of universal truth has been replaced by a profound skepticism which amounts to a definitive defeatism. Man can only attain relative knowledge with limited validity for himself and others of his community, but he must abandon the effort to find truth universally applicable to all men. Evaluating Postmodernism One effect of postmodernism is to give fresh impetus to an interpretive process known as deconstruction. In deconstruction the truth claims of any given text are torn down so as to reveal the supposed biases which underlie it and which invalidate those claims. By this method Western history, for example, can be treated as a means by which the white male seeks to assert his power over other cultural communities. Henry, also of Southern Baptist Theological Seminary, describes deconstruction like this: Deconstructionism strips reality and written texts of inherent meaning. What the interpreter will hear is not the voice of the Lord, but his own voice. And in postmodernism that is all the interpreter really wants to hear! From one point of view postmodernism is the ultimate attempt to place man in authority over the Scriptures rather than place the Scriptures in authority over man. This is hardly new. After all, modernity placed human reason and scientific knowledge above the Scriptures. In postmodernism this effort simply becomes more crass. Although some wish to begin the period of postmodernism at the end of the

as we saw earlier, the term postmodernism is said to have been first used by John Cobb in 1969. But as early as 1964, Dick Jellema had spoken of "the post-modern mind. Mohler has this significant assessment of him: At this point the example of Michel Foucault is instructive. One of the most celebrated figures of postmodernism for the last twenty years, Foucault was himself a period piece of the Paris intelligentsia. His deconstruction of the moral tradition was demonstrated to the observing world by his own radically "liberated" homosexual lifestyle, his extended arguments for pederasty, and his experimentation with hallucinogenic drugs. In Foucault, the Enlightenment project reaches its dead-end. Communal understandings are undermined and subverted. All that remains is the task of ideological and moral genealogy, a task Foucault believed was left unfinished with the death of Nietzsche. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness. A Christian assessment of postmodernism, therefore, must take its moral component fully into account. The urge to sexual freedom and perversion is by no means unrelated to the rejection of universal truth and universal standards of morality. The postmodern mind does not "like to retain God in its knowledge. We shall be greatly deceived if we think that rational arguments will be effective in restoring a belief in ultimate standards and values. In the postmodern society we shall have to depend as we always should have done on the convicting and enlightening work of the Holy Spirit. As some of the writers in this volume indicate, a possible plus for the evangelical movement is that we may be able to escape the spell of rationalism and empiricism by which modernity enthralled some evangelical thinkers. In addition, as John A. Sims of Lee College in Cleveland, Tennessee, has noted, "Defending against the claim that scientific rationality represents the only legitimate method of enquiry into reality. He describes postmodernism as "rabidly self-refuting. That is, epistemological agnosticism is, in fact, a covert claim of knowing the truth about truth. The radical skeptic can say that he himself does not know the truth, and that might be true enough. But the claim that he cannot know the truth is an unverifiable assertion. All that he really ought to say is that he does not believe he can know the truth, but that in fact he could be wrong! Christians are sometimes afraid to engage skeptical people in the marketplace of ideas. But they should not be. The Christian who understands this is well-armed to challenge his postmodern world with the claims of a Gospel of grace intended for every individual and to allow the Holy Spirit to bring to men the necessary conviction and illumination. God is not defeated by the relativism of postmodern thought any more than He was defeated by the rationalism and empiricism of modernity. One of the most effective critiques of postmodernism among all the essayists in this volume is offered by its only female contributor, Kathryn R. Her essay is entitled, "Postmodernism: A Declaration of Bankruptcy. Her description of this is a tour de force: How then did language originate? Human beings playing word games with each other, enjoying a playful itinerary of words only, answer the postmodernists, for the imposition of meaning on a thing is really only an illusion, nothing more than an interpretation of some other thing. This in turn will be seen only as an interpretation as well: There are no facts, remember; the world is an illusion. Derrida, the most popular exponent of postmodernism, has said: The modern period often trained its guns on special revelation, too. Sometimes it was said that the limitations of human language guaranteed that divine truth could only have a partial and flawed disclosure in so faulty a vehicle. At other times, as in existentialism, the early Christian encounter with reality was muddled by the culture-bound perspectives of the first century writers of the NT. A literal reading of NT revelation was unthinkable to the modern mind and thus to use the term associated with Rudolf Bultmann there was a need to "demythologize" that revelation to make it acceptable to modern man. Now postmodernism has taken the final step and has dismissed language itself as a legitimate conveyor of truth. To the postmodernist, all communication is theory-laden and can never point to ultimate reality of any kind. It is, however, interesting to note that postmodernists continue to try to tell us this by using language. Ought they not to give up the communication process altogether? The fact that they do not indicates that the philosophy of postmodernism defies common sense. That the postmodernists deny this belief, while continuing to act upon it, reduces their perspective to something dangerously close to farce. On the contrary, as we have seen, postmodernism is rightly called "rabidly self-defeating. It is in fact a large target for Christian witness which is designed to expose just that aspect of it. On the other hand, until postmodernism has more

deeply infected society as a whole, Christians will probably find it poses little or no barrier to our witness to the ordinary man in the street. It is not yet clear whether this current academic fad will become more than a fad and will characterize a long period of Western intellectualism, or whether it will pass rapidly from the scene and prove itself to be indeed a fad and nothing more. It has been characteristic of American scholars in the evangelical movement to hop aboard any widely popular trend in academia and to ride it as though it were the wave of the future. Perhaps postmodernism is the wave of the future: But that remains to be seen. An alternative possibility is that postmodernism is, as Kathryn Ludwigson suggests, simply a manifestation of the bankruptcy of modernism. From this perspective, postmodernism may be viewed as expressing the philosophical and intellectual exhaustion of the Western world.

6: Who Are the Evangelicals? | For The Church

David Bebbington's book, Evangelicalism in Modern Britain: A History from the 1780s to the 1980s, put forth the idea that evangelical religion is the result of transatlantic revival in the 18th century, and that it took a working together attitude toward the 19th century.

7: The Advent of Evangelicalism

The Advent of Evangelicalism: Exploring Historical Continuities:1 A review by Jerome Drebelbis At first glance Haykin and Stewart's edited analytical essays on David Bebbington's work, Evangelicalism in Modern Britain: A History from the 1780s to the 1980s, is rather daunting covering 400 pages.

8: Prof. Ken Stewart Co-Edits Book on Evangelicalism | Covenant College

Before George Marsden and Mark Noll were, David Bebbington was. This is to say, that before prominent evangelical historians became so because of their definitive and defining work on the history of evangelicalism, David Bebbington, whose name is seldom heard in the United States outside academic circles, wrote a book arguably more important than any by Marsden or Noll on the history of.

9: The Thirsty Theologian: Book Review: The Advent of Evangelicalism

One of the most debated questions recently about the history of evangelical Christianity is when evangelicalism began. Some scholars, especially Christian historians, have tended to see continuity between the evangelical Christianity of the Great Awakening and earlier Reformation traditions.

Final thoughts on the pertinence of unraveling myths. The neglected tropical diseases of North America Robert gilpin war and change in world politics Full committee consideration of H.R. 6464 . S.J. Res. 149 . What are magnets? Snowman 3D Advent Calendar The mute Hungarian. Nathan lewis mind of christ studies Canon pixma mx340 manual Frequency Coverage 4 Pokagon Band of Potawatomi Indians Act and the Little Traverse Bay Bands of Odawa Indians and the Little SPOOKY SCRATCH SKETCH (Scratch and Sketch) After Effects (Inspector Sloan #15) 1. What Are Social Networks? Trotsky, L. Soviet Bonapartism. Numbering the people Henry the Green Engine (6 (Railway series) Dosage and Solution Calculations State, development, and military interventions Dropping out in 3/4 time. Martindale: The Complete Drug Reference, 35th Edition The lands meaning Quaker Biographies: A Series of Sketches, Chiefly Biographical, Concerning . The Provocative Proposal Nonpolluting coatings and coating processes The spaces of Latin American literature Ramseys 11:death Hunt (The Ramseys, No 11) Hacking exposed wireless 3rd edition Locke, J. An essay concerning human understanding. An essay concerning the true original, extent, and end Ndebele nuptials (South Africa) Introduction: Revisiting the intellectual transformation of nineteenth-century France Color and light james gurney Representing the English Renaissance Literature of Somali onomastics proverbs with comparison of foreign sayings All Pigs on Deck! Understanding Citizenship 1 (Understanding Citizenship) Tales of demons and gods 400-500 China and the Open Door Policy Contesting stereotypes and creating identities Murder of democracy in Jammu and Kashmir