

Carl F. H. Henry and Evangelical Identity

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Abstract: Carl F. H. Henry (1913–2003) was among the most important evangelical scholars of the twentieth century. His work spanned multiple disciplines, especially theology, philosophy, ethics, and apologetics. Henry's most influential writings included the short manifesto *The Uneasy Conscience of Modern Fundamentalism* (1947) and his six-volume magnum opus *God, Revelation, and Authority* (1976–1983). Henry was also instrumental in establishing several strategic evangelical institutions. In all this, Henry played a key role in shaping evangelical identity during the half-century between 1945 and 1995. This essay offers a selective biographical narrative organized around the overlapping themes of conversion, convictions, and connections. It also advances a brief interpretation of Henry's vision for evangelical identity, which interacts with the idea of integration. The essay commends Henry as a compelling role model for evangelical identity to a new generation that has come of age since his passing.

Key Words: apologetics, biblical inerrancy, Billy Graham, Christianity Today, ethics, evangelical, evangelicalism, philosophy, theology

Carl F. H. Henry (1913–2003) was arguably the most consequential American evangelical scholar during the second half of the twentieth century. He has often been called the dean of American evangelical theologians.¹ Albert Mohler argues Henry's influence, "extended through his voluminous writings and public exposure, has shaped the evangelical movement to a degree unmatched by any other evangelical theologian of

the period."² Peter Heltzel has called Henry "the visionary public theologian of the evangelical movement."³ Timothy George claims that "it was Henry more than anyone else who argued the case and set forth a compelling intellectual apologetic for ... the New Evangelicalism."⁴ When Henry died in 2003, his obituary in the *New York Times* claimed he was "a theologian who helped move evangelical Christianity from the sidelines to a central place in American religion."⁵

Though Henry is normally thought of as a theologian, he was really a theologically minded polymath with wide-ranging academic interests. He earned research doctorates in both theology and philosophy. He was a journalist, scholar, and public intellectual, sometimes wearing all three hats simultaneously. He published widely in the fields of philosophy, apologetics, ethics, and systematic theology, and he dabbled in evangelism, missiology, and New Testament studies. Never limited to one audience, Henry wrote for his fellow scholars, for thoughtful pastors, and for engaged laity, and he applied his ideas to the academy, the church, American culture, and even global affairs.

Henry has been called the "architect" of the postwar evangelical movement, and he has been identified as the key shaper of what has been called the "classic" or "essential" evangelical theological consensus that developed in the mid-twentieth century.⁶ During the interwar years, "evangelical" and "fundamentalist" had been roughly synonymous terms used to describe theologically conservative low-church Protestants who resisted modernist theology in mainline denominations and rejected moral downgrade within the wider American culture. But from about 1942 and 1957, postwar evangelicalism distanced itself strategically from

² R. Albert Mohler Jr., "Carl F. H. Henry," in *Theologians of the Baptist Tradition*, ed. Timothy George and David S. Dockery (B&H Academic, 2001), 291.

³ Peter G. Heltzel, *Jesus and Justice: Evangelicals, Race, and American Politics* (Yale University Press, 2009), xix.

⁴ Timothy George, "The Man Who Birthed Evangelicalism," *Christianity Today* (April 2013), <https://www.christianitytoday.com/2013/01/man-who-birthed-evangelicalism/>.

⁵ Laurie Goodstein, "Rev. Dr. Carl F. H. Henry, 90, Brain of Evangelical Movement," *New York Times* (December 13, 2003), <https://www.nytimes.com/2003/12/13/us/rev-dr-carl-f-h-henry-90-brain-of-evangelical-movement.html>.

⁶ See Carl F. H. Henry, *Architect of Evangelicalism: Essential Essays of Carl F. H. Henry* (Lexham, 2019); Gregory Alan Thornbury, *Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry* (Crossway, 2013); Matthew J. Hall and Owen Strachan, *Essential Evangelicalism: The Enduring Influence of Carl F. H. Henry* (Crossway, 2015).

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¹ Roger E. Olson, *The Westminster Handbook to Evangelical Theology* (Westminster-John Knox, 2004), 41; David S. Dockery and Timothy George, *The Great Tradition of Christian Thinking: A Student's Guide* (Crossway, 2012), 20.

the increasingly insular and at times legalistic fundamentalist movement.⁷ The so-called “new evangelicals” or “neo-evangelicals” remained committed to conservative doctrine, and they continued to reject progressive theological and ethical trends embraced by mainline Protestant denominations. But they no longer identified themselves as fundamentalists.

For five decades beginning in the mid-1940s, Henry labored at defining, defending, and commending the evangelical movement. According to Mohler, “More than any other evangelical, [Henry] has given serious and sustained attention to the issue of evangelical identity and definition.”⁸ Paul House argues that, beginning with Henry’s earliest major writings, he demonstrated “a consistent, sustained, comprehensive vision for evangelical theology and its place in the world.”⁹ Henry’s wide-ranging interests, as well as his unique abilities, allowed him to play a seminal role in the development of modern evangelical identity, even if he was never as visible as his far more famous contemporary and frequent collaborator, Billy Graham. More than two decades after his death, Henry remains a symbol of evangelical faithfulness to many, especially within what Mohler calls “confessional evangelicalism,” which emphasizes doctrines such as biblical inerrancy, penal substitutionary atonement, complementarian gender roles, and the exclusivity of Christ.¹⁰

Interest in Henry peaked around 2013, which was the centennial of his birth and a decade after his death. That year witnessed the publication of Greg Thornbury’s *Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry*, as well as major conferences about Henry at The Southern Baptist Theological Seminary and Trinity Evangelical Divinity School. Most of the papers from those two conferences were subsequently published in a themed issue of *Trinity Journal* that was dedicated to Henry or were included in the collection of essays *Essential Evangelicalism: The Enduring Influence of Carl F. H. Henry*, edited by Matthew Hall and

⁷ For more on the developments between 1920 and 1960, see Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (Oxford University Press, 1997); Jon R. Stone, *On the Boundaries of American Evangelicalism: The Postwar Evangelical Coalition* (St. Martin’s Press, 1997), 73–116; Nathan A. Finn, “The Development of Baptist Fundamentalism in the South, 1940–1980,” PhD diss., Southeastern Baptist Theological Seminary, 2007), 21–72.

⁸ Mohler, “Carl F. H. Henry,” 283.

⁹ Paul R. House, “Remaking the Modern Mind: Carl Henry’s Theological Vision,” *SBJT* 8 (2004): 4.

¹⁰ R. Albert Mohler Jr., “Confessional Evangelicalism,” in *Four Views on the Spectrum of Evangelicalism*, ed. Andrew David Naselli and Collin Hansen (Zondervan, 2011), 68–96.

Owen Strachan.¹¹ Since then, there has been a steady trickle of dissertations, articles, and monographs about Henry, though it is unclear how much the rising generation of evangelical ministers know about him. (Or, for that matter, his key contemporaries such as Billy Graham, Harold John Ockenga, Edward John Carnell, and Harold Lindsell.)

This essay aims to introduce one of the founding fathers of modern evangelicalism to evangelicals who have come of age since Henry’s death in 2003. Most of the essay consists of a selective biographical narrative organized around three overlapping themes: Henry’s *conversion*, his *convictions*, and his *connections*. The emphasis is on Henry’s role in shaping evangelical identity during the years between 1945 and 1995. The essay concludes by offering a brief interpretation of Henry’s vision for evangelical identity, which interacts with the idea of *integration*. As younger millennials and members of Generation Z increasingly join the ranks of evangelical ministers and scholars, they may find Henry to be a compelling role model for evangelical identity that values intellectual discipleship, urgent evangelism, and cultural engagement.

Conversion

Carl Ferdinand Howard Henry was born on Long Island in 1913.¹² His parents were German immigrants, and the family surname was originally Heinrich. They changed the name to Henry during World War I because of anti-German sensibilities in the US. The Henrys were not a particularly religious family. Young Carl attended Sunday School at an Episcopal Church, and was even confirmed, but he was not a professed believer. Upon finishing high school, Henry became a journalist, and by age twenty he was editor of a weekly newspaper on Long Island, in addition to freelance work for larger papers such as the *New York Times*.

Henry was introduced to the gospel through relationships with various evangelicals. His conversion experience occurred while he sat in his car on Long Island, waiting out a thunderstorm, Henry recounts:

[A] fiery bolt of lightning, like a giant flaming arrow, seemed to pin

¹¹ See *TrinJ* 35.1 (Spring 2014): 9–117.

¹² Unless otherwise noted, the biographical details in this essay are drawn from Henry’s own autobiographical recollections in Carl F. H. Henry, *Confessions of a Theologian* (Word, 1986), and supplemented by John D. Woodbridge, “Carl F. H. Henry: Spokesperson for American Evangelicalism,” in *God and Culture: Essays in Honor of Carl F. H. Henry*, ed. D. A. Carson and John D. Woodbridge (Eerdmans, 1993), 378–93; and G. Wright Doyle, *Carl F. H. Henry: Theologian for All Seasons: An Introduction and Guide to Carl Henry’s God, Revelation and Authority* (Pickwick, 2010), 1–12.

me to the driver's seat, and a mighty roll of thunder unnerved me. When the fire fell, I knew instinctively the Great Archer had nailed me to my own footsteps. Looking back, it was as if the transcendent Tetragrammaton wished me to know that I could not save myself and that heaven's intervention was my only hope.¹³

Henry's conversion proved transformative. He remarked almost a half-century later, "Christ has been real to me in a vital way ever since June 1933. It was a blinding experience. I knew he is real. He's alive. He's the Risen One. I've never, even in the most serious crises of life, doubted that."¹⁴ Henry believed he was a new creation in Christ, and for the rest of his life the eternal importance of personal regeneration remained an animating principle in his ministry.

For Henry, the centrality of the *evangel* was always the heartbeat of evangelicalism. He engaged in personal evangelism from the time of his conversion until the end of his life, leading John Woodbridge to call Henry a "theologian-evangelist."¹⁵ For example, while serving on the faculty of Fuller Theological Seminary from 1947 to 1956, Henry frequently spent evenings sharing the gospel with the homeless who lived on the streets of Southern California. Although this may not seem surprising for a seminary professor, Henry did not teach evangelism or missions, but rather theology and philosophy. Henry also supported mass outreach initiatives, including the evangelistic crusades of his friend Billy Graham, the most famous evangelist in the world, and those of his former Fuller Seminary student Bill Bright, the founder of Campus Crusade for Christ.¹⁶ While at Fuller, Henry helped organize and co-chair the annual Easter Sunrise Service in the Rose Bowl from 1948 to 1956. Tens of thousands of people attended the annual service, where they heard an evangelistic message that focused on the resurrection of Christ. After retiring to Wauwatosa, Wisconsin in his later years, Henry once again helped to plan evangelistic community Easter services.

Henry also cared deeply about global missions. He frequently said, "the gospel is only good news if it gets there in time."¹⁷ In 1966, he chaired

¹³ Henry, *Confessions of a Theologian*, 45–46.

¹⁴ Quoted in Woodbridge, "Carl F. H. Henry: Spokesperson for American Evangelicalism," 380.

¹⁵ John Woodbridge, "A Biblically Faithful Theologian Evangelist," in *Essential Evangelicalism*, 81–91.

¹⁶ See Grant Wacker, *One Soul at a Time: The Story of Billy Graham* (Eerdmans, 2019); and John G. Turner, *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America* (The University of North Carolina Press, 2008).

¹⁷ Quoted in Thornbury, *Recovering Classic Evangelicalism*, 175.

the Berlin Congress on World Evangelism, which was sponsored by *Christianity Today*. He delivered the opening address at the gathering and then edited the conference proceedings alongside Stanley Mooneyham, a vice president of the Billy Graham Evangelistic Association. In his address, Henry suggested, "It is tragic when men who profess to serve Christ, in effect forsake the duty of evangelism."¹⁸ Henry then followed up on the Congress with a short book reflecting on the theological, evangelistic, social, and ecumenical implications of the gathering.¹⁹ The Berlin Congress anticipated the more famous International Congress on World Evangelization that met in Lausanne, Switzerland in 1974. At Lausanne, Henry spoke on how Christian personal and social ethics ought to be integrated with evangelistic proclamation for a consistent gospel witness. He closed with the following admonition:

The Gospel transforms believers for life in a new society ruled by love and, as such, anticipative of the Kingdom of Heaven. But it does not remove men from the world and the struggle for justice. In the Church, love of God and man is the only adequate norm of human conduct, for it mirrors God's own love. The Church knows the value of human life as a creation of God and as an object of Christ's redemption, and it can and ought fervently to plead the cause of peace and the merit of universal disarmament.²⁰

Henry promoted evangelism and missions in many of his writings. One of his earliest books was a history of the Pacific Garden Mission in Chicago, published in 1942.²¹ He frequently discussed evangelism and missions in the pages of *Christianity Today*, both during his years as editor and afterwards as a featured columnist.²² He also periodically published

¹⁸ Carl F. H. Henry, "Facing a New Day in Evangelism," in *One Race, One Gospel, One Task: World Congress on Evangelism, Berlin 1966, Official Reference Volumes*, vol. 1, ed. Carl F. H. Henry and W. Stanley Mooneyham (World Wide Publications, 1967), 18.

¹⁹ Carl F. H. Henry, *Evangelicals at the Brink of Crisis* (World Wide Publications, 1967).

²⁰ Carl F. H. Henry, "Christian Personal and Social Ethics in Relation to Racism Poverty, War, and Other Problems," Lausanne Movement (July 21, 1974), <https://lausanne.org/content/christian-personal-and-social-ethics-in-relation-to-racism-poverty-war-and-other-problems>.

²¹ Carl F. H. Henry, *The Pacific Garden Mission: A Doorway to Heaven* (Zondervan, 1942).

²² For example, *Architect of Evangelicalism* is a published selection of Henry's essays for *Christianity Today*. The index lists almost two dozen references to evangelism or evangelization across three decades of essays.

scholarly essays about evangelism.²³ Henry often mentioned evangelism in his books on other topics, leading Jerry Ireland to argue Henry was a theologian of evangelism who regularly applied his theological reflections to gospel proclamation to non-believers.²⁴ By the end of his life, Henry was longing for national revival and cultural renewal as the antidote to secularism and neo-paganism in the United States. His lectures and essays on this theme were published in four volumes between 1984 and 1994.²⁵ Even when he wrote about Christian cultural engagement, Henry maintained that lasting renewal would ultimately only come about through lives transformed by the power of the gospel.

Historians rarely focus on evangelism or missions when they write about modern evangelical history or identity. In part, this is understandable, since it is impossible for historians to divorce the questions they are asking about the past from the concerns that are being raised in the present. It is also true that what a historical actor *claimed* he cared about might not be the only thing, nor the most important thing, his actions actually *evidenced*. But even acknowledging these caveats, it is clear that evangelicals cared far more about gospel proclamation than is often acknowledged by historians, especially scholars who are primarily interested in evangelical social views or political activism.²⁶ Henry exemplified the postwar evangelical commitment to evangelism, missions, and spiritual awakening, and

²³ For example, Henry's 1971 book *A Plea for Evangelical Demonstration* included two published lectures titled "The Theology of Evangelism" and "Personal Evangelism and Social Justice." See Carl F. H. Henry, *A Plea for Evangelical Demonstration* (Baker, 1971), 55–72, 107–24. The aforementioned *Evangelicals at the Brink of Crisis* included a chapter titled "Evangelicals and the Evangelistic Crisis" (pp. 33–52).

²⁴ Jerry M. Ireland, *Evangelism and Social Concern in the Theology of Carl F. H. Henry* (Pickwick, 2015), 101–52.

²⁵ Carl F. H. Henry, *The Christian Mindset in a Secular Society: Promoting Evangelical Renewal and National Righteousness* (Multnomah, 1984); Carl F. H. Henry, *Christian Countermeasures in a Decadent Culture* (Multnomah, 1986); Carl F. H. Henry, *Twilight of a Great Civilization: The Drift Toward Neo-Paganism* (Crossway, 1988); Carl F. H. Henry, *Gods of This Age or the God of the Ages?*, ed. R. Albert Mohler Jr. (Broadman & Holman, 1994).

²⁶ It is often the case that insider scholars focus on topics like evangelism, theology, and worship, while outsider scholars focus on social and cultural factors. Both are necessary for understanding the Christian past. For more on this topic, with special application to Southern Baptist history, see Nathan A. Finn, "On Observing Southern Baptists: Literature since 1993," in *Southern Baptists Re-Observed: Perspectives on Race, Gender, and Politics*, America's Baptists, ed. Keith Harper (University of Tennessee Press, 2022), 3–17.

he used his unique platform as a public intellectual to promote the importance of spreading the gospel to non-believers.

Convictions

A second major theme in Henry's life was his convictions. He was the author or editor of over forty books, in addition to hundreds of editorials, shorter articles, scholarly essays, and book reviews. In summarizing Henry's literary agenda, Paul House argues that "Henry's vision for theology was that it be epistemologically viable, methodologically coherent, biblically accurate, socially responsible, evangelistically oriented, and universally applied."²⁷ For the sake of space, this essay will highlight some of Henry's most influential books, which together illustrate House's argument.

Henry's first two serious academic books include *Remaking the Modern Mind*, which was published in 1946, and *The Protestant Dilemma*, which was published two years later. *Remaking the Modern Mind* was actually Henry's third book but his first scholarly work.²⁸ Henry critiqued the different philosophies that had shaped modern Western thought; he argued that the two World Wars had undermined theological liberalism and exposed cracks in philosophical naturalism, and he offered a robust defense of Christian theism. *Remaking the Modern Mind* was an example of what we might today call cultural apologetics, which is challenging cultural narratives so that the gospel seems more plausible to contemporary unbelievers. Henry's work differs from more recent examples of cultural apologetics because he wrote in a context that was still deeply informed by the Judeo-Christian tradition and Protestant sensibilities, whereas today cultural apologetics address a more post-Christian context.²⁹

In *The Protestant Dilemma*, Henry advanced a more extended critique of mid-century Protestant theology.³⁰ Henry believed modernism had steadily lost influence in the generation since World War I, and he was heartened. He also acknowledged that neo-orthodoxy, which seemed ascendant at the time in the theological academy, represented an improvement

²⁷ House, "Remaking the Modern Mind," 5

²⁸ Carl F. H. Henry, *Remaking the Modern Mind* (Eerdmans, 1946).

²⁹ For more on the contemporary discussion of cultural apologetics, see Collin Hansen, Skyler Flowers, and Ivan Mesa, eds., *The Gospel After Christendom: An Introduction to Cultural Apologetics* (Zondervan Reflective, 2025); and Paul M. Gould, *Cultural Apologetics: Renewing the Christian Voice, Conscience, and Imagination in a Disenchanted World* (Zondervan Academic, 2019).

³⁰ Carl F. H. Henry, *The Protestant Dilemma: An Analysis of the Current Impasse in Theology* (Eerdmans, 1948).

over modernism. However, Henry was not satisfied with what he often criticized as the “neo-supernaturalism” of dialectical theology, which he believed still fell short of biblical understandings of revelation and human sin. He was somewhat less critical of Karl Barth and Emil Brunner’s respective views of Christology, though he warned that Reinhold Niebuhr was closer to modernism. Henry argued the only faithful path forward was a recovery of traditional Protestant orthodoxy. If *Remaking the Modern Mind* was a work of cultural apologetics, *The Protestant Dilemma* was an example of polemical theology that addressed the key doctrinal debates of Henry’s early career. He would return regularly to the themes in both of these early books in many of his writings in the coming years.³¹

Henry’s most widely known book is *The Uneasy Conscience of Modern Fundamentalism*, which was published in 1947, the year between *Remaking the Modern Mind* and *The Protestant Dilemma*.³² *Uneasy Conscience* began as a series of articles serialized in *United Evangelical Action*, a magazine published by the National Association of Evangelicals (NAE). Henry was the book review editor.³³ The final version of *Uneasy Conscience* was an 89-page manifesto that called for evangelicals to embrace a holistic public witness that includes both personal evangelism and cultural engagement.

In *Uneasy Conscience*, Henry positioned the new evangelicalism as a faithful middle between sectarian fundamentalists and accommodationist liberals. He believed an engaged evangelicalism offered the key to overcoming what has been called the “great reversal,” the severing of evangelism and social action among turn-of-the-century evangelicals in response to the Social Gospel.³⁴ Madison Trammel argues that Henry mischaracterized recent fundamentalist social action, since prewar fundamentalists were committed to curtailing alcohol sales and consumption as well as combatting the teaching of Darwinism in public schools.³⁵ But Henry was

³¹ For example, Henry offered a more accessible polemic against both modernism and Neo-Orthodoxy in *Evangelical Responsibility in Contemporary Theology* (Eerdmans, 1957), and his critiques of modern philosophy and revisionist theology loomed large through all six volumes of *God, Revelation and Authority*, to be discussed below.

³² Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Eerdmans, 1947).

³³ For background on the book’s publication, see Ben Peays, “The Modern Mind and the Uneasy Conscience: Carl F. H. Henry and Postwar Evangelical Social Ethic,” in *Essential Evangelicalism*, 149–73.

³⁴ See David O. Moberg, *The Great Reversal: Evangelism versus Social Concern* (Lippincott, 1972).

³⁵ Madison Trammel, *Fundamentalists in the Public Square: Evolution, Alcohol, and Culture Wars after the Scopes Trial*, Studies in Historical and Systematic Theology (Lexham, 2023).

more interested in articulating a more comprehensive social agenda for evangelicalism than he was in offering a nuanced scholarly assessment of fundamentalist cultural engagement.

The legacy of *Uneasy Conscience* looms large in both Henry’s thought and in the wider evangelical imagination. Russell Moore argues that inaugurated eschatology is the key to understanding *Uneasy Conscience* as well as Henry’s overall approach to social ethics. Henry’s view of the kingdom as both present and future and the implications of this understanding of the kingdom for cultural witness rejected both the modernist Social Gospel and fundamentalist isolationism.³⁶ Henry continued to speak and write about the importance of evangelical cultural engagement until the end of his career. For example, he revisited the topic in his shorter writings for *Christianity Today*, in a collection of essays titled *A Plea for Evangelical Demonstration*, in the aforementioned address at Lausanne, in the final volume of *God, Revelation and Authority*, and in nearly all his shorter writings in the 1980s and 1990s.³⁷ *Uneasy Conscience* has been reprinted twice: in 2003, with a new foreword by Richard Mouw, and in 2022, with a new foreword by Russell Moore.³⁸ The latter year was the seventy-fifth anniversary of the book’s publication, leading to numerous reflections on the enduring influence of *Uneasy Conscience*.³⁹

One of Henry’s most widely read early books was *Christian Personal Ethics*, a textbook for use in seminary courses.⁴⁰ The first third or so of the book focuses on the history of non-Christian philosophical ethics from the pagan philosophers to modern naturalists. The latter two-thirds

³⁶ Russell D. Moore, “The Kingdom of God in the Social Ethics of Carl F. H. Henry: A Twenty-First Century Evangelical Reappraisal,” *JETS* 55.2 (2012): 377–97.

³⁷ See previous notes for these works. Additionally, see Carl F. H. Henry, *God, Revelation and Authority, Volume VI: God Who Stands and Stays, Part Two*, 2nd ed. (Crossway, 1999), 402–54.

³⁸ See Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Eerdmans, 2003); and Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Crossway, 2022).

³⁹ For example, the Institute for Religion and Democracy (IRD), a thinktank in Washington, DC, held a conference in November 2022 to consider Henry’s legacy in light of the milestone anniversary of *Uneasy Conscience*. Videos of the proceedings, as well as transcripts, are available on the IRD website, <https://juicyecumenism.com/tag/carl-henry-conference/>. For the author’s reflections, see Nathan A. Finn, “Revisiting Carl Henry’s *Uneasy Conscience* for a New Generation,” The Land Center for Cultural Engagement (July 11, 2022), <https://landcenter.org/revisiting-carl-henrys-uneasy-conscience-for-a-new-generation/>.

⁴⁰ Carl F. H. Henry, *Christian Personal Ethics* (Eerdmans, 1957).

develops a Christian ethics rooted in biblical revelation. Richard Mouw argues Henry's approach was broadly in the Reformed tradition, with an emphasis on the ecclesial nature of Christian ethics, perhaps reflecting Henry's Baptist convictions.⁴¹ Henry later edited the *Baker's Dictionary of Christian Ethics*, bringing together ethicists from across the landscape of evangelicalism.⁴²

Henry also intended to write a follow-up textbook focused on Christian social ethics, though he never got around to it. Henry transitioned out of the academy in 1956 to become the founding editor of *Christianity Today*, which led to a two-decade pause to his more substantive academic writing. Most of his scholarly output in these years was limited to lectures, essays, and edited collections. However, he continued to lecture widely on social ethics for the remainder of his career, and he published shorter works on the topic, including a collection of his own essays titled *Aspects of Christian Social Ethics*.⁴³

Scholars agree that Henry's most important work is *God, Revelation and Authority*, published in six volumes between 1976 and 1983. Carl Trueman calls Henry's magnum opus the "Sistine Chapel" of American postwar theological reflection.⁴⁴ Space precludes an extended discussion of *God, Revelation and Authority*, though several scholars have offered extended evaluations of the work.⁴⁵ As House notes,

These volumes argued for the necessity of careful epistemological work as a prolegomena to theological writing. They were deeply

⁴¹ Richard Mouw, "Toward a Full-Orbed Evangelical Ethics," in *Essential Evangelicalism*, 51–53.

⁴² Carl F. H. Henry, ed., *Baker's Dictionary of Christian Ethics* (Baker, 1973). The same year the dictionary appeared, Henry participated in a workshop in Chicago among mostly younger evangelicals committed to social ethics. The participants drafted a statement titled "A Declaration of Evangelical Social Concern," to which Henry was one of the original signatories. Henry was more theologically conservative than most of the other participants, and by the mid-1970s socially engaged evangelicals were dividing into two camps: the Religious Right, which is better known, and the far smaller Religious Left, which was represented by groups like Evangelicals for Social Actions (est. 1974). For more on these developments, including Henry's role as an elder statesman among the young activists, see David Swartz, *Moral Minority: The Evangelical Left in an Age of Conservatism* (University of Pennsylvania Press, 2012).

⁴³ Carl F. H. Henry, *Aspects of Christian Social Ethics* (Eerdmans, 1964).

⁴⁴ Carl Trueman, "Admiring the Sistine Chapel: Reflections on Carl F. H. Henry's *God, Revelation and Authority*," *Themelios* 25.2 (2000): 48–58.

⁴⁵ See Bob E. Patterson, Carl F. H. Henry, *Makers of the Modern Theological Mind* (Word, 1983); Doyle, *Carl F. H. Henry: Theologian for All Seasons*; Trueman, "Admiring the Sistine Chapel."

committed to stating propositions that can be understood and explored through human reason. They insisted on the inerrancy and full authority of the scriptures as the surest ground for theology and as a logical conclusion drawn from the nature of God. They elaborated the inherent perfection of God, and stressed the uniqueness, finality, and necessity of Jesus Christ. They argued that this theology conveys God's goodness and saving grace to lost men and women, who though competent to reason, are lost without specific divine revelation.⁴⁶

All the major themes of Henry's other writings are revisited and often expanded in *God, Revelation and Authority*. However, his most enduring contribution in the work is his fifteen theses, which provide the structure for volumes 2–4.

1. Revelation is a divinely initiated activity; God's free communication by which he alone turns his personal privacy into a deliberate disclosure of his reality.
2. Divine revelation is given for human benefit, offering us privileged communion with our Creator in the kingdom of God.
3. Divine revelation does not completely erase God's transcendent mystery, inasmuch as God the Revealer transcends his own revelation.
4. The very fact of disclosure by the one living God assures the comprehensive unity of divine revelation.
5. Not only the occurrence of divine revelation, but also its very nature, content, and variety are exclusively God's determination.
6. God's revelation is uniquely personal both in content and form.
7. God reveals himself not only universally in the history of the cosmos and of the nations, but also redemptively within this external history in unique saving acts.
8. The climax of God's special revelation is Jesus of Nazareth, the personal incarnation of God in the flesh; in Jesus Christ the source and content of revelation converge and coincide.
9. The mediating agent in all divine revelation is the Eternal Logos—preexistent, incarnate, and now glorified.

⁴⁶ House, "Remaking the Modern Mind," 19.

10. God's revelation is rational communication conveyed in intelligible ideas and meaningful words, that is, in conceptual-verbal form.
11. The Bible is the reservoir and conduit of divine truth.
12. The Holy Spirit superintends the communication of divine revelation, first, by inspiring the prophetic-apostolic writings, and second, by illuminating and interpreting the scripturally given Word of God.
13. As the bestower of spiritual life, the Holy Spirit enables individuals to appropriate God's revelation savingly and thereby attests the redemptive power of the revealed truth of God in the personal experience of reborn sinners.
14. The church approximates the kingdom of God in miniature; as such, she is to mirror to each successive generation the power and joy of the appropriated realities of divine revelation.
15. The self-manifesting God will unveil his glory in a crowning revelation of power and judgment; in this disclosure at the consummation of the ages, God will vindicate righteousness and justice, finally subdue and subordinate evil, and bring into being a new heaven and earth.

Biblical inerrancy is one of the key evangelical doctrines Henry addresses in *God, Revelation and Authority*. By the 1970s, inerrancy was becoming a topic of considerable debate among evangelicals. In 1971, Fuller Seminary, where Henry taught from 1947 to 1956, revised its confessional statement to downplay its earlier commitment to inerrancy. In response, Harold Lindsell wrote *The Battle for the Bible* (1976), which documented the alleged drift from traditional evangelicals views of Scripture. Jack Rogers responded with *Biblical Authority* (1977), which countered that the Bible is infallible in matters of faith and practice, but includes errors related to history, geography, and science.⁴⁷ In response to these debates, a group of evangelical scholars drafted the Chicago Statement on Biblical Inerrancy in 1978.⁴⁸ The inerrancy debate continues to this day, flaring up periodically, especially when a prominent evangelical scholar redefines or

⁴⁷ Harold Lindsell, *The Battle for the Bible* (Zondervan, 1976); Jack Rogers, ed., *Biblical Authority* (Word, 1977).

⁴⁸ The papers from the Chicago gathering are available in Norman L. Geisler, ed., *Inerrancy* (Zondervan, 1980). The Chicago Statement on Biblical Inerrancy is widely available online. For example, Dallas Theological Seminary provides a scanned copy of the original printed document on their Library's website, https://library.dts.edu/Pages/TL/Special/ICBI_1.pdf.

rejects the doctrine.⁴⁹

In volume 4 of *God, Revelation and Authority*, Henry made a compelling case for biblical inerrancy. He affirmed the Chicago Statement, including the full text of the document as a supplemental note. He rejected the more moderate belief that infallibility was preferable to a traditional view of inerrancy.⁵⁰ He thus sided with traditionalists rather than revisionists in the debate. However, Henry also argued that one could be an evangelical and prefer infallibility to inerrancy. Unlike Lindsell, for whom inerrancy was a matter of orthodoxy, Henry suggested biblical inerrancy is a test of evangelical consistency rather than evangelical authenticity.⁵¹

God, Revelation and Authority proved to be Henry's last major work, though through the mid-1990s he continued to publish edited volumes of his shorter writings, mostly about evangelical engagement with secularism and neo-paganism in American culture.⁵² He also authored two other books of note: *Toward a Recovery of Christian Belief*, which summarized and updated some of the key arguments in *God, Revelation and Authority*, and *The Identity of Jesus of Nazareth*, which offered a brief semi-scholarly response to the Jesus Seminar, which was promoting its skeptical views to the wider public.⁵³

For Henry, evangelical identity was necessarily theological. In his own convictions, Henry was a biblical inerrantist, a presuppositional apologist, a gender complementarian, a Calvinistic Baptist, and a champion of penal substitutionary atonement, justification by grace alone through faith alone, and soteriological exclusivism. From within this theological framework, Henry's writings evidence a number of core commitments that characterized his thinking and, to varying degrees, shaped the intellectual contours of postwar evangelical identity.

- Epistemology matters, truth must cohere with reality, and God is the source of reality and the fount of truth.

⁴⁹ For example, see G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Baker Academic, 2008).

⁵⁰ Carl F. H. Henry, *God, Revelation and Authority, Volume IV: God Who Speaks and Shows, Fifteen Theses, Part Three*, 2nd ed. (Crossway, 1999), 129–271.

⁵¹ For more on Henry's view of inerrancy and its role in evangelical identity, compared to Lindsell on Henry's right and Bernard Ramm on Henry's left, see Ryan Reed, "The House Divided: An Assessment of the American Neo-Evangelicals' Doctrine of Scripture," *Themelios* 49.1 (2024): 146–58.

⁵² See footnote 25 above.

⁵³ Carl F. H. Henry, *Toward a Recovery of Christian Belief: The Rutherford Lectures* (Crossway, 1990), and Carl F. H. Henry, *The Identity of Jesus of Nazareth* (Broadman, 1992).

- The Triune God created all things, desires to be known relationally by his human creatures, and discloses himself to us through general revelation and especially special revelation.
- God's most enduring special revelation is the Scriptures of the Old and New Testament, which are his inspired written words and are fully authoritative and trustworthy because they reflect his perfect character.
- A Christian worldview that is rooted in Scripture, committed to objective truth, and rationally coherent should shape the way the believer thinks about the world and his or her place in it.
- Cultivating a Christian worldview is at the heart of Christian education, including both theological education and university education.
- A Christian worldview ought to shape the believer's personal ethics as well as Christian social ethics.
- Christianity is a global movement, the kingdom of God transcends our respective ecclesial traditions, and all believers are called to do their part to fulfill the Great Commission.
- The gospel is the good news of Jesus's saving actions on behalf of sinful humanity, and this news should be shared with unbelievers everywhere.
- Christian witness is holistic: the proclamation of the gospel should be accompanied by acts of mercy and the pursuit of biblical justice, including social justice—as Henry often said, God is the God of both justification and justice.⁵⁴
- Believers are to engage culture from the perspective of a Christian worldview, including, but not limited, to political involvement.
- Christian public witness includes contending for the truth of the faith, countering both false doctrine and rival worldviews, and commending biblical values in the public square.

Connections

Henry's connections mark the final subject in this thematic biographical introduction. Henry interacted with many of the leading figures in the

⁵⁴ For example, see Henry, *God, Revelation and Authority*, 6:402–17.

postwar evangelical movement, including scholars, pastors, and evangelists. Through those personal connections, Henry was further associated with many influential evangelical institutions during the latter half of the twentieth century. His vision for postwar evangelical identity was not only about fidelity to the gospel and adherence to sound doctrine and its implications, but also about the relationships, initiatives, and institutions that were rooted in those commitments and committed to advancing them. Space will not allow for a full accounting of all Henry's connections, so this section will offer a broad overview.

Henry attended Wheaton College at the recommendation of Frank Gaebelein, who later served as general editor of the New International Version of the Bible and the *Expositor's Bible Commentary*. Henry earned both his bachelor's (1938) and master's degrees (1941) from Wheaton College. During these years Henry was mentored by philosopher Gordon Clark, who reinforced in Henry a commitment to both Reformed soteriology and presuppositional apologetics. Among the students at Wheaton Henry met his future wife, Helga, knew an aspiring evangelist named Billy Graham, and met his longtime friend and sometimes colleague, Harold Lindsell. Wheaton proved formative for Henry because it connected him to the emerging ecosystem of interdenominational evangelicalism, which was developing more around likeminded individuals and parachurch ministries than traditional denominational structures.⁵⁵

Henry earned the Bachelor of Divinity (1941) and Doctor of Theology (1942) from Northern Baptist Theological Seminary. He also taught on the faculty of Northern Seminary from 1942 to 1947, where Lindsell was a colleague. During summers in the mid-to-late 1940s, Henry worked on a second doctoral degree, a PhD in Philosophy, which he received from Boston University in 1949. During his second doctoral studies, Henry befriended other evangelicals who were studying at either Boston University or Harvard. Owen Strachan calls them the "Cambridge evangelicals," a group that included Henry, Edward John Carnell, Kenneth Kantzer, George Eldon Ladd, Roger Nicole, John Gerstner, Merrill Tenney, Paul Jewett, and Gleason Archer, among others.⁵⁶ Many of these Cambridge evangelicals were influenced by the ministry of Ockenga, the educated

⁵⁵ Joel A. Carpenter, "A Shelter in the Time of Storm: Fundamentalist Institutions and the Rise of Evangelical Protestantism, 1929–1942," *Church History* 49 (1980): 62–75.

⁵⁶ Owen Strachan, *Awakening the Evangelical Mind: An Intellectual History of the Neo-Evangelical Movement* (Zondervan Academic, 2015), 71–107.

and erudite pastor of Park Street Church, located near Boston Common.⁵⁷

The National Association of Evangelicals (NAE) was formed in 1942 with Ockenga as the first president. Henry participated in the NAE from the beginning, handling publicity for the annual convention and, as referenced earlier, serving as book review editor for *United Evangelical Action*. In 1947, Henry left Northern Seminary to become a founding faculty member of Fuller Seminary, alongside Lindsell, Everett Harrison, and Wilbur Smith. Ockenga was the founding president, though he served *in absentia*. Later faculty additions during Henry's years at Fuller included Edward John Carnell and George Eldon Ladd. Fuller Seminary became the flagship seminary of neo-evangelicalism, a position it occupied for two decades until the aforementioned inerrancy controversy led to competition from more conservative institutions such as Trinity Evangelical Divinity School and Gordon-Conwell Theological Seminary.⁵⁸

In 1949, Henry helped found the Evangelical Theological Society (ETS), and he participated in that organization for the rest of his life. Henry regularly presented papers at national and regional ETS meetings, wrote a number of articles and book reviews for the *Journal of the Evangelical Theological Society*, and served as ETS president in 1970. In 1956, Billy Graham tapped Henry as the founding editor of *Christianity Today*, a position he held until 1968. Henry then taught at Eastern Baptist Theological Seminary from 1969 to 1974. From 1974 to 1987, he served as lecturer-at-large for World Vision. During the final two decades of his life, Henry was also connected in various ways to institutions such as the Institute for Religion and Democracy, the Ethics and Public Policy Center, Hillsdale College, Prison Fellowship, Trinity Evangelical Divinity School, and The Southern Baptist Theological Seminary. One is hard-pressed to find a major evangelical institution that Henry did not have some meaningful connection with, whether through employment, key relationships, invited speaking engagements, or collaborative writing projects.

For much of his life, Henry identified primarily with the Northern Baptist Convention, now the American Baptist Churches USA, as well as conservative movements adjacent to that denomination. However, when he moved to Washington to edit *Christianity Today*, Henry joined Capitol Hill Baptist Church, where he remained a member for nearly 50 years and

⁵⁷ For more on Ockenga's role in the evangelical movement, see Garth M. Rosell, *The Surprising Work of God: Harold John Ockenga, Billy Graham, and the Rebirth of Evangelicalism* (Baker Academic, 2008).

⁵⁸ For more on the role of Fuller Theological Seminary in neo-evangelicalism, see George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*, 2nd ed. (Eerdmans, 1995).

periodically taught Sunday School.⁵⁹ Capitol Hill was originally dually aligned with both Northern Baptists and Southern Baptists, but the church dropped the Northern Baptist affiliation in the 1940s.⁶⁰ Though technically a Southern Baptist based upon his church membership, Henry only became more closely identified with Southern Baptists during the final two decades of his life. During those years, he influenced many of the conservative scholars who participated in the Inerrancy Controversy that began in the SBC in 1979. Barry Hankins has suggested, "It would not be going too far to say that Henry has been a mentor for nearly the whole SBC conservative movement."⁶¹

For Henry, postwar evangelicalism was a movement just as much as it was an emphasis on gospel proclamation or a theological program. Movements require relationships and are normally tied to institutions. Along with his allies, most notably Graham and Ockenga, Henry was one of the great evangelical institution-builders of the mid-twentieth century. Their work guaranteed that evangelicalism was never some abstract idea, but was embodied in various schools, parachurch ministries, networks, and denominations, which provided the institutional context in which evangelical identity developed.

Interpretation

In matters of religious assumptions, twentieth-century America was neither pre-Christian, nor post-Christian, but what historian Mark Noll has characterized as "late Christian."⁶² This late-Christian world was formative, not only for Henry's generation of evangelicals who came of

⁵⁹ For more on Henry as a Sunday School teacher, see Caleb Morell, "Carl F. H. Henry's Anti-Communist Worldview: Insights from Unpublished Notes, 1962–1964," *JETS* 66.2 (2023): 301–13.

⁶⁰ All the churches in the District of Columbia Baptist Convention were at one time dually aligned with the NBC and the SBC. Beginning in 1947, Metropolitan Baptist Church designated its giving so that all of its funds went to the SBC and none were forwarded to the NBC. See Caleb Morell, *A Light on the Hill: The Surprising Story of How a Local Church in the Nation's Capital Influenced Evangelicalism* (Crossway, 2025), 144–45.

⁶¹ Barry Hankins, "The Evangelical Accommodation of Southern Baptist Conservatives," *Baptist History and Heritage* 33 (Winter 1998): 59. Hankins later argued that Henry and Francis Schaeffer in particular were the two key shapers of conservative Southern Baptist views of cultural engagement. See Barry Hankins, *Uneasy in Babylon: Southern Baptist Conservatives and American Culture* (University of Alabama Press, 2002), 23–30, 105.

⁶² Mark A. Noll, *C. S. Lewis in America: Readings and Reception, 1935–1947* (IVP Academic, 2023), 84.

age in the mid-twentieth century, but also for evangelicals who are Baby Boomers (born 1946–1964) or part of Generation X (born 1965–1979).⁶³ However, many evangelical millennials (born 1980–1994) and all of Generation Z (born 1995–2012) have reached adulthood in an American culture that is in some ways vastly different from Henry's context. Aaron Renn contends that American culture shifted considerably in its posture toward Christianity between 1964 and 2024. The period from 1964 to 1994 represented a "Positive World" wherein society in general was positively disposed toward Christianity and Judeo-Christian moral norms for the most part shaped society. The two decades between 1994 and 2014 were a transitional "Neutral World" for Christianity in America. Christianity was neither privileged nor disfavored in a pluralistic, multicultural public square, and Judeo-Christian moral norms still had some purchase in the public imagination. Since 2014, American society has been a "Negative World" for a growing number of Christians, especially in spaces most influenced by cultural elites. Secularism is the status quo, and Judeo-Christian morality is considered backwards and repugnant.⁶⁴

Nearly all of Henry's career took place in the Positive World, which overlaps with the waning years of Noll's late Christianity. Indeed, one of Henry's ongoing concerns was that various intellectual movements were eroding the Judeo-Christian foundations of Western Culture and creating an atmosphere wherein nominal Christianity would be a halfway house to outright secularism. In the 1970s and 1980s, Henry was contending with the very trends that would ultimately contribute to the move from the Positive World to the Neutral World.⁶⁵ Much of Henry's thought remains evergreen, and many of his concerns proved prescient. Thus, this final section offers an interpretation of how the three recurring themes of *conversion*, *convictions*, and *connections* came together in Henry's agenda for evangelical identity. It interacts with the idea of *integration*, a topic Henry wrote about periodically, especially when addressing the application of the

⁶³ This dating of the various generations is taken from Jean M. Twenge, *Generations: The Real Differences Between Gen Z, Millennials, Gen X, Boomers, and Silents—and What They Mean for America's Future* (Atria, 2023).

⁶⁴ Aaron M. Renn, *Life in the Negative World: Confronting Challenges in an Anti-Christian Culture* (Zondervan, 2024), 6–7.

⁶⁵ One suspects that Henry would claim the pluralism of the Neutral World was already winning the day by the 1980s. His essays in the 1980s and 1990s demonstrate that he was concerned that, absent spiritual awakening and cultural renewal, America was well on its way to the anti-Christian culture that Renn laments. See note 25 above.

Christian worldview to education.⁶⁶ Though a man of his time, Henry's integrated understanding of evangelical identity has much to offer the emerging generation of evangelical ministers and academics.

First, Henry championed the integration of theological thoughtfulness, missionary fervor, and cultural engagement. Although Henry believed that different Christians were called to various primary vocations, he never understood that vocational diversity to provide any excuse for a partial approach to discipleship.⁶⁷ Henry reminds us that the most famous Great Commission passage, Matthew 28:18–20, is not only for missionaries. The text includes a declaration of Jesus's Lordship over all creation, his charge to make disciples, and his command to teach those disciples to observe all his teachings. Henry's agenda for evangelical faithfulness was *robust, not thin*.

Second, Henry championed the integration of personal evangelism and social action. He believed that Christian public witness should be holistic, directed to both the salvation of sinners and the promotion of authentic human flourishing. As evidenced across the decades, long after writing *The Uneasy Conscience of Modern Fundamentalism* Henry remained critical of separatist fundamentalism (which he believed too-often neglected social action), mainline modernism (which he believed had abandoned the gospel), and neo-orthodoxy (which he believed downplayed both biblical authority and evangelistic urgency). Henry's agenda for evangelical witness was *holistic, not fragmented*.

Third, Henry modeled the integration of theology, philosophy, ethics, and apologetics. The latter was arguably the throughline because a decidedly apologetic bent characterized nearly all Henry's scholarly and semi-scholarly writings. Henry believed Christian truth was always under threat, especially the belief that the one true God has revealed himself authoritatively to humanity through both general and special revelation. Without

⁶⁶ For more on Henry's vision for education, including the integration of faith and learning, see Paul R. House, "Making Christian Minds: Carl Henry and Christian Higher Education," *Renewing Minds: A Journal of Christian Thought* 1 (Spring 2012): 67–79. For most of his career, Henry championed the idea of a Christian research university, ideally located in New York City. This dream never came to pass, though Henry did found the Institute for Advanced Christian Studies in 1967, which was a foundation to support interdisciplinary evangelical scholarship from the perspective of a Christian worldview. See Owen Strachan, "Carl F. H. Henry's University Crusade: The Spectacular Promise and Ultimate Failure of Crusade University," in *Essential Evangelicalism*, 59–80.

⁶⁷ Henry developed his understanding of vocation in a lecture titled "The Christian View of Work," which was included in *Aspects of Christian Social Ethics*, 31–71.

acknowledging and submitting to this revelation, individuals, churches, institutions, and even entire societies drift headlong into spiritual and moral shipwreck. Henry was committed to both defining and defending the faith and its implications, both for individuals and in the public square. His agenda for evangelical thought was *activist, not merely intellectual*.⁶⁸

Finally, Henry modeled the integration of evangelical unity and doctrinal clarity. Near the end of his life, in 1989, one of Henry's final initiatives was to partner with his longtime friend Kenneth Kantzer, president of Trinity Evangelical Divinity School, to host the Evangelical Affirmations Conference. The National Association of Evangelicals sponsored the gathering. The participants, who were drawn from across North American evangelicalism, produced a statement of beliefs and contributed to a collection of essays, which Henry and Kantzer co-edited.⁶⁹ Henry deeply desired evangelical unity, and he believed evangelicals should unite first and foremost around the good news. However, he also understood that while the gospel must be the center of evangelical unity, doctrinal boundaries matter—including how best to articulate the gospel itself. Henry never stopped calling evangelicals to greater faithfulness, even as he sought to unite evangelicals from across the ecclesial spectrum. Henry's agenda for evangelical unity was *convictional, not merely pragmatic*.

Carl Henry made a significant and multi-layered contribution to post-war evangelical identity. That identity would not remain static. By the 1960s, Henry and his generation found themselves defending their vision against a younger cohort of evangelicals who were often more socially progressive and at times less theologically precise. By the late-1980s, even evangelical scholars who remained theologically conservative were moving on to new questions and engaging with fresh intellectual trends, sometimes distancing themselves from aspects of Henry's thought.⁷⁰ Perhaps

⁶⁸ Kenneth S. Kantzer wrote of Henry in a *festschriften* for the latter, "His primary calling has been to scholarship, broadly interpreted, but he has never been a pedantic scholar or a monk in a cell. Carl Henry is preeminently a man of God out in the bustling, wicked, confused world, seeking to build the edifice of a Christian world and life view and trading blows with all who would attack it, seeking to weaken or destroy it. This has been his passion" ("Carl Ferdinand Howard Henry: An Appreciation," in *God and Culture*, 377).

⁶⁹ Kenneth S. Kantzer and Carl F. H. Henry, *Evangelical Affirmations* (Academic, 1990). Henry wrote the Foreword (pp. 13–15) and contributed a larger chapter titled "Who Are the Evangelicals?" (pp. 69–94).

⁷⁰ Space precludes substantive engagement with Henry's evangelical critics, but many scholars have addressed this topic. For example, see Patterson, *Carl F.*

in part because of these criticisms, as well as a sort of "theological recency bias," Henry's many and varied contributions remain largely unknown among his evangelical heirs who have entered ministry since he passed off the scene.

A generation ago, John Woodbridge argued that Carl Henry was the spokesperson for American evangelicals.⁷¹ Although that is no longer the case, for many today—especially many theologically conservative Baptists and evangelicals in the Reformed tradition—Henry still offers a mostly compelling vision of evangelical identity, even if aspects of his thought and priorities sometimes need updating. Younger evangelicals should embrace and, when necessary, adapt Henry's classical evangelical identity for our own post-Christian age. Reclaiming Henry's example and emphases, as well as those of many of his postwar evangelical colleagues, can contribute to the flourishing of contemporary evangelicalism.

H. Henry, 160–69; Doyle, *Carl F. H. Henry: Theologian for All Seasons*, 92–129; Thornbury, *Recovering Classic Evangelicalism*, 97–115; Chad Owen Brand, "Is Carl Henry a Modernist? Rationalism and Foundationalism in Post-War Evangelical Theology," *SBJT* 8 (2004): 44–60.

⁷¹ Woodbridge, "Carl F. H. Henry: Spokesperson for American Evangelicalism."