

HISTORY SERIES

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The Age of Catholic Christianity

This age was marked by 5 aspects:

1. The Spread of Christianity

From Jerusalem to Antioch Syria to Ephesus to Rome.

Why did it spread?

1. The passion of the church
2. Their visible love
3. Their universal offer of salvation
4. Christianity offered answers in a dying empire
5. The martyrdom of the faithful

2. Persecution

Though Rome was normally tolerant to other religions it became intolerant to Christianity.

Why?

1. Their distinctiveness
2. Slander
3. The charge of Atheism
4. Rome's demand to worship Caesar

3. The Formulation of Truth or Orthodoxy

Because of the arising of error there had to be an official statement of accepted belief.

1. Concerning Jesus
 - A. As God - to refute the Ebionites
 - B. As Man - to refute the Gnostics
2. Concerning Scripture
 - A. What would Christians die for? What was the Bible?
 - B. To answer Marcions - who denied the Old Testament and to answer Montanus - who denied the apostles

4. *The Arisal of the Episcopasy or the Supremacy of the Bishop*

.....

By the 2nd century the pastor became the central "overseer" or "bishop" of the local church.

Soon he would be the head of the central city.

Why?

A. To answer heresy

B. For the re-admission of Apostates during the persecutions.

Should they or should they not be re-admitted to the church who denied Christ under torture?

Cyprian of Carthage said that the confessing church could forgive the sins of Apostates provided that a system of penance be established. Two schools of thought responded to Cyprian.

1. Those of Novatian: He said "No". The church was a "School of Saints" and Apostates could not be reinstated.

He felt only God could forgive, not the bishop or any Christian.

2. Those of Cornelius: He said "Yes". The Church is a "School of Sinners." The bishop could forgive all.

A split arose. Cornelius was accepted and was elected bishop of Rome.

Thus as a result of this split 4 germinal ideas arose.

1. The holiness of Christians could be sought for forgiveness——sainthood.

2. There was no salvation outside the church.

3. Forgiveness could be earned by penance.

4. The bishop had the power to grant forgiveness——The bishop had become the means of Grace!

5. *A Defense to the Intellectuals - The Rise of the Apologist*

.....

Until the 2nd century a Christian had 2 choices - narrow unthinking orthodoxy or the total Gnostic acquiescence to Greek thought.

Now he had a 3rd choice...

Christians felt a necessity to speak to his world in its Rationalistic pursuit of truth.

There came a man to Alexandria who did just that - Clement, "A messenger of Christianity"

In philosophic garb "He brought about he first Rationalistic setting forth of Ch ristian doctrine.

He demonstrated that Christianity is a religion of truth for the thinking man.

His student was Origen who wrote the first systematic theology

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A.D. 312-590

The Age of Imperial Christianity

Introduction

This period is marked by the embracing of Christianity as the religion of the Empire.

I. The Rise of the Emperor as Head of the Church

After the death of the last persecutor, Diocletian, Galerius issued the *Act of Toleration*. After his death Constantine would take toleration to its extreme. He became a Christian. Christianity became the religion of choice.

He immediately:

1. Granted tax exemptions for church leaders
2. Abolished certain offensive aspects of Roman life
3. Established Sunday as a holiday
4. Allowed the Church to have its own buildings

But certain negative aspects arose:

1. One man had authority over even the bishops
2. The church began to emulate Roman organization (bishops and "priests")
3. Masses of "converts" now came, corrupting the purity of the church
4. Christianity reflected the ostentation of Eastern religion
5. A split was beginning between the East and the West of the Empire

II. The Orthodox Position on Christ Through the Church Councils

The Arian Controversy – "He is not eternal" – Nicea 325

The Apollinarian Controversy – "He is God in a body but has no human nature" – Constantinople 381

The Nestorian Controversy – "He is God and man but with no union of attributes" – Ephesus 431

The Eutichian Controversy – "He is God and man but the man is absorbed 'into the divine'" – Chalcedon 451

All of these positions were condemned and the orthodox position on Christ was established.

III. The Arising of the Monasteries

Before Constantine, holiness involved suffering but upon the worldly effects of Imperial Christianity, holiness became "going out" from it – hence, the "hermits"

- By 320 men began to "go out" communally and thus monasteries began
- Jerome (320-420). He made the monastic life the scholastic life. He also wrote *The Vulgate*
- Benedict (529) established monastic rules of discipline

The importance of monasteries:

- They preserved a New Testament sense of piety
- As scholars, they preserved knowledge in the coming "dark ages"

The Age of Imperial Christianity 312-590 A.D.
(Part Two)

Introduction:

IV. Augustine 354-430 A.D.

The greatest theologian of the church until the Reformation.

- A. He defined grace as a monergistic act of God.
- B. He set forth the first Christian philosophy of history in City of God.
- C. He defined the amil position.
- D. He wrote the first Christian autobiography, The Confessions of Augustine.

V. Missions to the Barbarian Tribes

The tribes took over Europe, Britain, Ireland, and Italy and yet Christianity took them over.
How?

- A. They killed the Roman Emperor and destroyed his army.
In 376 Attila invaded Europe and the Visigoths retreated into the Empire. But Rome mistreated them and they rebelled. Valens the Emperor was killed and his army destroyed.
- B. They sacked Rome, the capitol.
In 410 A.D. Alaric the Goth pillaged the city. Rome withdrew its forces from the frontier and tribesmen flooded into the empire. Thus...
- C. They inhabited the Roman Empire.
Vandals from Gaul to Spain, Burgundians in the Rhone Valley, Franks in Southern Gaul, Angles, Saxons, and Jutes in Britain.
- D. They replaced the Emperor in 476 A.D.
Through assassination a barbarian ruled the Roman Empire.

But now an opportunity arose that the church had not had since before Constantine. Missions!
Barbarian conversion was in stages from idols to Arianism to orthodoxy. Arianism saw Christ as a created being who was a type of tribal warrior.

Ulphilas went to the Visigoths

Patrick to Ireland

Columba to Scotland

Augustine to England

Boniface to Germany

VI. The Arisal of the Papacy - How?

A. The Prominence of The City :

1. As the Capitol
2. The great numbers of Christians (30,000)
3. Peter and Paul were buried there.

B. The Pronouncement of Apostolic Succession in 381 A.D.

At the council of Constantinople Theodosius sought to elevate Constantinople by not inviting any Roman bishop to attend. An edict was read that Constantinople was to be exalted. The Roman bishop Damasus objected from Rome that Rome was preeminent on the basis of Matthew 16.

C. The Popularity of Leo as Pope

Why? He had personally confronted the invading tribesmen and sought and won mercy for the city.

Note: Christianity of the day did not universally agree with Rome's declaration. And for good reason.

1. A pope conflicts with Jesus's words on leadership.
2. It conflicts with biblical wisdom. "...an abundance of counselors gives victory".
3. It conflicts with N.T. government. The local church is final authority.
4. It conflicts with the N.T.'s view of Peter, a flawed and weak person.
5. It conflicts with Peter's view of Peter! (1 Pet. 5:1 "your fellow elder")
6. The N.T. is silent on ANY city as a spiritual entity.
7. The N.T. sites all apostles as authoritative, not just one. (Eph. 2:20)
8. Calling Peter the "Rock" of Matthew 16, rather than Jesus, violates ALL of scripture. (1 Cor. 3:11)
9. Plus the N.T. teaches nothing concerning "succession".

D. The Politics of the Day :

Barbarian raids into Italy led to a need to rally unity. A council of western leaders was called and the emperor needed Rome's backing. Thus it was politically expedient for the emperor to acknowledge Rome's claim of preeminence.

E. The Preservation of Order by Rome

"When the barbarians destroyed the Roman Empire in the west, it was the Christian church that put together a new order called Europe. The church took the lead in rule by law, the pursuit of knowledge, and the expressions of culture." Bruce Shelley

And the man who preserved it? Gregory.

F. The Preeminence of Gregory the First

The Age of Christendom 590-1517 A.D.

Introduction

After the fall of Rome, Christianity had 2 major cities:

- one spiritual , Rome,
- one political , Constantinople.

They were divided by distance and language, Latin and Greek. Hard feelings persisted.

Rome had a pope but no political sword. The tribes were significant but they were not empires. But for 300 years the dream of a "Christendom" persisted. The dream of an empire, a Rome, and of a Christianity alongside which would bring about Augustine's City of God.

In the 8th century A.D. that dream would come as close to reality as ever in history, before or since.
How?!

The Rise of the Holy Roman Empire :

One tribe, the Franks, has ascended in power among the barbarians. Upon the death of their king, Clovis, the kingdom was divided and infighting began. Out of this disarray a new political position arose, The Mayor of The Palace, a powerful aristocrat who superseded royalty. The first Mayor was...

...Charles Martel or Charles "The Hammer"

He became legendary by defeating the Muslims in 732 at Tours in Spain. His son...

...Pepin the Short made the position supreme when the last of the Frankish kings was placed in a monastery and the pope traveled to Pepin to crown him "Chosen of the Lord". In return Pepin brought his army to Italy, cast out the Lombards, and donated the land to the papacy. His son...

...Charles the Great or Charlemagne was the greatest of rulers of his day. He conquered the Muslims, Bavarians, Slavs and Lombards. On Christmas day, 800 A.D. he was crowned by Leo III, "Charles, most pious, crowned Augustus by God". Leo prostrated himself before him in homage. The Holy Roman Empire was born.

"Peter had recovered his sword."

In theory these men were a double-edged sword of church and state to erect God's kingdom. In fact they would be rivals for power.

The Middle Ages was their field of contest.

The Rise of Feudalism

Charlemagne did splendidly. He brought to Europe a "dominating father figure". He brought order and a cultural rebirth after 300 years of tribal disorder. Upon his death, however, his kingdom was divided and disorder erupted. "Feudalism" arose as a means of order. Feudalism involved...

1. a land holding aristocrat or "Lord"
2. a subservient tenant or "vassal"
3. over a territory or "fief"
4. and a pledge of allegiance - "homage".

Churches, bishops, and monasteries paid homage to feudal lords who controlled their lands. These lords also possessed "lay investiture", the authority to bestow spiritual position as laymen. From this came corruption, "simony" and "nepotism".

By the 9th century the state controlled the Church.

Reform

Three hundred monasteries in Cluny of northern France declared their freedom from homage. They called for an end to simony and for a board of spiritual men to elect the pope rather than feudal lords.

Thus, in 1059 A.D., was born the College of Cardinals.

In 1073 Hildebrand, or Gregory VII, became pope. Gregory claimed infallibility and exerted unprecedented authority. He prohibited lay investiture and threatened excommunication to any layman who performed it. This led to a clash between the pope and the Holy Roman Emperor, Henry IV. The Pope accused Henry of simony and then summoned him to appear before him. Henry called for a council to remove Gregory. Gregory then called for an "interdiction". Upon pressure from German nobles Henry sought repentance and forgiveness from Gregory. (Jan. 1077)

The pope was now supreme and had discovered the ultimate sword, "interdiction".

The Zenith of the Papacy

From this point through the 13th century saw popes continue Gregory's ideas and exert a control over Europe unknown since that time. They led the attempt to erect Augustine's City of God. The papacy became the most powerful, coveted office in Europe. Through excommunication and interdiction they determined heaven and hell. Emperors were mere shadows of Charlemagne, sovereigns of clusters of kingdoms but answerable to the pope.

The Corruption of the Papacy

Errors and departures which began centuries earlier had become blatant.

1. Trans-substantiation : The bread and wine were transformed into Christ's body and blood by the priest.
2. The 7 sacraments or "sacramentalism"
3. Sacerdotalism : Man came to Christ through the priests - their teaching, communion, confessions, and prayers.
4. Purgatory : An in-between state of punishment where sins were properly punished and repented of.
5. Indulgences : Shortened time in purgatory could be gained by good deeds. Tithing was a good deed. Thus..
6. The "via moderna" : Salvation gave one the ability to serve God which brought greater grace. This cooperation between grace and human effort brought salvation.
7. Papal infallibility : "una sanctum"
8. The veneration of Mary

By the 12th and 13th centuries power had replaced piety, tradition had replaced truth, syncretism had replaced monergism, pronouncements had replaced scripture, and the kingdoms expansion had replaced true conversion.

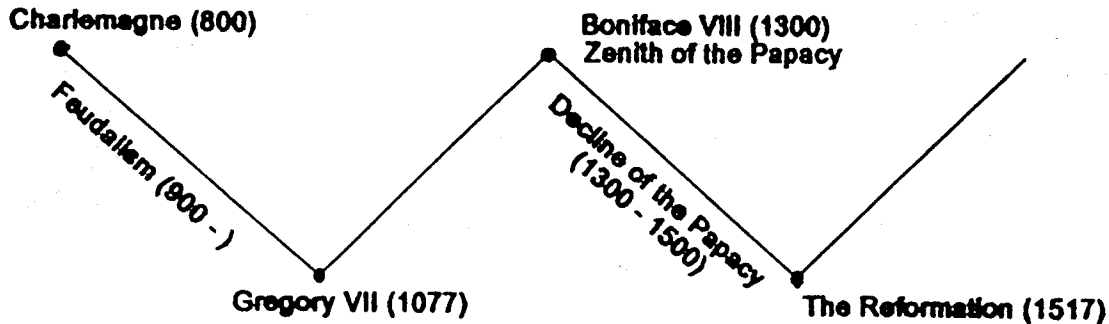
The Crusades most clearly showed this. They were seven military movements over 200 years in an effort to take the Holy Land from the Muslims.

Rumblings, reforms, challenges, and protests will grow from the 14th and 15th centuries.

590-1517 A.D. The Age of Christendom The Rumbblings of Reform

REVIEW:

An Overview of Medieval Christianity



Charlemagne - Beginning of the Holy Roman Empire
 Feudalism - State over church
 Gregory the VII – Church over state
 Boniface the VIII – Zenith of the Papacy
 Decline of the Papacy – State over church
 Reformation

*Christians
 Failed
 Greatly
 But
 Did
 Reform*

Rumbblings of Reform

1. The Rise of The Universities: 1000-1200 The Crusades brought back the knowledge of Muslim and Greek cultures. Non-clerical men sought out teachers, which became the beginnings of European universities.
2. The Poverty Movement: Earnest men came out from the rising corruption of their day in a "back to the Bible" form of Apostolic Christianity. They vowed into poverty and went about teaching and doing good.
 (The Waldensians: late 1100s)
 (The Franciscans: 1200s)
3. The Renaissance: The "Rebirth" of classical Greek ideas in the West—in short, turning to "Realism" and the glory of man and earthly life. The Renaissance prompted man to live life now as opposed to life being a necessary evil before entering heaven.
4. The Rediscovery of the Greek New Testament: Upon the fall of Constantinople, Greek scholars fled to the West and with them the Greek New Testament. Discrepancies in translation were soon discovered in the Vulgate.
5. Nationalism: Cultures adapted their own languages, distinctiveness and thus identity. Therefore, they saw themselves more as secular states distinct from Rome.
6. The Rise of the Middle Class: Educated wealthy men became increasingly independent and critical of abuses.
7. The Discreditation of the Papacy through "The Great Schism". In the conflict of France with Rome, there resulted 2 Popes—one in France, one in Rome—both ex-communicating the other for a period of 39 years.

The Responses of Rome

1. Canon law: (1100s) As new information brought new ideas, a Christian "Talmud" was produced to make certain Christian behavior.
2. Thomas Aquinas (1200s) was hired to construct a reasonable defense of Catholic teaching in answer to Aristotle and other Greek ideas coming from the East.
3. The Dominicans (1200s), "The Dogs of God", sought out error to correct it.
4. The Inquisition (1200s) Begun in Spain to seek out, discover, and force recantation from heretics.

"The Morning Star" of the Reformation: John Wycliffe

At the time of the "Great Schism", this Oxford professor entered into the "dominion" controversy in 1372. The controversy was over "what qualifies one to rule?"

—the church? One's delegated position qualifies dominion.

—or character? The grace of God in a man qualifies dominion. Sin forfeits leadership.

Wycliffe said, "Dominion is founded on Grace". He stated that a secular leader could depose a churchman if there was no grace in the churchman's life.

All are equal before God! "Sola fide" 100 years before Luther was born.

In 1377 he was condemned, but continued. His ideas became protests and attacks on the Pope. He elevated truth as "more valuable than any sacrament or tradition"

- sola scriptura! -

He also wrote against transubstantiation.

He was the first Protestant.

In 1382 he was forbidden to teach, so he translated the Bible into English. His disciples "the lollards" went about teaching and were expelled from Oxford.

He died in 1384. His body was exhumed, burned, and his ashes thrown into the Thames.

John Hus

A Czech student in 1394 began to preach against indulgences. As student riots begin in support of Wycliffe's teaching, an "interdict" was issued. Hus went into exile and began to write, continuing Wycliffe's ideas. The Emperor urged Hus to appear at the Council of Constance to present his views. A promise of safety was given him. Upon hearing his view, however, he was condemned and was told that no promise to a heretic was binding. He was cast into prison for 8 months. Refusing to recant, he was burned at the stake on July 6, 1415.

The "Wild Boar in the Vineyard": Martin Luther

Born of a miner in 1483.

Joined an Augustinian monastery in 1505

He struggled with his own sense of sin and guilt.

He struggled with a disillusionment of Rome which came from his first visit to the Holy City.

In 1515 he is assigned to a new university in Germany – Wittenburg—and he began to teach. Particularly he taught Romans. Through this he became converted. He immediately began to speak out against John Tetzel's gathering of money through the selling of indulgences. On October 31, 1517 he nailed his 95 theses to the door of the church at Wittenburg. The Dominicans challenged him and brought in their "Champion", John Eck, to debate Luther for 18 days. As Luther debated, his stance on Sola Scriptura became defined and he was accused of following in the steps of Hus.

Luther then began to write. He challenged EVERY aspect of Catholicism!

And in June of 1520, a papal edict was issued ordering him to recant within 60 days.

- Luther publicly burned the edict -

THE REFORMATION WAS ON!

1517-1648 A.D. The Age of Reformation

In this age, four questions will be answered radically different:

1. How is one saved?
2. Where does church authority rest?
3. What is the church?
4. What is the Christian life?

The Progression of the Age of Reformation

1. The Shattering of Papal Authority
2. The Catholic Counter-Reformation
3. The Resolve of the Peace of Westphalia—Peaceful Co-existence
4. The Subsequent Rise of Denominations

The Reformation In Germany

- *Luther's conversion at the understanding of Romans 1:16-17
- *His conflict with John Tetzel over indulgences
- *The 95 Theses
- *His debate for 18 days with John Eck
- *The "Papal Bull" demanding his recantation within 60 days
- *The burning of the bull
- *The Diet of Worms
- *His "kidnapping" by Frederick, Elector of Saxony
- *... and 2-year period as "Squire George" in Wartburg Castle
- *In this period he translated the Bible into German.
- *His ideas spread over Germany, leading many German princes and thus their provinces to adopt Lutheran ideas.
- *He returned to Wittenburg after 2 years and erected a model "reformed" church. He abolished the bishop, celibacy, the Latin service, sacerdotalism, and centered the service on preaching, not communion.
- *Why was he able to do this unopposed by the Emperor, Charles V? Because Charles was pre-occupied with the Muslim invasion of Vienna! He needed the support of German princes, Lutheran or otherwise, during the conflict.
- *After the threat was gone, in 1529, 12 years after reform had begun, Charles called the Diet of Speyer where he renounced Lutheranism and called for the return to Catholicism.
- *"We Protest!" was voiced by Lutheran princes.
- *In 1530 a meeting of "belligerent parties" was called in Augsburg to bring if possible a reconciliation—it failed.
- *As the possibility of war arose, "The Schmalkald League" was formed—an alliance of Lutheran princes.
- *For nine years a sporadic religious civil war was fought, ending momentarily in the Peace of Augsburg in 1555.

The four key questions are now answered radically different:

1. How is one saved? **Faith alone**
2. Where does church authority rest? **Sola Scriptura**
3. What is the church? **A spiritual body of the converted**
4. What is the Christian life? **Holy living, not the keeping of sacramental rules**

In Zurich

- *Ulrich Zwingli, a priest, is converted reading the Greek New Testament.

- *He radically embraces Luther and strips his church of all things of Roman Catholicism.
- *... and begins expositing Matthew!
- *Two key men are converted: Conrad Grebel and Felix Manz
- *As they studied their Bibles, they saw a separation between government and the church. They saw no infant baptism. They concluded that one may be part of the state and yet NOT be a member of Christ's church! Such an assertion was the most radical of all ideas to date.

Note: all of the early Reformation rejected this idea.

*A division in the Zurich church arose, as families would not baptize their infants. Even Zwingli opposed this.

*A town meeting was called and Grebel and Manz were judged to be in error. All parents involved were given one week to baptize their babies. Any parent who refused was to be banished from the city.

*On January 21, 1525 a dozen men met in a barn to reach a decision.

*George Blaurock asked Conrad Grebel to baptize him.

-Thus was born The Baptists-

*As banished, they left for neighboring Zollikon and grew in numbers.

*Officials pronounced that ANY baptizing would be put to death.

*Felix Manz was publicly drowned.

The Baptists were declared heretical in 1529.

Shortly after, some 5000 were put to death.

*They fled to Moravia and were later organized by Menno Simons.

*They were pacifists...lived communally...coined the term "daily walk"...and were congregationally ruled.

*Though persecuted in Europe, they came to America in the 1600s. Their immediate descendants are the Amish and the Mennonites. The Baptists, in general, flourished in the separation of church and state and the feeling of liberty that abounded in America.

In Geneva

*Geneva was a relatively immoral town, thus attracting the preaching of the fiery reformer, William Farel.

*A rising young author and theologian passed through Geneva. John Calvin was a converted student from the University of Paris, whose passion for Lutheran ideas caused him to have to flee to Basel. From there he wrote The Christian Institutes, a Reformation "Summa Theologica".

*Farel challenged him to stay in Geneva and aid in the work of reform. Though Calvin initially refused, he later agreed in his words, "to be thrust into the game".

*His gift was in thinking, writing and organizing.

*His foundational idea was "the sovereignty of God".

-He recovered Augustine!-

*Those who followed Calvin summarized his theology in the "TULIP":

Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

*Geneva became a beachhead to France – The Huguenots

to the Netherlands

to Scotland – John Knox and Presbyterianism

to England – the Puritans

A civil war erupted between the Puritans, led by Oliver Cromwell, and the Royalists, loyal to Charles I. Charles was defeated and beheaded. Puritans gathered at Westminster to establish a new government, which shortly thereafter failed. The country welcomed back the monarchy under William and Mary.

The Reformation ended in Anglicanism. The Puritans had left for America feeling that the Reformation had failed in England.

The Catholic "Counter-Reformation"

*To halt the progress of the Reformation and to reclaim Catholic lands, things were begun

1. The Jesuits of Francis Loyola: A society of men loyal to the Pope.
2. The Council of Trent: An official condemnation of Reformation doctrine.
3. The mission work of Francis Xavier and Bartholomew De Las Casas
4. The 30 years war: 35% of Germany was killed. The North of Europe remained Protestant. The South, Catholic.

The Peace of Westphalia of 1648

*Religious toleration was now officially enacted. For the first time since 312 the church is not aligned with empire. The dream of a "Christendom" has ended. It is only alive in the Puritans of New England.

The Puritans

*They considered themselves "the new Israel".

*They came for religious freedom, NOT religious toleration.

Their Theology

*Calvinism

*"Covenant": Infant baptism brought one into the covenant community. Upon evidence of conversion one was allowed to vote, hold office, and own property.

i.e., it is the rule of the saints.

An "empire" of the holy

Their Stress on Education

Their Failure

*The half-way Covenant

*The Salem Witch Trials or "The Mania of '92"

By the 1700s the Colonies had been inundated by Deism. Even Harvard was compromised. America will need a fresh wind. This will come through the "Second Reformation" of Pietism and the subsequent phenomena of "The Great Awakening".

1517-1648 A.D. The Age of Reformation

...continued

Introduction

The Reformation in Germany has spread to Zurich and Geneva.
It now will spread to England.

Henry VIII

- *His Problem: Catherine
- *His Solution: Annulment
- *The Papacy's Response: "No"
- *Henry's Response: To go around Rome
- *Rome's Response: Excommunication
- *Henry's Response: The act of supremacy
and
The Church of England

Edward VI

- *Calvinistic
- *Wrote the 42 articles along Protestant lines

Mary, i.e. "Bloody Mary"

- *A zealous Catholic
- *Martyred 300 Protestants
- *The Protestants of England fled to Geneva.

Elizabeth

- *Followed a mediating position – "The Via Media"
- *Her amended "39 articles" were Protestant.
- *The liturgy of the church was Catholic.
- *The exiles of Mary returned and cried out against the compromise.
They were called "Puritans"

James I

- *Opposed the Puritans
- *A homosexual . . . supported "The Book of Sports"
- *Appointed William Laud as archbishop, who instituted blatant Catholic practices

At this point a radical fringe emerged among the Puritans, "The Separatists". They left for Holland and then for the New World aboard "The Mayflower" and arrived in New England in 1620. The rest of England's Puritans hoped to work at a Geneva-like Reform
But these dreams were quenched by

Charles I

- *A Catholic
- *He disbanded Parliament.
- *At this, 20,000 Puritans left for America.

Introduction

The Reformation dealt with the challenge of the late Middle Ages to the doctrine of salvation. This age will answer a challenge to the very foundations of Christianity (The Trinity, The Bible, Jesus, and Salvation).

Overview

A disgruntledness with Christian dogmatism produced a lack of credibility and a challenge to Christian faith. Modern science and its "clockwork universe" and the exaltation of human reason served to replace faith. These challenges combined to form "The Enlightenment". Christianity's answer would be the movement called "Pietism" and the resultant "Great Awakening".

It forms the basis of evangelical Christianity,
the living branch within the dead visible church.

The enormous success of the church during this time grants proof that the State's support of the Church would not be needed. Hence, the rise of the idea known as church-state separation and the rise of religious freedom.

We will look at:

- *The Enlightenment, countered by . . .
- *The Rise of Pietism, leading to . . .
- *Revival or "The Great Awakening", resulting in . . .
- *American religious liberty

I. The Enlightenment

"The Reformation proved again that faith and power are a potent brew. As long as Christianity had power, they would compel men to believe."

-Shelley

Europe had seen 30 years of war. Now they revolted.

That revolt was "The Enlightenment."

It was a new way of looking at life. So men saw life not through the Bible, but through the eyes of reason.

It was the rise of "secularism" or "humanism".

How did this happen?

1. War: It brought a thirst for tolerance and common truths.
2. Science: Discoveries saw the universe as a machine.
 - a. Copernicus saw the sun as central, not earth
 - b. Kepler discovered the sun's emission of magnetic force
 - c. Galileo discovered the constant speed of acceleration in falling bodies.
 - d. Newton and gravity

Thus, as all things were fixed by design, man needed only to think clearly. He needed not grace, but common sense and reason.

Two responses arose:

1. The reduction of Christianity by John Locke
2. The rejection of Christianity by the Deists, primarily Voltaire.

Deism swept through Europe and through the Colonies.

But Deism did not last long, as . . .

1. Man's reason is fallible.
2. Nature is filled with the unreasonable and enigmatic.
3. Reason is shortsighted—it has no answers for evils and disasters.
4. Deism is "cold".

But Deism's influence was powerful. Man made an attempt to organize a religiously neutral civilization. The sacred was sequestered from the secular and practiced in church or at home. Reformed and Catholic Christianity was seen as intolerant, violent, and inhumane.

The church also suffered from the deadness of the State Church. The faith had become mere confessionalism.

The response of the church was . . .

II. Pietism: "A relationship to God of inner obedience and love". This movement was called "The Second Reformation".

It Involved:

1. Personal conversion
2. Intimate fellowships within the established church
3. Spiritual disciplines (Bible study, Scripture memory, prayer, witnessing, sharing, missions)

Like the Reformation, it began in Germany:

1. Philip Spener: A pastor at Frankfurt
2. Auguste Frank: A professor at Halle
3. Nicolas Van Zinzendorf: A nobleman
4. Blaise Pascal: An Augustinian French inventor, mathematician, writer

The movement spread to all of Europe. Its contributions were:

1. True emotion
2. The church within mentality
3. Impassioned preaching
4. Hymns and singing
5. Modern missions
6. "The Great Awakening" in England and America
7. Wesley and Whitefield

John Wesley: The greatest organizer in the history of Christianity (1710-1791)

Son of an Anglican minister. . . and a mother . . . one of 19 children . . . "a brand from the burning". . . an Oxford scholar in a deistic atmosphere. . . influenced by Thomas A. Kempis . . . "The Holy Club" . . . the Georgia disaster . . . the Moravians . . . Aldersgate . . . Whitefield's invitation . . . his travels and labors . . . an Arminian . . . an organizer . . . by 1748 dubbed "Methodists". . . 1784, an American denomination . . . died an Anglican in 1791 at 81 years of age . . . Had 79,000 Methodists in England and 40,000 in the USA.

The First Great Awakening

1720 - 1740

INTRODUCTION

Causes of the Awakening:

1. Materialism
2. Spiritual deadness of the churches
3. Death of the Puritan dream
4. The challenge of Deism

Progress of the Awakening:

1. The Middle Colonies: Dutch Reformed and Presbyterians
2. The New England Colonies: Congregational
3. The Southern Colonies: Presbyterian and Baptist

The Middle Colonies:

- Theodore Frelinghausen, a Dutch Reformed pastor
- William Tennant, a Presbyterian who began to school his sons and other young men. His school was called "The Log College". His students began to preach within Presbyterian churches. The revival that followed was such that Presbyterians began to divide into "Old Side" and "New Side".

In New England:

- Jonathan Edwards, a Congregational minister in Northampton, Connecticut began to meet with the youth of his church and saw a number of conversions. The revival spread to the adults, and 300 members were added to his church in 1734-35.
- The coming of George Whitefield in 1740. He was the "lightning rod" of the revival. He made 7 tours of the Colonies.
- Edwards, at Enfield, Connecticut and "Sinners in the Hands of An Angry God"
- Gilbert Tennant of Philadelphia and "The Dangers of An Unconverted Ministry"

In The South:

- The "reading rooms" of Samuel Morris, a Virginia Layman
- Soon, William Robinson of the Log College arrived to organize into Presbyterian churches
- The rise of the Baptists under Shubal Stearns

The Results of the Revival:

1. Churches swelled with 200,000 conversions
2. Colleges were formed to train converts
3. Indian Missions
4. Colonial unity arose
5. Recognition of the possibility of "voluntarism", the independence of the church from the state

Lessons of The Awakening:

1. God uses all types.
2. Revival starts in insignificant and small ways.
3. Calvinism is no deterrent to evangelism.
4. Revival is a sovereign act of God.
5. Prayer!

The Second Great Awakening

1787 - 1810

INTRODUCTION

Even more than the Puritans, the 2nd Great Awakening cast America as "a Christian nation".

The Phases of the Awakening

East

Colleges

Presbyterians, Congregationals

Calvinistic

Unemotional

West

Camp Meetings

Methodists, Baptists

Arminian

Emotional

The East

Rationalism had caused biblical Christianity to be either rejected or redefined (i.e. non-reasonable ideas were rationally explained).

Among the leaders in this rejection were the colleges.

- Hampden – Sydney College Revival: James Blair Smith
- Yale Revival: Timothy Dwight 80% of the school was converted
- Princeton Revival: Ashbel Green Between 1812 and 1822, 1 of 9 men went into the ministry

The West

By 1820, 25% of Americans were West of the Alleghenies.

Immorality and materialism had tainted Western expansion.

- James McGready: A Presbyterian minister in North Carolina saw revival, but left for Kentucky when his life was threatened. He planned a "camp meeting" in Logan County Kentucky in 1801, as revival had broken out in the churches.
- Barton Stone: converted under McGready. A Presbyterian minister. Conducted a publicized camp meeting in Bourbon County, Kentucky in 1801. Between 10 and 25 thousand settlers attended the Cane Ridge Revival.

By 1803, the camp meeting had fallen into ill repute. The Methodists reclaimed the idea, laid down strict rules, and saw it revived as the major evangelistic technique in the West. Barton Stone was defrocked by the Presbyterian Church in 1803 as heretical. He led a splinter group of Presbyterians called "Stonites": who merged with another Presbyterian spin-off – the Campbellites – of Thomas & Alexander Campbell – to form "The Disciples of Christ". In 1906 they split into the "Church of Christ".

- This was the first native American denomination – classic frontier America – Independent; no creeds; Bible only; Rationalistic—Arminian—Man-centered salvation.

The Results of the Awakening:

1. A return to morality
2. The Methodists and Baptists became America's largest denominations
3. The birth of the Modern Missions Movement
4. The Volunteer Movement
5. Colleges and Seminaries
6. Literature
7. Revival Technique: the use of emotion. . . pressing for a "decision"
8. Theology: The Calvinism of the colonial period shifted to Arminianism of the national period
9. The paving of the way for Charles G. Finney, America's first native evangelist and the father of the evangelistic method that would follow

The Revival of 1857

“The Layman’s Prayer Revival”

INTRODUCTION

After the Second Great Awakening, why would we need another revival? Fifty years and three generations have passed. Enormous changes had come to America.

1. The Political strife concerning slavery
2. Religious discreditation from cultic Christianity
3. The unprecedented Prosperity under the Polk administration
 - Land from the Mexican war
 - The '99 Gold Rush
 - Trade
 - Immigration
 - Innovations in transportation & communication
 - The Industrial Revolution
 - Urban development
4. The Panic of '57 – Overspeculation caused bank failure, bankruptcy and unemployment.

Christians began to pray. Two hundred Presbyterian ministers met in Pennsylvania in December of 1857 to discuss the spiritual crisis and to pray. Days of prayer and fasting were set aside in denominations.

In New York City on July 1, 1857 the Fulton Street Dutch Reformed Church hired a businessman to do city missions work. He was a 40 year old man named Jeremiah Calvin Lanphier. He happened on the idea of a noon prayer meeting of any and all who would come. He handed out thousands of handbills, and on September 23, 1857, saw only 6 people show up for prayer. On September 30th, 20 showed up. On October 7th, 40 came. A request was made to meet daily. Soon 3000 filled all available rooms at the church. The YMCA was added as a site of prayer, then other churches. Soon it spread to virtually every major northern city. In Philadelphia, 3000 prayed daily at Jayne’s Hall. In Chicago, 2000 prayed daily at the Metropolitan Theatre.

Conduct of the Meetings

1. Extreme punctuality: 12 to 1
2. Lay led
3. A leader had only 10 minutes to begin
4. Meetings were begun with a hymn, a prayer, and a Scripture reading
5. Strict rules of order were followed
6. Prayer requests were written on slips of paper, passed forward, read aloud and prayed for—usually 2 at a time
7. No non-prayerful activity could be mentioned
8. Closing hymn promptly at 5 till 1

It was Lay led—non-sectarian—unemotional—publicized—urban—and no individual surfaced in the forefront.

Religion became the chief topic of conversation; churches swelled; pastors were invigorated; evening evangelistic meetings were common.

- 1,000,000 people were converted
- Religious orthodoxy was held in place for 50 years
- America was preserved as a source of Christian ministry

The Results of the Revival

1. Ingathering of converts
2. Growth of churches
3. The Sunday School movement of Henry Clay Trumbull and Benjamin Jacobs
4. Youth Work: The Methodist Epworth League and The Christian Endeavor movement that involved 2 million youth--The Training Union movement in the Baptist church
5. The YMCA
6. The Salvation Army in London's East End
7. Missions: The China Inland Mission; The Cambridge Seven; C. T. Studd; The Student Volunteer Movement saw 5000 volunteers in 30 years
8. Hymns
9. The arising of D. L. Moody

The Rise of Pentecostalism 1867 – Present

What is “Pentecostalism”?

The regarding of Pentecost as the normative experience for all Christians

Its Origin and Progression

Methodism ---The Holiness Movement---The Pentecostal Holiness Movement ----
1867 1901

The Charismatic Movement---The 3rd Wave of “Health & Wealth”
1960s 1970s

The Rise of Pentecostalism

1. The shallowness of the “Gilded Age”
2. The National Holiness Movement in 1867
3. Its conflicts within Methodism
4. Its official separation from Methodism in 1894
5. The Pentecostal aspect of the Holiness Movement in 1901
 - *Charles Parham
 - *William Seymour

The Progress of Pentecostalism

1. Its splits
 - *The Christian Missionary Alliance, over fanaticism
 - *The Assembly of God, in 1914, over doctrine
2. Aimee Semple McPherson
3. Its shunning by Fundamentalism
 - *Over its conflict with the traditional ideas of sanctification. . .
 - *And with tongues and healing and the traditional view of the sign gifts

The Arising of Neo-Pentecostalism or The Charismatic Movement

- *The Full Gospel Businessmen’s Fellowship
- *Oral Roberts’
- *Dennis Bennett in 1959
- *The Catholic Charismatic Renewal
- *The arising of visible personalities
- *The public persona of the Charismatics as opposed to the Pentecostals exclusiveness

The 3rd Wave: Health and Prosperity

*Kenneth Hagin and *Confessionalism:

*Kenneth Copeland

*50 million others who followed

The Premises of the Movement

*Old Covenant conditional promises are unconditional to the church

*God cannot will bad things – only Satan can. Health and wealth are always best.

*The Christian "creates reality" by faith and confession

Results of the Pentecostal-Neo Pentecostal Movement

*Splits

*An altered view of sanctification

of worship

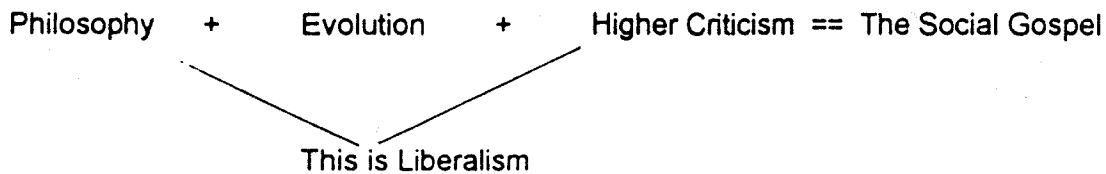
of the doctrine of illumination

of the focus of the Christian life

of Biblical hermeneutics

The Rise of Liberalism The Late 1800s to Present

INTRODUCTION



Philosophy:

Rationalism sought to prove God by reason

Empiricism sought to prove God by experience

1. Hume said both are "pictures" of reality, but we have no way of "knowing" that these pictures are true. Thus, we cannot know anything! Hume supposedly destroyed final knowledge.
Truth? "Never mind – No matter"

2. Kant made an attempt to legitimize knowledge. He said . . . we could know the "Phenomenal" – the visible – the physical, but not the "Noumenal" – the invisible – the metaphysical.

He preserved knowledge, but sacrificed metaphysics.

Man could not know God!

3. Hegel sought to regain metaphysics. He said there was truth, but it was evolving. The truths of each generation are its "thesis". Opposition to them was "antithesis". Society would arrive at a compromise called "synthesis", which in turn would become the next historical "thesis". Thus, truth would "evolve".

This process was the Spirit or "Geist" of history. It was God. This was Hegelian Pantheism.

Thus: Theology became anthropology. To know "God" was to study history and its flow.

Science:

Lyle challenged the age of the earth.

Darwin challenged creation and the necessity of God's existence.

Atheism was not only feasible, but now wise and modern.

Man was merely an animal.

Morals were sociologically induced.

The Theological Response: Higher Criticism

The premises of Christianity appeared to be destroyed. The question arose "how do we preserve Christianity?"

1. Schliermacher: True religion is a feeling of total dependence upon God. The Bible chronicles man's dependence, but it is not a body of inerrant truth.

2. Bauer: Applied Hegel to the New Testament. Peter was "thesis" or Jewish Christianity. Paul was "antithesis" or Gentile Christianity. John and Luke, God's love for all, was "synthesis".
3. Strauss: Sought to de-mythologize the historic Jesus
4. Ritschl: Sought to find "the grain amid the chaff" of the Bible
5. Welhausen: Asserted that the Pentateuch was not penned by Moses, but was the compilation of a number of authors.

Thus, "Christianity" was preserved as a mere shell.

Jesus was nothing but a man.

Sin was selfishness.

Salvation was societal improvement and mere ethics. This was The Social Gospel Evangelicalism faced its greatest Goliath.

The Response of the Church to Higher Criticism

"The Social Gospel" was the compromise of the church to prevailing secular ideas. As American pastors and scholars continued to study abroad, this theological Liberalism found its way into the seminaries, the pulpits, and the pews.

The Reactions of Evangelicalism to Christian Liberalism

- A. It rallied
 1. Bible Conferences
 2. Bible Institutes
 3. Billy Sunday
- B. It conflicted: The Heresy Trials
- C. It lost: The liberal faction took over the conventions, then the seminaries
- D. It separated: The denominational splits
 1. The Baptists
 2. The Presbyterians
 3. The Methodists
 4. The Lutherans
 5. The "Bible Churches"

The Rise of Neo-Evangelicalism

As fundamentalists withdrew and raised walls of separation, a call went out for a "new evangelical". Fundys had become societally irrelevant, scholastically shallow, and spiritually legalistic.

Though it had a good initial response, the movement became compromised in "the inspired purpose" view of Scripture.

It also compromised certain moral standards as "cultural" or simply "the author's view". These compromises have continued in mainline evangelicalism today.

Many of you have been asking for an additional reading list on church history. This one was compiled by John Brown, a DBC'er who is entering the Dallas Theological Seminary doctoral program in Historical Theology.

The following introductory surveys are all written by reputable scholars, but aimed at popular audiences. Each has bibliographies recommending additional reading on particular periods and people. I believe this list will be helpful.

****Caims, Earle Edwin, *Christianity through the Centuries: A History of the Christian Church*, 3rd revised and expanded edition. Grand Rapids: Zondervan, 1996.**

"thorough and well-organized"

****Gonzalez, Justo L., *Christian History: An Essential Guide*. Nashville: Abingdon, 1996.**

"concise (100 pages) survey by a respected church historian"

_____ , *The Story of Christianity*. 2 volumes, San Francisco: Harper & Row, 1984.

"DTS textbook"

McManners, John, ed *The Oxford Illustrated History of Christianity*. Oxford: Oxford University Press, 1992

"authoritative and well-written"

Noll, Mark A. *A History of Christianity in the United States and Canada*. Grand Rapids: Eerdmans, 1992.

"DTS textbook"

_____ , *Turning Points: Decisive Events in the History of Christianity*, Grand Rapids: Baker, 1997.

"concise discussion of the most important events in church history"

Schaeffer, Francis A., *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. Westchester, IL: Crossway Books, 1983.

"classic Christian survey of western civilization"

One additional resource is CHRISTIAN HISTORY, a magazine devoted to this topic that is written by top scholars but aimed at popular audiences. Their website can be accessed at www.Christianity.net. They also advertise many video resources.