

CH507: Church History Since the Reformation

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About The Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

About the Study Guide

The Original

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Contents

Study Log: Provides an overview of the course assignments and a method for planning your work.

List of Lessons: Provides a list of all lessons in the course. Each lesson is accompanied by a brief description.

Lesson Assignments: Here you will find the following for each lesson — lesson overview, lesson objectives, reading assignment(s), and Focus and Develop questions.

Lecture Outlines: Provides a detailed outline for the entire course.

How to Use this Study Guide

Beginning on page 8 you will find the Lesson Assignments. Each lesson is designed to begin (Ready) with an overview which will help you see what is ahead in the lesson and how this lesson fits with the other lessons. When you read the objectives (Aim) for each lesson, keep in mind that these are the points of reference around which you can organize the material in both the reading and the audio lectures. The objectives are what the lecturer thinks are important. You may find it helpful to write in your own additional objectives for each lesson. Now (Focus) do the reading and listen to the lectures while focusing on the objectives. Questions are provided to help you do this. Keep in mind that the assigned readings are designed to insure that you read the entire text, so you will often be reading about more than just the subject of that lesson. This will help you put that subject in the correct historical context. Finally (Develop) be sure you understand and can explain the concepts of the lesson by working through the exercise. The exams will be made up directly from these exercises and the focus questions.

Study Log

This study log should assist you in a couple of ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate. Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming. Third, it provides both you and your instructor with a way to measure your progress at any given point in the academic term. IF you use this tool well, you may find that completing the course becomes much less stressful and much more beneficial to your learning.

ASSIGNMENT	TARGET	COMPLETE
Identify your mentor for the Spiritual Formation Project right away.		
Lesson 1: Reformation Patterns		
Read Latourette, pp. x-xxvi; 685-702		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 2: The Lutheran Tradition		
Read Latourette, pp. 703-744		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 3: The Reformed Tradition		

Read Latourette, pp. 745-777; 788-796		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 4: The Anabaptist Tradition		
Read Latourette, pp. 778-787		
Answer the Focus Questions		
Answer the Develop Question		
Narrow to 3 choices for the Research Paper topic		
Lesson 5: The Anglican Tradition		
Read Latourette, pp. 797-839		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 6: The Catholic Reformation		
Read Latourette, pp. 840-898		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 7: The Age of Puritanism		
Read Latourette, pp. 899-966		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 8: The Age of Puritanism, Part 2		
Read Latourette, pp. 967-998		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 9: Eighteenth Century Renewal Movements		
Read Latourette, pp. 1022-1059		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 10: Jonathan Edwards & the American Revival Tradition		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 11: Charles Finney and the Rise of Classic Evangelicalism		
Read Latourette, pp. 1160-1204		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 12: The Adventist Tradition		
Answer the Focus Questions		

Answer the Develop Question		
Lesson 13: The Missionary Explosion of the 19th Century		
Read Latourette, pp. 1063-1159; 1477-1514		
Answer the Focus Questions		
Answer the Develop Question		
Complete the Midterm Exam		
Lesson 14: Black Christianity in America		
Read Latourette, pp. 1250-1258		
Answer the Focus Questions		
Answer the Develop Question		

Lesson 15: The Rise of Modern Pentecostalism		
Read Latourette, pp. 1205-1225		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 16: The Rise of Fundamentalism		
Read Latourette, pp. 1258-1278		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 17: Fundamentalism and Modernism in Transition		
Read Latourette, pp. 1279-1301		
Answer the Focus Questions		
Answer the Develop Question		
Select a topic for the Research Paper		
Lesson 18: The Fundamentalist / Modernist Controversies		
Read Latourette, pp. 1302-1333		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 19: Modern Catholicism		
Read Latourette, pp. 1226-1250		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 20: The Ecumenical Revolution		
Read Latourette, pp. 1454-1474		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 21: The Church and Theological Reconstruction		
Read Latourette, pp. 1334-1408		

Answer the Focus Questions		
Answer the Develop Question		
Begin research for the paper		
Lesson 22: The Charismatic Movement		
Read Latourette, pp. 1409-1453		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 23: The Future of Evangelicalism		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 24: The Challenge of Ministry in a New Millennium		
Answer the Focus Questions		
Complete the research for the paper		
Write the Research Paper		
Complete the Spiritual Formation Project		
Complete the Final Exam		
COURSE COMPLETED		

List of Lessons

Lesson 1: Reformation Patterns

An examination of the historical and theological context for the study of the Reformation.

Lesson 2: The Lutheran Tradition

Martin Luther's life, teaching, and legacy of reform.

Lesson 3: The Reformed Tradition

The lives and teachings of Ulrich Zwingli, John Calvin, and John Knox, and the spread of Reformed Presbyterian Christianity.

Lesson 4: The Anabaptist Tradition

How the Anabaptists were born, persevered through intense persecution, and expanded across Europe.

Lesson 5: The Anglican Tradition

Reformation thought steadily influences the English church from the time of Henry VIII to Charles II.

Lesson 6: The Catholic Reformation

The Catholic response to the Protestant Reformation: articulation of doctrine, reform of abuses, and the emergence of the Pope as the highest Church authority.

Lesson 7: The Age of Puritanism

Puritan establishment in America, and the vision of a new government and church.

Lesson 8: The Age of Puritanism, Part 2

Difficulties face the second generation of American Puritans, giving rise to the Baptists and Quaker traditions.

Lesson 9: Eighteenth Century Renewal Movements

The renewal of Lutheranism in Pietism, Anglicanism in Methodism, and American Puritanism in Revivalism.

Lesson 10: Jonathan Edwards and the American Revival Tradition

Revival sweeps through the colonies as the evangelists of the 1st Great Awakening call people to regeneration and obedient living.

Lesson 11: Charles G. Finney and the Rise of Classic Evangelicalism

Finney's life, ministry, and role in shaping the American Evangelical movement.

Lesson 12: The Adventist Tradition

The rise of Adventism and its struggle to persevere in spite of the "Great Disappointment."

Lesson 13: The Missionary Explosion of the 19th Century

The task of world evangelization sparks the rise of mission societies, and the taking of the gospel to the world is established as a new priority and direction for the church.

Lesson 14: Black Christianity

The church's struggle with slavery and the establishment of the Black Church in America.

Lesson 15: The Rise of Modern Pentecostalism

The development of Pentecostalism from its roots in the Holiness movement to its eventual inclusion as a mainline Protestant denomination.

Lesson 16: The Rise of Fundamentalism

Fundamentalism's basis in Dispensational theology and its growth through criticism and challenge.

Lesson 17: Fundamentalists and Modernists in a Time of Transition

The polarization of Protestantism into Fundamentalist and Modernist camps.

Lesson 18: The Fundamentalist / Modernist Controversies of the 1920's

The two groups struggle for control of education, denominations, and behavioral standards, result-ing in spiritual collapse and disillusionment within the church.

Lesson 19: Modern Catholicism

An overview of the councils which defined Catholic doctrine as it is today, and a look at the ongoing issues facing the Catholic church.

Lesson 20: The Ecumenical Revolution

The development of ecumenical mission, action, and doctrine through the International Missionary Council and the World Council of Churches.

Lesson 21: The Church and Theological Reconstruction

The collapse of modernist liberalism during the Great Depression and the rise of Neo-Orthodoxy and Neo-Evangelicalism.

Lesson 22: The Charismatic Movement

The establishment of Charismatic denominations and their past, present, and future concerns and challenges.

Lesson 23: The Future of Evangelicalism

The struggles Evangelicalism has faced in the past, the characteristics of it today, and the tasks facing it in the future.

Lesson 24: The Challenge of Ministry in a New Millennium

Patterns of spiritual awakening, challenges facing ministry in the new millennium, and strategies for overcoming those challenges.

Lesson 1: Reformation Patterns

Ready

The study of the history of the church is an exciting and engaging discipline. The pursuit of this discipline is based upon an openness to the best and worst moments in the life of the church, a rigorous examination of the historical evidence about the church and a strong commitment to the church as a work of God.

Aim

When you have completed this lesson you will have:

- Reviewed the foundations, guidelines and sources for the study of the history of the church (nature of truth, evidence, church).
- Identified the characteristics of the ideal and the real church.
- Reviewed the biblical data relating to the foundation of the church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. x-xxvi, 685-702

Listen: Lecture 1 “Reformation Patterns”

Ask:

1. Describe three problematic approaches to church history. What do these have in common? Note a better balanced alternative.
2. Why is it important that the church’s history be taken as it is, on its own terms? From what sources does this imperative spring?

Develop

Seated next to you on an airplane flight to Denver is a businessman from Atlanta with whom you are soon engaged in conversation. As the talk turns to religion, it becomes clear that this person has a deep and meaningful faith in Christ. You’re surprised, though, when he tells you that he’s not a member of any congregation: “Atlanta’s full of churches, but I have yet to find one that really practices what Jesus preached!” You have only fifteen minutes before landing in Denver. Based on the content of this lecture, outline what you might say to help him in coming to a more sympathetic view of the church’s nature.

Lesson 2: The Lutheran Tradition

Ready

It is neither safe nor prudent to do aught against conscience.

Here I stand - I cannot do otherwise. God help me. Amen.

Martin Luther, Speech at the Diet of Worms

Martin Luther's intention had been to call attention to the need for reform of a number of abuses within the Catholic Church. He found himself instead at the center of a movement that eventually broke with the Roman Church. The focus of this lesson is upon the life of Luther, his pursuit of God and the religious tradition in which he was the dominant force.

Aim

When you have completed this lesson you will have:

- Reviewed the life of Martin Luther.
- Explored the three great theological tenets established by Luther as the foundation of the Reformation.
- Described Luther's "Circle of Despair."

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 703-744

Listen: Lecture 2 "The Lutheran Tradition"

Ask:

1. Describe the theological background to the controversy over indulgences. On what did Martin Luther focus in his "95 Theses" of 1517? What were the basic teachings of this document? What was the response?
2. What are the three great theological principles of the Protestant Reformation? How did each of these challenge traditional Catholic teaching?

Develop

You and the elders of the congregation which you serve as pastor have gone on a planning retreat. You are taking a short walk with one of them when she confesses to you that she has almost given up on finding real forgiveness and love for God. Given what you know about Martin Luther's "circle of despair," how might you respond?

Lesson 3: The Reformed Tradition

Ready

He who lives a life of love and charity is constantly at worship.

The Presbyterian Reformed tradition took its form and energy from the life and thought of John Calvin. This lecture is designed to give you an overview of how that tradition, shaped by Calvin's model for ministry and ecclesiastical offices, developed and spread from Geneva, across Europe, and into England and Scotland.

Aim

When you have completed this lesson you will have:

- Described the characteristics of the Magisterial Reformers.
- Examined the differences between Reformed and Lutheran traditions.
- Traced the development of the Presbyterian Reformed tradition from its formative beginning with Zwingli and Calvin through its expansion across Western Europe.
- Reviewed Calvin's hierarchy of ecclesiastical offices and ministry: Worship, Education, Purity, Love, and Mercy.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 745-777; 788-796

Listen: Lecture 3 "The Reformed Tradition"

Ask:

1. Describe the alternative positions in regard to Christ's presence in the Eucharist taken by Ulrich Zwingli and Martin Luther. What were the ecclesiastical consequences of their disagreement?
2. Describe the pattern of ministry and order of ministers articulated by John Calvin's "Ecclesiastical Ordinances."

Develop

You are leading a study of the Epistle to the Romans. Tonight the group has finally arrived at chapter 8. As you examine the implications of verses 29 and 30, one participant says, "Your ideas about predestination sound like Calvinism to me. Everybody knows that John Calvin was nothing but a neurotic lawyer. His ideas are pure theory: they have absolutely no bearing on the way anybody actually lives and neither does your explanation of these verses." Leaving aside the deeper theological questions, how might you help this person to reassess his view of Calvin?

Lesson 4: The Anabaptist Tradition

Ready

The Anabaptist tradition grew out of an intense desire to accelerate the reformation of the church to reflect the image they saw of the church in Scripture. Impatience with the process that included governmental bodies in decision making led the radical reformers to break with the Magisterial reformers in their advocacy for the union of church and state. This lesson describes that break and formation of a major new movement in the church.

Aim

When you have completed this lesson you will have:

- Described the distinctions between the Anabaptists (Radical Reformers) and Magisterial Reformers.
- Described the beginning of Anabaptism-Radical Reformation.
- Described the differences between Anabaptists, Inspirationalists and Rationalists.
- Reviewed the persecutions of early Anabaptists.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 778-787

Listen: Lecture 4 “The Anabaptist Tradition”

Ask:

1. What theological principles did the Anabaptists hold in common with Magisterial Protestants? On what did they differ?
2. What was it that drew Grebel, Manz, and the other early Anabaptists to Zwingli in the first place? Why did they eventually lose patience with him? What role did public disputations play in their decision to go their own way?

Develop

The year is 1523. You are an advisor to Ulrich Zwingli, helping him to prepare for an upcoming disputation with Conrad Grebel, Simon Stumpf, and several other former disciples on the question of the mass and the use of images in worship. Describe for him what you know of these men’s position, and suggest how he might best respond.

Lesson 5: The Anglican Tradition

Ready

There are two ways we can meet difficulty: either we can alter the difficulty or we can alter ourselves to meet it.

The stage for the reformation of the church in England was set by Henry VIII. Although acting primarily from political motives, his actions served to release the reforming forces that had been building in the Catholic Church in England. This lecture draws attention to the impact of those forces as they shaped the faith and life of a distinctively Anglican Church.

Aim

When you have completed this lesson you will have:

- Traced the political events that led to the establishment of the Anglican Church.
- Explored the development of the Anglican tradition.
- Examined the growth of the Puritan movement in England.

Focus

While focusing on the learning objectives:

Optional: View *God's Outlaw* videotape

Read: Latourette, pp. 797-839

Listen: Lecture 5 "The Anglican Tradition"

Ask:

1. Contrast the attitudes toward the reformation of the English church held by Henry VIII, Edward VI and his regents, and Elizabeth. How are these views reflected in Henry's Six Articles, Edward's 42 Articles, and Elizabeth's 39 Articles?
2. What were the Puritans' fundamental goals? When they failed to achieve these under the Stuart monarchy, how did they react? Describe their pursuit of the same ends through the period of Parliamentary rule and Cromwell's term as Lord Protector. Were they any more successful? What was their final response?

Develop

The year is 1580. You are a professor of theology at Cambridge University, deeply committed to Anglican distinctives such as liturgical worship and the historic episcopacy. At the same time, you are sympathetic to the reform movement within the church that has come to be known as Puritanism. One of your students approaches you to express his alarm at the threat he feels is posed by these radicals. Given what you know about their goals, how might you respond?

Lesson 6: The Catholic Reformation

Ready

A smooth sea never made a skillful sailor.

As the Protestant Reformation gained momentum, the Roman Catholic Church was forced to counter with strong opposition in the form of reaffirmation of traditional positions, political influence, and even war. This lecture explores the efforts of the Catholic Church both to reform and strengthen itself and regain its primacy in Europe.

Aim

When you have completed this lesson you will have:

- Reviewed the Council of Trent and its impact upon the authority of the Pope, church doctrine and church reform.
- Described the tactics used by the Catholic Church to reassert itself in Europe.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 840-898

Listen: Lecture 6 “The Catholic Reformation”

Ask:

1. Why have some historians questioned Trent’s claim to ecumenical status? Why did some contemporaries oppose its convening? Why was even the Pope nervous about what might happen? Given all this, why was the council even held?
2. What were the physical, political, and religious consequences of the Thirty Years’ War? How did it pave the way for the sweeping secularization that characterized the Enlightenment?

Develop

The year is 1563. You are a reporter for “Catholicism Today” magazine. Your editor has assigned you to prepare an article on the final outcome of the Council of Trent. He has asked that you focus on the council’s response to the theological positions already staked out by the Protestant reformers as well as its actions to stem the Catholic Church’s loss of adherents to their respective folds. You are to conclude with an assessment of the potential for Protestant-Catholic rapprochement. Draw up a one page summary of your article.

Lesson 7: The Age of Puritanism

Ready

The strength that comes with confidence can be quickly lost to conceit.

Puritanism is a commonly misunderstood religious movement. Popular perception of Puritanism is probably kinder than it should be in some areas and more critical than it should be in others. This lesson provides an opportunity to understand the nature and significance of Puritanism within the life of the church.

Aim

When you have completed this lesson you will have:

- Identified the two characteristics that were distinctive to Puritanism in America.
- Described the Puritan understanding of the relationship between church, government and completed this society.
- Described the characteristic of Puritan church life and worship.
- Identified the factors that led to the failure of the Puritan initiative.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 899-966

Listen: Lecture 7 “The Age of Puritanism”

Ask:

1. How did the founders of Plymouth Plantation differ from those of the Massachusetts Bay Colony? How were these differences reflected in their respective communities?
2. Describe the Puritan vision of commonwealth and church that underlay the settlement of Massachusetts. How was this theory carried into practice?

Develop

The year is 1635. You are a student recently won over to Puritanism by the reasoning and example of your professors at Cambridge University’s Emmanuel College. Now, with ever-increasing persecution being directed against the Puritans by King Charles and Archbishop Laud, and with the new Massachusetts Bay Colony offering the vision of a brighter future, you have decided to leave school and take a ship for America. Draft a letter to your family explaining your decision.

Lesson 8: The Age of Puritanism, Part 2

Ready

The Puritan vision of a “city on a hill” did not include diversity of faith and action as a distinguishing characteristic. This led to inevitable challenges to the vision as men and women sought to exercise their own religious conscience within the Puritan community. This lesson focuses upon several significant challenges to Puritan uniformity and upon more tolerant Christian communities that grew out of some of those challenges.

Aim

When you have completed this lesson you will have:

- Explored the role that forced uniformity played in the failure of the “Puritan Dream.”
- Described the three challenges to the Puritan insistence on uniformity and how they responded to those challenges.
- Explored the emergence of the Baptist and Quaker movements from within Puritanism.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 967-998

Listen: Lecture 8 “The Age of Puritanism, Part 2”

Ask:

1. Why did the Puritans’ vision of Massachusetts as a Bible commonwealth finally come to nothing? What was the American church’s eventual response to the crisis of piety? Note three challenges to the Puritans’ insistence on uniformity of belief and practice.
2. Note four denominational families that emerged from English Puritanism. As disparate as these groups surely were, what bound them together?

Develop

You are a Sunday school teacher in the local Baptist church, leading your class as it considers the question of church state relations issues like prayer in the public schools and tax exempt status for religious organizations. One of your students says, “I don’t see what all the fuss is about. America’s a Christian nation, so why shouldn’t the church expect a little help from the state on things like this? There’s nothing wrong with the government getting involved in religion, as long as it’s the right religion.” Draw on what you know of Baptist beliefs and history to help this person understand the traditional Baptist commitment to the strict separation of church and state.

Lesson 9: Eighteenth Century Renewal Movements

Ready

Every generation needs regeneration!

Renewal is a constant dynamic within the church. Institutions and movements of the church move through cycles of birth, growth, maturity, and death or renewal. The Eighteenth Century was a period during which three major sectors of the church experienced movements of renewal. This lesson is an opportunity to explore these renewal movements and understand similar movements within the church of the late Twentieth Century.

Aim

When you have completed this lesson you will have:

- Described the similarities and differences between the renewal movement within German Lutheranism called Continental Pietism, the Methodist renewal movement within the English Anglican Church and the Revivalist movements within American Puritanism.
- Reviewed the ways in which renewal movements can be seen as having been a constant force in the life of the church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1022-1059

Listen: Lecture 9 “Eighteenth Century Renewal Movements”

Ask:

1. Describe the life cycle of the typical religious movement. What part did Continental Pietism, Methodism, and Revivalism play in the lives of other denominations? Were these agents of renewal themselves immune to the process of decay?
2. What similarities do you see between Continental Pietism and early Methodism? What differences? What bearing did these differences have on the groups’ respective life cycles?

Develop

You are leading your Sunday school class in a discussion of the problems now facing your own denomination. One of your students says, “Our church is beyond redemption. We’ve forgotten what’s really important, things like evangelism and social involvement. Rather than solving problems, we study them to death. We’re nothing but a bunch of dry bones. It’d be better if people who feel the way we do withdrew and organized a new denomination.” How do you respond?

Lesson 10: Jonathan Edwards and the American Revival Tradition

Ready

The outlines of the American Revival Tradition were first established during the ministry of Jonathan Edwards in North Hampton, Massachusetts. This lesson provides an opportunity to understand Edward's contribution to the movement and how it developed during the 17th and 18th Century in America.

Aim

When you have completed this lesson you will have:

- Explored the development of the American Revival tradition from its beginnings in the ministry of Jonathan Edwards through the Great Awakening of the Eighteenth Century.
- Listed the characteristics of genuine revival.
- Described the theological controversy that led to the rise of the early Evangelical movements.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources.

Listen: Lecture 10 "Jonathan Edwards and the American Revival Tradition"

Ask:

1. What role did (does) Revivalism play in the Reformed tradition? How did revival first come to Northampton? How did it spread across America?
2. How did Rationalism obtain its first foothold in American Puritanism? Who was its leading spokesman in mid 18th century New England? Name and characterize the two theological camps that first emerged during the Great Awakening.

Develop

You have just received a letter from an old friend who is now serving as associate pastor of a large church in another part of the country. He is writing to ask your advice about a revival that has recently broken out in his congregation. The senior pastor, several church leaders, and many members are deeply committed, and there have been several dramatic conversions, but the judgmentalism of some participants and the bizarre behavior of others are fueling your friend's rising skepticism. "How can this be of God?" he asks. Draft a response that will help him to decide while impressing on him the importance of reaching a conclusion.

Lesson 11: Charles G. Finney and the Rise of Classical Evangelicalism

Ready

When Christians are on fire, believers are warmed and sinners are attracted to the light.

Charles G. Finney was the major formative figure within the American Evangelical movement as it emerged from the revivals of the Great Awakening. Nourished by four primary traditions: The Protestant Reformation, Continental Pietism, American Puritanism and Wesleyan Arminianism, this movement took its classic form during the first half of the 19th Century. This lecture will explore the development of this movement, as well as Finney's decisive role in shaping it.

Aim

When you have completed this lesson you will have:

- Explored the broad cultural, social and spiritual movements of the late 1700's and early 1800's that formed the context of the revivals of this period.
- Described the revivals of the period and their contribution to Evangelicalism.
- Listed the three commitments of Evangelicals in the early to mid-Nineteenth century.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1160-1203

Listen: Lecture 11 "Charles G. Finney and the Rise of Classical Evangelicalism"

Ask:

1. What was the "Burned Over District"? Describe several utopian religious communities rooted in that region, touching on these groups' many differences and highlighting their one overriding similarity.
2. Compare and contrast the Second Great Awakening's first phase, on the Western frontier, and its second, in the East.

Develop

The year is 1830. You are the pastor of the First Congregational Church of Rochester, N.Y. Recently, a young preacher named Charles Grandison Finney arrived in your community to begin a revival campaign. As a result of Finney's labors, a number of unbelievers have been won to faith in Christ, and many believers have started to take their own calling far more seriously. At the same time, there have been persistent rumors about irregularities associated with Finney's ministry. Now one of your members has come to you in alarm: "Pastor, what do you think about what's going on here in Rochester?" Outline a response detailing the distinctives of Finney's theology and revival procedures so as to alleviate this person's concern.

Lesson 12: The Adventist Tradition

Ready

The Adventist Movement emerged out of the political, religious and philosophical ferment of the mid-Nineteenth Century. Populist movements, new philosophies, and religious experimentation were characteristic of the times. Within this context, William Miller's enthusiasm for Bible study and his conviction about the imminent return of Christ gave rise to a movement that has become a significant force in American Evangelicalism.

Aim

When you have completed this lesson you will have:

- Reviewed the lives and ministries of William Miller and Joshua Hines.
- Traced the movement of the Adventist Tradition through its three major phases of development relating to social involvement and the return of Christ.
- Described the food and health reforms initiated by Adventists.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources.

Listen: Lecture 12 "The Adventist Tradition"

Ask:

1. How were William Miller and Joshua Himes invaluable to one another and the Adventist movement at large? Describe the process by which the Millerites came to set a specific date for Christ's return. What was the response when this date passed?
2. How did Millerite Adventists react to the "Great Disappointment"? How did Seventh-day Adventists react? What further distinctives marked this latter group? Why did they reject the 19th century Protestant Postmillennialist consensus? How did they finally act in their own way for the good of America?

Develop

The year is 1847. You are the pastor of an Adventist congregation whose ranks have been decimated by the movement's recent "disappointments." Outline a sermon that will comfort your members while helping them to understand better what they've been through, where they stand now, and where they should be headed.

Lesson 13: The Missionary Explosion of the 19th Century

Ready

Expect Great Things From God, Attempt Great Things for God!

William Carey

The 19th century has been labeled “The Great Century” of missionary expansion. This lesson examines the missionary enterprise of that century in terms of its foundations in the earlier renewal movements and in terms of its impact on contemporary Christian missions.

Aim

When you have completed this lesson you will have:

- Explored the contribution of Continental Pietism (Halle and Moravian missions) to European-based missions under the leadership of Zinzendorf.
- Described the mission initiatives based in England and America.
- Identified some of the errors, failures and positive characteristics of modern missions movements.
- Identified four types of missionary organizations or movements.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1063-1159, 1477-1514

Listen: Lecture 13 “The Missionary Explosion of the 19th Century”

Ask:

1. Describe the contribution of Lutheran Pietism to Protestant missionary outreach. On what did Lutheran orthodoxy base its opposition? How did Zinzendorf’s Moravians respond? How did their missionaries differ from those of Halle?
2. Describe the institutions that energized the explosive missionary expansion of the 19th century. What movements have sustained this impulse into the present? How have these come to reinforce one another?

Develop

You are leading a Sunday school class on the missionary expansion of the church. In your final session, one of the students says, “What’s the use? When Western missionaries have gone to other lands, they’ve usually made a mess of things and even with all the work that’s been done, Christians are a smaller and smaller percentage of the world’s population. We might as well throw in the towel!” How might you respond?

Lesson 14: Black Christianity in America

Ready

Only a new love can destroy an old prejudice.

Slavery and racial segregation have had a profound impact upon American culture in general and the African-American community in particular. This lesson reviews the establishment of slavery in America, Christian views of slavery and later of segregation, as well as the development of the Black church.

Aim

When you have completed this lesson you will have:

- Examined the establishment of slavery as an American institution.
- Reviewed Christian and other arguments used to sustain and legitimize slavery and racism.
- Described the Christian stance against slavery.
- Explored the character of Black religious life in America.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1250-1258

Listen: Lecture 14 “Black Christianity in America”

Ask:

1. How did slavery first come to America? What were its foundations? How was the Bible used to dehumanize blacks so as to make slavery more acceptable to whites with ethical scruples? What early voices were raised in opposition? What was the response? How did the Civil War resolve the dispute? How did the war’s aftermath undermine this resolution?
2. Describe the process by which the first Black-led churches emerged from the White-dominated congregations of early America. What individuals and confessional families were most prominent in the story as these developed into today’s great African American denominations?

Develop

The year is 1856. You are the pastor of a congregation in southern Ohio, within a few dozen miles of slave territory. When several members of your church came to you recently to report that they are now sheltering two runaway slaves and planning to help them catch the “Underground Railroad” to safety in Canada, you gave your encouragement. Word has gotten around the congregation, though, and now other members have confronted you to insist that these runaways ought to be handed over to the authorities for return to their rightful owners in accordance with Federal statute. “Besides,” they say, “slavery was instituted by God, it’s endorsed by the Bible, and it’s beneficial to the slaves themselves. Why should we break the law to help these deadbeats escape something that’s in their own best interest?” Outline a response that will address the faulty understanding of the Bible reflected in these members’ words while leading them to a Scriptural perspective on the issue of slavery and the underlying problem of racism.

Lesson 15: The Rise of Modern Pentecostalism

Ready

Springing from the work of John and Charles Wesley, 18th and 19th century America was profoundly influenced by what has come to be called the Holiness Movement. This movement spawned a variety of denominational groups, including those which constitute classic Pentecostalism. This lesson explores these movements and their impact upon American Christianity.

Aim

When you have completed this lesson you will have:

- Surveyed the development of the Pentecostal Movement.
- Described the Azusa Street Revival and its significance for the church, and the divisions that emerged out of this revival.
- Identified the distinctive characteristics of holiness theology.
- Described the characteristic response of Fundamentalists to Pentecostals.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1205-1225

Listen: Lecture 15 “The Rise of Modern Pentecostalism”

Ask:

1. What Wesleyan doctrine provided the impetus for the Holiness movement? What was the fate of this doctrine in mainline Methodism? What was the response? How was Wesley’s “double cure” augmented by early Pentecostal leaders? How did other Pentecostals react to this teaching? What was the result of the ensuing controversy?
2. How were early Pentecostals received by other Christians? Why? How is Pentecostalism viewed today? What new problems does it face? What insights does it offer the universal church?

Develop

You are the leader of your church’s ministry to teenagers. One Sunday night, following the youth group’s regular meeting in your home, a boy stays late to talk with you. After some hesitation, he confides that recently, in his devotions, he has had an unusual experience - what sounds to you like speaking in tongues - but he makes it clear that he has no idea what this may mean. Outline a response that will help him to grasp how some Christians have understood such things while reassuring him with the knowledge that he is not alone.

Lesson 16: The Rise of Fundamentalism

Ready

The difference between a conviction and a prejudice is that you can explain a conviction without getting angry.

The divergent Fundamentalist and Modernist movements developed in response to the intellectual and social movements of the late 19th and early 20th centuries. The conflict that developed between these movements is still present in many residual forms in the contemporary church. This lesson and Lesson 17 focus upon the formation of these two movements, their conflict and their collapse.

Aim

When you have completed this lesson you will have:

- Examined the Fundamentalist-Modernist Controversy.
- Explored the contribution of Dispensationalism to Fundamentalism.
- Described the characteristics of Fundamentalism.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1258-1278

Listen: Lecture 16 “The Rise of Fundamentalism”

Ask:

1. What is Fundamentalism’s theological lineage? What are the historical roots and theological distinctives of Dispensationalism? What are the source, leaders, and characteristic doctrine of the Princeton Theology? How did these two perspectives come together? What series of publications gave the resulting movement its name? What five doctrines were singled out by the 1910 Presbyterian General Assembly as essentials of the faith?
2. What new intellectual challenges confronted the church in the latter 19th century? How did Christians respond?

Develop

The year is 1920. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism’s basic tenets, you are wary of its extreme manifestations. One of your members has recently returned from a Bible conference at a nearby resort, and although he is enthusiastic about much of what he experienced, he has many questions for you about matters like the leader’s ardent Zionism and scorn for your denomination. What might you say to help this member view such things in the proper historical and theological perspective?

Lesson 17: Fundamentalism and Modernism in a Time of Transition

Aim

When you have completed this lesson you will have:

- Explored the cultural, social, political and economic changes of the United States during the late 19th century and early 20th century.
- Described the responses of Fundamentalists and Modernists to these changes.
- Reviewed the efforts of A.J. Gordon and Walter Rauschenbusch to help the church deal with these changes.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1279-1301

Listen: Lecture 17 “Fundamentalism and Modernism in a Time of Transition”

Ask:

1. Describe the secular response to the problems brought about by urbanization and industrialization in Gilded Age America. Describe the liberal Protestant response. What emphases did Walter Rauschenbusch hold together in his work and writing? How?
2. Describe the process of polarization that characterized the Fundamentalist Modernist controversy. What was the significance of the Scopes trial of 1925? Why was it a watershed?

Develop

The year is 1925. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism’s basic theological tenets, you share as well the concern for social justice that animates many Liberals. The members of your congregation are very much aware of the Fundamentalist Modernist controversy that is now rending your denomination, and a number of them are actively involved, some on one side and some on the other. Recently, representatives of both camps have asked you to take sides in the struggle by focusing the congregation’s energies exclusively on community evangelism or social ministries. After much thought and prayer, though, you have concluded that this would be unwise. Outline a presentation that will help these members to understand your thinking.

Lesson 18: The Fundamentalist / Modernist Controversies of the 1920s

Ready

The unfortunate thing about constructive criticism is that nobody really appreciates it as much as the one who is giving it.

The Fundamentalist / Modernist controversy during the early 20th century in America led to a period of stagnation and immobilization. It produced a spiritual depression that roughly paralleled the economic depression of the times. This lesson reviews the causes for the controversy, the collapse of both parties to the controversy and the movements that have emerged from the collapse.

Aim

When you have completed this lesson you will have:

- Explored the polarizations and collapse of the Fundamentalist and Modernist movements.
- Described the attempts of Fundamentalists to stop Liberalism within denominational groups, education, and society.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1302-1333

Listen: Lecture 18 “The Fundamentalist / Modernist Controversies of the 1920s”

Ask:

1. Name several denominations that were already largely aligned with Fundamentalism or Modernism before the onset of open controversy in the 1920s. Which denominations were caught in the middle? Describe the course of the conflict in these churches.
2. Describe the social dimension of the Fundamentalist Modernist controversy. What were the consequences of this clash for society and the church?

Develop

The year is 1933. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism’s basic theological tenets, you share as well the concern for social justice that animates many Liberals. After worship one Sunday, you are approached by a member who wants to know why you haven’t preached more sermons on pressing social issues like lewd dancing and immodest dress. “When are you going to take a stand?” she asks. Outline a response that will impress on this person the consequences of taking the sort of stand she has in mind.

Lesson 19: Modern Catholicism

Aim

When you have completed this lesson you will have:

- Reviewed the reasons for and the results of the Council of Trent.
- Examined the pronouncements of Vatican I with regard to the Papacy.
- Reviewed the developments of The Second Vatican Council and their impact upon the church.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1226-1250

Listen: Lecture 19 “Modern Catholicism”

Ask:

1. How does the teaching of the Second Vatican Council differ from that of the Council of Trent on Scripture? on the possibility of salvation for non-Catholics?
2. How does the teaching of the Second Vatican Council complement that of the First Vatican Council on the authority of the Pope? What new emphasis does Vatican II strike in its doctrine of the church?

Develop

You are the pastor of an Evangelical church in a large American city. Your congregation has recently organized a thrift shop, a soup kitchen, and a shelter for the homeless in collaboration with the local Roman Catholic church. Now several of your members have come to you in protest. They argue that Rome is still Rome and the Pope is Antichrist himself: “We shouldn’t be cooperating with these people -they just don’t believe what we do.” How do you react? Compose a response that will help these people to grasp the magnitude of the change that has swept over Roman Catholicism in the past quarter century.

Lesson 20: The Ecumenical Revolution

Ready

One of the dominant patterns in the history of the church since the Protestant Reformation of the 16th century has been its tendency toward schism. Some denominations have split again and again. Early in the 20th century, however, a movement emerged which sought to reverse this trend. This lesson will focus upon what has come to be called the Ecumenical Movement - a development which began in the great missionary convention held in Edinburgh in 1910.

Aim

When you have completed this lesson you will have:

- Surveyed the ecumenical movements within the contemporary church.
- Reviewed the scriptural mandate for unity as a foundation for mission.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1454-1474

Listen: Lecture 20 "The Ecumenical Revolution"

Ask:

1. At bottom, what is ecumenism? Difficult as it is, why is it essential? What are the salient weaknesses of the WCC's institutionalized ecumenism? What are its strengths?
2. What are the historical roots of modern ecumenism? Compare and contrast the three paths that converged in the founding of the World Council of Churches. What is the WCC? What is it not?

Develop

You are the pastor of an independent Evangelical congregation in a large American city. Recently a minister serving a mainline church in the same neighborhood has come to you with the idea for an ecumenical campaign that would address many of your community's most pressing spiritual and material needs. Although you've sometimes had your differences with this pastor on various points of doctrine, you have the utmost respect for her Christian faith, and you find her proposal exciting. Accordingly, she's asked that you consider serving on the campaign's steering committee, with special responsibility for enlisting the support of other Evangelical churches in the area. Now, though, one of your members has gotten wind of the project and accuses you of flirting with doctrinal compromise. Outline a response that will allay this person's fears while making a case for your involvement in the campaign.

Lesson 21: The Church and Theological Reconstruction

Ready

After the collapse of Modernism and Fundamentalism in the 1930s, two renewal movements emerged to provide new life and vitality for the church. This lesson will explore the rise and development of these two movements.

Aim

When you have completed this lesson you will have:

- Reviewed the development of Neo-Orthodoxy and Neo-Evangelicalism.
- Described the contributions that Neo-Orthodoxy made to the renewal of the church.
- Described the ways in which Neo-Evangelicalism re-engaged the broader church and society.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1334-1408

Listen: Lecture 21 “The Church and Theological Reconstruction”

Ask:

1. What were the characteristics of the European “Quest for the Historical Jesus”? What was its outcome? What was the Neo-Orthodox response? On what central point did American Neo-Orthodoxy find Liberalism to be lacking? What remedy did it offer? What scholarly responses has Neo-Orthodoxy itself drawn?
2. What are Neo Evangelicalism’s points of continuity with Fundamentalism? What are its points of discontinuity? Sketch the network of institutions that define and sustain the movement. What (or who) first brought Neo-Evangelicalism to the attention of the general public? How has it fared in the decades since?

Develop

You are the pastor of an Evangelical congregation in a large American city. Recently one of your members has come to you in concern about her daughter, now enrolled as a student at the seminary from which you yourself graduated. “She used to read C.S. Lewis and Francis Schaeffer, but now she spends all her time with Karl Barth and Reinhold Niebuhr. Pastor, I’m afraid she may be losing her moorings!” Outline a response that will address this member’s concerns.

Lesson 22: The Charismatic Movement

Ready

The Charismatic movement is a dynamic force within the world-wide church. This lesson explores the development and present influence of this movement.

Aim

When you have completed this lesson you will have:

- Reviewed the history of the Charismatic movement.
- Explored the size and character of the Charismatic movement of the late 20th century.
- Examined the four phases of the Charismatic movement and the connection between the Holiness, Pentecostal, and Charismatic movements.

Focus

While focusing on the learning objectives:

Read: Latourette, pp. 1409-1453

Listen: Lecture 22 “The Charismatic Movement”

Ask:

1. Trace the Charismatic Renewal’s roots. In what denomination did the movement first come to flower? How did it spread to other Protestant bodies? To the Roman Catholic Church?
2. What distinguishes the Third Wave from Pentecostal Christianity and the Charismatic Renewal? What criticism has the Third Wave drawn from leading Pentecostals and Charismatics?

Develop

You are the pastor of an Evangelical church in a large American city. Most of the members of your congregation belong to fellowship groups that meet during the week for prayer and Bible study. Several of these groups are ardently Charismatic, upholding tongues as the sign gift that invariably attests to one’s baptism in the Holy Spirit, while other groups are just as ardent in their rejection not only of such a theology but of the gift of tongues itself. You are finding it increasingly difficult to restrain them from open warfare. Recently you’ve been approached by a member of one of the latter groups. In spite of this person’s strong theological predisposition, she has recently begun to pray in tongues, and now she’s confused. “I know perfectly well what this doesn’t mean,” she says, “but I have no idea what its meaning might actually be -or even whether it has any meaning at all. Can you help me?” Sketch a response.

Lesson 23: The Future of Evangelicalism

Ready

This lesson offers an assessment of the current status of the American Evangelical movement and its future prospects.

Aim

When you have completed this lesson you will have:

- Described the distinctive characteristics of the Evangelical movement.
- Examined the growing problems of Evangelicalism.
- Examined the connections between historic renewal movements in America and American Evangelicalism.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Listen: Lecture 23 “The Future of Evangelicalism”

Ask:

1. What were classic Evangelicalism’s common antecedents? What were its common commitments? How was Evangelicalism transformed in the decades after the Civil War? What was the New Evangelicalism’s relation to the old Fundamentalism? How has Evangelicalism fared since the 1960s?
2. How would you characterize contemporary Evangelicalism? What difficulties does it confront? What is the key to overcoming these?

Develop

You are the pastor of an Evangelical church in a large American city. Recently your congregation has begun to fragment, with various groups quarreling over the question of what ought to be the church’s first priority in mission. Rather than siding with one party or another, you have responded with a series of sermons on basic Biblical themes, things like discipleship and soul winning. One of your members has approached you to complain about this. “It’s too basic – it’s just not what people want to hear,” she says. “Why can’t you preach on something a little more challenging?” Outline a response that will help this member to understand why you really can’t.

Lesson 24: The Challenge of Ministry in a New Millennium

Ready

This lesson explores some of the recent developments that have shaped today's church and focuses on six major challenges confronting those of us who seek to serve God in a new millennium..

Aim

When you have completed this lesson you will have:

- Examined the growth taking place in the Christian church in many regions of the world today.
- Examined the characteristics of some of the major historic Christian revivals across the globe.
- Identified six important challenges facing ministry in the new millennium.
- Identified ways Christians can prepare and fortify themselves in an increasingly hostile world.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Listen: Lecture 24 “The Challenge of Ministry in a New Millennium”

Ask:

1. In the lecture, Dr. Rosell states “A Christian with faith has nothing to fear from the facts. Indeed, the gospel frees us to pursue our studies without fear that such efforts might damage our faith.” Do you agree? Why or why not? Why do you think many Christians have, according to Dr. Rosell, “stood . . . in the way of truth seeking?”
2. Of the six challenges facing ministry in a new millennium, as discussed by Dr. Rosell, which do you see as the most difficult to overcome? Why? What do you see as the key to overcoming this challenge?

Study Guide Credits

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Lecture Outlines

Lecture 1 - Reformation Patterns

I. Introduction: Church History's "Bright Moments of Glory, Dark Valleys of Shame"

A. The Danger: Addressing Only One Aspect

1. Focusing on the Good, the Right, the Fit: Church History as the Ultimate Vindication of the Christian Faith
2. Focusing on the Corruptions, Failures, Defeats: Church History as the Ultimate Weapon against the Christian Faith
3. Distinguishing between Histories — "Ours" (Good) versus "Theirs" (Bad)

B. The Task: Coming to Terms with All Aspects

1. Its Meaning
2. Its Importance: Spring from —
 - a. The Nature of Truth: Affirmations and Implications
 - b. The Nature of the Evidence We Use: Scripture and History
 - c. The Nature of the Church Itself: Human/Divine; Ideal/Real; Mandate of Christ

II. Comments on Resources: General Treatments

Lecture 2 - The Lutheran Tradition

I. Martin Luther (1483-1546): Life and Work

A. Background

1. Born in Eisleben, Saxony
2. Early Life and Academic Training
3. Religious Commitments
 - a. 1505: In fulfillment of a vow, enters the chapter house of the Hermits of St. Augustine in Erfurt
 - b. 1507: Ordained a priest
4. Academic Service
 - a. 1508: Transferred to the University of Wittenberg — Lectures on Moral Theology and the

Bible

b. 1512: Receives Th.D., permanent appointment to Chair as Lecturer in Scripture at Wittenberg

5. 1510: Visits Rome

B. The Indulgence Controversy

1. Theological Background: Purgatory

2. Established as Doctrine by Church Councils: Lateran IV (1215), Lyons (1274), Florence (1439)

3. Indulgences Offered as a Way of Shortening the Period of Purgation

4. October 31, 1517: Luther's "95 Theses" Posted on the Door of the Castle Church at Wittenberg

a. True Penance Implying True Repentance

b. Mortification of the Flesh Useless Without This

c. The Merits of Christ, Not the Treasury of the Saints, Availing for Forgiveness of Sins

5. Initial Responses

a. Disputations: 1518 — Heidelberg, Augsburg; 1519 — Leipzig

b. 1520: Luther Excommunicated

C. The Watershed: 1521 — The Diet of Worms

1. After the Diet, Luther, Now an Outlaw, "Kidnapped"

2. Kept in Seclusion at the Wartburg

3. Uses the Time to Translate the Bible into German, Check Church Tradition against Scripture

D. 1521-1529: A Fascinating Decade

1. Lutheran Growth

2. Lutheran Crisis: 1524-1525 — The Peasants' Revolt

3. 1525: Luther's Marriage to Katharina von Bora

E. Imperial Wrangling and Resolution

1. 1526: German Princes Allowed by the Imperial Diet at Speyer to Act as They Think Best in Regard to Their Territorial Churches

2. 1529: Emperor Charles V's Attempt at the Diet of Speyer to Overturn This Agreement and Enforce the Terms of the Diet of Worms: Rapid Lutheran Growth Ended

3. 1542, 1544: Charles' Stance Softened at Subsequent Diets of Speyer — Needs the Aid of

Lutheran Princes

4. 1555: Imperial Recognition Finally Granted to Lutherans in the Peace of Augsburg

II. The Theology of Reform

A. Justification by Faith

1. The Nature of Sin: Luther's Struggle

- a. The Sacrament of Penance: Confession, Contrition, and Meritorious Obedience
- b. Luther's "Circle of Despair" — The Problems of Omission, Genuineness, and Inner Motivation

2. The Nature of Grace: Luther's Discovery That God —

- a. Meets Us in Our Need and Sinfulness
- b. Unconditionally Frees Us from Our Sins
- c. Enables Us to Respond in Repentance, Faith, and Obedience

B. The Authority of Scripture

1. During the Middle Ages, the Bible the Province Especially of the Clergy — Latin Vulgate
2. In the Reformation, the Bible Put Back in the Hands of All Believers — Vernacular Translations

C. The Priesthood of All Believers

1. Precedent for the Priest as a Mediator between God and Humanity Denied by the Reformers
2. No Longer Two Levels of Christians but Only One Status before God for Everyone
3. From This, the Idea of Christian Vocation

Lecture 3 - The Reformed Tradition

I. Martin Luther: Primary and Secondary Sources

II. The Magisterial Reformation: Lutheran and Reformed, Both Characterized by —

- A. Church-State Integration
- B. Infant Baptism
- C. Mixed Membership: Allowance for "Tares" As Well As "Wheat" within the Church
- D. Parish Structure
- E. State Support for the Church and Its Ministry

III. The Reformed Tradition

- A. Zurich: Ulrich Zwingli(1484-1531)

1. His Starting Point: Not Internal Struggle, as with Luther, but External Challenge
 2. Background: Nationalism and the Rise of the Swiss Confederacy
 3. 1519: Crisis — Nearly Dies of the Plague
 4. Zwingli and Luther
 - a. Complete Agreement on Justification by Faith
 - b. Strong Disagreement on the Eucharist
 5. Ulrich Zwingli: Primary and Secondary Sources
- B. Geneva: John Calvin(1509-1564)
1. Contradictory Contemporary Assessments of Calvin
 2. Getting to Know Calvin: Primary and Secondary Sources
 3. Early Life and Academic Training
 4. Religious Commitments and Scholarly Service
 - a. 1533: Calvin’s “Unexpected Conversion”
 - b. 1536: Publication of the First Edition of His “Institutes of the Christian Religion”
 5. Calvin and Geneva
 - a. 1536: Calvin Given Pastoral Responsibilities by William Farel, Leader of the Protestant Community in Geneva
 - b. 1538: Calvin and Farel Banished — Calvin Goes to Strasbourg and Works as Pastor and Scholar
 - c. 1540: Calvin Married to Idelette de Bure
 - d. 1540: Publication of Calvin’s Commentary on the Epistle to the Romans
 - e. 1540: Calvin’s Return Sought by a Delegation from Geneva
 - f. 1541: Calvin’s Return to Geneva
 - g. 1541: Calvin’s “Ecclesiastical Ordinances” Adopted by the Genevan Government — A Model for Subsequent Presbyterian Polity
 - h. Church-State Relations: Calvin Appointed and Paid by the City Council
 - i. Reformed Worship in Geneva
 - j. Geneva a Receiving Center for Protestant Refugees from across Europe

k. Calvin's Final Years and Death

C. The Spread of Reformed / Presbyterian Christianity

1. France

- a. 1555: Organization of the First French Protestant Congregation
- b. 1559: Organization of the First Synod of the French Reformed Church: Adopts Calvin's Confession of Faith and Book of Discipline
- c. 1571: The Synod of Rochelle the Huguenots' High-Water Mark — Over 2,000 Congregations
- d. Bitter Persecution: Massacres Lead to Religious War, Steep Numerical Decline
- e. Huguenots Scattered
- f. A Continuing Huguenot Presence in France to This Day

2. The Netherlands: Modern Holland and Belgium

- a. Ruled by Spain at the Time of the Reformation
- b. The First Arrival of Reformation Thought: Early Protestant Martyrs
- c. The Formative Influence of Calvin and Geneva
- d. The Church Strengthened by Persecution
- e. Late 16th Century: Holland and Belgium Divided
- f. Official Toleration for All Churches Granted by William of Orange
- g. Theological Controversy: Jacob Arminius
- h. The Netherlands Central to the Global Expansion of Presbyterianism
- i. The Dutch Reformed Church's Continuing Strength

3. Elsewhere on the Continent

- a. Germany: Dominated by Lutheranism
- b. Bohemia (Czechoslovakia): Calvinist
- c. Hungary: Lutheranism replaced by Calvinism
- d. Greece, Yugoslavia, Romania: Small Reformed Communities
- e. Austria, Italy, Spain, Portugal, Belgium, Poland: Heavily Roman Catholic, but with a Number of Reformed Christians

4. Scotland: John Knox (c. 1514-1572)

- a. Early Career: Capture by the French, Sentence as a Galley Slave, Extended Period of Exile
 - b. 1559: Return to Scotland
 - c. Religious Conflict, with England Aiding the Protestants: The French Finally Driven Out
 - d. 1560: Roman Catholicism Abolished, Presbyterianism Established by the Scottish Parliament
 - e. 1561: Queen Mary's Confrontation with Knox
5. Subsequent Developments
- a. 1603: King James VI (1566-1625) Crowned King James I of England
 - b. Attempts Made to Change the Church's Form from Presbyterian to Episcopalian
 - c. 1637: Strict Form of Worship Introduced into the Church by James' Son, King Charles I
 - d. 1638: The National Covenant Drafted: the Doctrine and Discipline of the Presbyterian Church Strongly Adopted
 - e. 1643: The Solemn League and Covenant Established, Joining England (Parliament) and Scotland against the King
 - f. 1649: Charles Executed
 - g. 1653: Oliver Cromwell (1599-1658) Installed as Lord Protector
 - h. On Cromwell's Death, the Old Line Reestablished with Charles II
 - i. The Covenanters: Leaders of the Opposition to the Reinstitution of Episcopalianism in Scotland, Repeatedly Clashing with Charles
 - j. 1688: The Glorious Revolution: William of Orange and His Wife Mary, Both Protestants, Offered the Throne
 - k. 1689: Presbyterianism Declared to Be the Official Religion of Scotland
 - l. Church of Scotland Still Following Presbyterian Practice Today
 - m. Presbyterianism Carried to Ireland, Wales, America

Lecture 4 - The Anabaptist Tradition

I. Anabaptist Affirmations

A. Held in Common with the Magisterial Reformers:

1. Justification by Faith

2. The Authority of Scripture
3. The Priesthood of All Believers

B. Setting Them Apart from the Magisterial Reformers:

1. Separation of Church and State
2. Believers' Baptism
3. Voluntary Church Membership
4. Congregations' Financial Self-Sufficiency
5. Religious Freedom: "Soul Liberty"
6. The Pure Church: Separation of "Wheat" from "Tares"

II. Anabaptist Primary and Secondary Sources

III. Anabaptist Origins

A. Zwingli's Zurich

1. Young Humanist Scholars Drawn to Him
2. Conrad Grebel (c. 1498-1526) and Others Studying with Zwingli Soon Zealous for Reform, Eager to Go Much Farther and Faster
3. 1525: Disputation Supervised by the Council of Zurich

B. The Swiss Brethren

1. Their Birth: At the Home of Felix Manz (c. 1498-1527) Pledge To —
 - a. Live as True Disciples of Christ
 - b. Live Separated from the World
 - c. Teach the Gospel
 - d. Hold the Faith
2. Their Innovation: Represented the First Effort to Form a Church on New Testament Patterns
3. Their Stress: The Absolute Necessity of Personal Commitment to Christ
4. Their Dissatisfaction with Zwingli
 - a. The Confrontation: 1523, Focusing on the Mass and the Use of Images
 - b. The Result: On Christmas Day, the Mass Not Abolished, as Zwingli Had Indicated Would Be Done
 - c. The Fundamental Problem: Church-State Relations

5. Their Early Development

- a. Led by Grebel
- b. 1524: Meetings in Private Homes around Zurich
- c. Correspondence with Luther, Carlstadt, Other Reformers
- d. Study of the Bible: Questions about Infant Baptism

IV. Radical Groupings: Anabaptists, Inspirationalists, Rationalists

A. United in Their Rejection of Infant Baptism

B. Divided on a Host of Other Topics: cf. Authority

- Anabaptists: Found in Scripture
- Inspirationists: Found in the Immediate Illumination of the Spirit — cf. the Zwickau Prophets, Nicholas Storch, Thomas Mantzer
- Rationalists: Found in Reason — cf. Michael Servetus, Juan de Valdes, Sebastian Castellio, Faustus Socinius

C. Of These Three Groups, the Anabaptists the Most Numerous and Widespread

V. Anabaptist Roots: Precursors in Early and Medieval Christianity — Evangelical Humanists, Medieval Mystics, Waldensians, Albigensians, etc.

VI. Anabaptist Suffering

A. The Anabaptist Impulse: Reclaiming the New Testament Pattern of Church Life

B. The Common Response, from Roman Catholicism and Magisterial Protestantism Alike: Persecution

1. The Constantinian Legacy: Church and State Considered to Be Indivisible
2. Many Anabaptists Therefore Imprisoned, Tortured, Killed: Death by Drowning, the Sword, the Stake Most Common

C. The Experience of Conrad Grebel

1. Birth and Early Life
2. Student Days: Promise and Promiscuity
3. Expulsion and Return Home
4. First Contact with Zwingli
5. 1522: Conversion and Call to the Ministry
6. 1523: Conflict with Zwingli

7. 1525: Arrest, Trial, and Imprisonment
8. 1526: Escape from Prison — Dies of the Plague

D. The Experience of Felix Manz

1. Birth and Early Life
2. Rise to Leadership of the Swiss Brethren in Zurich after Grebel's Death
3. The Death Penalty Mandated for Rebaptizing: Manz Arrested, Tried as Test Case, Convicted
4. 1527: Executed by Drowning in the Limmat River

E. The Experience of George Blaurock

1. Birth and Early Life
2. Rise to Leadership of the Swiss Brethren after the Execution of Manz
3. His Ministry Phenomenally Effective
4. Severely Beaten by the Authorities on the Day of Manz's Execution
5. 1529: Finally Caught and Executed by Catholic Authorities in the Tyrol

F. The Experience of Michael Sattler

1. Birth and Early Life
2. Embrace of Lutheranism
3. Flight to Zurich, Enlistment with the Anabaptists
4. 1527: Author of the Schleithem Confession
5. 1527: Sentenced to a Particularly Cruel Death

G. Persecution's Impact: In Spite of Mass Executions, Anabaptist Growth and Vitality

VII. Anabaptist Expansion

- A. After Early Executions, the Center of Swiss Anabaptist Activity Shifted from Zurich to Bern
- B. Many Anabaptists Scattered across Europe
- C. These Commended for Their Behavior
- D. The Result: A Large Following, New Leaders

VIII. The Mennonites

A. Menno Simons(1496-1561)

1. Early Life, Training, and Work as a Catholic Priest
2. Renunciation of Catholicism, Enlistment with the Anabaptists

3. The Impact of Manster
4. Simons' Work: For 25 Years, Shepherding and Reorganizing the Anabaptist Communities of Holland and Neighboring Areas
5. Simons' Views
 - a. A Commitment to Believers' Baptism
 - b. A Stress on the Rights and Responsibilities of the Local Congregation
 - c. A Rejection of Christian Participation in Government
 - d. An Insistence on the Principle of Non-Resistance

B. The Mennonites

1. In the 17th and 18th Centuries, Numerous and Influential in Holland
2. Today, Over Half a Million Mennonites: Most in Holland, Germany, Canada, the United States

IX. The Hutterites: The Hutterian Brethren, Descendants of the Swiss Anabaptists

- A. Differing from the Swiss Brethren in Having Adopted a Sort of Christian Communalism: All Property Held in Common
- B. Organized in Moravia in 1528, and Still in Existence Today

Lecture 5 - The Anglican Tradition

I. The English Reformation

A. Henry VIII (Ruled 1509-1547)

1. England Tranquil, Prosperous
2. The English Church Headed by Thomas Cardinal Wolsey — Lord Chancellor, Archbishop of York, and Papal Legate
3. 1527: Henry Determined to Seek a Divorce from Catherine of Aragon
4. 1529: Negotiations for Henry's Divorce Fail
5. Henry's Response: A Series of Acts —
 - a. Splitting from Rome
 - b. Declaring Henry the Supreme Head of the English Church
 - c. Taking Over and Liquidating the Monastic Establishment
6. All of This Done without Reforming Fervor or Theological Justification
7. 1547: By the Time of Henry's Death, the English Church Revolutionized but Not Yet Reformed

8. The Reformation's Creeping Influence

- a. At Cambridge: the Impact of Luther's Writings
- b. As Vernacular Bibles Began to Circulate: Tyndale, Coverdale, etc.
- c. As Liturgical Reform Is Begun: Cranmer's Great Litany of 1544
- d. As Henry's Son and Successor Is Placed Under Protestant Tutelage

B. Edward VI (Ruled 1547-1553)

1. Protestant Upbringing: Hailed by Some as a New Josiah
2. His Two Regencies Mostly Interested in Political and Economic Matters, but Open to Some Religious Change
 - a. Duke of Somerset, Moderate Church Reform
 - b. Duke of Northumberland, a More Radical Approach
3. Deepening Protestant Influence
4. 1547: Reformed Influence Evident in Archbishop Thomas Cranmer's Twelve "Edwardian Homilies"
5. 1549, 1552: New Prayer Books Reflect Reformed Perspective
6. 1553: The 42 Articles — Heavily Influenced by Reformed Thought
7. By the Time of Edward's Death, Reformed Figures in the Ascendancy and the Groundwork for English Puritanism Already Laid

C. Mary (Ruled 1553-1558)

1. The Superficiality of the Edwardian Reforms Demonstrated
2. Mary's Goal: The Complete Purge of English Protestantism and a Full Return to Rome
3. Mounting Popular Displeasure, Intensified by Mary's Marriage to Philip II of Spain

D. Elizabeth (Ruled 1558-1603)

1. Her Policy: Compromise: No Full Satisfaction to Anyone, but a Measure of Satisfaction to Everyone
2. The Elizabethan Settlement
 - a. 1559: An Apostolic Episcopate
 - b. 1559: The Act of Supremacy
 - c. 1559: The Act of Uniformity

- d. 1563: The 39 Articles
- e. 1563: The Book of Common Prayer

II. The Age of Puritanism

A. Puritan Goals: Negative and Positive

B. Puritan Roots

1. Continental Reformers, esp. John Calvin
2. The Bible Itself
3. Scripture Central to Their Life and Faith
4. Translations of the Bible into English
 - a. 1380: John Wyclif's Translation from the Latin
 - b. 1526: William Tyndale's Translation of the Greek Text of Erasmus
 - c. 1535: Miles Coverdale's Translation: the First Complete English Bible
 - d. 1537: John Rogers' Translation, "Matthew's Bible"
 - e. 1539: The Great Bible
 - f. 1560: The Geneva Bible
 - g. The Douai-Rheims Bible
 - h. 1604 (Issued in 1611): The King James Version

C. The Puritans' Rapid Growth

1. Under Elizabeth
 - a. Puritanism's First Real Impact
 - b. Its Theological Leader: Thomas Cartwright
2. Under James I (Ruled 1603-1625)
 - a. Royal Opposition to Puritanism Increasingly Overt
 - b. Some Discouraged: John Foxe's Response — England an Elect Nation, Its Task to Save the Reformation
3. Under Charles I (Ruled 1625-c. 1640; Died 1649)
 - a. The Puritans' Fading Hopes
 - b. The Puritan Response: Migration and Resistance
4. Under the Long Parliament (1640-1652)

- a. Episcopacy Abolished
 - b. The Westminster Assembly Convened
 - c. A Reformed Directory of Worship Prepared and Enacted
 - d. A Presbyterian Form of Church Government Prescribed and Partially Enacted
 - e. 1645: Archbishop Laud Executed
 - f. The Westminster Confession and Catechisms Completed
 - g. 1649: Charles Executed
5. Under Oliver Cromwell, “Lord Protector” (Governed 1653-1658)
- a. Congregational Independency Flourishing
 - b. The Baptists Growing
 - c. Left-Wing Sectarian Movements Proliferating
 - d. Chaos in Government and Church Alike
 - e. The Response: After Cromwell’s Death, Presbyterians Allied with Anglicans and Catholics to Engineer the Restoration of the Monarchy
6. Under Charles II (Ruled 1660-1685)
- a. Restoration Puritanism: Persecuted
 - b. Restoration Anglicanism: More Tightly Defined

Lecture 6 - The Catholic Reformation

I. Catholic Reformation or Counter-Reformation?

- A. In Favor of the Former: The Fact that Catholic Reform Would Have Gone On Even without the Stimulus of the Protestant Reformation
- B. In Favor of the Latter: The Fact that Many of the Specifics of Catholic Reform Were Shaped by the Need to Respond to the Protestant Challenge

II. The Catholic Reformation: Primary and Secondary Sources

III. The Council of Trent

A. Political Preliminaries

- 1. A Council Sought by Charles V, the Holy Roman Emperor, To Address Abuses in the Church and To Undermine the Grounds on Which Many Germans Were Turning to Lutheranism

2. This Opposed by Francis I, the King of France
3. The Rise in the Curia of a Party of Reform-Minded Cardinals Believing the Need to Be So Urgent that All the Dangers of a Council Must Be Risked

B. Trent's Meetings and Makeup

1. Irregular Sessions: 1545-1547, 1551-1552, 1562-1563
2. Low Attendance in Comparison to Previous Ecumenical Councils

C. Trent and Papal Authority

1. The Conciliar Theory: That the Bishops Assembled in Council Constitute an Authority Superior to That of the Pope
2. The Pope's Concern: Staving This Off
3. Conciliar Strength: In France and Germany
 - a. 1551: Henry II's Announcement that France Does Not Consider Itself Bound by the Council
 - b. 1562: Emperor Ferdinand I's Request that the Council Reassert Its Supremacy over the Pope
4. The Pope's Final Victory
 - a. The Council's Own Ruling that No Act of a Council Can Be Valid Unless It Is Accepted by the Pope
 - b. This Victory of Centralized Authority Vitaly Important for the Future of the Catholic Church — One Step on the Path to Papal Infallibility

D. Trent and Catholic Teaching

1. Articulation of Doctrine
 - a. Declared Justification to Be by Faith and Works in Conjunction
 - b. Enumerated and Defined Seven Sacraments
 - c. Set Scripture and Tradition on an Equal Footing as Sources for the Catholic Faith
 - d. Reaffirmed the Validity of the Church's Development since New Testament Times
 - e. Established the Authority of St. Jerome's Vulgate
 - f. Denied the Right of Private Interpretation
 - g. Prescribed Latin as the Language of Worship

- h. Maintained Clerical Celibacy
 - i. Upheld Monasticism
 - j. Reaffirmed the Existence of Purgatory
 - k. Reinstated the Theory of Correct Practice in the Granting of Indulgences
 - l. Approved as Spiritually Useful the Veneration of the Saints, Belief in the Virgin, and the Use of Images, Relics, and Pilgrimages
2. Reform of Specific Abuses
- a. Overhauled Monastic Practice
 - b. Acted against the Abuse of Indulgences
 - c. Condemned Bishops' Absenteeism and Neglect of Their Duties
 - d. Gave Bishops More Control over Clergy within Their Diocese
 - e. Discouraged the Holding of Plural Benefices
 - f. Attempted to Insure Clerical Competency: Ordered the Establishment of Diocesan Seminaries

IV. The Catholic Impulse to Reform

- A. Growing, Genuine
- B. Yielding a Different Sort of Pope: cf. Paul III
- C. Stressing Holy Living and Missionary Outreach
- D. Centered in Spain
 - 1. Beyond the Influence of the Renaissance
 - 2. Exemplified by the Ministry of St. Ignatius Loyola (1491-1556)
 - a. His Early Life as a Soldier
 - b. 1521: His Remarkable Conversion
 - c. His Consequent Establishment of the Society of Jesus — the Jesuits

V. The Wars of Religion: 1560-1648

- A. By 1560, the Machinery Developed for a Catholic Counteroffensive against Protestantism
 - 1. The Jesuits in the Front Lines, Widely Successful
 - 2. Leading to a Series of Wars in Which the Jesuits and Others Augmented Persuasion with Tougher

Measures

B. Spanish Political and Cultural Ascendancy: Philip II (Ruled 1556-1598) and Catholic Reform

C. German Catastrophe: The Thirty Years' War (1618-1648)

1. Germany's Decline: By 1600, Backward and Provincial

2. After 1555 and the Peace of Augsburg, Drift toward German Civil War

3. The Nature of the Struggle

4. The Fighting

a. 1618-1625: The Bohemian Phase

b. 1625-1629: The Danish Phase

c. 1630-1635: The Swedish Phase

d. 1635-1648: The Swedish-French Phase

5. The Settlement: The Peace of Westphalia (1648)

a. Renewed the Terms of the Peace of Augsburg

b. Added Calvinism to Lutheranism as an Acceptable Alternative to Catholicism

c. Struck a Final Blow against the Holy Roman Empire

6. The Consequences: Germany Devastated

a. Physical: Cities Sacked, Agriculture Ruined, Population Reduced by a Third

b. Political: Germany Fragmented, France's Dominance Assured

c. Religious: Churches Decimated, Subsequent Wars Rarely Motivated by Religion, Popes' and Church Leaders' Influence Decline, Religious Toleration on the Rise

VI. War's Aftermath: Intellectuals and the Challenge to Religious Authority

A. Free Inquiry's Balk at Older Patterns of Submission to the Divine Will

B. Rationalism's Rejection of Church Dogma

C. From the Medieval to the Modern World: Newton on Nature, Locke on the Human Mind, etc.

1. Reason Elevated over Revelation

2. Reason Sometimes Supplanting Revelation: Religion within the Confines of Reason Alone

3. Scripture Increasingly Disregarded

D. Reactions against Rationalism

1. Rousseau and the Romantics

2. Christian Pietism
- E. The Emergence of the Modern World
 1. Descartes and Philosophical Skepticism
 2. Spinoza and Religious Skepticism
 3. Pascal Elevating Faith over Reason
- F. The Challenge to the Church: Catholics and Protestants Now Fighting Not Just One Another but the Surrounding Culture as Well

Lecture 7 - The Age of Puritanism

- I. English and American Puritanism: Primary and Secondary Sources
- II. Puritanism in America: Congregationalism
 - A. Puritanism's Impact on America
 1. By 1776, Providing the Moral and Religious Background of Fully 75% of Americans
 2. Colonies Presenting a Religious Picture of Great Diversity
 - B. Puritan Migrations to America
 1. 1620: Plymouth Plantation — Separatist Puritans, “Pilgrims”
 - a. Agreement on a Form of Government
 - b. The Struggle to Survive
 - c. 1691: Plymouth Absorbed into the Massachusetts Bay Colony
 - d. Plymouth's Lasting Significance: A Symbol of European Settlement
 2. 1630: The Massachusetts Bay Colony — Non-Separating Puritans
 - a. Early Immigration
 - b. The Vision of a Reformed Church
 - c. The Vision of a Bible Commonwealth
 - d. The Vision of a Pure Church
 3. From Vision into Reality
 - a. The Political Framework
 - b. The Legal System
 - c. The Social Order
 - d. The Fine Arts

- e. Education
 - f. Economic Structures
 - g. The Use of Legal Sanctions in the Maintenance of Unity
4. Puritanism's Present-Day Power: Reconstructionism's Hoped-For Recapitulation of the Massachusetts Bay Colony

Lecture 8 - The Age of Puritanism, Part II

I. Puritanism in America: Congregationalism (continued)

- A. The Puritans' Insistence on Uniformity of Belief and Practice
- B. The Failure of the Puritan Vision
 - 1. The Second Generation and the Crisis of Piety
 - 2. The Impossibility of Maintaining Uniformity of Belief and Practice
- C. Anne Hutchinson and the Antinomian Controversy
 - 1. Her Birth and Early Life
 - 2. Her Gravitation to the Ministry of John Cotton
 - 3. 1634: Her Migration to Massachusetts in Cotton's Wake
 - 4. Her Ministry
 - 5. Her Ecclesiastical Trial: Excommunication; Her Civil Trial: Banishment
- D. The 1650s: The Coming of the Quakers
 - 1. English Origins and Early Missionary Zeal
 - 2. 1656: Their First Arrival in Boston
 - 3. The Authorities' Initial Reaction: Expulsion
 - 4. For Those Who Returned: Flogging
 - 5. For Those Who Returned Yet Again: Mutilation, etc.
 - 6. For the Most Persistent: Execution
- E. The 1690s: The Witch Hysteria
 - 1. Motivation
 - 2. Origins
 - 3. Outbreak
 - 4. Diagnosis

II. Puritanism in America: The Baptists

A. Roots in the Radical Reformation: The Continental Anabaptists

B. Roots in English Puritanism

1. The General (Arminian) Baptists

- a. 1612: The First English Baptist Congregation Founded by Thomas Helwys
- b. By 1644, 47 General Baptist Congregations in Existence

2. The Particular (Calvinist) Baptists

- a. 1641: The First Particular Baptist Congregation Founded by Henry Jacob
- b. By 1644, Seven of These in Existence
 - i. During the Commonwealth, the Baptists Growing Rapidly
 - ii. After the Restoration: Slower Growth and Intense Persecution

C. Baptists in America

1. Roger Williams (1603-1683) and the Founding of Rhode Island

- a. 1631: Williams' Arrival in Massachusetts
- b. 1633: His Move to Plymouth
- c. 1635: The Massachusetts Legislature's Action against Him
- d. 1638: Williams' Leadership in the Founding of Providence as a Shelter for Religious Refugees
- e. 1638: Anne Hutchinson's Leadership in the Founding of Portsmouth
- f. 1644: Williams' Role in Securing from Parliament a Charter for These "Providence Plantations"
- g. 1647: The First Meeting of the Colony's Assembly
- h. 1654-1657: Williams President of the Colony

2. Baptist Expansion

- a. 1639: The Founding at Providence of the First Baptist Church in America
- b. The Baptists' Enormous Growth, in America and Worldwide: Today over 23 Million Baptists in 110 Countries

III. Puritanism in America: The Quakers

A. Quaker Thought: A Logical Extension of Puritan Belief

B. Quaker Origins: George Fox (1624-1691)

1. Fox's Birth to a Devout Puritan Family
2. His Early Spiritual Experience: Initial Despair and Subsequent Discovery of Religion Not a Matter of Creed or Cultic Practice but of Experience
3. 1652: The Founding in Preston Patrick, Westmoreland, of the Society of Friends
4. Fox's Ministry
 - a. A Powerful Itinerant Orator
 - b. His Most Notable Convert: William Penn
5. Fox's Mystical Visions
6. His Attacks on Conventional Religion
7. His Doctrine: Basically Puritan, but with More Stress on the Illumination of the Holy Spirit

C. Quaker Fortunes

1. 1650-1690:
 - a. Rapid Growth, Great Missionary Zeal
 - b. The Reaction: Rejected, Persecuted, Imprisoned
2. Post-1689:
 - a. Official Toleration
 - b. The Reaction: Spiritual Introspection, the Decline of Missionary Enthusiasm, and the Rise of Humanitarianism
3. Today: Over 200,000 Quakers Worldwide

IV. Conclusions

- A. The Puritan Movement Encompassing Many Denominations
- B. These Tied Together by —
 1. A Common Dissatisfaction with the Anglican Church
 2. A Common Commitment to Experiential Religion

Lecture 9 - Eighteenth-Century Renewal Movements

I. Church Renewal: Primary and Secondary Sources

II. Church Life-Cycles

- A. Birth
- B. Growth and Development
- C. Consolidation and Maturity
- D. Decline and Death: Possible Results —
 - 1. Continued Struggle and Institutional Impotence
 - 2. Final Institutional Death
 - 3. Institutional Rebirth or Revitalization

III. The Renewal of German Lutheranism: Continental Pietism

- A. Lutheranism's Drift toward Protestant Scholasticism
 - 1. An Increasing Stress on Right Belief: Assent to Doctrine
 - 2. An Increasing Reliance on Formal Structures
 - 3. A Loss of Focus on the Centrality of Experiential Faith

B. Continental Pietism's Response

- 1. Pietism's Origins
 - a. Philip Jacob Spener (1635-1705)
 - b. August Hermann Francke (1663-1727)
- 2. Pietist Characteristics
 - a. Conversion
 - b. Holy Living
 - c. Bible Reading and Prayer
 - d. Reform of the Church and Its Educational Institutions
 - e. Lay Leadership — the Priesthood of All Believers
 - f. Social Responsibility
 - g. Disinterested in Theological Speculation
- 3. Pietist Gatherings: "Collegia Pietatis" — Characterized by Ardent Prayer, Bible Study, and Lay Involvement
- 4. Pietism's Hub: The University of Halle
 - a. Its Founding and Growth
 - b. Its Social Involvement

- c. Its Clash with the University of Wittenberg, the Citadel of Protestant Scholasticism
- 5. Pietism's Impact: A Revitalized Lutheranism
- 6. Pietism's Decline
- 7. Pietism's Renewal: The Moravian Brethren ("Unitas Fratrum") as a Second Wave
 - a. The Leading Role of Count Zinzendorf (1700-1760), Spener's Godson and Francke's Student
 - b. Moravian Emphases: Sectarianism, Intense Spirituality, Zinzendorf's Own "Passion Mysticism"
 - c. Moravian Hymnody's Elaboration of These Emphases
 - d. Moravianism's Distinctive Liturgy, Dress, and Language
 - e. Moravianism's Evangelistic Emphasis and Consequent Rapid Spread
- 8. Pietism's Later Decay
 - a. Distinguishing between the Secular and the Sacred, Internalizing and Spiritualizing the Faith
 - b. Departing from the Early Pietists' Integrated Vision

IV. The Renewal of English Anglicanism: Methodism

A. Post-Reformation Anglicanism's Decline

- Rationalism and Deism
- Elitism and Neglect of the Needy
- A Lack of Vital Piety

B. The Methodist Response

1. The Wesleys: John (1703-1791) and Charles (1707-1788)

- a. Their Early Life: Family and Early Impact on Later Ministry
- b. John and Charles at Oxford: Study and Practice of Mystic Tradition
- c. 1735-1738: John and Charles in Georgia: Difficult Time in Ministry
- d. 1738: John's Involvement with a Prayer Meeting on Aldersgate Street: His Conversion
- e. John's Ministry as an Itinerant Evangelist
- f. John's Contact with the Moravians

g. John's Relationship with George Whitefield

h. John's Gift for Organization

2. Methodist Growth

3. Methodism in America: Francis Asbury (1745-1816)

a. Asbury's Ministry

b. Asbury's Leadership

C. The Results of the Wesleyan Revival

- Reinvigorated Anglicanism
- Methodism as a Distinct Denomination

V. The Renewal of American Puritanism: Revivalism

A. American Revivalism: Primary and Secondary Sources

B. Revivalism's Contours

1. Countless Local Revivals

2. General Revivals: Only Four — "Awakenings"

a. The (First) Great Awakening: 1720-Early 1740s

b. The Second Great Awakening: 1796-1850s

c. The Third Great Awakening: 1857-1920s

d. The Fourth Great Awakening: Late 1930s-Early 1960s

C. The Demise of the Puritans' Dream

1. Widespread Recognition of Spiritual Decline

2. Preachers' Calls for a Return to Faith: "Jeremiads"

D. The Coming of Renewal: The Great Awakening

1. Its Beginning: Theodore Frelinghuysen in New Jersey's Raritan Valley

2. Its Spread: Jonathan Edwards, Samuel Davies, Devereux Jarratt, and George Whitefield

Lecture 10 - Jonathan Edwards and the American Revival Tradition

I. The First Great Awakening and the Renewal of American Puritanism

A. Jonathan Edwards (1703-1758) and the Awakening in Northampton, Mass.

1. The Pastorate of Solomon Stoddard (1643-1729)

2. Edwards' Pastorate and the Coming of New Revival
 - a. 1735: Northampton Transformed
 - b. In 6 Months, More than 300 Conversions
 - c. 1735: 620 Church Members
 - d. The Revival's Rapid Spread across Massachusetts, into Connecticut, and throughout the Colonies
 - e. 1740: Further Revival in Northampton
 3. Jonathan Edwards: Primary and Secondary Sources
 4. Revivalism and the Reformed Tradition
 - a. Valuing Both Regeneration and Its Outworking in Obedient Living
 - b. Stressing Activism in the Quest for Assurance
 - c. The Result: Reformed Heroes Toppling Tyrants, Carving Out New Kingdoms, Erecting the Holy Commonwealth of Massachusetts
 - d. Revivalism as a Logical Tool: Producing the Saints Needed for This and Helping to Inaugurate God's Millennial Kingdom
 5. Edwards and American Arminianism
 - a. Federal (Covenant) Theology and the Rise of Preparationism
 - b. 1662: The Halfway Covenant
 - c. Stoddard's Subsequent Admission of Such Halfway Members to Communion as Well
 - d. "Practical Arminianism": The Shift of Emphasis from Inward Religious Experience to Outward Profession of Faith
 - e. Edwards and the Reactivation of a Concern for Conversion
 6. Crisis in Northampton
- B. George Whitefield (1715-1770) and Itinerant Evangelism
1. 1740: His First Visit to New England
 2. His Astonishing Oratorical Ability before Enormous Audiences
 3. His Subsequent Visits to America and Ultimate Death in Newburyport, Mass.
- C. James Davenport (1716-1757) and Revivalist Excesses
1. The Impact on Davenport of Whitefield's Example

2. The Result: The Premature Termination of the Great Awakening in New England

3. Edwards' Critique: "The Distinguishing Marks of a Work of the Spirit of God"

D. Charles Chauncy (1705-1787) and Opposition to Revival

1. Chauncy's Print Debate with Edwards

a. 1742: "Enthusiasm Described and Caution'd Against"

b. 1743: "Seasonable Thoughts on the State of Religion in New England"

c. Edwards' Response (1743): "Some Thoughts Concerning the Present Revival of Religion in New England"

2. Chauncy's Role as Exemplar of Emerging Rationalist Christianity

II. The Great Awakening as Watershed

A. The Emergence of Two Distinct Theological Groups

1. Rationalist Christianity: The Old Lights —

a. Opposing Revival

b. Upholding Reason as the Final Authority

c. Seeing Christian Life as Beginning with Church Membership, Not with Conversion

d. Understanding Jesus as Only a Good Man

e. Believing Humans to Be Basically Good, Needing Only Education

f. Their Sermons Therefore Focusing on Morality

2. Evangelical Christianity: The New Lights —

a. Supporting Revival

b. Upholding the Bible as the Final Authority

c. Seeing Christian Life as Beginning with Conversion, the New Birth

d. Understanding Jesus as the God-Man

e. Believing Humans to Be Basically Sinful, in Need of Regeneration

f. Their Sermons Therefore Focusing on Conversion and Its Consequences: Benevolence

B. The Great Awakening's Stimulus

1. The Churches

2. Education

3. Society

III. Revolutionary America

- A. Religious Leaders: Almost All New Lights
- B. Political Leaders: Almost All Old Lights
- C. The Revolutionary Era as American Christianity's Low-Water Mark
- D. The Turn of the Tide: The Second Great Awakening

Lecture 11 - Charles G. Finney and the Rise of Classic Evangelicalism

I. American Evangelicalism

A. Antecedent Traditions

- 1. The Protestant Reformation
- 2. Continental Pietism
- 3. Puritan Calvinism
- 4. Wesleyan Arminianism

B. First Appearance as a Recognizable Movement during the Great Awakening of the Mid-18th Century

C. Emergence in Classic Form during the First Half of the 19th Century under the Leadership of Charles G. Finney and Others

II. Source Material on Early-19th-Century Evangelicalism

III. Jacksonian America and "Freedom's Ferment"

A. The "Burned-Over District" and Millennialist Utopianism

- 1. Jemima Wilkinson (1752-1819): The "Universal Friend"
- 2. Mother Ann Lee (1736-1784) and the Shakers
 - a. Her Conversion in England
 - b. Her Visions and Conclusion that the Root of Human Depravity is Sexual Intercourse, the Original Sin of Adam and Eve
 - c. Her Message Calling People to a Celibate Life
 - d. 1776: Her Establishment of the First American Shaker Community in New Lebanon, NY
 - e. The Shakers' Blend of Mother Ann's "Revelations" with Millennialist Ideology
 - f. 1787: The Shakers' Formal Organization as "The United Society of Believers in Christ's Second Appearing"

- g. By 1825, 20 Shaker Communities in Existence
- 3. John Humphrey Noyes (1811-1886) and the Oneida Community
 - a. His Conversion under Finney
 - b. His Establishment of Communities at Putney, VT, and Oneida, NY
 - c. Foundations of His Thought: Perfectionism, Biblical Communism, “Complex Marriage”
- 4. Joseph Smith (1805-1844) and the Mormons
 - a. 1816: His Move from VT to NY with His Parents
 - b. His Distress at Denominational Controversies
 - c. His Vision of God the Father and Jesus Christ: Their Message — All Denominations Wrong
 - d. His Subsequent Discovery of Golden Plates and Translation of These with the Aid of Special Spectacles
 - e. 1830: Smith’s Publication of the Book of Mormon, Organization of “The Church of Christ in These Latter Days” and Claim to Prophetic Status
 - f. Later Developments: Plural Gods, Polygamy, etc.
- 5. The Fox Sisters and Spiritualism (1849)
- 6. Ralph Waldo Emerson (1803-1882) and the Transcendentalists
 - a. 1836: The Movement First Unveiled in Emerson’s Essay, “Nature”
 - b. A Transcendentalist Club Began at the Home of George Ripley
 - c. 1838: Emerson’s Rejection of Biblical Religion and Embrace of a Form of Romantic Pantheism in His “Divinity School Address”
 - d. Transcendentalist Opposition to Clergy, Church, and Tradition Combining with Its Millennial Vision to Yield Several Utopian Ventures
- B. Charles G. Finney and the Rise of Classic Evangelicalism
 - 1. Finney’s Importance as a Bridge Figure
 - 2. Finney’s Fundamental Concerns
 - 3. Finney’s Life
 - a. His Upbringing and Education
 - b. His Practice as a Lawyer

- c. 1821: His Dramatic Conversion
 - d. His Abandonment of the Law for the Ministry
 - e. His Study of Theology and Ordination (1824) as a Presbyterian Minister
 - f. His First Efforts as a Missionary in Upstate New York: Local Revivals
 - g. 1825: The Spread of Revival to Western New York
 - h. Finney's "New Measures" National Recognition as Leader of Evangelical Revivalism, as well as Sniping from Other New England Evangelicals
 - i. 1827-1832: Revival's Spread to Eastern Urban Centers
 - j. Finney's Subsequent Curtailment of His Travels Due to Ill Health and Acceptance of Several Pastorates
 - k. 1835: Finney's Acceptance of an Appointment as Professor of Theology at the Oberlin Collegiate Institute (Later Oberlin College)
 - l. 1851-1866: Finney's Service as President of Oberlin
4. Finney's Theology: New School Calvinism
 5. Finney's Preaching and Teaching
 6. Finney and the Second Great Awakening
 - a. The First Phase: On the Western Frontier
 - b. The Second Phase: In the East
 - c. Primary and Secondary Source Material
 7. Finney's Stress on Benevolence
 - a. Its Goal
 - b. Its Concerns
 - c. Its Mechanism

Lecture 12 - The Adventist Tradition

I. Source Material on Adventism

II. Millerite Adventism: Apolitical Apocalypticism

A. The Ministry of William Miller (1782-1849)

1. His Intention: to Share with the Church His Views on Prophecy: Christ's Second Coming to Be in 1843 or 1844

2. His Early Ministry
3. 1840: Joshua V. Himes (1805-1895) Engaged as Miller's Chief Publicist and Promoter

B. The Adventist Debate about the Date of Christ's Return

1. Miller's Initial Position: "About" 1843
2. More Specific Date-Setting Opposed by Some Adventists, Urged by Others
3. 1841 Adventist Convention: 1843 Set as the Year of Christ's Return
4. Miller's Subsequent Designation of the Period between March 21, 1843, and March 21, 1844 as the Time of Christ's Return
5. By Mid-1842, the Adventist Position Increasingly Hardened, with Many Advocates and Many Detractors
6. Dates Missed
 - a. March 21, 1844: The "Great Disappointment"
 - b. The Adventist Response: S. S. Snow's Recalculation
 - c. October 22, 1844: A Further Disappointment
7. Fallout from the Debate
8. Millerites' Rejection of —
 - a. Optimistic Postmillennialism in Favor of Pessimistic Premillennialism
 - b. The Evangelical "Benevolent Empire" in Favor of Single-Minded Evangelism

III. Post-Millerite Adventism: Political Apocalypticism

- A. The Aftermath of the "Great Disappointment"
- B. The Adventist Response
 1. For Some, Withdrawal from Adventist Ranks
 2. For Others, Participation in Millerite Revival
 - a. Albany Conference (1845): Reaffirming Miller's General Principles
 - b. Sabbath-Keeping Adventists: Striking Out in a New Direction

IV. Seventh-Day Adventism: A New Prophetic Engagement with the World

- A. The Backdrop:
 1. The Post-Civil War Resurgence of Optimistic Postmillennialism in Mainline Protestantism
 2. The Rejection of This Consensus by Adventists, Holiness Christians, and Pentecostals

B. 1863: The Seventh-Day Adventist General Conference Established — Opening the Door Once Again to Evangelism

C. Changing Adventist Attitudes toward America

1. No Longer Proclaiming Its Imminent End
2. Instead, Helping to Preserve It to Allow More Time to Proclaim the Gospel
3. This Change of Attitude Symbolized by the SDA's Relocation of Its Headquarters to Washington, D.C.

D. New Adventist Reform Movements

1. Urban Mission Work
2. Food and Health
 - a. Ellen G. White (1827-1915) on “Intemperance of Every Kind” and Water as “God’s Great Medicine”
 - b. Non-Adventist Antecedents: Cornaro, Wesley, Graham, etc. — Disease the Result of the Individual’s Failure to Live in Accordance with Natural Law
 - c. John H. Kellogg (1852-1943) and the Implementation of the Adventist Diet; W. K. Kellogg and Its Commercialization

E. Modern Adventism’s Relationship to Mainstream Evangelicalism and the Larger Religious Culture

Lecture 13 - The Missionary Explosion of the Nineteenth Century

I. Roots: Pre-Reformation Missionary Expansion

II. Continental Pietist Missions

A. Lutheran Missions

1. The Fountainhead: The University of Halle
2. The First Protestant Missionary Society: The Danish-Halle Mission

B. Moravian Missions

1. The Center: Count Zinzendorf’s Herrnhut
2. The Driving Force: Community Commitment to World Evangelization
3. The Missionaries: Unlike Those from Halle, Generally Having Little or Not Formal Training

III. British Missions

A. Early Mission Societies Focusing on North America

1. The Society for the Propagation of the Gospel in New England (1649)
2. The Society for Promoting Christian Knowledge (1698)
3. The Society for the Propagation of the Gospel in Foreign Parts (1701)

B. The Birth of the Modern Missionary Movement

1. Preliminaries

- a. 1723: Publication of Robert Miller's "A History of the Propagation of Christianity and the Overthrow of Paganism"
- b. 1746: A Seven-Year "Concert of Prayer" for World Missions Proposed by British Christians to Those in Boston

2. The Father of Modern Missions: William Carey (1761-1834)

- a. Carey's Early Life, Religious Experience, and Ministry as a Particular Baptist
- b. The Kindling of His Interest in Missions
- c. 1792: Publication of His "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens"
- d. 1792: Delivery of His Sermon on Isaiah 54, "Expect Great Things from God; Attempt Great Things for God"
- e. 1793: After Long Opposition, Establishment of the Particular Baptist Society for Propagating the Gospel Among the Heathen
- f. 1793: Carey's Departure for India
- g. The Impact of His Labors

3. Mission Societies Founded in Response to Carey's Example

IV. American Missions

A. Samuel Mills (1783-1818) and the Haystack Prayer Meeting

B. Adoniram Judson (1788-1850) and Andover Seminary

1. Judson Leads in Organizing the Society of Inquiry into the Subject of Missions
2. 1810: Judson, Mills, and Others Volunteer for Service as Missionaries with the General Association of Congregational Ministers of Massachusetts

C. Judson and the American Board of Commissioners for Foreign Missions

1. 1810: The ABCFM Established by Massachusetts Congregationalists
2. 1812: Judson and Others Sent Out for Mission Work in Burma
3. Judson's Ties to the ABCFM Severed after His Conversion to Baptist Views
4. 1814: The American Baptist Missionary Union Established, with Judson Its First Missionary

D. Other Mission Societies Soon Established by —

1. The Methodist Episcopal Church (1819)
2. The Protestant Episcopal Church (1821)
3. The Presbyterian Church (1831)
4. The Evangelical Lutheran Church (1837)

V. 19th-Century Missionary Expansion

A. Mission Societies

1. Interdenominational Missions: LMS, ABCFM, etc.
2. Denominational Missions
3. Faith Missions
4. Specialized Missions: Focused on Specific Peoples, Needs

B. The United Bible Societies

C. Thousands of Individual Missionaries

VI. 20th-Century Developments

A. The Faith Mission Movement

1. Founded on Trust in God for Their Support: No Incursion of Debt, No Solicitation of Funds
2. Interdenominational, Lacking Natural Constituencies, Mostly Evangelical in Commitment, Sometimes Numbering Thousands of Members

B. The Bible Institute / College Movement

1. 1882: Nyack Bible Institute
2. 1886: Moody Bible Institute
3. 1889: Boston Missionary Training School

C. The Student Volunteer Movement

1. Inspired by the Vision of Robert Wilder, Energized by the Preaching of D. L. Moody, Organized by John R. Mott

2. 1886: The “Princeton Pledge” — the SVM Born
3. The SVM’s Watchword: “The Evangelization of the World in This Generation”
4. 1936: The SVM’s Last Convention
5. In 50 Years, Helped to Send Over 20,000 Missionaries to the Field
6. This Work Carried on Today by IVCF and SFMF

D. Changing Patterns of Missionary Involvement

E. Other Key Missionary Elements

1. Missionary Radio: HCJB, FEBC, ELWA, HLKY, etc.
2. The Church Growth School: Donald McGavran
3. Evangelism in Depth: Kenneth Strachan
4. Theological Education by Extension: Ralph Winter
5. IVCF’s Triennial Student Missionary Conferences at Urbana, Ill.

F. The Growth of Missions Involvement on the Part of Third-World Churches

VII. Christian Missions: An Assessment

A. Areas of Failure

1. Needless Depreciation of Pagan Religions
2. Attitudes of Superiority toward Other Cultures
3. Failure to Distinguish Adequately between Christianity and Western Culture
4. The Export of Denominationalism
5. Failure to Encourage Indigenization and the Development of National Leadership
6. Paternalistic Attitudes
7. Identification with the Colonial System

B. Areas of Success

1. Following the Call of God In Spite of Great Personal Cost and Even Peril to Their Own Lives
2. Showing Genuine Love for People and Appreciation of Indigenous Cultures
3. Learning Languages and Translating the Scriptures
4. Developing National Leadership
5. Opening Hospitals and Schools
6. Introducing Social and Political Reforms

7. Providing Clean Water and a Safer Environment

C. Present-Day Problems

1. Global Inflation
2. Nationalism
3. Universalism
4. Ethnocentrism

D. The Demographic Dilemma

1. The Steady Rise of the World's Population: Today Approx. 4.5 Billion
2. The Decline of Christianity as a Percentage of the Total: In 1960, 33%; in 1970, 30%; in 1980, 26%
3. Out of 1.2 Billion Christians Today, Only 85,000 Career and Short-Term Missionaries

E. The Challenge: The Lausanne Covenant

Lecture 14 - Black Christianity

I. Source Material on Black Christianity

II. The Rise of American Chattel Slavery

A. The Coming of Slavery

1. 1619: The Arrival of the First Blacks at Jamestown, Va., on a Dutch Trading Ship — Purchased by the Colony, Distributed for Work as Indentured Servants
2. The Move from Such Arrangements to Outright Slavery

B. The Institutionalization of Slavery

1. 1640: The John Punch Case — Race as Determinative
2. The Legalization of Slavery throughout the Colonies

C. The Basis of Slavery

1. Religious Foundations
2. Social Foundations
3. Ideological Foundations
4. Other Arguments

III. The Church and Slavery

A. Appeals to the Bible in Defense of the Practice Itself

1. Genesis 9:20ff — Noah's Curse on Canaan
2. Acts 17:24-26 — Appealed to as Justification for Both Slavery and Racial Segregation

B. Appeals to the Bible Concerning Blacks

1. Origins:

- a. When the Mark Was Set on Cain
- b. At Ham's Birth
- c. With the Confounding of Languages at Babel

2. Nature:

- a. A Distinct Sub-Species of Humanity, Fitted by God for Servitude
- b. Not Humans at All but Beasts without Souls

C. Reactions to Slavery

1. 1700: Samuel Sewall, "The Selling of Joseph"

2. Slavery's Defenders: The Institution Marked by —

- a. Mildness
- b. Harmony among the Slaves
- c. Little or No Profit
- d. Blacks' Gain, Even through Exposure to the Gospel

3. Slavery's Opponents: The Institution Marked by —

- a. Harshness
- b. Disharmony, Restlessness among the Slaves
- c. Great Profit

4. The Slaves' Own Experience

- a. Stanley Elkins' Proposal: Slaves Brainwashed into Thinking of Themselves as Inferior Beings
- b. A Critique: The Slaves' Own Culture Showing Their Independence and Discontent with Their Lot

5. Evangelicals and Abolition

6. The Civil War and Emancipation

D. The Black Churches

1. Early America: Blacks and Whites Worshiping Together, with Segregated Seating Plans
2. The 19th-Century Emergence of Segregated Churches That Were to Develop into Today's Great Black Denominations

E. Richard Allen (1760-1831) and the African Methodist Episcopal Church

1. Allen's Early Life, Conversion, and Ministry in the Methodist Church
2. His Work at St. George's Methodist Church in Philadelphia
3. St. George's Black Members' Desire for Better Treatment
4. 1787: Their Withdrawal to Form the Free African Society, Led by Allen and Absalom Jones
5. 1794: The Bethel African Methodist Episcopal Church Established by Allen
6. 1816: The African Methodist Episcopal Church Formally Established, Headquartered in Philadelphia, with Allen as Bishop

F. James Varick (c. 1750-1827) and the African Methodist Episcopal Zion Church

1. An Offshoot of the AME Church
2. 1821: The AME Zion Church Established in New York City, with Varick as Bishop

G. Black Baptists

1. 1773: First Black Baptist Church, in Silver Bluff, Ga.
2. Early Baptist Churches, Integrated and Segregated
3. 1884: The Establishment of the National Baptist Convention, U.S.A., Inc.
4. 1915: The Establishment of the National Baptist Convention of America

H. Post-Civil War America: Civil Rights Won, Lost, and Reclaimed

Lecture 15 - The Rise of Modern Pentecostalism

I. Pentecostalism's Present-Day Penetration

- A. Henry Van Dusen's Prediction: The Latter Half of the 20th Century as the Age of Pentecostal Charismatic Christianity
- B. The Reality: 1980 Gallup Poll — 19% of Adult Americans Pentecostal or Charismatic Christians

II. Source Material for the Study of Pentecostal and Charismatic Christianity

III. Pentecostalism's Roots in the Holiness Movement

- A. John Wesley and the "Double Cure"

1. His Passion for Holiness
2. His “Plain Account of Christian Perfection”: Justification and Sanctification

B. Holiness Doctrine and Denominationalism

1. The Methodist Church the First Holiness Body
2. With Methodism’s Drift into Liberalism, the Emergence of a Party Promoting Wesleyan Holiness
 - a. 1867: Establishment of the National Campmeeting Association for the Promotion of Holiness
 - b. By 1887, 67 National Camp Meetings in 16 States, 28 National Campgrounds, 206 Holiness Evangelists, 354 Weekday Holiness Meetings in Private Homes, 41 Holiness Periodicals
 - c. International Impact through the Salvation Army, the Keswick Movement, etc.
3. The Eventual Development of a Split within the Methodist Church
4. The “Come-Outers”: In the Last Decade of the 19th Century, 23 New Holiness Denominations Formed

IV. The Advent of Pentecostalism

A. Charles F. Parham(1873-1929)

1. Parham’s Early Life and Work
2. 1898: Founds the Bethel Healing Home in Topeka, Kan.
3. 1900: Founds the Bethel Bible School, Also in Topeka
4. The School’s Break-Up: Parham on the Road
5. 1905: Opens a New Bible School in Houston, Tex.

B. William D.Seymour(1870-1922)

1. Upbringing as a Black Baptist
2. His Acceptance of Holiness Teaching as Augmented by Parham: The “Triple Cure”
 - a. Justification
 - b. Sanctification
 - c. The Baptism of the Holy Spirit: Power for Ministry
3. His Move to Los Angeles to Pastor a Small Nazarene Church
4. 1906: Under His Leadership, the Start of the Azusa Street Revival — the Birth of Modern

Pentecostalism

C. Pentecostalism's Early Spread

D. Internal Controversies

1. The "Finished Work" Question

- a. Early Pentecostal Leaders from the Holiness Tradition Influenced by Wesley's "Double Cure"
- b. Other Early Pentecostals See Justification and Sanctification as Aspects of a Single Experience: The "Finished Work," with Baptism in the Spirit as Attested by Tongues as the Second Work of Grace
- c. Division in the Ranks of Pentecostalism

2. The "Jesus Only" Question

- a. Stemming from the Preaching of R. E. McAlister and Frank Ewart
- b. Teaching: A Godhead of One Person, Jesus Only, with "Father" and "Holy Spirit" Mere Titles Used to Designate Aspects of Christ's Person; Trinitarian Doctrine False
- c. Consequences: Widespread Rebaptism, Permanent Division

E. External Hostility from Fundamentalists and Evangelicals

1. Criticisms

- a. Dispensationalism
- b. Pentecostal Excesses
- c. Pentecostal Acceptance of Women as Ministers

2. Resulting in Pentecostals' Ostracism

3. Hostility Gradually Overcome through the Ministry of:

- a. Aimee Semple McPherson (1890-1944): Founder of the International Church of the Foursquare Gospel
- b. Oral Roberts (1918-): Founder, with R. O. Corvin, of Oral Roberts University

F. Pentecostalism Today

1. Wide Acceptance: Received into the National Association of Evangelicals
2. New Problems: Moving out of the Slums, into the Suburbs

V. The Coming of the Charismatic Renewal

A. 1960-1967: Pentecostalism in the Mainline Protestant Denominations

B. Since 1967: Catholic Pentecostals and the Jesus People

VI. Pentecostal Lessons for the Universal Church

A. Emphasis on Holy Living

B. Need for the Holy Spirit's Empowerment for Ministry

Lecture 16 - The Rise of Fundamentalism

I. The Fundamentalist-Modernist Controversy: An Overview

II. Source Material for the Study of Fundamentalism

III. The Rise of Fundamentalism

A. Fundamentalism: Stereotypes and Substance

B. Scholarly Accounts of Fundamentalism

1. Early Treatments: Fundamentalism as a Sociological Phenomenon

2. Ernest Sandeen's Breakthrough: Fundamentalism as a Theological Movement, Shaped by the
Conjunction of Dispensationalism and the Princeton Theology

C. Dispensationalism

1. Its Roots in the Plymouth Brethren

a. Their Origins: England and Ireland during the 1820s

b. Their Most Notable Leader: John Nelson Darby (1800-1882)

2. Its Distinctive Theology

a. Darby's Eschatological Expectation: Rapture, Tribulation, Christ's Return

b. His Periodization of History

c. Theological Consequences

3. Its Spread to the United States and Canada

D. The Princeton Theology

1. Its Source: Princeton Theological Seminary, Founded in 1812

2. Its Leaders: Princeton's Professors — Archibald Alexander, Charles Hodge, A. A. Hodge, B. B.
Warfield, J. Gresham Machen, etc.

3. Its Doctrine: The Inerrancy of Scripture

E. The Merger of Dispensationalism and the Princeton Theology on the Summer Bible-Conference Circuit

F. Fundamentalism's Characteristics

1. Strong Intellectual Leadership
2. A Pronounced Urban Orientation

G. Fundamentalism's Definition

1. 1910-1915: Lyman and Milton Stewart's Pamphlet Series, "The Fundamentals"
2. The Summing Up of These Basics in the 1910 Presbyterian General Assembly's "Five Fundamentals"

IV. The Rise of Liberalism

A. Intellectual Challenges to the Church

1. Geology and the Origin of the Universe
 - a. Early Challenges to the Genesis Narrative: James Hutton and Sir Charles Lyells
 - b. Challenges to the Traditional Chronology of Genesis (Abp. Ussher's Dates): The Fossil Record
 - c. Early Reaction

2. Biology and the Origin of Species

- a. Early Evolutionary Speculation: Lamarck, Spencer
- b. 1858: Presentations to the Royal Society by Charles Darwin, Alfred Wallace
- c. 1859: Darwin's "Origin of Species"
- d. 1871: Darwin's "Descent of Man"
- e. Scholarly Responses: Rejection / Critique / Uncritical Embrace
- f. The Church's Reaction: Polarization

3. Historical Criticism and the Origin of Scripture

- a. The Appearance of Studies Refusing to Give Religious Topics Special Treatment
- b. The Emergence of New Methodologies: Higher and Lower Criticism
- c. The Rise of Questions about the Authorship, Dating, and Authority of Various Parts of the Bible

B. Other Challenges to the Church's Ministry

1. Urbanization: The Lure of the City
2. Immigration: The Lure of the Nation
3. Industrialization: The Lure of the Factory

Lecture 17 - Fundamentalists and Modernists in a Time of Transition

I. The Rise of Liberalism (continued)

A. Other Challenges to the Church's Ministry (continued)

1. Urbanization: The Federal Census of 1920
2. Industrialization: the Advent of New Heroes — Rockefeller, Ford, Carnegie, Morgan

B. Secular Responses

1. Embrace: Herbert Spencer's Social Darwinism
2. Ambivalence: Andrew Carnegie's Philanthropy
3. Opposition
 - a. Protest Movements
 - b. Prophetic Warnings
 - c. Scholarly Critiques
 - d. The Muckrakers

C. Liberal Protestant Responses

1. Individual Morality
2. Corporate Responsibility

II. The Fundamentalist-Modernist Controversy

A. Protestant Polarization

1. The Fundamentalist Abandonment of Social Justice
2. The Modernist Abandonment of Biblical Christianity and Personal Piety

B. The Struggle for Control of the American Educational System

Lecture 18 - The Fundamentalist / Modernist Controversies of the 1920s

I. The Fundamentalist-Modernist Controversy (continued)

A. The Struggle for Control of the Denominations and Their Seminaries

1. Preliminary Denominational Alignments
2. The Presbyterian Battles

- a. 1916: Ministerial Candidates Required by the Presbyterian General Assembly to Subscribe to the “Five Fundamentals” of the 1910 General Assembly
 - b. 1922: Harry Emerson Fosdick (1878-1969) Emerges as America’s Most Influential Preacher
 - c. 1924: The Auburn Affirmation Signed by Over 1200 Presbyterians, Condemning the Denomination’s “Biblical Literalism” and Stress on the “Five Fundamentals”
 - d. 1929: Princeton Theological Seminary Reorganized, with a Broader Representation of Theological Positions
 - e. The Conservative Response
3. The Baptist Battles
- a. Many Baptist Leaders Liberals, Baptist Seminaries Centers of Liberal Thought
 - b. The Conservative Response
- B. The Struggle for Control of Society and Its Behavioral Standards
1. The Temperance Movement
- a. In the Early Nineteenth Century, First Calls for Moderation
 - b. A Gradual Shift to the Equation of Temperance with Prohibition
 - c. The Post-Civil War Energizing of the Movement by the Woman’s Christian Temperance Union, D. L. Moody, and Billy Sunday
 - d. The Growing Identification of Prohibition with Fundamentalism
 - e. 1919: Prohibition Enacted by the 18th Amendment; 1933: Prohibition Repealed by the 21st Amendment
2. “Flappers” and the Roaring ‘20s
- a. 19th-Century Patterns: cf. Mt. Holyoke Parietals
 - b. 20th-Century Alterations: The Entry of Increasing Numbers of Women into the Work Force Reflected in Changing Media Images
 - c. Challenges to the Old Moral Code
 - d. The Growing Identification of Victorian Standards with Fundamentalism and Current Practices with Modernism
- C. The Result: Modernists and Fundamentalists Polarized on a Wide Range of Cultural and Theological

Issues

1. New Moral Standards vs. Old Victorian Ideals
2. Social Gospel vs. Personal Piety
3. Openness vs. Opposition to New Scientific Insights
4. Expectation of the Kingdom Coming to Earth vs. Longing for the Church's Rapture
5. Respect for Learning vs. Distrust of Liberal Academic Institutions and Reliance on Bible Schools
6. Political Liberalism vs. Political Conservatism or Opposition to Politics
7. Orientation toward Community vs. Stress on Rugged Individualism

II. The Aftermath: General Collapse

- A. With the Liberal Victory, Widespread Disillusionment
- B. After 1929, Spiritual Depression

Lecture 19 - Modern Catholicism

I. The Council of Trent: 1545-1563

- A. The Council's Significance: Theological and Ecclesiastical
- B. Source Material on the Council
- C. The Creed of the Council of Trent
 1. Promulgated by Pope Pius IV in 1564
 2. Summarizing the Council's Position on Points of Doctrine and Practice:
 - a. The Bible Important, but to Be Interpreted by the Church
 - b. The Sacraments Seven in Number: Conferring Grace, Necessary to Salvation
 - c. All Humanity Sharing in Original Sin through Adam and Offered Justification through Christ by Means of the Sacraments Mediated by the Church
 - d. The Mass a Propitiatory Sacrifice, with Christ's Body and Blood Truly Present by Means of the Elements' Transubstantiation
 - e. Purgatory a Real Place, and the Souls Detained There Helped by the Prayers of the Faithful
 - f. The Saints to Be Invoked and Their Relics Venerated
 - g. Mary Perpetually Virgin
 - h. The Granting of Indulgences Legitimate and Beneficial
 - i. The Church of Rome the One True Church, Mother and Teacher of All Churches, with

Obedience Owed to the Roman Pontiff

- j. The Pope Infallible in His Teaching Office: Added to the Creed after Vatican I
- k. Assent to the Faith as Defined by the Councils, and Especially by Trent (Later Vatican I Also), Necessary to Salvation

II. The First Vatican Council: 1869-1870

- A. Prior Debate between Ultramontanists, Upholding Absolute Papal Authority; and Gallicans, Asserting the Superior Authority of Councils
- B. The Council's Actions:
 - 1. The Infallibility and Irreformability of the Pope's Teaching Affirmed
 - 2. The Council's Other Pronouncements Set Forth in The Constitution on the Catholic Faith, and The Constitution on the Church of Christ
 - 3. Vatican I's Repudiation of Modernism in Church and Society

III. The Second Vatican Council: 1962-1965

- A. The Convening of the Council
- B. Source Material on the Council
- C. The Council's Pronouncements: Constitutions
 - 1. The Church
 - 2. Revelation
 - 3. Liturgy
 - 4. The Church and the World
- D. The Council's Pronouncements: Declarations
 - 1. Religious Freedom
 - 2. Non-Christian Religions
 - 3. Christian Education
- E. The Council's Pronouncements: Decrees
 - 1. Ecumenism
 - 2. Communication
 - 3. Eastern Catholic (Uniate) Churches
 - 4. Missions

5. The Lay Apostolate
6. Bishops
7. The Renewal of Religious Life
8. Priests
9. Priestly Formation

IV. Ongoing Issues

- A. Reconciling Theological Change with a Church Hierarchy That Asserts Its Own Infallibility
- B. Relating Tradition and Scripture
- C. Linking Authority Structures to the Life of the Church

Lecture 20 - The Ecumenical Revolution

I. Recent Trends: From Centrifugal to Centripetal

- A. Older Patterns of Diatribe, against —
 1. Roman Catholics, from Protestant Liberals and Conservatives Alike
 2. Protestants, from Roman Catholics and Other Protestants
- B. Rising Dialogue, between —
 1. Protestants and Roman Catholics
 2. Roman Catholics and Eastern Orthodox

II. New Testament Passages Bearing on Christian Unity

- A. Ephesians 4:4-5
- B. Galatians 3:27-28
- C. I Corinthians 1:12-13
- D. John 17

III. Ecumenism Defined

- A. Ecumenism: Not Forced Merger but Unforced Love, Not Compulsory Uniformity but Willing Cooperation for Mission
- B. Etymology
- C. New Testament Usage: Three Basic Meanings
 1. The Roman Empire Itself: Luke 2:1, Acts 17:6
 2. The Entire Universe: Hebrews 2:5

3. The Inhabited World: Matthew 24:14, Luke 4:5, Acts 11:28, 19:27

D. Theological Overtones

1. In the Early Church: the Church and Its Councils

2. After the Reformation: Falling into Disuse

3. In the Modern Church

a. Good Will: Unimportant

b. Unity

c. Mission

E. The Bottom Line: Ecumenism as the Conjunction of Unity and Mission

IV. Sources on Ecumenism

V. Modern Ecumenism's Historical Development

A. From Mission: The International Missionary Council

1. The 19th Century as Latourette's "Great Century": Spreading the Gospel, but Exporting Christian Divisions as Well

2. 1910: The Edinburgh Missionary Conference Called to Address Such Problems; Chaired by John R. Mott

3. 1921: The International Missionary Council Established

4. Subsequent IMC Conferences:

a. 1928: Jerusalem — Addressing Secularism

b. 1938: Madras — Relating Christ to Mission

c. 1947: Whitby — Wrestling with Missionary Paternalism

d. 1952: Willingen — Stressing Mission in Unity

e. 1957: Ghana — Discussing the IMC's Structural Merger with the World Council of Churches

B. From Action: The Conferences on Life and Work

1. Implementing at Home the Cooperation in Missions Pioneered Overseas

2. Infused with the Spirit of the Social Gospel

3. Spearheaded by Swedish Lutheran Archbishop Nathan Söderblom (1866-1931)

4. Life and Work Conferences:

- a. 1925: Stockholm — Addressing Social Issues
- b. 1937: Oxford — Rediscovering the Importance of Theology
- c. 1966: Geneva

C. From Doctrine: The Conference on Faith and Order

1. Some Delegates to the Edinburgh Missionary Conference Dissatisfied at Its Neglect of Doctrine
2. Led by Anglican Bishop Charles Brent (1862-1929)
3. Faith and Order Conferences:
 - a. 1927: Lausanne — Focusing on Shared Beliefs Rather Than Differences
 - b. 1937: Edinburgh — Stressing Christian Unity

D. The Establishment of the World Council of Churches

1. 1938: Utrecht — Representatives from Faith and Order and Life and Work Meet to Draft a Proposal for a World Council of Churches
2. 1948: Amsterdam — the WCC Founded
3. The WCC's Nature: Not a "Super-Church" but a Council of Churches
4. Some Subsequent WCC Assemblies
 - a. 1954: Evanston
 - b. 1961: New Delhi
 - c. 1968: Uppsala
 - d. 1973: Bangkok
5. The WCC: Weaknesses
 - a. Institutional: Hierarchical, Bureaucratic, Unresponsive
 - b. Theological: Prone to Compromise, Lacking Clarity of Purpose, etc.
6. The WCC: Strengths Symbolizing Unity
 - a. Organizationally: cf. the National Association of Evangelicals, the Lausanne Congress on World Evangelization (1974), etc.
 - b. At the Grassroots

Lecture 21 - The Church and Theological Reconstruction

I. Religious Crisis: The 1920s and '30s

A. Modernism's Collapse

1. World War I: Challenging Liberal Affirmations of Human Goodness
2. The Crash (1929): Challenging the Liberal Concept of Progress
3. The Great Depression: Challenging Liberal Optimism about the Future

B. Fundamentalism's Failure: Showing a Lack of Love

C. Spiritual Depression

II. Religious Renewal

A. Neo-Orthodoxy: Responding to the Collapse of Liberalism

1. Europe: The Problem of Jesus
 - a. The Historical Nature of the Christian Faith
 - b. 19th-Century Scholars' Quest for the Historical Jesus: Reimarus, Strauss, Harnack, Baur, etc.
2. Martin Kahler: Distinguishing between "Historie" and "Geschichte," between the Jesus of History and the Christ of Faith
3. The Next Generation: Understanding Scripture as a Confessional Document
4. The New Quest for the Historical Jesus
5. The New History: Pannenberg, Moltmann, etc.
6. America: The Problem of Sin
 - a. Leading Neo-Orthodox Voices: Lowrie, Horton, Paul Tillich, Reinhold and Richard Niebuhr
 - b. Declaring Liberalism's Understanding of Human Sinfulness to Be Inadequate, Reintroducing the Concept of Depravity to Theological Doctrine

B. Neo-Evangelicalism: Responding to the Failure of Fundamentalism

1. The Return to the Revival Tradition
2. The Ministry of Billy Graham (1918-)
 - a. Graham's Early Life and Conversion
 - b. His Academic Training and Ordination
 - c. 1949-50: His Rise to National Prominence Following His Los Angeles Revival Campaign
 - d. Neo-Evangelicalism's Leading Representative

3. Characteristics of Neo-Evangelicalism
4. Neo-Evangelicalism as a Movement
5. Neo-Evangelical Institution-Building
 - a. 1941: The National Association of Evangelicals Founded as an Alternative to Carl McIntyre's American Council of Christian Churches
 - b. 1950: The Billy Graham Evangelistic Association Established
 - c. 1956: Christianity Today Launched, with Carl Henry (1913-) as its First Editor
 - d. Schools: Fuller Theological Seminary, Gordon-Conwell Theological Seminary, Wheaton College, etc.
6. Neo-Evangelicalism's Fortunes

Lecture 22 - The Charismatic Movement

I. The Charismatic Renewal's Present-Day Penetration

A. Henry Van Dusen's Prediction: The Latter Half of the 20th Century as the Age of Pentecostal / Charismatic Christianity

B. The Reality: 1980 Gallup Poll

1. 19% of Adult Americans, 29 Million, Pentecostal or Charismatic Christians
2. These Found in a Wide Range of Denominations
3. Only One Sixth of the Total Having Actually Spoken in Tongues

II. Source Material on Charismatic Christianity

III. The Charismatic Movement

A. Its Roots

1. The Full Gospel Business Men's Fellowship International
 - a. 1951: Founded in Los Angeles as a Nondenominational Pentecostal Ministry
 - b. Supported Initially by Demos Shakarian (1913-) and Oral Roberts (1918-)
 - c. During the 1950s, Chapters Organized across the Country
2. David du Plessis (1905-1987)
 - a. An Ordained Minister in the Assemblies of God
 - b. From the 1950s, the Voice of Pentecostalism at Virtually All Ecumenical Gatherings
 - c. Helping to Establish Links between Pentecostalism and Other Churches

B. Its Flowering

1. In the Episcopal Church: Dennis Bennett (1917-)

- a. Bennett's Early Life and Training for the Ministry
- b. 1951: His Reception into the Episcopal Church
- c. 1953: His Installation as Rector of St. Mark's Episcopal Church, Van Nuys, Calif.
- d. St. Mark's Enormous Growth under His Leadership
- e. 1959: The Reception of the Baptism in the Holy Spirit by John and Joan Baker, Members of Another Local Episcopal Church
- f. November 1959: Bennett's Meeting with the Bakers and His Own Baptism in the Holy Spirit
- g. The Rapid Spread of the Experience of Baptism in the Holy Spirit among Local Clergy and Laity
- h. Efforts to Keep This Quiet; Rumors and Unrest
- i. Passion Sunday 1960: Bennett's Sermon Explaining What Had Happened; Heated Reactions
- j. Two Days Later: Bennett's Resignation from St. Mark's
- k. The Bishop's Ban on Charismatic Practice within the Diocese
- l. July 1960: Bennett's Engagement as Vicar of St. Luke's Episcopal Church, Seattle, Wash.
- m. The Rapid Spread of the Experience of Baptism in the Holy Spirit among St. Luke's Parishioners
- n. Bennett's Ministry to Other Episcopalians and across Denominational Boundaries
- o. Organization of the First Charismatic Renewal Fellowship: The Blessed Trinity Society, with its Own Quarterly Journal, *Trinity*
- p. Inauguration of a Series of Teaching Seminars on the Charismatic Renewal: "Christian Advances"

2. New Leaders for the Charismatic Renewal

- a. Ralph Wilkerson: Pastor, Melodyland Christian Center, Anaheim, Cal.
- b. Harold Bredesen: Pastor, First Reformed Church, Mount Vernon, N.Y.
- c. Howard Ervin: American Baptist Pastor and Academic

- d. Larry Christenson: Pastor, Trinity Lutheran Church, San Pedro, Cal.
- e. Robert Frost: Academic
- f. Graham Pulkingham: Rector, Church of the Redeemer, Houston, Tex.
- g. Tod Ewald: Episcopal Pastor

3. New Loci of Charismatic Activity

- a. Melodyland Christian Center: Filling the Void Left by the Blessed Trinity Society's Collapse in 1966
- b. 1962: The Baptism in the Holy Spirit of IVCF Members at Yale — Mediated by Harold Bredesen
- c. The Coming of Renewal to Dartmouth, Stanford, Princeton, and Other Mainline Colleges and Seminaries

4. Around the World

- a. Burgeoning Interest in Great Britain
- b. The Movement's Spread to New Zealand, Australia, South Africa, Germany, Scandinavia, France, Italy, Ireland, Canada, Brazil, etc.

5. In the Roman Catholic Church

- a. Individual Catholics' Early Participation in the Charismatic Renewal
- b. 1967: The Emergence of the Catholic Charismatic Renewal as a Distinct Movement

C. 1977: Its Coming of Age — the Conference on Charismatic Renewal in the Christian Churches, Held in Kansas City

D. Its Institutions

- 1. Episcopal Renewal Ministries
- 2. Lutheran Charismatic Renewal Services
- 3. Presbyterian and Reformed Renewal Ministries International

E. Its Publications

- 1. Charisma
- 2. New Covenant
- 3. Christian Life

F. Its Central Concerns

1. The Renewal and Revitalization of the Church
2. The Power of the Spirit to Bring New Life and Energy for the Work to Which Christ Has Called Us

G. Its Current Condition: Recent Trends

1. Decline?
 - a. Fewer Charismatics Exercising Spiritual Gifts
 - b. Dwindling Catholic Charismatic Attendance at Prayer Meetings, Annual Conferences, etc.
2. The Advent of the “Third Wave”?
 - a. Committed to the Power and Gifts of the Holy Spirit without Adhering to Pentecostal / Charismatic Theology or Worship Styles
 - b. Open to Tongues without Stressing That Gift
 - c. Rejecting Even Designation as Charismatics
 - d. Shunning Divisiveness
3. Criticism of the Third Wave: Merely an Effort to Make the Charismatic Renewal More Palatable to Evangelicals by Playing Down Pentecostal Gifts and Hermeneutic

H. Its Future

1. Signs and Wonders in World Evangelization
2. Swelling World Pentecostal and Charismatic Ranks
 - a. The Rapid Spread of the Charismatic Renewal among Clergy and Laity in the Third World
 - b. The Growing Acceptance of Some Aspects of the Renewal among Mainline and Evangelical Churches and Ministries in the United States
 - c. Papal Endorsement of the Catholic Charismatic Renewal; Charismatic Introduction of Evangelical Terminology and Devotional Practices into Catholic Spirituality

I. Questions for Participants and Onlookers

Lecture 23 - The Future of Evangelicalism

I. Evangelicalism Today

A. Characteristics

1. Numerous

2. Varied
3. The Object of Burgeoning Media and Academic Attention
4. Troubled

B. The Need for Spiritual Renewal: Prayer for Revival

II. Evangelicalism Yesterday

A. Classic Evangelicalism: The Late 18th and Early 19th Centuries

1. Common Antecedents

- a. The Protestant Reformation
- b. Continental Pietism
- c. Puritan Calvinism
- d. Wesleyan Arminianism

2. Common Commitments

- a. A Shared Authority: The Bible
- b. A Shared Experience: Conversion
- c. A Shared Task: Worldwide Mission and Evangelism
- d. A Shared Vision: The Establishment of God's Kingdom on Earth

B. Post-Civil War Transformation

1. Polarization: The Fundamentalist-Modernist Controversy
2. Collapse: The Spiritual Depression of the 1930s
3. Renewal: The Rise of the New Evangelicalism
4. Consolidation: The Establishment of an Enormous Network of Evangelical Institutions Led by a Relatively Small Circle of Individuals

C. The New Evangelicalism's Relation to the Old Fundamentalism

1. Continuities: Doctrinal Orthodoxy
2. Discontinuities: Evangelicalism's Reengagement with
 - a. The Life of the Mind
 - b. Mainline Church Life
 - c. Issues of Social Justice

D. American Evangelicalism Since the 1960s

1. Growth and Prosperity
2. Fragmentation
 - a. New Evangelicals
 - b. Peace-and-Justice Evangelicals
 - c. Fundamentalists
 - d. Charismatics
 - e. Old Evangelicals

III. Evangelicalism Tomorrow

- A. Recapturing Our Sense of Mission
 1. Our Focus: The Glory of God
 2. Our Task: The Great Commission
 3. Our Guide: The Scriptures
- B. Rediscovering Our Overarching Unity
- C. Responding to New Challenges in Church and Society

Lecture 24 - The Challenge of Ministry in a New Millennium

I. Introduction

II. Twentieth Century Revivals

- A. East African revivals in the 1930s and 40s
- B. Awakenings in Brazil, India, and China
- C. Korean revival in 1907

III. Growth of the Christian church around the globe

- A. God's continual work of renewal
- B. "The surprising work of God"

IV. Patterns of spiritual awakening around the globe

- A. Faithful proclamation of the Bible
- B. United believing prayer
- C. Genuine repentance from our sins

V. Six important challenges facing ministry in the new millennium

A. Relativism

1. The Closing of the American Mind (Allan Bloom)
2. On Looking Into the Abyss (Gertrude Himmelfarb)
3. Christ is the Truth
4. The Christian pursuit of truth
5. Mark Noll and Harold John Ockenga

B. Individualism

1. Habits of the Heart (Robert Bellah)
2. American individualism
3. The need for community in the Christian Church

C. Fragmentation: Five major groupings of evangelicals (The Religious Right and Christian Faith by Gabe Fackre)

D. Divisions within evangelical ranks

1. Those who tend to favor the head
2. Those who tend to favor the heart
3. A Quest for Godliness (J.I. Packer)
4. God calls us to unity

E. Self-centeredness

1. We are called to love God with all our heart, soul, mind, and strength.
2. God blesses us when we center our lives around him.
3. God is the center of the universe.

F. Growing hostility toward people of faith

1. The age of Christendom
2. New era of “post-Christendom” or “post-denominationalism”
3. Preparing ourselves for an increasingly hostile world

VI. God continues to build His Church