

Dr. Roger Green, American Christianity, Session 6, Jonathan Edwards and the First Great Awakening

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This is Dr. Roger Green in his teaching on American Christianity. This is session 6, Jonathan Edwards and the First Great Awakening.

I'm kind of talking about it, so I thought I'd read from Jonathan Edwards that we have just finished talking about him, but I want to see if there are questions about Jonathan Edwards after we begin.

The one sermon you know of Jonathan Edwards would be the one sermon that he's known for, the Fire and Brimstone one. What's the title of that sermon? Sinners in the Hands of an Angry God. You would know that.

Now, he's got lots of other sermons, but for some reason, that sermon is what sticks in people's minds. Therefore, what I'd like to read today is just a paragraph near the end of the sermon. This is his evangelistic side of Jonathan Edwards coming out here.

So here it is. And now you have an extraordinary opportunity. A day wherein Christ has thrown the door of mercy wide open stands in calling and crying with a loud voice to poor sinners.

A day wherein many are flocking to him and pressing into the kingdom of God. Many are daily coming from the east, west, north, and south. Many who were very lately in the same miserable condition that you are in are now in a happy state with their hearts filled with love for him who has loved them and washed them from their sins in his own blood and rejoiced in the hope of the glory of God.

How awful is it to be left behind on such a day to see so many others feasting while you are pining and perishing, to see so many rejoicing and singing for joy of heart while you have cause to mourn for sorrow of heart, and howl for vexation of spirit? How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Sheffield, where there was a great revival, where they are flocking from day to day to Christ? So, if there's anything to read today, I thought that Jonathan Edwards's Sinners in the Hands of an Angry God would be appropriate. And I'm on page 13 of the syllabus and A, The Life and Ministry of Jonathan Edwards.

So, before we start this morning, do you have questions about Jonathan Edwards? He is one of the great, magnificent people of this course, and I hate to move through him too quickly. To give him only one class time makes me a little nervous, but we

have to keep moving on. But are there any questions about him, about his life, about his ministry, about his theology, the theology of Jonathan Edwards? Do you get a sense of who he was and how important he was? And Ricardo? I think I have a good sense of who he is, or just for example, having conversations in our minds when we think of Jonathan Edwards, what are the main details that should pop out about his name or life and ministry that we love? Right.

Well, a couple of things that people would just ask me, Jonathan Edwards. The first thing is something we mentioned, but I would really stress this. He is an American-born theologian and philosopher.

So, he's not an import. He didn't come over, but here he was born in East Windsor, Connecticut. And so he's one of us in terms of the American church experience.

He gives to us from his own being born here in this country, being born in the colonies, and so forth. So, I would say that he is important because he was such a great thinker in so many areas. He was a philosopher; he was a theologian; he was a natural scientist and obviously a linguistic person.

And so, there's this kind of tremendous breadth of knowledge. But then I would follow that by saying he brought all of that to the service of the kingdom of God, though. He could have been a great philosopher, maybe well known apart from the kingdom of God.

But he brought all of that under the kingdom and under the rule of Christ in his own heart and life. So, he's pretty remarkable, and he did that fearlessly, too. He didn't do it apologetically.

Commented [TH1]:

Oh, I'm a Christian. But no, he was fearless in his kind of standing up for Christ, standing up for the church, standing up for the kingdom of God in the face of his generation. So that, I think I'd say that too about him.

Pretty remarkable person, no doubt. Yeah, Emmy? What exactly did the Edwardians, his followers, don't carry on the idea of predestination? What are the ideas that they carried on? The Edwardsians, well, they were real followers of his, and they also, either his son or the others in his classes and so forth. So really learned from him and didn't disagree with everything about their teacher, their master, but there were some things and freedom of the will was, there was a bit of a rift here and a kind of parting of the ways with the Edwardsians and Jonathan Edwards.

Also, Jonathan Edwards believed in original sin. He believed that we all inherit the sin of Adam and so forth. Especially the fourth Edwardsian that I mentioned did not believe in original sin and believed that original sin was Adam's sin only.

It wasn't transferred, but what happens is that human beings, however, are sinful like Adam, and they are kind of a copy of Adam in a sense. Jonathan Edwards wouldn't have agreed with that. So, there is, now, the reason I mentioned them is that for a whole generation or two, they had an impact on American life and culture as preachers, as teachers, and as writers.

So there really are important people. Now, we don't follow the Edwardsians. I mean, it would take us a long time to follow the Edwardsians.

So, we don't follow the Edwardsians in the course, but yeah, their impact is pretty strong, pretty great. But they respected Jonathan Edwards. They loved him.

They knew his theology well and so forth, but they do; there are points of departure for them. So, the Edwardsians, there's been a lot of writing on the Edwardsians. So, and Askew will mention them.

Hardman will mention the Edwardsians too. So pretty, but an important group because they're a second generation with some of his ideas and then disagreeing with some others. Something else about, yeah.

Yes. Yes. That's what they thought, that his standards were too high.

He did not allow a halfway covenant kind of matters; they were coming into the church by the people because there was a congregational church, but he was very unhappy with that. So, there was a real clash between the pastor's congregation here, and he was not going to yield, though. I think you get a sense of Jonathan Edwards, who had some pretty settled views and some pretty important ideas.

And as the pastor, he was not going to yield on that. Their congregation, though, has the right to vote them out, which they did. Well, yeah, he didn't see it as progressive.

Yeah. He saw it as pretty scandalous. The halfway covenant and congregational church is allowing that open door to anybody to join the church.

He doesn't see that as biblical. He doesn't see that in the history of the church. And so, he pushes back a lot, but it's congregational, so they can vote them out.

But today, I mean, I'm sure there are situations, maybe you've lived through situations in your churches, but today it must be situations where the pastor might be very conservative about matters and want to be very biblical and so forth, but the congregation might be much more liberal, might be a clash, or it might work the other way. Maybe the congregation is more conservative, more biblical, more orthodox, and a pastor might come in who's maybe quite liberal, and there might be a confrontation there, too. So, I'm sure we see this today, but yeah.

Yeah. We've seen that in the split between what was the Episcopal church and then, and by the way, we'll talk about the reason for that name, Episcopal, but then we'll see it with Anglicans who broke off from the Episcopal church and not broke off necessarily over one issue, but broke off over the whole business of authority had been completely undermined by the leadership of the Episcopal church in America. And so that's right.

Whole denominations got split over that. That's true. So we do see that denominationally today.

Something else about Jonathan Edwards, or should we journey on here? Okay. I think we'll move on. If you've got your syllabus, page 13, if it's helpful, there are three other important leaders I want to talk about, about the first great awakening.

It wasn't all Jonathan Edwards. What you have to see is that these other leaders were working in parallel with Jonathan Edwards. There was a tremendous movement going on in American life and culture, and there is no doubt about that.

So, we're going to start with the person you probably know the least, and that's Theodore J. Frelinghuysen. And here are the dates of Frelinghuysen. Theodore J. Frelinghuysen, I guess if you look at that name, you might say to yourself, boy, that looks like a Dutch name to me, Frelinghuysen.

Well, that's because it is a Dutch name. Theodore J. Frelinghuysen, was a Dutch Reformed pastor in New Jersey. So, he's Dutch Reformed.

If any of you come from New Jersey, there's a Frelinghuysen Highway. There are certain things named after Theodore J. Frelinghuysen. So that might be a name you'd be a little familiar with.

But he's Dutch Reformed. What he wants to do is bring revival to the Dutch Reformed churches, but he also, you can see, is an itinerant preacher, like the itinerant Methodist preachers of the next century. He's an itinerant preacher.

So, he does go around to various middle colonies like New York and Maryland and so forth, preaching the gospel because he felt that the Dutch Reformed churches had become too much at ease, in a sense, and really weren't the vigorous kind of church life that was intended to be. Now, there are other people, however, that he influences, and the other group that he influences the most are the Presbyterians. So, there were Presbyterians who went to hear Theodore J. Frelinghuysen preach and they took his revivalism back to their Presbyterian churches.

So, he did have an influence beyond his denomination. And, like I say, probably the least known of the first Great Awakening preachers, but very, very important. So, we want to take note of him.

Now, one person who knew him was Gilbert Tennant. That's number two. So, we'll talk about Gilbert Tennant.

And one person who heard him preach and was really moved by his preaching was Gilbert Tennant. Gilbert Tennant was Presbyterian, but here's a good example of Theodore J. Frelinghuysen's influence over a Presbyterian minister and preacher. So, Gilbert Tennant, Presbyterian.

Now, there is a little bit of a story about Gilbert Tennant we need to tell in order to get to where we are for the first Great Awakening. His father's name is important, William Tennant. So, you want to take note of his father, William, 1673-1746.

This picture, by the way, is kind of a picture of Gilbert, the man we're talking about. However, his father, William Tennant, was a Presbyterian, and he was convinced that the Presbyterian ministers in the colonies were not being correctly trained for the ministry. They weren't being rightly trained, and he was not going to let that happen to his three sons.

He had three sons who were going to enter the ministry, so he decided to train them in his own home. Now, there weren't, you know when you think of training for ministry, we're still in the, you know, 17th century coming into the 18th century, but there weren't seminaries yet, not as we think of seminaries today. Those will come in a little bit later.

So, William Tennant decides he's going to train his three sons in a little building adjacent to his home, a log cabin that was adjacent to his home. So, they go into that log cabin, and there they receive their ministerial training from their father, William. Well, the other Presbyterians kind of made fun of this, what William Tennant was doing because they didn't think that he was, they didn't think he really had the ability to do this, and what's he doing training his own sons to be a Presbyterian minister and so forth.

So, so they gave it, they, they gave it a name of derision. This was a derisive name. They call it the log college, the log college.

Oh, well, the log college. So derisively, these people are being trained in the log college. Well, I just want to make sure we understand that William Tennant and his sons had the last laugh because the log college became Princeton University in 1746.

It was first named the College of New Jersey at Princeton, but in 1746, it was the founding college of Princeton University, one of the great universities in the world today. And so that's how it all started. Now, it's interesting to note that Princeton University was founded by the Presbyterians.

So, we had Harvard, which had been begun by the Puritans. We had Brown begun by the Baptists. We've got, now we've got Princeton begun by the Presbyterians.

So, they, in a sense, did have that last laugh, didn't they? So, okay, Gilbert Tennant. Now, Gilbert Tennant does the same thing but for Presbyterianism. Gilbert Tennant was obviously situated in New Jersey.

He went around to New Jersey Presbyterian churches and brought a great revival to those churches. He also spread out to the Middle Colonies a bit, but he really knows. New Jersey was really his place for revival. So, we're grateful to Gilbert Tennant for the work that he did for the Lord in New Jersey and in Presbyterian churches especially.

I got an MTH degree from Princeton Theological Seminary, and Princeton Theological Seminary has a Tennant campus because they've reached back to the whole beginnings of this in terms of the Tennant family. They have a Tennant campus, which is pretty noticeable on the campus of Princeton Theological Seminary, which is right next to Princeton University. So, it's practically on the same campus.

So, Gilbert Tennant, that's his story, and he was a great evangelist and revivalist, especially among the Presbyterians. So, we've got a second person who's really important. We've got a third person here that Ted Hildebrandt and I, Dr. Hildebrandt, and I would talk about a lot, and his name is George Whitfield.

George Whitfield is a pretty remarkable person here. There are some things, I won't spend as much time on George Whitfield as I did on Jonathan Edwards, but he is very important to this First Great Awakening. So, there are some things we need to say about George Whitfield.

First of all, let me give you his dates here, 1714 to 1770. George Whitfield is Anglican. He's British Anglican by his church affiliation.

So, you had Edwards as a Congregationalist, you had Frelinghuysen as a Dutch Reformed, you had Tennant as a Presbyterian, and now you've got George Whitfield as an Anglican clergyman. George Whitfield got a title appropriately attached to him by the end of his life. He was called the Grand Itinerant, the Grand Itinerant, because of his ministry, even though he was an Anglican clergyman and even though he ministered to the Anglican Church in England and somewhat to the Anglican Church in the States as well, his ministry was, I guess today we'd call it cross-denominational.

He was more of an evangelist for the whosoever. He didn't just limit himself to a certain denomination. So, he gets called the Grand Itinerant partly because he sailed here to America seven times, which is pretty remarkable in that world.

Because being on board a ship in that world for 10, 12, 15 weeks, coming across the rough Atlantic was not an easy task, not an easy job, and then to sail home. So, George Whitfield came over here seven times. Here's a kind of picture of Whitfield, in a sense.

So now, he sailed over here seven times. So, here's a trick question. Dr. Hildebrandt knows the answer to this question, but maybe none of you.

Where is George Whitfield buried? Trick. It's not a trick question. There is an answer to this question, but who knows the answer to this question? Where is George Whitfield buried? He's buried in Newburyport, Massachusetts, not very far from here.

He only sailed home six times because, on his seventh journey over here, he was up in New Hampshire preaching. He got ill. They brought him down to Newburyport.

He was in the home of the pastor, pastor of that church, a church he helped to build. And he died, and they buried him in the church in Newburyport, Massachusetts. They buried him under the pulpit.

So, how many of you have been to the church in Newburyport, Massachusetts, and taken the tour under the pulpit to see the grave of George Whitfield? Have any of you done that? Okay. Dr. Hildebrandt and I have done that gladly. And so, you can do that.

And so someday, you can go to that church, and then afterward, they'll be glad to take you down into the basement and show you the burial place of George Whitfield. But the other thing is, when you walk into the church in the foyer, there are lots of books and manuscripts and lots of stuff about George Whitfield in that church because he helped to found that church. So, there's a lot about George Whitfield.

So, he sailed here seven times, sailed home six times, and now he's buried just about 10, 15 miles from here in Newburyport, Massachusetts. So, there's George. Bless him.

So, he is really important. Okay. Now, another thing.

Yeah, Alexander? It's a Presbyterian church, an Old South Presbyterian church in Newburyport. You want to see this if you get a chance. You don't want to miss George.

You want to see George. He's right in our backyard, for heaven's sake. As a matter of fact, when they first buried George under the pulpit, they didn't have a casket or anything.

I guess he was in a shroud or something. Some of the people were so taken with George that when they went down to see him, they would start to pick the bones a little bit so they could take a trophy home with them. So they finally had to put him actually in a casket so that his admirers wouldn't keep taking part of George's home.

So, he's buried right in Newburyport. Right. We are probably going to get to that right now.

What did revival look like then? Revival, then, among the three that we've talked about so far, among Jonathan Edwards, Forley Heisen, and Gilbert Tennant. Revival generally was pretty controlled. People were being converted, coming to the Lord, and joining the church.

It was maybe more like a Billy Graham revival, a pretty controlled kind of revival. Now, George Whitfield is going to be a little different because he preaches in the open air. Well, we'll talk about that.

So, his revivals saw extremes at times. And so, we'll get to that. But so far, the people we've talked about, I would say they're revived.

Jonathan Edwards mentioned some excesses, which may have been due to the revival. But so far, what we've seen is pretty tame compared to George. Not because... Oh, well.

Okay. So that's a good segue. Thank you for that segue.

So, George. So, George comes over. So now, here's an example of George in terms of his preaching.

In 1740, it is estimated during that time that he was around this area it's estimated in 1740 that he preached to 8,000 people a day for a month. And he preached in these great open-air places. One of them, of course, was the Boston Common.

Now, the fact of the matter is that Benjamin Franklin witnessed this in Philadelphia when he heard George Whitefield preaching there. The fact of the matter is that George Whitefield was a very powerful preacher, but he also preached in places that

had a natural place where you could hear the voice. So, he could preach to 8,000 or 10,000 people at a time, and people could hear him preach.

They could hear George Whitefield preaching. Benjamin Franklin witnessed that when George Whitefield was in Philadelphia; Benjamin Franklin went around the edge of the crowd, he could always hear George Whitefield preaching. So there's a great preacher, but natural acoustical settings so that people could hear George preach.

Now remember, we don't have all this, microphones, and all that kind of thing. So George Whitefield is preaching. Yeah.

So did you say 8,000 to 10,000 at a time, like at an event? There would often be 8,000 to 10,000 at an event. And at 1740, we know he was preaching to about 8,000 per day, but he did preach often per day. So, not every event had 8,000, but we do know there were times when 6,000, 8,000, and 10,000 people could hear him preaching.

It's pretty remarkable. So now, where does it get? Where does George kind of part company in a sense, in terms of his preaching with Edwards, Frelinghuysen, and Tennant? George Whitefield was convinced that he should be preaching in the open air. He was convinced he just didn't want to preach in churches; he wanted to preach on the Boston Common.

He wanted to be preaching in the open air, in the open air. And so that's how he got so many thousands of people hearing him preach because he'd go to a place like the Boston Common, he'd open up a pulpit, I'll tell you about that in just a minute, and then he'd begin preaching the gospel. And so, George Whitefield had this, had, in a sense, a tremendous impact.

Or he'd go into towns, and he'd stop in the center of town and begin preaching in the center of town. People would come out and hear George Whitefield preach. I, it was an interesting experience for me, but I was in a Methodist place called Lake Junaluska, North Carolina.

And there's a beautiful museum there. And lo and behold, so I went into the museum one day, and lo and behold, one of the things they got in that museum is George Whitefield's field pulpit. He invented a field pulpit.

It was all collapsible. And then when he got out, like, into Boston Common, he would open, open up this thing. It was like on rollers, so you're trying to roll it out.

Then he'd open this thing up. I should see if I can find a picture. He'd open it up, and then it had stairs.

So, he'd climb up into the stairs, and then it had a pulpit that you could put right there. And he'd go into this pulpit, and he would preach. And so he figured out that this open-air preaching was what was going to get the crowd saved.

George Whitefield was known for that, and it was pretty remarkable. Now, he would also preach in other places, anywhere, in churches, obviously, but in the open air, he'd preach in any place he could find. So, here's a good example of George preaching.

Now, what was our definition of preaching earlier on? Does anybody remember when we were talking about Jonathan Edwards? What was our definition of preaching? Preaching is God's truth coming through personality. And you can't have two more different personalities than Jonathan Edwards, who kept his eye on the bell, the rope of the church bell when he preached, very argued like a And on the one hand, and George Whitefield on the other hand, because here's George, he found some stump to stand up to preach at. And look at what's happening to poor George.

I mean, the guy on the left-hand side top is blowing his trumpet, and guys down here are banging their drums because they're trying to dissuade him from preaching, and a little group comes through. Some people are really trying to listen to George, but none of that bothers him. And by the way, long story short, it was George Whitefield who convinced John Wesley.

Now, we haven't gotten to Wesley yet, but he convinced John Wesley to preach in the open air. John Wesley was also Anglican. He wasn't convinced of this, but George Whitefield convinced him.

They were friends. George Whitefield convinced him that you need to be preaching in the open air where the people are. And so, this was new.

This was something that other preachers of the First Great Awakening did not do. Here's another example of George Whitefield preaching, and here he's preaching, and obviously a crowd that's listening more carefully, I guess. He always, by the way, preached in his collar, in his Anglican collar, in the robe and everything.

So, he was quite a George Whitefield preaching in the open air. It's really pretty amazing. Okay, so it is a different kind of personality in terms of preaching.

Aaron? That's okay. Yes. Well, yeah, the Anglican collar, I mean, Anglicanism broke off from Roman Catholicism under Henry VIII, but they kept a lot of the liturgical kind of dress and some of the liturgical part of the services.

So, I suppose this is a pretty natural evolution here. These people were Oxford people. And so, at Oxford, when you went to be a student at Oxford, you wore robes and so forth.

And now these people are ordained into the ministry. So, I think there's probably a pretty natural evolution, but I've never really looked into it. But yeah.

Yes, I think so because that's the kind of preacher he was. See, Jonathan Edwards was Jonathan Edwards was very careful, not George. George was all, he, yeah.

So, this is pretty; yeah, he's a wild man in some ways. He's really out there preaching. So, this is a different personality from that of Jonathan Edwards.

So, there's George. So, okay. Just a couple more things about George.

What I call the setting for the gospel. The setting for the gospel was very important. So, I want to say four things about the setting for the gospel and preaching the gospel for George.

Four things about it. Okay. The first thing I want to say is something we've already said, but just to get it in your notes.

The first thing is he preached in the open air. In other words, he was not confined to indoor spaces or to indoor churches. There was not a confinement for George.

So that's one thing we wanted to say. All right. The second thing we want to say is that he preached in the language of the people.

We're going to see this with Charles Finney later on and with Dwight L. Moody later on, but he preached in the language of the people. It's not that he didn't know the language of the Bible. He knew it well, knew the Bible well.

He was an Oxford student, but he tried to preach in the language of the people to make the gospel relevant to their lives and understandable in their lives. So, he used the common language to preach to people. So, a third thing is that here's, he's probably a little bit different from Jonathan Edwards.

A third thing is his appeal, which is to the heart, to the experience of people, to their hearts, to their emotions. And so you did have some. You mentioned someone asked me, and you did have some excesses in the revival, but he preached to the heart of the people, to the emotion of the people, to the experience of the people. So, therefore,, his preaching was not; what do I have here? It's a kind of rational preaching.

Maybe you could say that Jonathan Edwards argued like a lawyer. That would be true of other people, but not George Whitefield. So that's number three.

So, okay. And number four, he was the inspiration for a lot of preaching that followed him, for example, in the second great awakening, because there was an element in the second great awakening that followed George Whitefield and preaching in the open air and preaching to the hearts and so forth. So he was, he was, he was kind of an example in a sense.

Okay. Now, if you look at those four things, preaching in the open air, preaching in the language of the people, aiming at their hearts and their sentiments, and being an inspiration. If you look at those four things for Jonathan and George Whitefield's preaching, what you can say is that those four things were used politically in the broader culture.

The broader culture learned that this kind of stuff could be used politically, not just by these religious preachers, but this kind of stuff influenced political life in a new way in American culture. And we're going to see that as we get to some of the contributions. But this, this, what is happening with George Whitefield and with the first great awakening is going to have a tremendous impact upon the broader culture.

And no one more so perhaps than George Whitefield in terms of his way of doing things, you know. So we want to just kind of remember that. Let me just see where I am here.

And then we said he died at Newburyport. So great. Okay.

So let me see a question here. So, let me take that first. Then I'm going to give you your Friday break.

So yes, it is. Right. Not in this style.

It's the style that's going to contribute to the broader American culture, which is, which is today. Absolutely.

Yeah. Yeah. And, and yeah.

And we're going to see that when we get to these contributions. We're going to press that home again. Of like Puritan governors, John Cotton, people like that.

Right. Yes. Yes.

They're elected congregationally. Well, you have to be a member of a congregational church to be able to vote. And it's only the men that vote.

But they're not out on the stump. They're not doing this. That would have been true in colonial life.

Colonial political life is how it was. The basic arguments were made in the church. People voted, but it was a very calm process compared to what would happen at the beginning of the American Revolution.

And, and then now look at, look at today. Is it, it's not very calm, is it today? It's not; we're not too calm today, but we can't blame George for that, of course. Yes.

In terms of converts? I don't know in terms of converts, but certainly he, we're going to, when we get to this impact that these people had, he is the best-known person in American culture, other than the President of the United States, which is pretty amazing. People knew the name of George Whitefield but didn't know the name of anybody else other than the President. So, he was, I think, influential upon Benjamin Franklin, but Benjamin Franklin remained a deist.

He didn't have any great conversion experience. And maybe because of the way, maybe because of the appeal that he had to the common people and to their language and to their hearts and so forth. But he certainly had an impact on the broader culture.

So did the whole First Great Awakening because people began joining churches, going to church, and so forth. So, it certainly, certainly that impact was pretty great. Yeah.

Something else, take a 10-second break on a Friday. And it's hard to believe. Reactions to the First Great Awakening.

And then, we'll look at the results of the First Great Awakening. I don't think we'll get all through all this today, so we may have to go on to Monday. That's fine.

So, okay. So, reactions to the First Great Awakening, was everybody into this? Did everybody think this was the greatest thing that ever happened in American public life? Well, the answer to that, of course, is no. There were reactions to the First Great Awakening.

And I'm going to mention three of them. First of all, there were divisions among some denominations. Some denominations were quite divided over the First Great Awakening, but no denomination was more divided than the Presbyterians.

Now, this didn't mean that you've got two Presbyterian denominations because you don't. You will eventually have different Presbyterian denominations. This doesn't mean that you don't; you've got two different Presbyterian denominations you don't.

But you do have two different groups within Presbyterianism. One group is called the New Side Party. And the other group is called the Old Side Party.

Okay, so this is going to give you a sense of what is going on here. Now, the New Side Party is a party that loves revivalism, evangelism, and vital piety among the people. If that means loosening up some restrictions, so be it.

If that means maybe sometimes lay people are going to preach, so be it. This is the work of God as far as the New Side Party was concerned. Okay, so the First Great Awakening, these people are all for it.

Okay, obviously, the Old Side Party. The Old Side Party within the Presbyterian Church, much more traditional, much more conservative. And there were people in the Old Side Party who wanted really a much more tightly controlled Presbyterian Church.

And that was especially true when it came to ordination to ministry. Who should be up there preaching behind the pulpit? Are you going to let some layperson get up there and begin preaching? No, you're not going to. The Old Side Party said no. They were much more traditional in those kinds of things, much more conservative in those kinds of things.

So, they tended to see the First Great Awakening as anti-Christian. So many bad results have come from this First Great Awakening, and the Old Side Party was in great opposition. Now, as I mentioned, these are not two different denominations.

This means that in one Presbyterian Church, you might have New Side people. You might have Old Side people in that same church. So that's a division within denominations, but the Presbyterians were the most. The second real reaction to the First Great Awakening was a man by the name of Charles Chauncey.

Now, there's a great name just to pronounce, isn't it? Charles Chauncey. Well, Charles Chauncey, it sounds very sophisticated, doesn't it? Charles Chauncey. Well, he was very sophisticated.

He was the pastor of Boston's First Church Congregational. And Charles Chauncey preached vociferously against the First Great Awakening. He thought the First Great Awakening was a total botch to the church and a total disgrace to the church.

And so, on Sunday mornings at this very prestigious church of wealthy and influential Bostonians, Charles Chauncey is trying to convince them that the First Great Awakening is the worst thing that's ever happened in Christianity. So, by his preaching and teaching, he's trying to convince them of that. He wasn't taken either with a lot of the theology of the First Great Awakening that was emphasized in the First Great Awakening, like the divinity of Jesus and so forth.

So, eventually, he became a Unitarian. So, he dropped any idea of Trinitarian theology and Trinitarian beliefs and dropped all that. He eventually became a Unitarian, not during this time, but eventually became a Unitarian.

So Charles Chauncey was very, very vociferous and, what I shall say, a powerful opponent of the First Great Awakening. Here, you can picture Charles Chauncey preaching in Boston at the same time that George Whitefield is getting 8,000 people to meet in the Boston Common to hear the word of God proclaimed, and people become believers. So, there was quite a clash here in Boston over that.

So, Charles Chauncey. Number three, there is opposition within universities. There were universities who thought that the Great Awakening, the First Great Awakening, was not really a good thing; it was very anti-intellectual, very anti-rational.

And so, within the universities, the professors, the presidents, and the students argued against the First Great Awakening. Okay, two examples of this are Harvard and Yale. It is very interesting that Harvard and Yale would argue against the First Great Awakening.

Harvard was founded by the Puritans to train Puritan preachers. Yale was founded by the Congregationalists to train Congregational preachers. You would say to yourself, boy, this is odd that they would be arguing against the First Great Awakening.

By this time, Harvard was starting to become Unitarian. Now, it hasn't taken the full step forward for another few years, but Harvard is starting to become a place where Unitarianism is taught. It becomes known as a Unitarian place, a Unitarian university.

Well, that would be poor John Harvard, whose statue you see, the sitting statue of John Harvard, you see in Harvard Yard. That would cause him great grief to know that his Harvard University became Unitarian. Yale will become Unitarian, but interesting story about Yale, long story short.

Now remember, so here we are, First Great Awakening, 1734 and on, up to the Revolutionary War. And Yale speaks against this. Yale is not happy with this.

But Yale will become the place where the Second Great Awakening begins in America in 1800. So, it's interesting that at this point on the university campus, people are

arguing against the First Great Awakening, but Yale is going to have a real turnaround and will become the center of the Second Great Awakening in America. So, lots is happening here, but you get pushback about the First Great Awakening.

Not everybody thinks it's a great idea, but. Right. Let me just go back.

A lot of it is this kind of thing that is happening in public. And there were some excesses in Jonathan Edwards as well, but a lot of it is what is happening in public. And the common people are becoming Christians.

Also, sometimes, in some situations, common lay people stand up and speak from the Bible. These things can't happen. So, they just can't happen.

And you can imagine Charles Chauncey just taking an evening stroll across the Boston Common and seeing this kind of thing going on. And all the ruckus and noise, and some people trying to shout down Whitfield, and other people trying to play him down, and other people trying to listen to him, and people fainting. They didn't think this was funny at all.

This was a circus here. So now, if you take, just think of what's happening there for just a minute. John Wesley now has a great revival going on in England.

We'll talk about that later, so we don't have to worry about it now. John Wesley was convinced to preach in the open air, just as George Whitfield could convince him to preach in the open air. But John Wesley had some excesses to his revival in England.

And one of them was, while he was preaching, let's pretend this is Wesley in London, for example. While he was preaching, people began to yowl like dogs. They began to bark like dogs during the service.

So, they're barking away, barking away, barking away. And John Wesley doesn't think it's funny at all. He's very autocratic, like George.

So, he just stopped the whole show. We're not going to have this. But can you imagine if someone like Charles Chauncey was walking through an evening stroll on the Boston Common, George was preaching, and he heard people starting barking like dogs?

He'd think they were out of their minds. So, it's those excesses that were the greatest problem—Pushback on the First Great Awakening.

There were three major pushbacks and three major criticisms of the First Great Awakening. Yeah. Did you have your hand up? Yeah.

I was going to ask a little bit about Unitarianism. Yes. We're going to talk about Unitarianism.

So, we'll say a lot about Unitarianism because it's very important in American church life. Basically, it's a denial of Trinitarian belief and a formation into a denomination, though. How is that so appealing to these? Right.

Yeah. We'll talk about that a lot. Yeah.

Okay. Now, the last thing I want to do, as you can see in your syllabus, is to look at the results of the First Great Awakening. And I've broken this down into two areas.

I've broken it down to the theological results and the social results because they have influenced me in both ways. Now, obviously, there's an impact both ways. Okay.

So, number one is theological contributions. We've already mentioned this under Jonathan Edwards. But as a result of the First Great Awakening, there is a resurgence of Calvinism in American church life and public life.

So, remember, the Puritans brought Calvinism over with them. It died down. Those four people that we mentioned, the four leaders of the First Great Awakening, were all Calvinists.

So that was their theological orientation. They were Calvinists. For example, George Whitefield was a Calvinist, and that's why he disagreed with his friend John Wesley over the issue of predestination.

But the four preachers we've looked at are all Calvinists. And so they bring back Calvinism. There's a whole resurgence.

The pendulum swings back toward Calvinism in American life—no doubt about that. Number two, there's a revival of experiential piety here.

A revival of experiential piety. Okay. What that means is that the Christian religion is not just a matter of reasonable doctrinal knowledge.

The Christian religion has something to do with the heart. It has something to do with your own experience. It has something to do with your own inner life.

It has a lot to do with that. So we call that experiential piety. The preachers of the First Great Awakening preach not just to the minds of people but to the hearts of people, which means they preach to the total person.

So, you see that a lot with the First Great Awakening. Number three, a major test for religious life. A major test for religious life becomes a personal conversion.

Then we know if you're a Christian, can you bear witness to the fact that you have received Christ as your personal Lord and Savior? That's the major test for the religious life. So not, do you know all the doctrines of the church? Do you know all the hymns of the church? Do you know all the verses of the Bible? Not those things. Those things are all good, but they are not the major test of your religious life.

There are a lot of people who know a lot of doctrine, a lot of Bible verses, and a lot of hymns who aren't Christians. And they may have the appearance of being Christians. They may go to church, and they may be able to recite all these Bible verses.

But in this First Great Awakening, the major test is personal conversion. That's also going back to the Puritans, in a sense. So that becomes important.

And number four, it stimulated concern for higher education. We've already mentioned the first two. We mentioned Princeton, which was founded by the Presbyterians.

We mentioned Brown University, which was founded by the Baptists. It was originally called Rhode Island College, but it changed its name to Brown University. Here are some places, two of which we haven't mentioned.

Queens College, founded in 1766 and now known as Rutgers in New Jersey, is a very good state school, but founded by the Dutch Reformed in 1766. And then, Dartmouth was founded as a congregational college in 1769. Dartmouth had had a missionary ministry before that to the Native Americans, but eventually took this name, and they gave that date as the time of their founding.

Okay, so some theological contributions. No doubt about that. So I'm putting these under theology rather than social because theology was what was important in the teachings in these places.

That's why they were founded: to teach theology, raise preachers, and so forth in various traditions. So, I've decided to put them here under theological contributions. Okay, let me just mention social contributions.

Social contributions are number one, and we've already seen this: the elevation of the common person. No doubt about that. The common man, the common woman, is now elevated.

And elevated in two important ways. I won't get through all these today, but at least I'll get them started today and we'll finish these off on Monday. Elevated in two ways, and we've all kind of mentioned.

However, the common person is elevated because his or her religious experience is as important as someone of wealth and influence. Someone of wealth and influence may be a religious person, but now, because of personal conversion, putting everybody on the same level, now the common person, maybe even the illiterate person, maybe even the very, very poor person, that person is on the same religious level as the priest, the pastor, the minister. So that person is elevated in that way.

And that's how it should be biblically, of course. But, okay, second place for elevation for the common person is something we've already referred to. The common person, the everyday person, some of them can now speak in the church.

Can you imagine that? Heaven forbid for Charles Chauncey. But some of them can actually speak in the church because they're moved by God to speak, and the pastor of the church gives them the opportunity to speak or preach in the church. So now the common person, the everyday person, has opportunities that usually only a minister gets or a pastor gets or a priest gets.

So the person, the common person, is definitely elevated with this social contribution, the first social contribution. So, okay, the second one is similar. The second one is that lay activity is stressed.

No doubt about that. Lay activity is stressed, which means new roles of leadership, which means leadership roles are given to lay people. Leadership roles in the church are given to lay people.

It's not just the pastor, preacher, minister, not just the pastor, the minister, or the priest who's the leader of the church. The church lay people can lead the church. And, of course, congregationalism had already found this out.

So, congregationalism was already being led by lay people. Lay people are already running the church. But now, because of the First Great Awakening, a lot of other Christians are finding out, too, the importance of lay people.

Let me mention one more here. Personal independence in religious life. So, religious life is a personal free choice.

I'm saying yes to God or I'm saying no to God. I'm free to choose, free to say yes or no to God. It pointed to independence in political life.

Because in political life now in the American colonies, people are starting to say, wait a minute, maybe we should have people's freedom to say no or yes to the British government. Maybe people should be free, like they are religious, to say no or yes. Maybe they should be free to say no or yes in a political life as well.

Well, this is not going to sit well, of course, with England that people are doing this. Let me do one. I have just time for one more.

One more. Separation of church and state. Remember the Congregationalists and the Baptists and Roger Williams and William Penn.

Just remember that this becomes a major issue, the separation of church and state, and it finds its way into political life. So, the separation of church and state come into political life as well because we don't want the state telling the church what to do. We don't want the state controlling the church.

You can't have that. Now, remember we said the conversation about state church today has gone the opposite way. We don't want the church influencing the state.

That's not really, in a sense, why this separation of church and state began. It began because we didn't want the state telling the church what to do like they were in Europe and those European wars and so forth. So anyway.

Okay. Bless your hearts. Have a good weekend.

We'll finish this off on Monday and then remember what we're doing on Wednesday with the questions and then on Friday. Okay. Have a good weekend.

This is Dr. Roger Green in his teaching on American Christianity. This is session 6, Jonathan Edwards and the First Great Awakening.