Dr. Roger Green, Reformation to the Present, Lecture 12, Pietism in Germany and America

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 12 on Pietism in Germany and America.

Okay, we are going to journey on here. I'm on page 13 of the syllabus, and you can see the title of the lecture is Lecture 6, Evangelical Resurgence in the Church. So, first of all, just a word about this, and then I've got a pretty long, an introduction is actually a pretty long introduction. So, just a word about this Evangelical Resurgence in the Church.

What you often see in church history is that it is kind of like a pendulum, in a sense. It just swings back and forth, and we have seen the pendulum swing in one direction with our last lecture. There are some pretty severe criticisms of Christianity, of the church, of the teachings of the Bible, and so forth when we talk about the theology of the age of the Enlightenment.

Even radical criticism that says Jesus never even existed, you know, the Gospels weren't written in 200 AD, and they made up Jesus as kind of your ideal person, your ideal man to follow, and so forth. So, criticism got pretty radical, and Christianity really came under fire. So now, what's happened now, however, is that the pendulum swings again, back with this Evangelical Resurgence, kind of this renewal movement within the church, bringing the church back to its first love, and so forth.

So, you see this pendulum swinging back and forth in the course. The issue here is still, in a sense, the issue of the nature of the church and of the community of believers. So, there's a sense in which, in this lecture, it is still ecclesiology that is driving things, but we're going to see the church kind of coming to life in a sense.

So, we want to just take note of that. Now, with this introduction, there are a few kinds of things I'd like to say by way of introduction. The first thing I'd like to say is that it seems pretty standard that movements of the spirit in the church will eventually die down.

The great movements of the spirit, the great revivals in the church, and the great way of bringing the church to life will eventually settle down. And we've seen that, again, we've seen that in the last lecture, they lose their vitality. They can lose their vitality by kind of almost an inertia that comes into the life of the church, a lack of movement in the life of the church, and a lack of forward thinking in the life of the church.

Or they can settle down by way of suffocation, people kind of suffocating the church. So, this settling down can either come from within or from without, or it can come from both places. Nevertheless, you do see this kind of settling down that often takes place here, and then you get into a cycle of decay in the church.

And that becomes kind of bad news. And we have seen that happen in various places. So just remind ourselves of the four places where we've seen that happen.

First of all, Germany. What happened with Germany, as we mentioned, was the spontaneity, imagination, and creativity of Martin Luther, who did settle down in the second, third, and fourth generations. And it settled down into kind of a rationalism, a German rationalism.

So, we saw that happening with Germany. And what was more important were dogmas rather than the Christian life. A lot of people knew all the dogmas of the church, but they had no sense of Christian living and of the Christian life and no kind of joy in the Christian experience.

So, we saw that happen in Germany. What we saw happening in England, just to remind ourselves, God bless you, was kind of a reasonable religion settled into English life, a deism settled into English life. And we saw that that happened in a sense the head was moved, but the heart was unmoved.

Again, there was kind of a rationalism, kind of a scholasticism in a sense. But there was no movement of the spirit in the hearts of people and the lives of people and so forth. So, we saw it happen in England.

We've seen it happen in America, of course, and we gave that lecture the other day about America, and we didn't ask everybody to agree with that. Think about what happened in America. Certainly, the one thing we can agree on is that the Puritanism that we saw earlier in America, that settled down into kind of a suffocating life.

The early Puritans came here with a lot of creativity and imagination. They were biblically based. They were very interested in establishing places where God would be honored and so forth.

Puritanism settled down in the second, third, and fourth generations. So those later generations settled down into a very kind of cycle of decay where earning things meant more to them than a life of the heart and a life of the mind for Christ and the kingdom and so forth. So we saw that.

I tried to make the case that also you see that with the founding fathers, with deism kind of settling into American life. But certainly, there was that settling down. In France, there was really what Mark Noll calls a de-Christianization that took place.

So, France really, and I'm going to quote here from Mark Noll. Here's what Mark Noll said. The turning point in the history of Christianity represented by the de-Christianization effort of the French Revolution was the end or at least the beginning of the end of European Christianity or the dominant expression of Christianity as the dominant expression of Christianity in the world.

So, for Mark Noll, the French Revolution was a real turning point because it was a sign of de-Christianization in the Western world. As he says, it was the end if not at least the beginning of the end of European Christianity as the dominant expression of Christianity in the world. So European Christianity with the French Revolution, France being the leader in that, of course, European Christianity is kind of settling down and ceasing to be the dominant form of Christianity.

So what happened in France was really radical, really radical, I mean really a breaking point in a sense. So it's kind of sad in a way. So today, just going back to England, for example, I study the 19th century quite a bit.

And in England in the 19th century it's estimated probably about 65% of the population went to church in England in the 19th century. And a large portion of people who went to church in England in the 19th century were evangelical people who would consider themselves to be evangelicals. People who considered themselves to be pro-revival, evangelical, and so forth.

Today, in England, 150 years later, it's estimated that about 3% of the population in England goes to church. So England is virtually a non-church-going country. It's amazing how that has so radically changed in 150 years.

And that represents Western Europe. In Western Europe, the percentage of people who go to church is very, very, very low. My wife and I were just in Denmark in July.

And Denmark is a good example. That Danish nation a very tiny percentage of people in Denmark go to church and actually are involved in any way in church life, Christian life. Now, this can be a real challenge for the church as a kind of missionary challenge, saying we need to reach out to these people.

So, the church, instead of being kind of stifled by this, can be challenged by this. And it can be a forward movement for the church. But there's no doubt that what happened in the 17th century and early 18th century became problematic.

Okay, one more thing to introduce: That revival or resurgence in the church, in the history of the church, usually comes in one of two ways. So, let's mention those two ways.

The first way that you can get a resurgence in the church is renewal. Actually, there are probably three ways, but when you think of it, But the first way in which you can get a renewal in the church is through charismatic leaders. You get the right person at the right time with the right idea.

And a good example of that renewal in the church, of course, would have been Martin Luther. Martin Luther, the right person, the right time, the right idea. You get this very charismatic personality, this very imaginative, creative personality reshaping the church, bringing revival and a new life to the church.

So sometimes you get kind of a revival from above. And Martin Luther is a good example of that. But the second way is oftentimes you get revival from below.

You get revival from a charismatic renewal movement among the laity. A charismatic renewal movement among the people of God is coming together and bringing new life to the church. And a good example of that is the charismatic movement in the church.

I remember teaching in Rhode Island at the time when a tremendous charismatic movement broke out in the Roman Catholic Church. And from the laity, from the people, the people wanted to bring the church alive, and they got together. My office mate at Barrington College, where I taught before the merger, but my office mate was a charismatic Anglican priest, which was very interesting.

And he used to take me to these charismatic Roman Catholic meetings. And that was very interesting. I had never seen anything like this before.

I did not grow up in that tradition. But when I saw this kind of coming-alive experience of the charismatic renewal movement in Rhode Island, it was really something to see. And it wasn't because they had some charismatic figure who said we've got to change the church or bring the church alive.

It's because the people of God said we want a new understanding of what New Testament Christianity is all about. So it can come from below. Now, I suppose you could say sometimes it comes with both of those.

It comes with a charismatic leader and a laity coming alive to the gospel. And you bring these two things together, and you've got an explosion. So, I suppose there is maybe a third way.

But usually, revival comes in those kinds of ways. And we're going to see that in this lecture. Okay.

Now, if you just look at your outline, and I'll say this by way of introduction, then we'll get to Germany. But there were three great renewal movements in the 17th and 18th centuries. There was the German movement, which, as you see in your outline, is going to be called Pietism.

Here we are, and we're going to be talking first about Pietism. So the movement of resurgence, the evangelical resurgence movement in Germany, is called Pietism. Secondly, there was the American movement that was called the Awakening.

And we'll talk about that separately. I mean, obviously you can see by your outline we're going to talk about each of these separately. But there was the American movement that was called Awakening.

And thirdly, there was the English movement, which was called the Wesleyan Revival. Now, these, in a sense, are parallel movements. It's not one after the other.

They're going on at the same time. They're contemporary movements. And spilling over into the 18th century and bringing life to the German Lutheran Church, bringing life to the Anglican Church in England and in America, and bringing life to many denominations in America.

Okay, there's one country we aren't mentioning here in the whole outline, and of course, that is France. Because France, after the French Revolution, virtually became, it de-Christianized itself. And the French government today refers to itself as a secular government.

That's why the French government today has fought with people who want to wear religious symbols to work. But the French government, if you work for the French government, you can't wear religious symbols to work. So they're in a bit of a battle about that.

But we did not get any resurgence or renewal movement in France. Okay, so first of all, here is the introduction. Is there anything about that introductory stuff before we get to Germany, America, and England? Okay, let's go to Germany.

You've got your outline here. You can see that the outline gets a little long at places, so I hope it's going to be helpful to you here. But look at that outline.

We're going to go with B, Germany, and we're going to talk about pietism in Germany. Okay, pietism in Germany begins with Philipp Spener. And here are his dates, the dates of Philipp Spener.

A very, very important person, Philipp Spener. Okay, Philipp Spener was a good Lutheran, and Philipp Spener never left the Lutheran church. He had no intention of leaving the Lutheran church.

He has always been a Lutheran and intended to be a good Lutheran. So, what Philipp Spener wanted to do was to bring the church alive through the Reformation principles. So here are the things that Philipp Spener emphasized in his ministry.

Again, you know, he saw that the church had kind of flattened out, kind of become dead. So, he feels if he emphasizes these things in his ministry, this is going to bring the church to life, and sure enough, it did. But I'm going to mention four things that he emphasized.

Number one, in his ministry, he emphasized not just listening to the sermon, but a very practical devotional life of individuals. Number two, he emphasized spiritual transformation in the life of individuals. It's not enough to inherit, for Philipp Spener, it's not enough to inherit your faith from your father or from your grandfather or your mother or your grandmother.

There has to be a true, genuine spiritual transformation in the life of every Christian, of every believer. Number three, he generally referred to this as the new birth. That was a familiar way of talking about spiritual transformation, using that kind of Gospel of John language, being born again.

And number four, and this is going to be true of pietism in general, but number four, he emphasized the study of Scripture. It is not just the study of Scripture because you hear the sermon, but the study of Scripture with lay groups as well. So God bless you.

So, what he did was he wrote a book in 1675. I didn't put the title of the book down. I probably should, but he wrote a book in 1675.

And the title of the book was Pious Longings. Pious Longings. And Pious Longings kind of became the Bible of the Pietist movement.

It became what everybody wanted; it kind of became a bestseller. It became a book that everybody reads, and everybody applies it to their own life. These are people in the Lutheran Church in Germany, but they're reading this, they're applying it to their own life, and that book helped to launch the movement eventually that was called pietism.

Now, when that book launched pietism, remember that these people, like Philip Spiner and the others that were mentioned, remember that these people thought of pietism and the word pious in a good way. Pious is a good thing. It's a good term.

Pietism is a good term. I know that sometimes people use the term negatively, and they probably did on that day as well. You say, oh, he's so pious, or she's so pious.

I think sometimes when we say that, we mean that negatively, you know. These people meant it as a term of, not as a term of derision, but as a term to embrace. So pious longings kind of gives you, just by the title that he chose for the book, an understanding of what he was kind of all about.

Now, once he had written his book, the movement was launched. All right? Once the movement was launched and really took hold, then there are some characteristics of that movement of pietism under Spiner that were important. So let me mention the characteristics that the movement itself really would characterize pietism as a movement that got really launched.

Okay. Number one is a central emphasis on the word of God, both preached and studied. So the Bible, you bring the Bible alive, and the people are going to come alive.

That's what pietism really believed. Bring the Bible alive, and the people are going to come alive. What that meant was that the preaching had to be alive, and the Bible study had to be alive.

So, this, number one, is kind of a challenge to the kind of preaching that was being done in the Lutheran churches in Germany because the preaching that was being done was dead, dry, not necessarily textual, more scholastic, more philosophical. Pietism as a movement became a challenge to that kind. Is that the kind of preaching we want? No.

We want preaching that is centered on the word of God, that brings the word of God alive to the hearts and lives of people. And then we want people to study that word in Bible studies. So that's the first characteristic, and that really did bring the Lutheran church to life.

Okay, the number two characteristic of the movement, the broader movement that Spener helped to kind of launch, was the priesthood of all believers. A renewal of the priesthood of all believers, an issue that Martin Luther and John Calvin brought up. Okay, and remember, the priesthood of all believers does not. These people are good Lutherans, so the priesthood of all believers does not mean that everybody can stand up and preach from the Bible.

It doesn't mean that everyone doesn't have that vocation of the preacher. What it does mean is that you can be priests one to another in very, very wonderful, beautiful ways. You can pray for each other.

People can pray for each other. You don't need a priest to pray for each other. You can counsel each other.

You don't need a priest to be able to counsel each other. You can forgive each other your sins, of each other's sins. You don't need a priest to do that.

So, remember, the priesthood of all believers should not be confused with vocation, but there were wonderful priestly ways in which the people could serve each other. That's number two. Number three, and this became really, really important for pietism in general.

Pietism was a beautiful marriage of the head and the heart. Pietism was a beautiful kind of connectedness of the whole person, the mind of the person, the heart of the person. Lutheranism and scholasticism had become only a life of the mind.

The dogmas, the doctrines, the philosophical arguments, that's what Lutheranism had become. Pietism comes along and says, no, it's got to appeal, in a sense, to the whole person, the mind, and the heart. Now, pietists were accused of just the heart, just a heart religion.

These people aren't, and they're not concerned about the life of the mind. That was a false accusation. Pietism, the pietistic movement, the movement of pietism, was a beautiful marriage of the mind and the heart.

That is a false accusation that people were making. It wasn't true. These were people of great intellect and great hearts, warm hearts as well.

So, there's a beautiful kind of connection there. Number four, the fourth characteristic for these people, is that we are not going to engage in controversy. The movement of pietism said, in a sense, they said, the leadership said, we do not engage in controversy.

We are not about doing the religious battles with the Catholics or with other Lutherans or with other Christians. If we disagree, we disagree in love. That's all we'll do.

So, they really wanted to avoid the battles that had been going on. So that was very, very important. So, okay, and the fifth characteristic is they revolutionized the training of ministers.

They revolutionized how ministers were trained. Because of what had happened in Lutheranism, in German Lutheranism, ministers were trained only academically and only intellectually. They were trained only philosophically.

But the pietistic movement said we're going to revolutionize our training. And what we want to do is turn out scholars and saints. We don't want to just reproduce scholars.

That's not what we're all about. We want to reproduce scholars and saints. And so, the training of pietism represented what they believed about the marriage of the mind and the heart.

I'm sorry, the training of pietist ministers, training of the ministers. So, they had to create their own schools. They had to create their own divinity schools, their own what today we would call seminaries, but we call them that.

But they had to create their own places for training. So that becomes really, really important here. Okay, and then number six is the characteristic of pietism, and that is, these people really still emphasize preaching.

Preaching is still very important in the pietistic tradition. So, the preached word is still critical. But that word has got to be an edifying word, not just some kind of ostentatious word, but it's got to be a word of edification, a word of not just showing the knowledge of the preacher, but a word which will reach the hearts of people and the lives of people, really touch them where they are.

So preaching became critical to pietism. And, of course, it was first and foremost, it was the preaching that brought the Lutheran Church alive. So Philip Spiner, kind of the father of pietism, he's the one that got this thing going.

There again, the right person, the right idea, at the right time, with the right commitment, and off you go. And pietism gets kind of launched. Okay.

Any questions about Philip and about the pietistic movement getting started? All right. We've seen this before. Now we see it again.

It's almost as though these kind of founders, quote, unquote, have disciples. We saw that with Luther, Luther and Melanchthon, Calvin and Beza. So we've seen that before, and that happened with pietism.

There was a man named August Franke who joined pietism, and he joined the pietist movement. He's kind of a second-generation pietist, but he became a leader of that second generation. Like Spiner, he also was Lutheran.

So, it's very important for these people. They never intended to leave the Lutheran church. Their intention is to bring life to the Lutheran church.

So, like Spener, this was true with Auguste Frank. He stayed within Lutheranism and tried to bring reform to Lutheranism. Okay.

Now, he made some contributions, and I'm going to mention three of them. I mean, Spiner got it going. Spiner wrote his book.

Spiner helps to begin work in training ministers and so forth. But there were some additions, in a sense, that Frank was able to make, and I want to mention three of those. Number one was Christianity in action for Frank.

His hometown was Leipzig in Germany, and he looked around and saw that there was a need for orphanages, so he established orphanages. Now, as far as he's concerned, this is in keeping with the great command of Jesus. What's the great command of Jesus? Love the Lord your God with all your heart, mind, and soul, and love your neighbor as yourself.

So, as far as Franke was concerned, this was the love of the neighbor. This was following the command of Jesus out of love. And that became very characteristic of pietism, Christianity in action, reaching out to the neighbor, especially to the poorest among us.

So that becomes characteristic through Frank. Okay, second thing. He formed what he called a college of piety, a college of piety.

What this college of piety was, was little cell groups of laity in the local churches meeting together every week. So the College of Piety wasn't an institution like Gordon or something like that, but it was what he called the small groups. And these small groups got together, and they talked about the sermon.

They studied the Bible. They sang hymns together. They deepened their own spiritual lives by confessing to one another and getting forgiveness and so forth.

But the college of piety was Frank's kind of invention. And that was a beautiful balance to the preaching. So the preaching is on Sunday, and the laity get together during the week to talk about the sermon and to build their spiritual lives and so forth, the college of piety.

Okay, and thirdly, Frank really helped to forward the cause, in a sense, or forward the doctrine of justification by faith. Justification by faith. Because justification by faith had become kind of rationalized by Lutherans as a doctrine that you need to believe intellectually.

Frank took the doctrine of justification by faith and gave it the life that Luther gave to it in his day. But justification by faith is concerned not just with a transaction but it's

concerned with the living presence of Christ in the life of the believer. So he tended to take the doctrine of justification by faith and embedded it, in a sense, in the life of the believer.

He also talked a lot about the presence of Christ in the heart of the believer and in the life of the believer. So Frank is a second-generation pietist, with the same interest that Spener has in bringing life to the church, but adding some dimensions to it as well. So he becomes really, really important.

Okay, the third person that you can see is just a name I like to pronounce. So I wish I had a name like this. Why couldn't I have a name like this? Count Nikolaus Ludwig von Zinzendorf.

I mean, there is a name. What's his first name again? Nikolaus. Nikolaus Ludwig von Zinzendorf.

There's a name for you. So what a great name, huh? Well, he was a third pietist we want to remember, and you've got his dates there. Now, he was reared in pietism.

He had relations with Spener, who was actually his godfather. So, there's a connection to Spener. And Frank was his teacher.

Frank was the guy he learned under, and he learned for the ministry under Frank. So, he was really well-reared in pietism, and he's going to kind of move pietism forward, stressing the kinds of things that we've mentioned that have been stressed. Okay, there is a little bit of a turn, however, with von Zinzendorf.

Von Zinzendorf was a very charismatic person, preaching and teaching the things of pietism, but he lived in a section called Moravia, and he gathered around him a pretty big group of followers. Now, these followers initially were pietists. They were bringing the Lutheran Church to life, you know? But von Zinzendorf does break with Spener and break with Frank in that von Zinzendorf ultimately leaves the Lutheran Church.

Spener and Frank, another pietist, are not leaving Lutheranism. They're shaping Lutheranism from within. Von Zinzendorf finally decided to leave with his followers, and he called his denomination the Moravians.

So, this is a break now. This is bound to happen. It's bound to come.

And now if you just think back in the course, once we started with the Roman Catholic Church in the course, we've seen a lot of Protestant groups being formed, haven't we? We've seen the Lutherans. We've seen the Anglicans. We've seen Congregationalists.

We've seen lots of Baptists. Well, now we see another denomination coming out of this called the Moravians. Yeah? Oh, yeah.

I've got a picture of von Zinzendorf here down at the bottom preaching in the light of Christ kind of coming upon him. This split was not a forced split. They weren't forced out or anything like that.

I think von Zinzendorf became convinced, and I was probably a little bit convinced, like Calvin, that I did not leave the Roman Catholic Church. The Roman Catholic Church left me. I did not leave the Lutheran Church.

It left me kind of in order to be faithful to the light of Christ, I have to preach to my people, and we have to. So I think it was very much that same kind of thing. So no one's forcing it, and it wasn't contentious.

No one's forcing it, but he does feel it's time now. He set up his own place in Moravia as the headquarters for the Moravian movement. It became a very strong missionary movement, so it launched out from Moravia, and it had a pretty wide influence.

It was even influential on John Wesley. So, it had a pretty broad influence. Yeah, Jesse? Yes.

Right. No, Lutheranism is getting changed from within. It's like the Puritans changing Anglicanism from within.

So, Lutheranism is getting changed from within. It is getting a renewal movement from within the Lutheran. Not enough for Zinzendorf, I don't think, probably, right? Plus, he was a little bit, in a sense, geographically isolated from other large cities where the Pietist movement was taking hold.

But I would say it's, yeah, it's not contentious. It's kind of a natural evolution as far as he was concerned. And he didn't see that he was breaking the Lutheran church apart or something by this.

Yeah. We have had, it's interesting. I don't know your denominational background, but I'd love to find out the last day. But I try to remain neutral throughout the course.

But I'd love to find out on the last day if you want to share. Are any of you Moravians, though? No, probably not. I think we've had two Moravian students that I know of come here to Gordon.

We had great talks with those students about their own denomination and their background to the denomination, and so forth. But I doubt if we have any Moravian

students on campus. Do you know of any Moravian students on campus who identify themselves as Moravians? No.

Well, there is; you do have this kind of swing back and forth. But the Moravians have remained a very, very strong missionary-oriented movement. But I'm sure there's a part of Moravianism that's very much settled down that kind of looks like the Lutheran church before the Pietist movement began to change it.

Because that's just the way groups go. But I haven't studied the Moravians, so I don't know kind of where they are today. I think the center of moravianism is in places in Pennsylvania, like Bethlehem and places like that.

I think that's kind of the center of their life. Someone could look it up right now. I know some of you might be looking it up right now.

Bless your hearts. But yeah, the Moravians. Okay, Pietism.

Anything about Pietism at all? You know, you get what's going on, right? The pendulum is swinging back. And the Lutheran church is becoming renewed. That's probably the one you're least familiar with.

Probably the movement of the three that you're least familiar with. We're going to go to America secondly, and we're going to talk about the Great Awakenings. I'm going to give an introduction first, and then you've got your points here.

But first of all, let me give an introduction to the Great Awakenings in America. There were two or three Great Awakenings in America in the 18th and 19th centuries. So let me just explain that.

So, by Great Awakenings, I would say, you know, these are resurgence, these are evangelical resurgent movements within the church, and even within the broader society. So that's what I would mean by Great Awakenings. Okay, let me mention two or three.

What's going on here? First of all, the first one, the date we give is 1734. And that's an important date. In American religious history, it's an important date because that's usually the date given for what's called the First Great Awakening.

The Second Great Awakening was in 1800. The Second Great Awakening had both northern and southern kind of manifestations to it, which is a very interesting awakening, and also brought awakening within some universities like Yale and so forth. Okay, now the Third Great Awakening is in the middle of the 19th century, and there were revivalists like Charles Grandison Finney, F-I-N-N-E-Y, who led that Third Great Awakening.

But the reason I'm hesitant about that is because some people say, no, there was not a Third Great Awakening. The revivals that were going on in the 1850s were a continuation of the Second Great Awakening. So, among American religious scholars, you get this kind of debate as to whether there were Three Great Awakenings or whether there were Two Great Awakenings in America.

We're not interested in one iota in that debate for this course because for this course, we're staying in the 18th century. We're doing only the First Great Awakening for this course. In my American Christianity course, I do the Three Awakenings, but for this course, we're just going to do the First Great Awakening and how that brought resurgence to the church and evangelical renewal to the church.

So are we okay with that? But just so you would know, when you talk about the Great Awakening, 1734, 1800, and about 1850, are there Two Awakenings, or are there Three? Or do you even care? I mean, for us, it doesn't matter because we're focusing on the First Great Awakening. Are you okay with that? Okay, so look at number two in your outline. I want to talk about four important leaders of the First Great Awakening.

So these are people bringing resurgence and renewal to the church, and there were four people that were critical to the story, in a sense. Okay, good. Okay, the first one is probably a name you are not familiar with, and his name was Theodorus J. Frelinghuysen, kind of another good name to just pronounce, you know, Theodor J. Frelinghuysen.

You may or may not be familiar with that name, but long story short on Theodor J. Freulich-Heysen, Theodorus J. Frelinghuysen was in the Dutch Reformed Church, and he was in the Dutch Reformed Church in New Jersey, and I forget if anyone's from New Jersey. No, any New Jersey folks here? No, I forget that, because there's a Frelinghuysen Highway in New Jersey. So, in the part of the country, part of New Jersey, where he was from, they remember Theodorus J. Frelinghuysen with the highway and other things that they named after him.

But he was in New Jersey, and he was Dutch Reformed. That was his denomination. So, he was Dutch Reformed.

Now, long story short, the Dutch Reformed Church had come over from Holland and settled in the New Jersey, New York area, and that's the denomination that he belongs to. All right? So, long story short, Theodorus J. Frelinghuysen brings renewal to his own people, to his own Dutch Reformed churches. He was a pretty remarkable kind of itinerant preacher going from church to church, and he brought revival to those churches.

Once he brought revival to the churches in New Jersey, he also launched out to other colonies like Pennsylvania and the middle colonies, Pennsylvania, Maryland, Delaware, and other places like that. He had a pretty big influence. He also had an influence on other Presbyterians in New Jersey.

Upon Presbyterians, not other Presbyterians. But he had an influence on Presbyterians in New Jersey. So there is a story with the Presbyterians we'll talk about later.

But Theodorus J. Frelinghuysen, so if you remember him and you look at his dates, so you kind of remember him, remember his dates, because these people that I'm talking about, these four people are all ministering kind of simultaneously with each other. So Theodor is the first one. Kind of we're setting him out because he starts a bit earlier than the others.

Okay, let me mention Gilbert Tennant. And then I haven't given you a five-second break yet, a Monday five-second break. So, I'll do that after I mention Gilbert Tennant.

You need a break today, don't you, on a rainy Monday? I think you do. Okay, Gilbert Tennant. There he is.

Very interesting. Look at the dates of Gilbert Tennant. Okay, long story short about Gilbert Tennant.

Gilbert's father's name was William Tennant. So there's a story to this if you'll just stay with me for the story. But Gilbert's father's name was William Tennant.

And William Tennant had three sons, and Gilbert was one of them. Now, the long story short here is that William Tennant was a good Presbyterian. And he reared his sons in the life of the Presbyterian church.

He was a good Presbyterian. He was very unhappy that the Presbyterian church that he knew in New Jersey had pretty much settled down. It wasn't the church alive that he had known.

So, the church had pretty much settled down. It wasn't what it used to be. And so he decided in 1726 that he was going to train his own sons for the Presbyterian ministry.

It was not totally out of keeping with the general way in which ministers were trained in the 18th century anyway. But he was going to train his own sons in the Presbyterian ministry. And in 1726, he took his own sons into his home and got them ready for the Presbyterian ministry.

The person we're most interested, the son we're most interested in is Gilbert Tennant, his son Gilbert. Now, what happened was when he brought them into his home to train them for the ministry. There was a lot of derision about this, a lot of talk about this, and a lot of gossip about this. His home was derisively called the Log College.

That was a term of derision because he lived in a log house, obviously. So he's training his kids, his sons to be Presbyterian ministers in the Log College, kind of a derisive term. But he didn't mind that.

I'm doing the thing I believe I should be doing, and I'm going to continue doing this. And even with other ministers, I'm going to continue doing this. Now he died in 1764, so he lived long enough to have the last laugh because in the year 1746, his Log College became Princeton University.

So, William had the last laugh on everybody who was so derisive about his Log College training Presbyterian ministers. This is the beginning of Princeton University, one of the top universities in the world. So there it is with William Tennant and his sons.

Long story short, let's come back to Gilbert now. Gilbert was very influenced by Theodorus J. Frelinghuysen. Gilbert was a Presbyterian minister.

He heard Frelinghuysen preach, and he was very taken with the convictions of Theodorus J. Frelinghuysen. And he decided, Gilbert decided, I'm going to do the same thing with the Presbyterian churches. I'm going to try to bring life to the Presbyterian churches.

And he does that rather successfully. So there's a whole resurgence, a whole renewal, a whole revival movement under Gilbert Tennant in Presbyterianism in New Jersey and in New York and in Pennsylvania, the Middle Colonies. So, at the same time that Frelinghuysen has his resurgence, Gilbert Tennant has his resurgence; they're parallel movements.

So, the Holy Spirit is really working to bring these churches alive, Dutch Reformed churches and Presbyterian churches with Gilbert Tennant. It's interesting to me that I got a Master of Theology degree from Princeton Theological Seminary. And there's a section of the campus of Princeton Theological Seminary, of course, called the Tennant Campus.

And they're still raising money for the Tennant Campus because they want to keep that name alive because that's the founding of Princeton, including eventually what was founded as a seminary. So, it's kind of fascinating to see. I'm not a Presbyterian,

so I was looking at this from the outside in a sense when I went to Princeton Seminary.

But Gilbert Tennant, or the Tennant family name, is a really revered name there. Okay, you've got a third one, but I promised you a five-second break. So, I don't know how this does with the taping.

Is it okay if I do this, Ted, if I do a five-second break? Five seconds just for you to rest, stretch, you know, take a break. One, two, three, four. We ended up with six true believers here today, so that's a good thing.

We have only one apostate who will remain nameless, of course, but six true believers. So, I hope you're doing okay. We lecture on Wednesday, lecture on Friday, lecture next Monday and Wednesday; then we're halfway through the course.

So next week, we're halfway through this course. And then when we come back, by the way, and I'll mention this next week, I don't need to talk about that. But when we come back, I've got us scheduled for our sessions before the second exam.

So, we'll do the same thing, two sessions before the second exam. It's going to hit us pretty quickly after we get back. So keep on reading and studying.

Okay? Are you doing all right? You're doing okay. We can do this. All right, number three.

Third on your list. No, I'm sorry. C on your list, not the third on your list.

C on your list is our friend George Whitefield. And there are the dates of George Whitefield, 1714 to 1770. Okay, now, George Whitefield.

What are we going to say about George Whitefield? Very fascinating. By the way, it's always W-H-I-T-E. Always get that E in there when you're writing his name.

So, Whitefield, but pronounced George Whitefield. Okay, where are we going to go with him? He is Anglican. He comes from a different tradition.

He's not Dutch Reformed, he's not Presbyterian, and he's not even living in this country. So, he comes from a different tradition. He is British Anglican.

Now, George Whitefield gets the title of the Grand Itinerant. And the reason for that is because George Whitefield made seven trips to America. Pretty amazing.

Now, we don't need to talk about this, but when you travel, you know, making seven trips to America in the 18th century, you know, you're not getting on British air and

having a lovely dinner and some tea and scones and then resting and watching a movie. You are getting on a ship. It's treacherous.

It's brutal. Traveling across the ocean in the 18th century was brutal. So, this is no easy task.

So, he was called the Grand Itinerant because making seven trips from England to these shores in the 18th century was really, really, really, really hard. Now, when he came here, however, George Whitefield, even though he was an Anglican, used to preach in his collar and everything, including robes and collars. George Whitefield, when he came here, he was a revivalist that crossed denominational lines.

So, he preached to the whosoever. He preached both to the converted and the unconverted. So, he was the greatest revivalist in terms of reaching people from Maine to Georgia during his seven trips over here, this Grand Itinerant.

So, he was a pretty remarkable person, no doubt about that. So, he brought great revival, but a great revival that crossed denominational lines. He was very interested in his preaching style because I always contrasted him with Jonathan Edwards, and we'll talk about Jonathan Edwards next.

George Whitefield was a fascinating person. He was one of those kinds of revival from above people, the charismatic leader. And he preached often in the open air.

He didn't need churches to preach in or buildings to preach in. Often preached in the open air, out in the streets, around in the village greens, out in the Boston Common he used to preach. And he was a very charismatic preacher, a very dramatic kind of preacher.

And nothing stopped him from preaching. I've got a couple of pictures. Here's one of George preaching in the open air and a very typical picture of George preaching.

And there he is in his collar and his robes and so forth in the open air. Here's another one. I love this picture of George preaching because nothing bothered him.

And so here he's preaching in a place like Boston Common, and people are blowing horns and beating drums, and some people are convicted and fainting at his feet. This guy up in the tree is blowing a trumpet at him to stop his preaching, but that doesn't bother George because he just kind of continued preaching. He often preached in the open air.

It is said that, like in the Boston Common, as many as 8,000 to 10,000 people could hear him preach when he preached. Now, this is before we don't have microphones

and speakers and everything. But it is said that up to 10,000 people could hear him preach.

In fact, long story short, when he was in Philadelphia, Benjamin Franklin, who was a friend of George Whitefield, circled the crowds, and Benjamin Franklin estimated that that day that Benjamin Franklin was doing his kind of scientific investigation. He circled the crowds and estimated there were about 10,000 hearing George Whitefield preach. So, George Whitefield was standing up, you know, somewhere, to preach, there he is.

There's George preaching away here. And I have, this is a long story short that makes, I don't try to make any connection of this whatsoever, but I have actually seen in a museum the field pulpit of George Whitefield because he didn't always preach on high hills or stumps. He often had a field pulpit.

And this field pulpit, it all collapsed, and he invented this. And then, when he took it out when he was preaching in the fields or in the town squares, he would open up this pulpit. Then, it had a couple of stairs.

Then it had a pulpit that went on here so he could have, see all the people. And that was his pulpit for his preaching. And then when he was done, he just, it all collapses and folds down and goes in neat and off you go, you know, to your next preaching engagement.

But pretty amazing. In fact, Ted and I would know that near the home of Steve Hunt and his wife and family, there is a place that marks a place where George Whitefield preached. I think it's actually in the Ipswich line or it's in the Raleigh line.

I forget if it's in the Ipswich. It's right at the line between Ipswich and Raleigh. And Steve took me one day.

I was thrilled to see it. Have you seen that, Ted? I was thrilled to see that, the place where George Whitefield preached on a big rock. And there's a good historical record for George Whitefield preaching, right just up the pike from us.

So pretty amazing. George Whitefield was a remarkable guy. Okay, here's a quick question before we go.

Where is George Whitefield buried? Where is he buried? Take a guess. Just take a wild guess. Take a guess.

England, that's a good guess. Anybody else wants to take a guess? Where is George Whitefield buried? He's buried in Newburyport, Massachusetts, about 10 miles from here or so because George was here on his seventh preaching campaign.

He was up in Maine preaching. He got sick. They brought him down and put him in a parsonage in New Hampshire.

He was up in New Hampshire preaching. He brought him down to Massachusetts and put him in the parsonage next to a church that he had helped to found. And he died in the parsonage.

And by his wishes then, he wished to be buried under the pulpit. He's still there. So if you go into, this is a Presbyterian church in Newburyport.

So, if you go into the Presbyterian church in Newburyport, at the back of the church, you're going to find lots of things about George Whitefield. And then, if you ask the preacher, maybe he'll take you down and show you George Whitefield's grave underneath the pulpit of the church. So, George, bless him, he's not very far from here.

So, for my American Christianity course, I should do that as a field trip. I haven't done that yet. But George Whitefield, the grand itinerant.

At the same time as the Dutch Reformed Presbyterians, he's bringing revival to all kinds of people in America. So he's the third. Okay, have a great day.

And we'll lecture on him and just keep going on Wednesday and Friday this week.

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 12 on Pietism in Germany and America.