

# **Dr. Roger Green, Reformation to the Present,**

## **Lecture 13, The Great Awakening**

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This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 13, The Great Awakening.

In terms of where we are, this is the evangelical resurgence in the church.

And in the last lecture, we saw some really, real severe criticism of the church, of Christianity, of the Bible, of things that Christians hold dear, and so forth. But that wasn't the last word because the pendulum is now swinging in a new direction with what we call the evangelical resurgence in the church. Now, that resurgence did not take place in France, as we mentioned.

France had become pretty thoroughly de-Christianized. But it did take place in Germany, in England, and in America. And those three kinds of events, in a sense, were happening pretty much, not exactly, but pretty much simultaneously.

So, there was the Great Awakening in Western Europe, parts of Western Europe, and the Great Awakening in America. So first, we talked about Germany and the resurgence in Germany, and that's a movement called Pietism and Spener Frank and Count Nicholas Ludwig von Zinzendorf. So, we talked about that.

So, Pietism. Now we're into America, and we're into the Great Awakenings in America. There were two or three of them, as we mentioned.

There was 1734. There was 1800. And then there was, in the middle of the century, 1850 or so, another.

Was there another Awakening? Was there a third Great Awakening? Or was this a continuation of the second Great Awakening? We'll let the scholars talk about that and worry about it. For our course, though, we're only concerned with the first Great Awakening. So we're focusing on what is happening in the mid-18th century.

Okay, and just a reminder, we talked about Theodorus J. Frelinghuysen. If any of you are from New Jersey, you would know this name, Frelinghuysen. He brought a resurgence to the Dutch Reformed Church.

We talked about Gilbert Tennant and how important he was, especially as he learned from Frelinghuysen. However, Tennant was Presbyterian, which brought resurgence and evangelical awakening of Presbyterianism in New Jersey and the Middle Colonies. We ended with George Whitefield and how important George Whitefield is.

Because he, first of all, he was British coming over, came over seven times, died here, as we mentioned, but he also crossed denominational lines. He was a revivalist in the truest sense, not just of the churches, but revivalists of people outside the churches, sinners, repenting, coming in, believing in Christ, joining churches, and so forth. And a very magnetic kind of personality, preaching in the streets and preaching in the village squares and so forth.

So he was, he's the person who convinced John Wesley, we'll talk about Wesley later, but he's the person who convinced John Wesley to preach in the open air, not just limit his preaching to church buildings, but go out into the open air and preach. And Whitefield, of course, did that. So, we've called him this kind of grand itinerant, and he certainly was that.

So those are the first three important leaders of the first great awakening: Frelinghuysen, Tennant, and Whitefield. Any questions about these three folks and their kind of bringing revivalism to American shores and bringing this resurgence? This is, in a sense an answer to deism as deism was starting to take hold and so forth. And this is, this is the answer to deism.

Okay. All right. Let's go on to the person you're going to associate the first great awakening with most clearly, and that is Jonathan Edwards.

Okay. Jonathan Edwards is pretty remarkable. In fact, the date we gave of the first great awakening, 1734, comes from the awakening in Jonathan Edwards' church.

Jonathan Edwards was at a church in Northampton, Massachusetts, which is kind of mid-state, I guess. He was in Northampton, Massachusetts, in a congregational church there. Jonathan Edwards, because of his preaching and his biblical preaching, experienced a great revival that broke out in his church and neighboring churches.

And so 1734, the date given for the first great awakening, is because of what happened in his church, but also because Jonathan Edwards became such an important leader in the first great awakening and was recognized as one of the great preachers, writers, and so forth of the first great awakening. What Jonathan Edwards did, as well as these other people, was most evident in Jonathan Edwards, and we're going to see this later as well, but we'll mention it here. Jonathan Edwards brought Calvinism back into the American consciousness.

Remember, Calvinism came over here with the pilgrims, especially the Puritans in the Massachusetts Bay Colony. These people were Calvinists, remember? And so the Puritans were Calvinists. And then you had other groups that were Calvinists, like some of the Baptists in Rhode Island.

But by 1734, Calvinism had kind of died out in American public life and religious life. And Jonathan Edwards was a good Calvinist. So, in his preaching and in his teaching, he brought Calvinism back into the mainstream as the kind of theological life of America here.

So, his revivals were very Calvinistic in terms of his preaching. You couldn't have chosen, God couldn't have chosen, not you, but God, God couldn't have chosen a person more distinctly different from Whitefield in his preaching style. Whitefield was great, very rambunctious, great enthusiastic; very, we showed you pictures of Whitefield preaching.

Whitefield was very charismatic and outgoing. Jonathan Edwards was the exact opposite. Jonathan Edwards was a very quiet preacher.

Jonathan Edwards said that when he preached, he kept his eyes focused on the rope of the church bell at the back of the church. And that's what he looked at while he preached from the scriptures. It might be considered dry preaching, but it is very biblical preaching.

And people were convicted by that biblical preaching. So, here's God, you know, choosing two different kinds of persons. And I remember when I was in seminary, the definition we were given for preaching was preaching is God's truth coming through personality.

And so that was certainly true of Whitefield and Jonathan Edwards, two different kinds of persons, no doubt. So very, very important. And, of course, you know what Jonathan Edwards looks like, but there's a picture of Jonathan Edwards and his preaching.

That's all we'll say about Jonathan Edwards. He led a fascinating life. I like to tell my students that he studied about 16 hours a day, even though he had a wife and a large family, but he studied about 16 hours a day.

That's pretty good, that's good. Isn't that a good example? So, that 16 hours a day of studying and great preaching is what brought the revival because the Bible spoke for itself in a sense. So, I think that it's a good thing to study so much in your life, and you will accomplish a great deal in life through your studies if you're faithful to your studies.

So, we'll let Jonathan give us that old message for the day. So, okay. So, Jonathan, do you have any questions about him before we leave him? We're going to come to reactions to the first great awakening and then the results of the first great awakening.

But any questions about Jonathan? I mean, we're not spending too long with his biography or the biography of any of these people. We are going to spend a little bit longer time with the biography of John Wesley. All right.

Let's look at the reaction to the first great awakening in America. There were basically three reactions and we want to kind of mention those three. So, first of all, some denominations were divided over the first great awakening.

So, I'm on page 13, and right down there, C3 is there, reaction to the first great awakening. Some denominations were very divided over the first great awakening. And one example of that were the Presbyterians.

Now, when we say Presbyterians in the middle of the 18th century, that's not quite as clear as Presbyterian denominations today because Presbyterians and Congregationalists, very close kind of, it was hard to tell Presbyterians from Congregationalists at times. We mentioned Charles Grandison Finney. He was first ordained as a Presbyterian minister, then became a Congregational minister, but that wasn't hard to do in those days.

But basically, among the Presbyterians, there was a division within the denomination. Now, it didn't cause different denominations to form, but there were definitely two different opinions. There was what was called the old side party of the Presbyterians.

And the old side party of the Presbyterians did not like revivalism. This revivalism was too emotional, too charismatic. They didn't see it as biblical, and so forth.

So, the old side party among the Presbyterians really kind of spoke against the revivals that were going on. And, of course, they would have been aware of the pietism. They would have been aware of the Westling Revival in England and so forth.

And they didn't like this. They were very opposed to this. The new side party, on the other hand, the new side party was pro-revival and pro-awakening.

They thought that what was happening here was of God, and it was kind of like the New Testament church. So, in one church, you could have old-side-party people and new-side-party people in one church. They didn't form different denominations, but they definitely had different opinions about what was going on with this revival and what they heard about revivals in other places.

So that's the first kind of reaction. There was division, a kind of division in the ranks in a sense. A second reaction came from some pretty important people.

One of the most important was a fellow named Charles Chauncey. Now, there's another name I just kind of like to pronounce because it's kind of a nice name to have. Charles Chauncey.

It sounds pretty high-class, doesn't it? Charles Chauncey. Well, as a matter of fact, Charles Chauncey was a pretty high-class guy. Charles Chauncey was the pastor of the first congregational church in Boston.

So, you couldn't have a more prestigious pastor and a more prestigious church and a more influential church than the first congregational church in Boston. He was the pastor. He disliked the revival that was going on, and he spoke against it.

And so, because he was a person of influence, of power, influence, had a powerful church, he's going to have a pretty big influence in some people turning against the revival. But he's very influential at this time. Charles Chauncey has an interesting life.

He was a congregational preacher during this first Great Awakening. And to show you how kind of liberal he was, he eventually became Unitarian before he died. So he kind of moved into that deism Unitarianism.

And that's why he spoke against the revival. So, he didn't want all this emotionalism. He wanted sobriety.

He wanted everything to be tested by reason. He sounds like an enlightened person, doesn't he? Well, he was. So, sobriety, reason, and rationality when it comes to religious life are what we want.

And the revival is doing something completely different. So, Charles Chauncey, that was a very important reaction. The third reaction was opposition from some universities.

Some university presidents, faculty, and students were in opposition to the revival. So I'm going to mention two just by way of illustration here. First of all, Yale University.

Now, Yale had been founded by a Puritan. Like Harvard, Yale was founded by a Puritan. And so, it's ironic that now, in the middle of the 18th century, Yale is very kind, almost anti-religious.

So, the professors, the students, and the people at Yale don't like what's going on here. Okay, now long story short on Yale, however, that's ironic. It's not only ironic because Yale was begun by Puritans to teach the Bible and to teach preachers how to preach and so forth in congregations.

But it's ironic because in 1800, we're in 1734, we're in the middle of the 18th century. In 1800, the second great awakening began at Yale. So here in the middle of the 18th century, you get this anti-revivalistic thing.

But 50 years later, you get the second great awakening starting there, which I think is really ironic and really a wonderful kind of conclusion to Yale's opposition to this awakening. The second opposition was Harvard. The second example of the opposition was Harvard.

Now, Harvard has an interesting story because it was founded by John Harvard, a good Puritan, in 1636. He gave his library of 400 books to begin this university. And Harvard was founded, of course, to train preachers, basically.

And now, 150 years later, or not quite 120 years later, whatever, Harvard is pretty much Unitarian. It's deistic, it's Unitarian. It did not hold to its first love, and it became pretty critical of the first great awakening.

Now, here is an example of this, and I'm not sure exactly when this happened. I need to research this a little more. But I'm always fascinated by what is Harvard's motto? What is Harvard's motto? You see it all over the place.

You see it on T-shirts. What's Harvard's motto? A pretty interesting motto. Veritas.

Veritas. When you see Harvard emblems, you see Veritas, which means truth. That's the motto of Harvard University.

But it's interesting that the original motto, founded in 1636 by John Harvard, was Veritas in Christo et Ecclesia. Truth in Christ and in the church. So, it's interesting that 100 years later or so, they dropped in Christ and in the church.

I don't know the exact date that they did that, so I need to check that out. But it's interesting Harvard dropped that second half of the motto, in Christ and in the church. Let that go.

Now, it's just the truth. So that's kind of interesting. But anyway, Harvard, the professors, faculty, and students spoke out against the revival.

Too much emotionalism. Everything should be measured by reason. And this thing that's happening is kind of unreasonable.

So, there were definitely three reactions to the Great Awakening and three ways in which the Great Awakening might have kind of caved in. But it didn't. So we'll talk about the lasting results of the Great Awakening, the First Great Awakening, theological and social.

But before we do, are there any questions about those reactions to the First Great Awakening? Anything about that? Should we go on here? Okay, bless your hearts, we'll go on here. Results of the First Great Awakening. I've divided them into two sections: theological and social.

But having said that, where does one end and the other begin? I can't say that I know that. I'm just going to look at these two sections, and you'll see that sometimes there's overlap between them. So, let's talk about the theological first.

Theological results of the First Great Awakenings. Okay, number one, the first thing is something we've already talked about. There was certainly a resurgence of Calvinism in the First Great Awakening.

Brought here by the Puritans, it died down, and then there's a resurgence of Calvinistic theology. All four of those people we mentioned, Frelinghuysen and Tenet and Whitefield and John F. Edwards, were all Calvinists. So there's a real resurgence of Calvinism, and it's taking center stage again.

Now, it's not going to last because the pendulum is going to swing again, but right now, theologically, that becomes very, very important. One of the central messages of all of these people was the message of election. God elects certain sinners to be saved.

God predestined certain sinners to be saved. So, you see that, and so you've got this whole resurgence of Calvinism. A second thing that you get is what I call a revival of experiential piety.

And by experiential piety, what I mean is placing a high priority on loving God and loving your neighbor. Not just knowing God and all the doctrines about God. That's all right to do that, but experiential piety is a real love, a real commitment to God, and a real love and commitment to your neighbor as well.

It's kind of like Matthew 22: love the Lord your God with all your heart and mind, so love your neighbor as yourself. So, there was a renewal, a revival of that experiential piety. Now, it was this experiential piety that people like Charles Chauncey preached against, but nevertheless, it took hold and was very important for many people.

Number three, the third result of this was a major test for religious life now was personal conversion. Was there a time in your life or is there a time now in your life that you said yes to Christ? This emphasis is upon personal conversion. So that becomes a real kind of major test here.

So, it's not a theological creed. Can you recite the creed? It's not what church you belong to. It's not how often you go to church.

It's not living a good moral life. All those things are important, but the major test now is personal conversion. And so the awakening really emphasized that personal conversion.

And number four, notice I put this under theological, but you could put it also under social as well. However, the first great awakening stimulated a concern for higher education. Now, these examples of higher education are mainly preparation for the ministry.

That's why they were founded. But Princeton, we mentioned the founding of Princeton before, Gilbert Tennant, the Logg College, Princeton. But Princeton was found to train Presbyterian ministers.

So that Rhode Island College, now you probably, there is a Rhode Island College today, but it's not the same one because the one that was founded by the Baptists first called Rhode Island College in, I think it was founded in Warren, Rhode Island as I recall, but that became Brown University, 1764. Queens College is interesting; the original title is now Rutgers University. I am interested in Rutgers because I've got a couple of nieces who have gone through Rutgers and a few nephews.

I've got a nephew in Rutgers right now or a grandnephew in Rutgers right now. But that was founded by the Dutch Reformed Church to teach Dutch Reformed ministers. And then Dartmouth College, I'm giving this 1769.

There had been a missionary school for the Native Americans and the Indians, and previous to this, it evolved into Dartmouth. But usually I think Dartmouth gives this as the founding of their institution as a congregational institution, trained congregational preachers. So, the question is, here we have, is this theological or is it social? Well, it's obviously both if you're founding, if you're beginning social institutions like this.

But it's also theological because this is founded to train preachers in all these various Christian denominations to get the message of the gospel out. Now, I would say that, knowing these places today, I think that a lot of people on these campuses probably don't realize this or have probably forgotten it. The Presbyterians, certainly the Baptists, Dutch Reformed Congregationalists.

I'm just curious: have any of you been to Princeton? Have any of you seen Princeton? What about Brown in Providence? We need to take a field trip. What about Rutgers? No, no Rutgers people. What about Dartmouth? Not too far from us.



Okay, one for Dartmouth. All right. Well, these are very beautiful institutions, very interesting places.

But remember the reason that they were founded, and that's very important in terms of theological contributions. Okay, are there any questions about these theological results of the first awakening? Very, very important, no doubt about that. Okay, let's come to social.

And we said the social and theological sometimes overlap. But there is no question that the social contributions of the first great awakening to society were tremendous. And we'll see how great they were.

I've got a final quotation that I give here, so see how remarkable they were. Okay, number one, there is certainly the elevation of the common person with the first great awakening. Okay, and there's the elevation of the common person because the most essential thing in your life is a religious experience, an experience with Christ.

That is available to everybody. So, there is no hierarchy in terms of how God works. God works with everybody.

And so, the man on the street, as it were, I don't doubt if they used that term in those days, but the man on the street or the woman on the street, those people knew that they were just as important as the trained clergy and people in political office and so forth. So there's definitely the elevation of the common person. Now, socially, that's going to be very important on American soil.

The common person, with the democratization of American public life, is going to have real power, no doubt about that. So that is going to be pretty critical. Number two, with the first great awakening, there's a stress on lay activity, not just the ordained preachers, not just the ordained ministers.

I'm going to go back and do that again. Why did I? I love that. I wonder why I did that.

Isn't that cool? Why did I do that? I don't know, but I kind of like what I see here. So anyway, keep your attention. That's the most important thing.

Okay, so lay activity is stressed, which means what? Which means new roles of leadership. So up until this time, who was the leader in the community? The leader in the community was basically the minister or the priest. There weren't many Roman Catholics in America at the time, but the minister was the leader in the community.

Now, lay people can take leadership roles, but they can take leadership roles not only in the church but also outside of the church in the broader society. That is going to

have an impact on American public life, but it all started in the church. That's the important thing with the great awakening.

Number three is personal independence in religious life. So, you know, it's Jesus and me. I came to Christ.

I made this decision for Christ. Well, that personal independence in religious life pointed to independence in political life. So, just as I made a personal decision in my religious life, now I'm going to be called to make a personal decision in my political life or my social life in the broader society.

So that's going to be pretty important. You know, I mean, obviously, we're leading up to the American Revolution here. So that's number three.

Number four is with this great awakening is a separation of church and state. Now, remember, we've talked about the separation of church and state before, and the reason for the separation of church and state is so that the state won't kind of infringe on and overpower the church. It's ironic that the discussions of separation of church and state today are just the opposite.

People are afraid that religion will influence public life. Well, that's not the reason why people had the separation of church and state. They have the separation of church and state because they want to feel free and independent as denominations, as Christian churches, from any kind of state control.

So, there is definitely a separation between church and state. So that's another kind of social thing. Number five is a new humanitarian impulse because what does the gospel, as all these people are preaching, what are they saying? Love God, love your neighbor.

A new humanitarian impulse, a caring for the poor, a caring for the widows, a caring for the orphans. Whose job is it to do that? That is the job of the church to do that. That's where you first learn to do that, by hearing the preacher preach and then by very practical means.

A good example was George Whitfield, who helped to find an orphanage in Georgia that was needed, and he helped to find it. That's part of the gospel: loving God and loving your neighbor. Now, what happens is that this humanitarian impulse comes into American public life.

There is a humanitarian impulse that comes into American public life even with people who aren't particularly religious, but there is still that humanitarian impulse. If you fast forward, we see that today. The American public, the American people are the most generous people in the world in terms of humanitarian charitable work.

Did you read about the story by any chance? This has nothing to do with anything. Did you read the story about the homeless man who found some money on the streets of Boston? It was quite a bit of money and like traveler's checks. He found the family and gave it back as an act of a Christian act really, I think in his own life.

He was homeless. He had nothing himself, but he gave back all the money that he had found. Someone saw that.

Someone read about that or saw it on television and decided they were going to raise money for this guy because he did such a wonderful humanitarian thing. In the last count, they raised \$200,000 for him from the American public. The American public is a wonderful people who give out of their hearts.

It started in the church, but it has come into American public life, and people are very generous. Some are very generous for religious reasons, obviously, but many people are generous. They're not religious people, but it became part of American public life.

So, the humanitarian impulse. New forms of assembly come as a result of the first great awakening. New forms of assembly.

Now, these new forms of assembly took different. There were different aspects to this new form of assembly, but this new form of assembly meant that people could assemble themselves in public places. Now, they haven't been doing this. They haven't been assembling themselves in public places, but with the first great awakening, they learned to do this, especially with George Whitefield, because where did Whitefield preach? He preached on Boston Common, and he preached in parks, and he preached on town squares.

So, you get this new kind of idea of assembling in public, not for a religious reason to hear the gospel preached, but this new form of assembly. This new form of assembly was also strictly voluntary. Nobody had to come.

Nobody was making you go to church, or nobody was making you go to hear George Whitefield preach, or no one was making you, you know, you couldn't vote in Massachusetts unless you went to hear George Whitefield preach. Nobody's saying that. So, this is a voluntary kind of assembly.

And then what happened with these new forms of assembly is that, oh I meant to mention also, with this new form of assembly is new authority because the leader in this new form of assembly has an authority not based on, it wasn't given to him by the state. It wasn't handed down to him by the state like a king or a magistrate or a prince or something. This new authority in this new form of assembly was a

recognition that this person is of God and that this person is preaching the word of God.

So, it is a recognition that the authority is not handed down but that the authority comes from another, from a godly source. So with this new form of assembly, people coming together, not being coerced to come together, not being forced to come together, hearing this leadership, this wonderful kind of charismatic leadership, what that does, these new forms of assembly which began religiously, they transfer into what? Into the political sphere. And so people start to realize boy, we can do this politically too.

We can assemble in public voluntarily. No one's making us do it. We can assemble in public.

We can assemble voluntarily. We can hear leaders, not just be told that they are leaders, but we can also hear leaders. We see an authority in those leaders.

They may not have a public office, but they have authority in what they say and so forth. And this can easily transfer politically and socially, which it did. So the new forms of assembly are really incredible.

The next one is the sovereignty of the people. Critical, I should have said critical of public office. So, the sovereignty of the people, which was released, in a sense, the independence of the people, was released in this whole First Great Awakening.

But the sovereignty of the people is critical; I should have said critical of public office. So now, people feel that in these new forms of assembly, they are quite free to criticize public office. They feel free to criticize England and the king in our case.

So, they feel quite free. Now, what gives them that freedom is the sheer weight of numbers in this kind of public assembly. So the sheer weight of numbers gives them that freedom to do that.

And Boston, you walk the streets of Boston, you walk the Freedom Trail, and you see some of that. Now, what's the bottom line of all of this? So here's the quotation I'd like you to get, but I'll try to remember to put these PowerPoints on Blackboard, by the way, so if you don't get everything down, that's fine. But I love this quotation.

Considered as a social event, the Great Awakening signifies nothing less than the first stage of the American Revolution. Considered as a social event, the Great Awakening signifies nothing less than the first stage of the American Revolution. So, you have to ask yourself, would the American Revolution have happened if there hadn't been a First Great Awakening? I think the answer to that probably is no.

I think the First Great Awakening and everything we've talked about in terms of both theological and social kind of outpouring of the First Great Awakening, I think the answer is no, because I think what happened in the First Great Awakening, especially socially here, as it gave the groundwork, the foundation for a political revolution. Then, people picked up on that, and off they ran with the political revolution. So, it's very interesting that there is a connection between the religious life in America and the revolution that came with the American Revolution.

So, okay. Yeah, Hope. Did the Great Awakening reach to all parts of the U.S.? Yes, the Great Awakening did reach.

Now, there were some places that were still kind of being, in a sense, settled out in Tennessee and Kentucky, but it reached from Maine to Georgia, all the middle colonies. Everybody was affected by the Great Awakening, First Great Awakening. And also, it wasn't a frontier awakening.

It was an urban awakening. So it was in places like Boston, Philadelphia, and New York where it came to life. So yes, it is pretty powerful.

Okay, something else about the First Great Awakening. What do we want to know about the First Great Awakening? All those wonderful people and all those wonderful events happening in the First Great Awakening, anything here? Should I give you five seconds? I should. Here is a five-second break for the First Great Awakening.

I mean, before the Wesleyan Revival. I should say. Just take a quick break here.

You can do this Friday, Monday, and Wednesday. Then you're halfway through the course, halfway through the semester. Yikes, okay.

Stretch, rest. Ruth is the only one who has a class before this, right? None of you have class before this except Ruth. So, it's kind of out of bed and into this class.

Great, okay. All right, well, we are going to journey on here. And there's another thing happening.

And it's happening in England, and it's called the Wesleyan Revival. Okay, so I'm on D, England, and the Wesleyan Revival. So that's happening along with pietism.

You know, that's happening in Germany along with the First Great Awakening, and it's happening in America. And now, in England, you have the Wesleyan Revival. Okay, now I need to be careful here because if you come into my office, the first thing you see is a bust of John Wesley.

So come and visit me someday. I'll show you a bust of John Wesley. I'll show you a few pictures of John Wesley in my office, too.

So, I need to be careful here. I could spend a long time on this, like probably a whole semester. So, I'm going to try not to do that.

I'm going to try to put all this in perspective and, you know, and kind of deal with this, you know, good balance and everything. But that Wesleyan Revival is pretty important, and it's kind of easy to ignore that Wesleyan Revival. But for this course, we're going from the Reformation to the present.

You can't bypass the Wesleyan Revival. Okay, so what we're going to do is an introduction, and then we're going to give a biographical sketch of John Wesley and some theology of John Wesley that you're going to see, which are both similar and different. Similar to and different from the theology of the First Great Awakening.

So, it's kind of a balance to what we see in the First Great Awakening. So, okay. Okay, first of all, introduction.

In order to introduce John Wesley, let me skip that picture, I need to come to a man by the name of Jacob Arminius. So, there is Jacob Arminius. Okay, Jacob Arminius, long story short on Jacob Arminius, Jacob Arminius was a Dutchman. He was in the Netherlands, and Jacob Arminius, by the Dutch Calvinists of his day, was asked to provide a defense of Calvinism.

So, he was a theologian, and he was asked to provide a defense of Calvinism. And when Arminius was asked to do that, I mean, he took it on willingly, and when he was asked to do that, however, he found that there were some places where he disagreed with Calvinism. There were some places where he didn't think John Calvin or his followers were right.

And so, he began to discuss those things. Actually, he wrote something called the Remonstrance; I should have put that last, but he and his followers developed what they called a Remonstrance; that's not the first word; it's the second word, R-E-M-O-N-S-T-R-A-N-C-E. They developed a Remonstrance, which was a detailed argument against Calvinism.

I shouldn't say that it's not a detailed argument against Calvinism; it's a detailed argument about Calvinism. Because there were some things in Calvinism that they liked and held on to. So they are not kind of anti-Calvinists, these Dutch folks.

Okay, what happened was they kind of formed a group, and the group was called the Remonstrance, first word, R-E-M-O-N-S-T-R-A-N-T-S, the Remonstrance. So, the

Remonstrance formed the Remonstrance. Okay, are you okay with that? And the Remonstrance was an argument about Calvinism.

So let me just give you a couple of examples, because if you don't understand these examples, you're not going to understand everything else we say. So let me give you a couple of examples. One example was, and we'll stay just with Arminius here, but one example was Arminius disagreed with Calvin's doctrine of double election.

So, he reads John Calvin; he's supposed to defend Calvin, but he says, I cannot defend Calvin on the issue of the double election. I do believe in predestination, Arminius said. I believe in predestination, but I connect predestination to God's foreknowledge. So, God foreknows those who are going to be saved, and he foreknows people who are going to, you know, you're going to be saved.

So, use the means of grace to come into God's family. He foreknows that. So if you want to call that predestination, Arminius said, that's fine.

I'm glad to do that, but I don't believe it as Calvin taught it. So that's one example. A second example is, while Calvin taught that Christ died for the elect, Arminius said, no, Christ died for everybody.

Christ died for the whosoever. Now, it happens to be it's only those who embrace the death of Christ who will benefit from his death, but Christ died for everybody. Christ's death was for the whosoever.

So, he disagreed there a bit and tried to explain that. A third thing that Arminius said, Arminius said, I am at one with Calvin. I believe, I'm so glad what Calvin said, in that there's nothing that we can do to save ourselves.

There's no good in us by which we can save ourselves. Remember, the Roman Catholic Fakir Iqbal didn't say, yes, do what you're able to do, as though there's some good within human beings by which they're able to come to God. Well, Arminius agreed with Calvin.

There's no good in us by which we're able to come to God. It's all by God's grace. This whole business of salvation is all by God's grace.

So here he agreed with Calvin. He said I'm at one with Calvin on this one, so that's a good thing. A fourth thing that he discussed here is Calvin's believed that the grace of God was irresistible.

You cannot resist the grace of God. Arminius said, no, I don't believe that because there is a residue of free will in people. So people can resist the grace of God.

They can reject the grace of God. So that's a possibility. It's not a likelihood, Arminius believed, but it is a possibility that they can say no to God's grace.

And then, fifthly, when it came to the doctrine of perseverance, God perseveres in holding on to us. Remember we talked about perseverance with John Calvin? Perseverance with Calvin is we're not reaching up to God and just barely holding on to God with our fingertips. Calvin's understanding of perseverance is this is God's perseverance of holding on to us.

This is God having us in his arms and holding on to us. Well, when it came to the doctrine of perseverance, Arminius wasn't certain about this, but he believed that it was possible for one to lose that salvation once one had gained it. So, there were various places in which Arminius disagreed with Calvin, disagreed with Calvin, his followers, the Remonstrants, really developed this theology.

Now, the reason we mention this by way of introduction is because this is the theology that John Wesley would have been trained in. He would have understood this theology. He would have understood Calvin, of course, because he read Calvin, but he would have understood Arminian theology because Arminian theology had become part of British life by the time you got to the 18th century.

So, John Wesley would have been very familiar with this. The question is, was John Wesley fully an Arminian? Well, I'm not sure about that. I prefer to talk about Wesley's theology as Wesleyan theology and not Wesleyan Arminian theology, so I'm not sure about that.

But we're going to talk about Wesleyan theology, but he certainly knew Arminius, and there were certainly places where he agreed with Arminius. So, I give that introduction just so that we'll know where we're kind of starting here with all of this. So, do you have any questions about Arminius? So that's another kind of need-to-know name for this course because he's a major player in the course from the Reformation to the present, so his kind of coming into this is important.

Okay, any questions there about that? Okay. Yeah, Jesse? Right. He knew Calvin well, had read Calvin, had read Calvin's successors.

He also is a biblical scholar, so he's trying to put these things together. His first allegiance is to the Bible, so he feels he's answering biblically some things he disagrees with, like double election. And his followers forming this party, this group, the Remonstrants, felt the same way.

But Calvin also feels he's substantiating everything by Scripture. Something else? Arminius? Jacob Arminius? This introduction? Okay. Let's just get started with Wesley, and then we'll have to pick this up on Friday.



Okay. You see, number two, I'm going to give a biographical sketch of John Wesley. So, I do that with, what, about five people in the course.

We certainly did that a bit with John Calvin, even though you read that book on Calvin. So, I do this with John Wesley. I take some time to talk about his biography.

I've got to watch it here and there again because he was an interesting person, and if I've got a bust of John Wesley in my office, that must mean something. So I've got to be careful here. But I do want to give a bit of a biography of Wesley.

Okay. I've got his dates here for you. There are his dates of John Wesley.

So, I'd like to give some kind of high points here. John Wesley, 1703 to 1791. Okay.

His father was Samuel. His mother was Susanna. Susanna Wesley.

And there she is. There are the dates of Susanna Wesley. Samuel Wesley was an Anglican priest.

He had two churches. I didn't do this PowerPoint very well, but I know you'll bear with me for just one minute, will you? Okay. These are the two churches of Samuel Wesley, two Anglican churches.

The most important one was Epworth, who also had a neighboring church called Root. That is pronounced Root, W-R-O-O-T-E. So here's his father, an Anglican priest, with these two parishes.

John Wesley eventually followed in his father's footsteps and became ordained as an Anglican priest. So those places are important. Let's go back to the names here.

His mother, Susanna. Now, Susanna was one of the great women in religious history. I think one of the options we gave for the paper, I think, was women in Christian history or something like that.

I have to check on that. But Susanna was definitely one of the great women in Christian history. She bore 19 children.

That's a lot. That's a lot of children. She bore 19 children.

Ten of them lived through their infancy to become adults, and we'll be mentioning a couple of them. But whenever I talk about Susanna bearing 19 children, she was one of 25 children. Her mother bore 25 children.

Can you even imagine that? I mean, 25 children she bore. So, Susanna was one of 25. So she only bore 19.

So, she didn't quite hit the record that her mother did, but it was pretty remarkable. But more than bearing 19 children, Susanna is known in religious history for being the kind of biblical and theological teacher of her children. She was very disciplined in teaching her children and in rearing her children up with biblical and theological knowledge.

That, of course, was especially true with John. And so, Susanna is kind of very important to the story because of her influence upon John's spiritual growth, but also upon his academic growth as well. So, Susanna was able to... She was a great tutor and very knowledgeable.

I was able to tutor him not only in Bible and theology but also in mathematics, social history, history, and so forth. So really a pretty remarkable person. When I think of Susanna, I think of someone else that we've already studied in the course, and her name was Ann Hutchinson.

Do you remember Ann Hutchinson? Ann Hutchinson was the one who taught in Boston and taught theology in her home and discussed theology in her home, and the Puritans chased her out. She ended up down in Rhode Island. But these women were pretty remarkable, and they had some real theological insights here.

Okay, so that's the beginning of his life. He was actually born in the Epworth Rectory. By the way, I've got to be careful, I know, but I will be careful. But the Epworth Rectory burned down when John was just a little boy.

He was in the house when it burned down, and his father was able to save him, however. So, his father and some other men ran in and got John out and saved John's life in the Epworth Rectory and from the Epworth Rectory. And from then on, when he got into his adult life, John Wesley referred to himself as a brand plucked from the fire.

So, a good biblical reference there. So, there was John born in Epworth and almost died in Epworth in the rectory, but he was saved. So a friend of mine, this has nothing to do with anything either, but I've got to watch my time.

Okay. But a friend of mine and I are going to lead a tour of Wesleyan sites through England in 2015. One of the places we'll be is the Epworth Rectory because the Epworth Rectory was rebuilt and is now a historical site in England.

So, we're going to go to that Epworth Rectory. We're not going to light a match to it. We're not going to redo the whole fire scene, but we're going to be in that Epworth Rectory.

So, I can't wait to be there. So, okay. So that's his birth, that's his beginning, and so forth, 1703.

So, okay. Now, what happens? Another thing in terms of his biography is that 1720 became a very important date in his life. 1720.

Oh, I didn't put Samuel Wesley's name down here too. I'll put Samuel Wesley's name down, his father. 1720 becomes a very important date in his life.

And please notice he's only 17 years old, so he's not very old. In 1720, John Wesley entered Oxford University. So, he goes and becomes a student at Oxford University, and you know, there are many colleges there.

He went to a college called Christ Church. So, that was his place of learning at Oxford, where he began his undergraduate studies. Now, long story short, is that he thought, John Wesley thought that God had called him to the ministry.

So, he goes to Christ Church. He is ordained to the Christian ministry, first as a deacon. And John Wesley feels he's going to spend the rest of his life as an Anglican priest, but he's going to be teaching.

So, long story short, he received a teaching opportunity at Lincoln College, which is another college of Oxford University. And once he settles down, once he begins teaching at Lincoln College, he settles down and he says to himself, this is where I'm going to be for the rest of my life. I'm going to be teaching Greek at Lincoln College.

I'm happy. But long story short, before we go, just to take note, he wasn't at Lincoln College very long before his father, Samuel, took ill. John had to leave his teaching and go back to Epworth en route.

And he had to kind of take over the ministry for his father because his father was so ill. So this was a bit of an interruption in his life. No doubt about that.

He didn't intend to do this, but he felt bound to do this to help his father. And he actually left for a couple of years. He left the college.

Now, what happens is there are people back at the college, and they are also studying at Christ Church. And one of them was his brother, Charles. So, Charles Wesley, his younger brother, as you can see, there's an age difference of four years between them.

His younger brother, Charles, had entered Christ Church in Oxford. And he was studying at Oxford during most of the time that John was away at Epworth en route. Something very, very interesting happened with Charles Wesley and others at Oxford while John was away.

And that's where we'll pick up the story on Friday. Okay. Well, he was away at Epworth en route, helping his father with that ministry.

Charles at Oxford, something very interesting is happening. So we'll see what's happening when we come back on Friday. So have a good day. I'll see you Friday.

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 13, The Great Awakening.