

Topics

- Introduction to Church History 1600-1800
- The British Church: The Anglicans
- Grace Abounding: The Puritans
- For Christ's Crown & Covenant: The Scottish Presbyterians
- God's Free Mercy: The Church in the Netherlands
- The Westminster Assembly
- Calvinism in the New World
- Protestant Orthodoxy
- The Path of Life: Brother Lawrence and Blaise Pascal
- The Great Divide: Enlightenment and Romanticism
- A Warmth From the Fire of God in the Heart of Germany: Pietism and Bach
- The Inextinguishable Blaze: The Evangelical Revival in Great Britain
- The Great Awakening in America
- From the Awakening to the Revolution: Davies to Witherspoon
- Summary



<http://www.rpchurchmanassas.org/drupal/churchhistory16001800>

Evangelical Revival in Great Britain - Outline

- Great Britain at the Turn of the 18th Century
- The Moravians
- The Methodists
- George Whitefield and Others
- The Anglican Evangelicals

Great Britain at the Turn of the 18th Century

- Social Chaos
- Culture has fallen to a very low point
- The Religious Situation – the Vanishing Gospel
 - Spiritual Decline
 - The Church of England
 - ❑ Latitudinarian – Very broad in its view (like Deists)
 - ❑ Unbelief
 - ❑ Move the “Nots” from the Ten Commandments to the Apostles’ Creed
 - All Others (aka Dissenters or Non-Conformists)
 - ❑ Loss of Zeal and Orthodoxy
 - ❑ Presbyterians worst of the lot
 - ❖ Unitarian – rationalists; deny trinity, focus on relations between humans
 - ❖ Socinian – rationalists; deny divinity of Christ, atonement
 - Good time for a Revival



Gin Lane
– by William Hogarth

“It was a time of social chaos in the country, and I suppose one of the best ways to illustrate that is just to take a look at some of the pictures of William Hogarth who painted the depravity and sinfulness of culture in a very dramatic way” – David Calhoun

“The most numerous and rich of the Dissenters in England were the Presbyterians, who were also the leaders of the general apostasy of the Dissenters from the principles of the Reformation”

– Samuel Davies in his journal

Great Britain at the Turn of the 18th Century

EXCEPTIONS TO THE GENERAL DECLINE



Isaac Watts (1674-1748)



Philip Doddridge (1702-1751)

- Non-conformist Minister
- Hymns become a force of renewal in the church
 - *When I Survey the Wondrous Cross*
 - *Jesus Shall Reign Where'er the Sun*
 - *Our God, Our Help in Ages Past*

"Our God, our help in ages past, Our hope for years to come; Be thou our guard while troubles last, And our eternal home"

– Isaac Watts

- Non-conformist Minister
- Wrote *The Rise and Progress of Religion in the Soul*
 - Later influences William Wilberforce, abolitionist

"That Holy Book"

- Charles Spurgeon referring to *The Rise and Progress of the Soul*

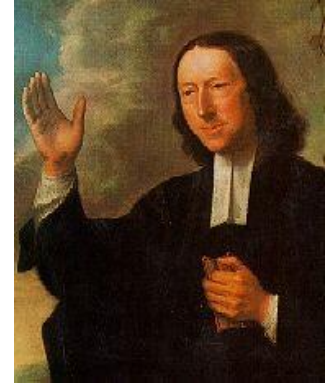
Revival – The Moravians

- Came to England from Germany
- January 1, 1739 – “Pentecost at New Year”
 - Begins a period of zeal, vigor, outreach and growth within the Moravian community in London
 - Moravian focus on renewal in other denominations not planting their own churches
- Key Moravian leaders in England - born in England, took interest in the Moravians
 - Benjamin Ingham (1712-1772)
 - John Cennick (1718-1755)
- Influenced the early Methodists, the Wesleys, George Whitefield
- Moravian Emphasis
 - Church renewal
 - Personal prayer and Bible study
 - Social issues
 - Missions

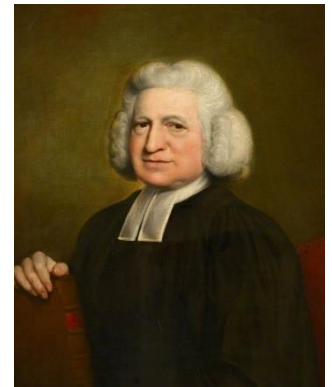
Revival – The Methodists

- John and Charles Wesley

- Born into an Anglican family of 19 children – father a pastor, mother daughter of Puritan divine
- John saved from a fire at the last possible moment at age five
- Attended Oxford, founded the “Holy Club” – Anglican “methodists”
 - ❑ Like-minded students (including George Whitefield) praying, reading, encouraging each other to live a holy life
 - ❑ Focus on living a Christian life not on how to become a Christian
- Both ordained in the Anglican ministry
- Visited Georgia – abysmal failure ministering to colonists, Indians
 - ❑ On the ship to Georgia John Wesley is stumped when asked by Spangenberg, a Moravian, if he knew that Jesus died to save **him** [as opposed to generically being savior]
- Returned to London



John Wesley (1703-1791)



Charles Wesley (1707-1788)

“All the time I was in Georgia I was beating the air. Being ignorant of the righteousness of Christ, I sought to establish my own righteousness.”

- John Wesley

Revival – The Methodists

- John and Charles Wesley (continued)

- Conversions 3 days apart

- ❑ Charles 5/21/1738 – Influenced by Moravians and study of Luther’s commentary on Galatians
- ❑ John 5/24/1738 at 8:45 PM – Influenced by Spangenberg’s earlier question and someone reading from Luther

- John Wesley – Fiery Evangelist – “Then it pleased God to kindle a fire which I trust should never be extinguished”

- ❑ “I look upon all the world as my parish” – Preached throughout England
- ❑ “methodists” to Methodists in 1784 – Wesley ordains Bishop outside the Anglican church
- ❑ Doctrinal Cautions
 - ❖ Evangelical Arminianism – Salvation is of God through Christ, but dependent on choice
 - ❖ Entire Sanctification – Sanctification is an instant change that eradicates all sin (**I John 3:8**)

Galatians 2:20 - *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

“Read the words ‘me’ and ‘for me’ with great emphasis. Print this ‘me’ with capital letters in your heart, and do not ever doubt that you belong to the number of those who are meant by this ‘me.’”

- Martin Luther’s commentary on Galatians

“I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and had saved me from the law of sin and death.”

- John Wesley referring to events of May 24, 1738

Revival – The Methodists

Charles Wesley Hymnist



And Can It Be?

And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain—
For me, who Him to death pursued?
Amazing love! How can it be,
That Thou, my God, shouldst die for me?

Refrain:

Amazing love! How can it be,
That Thou, my God, shouldst die for
me?

'Tis myst'ry all: th' Immortal dies:
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine.
'Tis mercy all! Let earth adore,
Let angel minds inquire no more.

He left His Father's throne above—
So free, so infinite His grace—
Emptied Himself of all but love,
And bled for Adam's helpless race:
'Tis mercy all, immense and free,
For, O my God, it found out me!

Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

No condemnation now I dread;
Jesus, and all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th' eternal throne,
And claim the crown, through Christ my own.

Oh, for a Thousand Tongues to Sing

Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and king,
The triumphs of His grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name.

Jesus! the name that charms our fears,
That bids our sorrows cease—
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the pow'r of canceled sin,
He sets the pris'ner free;
His blood can make the foulest clean,
His blood availed for me.

He speaks, and, list'ning to His voice,
New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe.

Glory to God, and praise and love
Be ever, ever giv'n
By saints below and saints above,
The church in earth and heav'n. 8

Revival – George Whitefield (1714-1770) and Others

- Friend of John Wesley from the Holy Club at Oxford
- Converted and started preaching years before the Wesleys
 - Gift from Charles Wesley (Scougall's *The Life of God in the Soul of Man*) contributed to Whitefield's conversion
- Preached in England, Scotland, Wales, and America
 - First outdoor preacher – extemporaneous and engaging
 - England
 - ❑ Supported by and corresponded with Lady Huntingdon
 - ❖ Lady Huntingdon's Connexion influenced colleges, seminaries, and churches within the Anglican Church toward revival
 - Scotland
 - ❑ Sympathetic to Associate Presbytery of Church of Scotland (later the Associate Reformed Presbyterian Church) and their focus on the true Gospel
 - ❖ Avoided request that he preach exclusively for them
 - ❑ Reform occurs in Scotland starting around 1740
 - ❖ Cambuslang Revival 1742 – "a spark of grace set the kingdom on a blaze"
 - ❖ Lady Glenorchy – financial supporter of Calvinist causes
 - Wales
 - ❑ Howell Harris converted by an announcement in church
 - ❑ William Williams' hymn *Guide Me, O Thou Great Jehovah* becomes a symbol of the Welsh revival



George Whitefield
(1714-1770)

*"If the Pope himself
would lend me his pulpit,
I would gladly proclaim
the righteousness of
Jesus Christ therein."*
- George Whitefield



Countess of
Huntingdon
(1707-1791)

Revival – The Anglican Evangelicals



John Newton (1725-1807)

- Served on Slave Trade Ship
- Influenced by Wesleys, Whitefield
- Ordained into Anglican clergy
- Important Works
 - *Amazing Grace*
 - *Thoughts Upon the African Slave Trade*

“I once was lost but now am found, was blind but now I see” – John Newton

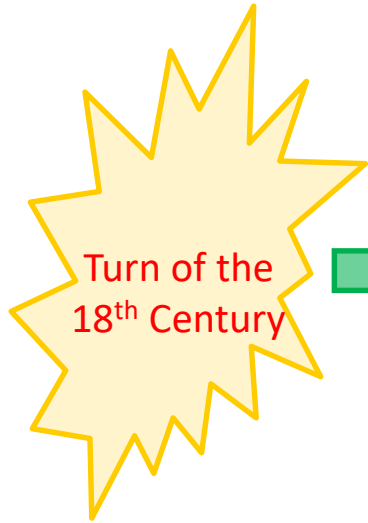


Hannah More (1745-1833)

- Poet, Playwright, Philanthropist
- Influenced by John Newton
- Known for work associated with abolition of slavery and reformation of manners

“There is one single fact which we may oppose to all the wit and argument of infidelity, namely, that no man ever repented of being a Christian on his death-bed.” – Hannah More

Summary



Revival

Germany

- Spener, Francke and the Pietists
- Zinzendorf and the Moravians
- Personal Experience
- Small group prayer and Bible study
- Charity, care for widows and orphans
- Missions

Revival

Great Britain

- Moravians
- The Wesleys & Methodists
- George Whitefield
- Similar results as in Germany
- Passionate Preaching

Revival

A Low Point in the Western Church

- Enlightenment – Rationalism, Deism, non-belief
- Romanticism – God buried within self
- Dead Orthodoxy – orthodox in doctrine but not seeking to apply the doctrine

The Colonies

Stay Tuned for Next Week