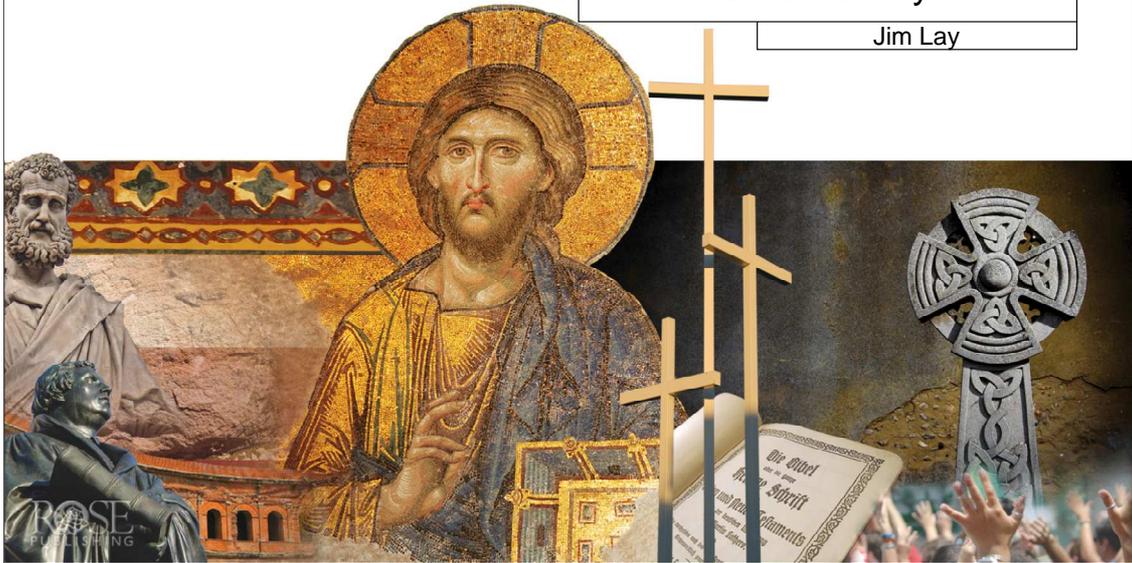


# History of the Church

## 5 Part Study

Jim Lay



Today we are going to discuss the 5<sup>th</sup> and final part of this study, The Age of Reason & Revival and the Age of Ideology. Each of these sections could take several classes, so by the very nature of the limited time, I will try and describe what happens without much details, except on the key events I have selected to discuss.

## Recap of where we are

- God's Consul- Gregory the Great
- The Search for Unity – Charlemagne
- The Papacy & the Crusader
- Scholasticism & Monasticism
- Decline of the Papacy – Dueling Popes
- Reformation – Wycliffe, Hus, Luther
- Anabaptists and reclaiming of Believers Baptism
- Reformed Church – John Calvin & John Knox
- Anglican Church emerges, then separates
- Catholic Reformation – The Jesuits
- America provides escape window
  - Puritans, Pilgrims, Baptists, Congregationalists, Presbyterians, Others
- Rise of Denominations

We finished part 4 last week, so lets review where we left off.

See Chart

Last week we reviewed the time period from 590ad to 1648ad. This was a long session that began with the Bishop of Rome, Gregory the Great, being recognized as the first Bishops among equals and becomes the model for the Papacy that was created after his death. The problems for the church did not get better for a while until Charles becomes King of the Franks, and is named the Emperor of the Roman Empire. His is dubbed Charlemagne who was critical to the restoration of the "Empire and Church".

This strength of the Empire and Papacy started the Crusades that were formed to take back Jerusalem from the Muslims that had taken it earlier. Four Crusades were done and disastrous for the Church, and left bitterness in the region for its brutality. When Charles died there were some disputes over the Emperor role and the role of the Pope. This disputation causes much stress in the Church and ends with as many as 3 Popes at one time, appointed by different Cardinals and having different Rulers accept different Popes. Finally it changes back to a single Pope but internal conflicts and reforms were in the wind. Wycliffe believed the Church was the People and not the Pope and Cardinals/Bishops, and he believed that a personal relationship was required between man and God without intervening of a priest. He also was an opponent of the worldliness of the Papacy and Church, and was a believer in the Bible and did an early translation into English. It was declared heretical and banned from

## Schedule of Lessons

Topic		Date
<b>Part 1- Beginnings</b>	√	5/5/2010
The Age of Jesus and the Apostles (30ad-70ad)		
<b>Part 2 – Early Church</b>	√	5/12/2010
The Age of the Universal Church (70ad – 312ad)		
<b>Part 3 – Institutions Formed</b>	√	5/19/2010
The Age of the Christian Roman Empire (312ad-590ad)		
<b>Part 4 – Religion and the State</b>		5/26/2010
The Christian Middle Ages (590ad-1517ad)	√	
The Age of Reformation (1517ad – 1648ad)		
<b>Part 5 – Challenged by Expansion and Ideas</b>		6/2/2010
The Age of Reason, Revival, and Progress (1648ad – 1914ad)		
The Age of Ideology (1914ad to Present)		

We are doing Part 5 today and will cover the period of time from 1648 until the present. We will not talk about the future of the Church until later, as was mentioned before we started. I will do a discussion lesson rather than a presentation lesson on “Looking Forward”, on June 23<sup>rd</sup> on Wednesday night.

Let’s get started...

# Topics for this session

- **Age of Reason and Revival**
  - The Cult of Reason
  - Wesley brothers and burning evangelism
  - The Great Awakening
- **Age of Progress**
  - Catholicism and Missions
  - England in the 19<sup>th</sup> Century
  - Voluntary Organizations
    - To the farthest point of the earth
  - A Christian America
  - Protestant Liberalism
- **Age of Ideology**
  - Fascism and Communism
  - Evangelicals in America
  - Vatican II
  - Reverse Flow
  - Global Village
  - Christianity spreading and Muslim Extremists

The Age of Revival and Reason are encompassing the founding of the United States and the period up to 1789. The Age of Progress begins in 1789 and goes through 1914 which begins the changes related to WW1.

The Age of Ideology begins in 1914 and continues through today. We will end the History part of this session discussing the Global Village and the spread of Christianity in unlikely places and counter rise in Muslim Jihad.

## The Cult of Reason

- In the aftermath of the Reformation, the crucial question became:
  - “If neither a divinely-ordained king nor one established church determines what is best, how does that change the ways that we understand our lives?”
- Age of Reason and Revival
  - The Revolution comes in all areas of life: national, political, religious, philosophical, and scientific.

The Age of Reason had profound effects across our society and the Western World. As the restrictive and oppressive yoke of both the Church and the State began to be thrown off, and people understood that they could read and understand the Bible, and they could provide for themselves without the direction of others, a whole new flood of ideas and thought surfaced.

As with fields of blooming flowers, there are always a few weeds. Our Hope is the flowers can choke out the weeds or that we can recognize them soon enough to pull them from the field. The field was blooming quickly and the flowers and weeds were had to distinguish because some of them were hard to tell apart, and we were seeing some of them for the first time. The blooming field is the revolution of ideas that come in all areas of our existence: National, Political, Religious, Scientific, and Philosophical. Our ways of thinking were being challenged and we were not in a position to cope or discern truth from near truth, or lies from half truths and people were swept into the passions of unrestrained thought.

## Revolution in the Social Order

- The Pilgrim Separatists did not move to North America to establish religious freedom.
- They moved to the new world to establish a society based on their own beliefs.



*Replica of the Mayflower*

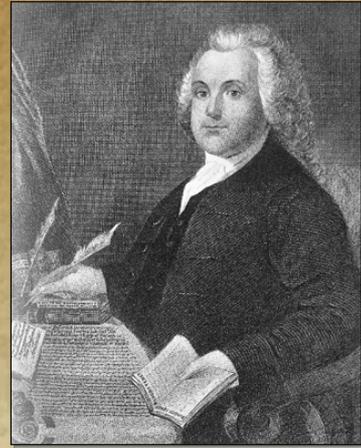
Image: © aceshot1

Let's take a look at some of these revolutionary ideas and where they appeared.

In terms of Social orders, or the way we think about society, we always believed the early comers to America came for religious freedom, but that is only half true. We equate the idea of religious freedom with religious tolerance, which is a 20<sup>th</sup> century idea not very apparent in early America or the Western World. Many came to establish their own brand of society based on their particular beliefs. While this is subtle it is important because many of the actions of some of the early Americans were not tolerant, as we will see.

## Revolution in the Social Order

- A Separatist named Roger Williams declared that civil judges should not enforce religious beliefs.
- When he also declared that “the Natives are the true owners of this land,” he was expelled from the community.



*Roger Williams*

Roger Williams, the founder of Rhode Island and the Providence community was a Puritan who had ideas different from the main group in Boston. As the Puritans tried to enforce their laws on the Massachusetts colony, Williams objected.

When he added that the Native Americans in the area really were the true land owners and the Colonists needed to purchase the land from them, he was forced to flee the colony, and find another place to live and work.

## Revolution in the Social Order

- After three months in the wilderness, Williams received shelter from a Native tribe.
- In 1636, Williams bought a small bay from the natives, which became known as “Providence.”
- Under the leadership of Williams, a radical idea was birthed in Providence: A civil government that refused to favor any specific religious beliefs.

Williams lived in the wilderness befriending Native tribes and was taken in and provided shelter, This was not a long term solution for Williams, nor did it meet his thought of a community governed different from the Puritan thought.

He negotiated with the tribe that had provided shelter for him, and purchased the area we call Providence, which is an apt name for God providing for his children. Ideas and laws and Colonies are being set up early in the American experiment, long before any separation from England, but each had its own thought about it's social policies and governance.

## Revolution in the Social Order



*Anne Hutchinson on Trial  
in the Puritan Colony*

- In a Bible study in her home, Anne Hutchinson had declared that Christians were not bound to obey any human laws.
- She fled to Providence after being exiled from the Puritan colony.

Other rogue thoughts found little sympathy in Puritan New England either. Some were hard to express and more difficult to explain under the Puritan court system because of the intense political and social pressures created.

Human Laws (read that Puritan Laws) were discussed and if one declared, like Anne Hutchinson, that God's laws are superior and Man's Laws need not be obeyed, it was a real problem for the Puritans. Violating the laws were one thing, but just talking about not being bound to obey them was a free speech issue that had no rights in Early Puritan society.

Birds of a feather, flock together. Renegades from Puritan society sought the safety of the Providence community for tolerance of their views. It is interesting to note that there is are still rivalries between the dominant Boston culture and the rival Providence culture.

## Revolution in the Social Order

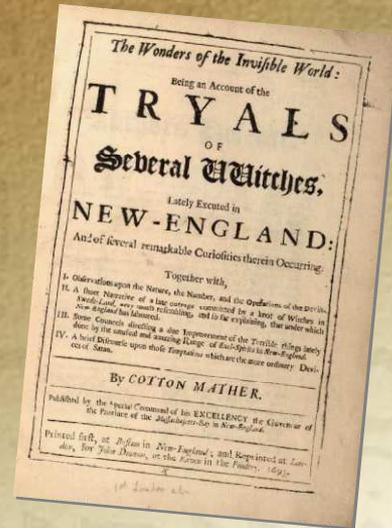
- In 1692, someone in Salem, Massachusetts, claimed to have seen a 12-year-old girl practicing magic.
- The girl and her friends falsely accused several older women of practicing witchcraft.
- This event led to a hysteria which came to be known as the Salem Witch Trials.

Purifying the culture is a messy business, and the non Puritan ideas of people were being watched by everyone. With the ease of charging someone with an offense, and the swiftness of the Puritan "justice" system and court, it became sport to report people for things to start trouble and create chaos in the other persons life.

Witchcraft, Magic, and Occultist behavior was a problem in England and became the latest cause celeb in the Colonies. Satan was everywhere preying of mostly women, but a few men, and the hysteria turned into a sordid chapter in the Puritan legacy. People with mental illness or eccentric behavior, or people who were not powerful got accused of practicing witchcraft. Trials were held and if you protested your innocence you were found guilty and hanged.

## Revolution in the Social Order

- Fifty citizens accused of witchcraft provided confessions to the judges—and they were freed.
- But 19 accused citizens refused to confess their supposed guilt—and they were hanged.

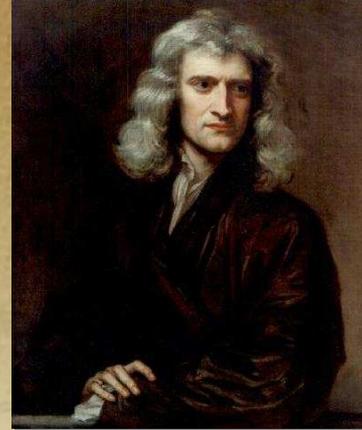


Trials were public events and the interest was high, almost like watching the gladiator events in early Rome. If you confessed in the show trial you were punished and if you repented you were set free after some time in the stocks in the public square where the townspeople could jeer and spit on you.

If you confessed your innocence, you were likely doomed if no one would put their own reputation on the line and support you.

## Revolution in Human Reason

- In the minds of many people, the time seemed right for a faith centered in universal reason.
- In 1687, Isaac Newton used calculus to show how gravity could explain the mystery of planetary movements.



*Isaac Newton*

“Sir Isaac Newton” by Godfrey Kneller (1689)

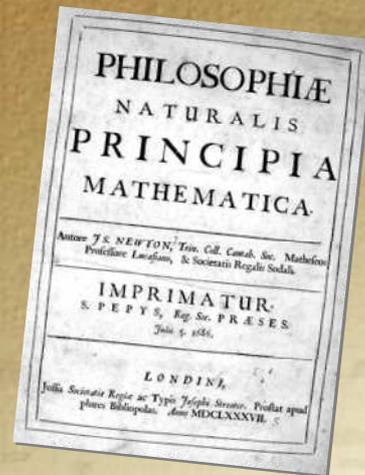
From the social Revolution to the Scientific Revolution the poster boy is Isaac Newton. We study him today because the idea of Physics regarding moving objects are called Newtonian Physics. He was a mathematical genius and saw the relation between motion and mathematics.

What would seem to us a totally unrelated thought about math and science because a huge issue of faith because the early believers thought that objects in motion like moon and stars and the Sun were all governed by Gods will and hand, and not by laws we could define and understand. The whole idea that humans could quantify and measure and predict this was a blow to the simple understanding of God and Nature.

Human Reason became a primary thought in the universities and intellectual gatherings and a waning of the influence of Faith was the result.

## Revolution in Human Reason

- Newton published his proofs in a book titled *Mathematical Principles for Natural Philosophy*.
- In the words of one poet, “Nature and Nature’s Laws lay hidden in Night; God said, ‘Let Newton be!’ And all was light.”



Newton's book

Knowing the Newtonian Physics was one thing, but publishing it in a book made it available for all the world and the skeptics of religion were using it as a hammer to pound the notion of human ability to debunk the “mysteries” of God.

Newton was proclaimed as the bringer of light.

## Revolution in Human Reason

- Inspired by new possibilities of scientific reasoning, later thinkers developed new perspectives on how to seek and discover truth.
- The result was the Enlightenment.
- The Enlightenment focused on individual reasoning, words, science, and natural order...*rather than God or the Bible*

The eventual path of this new thought was Enlightenment and the goal was looking to human thought and reasoning to replace the simple belief in God or in the Bible. As we know from our viewpoint in 2010, this Enlightenment strategy has worked well and the ideas of Faith and Biblical Authority are ridiculed and have been shoved into a smaller and less relevant space. Many churches have participated in this process.

## Revolution in Human Reason

- Individual reason was advocated in Western philosophy and cultural life as the primary source and legitimacy for authority:
  - “With human reason and the five senses crowned as king, mystery—including the twin mystery of tradition and authority—is banished. A God who intervenes in human history is viewed as irrelevant.”—*Brian Hobbs*

Realism, Individual Reason, seeing with our own senses, experience of nature, scientific theory became the rock of our understanding. The Biblical story of Creation versus the idea of Evolution is a prime example. Darwin was another key catalyst in the slide of Faith in the world and the US.

## Revolution in Human Reason

- Many Enlightenment thinkers embraced Deism.
- Deism searched for a universal foundation on which all religions could agree.
- Most Deists believed that a divine being had created the universe and natural laws, but this being was revealed to humanity primarily through the created order.

What is a learned person to do. Shall we display our wisdom and lean on reasoning or just hold on to the simpleton ideas of the Bible and the myths of the book? The very form of the question shows the arrogance of thought, but what they did was stay on the bridge near the end planted by the bank labeled **Reason**, and stayed away from the bank labeled **God and the Bible**.

Many of our Founding Fathers were learned and intellectual and the documents they forged to found this country were laced with references to God, Providence, and God's Laws, they were on the bridge near the middle...some to the left and some to the right. Jefferson was a Deist, but had a tinge of Christian belief. He was the classic definition of a Deist, who believed but his concept of God was not personal and relational but as a watchmaker who created the watch and wound it, then just let it tick away without further effort.

In his Bible, he created for his children, called the Jefferson Bible, all the stories of miracles were removed, and the behaviors like the Sermon on the Mount were kept. He wanted to make sure his personal idea of God was transmitted to the early learning of his children.

## Revolution in Human Reason

- Deists saw value in Jesus and in his teachings—but only as the supreme expressions of someone who lived and taught according to the laws that God had embedded in the natural order.
- For such Deists, to be Christian was simply to live according to Christ's ethics.

In the pantheon of signers to the Declaration of Independence there is evidence that many of them were true Christians, but most of them we have never heard of or studied. There is a new book out that explores the Founders we don't know. I do not remember the name of the book but it has just been released I believe.

## Revolution in Religion

- Even in this time of spiritual darkness, God's people were praying.
- In the early 1700s, these prayers resulted in a "Great Awakening."

*Quaker Meeting House built in 1699*



Quaker meeting house built in 1699 in Newport, Rhode Island. Image: © Vladimir Korostyshevsky

Of course not all the people are Intellectuals who are into the seduction of Human Reason, there are whole groups of people who do not ascribe to these ideas and are of the old school. Many of the Congregationalists were fiercely loyal to their beliefs, but were viewed by the Glitterati as simple, unlearned, superstitious, or anti-modern. Today we add the insults of Rednecks, Clinging to our Guns and Religion, and people who live in Fly-over states.

The prayers were effectual however and the Great Awakening began in the fly-over areas and in the hinterlands in Europe as well.

## Revolution in Religion



Count Niklaus von Zinzendorf

- Beginning in the 1720s, Niklaus Zinzendorf and the Moravian Pietists held prayer meetings at Herrnhutt in Germany.
- In literal obedience to 1 Thess. 5:17 & Lev. 6:13, prayers continued round-the-clock.

Illustration by Stephen Hesselman

### **1 Thessalonians 5:17 (New International Version)**

16 Be joyful always;

**17 pray continually;**

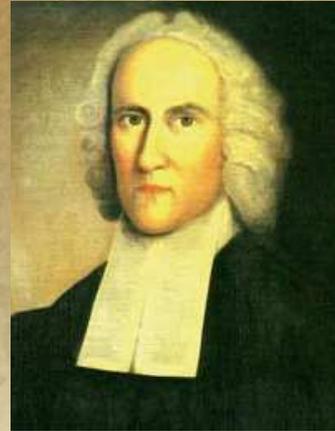
18 give thanks in all circumstances, for this is God's will for you in Christ Jesus.

### **Leviticus 6:13 (New International Version)**

13 The fire must be kept burning on the altar continuously; it must not go out.

## Revolution in Religion

- In 1734, more than 300 church members trusted Jesus Christ for the first time in the Northampton Awakening.
- Jonathan Edwards was pastor of the Northampton Congregational Church.



Jonathan Edwards

**Jonathan Edwards** (October 5, 1703 – March 22, 1758) was a preacher, theologian, and [missionary](#) to [Native Americans](#). Edwards "is widely acknowledged to be America's most important and original philosophical theologian," and one of America's greatest intellectuals. Edwards's theological work is very broad in scope, but he is often associated with his defense of Reformed theology, the [metaphysics](#) of theological determinism, and the [Puritan](#) heritage. Recent studies have emphasized how thoroughly Edwards grounded his life's work on conceptions of beauty, harmony, and ethical fittingness, and how central [The Enlightenment](#) was to his mindset.

Edwards played a critical role in shaping the [First Great Awakening](#), and oversaw some of the first fires of [revival](#) in 1733-1735 at his church in [Northampton, Massachusetts](#). Edwards's sermon "[Sinners in the Hands of an Angry God](#)," is considered a classic of early American literature, which he delivered during another wave of revival in 1741, following [George Whitefield's](#) tour of the [Thirteen Colonies](#). Edwards is widely known for his many books: *The End For Which God Created the World*; *The Life of David Brainerd*, which served to inspire thousands of [missionaries](#) throughout the nineteenth century; and *Religious Affections*, which many [Reformed Evangelicals](#) read even today. Edwards died from a smallpox inoculation shortly after beginning the presidency at the College of New Jersey (later to be named [Princeton University](#)), and was the grandfather of [Aaron Burr](#).

## Revolution in Religion

- In 1736, an Anglican priest named John Wesley was impressed by a group of Moravian Pietists on a ship.
- “I went to America to convert the Indians,” John wept after seeing the Moravian’s faith, “but, oh, who shall convert me?”

*John Wesley*



Statue of Wesley outside Wesley Church in Melbourne, Australia.

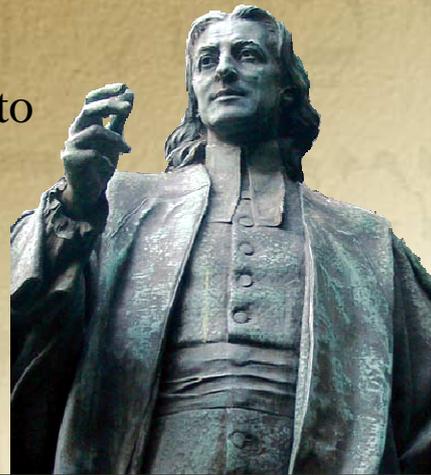
Another Revolution in Religion was poised to take place. The rise of Methodism and the changes it wrought in Religious circles cannot be overstated. John Wesley was elected a “Fellow” at Lincoln College in Oxford England and was an ordained Anglican Priest. When he began to teach at Oxford he found his brother Charles Wesley there alarmed by the rise in Deism on campus. Charles organized small groups to pray, study the Bible, and take Holy Communion. These cottage prayer groups had been used by the churches for years to reconnect and disciple groups away from the tradition bound churches and out of the public eye. These groups grew and were called derisive names, like “Enthusiasm” group, Bible Moths, Methodists, Holy Club, Reform Club, but the name Methodists stuck. Both John Wesley and Charles Wesley persisted and had an opportunity to travel to the new Colony of Georgia and work in the camp of General Oglethorpe, John as a Chaplain, and Charles as General Secretary...they jumped at the chance. Even though they are driving this Methodist movement, they are both still Anglican in tradition and faith.

While on board the ship coming to Georgia, they met a group of Moravian Pietist’s who were also on board. He was impressed with their clarity of focus, their humbleness, and their persistent evangelizing. When they arrived in Savannah, they all dispersed to their destinations but the Moravian ways haunted John Wesley. He was soon haunted by other things as well since he came out hard against the ladies of Savannah wearing jewelry and wearing fine dresses to Church or Social Events. This did not set well and they were in trouble immediately. John was also infatuated with the daughter of the Mayor of Savannah but she was not

## Revolution in Religion

- Two years later, John and his brother Charles were converted.
- Their methodical approach to discipleship in their “Holy Clubs” earned them the title “Methodists.”

John Wesley



**John Wesley** (1703 – 1791) Anglican clergyman, evangelist, and cofounder of [Methodism](#). The 15th child of a former Nonconformist minister, he graduated from Oxford University and became a priest in the Church of England in 1728. From 1729 he participated in a religious study group in Oxford organized by his brother Charles (1707 – 1788), its members being dubbed the "Methodists" for their emphasis on methodical study and devotion. Its numbers grew, and it began to undertake social and charitable activities. After a largely unsuccessful mission to the North American colony of Georgia (1735 – 37), they returned to London, where they came under the influence of the [Moravian Church](#). In 1738, inspired by the theology of [Martin Luther](#), both men had a religious experience that convinced them that salvation was possible through faith alone. Zealous evangelists, they had great success in preaching to the masses in the succeeding decades. In 1784 John began ordaining ministers himself when the bishop of London refused to do so (despite Charles's disapproval) and declared his independence from the Church of England. The two wrote several thousand hymns, including "Hark, the Herald Angels Sing" and "Christ the Lord Is Ris'n Today."

**Charles Wesley** (1707-1788) was an English hymn writer, poet, and preacher who wrote over 5,500 hymns including *And Can It Be That I Should Gain?*, *O for a Thousand Tongues to Sing*, and *Hark! the Herald Angels Sing*.

## Revolution in Religion



*George Whitefield*

- George Whitefield became the most famous Methodist preacher.
- Thousands of people in the American colonies responded to his pleas for them to trust Jesus Christ.

**Whitefield, George**, 1714-70, English evangelistic preacher, leader of the [Calvinistic Methodist Church](#). At Oxford, which he entered in 1732, he joined the Methodist group led by John [Wesley](#) and Charles [Wesley](#). Ordained (1736) a deacon in the Church of England, Whitefield soon demonstrated his power as a preacher. The first of his seven trips to America was made in 1738, when he spent a short time in Georgia in the mission post vacated by John Wesley. He returned to England to seek funds for an orphanage in Georgia and to take orders as an Anglican priest, but his connection with the Wesleys and the evangelical character of his preaching led to his exclusion from most of the pulpits of the Church of England. He then began a series of open-air meetings in Bristol and elsewhere, to which huge audiences were attracted. He persuaded John Wesley to carry on the work while he again visited (1739-41) America; there he was an influential figure in the [Great Awakening](#), preaching to congregations in the large settlements from Georgia to New England. About 1741 Whitefield adopted Calvinistic views, especially in regard to predestination.

Breaking away from the Wesleys, he became the leader of the Calvinistic Methodists, whose greatest numbers were in Wales. However, Whitefield's personal friendship with John Wesley continued. In London his work was centered in the Moorfields Tabernacle, near Wesley's church. Returning to England after another evangelistic tour (1744-48) in America, he was appointed a chaplain in the Connexion, the Methodist association sponsored by the countess of [Huntingdon](#). Whitefield's evangelistic tours in Great Britain and America continued to draw throngs; in 1756 the noted Tottenham Court Chapel, London, was opened for him. His last sermon was delivered in the open air at Exeter, Mass., the day before he died in Newburyport, where he is buried.

## Revolution in Religion



*George Whitefield*

- When Jonathan Edwards heard Whitefield, he wept for joy.
- The response to Whitefield's messages was so amazing that people dubbed it "The Great Awakening."

After two centuries George Whitefield remains something of a controversial figure, although the controversy no longer deals with praise or blame or the accuracy of his own accounting of 18,000 sermons preached. Rather, modern critics meditate upon his impact on the mid-18th century. He broke the familiar [meetinghouse](#) pattern and released the membership to new ways of thought and action; he encouraged men to [righteousness](#) through their own individual decision; he put new hope in men's hearts and made the good life more attainable in response to their own desire for it; he made God kinder.

He was not a thinker; he was not the originator of a new doctrine. He was a man with a conviction, and in some way not easily analyzed, as he stood before an audience of thousands, he seemed the living evidence of the gospel he preached. More than any other preacher of his day, he made the Great Awakening a vital, far-reaching force, religiously, socially, and politically, in America.

## Revolution in the Political Order

- But as pastors began focusing on the revolution against the British, the revival fires of the Great Awakening began to fade.



*Washington Crossing the Delaware*

“Washington Crossing the Delaware” by Emanuel Gottlieb Leutze (1851)

As the political winds began to blow hard and the Colonies moved to separation from England, some of the fervor and focus of the Great Awakening began to be replaced by thoughts of revolution and freedom from England...not just religiously but politically and socially. The ties to England were strong, and since many of the influential leaders were English, this idea of breaking away and founding a new country was a big time revolution of political order.

## Revolution in the Political Order

- Many pastors favored the Revolution, with one pastor declaring, “the cause of America is the cause of Christ.”
- Others, including John Wesley, opposed it.
- In the end, the United States won independence from Britain.

Some of the Pastors favored the revolution to clearly establish a new society different than England, but for others the ties both the country and the Anglican church were too strong. Even denominations like the Methodists were split with the English groups like John Wesley opposing it and George Whitefield being for it.

In the end, as we know, the US won its independence from Britain, but still retains close ties to the mother country.

## Revolution in the Political Order

- In the third article of the new nation's Bill of Rights, Roger Williams' vision of religious freedom found its fulfillment:
  - “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

So many of the clergy supported this new experiment in a country where religious freedom and tolerance were part of the daily course. The pastors had lobbied, as with Roger Williams, for religious freedom to be enshrined in the founding documents of the country. His lobbying for this clause found its way into the nation's Bill of Rights. This clause has been the subject of heated and ongoing debates almost for the last 50 years.

There is little debate that its intent was to prevent Government from creating or controlling religious activities, but in our modern society it has taken on a policing role to drive God out of the public square. This policy has been “interpreted” as within the scope of the clause above by our legislators and courts. Even today, the relentless push is to drive God out of anything that relates to government.

## Awakening and the New Order

- The surging Christian movement was bolstered by the founding of America
- To have religious freedom, each group had to grant it to others.
- The **Great Seal** of the United States expressed the ideals



The Great Seal, originally designed in 1782 and added to the dollar bill's design in 1935, is surrounded by an elaborate floral design. The renderings used were the typical official government versions used since the 1880s.

The reverse of the seal on the left features a barren landscape dominated by an unfinished pyramid of 13 steps, topped by the [Eye of Providence](#) within a triangle. At the base of the pyramid are engraved the Roman numerals MDCCLXXVI (1776), the date of American independence from Britain. At the top of the seal stands a Latin phrase, "[ANNUIT COEPTIS](#)," meaning "**He (God) favors our undertaking.**" At the bottom of the seal is a semicircular banner proclaiming "[NOVUS ORDO SECLORUM](#)" meaning "**New Order of the Ages**," which is a reference to the new American era. To the left of this seal, a string of 13 pearls extends toward the edge of the bill.

The obverse of the seal on the right features a [bald eagle](#), the national bird and symbol of the United States. Above the eagle is a radiant cluster of 13 stars arranged in a [six-pointed star](#). The eagle's breast is covered by a [heraldic](#) shield with 13 stripes that resemble those on the [American flag](#). As on the first US flag, the stars and stripes stand for the 13 original states of the union. The eagle holds a ribbon in its beak reading "[E PLURIBUS UNUM](#)," a Latin phrase meaning "**Out of many [states], one [nation]**," a *de facto* motto of the United States (and the only one until 1956). In its left talons the eagle holds 13 arrows, and in its right talons it holds an [olive branch](#) with 13 leaves and 13 olives, representing, respectively, the powers of war and peace. To the right of this seal, a string of 13 pearls extends toward the edge of the bill.

The New Order of the Ages is a murky phrase but clearly it means the new American experiment of a Republic of Laws, Of the People, By the People and For the People. It also included the freedom to practice religion without interference from Government, either plus or minus.

# A Christian America

- **Isaiah 66:8 (New International Version)**
- 8 Who has ever heard of such a thing?  
Who has ever seen such things?  
Can a country be born in a day  
or a nation be brought forth in a moment?  
Yet no sooner is Zion in labor  
than she gives birth to her children.
- Isaiah's question seemed unusually appropriate for this new country full of Christian zeal and believers
- In 1835 the well known Presbyterian minister Lyman Beecher used this as his text for a sermon called "A plea for the West"

A Christian Nation and a nation of Christians, what a wonderful thought. The spiritual implications and the blessings available are truly mind blowing, yet we know from history we have been truly blessed as a Nation. We have been called the shining light on the hill, Man's last great hope, the beacon for the word, and many other names that show this blessing. Yet we see of late, some signs of this blessing being reduced. I believe it is direct correlation to our falling away from the Lord and allowing others to drive the national agenda and remove God from the public square.

When Lyman Beecher spoke this sermon, he spoke for all the Evangelical Christians in the country...the Baptists, the Methodists, the Congregationalists, the Lutherans, and American Anglicans (Episcopalians). Without some understanding of these men and the messages and prevailing feelings in the country, it is hard to understand and relate to what happened.

## Rough and Ready

- America was big cities, small towns and very large rural or wilderness sections
- Indians, outlaws, renegade Spanish, and other rough men were in the country
- A rough breed of circuit preachers rode to preach in mining towns, farming and ranching communities

Evangelism was real and the risks were real to ride the circuit and preach. Methodist preachers fired up by Wesley and Whitefield, Baptist Preachers, and a few Presbyterian riders rode into everywhere men and women were gathered, to preach Gods word. They preached about sin and depravity, and then offered the men and women a way to redemption. They were very successful.

Dozens of men and women were being converted, and the preachers were developing reputations. Sometimes the meetings were bigger than expected.

## The Kentucky Camp Meeting

- On the American frontier, some aspects of modern thinking led to the acceptance of universalism—the belief that God will never condemn anyone.
- One result of such unbiblical theology was spiritual darkness and apathy.
- In the early 1800s, many American Christians began to seek a renewed vision of God's truth.

## The Kentucky Camp Meeting

- “Camp meetings” were one expression of this desire for a renewed awareness of God.
- One of the most significant camp meetings occurred in August 1801, in Cane Ridge, Kentucky.



*Cane Ridge Meeting House*

## The Kentucky Camp Meeting

- The pastor, Barton W. Stone, expected 10,000 people at most.
- More than 20,000 people showed up!
- Hundreds of pioneers repented of sins and turned to God.
- This marked the beginning of the Second Great Awakening, a series of American revivals that spanned three decades.

## Age of Progress...and the Church

- Influence of France on Catholic Church
- Devil is democratic
- Church unable to respond to threat
- Retreated to Fortress Mentality and bit back in the only way it understood
- Fortresses don't move, and don't know what is going on outside the walls
- Missions in the New World offer Hope for the RC Church

Most clearly the overthrow of the French Kings at the Bastille in 1789 was the start of the face off between the Catholic church and the new Age of Progress. The Church saw clearly the Devil weaving his way through the new movement and resisted like they always did, directly and with force. They recognized earlier than the Protestant movement that no matter if 10,000 people tell a lie, it is still a lie.

The RC Church was the symbol of the Old Order and the monarchs, the feudal society, wealthy Aristocrats, and the powerless peasants. The Doctrine of Human Progress was the new order of the day. Unfortunately in resisting the new order, the Church tried to turn back the hands of time and retreat to their medieval fortress. The new French Motto was: Liberty, Equality, Fraternity.

Liberty- Individual Freedoms in the political, social, and economic realms  
Equality – Rights of Man irrespective of their wealth, family background  
Fraternity – Powerful sense of brotherhood, such as nationality

Of France's 25 Million residents, only about 200,000 belonged to the privileged classes, aristocracy or Clergy. The peasants staggered under the burden of taxes to church and state. As a particular object of venom, the Church was driven away and 25,000 priests were driven out of the country. This continued and the Church was cornered and bit back like a cornered dog. The declaration of Infallibility of the Pope, the dogma on Mary being immaculately conceived, the Pope able to declare unilaterally what dogma was (ex-cathedra = from the chair). The church wanted no peace talks or reconciliation with the World or the new movement.

Fortresses have positives and negatives. The negatives are that they do not have much flexibility and they grow isolated without the outside stimulation of discussion and events. Soon they imagine that they are the center of the universe and everything that is important goes on there. This is now called the Washington Syndrome, or the Coastal Syndrome in the US Political scene today.

We know the problems that it brings...The law of unintended consequences. Luckily for the Church the frontiers of Latin America were yielding great fruit and new converts. The Missionary zeal of the Jesuits was converting new souls

## Responding to Modernity

- Optimism about humanity's capacity to progress and to create a better world characterized much of the Modern Age.
- This optimism contributed to:
  - The expansion of mission efforts; and
  - The end of many social injustices, including enslavement and exploitation of Africans.

## Resisting the Modern Age

- Pope Pius IX denounced the idea that he “should harmonize himself with recent civilization.”
- He assembled the First Vatican Council in 1868.
- The council declared the pope to be infallible whenever he “defines a doctrine.”



*Pope Pius IX*

## Rejecting the Modern Age

- Dwight L. Moody rejected modern scholarship and ignored theological studies.
- He viewed the world as a “wrecked vessel” and worked passionately to share a simple gospel.



*D.L. Moody*

## England in the 19<sup>th</sup> Century

- Squabbles stop Missions => Voluntary Org
- Evangelistic Preaching
- Charles Spurgeon
- Slave Trade and American Slavery
- Slave Conversion

## Voluntary Organizations

- When all the churches were too busy arguing and fighting amongst themselves, the laymen did it themselves
- Single purpose organizations like YMCA, Salvation Army, World Mission, Food Banks, Clothing support, Bible translators and distributors appeared with cross-denomination volunteers making it happen
- These organizations forever changed the ways and power of traditional denominations.

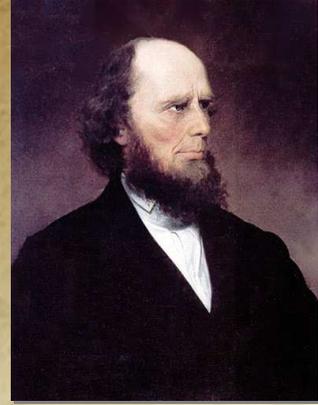
Meanwhile back in England, the arguments between Anglicans, Lutherans, Anabaptists, Baptists, Presbyterians, Congregationalists, Catholics, and the other faiths were stalling out much of the work of the various churches in the communities. Laymen organized with their friends in other faiths to do something that needed to be done, in spite of the Clergy. They organized many of the base volunteer groups focused on a single purpose to address these needs. Groups like the YMCA, Bible Translators, Aid to the Poor, Aid to the Prisoners, Missions in remote lands, food distribution, clothes distribution, groups like the Salvation Army were funded and manned by volunteer cross faith.

This proved to be one of the most durable changes in the evangelical movement as a force for good. Most of our mission groups, health groups, disaster relief, food ministries, YMCA and YWCA, Bible translators and Bible placement groups owe their start in this time frame.

This movement further reduced the power and control by the various church structures on the organized work of the Lord and set the stage for thinkers and thought leaders to pigeon hole churches into a single sphere of life and remove their influence in politics, and ordinary life. This is called Secularism and has become a dominant force in today's world.

## 19th-Century Evangelists

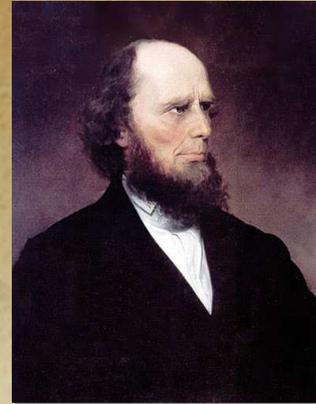
- A former lawyer named Charles G. Finney was a key figure in the Second Great Awakening.
- Finney became a Christian in 1821; the day after he became a Christian, he became a preacher.



*Charles G. Finney*

## 19th-Century Evangelists

- As an evangelist and later as a college president, Finney encouraged women and African-Americans to attend the same sessions as males.
- At a time when many churches charged “pew rent,” Finney openly embraced rich and poor.



*Charles G. Finney*

## 19th-Century Evangelists

- At the same time, some of Finney's opinions distorted historic Christian beliefs.
- Finney:
  - Rejected original sin.
  - Claimed Christians could be morally perfect in this life.
  - Presented conversion as a rational human choice rather than an act of divine grace.

## 19th-Century Evangelists

- Charles Spurgeon, the “Prince of Preachers,” was a Calvinist Baptist pastor in London.
- He proclaimed God’s Word to more than 10 million people during his lifetime—an amazing feat before radio and television



*Charles Spurgeon*

Illustration by Stephen Hesselman

## 19th-Century Evangelists

- Throughout his life, Spurgeon defended historic Christian orthodoxy and called all people to trust Jesus.
- He also spoke out against American slavery, sponsored orphanages, and supported laborers when they were treated unfairly.

## Slavery, War, and Social Reform

- Isabella, an African-American slave, gained her freedom in 1843.
- She changed her name to “Sojourner Truth” and travelled “up and down the land, showing people their sins,” calling Christians to see the need for social reforms.



*Sojourner Truth*

## Slavery, War, and Social Reform

- The American Civil War began in April 1861 and lasted until April 1865.
- Christians in the North and South both claimed that God supported their cause.
- In the end, slavery ended—but the struggle for racial equality continued.



Image: Battle of Olustee (1864)

## Protestant Liberalism

- Picture a Bridge with one end on the bank labeled “Christian Experience” and the other end on the bank labeled “Modern Thought”
- The Christian Liberal is either closer to one end or the other.
- On the Christian Experience End, the idea is that I am a serious Christian, but hoping to be modern at the same time
- On the Modern Thought end, I am a modern thinker hoping to be considered a serious Christian
- ***The problem is that both ends of the bridge are moving and each person will get to the side they believe is safest.***

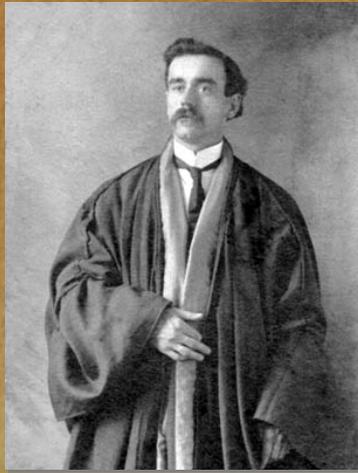
With the scientific knowledge, and medical knowledge, as well as critical thinking reaching epidemic proportions, the modern idea or thought is that religion is a superstitious pastime that teaches good behavior but offers little chance being meaningful. This secular idea is like liberal theology in that we embrace the good behaviors and don't spend any time of the more contentious questions of Christian Theology.

Christian Liberals are either consumed by modern thought and are skeptical, even derisive of Biblical thought, or they believe the Biblical thought but never defend or try to push their beliefs in the open forum. They are silent when faced with scientific discussion and skeptical discussion.

## New Shoots Emerge

- **As modern or Liberal thought took place and the branches of the old tree declined, a New Shoot Emerged**
- **The Holy Spirit was beginning to emerge as the catalyst for the next great movement in the American, then the European Church**

# The Pentecostals



*Charles Fox Parham*

- Pentecostalism grew during the fundamentalist-liberalist controversies.
- In 1900, Charles Fox Parham had founded a Bible college in Topeka, Kansas.
- Parham and his students became convinced that speaking in unknown tongues ought to accompany the “second blessing” of “Christian perfection.”

As the fever pitch of discussion grew between Liberals and Conservatives, others were weary of the discussion and began to see new power in the Holy Spirit that had not been tapped by churches so far. They were intrigued with the movement of the Holy Spirit at Pentecost and longed for an experience like that in their time. They fervently prayed for the Baptism of the Holy Spirit and were convinced that they were blessed again (2<sup>nd</sup> blessing) and they began to exhibit some of the gifts of the Spirit on the day of Pentecost. A little Editorial side – At Pentecost those baptized by the Spirit were being Baptized for the first time, and they were able to speak and everyone understood what they were saying in their own language. This does not mean an Unknown tongue but other LANGUAGES. The miracle was probably a miracle of hearing and not of speaking. There is evidence of speaking unknown tongues as manifestation of the Spirit later in the NT, but it is not a favored gift, now back to the story)

This movement became huge and several denominations were formed and older denominations had fiery zeal added. These were commonly called Charismatic Movements, because the word Charismata is the Greek word for Gift. Today we have Pentecostal movements all over the world and we have spin off movements called Holiness Movements as well. Many denominations and many varied beliefs, but the key is they believe that they have the full measure of the blessing of the Holy Spirit that only comes with the 2<sup>nd</sup> blessing. With that comes the gifts of Tongues, Healing, and other Miracles.

## The Pentecostals

- The Pentecostal movement spread, soon reaching the Azusa Street Apostolic Gospel Faith Mission in Los Angeles.
- In 1914, several Pentecostal groups merged to form the *Assemblies of God*.



*Azusa Street Mission*

## Liberalism & Fundamentalism

- **Two reactions to theological liberalism:** fundamentalism and neo-orthodoxy.
- “Fundamentalist” originally referred to those who accepted these 5 doctrines:
  - 1. Jesus was uniquely divine.
  - 2. Jesus was born of a virgin.
  - 3. Jesus died as a sacrifice for sin.
  - 4. Jesus will come again.
  - 5. The Bible is “inerrant.”

## Liberalism & Fundamentalism



*Harry Emerson Fosdick*

- In 1922, a liberal pastor named Harry Emerson Fosdick preached a message, “Shall the Fundamentalists Win?”
- John D. Rockefeller distributed the text of the sermon nationwide.

## Liberalism & Fundamentalism



*Harry Emerson Fosdick*

**According to Fosdick**  
“These are the things we have stood for: tolerance, an inclusive Church, the right to think religion through in Modern terms.... They call me a heretic. I am proud of it.”

## The Scopes Trial

- In the early 20th century, fundamentalists increasingly rejected any belief that might be associated with liberalism.
- In 1925, some fundamentalists convinced the Tennessee legislature to outlaw teaching evolution in public schools; this became known as the *Butler Act*.

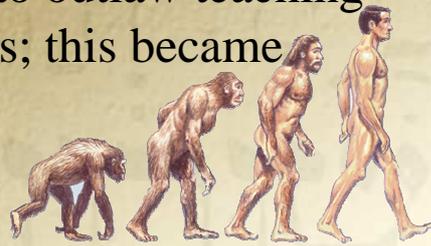
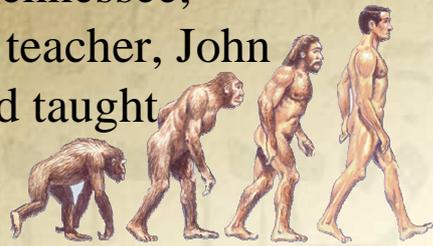


Illustration by Robert Greisen

## The Scopes Trial

- The ACLU placed ads in newspapers, seeking an opportunity to challenge the Butler Act.
- Wanting to make his town famous, a businessman in Dayton, Tennessee, convinced a local biology teacher, John Scopes, to state that he had taught evolution.



## The Scopes Trial

- In the end, Scopes was convicted of violating the Butler Act and was fined.
- Prosecutor William Jennings Bryan offered to pay Scopes' fine.
- The modernist-fundamentalist controversy continued.

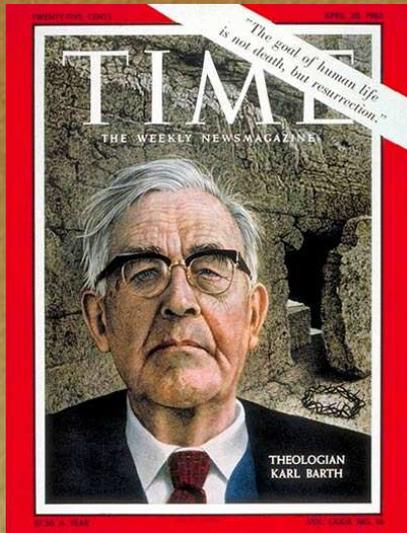


*John Scopes*

## The Ecumenical Movement

- Throughout the 1920s and 30s, tensions between liberalism and fundamentalism split several churches and denominations.
- In 1938, attempts were made to form a *World Council of Churches* that would bring denominations together.

## Neo-Orthodoxy



- In Europe, “neo-orthodoxy” had arisen as a response to theological liberalism.
- Karl Barth, a Swiss pastor, had been trained by theologically liberal professors in Germany.
- Having found theological liberalism lacking, Karl Barth looked for answers in the Scriptures.
- “The Word of God” became central to Barth’s theology.

*Karl Barth; Time Magazine, April 1962*

## Age of Ideology

- Sandpile Theory
- New ideas forming from old ideas put together
- Abuse of Power is no respecter of Theology perspectives
- Evangelicalism

When the turn of the century in 1900 happened, we were past the Civil War, and the competing ideas of Religion, Science, Kings, Emperors, Popes, Reformed Christianity, Islam, Judaism, as well as Eastern Religions were making the world a place of ideas that compete and oppose one another. We were pretty comfortable with all the options, but things were changing.

The world was getting more complicated and countries were exercising diplomatic and power options to alter the world around them. Seemingly small things had large effects. In the "Bad Idea Incubator" both the zealots in the political left and right were creating new power orders. As they were incubating their ideas, a Serbian priest assassinated an Austrian nobleman and it was the spark that created WWI. Soon the whole world was involved in bloody battles and the seeds of future revolutions were being planted. Germany was soundly defeated in the war and some social engineering things like League of Nations were created to permit WW punishment of Germany. These punishments laid the foundation for the ultra national movement to come in a few years.

As Kings and Czars ruled their kingdoms, a German Jew named Karl Marx was working on an idea called Communism that bonded all the workers together against the companies. The class envy was fired and the Bolsheviks took over Russia and killed the Czars and his family. Along with Democracy, Republics, Empires, we now had a Communist government. There was a bloody coup within Russia and thousands were killed or imprisoned.

In Germany, Nationalism and a Pride in country and the glories of old were fostering a rising government from the right side. It is a totalitarian government, like Communism, but relies on state control of industries and production. The official movement was called National Socialist Party or Nazi Party. Another Ideology to compete in the world of ideas.

## Fascism and Communism

- Bad Idea Incubator is used on both sides
- Atrocity of Ideology and Power
  - Adolf Hitler comes to power after WW1-  
**Fascism**
  - Karl Marx starts **Communism** in Germany and through Lenin, it takes root in Russia in 1914
  - Both are extremes with brutal consequences
    - Millions killed and repressed societies

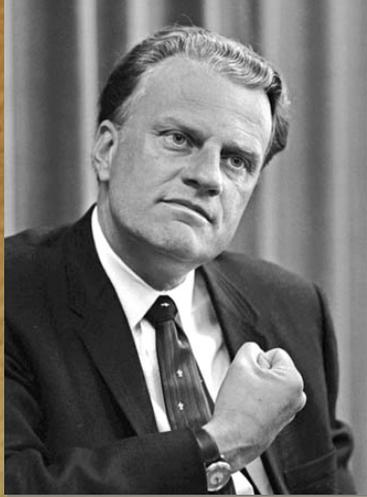
## The Rise of Evangelicalism

- In the middle of the 20th century, several conservative Christian leaders attempted to steer a course between:
  - Fundamentalism; and
  - Neo-orthodoxy, liberalism, and the ecumenical movement.

## The Rise of Evangelicalism

- In October 1941, several of these conservative Christians gathered at Moody Bible Institute to lay the foundations for the National Association of Evangelicals (NAE).
- Billy Graham and Carl F.H. Henry both deeply influenced the future of the “new evangelicals.”

## The Rise of Evangelicalism



*Billy Graham*

- Billy Graham rose to national prominence during an evangelistic crusade in 1949.
- Graham emphasized unity for the sake of evangelism.

## The Rise of Evangelicalism



Carl F.H. Henry

- Carl F.H. Henry set forth the theological case for evangelicalism in his book *The Uneasy Conscience of Modern Fundamentalism*.

## The Rise of Evangelicalism

- At Graham's request, Henry became the first editor of *Christianity Today*.
- Henry also helped to define the term "inerrancy" for *The Chicago Statement on Inerrancy*.

## Evangelicals and Catholics

- In 1962, Pope John XXIII gathered more than 2,500 Catholic leaders for the Second Vatican Council.
- They stated that non-Catholics “are not deprived of significance in the mystery of salvation.”



*St. Peter's Basilica  
at the Vatican*

Image: © Antoine Beyeler

## Evangelicals and Catholics

- In the last session of Vatican II, the pope removed the sentence of excommunication that had been placed on Eastern Orthodox Christians in AD 1054.



*St. Peter's Basilica  
at the Vatican*

Image: © Antoine Beyeler

## Evangelicals and Catholics

- **“Evangelicals and Catholics Together” (1994):** A statement signed by 40 Catholics and evangelicals emphasizing shared values and beliefs.
- **“The Gift of Salvation” (1997):** A statement by evangelical and Catholic theologians agreeing that “justification is received through faith.”

## Vatican II

- Vatican II also modernized the Church by forcing the Mass in the local languages and the Priests had their mystical powers and aura of speaking for Jesus diminished
- Many Priests left the Church because they could not be seen as mere Pastors
- Catholics were permitted to read their Bibles and even associate with non Catholics
- Vatican II even allowed that the people who left the church in the Reformation probably had cause.

## Evangelicals and Catholics

- In 2007, Pope Benedict XVI declared that organized groups of Christians outside the Roman Catholic Church are merely “ecclesial communities” that should “not be called churches in the proper sense.”



*Pope Benedict XVI*

This is an interesting statement. It confirms that the RC Church still considers itself the ONLY real Church, and even though we are equal in most respects, we are only called communities and not real churches. Sometimes old ideas are hard to release and let go, even though there are no longer any reasons that justify them (if indeed there ever were).

## Reverse Flow

- In the Middle 1900s 70% of the Missionaries and >70% of Mission funding was from North America
- Today, the Far East and Africa are sending more missionaries than we are.
- Europe to the America's, the America's to Africa and China, and Asia, and now Africa, Asia to the rest of the world
- 2 fastest growing Centers for Christianity are Asia and Africa, including some Muslim countries like Indonesia

## Global Village

- Today we see all around the world
  - TV, Radio, Satellite, Airplane Travel, Global Business, and creeping Global Governance
- Ecumenism and the attempt to organize the Churches back to a single group.
- Think Globally, Act Locally
- Global Warming or Cooling

Today the world is shrinking smaller and smaller. It is common place for events in Greece, or Israel, or Afghanistan to be Breaking News and have front page reporting.

How common place is it now for business travelers to be in Paris, or Beijing, or Japan, even Dubai or Russia. Some of the historic barriers of travel and communications are disappearing. Internet access, emails, satellite phones, and broadcast capabilities are making the coverage and viewing of events smaller.

Languages we never encountered, are in our neighborhoods now. In many International communities there are as many dialects of foreign languages as there are English. Truly were are living in a Global Village and software like Rosetta Stone language software are best sellers.

# Christianity spreading and Muslim Extremists

- Christianity is like a brush fire in that it burns for a while, and spreads then dies down where it started.
  - Europe: England, France, Germany, Austria, Netherlands, Czechoslovakia, Italy
  - America: North East, Midwest, Bible Belt
  - South America: Catholic radicals turning to Liberation Theologies to support Marxism
  - South Korea
  - Japan
  - Philippines
  - Australia/NZ
- Sometimes it re-ignites as in the Awakenings and Revivals that have swept the lands
- What do we think or do about the rise in Muslim extremists?
- Where are we going from here? What is the final chapter of the church age look like? What should we be doing as individuals and as a body of believers in Dawson county.

## Christianity: Present & Future

- In the 21st century, Christianity is growing faster in the southern hemisphere than in the northern hemisphere.
- Africa and Latin America have experienced an amazing explosion of Christianity!



Image: © Mikhail

## Christianity: Present & Future

- “Generation X”—children born between the mid-1960s and early 80s—were the first generation to be identified as “post-modern.”
- Postmodern means “after the Modern Age.”



## Christianity: Present & Future

MODERNITY	POSTMODERNITY
<ul style="list-style-type: none"><li>• Lasted from late 1700s until mid-to-late 1900s</li><li>• Emphasized human reason, progress, and efficient organizations</li></ul>	<ul style="list-style-type: none"><li>• Emerged in mid-1900s, influence continues</li><li>• Emphasized shared experiences, images, and personal connections</li></ul>

## Christianity: Present & Future

- Approximately 2 billion people today identify themselves as Christian:
  - 530 million in Europe
  - 510 million in Latin America
  - 390 million in Africa
  - 300 million in Asia
  - 250 million in North America
- If trends continue, the majority of the Christian population will live in Africa or Latin America no later than year 2025.

## Next Weeks Study

Topic		Date
<b>Part 1 - Beginnings</b>	√	5/5/2010
The Age of Jesus and the Apostles (30ad-70ad)		
<b>Part 2 – Early Church</b>	√	5/12/2010
The Age of the Universal Church (70ad – 312ad)		
<b>Part 3 – Institutions Formed</b>	√	5/19/2010
The Age of the Christian Roman Empire (312ad-590ad)		
<b>Part 4 – Religion and the State</b>		5/26/2010
The Christian Middle Ages (590ad-1517ad)	√	
The Age of Reformation (1517ad – 1648ad)		
<b>Part 5 – Challenged by Expansion and Ideas</b>	√	6/2/2010
The Age of Reason, Revival, and Progress (1648ad – 1914ad)		
The Age of Ideology (1914ad to Present)		

What Now – June 23, 2010  
*Looking Forward*

We have finished the Church History overview. I encourage you to buy and read the reference material if you have an abiding interest in this topic. As I mentioned when we started, Church History is a fascinating subject because the winds of change have been blowing for nearly 2000 years and are still blowing, but in newer directions. The Heresies are the same as they were, only packaged differently, but the Church Age had a beginning and will have an End. I believe we are approaching that time. This means that the twists and turns are not academic any longer, but we are getting to the “end game” and we must focus our thoughts on what should we be doing.

I am encouraged by seeing the hand of God in History and His Divine protection of the church across the millenia. It is clear that God’s plan is unfolding and his time clock is moving us steadily towards the place He wants us.

On the 23<sup>rd</sup> of June we will explore this topic and I will share some interesting trends that are happening, as well as some of the signposts along the road for the End of the Age. We will discuss what any of us see, hear from our Pastor, and try to focus on what is key for us as Christians in this time frame.

It should be an interesting topic for discussion, and I hope you can make it.

## Resources

- NIV Study Bible
- Eerdmans Handbook to the History of Christianity  
by Tim Dowley editor
- Church History in Plain Language  
by Bruce L Shelley (3<sup>rd</sup> Edition)
- Church History Made Easy  
by Rose Publishing

