

# EVANGELICALS

*at the crossroads*



# QUESTIONS

- 1. What are the characteristics of an Evangelical? How did the characteristics develop over time and what influenced those characteristics?*
- 2. What are the values of an Evangelical? Are the values static or dynamic? If dynamic, what caused them to change?*
- 3. What is the rubric to label someone as an Evangelical or to identify the movement?*
- 4. Is the term “Evangelical” one that should be fought to keep or jettisoned?*

# GOALS

- 1. Learn key events and figures that have shaped Evangelicals.*
- 2. Understand Evangelicals core values and guiding principles for those values.*
- 3. Understand and appreciate the breadth of the movement.*
- 4. Understand the tensions within the movement and why people have broke from it throughout history.*
- 5. Understand the external forces that shaped Evangelical's interests.*

# *models of* EVANGELICALISM

*agents  
of  
movement*

*an economic  
movement*

*movement  
of the  
Spirit*

*a political  
movement*

*a social  
movement*

*psychological  
movement*

*our approach is going to follow*

*a history of*

EVANGELICALISM

*that integrates aspects of these  
six models*

# SPREAD of EVANGELICALISM

## *16th Century*



# SPREAD of EVANGELICALISM

## *17th Century*



# SPREAD of EVANGELICALISM

## *18th Century*



# MAJOR EVENTS

*leading to 1735*

*1675 | Philip Jacob Spener's Pia Desideria*

*1691 | August Hermann Francke appointed Chair of Greek and Oriental Languages, University of Halle*

*1695 | August Hermann Francke founds a Ragged School (Franckesche Stiftungen)*

*1722 | Count von Zinzendorf offers asylum to Moravians, Herrnhut founded*

*1727 | The Brotherly Agreement ; August 13 "Moravian Pentecost"*

*1732 | The Moravian mission's movement*

# PHILIP JACOB SPENER

*1635-1705*



# PHILIP JACOB SPENER

## *Pia Desideria's 6 Spiritual Remedies*

- 1. There must be a return to the Scriptures.*
- 2. Laypeople must take an active role in religious life.*
- 3. Christians must move beyond mere acknowledgement of correct beliefs to lives of active godliness.*
- 4. Harsh religious controversies must stop and be replaced with heartfelt love.*
- 5. The ministry must be reserved for men who “are themselves true Christians” and not just place-servers eager for power or prestige.*
- 6. Students training for the ministry should be well versed in the practices of godliness and not merely trained to parrot theories of the spiritual life.*

# PHILIP JACOB SPENER

## *Pia Desideria | On Fullfillment*

*“[It] is incumbent on all of us to see to it that as much as possible is done, on the one hand, to convert the Jews and weaken the spiritual power of the papacy and, on the other hand, to reform our church. Even if it may be evident that we cannot achieve the whole and complete purpose, we can at least do as much as possible...If we to whom God restored the bright light of the gospel through his servant Luther, fail to do our duty, God will get help elsewhere and preserve his honor.”*

Philip Jacob Spener, *Pia Desideria*, translated, edited, and with introduction by Theodore G. Tappert (Minneapolis: Fortress Press, 1964), 78.

# PHILIP JACOB SPENER

## *Pia Desideria | On the Holy Spirit*

*“It is the same Holy Spirit who is bestowed on us by God who once effected all things in early Christians, and he is neither less able nor less active today to accomplish the work of sanctification in us. If this does not happen, the sole reason must be that we do not allow, but rather hinder, the Holy Spirit’s work. Accordingly, if conditions are improved, our discussion of this matter will not have been in vain.*

*I gladly acknowledge my limitations. I am not so presumptuous or conceited as to suppose that I have special insight, beyond other ministers of God into ways of remedying the common malady. On the contrary, I daily discover faults in myself. I therefore desire from the bottom of my heart that (as some have already done) more talented men, furnished with more light, understanding, and experience, would take up this matter, ponder it in the fear of the Lord, present to the whole Evangelical church whatever they may find it necessary to suggest, and also be mindful of ways and means, by God’s grace, of putting into effective use such salutary suggestions as may have been discovered. Otherwise all deliberation would be for nothing.”*

Philip Jacob Spener, *Pia Desideria*, translated, edited, and with introduction by Theodore G. Tappert (Minneapolis: Fortress Press, 1964), 85.

# PHILIP JACOB SPENER

## *Pia Desideria | On Sermons*

*“I shall here gladly pass over additional observations that might well be made about sermons, but I regard this as a principal thing: Our whole Christian religion consists of the inner man or the new man, whose soul is faith and whose expressions are the fruits of life, and all sermons should be aimed at this...*

*One should therefore emphasize that the divine means of Word and sacrament are concerned with the inner man...we must let it penetrate to our heart, so that we may hear the Holy Spirit speak there, that is, with vibrant emotion and comfort feel the sealing of the Spirit and the power of the Word. Nor is it enough to be baptized, but the inner man, where we have put on Christ in Baptism, must also keep Christ on and bear witness to him in our outward life. Nor is it enough to have received the Lord’s Supper externally, but the inner man must truly be fed with that blessed food...*

*Since the real power of all Christianity consists of this it would be proper if sermons, on the whole, were pointed in such a direction...We have a glorious example of this in the postil of the precious, gifted, and sainted John Arndt to which these lines are a preface.”*

Philip Jacob Spener, *Pia Desideria*, translated, edited, and with introduction by Theodore G. Tappert (Minneapolis: Fortress Press, 1964), 85.

AUGUST HERMANN FRANCKE  
*1663-1727*



# NICOLAUS ZINZENDORF

*1700-1760*

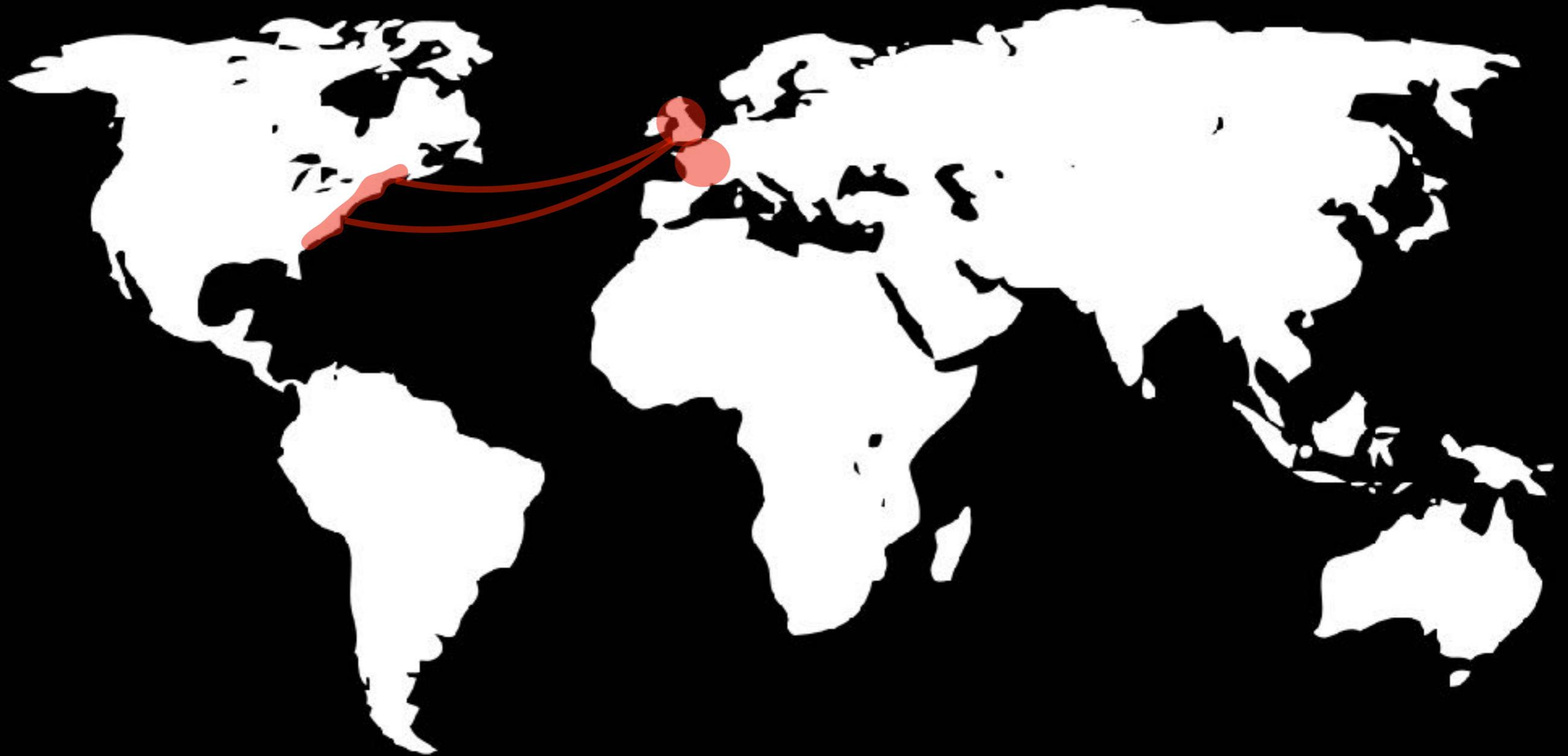


# MORAVIAN MISSIONS

*1732*



# MIGRATION & EXPORTING/IMPORTING OF EVANGELICALISM



# MAJOR EVENTS

*1735-1740*

*1733-35 | revival in Northampton*

*1735-36 | John & Charles Wesley visit Savannah, Georgia*

*1737 | Jonathan Edwards' A Faithful Narrative Published*

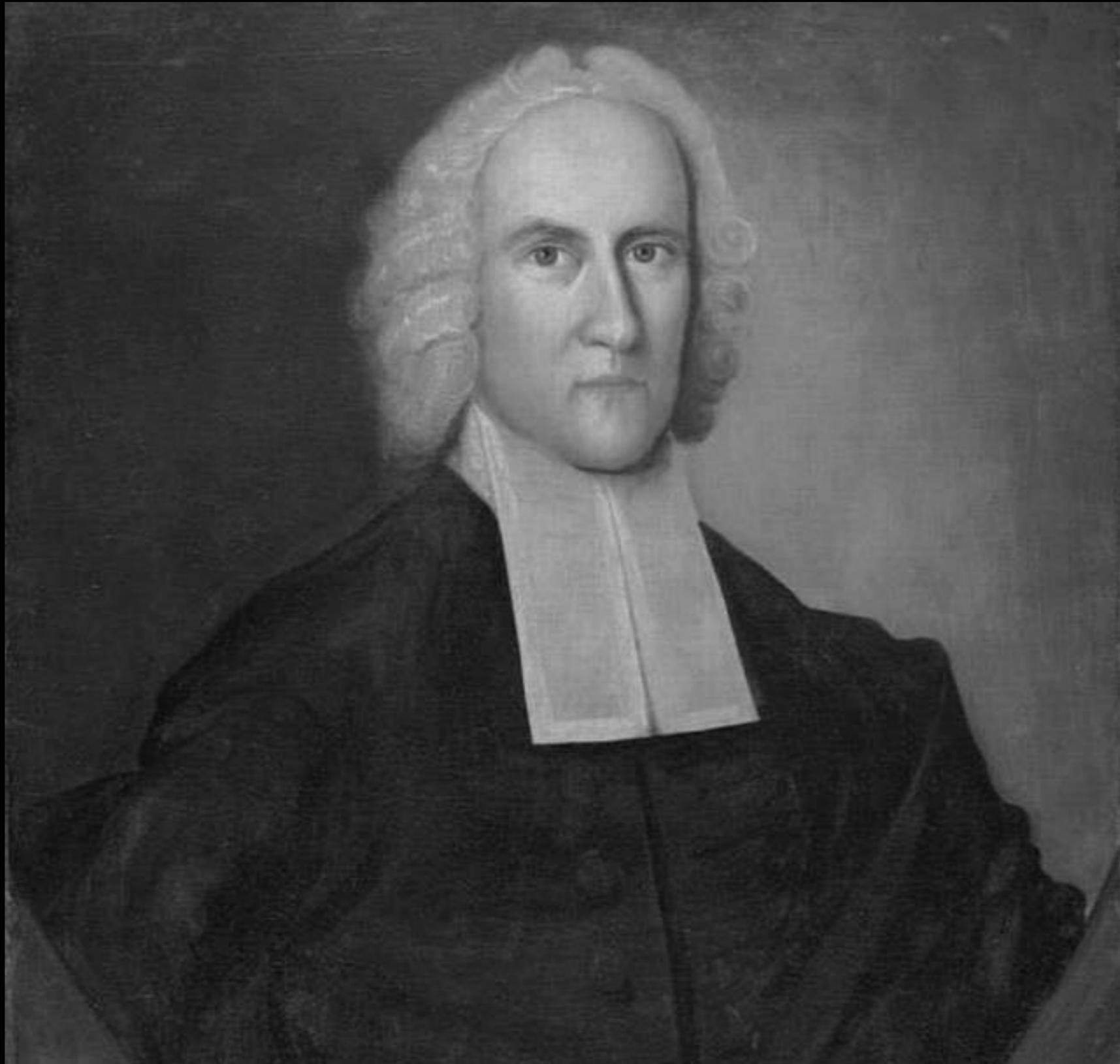
*May 24, 1738 | John Wesley's Aldergate Experience,  
visited Herrnhut*

*1739 | Gilbert Tennent's "The Danger of an Unconverted  
Ministry"*

*1740 | George Whitefield's tour of Colonies & founding of  
Bethesda Orphanage in Savannah, Georgia*

# JONATHAN EDWARDS

*1703-1758*



# JONATHAN EDWARDS

## *A Faithful Narrative*

*“And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us; and there were, very suddenly, one after another, five or six persons who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner.*

*Particularly, I was surprised with the relation of a young woman, who had been one of the greatest company-keepers in the whole town.”*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 149.

# JONATHAN EDWARDS

## *A Faithful Narrative*

*“In all companies, on other days, on whatever occasions persons met together, Christ was to be heard of, and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free, and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God’s Word, the sweetness of the views of his perfections, etc. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of anything but the things of religion, and no appearance of any but spiritual mirth.*

*Those amongst us that had been formerly converted, were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God; though some much more than others, according to the measure of the gift of Christ. Many that before had labored under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God’s love.”*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 151–152.

# JONATHAN EDWARDS

## *A Faithful Narrative*

*“I am very sensible how apt many would be, if they should see the account I have here given, presently to think with themselves that I am very fond of making a great many converts, and of magnifying and aggrandizing the matter; and to think that, for want of judgment, I take every religious pang and enthusiastic conceit for saving conversion; and I don’t much wonder if they should be apt to think so: and for this reason I have forborne to publish an account of this great work of God, though I have often been put upon it; but having now as I thought a special call to give an account of it, upon mature consideration I thought it might not be beside my duty to declare this amazing work, as it appeared to me, to be indeed divine, and to conceal no part of the glory of it, leaving it with God to take care of the credit of his own work, and running the venture of any censorious thoughts which might be entertained of me to my disadvantage. But that distant persons may be under as great advantage as may be, to judge for themselves of this matter, I would be a little more large and particular.”*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 159–160.

# JONATHAN EDWARDS

## *A Faithful Narrative*

*“In the latter part of May, it began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a dreadful manner. The first instance wherein it appeared was a person’s putting an end to his own life, by cutting his throat. He was a gentleman of more than common understanding, of strict morals, religious in his behavior, and an useful honorable person in the town; but was of a family that are exceeding prone to the disease of melancholy, and his mother was killed with it. He had, from the beginning of this extraordinary time, been exceedingly concerned about the state of his soul, and there were some things in his experience, that appeared very hopefully; but he durst entertain no hope concerning his own good estate. Towards the latter part of his time, he grew much discouraged, and melancholy grew amain upon him, till he was wholly overpowered by it, and was in great measure past a capacity of receiving advice, or being reasoned with to any purpose.”*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 206–207.

# JONATHAN EDWARDS

## *A Faithful Narrative*

*The Devil took the advantage, and drove him into despairing thoughts. He was kept awake anights, meditating terror; so that he had scarce any sleep at all, for a long time together. And it was observed at last, that he was scarcely well capable of managing his ordinary business, and was judged delirious by the coroner's inquest The news of this extraordinarily affected the minds of people here, and struck them as it were with astonishment. After this, multitudes in this and other towns seemed to have it strongly suggested to 'em, and pressed upon 'em, to do as this person had done. And many that seemed to be under no melancholy, some pious persons that had no special darkness, or doubts about the goodness of their state, nor were under any special trouble or concern of mind about anything spiritual or temporal, yet had it urged upon 'em, as if somebody had spoke to 'em, "Cut your own throat, now is good opportunity: now, NOW!" So that they were obliged to fight with all their might to resist it, and yet no reason suggested to 'em why they should do it.*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 206–207.

# JONATHAN EDWARDS

## *A Faithful Narrative*

*“[But] in the main, there has been a great and marvellous work of conversion and sanctification among the people here; and they have paid all due respects to those who have been blessed of God to be the instruments of it. Both old and young have shewn a forwardness to hearken not only to my counsels, but even to my reproofs from the pulpit.*

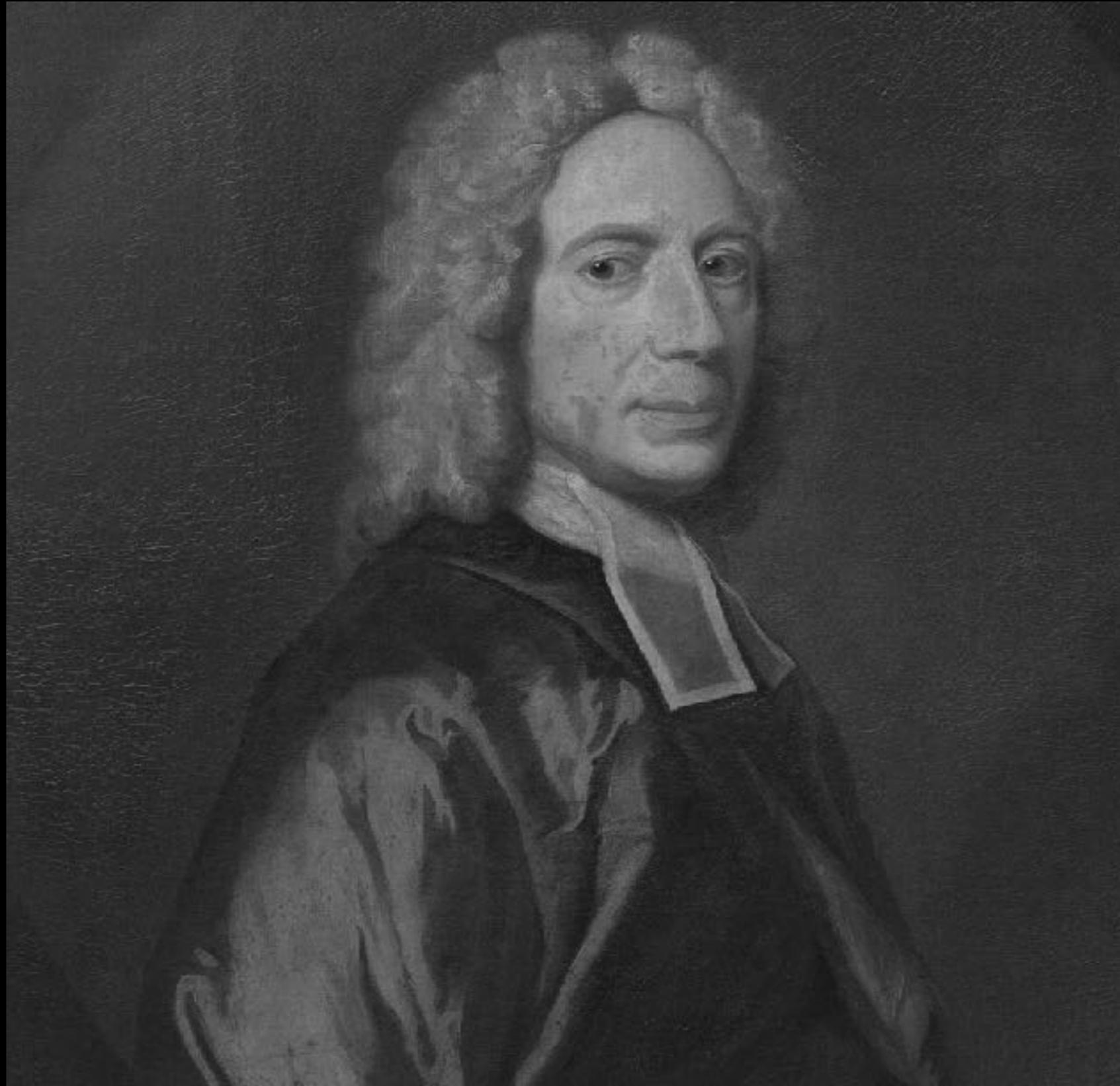
*A great part of the country have not received the most favorable thoughts of this affair; and to this day many retain a jealousy concerning it, and prejudice against it.”*

*“God has so ordered the manner of the work in many respects, as very signally and remarkably to shew it to be his own peculiar and immediate work, and to secure the glory of it wholly to his almighty power and sovereign grace. And whatever the circumstances and means have been, and though we are so unworthy, yet so hath it pleased God to work! And we are evidently a people blessed of the Lord! And here, in this corner of the world, God dwells and manifests his glory.”*

Jonathan Edwards, *The Great Awakening*, ed. Harry S. Stout and C. C. Goen, Revised Edition, vol. 4, *The Works of Jonathan Edwards* (New Haven; London: Yale University Press, 2009), 209–210.

# ISAAC WATTS

*1674-1748*



# JOHN WESLEY

*1703-1791*



# CHARLES WESLEY

*1707-1788*



# JOHN WESLEY

## *Aldersgate Experience*

*“About a quarter before nine, while [the speaker] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. 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 saved **me** from the law of sin and death.”*

Mark Noll. *The Rise of Evangelicalism: The Lives of Edwards, Whitefield and the Wesleys*, A History of Evangelicalism: People, Movements and Ideas in the English-Speaking World (Downers Grove: IVP, 2003), 97.

# MAJOR EVENTS

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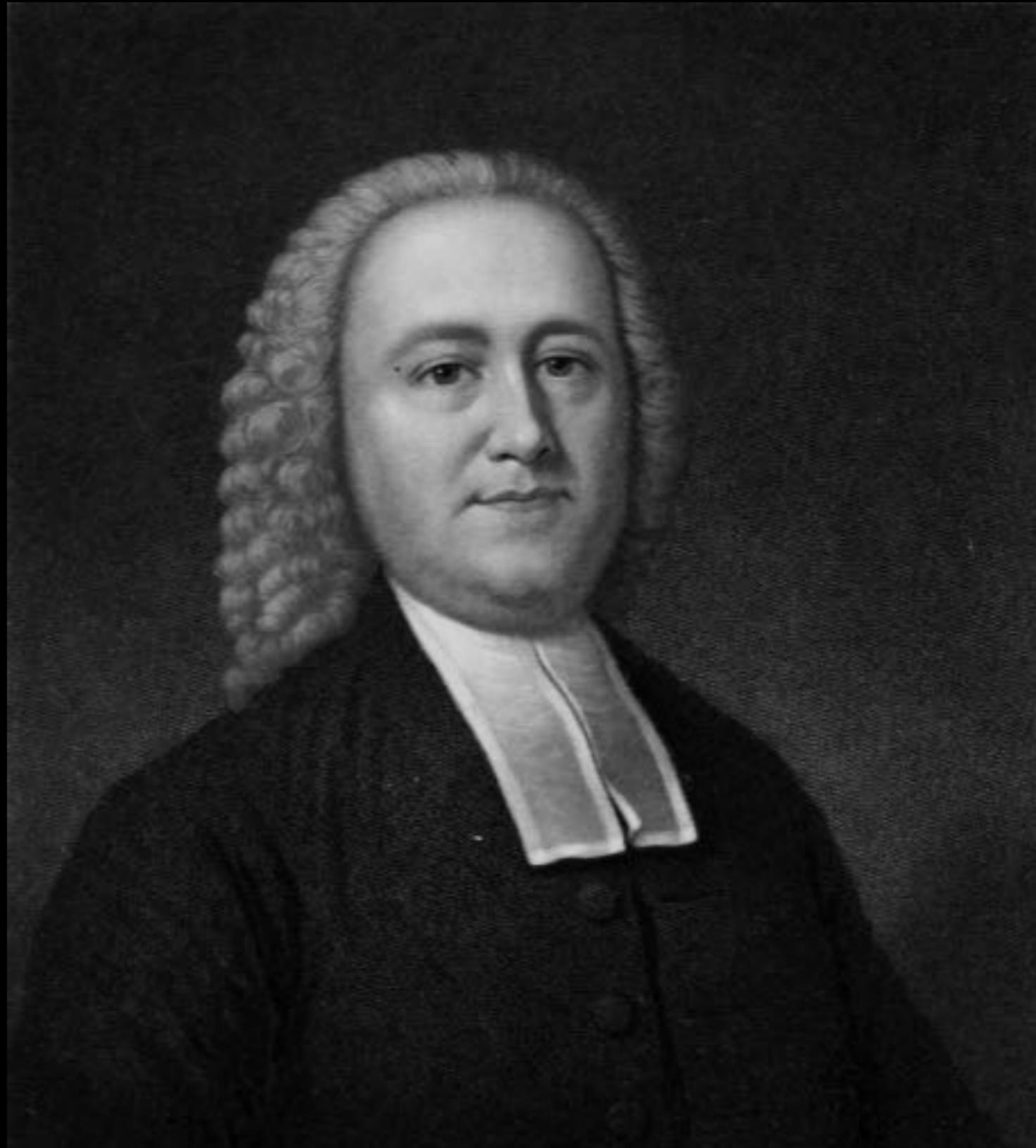
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Bethesda Orphanage in Savannah, Georgia*

# GILBERT TENNENT

*1703-1764*



# GILBERT TENNENT

## *“The Danger of an Unconverted Ministry” | Mk 6:34*

“When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.” Mark 6:34

*“The most likely method to stock the church with a faithful ministry, in the present situation of things, the public academies being so much corrupted and abused generally, is to encourage private schools, or seminaries of learning, which are under the care of skilful and experienced Christians; in which those only should be admitted who, upon strict examination have, in the judgment of a reasonable charity, the plain evidences of experimental religion. Pious and experienced youths, who have a good natural capacity, and great desires after the ministerial work, from good motives, might be sought for, and found up and down in the country, and put to private schools of the Prophets, especially in such places where the public ones are not..”*

*“To trust the care of our souls to those who have little or no care for their own, to those who are both unskilful and unfaithful, is contrary to the common practice of considerate mankind, relating to the affairs of their bodies and estates, and would signify that we set light by our souls and did not care what became of them. For if the blind lead the blind, will they not both fall into the ditch?...”*

*“And let those who live under the ministry of dead men, whether they have the form of religion or not, repair to the living where they may be edified.”*

# GEORGE WHITEFIELD

*1714-1770*



# GEORGE WHITEFIELD

*“The Nature and Necessity of Our New Birth In Christ Jesus,  
in Order to Salvation” | 2 Cor 5:17*

*“If anyone is in Christ, he is a new creature.” 2 Corinthians 5:17*

*“Now a person may be said to be in Christ two ways. First, only by an outward profession. And in this sense, every one that is called a Christian, or baptized into Christ’s church, may be said to be in Christ...To be in him not only by an outward profession but by an inward change and purity of heart and cohabitation of his Holy Spirit.”*

*“The truth of the matter is this: the doctrine of our regeneration, or new birth in Christ Jesus, is hard to be understood by the natural man.”*

*“Christianity requires a thorough, real inward change of heart.”*

*“But I pass on to a third argument, which shall be founded on the consideration of the nature of that happiness God has prepared for those that unfeignedly love him.”*

Gatiss, Lee. *The Sermons of George Whitefield* (Wheaton: Crossway, 2012), Kindle Locations 12358-12562.

# GEORGE WHITEFIELD

*“The Nature and Necessity of Our New Birth In Christ Jesus,  
in Order to Salvation” | 2 Cor 5:17*

*“If anyone is in Christ, he is a new creature.” 2 Corinthians 5:17*

*“For Christians would do well to consider, that there is not only a legal hindrance to our happiness, as we are breakers of God’s law but also a moral impurity in our natures, which renders us incapable of enjoying heaven (as hath been already proved) till some mighty change have been wrought in us. It is necessary therefore, in order to make Christ’s redemption complete, that we should have a grant of God’s Holy Spirit to change our natures and so prepare us for the enjoyment of that happiness our Saviour has purchased by his precious blood.”*

*“Christianity includes morality, as grace does reason. But if we are only mere Moralists, if we are not inwardly wrought upon and changed by the powerful operations of the Holy Spirit and our moral actions proceed from a principle of a new nature, however we may call ourselves Christians we shall be found naked at the great day and in the number of those who have neither Christ’s righteousness imputed to them for their justification in the sight of God, nor holiness wrought in their souls as the consequence of that, in order to make them meet for the enjoyment of God.”*

# GEORGE WHITEFIELD

*“The Nature and Necessity of Our New Birth In Christ Jesus,  
in Order to Salvation” | 2 Cor 5:17*

*“If anyone is in Christ, he is a new creature.” 2 Corinthians 5:17*

*“It is not enough to turn from profaneness to civility. But thou must turn from civility to godliness.”*

*“Fourthly, if he that is in Christ be a new creature, then this may be prescribed as an infallible rule for every person of whatever denomination, age, degree, or quality to judge himself by. This being the only solid foundation whereon we can build a well-grounded assurance of pardon, peace, and happiness.”*

*“But unless all these tend to reform our lives and change our hearts and are only used as so many channels of divine grace, as I told you before, so I tell you again, Christianity will profit you nothing.”*

Gatiss, Lee. *The Sermons of George Whitefield* (Wheaton: Crossway, 2012), Kindle Locations 12358-12562.

# GEORGE WHITEFIELD

*“The Nature and Necessity of Our New Birth In Christ Jesus,  
in Order to Salvation” | 2 Cor 5:17*

*“If anyone is in Christ, he is a new creature.” 2 Corinthians 5:17*

*But beloved, I am persuaded better things of you and things that accompany salvation, though I thus speak. I would humbly hope that you are sincerely persuaded that he who hath not the Spirit of Christ is none of his. And that unless the Spirit which raised Jesus from the dead dwell in you here, neither will your mortal bodies be quickened by the same Spirit to dwell with him hereafter. Let me therefore (as was proposed in the last place) earnestly exhort you, in the name of our Lord Jesus Christ, to act suitably to those convictions and to live as Christians, that are commanded in holy writ, to ‘put off the Old Man which belongs to their former way of life and to put on the New Man, which is created after God in righteousness and true holiness’ [Ephesians 4:22-24].*

Gatiss, Lee. *The Sermons of George Whitefield* (Wheaton: Crossway, 2012), Kindle Locations 12358-12562.

# MAJOR EVENTS

*1740-1745*

*1740 | Organization of Publicity*

*July 8, 1741 | Jonathan Edwards' "Sinners in the Hands of an Angry God"*

*July 11, 1742 | Cambuslang Wark & William M'Culloch*

*1743 | Charles Chauncy's Seasonable Thoughts on the State of Religion in New England*

# PUBLICITY

*1740-1745*

*1740 | John Lewis's Christian's Amusement containing Letter Concerning the Progress of the Gospel both at Home and Abroad, etc. together with an Account of the Waldenses and Albigenses—sold for a penny, 4pp.*

*Nov 1743-Jan 1746 | James Robe's Christian Monthly History or an Account of the Revival Progress of Religion Abroad and at Home*

*Mar 1743-Feb 1745 | Thomas Prince Jr.'s Christian History, Containing Accounts of Revival and Propagation of Religion in Great Britain and America*

*1747 | Jonathan Edwards' Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer*

# COMMUNION SEASON

*or the "Holy Fair"*



# CAMBUSLANG WARK

*July 11, 1742*

*“The communion celebrated at Cambuslang on Sunday, July 11, was anything but ordinary. Whitefield had visited Cambuslang on Tuesday, the sixth, and preached at 2:00 and 4:00 in the afternoon as well as at 9:00 p.m. On Saturday he spoke to a crowd estimated reliably at more than 20,000. The next day he and a squadron of Kirk ministers took turns exhorting, distributing the elements at the tables and preaching (seventeen sermons total!). The meeting lasted for about fourteen hours. Seventeen hundred communicated. As many as 30,000 were in attendance, or almost twice the population of Glasgow and many times the population of Cambuslang. After the communion itself was finished, Whitefield preached for an hour and a half in the lingering Scottish twilight on Isaiah 54:5...Even remembering Whitefield’s penchant for exaggeration, his report to several correspondents that he had never seen anything like this, even in America, is credible.”*

Mark Noll. *The Rise of Evangelicalism: The Lives of Edwards, Whitefield and the Wesleys*, A History of Evangelicalism: People, Movements and Ideas in the English-Speaking World (Downers Grove: IVP, 2003), 112-113.

# THE QUADRILATERAL

*David W. Bebbington*

- 1. Conversionism—“the belief that lives need to be changed”*
- 2. Biblicism—“belief that all spiritual truth is to be found in its pages”*
- 3. Activism—dedication of all believers, including laypeople, to lives of service for God, especially as manifested in evangelism (spreading the good news) and mission (taking the gospel to other societies)*
- 4. Crucicentrism—the conviction that Christ’s death was the crucial matter in providing atonement for sin (i.e., providing reconciliation between as holy God and sinful humans).*

# RESISTANCE

*to the Evangelicals*



# ROBERT BURNS

## *“The Holy Fair”*

*“My name is Fun – your cronie dear, The nearest friend ye hae; An’ this is Superstition here,  
40 An’ that’s Hypocrisy. I’m gaun to Mauchline holy fair, To spend an hour in daffin: Gin ye  
go there, yon runkl’d pair, We will get famous laughin 45 At them this day.’ Quoth I, ‘With a’  
my heart I’ll do’t; I’ll get my Sunday’s sark on, An’ meet you on the holy spot; Faith, we’se hae  
fine remarkin!’”*

*“Here, some are thinkan on their sins, An’ some upo’ their claes; Ane curses feet that fyl’d his  
shins, 85 Anither sighs an’ prays: On this hand sits an Elect swatch, Wi’ screw’d-up, grace-  
proud faces; On that, a set o’ chaps, at watch, Thrang winkan on the lasses.”*

*“185 His piercin words, like Highlan swords, Divide the joints an’ marrow; His talk o’ Hell,  
where devils dwell, Our vera \*‘ sauls does harrow’ Wi’ fright that day! 190 A vast,  
unbottom’d, boundless Pit, Fill’d fou o’ lowan brunstane, Whase raging flame, an’ scorching  
heat, Wad melt the hardest whun-stane! The half asleep start up wi’ fear, 195 An’ think they  
hear it roaran, When presently it does appear, ’Twas but some neebor snoran Asleep that  
day.”*

# CHARLES CHAUNCY

*1705-1787*

