

Part Four: Globalization

- I. Revivals and revivalism
 - A. Sources
 1. Protestant emphasis on preaching the Word [furniture]
 2. Puritan emphasis on conversion - already seen
 3. Solomon Stoddard (d. 1729): "seasons of harvest," times when more conversions and enlivening of believers occurred
 - B. Jonathan Edwards (1703-1758), apologist for revivals
 1. What is a work of God? Chauncy Edwards debate
 - a. Great Awakening, 1730s-1750s (1740-45)
 - b. Charles Chauncy: understanding, will, emotions; No to GA
 - c. Edwards: "heart" = understanding + will + emotions; Yes to GA
 2. When does God send awakenings?
 - a. Awakenings are God's "surprises"
 - b. One thing we can do: pray
 3. Who are the truly converted?
 - a. The role of emotions: they say nothing either for or against conversion occurring; must distinguish between the Spirit acting upon and dwelling within
 - b. The test of conversion: living a holy life
 4. The public dimension of conversion: the movement in Northampton, 1734-35, brought changes in community life
 - C. The legacy of the Great Awakening
 1. Awakenings seen as works of God; revivals are one of the ways God works in the world
 2. Schism in the churches: Old Lights (opposed the GA) vs. New Lights (supported the GA)
 3. Social effects of revivals
 - a. Support for education among the New Lights
 - b. Revivalism and social reform, especially in 2nd Awakening
 4. The modern Protestant missions movement, late 18th century ff, took the methods of revivalism throughout the world
 - D. Charles Finney (1792-1875) and the Second Awakening
 1. Finney's theology: sin is in the sinning, not the sinner
 2. Revival can be "worked up," i.e. brought on by biblical means
 3. "New Measures" revivalism
 - a. Use of the "anxious bench," a call for decision
 - b. Protracted meetings, sometimes lasting for weeks
 - c. Informal public prayer
 - d. Music as a revivalism form
 4. Normative revivalism; established by Finney and those following him--including D. L. Moody, Billy Sunday, and Billy Graham

- II. The rise of theological liberalism
 - A. The evangelical base
 - 1. Beginnings in the Protestant Reformation
 - 2. Continuation: reform movements in the 17th century: Puritanism and Pietism
 - 3. Continuation: revivalism in the 18th century ff
 - 4. Continuation: the modern Protestant missionary movement
 - 5. Continuation: Fundamentalism and after in the 20th century
 - B. The New Theology (Progressive Orthodoxy, Evangelical Liberalism)
 - 1. Theodore Munger (1830-1910), *The Freedom of Faith*, 1883, the introduction to which is entitled "The New Theology"
 - 2. General principle: seek to link the truth of the past (the historic faith) to the truth of the present (development of thought)
 - 3. The Bible: no verbal inspiration, rather a continual unfolding revelation of God; we need to find out what the Bible actually means, and revise the creed if necessary
 - 4. Sin: the world is fallen, but it is also redeemed; Christ is no less related to it than Adam is
 - 5. Salvation: advocates probation; the Gospel's application to humanity is not limited to time, nor bounded by periods
 - C. By the 1920s liberalism is solidly in place in "mainline" Protestant seminaries and church life; has remained a factor ever since, though the mainline churches gradually moved to the "sideline" and then to the "oldline"; three "disestablishments" in U.S. history: Constitution, "directorial"; post-WWI, "custodial"; post-1960, loss of custodial
- III. Fundamentalism
 - A. Basic characteristics
 - 1. General: a turn-of-the-20th century religious movement tied to the revivalist tradition, increasingly militant in its opposition to liberal theology and the culture changes associated with it
 - 2. Fundamentalism is a subset of evangelicalism, which in turn is a subset of Christian orthodoxy; contra, aberrant theory
 - B. Fundamentalist-Modernist controversy, peaked in the Scopes Trial, 1925
 - C. Post-Scopes: growth in education, missions, Bible conferences, media
 - D. From Fundamentalism to Evangelicalism
 - 1. Questions raised in the 1940s, about which groups to welcome and about its social dimension
 - 2. Newer attitudes in re works of culture, Bible critical methods, world of academia
 - 3. A major divide: separation
 - 4. 1950s-1970s, "neoevangelicalism" to evangelicalism
 - 5. 1960s and 1970s, evangelicals go public with their faith: in political life, and on social issues
 - 6. Divisions among fundamentalists: Lynchburg vs. Greenville
 - 7. Since the 1970s: a variety of evangelicalisms