



*Semester 3, General Session 3*

Rejoice, the Lord is King:  
Your Lord and King adore!  
Rejoice, give thanks and  
sing,  
And triumph evermore.  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say,  
rejoice!

Jesus, the Savior, reigns,  
The God of truth and love;  
When He has purged our  
stains,  
He took his seat above;  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say,  
rejoice!

Rejoice in glorious hope!  
Our Lord and judge shall  
come  
And take His servants up  
To their eternal home:  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say,  
rejoice!



## Housekeeping:

- December 16 is the next meeting.
- Website is updated. PW to the resources page is MBC2023

# Church History 3: The Makings of the Modern Church

1600-Present

*Part 3*



# America finds its Identity

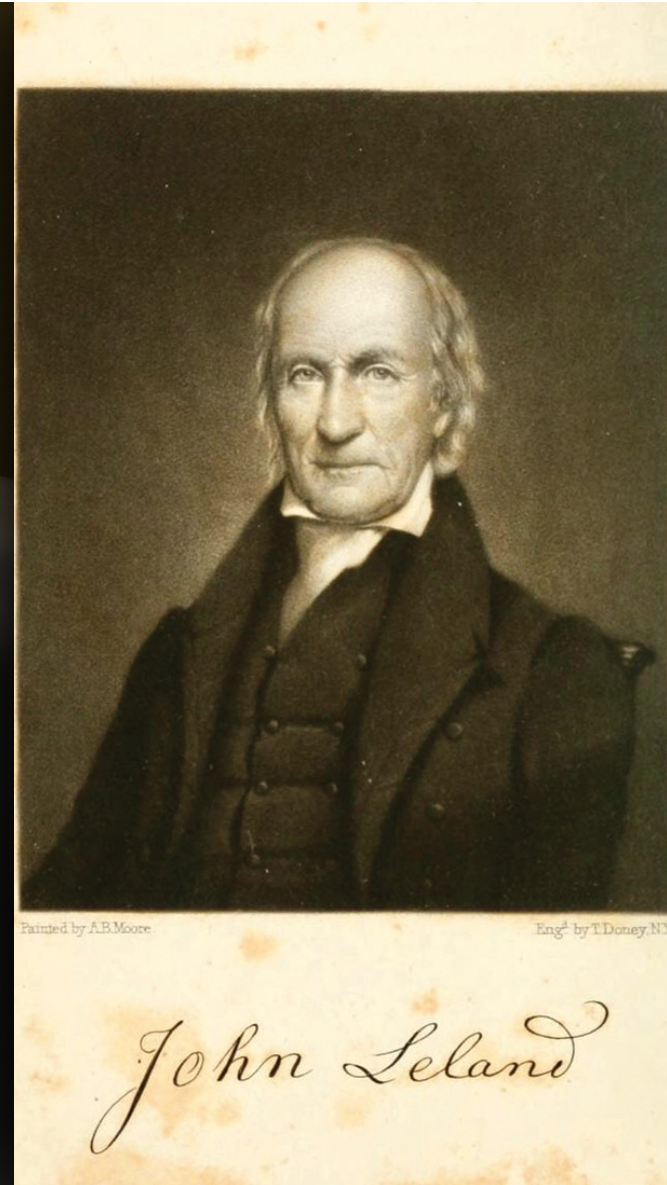
- Prior to the Great Awakening, America had become decidedly British. But two Great Awakenings on either side of a Revolution forged a new distinctly American Identity.
- (Note: in the 18th and 19th centuries, Christianity became increasingly interested in worldwide evangelism - for our study we are going to restrict it to the history that affects us).
- American Identity:
  - Patrician Revolution
  - Protestant Work Ethic
  - Individual Freedom
  - Government of, by, and for the people - set to secure these freedoms.
- Huge upheaval when King George wanted to send a Bishop - this would be introducing aristocracy into the colonial experiment.





# Baptists in Early America

- There was a love-hate relationship between Baptists and Reformed people since the Reformation itself.
- By the time of the Puritans there was general tolerance of Baptist Separatists because they held most of what was held by the Puritans, though they were still considered 'outsiders.'
- Like England, the colonies early on insisted upon having state churches:
  - Taxes went to churches (Congregational or Presbyterian)
  - Baptists and other non-conforming groups were harassed, double taxed, stolen from, imprisoned, and etc.
- The Baptists, on both sides of the Atlantic, began to issue grievances, based upon the very 'American' principles of freedom, not taxation without representation, and etc. that would found the revolution.
- Baptists also secured support of free thinkers like Thomas Jefferson (Letter to Baptist association "wall of separation") and James Madison (who pushed this idea of "liberty of conscience").
- When the constitution was being formed there were a series of meetings between Baptist John Leland and Continental Congress members who repeated revised the constitution to uphold the freedom of religion on a federal level.





# Religious Freedom

- Another unique distinctive of American identity, then, became denominationalism - not as a bad thing, but a good thing: “the wall that separates us does not reach heaven.”
- Established Reformed churches like the Congregational and Presbyterian churches were very stolid about personal conversion - would want to see, over much time, that a person was writhing under the Law before they permitted them to openly profess faith and repent.
- Baptist and Methodist churches were calling all to come to Jesus ‘now’ to never tarry, if they felt convicted they could immediately become a disciple of Jesus.
- Established churches also held to a much more serious process for preachers and pastors - so that churches would only multiply slowly.
- Baptists and Methodist churches would ordain people quickly and therefore churches were starting all the time and in every community.
- It was out of the Baptist and Methodist churches that people in rural America would have ‘camp meetings’ - which became the basis for what would become the Second Great Awakening.





# The Second Great Awakening

- As the country was so spread apart, after the Great Awakening, “Camp Meetings” were organized. Most attribute the beginning of the Awakening to the Cane Ridge Camp Meeting in 1801.
- Even at the beginning, meetings included some pretty wild emotions, yet there were a number of solid preachers involved:
  - Asahel Nettleton, Archibald Alexander and others were Calvinistic preachers of Edwards’ tradition and would attempt to keep the movement biblical and pure.
  - Lyman Beecher - Old School mentality, but over time was more ecumenical except the limits of unitarianism and catholicism. (Children: Harriet Beecher Stowe. Henry Ward Beecher).
- As time went on there was great evangelical success in missions, social ills, anti-alcohol, prostitution, gambling, and etc. societies were formed.
- Very committed to evangelism, and social improvement.
- As time went on, though, many began to see Awakening as something man could accomplish on his own and improve the human race.







## Henry Obookiah (‘Ōpūkaha’ia)

- Born in on Hawaii Island in 1792, at the age of 10 his whole family was murdered by Kamehameha I, and he was traded to a Captain of a ship from the east coast called the Triumph.
- Eventually sailed to New England and with a fellow Hawaiian cabin boy, Thomas Hopu, became a student in the New Haven CT area.
- While there, he providentially was met by a Senior at Yale (seminary) and told him in broken English that “No one give me learning.”
- The seminary student was Edwin Dwight and his relative, Timothy Dwight was the president of Yale and the founder of a Mission Board.
- In 1815, Henry was concerted and with his friend Thomas, they became passionate about taking the gospel back to Hawaii.
- Henry Translated Genesis in to Hawaiian, and also created the Hawaiian-English Dictionary which has been the basis for translation since then.
- Unfortunately, before he was able to return to Hawaii, he contracted Typhus fever and died.
- Eventually Hopu and some other missionaries returned to Hawaii and their efforts, plus a loosening of religious laws by Kamehameha II allowed the first church to be built in Kona (Mokuaikaua Church).
- Waves of missionaries would come in the 19th Century, churches were built - eventually several Hawaiian royalty (beginning with Ka’ahumanu) were believers and all but ended the Hawaiian religion.



# Charles Finney

- Born 1792-1875 Upstate / Western New York - he never studied theology and was another very popular religious speaker who came from that part of the country:
  - Joseph Smith
  - William Miller (SDA)
  - Oneida Community (utopian society)
  - Shakers and Quakers
- Finney called it the “Burnt-over District” saying that many had a dead notion of religion and spurred many other beliefs.
- Fundamentally disagreed with Edwards - held that revival is scientific - and can be produced. A faithful work of man. You have to pray in faith - many ideas that will found later movements.
- We have to save ourselves... “one of the most consistent Pelagians in the history of the Church” ~ Robert Godfrey.
- Launched what would become the Perfectionism and holiness movement.
- Turned American religion very Armenian.



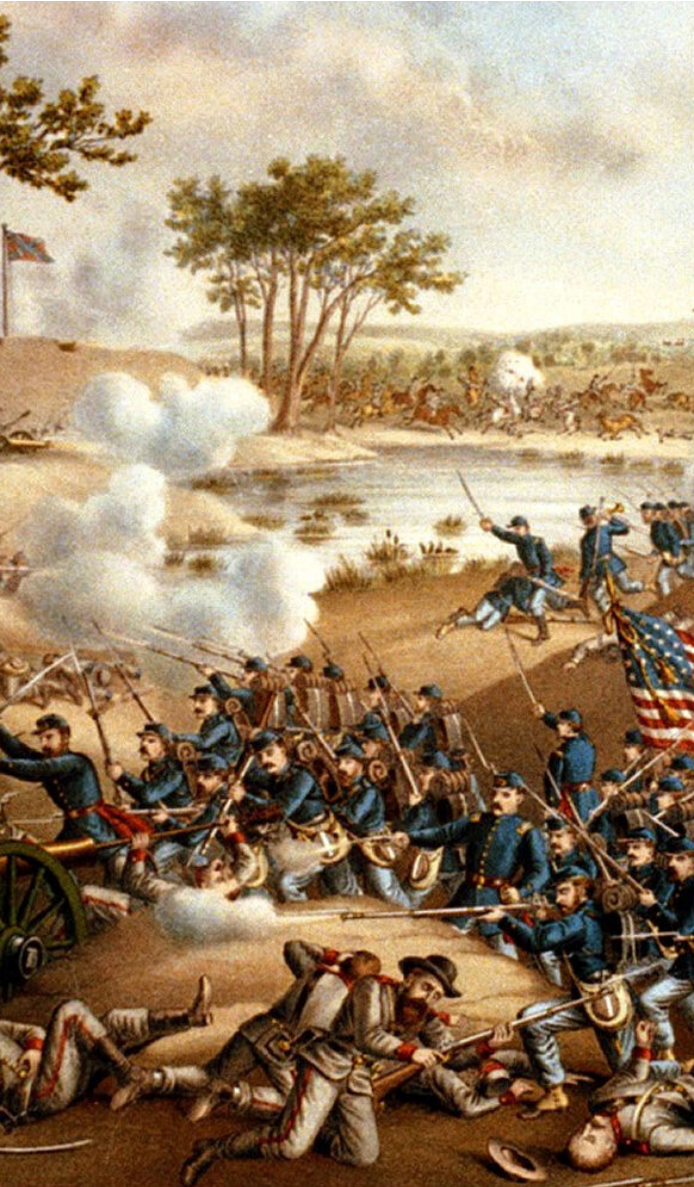


# Charles Finney

- To incite revival, Finney said we must employ “New Measures” - these are things that will cause great excitement which is “central to the advance of religion.”
  - Allowed Women to preach to mixed audiences
  - Protracted meetings (crusade, commutative effect)
  - Use of undignified ordinary language.
  - Pray for unconverted by name
  - Anxious Bench - Altar Call - was an invention of the Methodists but rarely used. At the moment as you preach to them christ you immediately force them to deal with whether or not they will “go forward.” Later the Altar Call evolved to similar practice.
- Some critics would ask, “Will we follow the method of the anxious bench or will we follow the catechism.” (Excitement, revival vs faithful slow growth in Christ)
- Was a hard worker - was very optimistic. Powerful preacher. Connected with common folks.
- Postmillennial - and knew that this “nervous” movement could not last.
- Success was not happening as he reported. His own assistant admitted that most of the “changes” were faked or short-lived.







## Civil War and the Church

- Slavery, states rights, became forefront, even in the church.
- A resolution split the Presbyterian church in 1861.
- Baptists of various states were united in what was called the “Triennial Convention” posing their resources to support common baptist causes like The Home Missions Society, and the Baptist Sunday School Board, and the Foreign Missions Board.
- But fissures were soon apparent as the war approached. The Triennial Convention adopted a neutral position, but it wasn’t long before a test case. The Georgia State Convention proposed that a slaveholder be appointed a missionary, but the Foreign Mission Board, run by northerners, refused to appoint him.
- The die was cast - no northerner would ever approve any southerner, nor vice versa for anything. The SBC formed, American Baptists formed, and the National Baptists formed (African American). Many Southern Baptist Churches, now free from the pressure to be neutral, adopted racist constitutions - some of which remained unchanged until the 1980s (Maranatha Baptist Church in Plains, GA).





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