

LESSONS FROM CHURCH HISTORY

PART 2



Week 3: Lessons from The Great Awakening

LESSONS FROM THE GREAT AWAKENING

INTRODUCTION

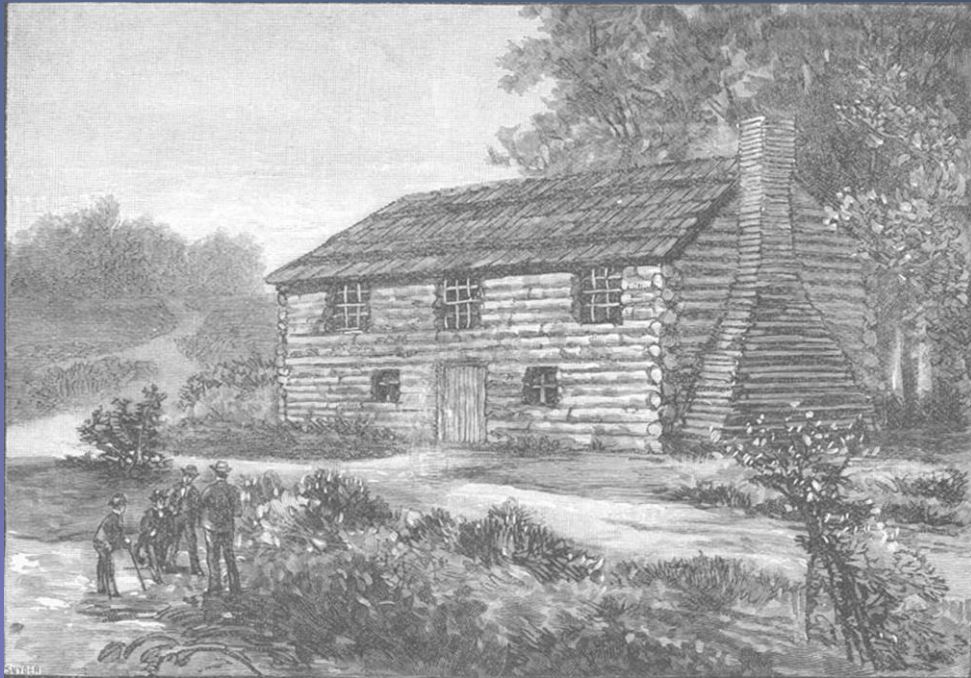
- There are 3 or 4 “Great Awakenings” but the first is often called The Great Awakening. It occurred in the American Colonies, England, Wales, and Scotland in the 1730-40’s.
- The Great Awakening was the greatest movement of the Spirit of God on American soil, ever. It laid the moral foundation for the birth of our country. It was a time of revival for a church that had fallen asleep, was in a dull spiritual state, and needed awakening to God’s holiness.



- Each successive generation from the Pilgrims experienced a downward spiral of spiritual decline. Churches were full of religious people who believed they were saved because of their infant baptism and Sunday attendance, yet their lives were unchanged. Like John 3, where Jesus explains to Nicodemus “You must be born again...of water and Spirit”, few had experienced the new birth brought about by true repentance and brokenness of spirit.

LESSONS FROM THE GREAT AWAKENING

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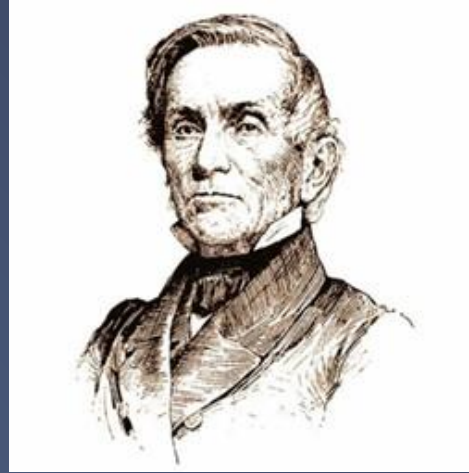
The Log College

- Typical services were focused on oratory, ritual, routine, meaningless membership. Worship was flat and lifeless. There were as many unsaved people as truly converted Christ-followers. From this deep spiritual slumber, the Awakening launched the Church into renewed life.
 - Every individual soul who is saved is a miracle, yet at this time in history God chose to harvest unparalleled numbers of His elect and did so by raising up some of the greatest preachers in the history of the Church.
 - William Tennent, Sr. established the Log College in 1727 and operated it till his death in 1746. He graduated 20 ministers, including 4 sons, who became fiery preachers for the coming Great Awakening. It was the first Presbyterian training ground which later became Princeton University.

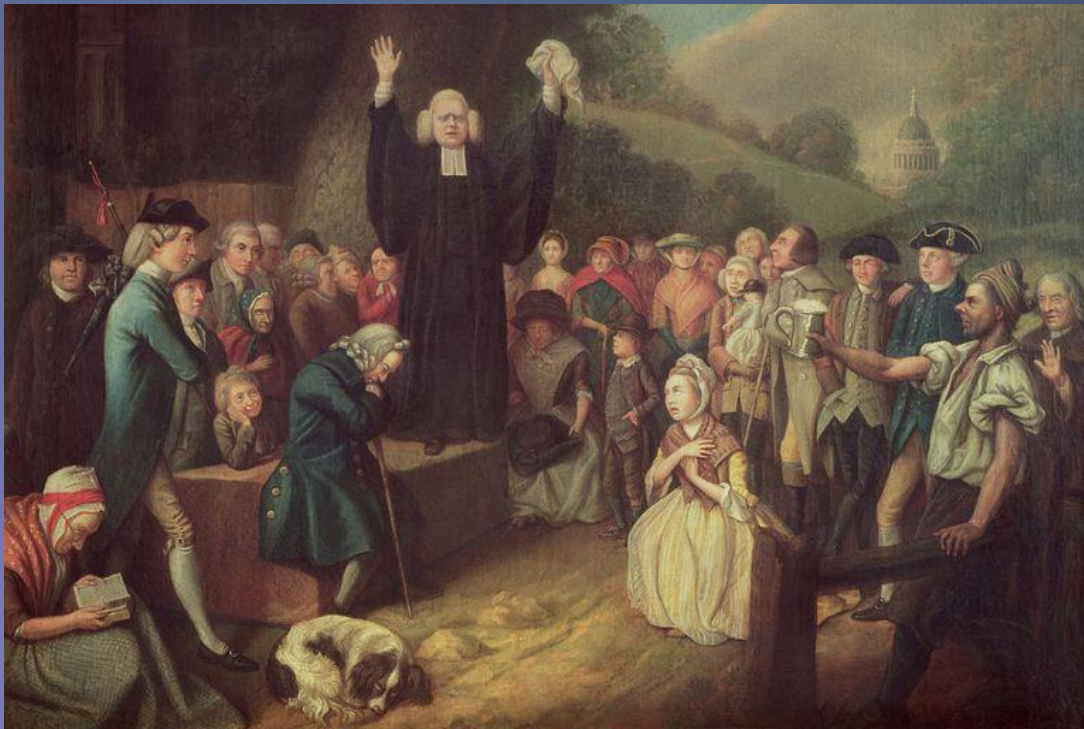


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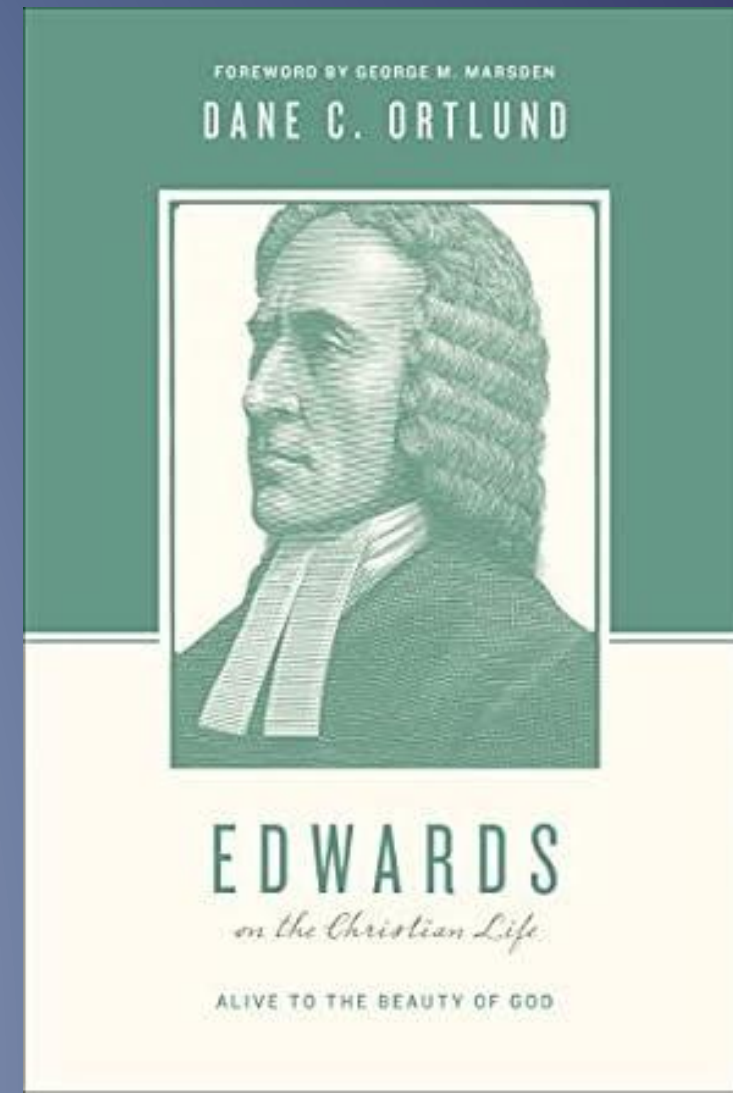
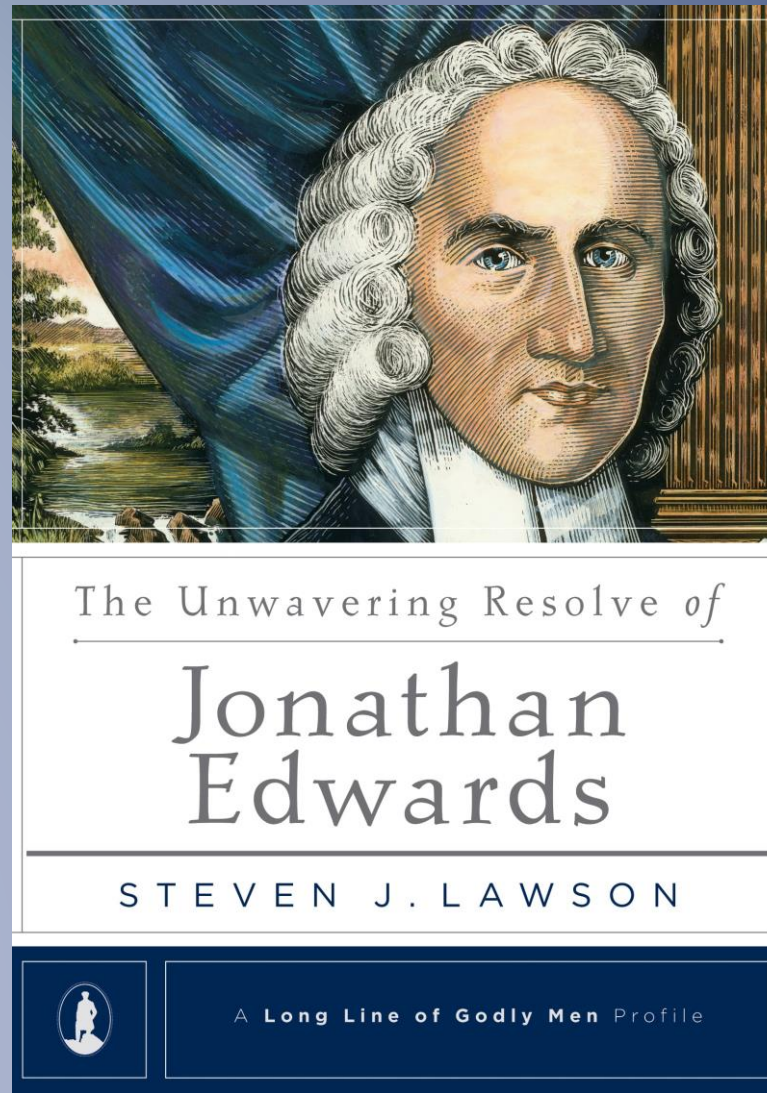
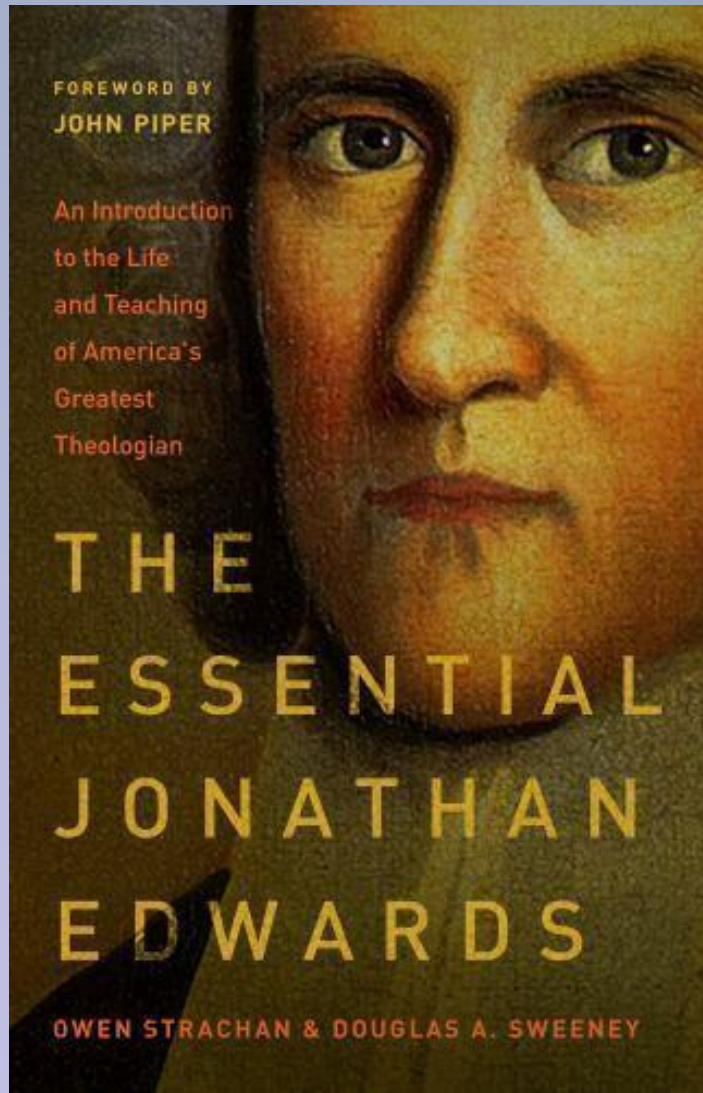
- Theodorus Jacobus Frelinghuysen was a Dutch reformed pastor who arrived in the New Jersey colonies in 1719. He is referred to by one historian as “an important herald, if not the father of, The Great Awakening”. He preached the necessity of personal repentance and conversion which bears the fruit of a new heart.



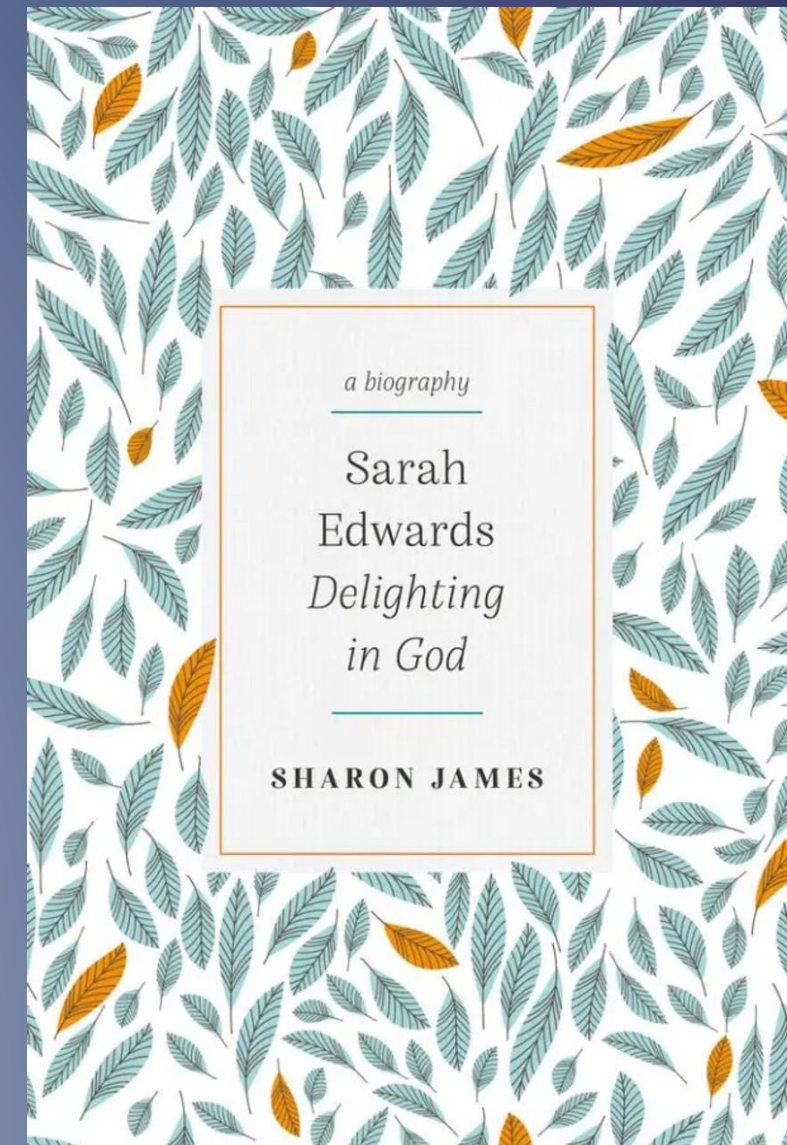
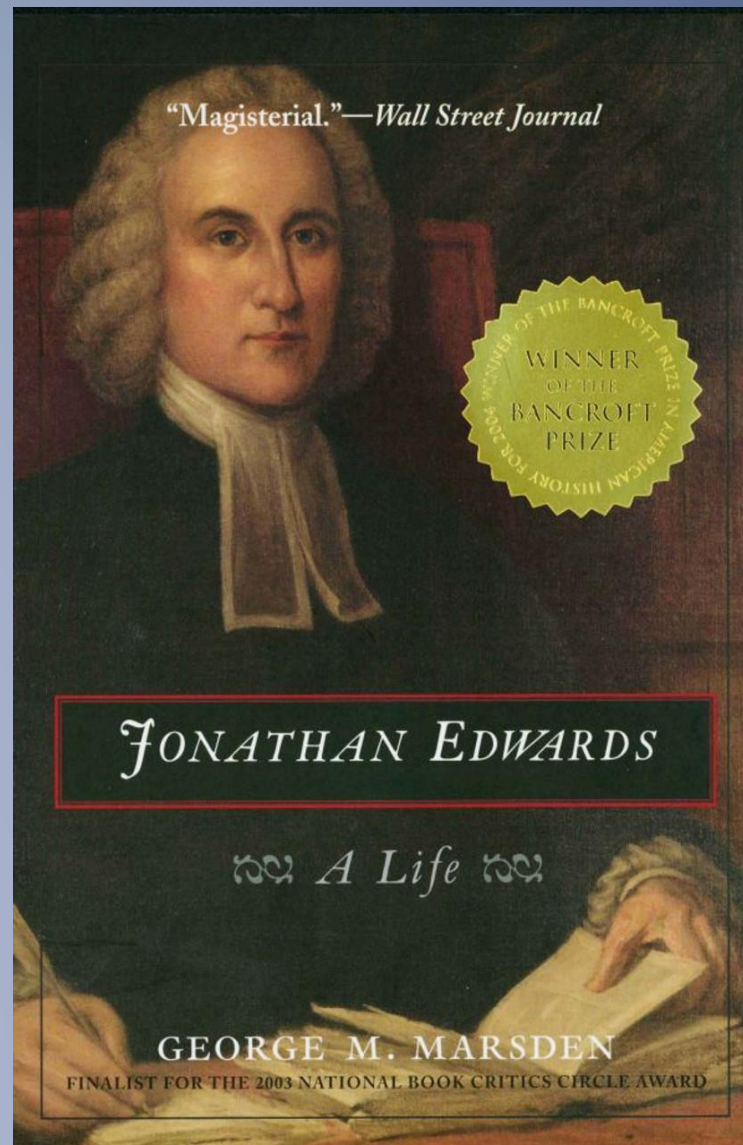
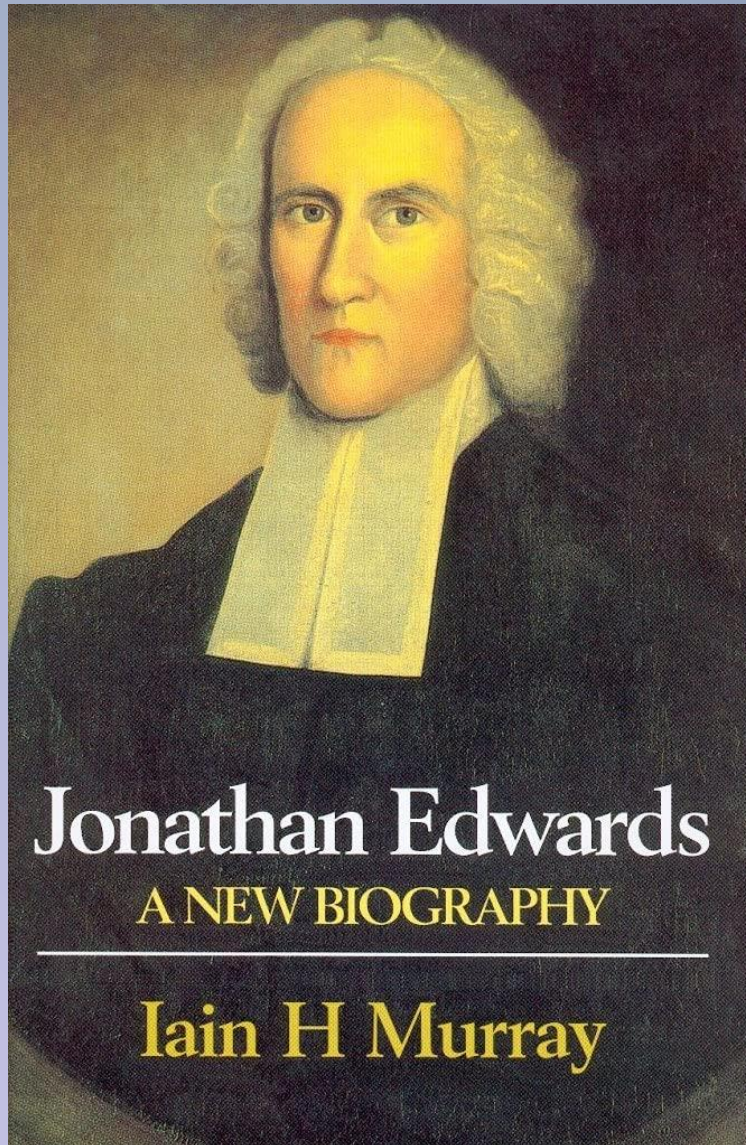
- The fuse of The Great Awakening was lit by Jonathan Edwards, but the flames were fanned into a conflagration by the evangelistic preaching of George Whitefield.



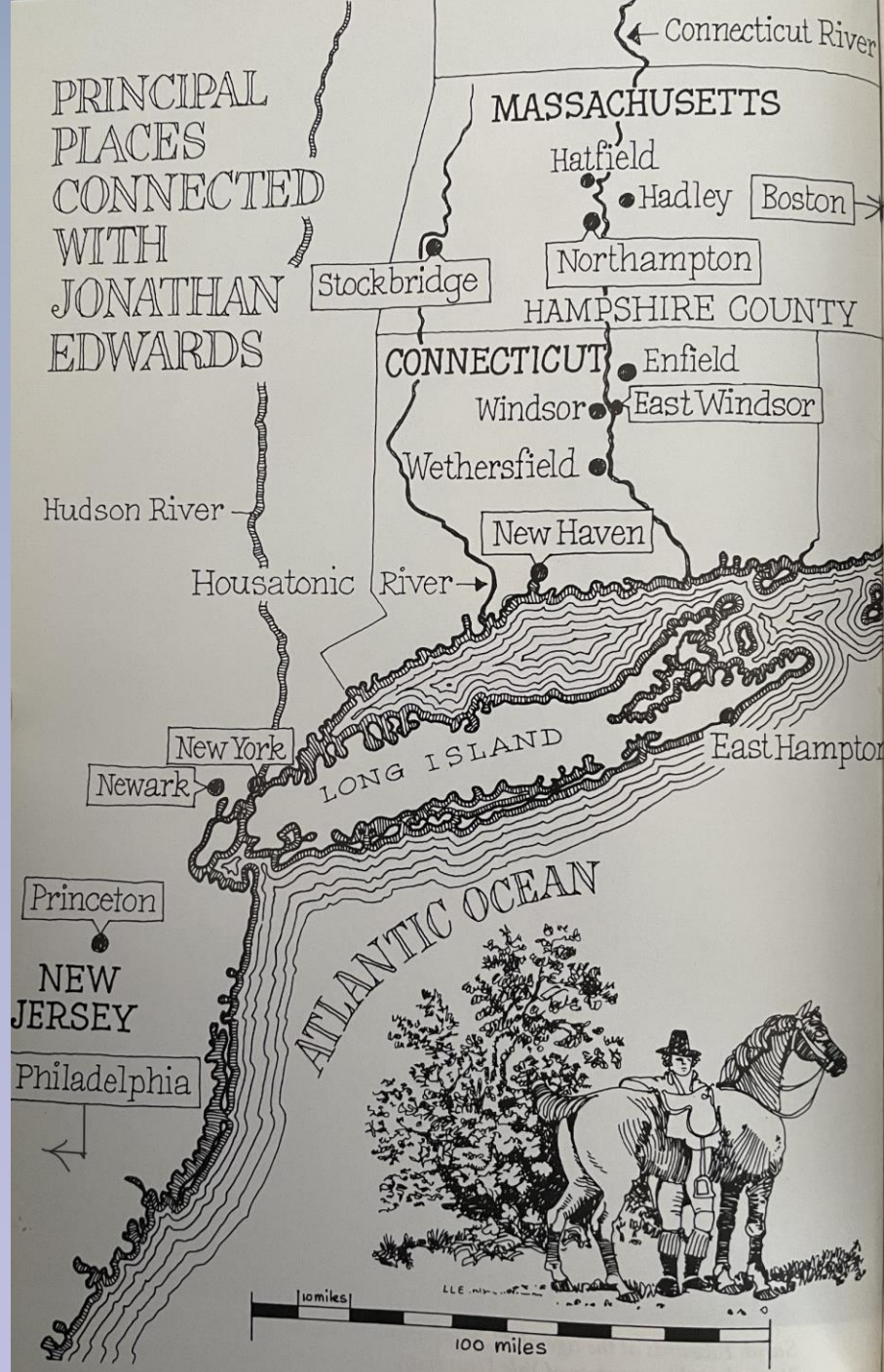
Books on Jonathan Edwards



Books on Jonathan Edwards



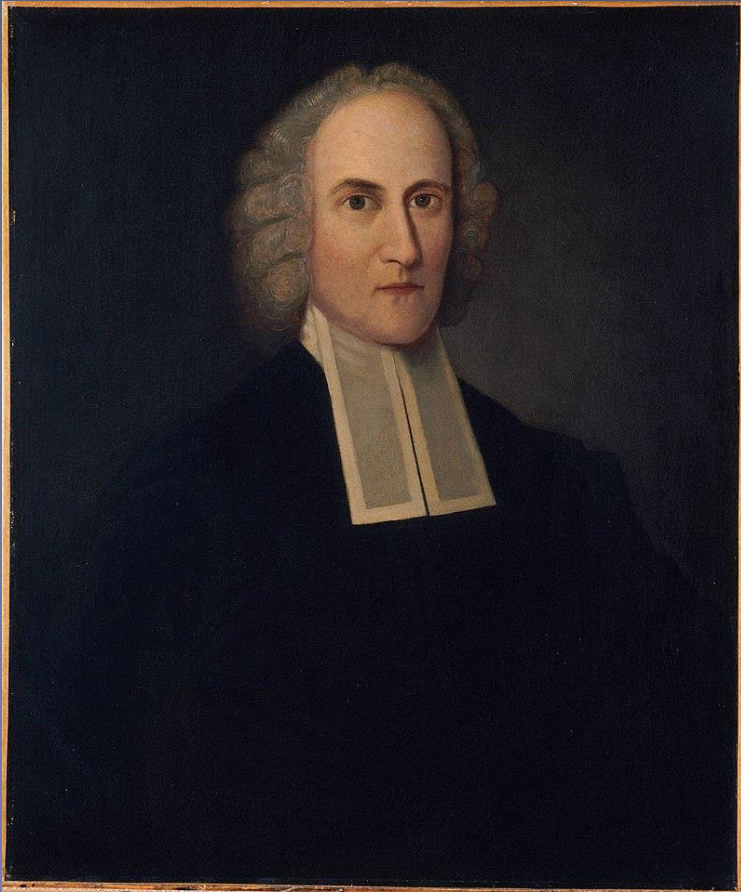
Principal Places Connected with Jonathan Edwards



LESSONS FROM THE GREAT AWAKENING

JONATHAN EDWARDS

(1703-58)



- Born to Timothy Edwards and Esther Stoddard in East Windsor, CT. Esther's father Solomon was called "the Pope of the Connecticut Valley."



- Attended Yale in 1716, receiving his BA in 1720 and MA in 1722. He was converted while studying for his MA. He was overwhelmed by 1 Tim. 1:17: "Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen."
- Shortly after, Edwards pastored a church in New York [City] for 10 months in which he helped repair a church split.
- In 1722-23, Edwards composed his famous 70 Resolutions
 - 6) Resolved, to live with all my might, while I do live.
 - 20) Resolved, to maintain the strictest temperance in eating and drinking.
 - 56) Resolved, never to give over, not in the least to slacken my fight with my corruptions, however unsuccessful I may be."

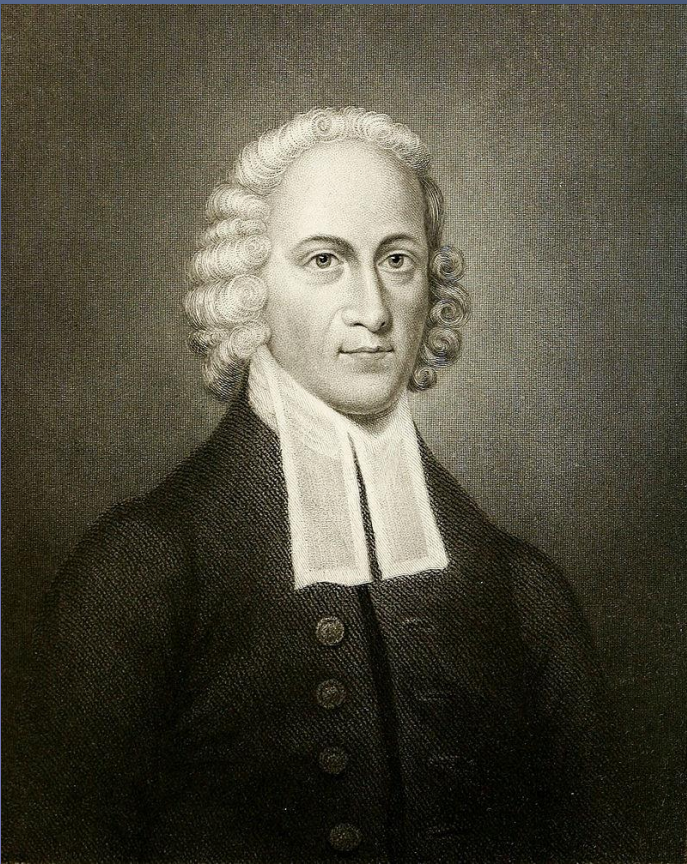
From Edwards' testimony of conversion in *A Personal Narrative*

After reading 1 Timothy 1:17, Edwards wrote:

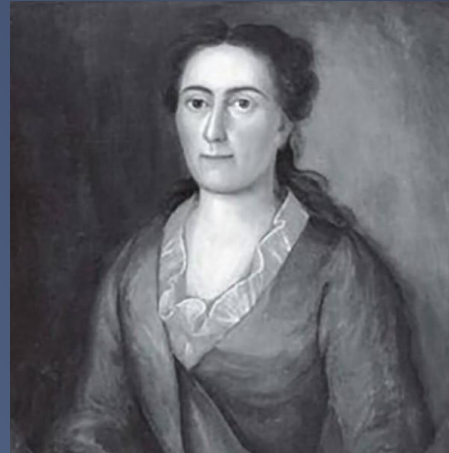
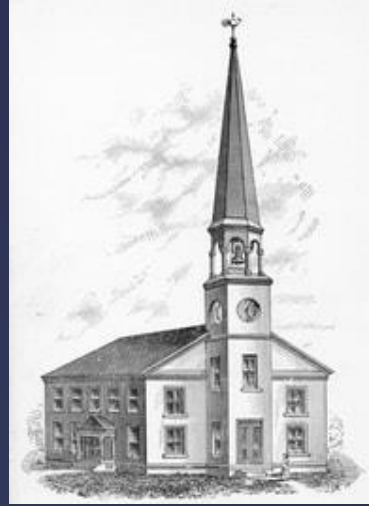
“As I read these words, there came into my soul...a sense of the glory of the Divine Being; a new sense quite different from anything I ever experienced before.... I kept saying and as it were singing over those words of Scripture to myself and went to pray to God that I might enjoy Him.... From that time I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. And my mind was greatly engaged to spend my time in reading and meditating on Christ, in the beauty of his person and the lovely way of salvation by free grace in Him.”

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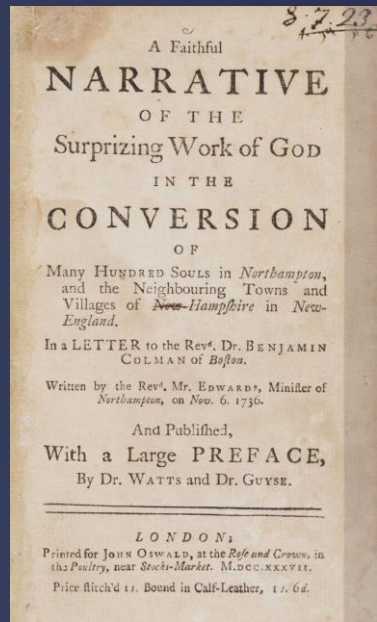
JONATHAN EDWARDS (1703-58)



- Edwards became the assistant minister in the church of his grandfather Solomon Stoddard in Northampton at age 24. Two years later, Solomon died, and Edwards became the pastor of one of the most influential churches in New England.



- He also married Sarah Pierpont that same year. They had 8 daughters and 3 sons. Their devotion is well expressed in numerous letters. Edwards had 72 grandchildren who played significant roles in American history.
- Edwards saw signs of revival in 1735 when preaching on justification by faith alone. He wrote of the revivals, expanding it into a book in 1736, *A Faithful Narrative of the Surprising Work of God*, fanning the flames.

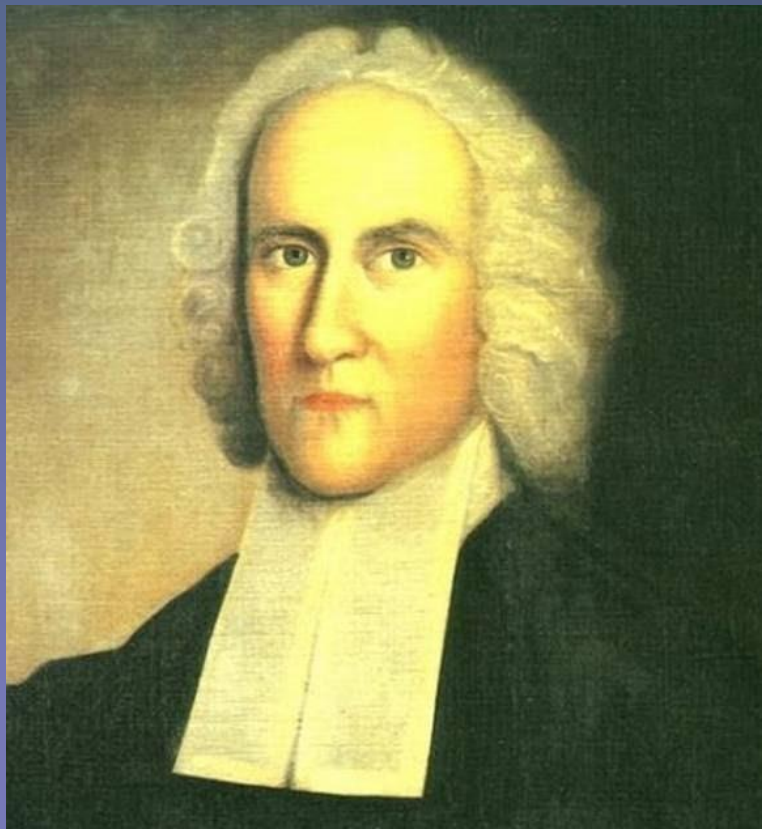


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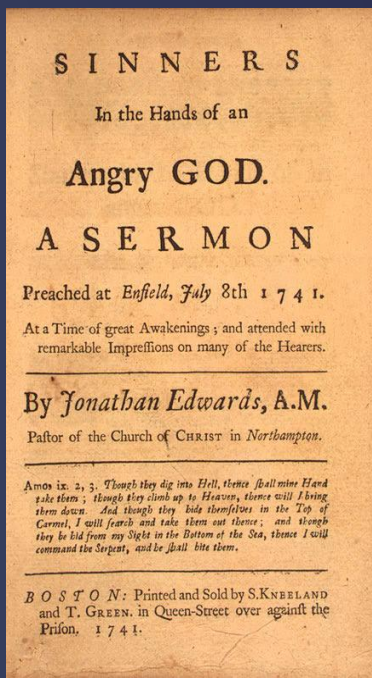
JONATHAN EDWARDS (1703-58)



- Edwards invited George Whitefield to come to America in 1740 to preach having heard of his success in England. When he heard Whitefield preach, he wept knowing that this was the man God would use to bring further revival.



- On July 8, 1741, Edwards preached “Sinners in the Hands of An Angry God” at Enfield, CT. The response was remarkable. The text was Deut. 32:35: “Their foot shall slip in due time.” He preached the sermon a month earlier in Northampton with no response. The excitement in response at Enfield was so great that he could not finish the sermon.
- He published *Treatise Concerning Religious Affections* in 1746 in which shows that true Christianity is not just a matter of accepting the gospel intellectually but involves a transformation of one’s affections for Christ.



SINNERS

In the Hands of an

Angry GOD.

A SERMON

Preached at Enfield, July 8th 1741.

At a Time of great Awakenings; and attended with remarkable Impressions on many of the Hearers.

By Jonathan Edwards, A.M.

Pastor of the Church of CHRIST in Northampton.

Amos ix. 1, 2. Though they dig into Hell, thence shall mine Hand take them; though they climb up to Heaven, thence will I bring them down. And though they hide themselves in the Top of Carmel, I will search and take them out thence; and though they be hid from my Sight in the Bottom of the Sea, thence I will command the Serpent, and he shall bite them.

BOSTON: Printed and Sold by S. KNEELAND and T. GREEN, in Queen-Street over against the Prison. 1741.

From “Sinners in the Hands of an Angry God”

“And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God; many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are in now an happy state, with their hearts filled with love to him that has loved them and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! How can you rest one moment in such a condition?”

For a remarkable version of this sermon as read by Max McClean, see:

<https://soundcloud.com/geekychristian/sinners-in-the-hands-of-an-angry-god>

Testimony of Sarah Edwards after Samuel Buell preached at Northampton in Jonathan's absence

"These words, in Rom. 8:34, came into my mind "*Who is he that condemneth; It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.... Who shall separate us from the love of Christ,*" etc.; which occasioned great sweetness and delight in my soul. But when I was alone, the words came to my mind with far greater power and sweetness; upon which I took the Bible, and read the words to the end of the chapter, when they were impressed on my heart with vastly greater power and sweetness still. They appeared to me with undoubted certainty as the words of God, and as words which God did pronounce concerning me.... I cannot find language to express, how *certain* this appeared – the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. It appeared certain to me that God was my Father, and Christ my Lord and Savior, that he was mine and I his. Under a delightful sense of the immediate presence and love of God, these words seemed to come over and over in my mind, "My God, my all; my God, my all." The presence of God was so near, and so real, that I seemed scarcely conscious of any thing else."

For full text, see <https://digital.library.upenn.edu/women/pierrepoint/conversion/conversion.html>

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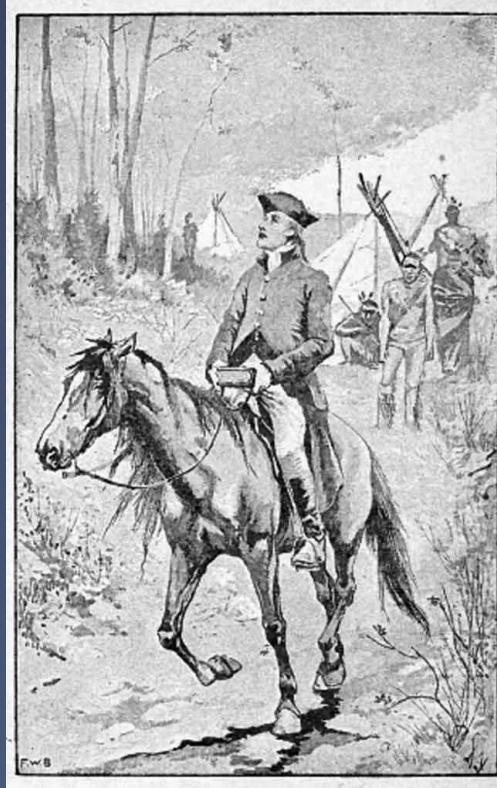
JONATHAN EDWARDS (1703-58)



Old Mission House, Stockbridge



Princeton University



- In 1749, Edwards published the diary of David Brainerd (1718-47), a missionary to the Delaware Indians in New Jersey. He died of tuberculosis at age 29 in Edwards' home. The diary was instrumental in convincing men like William Carey, Henry Martyn, Adoniram Judson, and Jim Eliot to engage in foreign missions.
- In 1749, Edwards published *A Humble Inquiry Concerning Communion* opposing his grandfather Solomon's position on the Lord's Supper. In 1750 Edwards was fired for his views.
- Edwards moved to Stockbridge and ministered among Mohican and Mohawk Indians. The next 8 years (1750-57) was one of the most productive writing periods of his life.
- He became 2nd president of the College of NJ (Princeton), but died a few months later from a smallpox inoculation.

Letter from Sarah Edwards to her daughter Esther

My very dear Child,

What shall I say? A holy and good God has covered us with a very dark cloud. O that we may kiss the rod, and lay our hands on our mouths! The Lord has done it. He has made me adore his goodness, that he had him so long. But my God lives; and he has my heart. O what a legacy my husband, and your father, has left us! We are all given to God; and there I am, and love to be.

Your ever affectionate mother,

Sarah Edwards