

## The History of Revival - The Protestant Reformation

### I. The background of the reformation.

A. The Biblical revival that occurred when the Word of God was found in the house of God. 2Chron. 34:15 "I have found the book of the law in the house of the Lord." vs 27 "Because your heart was tender and you humbled yourself before God when you heard His words...I have truly heard you." \*A revival broke out.

B. The Word of God was all but lost in the Roman Catholic church. \*The church was vital until the 4th century when Constantine was converted and made Christianity the state religion.

1. The image of God was misrepresented. God was seen as a righteous angry judge that was almost pleased to send people to hell. Because there was no comfort in that kind of God they had statues of saints that they would pray to and especially Mary. Mary was seen having the most pull on her Son and might convince Him to do something for her sake even though He might not want to on His own.

2. The Word of God was not in the hands of common people and was seldom read by the clergy so superstitions prevailed. \*Indulgences: There was a heavenly banking system where good and evil were kept track of. Some people, the saints, were so good that they had more than enough to get them to heaven and could help others. This was called "treasuries of goodness"; and could be tapped into through doing assigned activities from the priests, which depended on the sins the people confessed. For your work you received an indulgence, or receipt from the priest that would indicate how much you shaved off of your time or a loved one's time in purgatory. The pope alone could determine how many years could be taken off for any given indulgence, because he was seen as the successor of St. Peter and alone held the keys to the kingdom. Indulgences could be given for works, for visiting holy relics, for monetary gifts...whatever the pope deemed was right.

3. The mix of government with religion left the pope and his system of leadership without accountability and ended up serving themselves instead of the people. Luther would later write of the three walls they had built to keep any from being able to reform them:

-If questioned by a secular power they would say that the spiritual was higher than the temporal so they could not have jurisdiction over them.

-If questioned by the authority of scripture they would object that no one could interpret scripture except the pope.

-If threatened with the calling of a council they would reply that no one can call a council but the pope.

C. Two strong voices of reformation before Luther: John Wycliffe and John Hus.

1. Wycliffe (1330-1384) was from England and raised almost every point Luther would later make. He was excommunicated from the Catholic

church for being a heretic. When he was forbidden to preach he wrote and is most noted for his translation of the Bible into common English.

2. Hus (1372-1415) was from Bohemia (modern day Czechoslovakia), studied in Prague which was a universal center and became a priest. Although Wycliffe's writings were condemned in England, they were alive and well in Prague and Hus became a passionate reformer. He fearlessly exposed the hypocrisy of the Catholic Church and reechoed the truths Wycliffe had brought forth. After being condemned as a heretic they burned all his books and writings and then burned him at the stake. In 1999 the Catholic Church officially apologized for the burning of John Hus.

\*Luther, accused of embracing Hus, said all reformers are Hussites.

D. The invention of the printing press in the 15th century was key to the reformation because of the swiftness and distance the printed page could go. God would use many reformers, but the most prominent of these was Martin Luther.

## II. The early life of Martin Luther.

A. He was born on November 10, 1483 (Nine years before Columbus would sail to the New World) in Eisleben in what today is East Germany. His parents, Hans and Margarethe Luther were hard working peasants who brought him up with strong morals and much discipline. Hans worked in the copper mines and later would come to own two smelter furnaces of his own and become a man of standing in the community. His early schooling began before age five and included the "three Rs" and beginning Latin which was the international language in the day.

B. After completing his baccalaureate and masters degrees at the University of Erfurt in record time, he stayed on to study law, which was his father's ambition for him.

C. Everything changed on July 2, 1501 when he was caught in the middle of a thunderstorm when lightning struck near him and he cried out, "St. Anne help me! I will become a monk." \*St. Anne was the patron saint of miners and also thought to be the mother of Mary. Becoming a monk was the best assurance of salvation from hell. In spite of his father's fury, he became a monk of the Order of the Augustinian Hermits in Erfurt, Germany. This was the strictest monastery around and joining committed him to a probationary year of a scant diet, rough clothing, vigils by night, labors by day, mortification of the flesh, the reproach of poverty, and the shame of begging.

## III. Luther's life as a priest.

A. After his probation he was fully convinced he had finally arrived at a place of peace. He lived one full year without the torments and nightmares that came over him like a cold chill when he considered God and his own soul. But after he vowed himself to a lifelong service to God the torment returned with a vengeance. He was deeply depressed and began searching for ways to appease God.

B. He became the most intense of all the monks. He slept fewer hours, fasted more meals, and spent more time in confession than any of the others. In fact, he wearied his priests with his confessing. He once spent six hours confessing to a priest, but the torment would always return. At one point, after spending three days without eating or drinking he was found unconscious on the floor of his cell.

C. In 1507 Luther was ordained as a priest and his dad came to hear him perform his first mass. His dad, still upset, wanted to know why Martin had not followed the commandment of honoring his father and mother, and accused him by saying that now they would have to fend for themselves in old age. He questioned: "What if the storm were only a ghost?"

D. Because all of his efforts to appease guilt through works seemed vain, Luther was excited about a trip he was asked to make to Rome in 1511 with another to help carry out some business of the Augustinian Order. There he would be able to take advantage of the relics brought from Jerusalem in 70 AD which promised indulgences. He was half way up the Sancta Scala, Pilate's staircase, on his knees kissing each step while saying prayers when he looked around him and was overcome with the charade it seemed to be. Where was the true authority and who actually had it?

"The city, which he had greeted as holy, was a sink of iniquity; its very priests were openly infidel, and scoffed at the services they performed; the papal courtiers were men of the most shameless lives; he was accustomed to repeat the Italian proverb, "If there is a hell, Rome is built over it."

E. After returning to Erfurt he was transferred to Wittenburg where he found a mentor and friend in Johann von Staupitz. Staupitz tried to help him through his doubts and anxieties and eventually gave up his own position of teaching the Bible to Luther on receiving his doctorate. Maybe the Bible would help him work through his difficulties.

#### IV. The beginning of reformation.

##### A. Luther's own account of his breakthrough.

"I sought day and night to make out the meaning of Paul; and at last I came to apprehend it thus: Through the gospel is revealed the righteousness which availeth with God - a righteousness by which God, in His mercy and compassion, justifieth us; as it is written, "The just shall live by faith." Straightway I felt as if I were born anew. It was as if I had found the door of Paradise thrown wide open. Now I saw the Scriptures altogether in a new light-I ran through their whole contents as far as my memory would serve, and compared them, and found that this righteousness was really that by which God makes us righteous, because everything else in Scripture agreed thereunto so well. The expression, "the righteousness of God," which I so much hated before, now became dear and precious - my darling and comforting word."

A letter written from Wittenburg further illustrates his new found joy in Christ.

“Learn, dear brother, Christ and Him crucified; learn to sing to Him, and doubting thyself to say to Him: ‘Thou, Lord Jesus, art my righteousness while I am Thy sin; what is mine Thou hast taken upon Thyself, and what is Thine Thou hast given to me.’ Beware of aspiring to such purity that though shalt no longer seem to thyself a sinner; for Christ does not dwell except in sinners...For if by our labors and afflictions we could attain peace of conscience, why did He die? Therefore, only in Him, by despairing both of thyself and of thy works, wilt thou find peace.”

B. At this same time Pope Leo X was trying to raise money to finish St. Peter's Cathedral. He was giving unprecedented indulgences for gifts to this cause and was using monks to market them. One of the most successful was a Dominican monk named John Tetzel who came to a town across the border of Saxony.

“Listen to the voices of your dear dead relatives and friends, beseech in you and saying, ‘Pity us, pity us. We are in dire torment from which you can redeem us for a pittance,’ Do you not wish to? Open your ears. Hear the father saying to his son, the mother to her daughter, ‘We bore you, nourished you, brought you up, left you our fortunes, and you are so cruel and hard that now you are not willing for so little to set us free. Will you let us lie here in flames? Will you delay our promised glory?’ Remember that you are able to release them, for as soon as the coin in the coffer rings, the soul from purgatory springs..”

C. On October 31, 1517 he nailed 95 theses on the door of Castle Church in Wittenburg. They were taken from there to the university printing press and were circulated widely in both Latin and German. Within four weeks they had spread far beyond Germany - Tetzel wrote a response - but most people saw in these items truth that they already suspected but didn't dare talk about. Luther was disappointed because no one came to debate the points with him. The main thrust:

- 1) His objection to indulgence money going to build St. Peter's Basilica;
- 2) His denial of the pope's power over purgatory; 3) His consideration of the welfare of the sinner.

D. The debates didn't come until 1518 at Heidelberg and 1519 in Leipzig where Luther was opposed by Catholic scholars and his positions became more and more solidified leading him to write three reformation treatises in the summer and fall of 1520.

On Christian Liberty

“It does not profit a man to wear sacred vestments or to dwell in sacred places, nor does it harm the soul to be clothed in common raiment, and to eat and drink in the ordinary fashion. The soul can do without everything except the word of God... This gives the liberty of the Christian man; no dangers can really harm him, no sorrows utterly overwhelm him, for he is always accompanied by the Christ to whom he is united by faith.”

The Babylonian Captivity of the Church – the Bible sets free, popes enslave by the traditions of man.

To the Christian Nobility of the German Nation – the greatest source of all evils is the Catholic system and the pope himself.

V. The excommunication.

A. From the beginning Luther was in danger of excommunication because he wrote that the pope was wrong and the pope, according to tradition, was never wrong.

B. Prince Frederick of Saxony was in between Luther and the church. He was proud of Luther's popularity and the prestige that it brought to his university, but Rome was squeezing him to impeach Luther. As of yet there was no official heresy charge, so the pope's official Cardinal Thomas Cajetan arranged an official papal bull endorsing the indulgences and thereby condemning Luther's works and commanding them to be burned. Luther had his own bonfire on the Wittenburg campus where he burned the papal bull and the entire canon law which was the law governing the church from the beginning. (Like the talmud to the Old Testament) "Because thou hast brought down the truth of God, may the Lord today bring thee down unto this fire. Since they have burned my books, I burn theirs." The next day Luther told his students that they needed to choose between hell and martyrdom.

"The church needs reformation. This reformation is not however, the concern of the pope alone, nor the concern of the cardinals; it is rather the concern of the whole world, or much more, of God. When it will come He alone knows. Meanwhile, it is our task to expose the notorious evil conditions...

I do not wish to do battle for the gospel with force and slaughter. The world is overcome by the Word; the church has been preserved till now and will also be reformed by the Word...It is not our work that is now going on in the world, for man alone could not begin to carry such a thing. It is another who is driving the wheel, one whom the papists do not see; therefore they put the blame on us."

C. Luther was called to a Diet (council) in the city of Worms in 1521 where he would have a chance to recant before the emperor, Charles V. At the Diet Luther was faced with a pile of his own books and asked if he was their author and if he wished to recant any part of them. Luther asked for time: "This touches God and His Word. This affects the salvation of souls...I beg you, give me time." \*After 24 hours he was asked, "You must give a simple, clear, and proper answer...Will you recant or not?"

"Since your Imperial Majesty requires a plain answer I will give one without horns or hoof! It is this: that I must be convinced either by the testimony of Scripture or by clear arguments. I cannot trust the pope or councils by themselves, since it is as clear as daylight that they have not only erred but contradicted themselves. I am bound by the Scriptures which I have quoted; my conscience is bound to the Word of God. I may not and will not recant, because to act against conscience is neither honest nor safe."

D. He was given 21 days of safe conduct back to Wittenburg but then would be open game as a declared heretic. \*The safe conduct didn't help Hus. Frederick arranged for a fake arrest on his return and brought him to one of his castles, Wartburg, where Luther was known as "knight George". During his time there he translated the New Testament into common German - Rome wanted its decision to be carried out against him, but how could the Germans do it? Luther expressed their own feelings toward Rome as well.

E. A man named Carlstadt started taking the reform in the wrong direction while Luther was in Wartburg - desecrating churches, tearing down statues, and stoning priests which angered Luther and brought him back to Wittenberg to address the abuses.

#### VI. A wife and family.

A. Luther helped free 12 nuns from a convent by devising a plan where the father of one of the nuns, who delivered smoked herring inside the convent walls weekly, would sneak them out in the empty barrels. The nuns leader, Katherine Bora had written to Luther for help because she had been there against her will since she was nine. Three of the escaped nuns went home to their families, eight of the remainder Luther found husbands for, but the ninth, Katherine herself, gave her own recommendation, Luther!

B. He was 41 and she was 26 in a secret ceremony on June 13, 1525. Luther's father was for the marriage, and he knew it would further infuriate the pope, but he expected to be a martyr any day anyway. Luther's take: "I am not madly in love, but I cherish her; the gifts of God must be taken on the wing."

C. The Luthers lived in the Augustinian Monastery that was deeded to them by the government. It had 40 rooms and more often than not all those rooms were filled. They had six kids together as well as several nieces and nephews living with them. In addition there were children Luther took in after their parents died, student boarders and tutors, and last but not least, Aunt Magdalena who became a nanny to the children. Kate found herself a very gifted manager of the home and of the finances - Luther would invite boarders and Kate would charge them. She bought other property and had cattle, orchards, a fish pond, and a brewery. Beer was drunk in moderation and was important because of Luther's frequent sicknesses. \*Table talks.

D. He suffered from time to time with gout, insomnia, hemorrhoids, constipation, stones, dizziness, and ringing in the ears, as well as with bouts of depression. \*Peasants revolt. He became very dependant on her and referred to her as "My rib," "my chain," and "my lord." He said, "in domestic affairs, I defer to Katie. Otherwise, I am led by the Holy Spirit."

E. Before marriage Luther taught that marriage was an opportunity for the flesh. Afterward, he called it an opportunity for the spirit. Marriage quotes:

The first love is drunken. When the intoxication wears off, then comes the real married love.

Of course, the Christian should love his wife. He is supposed to love his neighbor, and since his wife is his nearest neighbor, she should be his deepest love. And she should also be his dearest friend.

Nothing is more sweet than harmony in marriage, and nothing more distressing than dissension...Next to it is the loss of a child. I know how that hurts.

F. The Luthers lost two of their six children causing such pain to Martin that he felt like he may never recover. He loved being a father and felt that it was a great responsibility.

## VII. Two important events.

A. The peasants revolt. The common people rode on the wings of Luther's words to revolt against the landlords in a violent way that Luther would never have approved of. He wrote "Against the Murderous Thieving Hordes of Peasants" that gave permission to the lords to do whatever they needed to do to squelch the movement. Thousands died and it led to the common people not trusting Luther, and Luther not trusting the peasants.

B. The diet at Augsburg. Rome put more and more pressure on the government to do something about Luther so in 1530 another diet was called where the German princes, of which Frederick was one, were required to attend, but Luther prohibited. He demanded of them a return to the Roman Catholic Church, to which they submitted a copy of the Augsburg Confession, which was a Lutheran statement of faith. One prince knelt down before the Emperor and said he would rather be beheaded than take the Word of God from his people. The emperor ended up doing nothing and Lutheranism became the stated religion for many German cities. \*The movie.

## VIII. Later life and death.

A. He reordered the way church was done with a strong emphasis on music. He wrote hymns the common people could sing and filled them with the Word of God. \*A Mighty Fortress is Our God. He wrote and settled many disputes between reformers. \*Zwingli on communion.

B. John Calvin (1509-1664) born in Noyon, France to a wealthy family became a powerful writer and leader in the reformation. Most famous for "Institutes of the Christian Religion" of which he rewrote five times. In it he defends and expounds on predestination. He changed the entire city of Geneva into a Christian community and pastored there a total of 26 years, the final 23 before his death.

C. John Knox (1514-1572) was born in Haddington, Scotland to a wealthy family. He became a disciple of Calvin's and a fiery reformer in Scotland and is considered the founder of the Presbyterian church. He believed it was our duty to rebel against an authority that was displeasing to God. Many of those who were involved in the American Revolution were Presbyterians.

D. On February 18, 1546 while on a journey to settle a dispute Luther became so sick he was confined to a bed. His final prayer: "I beseech Thee, my Lord Jesus Christ, receive my soul. O heavenly Father, though I be snatched out of this life, yet know I assuredly that I shall dwell with Thee forever." His body still rests at the foot of the pulpit of Castle Church, where he first nailed the 95 theses to the door. In 1812 bronze doors were erected in the place of the wooded ones that were burned in 1760 and his theses are cast into them.

IX. What can we learn about revival?

A. Press through until you get something real from God. \*He didn't settle for man's assurances, he wanted God's. \*Jacob - Let go of man's offenses; and grab a hold of God until He blesses you.

B. Make scriptures a priority. \*The dark ages were dark because there was little light from scripture. Three things Luther rediscovered for all of us:

1. Scripture is the final authority that every thing else is measured by. \*Charismatics can fall back into darkness when feelings, impressions, and prophecies are given a more important place than scripture. \*Piper: "Luther calls it the "external Word" to emphasize that it is objective, fixed, outside ourselves, and therefore unchanging. It is a Book. Neither ecclesiastical hierarchy nor fanatical ecstasy can replace it or shape it. It is "external," like God. You can take or leave it. But you can't make it other than what it is. It is a book with fixed letters and words and sentences."
2. Salvation is by grace through faith alone.
3. Every believer is a priest and every calling is holy.

C. Revival is a war that requires courage. He chose God over parents, financial security, and even his own life. \*Courage inspires courage – the revival would have stopped if the princes had not stood.

The History of Revival - The First Great Awakening

Reformed doctrine had spread and government tolerated and embraced different sects leading to once again an unhealthy and unholy marriage between state and religion. The liturgy was more scriptural, but over time it became going through the motions.

"In the 1730s and 40s England was foul with corruption and crippled by spiritual decay. The ruling class were primarily deists, if they were religious at all. The church in England was the church of England. The preaching from the pulpit at that time was quite cold, and primary concern was that no one would show any sign of being "enthusiastic" about religion. Meanwhile, public behavior had become so outrageous in England that importing liquor was banned. The result was the gin craze, where everyone made their own liquor. The effect, according to the bishop of London, was that gin made the English people what they never were before, cruel and inhuman. In those days, the rich got richer, and the poor got poorer. Street children and the insane were cruelly treated, the London Mafia thrived, gambling was everywhere, and stage productions were obscene even by today's standards. The point is that a great awakening was just as improbable then, as it may seem today."

## I. The early life of John Wesley.

A. John was born on June 28, 1703, the 15th of 19 children, (Charles was number 18) to Samuel and Susannah. Nine died in infancy.

B. His dad was a pastor in the church of England, he was poetic, inconsistent, yet passionately Christian. He went into debt and was put into prison for a time in 1705, during which angry parishioners paraded outside the rectory. The cows were stabbed, there was an attempt to burn down the parsonage. Somehow the debt was paid before the end of the year, but the persecution went on. Two possible reasons: they were religious but not wanting to hear of holiness; Samuel had no time for non-conformists and was completely loyal to the church of England. \*The fire of 1709 - Samuel was committing John's soul to God when he appeared on the balcony, two brave young men saved him which led John from time to time refer to himself as "a brand plucked out of the burning."

C. Much of who John became was due to his mother, Susannah. She was the 25th child of Dr. Samuel Annesly, a famous non-conformist, but by age 13 became firmly committed to the church of England. Susannah believed in discipline, though rigidly maintained, it was never the cruel discipline of a tyrant. She had a store of godly cheerfulness, but to her there was nothing morally questionable in training infants of a year old "to fear the rod and cry softly." "The first thing to be done with children is to conquer their will," she once said. One biographer remarked: "The noise of crying children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them." \*Her quiet time. \*John would greatly resemble his mom, Charles more his dad.

D. In January of 1714 he went to Charterhouse school on a nomination from the Duke of Buckingham, he was ten years old. He was there for six years and then went to Oxford in 1720 for college where godlessness and apathy toward the things of God was alarming.

## II. The Holy Club

A. In his early years at Oxford he was disciplined in his studies, yet with no deep conviction of faith. In 1725 a friend died quickly and he "altered his conversation, and set in earnest upon a new life." He saw that a true religion must penetrate every aspect of the personality, and sought the comforts and assurance of rituals.

B. By now he had grown to his full height of 5'6". He was trim and muscular, he wore his hair long with a part in the middle and could not afford a wig, or a barber. He was never hurried or excitable in speech; in every gesture he was carefully restrained, and had complete control of his temper.

C. He began his masters degree, and then returned home in 1727 because of his father's sickness and filled in his pulpit until 1729 when he returned to Oxford. It was then he began rising at 4:00 am every morning, a habit he would continue for the next 60 years of his life.

D. The first three members of the Holy Club were Charles Wesley, Robert Kirkham and William Morgan - in November of 1729 John became their leader. It

was founded "To improve themselves and do good to their fellowman." They established a rigorous daily routine which is why they started being called Methodists, and were so at variance with the rest of the young men at Oxford that they were derisively called "The Holy Club." John defined Methodist as "One who lives according to the method laid down in the Bible."

D. Here was their method:

1. An hour morning and evening in private prayer.
2. At 9am, noon, and 3pm they recited statements of faith.
3. One hour a day was set aside for meditation on the Bible.
4. They kept a diary where they would record everything they did.
5. They fasted twice a week, and visited prisoners and the poor regularly.
6. Before going into company they prepared their conversation, so that words might not be spoken without purpose, and were on guard to anyone who might waste their time in idle talk.
7. They received the sacraments every week at church and were deeply committed to the church of England.

E. The Holy Club grew to 25 members at its highest point and included students and faculty until 1736 when it was scattered. George Whitefield became a member in 1735 and would become a lifelong friend and fellow revivalist for the rest of their lives.

F. When Wesley was asked by his father to return to Epworth to take the flock he had to retire from, Wesley responded:

"My one aim in life is to secure personal holiness, for without being holy myself I cannot promote real holiness in others. In Oxford, conversing only with a chosen circle of friends, I am screened from all the frivolous importunities of the world, and here I have a better chance of becoming holy than I should have in any other place. In Epworth, on the other hand, I should be of no use at all; I could not do any good to those boorish people, and I should probably fall back into the habits of irregularity and indulgence."

G. His father died on April 25, 1735. Wesley was invited to go to Georgia, in the new world, to evangelize the Indians and was not convinced to go until he asked his mom who replied: "If I had twenty sons I should rejoice that they were all so employed, though I never saw them more."

III. Wesley's conversion to Christ.

A. On John and Charles' trip to the new world they began fellowshiping with a group of Moravians. The Moravians started following Hus in 1457 (Hus died in 1415 and gave the seed of this group originally called Bohemian Brethren) and were revitalized by Count Zinzendorf in 1722 in Hernhutt Germany where the famous 100 year prayer meeting had begun. Their doctrine laid stress on the importance of a good life, carefully ordered, and always illuminated by the knowledge of God's immediate presence. Dogma was not seen as valuable, but faith in redemption and a consciousness of being regenerated by the operation of divine grace were essential.

B. Three experiences with Moravians:

-There was a tremendous storm at sea with waves threatening the ship during a service where the Moravians continued to worship with complete peace. Wesley asked one of the Germans: "Were you not afraid?" "I thank God, no." "But were not your women and children afraid?" "No, our women and children are not afraid to die." Wesley was terrified and feared death, he knew that he stood in need.

-Upon arriving to the new world he met a Moravian minister named August Spangenberg who suddenly asked: "Do you have the witness in yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" "Do you know Jesus Christ?"

Wesley: "I know He is the Saviour of the world."

"True, but do you know that He has saved you?"

"I hope that He has died to save me."

-After a disaster in Georgia where he was actually tried and found guilty for religious tyranny Wesley escaped back to England and on arriving home met Peter Boehler who grew up Lutheran, tutored Zinzendorf's son, and was now a Moravian minister. He showed John the way of salvation and convicted him of his unbelief. He despaired and was going to quit preaching but Boehler told him not to. Wesley asked, "What shall I preach?" Boehler, "Preach faith till you have it; and then, because you have it, you will preach faith."

C. He became depressed and cold and very unwillingly went to a meeting on May 24, 1738, of a religious society in Aldersgate Street where someone was reading Luther's preface to the epistle to the Romans. Wesley felt "a strange warming of the heart" and felt he did trust Christ and that he was actually saved from the law of sin and death.

D. He visited Germany and then returned preaching the new birth which came up against persecution and churches began to close their doors to him. In December of 1738 George Whitefield returned from three months in Georgia and then all heaven began to break loose.

IV. George Whitefield (1714-1770)

A. His dad and mom ran an Inn in Gloucester that was successful, but his dad died when he was eight and his mom with the help of his older brother took over. His mom saw his promise and put him in the local parish school when he was 12. He had a great memory and was a gifted speaker and actor in the school plays. He dropped out for a year and a half and served liquor at the inn. He worked by day and at night he would read his Bible and dream about attending Oxford. He went there at age 17 as a "servitor", where he lived as a butler to 3 or 4 highly placed students. He would wash their clothes, shine their shoes, and do their homework. He lived on whatever scraps of food or clothing they gave him and it was forbidden for students of high rank to speak to him.

B. Other students who witnessed his life tried to get him to party, but when Charles Wesley heard of his devout life he broke the rules by asking him to breakfast. This is how he came to be part of the Holy Club.

C. When John and Charles left for Georgia, George came upon a book entitled "The Life of God in the Soul of Man" that preached a salvation by grace and that God's desire was to form Christ inside of man. He then tried harder to attain God's favor through his own effort until one day in an act of total surrender he collapsed on his bed and cried out, "I thirst." This thought came into his mind, "You have what you have asked. You have ceased to struggle and simply believed, and you are born again." The floodgates then burst and he was filled with joy at the simplicity of God's love and plan.

D. Whitefield graduated with a master's and received an invitation from the Wesley's to preach in Georgia. Before going he started preaching in Bristol and his sermons were fresh and filled with spiritual joy - people started flocking to hear him. As he waited for the next ship to go, souls were awakened by his message, "you must be born again." He began to be widely known as an "enthusiast" by clergy but was popular with common people.

E. He was powerfully used in Georgia where Wesley had failed so miserably, and returned to England in December of 1739 with God's Presence resting on him.

#### V. Revival in England.

A. On his return Whitefield soon discovered that the churches in England were not anxious to receive him. By the end of January, 1739 he was barred from every London pulpit. At Bristol, where he had been so popular, things were no better. Seeing he could not preach in the churches, he decided to preach in the open air. His first meeting was to a group of about 200 miners, whose black cheeks became streamed with streaks of tears as Whitefield spoke of how much Jesus loved them and how in cruel crucifixion he died for them, to save them from their sins. Three days later he was summoned before the chancellor of the dioceses who forbade him to preach again. The next day he preached at the coal mine and this time 2000 were listening. The next Sunday there were 10,000 and by this time the townspeople began to far outnumber the coal miners. On Sunday March 25, 1739, the crowd was estimated at 23,000 - the great awakening had begun.

B. Whitefield was anxious to extend his work, but how could he leave the awakened multitudes in Bristol without a pastor. He sent for Wesley who was preaching in society rooms. Charles thought something horrible would happen to him and warned him not to go, but then ended up going with him purposing to die with him.

C. It was hard for John to even consider speaking outside a church "having been all my life (till very lately) so tenacious of every point relating to decency and order." Whitefield was refreshed at the sight of Wesley, showed him how to hold an outdoor meeting and then left him to organize which is what he would do for the next fifty two years.

D. Signs and wonders. Dramatic, sudden conversions began to happen with regularity, Wesley recorded that while preaching on the text that it's God's will for all to be saved, one after another would sink to the earth, "they dropped on every side as thunderstruck." They would be in agony about their sin and come up in the fullness of joy. At other times there would be "a curious prevalence of

uncontrollable laughter accompanied by a shocking violence of movement.” The experiences were followed, as a rule, “by a state of religious well-being, of happiness and composure, nor was there any difficulty in resuming the ordinary business of life.” \*Someone passed out – was it God or the devil?

Whitefield was seeing violent conversions on a large scale and spoke of people “slain in scores, carried off like casualties in a battle.”

E. While Wesley was busy organizing the new converts into societies, classes, and small groups as well as releasing new ministers to preach and pastor, Whitefield returned to America in the fall of 1740. It was estimated that he had preached to over two million people that summer.

## VI. Revival in America.

A. Jonathan Edwards (1703-1758) followed his grandfather Solomon Stoddard as the pastor at Northampton, Massachusetts. His book, “The Surprising Work of God,” written in 1736 gives a first hand account of the first wave of revival that swept across the northeast, but a second wave was coming through Whitefield that would light up the 13 colonies. \*For the most known sermon in American history, “Sinners in the Hands of an Angry God.” This message was used to spark the first wave of repentance in the mid 1730s.

B. In a letter written on December 12, 1743 to Rev. Thomas Prince of Boston, MA we get a first hand account of what happened in the second wave of the Holy Spirit.

“The months of August and September were the most remarkable of any this year for appearances of the conviction and conversion of sinners, and great revivings, quickenings, and comforts of professors, and for extraordinary external effects of these things. It was a very frequent thing to see a house full of outcries, faintings, convulsions, and such like, both with distress, and also with admiration and joy. It was not the manner here to hold meetings all night, as in some places, nor was it common to continue them till very late in the night; but it was pretty often so, that there were some that were so affected, and their bodies overcome, that they could not go home, but were obliged to stay all night where they were.”

C. Whitefield preached to Presbyterians, Congregationalists, Episcopalians, Catholics, Quakers, and Moravians. In Philadelphia he preached to a crowd of 78,000 from the court house steps. Deist Benjamin Franklin became one of his friends and heavily supported his orphanage. Huge crowds gathered to hear him from Providence to Baltimore - many gathered together discovering their common joy in the gospel of Jesus Christ and there was a profound unity that came to the colonies. In Philadelphia: “Father Abraham, whom have you in heaven? Any Episcopalians? No! Any Independents or Methodists? NO,no,no! Whom have you there? We don’t know those names here. All who are here are Christians...Oh, is this the case? Then God help us to forget our party names and to become Christians in deed and truth.” He and others would ride and preach, and ride and preach until their lungs gave out. It is estimated that Whitefield preached more than 18,000 sermons between 1736 and 1770 when he died.

D. He made seven trips to America and ended up dying on American soil a few months after the Boston Massacre. His last sermon was preached in Exeter Green in New Hampshire where he said, "O thought divine! I shall soon be in a world where time, age, pain, and sorrow are unknown. My body fails, my spirit expands. How willingly I would ever live to preach Christ! But I die to be with Him!" He died early the next morning. \*Whitefield was the first person in America that was well known in the north and in the south and united the nation around conversion and courage. The first great awakening was key to the young colonies standing together to make sacrifices for the Revolutionary War.

## VII. Conflicts within and without.

A. In 1741 one of the preachers was struck in the eye and later lost his sight. He was later struck on the head and killed. Wesley faced angry mobs beginning in 1741, stones were flung at him, and in one instance the rabble tried to drive an ox among the congregation. Wesley was always steady and authoritative. In one place the clergy openly encouraged a reign of violence where houses of Methodists were wrecked, pregnant women abused, and men were beaten until nearly dead. Wesley went to confront the magistrate and was taken prisoner by the mobs yet somehow escaped and gained a reputation as a man set apart by providence. \*In other places bishops and gentlemen would loose mobs on them while keeping their distance.

B. In 1740 a disagreement between Wesley and Whitefield on predestination threatened to divide their friendship and the new work. Whitefield wrote to a friend, "For Christ's sake I desire dear brother Wesley to avoid disputing with me. I think I had rather die than see a division between us; and yet how can we walk together if we oppose each other." The controversy became acute in 1741 and eventually Methodism did split to a Calvinistic branch and a Wesleyan branch, but it never divided their friendship. Even after the split they shared pulpits and both agreed that which ever died first, the other would preach at their funeral.

C. Their disciples were more emotional and immature about the differences than they were. Wesley wrote a ninety point open letter entitled: Predestination calmly considered that ended with instruction on how to agree to disagree: "Of whatever opinion or denomination we are, we must serve either God or the devil. If we serve God, our agreement is far greater than our difference. Therefore, as far as may be, setting aside that difference, let us unite in destroying the works of the devil, in bringing all we can from the power of darkness into the kingdom of God's dear Son. And let us assist each other to value more and more the glorious grace whereby we stand, and daily to grow in that grace and in the knowledge of our Lord Jesus Christ." \*A lady asked him after Whitefield died if he thought he would meet Mr. Whitefield in heaven. After a pause he replied, "No, Madam." "Ah!" said the enquirer; "I was afraid you would say that." Wesley continued, "George Whitefield, Madam, will be so near to the throne of Grace, that sinner such as I am will never get a glimpse of him."

D. Wesley did preach a funeral message for Whitefield at two different chapels in England, yet instead of uniting Methodism, it divided even more as Whitefield's

disciples attacked because he had not said anything of “election and the final perseverance of the saints.”

#### VIII. A broken engagement and an unhappy marriage.

A. In 1748 John proposed to Grace Murray, a woman who unbeknownst to Wesley, was already considering marrying another Methodist, Jon Bennet. He told her that “he was convinced God had called her to be his fellow laborer in the Gospel,” and would come back for her after his current trip. She couldn’t bear to be apart so Wesley took her with him, but when persecutions arose he left her in the care of Jon Bennet which she didn’t resist.

B. Grace Murray could not make up her mind, but finally decided on Wesley so he wrote Bennet a letter of explanation. However, he and Charles had agreed to not marry without the consent of the other. Charles felt like this would be a bad match, so while John was away preaching he kidnapped Grace, took her to Jon Bennet and refused to leave until they were married. John forgave Charles and resigned himself to rest in the will of God.

C. Wesley decided in 1751 that he would marry for the sake of the ministry even though he had no one in mind. He ended up marrying a widow by the name of Mrs. Vazeille who was used to wealth and comfort. He told a friend that he had come to an understanding before their marriage that he was not to preach one sermon or travel one mile the less because he had a wife.

D. She became bitter and then fiercely jealous, accusing him even of having an affair with Charles’ wife. Mrs. Wesley left her husband on several occasions, and for periods of some years, though she did not finally desert him until 1776. She died in 1781 and John was not even informed until a few days after the funeral.

#### IX. The prospering work.

A. It is estimated that Wesley rode on horseback a total of 400,000 miles between 1738-1790. He rose at 4:00 am and preached every morning at five. Seldom in all his life did he feel any pain, care, or anxiety. He preached twice each day, and often three or four times. It is estimated that he preached over 40,000 sermons in his life time. \*Most of his injuries were from persecutions or falling off his horse.

B. From 1739-1780 84 circuits were established with an attendance of 52,334. Between 1780-1790 it jumped to 240 circuits with an attendance of 240,000. In America he had 114 circuits with an attendance of 57,631. By the end of his life even Oxford invited him to come and speak. He never officially left the church of England yet he disobeyed two major laws: 1. Deed of declaration - Methodist ownership of all properties. 2. Ordination of American preachers. Two questions: 1. Did anyone get saved? 2. Did anyone get mad? “It is not your business to preach so many times, but to save as many souls as you can. Therefore, spend and be spent in the work.”

C. His brother Charles wrote about 9,000 hymns and was always his dearest friend. When he died John cried for the first time in 50 years. He said in his journal, “My company before is gone, and I am left alone with Thee.”

#### X. What can we learn about revival?

- A. You can have the scriptures without the power of God. We need both. Matt. 22:29
- B. The power of God draws the unsaved and will attract persecution from the religious spirit. \*This was the first mass evangelism since the book of Acts.
- C. Revival can be sustained if discipleship and oversight are given. \*Leadership needs to be released.
- D. Everyone has a role to play and we need each other. Moravians - prayer; Whitefield - the evangelist; John Wesley - the apostle/pastor; Charles Wesley - the musician.

## Appendix

Luther believed in predestination as he was influenced by Augustine. Calvin made it popular because he defended and systemitized the faith which can be quickly explained by the acronym, TULIP. A Calvinist doesn't preach the gospel to get people saved, but for the glory of God.

The five points of Calvinism:

T - Total depravity - man is totally depraved as an enemy of God and dead in sin. He can in no way make a good response to God.

U - Unconditional election - God by His own choice has elected some to be saved, not because they met any condition of His.

L - Limited atonement - Jesus really only died for the sins of the elect.

I - Irresistible grace - When God's grace comes to the elect they will be saved because God purpose cannot be thwarted by man.

P - Perseverance of the saints - Because the elect did nothing to get saved, there's nothing they can do to lose their salvation. If someone appears to backslide it only means they were never among the elect to begin with.

"All men are not created for the same end; but some are foreordained to eternal life; others to eternal damnation. So according as every man was created for the one end or the other, we say he was elected or predestinated to life, or reprobated, that is, predestinated to destruction." (Institutes of the Christian Religion - chpt 21 sect 1)