

The Emergence of Modern Protestantism
1725 - 1850

Lecture 3 – The Great Awakening
Whitfield, Wesley and Franklin

Dr. Dave Doughty

Outline

- Edwards (reprised)
- Whitefield and the Wesleys
- Whitefield in America
- Whitefield and Franklin

Jonathan Edwards (reprised)

- **From, “God Glorified in the Work of Redemption, by the Greatness of Man’s Dependence upon Him, in the Whole of It”**
- “Those that are called and sanctified are to attribute it alone to the good pleasure of God’s goodness, by which they are distinguished.”
- “But now when a man is made holy, it is from mere and arbitrary grace; God may forever deny holiness to the fallen creature if he pleases, without any disparagement to any of his perfections.
- “Tis by God’s power also that we are preserved in a state of grace – 1 Peter 1:5.
- “Men are dependent on the power of God for every exercise of grace, and for carrying on the work of grace in the heart, for the subduing of sin and corruption, and increasing holy principles, and enabling to bring forth fruit in good works...”

“The grace that justifies us, is the grace that sanctifies us!” (from “Living in Grace”)

Calvary Presbyterian Church

A Careful and Strict Enquiry into the modern prevailing Notions of the Freedom of Will, Which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame - 1754

- “In such a situation [where the deeds of men are not caused] God must have little else to do, but to mend broken links as well as he can, and be rectifying his disjointed frame and disordered movements, in the best manner the case will allow. The supreme Lord of all things must needs be under great and miserable disadvantages, in governing the world which he has made, and has the care of, through his being utterly unable to find out things of chief importance, which hereafter shall befall his system; which if he did by know, he might make seasonable provision for.”

“SARCASM WARNING”

Calvary Presbyterian Church

George Whitefield

Born Dec. 16, 1714, Died Sept. 30, 1770

Son of a widow who kept the Bell Inn at Gloucester.

Many traveling entertainers gave performances on its stage.

Whitefield developed a love for public performance, the theater and public speaking.

He went to Pembroke College, Oxford, in 1732 but, because he was poor he entered as a servitor.

Three classes at Oxford –

Wealthy and socially prominent students

Students who paid their own way

Servitors – in return for free tuition were assigned as servant to three or four of the higher class students.

Calvary Presbyterian Church

George Whitfield meets the Wesleys

- In 1733 George Whitefield met Charles Wesley
 - Whitefield wrote, “my soul, at that time, was athirst for some spiritual friends to lift up my hands when they hung down, and to strengthen my feeble knees.”
- The “Holy Club,” (AKA Bible Moths or Methodists) were well known by this time.
 - Led by John and Charles Wesley
 - These men organized their life around spiritual discipline.
 - At night they would record their successes and failures
 - These were shared with the group (accountability)
 - Church attendance very important, also fasting (2x per week)
 - Visited Oxford’s prisons, providing food, clothing, counsel (also to families)
 - Whitfield – “I now began, like them, to live by rule, and to pick up the very fragments of any time, that not a moment of it might be lost. Whether I ate or drank, or whatsoever I did, I endeavored to do all to the glory of God.”

Calvary Presbyterian Church

“The Life of God in the Soul of Man - Scougal”

- In 1734 Whitefield got a copy of this book.
- Whitefield – “I must be born again, or damned.”
 - “It will inform you what true religion is, and by what means you may attain it, as, likewise, how wretchedly most people err in their sentiments about it, who suppose it to be nothing else but a mere model of outward performances, without ever considering that all our corrupt passions must be subdued, and a complex habit of virtues, such as meekness, lowliness, faith, hope and the love of God and of man, be implanted in their room, before we can have the least title to enter into the kingdom of God.
 - Whitefield began to fast severely, especially the following Lent season. “This, with my continued abstinence, and inward conflicts, at length so emaciated my body, that, at Passion-week, finding I could scarce creep upstairs, I was obliged to inform my kind tutor of my condition...

Scougal – what religion is not...

- ...so few understand what it [religion] means: some placing it in the understanding, in orthodox notions and opinions, and all the account they can give of their religion is, that they are of this or that persuasion. Others place it in the outward man, in a constant course of external, duties, and a model of performances...Others again put all religion in the affections, in rapturous heats and ecstatic devotion

Scougal – the divine life...

- The love which a pious man bears to God and goodness, is not so much by virtue of a command enjoining him so to do, as by a new nature instructing and prompting him to it;...those religious exercises are the proper emanations of the divine life, the natural employments of the new-born soul.
- As the animal life consisteth in that narrow and confined love which is terminated on a man's self...so the divine life stands in an universal a unbounded affection, and in the mastery over our natural inclinations...The root of the divine life is faith; the chief branches are, love to God, charity to man, purity and humility...

Scougal – faith...

- Faith hath the same place in the divine life which sense hath in the natural...It extends itself unto all divine truths; but, in our lapsed estate, it hath a peculiar relation to the declarations of God's mercy and reconcilableness to sinners through a Mediator: and therefore, receiving its denomination from that principal object, is ordinarily termed *faith in Jesus Christ*.

Scougal – true religion...

- The power and life of religion may be better expressed in actions than in words; because actions are more lively things, and do better represent the inward principle whence they proceed;
- It is true religion in the souls of men is the immediate work of God...the Holy Ghost must come upon us, and the power of the Highest must overshadow us, before that holy thing can be begotten, and Christ be formed in us.

The Conversion of George Whitefield

Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and by day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals – a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.”

From the “Memoirs of George Whitefield” 1834 Google Books

Calvary Presbyterian Church

Whitefield – after conversion

- June 20, 1736 Whitefield was ordained a deacon in the Church of England. His first sermon was preached 7 days later.
- In 1737 Whitefield went to Georgia (after receiving an invite from Wesley)
- Decided that he needed to build an orphanage in Georgia
- When Whitefield returned to England (1738), he found the Wesleys preaching Justification by Faith alone
- “The old doctrine about Justification by Faith only, I found much revived...And who dare assert that we are not justified in the sight of God merely by an act of faith in Jesus Christ.”
- Many churches now closed their doors to him – he began preaching in open-air settings.

Calvary Presbyterian Church

The Countess of Huntingdon

- Was a huge benefactor of Whitefield, and often pressed her “friends” into going to hear him...
- One wrote, “I thank your ladyship for the information concerning the Methodist preachers. Their doctrines are most repulsive, and strongly tinctured with impertinence and disrespect toward their superiors, in perpetually endeavoring to level all ranks, and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth....However I shall be most happy to accept your kind offer of accompanying me to hear your favorite preacher, and shall wait your arrival.”

Whitefield returns to America

- In 1739 Whitefield returned to America, landed in Philadelphia, “and was immediately invited to preach in the churches, to which people of all denominations thronged as in England.
- Preached his way through NJ, into NY, also into Delaware, Maryland, Virginia (Williamsburg)
- Huge crowds – he was a very “entertaining” preacher
- Then to Georgia to get the orphanage built
- Finally back to Philadelphia where the churches were denied him, so he preached in the fields, taking collections for the orphanage
- Apr 13, 1740. “Mr Tennent informed us of the great success which had attended Mr. Whitefield’s preaching when here last.”

The break between Whitefield and Wesley

- Sailed back to England and arrived in March 1741.
- “They doubtless, as a matter of fact, both held that regeneration could be affected by divine interposition alone on the one hand; and on the other, that it could never be made manifest but through human actings and strivings...It so happened, however, that they each viewed the subject in one relation only, and thus they soon found themselves pursuing opposite directions in the formation of their theological systems: Mr. Whitefield viewing man chiefly in his condition of dependence upon God for salvation; and Mr. Wesley looking at him mainly as a responsible and guilty being. In short, Mr. Wesley became an Arminian and Mr. Whitefield a Calvinist.”
- ...But now conscience impelled each to assert doctrines, which, as understood by the other, were not only wrong, but so monstrous as to forbid all fellowship;”

Methodism Splits

- Led to a breach in English Methodism
- The Arminian or Wesleyan Methodists (Wesley)
- The Calvinist Methodists (Whitefield)

Charles Wesley's Hymns (partial list)

- 164 “Oh for a Thousand Tongues” 1739
- 165 “Ye Servants of God” 1744
- 196 “Come Thou Long Expected Jesus” 1744
- 203 “Hark the Herald Angels Sing” 1739
- 277 “Christ the Lord is Risen Today” 1739
- 305 “Arise, My Soul, Arise” 1742
- 309/310 “Rejoice the Lord is King” 1746
- 455 “And Can it Be” 1738
- 474 “Blow Ye the Trumpet, Blow” 1750
- 508/509 “Jesus Lover of My Soul” 1740
- 529 “Love Divine, All Loves Excelling” 1747

Calvary Presbyterian Church

“Marks of a True Conversion” (Matt 18:3)

- “Hence it is, that if you ask a great many, upon what their hopes of heaven are founded, they will tell you, that they belong to this, or that, or the other denomination, and part of Christians, into which Christendom is now unhappily divided.”
- If you ask others, upon what foundation they have built their hope of heaven, they will tell you, that they have been baptized, that their fathers and mothers, presented them to the Lord Jesus Christ in their infancy; and though, instead of fighting under Christ's banner, they have been fighting against him, almost ever since they were baptized, yet because they have been admitted to church, and their names are in the Register book of the parish, therefore they will make us believe, that their names are also written in the book of life.
- And if a person is what the world calls an honest moral man, if he does justly, and, what the world calls, love a little mercy, is not and then good-natured, reacheth out his hand to the poor, receives the sacrament once or twice a year, and is outwardly sober and honest; the world looks upon such an one as a Christian indeed, and doubtless we are to judge charitably of every such person.
- There are many likewise, who go on in a round of duties, a model of performances, that think they shall go to heaven; but if you examine them, though they have a Christ in their heads, they have no Christ in their hearts.

Calvary Presbyterian Church

Marks of a True Conversion – Cont'd

- The Lord, therefore, plainly tells us, what great change must be wrought in us, and what must be done for us, before we can have any well grounded hopes of entering into the kingdom of heaven. Hence, he tells Nicodemus, "that unless a man be born again, and from above, and unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And of all the solemn declarations of our Lord, I mean with respect to this, perhaps the words of the text are one of the most solemn, "except, (says Christ) ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."
- But I think it proper to premise something farther, because this text is the grand strong-hold of Arminians, and others.
 - If parents were convinced, that children's hearts were so bad as they are, you would never be fond of letting them go to balls, assemblies, and plays, the natural tendency of which is to debauch their minds, and make them the children of the devil. If parents were convinced of this, I believe they would pray more, when they bring their children to be baptized, and would not make it a mere matter of form.
- to mortify them, calls a little child...unless ye are, comparatively speaking, as loose to the world, as loose to crowns, scepters, and kingdoms, and earthly things, as this poor little child I have in my hand ye shall not enter into my kingdom. So that what our Lord is speaking of, is not the innocency of little children, if you consider the relation they stand in to God...but what our Lord means is, that as to ambition and lust after the world, we must in this sense become as little children.

From “Saul’s Conversion”

- “Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for me name’s sake.’ Here God stops his mouth immediately, by asserting his sovereignty, and preaching to him the doctrine of election. And the frequent conversion of notorious sinners to God, to me is one great proof, amongst a thousand others, of the precious, but too much exploded, and sadly misrepresented doctrine of God’s electing love; for whence is it that such are taken. Whilst thousands not near so vile, die senseless and stupid?”
- “If any of my brethren in the ministry are present, let them hear what preferment we must expect, if we are called out to work remarkably for God; not great prebendaries or bishoprics, but great sufferings for our Lord’s name sake...”

Calvary Presbyterian Church

“Saul’s Conversion...con’t

- “...he preached Christ in the synagogues, that he is the Son of God...But why did Saul preach Christ thus? Because he had felt the power of Christ upon his own soul. And here is the reason why Christ is so seldom preached, and his divinity so slightly insisted on in our synagogues, because the generality of those that pretend to preach him, never felt a saving work of conversion upon their own souls. How can they preach, unless they are first taught of, and then sent by God?...An unconverted minister, though he could speak with the tongues of men and angels, will be but as sounding brass and tinkling cymbal to those whose senses are exercised to discern spiritual things. Ministers that are unconverted, may talk and declaim of Christ, and prove from books that he is the Son of God; but they cannot preach with the demonstration of the Spirit and with power, unless they preach from experience, and have had a proof of his divinity, by a work of grace wrought upon their own souls. God forgive those who lay hands on an unconverted man, knowing that he is such...”

“The Conversion of Zaccheus”

- “...we may say, that the same principle drew him after Christ, which now draws multitudes (to speak plainly, it may be multitudes of you) to hear a particular preacher, even curiosity. For we are told, that he came not to hear his doctrine, but to view his person, or to use the words of the evangelist, “to see who he was.”
- “When Zaccheus thought of no such thing, nay, thought the Christ Jesus did not know him, behold, Christ does what we never hear he did before or after, I mean, invite himself to the house of Zaccheus...He also calls him by name, as though he was well acquainted with him: and indeed well he might. For his name was written in the book of life; he was one of those whom the Father had given him from all eternity,...For whom he did predestinate, them he also called.”

Calvary Presbyterian Church

Zaccheus...

- “Thus it is, that the great God brings home his children. He calls them by name, by his word or providence; he speaks to them also by his Spirit...For Zaccheus’ sake, let us not entirely condemn people that come unto the word, out of no better principle than curiosity. Who know, but God may call them? It is good to be where the Lord is passing by. May all who are now present out of this principle, hear the voice of the Son of God speaking to their souls, and so hear that they may live!
- And thus it is with all, that, like Zaccheus, receive Jesus Christ, by faith unto their hearts. The very moment they find rest in him, they are freely justified from all things from which they could not be justified by the law of Moses; ‘for by grace are we saved, through faith, and that not of ourselves, it is the gift of God.’ Say not within yourselves this is a licentious, Antinomian doctrine; for this faith, if true, will work by love, and be productive of the fruits of holiness. See an instance in this convert, Zaccheus.

Zaccheus...

- And now are you not ashamed of yourselves, who speak against the doctrines of grace, especially that doctrine of being justified by faith alone, as though it would lead to licentiousness? What can be more unjust than such a charge? Is not the instance of Zaccheus a sufficient proof to the contrary?...I do affirm that we are saved by grace, and that we are justified by faith alone: but I do also affirm, that faith must be evidenced by good works...”

Zaccheus

- Commenting on the phrase, “The Son of man came to seek and to save that which was lost.” Whitefield continues, “What say you? Shall I go home rejoicing, saying, that many like sheep, have gone astray, but they have now believed on Jesus Christ, and so returned home to the great Shepherd and Bishop of their souls? If the Lord would be pleased thus to prosper my handy work, I care not how many legalists and self-righteous Pharisees murmur against me, for offering salvation to the worst sinners. For I know the Son of man came to seek and to save them...Make haste then, O sinners, make haste, and come by faith to Christ. Then, this day, even this hour, nay this moment, if you believe, Jesus Christ shall come and make his eternal abode in your hearts. Which of you is made willing to receive the King of glory? Which of you obeys the call, as Zaccheus did? Alas! Why do you stand still? How know you, whether Jesus Christ may ever call you again? Come then, poor guilty sinners, come away, poor lost, undone publicans, make haste, I say, and come away to Jesus Christ.”
- “You are lost, undone, without him; and if he is not glorified in your salvation, he will be glorified in your destruction.”

Calvary Presbyterian Church

Zaccheus

- “On him God the Father has laid the iniquities of all that shall truly believe; in his own body he bare them on the tree. There, there by faith, O mourners in Sion, may you see your Savior hanging with arms stretched out, and hear him, as it were, thus speaking to your souls; “Behold how I have loved you! Behold my hands and my feet! Look, look into my wounded side, and see a heart flaming with love: love stronger than death. Come into my arms, O sinners, come wash your spotted souls in my heart’s blood. Se here is a fountain opened for all sin and all uncleanness.

Zaccheus...conclusion

- And what say you to this, O sinners? Suppose you saw the King of glory dying, and thus speaking to you; would you believe on him? No, you would not, unless you believe on him now...Do not therefore any longer crucify the Lord of glory. Bring those rebels, your sins, which will not have him to reign over them, bring them out to him. Though you cannot slay them yourselves yet he will slay them for you. The power of his death and resurrection is as great now as formerly...If you refuse to hearken to this call of the Lord, remember your damnation will be just. I am free from the blood of you all. You must acquit my Master and me at the terrible day of judgment. Oh that you may know the things that belong to your everlasting peace, before they are eternally hid from your eyes! Let all that love the Lord Jesus Christ in sincerity say, Amen.

Calvary Presbyterian Church

Reaction of the Harvard Faculty

- Whitefield's second trip to America (1739-41) was hugely successful,
 - He was invited to speak at Harvard
 - The next year Whitefield wrote in his journal (which was published) “As for the Universities, I believe, it may be said, their Light is become Darkness, Darkness, that may be felt, and is complained of by the most godly Ministers”
- On Whitefield's return (1744) he was not invited to Harvard
 - He denounced the state of that institution
 - They denounced him back...

Reaction of Harvard

- From “The Testimony of the President, Professors, Tutors and Hebrew Instructor of Harvard College in Cambridge Against the Reverend Mr. George Whitefield, And his Conduct” 1744
 - They accuse Whitefield of being, “an Enthusiast, a censorious uncharitable Person, and a deluder of the People.”
 - W – “to talk of any having the Spirit of God without feeling of it, is really to deny the Thing”
 - “He is persuaded the generality of Preachers talk of an unknown unfelt Christ” (also University quote)
 - They attack his spending on the orphanage
 - “We apprehend this Itinerant Manner of preaching to be of the worst and most pernicious Tendency”

The Reaction of Franklin

“In 1739 arrived among us from Ireland the Reverend Mr. Whitefield, who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches; but the clergy, taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them they were naturally half beasts and half devils. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening without hearing psalms sung in different families of every street.”

Franklin and Whitefield - II

“I, who was intimately acquainted with him (being employed in printing his Sermons and Journals, etc.), never had the least suspicion of his integrity, but am to this day decidedly of the opinion that he was in all his conduct a perfectly honest man; and methinks my testimony in his favour ought to have the more weight, as we had no religious connection. He used, indeed, sometimes to pray for my conversion, but never had the satisfaction of believing that his prayers were heard. Ours was a mere civil friendship, sincere on both sides, and lasted to his death.”

Franklin's Deism

- I was scarce fifteen, when, after doubting by turns of several points, as I found them disputed in the different books I read, I began to doubt of Revelation itself. Some books against Deism fell into my hands; they were said to be the substance of sermons preached at Boyle's Lectures. It happened that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the Deists, which were quoted to be refuted, appeared to me much stronger than the refutations; in short, I soon became a thorough Deist.

Franklins Beliefs

“I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that he made the world, and governed it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion; and being found in all the religions we had in our country, I respected them all...”

Franklin on Virtue

- “It was about this time I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention, inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping, and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.”

Franklin on Humility

“My list of virtues contained at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud; that my pride showed itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing, and rather insolent, of which he convinced me by mentioning several instances; I determined endeavouring to cure myself, if I could, of this vice or folly among the rest, and I added Humility to my list, giving an extensive meaning to the word.

I cannot boast of much success in acquiring the reality of this virtue, but I had a good deal with regard to the appearance of it.”

Franklin's beliefs at the end of his life

- A few weeks before he died (which was on April 17, 1790) Franklin wrote to Ezra Stiles, president of Yale University:
“Here is my creed. I believe in one God, Creator of the Universe. That he governs it by His providence. That he ought to be worshipped. That the most acceptable service we render Him is doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the principal principles of sound religion, and I regard them as you do in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend it has received various corrupt changes, and I have, with most of the present dissenter in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble.”

Calvary Presbyterian Church

Next Week

- Deism, Paine, Jefferson...