

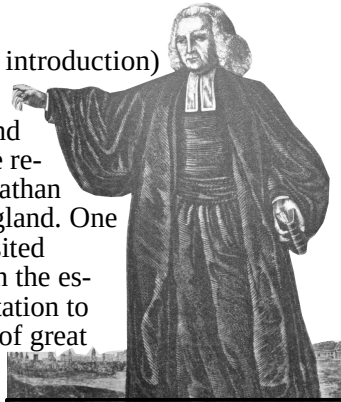
The History of Christianity

(taken from Eerdmans' Handbook to the History of Christianity)

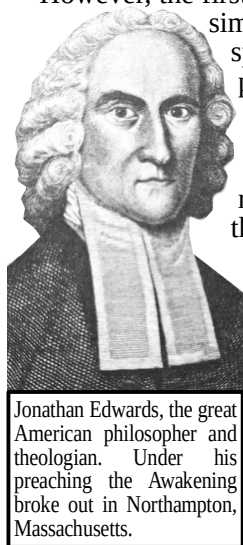
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(excerpts from Robert D. Linder's introduction)

Awakening. The revivals of the 1600-1700's started in Germany and spread into Scandinavia and Switzerland, and then into Britain. In America, the revival is most closely associated with the name Jonathan Edwards (1703-58) and its beginnings in New England. One of Wesley's associates, George Whitefield, had visited America in the late 1730s. But revivalism has been the essence of American Christianity from the first plantation to Billy Graham. There has been a pulse of revivals, of great harvest, successively following lean years.



George Whitefield, the great preacher of the English Awakening. His first sermon in his native town of Gloucester was of such fervor that someone complained to his bishop that he had driven 15 people mad.



Jonathan Edwards, the great American philosopher and theologian. Under his preaching the Awakening broke out in Northampton, Massachusetts.

However, the first Great Awakening was not simply another revival, but a spiritual reawakening of major proportions. Coldness and corruption in the orthodox churches provoked many Christians into a desire for greater spiritual warmth and reality. After the initial awakening in New England under the leadership of Edwards, the revival swept up and down the Atlantic seaboard, affecting every denomination.

While every part of British North America reaped its benefits in terms of converts, renewed religious life, and increased spiritual and social sensitivity; it also split nearly every major Christian group between those who opposed such preaching and those who supported it. The American Revolution (1776) received stout support from most of the major Protestant denominations in the colonies. Only the Anglicans held back, torn by conflicting loyalties and hindered by the authority structure of the church. Much of the religious enthusiasm generated by the First Great Awakening was drained off into the revolution. Millennial expectations were transferred from the coming kingdom of God on earth to the creation of a nation which would emphasize both evangelical Christian values and republican principles. Moreover, the revolutionary new Constitution of the United States incorporated the novel notion of the separation of church and state in the Bill of Rights.

In France, the great revolution of 1789 produced a sharp reaction against organized religion and the established church. The French Catholic hierarchy supported the monarchy, but the parish priests often sided with what they felt was the just cause of the revolutionaries. The French revolution severely damaged the Roman Catholic church in France. The bitter struggle in the 19th century between church and state resulted in laws severely restricting the powers of the church in France. The bitter legacy of the Revolution of 1789 is still apparent in French life today.

“Practicing Godliness”

1 Timothy 4

September 21, 2025

Hartford Bible Church, Pastor Dan Hummel

Seared Consciences (1-3)

John 16:13
2 Thes. 2:3
Jude 17-18
2 Cor. 11:13-15
Rom. 2:14-15

Freedom in Christ (4-5)

Rom. 14:14
Rom. 14:20
Rom. 14:23
(1 Cor. 10:25; Titus 1:15)

Practice Godliness

1. Point out (6)

8. Be an example (12)

2. Nourished (6)

9. Church (13)

3. No distractions (7)

1 Tim. 1:4; 4:1; 6:20;
2 Tim. 2:16, 23; 4:4

10. Spiritual gift (14)

4. Discipline (7)

Heb. 5:14; 12:11
2 Pet. 2:14

11. Be absorbed (15)

12. Self-evaluation (16)

5. Benefits (8-10)

13. Persevere (16)

6. Teach (11)

1 Cor. 16:10-11

14. Salvation (16)

Eze. 33:9
James 5:20

7. No kataphroneō (12)