



Week 10: The Modern Church Pastor Derek Vreeland

The Reformers

On October 31, 1517 **Martin Luther** (1483–1546) posted his Ninety-Five Theses on the door of the Wittenberg Chapel.

In 1521, Luther was called before a church council where he was questioned and called up to recant his teachings.

He famously replied: *Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. Here I stand, I can do no other. May God help me. Amen.* - Martin Luther at the Diet of Worms (1521)

Other Reformers include:

- **Ulrich Zwingli** (1484-1531) in Switzerland
- **Thomas Cramner** (1489-1556) in England
- **John Calvin** (1509 - 1564) in Switzerland

Five Solas of the Reformation

1. Sola scriptura ("by Scripture alone")
2. Sola fide ("by faith alone")
3. Sola gratia ("by grace alone")
4. Solus Christus ("in Christ alone")
5. Soli Deo gloria ("to the glory to God alone")

Jacobus Arminius (1560-1609) was a Dutch theologian who questioned Calvin, particularly Calvin's teaching on grace and predestination.

By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death. - John Calvin, *The Institutes of the Christian Religion* (3.21.5)

Synod of Dort (1618-1619)

T.U.L.I.P.

Total depravity

Unconditional election

Limited atonement

Irresistible grace

Perseverance of the saints

The Radical Reformers (Anabaptists)

They emphasized not only the authority of Scripture, but the authority of Jesus himself and the teachings of Jesus specifically for faith, doctrine, worship and social life.

Menno Simmons (1496-1561)

The Revivalists

Jonathan Edwards (1703-1758) pastored in Northampton, Massachusetts

George Whitefield (1714–1770), an Anglican evangelist who traveled through New England preaching with a dramatic flair emphasizing the necessity of a “new birth” experience.

John Wesley (1703–1791)

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.
- John Wesley, journal entry, May 24, 1738

Wesley did not emphasize free will over and against the determinism of predestination, though he believed in free will. Wesley emphasized free grace, the grace of God for all.

What disturbed Wesley was the effect the Calvinistic doctrine of predestination had on people. No pursuit of God. No intentionally. Wesley and his followers described the pursuit of "Christian Perfection," which was to live a life perfected in love.

In 1771, John Wesley sent **Francis Asbury** (1745-1816) to the American colonies.

Other notable renewal movements of the 18th and 19th century:

- **William Carey** (1761-1834) sparked a revival in missionary activity
- **Alexander Campbell** (1788-1866) launched the Restoration Movement
- **Charles Finney** (1792-1875) led a number of revival meetings from 1825 to 1835 in New York in what has been labeled the "Second Great Awakening"
- **D. L. Moody** (1837-1899), **William Booth** (1829-1912), and **Billy Sunday** (1862-1935) figures from American evangelicalism in the 19th century, giving rise to **Billy Graham** (1918-2018) in the 20th century

Karl Barth (1886-1968)

Pentecostalism

The launch of the Pentecostal movement is rooted in the Azusa Street revival from 1906-1909 led by **William Seymour** (1870-1922).

Pentecostals emphasize a definite experience of Spirit baptism, logically distinct from the experience of new birth, with the initial evidence of speaking in tongues.

The Witness of the Black Church

Martin Luther King, Jr. (1929-1968) While known as a civil rights leader, he advocated for racial justice from a Christian perspective.

I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist. But though I was initially disappointed at being categorized as an extremist, as I continued to think about the

matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God."

—Dr. King, Letter From a Birmingham Jail (1963)

Charismatic Renewal of the 1960s and 1970s

A new wave of charismatic expressions was felt in established denominations beginning in the 1960s. Roman Catholics, Presbyterian, United Methodists, Baptists, and a number of different evangelicals began to experience charismatic gifts like (tongues, prophecy, miracles, etc.) in their churches.

This spilled over into the **1970 Jesus Movement** from where Word of Life draws its influence. Nearly all of those in the Jesus movement were also a part of the charismatic renewal that lasted into the 1980s.

Rise of the Neos in the 21st Century

1. Neo-puritan Movement
2. Neo-sacramental Movement
3. Neo-anabaptist Movement