

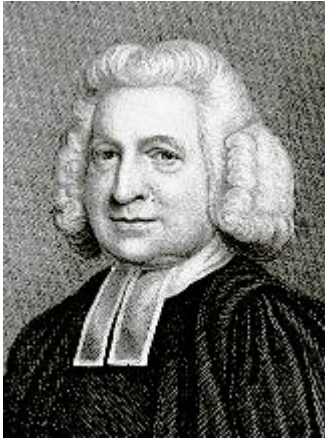
A Chronology of Events Affecting the Church of Christ from the First Century to the Restoration

These notes draw dates and events from timelines of www.wikipedia.com. The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

9. 18th Century and the Age of Enlightenment

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|-----------|--|--|
| 1700 | The American Enlightenment | <p>The American Enlightenment is a term sometimes employed to describe the intellectual culture of the British North American colonies and the early United States. It was a part of a larger intellectual movement known as the Age of Enlightenment. Influenced by the scientific revolution of the 17th century, the Enlightenment took scientific reasoning and applied it to human nature, society and religion. Applications to religion are the most important for this study.</p> <p>The age is distinguished by an emphasis upon political liberty, democracy, republicanism and religious tolerance - culminating politically in the drafting of the United States Declaration of Independence and in the adoption of the Constitution of the United States.</p> <p>Some attempted to reconcile science and religion, a move which resulted in a widespread rejection of prophecy, miracles, and revealed religion in preference for Deism - especially by Thomas Paine in "The Age of Reason" and by Thomas Jefferson in his short Jefferson Bible - from which all supernatural aspects were removed. Others seized on the age in religion to create the great awakening leading to a religious revival across the colonies from the north to the south. Still others saw, in the political prospects of a country where freedom reigned, a coming Utopia in America, and a post-millennial reign of Christ.</p> |
| 1731-1755 | First Great Awakening in the United States | <p>This movement resulted from powerful preaching which gave a sense of guilt and need for salvation to listeners. The awakening focused on church members, and affected most of the churches of the time. It incited rancor and division between traditionalists who insisted on continuing their rituals and doctrine, and the new revivalists, who encouraged emotional involvement and personal commitment. It had a major impact in reshaping the Congregational, the Presbyterian, the Dutch Reformed, and the German Reformed denominations, and strengthened the small Baptist and Methodist denominations. The various denominations began to preach directly to African Americans, establishing congregations throughout the colonies.</p> |
| 1703-1758 | Jonathan Edwards | <p>Edwards was the leading American theologian of the colonial era and a Congregationalist minister in Northampton, Massachusetts, coming from Puritan, Calvinist roots, but</p> |

1738 Methodist Movement
Charles Wesley



From Wikipedia the free encyclopedia

emphasizing the importance and power of an immediate and personal religious experience.

John Wesley and Charles Wesley began this movement. Charles Wesley formed the "Oxford Methodist" group in 1727 which his elder brother, John, joined in 1729. George Whitefield also joined this group. On 14 October 1735, Charles and his brother John sailed for Savannah in the Georgia Colony. The first



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Sunday school in the USA was started by John and Charles Wesley, in 1735. The two men preached to Native Americans, during Sundays at the United Methodist Church, in Savannah, where they conducted Bible studies.

Charles was a prolific hymn writer, leaving a legacy of over 6,000 hymns; such as, "Hark! the Herald Angels Sing" and "Soldiers of Christ, Arise."

John Wesley From Wikipedia the free

1739- George Whitefield
1740

The arrival of this young Anglican preacher sparked a religious conflagration as he traveled through the colonies. He was known as a great pulpit and open-air preacher. Later he would greatly influence Ben Franklin.

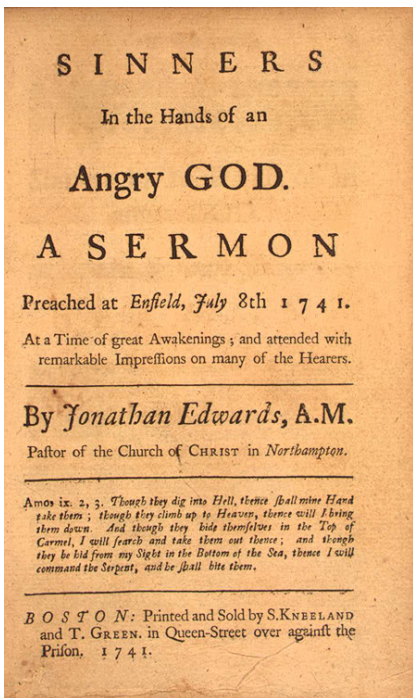
1739- Benjamin Franklin
1741



Franklin became an enthusiastic supporter of Whitefield. Franklin was a Deist who rarely attended church, and who did not subscribe to Whitefield's theology. However, he admired Whitefield for exhorting people to worship God through good works. Franklin printed Whitefield's sermons on the front page of his Gazette, devoting 45 issues to Whitefield's activities. Franklin spread Whitefield's fame by publishing all of Whitefield's sermons and journals; thus promoting the evangelical movement in America. Franklin was a lifelong friend and supporter of Whitefield, until Whitefield's death in 1770.

1741 "Sinners in the Hands of an Angry God"

Edwards most famous sermon and one which captures the spirit of the movement by combining the vivid imagery of the movement's concept of Hell with observations of the secular world and citations of scripture. The theme of these sermons centered on the certainty that there is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God. Edwards preached: "Therefore let everyone that is out of Christ, now awake and fly from the wrath to come." Most of the sermon's text consists of eleven "considerations". They are as



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follows:

1. God may cast wicked men into hell at any given moment.
2. The Wicked deserve to be cast into hell. Divine justice does not prevent God from destroying the Wicked at any moment.
3. The Wicked, at *this* moment, suffer under God's condemnation to Hell.
4. The Wicked, on earth - at this very moment - suffer the torments of Hell. The Wicked must not think, simply because they are not physically in Hell, that God (in Whose hand the Wicked now reside) is not - at this very moment - as angry with *them* as He is with those miserable creatures He is *now* tormenting in hell, and who - at this very moment - do feel and bear the fierceness of His wrath.
5. At any moment God shall permit him, Satan stands ready to fall upon the Wicked and seize them as his own.
6. If it were not for God's restraints, there are, in the souls of wicked men, hellish principles reigning which, presently, would kindle and flame out into hellfire.
7. Simply because there are not visible means of death before them, at any given moment, the Wicked should not, therefore, feel secure.
8. Simply because it is natural to care for oneself or to think that others may care for them, men should not think themselves safe from God's wrath.
9. All that wicked men may do to save themselves from Hell's pains shall afford them nothing if they continue to reject Christ.
10. God has never promised to save us from Hell, except for those contained in Christ through the covenant of Grace.

The wicked shall not escape the wrath of God unless they repent.

1750 The Awakening and Politics

Awakening preachers sought to review God's covenant with America and to repudiate the materialistic, acquisitive, corrupt world of an affluent colonial society. The source of this corruption lay in England, and a severance of the ties with the mother country would result in a rededication of America to the making of God's Kingdom. The evangelical movement of the 1740s played a key role in the development of democratic concepts in the period of the American Revolution.

1754 An Historical Account of Two Notable Corruptions of Scripture, by Isaac Newton, published

Newton is known as one of the most influential people in human history because of his theory of gravity and many scientific contributions. Most important to the church were his studies of 1 John 5:7 and 1 Timothy 3:16 in the dissertation: *An Historical Account of Two Notable Corruptions of Scripture*. First published in 1754, 27 years after his death, the dissertation reviewed all the

textual evidence available from ancient sources on two disputed Bible passages: 1 John 5:7 and 1 Timothy 3:16. These studies appear to set the path for restorers who look to the New Testament in its original form to establish Biblical authority and truth, creating a New Testament pattern for modern Christianity.

1 John 5:6-8 NKJV

6 This is He who came by water and blood – Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three that bear witness in heaven: **the Father, the Word, and the Holy Spirit; and these three are one.** 8 **And there are three that bear witness on earth:** the Spirit, the water, and the blood; and these three agree as one.

Footnotes for 1 John 5:8

5:8 * NU-Text and M-Text omit the words *from in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek.

1 John 5:6-8 NIV

6 This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit, the water and the blood; and the three are in agreement.

1 Tim 3:16 NKJV

16 And without controversy great is the mystery of godliness:

God was manifested in the flesh,

Justified in the Spirit,

Seen by angels,

Preached among the Gentiles,

Believed on in the world,

Received up in glory.

Footnotes for 1 Tim 3:16

3:16 * NU-Text reads Who.

1 Tim 3:16 NIV

16 Beyond all question, the mystery of godliness is great:

He appeared in a body,

was vindicated by the Spirit,

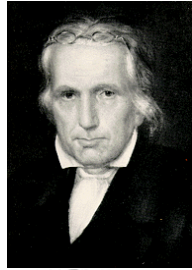
was seen by angels,

was preached among the nations,

was believed on in the world,

was taken up in glory.

1763-1854
Thomas Campbell
From Wikipedia the free encyclopedia



Thomas Campbell (February 1, 1763 – January 4, 1854), a Presbyterian minister, born in County Down, northern Ireland, would begin a religious reform movement on the American frontier. He was joined in the work by his son Alexander Campbell, and with Barton W. Stone led a movement that was later known as the Stone-Campbell movement.

1772-1844
Barton W. Stone
From Wikipedia the free encyclopedia



Barton Warren Stone (December 24, 1772–November 9, 1844) would become an important preacher during the Second Great Awakening of the early 19th century. A Presbyterian minister, he was expelled from the church after the Cane Ridge, Kentucky revival. His most important accomplishments led the the restoration of the New Testament church – the church of Christ.

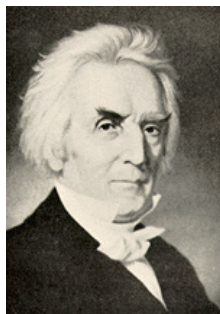
1786
Virginia Statute for Religious Freedom on the Freedom of Religion

In Virginia, the existence of Baptist preachers challenged the established Anglican Church. Young Baptist preachers were arrested and tried in Fredericksburg before the Revolution. The issue of religious freedom was incorporated into the new constitution by James Madison, who as a young lawyer had defended some early Baptist preachers.

This statute was enacted in 1787 by the Virginia General Assembly:

“Be it enacted by General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of Religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities.”

1788-1866
Alexander Campbell
From Wikipedia the free encyclopedia



Alexander Campbell (12 September 1788 – 4 March 1866) would be an early leader in the Restoration Movement, or Stone-Campbell Movement. The Campbell wing of the movement was said to begin with his father Thomas.

1796
Treaty with Tripoli, a Muslim state of the Barbary Coast.

Article 11 states: "the Government of the United States of America is not, in any sense, founded on the Christian religion."

1791 First Amendment to the United States Constitution

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

1794, 1795, and 1807 *The Age of Reason; Being an Investigation of True and Fabulous Theology*

The Age of Reason is a deistic pamphlet by the American revolutionary Thomas Paine criticizing institutionalized religion and challenges the legitimacy of the Bible. It caused a short-lived deistic revival in America. The tenants of deism were set forth by Paine as his personal creed: The beginning of Part I of the Age of Reason lays out his creed:

Thomas Paine

Thomas Paine by Matthew Pratt, 1785-95



From Wikipedia the free encyclopedia

"I believe in one God, and no more; and I hope for happiness beyond this life.

I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy.

But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My own mind is my own church.

All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. "

1802 Thomas Jefferson's letter to the Danbury Baptists Association in 1802

"...I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church & State."

The phrase was quoted by the United States Supreme Court first in 1878, and then in a series of cases starting in 1947. The phrase itself does not appear in the U.S. Constitution.