Revivals and Awakenings in The United States

Major US Awakenings

1620 Founding of the Plymouth Plantation and the Massachusetts Bay Colony

- 1720-1745 – The First Great Awakening – The Colonies

1754-63 – The French and Indian War

1775-1783 – The American Revolution

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College campuses

1812-15 – The War of 1812

- 1857+ – The Third Great Awakening – The Cities

1860-65 – The Civil War

Major US Awakenings

1914-18 – World War 1

1929-39 – The Great Depression

1940-45 – World War 2

1952-54 – The Korean War

1968-1975 – The Vietnam War

- 1967-75 – The Jesus Movement – Countercultural Youth
- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations

Revivals and Awakenings in The United States

The First Great Awakening

Major US Awakenings

- 1720-1745 – The First Great Awakening – The Colonies
  - Solomon Stoddard – Northampton, MA
  - Theodore Jacobus Frelinghuysen – Raritan Valley, NJ (Somerset County, NJ)
  - William Tennant – Neshaminy, PA (The Log College)
  - Gilbert Tennent – New Brunswick, NJ
  - Jonathan Edwards – Northampton, MA (Sermon: “Sinners in the Hands of an Angry God” at Enfield, CT)
  - George Whitefield – Itinerant evangelist from England (He preached in New Haven, Milford, Fairfield, Norwalk, and Stamford) (1738, 1739-40, 1744-48, 1751-52, 1754-55, 1763-65, 1769-70)
- 1760s-1790s Awakenings occurred throughout New England, and in Norfolk, Killingly, Lebanon, New Britain, Lyme, East Haddam, Farmington, New Hartford, and Milford CT

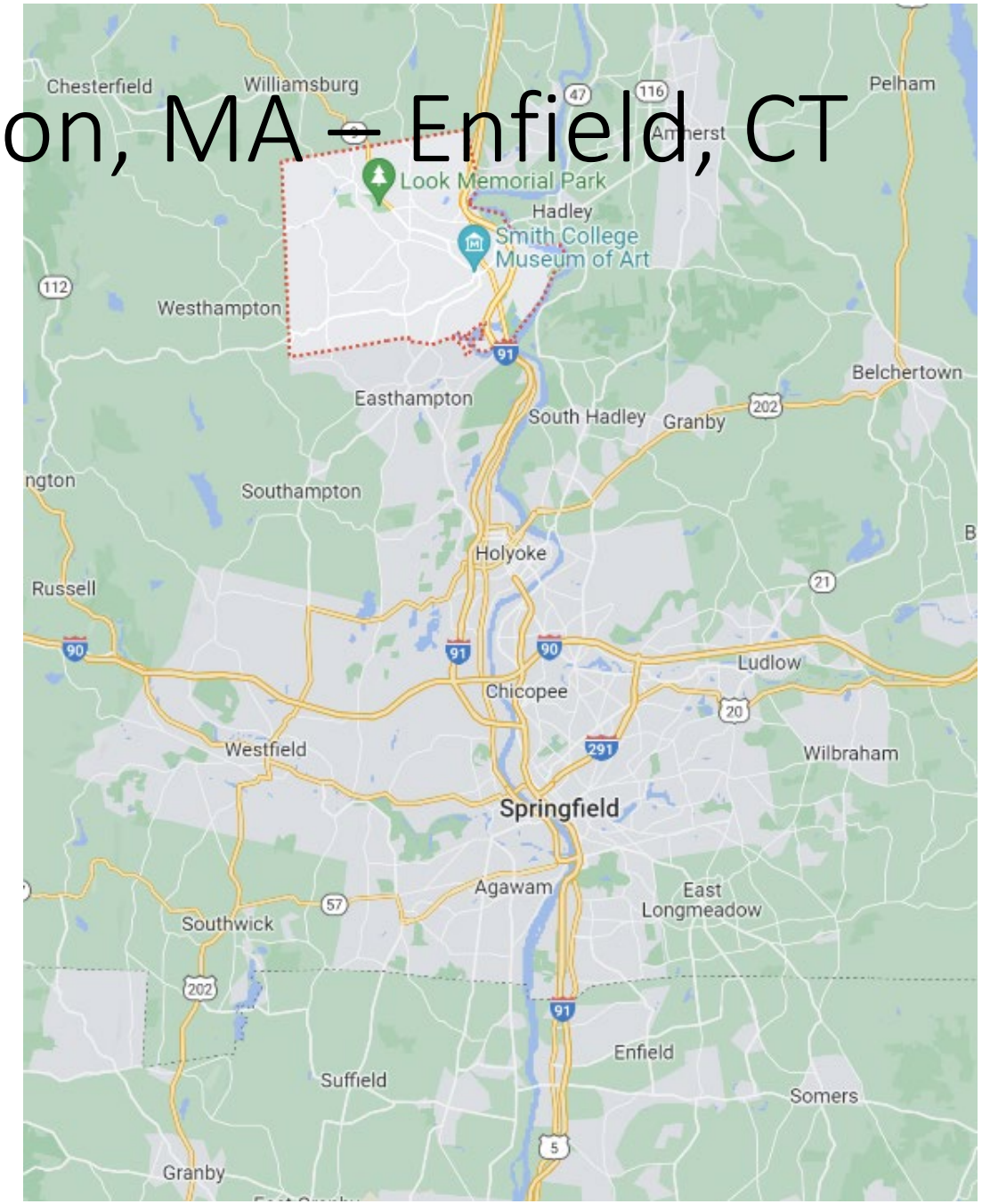
Conditions Before the First Great Awakening

Congregational churches introduced the Half-Way Covenant admitting anyone “not scandalous of life” as members. The result was that slowly church member ship became a matter of respectability more than regeneration.

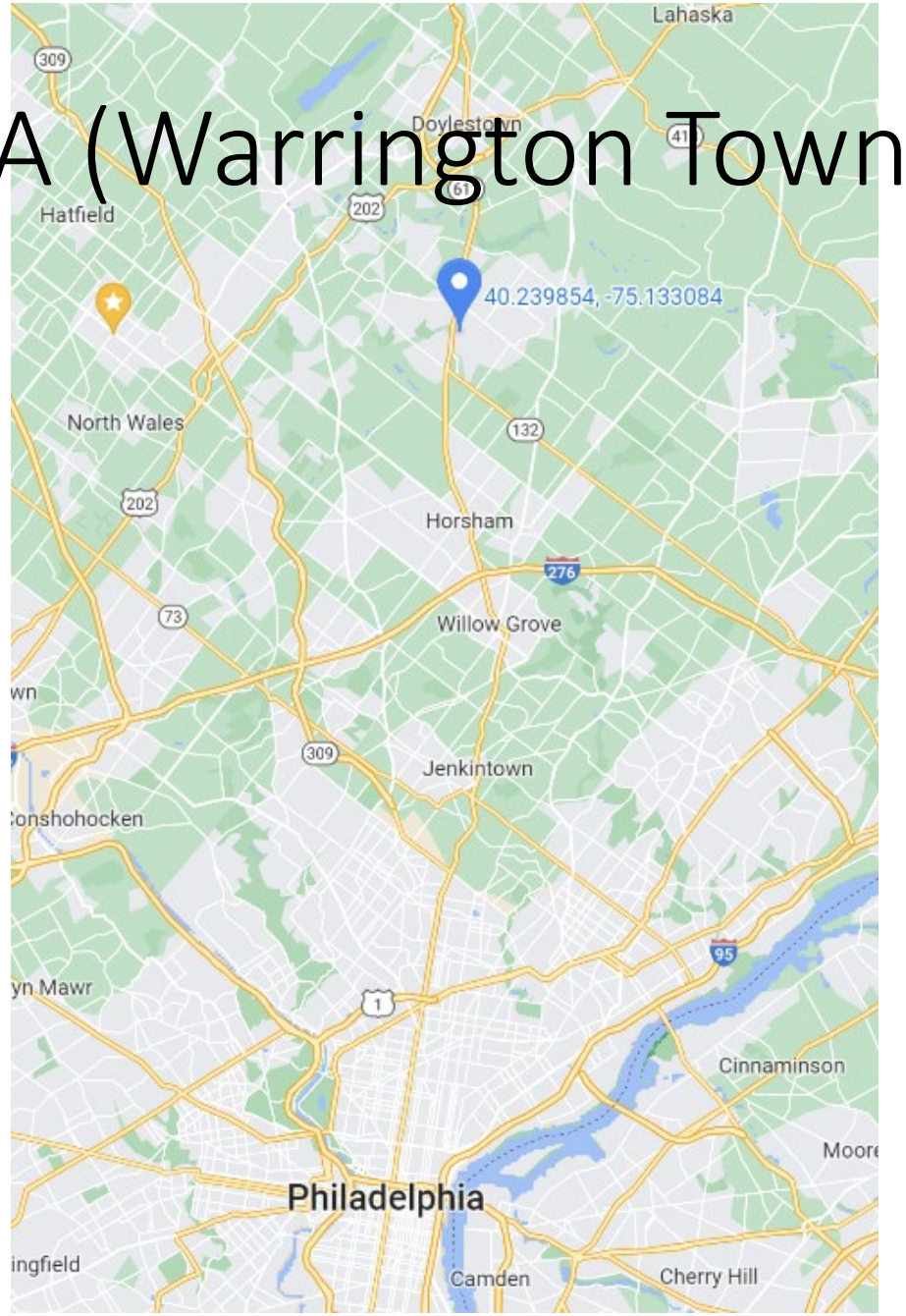
By 1679 the decline in zeal was sufficiently alarming to warrant calling a “Reforming Synod” to meet in Boston. Addressing itself to the ‘necessity of regeneration’ the Synod described in detail those evils which in its opinion, ‘have provoked the Lord to bring his judgements upon New England.” Candid self-examination yielded this indictment:

1. Professing Christians failed to live up to their profession.
2. An excess of pride in spiritual matters and in dress
3. Neglect of the church and its ordinances
4. Much profanity and irreverence
5. Sabbath-breaking
6. A decline in family devotions and discipline
7. ‘Sinful heats and hatreds’, and ‘uncharitable and unrighteous censures, back-bitings, hearing and telling tales’.
8. Intemperance and drunkenness.
9. Dishonesty
10. ‘Inordinate affection to the world’
11. Hard-hearted continuing in sin
12. Lack of community concern
13. Impenitence and unbelief

Northampton, MA – Enfield, CT



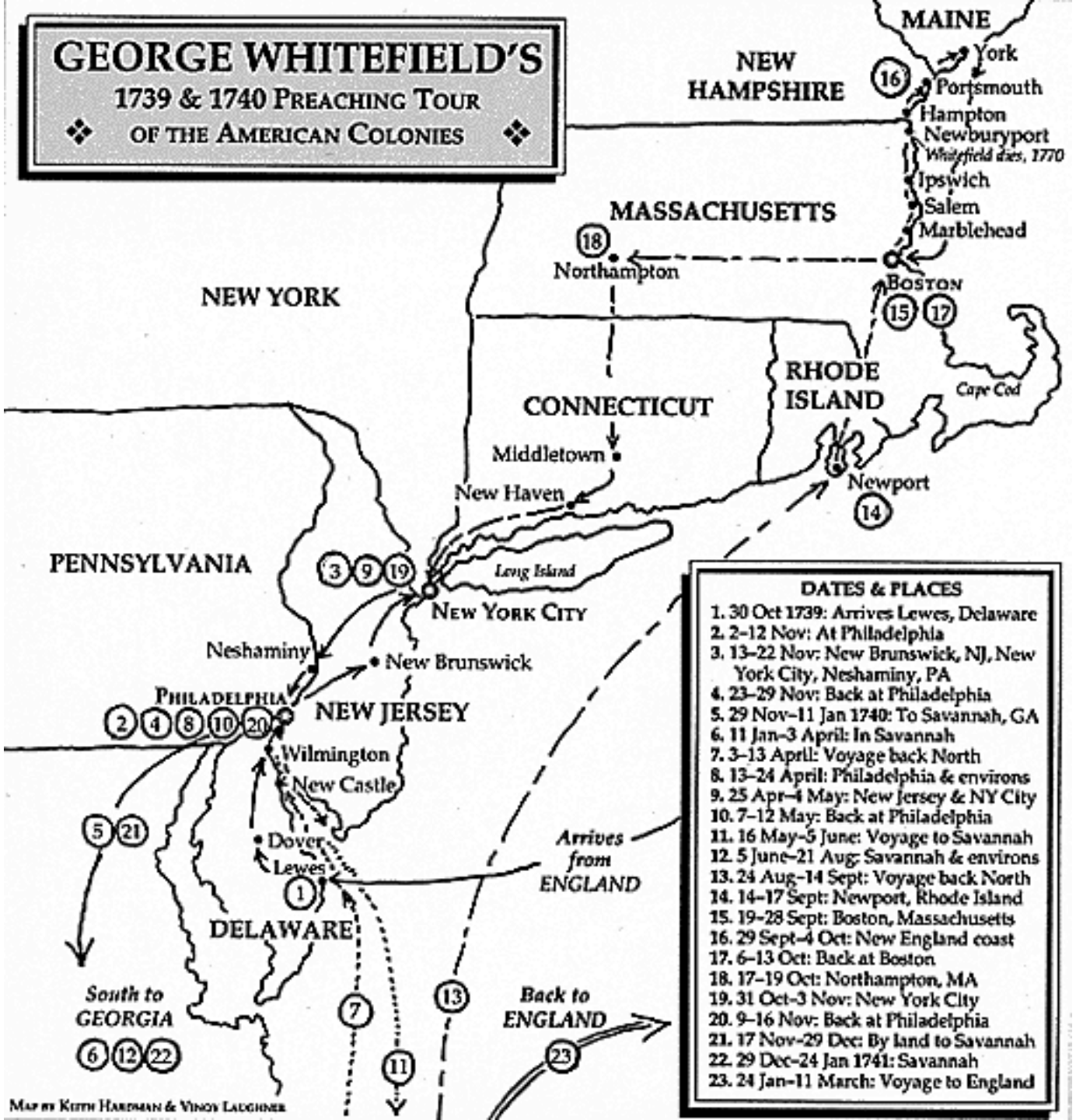
Neshaminy, PA (Warrington Township)



Source: Google Maps

Somerset County, NJ (Raritan River valley)

Source: Google Maps



From "God's Wonderful Working." *Christian History Magazine-Issue 23: Spiritual Awakenings in North America. Worcester, PA: Christian History Institute, 1989.*

Awakening Impacts

- 1720-1745 – The First Great Awakening – The Colonies
  - Education – founding of the College of New Jersey (latter known as Princeton University), Moor's School (later became Dartmouth College), Rutgers, University of Pennsylvania, Brown University
  - Theology – emphasis on individual salvation (the new birth)
  - Denominations – growth of Presbyterians, Congregationalists, Dutch Reformed, and Baptists
  - Preaching – Whitefield's freer style of preaching using gestures, illustrations, extemporaneous style, and greater passion influenced evangelical preaching from then on.
  - Cooperation – greater cooperation among churches and denominations
  - Society – approximately 7-10% of the population (25,000 – 50,000 people) was converted during the Great Awakening
  - National and political – fed the desire for national freedom and individual right of conscience

Revivals and Awakenings in The United States

The Second Great Awakening

Major US Awakenings

1620 Founding of the Plymouth Plantation and the Massachusetts Bay Colony

- 1720-1745 – The First Great Awakening – The Colonies

1754-63 – The French and Indian War

1775-1783 – The American Revolution

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College campuses

1812-15 – The War of 1812

- 1857+ – The Third Great Awakening – The Cities

1860-65 – The Civil War

Major US Awakenings

- 1720-1745 – The First Great Awakening – The Colonies
- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College campuses
  - On the ‘frontier’
    - James McCready, Kentucky
    - Barton Stone, Kentucky
    - Peter Cartwright, Kentucky and Tennessee
    - Awakenings spread to Ohio, Western New York and Pennsylvania, the South, and Western New England
  - On college campuses
    - Revivals broke out at Hampton-Sydney College and Washington College in Virginia (late 1780s)
    - Timothy Dwight, Yale University (formerly pastor of Greenfield Hill Congregational Church, Fairfield, CT) (Awakenings occurred at Yale in 1802, 1808, 1813, 1815)
    - Revivals also occurred at Amherst, Dartmouth, and Williams Colleges

Conditions Before the Second Great Awakening – in America as a Whole

The French and Indian War and the American Revolution brought wide-spread suffering and moral decline to America. In additional, many churches had remained loyal to England during the Revolution and their influence after the Revolution disappeared.

- Only about 10% of the population attended church
- Less than 5% of the population attended regularly

The French Revolution introduced widespread infidelity or disbelief in the United States. Deism (the idea that God had no involvement in the affairs of human beings) eliminated the basis for moral truth and divine accountability.

Conditions Before the Second Great Awakening – in America as a Whole

Concerned ministers were agreed on one thing—a revival was desperately needed. "What shall we do about it?" they asked themselves. The only answer: pray. They issued a "circular letter" calling on church people to pray for revival. They were specific. Let there be "public prayer and praise, accompanied with such instruction from God's Word, as might be judged proper, on every first Tuesday, of the four quarters of the year, beginning with the first Tuesday of January, 1795, at two o'clock in the afternoon ... and so continuing from quarter to quarter, and from year to year, until, the good providence of God prospering our endeavors, we shall obtain the blessing for which we pray."

Apparently, hearts were hungry, for there was an enthusiastic response. All over the country little praying bands sprang up. In the West (Ohio, Kentucky, Tennessee) "Covenants" were entered into by Christian people to spend a whole day each month in prayer plus a half-hour every Saturday night and every Sunday morning. Seminary students met to study the history of revivals. Church members formed "Aaron and Hur Societies" to "hold up the hands" of their ministers through intercession. Groups of young men went to their knees to pray for other young men. Parents prayed for their children's conversion. The stage was set. What happened as a result of this concerted prayer effort has gone down as the most far-reaching revival in American history.

From America's Great Revivals, Bethany House Publishers, Minneapolis, Minnesota Originally published in CHRISTIAN LIFE Magazine

Conditions Before the Second Great Awakening – on College Campuses

"During the last decade of the eighteenth century, the typical Harvard student was atheist. Students at Williams College conducted a mock celebration of Holy Communion. When the Dean at Princeton opened the chapel Bible to read, a pack of playing cards fell out, some radical having cut a rectangle out of each page to fit the pack. Christians were so unpopular that they met in secret and kept their minutes in code. The radical leader of deist students led a mob in burning the Bible of a Raritan valley Presbyterian Church. Students disrupted worship services with both profanity and sputum. They burned down buildings, and they forced the resignation of college presidents.

"Many historians have agreed that conditions on campus and in society were deplorable. The last two decades of the eighteenth century were the darkest period, spiritually and morally, in the history of American Christianity."

(J. Edwin Orr, *Campus Aflame*)

Awakening at Yale

At Yale College a revival “shook the institution to its center.” God’s instrument here was Timothy Dwight, grandson of Jonathan Edwards. Yale was such a hotbed of infidelity that the students called each other by the names of Voltaire, Rousseau, and other French intellectuals.

Dwight became president in 1795. He met the situation head on. The students handed him a list of subjects for class disputation, thinking to prove that free discussion was limited at Yale. To their surprise, Dwight chose the subject, “Is the Bible the Word of God?” He told the students to do their best. Most of the students took the side of infidelity. But when the debate was over, Dwight’s appraisal of their arguments convinced them they really didn’t know what they were talking about. Dwight then preached a famous series of sermons in the college chapel. Most devastating was his 1796 baccalaureate sermon on “The Nature and Danger of Infidel Philosophy.” The effect was immediate. “From that moment infidelity was not only without a stronghold,” wrote a student, “but without a lurking place. To espouse her cause was now as unpopular as before it had been to profess a belief in Christianity.”

That same year twenty-six Yale students founded the Moral Society of Yale College. It discouraged profanity, immorality, and intemperance. By 1800 it included “between one-third and one-half of all the students in its membership.” Its influence laid the foundation for four revivals at Yale in the opening decades of the nineteenth century.

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - Transformation of the frontier
  - Tremendous growth of Baptists, Methodists, and Disciples of Christ, especially in the west and south. Methodists, Baptists, and Disciples of Christ dominated American Protestantism for decades.
  - Transformation of the Yale Campus and other colleges
  - Theology – a move away from Calvinism with its emphasis on predestination salvation.
  - Birth of Revival meetings (Charles Finney) and expectation of continuing revival
  - Growth of social concern: slavery, women's rights, world peace, prison reform, education, etc.

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - Birth of:
    - The American Board of Commissioners for Foreign Missions (1810)
    - The General Missionary Convention of the Baptist Denomination in the USA for Foreign Missions (1814)
    - The American Bible Society (1816)
    - The American Sunday School Union (1817)
    - The American Tract Society (1826)
    - The American Temperance Society (1826)
    - The American Home Mission Society (1826)

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - Making a better society

    Stimulated by a gospel of hope and progress, churchmen distributed Holy Scriptures and religious tracts all over America, implanted Sunday schools to teach youngsters how to read scripture and simplified tracts, worked vigorously to suppress alcohol consumption, befriended sailors and young city apprentices far from home, placed prostitutes in domestic service, funded seminary training, and, as the first national lobbying effort and petition drive, urged Congress to stop the mails on Sundays. Success came in 1842.

Wyatt-Brown, Bertram. “American Abolitionism and Religion.” Divining America, TeacherServe®. National Humanities Center.

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - The inspiration of the abolitionist movement

    The abolitionist movement began as a more organized, radical and immediate effort to end slavery than earlier campaigns. It officially emerged around 1830.

    Historians believe ideas set forth during the religious movement known as the Second Great Awakening inspired abolitionists to rise up against slavery. This Protestant revival encouraged the concept of adopting renewed morals, which centered around the idea that all men are created equal in the eyes of God.

    Abolitionism started in states like New York and Massachusetts and quickly spread to other Northern states.

(History.com)

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - The inspiration of the abolitionist movement

    As the revivals swept through New England, abolitionism also grew in that same area. Many early abolitionists were devout Protestant Christians. Some formed colonization societies with the aim of helping free blacks go to Africa. Others formed societies whose aim was to persuade slave-owners to manumit their slaves, which means to legally free them, often at the time of the slaveowner’s death.

(BRIA, Winter, 2017)

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - The inspiration of the abolitionist movement

> In both cases, evangelical Christians were most especially influential when pressing their moral issues forward into the public arena. Growing out of the Great Awakening, these Protestants, largely in New England, were inspired less by earlier Calvinistic doom and gloom theology than by concepts of human betterment under God’s grace and His gift of free will. Out of this fresh religious doctrine, called Arminianism, grew a movement that included the plea for the freedom of all of God’s human creatures, especially the Southern slaves. Eventually the antislavery cause with its strong religious support helped to create the Republican party in the 1850s. This development led directly into the sectional crisis of 1860 and the war that followed.
>
> Wyatt-Brown, Bertram. “American Abolitionism and Religion.” Divining America, TeacherServe®. National Humanities Center.

Major US Awakenings

- 1857+ – The Third Great Awakening – The Cities
  - There were similar prayer meetings in New Haven and Bethel, CT (400 conversions); Schenectady, NY; Newark, NJ; Washington, D.C.; Boston, MA; Philadelphia, PA; Cleveland, OH; Chicago, IL; Detroit, MI; Omaha, NB; and dozens of other cities and towns.
  - The awakening continued through 1859-1860 but the beginning of the Civil War brought it to an end.

Awakening Impacts

- 1790-1820 – The Second Great Awakening – The ‘Frontier’, College Campuses
  - The inspiration of the abolitionist movement

    During the 1830s, the majority of abolitionists were Northern white churchgoers and their clergy. No less active were African Americans, within the denominational system and outside it.

    Nearly all the AA-SS (American Anti-Slavery Society) chapters were closely affiliated with one church or another as the organization grew throughout the 1830s.

    The mode of conversion to abolitionism was identical with the revival style of worship. The process began with the penitent’s initial conviction of personal sin of having been proslavery, followed by expressions of heartfelt repentance, and pledges to follow the divine command that all human kind were equal in God’s sight.

    The religious element in the North found in the Republican party platform the inclusion of many of their preferences—from Sunday closings to prohibition. But also, the more radical evangelicals were concerned that God-defying slaveholding was a curse to be checked by federal law if not wholly abolished by statute.

    Wyatt-Brown, Bertram. “American Abolitionism and Religion.” Divining America, TeacherServe®. National Humanities Center.

Revivals and Awakenings in The United States

The Third Great Awakening

Major US Awakenings

1620 Founding of the Plymouth Plantation and the Massachusetts Bay Colony

- 1720-1745 – The First Great Awakening – The Colonies

1754-63 – The French and Indian War

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1812-15 – The War of 1812

- 1857+ – The Third Great Awakening – The Cities

1860-65 – The Civil War

Conditions Before the Third Great Awakening

By 1843 a nation intent upon getting and spending had lost interest in religion. The West had opened up. Gold was discovered in California. Railroad building was a craze. The slavery issue was hot. Fortunes ballooned. Faith diminished.

On Wednesday, October 14, 1857 the nation was staggered by the worst financial panic in its history. The stock market crashed, banks closed, men were out of work, families went hungry.

Major US Awakenings

- 1857+ – The Third Great Awakening – The Cities
  - Dr. Walter and Mrs. Phoebe Palmer, Canada
  - Jeremiah Lanphier, Manhattan
  - What became the Third Great Awakening began in a prayer meeting in the Old Dutch North Church on Fulton Street in New York City. Jeremiah Lanphier posted a notice for a noon time prayer meeting and the first day, September 23, 1857, Lanphier prayed alone for a half hour before another person joined him, then another and another. By 1:00 there were six men praying together. The next week, 20 men gathered to pray. The third week, the economic crisis of 1857 struck, and within a few more weeks, over 3,000 were gathered for prayer.
  - On November 5, 1857 a New York newspaper reported a revival had broken out in Hamilton, Ontario and 300-400 people had been converted in a few days. Soon there were reports of revivals occurring in other cities and towns.
  - By December, 1857 over 10,000 were gathering daily in New York for prayer. In January there were at least twenty prayer meetings being held in New York City.

Major US Awakenings

- 1857+ – The Third Great Awakening – The Cities
  - The prayer awakening soon spread to other cities.
    - A Philadelphia Prayer meeting stared slowly but by March 1858 has 300 in attendance. Soon over 3,000 a day were attending. The crowds grew so large they moved outside to a large tent in May. Within four months 150,000 people had prayed in the tent. It is estimated that 10,000 people were converted in Philadelphia during 1858.
    - Meetings started in Boston and moved to surrounding Massachusetts communities. Over 150 communities were involved in prayer and 5,000 conversions were reported by the end of March 1858.
    - In New Haven the city's largest church was packed twice a day for prayer.
    - In Bethel, CT businesses shut down for an hour a day while everyone prayed.
    - In Newark, NJ a Fireman's Prayer Meeting attracted 2,000.
    - In Washington, DC there were round the clock prayer meetings.

Major US Awakenings

- 1857+ – The Third Great Awakening – The Cities
  - The prayer awakening soon spread to other cities.
    - The revival spread to every major town in the mid-west and west.
      - Chicago
      - Detroit
      - Kalamazoo
      - Cleveland
      - Cincinnati
      - Indianapolis
      - Minneapolis
      - Saint Louis
      - Omaha
      - The West Coast

Major US Awakenings

- 1857+ – The Third Great Awakening – The Cities
  - The prayer awakening soon spread to other cities.
    - In the South.
      - Revivals were experienced in Richmond, Charleston, Nashville, Memphis, New Orleans, Mobile, Savannah, Augusta, Columbia, Raleigh, and other southern cities.
      - Over 100,000 converts were added to the southern Methodist churches and an equal number in the southern Baptist churches between 1858-1860

Awakening Impacts

- 1857+ – The Third Great Awakening – The Cities
  - Conversions
    - An estimated 1,000,000 conversions occurred between 1857-1860 (out of a national population of 30,000,000)
    - 10,000 people were saved in Philadelphia in 1858 alone.
    - 5,000 people were saved in Boston and other Massachusetts communities by March 1858.
    - At the peak of the awakening, it is estimated that 50,000 people a week were saved.
  - Church Growth
    - The Methodists and Baptists gained the most new members, but the Congregationalists, Presbyterians, and Episcopalians also saw jumps in membership.

Awakening Impacts

- 1857+ – The Third Great Awakening – The Cities
  - College impact
    - Revival came to over 90 college campuses between 1857 and 1859. Many students volunteered for overseas missions.
  - Lay involvement
    - The revival was begun and continued as a laymen's movement. After the awakening, lay leadership continued in mission societies, Sunday Schools, and the then recently-formed YMCA.
  - Worldwide impact
    - The awakening spread to Ireland, Wales, and South Africa. As many as one million people were saved in Great Britain and Ireland.
    - Awakenings were experienced in the Bahamas, Jamaica, and the Windward and Leeward Islands

Awakening Impacts

- 1857+ – The Third Great Awakening – The Cities
  - Giving to missions and evangelism
    - During the war years giving to Home Missions, the Bible and Tract Societies and to every charity increased.
    - In five years giving to foreign missions increased five times.
  - Post war impacts on African-American churches in the United States
    - In the fifty years after the end of the Civil War African-American church membership grew to 4.5 million or 22% of the African-American population (a four-fold increase from before the war).
    - Northern and Southern whites worked to educate emancipated blacks and train black men for leadership in the church and beyond. Soon African-Americans led their churches to unprecedented growth.

Awakening Impacts

- 1857+ – The Third Great Awakening – The Cities
  - Lasting impact
    - Because of the brevity of the awakening, it did not leave the theological legacy of the First Great Awakening nor the institutions of the Second Great Awakening.
    - That said, the Third Great Awakening was the most intense and fastest-spreading of the Awakenings.
    - Evangelism and foreign missions gained a huge boost as a result of the awakening and prepared the way for increased evangelism and education among emancipated African-Americans after the Civil War.
    - The ministries of Dwight Moody, William Booth (The Salvation Army), A. B. Simpson, and Charles Spurgeon were all greatly impacted by the Third Great Awakening. Their impacts outlived them and continue today.
    - The Awakening sharpened the resolve of Christians in the North to end slavery and to continue the reforms initiated by the Second Great Awakening.

Revivals and Awakenings in The United States

The Charismatic Movement

Major US Awakenings

1620 Founding of the Plymouth Plantation and the Massachusetts Bay Colony

- 1720-1745 – The First Great Awakening – The Colonies

1754-63 – The French and Indian War

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1812-15 – The War of 1812

- 1857+ – The Third Great Awakening – The Cities

1860-65 – The Civil War

Major US Awakenings

1914-18 – World War 1

1929-39 – The Great Depression

1940-45 – World War 2

1952-54 – The Korean War

1968-1975 – The Vietnam War

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
- 1967-75 – The Jesus Movement – Countercultural Youth

Major US Awakenings

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - Background
    - the growth and influence of Pentecostal churches and denominations between 1910 and 1960:
      - Introduced a theology and experience of the Holy Spirit that aroused the curiosity of many outside the movement
      - Emphasized personal conversion plus a second experience of the Holy Spirit (erroneously called “the baptism of the Holy Spirit”)
      - Large scale healing meetings in the late 1940’s through late 1950’s with figures such as Oral Roberts exposed Christians of many denominations to the idea of the gifts of the Holy Spirit being present in this day and to Pentecostal teaching.

Major US Awakenings

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - Sidebar: Pentecostalism
    - Pentecostalism in the USA has roots in the holiness, revival, and higher life movements of the late 19th Century in the US.
    - Among these movements there was the expectation that Jesus would return shortly and there was an interest in the person and work of the Holy Spirit. Some anticipated the restoration of the First Century gifts of the Holy Spirit to the church in preparation for world evangelization prior to the Last Days.
    - Charles Parham, an evangelist and faith-healer at the turn of the Twentieth Century began teaching that speaking in tongues was evidence of the baptism of the Holy Spirit.
    - In 1906 a 3 year long awakening in Los Angeles, CA at the Apostolic Faith Mission on Azusa Street led by Wesleyan-Holiness preacher William Seymour (an African-American student of Parham) eventually led to the spread of Pentecostalism throughout the United States and the world. Initially Pentecostalism spread among economically disadvantaged people, primarily in the South. It was otherwise widely avoided and spoken against.
    - The Church of God in Christ, the Church of God (Cleveland, TN), the Pentecostal Holiness Church, the Assemblies of God, the Pentecostal Assemblies of the World, and the United Pentecostal Church are classic Pentecostal denominations.
    - Classic Pentecostals believe in salvation by faith, a separate and subsequent baptism of the Holy Spirit, and speaking in tongues as the evidence of this baptism.

Major US Awakenings

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - The movement
    - The movement in the USA is considered to have begun in an Episcopal Church in Van Nuys, California in 1960 with a minister who claimed to have experienced a baptism of the Holy Spirit and speaking in tongues.
    - It spread to mainline denominations starting in 1962, including Lutherans and Presbyterians. By 1967 it had spread to the Catholic Church. In the 1970s Methodists became involved.
    - Initially the movement was avoided by evangelical churches because of long-standing doctrinal differences with Pentecostal theology and the refusal of charismatic Christians to leave what evangelicals considered to be unbelieving churches and denominations.
    - The Jesus movement of the late 1960s and early 1970s, while separate from the charismatic movement, embraced some charismatic or Pentecostal beliefs.
    - The movement gained interest through TV networks such as The 700 Club and magazines such as Charisma.
    - The movement peaked in the 1970s-1980s but continues on in the USA through the multitude of charismatic churches.

Major US Awakenings

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - The theology
    - There are many theological differences among those who call themselves charismatic.
    - Broadly speaking, the charismatic movement believes in a baptism of the Holy Spirit. It is divided over whether this is a part of one's conversion or occurs after conversion. Most charismatics do not believe that speaking in tongues is the evidence of the baptism of the Spirit.
    - Charismatics believe that the gifts of the Holy Spirit found in the New Testament are for today's Christians, but they specially emphasize nine gifts they consider supernatural: word of wisdom, word of knowledge, faith, gifts of healing, miraculous powers, prophecy, distinguishing between spirits, speaking in different tongues (languages), and interpretation of tongues.
    - Charismatics distinguish themselves from Pentecostals based on differences in theology and style.

Awakening Impacts

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - Impact on Christianity in America and the World
    - The Charismatic movement has touched virtually every denomination in the United States and around the world.
    - Worldwide, millions of Christian have experienced renewal through the movement. Millions have been said to have been saved, though conversion numbers are hard to come by in the USA.
    - Vast numbers of independent Charismatic churches and networks of churches have sprung up since the 1970s.
    - Many evangelicals have become more interested in the work of the Holy Spirit and spiritual gifts as a result of the charismatic movement. A ‘third wave of the Holy Spirit’ movement began in the 1980s among evangelicals. This new wave consists of evangelicals who believe that the gifts of the Holy Spirit are still being given and are open to manifestations such as healing. The Vineyard Churches would be considered part of that movement.

Awakening Impacts

- 1960+ – The Charismatic Movement – Catholic and Mainline Denominations
  - Social and National Impact
    - The Charismatic Movement and the Jesus Movement were two of the factors that helped bring the beliefs of born-again Christians into the mainstream of American life in the 1970s. Other significant contributors were Chuck Colson, whose 1976 book, *Born Again*, got a lot of mainstream media attention, Jimmy Carter, who openly discussed being a born-again Christian during his successful first campaign for president in 1976, and Billy Graham who was widely respected and whose crusades were covered by the media in the 1950s and later.
    - Like evangelical churches, many Charismatic churches are often highly involved in social ministry and advocating for social change. They staff food pantries, offer addiction treatment programs and half-way houses, help shelter abused women and children, tutor kids at schools, etc. They give support to the pro-life movement and stand up for racial justice.
    - However, in the USA, charismatics, like many evangelicals, have tended to fit in rather than transform secular society.

Revivals and Awakenings in The United States

The Jesus Movement

Major US Awakenings

1620 Founding of the Plymouth Plantation and the Massachusetts Bay Colony

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- 1967-75 – The Jesus Movement – Countercultural Youth

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What was happening in the US at the time of the Jesus Movement?
    - The Civil Rights Movement, 1954-1968 (March on Washington, 1963; Civil Rights Acts, 1964; Voting Rights Act, 1965)
    - Riots in major cities, 1965-67 (Watts (Los Angeles), Detroit, Chicago, Atlanta, San Francisco, Tacoma, Oakland, Baltimore, Seattle, Cleveland, Cincinnati, Newark, New York, Washington, D.C.) In 1967 alone, riots broke out in black neighborhoods in over 100 US cities
    - Assassination of Malcom X, 1965
    - Assassination of Martin Luther King, Jr., 1968
    - Assassination of President John F. Kennedy, 1963
    - Assassination of Robert Kennedy, 1968

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What was happening in the US at the time of the Jesus Movement?
    - The Vietnam War (1964-1975) (draft lottery, 1969) provoked wide-spread college protests
    - Widespread distrust of authorities spread among young adults and teens
    - New sexual morality emerged (1960 – approval of first oral contraceptive)
    - Recreational drug use including pot and LSD among young adults became a mark of rebellion against the culture. The phrase “Turn on, tune in, drop out” became a mantra of the hippie movement.
    - Hippies and the counterculture emerged in places like Berkley, California, Haight-Asbury in San Francisco, and Greenwich Village in New York City. Well-know events of the counterculture were:
      - The ‘Summer of Love’ (1967 – San Francisco)
      - Woodstock Music Festival (1969 – Bethel, NY)

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What was the Jesus Movement?
    - An evangelistic movement begun among counter-cultural youth in San Francisco in 1966 which quickly spread to southern California and was centered in Calvary Chapel, Costa Mesa.
    - It spread to other centers of the countercultural movement.
    - College high school campuses were impacted through Campus Crusade for Christ, InterVarsity, and Young Life.
    - Estimates of as many as two million people became believers through the movement.
  - Who were leading figures in the Jesus movement?
    - Lonnie Frisbee, young former hippie and drug user who was saved and became the instrument God used to bring hundreds of other hippies and young adults to Christ in Southern California.
    - Chuck Smith, Pastor of Calvary Chapel Foursquare Church in Costa Mesa, CA. He opened his church to Lonnie Frisbee and his hippie friends and over a few years baptized thousands of new believers in the Pacific Ocean. His church became the independent Calvary Chapel out of which were birthed hundreds of additional congregations.
    - David Wilkerson, Assemblies of God pastor in NYC who led hundreds out of gangs and drugs. His book, *The Cross and the Switchblade* sold 6 million copies between 1963 and 1970.

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What were some significant events during the Jesus movement?
    - Asbury College Revival, 1970 (2000 teams sent out across the nation)
    - Explo ’72, Dallas, TX (80,000 in attendance)
    - SPIRENO (Spiritual Revolution Now), First Baptist, Houston (5,000+ saved)
  - Characteristics of the Jesus Movement
    - Evangelical theology (Being born again, authority of the Bible, deep personal relationship with God)
    - Pentecostal practice (gifts of the Spirit, the miraculous, direct communication from God, etc.)
    - End-time belief (pre-millennialism, living in the last days) (Hal Lindsey’s end-time book, *The Late Great Planet Earth*, became the best-selling book of the 1970s)
    - New style of music blending rock and roll with Christian lyrics, more casual, less traditional worship, casual dress at church, confrontive evangelism, communal living.
    - Highly decentralized
    - Major emphasis on evangelism

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What impacts did the Jesus Movement have?
    - Evangelism
      - A more confrontive style of evangelism came out of the Jesus Movement. The Movement also emboldened Christians in sharing their faith and produced a new wave of evangelistic outreach in churches.
      - Street evangelism, evangelistic bands, and unique approaches to evangelism flourished.
      - The birth of coffee houses as a place for informal evangelism and a center for discipleship.
      - The movement provided impetus for nation-wide evangelistic efforts. Founder Bill Bright of the Campus Crusade for Christ: "Our target date for saturating the U.S. with the gospel of Jesus Christ is 1976—and the world by 1980. Of course, if the Lord wants to work a bit slower, that's O.K.“
      - Jews for Jesus began in San Francisco in 1970.
      - Evangelism Explosion was birthed in 1972 and spread across the USA.
      - The best years for evangelism in the history of Southern Baptists were the 1970s.

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What impacts did the Jesus Movement have?
    - Church life
      - Music: a revolution in church music and Christian music came out of the Jesus Movement. The Movement blended rock and roll with Christian lyrics and set off a revolution in church music. The Contemporary Christian Music industry was birthed out of the Jesus Movement.
      - Casual dress and style
      - Emphasis on small groups for study and prayer.
      - A new wave of church planting
      - New approaches to youth ministry
      - Seminary enrolments surged in the 1970s-80s.
      - Growth of new denominations: Calvary Chapel, Vineyard Churches, Hope Chapel
      - The Jesus Revolution was largely a white middle class movement. As such, its impact was largely on white evangelical churches.

Major US Awakenings

- 1967-75 – The Jesus Movement – Countercultural Youth
  - What impacts did the Jesus Movement have?
    - Social concern
      - Fresh commitment to social ministry. (Ron Sider's *Rich Christians in an Age of Hunger*, 1978, had a huge impact on how churches and believers viewed poverty and hunger, for example.)
      - The melding of the counterculture and its concern for justice and inclusion and the Jesus Movement produced fresh impetus to churches to pursue racial reconciliation and justice.
    - Continuing impact
      - Leadership: Thousands of today's pastors and church leaders were impacted by the Jesus Movement either directly or indirectly.
      - The modern church: The modern (predominantly white) church in the USA is much different from its predecessors in the 1950s and 1960s as a result of the Jesus Movement. Contemporary Christian music, worship style, proliferation of small groups, and greater openness to the Holy Spirit are all results in whole or in part of the Jesus Movement.

Revivals and Awakenings in The United States

Questions and Lessons

What Is a Revival?

A revival is a time of reviving spiritually lukewarm or backslidden Christians to spiritual vitality and passion.

What Is an Awakening?

A widespread ‘waking up’ of people to their lostness or spiritual indifference followed by repentance and salvation or recommitment of their lives to Christ. Awakenings are prolonged and widespread experiences of what may have started as a local revival.

Are Revivals Biblical?

Absolutely.

During the period of the Judges revivals occurred many times, each after a period of oppression cause by Israel's unfaithfulness, which eventually led to repentance and turning back to God.

There were notable revivals under King Asa and King Josiah, as well as revivals under Ezra and Nehemiah.

In the Book of Revelation, the letters to the seven churches call for repentance from some of the churches.

What Is the Biblical Pattern for Revival?

Joel 2:12–13 (NASB95)

> “Yet even now,” declares the LORD, “Return to Me with all your heart, And with fasting, weeping and mourning; And rend your heart and not your garments.” Now return to the LORD your God, For He is gracious and compassionate, Slow to anger, abounding in lovingkindness And relenting of evil.

1. Recognition of and conviction of sin.
2. Repentance and confession of sin.
3. Returning to God’s ways.

Characteristics of Revivals

1. Revivals are God's sovereign acts, yet God has given us conditions to meet in order to experience revival.
2. Revivals often occur in times of spiritual malaise, economic hardship, threatening situations, times of moral degradation, or times of personal or national despair.
3. Revivals often begin when one or more persons get a burden for the spiritual conditions around them and begin to pray and/or to urge others to get right with God.
4. Some revivals have occurred quite spontaneously.
5. Revivals cannot be controlled. They can be worked against or supported, but how they proceed and what they accomplish is up to God alone.
6. Lay persons and clergy can both be used by God to begin or spread revival.

How Do Revivals Spread?

Revivals spread through revived people sharing what has happened to them or by unrevived people coming in contact with revived people or revival meetings.

Today the news of revivals can spread quickly, but the experience of revival still spreads primarily, if not exclusively, through personal contact.

How Long Do Revivals Last?

The intense phase of past revivals have lasted from weeks to years. The intensity will vary from place to place and over time.

The longer-term effects of revival can last generations, especially when revivals lead to changes in religious practice, social norms, the establishment of institutions to further Kingdom work, and the calling and equipping of a generation of leaders to further God's Kingdom.

What Are Some Impacts Revivals Can Have?

- Revival of Christians and churches
- Conversions
- Growth or planting of churches
- Social change
- Moral improvement
- Establishment of new Christian institutions
- Increased efforts at evangelism
- Fresh impetus for missions
- Joyous Christian living

Does a Revival or Awakening Change Everything?

No. Laws don't immediately change, so a nation may go on much like it did before the awakening, even though there may be a greater awareness of the need for change. Christians don't immediately recognize all their sins, nor repent of them, so sin can go on in their lives. Churches may be revitalized and grow, new churches may get started, other Christian institutions can be birthed, but wide-spread change is usually years in the making if it comes at all. Revival fires dampen over time and unless there are ways to institutionalize the spiritual gains during the revival, there may be little observed change after a number of years.

Generations of lives may be impacted for God in a revival. Those won to Christ may lead their families, friends, and others to Christ. The next generation may be raised by Christian parents. Etc. It is hard to measure the long-term impact of an awakening by its short-term results.

Why Don’t Revivals Just Keep on Going?

This has to do with the purpose of revivals

- Vital Christianity is normal, not revival.
- Revival is meant to return Christians to normal.

Satan and Revivals

The enemy of revival is Satan.

The most frequent tool he uses to extinguish revival is other Christians. These may be Christian/church friends, clergy, Christian ‘leaders’, Internet influencers, etc.

The counsel of Gamaliel should apply to reports of revival:

> “So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God.”
>
> (Acts 5:38–39 (NASB95))

Can We Do Anything to Bring Revival in Our Time?

Live a vital Christian life.

Become personally concerned for revival of our churches and awakening in our nation.

- Recognize our problems as spiritual problems, wholly or in part.
- Become burdened for lost people, backslidden Christians, and compromised churches.
- Become burdened for the loss of God's honor.

Be sure you want God's outcome, not your own.

Pray.

Talk with others and pray together.

For Further Study

- Books
  - *America's Great Revivals*, Bethany House Publishers.
  - *The Second Evangelical Awakening,* J. Edwin Orr
  - *The Fervent Prayer,* J. Edwin Orr
  - *A God-Sized Vision: Revival Stories that Stretch and Stir,* Collin Hansen and John Woodbridge
- Magazine
  - Christian History Magazine, Issue 23: Spiritual Awakenings in North America
- Articles
  - The Middle Colony Revival, 1720. https://www.christianitytoday.com/ct/1958/september-1/colonial-religious-awakenings.html
  - The New England Revival, 1734. https://www.christianitytoday.com/ct/1958/september-15/colonial-religious-awakenings.html
  - A Great Awakening Stirs the Colonies. https://www2.cbn.com/article/revival/great-awakening-stirs-colonies
  - Revival Transforms the Frontier. https://www.cslewisinstitute.org/resources/revival-transforms-the-frontier/
  - Revival Born in a Prayer Meeting. https://www.cslewisinstitute.org/resources/revival-born-in-a-prayer-meeting/
  - Great Evangelists in a Golden Era. https://www.cslewisinstitute.org/resources/revival-series-great-evangelists-in-a-golden-era/
  - What Is the Charismatic Movement? https://www.christianity.com/wiki/christian-terms/what-is-the-charismatic-movement.html
  - Worldwide Renewal: the Charismatic Movement. https://christianhistoryinstitute.org/magazine/article/worldwide-renewal-charismatic-movement
  - Reflections on the Jesus Movement, Jon Nitta. https://www.calvaryweb.net/articles-all/reflections-on-the-jesus-movement
  - What Was the Jesus People Movement? https://jesuspeoplemovement.com/what-was-the-jesus-people-movement/
  - The Role of Prayer in Spiritual Awakening. http://www.ephrataministries.org/remnant-2003-03-the-role-of-prayer-in-spiritual-awakening.a5w