

5/3/2023 The Growth Institute: Church History

Salvation and the Holy Spirit in the Modern Era (1700-2000)

Review: Discussion on Scripture and Authority in the Modern Era

Salvation in the Patristic Era: Augustine vs. Pelagius

Pelagius was concerned about the doctrines of grace and moral laxity in Rome. Pelagius viewed grace as: God granting the proper conditions for right action. Pelagius viewed this as difficult, but thought it was possible for people to be sinless. Pelagius taught that Adam's sin impacts humanity by being a bad example that we often follow.

Augustine taught that all are born in sin because they are born in Adam (see Romans 5) and are culpable apart from rebirth in Christ. Augustine viewed grace as: essential to be brought to life, not just as an aid to choosing what is good. Augustine viewed all people as sinners (Psalm 143:2 and 1 John 1:8) and that salvation was found in Christ (*A Theology for the Church*, 2007 edition, 698-699).

Salvation in the Medieval Era: A Focus on "How" God Brings Salvation and Discussion on Purgatory

Anselm's Satisfaction Theory of the Atonement: Sin ruined humanity and humans no longer give God the honor he is due. "Therefore, everyone who sins is under obligation to repay God the honour which he has violently taken from him, and this is the satisfaction which every sinner is obliged to give to God." (*Cur Deus Homo* 1.11 "Why God Became Man"). God must be just and cannot simply release unpunished sinners (*Cur Deus Homo* 1.12). Only the one who has committed the sin is fit to offer the repayment. The only fit person is the God-man, "No one can pay except God, and no one ought to pay except man: it is necessary that a God-Man should pay it" (*Cur Deus Homo* 2.6).

Aquinas on penance: "Penance is a medicine for sin that the divine doctor will use to heal" and "grace is not simply imparted to them; rather, it is gradually infused into them as they participate in the acts of grace in the church, namely, the sacraments ("Salvation" in *Historical Theology for the Church*, 156-157).

Purgatory officially became Catholic doctrine in 1439 at Council of Florence "if truly penitent people die in the love of God before they have made satisfaction for acts and

omissions by worthy fruits of repentance, their souls are cleansed after death by cleansing pains; and the suffrages of the living faithful avail them in giving relief from such pains, that is, sacrifices of masses, prayers, almsgiving, and other acts of devotion which have been customarily performed by some of the faithful for others of the faithful in accordance with the church's ordinances."

Salvation in the Reformation Era: A Discussion about Scripture/Authority in Salvation and

Luther and other Reformers taught that salvation comes by faith in Christ alone and is not dispensed by the Church (leaders).

The Reformers formed viewed Scripture as more authoritative than church tradition.

Unresolved debate occurred on the relationship between Divine Sovereignty and Human Responsibility in Salvation with more Calvinistic positions emphasizing Augustine's thoughts more and more Arminian Positions articulating positions more compatible with some of Pelagius' thoughts.

Salvation and the Holy Spirit in the Modern Era: A Discussion on Revivals and Marks of the Spirit in Salvation and Sanctification

What is revival and can we schedule a revival?

The First Great Awakening

There were a lot of "nominal" Christians in New England.

Jonathan Edwards (1703-1758), George Whitfield (1714-1770), and John Wesley (1703-1791) were significant preachers that saw a vast number of lives changed in the Americas and England.

Edwards and Whitfield preached grand biblical doctrines laying out the bad news and the good news to an audience that often thought they were already okay with God due to their childhood baptism. Great discussion ensued about whether this was a genuine movement of God.

Edwards explored the marks of God's Spirit in converting individuals in *Religious Affections* and noted that the Holy Spirit indwelling people enables people to grow in holy conduct according to God's power at work in them. Edwards believed that the

Spirit fully indwelt all believers always and converts were seen over time. (“The Holy Spirit and Salvation” in *Historical Theology for the Church*, 315-318).

John Wesley was more Arminian than Edwards and taught about prevenient grace that was a gift to all people enabling them to accept or reject salvation.

Wesley’s goal was to see holiness perfected in the Christian life and said it could be received in an instant in this life, but never claimed to perfect it in his own life (*A Theology for the Church*, 653-654).

The Second Great Awakening

The Second Great Awakening was marked more by “new methods” such as promoted by Charles Finney (1792-1875).

He is regarded as highly influential in the history of American Christianity—known as “the father of modern revivalism.”

Finney taught that conversion was a result of using the right means and that ministers could make revival happen by following the right means. He was not as concerned with being biblical as whether or not it seemed to “work” from earthly perspectives. He viewed salvation largely as a matter of human effort and he did not focus on the atonement for salvation. He viewed Christ’s death as showing God’s love and hatred of sin more than paying for man’s sin.

The key methods for revival according to Finney: 1-come forward and sit on the anxious bench, 2-he insisted on immediate submission, 3-called upon people to kneel and commit themselves to the Lord, 4-commit to doing whatever God requires, 5-come forward and publicly renounce sin and give self to Christ (“The Holy Spirit and Salvation,” 319-323).

Though he called people to repent and believe, he had a much more Pelagian view of man’s ability to repent and believe than Whitfield or Edwards.

In the First Awakening results were measured over time based upon life change, but in the Second Great Awakening, results were often measured in a moment based upon statements of faith.

The Social Gospel: Walter Rauschenbusch wrote *A Theology for the Social Gospel* in 1917 with a focus on overcoming systemic evil in society through sacrificial service to others. He saw the cross of Christ as identifying with the lowly under oppression.

Pentecostalism: Traces roots to early 1900's and speaking in an unknown tongue in Kansas and Los Angeles. New denominations arose placing an emphasis on the second baptism of the Spirit marked by speaking in tongues.

Charismatics: focused more broadly on the supernatural spiritual gifts such as tongues, powers, prophecy as marks of the indwelling of the Holy Spirit.

In many cases, it is my opinion that the hard work of daily walking with Christ and surrendering to the Spirit's power for progressive sanctification has been replaced by fascination with the immediate and miraculous for those who espouse perfectionist views and Pentecostal/Charismatic views.

For a review on the Holy Spirit, see the Doctrine of the Holy Spirit from the Growth Institute Weeks 12-13 from Fall 2021. Highlights are below:

What does the Spirit do?

1. The Spirit inspires the Word (2 Peter 1:21)
2. The Spirit illumines the Word (John 16:13-14, 14:26)

The Spirit is like a spotlight. He doesn't point to self, but to God the Father and Christ the Son. He's the Son's hype man!

3. The Spirit convicts of sin, righteousness, and judgment (Jn. 16:8-11)
4. The Spirit makes us new creations (Titus 3:5)
5. The Spirit is active in adopting us in salvation (Rom. 8:15-16)
6. The Spirit dwells inside you (1 Cor. 6:19)
7. The Spirit assures you of salvation (Eph. 1:13-14, Romans 8:16)
8. The Holy Spirit empowers missions and evangelism (Acts 1:8ff)
9. The Holy Spirit helps the believer by reminding us of our salvation (Rom. 8:9-11 & Eph. 1:13-14), enabling us to live a fruit-filled life (Galatians 5:22-26), and aiding in our prayers (Romans 8:26-27).

10. The Holy Spirit grows the church through appointing leaders (Acts 20:28) and through conversions (Acts 9:31)

11. The Holy Spirit gifts the church (Rom. 12:3-8, 1 Cor. 12:4-11) with gifts that are for the good of church, not self. Spiritual gift lists are not exhaustive.

What does the Bible teach us about the Spirit and tongues (Acts 2:6ff, 1 Cor. 14:22-23, 27-28, Romans 8:26-27, 1 Cor. 14:14-19)?

4 types: other languages Acts 2:6ff

In worship in Corinth (12, and 14:27-28), but not for all churches or else more instruction elsewhere in Scripture would be found

Private prayer (14:14-19), but not spiritual gift and hard to understand how this fits as a spiritual gift for today.

Human/demonic origin: making us focus on the spotlight rather than the one that spotlights the work of the Son.

Further Resources

To prepare for next week: <https://jgduesing.com/theology-in-the-modern-era-jeremy-m-kimble-on-the-church/>

Homework: <https://www.thegospelcoalition.org/article/where-did-all-these-pentecostals-and-charismatics-come-from/>

On Revivals:

McDow, Malcolm, and Alvin Reid. *Firefall 2.0: How God Has Shaped History Through Revivals*. Wake Forest, NC: Gospel Advance Books, 2014.

For the Semester:

Duesing, Jason and Nathan Finn. *Historical Theology For The Church*. Nashville, TN: B&H Academic, 2021.

Duesing, Jason. *Seven Summits in Church History*. Nashville, TN: Rainer Publishing, 2016.

Akin, Daniel, editor. *A Theology for the Church*. Nashville, TN: B&H, 2007.