LIBERTY BAPTIST THEOLOGICAL SEMINARY

FIVE COMMON CHARACTERISTICS FROM PREVIOUS AMERICAN AWAKENINGS THAT GOD CAN USE TO BRING AN AWAKENING TODAY

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ABSTRACT

FIVE COMMON CHARACTERISTICS FROM PREVIOUS AMERICAN AWAKENINGS THAT GOD CAN USE TO BRING AN AWAKENING TODAY

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The American Southern Baptist church and society in the twenty first century has not experienced a movement by the Lord resulting in mass conversions to Him, nationwide, in a Great Awakening for 150 years. America experienced two awakenings in her first century as a country. This thesis seeks to answer the questions: What were five characteristics in churches of America prior to Spiritual Awakenings in her first century? How can God replicate these today? Scripture teaches that it is imperative for all Christians to help fulfill the great commission. This thesis will examine and provide a possible resolution, based on the literature review, and questions answered, allowing the Church of Jesus Christ to participate in future awakenings and revivals. A ten-question survey was distributed to pastors and their parishioners to demonstrate the point where churches in America are prepared for another Awakening. Books, websites, and articles will be utilized for His glory!
DEDICATION

This effort is dedicated preeminently to the Lord for His use and His equipping of this saint. This literary attempt would not have been possible either without the unconditional support of my parents, Harry and Betty Cole, who are now with the Lord. Their faithful love for all of their five children over the years enabled each of us to be and to do who and what we are today.

Thank you, Mama and Daddy
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CHAPTER 1
INTRODUCTION

The Bible is the framework and blueprint by which all of God’s children are to follow and receive instruction in how to know and love God via the Holy Spirit, according to Ephesians 5: 18 and Hebrews 4:12. With the already published books and novels, in both fiction and non-fiction form, including the Old and New Testament, manuscripts, articles, short stories and testimonials concerning the fruitful results of evangelism and discipleship from awakenings in America over the last two hundred fifty and more years, should there be another?

Revival preachers of the eighteenth and nineteenth century through verbal and physical movements were used to help bring understanding about the gospel to their audiences. They did not recite sermons from books or any religious document. They spoke the word of God extemporaneously and did not use notes when preaching the gospel message. Their form of preaching, though perhaps more common in the 21st century, was a new form of biblical presentation. These colonial preachers were not dependent on denominational books or notes from which to have their messages sourced. They simply used the word of God from which to preach their messages without the use of pre-determined notes.

There was an emphasis by the colonial, revival preachers to combine avenues of free communication brought about in the American colonial awakening which was an impetus of revival preachers to combine the spiritual with the intellectual surrounding the word of God. Thus began a new world of literature in this new country that resulted from the first season of

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1 All biblical passages referenced are from the New American Standard Bible except where otherwise noted.
Revival and awakening on the American continent in the 18th century. Authored literature about these awakenings and revivals continued about the colonies from the time of Americas’ founding to the 21st century. There was a need for historical accounts to verify and explain the work of God in previous awakenings so as to, for example, provide for the populace a spiritual and historical record of how the Lord chose to awaken and revive many people in America.

The colonial preachers spoke about the personal nature of God and how a person could begin a relationship with Him whereas the predominant form of preaching during the colonial period, by the established colonial churches, focused on the individual and not on the Lord. As one historian noted about the time period in the Northern states, “…ministers took the old message of salvation and adorned it with new terminology and developed it in the context of a new pietism of love and toleration.” Messages, in this part of the colonies and states, were predominantly Congregational in affiliation and denomination, and these tended to be anthropomorphic in nature and not primarily focused on the Triune God. It was as if the preachers preached a road that resulted from salvation, through scripture, that Americans were to follow to prove their Christianity. George Whitefield, a preacher in the colonial awakening, stated, “They that are truly converted to Jesus, and are justified by faith in the Son of God, will take care to evidence their conversion.”

The Revival preachers’ biblical version of a personal Christianity appealed to many in the American colonies due to their messages being Theocentric in emphasis and extemporaneous in

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delivery. This was contrasted with the established form of liturgical preaching by the established churches in the colonies, and the Lord seemed to use the new type of preaching to create a desire, by many, for a personal relationship with Him. With this, thus, God began the colonial awakening.

The combined efforts of physical and oral communication skills by these preachers were used by the Lord to provide an openness to biblical truth that led to the Lord initiating America’s first spiritual awakening. No person, perhaps, exampled simplicity in presenting a personal God better than Jonathan Edwards. In his writings and preaching during the first colonial awakening, he sought to convince men and women on the spiritual and the intellectual levels. He sought to combine the works of God, in creation, with the presentation of man’s greatest need in redemption. Jesus Christ, according to Edwards, was the Centerpiece of life.⁴ There are more literary examples of preachers and theologians throughout the history of this land who have dissected and examined all aspects of the details surrounding the spiritual events from the two American Awakenings in the 18ᵗʰ and 19ᵗʰ centuries. The ongoing question is, should there be another attempt at explaining the previous Awakenings in America? What truths can be imputed to the reader in the twenty first century from Awakenings that occurred two and three centuries ago? A beginning way to answer is this is from Hebrews 13:5: “Jesus Christ is the same yesterday, today, and forever.” Since the timeless One does not change; it would be profitable

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to glean, from past awakenings, characteristics of these so as to inquire and trust Him to bring another one in these days.

If godlessness and rebellion against the Lord and His word are on the rise awaiting the consummation of the Lords’ return in the 21st century, as II Timothy 3: 13 explains: “But evil men and imposters will proceed from bad to worse, deceiving and being deceived,” then the only lasting solution is found in His bringing of another awakening. The changing of mens’ and womens’ hearts will bring about a changed society. As previous awakenings have demonstrated in this great land, as society is changed, then the Lord has the freedom to change the world through increasing the numbers of the re-generated into His kingdom and make and equip disciples who will be able to multiply His presence on earth.

There is a statistic that mankind has killed more of each other in the last century than in any of the other previous centuries. With all of the mass killings in the twentieth century; this total is more than in any of the previous centuries. This brings a sobering reality about living today that difficulties in life are not being abated. From a biblical perspective, revivals and awakenings of mankind’s’ soul is the solution to the problem of increasing lawlessness.

A God-sourced revival will revive the church, and a God-initiated re-direction of His children will bring a renewed focus on worship of the Creator, accurate bible teaching and preaching, and the making of disciples in this nation. This, as in previous awakenings, can change the world. Revival of the saints and the awakening of the lost will multiply the Church’s


6 Ibid.
effectiveness in the world through making multitudes of new disciples committed to helping fulfill the great commission which, next to His obedience to the Father, was Jesus’ primary reason for His death on the cross.

Other literary and multi-media sources have been produced over the last 2,000 years that can satisfy those who seek the history of previous awakenings. Moreover, numerous theologians, preachers, and teachers throughout the centuries have been used in and were produced by these movements of God to extol the details of these extra-spiritual times. These biblical historians were able to instruct and inform their readers about the truths in the awakenings. Perhaps in providing the many sources of communication over the centuries concerning the historical perspective in these awakenings, these apt men and women hoped to build bridges for the lost so that they will be more easily able to cross over to the side of God’s family. One example of this is found from the colonial preacher John Cotton. He, in his sermons, “Sought to enhance lay understanding of the sermon through an easily comprehensible ‘plain style’ of preaching.”7 His and other preachers’ testimonials and biblical presentations were replete with examples of society changing one or more hearts at a time through the simple message of the gospel. Their works, alone, should suffice for anyone who desires knowledge about these societal transformations.

As John Wesley, one of the first American Awakening preachers, stated, “I look on all the world as my parish. Thus far I mean that, in whatever part of it I am, I judge it my meat,

right, and bounden, to declare to all who are willing to hear, the glad tidings of salvation.”

Generally speaking, these revivals and awakenings followed a similar pattern from their inception to their fruition and fulfillment. According to William G. McLoughlin, *Revivals, Awakenings, and Reforms*, “the experiences in these (19th century revival meetings) conveyed a very different relationship between man’s needs and God’s mercy.”

Why re-invent the wheel with another literary effort about the same topic of previous American Spiritual Awakenings?

As Solomon himself stated, in Ecclesiastes 1:9, that, “there is nothing new under the sun.” Why should there be another literary attempt that hopes to convey five similar characteristics as found in the first two American Great Awakenings found in the first century of this great country’s existence? How can these similar characteristics be produced through the twenty-first century American, Southern Baptist and other Christian churches so that the Lord might bring another awakening in this lifetime? The question before the reader is this: should time be wasted or invested reading another historical/theological effort so as to glean a new perspective on a topic of utmost importance to Christians? This author believes it is a worthy investment of time for the reader to learn how to be involved in another awakening brought about by God. After all, the Lord teaches in II Corinthians 5: 14-15, that, “One died for all; therefore, all died…He died for all; that they who live should no longer live for themselves, but for Him Who died and rose again on their behalf.” Since Christians have received the payment

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for their sins by accepting Jesus Christ as their Savior; the Lord wants all of His children to live for what He wants. This includes helping to bring others into a relationship with Him.

**Statement of the Problem**

The problem as proposed in this thesis is the present and long-held truth that the Southern Baptist denomination and other Christian churches are not seeing an active flow in conversions of souls being transferred from the kingdom of darkness to the kingdom of light through a biblical re-birth experience across the nation. A saddening statistic is that, over the last decade beginning in 2003, the Southern Baptist Convention membership has decreased. In fact, according to Baptistnews.com, in 2013 alone, the Southern Baptist Convention lost over one half million of its members over this ten year period. Baptism rates were also lower for the seventh year in a row.\(^\text{10}\)

Juxtaposed to this was the fervor that surrounded the second great American Awakening. At the onset of this awakening in America, there was “…No person seemed to wish to go home-hunger and sleep seems to affect nobody. Eternal things were of vast concern.”\(^\text{11}\) This is the type of focus that reflects one who is devoted to seeking and finding the truth. This time period in American history is one example where the Lord chose, at the onset of the nineteenth century, to honor and bring lasting changes to the wilderness of the early years in America. As an openness to the Lord persisted in the first half of the nineteenth century, He continued to bring about lasting evangelistic changes from which the Baptist church of the twenty first century can


learn. Baptist and other denominational churches who walk in this type of dependence and submission on the Lord will honor Him and can, with confidence, ask and trust the Lord to overcome the internal struggle that each person has of giving up one’s will to the Lord. Conversely, in Southern Baptist churches in the early years of the new millennium, according to Southern Baptist Convention statistics, Southern Baptist churches have experienced a decline in baptisms and membership in churches. 12

These statistics were gathered by the Southern Baptist Convention and covered voluntary surveys among Southern Baptist church adult members which can reflect an ongoing problem in the Southern Baptist Convention and her churches in a lack of emphasis on evangelism for the pastors and training in evangelism for the members of Baptist churches. Though the surveys conducted by the Southern Baptist Convention are not extensive and all-encompassing ending in 2013; the survey results, nonetheless, reflect a general understanding on the state of Southern Baptist churches in its most recent history. Because of the human and imperfect quotient involved in the compilation of surveys, a complete picture about the life of Southern Baptist churches is nearly impossible.

Another problem faced by the church today in helping to complete the fulfillment of the great commission is the abundance that America enjoys. Proverbs 11: 1 states, “A false balance is an abomination to the Lord, but a just weight is His delight.” Relying or focusing on that which is perishable instead of on the eternal or God-pleasing, can cause results that are not as pleasing to the Him.

There are also wrongly motivated attempts involved in the compilation and results of surveys. An attempt to bring cohesion and align past historical and spiritual facts and results, within a contemporary application for today that seeks to help the Church fulfill the Great Commission, may be complicated by historical materials that may not necessarily be honest and accurate. Because of this human quotient which can cause objective information to be directed towards a certain point of view; it is necessary to help encourage the reader to view objective information, such as results from surveys, with a critical eye.

This is important for the reader due to the fact that recent history has demonstrated that some surveys may have an ulterior motive. This ability to not use information from surveys to achieve ones’ own end of understanding is the preferred use of surveys encouraged to the reader because it is far better, and more indicative of an independent thinker who is led by the Lord, to use survey information to reflect one’s understanding instead of being directed by survey results that project life in a less than honest way. This latter end, unfortunately, is the objective in some surveys.

Two examples of this surround the two most recent elections of prime ministers in England and Israel. These elections, according to most of the respected political surveys and polls leading up to the election, were to be an easy victory for the opposing parties of the Labour Party in England and the Labor Party in Israel, and their respective media sources reflected this intent as well. One example of this is found in the Atlantic Sentinel. In this article, the


14 Ibid.
Supposition was presented that the Conservative Party in England was, more than likely, about to face defeat. According to a majority of the polls conducted in England, the vast majority of English were unhappy with Davis Cameron and the conservative party. Perhaps, according to these polls, the Labour Party, led by Ed Milliban, was poised to win in convincing fashion. The opposite occurred.

From a recent election in Israel, polls also indicated, beforehand, that the incumbent Prime Minister, Benjamin Netanyahu and the Likud Party, were also poised to face defeat to the Labor Party in Israel. An example of this common belief was presented in various news sources in the country. For example, the article, “Is Netanyahu about to lose the election?”, declared the preponderance of the sentiment from the pollsters that there would be a defeat for the ruling Likud Party. However, as the election results were announced, there was a sweeping re-election of the Prime Minister and his party.

Both David Cameron and Benjamin Netanyahu were reelected with stunning victories, which left the pollsters without an excuse. These are but two of the latest examples of seemingly accurate polling demonstrated as invalid.

15 Ottens, “David Cameron’s Conservatives.”
16 Ibid.
18 Ibid.
19 Ibid.
There are surveys, however, that are and can be viewed with accuracy and not having a potential ulterior motive attached. For example, a recent and ongoing survey of Southern Baptist churches in the Southern Baptist Convention presents a decline in the numbers of new members in the largest protestant denomination in America, the Southern Baptist Convention, over a nine to twenty two year period, beginning in 1992.\textsuperscript{20} This was primarily reflected through a decline in evangelistic fruit and baptisms. In point of truth, according to a 2012 Southern Baptist Pastor’s Task Force Report on declining baptisms, “The Annual Church Profile (ACP) reported a drop of 5.5 percent drop of the number of baptisms in Southern Baptist churches confirming a two decade trend.”\textsuperscript{21} Lifeway book store, the primary literary arm of the Southern Baptist Convention, President, Thom S. Rainer, lamented after the 2013 statistics were released, “I am grieved that we are losing our evangelistic emphasis.”\textsuperscript{22} This type of survey is one that merely reflects the truths within a given denomination…in this case, the Southern Baptist Convention.\textsuperscript{23}

This is an example of the type of survey that only hopes to provide present day facts in a denomination. Surveys can also point to a larger spiritual problem for society as a whole.\textsuperscript{24} An example of this from scripture is found in I Samuel 8.\textsuperscript{25} The Jews realized that the sons of

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\textsuperscript{21} Ibid.
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\textsuperscript{24} Ibid.
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\textsuperscript{25} I Samuel 8:3-5.
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Samuel were not viable replacements for Samuel whenever he was going to die, so they asked for a human king over them. Calamity resulted as the Lord granted their petition. Therefore, even when an honest survey is conducted, difficulties can still be perpetuated.

Commonly, in the previous two hundred and more years of this country’s existence, the primary method of determining the condition of the American human heart had been through gathering evangelistic data from the results in small and large group settings. Men and Women who received Jesus Christ as their Savior in these meetings were recorded and transferred to specific denominations for follow up once the evangelist would leave the area and move to the next location. However, even applying these somewhat dated methods to reflect the condition of the human heart; there remains a problem in 21st century America. The problem is that the results of contemporary surveys demonstrate that there has not been a widespread spiritual awakening of souls for over a century. Speaking at the Southern Baptist Convention in June of 2014, Southern Baptist Convention President Ronnie Floyd stated, “I really believe that the real key to the entire future of our nation and the church of Jesus Christ in America and beyond is if the United States, the church of the United States, has a major spiritual awakening.”

**Limitations of the Thesis**

This thesis has as its focus the American and Southern Baptist church experience. This limits the scope of the examination to the problems and solutions surrounding the American Christian experience. There is also a limitation in the scope of history that will be used in the thesis. For example, although awakenings in other parts of the world may have occurred

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26Floyd, “Keynote Southern Baptist Convention.”
concurrently to the American Awakenings and, though here may be a partial reference to these works of God in the thesis; the primary emphasis in this literary work is the experience of the American Awakenings surrounding the eighteenth and nineteenth centuries.

Another limitation in the thesis is due to the historical information available about the previous American Awakenings. The research sought and produced presently about these two Great Awakenings in America will yield a less than exhaustive amount of data from which to draw conclusions. The need for an exhaustive research element in discussing the previous awakenings will not be necessary as there is not an exhaustive need to explain every revivalist, every gospel presentation, or each of the converted souls. To do this would re-direct and limit the reader as to the focus on the characteristics of past revivals and awakenings in America. The reader will be led away from the primary impetus of the thesis. There is and will be sufficient evidence within the thesis itself so as to help the reader draw a conclusion about these exciting evangelistic and discipleship times of the past so as to provide the reader with an acceptable level of knowledge about these great events together with their notable limitations.

An illustration to help explain this is found in the Southern Baptist Convention. Within this convention, there are all types of people from all geographic, cultural, and economic backgrounds, yet the members hold specific truths in common as Southern Baptists. It is not necessary to survey each church within the Convention to gain a knowledge of this; it is enough that the overwhelming Convention-wide information available to the member churches testify to this. This reflects the preponderance of objective evidence gathered within the Southern Baptist Convention.
There appears to be, even today, a lack of urgency concerning a most important ministry command of the Lord: “… go and make disciples of all the nations.” Since the latest Southern Baptist numbers in attendance and baptisms have dropped for the last eight years, there is perhaps a trend towards inactivity among Southern Baptists in the areas of evangelism and discipleship. David Jeremiah, in his latest book, *I Never Thought I’d See the Day*, states, “These unprecedented times demand unprecedented discernment from Christians.”

Seasons of revival and awakening do not last for all time; however, when these come about from the Lord, these seasons of openness also have limitations as was experienced after the tragedies which occurred on September 11, 2001.

After the unprovoked attacks on America on September 11, 2001, Americans were brought back, perhaps by instinct, to a higher power for His help. In his remarks to the American people on the night of September 11, President George Bush said, “Tonight, I ask for your prayers for those who grieve…that they will be comforted by a Power Greater than any of us.” He went on a read from Psalm 23 which says in part, “Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me.” Americans were, for a time, open to the spiritual and Christian teaching about the necessity to have Someone larger

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27 Matthew 28: 18- 20

28 Rainer, “Decline in Church Attendance.”


than themselves to help bring understanding and salvation from the inevitable destruction that can happen in this life. For a time, America and her people had the collective opportunity for dependence on God.

This openness lasted for a season as people across this great land were impacted by the true nature in the depravity of mankind for another. The facts of that sorrowful day are etched in many Americans’ minds and can never be forgotten. For those who witnessed the events of September 11, the chronology of events occurred in one way though new information added to the existing understanding can aid each American to have a more complete picture about the events of that day. Facts and the timeline of events on this formidable day remains the same.

History is consistent and historical events only occur in one, unchanging way. It is helpful for the reader to have a filter through which to view historical events. This can aid in helping to develop a well-rounded grasp on history and apply accurate tools about which to gauge the validity of events. This leads to another limitation of the thesis. The limitation spoken of in this instance is the discernment necessary for the reader to gauge fact from opinion in this thesis and seek to extract truths that are able to assist the reader in being a holistic person in preparation for a future awakening. This means that the reader will be better able to filter truth from error when looking at evidence in the thesis as well as from current events in society so as to use historical information presented and not be used by the same information. This is the reason for the emphasis concerning public opinion polls from Americas’ past, in England, and in Israel in the present day. The reader will be able to have a higher degree of ability in discerning fact from fiction and opinion from truth. With this God-given ability, it is hoped that the role for each of the readers might become apparent in a future awakening.
Theoretical Basis

The primary emphasis and objective of this thesis is that it would be an effort that is pleasing to the Lord and what is close to His heart. With this in mind, there are several bases from which a more accurate presentation of understanding is warranted for the reader so as to foment a literary environment of acceptance to the overall principles discussed in the thesis.

Biblical: From a foundational perspective; this thesis’ motivation and presentation is based on the commands of scripture that began to flow from the first book of the Old Testament. God’s concern, commitment and confidence for the redemption of mankind is evidenced in the third chapter of Genesis, when He says, “I will put enmity between you (the serpent) and the woman. He will bruise you on the head (a fatal blow), and you will bruise him on the heel (a non-lethal blow as evidenced on the cross).” The woman’s’ seed, Jesus, was to deal a death blow to Satan while the devil could only injure the Savior temporarily. Even in the depths of mankind’s’ rebellion, the Lord provided hope that was fulfilled in His unique Son, Jesus Christ. In His death and resurrection during the Passion events, God demonstrates His complete commitment for all of mankind and especially to those who want to know and follow Him. This represents the impetus for this thesis.

Historical; Since Jesus is the Centerpiece of life and time; it is appropriate and important to see how He has used His time so as to bring about His will in in the redemption of mankind. This, primarily, brings to Him all the glory and honor and demonstrates how He can use His time and this limited human effort, as found in this thesis, to honor His perfect Name.

Psychological: Jesus is the One Who renews and transforms human minds. This is a result of one who has completely given their lives to the Lord in a salvation experience. As
scripture teaches in Romans chapter 12, instead of being conformed to the world; Jesus offers to each of the Redeemed the privilege of being mentally transformed as part of the metamorphosis involved from each persons’ salvation and submission to Him.

Sociological: The yielded Christian can become a model citizen in America. As this one is empowered by the Holy Spirit to live supernaturally, the child of God is able to look beyond him or herself and help meet other’s needs as well. This, too, is a common by-product of the salvation experience and is made possible as the Christian is able to follow His Lord and, perhaps, internalize truths from this thesis.

Theological: Perhaps, this is the greatest privilege of supernatural living. It is also an emphasis of this thesis to help provide the reader with some of the tools to know the Lord in deeper ways. Hence, this basis can be viewed as a great fruit of walking obediently with the Lord in the power of the Holy Spirit. As one is able to grow in an intimate relationship with his Creator, Father, then more of the Fathers’ heart can be imputed to this trustworthy child. He will be a worthy and equipped participant in a future awakening.

Statement of Methodology

The introduction presents the biblical basis for the thesis. This provides the crucial foundation as a proper understanding of scripture and how this applies to history can enable the reader to grasp this thesis in accordance with the Lord’s expressed will. The limited human effort that results from a lack of proper biblical understanding, and not realizing how there is a partnership between the Lord’s word and His actions in history, only proceed to and result in utter frustration and defeat due to the truth that this person is attempting to understand the correlation between the spiritual and the historical with a human led mind and not one that is led
by the Holy Spirit. This can be seen through in the life of the Jews when they were crossing the Jordan into the land that the Lord had given to them according to His promise that He first gave to Abraham in Genesis chapter twelve. For Joshua and the people of God, the Lord sought that they would be a holy and sanctified people as they entered the Promised Land. Therefore, he commanded Joshua and His people not to contaminate themselves with the defeated peoples’ goods. Achan, however, chose not to obey the Lord’s command and kept some of the spoil for himself. The Lord says it best when He declares the punishment for the one who knowingly disobeyed and sought to defile what the Lord had made clean. In verse fifteen of chapter seven in Joshua, He says, “It shall be that the one who is taken with the things under the ban shall be burned with fire and all that belongs to him, because he has transgressed the covenant of the Lord, and because he has committed a disgraceful thing in Israel.” The Lord wanted His people to be wholly His and absolute obedience was what was necessary. The consequences of disobedience to this holy God were dramatic.

For the revival and awakening participant, there is the same necessity. Because of the Holy Spirit, the supernatural life is made possible for obedience to God. Just as there was one who chose not to live in holiness before the Lord in Joshua chapter seven, there were many examples of holy living within the time of the first American great awakening. Jonathan Edwards, for example, represented one who had the ability to combine the intellectual and the spiritual in the sermons he presented, and his messages were a reflection of a deeply intimate
man who loved the Lord.\textsuperscript{32} His holy words of salvation, from the Lord, matched a holy life devoted completely to the Lord.

Since the Lord consistently creates hunger and thirst in individuals who want to become Christians individually and corporately, He then, is always at work in wooing His human creations back to Himself. The reader is led to the beginning of the biblical basis for the thesis as specific verses are used to demonstrate that the objective of transformed human lives originates from the Lord and is proclaimed in Scripture.

The second chapter of the thesis provides the reader with a somewhat comprehensive discussion on the biblical basis for the previous American awakenings of the eighteenth and nineteenth centuries respectively, and the five common characteristics shared by these two awakening periods in American history. In this aspect of the thesis, the reader will have the opportunity to see how the Lord chose to work in colonial and American society so as to bring about lasting spiritual and social results for America. In commenting on the uniqueness of this new band of colonies that forged herself into a fledgling nation, Alex DeToqueville, an 18\textsuperscript{th} century French proponent of the new nation exclaimed and “Marveled at the equality of conditions in America.”\textsuperscript{33} America was truly a breeding ground for the world’s greatest experiment of a freedom-loving, God-conscious people.

The third chapter will present the focus on Southern Baptist churches through a survey presented to specific Southern Baptist churches in Houston, Texas and in the State of Kentucky.

\textsuperscript{32} McClamond and McDermott, \textit{The Theology of Jonathan Edwards}, 2.

\textsuperscript{33} Eric D. Daniels \textit{Democracy in America (1835-1840)} (Oxford University Press, 2013), 24.
The reader will be provided with a glimpse of where Southern Baptist church thought is in the new millennium and how the Lord has worked in preparing His body for greater understanding and service to Him. The results of the survey will be examined to show the reader how, perhaps, a significant part of the Southern Baptist family understands their roles in the body of Christ. There is the hope that the findings of the survey presented will spur further discussion among churches so as to seek the One who guides His children in His will.

Given the limitations contained in a less-than-comprehensive, denomination-wide survey that is contained in the present thesis, there are, perhaps, some specific tendencies from the Southern Baptist churches surveyed that the Holy Spirit can use to lead needy churches in their quest and pursuit of Him and progress in their availability for Him in preparation for a future Awakening.

The final chapter of the thesis is the conclusion, which will seek to bring a large degree of understanding, closure, and application from the information provided for the reader in the chapter so as to provide useful knowledge and information for one who is asking the Lord to internalize truth into his life and dependently beseech Him to bring about another Awakening. Also, it is hoped that the exposed truths of this thesis will be considered and utilized by Southern Baptist churches and any other Lord-loving church and denomination that hopes to be usable for Him in a future Awakening.

The healthy characteristics of a vibrant and spiritual person and church will be presented and examined in the last chapter of the thesis. Specifically, this chapter will include some of the pre-awakening steps that will be necessary for God’s children to provide the Lord with the
proper environment to initiate, commence, sustain, and bring to ultimate fruition a present-day awakening.

This conclusion will also embody some of the unique characteristics of America through which the Lord might bring more awakenings. Characteristics such as an openness to change in ones’ self for His purpose. There is also the ability of many Americans to seek what is the best path in life because of the freedoms expressed and guaranteed from Americas’ founding.

Review of the Literature

*The Great Awakening* by Joseph Tracy is one of the earliest sources found that discusses the revival and awakenings of the eighteenth century.\(^{34}\) As with the New Testament authors who presented a truthful account of the events in the first century of the Lord and His work, this book is an example of a more unfiltered account about the spiritual activity concerning the Lord and His faithful stewards who were able to lay a proper foundation of a God-consciousness in the new American society. Through the lives and messages presented by Jonathan Edwards and George Whitefield, the necessity for proper understanding of biblical texts was used by the Lord to produce lasting results that Americans today, through the godly founders of America, can see. Hence, America, for example, is an excellent example of human government founded on biblical principle.

The article “The Great Awakening” in the *Columbia Encyclopedia*, presents some of the introductory facts of the first awakening in the American colonies of the eighteenth century.\(^{35}\)

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Though a somewhat terse entry, some of the facts presented helps the reader to seek further engagement into this fascinating time of history. For example, the article described “new lights,” those who believed the gospel as presented by Tennet and Whitefield and “old lights,” those who believed that only through a rigorous life of self-denial can assure one of salvation. These were ways of thinking that were either bridges of belief for the hearers or a wall of rejection for those steeped in the established traditions by some churches. These spiritual forces were at work in the first awakening, but only one of these belief systems, the new lights, helped colonists develop a filter and help their contemporaries gain a better understanding about the types of opposition faced by revivalists William Tennet, George Whitefield, and the southern revivalist Samuel Davies.

*Revivalism and Separatism in New England: 1740-1800* by C.C. Goen was chosen as it presented a type of belief, or immature belief, which accompanied wrong belief. Wrong belief leads to separation and not integration into society. Though, perhaps, many of these new believers were indeed regenerated, the filter that enabled these to separate truth from error had not yet been established by the Lord because the maturity that helps to discern truth from error had not apparently been established in many of the believers. As a result, a belief of separation to holiness was accepted instead of the lived-out belief of integration to revival which comes with experience in walking with the Lord.

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36 “Great Awakening,” Columbia Encyclopedia Online.

“Huguenot Traditions in the Mountains of Kentucky: Daniel Trabue’s Memories” by Marco Sioli is an excellent article from the time period of the revolution about a man and his family, from French Huguenot or French Protestant lineage, who came to America to flee religious persecution and settled in Virginia. Daniel Trabue and his kin fought in the American Revolution and afterwards settled in Kentucky to fight other enemies of America. This article also helped the present author gain a proper understanding of the difficulties in life for the eighteenth century colonists and how, in spite of this, the Lord’s gospel was able to penetrate and make believers of them.

All but one of the sermons in the text Knowing the Heart: Jonathan Edwards on True and False Conversion are from Jonathan Edwards. The depravity of man and the personal sufficiency of Jesus Christ seems to be at the forefront to his preaching messages and is universally useful for all preachers, even though Edwards is a strong Calvinist in his beliefs. This belief portends that God has chosen some for salvation and others for condemnation. Even with this in mind, the messages of Edwards help the reader understand how the Lord used the biblical portions in his sermons to help bring about a changed colonial society. In another of his works, Edwards provides excellent insight into the working out of one’s salvation before the


These sources helped the author develop a proper view of the messages from a chief, early, colonial, revivalist preacher.

Jeremiah Lamphier’s “Revival Starting in the Marketplace” is another excellent article that presents the efforts of one man, Jeremiah Lanphier, who simply trusted God and His word to help bring about revival and awakening environments in New York City’s marketplace during the second great awakening of America in the 1850s. He began praying and used Jeremiah 33 as his motivation. The Lord began to honor these prayers and many thousands were exposed to the gospel and became obedient children of God through the Lord’s efforts in partnership with Jeremiah.

From the early years of the nineteenth century, Samuel Ford presents five great revivals that occurred in what is now the Midwest states of America. In the thirty or so years chronicled in these revivals and awakenings, the Lord, throughout the Kentucky, Ohio, and Missouri valleys, used the spiritual decay of the local churches in these areas to develop a thirst and hunger for His truth. Upon creating hunger and thirst in these churches, the Lord provided itinerant preachers who preached the gospel so that many thousands responded to the invitation to be born again. These preachers would travel from church to church and town to town preaching the gospel to anyone who wanted to know Jesus Christ as their Savior.


The book, *Isaac Backus: Early Baptist Preacher and Historian*, uses the backdrop of the first awakening in the American colonies to present the life of the evangelist. Being an excellent orator and right believer in Scripture, Backus was converted to the Lord during the 1740s, and he began to almost immediately speak and preach. It was not until months later, though, that he joined a church as he was burdened by the fact of listlessness and idleness of the New England churches. He and some others soon broke from the ordered church structure and formed their own church which was heavily taxed because of the choice that they made to separate from the established hierarchy. Persecution ensued and a greater separation persisted between Isaac Backus and the religious establishment in Massachusetts. Also a historian, Mr. Backus was able to preserve many of the blessings enjoyed by the colonial Baptist churches in written form, and many thanks should be offered to Isaac Backus for his efforts.

Women began organizations that emphasized the importance of women in ministry as an outgrowth of their relationship with the Lord. The life of the female black evangelist, Mrs. Insis, exemplified this. The emphases of this article was significant for this author because another aspect of the second awakening was presented that brought glory to the Lord.

**Bible Verses that led to this Thesis:**

Ruth 1:16-17: Ruth embodied one who had a faithful and submissive heart to the Lord and His will even though she may not have understood all that He was doing in her and through her. This is the type of transformed heart that is produced in an

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Awakening. But Ruth said, “Do not urge me to leave you or turn back from following you, for where you go I will go; and where you lodge I will lodge. Your people shall be my people, and your God shall be my God. Where you die, I will die, and there I will be buried. Thus, may the Lord do to me and worse if anything but death parts you and me.”

2 Kings 22:18-20: For the author, the heart is the main issue for men and women. If the heart is properly in fellowship with the Lord, then He has the freedom to work His will. [Huldah the prophetess replied,] But for the King of Judah, [Josiah] who sent you to inquire of the Lord, in this manner you shall speak to him. Because your heart was tender, and you humbled yourself before the Lord, you will be gathered to your grave in peace, and your eyes will not see the calamity that I will bring on this place.”

The Most Important Biblical Quality of the Christian Life

As II Corinthians, chapter twelve instructs in the first three verses that Eve, from Genesis chapter three, committed multiple sins against the Lord; the greater sin of Eve was not in acquiescing to the deception of the serpent; the greater sin was in losing her simple and pure devotion to the Lord. She exchanged the truth of God, in an intimate and pure relationship with Him, for a lie that her rebellion would make her like God. This attitude of self-sufficiency led her away from the pure and the simplicity of being singly devoted to the Lord and caused her life to become more difficult. The truth of being content in a relationship without the self-effort attached to, supposedly, make the relationship better, is not of faith.

This remains a problem for the Christian life in the 21st century. The belief that the Christian life is about doing for the Lord instead of being before Him leads many away from a life of depth and intimacy with the Lord.
Therefore, heart protection, in the midst of a revival and awakening backdrop, and for the revival participant, is also part of the preparation and provision in an awakening setting. Spiritual battle will be intense during these fruitful times; it is best to be prepared and equipped beforehand so as to be better able to defeat the attacks of the enemy of human souls.

Matthew 18: 2-3: “And He called a child to Himself and set him before them [the disciples], and said, ‘Truly, I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever, then, humbles himself as this child, he is the greatest in the kingdom of Heaven.’” Why is it that many Christians are living without the spiritual riches, to be like children, that the Lord has provided? The biblical answer is that there are Christians who attempt to live the supernatural Christian life in their own power instead of relying on the Holy Spirit to live His life through them.

For the reader, before continuing, perhaps each can stop and ask the Lord to direct and empower his or her life so that, as each person reads, the Lord will bring supernatural understanding…maybe for the first time?

A life that is led and empowered by God’s Holy Spirit is the normal life that He has created for all of His people and is a crucial component for those who are to be vehicles of evangelism for the next Revival and Awakening.

What does a discussion about the spiritual life of a Christian have to do with recalling and re-tooling for another awakening and revival? Perhaps this can be best understood through the passionate follower of God, author, and seminary professor of the twentieth and twenty-first centuries, Robert Coleman, when asked by one of his seminary students about revival. He said,
“Revival is that sovereign work of God in which He visits His own people, restoring and releasing them into the fullness of His blessing.”

Therefore, Awakenings come as the Lord wills, and this brings glory to Jesus. It is through the supernatural power of the Holy Spirit to bring men, women, and children to Himself. It is the privilege of available and faithful Christians to take part in His fruit gathering!

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CHAPTER 2
THE BIBLICAL BASIS FOR PREVIOUS AWAKENINGS AND NOTABLE CHARACTERISTICS OF SOUTHERN BAPTIST CHURCHES TODAY

From the original Greek language of the Bible, John 1: 1-4 literally declares, “In the beginning was the Word, and the Word was with God, and God was the Word. He was in the beginning with God. All things through Him were made and, without Him, nothing has been made that was made. In Him was life, and (His) life was the light of men.” Hermeneutically, since the New Testament was originally written in common Greek, the literal meaning of “In the beginning was the Word,” in these verses can be translated, “before the beginning was the Word.” This is true since the meaning of the transliterated word for was is in a Greek form that represents a timeless aspect. This means that this is a type of Greek verb, transliterated, “hen,” that is not translatable in English; is used in a past tense form here based on the judgment of the translators.

Therefore, the person whom John is describing was before the creation, and He is timeless in His character. Before time was created, in other words, the Messiah was. Jesus Christ is this one whom John is beginning to explain. He is different from any person in history. John continues to explain that this Messiah, or Christ to the Greek-minded of his audience, is also the Creator and Provider of real life. Through this Messiah, there is only One kind of life that is full

47 Ibid.
48 Ibid., 36.
of light and meaning. This is why John declares in verse four that, “His life is the Light of men.”

How excited John’s original audience, some two thousand years ago, must have been in reading and learning that the Messiah proclaimed and explained by the Apostle John is God Himself and is, alone, found in the Person of Jesus Christ!

These are revolutionary words from the spiritual mind of the fourth Gospel writer who was also the younger brother of the apostle James. In these few words, the disciple whom Jesus loved (John 13:23), proclaims the uniqueness of Jesus from all who have been created. Jesus is the uncreated creator of all life. This timeless Jesus has come to split time in half as the most important Person in all of human history. Since history is, literally, His story, about what He has begun to create, sustain, and redeem; it is appropriate and accurate to begin this writing with the focus and dedication of this literary attempt to the one who makes this writing possible. The life of the author, since the summer of 1985, has been dedicated as a hoped-for acceptable offering to the King of Kings and Lord of Lords!

**Jesus and American Colonial Thought**

The motivational force of this person and His followers has, as the book of Acts proclaims, “upset the world” (Acts 17: 6). This is the same one who has born, motivated, and completed all awakenings and revivals for over two thousand years, and He still desires to visit

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49 John 1:4.

50 John 13:23.

His people and His creation in these days to bring reconciliation and peace to those who desire to know Truth.

There are a variety of objectives to present and offer for the reader to consider and internalize into one’s life as one becomes either a spiritual fruit or a participant in a coming awakening. It is believed that the Lord will be glorified if He is properly and accurately reflected through the evidences of His working in colonial and also in nineteenth-century American awakenings. This was primarily accomplished through the work of the Holy Spirit in the lives of American forefathers and mothers in the past. For example, as part of the first awakening in the American colonies of the eighteenth century, the Lord began to “produce changes in the colonists’ lives, as many were brought into a relationship with Jesus Christ.”52 Also, through preachers of His Word sent with the message of repentance and restoration between sinful man and the holy God, the Lord was able to bring about lasting changes that affected American society, and even the world, for generations.53

Throughout American history, the pattern of revival and awakening generally started within God’s family initially. Leonard Ravenhill says it well when speaking on revivals and the church setting in awakenings: “You never have to advertise a fire. Everyone comes running


53 Ibid., 5.
when there’s a fire. Likewise, if your church is on fire, you will not have to advertise it. The community will already know it.”

Much of the emphasis in colonial preaching focused on the tortures of hell and what awaited those who did not respond to Jesus Christ’s offer of eternal life. Jonathan Edwards accurately states his 18th century society’s present circumstances this way:

“We have reason to fear that our iniquities…and the general carnality of our spirits have raised a wall of separation between God and us…the pride and perverse humour of Infidelity, Degeneracy, and Apostacy from the Christian faith, which have of late years broken out amongst us, seem to have provoked the Spirit of Christ to absent (H)imself much from our nation.”

The intensity of the preachers more than persuaded many in the audience to respond as the invitation of life offered through Jesus Christ was presented. In fact, God’s word speaks about the revival and reformation of fallen man with the perfect God as early as in Genesis 3:15. In this context, the Lord is cursing the serpent, the woman, and the man because of Adam’s sin and rebellion against God in the man and woman eating the forbidden fruit, and the serpent, or field beast, in its deception of mankind. In the midst of the calamity brought about by Adam’s sin, God, Elohim, states: “And I will put enmity between you (the serpent) and the woman, and between your seed and her seed, He *speaking of the promised Messiah, Jesus) shall bruise you (the serpent-Satan) on the head (a fatal blow), and you shall bruise him on the heel (the

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55 Jonathan Edwards, Writings From The Great Awakening (Library Of America, 2013), Introduction.

56 Ibid., 3.
This made reunion between the holy God and mankind possible through the fulfilled promise of Jesus as the Messiah, or Savior for the world. His perfect life, death, burial, and resurrection from the dead demonstrated that personal access to the Father was made possible once again and that the Father was satisfied with His Son’s sacrifice. This reunion is secured as each person accepts Jesus Christ as their Savior upon repenting of their sins. This was a prime motivation for Jonathan Edwards in seeing as many people as possible brought to the Lord.

Edwards’ spiritual pleasures were, in part, due to the internalized knowledge that God provided the results as Edwards’ listeners had the opportunity to be brought into a right relationship with Him. Jonathan Edwards writes, “But Saints and Angles behold the glory of God which consists in the beauty of His holiness; and it is this sight only that will melt and humble the hearts of men, wean them from the world, draw them to God, and effectually change them.” For the present day believer, the fact remains that if one truly wants to be re-united with God, then the person of Jesus is a persons’ only hope.

Perhaps John 14:6 says this best when Jesus says: “I Am the Way, the Truth, and the Life, and no one comes to the Father except through Me.” Jesus did not say that He is a way, a truth, and a life; He proclaimed Himself to be the only Way to reach God the Father and be reunited with Him in a proper relationship and fellowship. This is the type of relationship originally enjoyed by Adam and Eve before Adam’s fall. This type of relationship was

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57 Genesis 3:15.


characterized by complete transparency between Adam, Eve, and their Creator. This was a focus for the evangelists in the first and second awakening of the 18th and 19th centuries. In the Forward of Preaching With Sacred Fire, by Martha Simmons and Frank A. Thomas, they explain the reunion struggle of mankind with God this way:

“It is perhaps a truism to say that preaching that gets closest to the throbbing heart of God is preaching that rises out of circumstances touched and tinged with heartbreak...and says something about the heartbreak of God which is undaunted by resistance and opposition, and which marches resolutely by way of a cross on a hill to shout in a cemetery.”

Their free will, in this condition, was wholly focused on the Lord, and they chose naturally not to sin. John Wesley, an ardent proponent of mans’ free will, realized that man’s only hope of rescue from the deserved life is the undeserved acceptance of Jesus as Savior and Lord when he stated, “The power of the Lord is present to heal, but they will not be healed...Therefore, they are without excuse; because God would save them, but they will not be saved. This is the condemnation.”

Through five common characteristics that were prevalent in the 18th and 19th century evangelism efforts, colonists and Americans experienced profound changes. With the godly changes in these men and women, there developed a desire for obedience to God, as a first characteristic, in seeing other men and women brought into a relationship with the Lord as well. Also emphasized by evangelists in the previous centuries consisted in the role prayer played in seeing the Lord lay a proper foundation that would allow Him to begin and sustain an


awakening. Also, preachers emphasized preaching the Bible, with a focus on the desperation of sin and the consequences associated with it that befalls all of mankind.\(^\text{62}\) There was also an emphasis of going to where people lived and preach to them. Citizens did not have to go somewhere else to hear these itinerant preachers, preachers came to their towns and met with them.\(^\text{63}\) The fifth characteristic associated with the first two awakenings consisted of style. The preaching was extemporaneous in form as the revivalist preachers did not follow a dogma or church doctrine; they simply preached the Bible which allowed the Holy Spirit the freedom to do what He wanted.\(^\text{64}\)

The results of the large and small group revival meetings also caused many new Christians to be involved in helping others. The Lord had imputed in these new men and women a heart for their fellow man. The hearts of the Redeemed, which were once made of stone, were transformed into hearts of flesh. A result of this transformation made these men and women available to God and help their fellow sojourners also come to the Lord and, perhaps, extend the time of fruitfulness of the early Awakenings in America. This can also be a model for today.

18\(^\text{th}\) and 19\(^\text{th}\) Century American Societal Commonalities That Helped Made The Awakenings a Reality

Colonial preacher Solomon Stoddard even went so far as to lambast fellow preachers who taught biblical truth inaccurately when he stated, “If any is taught that humiliation is not

\(^{62}\) John Wesley, “Free Grace.”

\(^{63}\) Ibid.

\(^{64}\) Ibid.
necessary before faith, that is not good preaching.”

The holistic transformation of the individual was the focus of the preachers which resulted in colonists and later Americans, being able to live by faith as good citizens and parents.

This chapter will provide for the reader an accurate understanding of how the Lord has used characteristics in past societal movements in the eighteenth and nineteenth centuries to produce widespread acceptance of Jesus Christ as Savior and Lord by masses of people. It is also hoped to present to the reader how He may have the freedom to produce another awakening for needy Americans in these days as well. A presentation of the five common characteristics in the first and second great awakenings, mentioned in the previous section on, ‘Jesus and American Colonial Thought,’ will demonstrate how the Lord has used God-produced societal circumstances from these two centuries to produce lasting changes in society. Governmental developments such as new amendments to the U. S. Constitution that explained new freedoms for specific citizens and new societal organizations that began and developed as a result of the awakenings, helped fellow Americans to also be successful.

In presenting these commonalities, it is hoped that the Lord might be glorified and honored as the one who has produced these past societal changes. Also, it is hoped that the principles from these two past eras of awakenings might be used in today’s Southern Baptist church to be available and prepared so as to be visited by the Lord again in transforming society.

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65 Bushman, *The Great Awakening*, 12.

66 32, 33 in Thesis

67 Ibid.

68 Ibid.
one or more hearts at a time. There will also be a discussion on some of the characteristics in Southern Baptist churches today so as to help understand areas of development and areas of success in these churches so as to be more usable as sources of growth and discipleship as a part of future awakenings.

First, there was the knowledge among the colonists and Americans that they were sinners and needed someone greater than themselves to rescue them.\textsuperscript{69} The Declaration of Independence proclaims the need to be protected by one sin towards a specific group of people when it declares,

\begin{quote}
``We hold these truths to be self-evident that all men are created equal and are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men deriving their just powers from the consent of the Governed, that whenever any form of government becomes destructive of these ends, it is the Right of the people to alter or abolish it, and to institute a new government laying its foundation on such principles.''
\end{quote}

Due to the knowledge of sin in the American colonies from Great Britain; this led to the beginning of the most unique nation in human history.

Next, they were needy. Because of the difficult circumstances by which most colonists and Americans lived, there was a futility in life that made them open to spiritual thought.\textsuperscript{71} Third, the preachers and their messages were sourced in the Bible.\textsuperscript{72} Fourth, the role of prayer was foundational for the Lord’s moving among the colonists and Americans. Small and large prayer meetings typified these two awakenings. Finally, teaching and training in evangelism was also a

\textsuperscript{69} Dennis Brindell Fraden, \textit{The Declaration of Independence} (Marshall Cavendish Benchmark Publishers, 2007), 30.

\textsuperscript{70} Ibid., 32.

\textsuperscript{71} Edwards, \textit{Writings from the Great Awakening}, 160.

\textsuperscript{72} Ibid., 162.
characteristic of these awakenings.\textsuperscript{73} The preachers were committed to making not just converts but also disciples who would be able to reach others with the gospel.\textsuperscript{74} There was the fruitful outgrowth among the new believers to help meet the physical needs of their fellow countrymen. This fruit of unconditional benevolence was a hallmark in both awakenings.\textsuperscript{75} They were loved so that they can love.

There is a need to show how these common characteristics from past American awakened societies can be replicated today so as to provide the Lord with a type of responsible and responsive societal environment that makes His message of true life and redemption to Him possible through the similar evangelism and discipleship strategies. As the Lord has the freedom to develop the present day, 21st century society of the needy American Southern Baptist church; then, perhaps, He will continue to look upon America with favor as being receptive to another awakening. The following are verses that helped motivate the participants in the first two American Awakenings:

Mark 4: 1-25\textsuperscript{76} provides the Parable of the Sower: The seed fell on the four types of soil, but only one of them was soil that He could use. This was the good soil, and it produced many times more than how it started. This meant that the fruitful soil was ready for good seed because the soil had been properly prepared and nourished to naturally produce a multiplied amount of

\textsuperscript{73} Edwards, \textit{Writings from the Great Awakening}, 163.

\textsuperscript{74} Ibid., 164.

\textsuperscript{75} Ibid., 171.

\textsuperscript{76} Mark 4:1-25.
fruit. It was accepting of the seed. What kind of ground will America be so as to be ready for another awakening?

Today’s society and church are in a great need for the Lord to produce another awakening. In America, her people are a law-abiding people. Since 1989, violent crime has been reduced significantly; murders have dropped by more than one half; rapes and sexual assaults have almost quadrupled in reduction, and other types of assaults have been reduced by one half as well. 77 Americans are a freedom--loving and, by and large, a peaceful people.

Southern Baptist Churches

Within the Southern Baptist churches of America, there are also ways to be improved in this body’s worship and service to the King of Kings. With a refreshing recommitment from members in these churches, each local body of believers can be and do what the Lord enables. Southern Baptist churches in America are grounded in proper theology and liturgical practices that seek to bring all glory to the incorruptible God. This is how the Baptist Faith and Message states this: “We honor the principles of soul competency and the Priesthood of the believers affirming together both our liberty in Christ and our accountability to one another under the word of God. (To the glory of God).” 78 As with any human-led denomination, there will always be issues to be resolved.

This is why the influence, empowering, and direction of the Holy Spirit is crucial in developing each person in the body of Christ who also calls him or herself Baptist. This thesis


will provide ways in which Baptists and other Christians will be able to be a part of the next awakening authored by the Lord. It is important to see how the Lord has used His word and His own Spirit to develop Southern Baptist churches in regards to the focus, multiple emphases, and develop worship patterns that are centered in Trinitarian worship that secures the Lord as the audience for His children. One way that was employed to have an understanding of where the Southern Baptist denomination is today, in the twenty first century, is through an all-volunteer, adult church member survey that sought to learn multiple objectives for the reader and denomination.

**Authorial Motivations For the Southern Baptist Church Surveys**

For the author, there were four specific reasons and motivations that were attached to presenting a ten question survey to three participating Southern Baptist churches who had twenty respondents from each church. These survey results can help provide an understanding of where the Southern Baptist church is today not only in theological teaching but also in her liturgical practices.

The author had been a member of five churches since his undergraduate college years thirty years ago, and three of these churches are no longer together as a cohesive unit. All except one of the churches were Southern Baptist, and each of the five churches developed a pattern of internal issues that caused the respective church to disband or split into different churches. From these experiences, the Lord was able to inspire and internally prompt the author to, first, develop a discernment at what the best type of church is and seek to be one who can bring unifying efforts together for a local body of believers whom, together, can help fulfill the great commission.
The second motivation that the Lord developed as an inspiration and motivation in the present Thesis process stemmed from another characteristic of these churches. These churches were also lacking of consistency in biblical teaching from the pulpit. At times, especially during the holiday seasons when the churches were attempting to be attractive towards prospective new members; there were weeks of solid, biblical teaching. However, as these times of “recruitment,” were over; each one of the pastors would resume his normal, isogetical teaching.

As a result, the author was inspired to help form and develop a church that exhibits consistency in worship, teaching, and authenticity in each member. As the Lord enabled and equipped, the author was inspired, from present day and biblical examples of unified, Theocentric churches, to be a part of one as well.

The surveys were instituted to develop an understanding on the status of Southern Baptist churches in regards to how each church functions and the status by which each might be equipped to participate in a future awakening. A third motivation for the surveys, from the participation in the five previous churches, was the aloofness of the pastor over time. As he was either not equipped or unable to relationally preach expository messages sourced in scripture, the pastors began to separate themselves from their congregation and find a group, within the church, with whom to become cohesive. With this, a fourth motivation developed that focused on the truth that the congregation was not being fed spiritually from the pulpit. Numbers and the quality of members declined, and the churches were being reduced to a building with occupants instead of a united, singly focused group or revolutionaries. A final motivation for the surveys developed for the author when Despair became the norm for these churches. Despair took multiple forms, but it seemed to be centered on the futility of the church to function biblically
due to the truth that the church and pastor were not being obedient to scripture. This was sad to see and about which to be a part. The motivation for His best resulted from these examples.

From these five churches under discussion, as well, there were times of true, honest, and authentic worship offered to the Lord, along with the parallel ministry activities during these seasons, that the Lord seemed to use through bring more individuals into His kingdom. Over time, as each of the churches had seasons of proper worship, ministry, and exegetical teaching; the motivation to present the church in this manner seemed to wane after a holiday season or after a strong denominational conference.

A Reflection of His Church in the Surveys

In the survey administered for the thesis, more than fifty percent of the respondents reported that authentic, congregational worship was difficult to achieve, yet all of the respondents were deeply in need of a proper way to worship the Lord. This agrees with scripture which says, “Come let us worship and bow down; let us kneel before the Lord our God our Maker. For He is our God, and we are the people of His pasture.” The Lord has made mankind to worship and fellowship with Him. Scripture also teaches, in, perhaps a difficult passage of scripture to understand about how fellowship with God by man will help the Lord to achieve His will on earth. Ephesians, chapter three, from verse eight to eleven, His word, through the Apostle Paul, states:

“To me, the very least of all saints, this grace was given, to preach to the gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God Who created all things, so that the manifold (multi and varied types of), wisdom of God might now be made known

79 Appendix A.
80 Psalm 95:6-7.
through the Church to the rulers and the authorities in heavenly places. This was in accordance with the eternal 
purpose which He carried out in Christ Jesus our Lord.”

Therefore, the Lord, in His Omniscience and Omnipotence, will, somehow, use His 
Church to display Himself to the world and in the heavens as well. There are no greater 
examples of obedience to Him that a church can display than in reflecting a right form of 
worship and dependence upon Him. In this, the Lord will be able to mold His Church to display 
His many faceted aspects of Himself so that the earth and heavens will be without excuse.

Somewhat juxtaposed with this proper attitude was the truth that in the five churches 
mentioned, attendance and activities within the five church settings seemed to be the extent of 
most of the members’ lived out Christianity. Over time, the author was able to gain an 
understanding that a lack of authenticity among the church members. This was a grieving sight 
as there was much more that these members could become and do for the Lord with a level of 
authenticity and vulnerability.

As a young Christian, the author was caught in being like this as well, and the Lord 
gently convicted the author not to be like this but to understand that He is the only Audience 
Who matters. He knows intimately the faults and weaknesses of the author, and He still loves 
perfectly. Therefore, the author was convicted to only be who he is and let the Lord take care of 
how people may view him and Him through the author.

The respondents in the church surveys, almost unanimously, sought for a more visible 
and more active church in their communities. Eighty percent of the respondents indicated that

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81 Ephesians 3:8-11.
82 Appendix A.
this should be a focus of ministry for their church.\textsuperscript{83} The pastors, though well-loved by their congregations, were not leading their churches, primarily, in this way. Over one third of the respondents maintained that the opportunities for ministry in their church were limited.\textsuperscript{84} The churches that were surveyed seemed to be, according to the survey results, in need of some type of help in becoming the Great Commission church that is available and able in the future awakening.\textsuperscript{85} This may appear to be a negative characteristic for a church; however, this is entirely the first step into becoming a great commission church...the truth of seeing the churches’ need for Supernatural enabling to become a usable church for Him.

There are certain qualities that seemed to be present in a church that some can point to when seeing if a church is in declension or not. These qualities are not restricted to any one denomination or type of Christian belief; there is generally a pattern of characteristics that develop in a church that can demonstrate that the church is lessening her effect in the world. There are other characteristics than these; however, the author has seen that, if one or more of the following characteristics are present in a church, then the pastor and other church leaders should please be careful.

The first of five qualities that led to the ultimate demise or separation of the churches began with the pastor. In the churches, the pastor would develop a pattern of not preaching from scripture as the foundation of the sermons. Isogetical preaching, or preaching ones’ opinion of scripture, occurred fairly consistently in these churches. Also, multiple times, the pastor would

\textsuperscript{83} Appendix A.

\textsuperscript{84} Ibid.

\textsuperscript{85} Ibid.
invest an exceeding amount of time discussing the events in the church bulletin or stories that
affected his life which occurred during the week that may or may not be sourced in scripture. As
a result, the preaching from a biblical text became an afterthought as little time was devoted to
the Lord’s word. The surveys also indicated that there could be greater times of worship for the
church.\textsuperscript{86} Instead of focusing the congregational service around a specific order of events to be
checked off at the end of each service; the survey participants encouraged a more open, yet still
biblical form or worship.\textsuperscript{87} The survey, itself, did not provide space to explain the ways that this
can be accomplished; however, two thirds of the participants were in favor of a more Theocentric
focus in worship services.

Question two in the survey asked the participants if their pastor taught about God the
Father, God the Son, and God the Holy Spirit, in his sermons which correlates with Question one
of the survey about the extent that their pastors taught from the bible.\textsuperscript{88} Almost half of the
survey respondents, for each question, said that this teaching was not sourced in the Lord’s word
and in His Persons.\textsuperscript{89} It is close to impossible to develop a local congregation without an
emphasis on the Three in One God combined with the One in Three Godhead that the bible
teaches. Since this is a supernatural and eternal quality of the Lord, then this aspect of
instruction and emphasis could be a main point of the teaching and preaching in the church. If

\begin{footnotes}
\item[86] Appendix A.
\item[87] Ibid.
\item[88] Ibid.
\item[89] Ibid
\end{footnotes}
this is not the case, then it will be more difficult for His children to have an accurate picture of Him in His multi-dimensional Forms and be usable for Him in a future awakening.

This led the author to remember that two of the churches, where he had been a member, failed to instruct the congregation about the Lord and His infinite number of qualities. The preaching became more centered on helping to meet mens’ and womens’ needs instead of displaying the attributes of God. This became more apparent in two of the churches when the pastors would not consistently use the bible to preach on Sunday mornings. The author wanted to find out the reason for this extra-biblical preaching.

As the author questioned each of the pastors as to why this was true about not teaching their congregations from the bible; the pastors’ answers were ubiquitous or unclear. They either said that they were doing so and/or that it was only the authors’ opinion about this preaching focus.

The author, eventually, saw that, over time, the reason that these pastors were not instructing their congregations from scripture was that the pastors wanted a type of control over their congregations so that these men would remain as the pastor of these churches. The evidence for this lie in the attitude of the congregation(s) becoming more protective and less open to visitors being in the congregation.

The congregations would not fire the “only” human source of their spiritual growth? These pastors seemed to keep their congregations ignorant about deeper spiritual truth due to the dependence that ignorance from a congregation brought for the pastors, and the congregation, as a result, would only want their present pastors as the one who can instruct their congregations.
Over time, however, these two congregations would, as well, hunger for more than what the pastor could provide for them on Sundays.

This led to a second motivation for the author as inspiration to gauge and engage church members in the task of being able to, under the Lord’s direction and in the power of the Holy Spirit, develop a rightly dependent and fruit flowing body of believers under His direction and plan. Another of the objectives sought from the surveys was to establish the kind of church that the respondents in the survey envisioned. Almost unanimously, the church members emphasized the need for proper and extended worship times and corporate prayer, biblically accurate teaching and preaching, and the near unanimous hunger for Godly unity. Questions 3, 5, and 9 on the survey directly and indirectly speak about these foundational areas of church life. Question three focuses on the ability of the pastor to help the congregants grow in their relationship with the Lord through his teaching and preaching. The results were less than one half of the respondents could positively point to this as being true for their church and personally.

This points to the truth that pastors are the primary human instrument, in the traditional American church model, to provide the growth opportunities for the congregation. Perhaps, if the pastors are not providing this necessary element to church life, then other church models can be sought that would help with the personal and corporate growth of congregants.

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90 Appendix A.
91 Ibid.
92 Ibid.
93 Ibid.
Because the respondents reported a particularly low number in answering question five, about the pastor teaching about the Holy Spirit and how to walk in His power, the, perhaps, obvious truth is that many Baptist churches fail to adequately teach and apply spiritual truths about life in the Spirit for the congregations. Question nine, about the issue of the respective churches being churches that make disciples to help fulfill the great commission, seemed to be not true as well. Less than twenty five percent of respondents noted that this foundational characteristic of their church was present. This also helped the author in being developed to see that the church envisioned is not the same as the one actualized.

As a third quality of these churches and what became a third inspiration for the author is the truth that pastors should be intimately involved with their congregations. In three of the churches where the author was present, the pastor began to completely dis-connect from the congregation and sought to have a life outside of the church at the expense of quality time with the congregation. Even though these men were still the pastor, and preached on Sundays and even Wednesdays; each one was not usually available on their church campuses on the other days of the week. This is not the model that the Lord is able to use. The apostle Paul explains his role as the servant leader of His church this way: “But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having so fond an affection for you, we

94 Appendix A.
95 Ibid.
96 Ibid.
were well-pleased to impart to you not only the gospel of God but also our own lives, because you have become so dear to us.”

This led to a fourth inspiration for the author in the surveys as there was a need to find the level of instruction in evangelism among the survey respondents. Less than thirty percent of the church members who participated in the survey stated that there was any type of evangelism training in their church. Less than twenty percent stated that there were scheduled times of community evangelism efforts initiated by the pastoral leadership. Question six on the survey specifically asks the level of training and opportunities for evangelism in the respective churches? The low response by the participants challenged the author to be about evangelism and evangelism training for a Lord loving congregation. Pleasing the Lord through a faithful walk that enables the church member to increase in one’s faith can be a normative characteristic in a growing church.

Though the motivation for the survey and the inspiration for the present thesis primarily is drawn from a predominantly negative adult church experience, the Lord has demonstrated that He can use even negative characteristics in some churches to bring glory to Himself.

The fifth quality or inspiration for the truth that can be found from the survey participation is the example from these churches where, either the pastor left unceremoniously

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97 1 Thessalonians 2:7-8.

98 Appendix A.

99 Ibid.

100 Ibid.

101 Ibid.
and/or the numbers of attendees dwindled to such a small number that the church was not financially able to exist. In two of the churches where this was occurring and the author was either a member or guest; the pastors simply rose one morning and stated to the congregations that he was leaving without any notice or excuse. In two other churches; the author was asked to leave the church after teaching or preaching a message from scripture that disagreed with the accepted belief of these churches. Eventually, these latter two churches, as well, disbanded.

These historical facts presented the author with greater motivation to be a part of a church that exhibits none of these negative qualities. In the survey, for example, questions eight through ten focus on whether or not the churches are building up believers, re-generating the lost through evangelism efforts, and making disciples to help fulfill the great commission. In truth, less than thirty percent of the respondents affirmed that their church was actively invested in these ends. This humbled and motivated the author for the truth that only the Lord can produce and build a church for His glory. It is His childrens’ privilege to be enabled to be a part of His work.

The Encouragement In The Lord’s Church

As a result of these and other experiences, the author has sought to learn from existing Baptist churches so as to gauge where each one is and how, if necessary, to help all Southern Baptist churches walk together with the Lord in unity and in the power of the Holy Spirit. The function, impetus, and practice of worship and obedience to the Lord was a sought for barometer, 

\[102\] Appendix A.

\[103\] Ibid.
in the survey responses, so as to gauge, somewhat, the specifics of how each of the responding churches were and are in their congregational lives before the Lord.

The first three questions of the survey, for example, focus on the pastor and about what he preaches and the focus of his preaching.\textsuperscript{104} This is significant as the pastor is the main human source for congregational understanding about the Lord and His word. The pastor also lives out the distinctives of scripture and the church so as to provide a servant-leader type model for others to follow.

The author has seen and experienced churches that have pastors and teachers who have not exalted the Lord and His word to their proper and preeminent places in their teaching and preaching. These churches have relied on human effort and less than biblical instruction so as to exist as a church. Each time the author has seen these characteristics in his or another church, then the knowledge is repeated that the churches’ remaining days to function will, likely, be shortened. The author has learned that a church that does not honor the Lord and His word in preaching and practice will not be a blessed church. This type of church will be, at best, one that exists to meet felt needs of its members such as fellowship, gossip, committees, and programs. This is instead of a church that helps to meet the greatest needs commonly shared by humans such as salvation, spiritual growth in discipleship, and the development of personal and ministry skills so as to help fulfill the great commission.

Primarily, the author hopes that the truths from the survey results, as well as the thesis itself, can provide a roadmap so that Southern Baptist churches, and other churches that desire to

\textsuperscript{104} Appendix A.
do so, can ask and trust the Lord to develop and/or begin godly characteristics in these participating churches, so as to be usable for Him to help fulfill the great commission that can result from Him bringing about another spiritual awakening to this great land and to the world.

The Southern Baptist Survey Participant Characteristics

The research provided from these surveys indicate that the ones who responded in the surveys were adult church members who sought to help their respective churches. Approximately twenty-five percent of the responders were not satisfied with their churches at all; however, where they lived did not provide another more suitable church alternative. Economically, the respondents ranged from the middle to upper classes of society. Almost one-half of the respondents were excited to talk about their church and what would possibly make their church a better one. One third of those who participated in the survey originated from a rural type of background while over one half were in white collar professions. The other approximately fifteen to twenty percent were Homemakers who were genuinely committed to theirs and their families’ livelihood. The other division of the roughly fifteen to twenty percent or so of the respondents were young college students who were home from school or were attending local colleges.

From this diverse group, the author concluded that a workable cross-section of Southern Baptist churches would be adequately represented to obtain an accurate accounting about the present condition of the Southern Baptist family.

As with Southern Baptist churches, there have also been characteristics of historical individuals and other Christian churches throughout history that have sought to be and make a difference for Him in seeing men and women brought into a right relationship with the Lord.
Historical figures have been used by the Lord in previous centuries to be obedient to Him and see Him enlarge His kingdom through their obedience. Two such individuals were John Wycliffe. Dr. Wycliffe lived at a time of English history where he lived for the Lord and followed His word. Living for the Lord was difficult and, though he pre-dated the Protestant Reformation by one hundred years; Wycliffe’s life and convictions for the Lord helped to inspire the Reformers of the Sixteenth Century. The other revolutionary example of a Lord loving, world changer was Martin Luther, and one such time period was in Sixteenth century Germany. One of the disagreements, for Luther, a Roman Catholic priest, was with his church that sought symbolism over substance and works over regeneration.  

His seeking and obedience to the Lord helped to bring about the Protestant Reformation which began in 1517.  

**Martin Luther and John Wycliffe: Instruments of Awakening**

Martin Luther is an example of one who, upon agonizing over a Biblical truth that was contrary to all that he had learned as a theologian, was used by God to transform his and today’s society, as the Holy Spirit revealed biblical truth to him, Luther was the human fire starter for the Protestant Reformation.

Martin Luther and the development of the Christian church came to a crossroads of growth opportunity early in the sixteenth century. The religious and political landscape of England and the continent of Europe was beginning to experience drastic change. People of all types and manners of living were questioning the absolute religious authority which the Roman

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106 Ibid., 4.
Catholic Church maintained.  The presumed power and biblical authority over largely ignorant and illiterate parishioners by the Catholic church began to be shaken apart in the fifteenth century when godly and educated theologians began to inform the laity, throughout England and the continent of Europe, about the unethical and, at times, unbiblical practices of the Catholic Church and its leaders.

Perhaps John Wycliffe, a fifteenth-century English reformer, theologian and Oxford professor, understood what was on the coming spiritual horizon for his country and for the English-speaking world, and he had an excellent understanding that the New Testament was the authority for all men whether literate or not. For that time in the fifteenth century, these were potentially society-altering words, as common men and women, for perhaps the first time since the first centuries after the time of Jesus Christ, were viewed as exceptional from a biblical perspective.

The encouragement for change, both personally and in society, seemed to begin with these men and the teaching that generally contradicted the Catholic Church in regards to salvation by grace through faith alone as well as how to live individually with the Lord. Wycliffe also directed that, “…this Bible is for the government of the people, by the people, and for the people.”

His life predates the Protestant Reformation by more than a generation, but the


108 Ibid.

109 Ibid.
principles of the Reformation such as The Priesthood of the Believer, or being able to learn about the Lord individually through a personal reading of the Bible, transcended time. Also, the emphasis on the personal nature of one’s relationship with the Lord enabled any person who desired to go to the Father individually without a human intercessor. Also, the sufficiency of scripture to lead, guide and inform each believer were surely evident in the life of John Wycliffe. Other Christian religious leaders who were contemporaries to the time prior to the Reformation included John Huss, a Bohemian martyr of middle European descent.\textsuperscript{110} Their lives, teaching, and, at times, martyrdom, were sacrificial testimonials and were precursors to the Reformation.

This fifteenth century Protestant reformer, John Wycliffe, understood the necessity for all people to have a copy of the Bible in their native tongues in order to be able to understand and receive God’s greatest gift in His Son through the salvation experience.

The Protestant Reformation began in 1517 by a German monk, who was also a doctor, and Catholic theologian, Martin Luther. His biblical declaration of opposition to the Roman Catholic Church, as outlined in his ninety-five theses, was highlighted by the misuse of the common practice with indulgences. Luther declared, “He (Luther) teaches them that God, nowhere, requires from the sinner satisfaction for his sins; that He only requires true repentance and faith, and a life devoted to Christ, and that God ever pardons freely, by His infinite grace.”\textsuperscript{111} This biblical opposition to this practice of the Roman Catholic Church was simply explained as the church selling forgiveness for sins at a price. The response to these treatise mushroomed into


\textsuperscript{111} Ibid.
what became a European-wide revolt from Catholic theology by various Protestant denominations.\textsuperscript{112}

At issue, according to Luther, was the use of the papal-ordained practice of indulgences.\textsuperscript{113} Indulgences were pardons for sin sold by the Roman Catholic Church for a variety of sins that would absolve or remove the guilt of sins committed by parishioners. Individuals were able to buy indulgences that paid for any sin up to and including murder.\textsuperscript{114} Catholicism taught that, although it is necessary for one to receive Jesus Christ as Savior and Lord, this only pays for the sins committed in this life or plenary sins.

“When the doctrine and practice of Indulgences which have been in force for many centuries in the Catholic Church have a solid foundation in divine revelation which comes from the Apostles and develops the Church with the help of the Holy Spirit while as the centuries succeed one another the Church constantly moves forward towards the fullness of divine truth until the word of God reaches its final fulfillment in her.”\textsuperscript{115}

In order to remove the guilt of the sins, in the next life, according to this view, one needed to purchase indulgences from the Catholic clergy in order to pay for the guilt of sins committed and complete the salvation process. This secondary payment and addition to the original gospel message brought absolution or remission of the guilt involved in sins committed after forgiveness was given by the church under the direction of Jesus Christ.\textsuperscript{116}

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\textsuperscript{112} Adams, \textit{Words That Shook The World}, 50.
\textsuperscript{113} Ibid., 32.
\textsuperscript{114} Ibid., 54.
\textsuperscript{116} Lane Hall, \textit{Works of Martin Luther} (A. J. Holman Company, 1915), 18-19.
\end{flushright}
This practice developed and gained in its authority under Pope Leo X in the late fifteenth century though it was first utilized during the Crusades of the eleventh century.\footnote{Hall, \textit{Works of Martin Luther}, 18-21.} This practice of earthly payment for the remission of sins had developed and was used in later centuries, by Pope Leo X, to help offset the cost of a military incursion by Leo and his papal army against a foe who had kidnapped the Pope’s nephew. Roman Catholic theology and hierarchy taught that the word of the Pope had the same authority as the Lord Himself;\footnote{Ibid., 10.} therefore, to question this practice or the Pope who authorized this extra-biblical behavior, would be equal to questioning the Lord in the catholic mind.\footnote{Ibid.}

Sixteenth-century indulgences were defined in this way: “A remission before God of the temporal punishments due to sins whose guilt has already been forgiven [by the church], which the faithful Christian who is duly disposed [to] gains.”\footnote{Bernhard Lohse, \textit{Martin Luther: An Introduction To His Life And Work}, (Philadelphia, PA, Fortress Press, 1986), 46.} Luther believed that this was just selling God’s forgiveness for a price. Indulgences allowed the purchase of forgiveness for types of sins committed by the laity through monetary means. This became an extremely profitable means by which the church and her leaders could profit through the sins committed by parishioners. In its true form, indulgences were purchased when an individual commits a sin and, instead of confessing and repenting before the Lord as Scripture and Martin Luther advised,
these individuals would present themselves to a Catholic Church leader and pay a financial fee for an indulgence that would excuse the guilt of the sin committed,

This practice was instituted by Pope Leo X in the latter decades of the fifteenth century to help a financially deficient papacy accumulate funds to remain in existence. The primary source of papacy funds at this time was an ongoing war between the Pope and his army against an enemy who had kidnapped the Pope’s nephew.\textsuperscript{121} Though the nephew had been rescued, the financial liability placed on the church was profound. Hence, the practice of absolving, or granting forgiveness for these sins committed for a financial fee, began. This practice was doomed from the beginning as the declension of man towards evil became apparent, and absolution for any sin by a Catholic priest committed became the norm. Though the financial coffers were satiated, the spiritual well was bankrupt, \textsuperscript{122}

Martin Luther was born in the German province of Saxony as a part of the Holy Roman Empire, in 1483, the eldest of seven children, was sensitive and fearful about the God of the Bible because of the viewpoint of God fostered by the Catholic Church\textsuperscript{123}. For the church in the time of Luther, there was an extraordinary focus on the hell, condemnation, judgment, and demons.\textsuperscript{124} The idea and reality of Jesus, as taught by the Church, was that He was a type of unapproachable God who is separate from His creation. For the Catholic, God was not One to

\begin{flushleft}
\textsuperscript{121} Lohse, \textit{Martin Luther: An Introduction}, 50.
\textsuperscript{122} Ibid., 72.
\textsuperscript{123} James A. Nestingen, \textit{Martin Luther: A Life} (Minneapolis, MN: Augsburg Books 2013), 7.
\end{flushleft}
whom parishioners were to pray; this practice of beseeching for requests or blessings was focused on the several saints as ordained by the church. The saints, then, would intercede to the Lord for the praying Catholic.

Luther, as the first-born child of the family, had the privilege of having loving parents who wanted their son to be well educated. Hence, at the age of twenty-one, Martin received his Master’s degree from Erfurt University in Germany. The longing of his father was not quenched as far as Martin’s education was concerned, and, since Martin’s father desired for his eldest to be a lawyer, Martin enrolled in law school less than a year later in 1505. Still garnering a righteous fear of the God in the Bible, Luther continued to pursue academic excellence through the first year of law school. During this time, an event occurred that changed the course of Martin’s life forever. While traveling back to his parents’ home, Luther was caught in a severe thunderstorm in which he almost perished. Calling upon the patron saint for that occasion, Martin promised to become a monk if the saint would deliver him from the storm.

As it turned out, Martin Luther was delivered from the storm, and, true to his word, he became a monk in one of the strictest monastic orders. The response from his family, particularly his father, was not approving as his father wanted Martin to assume control of the

125 Nestinghen, Martin Luther A Life, 52.
126 Ibid.
127 Martin Brecht, Martin Luther: His Road To Reformation, 1483-1521 (Minneapolis, MN: Fortress Press, 1985), 33.
128 Ibid., 3
129 Ibid., 4
130 Ibid.
family business; however, the new direction of Luther was supposed to quell his ongoing fear of God which appeared to be more necessary for Martin than pleasing his Dad in this case.\textsuperscript{131} This fear of God triggered an internal mechanism in Luther that could only be satiated by religious practice. For years, however, even as a monk, this fear of a righteous, holy, and perfect God persisted.\textsuperscript{132}

The external practices of participating in the seven Sacraments of the Church that did not help either. These practices only demonstrated to Martin that the way of the Catholic Church to be justified before God was insufficient. For example, from this time, in the early sixteenth century, Pope Leo knew that the church needed greater finances to function normally. Luther traveled to Rome, at this time, as a representative of his monastery and the Pope. He participated in the festivals and rituals while in Rome such as honoring the dead saints and the relics of the church. While participating in one such ritual, Luther began to doubt that what the church was directing monks, priests, and parishioners as proper, biblical behavior. Luther continued in his right-minded fear and ambivalence toward the Catholic God. His Catholic mentor directed Luther to pursue his doctoral degree so that “the rigors of academia and helping others would help Luther in focusing on things other than the state of his own soul.”\textsuperscript{133}

This new education direction, however, only led to more questions, fear, and restlessness from Luther. Luther was so fearful of the Lord, at this time, that he was known to have confessed his sins publicly ten or more times a day. There was complete uncertainty and lack of security for

\textsuperscript{131} Brecht, \textit{Martin Luther: His Road}, 37.

\textsuperscript{132} Ibid., 51.

\textsuperscript{133} Ibid., 72.
the ignorant seeker of the Lord, Martin Luther.\textsuperscript{134} In, \textit{Here I Stand}, Luther states, “If you have a true faith that Christ is your Savior, then at once you have a gracious God that you should see pure grace and overflowing love.”\textsuperscript{135} This was the conversion attitude Luther had sought for all of his life. Now, Luther was ready to be used by the Lord. Later, he would pen his grievances with the Roman Catholic Church and place them where all could see.\textsuperscript{136}

The Lord honored and prepared Martin Luther for such a time as this, however. For, during his studies at Wittenberg, the Lord illuminated Psalm 110 as well as Romans 1 for Martin. From the Psalms, Luther finally understood that God, through His Son Jesus Christ, understood and even suffered as Martin did also.\textsuperscript{137} From Romans, he learned that God does not require service to Him for salvation but only faith in Him. The mountain of guilt, debt that he could not possibly pay, the internal condemnation and judgment felt by Luther, and the alienation from God that Luther suffered began to be lifted from him as God provided a right understanding of His word to Luther.\textsuperscript{138}

Martin Luther possessed two qualities that can help all believers in the Lord to also acquire in their service to Him, which the following sections will explain. The life and heart of

\begin{itemize}
\item \textsuperscript{135} Roland Bainton, \textit{Here I Stand: A Life of Martin Luther} (New York, NY: Abingdom-Cokesbury Press, 1950), Introduction.
\item \textsuperscript{136} Ibid.
\item \textsuperscript{137} Ibid., 90.
\item \textsuperscript{138} Ibid., 91.
\end{itemize}
Martin Luther are ones that the Lord can and has used to help bring glory to His Name.\textsuperscript{139} As a revivalist, Luther was uncompromising on the most strategic aspects of life, such as in his willingness to stand up for what is right and righteous through his nailing on the Wittenberg gate the Ninety five treatises in 1517, and his life and ministry was used by the Lord to, perhaps, change the world more than anyone since the time of Paul of Tarsus in the first century.\textsuperscript{140}

**Martin Luther’s Transcendent Ministry Qualities**

First, there was a hunger for the truth. Initially, Luther was not able to satiate the fear factor of God nor understand why he was in such fear of the God whom he served as a monk.\textsuperscript{141} The paralyzing fear encompassed all that he was, and this limited his ability to be useful in ministry for Him. The final resolution of this was provided by the Lord when He gave Martin a proper understanding of Rom 1:17, which states, “For in it [the gospel], the righteousness of God is revealed from faith to faith, as it is written, ‘But the righteous man will live by faith.’”\textsuperscript{142}

The truth of God revealed to Martin Luther was that life with Him is not based on good works, but on faith alone.\textsuperscript{143} Good works are a result of the relationship with the holy God and not a cause for it. Luther was transformed. He was free to live as the Lord directed him to live. This began Luther’s true spiritual journey with the Lord. If what he had been taught by the Roman Catholic Church was not true, then he must do something to rectify the situation for

\textsuperscript{139} Bainton, *Here I Stand*, 111.

\textsuperscript{140} Ibid., 100.

\textsuperscript{141} Nestingen, *Martin Luther: A Life*, 74.

\textsuperscript{142} Romans 1: 17

\textsuperscript{143} Nestingen, *Martin Luther: A Life*, 95.
himself. He also wanted everyone who wanted to learn about this transformational “new”
teaching. Hence, he found the most public place as possible and nailed his ninety-five theses on
the Wittenberg gate in Germany that listed the grievances that Luther had with the Catholic
Church.  

It is from this time period, as well, that the term Protestant came into understanding as,
originally, meaning the non-Catholic churches that were protesting the Catholic Church’s
unbiblical practices. Luther was not sure what type of reception his theses would have from
the citizenry in Wittenberg. After all, Luther was placing his life and livelihood at risk because
the Catholics would surely banish him for these beliefs and would ostracize him from ever
earning a living through the church again; however, Luther seemed not to be concerned with
this; he wanted to please his Lord. Little did he know this, but the effect of this posting
effectually started the Protestant Reformation that swept across Europe and, eventually, reached
the New World. For the glory of the Lord, Martin Luther had chosen to live his life; eventually,
because he was rightly hearted, the Lord was able to produce a firestorm of awakenings that,
eventually, reached all parts of the known world.

Reflecting on the beginning of the Reformation, Luther said, “I have held many things in
my hands, and I have lost them all; but whatever I have placed in God’s hands that I still

144 Nestingen, Martin Luther: A Life, 110.
145 Walter E. Marty, Encyclopedia Britannica onlinewww.britannica.com/topic/Protestantism.//html pg.1
146 Ibid.
147 Ibid.
Luther was not living to please himself or other people; his desire was for Him, and Him alone. This is the heart of a true awakener who can be mightily use by the Lord for transcending purpose of perpetually bringing glory to Him. The fruit of Luther continues in the present millennium.

The life of Martin Luther helps to identify the crux about which this author is writing this thesis. Upon researching different aspects of world Christianity that has spanned the last two thousand years, it has become apparent that, when it becomes time for the Lord to bring about phenomenal evangelistic fruit and disciples, He seems to prepare and look for hearts that are rightly focused on Him. He moves these individuals to proclaim His word to societies that He prepares to be responsive to the gospel. In the time of Martin Luther, the Lord had engineered the circumstances in and around Luther’s life so as to make the circumstances and the outcome of his ninety-five theses receptive to a part of the world hungering for truth. The Lord used the mind, heart, and intent of Martin Luther to transform Western civilization into a society with a God-consciousness that presented the claims of Jesus Christ as a logical alternative for the citizens of Europe.

This is the kind of heart that the Lord seeks. He is the majority. He can do what He wants when He would like to do so. For awakenings and revivals, the Lord has used historical circumstances to raise up men and women in particular societies to foster the spread of His gospel to those He has previously prepared to be hungry for the knowledge of the Savior.

It is hoped that, in this thesis, the Lord might use the truths of His word to help ignite a special time of revival for His children and the regeneration of those who want to begin a relationship with Him. There are, after all, only three that last forever: God, His word, and souls. Unless men and women are investing their lives in these three that last forever, then the life lived is being spent and not invested.

**An Historical Narrative on Women in Ministry**

Although almost all of the preachers of God’s word were men in the first two American Awakenings, there is at least one example of a woman who could speak Scripture from memory and help others in their understanding of bible and the One Who became flesh. This is significant for the cause of past and future awakenings due to the fact that Women need the Lord as much as Men, and it is significant to see how women evangelists of the previous American Awakenings were used by the Lord to help bring about not just a renewal of other women and children; it is more than interesting to see how the Lord has motivated and used relationships of these women evangelists in the past to help present and future women evangelists to be inspired to carry on the evangelistic objective of their predecessors.

Because the printing press had only just been invented in the mid-fourteenth century, most of England’s citizens in general, and London’s in particular, were spiritually hungry for those who could quote. Anne Manning, *Passages in the Life of the Faire Gospeller, Mistriss Anne Askew* (New York, NY: M.W. Dodd Publishers, 1866), 58.

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vernacular. One who could fill that need was Anne Askew, or Ascough in Middle English.\(^\text{150}\) Anne, who was a follower of the later martyred and first English Bible publisher, William Tyndale, was fiercely independent and strong-willed; she had memorized large portions of Scripture for audiences as well as for her benefit.\(^\text{151}\) In English society, men and women of her talent were called Gospellers and were revered for their Bible knowledge and ability to memorize and recite Scripture.\(^\text{152}\) In the book, *The Examinations of Anne Askew*, Elaine V. Beilen explains that, “... the life of Anne was centered on Bible memory as many of her country men and women were illiterate.”\(^\text{153}\) Anne Askew had a keen ability to memorize and recite large sections of Scripture.

As Anne and other Gospellers became more popular, they and she faced mounting pressure to recant their practice from Henry VIII. Even though Henry had separated from the Roman Catholic Church, he still held many of the liturgical practices of the Church.\(^\text{154}\) These included a strong central authority in church settings where only the priest or other high church official would be able to present the Bible.\(^\text{155}\) Due to her being very strong-willed and intransigent nature, she perished at the young age of twenty-five at the hands of Henry’s

\(^{150}\) Manning, *Passages in the Life*, 4.

\(^{151}\) Ibid., 5.

\(^{152}\) Ibid., 6.


\(^{154}\) Ibid., 31.

\(^{155}\) Ibid.
executioners who burned her to death using gunpowder.\textsuperscript{156} Anne’s life was a young life well lived and emblematic of the others who sacrificed their lives willingly to the One to Whom they owed their allegiance with and for their Savior’s name.

**The Heart of the Evangelist on Historical Display**

Though the overall focus of this thesis is to spur on and describe qualities that are beneficial in a coming American awakening from a Southern Baptist perspective; the reader is encouraged to consider some of the qualities and evangelistic fruit that the Lord produced through real life experiences, in previous centuries, to help the reader gain a better idea that the Lord seeks His children’s’ availability much more than His children’s’ ability. Throughout time, the Lord has chosen the inadequacies of His children to bring glory to Himself. The following are examples about this graciousness of God.

Twentieth-century American author and evangelist A. W. Tozer said it best when he stated, “We (preachers of Scripture) are not diplomats but prophets, and our message is not a compromise but an ultimatum.”\textsuperscript{157} His and other preachers’ intent, through the centuries, was not to primarily make friends but converts leading these to becoming disciples. The famous and Lord-loving, Nineteenth Century evangelist, Charles Finney, puts the true situation about the


receiver of the evangelists’ message this way when he stated, “There can be no revival when Mr. Amen and Mr. Wet-eyes are not found in the audience.”

Revivals and spiritual awakenings are miracles from the Lord. It is a worthy statement to make that to be involved in revivals and awakenings, from a preaching perspective, can only be described as an other-worldly experience with the presence and provision by the Lord into the lives of His born-from-above children.

A Glimpse Of What A Modern Awakening Might Look Like

One person invested a summer of evangelism and discipleship behind the Iron Curtain of Eastern Europe in the 1980s. The author was part of a team including many Americans who traveled as “tourists” to gain entrance into Poland, a closed, communist country. Having been told prior to the trip by the missionary company that helped to sponsor the trip, there would be limited opportunities to speak with the nationals of the country. The author began to surmise that there was little hope of being able to speak to many people about the Lord. Based on previous summer experiences, the missionary organization which commissioned the missionary groups maintained that there was little interest in spiritual matters and the missionary company further explained that over 98 percent of the population was Roman Catholic. These Nationals would not be interested in what Protestants had to say about the Bible; however, if there could be some Bible distribution and preparation for the permanent team of missionaries who would be in-country that Fall, then it would be considered a successful summer.


The Lord, as it turned out, was truly at work in preparing the nation for the “tourist invasion” by Americans. These, along with Polish national students who provided translation and became a bridge between their fellow country men and women with the Americans; all of the missionaries were able to speak with and develop friendships with many tourists of the country who camped, a week at a time, at the campground area in northern Poland where the Americans were also located along the Baltic Coastline in northern Poland. Throughout that summer, surprisingly to the Americans, the gospel was presented by the Americans in spite of the threats by inquisitive, totalitarian police; dozens of men, women, and even children responded to the gospel as it was presented and chose to be delivered from the entanglements of a totalitarian government and experience true freedom only offered and produced through a personal relationship with Jesus Christ. Young students, parents, university students, even communist guards, police and soldiers prayed to receive Jesus Christ as their Savior and Lord and began their new life during the six weeks that the Americans were in their country. So powerful was the work of the Lord during that summer that, by that fall of the same year, the Polish, communist government collapsed and disbanded, and the political freedom offered to the Polish people led to a changed society.

Along with these political and social changes, came the increased opportunities to present how a new life in Christ is possible through increased opportunities of evangelism and discipleship. Poland, a land once in the shackles of an external force that sought to deny the existence of God, became a land that was responsive and inviting to the gospel of Jesus Christ.

The Lord’s Harvest In Poland
The Polish people and their example of throwing off the shackles of a communist government and its attempt at controlling all aspects of the peoples’ lives were seemingly used by the Lord to spear-head the removal of communism, beginning in Poland, and reaching to the rest of Eastern Europe and, ultimately, experienced in the former Soviet Union. Today, a generation later from that great work of the Lord in Eastern Europe, this vibrant part of the world is no longer an Iron Curtain country of Eastern Europe but the fastest economically and spiritually growing and American-loving group of countries in Europe.\textsuperscript{160} “Poland sees itself as the pioneers and frontrunners for others in the East. It wants to become a power in Europe and for Europe.”\textsuperscript{161} For the missionary and author who had subsequently lived in that part of the world for another three-and-a-half years building on the initial trip, the truth that the Lord is glorified when His word is properly honored and presented without compromise, under the Lordship and filling of the Holy Spirit, brought more individuals and groups into a right relationship with Him.

In the same way, perhaps, it is prudent to walk by faith when embarking on missionary ventures so as to ask and allow the Lord to accomplish what He wants in spite of what external circumstances might indicate. Though the external circumstances surrounding Eastern Europe in the late 1980s presented a supposed closed culture to the gospel message and messengers, His reality was different, to His Glory!


\textsuperscript{161} Ibid.
What Is Important To The Lord

These examples of how the Lord can produce what He wants through whom He leads to those who want to know Him personally are clear examples of how the Lord is not so concerned with the external circumstances in which people find themselves as He is with the condition of their hearts. Perhaps this is what is meant when the Lord spoke to Samuel in 1 Samuel 16:7: “Do not look at his appearance, or at the height of his stature, for I have rejected him. For man looks at the outward appearance, but the Lord looks at the heart.” The Lord was leading Samuel to the family of Jesse in order to show him whom He had chosen to be the next king of the Jews. Samuel was considering only the outward appearance of Jesse’s sons, all of whom were of exceeding height and strength. However, the Lord chose the one who was the youngest and, perhaps, least impressive physically of all his brothers: David.

Similarly, in colonial times past, these itinerant, or traveling colonial preachers, usually held a proper view about the eternal significance of their preaching, as one colonial evangelists’ understanding led him to preach, “…the gospel message presented by them was a simple one: they preached the gospel message of salvation by grace through faith alone and invited all to respond to the gospel message.”^162 John Winthrop, a colonial theologian and preacher, stated to new colonists who arrived in the Massachusetts Bay Colony, “…they had taken out a Divine Commission to make their ‘New World’ society into a ‘City upon a hill’ that would be a beacon for lost humanity.”^163 The gospel was the power in their proclamation. In their message, the

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^163 Ibid., 15.
preachers asked those who were in attendance to first acknowledge before the Lord one’s state of sin and the separation that results by sinful man’s separation from a holy God. As John Wesley declared, “Bear up the hands that hang down, by faith and prayer, support the tottering knees…storm the throne of grace and persevere therein, and mercy will come down.” These preachers then began to personalize the message of the gospel and invited each one in attendance, who wanted to begin a relationship with God through Jesus Christ, to do so by faith expressed in prayer. The Lord used even the messages of the feeble evangelists to bring about a mighty harvest.

**The Pilgrims**

Another example of desperate dependence on the Lord producing incredible results involved the beginning of this great country. Before the founding of the original thirteen colonies, a group of fifty English Separatists, called Pilgrims, fled English persecution and pursued obedience to God first in Holland and then in the New World. Having a land charter from the King of England, James I, to begin a colony in Virginia, they sailed in a westerly direction, in the fall of 1620, but the ship was blown northward to Cape Cod (present-day Massachusetts).


Since the Mayflower’s charter was invalid for this part of the New World, the Pilgrims developed a signed agreement, a contract as it were, to accurately express their God-given desire to conduct their lives and new government under the Lordship of Jesus Christ. Forty of the fifty occupants of the Mayflower signed this agreement that pledged to each other their lives and property for the glory of God. This Compact, similar to the one which was authored when these Pilgrims separated from the English church twelve years prior during their stay in Holland, framed the focus and objective for these New World citizens. This agreement was called The Mayflower Compact, a mutual contract among the Mayflower’s occupants that outlined how life and their dependence on the Lord in their new world would look like. In the first sentence of the Compact, the Pilgrims wrote, “For the glory of God and the advancement of the Christian faith.” These words form the purpose of their new world venture and, throughout the remaining words of the agreement, specifics were attached so as to bring about order and direction for this new colony. From the fewer than 250 words of this agreement, the functional model of colonial life and government was born.

A century and a half later, the colonial forefathers, including Thomas Jefferson, John Adams, and Benjamin Franklin, used many of the ideas elicited in the Mayflower Compact to present to the world a unique and freedom loving document called the Declaration of

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167 Philbrick, The Mayflower, 42.


169 Ibid., 30.

170 Ibid., 33.
Many of the principles in the Declaration of Independence are not only principles found in the Mayflower Compact, but they also reflect original concepts derived from the Bible. Ideas such as individual freedom and a God-fearing governance find their inception from Scripture. Freedom from an intrusive king who sought to impose on these Pilgrims how and to whom they should worship were inspirational forces that compelled these occupants to seek true freedom in the new world. Free from the vices of what had become an obstinate and overbearing Royalty and Parliament in England, these colonial sojourners reflected the needy hearts and lives that were able to be transformed by the Lord for His ultimate purpose of bringing glory to His Name.

**The Colonial Awakening**

These itinerant preaching men and women of the first colonial revival era were committed to the whole transformation of people and not just numbers. The Lord initiated this intent since, in Scripture, verses are abundant that explain the holistic nature of the transformation brought about as one becomes a redeemed child of God. Jeremiah 24:7 reads: “I will give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me with their whole heart.”

Although, in the original context, Jeremiah was addressing the returning exiles of the Southern Kingdom after their exile to Babylonia, the truth that God is committed to the internal and external transformation of the redeemed child of His will is applicable for all times. This was

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surely affirmed for the Redeemed in the eighteenth-century revival as well. In fact, these new children of the colonial revival, unlike the Old Testament audience of Jeremiah’s, experienced a closer and an intimate relationship and fellowship with the God of heaven. They were able to receive, because of the life, death, burial, and resurrection of Jesus, the presence, indwelling, and directing of the Holy Spirit, and this was a greater fulfillment of the Lord’s Word than Jeremiah could have comprehended when he penned his sixth-century literary work.

From this new dimension that Christians have been able to experience in their relationship with the Lord, one confesses his or her sins and chooses to turn away from a lifestyle that is displeasing to the Lord through repentance and, then, with a humble and authentic heart, the individual invites Jesus Christ to come in to their life as Savior and Lord. The revived and awakened ones are better able to be enlisted in future awakenings.

This is a proper view of man’s greatest need that can only be rectified by a perfect and gracious God. Upon the acceptance of this new life through Jesus Christ, God the Father is able to lead the individual, or groups of individuals, the case during and after the first great awakening experienced in America, from before her inception as a nation, in the eighteenth century. The godly life promised to these new children of God became lives that were pleasing to Him and were focused on the purposes of God. This was a life that can be pleasing to Him as His children.

This sentiment and ideas of being rescued by a holy God was evident even before the country known as America began. According to 2 Timothy 2:24-26:

174 John 3:16.
The Lord’s bondservant must not be quarrelsome but be kind to all, able to teach, patient when wronged; with gentleness, correcting those who are in opposition, if, perhaps, God may grant them repentance, leading to the knowledge of the truth, and they may come to their senses and escape the snare of the devil, having been held captive by him to do his will.175

John Wesley noted that “At present they, (the unredeemed) are not only captives but asleep; utterly insensible of their captivity.”176

As famed nineteenth-century English evangelist and missionary Charles Thomas Studd proclaimed in one of his writings when he presented the heart-wrenching and life-investing call of preachers, “Some want to live within the sound of church or chapel bell; I want to run a rescue shop within a yard of hell.”177 This is the attitude of one who is able to be used in a coming awakening. Mr. Studd and his ministry demonstrated a life committed to the things of the heavenly world.178

These men were as committed to the Lord and His call to see others brought into a relationship with Him as any in history. Their lives resulted in earthly destitution and modesty; however, in their service and availability to the Lord, the results produced by God changed the world forever as multitudes of men and women were rescued to the Lord and were used to re-shape colonial and American society. One of the more obvious results of the first awakening was

175 II Timothy 2: 24-26.


the eventual uprising of the colonists against tyrannical English rule. This attitude was voiced by two prominent theologians of the eighteenth century, Baptist leaders Isaac Watts, and James Manning. They stated that, “The American Revolution stands closely connected with many other events, which will take place in their order, and unite in one glorious end, even the advancement and completion of the Redeemers’ Kingdom.” and The oppressive quartering of British soldiers in colonial homes without the homeowners’ consent as allowed by the Quartering Act of 1765, provided for the mandatory housing, clothing, and feeding of British troops by the American colonies; the abusive forms of taxation levied on the colonists to help offset the cost of English military quagmires; the refusal of the English to allow the colonists to trade outside the Commonwealth of England, and the abuse and sometimes murder of colonial Americans by the English did nothing but foment a strong desire for separation from and independence to a separate nation.

The characteristics of individual freedom and dependence on the Lord ignited through the revival and awakenings of the eighteenth century made the sought-for freedom inevitable. Perhaps the breaking point occurred when the British Parliament passed what were called, by the colonists, the Intolerable Acts of 1774. These restrictions were designed to produce


Ibid., 321.

britannica.com/event/Quartering-Act.html

Ibid.

acquiescence to the Crown by the colonists. \footnote{Ibid.} In fact, another result began and could not be extinguished. The flame of revolution was lit, and this was a culmination of the colonists’ vehement disdain for the mother country which resulted in, for the first time in human history up to that time, a successful separation by a colonial possession from the mother country. \footnote{Mike Konrad, “The Uniqueness of the American Revolution,” accessed August 12, 2015, \url{www.americanthinker.com/articles/2015/7/}.} The colonists believed that their actions to repeated English atrocities were significant to the Lord as the English were suppressing the natural rights of the colonists established for the colonists by Him. Thomas Jefferson stated, “A coward is much more exposed to quarrels than a man of spirit.” \footnote{“Colonial Quotes,” Colonial Sense, accessed April 9, 2015, \url{http://www.colonialsense.com/Society-Lifestyle/Colonial_Quotes/Main.php}.} This was the spirit of the American colonists. The illegal activities perpetrated on the colonists by the English were not viewed as intimidation of force but a call to freedom and independence. There was no blueprint to follow for the colonists, for no other colony had ever been able to break free from the mother country.

The example of their ancestors who came to the new world in search of religious and personal freedom had resulted in many choosing to become Christians as a result of the awakening in the early decades of the eighteenth century. These men and women had found true liberty through the preaching of colonial preachers like William Tennet and George Whitefield.

\footnote{“Intolerable Acts,” Totally History.}

\footnote{Ibid.}
Revival Preachers

Difficulties in colonial life in which all colonists faced and the increased difficulties posed to the preachers from the spiritual realm, made life for these men of God a challenge. This was the God-given predicament and privilege of these revival preachers and missionaries.\textsuperscript{188} Theirs was a cause of eternal significance while serving the Lord via earthly, humble means. These men and women were truly not living for this life but investing in the true life that awaited them made possible by their ultimate Love, Jesus Christ, in whom they very often offered their lives to as an acceptable offering.\textsuperscript{189}

Five biblical truths used as impetuses for the first two American Awakenings

Genesis 3:15

“And I will put enmity between you and the woman and between your seed and her seed. He shall bruise you on the head, and he will bruise you on the heel.”\textsuperscript{190}

This was one of the verses Revivalist preachers used to show that there is imperfection and sin among the Colonists. The meaning of this text transcends time. The Lord is speaking to the serpent after the man disobeyed the Lord and ate from the forbidden fruit. The blow inflicted by the serpent on the representative of man, Jesus Christ, will be a temporal injury as was the case from the Cross. The injury inflicted by the Representative of man on the serpent, and his offspring, will be a fatal one in its original context. The Resurrection of Jesus Christ demonstrated His victory over sin and death.

\textsuperscript{188} Peter Cartwright and W. P. Strickland. \textit{Autobiography of Peter Cartwright: The Backwoods Preacher} (Cincinnati, OH: Cranston and Curtis, 1856), 14.

\textsuperscript{189} Ibid., 15.

\textsuperscript{190} Genesis 3:15.
For the colonists and nineteenth century Americans, one of the necessities in being drawn to the Lord in a salvation experience is the realization, as much as is possible for a new Christian, of the sin in his or hers’ life and how this is what separates the person from the holy God. The result of this type of understanding can lead one to understand that, out of desperation, there is a need to bridge the great chasm which separates someone from his Creator. Perhaps D. L. Moody explained this well when he stated in a positive way, “Don’t think that your sin is too great so as not to be covered by Calvary. Just come to Christ and accept by faith what He willingly accomplished for you on the Cross.”\(^\text{191}\)

John 14:6: “And Jesus said to him, ‘I am the way, the truth, and the life. No one can come to the Father but through me.”\(^\text{192}\)

This is a very exclusive statement. Jesus claims that He is the only way to God. He was hope, according to the itinerant preachers of the awakenings, and Substance of their preaching. There is One solution for man’s sin, and Jesus is His Name. This is what He did when He died on the cross. His victory over sin and this death is what His resurrection meant. He, alone, is able to make such an exclusive statement because only He has done for mankind what no one else can do. Praise Him.

This is whom the preachers preached. They seemed to understand that, if people were owned by the Savior, then life’s difficulties would become secondary as the primary and most


\(^{192}\) John 14:6.
For the colonist and American believer, this was the center of their belief. Without Jesus to save them, their existence would be hopeless. This is, perhaps, the apex of all Scripture. Only through internalized belief and reception of the Savior can a person hope to attain eternal life through an intimate relationship with God. The price paid was exclusive, but the offer, as scripture explains in this verse, is inclusive to all people. Revivalist preachers knew that, if this verse was not true, then the rest of scripture is meaningless.

Charles Wesley, in his famous hymn, “Amazing Love,” proclaiming the benefits of the undeserved because of the sacrifice of Jesus Christ, explains the rescue this way in the last verse: “No condemnation now I dread; Jesus, and all in Him, is mine. Alive in Him, my living Head, and clothed in righteousness Divine, Bold I approach the eternal throne, And claim the Crown through Christ my own, Bold I approach the eternal throne, and claim the crown through Christ my own.”

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193 John 3:16. 
195 Ibid.
Psalm 51:10

“Create in me a clean heart Oh God and renew a steadfast Spirit within me.”

The heart of David was an inspiration to the awakened ones and provided them with a model to follow in attaining a contriteness of heart. This is the ideal heart of the redeemed. A heart that is sensitive to God and His leadership will be able to confess this each time an attitude of rebellion manifests itself which results in sin. This motivation is to help all of God’s human creation become like this also. This is a primary motivator for all evangelists and disciple makers. What David, knowingly or not, was alluding to is the supernatural heart that is energized by the Holy Spirit to live in fellowship with the Father. For the revived ones of the first two awakenings in America, there was the humble confidence of following their leader.

Jonathan Edwards understands Him this way, “The word revival infers that Mankind (are) in a fresh need of God’s Spirit to awaken it.” This thinking implies the absolute necessity for the Holy Spirit to be the One Who initiates and sustains times of revival for the Lord’s people.

Ephesians 5:18

“And do not get drunk with wine, which is dissipation; but be filled with the Spirit.”

This simple, imperative verse contains the key to life for all Christians. The Lord lovingly commands His children to be directed and empowered by the Holy Spirit because this is the only

196 Psalm 51:10.


198 Ephesians 5:18.
way that He has provided for the children of God to fully enjoy Him in obedience and power. From this type of life, the believer gains access into the supernatural life which is one that is maintained by faith.

For The Christian, the life empowered and led by the Holy Spirit is the key to a victorious Christian life. Although He seemed to be more explained in the second awakening, the Holy Spirit, Who seeks to glorify Jesus, initiated and sustained multiple awakenings and revivals. This is significant for the participant in future revivals because the believer will be empowered, equipped, and directed to be and to do the will of God.

The Lord had prepared the American society for His visitation in the previous centuries. In looking at some of the developments in early colonial and American society, it is hoped that the Lord may have the freedom to instill in the reader an urgency and hunger to see God produce these pre-awakening characteristics again. Of course, these characteristics begin with the individual first as each person wholly submits to the Father his time, talents, and treasure as scripture directs.\(^{199}\) As more individuals are convicted in this way, then, perhaps, the Lord will have the freedom to begin spontaneous small groups of prayer so as to continue the objective of honoring the Lord as He, Alone, is able to changes hearts in this society so as to help fulfill the great commission.

**Mankind’s Need For An Awakening**

There are a multitude of biblical bases for this thesis. Scripture is replete with biblical examples of the Lord’s utmost priority in returning mankind back to Himself both individually

\(^{199}\) Matthew 6:33.
and socially. One of the clearest examples of this longing by the Lord for His creations’ redemption is found in the New Testament book of Romans 5:8, where He speaks: “And God demonstrates His own love towards us in that, while we were yet sinners, Christ died for us.” This verse exemplifies the greatest example of the greatest love, about the greatest sacrifice, to the lowliest in the greatest need. Only He, Through His completed sacrifice, can spare the most needy from the greatest penalty, and both he and she would not have to rightfully experience the greatest separation to unspeakable doom for all time. This is His love for mankind! One cannot help but stop and pause to scream Hallelujah to the King of Kings and Lord of Lords!

Through the humble sacrifice of His Son for the sins of mankind, Scripture exclaims the magnificence that He is. From Genesis 3 through the restoration of His people intimately united together with Him in Revelation 22, God’s heart for His greatest example of creation is woven in the sixty-six books of Scripture with the thread of redemption and restoration through the prophetic Incarnation realized, the voluntary and perfect sacrifice of His death, and the complete victory that His resurrection proclaimed, all of which provide a proper and adequate basis on which to glean inspiration for this thesis.

In this process of redemption, restoration, and rebirth, there is reserved for the Lord the overarching purpose of what will bring Him the most glory. How the Lord is able to supernaturally restore a lost, sinful, reprobate, and unregenerate people to Himself is a subjective miracle that only a sovereign and personal God can do. What is intended in this thesis is an attempt at what will bring to the Lord glory through reflecting on five common characteristics

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200 Romans 5:8.
shared in the first two Great Awakenings of American history. As these common characteristics are discussed and analyzed, this study can provide similar characteristics in themselves so as to allow the Lord the freedom to produce more awakenings for His Glory!

Originally, man was intended to enjoy a full and complete fellowship in relationship with God the Father, Son, and Holy Spirit, in the Garden of Eden. The fellowship was pure, perfect, and complete. The purity of life in this state was unequaled for man as he and his wife enjoyed a perfect relationship and intimacy with the Lord. The relationship between the man and woman was also, as a result, a perfect one in which each had a purposeful role in helping to nurture one another as they were able to enjoy their transparent relationship with the Trinity.

Due to Adam’s willful rebellion, mankind would never again be able to have perfect fellowship with the Creator in this setting and was banished from the Garden. From Genesis 3 onward, however, God’s love story concerning Himself and His beloved creation developed as He supernaturally intended a complete resolution and restoration of mankind to Himself.

Through the completed sacrifice of Himself on the bloody cross, together with His resurrection from the dead; He demonstrated His victory over sin and death. Mankind, once again, has access to the great God through Jesus. This is the theme of the Bible.

In considering the inspirational verses that the Lord has used to impress this author in the preparation of this thesis, the following seven examples are the verses that reflect and demonstrate the heart of the Lord in reuniting mankind with their loving Father and have inspired the author to attempt this literary task. May the reader also be impressed with the heart of God as reflected in His word. These verses are also intended to help guide the reader in how
to ask the Lord for His preparation of each one of His children who contemplates the potential in partnering with Him in a future awakening.

Genesis 12:1-3:

The Lord said to Abram, “Go forth from your country, from your people and your Fathers’ household the land I will show you. I will make you a great nation, and I will bless you, I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you, I will curse, and all the peoples on earth will be blessed through you.”

These verses are as close to a promise by the Lord to all of His then-followers and present children. For His future followers from the New Testament family, there is, of certainty, the security that He provides for those whose heart completely belongs to Him in a born again relationship. These verses prompt the author to seek new ways to be used by the Lord to enlarge His family both in quality and quantity.

Psalm 51:1-4, 10, and 12:

Have mercy on me, O God, because of your unfailing love. According to your great compassion, blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You, You only, have I sinned and done what is evil in your sight, so you are right in your verdict and justified when you judge. Create in me a clean heart and renew a steadfast spirit within me to me the joy of your salvation and grant me a willing spirit to sustain me.

These verses remind the author of the desperate state that he is in as he hopes to follow the Lord. The consequences of sinful and rebellious actions are ever before the author. Maybe

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201 Genesis 12:1-3.

202 Psalm 51:1-4, 10, 12.
the Lord keeps His weakest children closest to Him in full-time service for Him. This is who the author is.

The refreshing and renewal provided by Jesus enables the author to walk with Him in victory in helping to fulfill the great commission. John 3:16-17: “For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him, will not perish, but have everlasting life. For God did not send the Son into the world to condemn the world but that the world might be saved through Him.”203

Perhaps the centerpiece of all Scripture, this verse reveals that, without the truths contained therein, true living is not possible and the rest of Scripture would not be understandable. It is from these verses that the author accepted Jesus as Savior and was able to understand Him to reach out in desperation for His saving blood. He keeps the authors’ salvation experience ever before him, and the motivation to help others in this way is a privilege. Matthew 28:18-20:

“That Jesus came to them and said, All authority has been given to Me in Heaven and on Earth; Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father, Son, and Holy Spirit, and teaching them to obey everything that I commanded you. And surely I Am with you always, even to the end of the age.”204

Perhaps the seminal call to invest one’s life instead of merely spending it, these verses reveal that the investment in helping to fulfill the great commission is an all-consuming endeavor. It will truly cost one his or her life; however, the great commission is more than just a

203 John 3:16-17.

204 Matthew 28:18-20.
command. It is also a guarantee from the Lord Himself. The best way to invest a life is in His sure truth and promise. This can inspire the dead to come to life!

2 Corinthians 5:17: “Therefore, if any man is in Christ, he is a new creature; old things have passed away, new things are come.”

The most exciting and relieving truth in life is the truth that sinful man can be transformed into a new individual as the Lord grants the change when one becomes His child. The knowledge of the old life may still be present, but the overwhelming love of the Lord overflows the new life of this child.

Colossians 2:13-14

When you were dead in your transgressions and in the un-circumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions; having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us, and He has taken it out of the way, having nailed it to the cross.

For the revival and awakening preacher; the objective in presenting the gospel is not, primarily, to see men and women become Christians. What is most important is to see the Lord glorified through Him granting to these in attendance understanding about the issues of the gospel. As they are granted understanding about the holiness of God and the sinfulness and separation of themselves, then the Lord will, perhaps, also grant to these, understanding and the faith to give their lives to the Lord. New life results from an appropriate understanding of improper man who desperately seeks union with the proper

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205 II Corinthians 5:17.

God. These verses reflect the state of man without Jesus as well as what life can be like because of Him.

Hebrews 11: 6: “And without faith, it is impossible to please God; for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.” 207

A life of faith is what pleases God, and the colonists and Americans sought the Lord to change themselves as He enabled them to change society. This is the normal Christian life. There is only one way to please God and that is with a life of faith. In other words, the author of Hebrews is pointing to the spiritual and supernatural life offered to all of God’s children through the enabling power of the Holy Spirit. This is important for participants in a coming awakening because only through the power of God can lasting results of salvation occur in society.

CHAPeTER 3
THE STATUS OF SOUTHERN BAPTIST CHURCHES IN 2015

Five Characteristics Accumulated From The Survey for Baptist Churches to Be Involved in A Future Awakening

Unity

The surveys demonstrated that there was significant affirmation that the teaching from the pulpit was from the Bible. Seventy five percent of the participants indicated that their pastors developed unity within their respective bodies and, normally, promoted a consensus type of leadership. The pastors were not, according to any of the survey participants, dictatorial or dogmatic in their approach to preaching. The pastors sincerely sought what was best for their congregations according to the pastor’s relational and theological capabilities and training.

Questions three and five in the survey were specifically arranged to elicit responses about the area of unity in the respective churches. Question three focuses on the ability of the pastor to train and teach the congregants about having personal times of confession, repentance, and the re-filling of the Holy Spirit, if necessary, so as to remain available to Him. The responses were a little dis-heartening as less than twenty percent mentioned that their pastors instructed this crucial aspect of unity and fellowship with the Lord. After all, if one in not in unity with his or her Creator, then authentic unity with other people is impossible.

Question five in the survey specifically asks if the pastor taught the church members how to be filled with the Holy Spirit and walk a supernaturally energized type of life. Less than ten percent of the respondents mentioned that their pastor regularly taught the necessity and importance for God’s children to be controlled by the Holy Spirit. Galatians, chapter five
discusses the reality of walking in the power of the Holy Spirit. Specifically, in verse sixteen, Paul writes a command to his readers, “But I say, walk by the Spirit, and you will not carry out the desires of the flesh.” Walking by the Spirit produces authentic and lasting unity with the Lord. If He is taught preeminently and accurately, then the Lord will produce all the necessary unity for His purpose and the Churches’ enjoyment.

A necessary aspect of any church body that seeks to function as a cohesive unit is the ability to work through the imperfect component of any local church body…the human quotient. Even right standing churches have conflict, and the better the pastor and other church leaders are in resolving the inevitable conflicts which arise within a group of believers, then the local body will be more focused and accountable as future conflicts arise within the body.

As the congregation walks a life of faith in the power of the Holy Spirit, then the pastor and other church leaders can provide teaching and training in how to, positively use conflicts that will come, for the church’s advantage. This is done through developing conflict resolution skills. As these skills are modeled and taught by the pastor and church leaders under the Lordship of Jesus Christ, then the other members of the church will be encouraged to lovingly resolve conflicts for the higher purpose of pleasing the Lord. In Philippian, chapter two; Paul says in verses two through four:

“…Make my joy complete by being of the same mind, maintaining the same love, united in Spirit, intent on one purpose. Do nothing from selfishness or empty conceit but with humility

208 Galatians 5:16.
of mind, regard one another as more important than yourselves. Do not merely look out for your own personal interests but also for the interests of others.\textsuperscript{209}

This, in essence, is what unity looks like. As God’s children are directed and empowered by the Holy Spirit, the, perhaps non-sensical life of the believer before the world, will one who walks in supernatural power and be, naturally, committed to what is best for others also. As these verses explain, this is a quality of being primarily focused on others’ needs will produce a greater potential for authentic unity.

The participants in the survey were not unanimous in this belief; however, there was noticeable assent regarding the direction of the respective pastors and their teaching that motivated the members to support their pastors’ efforts. All of the pastors whose congregations participated in the survey were unanimously affirmed by the members, and the pastors’ congregations’ genuinely cared for their pastors. The disagreements with the pastors, predominantly, were not on fundamental issues of Christianity such as salvation or a mis-characterized understanding of the Trinity. The disagreements were more from a formulaic nature regarding the church liturgy, or the emphases in a church service such as not including the Lord’s Supper each Sunday or a lack of a prayer emphasis in the services.

This view, too, was not unanimous as there were more than a few respondents, approximately ten percent, who did not believe that scripture or expository preaching was emphasized. Yet, these same congregants validated the truth that they, somehow, were able to see the church helping the congregants grow in their relationship with the Lord.

\textsuperscript{209} Philippians 2:2-4.
Also, forty percent of the participants mentioned that they were content and satisfied that they had joined their respective churches and had usually sought to invite others to be a part of their worship experience. This also an important aspect of unity. There seemed to be an interest among the survey participants to be inclusive of others in their own church experiences. This also represents another positive quality of unity among church members as they seemed to be open to creating an environment of inclusion instead of exclusion. This, too, is a necessary quality of the participants to be unified in future awakenings.

_The Perfect Church?
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There is no perfect church; therefore, for the survey respondents to answer in any other way but with honesty might call the survey validity into question. Church members, ideally, should be members of a church as independently dependent to the church and what the church has to offer each member. The independent mind makes a choice to belong to a church body, as the Lord leads, to be one who receives appropriate and accurate teaching and fellowship with other believers. Also, there is a ministry component to a person’s membership in a church. According to Ephesians chapter four, The Lord has gifted and talented each of His children uniquely. As a result, there is the necessity for the child of God to find the best place from which he or she can express, exercise, and develop their gifts and talents freely. This endeavor also leads to greater unity in the body.

With the negative responses that there were presented in the surveys, the participants were not disagreeing with any of the fundamental beliefs as espoused by their pastors such as salvation by grace through faith, the inerrancy of Scripture, or the commitment to help fulfill the great commission. The differences were in form and function and not foundation. When one has
the freedom to agree and disagree in any relationship, then, as the situation and conflict can be
resolved in love; both or all parties involved in the difference of opinion or conflict can function
better and more independently dependent together. The pastor is key in this development.
Generally, churches develop, to a degree, the characteristics of her pastor. The pastors’ strengths
become the churches’ strengths; likewise, the weaknesses of the pastor, if left undeveloped, can
also become characteristic of the church.

Since unity in the body is a key component in the pastors’ responsibility and privilege as
a pastor, then he should be and do what is necessary so as to promote unity as well as
confronting conflicts biblically and taking the initiative to help change the weaknesses that befall
a group of members in Baptist churches. Some of these weaknesses might include but may not
be limited to, gossip, unresolved conflict, staff disagreement, and, primarily, not walking in the
power of the Holy Spirit. Only in the latter condition of being directed and empowered by the
Holy Spirit can all of the issues that face a church and pastor be resolved in a way that brings all
glory to the Lord. This is the objective of a local church body! All that is said and done within
the church body, and by its members, is filtered through what will bring the Lord the most glory
and advance His kingdom.

For example, most of the respondents affirmed that their pastors taught from the bible in
their sermons; however, approximately half of these mentioned that the gospel usually was not
presented in the sermons or in any other aspect of the church service. These are saddening
realities, due to the fact that pastors are commissioned to preach the whole counsel of God in the
bible. For the pastors, apparently, not preaching the whole text of scripture may point to a need
for the pastor to ask the Lord for growth in these areas and look for ways to follow through in
preaching the whole text of scripture by faith. This, undoubtedly, will take the focus off the pastor and place this focus on the Lord.

Preaching and teaching on the fundamental aspects of the Christian life or preaching through a book in the Bible, for example, will lend itself to several opportunities for discussion as the pastor and the church are able to honestly and openly seek the Lord together. As each are committed to the Lord and His using each person to help foment a revival and awakening, then the Lord will have, at His disposal, a resource so as to help funnel the fruit of an awakening and help make the new believers into multiplying disciples. This, too, brings, Him the glory!

Finally, the surveys demonstrated, once again, the element of independence and transparency that can usually embody most Southern Baptist churches. Having initially sought to potentially survey more than one hundred and twenty churches and denominations in multiple parts of America; a few Southern Baptist churches chose to respond.

**The Holy Spirit**

Perhaps one area of need for Southern Baptist churches, based on the survey results, is in the Person of the Holy Spirit. This vital person and His ministry for believers is, according to the survey respondents, rarely discussed and taught from the pulpit. Partly and possibly this can be traced to the purpose of the Holy Spirit. Scripture teaches, in John chapter sixteen, that a primary purpose of the Holy Spirit is to glorify Jesus. As God Himself, the Holy Spirit is the third Person of the Trinity. He points the Church of God, and the world, to Jesus. As a result, there, almost certainly, will be a lack of knowledge and understanding about Him from the Church and, even misconceptions about Him in the world.
This is not to say that Christians are not directed to know about this person who is also God. Since His purpose is also to equip and enable Christians to live in obedience to the Father, then it is imperative for God’s children to fully know the wonderful Holy Spirit!

Also, due to the mystery that surrounds Him, there may be an ambivalence from Southern Baptists to learn how to be intimately acquainted with the Holy Spirit; however, this intimate knowledge and fellowship with Him is the key to walking with God! According to Acts 2, Ephesians 5, and Galatians 5; the Holy Spirit provides the internal and external qualities of a godly character for God’s children to fully enjoy a life of fellowship and fruitfulness with God the Father and God the Son, and God the Holy Spirit.

As the Holy Spirit is taught properly from scripture in the pulpit of Southern Baptist churches, then the Lord is honored and glorified. As He is honored through an accurate understanding of Himself taught in His church, then, by His grace, He will bring development of the Southern Baptist Church and other churches who follow the Lord. These bodies will multiply as a correct understanding about the Holy Spirit is developed and internalized in each submissive Christians’ life and within each church setting. The Lord will, then, have the freedom to produce greater internal and external fruit for His glory as part of a future awakening.

Therefore, for each pastor and teacher in Southern Baptist, and other churches; they are encouraged to learn about Him, internalize Him as Lord, and teach Him, in all three persons of the Godhead. He, the Holy Spirit, seeks to inform and equip the saints for greater works of worship and service to the King. May His church reflect this as well.

One result, from this transformed understanding that the Lord can bring regarding the Holy Spirit, is that there will, perhaps, no longer be a mysterious attitude associated with the
greatness surrounding the Holy Spirit. There can even be the supernatural ability to help those with a different understanding about the Holy Spirit to gain a biblical way to approach Him.

The survey respondents in the survey were, predominantly, of the mindset that the person and ministry of the Holy Spirit were not preached by their pastor, yet there was a fairly strong desire for the participants to gain and internalize an understanding about Him. This is encouraging as this desire to change and be changed by God can point to the survey participants being available and develop according to the Lord’s plan.

The Holy Spirit, as God, loves each of His children equally and completely. He wants an intimate and growing relationship and fellowship with each one of His children. Because one of His purposes is to bring all glory to the Son, it can be easy for the church of God not to focus on Him. This is at the Church’s peril. Only He can supply and equip each of God’s children with the ability to please the Father. Only He is the source to live a supernatural life. He is the one who can draw men and women to the Father in salvation. He is the one who convicts the world of sin and righteousness. From the survey results, there appears to be a need in Baptist churches to break free and enjoy the fellowship that is only offered with the Holy Spirit.

Prayer

As previous awakening seasons have occurred in American history, there were significant movements of prayer that preceded and were maintained during these seasons of harvest by the Lord. Prayer of this type is not simply praying a list of requests to the Father. It was and is the heartfelt intent to speak as the Lord speaks and pray as the Lord directs and empowers one to pray. This type of prayer is actual and intimate communion with the Father Who desperately wants to commune with each of His children. Prayer flows from a contrite heart of dependence
and transparency before the Father without expecting anything in return but pure fellowship. This is the normative life of one who lives each day in intimate communion with God and enjoys uninterrupted fellowship with Him. Whether an individual is a new Christian or a staid one of fifty years; the love for the Lord impels this person to seek refuge in Him.

This person is, then, able to humbly and lovingly lay his or her requests at the feet of the One Who will do what is best, for everyone, to His glory. This is one way the Lord can use prayer and change the one who is praying.

These times of communion were typified by heartfelt and persistent prayer for the Lord to have the freedom to do what He wants in the lives of His people. Prayer is more than words; prayer is a form of intimate fellowship afforded only to those who are intimately acquainted with God the Father. From these intimate times of fellowship, the Lord is also able to change society and the ones who make the requests.

The survey results indicated two excellent results that the survey participants indicated was important for them but needed to be instructed and practiced more in their church in the areas of prayer and worship. First, more than eighty percent of the respondents indicated that there were only nominal times of corporate prayer in their churches, but they would like to make this aspect of worship a more integrated part of the worship service. Questions three and four in the survey specifically address the connection between spiritual growth of the individual and how this manifests itself in the worship service. Part of growing in one’s relationship with the Lord, as question three asks, is crucially important individually and corporately just as it is to grow and develop physically, socially, and mentally.
James chapter five, verses fifteen and sixteen, speak on the importance of prayer in the life of the believer. Scripture teaches, “…and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins one to another and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.”

The Lord can use the prayers of His people to bring about cohesion to His body and the better fulfillment of His will through His Church.

Evangelism

“Preach the word. Be ready in season and out of season; reprove, rebuke, and exhort with great patience and instruction.”

From the original Greek text, this verse is rich as it is properly unpacked. There are three observations of the phrase, “Preach the word…” that are significant in the discussion of the present thesis: First, the gender of the word, “preach,” is in the neuter gender. This carries with the meaning, by Paul, that this proclamation of the word of God is incumbent on women as well as men. All are commanded to preach the word. Second, the phrase, “preach the word,” is in the imperative tense form in the Greek original. This refers to the fact that this is a loving command from the Lord to His people to be available and equipped to preach His word to all people. Finally, a third observation of the text concerns the meaning of the ‘Word,’ or logos, in the Greek? In this context, the word refers to the whole counsel available that the word of God supplies to the life of a believer. This includes evangelism, discipleship, personal growth, with

\[210 \text{ II Timothy 4:2.}\]
encouragement and refreshing of His children. The word of God, it appears according to this chapter, is able to meet the continued spiritual needs of God’s children as each are able to live obediently to the Father in the power of the Holy Spirit.

The hermeneutic of this text explains to God’s children that proclaiming the word of God is not an option. It is a command, for the word of God is profitable for areas of life that are important for all people who desire to live supernaturally. This is one way the Apostle Paul used to teach and lead the young pastor, Timothy, to be convinced and convicted about evangelism.

Question six on the survey specifically asks about the evangelism practice of the pastor from the pulpit and in his personal ministry. Less than thirty three percent of the respondents acknowledged that the pastor presented the gospel in his sermons on Sundays or Wednesdays.

What can be gleaned from these results? Perhaps, for some of the pastors, this can be an area of growth and development. An active role by the pastor in ongoing, faith-developing circumstances, will help complete him and make him more sensitive and responsive to the needs of the congregation.

Those pastors who were partaking in the evangelistic planting and harvesting were pastors of churches that were, almost always, living close to God’s heart. The Lord seemed to honor the Spirit led efforts of obedience through unity in the midst of faith walking. Evangelism is not limited to some Christians but is commanded for all Christians. The simple truth is that

\[\text{211 Appendix A.}\]

\[\text{212 Ibid.}\]
evangelism is rarely easy. It is confronting the world of death and darkness with the sword of light and truth. It is invading the strongholds of Satan with the person Who is Life.\textsuperscript{213}

The survey responses demonstrate a strong desire, on the part of the church members, to learn evangelism and practice this skill.\textsuperscript{214} For the pastors of the churches surveyed; there was a mix of pastors who primarily engage in personal evangelism with the much higher majority, over seventy one percent, who did not participate in evangelism from the pulpit or in any other venue of ministry.\textsuperscript{215} This is a need that can developed for these pastors. Even though the surveys demonstrate a genuine love and respect that most survey participants had for their pastors; the ability to model a lifestyle of evangelism and discipleship from most of the pastors is beneficial and, seemingly, can become more developed.

Expository Preaching

All of the questions in the survey are affected by Expository Preaching.\textsuperscript{216} For example, questions one through three in the survey, about how well the pastor uses scripture in his sermons, flows from the pastor being able to exegete texts of scripture in its proper context together with the correct hermeneutic. Questions four through six on the survey explain how the pastors uses scripture in the practices of the church.\textsuperscript{217} For example, learning how to properly confess and repent, for the church members, originates in scripture and should be taught and

\textsuperscript{213} Galatians 5: 16-23.

\textsuperscript{214} Appendix A.

\textsuperscript{215} Ibid.

\textsuperscript{216} Ibid.

\textsuperscript{217} Ibid.
modeled by the pastor. Instruction in how to do evangelism also is born from God’s word, in the power of the Holy Spirit, and should also be presented to the church by a pastor whose personal ministry includes this distinctive. New members joining the church as a result of evangelistic efforts in question eight, also flow from those who are applying the preached word into their lives so as to fruits of obedience.218 The Great Commission is a command, but it is also a promise in of which church members can be a part or choose not to do so; therefore, question nine on the survey is a somewhat more subjective proposition to ask the respondents. The number of affirmative answers to this question was ten percent or less.219 Personal growth, or the last question of the survey, also flows from the rightly understood and applied word of God to a church members’ life.220 This, as well, is a fruit of expository preaching.

Although this is primarily reserved for pastors and other church leaders, there is a necessity for the pastor and other teachers in Baptist churches to teach from a text in Scripture. Southern Baptists believe that the Bible is the word of God that changes lives. Therefore, it is only natural for messages and lessons by the church leaders to be taken from Scripture so as to promote and allow the Holy Spirit the freedom to change lives through the internalized, living word of God. From this perspective, then, the Lord will have preeminence in the direction of the Church as the One Who superintends her activities, growth, and direction.

In the two separate awakening periods of the first century in this Americas’ beginning, revival preachers centered their preaching on the text of scripture from the bible. For William

218 Appendix A.

219 Ibid.

220 Ibid.
and George Tennet, as father and son; sola scriptura, or only scripture, was the focus in their preaching. William Tennet had, perhaps, the unique ability to preach what he personally knew to be true about the Savior.\textsuperscript{221} When (famed) revivalist, George Whitefield, heard Mr. Tennet preach, he exclaimed, “I never heard such a searching sermon. He convinced me more and more that we can preach the gospel of Christ no further than we have experienced the power of (Him) in our own hearts.”\textsuperscript{222} Thus, there were multiple benefits to one who taught and used scripture as the primary text of teaching in revival times. Biblical history has shown, as well, that, when the Lord and His word are honored, then He will bring about results that can change the world.

Personal Holiness

The survey answers seemed to show that there appeared to be a need, from the participants in the survey, to be instructed further in how to learn for themselves from God’s word. In other words, there was an unspoken need for the participants to learn how to be self-feeders from Scripture. This is an important aspect of personal holiness as the biblical truth concerning the priesthood of the believer necessitates the child of God to be able to learn and internalize truth individually in one’s personal relationship with the Lord. There is true freedom when one is able to independently depend on the Lord and learn how to learn from Him in Scripture. Growth, maturity, and independent-dependence results as the child of God is enabled to develop a personal relationship with the Lord.

The Need For Disciples And Disciple Makers

\textsuperscript{221} Tom Streeter, \textit{The Church and Western Culture: An Introduction to Church History} (Bloomington, IN: AuthorHousePublishers, 2008), 341.

\textsuperscript{222} Ibid., 300.
Matthew 28: 19-20: “Having gone, (as you go), disciple all the nations baptizing them in the Name of the Father, and in the Name of the Son, and in the Name of the Holy Spirit; teaching them to observe all things whatever I commanded you, and I am with you all the days until the completion of the Age.”

The need to help meet this personal development characteristic for the church member is incumbent on the pastor. He is the one who is equipped and trained to lead a church in this way. It is imperative, from the author’s perspective, that a pastor should be committed to making leaders out of the congregation. This can be realized as the pastor invests the appropriate time necessary so as to provide avenues of action and growth for members of the church. This can include, but not is limited to, evangelism and discipleship training and opportunities to use the training in evangelistic opportunities.

Personal Holiness In Discernment

Also, in this training and teaching, the pastor can also model how to personally grow in one’s relationship with the Lord through small group, or one on one times of bible study techniques, plans, and room for each of the participants to practice how to have personal times with the Lord on campuses, in work areas, homes, or in a Retreat setting. These have proven to be invaluable times that the Lord can use to help develop the individual Christian into a holistic individual. This Christian will be able to give, in his efforts, to the kingdom of God; likewise, this person will be able to receive proper instruction and knowledge about and from the Lord so as to live in an intimate fellowship with the Him.

As these men and women develop a lifestyle of personal ministry and devotion to the Lord, then they will be able to help reach others with the gospel and begin the replication process of spiritual discipleship and development of others to the glory of God!

Part of this development involves the ability to learn new truth from Scripture and help others to apply these truths to life. This will also better enable the believer to lead others as there will be independent experience with the Lord Who will provide wisdom and insight in leading others through His servant.

An important element of one’s personal holiness is in relation to the ability of being able to critically think through events that often occur in American society but may not be fully and accurately reported. This is also an important aspect of personal holiness as the reader is able to use events in history to help shape the way one views the world in general and not be used by the, sometimes, inaccurate reporting by some who seek another objective in reporting than the news. Unfortunately, some historical events in America have not always been recorded and reported accurately. Colonial Americans were a well-read people who sought sources for their literary pallet.224 A measurement of one being able to sign one’s will with a signature, for example, was used to determine the literacy rate among colonists.225

From as early as the late seventeenth century through to the time prior to the American Revolution of seventeen sixty, the literacy rate among white men was consistently above the two out of three range.226 By the nineteenth century, the literacy rate had increased to over ninety

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225 Ibid.

226 Ibid., 7.
percent. Among women, the literacy rate was consistently above thirty to forty percent in the eighteenth century and reaching to above sixty percent by the nineteenth century. America, since before its founding as a country, was an educated and literate people who accepted truth and also discarded lies when printed. America proved herself to be a people who ingested accurate media knowledge because the idea of writing lies in the printed media was offensive to most of the colonists who valued truth in the colonial news. As Thomas Payne stated in the Introduction to Common Sense, “Only heaven itself is impregnable to vice.” Therefore, colonists were able to read the publications with a certain sense of critique in what they read.

Throughout the centuries of America’s existence, different forms of media have developed to present a wide-range of media events. Most of these events have been presented accurately; however, this was not always the case. In the twentieth century, two examples demonstrate the necessity for Americans to be able to think critically. As with other areas of historical fact, history occurs in only one way; yet, those who reflect on immutable, or unchangeable history, may intend to have an ulterior motive in re-stating or omitting aspects of history to fit a template or stay within a developing paradigm.

*Historical Revisionism of Abraham Lincoln, Edward (Ted) Kennedy, and Martin Luther King*

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228 Ibid., 10.

229 Ibid., 12.

What is written in the following two examples is a lack of truth in reporting concerning Abraham Lincoln, Senator Edward Kennedy and Martin Luther King. These are offered as examples, not to condemn or judge a person or persons; it is simply an intentional endeavor to inform the reader that not all that is written about historical American figures is honest. There are times when ulterior motives are used in reporting to mask the true facts from being revealed often times to protect a person or a cause. For example, the “Great Emancipator,” Abraham Lincoln’s words of 1858, in his famous debate with Stephen Douglas, stated this about equality among the races: “I have no business to introduce political and social equality between the whites and the black races. There is a physical difference between the two which, in my judgment, will forever forbid them from living together…I, as well as Judge Douglas, am in favor of the race that I belong having the superior position. I have never said anything to the contrary.”

Lincoln also stated in a personal letter to Horace Greeley in 1862: “My paramount object in the struggle is to preserve the Union, and it is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it, and if I could save the Union by freeing all of the slaves, I would do it, and if I could save the Union by freeing some but not others, I would also do that.”

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Finally, in the same debate with Judge Stephen Douglas, Abraham Lincoln proclaimed: “I will say, then, that I am not, nor ever have been, in favor of bringing about, in any way, the social and political equality of the white and black races.”

Obviously, by his own words, Abraham Lincoln demonstrated that he was not the Great Emancipator whose sole objective in fighting the War Between the States was to free the slaves.

In the case of Edward, Ted, Kennedy; true historical fact was misused and resulted in the death of an innocent girl and the mark of disgrace for a sitting U.S. Senator appeared to be the case in this example. The fact that a sitting, U.S. Senator, who was also married; left the scene of a car accident which was caused by him, and failed to report the accident to the police for ten hours. The accident resulted in the death of a young woman, Mary Jo Kopechne, who had drowned while remaining in the overturned car. All that is reported is not, at times, the truth. Since personal holiness is grounded in truth, then, one of the best avenues by which to perceive truth from a lie, is to know the lie and the motive behind the lie. The following are three examples in which the reader can develop this quality so as to be more acute in the future when, perhaps, more half-truths and untruths are presented.

233 Edwin Erle Sparks, The Lincoln Douglas Debates of 1858 (Trustee of the Illinois State Historical Library, 1908), 112.


236 Ibid.
However, in American history, there have been attempts to alter historical facts to fit a specific template so as to omit certain facts or intentionally promote inaccuracies about a person of event template of help to disguise the intentions of a historical figure. According to Webster’s New World College Dictionary, “Revision” is defined as intentionally distorting the characterization of an historical event after the event so as to produce a different understanding. Revision is a term that simply means, “A new version of something.”

Perhaps a final example for the reader to consider of this is when one or more persons actually re-write, or omit crucial historical facts about a person or event to help sustain a particular point of view about a person or event for the reader. Martin Luther King, was a civil rights spokesman of the 1950’s and 1960’s in America. In his life, there appeared to be inconsistencies. For example, he claimed to have a doctorate, even though he was implicated in a plagiarism scandal while attending Brown University and while he was working on his Doctor of Philosophy degree in 1955.

According to a London Sunday Telegraph article dated December 5, 1989, over 34 years after Martin Luther King received his doctoral degree, there was significant evidence that Martin Luther King, or Michael Anthony which was his real name, extensively plagiarized his

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238 Ibid.


240 Ibid.

doctoral dissertation. In the dissertation, King used other researchers’ information without providing appropriate documentation.\textsuperscript{242} Also, King even used the very words of a fellow student at Crozer Seminary and Boston University, in his dissertation.\textsuperscript{243} However, in the London Sunday Telegraph article, written by Frank Johnson, wrote that, though most of his doctoral dissertation was lifted from other sources without proper credit; the article also stated that his doctoral degree would not be rescinded because they (the Boston University Committee of Scholars) saw no need to do so.\textsuperscript{244} In \textit{Plagiarism and the Culture War: The Writings of Martin Luther King, Jr. and Other Prominent Americans},\textsuperscript{245} Theodore Pappas writes: “For it is not only in his dissertation that King plagiarized, he did so as an undergraduate at Morehouse College, and throughout his seven years of graduate study, particularly in his major field of study, theology.”

As these examples demonstrate, the news and other factual information in America are not always correct. It is up to the individual Christian to ask the Lord to develop a filter through which one can better discern truth from error allowing the reader a more critical way of looking at history. As English Prime Minister Winston Churchill stated during the Second World War: “History is written by the victors.”\textsuperscript{246}

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\textsuperscript{242} Pappas, \textit{Plagiarism and the Culture War}, 3.
\textsuperscript{243} Ibid., 5.
\textsuperscript{244} Johnson, “Martin Luther King, Was He A Plagiarist?”
\textsuperscript{245} Pappas, \textit{Plagiarism and the Culture War}, 11.
\textsuperscript{246} Attributed to Winston Churchill: Speech before the British Parliament-1937.
\end{flushright}
In *Senatorial Privilege, The Chappaquiddick Cover-up*, Leo Damore,\(^{247}\) contends that there was such a re-direction of historical fact following the 1969 Chappaquiddick fatality accident involving then Senator Ted Kennedy, which killed Miss Kopechne, in July, 1969. Kennedy, a married man along with other married colleagues of his and his late brother Robert Kennedy, had gathered earlier that evening with a group of young, unmarried women who had also worked for the Kennedy family. Upon leaving the party together, Ted Kennedy and Miss Kopechne, were traveling across a bridge but failed to complete the crossing, and the car flipped over off the bridge. According to Mr. Damore’s book, *The Chappaquiddick Cover-up*,\(^ {248}\) Kennedy then left the scene of the accident and did not report the accident to the police until more than ten hours on the next day\(^ {249}\). In a subsequent police investigation, Kennedy was found guilty of leaving the scene of an accident and involuntary manslaughter, a misdemeanor, in the death of Miss Kopechne. His sentence was two months’ probation.\(^ {250}\)

In a later book by the grand jury foreman who was empaneled to investigate the Chappaquiddick incident, Les Leland maintains that, “the grand jury was denied its right to investigate the tragedy.”\(^ {251}\) Clearly, there appeared to be a conscious effort by those in


\(^{248}\) Ibid.

\(^{249}\) Ibid., 145.

\(^{250}\) Ibid., 200.

government and the media to forestall the efforts of some in finding the truth about this death and the apparent cover up to protect a sitting senator.

A further personal development is placed on the reader to maintain a conviction that there is necessarily a need to view history and historical events with a critical eye and not simply to take someone’s word that an event happened a particular way without investigating the event itself. This, ultimately, will lead one to have a better and more logical way to view history; moreover, the freedom to see the world and its events through a consistent lens will be life-changing as the Holy Spirit directs. This is especially true for those who love the Lord and are committed to living in obedience to Him. As the Holy Spirit grants ability, the Christian is able to discern, supernaturally, truth from error in all facets of life. Scripture does teach that, “…be transformed by the renewing of the mind so that you will be able to prove what the will of God is; that which is good, acceptable, and perfect.”

There are many resources and sources from which the author can draw so as to determine the main aspects and common characteristics of past Awakenings; however, there will be a conscious attempt to only present the facts and main characteristics of the first two Awakenings. This is necessary because the reader deserves to have historical truth presented accurately; it is also a desire of the author to provide and encourage the reader to view past history with a discernment that will help enable the reader to know truth from error. History can also be changed, after the historical event occurs, to fit a paradigm that presents the historical event

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252 Romans 12:1-2.
through a filtered template. This can generally be accomplished by one or more people who are intent on presenting historical events differently.

When true historical facts are altered or omitted altogether, then the historical learners’ viewpoint can be re-directed to a different historical conclusion than what actually occurred. This creates another limitation for the honest reader who chooses to have an unfiltered access to the truth. Over time, however, with a persistent dose of filtered truth; this can lead an honest citizen to not be able and understand the full truth when it is presented. This can happen due to the repeated efforts at not presenting the complete truth for the reader over time. This will lead to one’s senses being dulled and lack the ability to distinguish complete truth from half-truth. Distinguishing True historical reporting of a particular event or person should, as much as possible, remain objective and without a certain viewpoint to propagate. This is how an objective presentation of history should look like, and this is the objective of the present author as well as more pastors initiate this from the pulpit, then there can be an explosion and tidal wave of new growth experienced by the church and make these pastors better able to participate in ministry responsibilities as partners of ministry.

**Common characteristics that are or should be true of Southern Baptist Churches today**

Five characteristics can be transposed to today’s Baptist churches from previous awakenings: first, there was a humble attitude of prayer in small groups that preceded the previous awakenings.²⁵³ There was humility and fervency in supplications before the Throne of Grace, and the Lord seemed to honor their heart attitude. Second, there were men traversing the

country already preaching to the greatest needs of people as found in the gospel and in Scripture in general. These men, and women too at times in the second awakening, gave their lives for the progress of the Lord’s kingdom through changed lives. Their evangelistic models are still used today, in the twenty-first century, of proper proclamation from Scripture, explanation of the texts, an offering for anyone who would like to respond to the gospel message, and a season of silence so that those who will might come forward to meet with the speaker.

The third common characteristic of past revivals and awakenings that can be applied for today’s Baptist churches is a lifestyle of contriteness by parishioners. This element of the Christian life enters into the spiritual realm for the Christian, and it involves living life as a supernatural person. From past revivals, particularly the second one in the nineteenth century, there was more of an emphasis on the spiritual dimension of the Christian life. This lifestyle was appropriated by revival leaders who were able to experience another dimension of living as they allowed the Lord to live through them. Another common characteristic of the previous awakenings is that of the instruction in evangelism and discipleship. The Baptist church will not survive today unless pastors take the mantle and initiative to lovingly model and propagate this essential to their congregations. Evangelism and discipleship, along with worship, are some of the most important outward characteristics in the development of Southern Baptist life. May this generation of Baptists be found trustworthy.


255 Ibid.

256 Ibid., 24.

257 Ibid., 43.
Finally, the Southern Baptist church will do well to instruct their members in how to be self-feeders from the Lord. What this means is that, as the Lord directs, each church will provide instruction in how each members can be independent learners from the Bible. The pastor’s objective should always be to work himself out of a job where the men and women in the church are involved in all aspects of church life, as well as learn how to individually grow closer to the Lord. The pastor initiates these processes and models the lifestyle that supports the biblical truth of evangelism, prayer, worship, and discipleship. In his messages from the pulpit, for example, he simply reflects what the congregation is initiating and practicing already. The Lord can and wants to do this for His people. As Scripture teaches in Genesis 12, verse 3: “…And I will bless those who bless you…”

258 Genesis 12:3.
CHAPTER 4

FIVE IMPORTANT QUALITIES FOR BAPTIST CHURCHES IN THE NEXT AWAKENING

As men and women were revived in a re-established fellowship with the Lord and even awakened to new life through beginning a relationship with Jesus Christ within a church or revival context, there was a God-inspired hunger and thirst among these normal Christians to reach others in their communities.

The first quality of these faithful believers in the eighteenth and nineteenth century awakenings was that these awakened and revived ones were focused on helping others receive the Savior as well. These faithful believers hoped to share with all who would listen the greatest news of history made available for these spiritually hungry disciples. Scripture attests to this privilege coupled with responsibility in Luke 12:48: “From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.” Because these colonial believers were entrusted with the greatest of privileges in helping to lead others to the Lord, they, perhaps, sensed a responsibility in bringing their generation into a right relationship with the Lord.

This should also be a quality that today’s Southern Baptist church member as well. This is a supernatural quality that only the Lord can produce in someone who walks with the Lord daily, directed and empowered by the Holy Spirit, and investing time with Him in His word and prayer. This person is also to live a life of faith before the Lord, in the supernatural power of the Holy Spirit. This person is, then, able to understand God’s heart and develop an intimate relationship with Him. As one is enabled to do this, then he will become like Jesus and be able
to see life and other people as He does. This is intimate, supernatural living at its most rewarding. Ultimately, this person is only concerned with what pleases the Lord and seeks a deeper level of obedience before Him.

The revived ones and those who were regenerated to new life in Christ in eighteenth and nineteenth century America took this responsibility of leading others to the Lord seriously. In the first of the American colonies’ revivals of the 1740s, one of the chief human instruments of that revival and awakening, Jonathan Edwards, claimed the following of the Lord’s converts: “The Assembly were in tears when the Word was preached; some weeping sorrows and distress, others with joy and love, others with the concern for the souls of their neighbors.”

The contrite attitude in these beloved children of the Lord demonstrated the second important quality beneficial for the Southern Baptist church member who desires to be a participant in the next awakening. He used the persons with this brokenness in the past awakenings. This human dependence on the Lord revealed a quality of the Lords’ character that tends to use the humility and brokenness of His people as He prepared the colonial and nineteenth century societies of America for His visitation and reformation. As a Christian chose to live obediently to the Lord each day, God began to impute into His obedient child what brings Him glory—the hunger of seeing men women brought back into a right relationship with Him through evangelism and discipleship.

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This hunger for obedience, as the third characteristic, was only satisfied as these men and women were able to help others know their Savior. In fact, as Jonathan Edwards stated, “Resolution One: I will live for God. Resolution Two: If no one else does, I still will.”

Along with the evangelistic and discipleship hunger that was imparted to the assembly believers, there was also a personal commitment developed by the men and women to live holy lives that sought to please and be accountable to God. This fourth necessary and timeless component for the eighteenth and nineteenth century Christians was an invaluable quality. Only as one is holy and living a life above reproach before Him can this usable vessel be completely His.

This fourth characteristic beneficial as a quality for a participant in the next awakening from the eighteenth century colonists, as well as the nineteenth century American, was being able to be and live a holy life. This was only made possible as the Holy Spirit was allowed to live His life through the believers. The excelling eighteenth-century revivalist, George Whitefield, demonstrated that holy living should be a result of a changed life when he stated: “The great and important duty which is incumbent on Christians, is to guard against all appearance of evil; to watch against the first risings in the heart to evil; and to have a guard upon our actions, that they may not be sinful, or so much as seem to be so.” Their lives were then usable for the Lord as instruments of revival to the saints and the awakening of the spiritually


dead as these were brought to life through the acceptance of the Lord into their lives when they repented from their sins.

The fifth quality beneficial for Southern Baptist church members to be made an available participant in the next awakening is by having a personal and spiritual maturity so that the ministry in an awakening towards others will be as an overflow of this person’s love for the Lord. What this means is that each person will be enabled to see his or hers’ participation in the next awakening as a part of the overall process of God and not as an end in itself. He or she will not have the potential, “roller coaster” experiences based on other people’s personal acceptance or rejection of the Savior. This mature person is not used by circumstances to achieve any personal satisfaction or fulfillment; rather, this person looks, supernaturally, to the Lord and seeks Him. This can be the difference between someone who sees ministry as a sprint, and someone who sees ministry as a Marathon. One will be able, by the grace of the Lord, to last a lifetime, while the other will have difficulties. Relational thinking is a proper term for this kind of mindset that sees all of life, under the direction of the Holy Spirit, with an ultimate objective. The mature person sees him or herself as privileged to be one whom He has made like this.

When one is able to deflect credit and praise away from him or herself to the One Who rightly deserves all praise and thanks, then this person can be characterized as being one who is humble and only wants to please his Father. This person realizes that the only Audience Who matters is the Lord.
The Lord Honors His Word: A Modern Example

In the year 2014, on Christmas Eve, there was a message brought by a volunteer speaker to a group of three hundred men at a rescue shelter in Houston, Texas. The speaker was a seminary student trying to finish his last degree in the coming semester. The volunteer spoke from Ruth 2. As the Word of God was presented, the Holy Spirit had the freedom to work in the lives of the men present. At the end of the message, the volunteer provided the men with an opportunity to respond to the Lord’s gospel by becoming a Christian. The speaker had spoken at the men’s shelter for years, so he tried not to force the issue of the gospel too heavily on the men. The speaker simply presented the gospel and asked that, if anyone wanted to become a Christian, then they could do so in the following way: “If you would like, the speaker said, you can simply invite Jesus into your life right now, by faith, through prayer.” The speaker offered a sample prayer explaining that a prayer does not save a person; only Jesus can save someone. However, prayer is one way a person can express his or her trust in communicating with God. The speaker then opened a sample prayer and asked that if there was anyone who would like to become a Christian; if so, he could pray this prayer sincerely back to God with the speaker.

The speaker looked up as he was about to pray to see if the men had any questions or not. When the speaker looked up, he saw over thirty men standing at attention with many having their heads bowed. The speaker paused incredulously, thinking that the men did not understand. The speaker began to ask why a person needs Jesus or what has Jesus done for mankind that no one else could ever do. These are difficult questions, but the speaker did not want the men to misunderstand about what becoming a Christian entails.
After a brief pause, five or so men in the audience said that Jesus died for their sins. The speaker said, that’s right! He then asked, then why do you need Jesus now? The men then said that they wanted Jesus to save them from their sins. The speaker almost cried out loud. He was so happy for the men because they understood the greatest truth in history. The thirty or more men then repeated verbally, and with enthusiasm mixed with humility, the prayer offered by the speaker. This was truly the greatest Christmas for many of the men and for the speaker as well. The speaker left the men’s shelter astonished and exhilarated at what the Lord had accomplished. It was a great privilege for the author to be a part of seeing the Lord honor His word through preparing and bringing men to Himself that night! It is with this humble expectancy, inspired and enabled by the Lord that the author hopes to trust Him as the only One Who can transcend culture, race, sex, and ethnicity, to bring together people from all walks of life to His family.

Diversity As A Focus Breeds Disunity

It is hoped that all aspects of society that seemingly separate societal groups today might be supernaturally discarded so that brothers and sisters in the Lord, with the same heart and God-give desire for obedience, will be able to look beyond cultural, ethnic, political, and even religious barriers so as to be useful and dependent followers of the One God. This present literary effort simply is inclusive for those believers who might sense a purposeful conviction and openness to the idea of internalizing and applying characteristics of previous revivals and awakenings to their respective members in their churches. Then, they will be able to ask the Lord and see Him produce that which pleases Him in the form of evangelistic and discipleship fruit.
Urgency in Proclamation

The urgency of the times mandates that someone be available to present a new perspective on the previous facts of revival and awakening times. Because of His grace, He has the freedom to produce a changed life that can trust Him for greater things in prayer and acknowledge His daily presence as the author is able to walk with Him by faith.

For example, one would not ask the Lord to build only church buildings? He would ask and trust the Lord to empower and enable men and women in introducing others to the Savior and bring them to the church building. A pastor would not simply ask the Lord to bless the message of the preacher unless, honestly, he has endeavored to invest time in preparation himself on his knees in prayer and in faithful, Spirit-led study. This type of dependent attitude will enable the messenger to present the word of God accurately to all types of people to bring about the truths of Christianity so that the possibility to approach the much-needed spiritual emphasis and need for Revival and Awakening might be achieved in America today.

This author, however, emphatically says, “No!” He believes and thinks that there should be more literary offerings of this type to help address the evangelization of the world through the Great Commission. These new efforts can help satisfy the spiritual palate of any believer in the body of Christ because, as the attributes of God are without limit, so should new opportunities be provided to adapt the changeless message of the gospel to an ever changing world for the glory of God.
CHAPTER 5
CONCLUSION

While living in Bulgaria as a teacher and missionary in the 1990s, the author learned how to focus on certain aspects of the gospel or the Bible more so than others. In an explanation of the depravity of man to the Bulgarian nationals, for example, specific illustrations came to mind about the tyrannical rule of Todor Zhivkof who was the communist dictator of Bulgaria for over forty years after the Second World War. To help explain God’s mercy and grace to the Bulgarians, illustrations came to mind of the rescue from communism brought about due to the overflow of a democratic revolution sweeping across Eastern European countries and the Soviet Union. This, humanly, was led by an American president, Ronald Reagan.\textsuperscript{262} Through his policies of peace through strength, the re-building of the American military and economy from one that had double digit inflation, double digit unemployment, double digit interest rates, and American hostages being held in Iran, under Jimmy Carter.\textsuperscript{263} Ronald Reagan, by the grace of the Lord, was able to reverse all of these catastrophes and help make America the land of liberty through peace and strength, again.\textsuperscript{264} Then the bridge to what real freedom was, as found in a personal relationship with Jesus Christ, was more understandable.

The task of being an instrument in the next Great Awakening, when this arrives from the Lord, will be monumental and larger than any one person or group of persons can achieve. Since


the overarching objective is to bring glory to God through helping to fulfill the great commission in this century, then how can a student’s paper on the subject be useful?

Well, these are good questions and have been prayerfully pondered many times by the author of this thesis. With this consideration comes the truth that is humbling: there is no human alive who can achieve and bring about another awakening in America that can potentially affect the world. In fact, all of the Christians throughout the world cannot bring about one changed heart in Redemption. This has always been true and will continue to be true for if man can redeem another person’s heart and life, then the murder of Jesus was not necessary. However, the biblical truth is that man is desperately wicked and in need of a Savior Who can pay the eternal penalty demanded by the Father so that mankind will be brought to relationship and fellowship with God the Father. The perfect life, completed death, and victorious death over sin and Satan accomplished by Jesus demonstrates the fact that hope is not lost. There is One Who can and has achieved the impossible. There is One Who desires to accomplish this monumental task more than all of the people who have ever lived on the earth put together. This is so because this Person is Eternal in existence yet intimate and personal with even the lowliest of outcasts. He receives the worst of sinners, and invites the greatest of kings to be His slave. After all, He is the Creator who has loved all of His creation for all of time and even before He created time. His name is Jesus.

The supernatural nature of the Christian life alluded to in the original Shema (hear) of the Old Testament, or the Jewish call to confession and submission to Adonai God was recited

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twice daily during the times of the Old Testament. Throughout the development of God’s plan for His people, the truths of the call became realized in a more complete context through the advent, indwelling, and supernatural empowering of the Christian by God the Holy Spirit upon His New Covenant children, who also brought the ability to understand the supernatural. This was a dimension that was not, heretofore, able to be discussed much less understood by God’s people before the Day of Pentecost in Acts 2. This developed understanding cannot be overstated as far as its crucial importance to the life of an obedient child of God because with this new blessing comes also the responsibility to internalize the truths of the realized Shema, offer authentic praise and worship to Him Who, alone, makes all praise possible; finally, there is the privilege of introducing others to the God of the Shema so as to see Him rescue others from a life that leads to death.

These and other unspoken questions by the reader of this thesis are excellent ones. The truth is, this author asks many of the same questions as the Lord posited this idea for a thesis in the mind of the author. The idea that any new, much less helpful information can be gained by someone who might venture to read this thesis, not to mention even to have new knowledge exposed to the reader and learn something from his reading to apply from reading this, is truly beyond what this author is capable. In a lasting way, only the Lord has provided and internalized real truth into a person’s life that will produce change in that person and in his or her behavior. At best, therefore, it is hoped that this thesis has provided new approaches to an old, historical topic for this relatively young country.

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Therefore, it is with an optimistic perspective that this author has attempted to provide for the reader a brief encounter with two previous American spiritual awakenings, one from the eighteenth and another from the nineteenth century. Along with this historical and spiritual exposure to how the Lord has chosen to work in the early years of this great country. There has also been an attempt to present a picture of what revival and awakening times has been like in the past so as to create in the reader a hunger to ask the Lord to once again provide an Awakening for America. Such an emphasis on historical, societal, and spiritual transformation enables the reader to ponder how he or she might be used by the Lord in His future?
APPENDIX A: SURVEY INSTRUMENT

10 QUESTION SURVEY TO CHURCH MEMBERS IN THE CHURCH ABOUT THE CHURCH

DOES THE PASTOR PREACH FROM THE BIBLE? YES OR NO

DOES THE PASTOR ENCOURAGE AND TEACH ABOUT GOD THE FATHER, GOD THE SON, AND GOD THE HOLY SPIRIT?
   YES OR NO

DOES THE PASTOR/TEACHER INSTRUCT IN HOW TO GROW IN ONE’S RELATIONSHIP WITH THE LORD?
   YES OR NO

DOES THE PASTOR INSTRUCT AND PREACH IN HOW TO HAVE REGULAR TIMES OF CONFESSION AND REPENTANCE BEFORE THE LORD?
   YES OR NO

DOES THE PASTOR/TEACHER INSTRUCT ABOUT HOW TO BE FILLED WITH THE HOLY SPIRIT ACCORDING TO EPHESIANS 5. 18?
   YES OR NO

DOES THE PASTOR/TEACHER INSTRUCT AND MODEL IN HOW TO DO EVANGELISM? YES OR NO

DOES THE CHURCH HAVE REGULAR TIMES OF BAPTISM EACH YEAR?
   YES OR NO
ARE THERE NEW MEMBERS REGULARLY JOINING THE CHURCH DUE TO EVANGELISM EFFORTS? YES OR NO

ACCORDING TO MATTHEW 28: 18-20, WOULD YOU SAY THAT THE CHURCH IS MAKING DISCIPLES? YES OR NO

HAVE YOU GROWN AS A CHRISTIAN AS A RESULT OF JOINING THE CHURCH? YES OR NO

THANK YOU FOR YOUR HELP IN COMPLETING THIS THESIS.

JOHN COLE DMIN. STUDENT LBTS ONLINE

SOLI DEO GLORIA
APPENDIX B: IRB APPLICATION

SEMINARY IRB APPLICATION
Liberty University
Institutional Review Board

I. APPLICATION INSTRUCTIONS

Complete each section of this form and email it and any accompanying materials (i.e. consent forms, surveys) to irb@liberty.edu. Please note that we can only accept our forms in Microsoft Word format.

- In addition, please submit one signed copy of the fourth page of the protocol form, which is the Investigator’s (Your) Agreement. Signed materials can be submitted by mail, fax (434-522-0505), or email (scanned document to irb@liberty.edu). Signed materials can also be submitted via regular mail or in person to our office: Green Hall, Suite 1837.

- Please be sure to use the grey form fields to complete this document; do not change the format of the application. You are able to move quickly through the document by using the “Tab” key.

- Applications are processed on a first-come/first-serve basis. Preliminary review may take up to three weeks and then you will need to factor in the time it takes you to make those revisions. Thus, the review and approval processes are largely dependent on your prompt, adequate response to IRB revisions and inquiries. One month or longer could occur in this overall process, depending on your promptness in responding to our requests.

- Note: Applications with the following problems will be returned immediately for revisions: 1) Grammar/spelling/punctuation errors, 2) A lack of professionalism (lack of consistency/clarity) on the application itself or any supporting documents, 3) Incomplete applications. Failure to minimize these errors will cause delays in your processing time.

II. GENERAL INFORMATION

1. Name and information for the student doing the study:

   John Cole                  25777765
   Student Name
   281-787-0878               jcole@liberty.edu
   Student Phone

2. Name and information for the faculty mentor overseeing the study:

   Dr. Charlie Davidson       cdavidson@liberty.edu
   Faculty Mentor Name
   434.851.2425               Faculty Mentor Email
   Faculty Mentor Phone
3. Anticipated Duration of Study: (How long do you believe it will take you to collect all your data?): From September, 2014 To January, 2015

4. Is your study funded by a grant? Please list all sources of funding. If no outside funding is used, state “unfunded”: Unfunded

5. Has this research been reviewed by another IRB? □ Yes □ No
   (If yes, please provide a copy of the letter of approval or indicate the status of your application.)

III. RESEARCH SUMMARY

6. What is the title of your study? How the Lord Can Change the World from What It Is to His

7. Carefully describe your research project. Include your research question and purpose. I have attempted to present and described five common characteristics from previous American Awakenings in the eighteenth and nineteenth centuries. With this, steps are provided for Southern Baptist churches today to replicate these common characteristics so as to provide the Lord the opportunity to produce another awakening.

8. This study involves (check all that apply):

   ___ Anonymous survey     ___ Non-anonymous survey
   ___ Unrecorded interview  ___ Recorded interviews (audio or video recording)
   ___ Other (briefly describe):

9. Step by step, describe exactly what your participants will be asked to do. Include information about how long it should take your participants to complete each step. What has happened is that, after the pastors provided their approval, ten-question anonymous surveys were taken by ten adult members of the Baptist churches. The pastor then sent the completed survey back to me, John Cole.

10. If you are planning to survey or interview your participants, please submit a copy of the survey or interview questions to the IRB along with this research application.

IV. PARTICIPANT INFORMATION

11. Who will participate in your study? Only check the box(es) for the participants your study will focus on. If you are focusing on Normal Volunteers (Age 18-65) and some of your participants may be veterans, you should only check Normal Volunteers. You would not check Discharged/Retired Military Personnel.

   □ Normal Volunteers (Age 18-65)
   □ Minors (under age 18)
   □ Over age 65
   □ University Students
   □ Active-Duty Military Personnel
Discharged/Retired Military Personnel
Inpatients
Outpatients
Cognitively Disabled
Physically Disabled
Participants Incapable of Giving Consent
Prisoners or Institutional Individuals
A specific racial or ethnic population (example: only Koreans, only members of an Indian tribe)
Participant(s) related to the researcher

12. How many participants do you plan to recruit? It was thirty adult participants.

13. Are you related to your participant(s)? No

V. RECRUITMENT

14. Describe how you will recruit your participants. Be specific. Attach a copy of any verbal script, email, letter, advertisement, flyer, Facebook post, etc. As approval was given by the pastors, they then used the guidelines of asking adult members of the church to participate.

15. Will your participants be paid or given gift cards for taking part in your research? If your answer is yes, please explain. No

16. Are you planning to utilize a church, ministry, school, convention, or membership database to recruit your participants and/or gather your data? You may need to obtain permission to do so. Please submit documentation of any necessary permission to the IRB along with this research application. No

VI. INFORMED CONSENT

17. Informed consent information: People need to know enough about your study to decide whether they want to participate. Unless you are only using archived data for your study, please prepare an informed consent form using the template located at http://www.liberty.edu/academics/graduate/irb/index.cfm?PID=20088 and submit it to the IRB along with this research application.

18. When and how will you provide your participants with the informed consent form? Because the number was so small, IRB explained that it was not necessary to have a consent form.

VII. PRIVACY AND CONFIDENTIALITY

19. How will you maintain the confidentiality of the information obtained from your subjects? The survey is anonymous, and the results will be securely located with only one person having access.

20. Will data identifying subjects be made available to anyone other than you or your advisor? Who? No
21. Where will the data be kept, how long will it be kept, and who will have access to it? The student’s secure database, and only John Cole, the student, will have access to it.

VIII. RISKS AND BENEFITS OF PARTICIPATION

22. List any anticipated direct benefits to your participants. If none, state that fact here. None

23. List any anticipated risks to your participants. If the risks are no more than one would expect when taking part in normal, daily activities, state that fact here. The risks are no more than any one would expect when taking part in normal, daily activities.

IX. DOCUMENTS

24. Please attach these documents to your application:

A. Informed consent document
B. Recruitment verbal script, email, letter, advertisement, flyer, or Facebook post
C. Survey questions (if used)
D. Interview questions (if used)
E. Permission from the organization(s) involved in your study

25. Print the signature page below, sign it, and have your faculty mentor sign it. You may return your completed signature page by email as a scanned pdf, by fax to 434-522-0306, or by mail/campus mail/hand delivery to Green Hall, Suite 1837.
II. INVESTIGATOR AGREEMENT & SIGNATURE PAGE

BY SIGNING THIS DOCUMENT, YOU AGREE:

1. That no participants will be recruited or entered into the study until you have received the final approval or exemption email from the Institutional Review Board.
2. That no participants will be recruited or entered into the study until they have been properly educated on the study.
3. That any modifications of the study or consent form will not be initiated without prior written approval, by email, from the IRB and your faculty mentor.
4. The Investigator (You) agrees to carry out the study as stated in the approved application; all participants will be recruited and consented as stated in the study approved or exempted by the IRB. If written consent is required, all participants will be consented by signing a copy of the approved consent form.
5. That any unanticipated problems involving risks to participants or others participating in the approved study, which must be in accordance with the Liberty Way (and/or the Honor Code) and the Confidentiality Statement, will be promptly reported in writing to the IRB.
6. That the IRB office will be notified within 30 days of the completion of this study.
7. That the PI will inform the IRB and complete all necessary reports should he/she terminate University Association.
8. To maintain records and keep informed consent documents for three years after completion of the project, even if the Investigator terminates association with the University.
9. That he/she has access to copies of 45 CFR 46 and the Belmont Report.

Investigator (Printed) ___________________________ Investigator (Signature) ___________________________ Date ___________________________

FOR FACULTY MENTORS INVOLVED IN STUDENT PROPOSALS ONLY

BY SIGNING THIS DOCUMENT, THE FACULTY MENTOR AGREES:

1. To assume responsibility for the oversight of the student's current investigation, as outlined in the approved IRB application.
2. To work with the Investigator, and the Institutional Review Board, as needed, in maintaining compliance with this agreement.
3. That the Investigator is qualified to perform this study.
4. That by signing this document you verify you have carefully read this application and approve of the procedures described herein, and also verify that the application complies with all instructions listed above. If you have any questions, please contact our office (irb@liberty.edu).

Faculty Mentor (Printed) ___________________________ Faculty Mentor (Signature) ___________________________ Date ___________________________

*The Institutional Review Board reserves the right to terminate this study at any time if, in its opinion, (1) the risks of further experimentation are prohibitive, or (2) the above agreement is breached.
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