

John Hannah's Interpretation of American Religious History

THEME: The Kingdom of Enlightened Man

	Age of Divine Sovereignty	Age of Biblicis- tic Rationalism	Age of Ratio- nalism, Science	Age of Pri- vatism, Self
	1760		1830	
	1760		1960	
Historical Structure	COLONIAL PERIOD	NATIONAL PERIOD	MODERN PERIOD	POSTMODERN PERIOD
Truth Base	Theocentrism	Biblicistic Rationalism	Rationalism	Individualism
Historical Motif	Migration	National Birth	Maturation	Uncertainty, anxiety, randomness

Chart 52

Old World Denominational Origins in British America

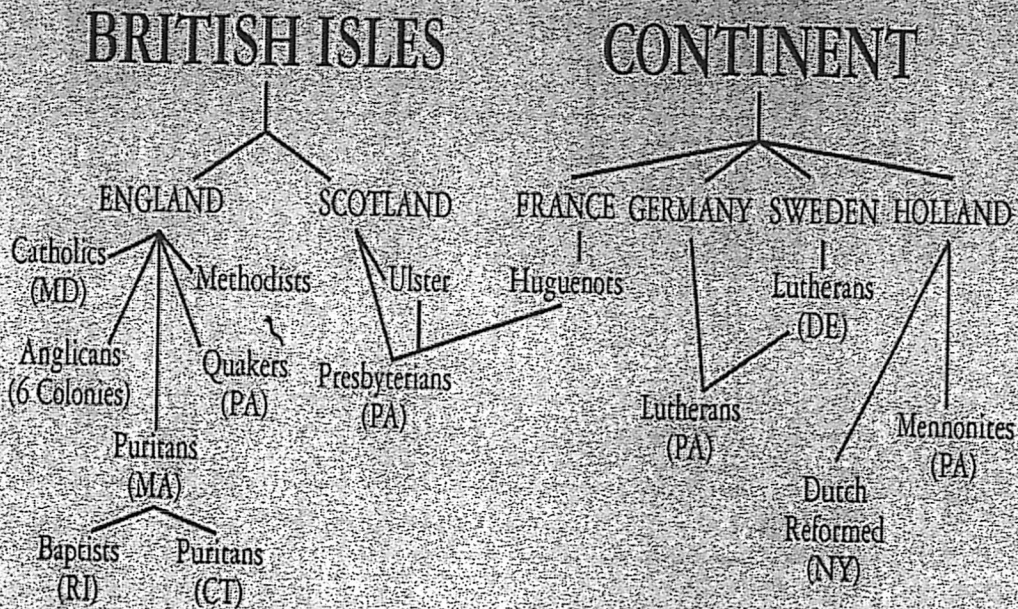


Chart 54

U.S. NATIONAL ARCHIVES & RECORDS ADMINISTRATION

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December 15, 2004

The Declaration of Independence: A Transcription

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them; a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they 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 to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and

unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:
 For Quartering large bodies of armed troops among us:
 For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:
 For cutting off our Trade with all parts of the world:
 For imposing Taxes on us without our Consent:
 For depriving us in many cases, of the benefits of Trial by Jury:
 For transporting us beyond Seas to be tried for pretended offences
 For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:
 For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:
 For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.
 He has abdicated Government here, by declaring us out of his Protection and waging War against us.
 He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.
 He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.
 He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.
 He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The 56 signatures on the Declaration appear in the positions indicated:

Column 1

Georgia:
 Button Gwinnett
 Lyman Hall
 George Walton

The Rise of Rationalism in America

Rationalism's Beginnings With Descartes, & the Overriding Question

Revolutionary Results in Religion

Positive—

Negative—

Theological Change in 19th Century America

3 Periods of Rationalism in Early America

Introductory Period (1755- 1805)

Moderate Period (1805- 1835)

Radical Period (1835- 1882)

A Chart of American Theology in the 19th Century

Quotes for the "Rise of Rationalism in America"

Rationalism, an attitude that reached its apex in the eighteenth and nineteenth centuries, was characterized by its interest in the world and by its confidence in the powers of reason. In western Europe, there had been a growing interest in the world of nature since the thirteenth century. That was the time of Albert the Great and Thomas Aquinas, who reintroduced Aristotelian philosophy as a fundamental tool for theology. One of the points of contrast between Aristotelianism and the Platonism that until then had dominated theological thought was precisely that the new philosophy emphasized the importance of sense perception. This meant that the observation of the world could lead to true and significant knowledge, and therefore there had been a growing interest in the world of nature. But, parallel to that interest in the world, there appeared—mostly at the time of the Renaissance—a growing confidence in the powers of reason.

Justo Gonzalez

These various tendencies led to the philosophy of Rene Descartes, whose lifetime approximately coincided with the first half of the seventeenth century (1596- 1650). His philosophical system was based on a great confidence in mathematical reasoning, joined to a profound distrust of all that is not absolutely certain. He would, therefore, compare his philosophical method to geometry, a discipline that accepts only what is an undeniable axiom, or has been rationally proven. In applying that method, Descartes felt that he ought to begin by an attitude of universal doubt, thus making sure that, once he found something that could not be doubted, he could be absolutely certain of its truth. He then found that undeniable first truth in his own existence. He could doubt everything, but not that the doubting subject existed. "I think, therefore I am" became the starting point for his philosophy.

Justo Gonzalez

Faith is assent to knowledge that is derived from revelation rather than from reason. Therefore, its knowledge, although highly probable, is never certain. Reason and judgment must be used in order to measure the degree of probability of what we are asked to believe by faith. For this reason, Locke opposed the "fanatical enthusiasm: of those who think that all they say is based on divine revelation.

Justo Gonzalez

Deism fought on two fronts. On the one hand, it opposed the narrow dogmatism that had taken hold of most branches of Christianity. On the other, it tried to refute the easy skepticism of those who, tired of the quibbling of the theologians, simply abandoned all religion. But many Christians, while not narrowly dogmatic, were uneasy with the manner in which Deism tended to discount the significance of particular historical events and revelation, for this discounted the significance of Jesus Christ.

Justo Gonzalez

	Orthodoxy (Augustinian)	New England Theology	Unitarianism (Do not need Christ)	Deism (God is not around, We running on our own)	Transcendentalism
Philosophical Orientation	Realism	Realism	Realism	Realism	Idealism
Epistemology	1. Reformation 2. Empiricism 3. Rationalism	1. Reformation 2. Empiricism 3. Rationalism	1. Empiricism 2. Rationalism 3. Reformation	1. Empiricism 2. Rationalism	Intuition
God	He is God; Trinitarian God; Theistic, plural & personal (Christ among us)	He is God; Trinitarian God; Theistic, plural & personal (Christ among us)	He is God; personal singular	He is God, theistic, singular, transcendent, not personal	Not theistic, but pantheistic, not personal; what we teach ourselves
Medium of Revelation	1. Supernatural 2. Natural	1. Supernatural 2. Natural	1. Natural 2. Supernatural	Natural	Natural
Person of Christ	God/Man	God/Man	Archetypical man (who God would want us to be)	Exemplary man	Man
Nature of Sin	Sin is derived & it's personal depravity; moral inability	Personal depravity; moral inability & ability	Personal depravity; moral ability	Personal depravity; moral ability	Personal depravity; moral ability
Atonement	Penal- satisfy a crime committed	Governmental & moral	Exemplary	None	None
Sources	Reformation (5 Solas)	Reformation	Enlightenment & Reformation	Enlightenment	Romanticism - (Man looking inward to come up with the answers for his salvation)

The Theology of Mormonism

Authority	Book of Mormon, revelations of apostles
God	God was once a man, has body; polytheism—man becomes a god
Christ	Divine but not unique
Atonement	Erased effect of Adam's sin
Man	Preexistent
Sin	Innate goodness
Salvation	By faith, baptism, laying on of hands, keeping commandments
Church	No church from the apostle John to Joseph Smith (AD 95–1830); exclusivist
Eschatology	Israel (American Indians) restored; millennial reign of Christ in Jerusalem (Independence, Missouri)
Judgment	Second chance after death; all eventually advance to godhood
Practice	No alcohol, tobacco, coffee, tea; fasting; tithing; Sabbath; baptism for dead

Chare 19

The Theology of Seventh-Day Adventism

Authority	Ellen G. White, continuing prophecies
God	Orthodox
Christ	Orthodox
Atonement	Substitutionary but incomplete
Man	Orthodox
Sin	Personal depravity
Salvation	By faith, obeying Mosaic law and Sabbath
Church	Exclusivist
Eschatology	Premillennial, post-tribulational
Judgment	Soul sleep, annihilation
Practice	OT dietary laws, Sabbath, believers' baptism, foot-washing

Chart 21

The Theology of Christian Science

Authority	Mary Baker Eddy
God	Panentheism; matter does not exist
Christ	Divine idea; Jesus was a man
Atonement	Example
Man	Coeternal with God; bodies nonexistent
Sin	Imaginary
Salvation	Realization that sin does not exist
Church	Exclusivist; polity and doctrine cannot be changed without written permission from Mary Baker Eddy
Eschatology	None
Judgment	Probation to grow in truth; or annihilation
Practice	No sacraments

Chart 22

The Theology of Jehovah's Witnesses

Authority	Bible—New World Translation
God	Monotheism
Christ	Arian, unique, created
Atonement	Ransom, incomplete
Sin	Personal depravity, (not total)
Salvation	Faith plus works
Church	Exclusivist
Eschatology	The 144,000 spend eternity in heaven, other Witnesses on earth
Judgment	Soul sleep and annihilation
Practice	No voting, holding office, saluting flag, taking oath, blood transfusions, pacifism

Chart 23

The Emergence of the Evangelical Movement

"Modern Evangelicalism is the child of the 2nd Great Awakening." -John Hannah

Defining Evangelicalism

Evangelicalism & Education

The Evangelical Reaction in England

The Development of American Evangelicalism
--The Development of Bible Institutes

--The Literary Development of the Evangelical Movement

--The Presence of Strong Evangelical Pastors

--Interdenominational Strife

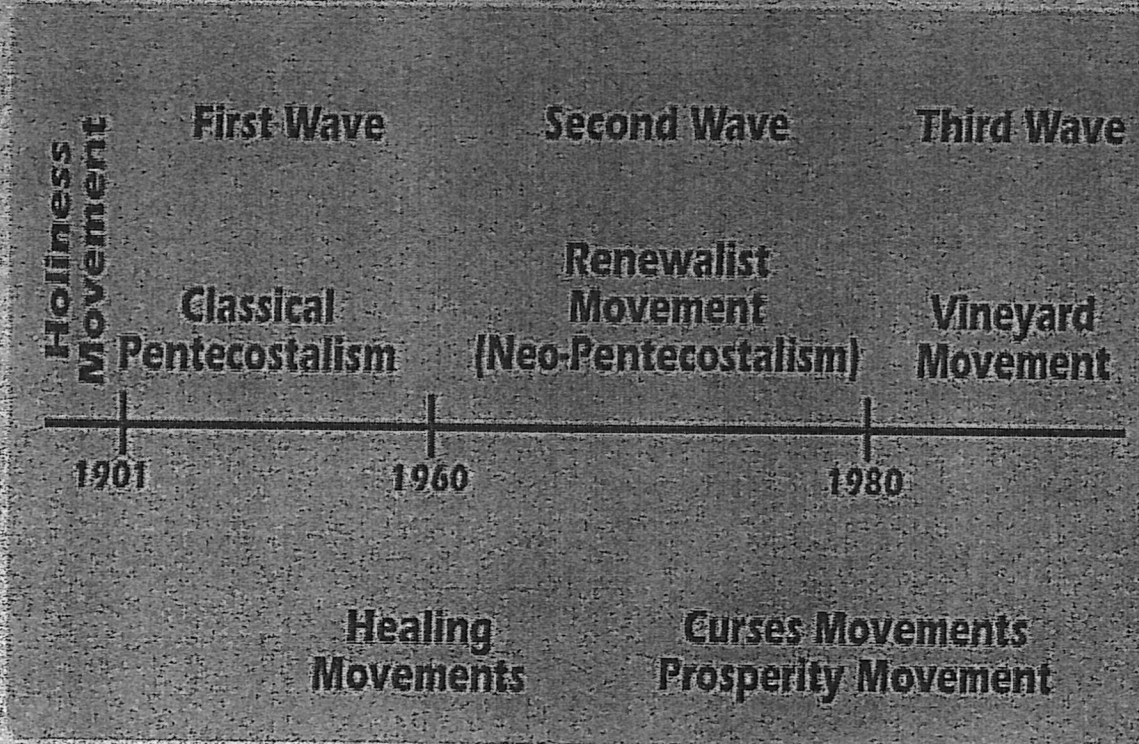
The History of the Modern Civil Rights Movement

The Principle of Equality: <i>Implied</i>	The Principle of Equality: <i>Stated</i>	The Principle of Equality: <i>Applied</i>		
Declaration of Independence	Civil Rights Amendments 13 & 15	Brown vs. Board of Ed.	Civil Rights Act	Voting Rights Act
1776	1865, 1870	1954	1964	1965

Desegregation of Public Schools

Chart 98

The History of the Charismatic Movements in America



Chare 105

The Crisis in American Evangelicalism:

A Movement Caught in Change

"Evangelicalism indeed is in the midst of a crisis."
(Stanley Grenz, *Revisioning Evangelical Theology*)

The Modern Era
1750

Reason/Experience
Progress
Optimism
Science
Individualism
Pragmatism

The Postmodern Era
1980

Imagination
Disorder
Fragmentation
Technology
Pleasure
Uncertainty

Chart 12a

The Symbol of Postmodernism

"The condom is the best symbol for this declining stage of modern consciousness. No technological artifice better tells the story of autonomous individualism, narcissistic hedonism, and reductive naturalism than this flimsy rubber sheath. There are some runner-up candidate symbols of the joint ironic success and failure of modern technology—maybe the hypodermic needle, Valium, smart bombs, chlorofluorocarbons, or DDT. But none says more about what modernity promises and delivers than the supposedly leak-prone condom (with its unreassuring, 80 percent 'success' with educated use)."

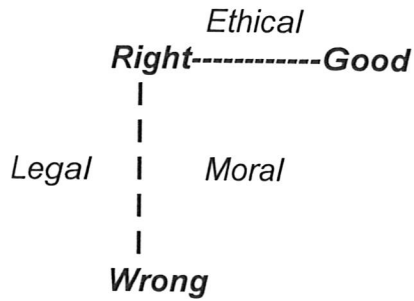
**Thomas Oden, "On Not Whoring After
the Spirit of the Age"
in No God But God**

Chart 127

Upholding our Moral Standards in a “Standard-less” Culture

A Framework for Ethical Decision Making

Identifying True Ethical Issues/Dilemmas



Understanding the Culture to Establish an Ethical Framework

<i>Pre-Modern</i>	<i>Modern</i>	<i>Post-Modern</i>
Absolute truth/standards	Truth/standards change	Truth/stands. are relative
God(s) constructs truth/Standards	Science/Human intellect constructs truth/standards	Reality constructs truth
Knowledge is good	Knowledge is supreme	Knowledge is neither good Nor bad
Community-based (culturally)	Individualistic	Community-based (globally)
Holistic	Technological	Holistic

Three umpires and the rules of the game
