

# CHURCH HISTORY

## Teacher's Manual

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## OBJECTIVES

At the end of this course, the participants should:

- have a basic knowledge of the key events, personalities, and ideologies concerning church history
- relate the challenges and lessons from church history to present circumstances
- see and appreciate God's providential hand in church history

## OVERVIEW

Session 1: **Tested by Fire (AD 30–312)**

Session 2: **Christianity in the Nations (312–1049)**

Session 3: **The Rise and Fall of the Papal Hierarchy (1049–1517)**

Session 4: **Reformation and Reaction (1517–1648)**

Session 5: **Revival and Missions (1648–1900)**

Session 6: **The Century of the Holy Spirit (1900–2000)**

# SESSION 1 – TESTED BY FIRE (AD 30–312)

## INTRODUCTION

### Session 1 Tested by Fire (AD 30-312)

Church history shows the gradual execution of the divine plan of redemption. It is the key to the present condition of the church and the guide to her future. It provides us with a treasury of warning, encouragement, and counsel.

JOB 8:8-10 (ESV)

<sup>8</sup>“For inquire, please, of bygone ages, and consider what the fathers have searched out. <sup>9</sup>For we are but of yesterday and know nothing, for our days on earth are a shadow. <sup>10</sup>Will they not teach you and tell you and utter words out of their understanding?”

## EXPLANATION

Every age has a message from God that man must understand. There is no richer source of spiritual wisdom and experience than the history of Christ’s kingdom.

### Events

1. Destruction of Jerusalem <sup>(1)</sup>. In AD 70, the Roman general Titus marched 80,000 troops into Jerusalem, razed it, and destroyed the temple. The destruction of Jerusalem fully severed Christianity from Judaism. This would eventually expose the church to the wrath of Roman persecution.

## EXPLANATION

Christianity could no longer be considered a sect of Judaism with the Roman status Religio Licita (a legal and protected religion).

The church saw the destruction of Jerusalem as God’s specific judgment upon Israel for rejecting the Messiah. This would later sow the seeds for a fierce anti-Semitism in the church.

2. Roman persecution <sup>(2)</sup>. After AD 70, the Romans began to persecute the church because they would not worship Caesar or take part in politics or submit to military service. There were several notable persecuting emperors.

## EXPLANATION

Christians were accused of causing national calamities because they would not worship the Roman gods. "If the gods do not send rain, lay it to the Christians. At every flood, or drought, or famine, or pestilence, the fanatical populace cried: Away with the atheists! To the lions with the Christians!"<sup>1</sup>

Rome was generally tolerant of other religions as long as they were loyal to Caesar, but any refusal to worship the divine emperor was treason against the state. Loyalty to Caesar was a political mechanism to keep the geographically and ethnically diverse Roman Empire united. The Romans would only tolerate a religion if it contributed to the stability of the state.

EMPEROR	REIGN	FACTS
Domitian	AD 81-96	When Christians refused to pay him divine honors, he had them banished or killed.
Decius	AD 249-251	Tried to destroy the church by returning the empire to the official pagan state religion; first empire-wide persecution.
Diocletian	AD 284-305	Tried to uproot Christianity by burning Bibles and destroying churches; everyone was to sacrifice to the gods or die.

3. The church gradually emerged from the limited geographical<sup>(3)</sup> and ethnic environment in and around Jerusalem and became a universal and expanding body.

This process happened in three phases. The first phase was the conversion of the half-Gentiles, the Samaritans, under the preaching of Philip (Acts 8:12). The second phase was the conversion of the Gentile Cornelius, received into the church without circumcision (Acts 11:18). The third phase was the rise of the church at Antioch (Acts 11:20,21).

### ACTS 8:12

But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

### ACTS 11:18

*When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."*

### ACTS 11:20,21

<sup>20</sup>But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. <sup>21</sup>And the hand of the Lord was with them, and a great number who believed turned to the Lord.

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<sup>1</sup> Tertullian, Quoted in, Philip Schaff, The History of the Church, vol. 2, p, 23

Historians attribute the dramatic growth<sup>(4)</sup> of the church to five causes: the zeal of the Christians, the doctrine of the immortality of the soul, miracles, the morality of the first Christians, and the unity and community of the church.

4. The Roman bishop gradually assumed the title of pope<sup>(5)</sup> and claimed supremacy over all of Christendom.

This claim was based on several factors:

1) Rome was the only apostolic church in the West. There were four apostolic churches (also called patriarchates) in the East: Jerusalem, Alexandria, Antioch, and later Constantinople. Rome was a large congregation with (by AD 250): one bishop, forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, fifty readers, exorcists, and door-keepers. The size of the congregation was fifty or sixty thousand, about 5 percent of the population of the city.

2) Peter and Paul were martyred in Rome.

3) Rome was the most important city in the empire.

### People

1. Nero<sup>(6)</sup>. On July 19 (AD 64), the most destructive fire in Rome's history began. Public rumor traced it to Nero, who wanted to rebuild Rome and call it Neropolis. To divert suspicion, Nero cast the blame upon the Christians, killing them in violent and gruesome ways.

### EXPLANATION

Some were sewn in the skins of wild beasts and exposed to mad dogs in the arena. Some were covered with pitch, nailed to wooden posts, and burned as torches for the amusement of the mob.

According to the overwhelming testimony of the church fathers, Paul and Peter were both martyred during this persecution. Peter was crucified upside down on the Vatican Hill. Paul, spared the disgrace of crucifixion because of his Roman citizenship, was beheaded on the Ostian Way at Tre Fontane (the Three Fountains).

2. Tertullian<sup>(7)</sup> (160–225) was a prolific author writing apologetic treatises, attacks on heresies, and moral tracts.

## EXPLANATION

Tertullian was the first Christian to formulate theological concepts in Latin, such as the nature of the Trinity—a word he coined. Repelled by the growing worldliness of the Roman Church and attracted to the discipline of the Montanists,<sup>2</sup> Tertullian joined their ranks around AD 207.

3. Irenaeus<sup>(8)</sup> (130–200) converted most of the population of France and sent missionaries to other parts of the region.

## EXPLANATION

Irenaeus was born in Asia Minor around 130. He was a vigorous anti-heretical writer and theologian, famous for his work against Heresies, an attack against the Gnostics. When he was very young, Irenaeus heard Polycarp at Smyrna. He was an elder in the Church of Lyons during the persecution of Marcus Aurelius, later succeeding the martyred Pothinus.

Irenaeus was the first writer to make full use of the New Testament.

4. Origen<sup>(9)</sup> (185–254) was one of the greatest thinkers in the history of the church.

## EXPLANATION

Origen of Alexandria was the most important theologian and biblical scholar of the early Greek church. His greatest work is the Hexapla, which is a synopsis of six versions of the Old Testament.<sup>3</sup> He tried to reconcile Christianity with reason and to commend it to educated heathens. Unfortunately, this led him into many errors. His great defect was his constant desire to find a hidden mystical meaning in the plain words of Scripture.

### Ideas

1. Gnosticism<sup>(10)</sup> taught that divine sparks had fallen from heaven into evil material human bodies. Unlocking man's divinity and freeing him from the prison of the flesh required secret knowledge, imparted through initiation rites.

## EXPLANATION

The word "Gnosticism" comes from 'gnosis,' the Greek word for knowledge. It was primarily a second and third century phenomenon, but earlier forms of it are addressed in Paul's letter to the Colossians (AD 61), and John's Gospel and epistles (AD 85-95).

The primary tenet of Gnosticism is a radical dualism between evil matter and pure spirit. From this come the following ideas:

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<sup>2</sup> Montanism was founded by a man named Montanus, who suddenly announced that he was a prophet, speaking with the voice of the Paraclete, the "helper" that Christ had promised to send.

><http://www.earlychristianhistory.info/montanus.htmls>

<sup>3</sup> <https://www.britannica.com/biography/Origen>

1. A good God could not have created the evil material world; it was created by a lesser being usually associated with the God of the Old Testament.
2. God, being pure spirit, could not dwell in a human body. Jesus, therefore, was either not God, or He just appeared to have a material body.
3. Morality could be ascetic or libertine, either attempting to deny the desires of the body entirely (including forced celibacy), or yielding to them entirely.

Many groups had their own special books; others used a selection of Christian and pseudo-Christian writings.

2. Marcion<sup>(11)</sup> (c. 100–160) taught that there were two gods: the stern god of the Old Testament and the merciful God of the New Testament. He rejected the Old Testament entirely, keeping only ten of Paul's letters and an edited Luke and Acts.

## EXPLANATION

Large segments of the church today are still skeptical about the present value of the Old Testament. While not as radical in their views as Marcion, they still make a separation between the Testaments instead of seeing them as one connected story.

## ACTIVITY

1. Why do you think it is important to study church history? Explain your reasons.
2. In AD 70, the temple in Jerusalem was destroyed by the Roman armies. How do you think this affected the relationship between Christians and the Jews?
3. Gnosticism was a second century heresy the church had combatted. It taught that matter was inherently evil and spirit was inherently good. What essential Christian doctrines would this belief most affect? Why?
4. During the second century, the Christian church began to attract people from a higher social class with better education. What are some of the ways this might have affected the presentation and the purity of the gospel?

## ASSIGNMENT

Some of the later church fathers attempted to present the gospel in philosophical terms to make the message more relevant to their culture. They succeeded in making the gospel more relevant, but elements of compromise entered in as well. Write a short paper on how you can make the gospel more relevant to your culture. Include possible areas of compromise that you must carefully avoid.

## SESSION 2 – CHRISTIANITY IN THE NATIONS (312–1049)

Session 2  
Christianity in the Nations (312-1049)

### Events

1. The Edict of Milan <sup>(1)</sup>. Constantine the Great (272–337) became the sole ruler of the Roman Empire in 312 because of his victory at the Milvian Bridge. One year later, he published an edict of religious toleration with special reference to Christianity.

### EXPLANATION

Constantine saw a cross above the sun as it was setting in the west. In letters of light the cross bore the words, “Hoc Signo Vincas,” or, “By this sign conquer.” The next day, October 28, 312, he fought his rival Maxentius at the battle of the Milvian Bridge. It was a furious battle, but in the end Constantine won the day and became the ruler of a fully united Roman empire.

Constantine erected magnificent church buildings in prominent cities such as Constantinople, Jerusalem, and Bethlehem, and made large donations to the church. But there was a price to pay. Constantine ruled Christian bishops as his civil servants and demanded unconditional obedience to official pronouncements, even when they interfered with church matters.

Even more significant, however, was that the Christian name had now become a passport to political, military, and social promotion. As a result, thousands joined the church, many of whom were more politically ambitious than religiously interested. Many assumed roles in the church without experiencing conversion; large segments of church membership consisted of baptized pagans.

The Christianizing of the State was a secularizing of the church. The church could now act upon the State, but so could the State act upon the church. This mutual influence was both a blessing and a curse.

“The mass of the Roman Empire was baptized only with water, not with the Spirit and the gospel, and it smuggled heathen practices into the sanctuary under a new name.”

There were blessings associated with the alliance of church and State. Rape became a capital crime and restrictions on divorce were instituted to protect women. To safeguard against poor parents selling or exposing their children, Constantine furnished them with food and clothing, partly at his own expense and partly at that of the state. The gladiatorial contests were abolished. The gladiatorial games throughout the empire took the life of as many as 20,000 slaves and prisoners every month.

2. Council of Nicea <sup>(2)</sup>. In 325, Constantine convened a church council to respond to the heresy of Arius.



## EXPLANATION

In 318, Arius declared that the Son was like God, but not the same essence as God. This was an attack on the very foundation of Christianity. Arius said: "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not."

Arius promoted his ideas with popular and catchy songs and soon had a very large following.

When the schism escalated to the point of bloodshed in the streets, Constantine ordered 1,800 bishops to convene in Nicea at the expense of the State. As a result of the Council, Arius was declared a heretic, and the true faith was saved.<sup>4</sup>

3. The formalization of worship<sup>(3)</sup>. The church traded the simplicity of worship for formalized splendor, transformed the mother of Jesus into a sinless co-redeemer, and introduced pagan practices into worship.

## EXPLANATION

The Mass, or daily repetition of the sacrifice of Christ, became the center of the whole system of worship. Pagan ceremonies, concealed under new names, crept into the church.

The veneration of Mary degenerated into the idolatrous worship of Mary.

The veneration of martyrs and saints degenerated into a form of polytheism.

The worship of saints led to the worship of their relics.

Relics were considered to possess miraculous virtue. They were carried about in processions and worn as amulets against disease and danger of every kind.

Sacramentalism, the doctrine that the sacraments are necessary for salvation, became the standard belief of the day.

Baptismal regeneration was taught and infant baptism became the norm.

The Eucharist became a repetition of the atoning sacrifice of Christ by the priest for the salvation of the living and the dead.

4. Conversion of the English<sup>(4)</sup>. The Anglo-Saxons were converted when Pope Gregory sent the Benedictine abbot Augustine to evangelize them in 597.

## EXPLANATION

When Gregory I was an abbot of a Benedictine convent, he saw in the slave-market of Rome three Anglo-Saxon boys offered for sale. He was impressed with them and asked the name of their nation, country, and king. When he heard that they were Angles, he said, "Right, for they

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<sup>4</sup> <https://gotquestions.org/council-of-Nicea.html>

have angelic faces, and are worthy to be fellow-heirs with angels in heaven.” They said they were from the province Deira. “Truly,” he replied, “are they De-ira-ns, that is, plucked from the ire of God, and called to the mercy of Christ.” He asked the name of their king, and they said, “Aella.” “Hallelujah,” he exclaimed, “the praise of God the Creator must be sung in those parts.” He immediately entreated the pope to send missionaries to England, offering to go himself. He started out for England but was recalled to Rome and later elected pope. In 597, he sent Augustine to England.

Ethelbert was already prepared for a change of religion. When he heard the missionaries sing and preach he said, “Your words and promises are very fair, but they are new to us and I cannot forsake the religion I have so long followed with the whole English nation. Yet as you are come from far and are desirous to benefit us, I will supply you with the necessary sustenance, and not forbid you to preach and to convert as many as you can to your religion.” He allowed them to reside in Canterbury, the metropolis of his kingdom and soon to become the metropolis of the Church of England.

Augustine of Canterbury is called the apostle of England. He left his role as prior of the Benedictine monastery of St. Andrew, Rome, to lead 40 monks to evangelize the pagan Saxons in England. When they arrived in southern Gaul, they heard rumors of the brutality of the Saxons and returned to Rome. But Gregory would not be denied this mission to England and so they set out again. During this time, Ethelbert’s wife became a Christian. On Christmas Day of 597, thousands of Ethelbert’s subjects were baptized. Augustine then sent a delegation to Rome with the report of the remarkable revival and a request for further orders. Gregory responded with more missionaries and orders for Augustine to appoint twelve more bishops over the British. Augustine built the first cathedral at Canterbury and founded the monastery of Saints Peter and Paul outside of the city.

5. The Advance of Islam <sup>(5)</sup>. Muhammad (570–632) began his prophetic career at forty after receiving messages from the angel Gabriel. His early preaching produced few converts, but after 622, Islam rapidly became the dominant religion of the region. After his death, Islam grew rapidly because it advocated a fanatical monotheism that promised earthly rewards and eternal salvation to those who would participate in world conquest.

## EXPLANATION

At four, Muhammad was seized with fits of epilepsy, severe headaches, and feverish convulsions—sometimes falling on the ground like a drunken man, and snoring like a camel. As a young man he spent much of his time in fasting and meditation. His violent convulsions and epileptic fits continued—at first, he traced them to demonic possessions, but afterwards to the overpowering presence of God.

He believed he was a messenger of God, called to warn his countrymen to escape judgment by forsaking idolatry and worshipping the only true God. Muhammad received the call of Gabriel while in a trance in the solitude of Mount Hirâ. The revelations continued for more than twenty years.

The religion of Islam was founded on the following Five Pillars.

1. Accept the creed, "There is no God but Allah, and Muhammad is his prophet."
2. Pray five times a day toward Mecca.
3. Make a pilgrimage to Mecca at least once in one's lifetime.
4. Give alms for charitable purposes.
5. Fast from sunrise to sunset during the month of Ramadan.

Muhammad: "The sword is the key of heaven and hell; a drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of fasting or prayer: whosoever falls in battle, his sins are forgiven, and at the day of judgment his limbs shall be supplied by the wings of angels and cherubim."

6. The Degradation of the papacy <sup>(6)</sup>. The tenth century and the first half of the eleventh century was the darkest of the Dark Ages, a century of ignorance, superstition, anarchy, and crime in the church.

- John <sup>(7)</sup> XII (937–964) turned the Papal Palace into a brothel. He was beaten to death by an angry husband who caught him sleeping with his wife.

#### EXPLANATION

JOHN XII: Female pilgrims were violated in St. Peter's; their offerings were spent on his addiction to gambling. His sexual appetite was insatiable and he rewarded his mistresses with land and gold from the Vatican treasury.

- Benedict <sup>(8)</sup> IX (1032–1048) was the only man to be pope on three occasions. He held homosexual orgies in the Papal Palace and eventually sold the papal office and emptied the treasury of every article of value.

#### EXPLANATION

BENEDICT IX: Bribe his way to the papacy. He committed murders and adulteries in open daylight and turned Rome into a den of thieves. The people of Rome became weary of his sins and expelled him from the city.

#### People

1. Augustine <sup>(9)</sup> (354–430) did more to shape Christianity than any other person (except the Apostle Paul). His books *City of God* and *Confessions* are two of the most important in history.

#### EXPLANATION

**Augustine** came from a respectable family of modest income. The witness and prayers of his mother, Monica, finally brought him to salvation. Prior to conversion he experienced periods of immorality and entanglement in appealing philosophies. He was appointed professor of rhetoric

and public speaking in Milan during Ambrose's bishopric. Fond of oratory, he would often go to hear Ambrose preach. A great change slowly took place in Augustine as he listened to the sermons of Ambrose. He eventually reached a turning point and committed his life to Christ. From this moment on he was a changed man and devoted himself heart and soul to the service of the church. In public debate and through his writings, Augustine defended the teachings of the church against heretics and those who sought to cause division in the church. Augustine molded the theology of the Middle Ages in Europe and greatly influenced Luther and Calvin. Luther quoted Augustine over one hundred times in his commentary on Romans alone.

His most famous works are *Confessions* (his autobiography) and the *City of God* (his philosophy of history). His literary production was so massive that it is difficult to arrive at even an approximation of what he taught on various subjects. Any bibliography on the study of Augustine will list thousands of works in numerous languages. When the barbarians invaded his hometown of Hippo a year after his death his library was rescued and thus saved for posterity.

His concept of education and his administrative energies produced a system of schools that was the model for the entire Middle Ages—including the university system that began in the twelfth century.

2. Patrick<sup>(10)</sup> (387–462) was the apostle to the Irish.

#### EXPLANATION

Patrick, the patron saint and apostle of Ireland, was born in Britain in a Christian family. At 16 he was carried to Ireland by pirates and sold into slavery. For six years he tended the flocks of his master, until he escaped and returned to his family. Back in England, he had a dream in which a man named Victorinus delivered to him a letter entitled "The Voice of the Irish." As he read it he heard a company of Irish children beseeching him to walk once more among them. "Deeply moved," he says, "I could read no more." After a period of training, he left for Ireland, and though in constant danger of martyrdom, was able to evangelize large portions of the island. Before the end of the 7th century, Patrick had become a legendary figure. The most popular legends are that he drove all the snakes of Ireland into the sea, and that he used the shamrock to explain the concept of the Trinity.

Patrick: "I am greatly a debtor to God, who has bestowed his grace so largely upon me that multitudes were born again to God through me. The Irish, who never had the knowledge of God and worshiped only idols and unclean things, have lately become the people of the Lord, and are called sons of God."

Patrick's Christianity was independent of Rome. He recognized the Scriptures as the only authority in matters of faith.

Less than a century after Patrick's death, Ireland was covered with churches and monasteries training missionaries and transcribing sacred books.

During the sixth and seventh centuries, Ireland excelled all other countries in Christian piety, acquiring the name of "the Island of Saints." They sent missionaries to Scotland, Britain, France, Germany, Switzerland, and Italy.

3. Leo<sup>(11)</sup> the Great (400–461) established the bishopric of Rome as the pinnacle of ecclesiastical authority, and should probably be considered the first pope.
4. Columba<sup>(12)</sup> (521–597) was the apostle of Scotland. In 563, he sailed from Ireland with twelve disciples to the tiny island of Iona in the West of Scotland. From there proceeded the Christianization of Scotland.

## EXPLANATION

Columba was born in county Donegal, was trained in Irish monasteries, and founded the famous monasteries at Derry and Durrow. Columba's missionary activities were very successful; he traveled the Scottish mainland, the Hebrides, and the Orkneys, establishing mission stations. Large parts of England were converted through the missionaries from Iona. They even sent missionaries to Germany and other parts of Europe.

### Idea

The English monk Pelagius<sup>(13)</sup> denied the existence of original sin and emphasized human free will as the decisive element in human perfectibility.

The Four Tenets of Pelagianism are:

- Adam's sin harmed only himself, not the human race.
- Newborn children are in the same state as Adam before his fall.
- The Mosaic Law is as good a guide to heaven as the gospel.
- Even before the advent of Christ there were men who were without sin.

Pelagius denied the existence of original sin and the need for infant baptism. He argued that the corruption of the human race is not inborn, but is due to bad example and habit, and that the natural faculties of humanity were not adversely affected by Adam's fall. Human beings can lead lives of righteousness and thereby merit heaven by their own efforts. Pelagius asserted that true grace lies in the natural gifts of humanity, including free will, reason, and conscience. He also recognized what he called external graces, including the Mosaic Law and the teaching and example of Christ, which stimulate the will from the outside but have no indwelling divine power. For Pelagius, faith and dogma hardly matter because the essence of religion is moral action. His belief in the moral perfectibility of humanity was evidently derived from Stoicism.

Starting in 412, St. Augustine wrote a series of works in which he attacked the Pelagian doctrine of human moral autonomy and developed his own subtle formulation of the relation of human freedom to divine grace. As a result of Augustine's criticisms, Pelagius was accused of heresy.

The Third Ecumenical Council (Ephesus, 431) met to condemn the heretic Pelagius.

## ACTIVITY

1. Constantine's conversion led to a close alliance between the church and the state. What do you think are some of the potential benefits of this close alliance? What do

you think are some of the potential problems of the said alliance?

2. In 318, Arius questioned the church's teachings on the Trinity, saying that the Son was like God but not the same essence as God. The official church challenged him, and a massive controversy exploded that led to disunity, schism, and even bloodshed. Was it worth the fight? Should the church have made peace with Arius for the sake of unity?
3. The British monk Pelagius challenged the doctrine of original sin. He believed that if a person was born in sin and then condemned to hell for being a sinner, it was unjust. According to Pelagius, since God is not unjust, the Bible does not teach the doctrine of original sin. Do you agree with his assessment? If yes, why? If not, why not?
4. During the tenth and eleventh century, the papacy was characterized by greed, violence, and intrigue, with most popes ending their career in prison or by being murdered. What do you think are some of the possible reasons these happened?

## ASSIGNMENT

Constantine's patronage of the church was viewed as a great victory by the Christians of the day. In the end, it turned out to be an important step in weakening the church's real power. Write a short paper about the role of church and state in our day. How should the church and the state work together? How can the church guard itself from compromise in order to be socially relevant?

## SESSION 3 – THE RISE AND FALL OF THE PAPAL HIERARCHY (1049–1517)

### INTRODUCTION

Session 3  
The Rise and Fall of the Papal Hierarchy (1049-1517)

#### **Events**

### EXPLANATION

Until the rise of Islam, the Holy Land was predominantly Christian and under the rule of the Byzantine emperors. The Muslims conquered it in the seventh century, but the bulk of the

population remained Christian. With the passing of the centuries, the fanatical and brutal Turks supplanted the Arabs, harassing Christian pilgrims and threatening the security of the Eastern Church.

Pope Urban II, in his sermon at Clermont, said, “Turn against the enemies of the Christian name, and count it joy to die for Christ where He died for you.” In response, the multitude shouted, “It is the will of God,” and thousands at once declared their willingness to enlist in the service of the cross. The response of Christian Europe was overwhelming.

1. The Crusades <sup>(1)</sup>. From 1095 to 1291, the church in the West attempted to recapture the Holy Land from Muslim rule. They had three goals: win the Holy Land, check the advance of Islam, and heal the schism between the Eastern and the Western church. They failed in all three.

## EXPLANATION

The Crusades were the medieval attempts to recapture the Holy Land from Muslim rule.

The first crusade was the only successful one. Seven others followed over the next 200 years until they finally ended in 1291.

The first response to Urban’s crusade came from Peter the Hermit, a fanatical preacher with great power over an audience. He gathered a mob from the lower classes of society and set out for the Holy Land with no strategy, leaders, equipment, or money. He made it as far as Nicomedia in Turkey before he ran out of supplies. He left them under the leadership of Walter the Penniless to seek help in Constantinople. The entire camp was massacred by the Turks before Peter could return.

Crusaders were granted special indulgence for sins committed, given the reward of eternal life, and allowed the chance to extend their reward to loved ones. It was also possible to get rich on a Crusade—although few did.

2. The Papal Hierarchy <sup>(2)</sup>. Three popes dominated the politics of the Middle Ages and brought the Papacy to its highest point.
  - Gregory <sup>(3)</sup> VII (1020–1085) fought to establish the authority of the papacy over secular rulers.

## EXPLANATION

Investiture was the practice of investing authority upon a bishop. Because bishops had both civil and ecclesiastical authority, there was a controversy over who could appoint them—the king or the pope.

Gregory (also known by his real name Hildebrand) was educated at the Cluny Monastery, where he was inspired by the writings of Augustine, especially The City of God. Gregory



believed the church was the divinely appointed agency for the realization of Augustine's ideal – the establishment of the Kingdom of God on earth.

Gregory became influential at a time when the Roman nobles were trying to regain their power over the papacy. He not only worked to free the church from bondage to the State, but also believed that the State had to be made subject to the church. He believed that the church was supreme over secular authorities.

Gregory exerted influence on Pope Nicholas II to reform the papal election procedure. Previously, popes were selected by the Roman nobles or the German emperors. Now, because of Gregory's influence, a new method was decreed which is still in use today. This new method authorized the cardinal bishops to nominate the pope. Only after the cardinals had made their selection were they to seek the approval of the clergy and people of Rome.

This led to his conflict with the Holy Roman Emperor Henry IV. Gregory wanted to take the right of investiture away from the emperor and give it to the Pope. Henry IV ignored the Pope's decree and continued to appoint his own bishops. Gregory threatened to excommunicate the Emperor unless he repented. Henry called a synod of German bishops that declared that it no longer recognized Gregory as Pope. Gregory, in turn, declared that Henry's subjects were released from their allegiance to the Emperor. Many of Henry's subjects were very glad to take advantage of Gregory's proclamation because of Henry's oppressive rule. The German nobles then demanded that Henry achieve reconciliation with the Pope in one year or forfeit his throne.

So Henry crossed the Alps in the depth of winter to entreat the pope at the castle of Canossa. Gregory forced Henry to stand barefoot in the snow for three days to prove his repentance. When Henry was allowed to enter, he fell to the ground, kissed the pope's feet, and implored his forgiveness. Hildebrand granted Henry absolution and lifted the ban of excommunication.

- Innocent <sup>(4)</sup> III (1160–1216) took the papacy to the apex of its power.

## EXPLANATION

Innocent III belonged to an outstanding Roman family and had received the best education. At the age of 29 he was made a cardinal and at the age of 37 he was elected pope. Innocent had an exalted idea of the papacy, "The Lord gave Peter the rule not only over the universal Church, but also the rule over the whole world," and "No king can rule rightly unless he devoutly serves Christ's vicar."

"The pope is entrusted with the dominion of the Church and also with the rule of the whole world. He is at once king and priest. All things in heaven and earth and in hell are subject to Christ and so are they also to the pope." —Innocent III

FRANCE: Innocent laid an Interdict on the nation, humiliating Philip the king of France, and forcing him to reconcile with his wife. (An Interdict is an official censure that excludes a person or region from participation in the sacraments and all public religious services.)

In 1190, Philip's wife Isabella died. In 1193, he married Ingeborg, sister of Canute IV. The day after the wedding he had the marriage annulled by an assembly of bishops. Three years later he



married the daughter of Bertold IV of Meran. When Innocent imposed an interdict on France, Philip submitted, pretending to be reconciled with Ingeborg, but refusing to cohabit with her.

ENGLAND: In 1205, the archbishop of Canterbury Hubert Walter died. After two years of political intrigue over who should be archbishop, Innocent III procured the election of the Roman cardinal Stephen Langton. John repudiated Langton's appointment, seized the revenues of Canterbury, and banished the monks from his kingdom. John capitulated and surrendered England to the papacy.

- Boniface <sup>(5)</sup> VIII (1234–1303) challenged Philip IV of France over the tax he had levied upon the clergy.

### EXPLANATION

The popes were generally successful throughout the thirteenth century in maintaining the political power of the Church. However, by the fourteenth century, the situation had changed. France and England had consolidated into powerful kingdoms, unwilling to accept the authority of the Pope.

Boniface VIII: "That which was spoken of Christ, 'Thou has subdued all things under His feet' may well be verified in me. I have authority of the King of Kings, I am all in all and above all so that God Himself, and I, the vicar of God, have but one council, and I am able to do almost all that God can do...what therefore can you make of me but God?"

Boniface forbade the clergy to pay the tax, and the king cut the Pope's revenue from France. Boniface excommunicated Philip, but the people of France supported their king, and Boniface backed down.

While Boniface was preparing to excommunicate the king over another offense, Philip imprisoned him. Boniface was soon released but died within weeks.

### People

1. Thomas Aquinas <sup>(6)</sup> (1225–1274) was the definitive theologian upon whom most of the current Roman Catholic dogma rests.

### EXPLANATION

The apex of Scholastic theology was Thomas Aquinas. His life of scholarship forever shaped the direction of institutionalized Roman Catholicism. So profound was his influence that he earned the nickname "The Angelic Doctor." In his magnum opus Summa Theologica, he maintained that philosophical reasoning and faith were perfect complements—reason leads one to the "vestibule of faith."

He prepared his two great works, Summa Theologica and Summa Contra Gentiles, to instruct undergraduates in theology. These encyclopedic statements of his teachings are still studied today.

Aquinas's distinctive contribution to natural theology is his "Five Ways" of proving the existence of God.

Aquinas gave critical support to the distinctive doctrines of the Christian faith, including the attributes of God, the resurrection, and ex nihilo creation. However, his defense of sacramental regeneration, purgatory, and the role of human merit in salvation, contributed greatly to the systematizing of a righteousness of works.

2. Pope Alexander <sup>(7)</sup> VI (1492–1503) spent his career in immorality and political intrigue.

#### EXPLANATION

To keep pace with his spending, Alexander created over 2,000 saleable church offices.

Alexander was born Rodrigo de Borgia and was noted for his worldliness and excessive corruption. He was given ecclesiastical grants and revenues as a teenager, and after studying law at Bologna, was made a bishop. He had four children by his mistress Vanozza Catanei, including Cesare Borgia, Machiavelli's model ruler in *The Prince*. Alexander divided the New World between Spain and Portugal and sent the first missionaries to America.

3. Pope Leo <sup>(8)</sup> X (1513–1521) took more interest in the revival of pagan literature and art than in religion.

#### EXPLANATION

Leo was born Giovanni de Medici, the son of Lorenzo the Magnificent. After assuming the office of pope, Leo said, "God has given us the papacy—let us enjoy it."

"So strong was Leo's love of classical scholarship that it seemed to many that he cherished profane literature at the cost of the Scriptures, absorbing the skepticism of the humanists as well as their learning. 'How very profitable this fable of Christ has been to us through the ages,' he remarked lightly to a companion after the latter had quoted from the Gospels."

4. John Wycliffe <sup>(9)</sup> (1330–1384) produced the first complete translation of the Bible into English. He is called the Morning Star of the Reformation.

#### EXPLANATION

Wycliffe taught that the Bible was the only rule of faith and that the decrees of the pope were not infallible unless based on Scripture.

Christ, and not the pope, was the head of the church. The Pope might even be the Anti-Christ. Wycliffe's followers, known as the Lollards, were suppressed, condemned as heretics, and burned.

In 1377, the Pope condemned him and called for his arrest. However, the English would not surrender him to a French pope. Forty-three years after his death, his body was disinterred and burned at the stake.<sup>5</sup>

5. Jan Huss <sup>(10)</sup> (1370–1415) read the writings of Wycliffe and began preaching boldly against the corruption of the clergy.

#### EXPLANATION

Huss' condemnation of the abuses of the church brought him into conflict with the pope. He was condemned as a heretic at the Council of Constance and burned at the stake.

Fox's Book of Martyrs describes Huss's death: "When the wood was piled up to his very neck, the Duke of Bavaria was so officious as to desire him to abjure. 'No, I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood.'" Long after Huss's death the Moravians sprang from the Hussite Church and developed a remarkable record of missionary enterprise.

#### Idea

Antisemitism <sup>(11)</sup> had its roots in the early church, but it became prominent during the Middle Ages.

#### EXPLANATION

The Middle Ages abound with examples of entire Jewish communities uprooted, banished, and sometimes killed. They were persecuted because their fathers had crucified Christ, they allegedly perpetrated horrible atrocities upon Christian children, and they imposed excessive rates of interest on Christians.

Often the Jews had no rights of citizenship, were forbidden to employ Christian nurses, servants, or laborers, were commanded to make a money payment to the priest at Easter, and to wear a distinguishing patch upon their garments.

In the aftermath of destruction of the Jerusalem Temple, Roman responsibility for Christ's death diminished and Jewish culpability increased. The Jews were depicted as killers of the Son of God. From Augustine to Luther, some of the most eloquent and persuasive Christian theologians excoriated the Jews as murderers of Christ. They were described as companions of the devil and a race of vipers.

"The Jews sacrifice their children to Satan . . . they are worse than wild beasts. The synagogue is a brothel, the temple of demons devoted to idolatrous cults, a place of meeting for the assassins of Christ, a dwelling of iniquity. The Jews have fallen into a condition lower than the

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<sup>5</sup> <http://www.christianitytoday.com/history/people/moversandshakers/john-wycliffe.html>

vilest animal. I hate the Jews. I hate the synagogue. It is the duty of all Christians to hate the Jews.”

- John Chrysostom, church father, in his ‘Orations Against the Jews’ (387-388).

## ACTIVITY

1. During the Middle Ages, ecclesiastical officials (bishops and cardinals) were also civil officials. The civil rulers (princes and kings) insisted on the right to appoint the ecclesiastical officials. The pope also insisted on the right to appoint the ecclesiastical officials. Who was right? Why?
2. When the brutal Turks supplanted the Arabs in the Holy Land, they began to violently persecute the Christians in the region. The Christian emperor of Constantinople, fearing an invasion by the Turks, appealed to the Christian states of Western Europe for help. The European nations responded with the crusades. Was that the proper response? If yes, why? If no, what do you think they should have done?

## ASSIGNMENT

The crusades were based on Augustine’s idea of the “Just War.” Three of Augustine’s ideas are listed below. Write a short paper defending or challenging Augustine’s ideas from Scripture.

- War can only be waged for a cause that is just.
- War can only be waged from a right intention. (Correcting a suffered wrong is a right intention, material gain is not.)
- War can only be waged after all peaceful alternatives have been exhausted.

## SESSION 4 – REFORMATION AND REACTION (1517–1648)

### Events

1. The Protestant Reformation<sup>(1)</sup>. The Reformation was the sixteenth century religious and political revolution in Western Europe, which ended the supremacy of the pope and established the Protestant churches. There were four main branches: Lutheran, Anglican, Reformed, and Anabaptist.

### EXPLANATION

We will discuss Lutheran, Anglican, and Reformed under the heading “People”. Anabaptists will be discussed under the heading “Ideas.”

2. The Counter<sup>(2)</sup> Reformation. The Roman Catholic Church responded to the Reformation by calling the Council of Trent (1545–1563) and authorizing the Society of Jesus (Jesuits).

### EXPLANATION

**COUNCIL OF TRENT:** The Council responded to every one of the major points of the Protestants with absolute inflexibility, cementing their position with renewed vigor. The following are some of their main decisions:

- Scripture is but one of the sources of the doctrines of Christianity and must be understood within the written and oral tradition of the Church.
- The seven sacraments bestow merit on the believer and are necessary for salvation.
- Salvation is by faith and good works.

The Council upheld the traditional Roman Catholic views of transubstantiation, purgatory, relics, indulgences, and prayer to the saints. They also sanctioned the fledgling organization of Ignatius of Loyola, the Society of Jesus.

**JESUITS:** In 1521, Ignatius of Loyola was seriously wounded in battle. While recovering, he resolved to devote himself to a spiritual life. He retired to a cave for ten months, practicing severe mental and physical mortification, including flagellation and fasting. He formed a small band of disciples and went to Rome to affirm his unqualified allegiance to the pope.

The Jesuits were largely responsible for the recovery of Poland, Austria, and parts of Germany for Catholicism, as well as for retaining Belgium and Ireland. They performed extensive missionary work in the Americas.

Their devotion to the papacy called forth opposition from rulers and leaders. At one time or another, the order of the Jesuits has been expelled from every country in Europe. They were even suppressed by the papacy from 1773 to 1814.

## People

1. Martin Luther<sup>(3)</sup> (1483–1546) was the leading reformer of this era and one of the most significant Christians in history. While studying the New Testament, Luther came to believe that Christians are saved by God's grace, accepted by faith.

## EXPLANATION

Martin Luther's father was a copper miner who prospered enough to allow his son to attend the University of Erfurt and graduate with a Masters Degree. Luther then began preparation to become a lawyer. But on July 2, 1505, while returning from a visit to his parents, he was caught in a thunderstorm and cried out in terror, "Help me, St. Anne, and I will become a monk." Luther said, "Not freely or desirously did I become a monk, but walled around with the terror and agony of sudden death, I vowed a constrained and necessary vow."

Luther practiced extreme asceticism, but found even the most agonizing attempt to gain assurance of salvation brought him no inward peace. He prayed, fasted, and chastised himself even beyond the strictest monastic rules. Luther said about his first Mass, "I was utterly stupefied and terror stricken. I thought to myself, 'Who am I that I should lift up mine eyes or raise my hands to the divine majesty? For I am dust and ashes and full of sin, and I am speaking to the living, eternal and true God.'"

He said later of this time, "For however irreproachably I lived as a monk, I felt myself in the presence of God to be a sinner with a most unquiet conscience, nor could I believe that I pleased him with my satisfactions. I did not love, indeed I hated this just God, if not with open blasphemy, at least with huge murmuring, for I was indignant against him, saying 'as if it were really not enough for God that miserable sinners should be eternally lost through original sin, and oppressed with all kind of calamities through the law of the ten commandments, but God must add sorrow on sorrow, and even by the gospel bring his wrath to bear.' Thus I raged with a fierce and most agitated conscience, and yet I continued to knock away at the Apostle Paul (reference to Luther's study of Romans 1:17) in this place, thirsting ardently to know what he really meant."

In 1510, he made a pilgrimage to Rome, and was shocked by the worldliness of the Roman clergy. He was then assigned to Wittenberg, received his doctorate, and took the chair of Biblical Theology.

While in Rome, Luther celebrated Mass every day, sometimes several times a day. He found himself regretting that his parents were still alive, for, "I would have loved to deliver them from Purgatory with my Masses and other special works and prayers." In an attempt to deliver his grandfather from Purgatory, Luther scaled the steps of the Santa Scala on his knees, saying a prayer on each step. When he reached the top, he looked back and said, "Who knows if it is really true?" Luther was shocked to hear flagrant blasphemies and to see gross immorality for the first time in his life. He heard priests joking about the sacraments without any compunction.

Luther said of his conversion, "I was seized with the conviction that I must understand Paul's letter to the Romans ... but to that moment one phrase in chapter one stood in my way. I hated the idea, 'in it the righteousness of God is revealed.' I hated the righteous God who punishes

sinner . . . At last, meditating day and night and by the mercy of God, I . . . began to understand that the righteousness of God is that through which the righteous live by a gift of God, namely by faith . . . Here I felt as if I were entirely born again and had entered paradise itself through gates that had been flung open.”

Luther says he received the revelation when he was ‘in cloaca,’ a Latin phrase meaning literally, ‘in the toilet,’ suggesting he was relieving himself when the breakthrough came. However, the phrase was monastic slang for ‘down in the dumps’ or depressed.

- On October 31, 1517, he published his *Ninety-Five Theses*<sup>(4)</sup>, opposing the sale of indulgences to build St. Peter’s in Rome.

## EXPLANATION

The Roman Court condemned his teachings in June 1520. In October 1520, he received a papal bull giving him 60 days to recant. In December, he publicly burned the bull.

Albert, archbishop of Mainz, who was deeply in debt and had to contribute a large sum toward the rebuilding of St. Peter’s, hired Johann Tetzel (1465-1519) in 1510. Tetzel became a very effective salesman, using every manipulative technique he knew. He was forbidden to sell his indulgences in Wittenberg by Frederick the Wise, but Luther heard of his activities and attacked him with the *Ninety-Five Theses*. Within weeks, copies of Luther’s theses were circulating throughout Germany, reducing the sale of indulgences to almost nothing. The Pope was angered and summoned Luther to stand trial in Rome. Luther appealed to Frederick, who arranged for him to be tried in Germany. In 1518, Luther was tried at Augsburg and ordered to recant. Instead, he burned the Pope’s sentence in a public bonfire—an act of defiance against the Pope that stirred the whole German nation.

- Summoned to appear before Emperor Charles<sup>(5)</sup> V at the Diet of Worms in April 1521, he was asked before the assembled secular and ecclesiastical rulers to recant.

## EXPLANATION

When Charles pressed Luther to recant, Luther asked for time to think things over. The next day Luther gave his short speech with fear and trembling. His words angered Charles and he ordered Luther’s arrest. But Frederick the Wise kidnapped Luther and hid him at the Castle of Wartburg. During his stay at the castle, Luther translated the Bible into German.

Martin Luther: “Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments since I believe neither the Pope nor the Councils alone; it being evident that they have often erred and contradicted themselves, I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God: I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience. Here I stand. I can do no other. God help me!”

In 1525, he married the former nun, Katarina von Bora, and had six children with her. Katarina and eleven nuns wrote Luther for help to escape their cloister. Luther smuggled them out in twelve empty herring barrels. Luther found husbands for most of the women, but was unable to find anyone for the feisty, redheaded Katarina. He suggested one man, but Katarina declined saying if Luther were willing she would marry him. Luther wrote to a friend, "I am not now inclined to take a wife. Not that I lack the feelings of a man (for I am neither wood nor stone), but my mind is averse to marriage because I daily expect the death decreed to the heretic." But after strong encouragement from his parents and his friend Philip Melanchthon (who said, "...we hope that this state of life may sober him down, so that he will discard the low buffoonery that we have often censured,") he finally consented in the summer of 1525. His opponents, including Henry VIII who called it "a crime", ridiculed the marriage. Others called Kate, "...a poor, fallen woman who had passed from the cloistered holy religion into a damnable, shameful life." Kate brought order to Luther's life (he once said, "Before I was married, the bed was not made for a whole year and became foul with sweat."), and joy, brewing her own beer for his continual maladies.

Luther was a prolific writer, producing 544 publications totaling over 60,000 pages. Luther referred to printing as "God's highest act of grace, whereby the business of the Gospel is driven forward." According to one of his enemies, Luther's work was "...so propagated and widely spread by the book printers that even tailors and shoemakers, indeed women and other simple idiots, who had accepted this new Lutheran gospel read it eagerly, as if it were a fountain of all truth."<sup>1</sup>

Luther used an inflammatory style of writing which made any type of reconciliation impossible.

Luther began his career with a conciliatory attitude toward the Jews, but it soon turned to enmity. He proposed several measures the German princes could take against Jews including: burning their synagogues, prohibiting rabbis to teach on pain of death, and appropriating their wealth to support converts.

Luther wrote: "We are at fault for not slaying them. Rather we allow them to live freely in our midst despite their murder, cursing, blaspheming, lying, and defaming. Set fire to their synagogues and schools; let their houses be destroyed, and their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, should be taken from them. Their rabbis should be forbidden to teach on pain of loss of life and limb." Adolf Hitler used Luther to support his Anti-Semitism, calling him a genuine German who had hated non-Nordic races.

A few other examples of Luther's writing:

Against the Roman Catholics: "We should take the pope, the cardinals, and whatever riffraff belongs to His Idolatrous and Papal Holiness—and tear out their tongues from the back, and nail them on the gallows."

Against Erasmus: "Erasmus is a snake, a piece of manure, the insane destroyer of the church, the inflamer of the base passions of young boys. I saw him walking arm in arm with the devil in Rome."

Against Zwingli: "I've bitten into many a nut, believing it to be good, only to find it wormy. Zwingli is nothing but a wormy nut that tastes like crap in my mouth!"

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<sup>1</sup> Quoted in Christian History Interactive, vol. 34



2. John Calvin<sup>(6)</sup> (1509-1564) worked in Geneva to promote the Reformation. His theology and form of church government eventually triumphed in the Protestant Church of France, the Church of Scotland, the Reformed Church in Hungary and Holland, and in Puritanism in England and New England.

#### EXPLANATION

Calvin worked hard from 1536 to 1538 to make of Geneva a model community or “city of God,” and to secure the freedom of the church from the State. His proposals soon aroused bitter opposition and Calvin’s opponents won the city election. This led to his expulsion from the city. In 1541, Calvin returned to Geneva and labored there the rest of his life. He held no government office and did not even gain citizenship in Geneva until 1559, but he dominated the city. He exercised strict discipline over the morals of the community and drew up a new form of government and liturgy for the church. Luther, under the force of circumstances, had allowed the German territorial princes a great deal of power in the affairs of the church. Calvin’s idea, on the other hand, was of a church free and independent from the State. Calvin was also largely responsible for a system of universal education for the young and programs to care for the poor and aged. He established the Geneva Academy, the first Protestant university.

Calvin gained followers everywhere through his university, his pattern of church government, and his writings.

3. Henry<sup>(7)</sup> VIII (1491–1547) broke with Rome and declared himself head of the English Church.

#### EXPLANATION

**Henry VIII** was a devout Roman Catholic who had received the title “Defender of the Faith” by the pope for his attack against Luther entitled *The Seven Sacraments*.

Henry was tired of Catherine and her failure to produce a male heir. He was also deeply enamored with his paramour Anne Boleyn. He sought a divorce from Catherine because Catherine had been married for two months to his older brother Arthur. Catherine swore the marriage to Arthur had never been consummated and appealed to her nephew Charles V, the most powerful man in Europe. Clement VII wanted to help Henry but could not risk offending Charles. After much political intrigue, Henry signed the Act of Supremacy in 1534, broke with Rome, and birthed the **Church of England**.

Henry’s son Edward VI introduced real change and genuine Protestant doctrine in the Church. Edward was the last in the male line of the house of Tudor. He was the only son of Henry with his third wife Jane Seymour. Although only nine when he came to the throne, he favored the Reformation and worked to establish Protestantism in England.

Six years later Edward died and Mary, a fanatical Roman Catholic, began her reign. She abolished the innovations of her father and brother, restored the Mass, and reestablished the authority of the pope. She also executed over 300 Protestants, earning the name “Bloody Mary.”

The three most famous prelates burned by Mary were: Nicholas Ridley and Hugh Latimer, burned together at Oxford in 1555, and the former archbishop of Canterbury, Thomas Cranmer, burned in 1556. Cranmer was pressured to sign recantations of his Protestant views under great physical and mental duress. But as he was being led to the pyre, he disavowed his recantations saying, "As my hand offended in writing (signing the recantations) contrary to my heart, therefore my hand shall be punished; for when I come to the fire it shall be first burned. And as for the Pope, I refute him as Christ's enemy and Anti-Christ with all his false doctrine." True to his word, as the fire began to rise, he placed his right hand in it until it was entirely consumed.

When Mary died in 1558, Elizabeth became queen and restored Protestantism.

### Ideas

1. The Reformation was founded on the doctrines of Sola Fide<sup>(8)</sup> (Faith Alone), Sola Scriptura (Scripture Alone), and Sola Gratia (Grace Alone).

### EXPLANATION

Luther considered justification by faith "the summary of all Christian doctrine" and "the article by which the church stands or falls."

Luther averred that the Bible must substantiate all church teaching. All creeds, Councils and sayings of the fathers must be judged by the "sure rule of God's Word."

"This is the reason why our theology is certain, it snatches us away from ourselves and places us outside ourselves, so that we do not depend on our own strength, conscience, experience, person, or works but depend on that which is outside ourselves, that is, on the promise and truth of God, which cannot deceive."

2. The Anabaptists<sup>(9)</sup> were not a centrally organized group, but a collection of many groups with common values. They advocated pacifism and opposition to state churches.

### EXPLANATION

The name "Anabaptist" means "to baptize again," referring to their practice of adult baptism. The Anabaptists were devoted students of the Bible who felt that the reformers were not moving fast enough in applying the principles taught in the Scriptures.

They rejected the hierarchy of the church and the authority of civil bodies in religious matters.

The 1527 Anabaptist Confession of Schleitheim outlined essential Anabaptist doctrines:

- 1) Adult baptism is the true baptism.
- 2) Reject all forms of papal influence.
- 3) Refuse to accept any form of state-controlled church.
- 4) Prohibit members from attending parish churches and taverns.
- 5) Uphold pacifism.

They were accused of sedition and heresy by civil and religious leaders and hunted, persecuted, and martyred.

The Anabaptists believed that infant baptism and the close union between church and state were behind all the corruption in the church. Because most of the citizens of the state were also members of the church, the bond between church and State was very strong. When city councils made decisions to join the Reformation, they brought whole cities and states into the Protestant churches. Although external aspects of Roman Catholic ritual were easily changed, the personal lives of many remained untouched. Many members used the doctrine of salvation by faith only as an excuse for loose living. The Anabaptists insisted that membership in the church be limited to those who committed themselves to Christ.

3. Puritanism<sup>(10)</sup> was a Calvinistic movement that sought to purify the Church of England from within. They stressed rigid morals, church discipline, and conversion as a prerequisite to church membership.

## EXPLANATION

During Elizabeth's reign, further changes were made to doctrine and worship. But the Church of England was still a compromise between Catholicism and Protestantism. Thus, many people wished to see the church purified more thoroughly. These members of the Church of England were called Puritans. The Puritans wanted to reform the church from within, molding it after the pattern of Calvin's church in Geneva.

Some believed the Church of England could not be changed. They separated from the church and went to Holland or North America. These were the Separatists.

## ACTIVITY

1. When a society changes its worldview, everything in the society is affected. What do you think are some of the possible societal changes the following Reformation doctrines could have made?
  - The priesthood of the believer
  - Salvation by faith alone
  - All of life is holy to God (dissolution of the sacred/secular divide)
  - Vernacular language Bibles
2. The Puritans sought to correct the failings of their church from within; the Separatists believed it would never change and left. Is there ever a time to leave a particular church? What are some right reasons for leaving? What are some wrong reasons for leaving? How long should you wait before leaving? How should you leave?

## SESSION 5 – REVIVAL AND MISSIONS (1648–1900)

### INTRODUCTION

Session 5  
Revival and Missions (1648-1900)

#### Events

1. The Enlightenment <sup>(1)</sup>. A general disillusionment with religion and a renewed confidence in science began to dominate the intellectual landscape of Europe at this time.

### EXPLANATION

The Enlightenment was a European intellectual movement that exalted reason and science. A century of “Wars of Religion” had turned a number of thinking individuals against the Church. At the same time, the enormous scientific advances of the seventeenth century had produced a new faith in natural law, scientific discovery, and the inevitability of human progress.

The Enlightenment was characterized by an optimistic faith in man’s ability to understand and control everything in the natural world. It was also characterized by a distrust of all forms of ecclesiastical authority.

Some of the significant personalities of the Enlightenment were: René Descartes (1596–1650), John Locke (1632–1704), and François Voltaire (1694–1778).

2. First Great Awakening <sup>(2)</sup>. From 1735 to 1750 there was a great spiritual revival in America, England, and Germany.

### EXPLANATION

The Great Awakening in America lasted from around 1735 to 1750.

In 1734, Jonathan Edwards began a series of sermons on justification by faith that sparked the Awakening.

In December of that year, he reported, “The Spirit of God began extraordinarily to set in and wonderfully to work among us.” Preparation for the Awakening had begun.

Edwards’s account of the revival, *A Faithful Narrative of the Surprising Work of God* (1737), prepared New England for revival (it went through twenty printings by 1738). But it was the powerful preaching of George Whitefield that brought the Great Awakening to life.

Jonathan Edwards said: “As the number of true Saints multiplied, it soon made a glorious alteration in the town; so that it seemed to be full of the Presence of God; it was never so full of Love, nor of Joy, and yet so full of distress, as it was then. More than 300 souls were savingly brought home to Christ, in this town, in half a year and by far the greater number of people above sixteen years of age, are such as have the saving knowledge of Jesus Christ.”

3. Liberal Theology<sup>(3)</sup>. Liberal theology was an aggressive attempt to merge the Bible with modern science and philosophy. According to this belief, the Bible was not a product of revelation, but a collection of myths, legends, and a few historical facts.

### EXPLANATION

Two key personalities contributed to this shift to skepticism.

F. C. Baur (1792–1860) was a German theologian whose anti-supernatural view cast doubts on the inerrancy of Scripture. He founded the Tübingen School (after the University of Tübingen) of exegesis and criticism. Baur taught that the New Testament was the result of an antagonism between the Petrine and the Pauline tendencies in the early Church.

Friedrich Schleiermacher (1768–1834) is considered the leading 19th-century theologian to contribute to “Liberal Theology.” He studied under the Moravians, but rebelled against their teaching, finding it too restrictive. He defined religion as “a sense of the Infinite in the finite.” Religion should be independent of doctrine, because it is a deep-rooted, universal experience of humanity and necessary to all cultures.

4. The Modern Missions<sup>(4)</sup> Movement. Only 200 years ago, Protestant Christianity was almost exclusively western. Now, Protestants are strongest in Asia, Africa, and Latin America. The modern missionary movement transformed the world.

### EXPLANATION

Although the Great Commission is a clear statement of the Church’s mission, historically, the Church has not taken the mission seriously. There were great missionary advances in the first century and then in the early Middle Ages, but through much of history the Church has failed to fulfill her mission.

Most of this course has concerned itself with the history of the Western Church. However, God has been active in the other parts of the world since the beginning of the Church Age. As early as the first century, missionaries went from Palestine as far as India. However, throughout the first millennium and beyond, most of the missionary activity was concentrated in Europe. There was some attempt to reach the Muslims, most notably by Raymond Lull who went as a missionary at the beginning of the 14th century and was martyred by them in 1316. Most of the missions of the 15<sup>th</sup>-17<sup>th</sup> century were Roman Catholic – often commercially motivated – and centered in Latin America and Asia.

During the last 200 years, a burning passion for carrying the gospel to the whole world has motivated the church.

In 1800, around 1% of Protestant Christians lived in Asia, Africa, and Latin America. By 1900, this number had grown to 10%. Today, at least 67% of all Protestant Christians live in countries once considered foreign mission fields.

### People

1. George Whitefield <sup>(5)</sup> (1714–1770) was the first modern evangelist to preach to large crowds in fields and town squares. He preached at least 18,000 sermons to as many as 10,000,000 hearers, and 80 percent of Americans heard him preach at some time.

### EXPLANATION

Whitefield grew up in England where he worked in his parents' tavern. His extraordinary speaking ability was noticed at a young age, prompting him to desire a career in acting. After his conversion he turned his considerable abilities toward preaching.

Whitefield read Henry Scougal's book *The Life of God in the Soul of a Man* and it so directly contradicted all he believed it alarmed him. He said, "God showed me I must be born again or be damned! I learned a man may go to church, say his prayers, receive the sacrament and yet not be a Christian...Shall I burn this book? Shall I throw it down? Or shall I search it? I did search it; and holding the book in my hand thus addressed the God of heaven and earth. Lord, if I am not a Christian, or if I am not a real one, for Jesus Christ's sake show me what Christianity is that I may not be damned at last!" Then followed a fearfully increased asceticism, with Whitefield wearing patched gown, dirty shoes, eating the worst food, "...whole days and weeks...spent lying prostrate on the ground...bidding Satan depart from me in the name of Jesus...begging for freedom from those proud hellish thoughts that used to crowd in upon and distract my soul." For a year the fearful pressure almost drove him mad and ruined his studies. Finally, God revealed Himself to him. "...Oh what joy – joy unspeakable – joy full and big with glory was my soul filled when the weight of sin came off, and an abiding sense of the pardoning love of God and a full assurance of faith broke in on my...soul!"

He was converted to Christ by Charles Wesley while at Oxford.

When Whitefield preached his first sermon in the church of St. Mary de Crypt, his mother, relatives, Robert Raikes the founder of the Sunday School, and some 300 other people crowded impatiently together to hear him. It was a startling introduction. Fifteen people were, said the Bishop, "driven mad." Whitefield was twenty-one years old. Thus began the "preaching that startled the nation."

Benjamin Franklin, his friend and business partner, once calculated that Whitefield could make his voice heard by 30,000 people.

When the door to ministry in the Church of England began to close, Whitefield, seeing thousands out of church, resolved in a "spirit of holy aggression" to go out into the highways and byways and compel them to come in. His first attempt was among the Kingswood colliers near

Bristol in February 1739. He began on a hill to speak to about one to two hundred colliers on Matthew 5:1-3. He said of these colliers: "Having no righteousness of their own to renounce they were glad to hear of Jesus who was a friend to publicans and came not to call the righteous but sinners to repentance. The first discovery of their being affected was the sight of the white gutters made by their tears which fell plentifully down their black cheeks as they came out of the coal-pits... Sometimes when twenty thousand people were before me, I had not in my own apprehension a word to say either to God or them. But I was never totally deserted... The open heavens above me, the prospect of the adjacent fields with the sight of thousands some in coaches, some of horseback, and some in the trees and at all times affected and in tears was almost too much for me, and quite overcame me."

The word spread and the next audience was two thousand; the third, four to five thousand, and then audiences multiplied and expanded to ten, fourteen, and twenty thousand! Shortly, he would be preaching to up to 30,000 people at one time, thousands would come to hear him preach at 6:00 am in the snow. Whole cities would turn out to hear the young man with the golden voice and a supernatural authority from heaven. From 1739 until his death in 1770, 31 years of immense effect, his life was one uniform outreach, his vision one thing: preach Christ, and entreat men to repent and be saved.

Once while preaching in Yorkshire from the text, "It is appointed unto man once to die," a wild, terrifying shriek came from the audience. One of his ministers pressed through the crowd and cried, "Brother Whitefield, you stand amongst the dead and the dying, an immortal soul has been called into eternity, the destroying angel is passing over the congregation. Cry aloud and spare not!" After a moment's silence, he began again, only to hear a second shriek and a second one die. After that, the entire mass of the people seemed overwhelmed by his appeal. In one single week after preaching at Moorfields, he admitted to communion 350 people.

He usually rose at 4:00 am and often spent whole nights in reading and devotion, sometimes getting up after going to bed at his usual hour, 10:00 pm, to do so. He preached morning, afternoon and night Sundays; 6:00 every morning and evening Monday to Thursday, and Saturday night: thirteen messages a week, sometimes forty to sixty hours of speaking each week, at the same time carrying on massive correspondence with people in almost every part of the world.

2. Jonathan Edwards <sup>(6)</sup> (1703–1758) was Colonial America's greatest theologian and a prolific author.

## EXPLANATION

Edwards was a child prodigy. He enrolled at Yale College just before his 13th birthday. In 1729, he became the minister of the Congregational Church in Northampton, Massachusetts. He later served as a missionary to Native Americans and the president of Princeton.

Edwards followed his grandfather, Solomon Stoddard, as pastor of the Congregational Church at Northampton. Stoddard has been called the first great revivalist in New England. In Stoddard's sixty years as a minister, he reaped five successive 'harvests,' as he called them. However, when Edwards took over, he found the people very insensible to the things of religion. In 1733, he began to see a change. The next year he preached a series of sermons on justification by faith, and towards the end of December, the Spirit of God began extraordinarily



to set in. The revival grew and 'souls did as it were come by flocks to Jesus Christ.' The effect was felt in the surrounding area and even in neighboring Connecticut. Although the excitement in Northampton subsided within a couple of years, Edwards was convinced that a work of the Spirit had begun which would have widespread repercussions. Edwards's preaching power contributed to the revival that swept through the entire Connecticut River valley. His famous sermon, "Sinners in the Hands of an Angry God," is an impressive example of his pulpit power. He also made a powerful defense of the emotionalism that often accompanied revivals, saying it was evidence of the sovereign God at work.

His sermon 'Sinners in the Hands of an Angry God' is one of the most famous sermons in history.

3. John Wesley <sup>(7)</sup> (1703–1791) was the founder of the Methodist Church and a prolific author.

#### EXPLANATION

Wesley was narrowly saved from death when his parents' home burned in 1709. Because of this, he often referred to himself as a "... brand plucked from the fire."

He was trained for the ministry at Oxford and ordained a priest in 1728.

The new American colony of Georgia required missionaries, and Wesley and his brother were among those who accepted appointments. En route to Georgia, Wesley's ship sailed into a series of violent Atlantic storms. On board was a company of Moravian Brethren from Herrnhut. John Wesley was deeply awed by this group. When the sea broke over the deck of the vessel during a storm, the Moravians calmly sang their psalms to God. Wesley realized that they were not afraid to die, and that he was frozen in fear. Soon after their arrival in Georgia, John met another Moravian, August Spangenberg. Spangenberg is reported to have asked Wesley, "Do you know Jesus Christ?" to which Wesley answered: "I know He is the Savior of the world." Spangenberg replied, "True, but do you know He has saved you?" For three years, Spangenberg's question preyed on John Wesley's mind; he was not sure of the answer. John worked hard in Georgia, but his labors were mostly unsuccessful. Three years later he returned home utterly disgusted at his failure.

On May 24, 1738, Wesley was converted while listening to a reading of Luther's Epistle to the Romans. "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death."

When the Anglican pulpit was denied him, he took to the open fields preaching over 40,000 sermons and traveling over 250,000 miles on horseback.

Wesley was a prolific author of educational treatises, histories, sermons, and commentaries, publishing 233 books and 5,000 tracts. He edited and compiled an English dictionary, published twenty-three collections of hymns, and recorded his travels in his Journal. His medical



handbook went through thirty-two editions. Because of the prodigious writing of Wesley, he is often called “The Father of the Religious Paperback.”

At his death, there were over 500 preachers and 115,000 people who called themselves Methodists. He pioneered prison reform, the abolition of slavery, civil rights, and popular education.

Wesley was not only a great preacher; he was also a great organizer. Wherever he went, he organized “societies” designed to provide a spiritual home for the thousands of converts. It was not his intention to start a new church, but he could not bear the thought of letting the fruit of his work go to waste. He was determined to develop the religious life of those who had responded to the call of the Gospel. Wesley employed a number of lay preachers and divided the field into circuits, assigning a number of traveling preachers to each. George Whitefield, comparing his labors with Wesley’s, said, “My brother Wesley acted more wisely. The souls that were awakened under his ministry he joined in class (small groups) and thus preserved the fruits of his labors. This I neglected and my people are a rope of sand.”

4. William Carey<sup>(8)</sup> (1761–1834) is called the “Father of Modern Missions.” He founded twenty-six churches, 126 schools, translated the Scripture into forty-four languages, and organized India’s first medical mission, seminary, and vernacular newspaper.

## EXPLANATION

William Carey was burdened by the desire to take the Gospel to the world as a young man. His zeal, however, was not shared by the vast majority of church leaders. When Carey proposed to a meeting of ministers that “...the command given to the apostles to teach all nations was binding on all succeeding ministers to the end of the world,” he was greeted with the response: “Young man, sit down! When God pleases to convert the heathen, he’ll do it without consulting you or me!”

Carey set out for India in 1793 with the backing of the mission society he established. His early years were extremely hard. His five-year-old son died of dysentery and his wife went insane (she had to be tied to a chair in a locked room).

Carey volunteered for the mission field when his wife was pregnant with their fourth child. He did not consult her. When she heard of his commitment, she refused to join him. Carey allowed her to stay in England, but insisted on taking their oldest son. On April 4, 1793, Carey abandoned his pregnant wife and two small children and boarded the boat with his oldest son and his partner John Thomas and his family. He wrote to his wife while on board, “If I had all the world I would freely give it all to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul.... You want to know what Mrs. Thomas thinks, and how she likes the voyage. She would rather stay in England than go to India, but she thinks it right to go with her husband.” Before they got very far, Thomas was forced to return and settle some debts. The delay gave Carey time to pressure his wife into coming with him. She finally relented and the family went together. However, she resented it all her life, and with the poverty, sickness, and loneliness of her life in India, she finally went insane.

The expected lifespan of an Englishman in rural India in the late 1700s was six months. But in spite of the humid, unsanitary conditions, Carey survived malaria, dysentery, cholera, tigers and cobras, and ministered for 41 years without a furlough. He preached for seven years before he baptized his first convert!

Through the intense hardships, Carey's indefatigable spirit and strong confidence in the call of God carried him through to victory. His often repeated motto was, "Expect great things from God; attempt great things for God."

Carey translated the Bible into native languages, providing a potent weapon to converts and missionary recruits. At age 12, Carey had taught himself Latin. Later he mastered Greek, Hebrew, French, and Dutch. During his life he learned literally dozens of languages and dialects.

Carey is known for preaching one of the most influential sermons of all time ("Expect great things! Attempt great things!"), and yet he failed in his first bid to become ordained. The committee refused to ordain him because they claimed his preaching was too boring. It took two years before the ordination committee was satisfied with his preaching and agreed to ordain him.

5. Hudson Taylor<sup>(9)</sup> (1832–1905) founded the China Inland Mission. At the time that he died, over 50 percent of the missionaries in China were with his organization. His pioneering work paved the way for the work of God taking place in China today.

## EXPLANATION

Hudson Taylor's single-minded purpose was to win to Christ every man, woman, and child in China.

Taylor, who grew up in England, began telling people when he was four that he would be a missionary to China. At 21, after a brief training in medicine, he left for China, sponsored by the Chinese Evangelization Society. He dyed his hair black and donned a false pigtail, Chinese spectacles, and baggy pantaloons. Taylor soon began traveling to the interior of the country where there were no missionaries and foreigners were unwelcome. In 1865, while home in England, he established the China Inland Mission. One year later he left for China with 15 other missionaries. By 1884, there were over seventy stations with ninety missionaries and a hundred national ministers.

## Ideas

1. The Second<sup>(10)</sup> Great Awakening (early nineteenth century) introduced a new experiential approach to evangelism.

## EXPLANATION

In 1801, twenty-five thousand people attended an outdoor camp meeting at Cane Ridge, Kentucky. Over 3,000 were converted over the weekend, and news spread through the frontier, igniting the Second Great Awakening.

The following are excerpts from reports on the Cane Ridge Camp Meeting. Conversion stories like this were common during the revival.

“At a meeting, two young ladies, sisters, both fell, with a shriek of distress, and lay for more than an hour apparently in a lifeless state. At length they began to exhibit symptoms of life, by crying fervently for mercy, and then relapsed into the same death-like state, with an awful gloom on their countenances. After awhile, the gloom on the face of one was succeeded by a heavenly smile, and she cried out, ‘Precious Jesus!’ and rose up and spoke of the love of God.”

“The noise was like the roar of Niagara. Sinners shrieking, groaning, crying for mercy; believers praying, agonizing, fainting, falling down in distress for sinners, or in raptures of joy! Some were singing, some shouting, some clapping their hands, or hugging, kissing and laughing.”

“Very many fell down, as men slain in battle, and continued for hours in an apparently breathless and motionless state—sometimes for a few moments reviving, and exhibiting symptoms of life by a deep groan, or piercing shriek, or by a prayer for mercy most fervently uttered... With astonishment did I hear men, women, and children declaring the wonderful works of God.”

2. Charles Finney<sup>(11)</sup> (1792–1875) is called the “Father of Modern Revivalism.” He advocated many innovations that are still used today.

## EXPLANATION

Charles Finney paved the way for later revivalists like D. L. Moody, Billy Sunday, and Billy Graham.

He introduced new methods in evangelism, many of which are still practiced today: lay-witnessing from house to house, special prayer meetings for evangelism, and protracted meetings lasting several days or weeks.

3. William Carey was the first person to develop a systematic<sup>(12)</sup> plan for world evangelization. He established indigenous churches, trained native pastors, set up schools, and initiated social reform—all innovations in the history of missions.

## EXPLANATION

Some of these ideas had been tried before, but never with the systematic approach of Carey. He laid the foundation for modern missiology with a comprehensive survey of the world.

## ACTIVITY

1. When John Wesley was seven, a neighbor miraculously rescued him from a burning home. His mother called him a “brand plucked from the fire” and noted that God must have something special for him to do. How do you think that affected his view of his life? How do you think such incidents would affect your view of yourself for the rest of your life? Would all the effects be positive? Can you think of any possible negative effects?
2. Much of the Second Great Awakening was accompanied by the emotional manifestations of crying, laughing, shouting, falling down, agonizing, and fainting. Do you think these manifestations were from God, and if yes, what was the purpose of these manifestations?
3. William Carey was one of the most important missionaries in the history of the church. He pioneered the Modern Missions Movement. But he almost did not make it to the mission field. He volunteered to go when his wife was pregnant with their fourth child. When she heard of his commitment, she refused to join him. Carey left his pregnant wife and two small children and boarded the boat with his oldest son. He wrote to his wife while on board, “If I had all the world I would freely give it to have you with me, but the sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul.” His wife reconsidered and went with him. She resented it all her life, however, and finally went insane under the strain of missionary life. Do you think William Carey did what was right?

## ASSIGNMENT

William Carey exerted much time and energy to change the social injustices in Indian law and culture. Write a short paper about the responsibilities of missionaries today. How much effort should they devote to social causes? Is it possible to spend too much time in that arena? Is it more important to preach the gospel and let the internal change of the new birth eventually affect the culture?

## SESSION 6 – THE CENTURY OF THE HOLY SPIRIT (1900–2000)

### INTRODUCTION

Session 6  
The Century of the Holy Spirit (1900-2000)

#### Events

1. The Welsh <sup>(1)</sup> Revival. In 1904, a local revival began in Wales, which eventually affected a large portion of the world.

### EXPLANATION

Some of the nations influenced by the Welsh Revival were India, Korea, China, Japan, South Africa, Ireland, Scotland, Germany, Norway, Sweden, Finland, Denmark, Burma, Ceylon, Brazil, Manchuria, France, Korea, Indonesia, Argentina, Chile, and Canada.

In America, there were also reports of significant revivals. The ministers in Atlantic City, New Jersey, reported that out of a population of 60,000, they knew of only 50 adults who were not converted. Great revivals also shook a number of universities including Taylor, Yale, and Asbury.

The leader was a twenty-six-year-old former coal miner named Evan Roberts (1878-1951).

Prayer, spontaneous praise, testimonies, and public confession of sin by sinners and saints characterized the Revival.

Much of the revival in Wales took place among the coal miners who had, prior to their conversion, trained their working mules to respond to profanity. When the miners became Christians they no longer used profanity—and the confused mules were unable to work until they were taught new commands!

Over 100,000 people were converted during the two-year revival. Drunkenness was cut in half and many taverns went bankrupt. The police were “unemployed” in many districts and thousands of newly converted people paid outstanding debts.

2. The Azusa Street <sup>(2)</sup> Revival. In 1906, William Seymour, a one-eyed son of former slaves, went to Los Angeles and began a series of meetings at an abandoned church on Azusa Street. The Azusa Street Revival continued for three years, creating numerous Pentecostal denominations.

## EXPLANATION

William Seymour attended Parham's Bible school in Houston, but was forced to sit outside in the hall because of the Jim Crow laws (rigidly enforced by Parham who would join the Ku Klux Klan in later years). After a brief time in Houston, he accepted an invitation to preach at a small Holiness church in Los Angeles. He preached his first Sunday sermon on the baptism of the Holy Spirit. When he returned for the night service, he found the church padlocked to prohibit his entry.

He began a Bible study in a small house at 214 North Bonnie Brae Street, and on April 9, 1906, he laid hands on several members and they were baptized in the Holy Spirit and spoke with tongues. One of the people he prayed for that night was Jennie Moore, later to become Seymour's wife and leader of the Azusa Street Mission after his death. Jennie not only spoke in tongues, but also began to play the piano skillfully, although she had never played before. Three days later Seymour received his Pentecost: "I could feel the power going through me like electric needles. I fell under the power, and God began to mold me and teach me what it meant to be really surrendered to Him. I was laid out under the power five times before Pentecost really came. Each time I would come out from under the power, I would feel so sweet and clean, as though I had been run through a washing machine... My arms began to tremble, and soon I was shaken violently by a great power; soon I began to stutter and then out came a distinct language which I could hardly restrain. I talked and laughed with joy far into the night. I received the baptism with the Holy Ghost and fire and I felt the presence of God, in my heart, my hands, my arms and all through my body and at times I am shaken like a locomotive steamed up and prepared for a long journey."

On April 18, the Los Angeles Times published a front-page article about the Azusa Street revival. Though the article was not favorable, they did print a prophecy from the meeting that warned of "terrible destruction coming." That very day the great San Francisco earthquake occurred, killing over 700 people and destroying the central business district.

The power of God could be felt at Azusa even outside of the building. Scores of people were seen dropping into a prostrate position in the streets before they ever reached the mission. By the summer of 1906, crowds had reached staggering numbers, often into the thousands. The scene had become an international gathering. Every day, trains unloaded visitors who came from all over the continent. News accounts of the meetings spread over the nation in both the secular and religious press. Over 13,000 were baptized in the Holy Spirit in that first summer alone.

Initially the revival was interracial. Blacks, whites, and Hispanics shared in the blessing and the leadership of the Mission. Their motto was, "the color line was washed away in the blood." Soon, ethnic tensions began to splinter the revival. Whites began to leave because it seemed that blacks had a lock on the leadership. Seymour then asked the Hispanics to leave and later wrote by-laws that prohibited leadership roles to anyone but African-Americans.

3. The Healing <sup>(3)</sup> Revival. After World War II, a great revival swept across the United States and the world (1947–1958). William Branham (1906–1965) was the primary catalyst for the Revival.

## EXPLANATION

F.F. Bosworth once said of Branham, “Brother Branham is the most sensitive person I have ever seen . . . when the afflicting spirit comes into contact with the gift it sets up such a physical commotion that it becomes visible . . . and so real it will stop his wrist watch instantly...like taking a live wire with too much current in it. When the oppressing spirit is cast out in Jesus name, his red and swollen hand returns to its normal condition.”

God visited William Branham for the first time when he was seven. Two weeks later, Branham saw his first vision while playing on the banks of the Ohio River. A bridge appeared spanning the river and sixteen men fell from it to their death. Terrified, Branham ran home and told his mom. Twenty-two years later, while building the Municipal Bridge, sixteen men fell from the bridge and were killed on the exact spot.

On May 7, 1946, the angel of the Lord appeared to Branham and said, “Fear not. I am sent from the Presence of God to tell you God has sent you to take a gift of divine healing to the peoples of the world. If you will be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer.” The angel told Branham he would have two gifts operating in his life. He would be able to detect illnesses in people, and he would be able to discern past deeds in the individual – especially things standing in the way of their healing. Of all the thousands of such words of knowledge that he gave, none was ever known to be wrong or inaccurate. His gift was reportedly “exactly 100%.”

However, Branham’s life and ministry took a turn for the worse later in life. In 1957, he received a dream in which he was ministering in a “white disk” above a pyramid. A voice from heaven said that no other man could stand in the disk “unless he die or be killed,” and that Branham was “the only one who can and will stand there.” Branham considered this dream to be of great significance, and by the 1960’s, had become convinced that he was “Elijah” and the true “Messenger of the Covenant.” A strange personality cult developed around Branham that is still active today.

4. The Charismatic <sup>(4)</sup> Movement. In the early 1960s, a loosely-structured lay movement began in mainline Protestant denominations emphasizing worship, spiritual gifts, and divine healing. Many of these “Neo-Pentecostals” were not welcomed in their denomination and began their own independent churches.

## EXPLANATION

The following is a partial list of influential leaders: Demos Shakarian, David du Plessis, Dennis Bennet, Ralph Wilkerson, Jamie Buckingham, Ern Baxter, Derek Prince, and Pat Robertson.

Another influential evangelist from the Charismatic Movement is Reinhard Bonnke. His ministry has one single purpose: “plundering hell to populate heaven.” Born the son of a pastor in Germany, Reinhard gave his life to the Lord at age nine and heard the call of God to the African mission field a year later. After attending Bible College in Wales and pastoring in Germany for seven years, he began his work in Africa. After a few years of missionary work in the mountains of Lesotho, he was inspired by a vision from the Lord of a “blood washed Africa.” His meetings have been attended by up to 500,000 people in a single service. During a recent five-year span, he conducted 57 major crusades across the globe, with 3.6 million people making decisions for Christ and entering into an extensive follow-up process for discipleship.



5. Worldwide <sup>(5)</sup> Revival. The century has seen some of the greatest revivals in the history of the church.

- In the summer of 1949, Tommy Hicks held a record-breaking series of meetings in Argentina.

#### EXPLANATION

The revival began when President Peron was healed and granted Hicks permission to use Huracan Stadium. The aggregate attendance for the meetings was over 2,000,000.

“The lame walked, the paralyzed set free, the blind saw and stretcher cases were healed. The stadium filled to overflowing and for blocks loudspeakers broadcast the meetings to those who could not get in. A million chains were broken and the ‘strong man’ of Argentina was bound.” <sup>1</sup>

The Protestant Church in Latin America has grown from 50,000 in 1900 to approximately 50 million today.

Four thousand people give their lives to Christ every day and two churches are established every hour.

Until the nineteenth century, the Christianity of Latin America was Roman Catholic. After World War II, however, a wave of evangelical missionaries entered Latin America and changed the face of the continent.

The largest crowd ever to turn out for an evangelical preacher in Central America came to hear Luis Palau in Guatemala City in which the attendance was estimated between 350,000 and 700,000.

Billy Graham conducted a campaign in Buenos Aires in November 1991, when an estimated 259,000 flocked to his meetings.

In most Latin American countries, about 80% of the evangelicals are now Pentecostal. The Assemblies of God grew in that region from about 2.2 million in 1970 to 16.5 million in 1993.

The Latin American Church has fostered a vigorous indigenous missionary movement. Brazil has become a major missionary sending nation. Hundreds of Brazilian missionaries are ministering to its eight neighboring countries, Europe, the United States, and even further afield. Even Guatemala, one of the smallest Latin countries, has missionaries in almost every country of Latin America, in the United States, and Europe. Many Latin American missionaries are already in the Arab world.

- A wave of revival visited the island of Timor in southeastern Indonesia in 1960.

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<sup>1</sup> Dr. R. Edward Miller, Thy God Reigneth



### EXPLANATION

Over 200,000 people were converted in three years, and nearly every type of New Testament miracle was witnessed.

- In spite of government attacks, the church in China has grown at the greatest rate in history.

### EXPLANATION

The twentieth century assault of the Communist regime in China on Christianity has been one of the most systematic persecutions in history. By the end of Mao's Cultural Revolution in 1976, almost all apparent evidence of religion was obliterated from the nation.

The most radical result of the persecution has been the emergence of an indigenous Chinese Church no longer led by foreign missionaries.

- The Korean Protestant community nearly doubled in size during each decade between 1940-1970, and tripled during the 1970s.

### EXPLANATION

By 1993, South Korea boasted twelve million active Christians in a population of 43 million.

Korea International Missions, founded in 1968, is a leader in Third World missions and now supports about 2,800 missionaries. The country has over a hundred Protestant colleges, universities, Bible Schools, and seminaries.

#### People

1. John G. Lake <sup>(6)</sup> (1870–1935), called the “Apostle of Africa,” started 625 churches, won a million converts, and trained 1,250 preachers in his five years of ministry in Africa.

### EXPLANATION

John Lake was born in Canada, but raised in the United States. He was a very successful businessman who also preached on the side. When he received the Baptism in the Holy Spirit, his ministry exploded. He said, “...currents of power began to rush through my being from the crown of my head to the soles of my feet. The shocks of power increased in rapidity, and voltage. As these currents of power would pass through me, they seemed to come upon my head, rush through my body, and through my feet into the floor... my nature became so sensitized, that I could lay hands on any man, or woman, and tell what organ was diseased, and to what extent, and all about it. I tested it. I went into hospitals where physicians could not

diagnose a case, touched a patient, and instantly I knew the organ that was diseased, its extent, condition, and location.” When Lake went into full-time ministry, he disposed of his business interests, sold everything, and gave the money to God’s work.

After returning from Africa, he established a ministry in Spokane, Washington.

2. Smith Wigglesworth <sup>(7)</sup> (1859–1946), called the “Apostle of Faith,” preached faith and healing all over the world, and raised twenty-three people from the dead.

### EXPLANATION

When Wigglesworth received the Baptism in the Holy Spirit in 1907, he had an experience that changed his life forever. He said, “The fire fell and bathed me in power. I was conscious of the cleansing of the precious blood, and I cried out: ‘Clean! Clean! Clean!’ I was given a vision in which I saw the Lord Jesus Christ. I beheld the empty cross, and I saw Him exalted at the right hand of God the Father. I could speak no longer in English, but I began to praise Him in other tongues as the Spirit of God gave me utterance. I knew then, although I might have received anointings previously, that now, at last, I had received the real Baptism in the Holy Spirit as they received on the day of Pentecost.”

Wigglesworth’s healing ministry was sometimes unorthodox. On one occasion a man requested prayer for severe stomach pain. Wigglesworth commanded the pain to go, and then socked him in the stomach – so hard he was knocked across the room. But he was completely healed! Another time he lifted a dead woman out of bed, pulled her across the room, stood her against the wall, and said, “In the name of Jesus, I rebuke this death.” Her entire body began to shake. He said again, “In the name of Jesus, I command you to walk.” And she began to walk.

3. Aimee Semple McPherson <sup>(8)</sup> (1890-1944) was one of the most influential women of the early twentieth century.

### EXPLANATION

Aimee was born in western Canada to Salvation Army parents. As a young girl, she read Darwin and became an atheist, convinced that his theories disproved the Bible. When the Pentecostal evangelist Robert Semple came to her town in 1907, she went to the meetings to mock the preacher and the gullible townsfolk. However, that night, Aimee received Christ as her Savior and was baptized in the Holy Spirit. She also fell deeply in love with the preacher – and married him six months later. After two years of marriage, Robert and Aimee went to China as missionaries. But within two months of their arrival, Robert died of malaria. One month later, Aimee gave birth to her first child, Roberta Star. The new mother and child returned to America, and not long after, Aimee met and married her second husband, Harold McPherson.

A year later in the spring of 1913, Aimee was rushed to the hospital with appendicitis, her life hanging in the balance. She overheard a hospital attendant who was moving her into a room for the dying say, “she’s going.” At that moment, God said to her, “Now will you go?” She said ‘Yes’ to God, and after fully recovering, was on the road preaching the Gospel. Harold tried to minister with her for a time, but eventually the strain was too much, and he quietly divorced her.

McPherson built the famous Angelus Temple in Los Angeles, and pastored it from 1923 until her death. She founded and presided over the International Church of the Foursquare Gospel, today one of the largest Pentecostal denominations in the world.

Aimee purchased the land for Angelus Temple in 1919 and then began a non-stop series of evangelistic crusades throughout the country to raise money for the project. Within three years, the 5,300-seat Angelus Temple was built and debt-free, constructed at a total cost of \$1.5 million (Aimee calculated that the average donation toward the building was two cents).

In 1924, she pioneered the field of religious radio with her station KFSG.

In 1927, she started the Angelus Temple Commissary to provide food, clothing, and services to needy people. During the Depression, her Dining Hall kept thousands alive, serving over 80,000 meals in the first two months of operation.

On May 26, 1926, Aimee's mother Minnie led the meeting at Angelus Temple in her place. At the end of the service, Minnie announced that Aimee had gone for a swim and had not returned; she was presumed dead. She said to the crowd, "Aimee is gone; we know she is with Jesus." For the next days thousands combed the beach where she was reported missing while the police devised contingency plans for crowd control. On June 20, a lavish memorial service was held for her at Angelus Temple. Three days later, Aimee staggered into the police station at Agua Prieta, Mexico. She claimed to have been abducted by mobsters who were threatened by her preaching and the reforms she was instituting in the city. On June 26, 150,000 fans lined up along the train route to welcome Aimee home to Los Angeles. But her kidnapping story was challenged by law enforcement officials and a lengthy trial ensued. The charges were eventually dropped and no one to this day is sure exactly what transpired during her four-week absence.

4. Oral Roberts<sup>(9)</sup> (1918–2009) was the most famous of the healing evangelists. He is best known for his many books and the 5,000-student university that bears his name.

## EXPLANATION

Roberts survived the movement and reinvented himself to a new audience.

### Idea

Charles Parham<sup>(10)</sup> (1873-1929), founder of the Apostolic Faith Movement, was the first person in the Modern Age to identify speaking in tongues as the evidence of the baptism in the Holy Spirit.

## EXPLANATION

On December 31, 1900, Charles Parham prayed for his students at his Open Bible School in Topeka, Kansas, and they received the Baptism in the Holy Spirit and spoke in tongues.

Charles Parham was a Holiness preacher who believed that sanctification was a second, separate work of grace. He also believed in a third experience: the “baptism with the Holy Ghost and fire,” with the evidence of speaking in tongues. Parham opened a Bible school in Topeka to train evangelists and missionaries. He taught that the return of Christ was imminent and that God would give believers the gift of known languages (tongues) for the rapid evangelization of the world. During a Watch Night service to usher in the New Year, Agnes Ozman was prayed for to receive the Holy Spirit and, “...a glory fell upon her, a halo seemed to surround her head and face,” and she spoke in fluent Chinese for three days. When she tried to speak in English, all that would come out was Chinese. When she tried to write a message in English, all she could write was Chinese.

“Parham’s doctrine of tongues as the ‘Bible evidence’ of the baptism of the Holy Spirit would directly lead to the Azusa Street revival of 1906 and the creation of the world Pentecostal movement.”<sup>6</sup>

Parham soon left Kansas and established a training center in Houston, Texas. William Seymour attended his school and became convinced of his message.

## ACTIVITY

1. Charles Parham was the first person in the Modern Age to identify speaking in tongues as the evidence of the baptism in the Holy Spirit. Do you agree with him? Can everyone who is baptized in the Holy Spirit speak in tongues? Should everyone who is baptized in the Holy Spirit speak in tongues?
2. Before William Seymour moved to Los Angeles to lead the Azusa Street Revival, he tried to attend a Bible School in Houston where the Reverend Charles Parham was teaching on the Baptism in the Holy Spirit. The “Jim Crow” laws were in effect in Houston, however, and Seymour was not allowed to sit in the classroom with the white students. When he asked if he could sit in the hall and listen to the lectures from there, Parham reluctantly agreed. What would you have done if you were William Seymour?

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<sup>6</sup> Vinson Synan, *The Century of the Holy Spirit*, p. 42