

CHURCH HISTORY 2

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COURSE OVERVIEW

This course provides an introductory survey of church history from A.D. 1517-2000.

Lesson Structure

If studying as a group, take turns reading the material. You should stop periodically for any class discussion. As the class leader, you are responsible to keep discussion from wandering from the material being studied. It is helpful to have a time limit for each discussion period.

Each time you come to the sign ►, let students discuss the question. It is important to show how the study of church history is relevant to the church of today. Most of the **discussion questions** for this course ask the students to relate what they have learned about history to their circumstances. Please take sufficient time for these discussions. Without this, students may fail to connect their study of the past to the needs of the church today.

Students are assigned a **course project**. As class leader, you can help the students succeed in the course by ensuring that they work consistently on this project. Directions for the course project are at the end of the first and last lessons.

In addition to the course project, each lesson includes **assignments**. Assignments should be completed after the lesson. Students should submit their completed work to the class leader at the next lesson time. If a student does not complete a lesson and its assignments, he can complete them later. However, the leader should encourage students to keep on schedule so that they learn more from the class. A chart is provided in the back of the course to record the assignments the student has completed.

There are seven lessons for this course. Each lesson covers a large amount of material and will take a minimum of 3-4 hours. If you are meeting for shorter sessions, you should plan two sessions per lesson. Spend the first 5 minutes of class time reviewing the most important points from the previous lesson and allow extra time for students to give oral presentations from their assignments.

KEY EVENTS IN CHURCH HISTORY¹

1517-1648 THE REFORMATION

1516 Erasmus published the Greek New Testament.

1517 Martin Luther wrote *Ninety-five Theses*.

1525 Anabaptists were driven from Zurich.

1525 The Bible was translated into English from Greek by William Tyndale.

1536 William Tyndale was martyred for translating the Bible into English.

1534 Parliament removed the church of England from the authority of the Pope.

1536 John Calvin wrote *The Institutes of the Christian Religion*.

1545-1563 The Roman Catholic Council of Trent (Counter-Reformation)

1563 Foxe's *Book of Martyrs* was published.

1610 Teachers who disagreed with Calvinism summarized the doctrines of the Arminians in *Five Articles*.

1611 The King James Version of the Bible was published.

1618 The principles of Calvinism were affirmed by the Synod of Dort.

1618-1648 Thirty Years' War

1 Sources: Earle E. Cairns, *Christianity through the Centuries* (MI: Zondervan, 1996), 28-29
"Timeline: Important Dates in A.D. Christian History," Crosswalk.com, October 22, 2014,
<http://www.crosswalk.com/who-is-jesus/beginning-of-the-christian-church/timeline-important-dates-in-ad-christian-history-11542876.html> (Retrieved May 14, 2021).

1648-1789 THE ENLIGHTENMENT

1648 The peace treaties of Westphalia ended the Thirty Years' War.

1678 John Bunyan's book *Pilgrim's Progress* was published.

1703-1791 Life of John Wesley

1720s-1740s The Great Awakening in America

1733 The Moravian missionary movement began.

1738 The Methodist revival began in England.

1780 Sunday School began in England.

1784 The Methodist Conference was formed.

1789-1799 The French Revolution

1789-2000 THE MODERN AGE

1794 The London Missionary Society was founded, with missions in Africa and the islands of the South Pacific.

1790-1840 The second Great Awakening

1793-1834 William Carey in India

1833 Slavery was abolished in the British Empire.

1854-1905 Hudson Taylor in China

1855 Conversion of D.L. Moody

1859 Charles Darwin published his book, *Origin of Species*.

1864 Samuel Ajayi Crowther was appointed as the first African Anglican bishop.

1865 William Booth founded the Salvation Army.

1905-1910 Worldwide revival (began in Wales)

1910 The Edinburgh Missionary Conference encouraged world evangelization.

1914 Beginning of World War I

1934 Wycliffe Bible Translators was founded by Cameron Townsend with the goal of translating the Bible into every living language in the world.

1941 The National Association of Evangelicals was founded.

1947 The Dead Sea Scrolls were discovered.

1949 Billy Graham began his worldwide evangelistic campaigns.

1950 All missionaries were forced to leave China.

1974 The first Lausanne Congress for World Evangelization

1978-1988 The International Council on Biblical Inerrancy stated an evangelical doctrine of scripture.

KEY PEOPLE IN CHURCH HISTORY²

Asbury, Francis (1745-1816): A Methodist bishop sent to America by John Wesley in 1771. After 1784, he and Thomas Coke became joint superintendents of the Methodist church in America.

Barth, Karl (1886-1968): A theologian who said that faith can be true even though it is against reason. He did not follow German theologians who rejected Christian faith as irrational.

Calvin, John (1509-1564): A French reformer and theologian who settled in Geneva. One of the key church leaders during the Reformation.

Carey, William (1761-1834): An English Baptist missionary pioneer who was an example and advocate for the Protestant missions movement. He is called “the Father of Modern Missions.”

Cranmer, Thomas (1489-1556): The Archbishop of Canterbury who attempted to promote Reformation principles in England. He helped to develop the *Book of Common Prayer*. He was burned as a martyr under Queen Mary.

Crowther, Samuel Ajayi (1806-1891): The first African Anglican bishop.

Edwards, Jonathan (1703-1758): An American theologian and leader in the Great Awakening. He has been called America’s greatest theologian.

Erasmus of Rotterdam (c. 1469-1536): A Roman Catholic scholar who criticized the Catholic church. In 1516, he published the first Greek New Testament. This text provided the scripture for the Protestant reformers.

Graham, Billy (1918-2018): The most widely-known evangelical evangelist of the 20th century.

2 Sources:

The Oxford Dictionary of the Christian Church, E. A. Livingstone, editor, 3rd edition (Oxford University Press, 1997)

Dictionary of Christianity in America, Daniel G. Reid, et al., editors. (InterVarsity Press, 1990).

This list is intended to provide a quick reference of people who will be studied in this course. There will be more details about these names later in the course. The class does not need to study this list.

Gregory Nanzianzus (329-389): One of the theologians and leaders who opposed the false teachings of Arianism.

Huss, John (c.1372-1415): A pastor and professor in Prague who spread John Wycliffe's teachings. He was burned at the stake as a heretic.

Ignatius of Loyola (c. 1491-1556): A Catholic monk who founded the Jesuits (Society of Jesus) and tried to encourage spiritual life in the Roman Catholic Church.

Latimer, Hugh (c. 1485-1555): An English Protestant reformer and bishop who was burned at the stake under Queen Mary in 1555.

Lewis, C.S. (1898-1963): An important 20th century defender of Christianity. He converted from atheism and became a voice for the gospel.

Luther, Martin (1483-1546): A German monk who started the Protestant Reformation by writing *Ninety-five Theses*. He translated the New Testament into German and was a leader of the Reformation in Germany.

Newton, John (1725-1807): An English Evangelical minister and hymnwriter who aided the campaign against slavery. He had been a slave trader before his conversion.

Ridley, Nicholas (c. 1500-1555). An English Protestant reformer and the Bishop of London. He was burned at the stake under Queen Mary in 1555.

Simons, Menno (1496-1561): An Anabaptist leader. He had been a Roman Catholic priest. He became convinced of Reformation doctrine but differed from the Governmental Reformers on believer's baptism, use of violence, and the nature of the church.

Spener, Philip Jacob (1635-1705): A German Lutheran whose book about spiritual life became the foundation for the Pietist movement. He founded the University of Halle in 1694 as a center for Pietism and missionary training.

Taylor, Hudson (1832-1905): The founder of China Inland Mission. He led the spread of the gospel throughout China.

Townsend, Cameron (1896-1982): The founder of Wycliffe Bible Translators.

Tyndale, William (c. 1494-1536): The English reformer who translated and published the first complete English Bible. He was martyred by King Henry VIII.

Wesley, Charles (1707-1788): An English hymnwriter of over 6,000 hymns.

Wesley, John (1703-1791): The founder of the Methodist movement and a leader of the English evangelical revival.

Whitefield, George (1714-1770): An English evangelist whose revivals brought spiritual renewal in both America and England.

Wilberforce, William (1759-1833): A member of the English Parliament who labored for over 30 years to pass legislation against slave trade. The bill was finally passed in 1833.

Zinzendorf, Count Nicolaus Ludwig von (1700-1760): The leader of the Moravians at Herrnhut. He emphasized faith that gives personal assurance and guidance. He was influential in the worldwide missions movement.

Zwingli, Ulrich (1484-1531): A Swiss Protestant reformer. He differed with Luther on his understanding of the nature of the Lord's Supper.

LESSON 1

THE GOVERNMENTAL REFORMERS

A.D. 1517-1618

LESSON OBJECTIVES

1. Recognize the primary leaders of the Governmental Reformation.
2. Understand the differing theological traditions that grew out of the Reformation.
3. Explain the five “Alone” statements from the Reformation.
4. Distinguish between Arminian and Calvinist theology.

INTRODUCTION

Reformation is a term used for a specific period of history when many churches and individual believers tried to reform the Roman Catholic Church and finally separated from it. It is also called the Protestant Reformation. Leaders of the Reformation are called Reformers. Christians who follow the beliefs of the Reformers are called Protestants. Unlike Roman Catholicism, Protestants have many denominations and ministries that are not united in one organization. Protestant churches have many different names.

Scripture and the Reformation

The Bible was translated into Latin by Jerome in 405. This edition of the Bible was called the Vulgate. The purpose of the translation was to put the Bible in the common language. However, the Roman Catholic Church made the Vulgate their official Bible and continued to

use it for centuries even after most people no longer read Latin. That meant that the church had control of Bible knowledge. Most people were not able to evaluate the church or society by the Bible. Martin Luther said that during his childhood he never even saw a Bible.

Erasmus published the first scholarly edition of the Greek New Testament in 1516. In the preface, Erasmus encouraged the translation of scripture into the common languages. Martin Luther and others translated Erasmus' New Testament into the languages of the common people. As the Bible was made available to the public, the Roman Catholic Church could no longer prevent the spread of biblical truth. The Reformation was built on access to the Word of God.

» Discuss the following questions:

- In your country or region, who has access to scripture in their own language?
- How have believers responded to the availability or scarcity of scripture?
- How has the availability or scarcity impacted churches?
- What kind of hindrances prevent people from reading or hearing the Word of God for themselves?

Leaders of the Reformation

Martin Luther, Ulrich Zwingli, and John Calvin are considered Governmental Reformers because they emphasized organizational structures and the power of the Christian governments to legally enforce Christian principles in society. In the next lesson, we will study other reform movements of the 16th and 17th centuries.

MARTIN LUTHER AND THE REFORMATION

Although the causes of the Reformation extend back to the 12th century, Martin Luther (1483-1546) is remembered as the one who started the Reformation movement. As Luther studied the Greek New Testament, he discovered the true message of the gospel. Within a few years, the Reformation spread across Europe.

Four questions were central to the Reformation.³ Luther's answers to these questions show the primary emphases of the Reformation.

1. How is a person saved?
2. Where is spiritual authority based?
3. What is the church?
4. What kind of life pleases God?

3 From Bruce L. Shelley, *Church History in Plain Language*, 3rd edition (USA: Thomas Nelson, 2008), 238.

Salvation

How is a person saved? The Roman Catholic Church answered, “A person is saved by faith and good works.” These works include faithfulness to church teachings and rituals.

Luther was outside in a storm with dangerous lightning when he promised God that he would join a monastery if God protected him. He became a monk at age 22. He was faithful to every requirement of the monastery. He nearly destroyed his health with long fasts and severe practices. He later testified, “If anyone could have earned heaven by the life of a monk, it was I.” Like Paul in Philippians 3:4-6, Luther tried to be accepted by God through his own efforts instead of by grace.

However, while performing a worship ritual one day, Luther realized that he was full of sin. In 1510, he made a pilgrimage to Rome, hoping to find peace of soul. Instead, he found that the church leaders (who were living in sin) performed church rituals without spiritual passion. He wrote, “Rome, once the holiest city, was now the worst.”

Luther felt that the church had failed to help him. He began to seek an answer to the question, “How can a sinner be made right before a holy God?” He read in Romans, “For in it the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith’” (Romans 1:17). Here he found the amazing truth that “through grace and sheer mercy God justifies us through faith.” From this, Luther understood that the “righteousness of God” is not only required by God; it is given by God.

The Reformers answered the question, “How is a person saved?” with, “**We are justified by grace through faith alone.**” The Reformers were known for the principles of grace alone and faith alone.

The doctrine of justification by grace through faith involves three terms:

Justification is the act of declaring that a sinner who repents is righteous before God. Through justification, we are accepted by God as if we are innocent of our sins.

By grace alone means that nothing we do merits salvation. Salvation is not by grace and works. Salvation is not by grace

Part of Luther's Hymn Based on Psalm 130

“Thy love and grace alone avail
To blot out my transgression;
The best and holiest deeds must fail
To break sin's dread oppression.
Before thee none can boasting stand,
But all must fear thy strict demand
And live alone by mercy.”
- Martin Luther

Luther saw Psalm 130 as an Old Testament summary of the gospel. It shows our great sin and God's great grace.

Two hundred years later, John Wesley heard this song sung in worship on the afternoon of his conversion.

and the approval of the church. Salvation comes through God's grace alone because Jesus took our place.

By faith alone means that we receive the gift of salvation by believing God's promises. Nothing that we do earns salvation; it is the free gift of God. We accept it by faith in God's promises.⁴

The doctrine of justification by faith alone was the foundation of the Protestant Reformation. The Reformers preached that no requirement for justification can be added to faith. Luther's last written essay ended with these words, "We are beggars. That's the truth." This was not a statement of despair; it was a joyful declaration that in grace, God hears and answers the beggar's cry.

- » How would you explain justification by grace through faith to three types of people?
 - A Roman Catholic who believes that she is justified through the Catholic church
 - An unbeliever who believes that he will be justified by trying to live a good life
 - A sorrowful sinner who believes that she does not deserve justification

Spiritual Authority

Where is spiritual authority based? The Roman Catholic Church answered, "All spiritual authority lies with the Church of Rome, headed by the pope."

In 1513, Pope Leo X approved the sale of certificates giving forgiveness of sin to raise money to complete St. Peter's Basilica. A German monk, Johann Tetzel, promised that a person who bought forgiveness was made "cleaner than Adam [was] before the Fall." In response, Luther wrote his *Ninety-five Theses*, a detailed list of points to condemn the sale of forgiveness. Following the custom of the day, Luther nailed his proposal for public debate to the door of the Wittenberg church. Johann Eck, a Roman Catholic theologian, responded by accusing Luther of heresy.

Luther did not intend to leave the Roman Church; he wanted to reform errors within the church. However, his study of scripture gradually led Luther to reject Catholic teachings. Reading the Greek New Testament, Luther saw that Jesus' call to repentance did not mean to punish yourself or do religious rituals for your sin as the Latin Vulgate translation indicated. Instead, *repentance* meant a change of heart and mind. Luther objected to the teaching that lowered the demands of God's holiness to mere ritual. He taught that grace transforms our entire being.

4 For more on the doctrine of justification by grace through faith, see the Shepherds Global Classroom course, *Romans*.

Eventually, Luther realized that scripture must hold authority above the church. In a debate with Eck, Luther stated the Reformation principle, “Neither the church nor the pope can establish articles of faith. These must come from scripture.” This principle was stated in the words “scripture alone.” Protestants were committed to the principle that no other authority stands over scripture. Luther valued the writings of the church fathers and councils, but he saw that final **spiritual authority lies in scripture, not the Roman Catholic Church.**

In 1521, Luther was called before an imperial court headed by Charles V, the Holy Roman Emperor. The court called Luther to confess mistakes in what he had written. In response, Luther restated his commitment to the authority of scripture. He said, “I am bound by the scriptures, and my conscience is captive to the Word of God.”⁵

In his response to Luther, the imperial secretary argued, “If it were granted that whoever contradicts the councils and the common understanding of the church must be (answered) by scripture, we will have nothing in Christianity that is certain.”⁶ Catholic officials thought that individual Bible reading would lead to chaos.

- » If every Christian is allowed to interpret scripture for himself, how is church unity possible?

The Church

What is the church? The Roman Catholic Church answered, “The only true church and the only source of salvation is the church led by Rome.”

When Luther visited Rome in 1510 and saw the sinful lifestyles of the bishops and cardinals, he began to recognize the extent to which the Roman Catholic Church had abandoned God’s truth. As he studied scripture further, he came to understand that, through faith, individual believers can approach God directly without priests and church rituals. In writing, Luther argued that the Roman Church had not allowed believers access to God. The Reformers taught that “all believers are priests called to offer spiritual sacrifices to God.” **The church is composed of all true believers.**

This view of the church affected many aspects of Luther’s later teaching. He rejected the church’s teaching that many rituals are necessary; he accepted only baptism and the Lord’s Supper as scriptural. He gave both the bread and the wine to the congregation instead of only the bread, as the Catholic Church did at that time.

5 Quoted in Mark A. Noll, *Turning Points*, 3rd edition (MI: Baker Academic, 2012), 146.

6 Remember that while Luther recognized scripture as the final authority of all of life, he did not teach that all people had equal authority in interpreting scripture. Luther had great respect for the ancient creeds, and for the study of the Hebrew and Greek texts. The careful study of scripture was important to Luther and the other Reformers.

Devoted Christian Living

What kind of life pleases God? The Roman Catholic Church answered, “Only monks and priests live a life completely devoted to God.” They believed that ordinary working people with families could not be holy and righteous.

Luther responded that **the Christian is called to serve God in any occupation**. All useful occupations are blessed by God. All Christians are called to live in full obedience to God. Luther encouraged ministers to marry, and in 1525, he married a former nun, Katherine von Bora.

Luther preached that good works are the fruit, not the source, of spiritual life. “Good works do not make a man good, but a good man does good works.” For the Reformers, the Christian life was not about earning salvation through works, but about doing good works in joyful response to salvation.

Justification by faith is not the goal of our Christian growth. Instead, the justified believer begins a process of discipleship that transforms all of life. Dietrich Bonhoeffer, one of the most famous Lutherans of the 20th century, warned against a wrong understanding of grace: the idea that there can be forgiveness without repentance of sin. He said this so-called “grace” is “grace without discipleship, grace without the cross...”⁷

“Many have taken the Christian faith to be a simple and easy matter... This is because they have not really experienced it.”

Martin Luther

It is not God’s plan for believers to withdraw from the world and live as monks, nor to carelessly conform to society. Instead, Christians are called to live in obedience to God’s Word in every place and in every time.

- » In the churches you know, what kind of people are considered the most godly and spiritual? What are scriptural characteristics of a godly person?
- » From memory, list the four questions that were central to the Reformation. In 1-2 sentences summarize the reformers’ answers to these questions.

The Effects of Luther’s Teaching

Luther’s goal was reformation within the Roman Catholic Church, not the creation of a new church. However, in 1521, the Roman Catholic Church banned Luther, accusing him of teaching false doctrine. Soon the Reformation spread through Germany and to other parts

7 See Dietrich Bonhoeffer’s quote in Lesson 6.

of Europe. In a 10-week period in 1521, Luther translated the entire New Testament into German, making scripture available in the language of the people. In the following years, he translated the liturgy (the written parts of the worship services) into German. Until this translation, the worship services were mostly in Latin. He put the preaching and teaching of God's Word at the center of the worship service instead of the worship rituals of the church.

Martin Luther was not without mistake in his ideas and leadership. His doctrine was not fully developed in some areas. However, Luther's influence on the Christian church has been enormous. Though there were other great thinkers and leaders who helped develop and spread Reformation ideas, many historians see Luther as the greatest influence of the Reformation.

THE "ALONE" STATEMENTS OF THE REFORMATION	
<i>Scripture Alone</i>	Scripture alone is the final authority for life and doctrine.
<i>Grace Alone</i>	Grace alone is the means of salvation.
<i>Faith Alone</i>	Faith alone is the means of receiving salvation.
<i>Christ Alone</i>	Christ alone provided our salvation.
<i>God's Glory Alone</i>	As believers we live our entire lives to the glory of God alone .

THE SPREAD OF THE GOSPEL - THE GOSPEL COMES TO THE CARIBBEAN

During the 16th and 17th centuries, the most active missions were still Roman Catholic.

Some European nations sent soldiers and colonists to take territory in other parts of the world. Sometimes priests went to these new territories to serve the people from their own country and the native people in the new territories. Sometimes European countries were unjust in their treatment of the native populations, even practicing slavery. However, there were many Roman Catholic missionaries who truly loved God and sought to spread the gospel. True spirituality was more widespread among Roman Catholic missionaries and local priests than among the officials in Rome.

An example of a Catholic missionary who loved God and who loved people was Bartolomé de las Casas (1484-1566). At the age of 18, he gave himself to missions and the spread of the gospel. In 1502 he came to the island that is now Haiti and the Dominican Republic.

It was customary for Spanish settlers to make slaves of the original population, mistakenly called Indians by the Spanish. They claimed to do this in order to instruct the natives in

the Christian faith, but las Casas saw the cruelty and injustice of this system. He became an advocate for the natives and was able to convince the Spanish government to pass laws protecting them. He was given the title “Protector of the Indians.”

His letters show that Casas was inspired to this action by his Christian convictions. Like William Carey three centuries later, Casas knew that to love God meant to love his neighbor. This love guided his view of social policy.

- » How have your Christian convictions affected your view of your fellow man? Can you give specific examples of how your church shows its love for others through its actions in the community? What are some ways that the gospel should change conditions for people in your environment?

ULRICH ZWINGLI AND THE SWISS REFORMATION

Ulrich Zwingli⁸ (1484-1531) in Switzerland lived at the same time as Martin Luther. Zwingli was ordained at the age of 20 and pastored in Glarus for 10 years. In 1518, he was called as pastor in Zürich, Switzerland. In Zurich, Zwingli led a reformation similar to Luther’s reformation in Germany. Zwingli said that he discovered gospel truth by his study of the scripture and not from Luther.

Zwingli promoted translation of the Bible into the common language and replaced the traditional ritualistic service with a service in which scripture was central. On January 1, 1519, Zwingli began a four-year series of sermons through the New Testament. People accustomed to hearing a Latin liturgy (a written script for worship services) now heard God’s Word expounded clearly. Bible exposition (careful teaching from the scripture text) was important for the Reformers.

Zwingli differed from Luther in two important areas. The first regarded the **Lord’s Supper**. While Luther rejected the Roman Catholic belief that the bread and wine literally become Christ’s body during the celebration of the Lord’s Supper, Luther believed that Christ was bodily present in the communion elements. Zwingli rejected both Roman Catholic and Lutheran views of communion. He saw the Lord’s Supper as a memorial or symbol of Christ’s death.

The second difference was the **application of scripture**, though both leaders believed that scripture is the highest authority.

Luther believed that anything not forbidden in scripture was allowed in worship. Zwingli believed that anything not specifically commanded by scripture was forbidden. This led to significant differences in worship. Luther allowed a wide range of worship practices including pipe organs, choirs, and new hymns. By contrast, Zwingli removed the organ from the

8 Zwingli’s name is sometimes spelled Huldrych Zwingli.

church because he could not find a text commanding its use in Christian worship. For the same reason, Zwingli did not allow candles, statues, or instrumental music in Swiss churches.

- » Briefly answer these questions. What is the connection between scripture teachings and the worship practices of your church? Does your church tend to work from one of these two perspectives when making decisions for worship practices?
- Anything scripture does not forbid can be used in worship.
- Anything scripture does not specifically command should not be used in worship.

The differences between Luther, Zwingli, and others led to the rise of denominations within Protestantism. Instead of one Protestant Church there are many Protestant churches with differing doctrines and practices.

JOHN CALVIN AND REFORMED THEOLOGY

John Calvin (1509-1564) followed Luther's Reformation principles and agreed with Luther on the answer to each of the four questions at the beginning of this lesson.

John Calvin was a brilliant student at the University of Paris, where he learned Reformation ideas. His support of Protestant principles brought him into conflict with officials, and Calvin fled to Switzerland. In Switzerland, Calvin published the *Institutes of the Christian Religion*, his most influential book. He continued to revise this work for nearly 25 years. He also wrote commentaries on most books of the Bible.

In 1536, Calvin settled in Geneva, Switzerland with the official title of "Professor of Sacred Scriptures." Geneva became a center for Protestants who travelled from all over Europe to learn Calvin's theology. Zwingli had the greatest influence in the German-speaking parts of Switzerland; Calvin's influence was strongest in the French-speaking areas of Switzerland. Presbyterian churches and some churches that use the term *Reformed* in their name trace their heritage back to this French theologian.

In all areas of his teaching, Calvin emphasized the absolute sovereignty of God. Regarding salvation, Calvin believed that God has already chosen who will be saved and who will be damned. In regard to civil government, Calvin believed that the church should attempt to establish the kingdom of God on earth.

**"If Luther's ultimate text was
'The just shall live by faith,'
Calvin's ultimate text was,
'Thy will be done, on earth
as it is in heaven.'"**

Bruce Shelley

Church History in Plain Language

Luther and Calvin had different beliefs about the relationship between the church and the state. Luther saw the state as supreme, with German princes deciding the religion for each region. Calvin taught that the civil government has no authority over the church, but that the church should guide civil authorities.

Calvin attempted to structure Geneva as a Christian society. Although at one point his enemies drove him out of the city for three years, Calvin eventually regained spiritual leadership of the city and controlled the city government until his death. He required every citizen to make a profession of faith. He provided education for all. When people were not living in obedience to scripture, Calvin banned them from participation in the church.

While Luther considered the state to be supreme, Calvin denied absolute power to earthly rulers. In the next generation, Calvinists would oppose Europe's absolute monarchs. In France, Calvinist Huguenots opposed the Catholic monarchy. In the Netherlands, Calvinist ministers rallied the nation to overthrow Catholic Spanish rule. And in Scotland, John Knox successfully prevented Queen "Bloody Mary" from returning the nation to Catholicism.

- » Luther and Calvin thought that the government and the church should be united in their authority over the people, to require Christian behavior. How is your society different from that? What do you think should be the relationship between the government and the church?

GREAT CHRISTIANS YOU SHOULD KNOW: JACOBUS ARMINIUS

Jacobus Arminius (1560-1609)⁹ was a Dutch theologian who challenged some of the teachings of Calvin. Calvin taught that God created some men for salvation and some for damnation. This doctrine said that God decided, even before the Fall, who would be saved and who would be damned.

Arminius studied under Theodore Beza, Calvin's successor as church leader in Geneva. Later, Arminius began to question some important aspects of Calvinist theology, while he was serving as a pastor in Amsterdam.



As he studied Romans 7, Arminius became convinced that **believers can live free of willful sin through the power of the Holy Spirit**. With the early church fathers, Arminius saw that Romans 7 gives a picture of an unregenerate man. This unbeliever has been convicted by the Holy Spirit and has "the desire to do what is right, but not the ability to carry it out" (Romans 7:18). He continues to commit sin though he knows it is wrong. Transformation

⁹ Image: "British Library digitised image from page 512 of 'Algemeene geschiedenis der Vaderlands...'", retrieved from the British Library <https://www.flickr.com/photos/britishlibrary/11018029026>, "No known copyright restrictions."

occurs in Romans 8:1-2; “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.”

Then, as he studied Romans 9, Arminius began to question Calvin’s teaching that God chose beforehand who will be saved and who will be damned and there is nothing that can be done to change a person’s ultimate destiny. Arminius rejected the idea that an all-loving God would withhold grace from anyone. Arminius saw that grace was free and that grace was for all humankind. He concluded, therefore, that through the death of Christ, God makes it possible for any person to repent, believe the gospel, and be saved.

Arminius taught that the decision God has made about salvation is “an eternal and gracious decree of God in Christ, by which he determines to justify and adopt believers, and to give them eternal life....” **God has made the choice to save whoever believes** (John 3:16).

Calvinists believe that because of a sinful nature people cannot choose to be saved unless God controls their wills. Many Calvinists claim that Arminius’ teaching denies the power of original sin and gives man the power to gain salvation. Arminius did not deny original sin. Instead, he taught that God’s grace overcomes the power of original sin and gives every person the possibility of choosing salvation.

Calvin and Arminius had great influence on the doctrines of modern churches. For example, the Church of England produced the *Westminster Confession of Faith* based on Calvin’s doctrines. Presbyterian churches follow Calvin’s doctrines. The original Methodist churches followed the doctrines of Arminius, though many Methodist churches would not claim to be Arminian today. Many Baptist churches have doctrines that are somewhere between the two doctrinal positions.

CALVINISM	ARMINIANISM
Total Depravity. People are totally depraved and unable to respond to God’s grace until God has regenerated them.	We are incapable of responding to God in our own power, but God gives each person the ability to respond to the gospel.
Unconditional Election. God has chosen from eternity those who will be saved. God did not provide grace for those whom he decided not to save.	God’s eternal purpose is to save all who have faith in Christ.
Limited Atonement. The death of Christ provided atonement only for the people God decided to save.	Christ died for all people.

Irresistible Grace. The people God chose to save cannot resist his grace.	God gives people the ability to repent and believe, but he does not force them.
Perseverance of the Saints. Those who have been saved cannot finally fall from grace.	Final salvation depends on continuing faith in Christ.

- » How would you evaluate the Calvinist and Arminian beliefs biblically? What do you think are the effects of the beliefs of each for ministry practices?

CONCLUSION: STRENGTHS AND WEAKNESSES OF THE GOVERNMENTAL REFORMATION

Every evangelical should be deeply grateful for the Governmental Reformers. From Martin Luther, believers regained an appreciation for the biblical doctrine of justification by grace through faith. From Ulrich Zwingli, evangelicals have a respect for the careful exposition of scripture. From John Calvin, we are reminded of the importance of the doctrine of the sovereignty of God. God used the Reformers to revive his church after centuries of decline.

However, studying the lives of the Reformers also reminds us that God uses people who are not perfect. Martin Luther restored an emphasis on justification by grace through faith, but he failed to fully understand the transforming power of grace to make a believer holy. Zwingli's use of military force to try to install Protestantism in Catholic regions was based on his misunderstanding of how God's kingdom is spread. While John Calvin should be rightly respected for his high view of God's majesty and power, he often fell short in expounding God's love for **all** humankind.

The lesson is this: We must always return to God's Word as our final authority. No human teacher is infallible. While we should learn from tradition and from great teachers of the past, our ultimate authority is the Bible. This is why the Reformers emphasized the principle of scripture alone. It is scripture that must be our ultimate authority for doctrine and practice.

LESSON 1 ASSIGNMENTS

1. From memory, write the five “Alone” statements of the Reformation. For each statement, write two additional sentences, explaining why each is important. What is the problem that the reformers were addressing when they made each statement?
2. Choose four of the discussion questions from this lesson and write 1-2 paragraphs about each.
3. In writing, show the similarities and differences between the teachings of Calvinism and the teachings of Arminianism.
4. Give two specific lessons we can learn from the life of each of the following church leaders. You can share this in your next class session.
 - Martin Luther
 - Ulrich Zwingli
 - John Calvin
 - Jacobus Arminius

COURSE PROJECT

Your instructor will give you a due date for the course project. You will submit a 6-8 page paper on the spread of Christianity in your nation or among your people group. This paper should include three parts:

1. The story of the arrival of the gospel to your people
2. An evaluation of the strength of the church in your society
3. A vision for the development and influence of the church in the next 20 years

If the class leader approves, you may work together with your classmates in preparing this paper.

LESSON 2

OTHER REFORM MOVEMENTS A.D. 1525-1648

LESSON OBJECTIVES

1. Understand the convictions of the Radical Reformers.
2. Trace the development of Protestant theology in England.
3. Understand the Counter-Reformation movement.
4. Understand how church denominations began to be formed after the Thirty Years' War.

INTRODUCTION

While the Governmental Reformers are the best-known leaders of the Reformation movement, they were not the only Reformers active in the 16th and 17th centuries. In this lesson, we will study some lesser-known movements from this time period.

We will study the Radical Reformers who felt that the Governmental Reformers did not go far enough in their rejection of Roman Catholic practices. We will see the beginnings of the Reformation in England, a movement that was much different from the Reformation in the continent of Europe. We will also see the reform movement inside the Roman Catholic Church that happened as a response to the Reformation. Finally, we will see the rise of denominations within the Protestant movement.

THE RADICAL REFORMERS

In Lesson 1, we studied the Governmental Reformers, Luther, Zwingli and Calvin. Zwingli went much further than Luther in his attempts to allow only worship practices that were commanded in scripture. By rejecting any practices that are not prescribed in scripture, Zwingli tried to restore New Testament Christianity in Zurich, Switzerland. However, two of Zwingli's closest followers, Conrad Grebel and Felix Manz, believed that the Swiss church was still far removed from New Testament Christianity. They became known as "Radical Reformers."

There were many branches of Radical Reformers. Some put great emphasis on new spiritual revelations and rejected all church tradition. Some abandoned basic Christian doctrine in their search for spiritual revelations. However, in this lesson, we will study the Radical Reformers that developed from the Swiss church. They taught the beliefs that started the Anabaptist/Mennonite tradition.

Although they are called Reformers, many Radical Reformers felt that the Reformation did not go far enough. In fact, some of them said that even the Lutheran church was just a new form of Roman Catholicism. Instead of just making changes in the existing church, these Reformers were willing to separate from the existing church organizations to try to restore the church of the first century.

Principles that marked the Radical Reformers of the Swiss church include:

- Separation of church and state
- Believer's baptism
- Discipleship
- Concept of the Church
- Rejection of all violence

Separation of Church and State

One of the great differences between the Governmental Reformers and the Radical Reformers was the relationship between the church and state. The Governmental Reformers believed in a Christian government and close cooperation between the church and the state. They approved the concept of a state church (Lutheran in Germany; Zwinglian in Zurich; Calvinist in Geneva).

The relationship between the church and state became an issue when Felix Manz (in Zurich) argued that the Lord's Supper should be conducted in the language of the people rather than in Latin. Zwingli took this question to the city government. Manz and his followers objected: This was not a question for government; it was a question for scripture.

Since the New Testament did not teach an alliance between the church and state, the Radical Reformers rejected the concept of a state church in which civil government enforced theological truths. Following this logic, the Radical Reformers opposed forced tithes and sought to establish self-governing churches. According to the Radical Reformers, the state's only responsibility in relation to the church was to allow freedom of conscience to each citizen. This opposition to a strong central authority continues in the free church tradition in Europe. (A *free church* is a church denomination that is separate from the government.)

Believer's Baptism

As Grebel and Manz began to look to scripture for answers, they discovered that the New Testament never commands infant baptism. The Radical Reformers could find no basis for infant baptism in scripture. They were also concerned because individuals who were baptized as babies may mistakenly feel that they are saved, even if they have no personal relationship with Christ.

Because of this, the Radical Reformers rejected infant baptism and practiced believer's baptism after individuals made professions of faith. They baptized adult believers even if they had already been baptized as infants. Because of this, they became known as *Anabaptists*, which means "people who baptize again."

The issue of baptism became the primary point of contention between the Radical Reformers and Zwingli. In the 16th century, baptism was more than a testimony of faith or a condition for church membership. Since the church and state were linked so closely, baptism was the way in which a new baby became part of the civil society. By practicing believer's baptism, the Anabaptists distinguished membership in a church from membership in the community.

- » Supporters of infant baptism believe that Acts 16:30-33 shows that children from Christian families should be baptized even if they did not yet make a personal decision of faith. Supporters of believers' baptism believe that Acts 2:38 and other scriptures show that baptism is only for a person who has individually testified to faith. Read these scriptures and give your reasons for believing in either believer's baptism or infant baptism.

Discipleship

The Radical Reformers preached that Christianity is more than doctrine, membership in a state church, or even personal inward experience. They believed that true discipleship affects all areas of life. Because of this, the Radical Reformers were known for their commitment to applying the Christian faith in areas of social need.

Concept of the Church

For the Governmental Reformers, an entire community might be considered Lutheran or Calvinist, regardless of the private beliefs of individuals. The Radical Reformers had a very different belief. They thought that the church is a group of individual believers who are committed to a local congregation. The true church is not made up of the entire community.

The local church was important to the Radical Reformers because this is the community in which disciples are formed. Through mutual support, the local church helps each believer grow in the image of Christ.

The Radical Reformers believed that no human authority (governmental or religious) should control local churches. (Though Luther and Zwingli agreed at first, they later changed their minds.) Instead, the Radical Reformers believed that each congregation is directly under God's authority. Because of this, decisions would be made by the entire membership of the local church.

Rejection of All Violence

Anabaptists, like many of their descendants today, taught that Christian love prohibits Christians from any warfare. As part of their commitment to complete obedience to Jesus, they determined to not resist an evil person (Matthew 5:39). When attacked, they refused to defend themselves. While both Roman Catholics and Protestants used military force to defend the church, the Radical Reformers were committed to nonviolence.

- » Should Christians use force to make others believe the right doctrines and live by Christian rules?
- » Is it right for a Christian to defend himself against someone who tries to physically harm him?

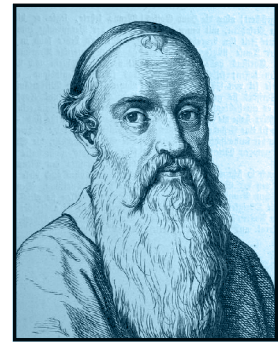
Sadly, the story of the Radical Reformers shows the divisions that arose between the Reformers. In 1525, Zwingli was still pastor in Zurich, Switzerland. The city was Protestant, and every infant was baptized into the church.

When Felix Manz refused to have his new baby baptized, the City Council ordered him and his followers banished from the city. In January 1525, the first Anabaptist congregation was formed in the village of Zollikon, near Zurich. In March 1526, the Zurich council ruled that anyone found rebaptizing would be killed by drowning.

Manz was drowned as a martyr in January 1527. By 1600, nearly 10,000 Anabaptists had been martyred, mostly by Protestants. Eventually the Anabaptists migrated to Moravia, where they found princes who tolerated their convictions.

GREAT CHRISTIANS YOU SHOULD KNOW: MENNO SIMONS

Menno Simons¹⁰ (1496-1561) became an Anabaptist leader at a critical time in the history of the Radical Reformation. Between 1525 when the Anabaptists were driven out of Zurich and 1535, several Anabaptist leaders had begun to teach heresy. Because they rejected church authority beyond the local congregation, it was easy for a false teacher to gain followers. Some leaders had even begun to preach a message of violent overthrow of the government. By 1535, the Radical Reformation was in danger of losing the truth. Menno Simons rescued the Anabaptists from heresy.



Menno Simons¹¹ was ordained as a Roman Catholic priest at the age of 28. Although he was a priest, he knew nothing of scripture. He later said, “I feared that if I read [the scriptures], they would mislead me!” He served as a priest while spending his evenings drinking and gambling.

Two years later, Simons began to study the Bible. After several years of study, he came to understand that his Catholic doctrine was wrong. He was then converted and began to preach Protestant doctrine from his Catholic pulpit. A year later, he left the Catholic church and associated with the Radical Reformers.

Simons knew that the Anabaptists were rejected by both Catholics and Protestants. He also knew that many Anabaptists were following heretical teachers. Simons began to teach biblical doctrine to the Anabaptists. For 25 years, he published Anabaptist literature, preached throughout Germany and the Netherlands, and helped to organize the Anabaptist movement.

Simons spent much of his life in hiding. The emperor offered a reward for his capture. One man was executed for allowing Simons to stay in his home. Simons accepted persecution as the natural result of following Christ. He said, “If the Head had to suffer such torture, anguish, misery, and pain, how shall his servants, children, and members expect peace and freedom as to their flesh?”

Simons moved the Radical Reformation from dangerous heresies back to a biblical Christian faith. His influence was so strong that many of the Anabaptists became known as Mennonites.

10 Mark Galli and Ted Olsen, *131 Christians Everyone Should Know* (Nashville, TN: Broadman & Holman Publishers, 2000), 166-168

11 Image: “Meno simonis”, retrieved from https://commons.wikimedia.org/wiki/File:Meno_simonis.jpg, public domain.

THE REFORMATION AND PURITANISM IN ENGLAND

The Political Beginnings of the English Reformation

Unlike the Lutheran, Anabaptist, or Calvinist movements, the English Reformation was initially started by a political issue, not a doctrinal question. The other movements had begun because of issues of justification by faith, believer's baptism, or a particular view of divine sovereignty. However, the English Reformation began when King Henry VIII separated from Rome because he wanted to make a decision Rome did not allow.

After 18 years of attempting to father a male successor, Henry wanted to divorce Catherine of Aragon and marry Anne Boleyn. When, for political reasons, the pope refused to grant the annulment, Henry convinced an English church court to declare his marriage to Catherine void. He then married Anne, who soon gave birth—to a daughter. After Anne Boleyn did not have a son, Henry VIII had her executed on charges of adultery. Then he married Jane Seymour. Henry finally had a son with Seymour.

After the pope banned Henry from the Roman Catholic Church, the king convinced Parliament to pass the 1534 *Act of Supremacy*, which declared the king to be the head of the Church of England. Henry gave religious authority (the power to consecrate bishops, determine doctrine, and organize the written script for worship services) to the Archbishop of Canterbury, Thomas Cranmer. Under Henry VIII, the split with Rome was primarily political.

GREAT CHRISTIANS YOU SHOULD KNOW: WILLIAM TYNDALE

In *Survey of Church History 1*, we reviewed the life of John Wycliffe, who led the first translation of the Bible into English. His translation was copied by hand but was never printed. William Tyndale (1494-1536)¹² printed the first English Bible.¹³

William Tyndale was gifted with languages, speaking seven languages and reading ancient Hebrew and Greek. Like Luther, Zwingli, and countless others, Tyndale was greatly influenced by Erasmus' Greek edition of the New Testament. As he read the New Testament, Tyndale discovered the doctrine of justification by faith.



12 Image: "Gulielmus Tyndall", from the Rijksmuseum, retrieved from <https://commons.wikimedia.org/w/index.php?curid=85099055>, public domain (CC0).

13 Sources:
Mark Galli and Ted Olsen, *131 Christians Everyone Should Know* (Nashville, TN: Broadman & Holman Publishers, 2000), 349-350
John Woodbridge, *Great Leaders of the Christian Church* (Chicago: Moody Press, 1988), 201-205

Tyndale knew that most Englishmen had no access to God's Word in their own language. He devoted his life to bringing the Bible to ordinary people.

After studying at Oxford and Cambridge, Tyndale requested permission to translate the New Testament into English. His bishop denied the request. Tyndale decided that there was no safe place in England for him to translate the New Testament. In 1408 a law had made translation of the Bible into English a crime that could be punished by death.

Tyndale traveled to Europe to find a safe place in which he could work on the translation. He never returned to England. After traveling to several cities, Tyndale settled in Worms, Germany and completed the first English translation of the New Testament in 1525.

When this New Testament was smuggled into England, the archbishop of Canterbury ordered authorities to buy copies and destroy them. Tyndale used the money from selling these copies to print another edition of the New Testament in which he was able to correct some printing errors from the first edition!

Tyndale knew that he might be killed for translating the Bible without church approval. This mattered less to him than his calling to make scripture available in the language of his people. He wrote, "...if God be on our side, what matter is it who be against us, be they bishops, cardinals, popes...?" From Germany, Tyndale moved to Antwerp, Belgium where he spent nine years, improving the New Testament translation and beginning a translation of the Old Testament.

Tyndale's translation was important both because it was the first English translation based on the Greek and Hebrew scriptures and because it was so carefully translated. His work was foundational to future English Bible translations and influenced the wording of translations even 100 years later.

In 1535, Tyndale was betrayed and arrested for heresy. In October 1536, he was brought to the town square where a cross stood. When he refused to recant from his teaching, he was bound to the cross, strangled, and then burned.

Tyndale's last words were a prayer, "Lord, open the eyes of the King of England." His prayer was answered within a few years. In 1539, Henry VIII ordered that every church make a copy of the English Bible available to its members. The approved translation was published by Miles Coverdale. It was the first complete printed edition of the English Bible. Because of the king's objections, Tyndale was not listed as a translator, but much of the translation was based on Tyndale's work. Just as Luther's translation of the Bible sparked the German Reformation, Tyndale's translation was important for the English Reformation.

THE REFORMATION AND PURITANISM IN ENGLAND (CONTINUED)

The Spread of the English Reformation

Because his motivation was primarily political and he was less interested in doctrinal issues, Henry VIII approved only two significant changes in the Church of England: (1) Monasteries were banned and, (2) after his early opposition to Tyndale's Bible, the English Bible was approved for use in the churches.

Following Henry's death in 1547, his 10-year-old son Edward VI took the throne. During Edward's six-year reign, a group of advisers moved the English church in the direction of Protestantism. The Archbishop of Canterbury, Thomas Cranmer, led in this reform. He replaced the Latin services with the *Book of Common Prayer* in English. He wrote a summary of doctrinal beliefs for the Church of England that was based on Protestant principles.

Edward died in 1553, and Mary, the daughter of Catherine, Henry's first wife, took the throne. A devoted Roman Catholic, Mary was nicknamed "Bloody Mary" after she ordered the murder of nearly 300 Protestants, including Archbishop Thomas Cranmer and Bishops Nicholas Ridley and Hugh Latimer, who were all burned to death.

After Queen Mary's death in 1557, Elizabeth I (daughter of Anne Boleyn) came to the throne. During her 45-year reign, the Church of England moved towards Protestantism, and the Bible was recognized as the final authority. "Thirty-nine Articles" defined the church's doctrine in a Protestant manner.¹⁴ The Church of England retained many Catholic worship practices while maintaining Protestant doctrine. Their goal was to find a middle way between Protestantism and Catholicism.

Light in the Darkness

"Be of good comfort, Mr. Ridley, and play the man! We shall this day light such a candle by God's grace, in England, as I trust never shall be put out."
- Bishop Latimer to Bishop Ridley as they were burned at the stake

GREAT CHRISTIANS YOU SHOULD KNOW: THE MARTYRDOM OF THOMAS CRANMER

Bishop Cranmer was a leader in the English Reformation. However, when the Roman Catholic Mary took the throne, she threatened to kill Cranmer if he refused to reject his Protestant doctrines.

14 The "Thirty-nine Articles" were a revision of Thomas Cranmer's earlier "Forty-two Articles."

Cranmer witnessed the burning of Latimer and Ridley and knew that others had been killed also. In fear he wrote several letters rejecting his Reformation doctrines. The court decided to execute him even though he did what they demanded. They demanded that on the day of his death he would read a statement at Oxford's University Church denying his evangelical beliefs. On March 21, 1556, Cranmer stood in front of a packed audience that was waiting for his statement. His enemies waited for him to deny his faith.

Cranmer began to read the speech that the officials had approved. Suddenly, to their shock, he stopped and said, "Now I come to the great thing which so much troubles my conscience, more than any thing that ever I did or said in my whole life...." Cranmer then renounced his earlier statement and affirmed his faith in the gospel.

Cranmer was seized by the officials and taken to the stake to be burned. Priests begged him to reaffirm his recantation, but he refused. Facing death, Cranmer said that since his right hand signed the false recantation, "my hand shall first be punished; for when I come to the fire it shall first be burned. And as for the pope, I refuse him as Christ's enemy, and Antichrist, with all his false doctrine." Cranmer died after praying the words of Stephen from Acts 7, "Lord Jesus, receive my spirit. I see the heavens open and Jesus standing at the right hand of God."

In one sense, Cranmer was not a hero of faith because he denied truth trying to save his life. However, he finished as a great witness to the truth because he made the right confession when he knew he was going to die. Everyone knew what he truly believed, because they knew he would speak the truth before going to meet God.

In a moment of weakness, Thomas Cranmer's faith failed. Like Simon Peter at the trial of Jesus, Cranmer denied his master. However, God was faithful and brought Cranmer back to faith. Finally, like Peter, Cranmer died as a martyr providing lasting testimony to the power of the gospel.

THE REFORMATION AND PURITANISM IN ENGLAND (CONTINUED)

The English Puritans

Some members of the Church of England wanted the church to more completely follow Reformation principles. People mocked these members calling them "Puritans" because they wanted to purify the church. Between 1567 and 1660, the Puritans tried to transform society with a second English Reformation. The Puritans did not oppose the unity of state and church, nor did they withdraw from the Church of England. Instead, they tried to purify the church from within. The Puritans believed that the Church of England (otherwise known as the Anglican Church) retained too many practices from the Roman Catholic Church: formal

liturgy (the written script for worship services), special clothing for the minister, saints' days, and other Catholic practices.

The Puritan movement had three periods of influence.

Period 1

Under Queen Elizabeth (1558-1603), Puritans tried to purify the church from within. Elizabeth listened to Puritan complaints but made no changes in the church structure. By 1593, the Puritans had gained enough influence that Elizabeth convinced Parliament to pass a law against the Puritans in order to weaken their power.

Period 2

James I and Charles I (1603-1642) opposed the Puritans. After the death of Elizabeth in 1603, James I came to power. Because he was influenced by the Calvinists, the Puritans hoped that James would reform the Church of England to a church government in which people selected their own ministers. A petition signed by 1,000 ministers asked James to purify the church. Instead, he rejected the idea of congregational control and the influence of the Puritans. He was committed to the so-called "divine right" of the king to govern the church. He dissolved Parliament and ruled as an absolute monarch. James' successor, Charles I, was even less friendly to the Puritans.

While some Puritans continued to seek reform during the reigns of James and Charles, others left the Church of England and became known as "the Separatists." Some of the Separatists settled in Amsterdam, Netherlands became committed to adult baptism, and established the English Baptist church. Another group of Separatists settled for 10 years in Leyden before traveling on a ship called the *Mayflower* to establish a colony in Plymouth, Massachusetts, in America. Approximately 20,000 Puritans immigrated to America between 1630 and 1640.

Period 3

In 1637, Charles I appointed William Laud as the archbishop of Canterbury, the position that had authority over the Church of England. Laud tried to impose the English Book of Common Prayer on the Church of Scotland, sparking a rebellion by the Scots. Ultimately, the conflict was not limited to Scotland but grew into a civil war in England. People who supported the king and church authority fought against the Puritans who wanted the congregations to have freedom to change. The armies of the Puritans were led by Oliver Cromwell. The Puritans saw this war as a crusade for purity. They prayed before battles and sang hymns while fighting. Charles I surrendered to Cromwell in 1646 and was executed in 1649.

The Puritans controlled England until 1660. This was their period of greatest political power. They tried to set up England according to the model of Geneva, Switzerland under Calvin.

However, divisions between the Puritans weakened their influence, and after Cromwell's death the English welcomed the return of the monarchy and an episcopal form of church government. From then on, Puritans were not in power but continued to protest the worship and practices of the Church of England.

John Bunyan is a famous person from this period. Bunyan was a preacher who refused to be licensed by the Church of England. He was imprisoned for 12 years because he continued to preach without the license. Bunyan wrote nine books including *Pilgrim's Progress*, a book that explains the gospel through symbolic story of a person traveling to heaven. This book became one of the most influential Christian books ever written.

From this point, Christianity included three groups:

1. **The Church of England**
2. **Dissenters**, who agreed that the church and state should be linked, but who wanted to reform the church (Puritans and Catholic)
3. **Nonconformists**, who opposed the link between church and state (Independents, Separatists, Congregationalists, Presbyterians, Methodists, Quakers, and Baptists)

The Puritans who immigrated to America had a powerful influence in the early days of the American colonies. Although they have often been mocked as extremists, the early Puritans sought to live in faithful obedience to God's Word.

Today, many believers could be confused by this part of history. Most people in England during this period of history considered themselves Christians. Christians with different beliefs struggled to control the government so they could require the churches of the nation to believe the right doctrines and worship the right way.

Many nations today allow religious freedom so that many kinds of churches exist, and people of any religion can practice their own beliefs freely. People in those nations do not understand the idea of the church trying to control the government in order to require everyone to practice the same religion.

In other nations, most people are of one religion that is opposed to Christianity. They feel that this religion is part of their cultural identity, and they think that Christians are rejecting their own culture and national identity. Christians in those nations struggle to practice their faith, and they could not imagine controlling the government.

Each of the following ideas are assumed in some societies but would be very strange to people from other societies.

- Religion is too important to be decided by individuals; the government should control it.
 - People are born into the religion of their family, and they should never change to a different religion.
 - People should not try to persuade others to change their religion.
 - Faith is personal and should not be controlled by any authority.
 - Faith is based on the Bible and should not be decided by government.
 - The church must follow the Bible; the government should provide freedom and should not control the church's practices.
 - People must believe what they truly think; beliefs that are commanded by authority are not true beliefs.
- » What ideas about religion and freedom do the people of your country have? Which of the ideas listed above are right according to biblical principles?

THE COUNTER-REFORMATION

The Roman Catholic Church responded to the Reformation both with condemnation of Protestants and with internal reforms. The Catholic response included three aspects:

Condemnation of Protestant Books

Pope Paul III attacked Protestant ideas by ordering authorities to seek out and kill Protestants who lived in territories under Catholic control. He published a list of prohibited books that no Catholic was allowed to read. This list, which was maintained until 1959, included books by the Reformers as well as Protestant Bibles.

A Group Called the “Society of Jesus”

Like Martin Luther, the Spanish soldier Ignatius of Loyola had a dramatic conversion experience. While recovering from a battle wound, he began to read about the life of Christ. At the age of 30, Ignatius abandoned his career as a soldier, traveled to the Holy Land on a pilgrimage, and began to study for the priesthood. Ignatius made two contributions to reform in the Roman Catholic Church.

**“Teach us Lord,
to serve as
you deserve;
To give and not
count the cost;
To fight and not
heed the wounds;
To toil and not
to seek for rest;
To labor and ask
only the reward
of knowing that
we do your will.”**

Ignatius of Loyola

First, Ignatius developed a series of *Spiritual Exercises* for spiritual formation. Disciples spent four weeks in prayer and meditation. Each week focused on a different topic:

1. Man's sinfulness
2. The kingship of Christ
3. The passion of Christ
4. The risen life of Christ

Second, Ignatius formed the Society of Jesus (Jesuits) as “soldiers of Christ.” The Jesuits restored the Roman Church’s vision for missionary outreach. Francis Xavier, the first Jesuit missionary, preached in India, Southeast Asia, and Japan.

The Council of Trent

The church began to consider the need for reform from within. Pope Paul III called a council to meet at Trent, in northern Italy, to discuss problems in the church. The Council of Trent met in three sessions between 1545 and 1563.

The Council instituted reforms within the church. Because many priests were so poorly educated that they could not read the written script for the worship rituals properly, the council provided seminaries to train priests. Since few worshippers knew Latin, the council called for priests to explain the worship rituals in the language of the people. The council also reprimanded priests and musicians who did not treat the service with reverence.

The Council of Trent rejected the doctrines of the Reformers. The council reaffirmed the doctrine that the bread and wine become the literal body of Christ. It rejected justification by faith alone as “a poison that destroys freedom.”¹⁵ It reaffirmed the Catholic teaching that the Roman church is the only interpreter of scripture. It reaffirmed the Catholic sacraments, the Lord’s Supper as a sacrifice, prayer through the saints, and confession to a priest.

THE SPREAD OF THE GOSPEL - THE GOSPEL COMES TO JAPAN

Francis Xavier (1506-1552) was the first western missionary to many parts of India and Japan. Writing to his superiors in Europe, he called for others to follow him: “Tell the students to give up their small ambitions and go east to preach the gospel.”

After preaching in India, he moved to Indonesia and Japan. Xavier was the first to bring the gospel to Japan. Although he died within three years of his arrival, his mission continued to grow. By 1577, one missionary predicted, “In 10 years all Japan will be Christian **if** we have enough missionaries.” By the end of the century, there were hundreds of Christian churches, two Christian colleges, and 300,000 Christians in Japan.

15 Quoted in Bruce L. Shelley, *Church History in Plain Language*, 3rd edition (USA: Thomas Nelson, 2008), 277.

Then in 1596, the Japanese government set out to destroy Christianity, calling it a “foreign religion.” In 1597, they crucified 26 Japanese Christians. During a 50-year period, at least 4,000 Christians were martyred. By the mid-17th century, only a small group of Christians remained. In the 400 years since, Christians have struggled to reestablish a strong church. However, the success of Francis Xavier gives hope to those who once again seek to reach this nation with the gospel.

Xavier demonstrated a principle that became important in later Protestant missions. As long as a local custom did not violate biblical principles, he did not require converts to abandon their traditions. He understood that a Japanese Christian was Japanese, not Italian. He made a clear distinction between European culture and Christian faith.

Although many missionaries failed to contextualize the gospel in this way, Hudson Taylor used this approach for Chinese evangelism in the 19th century. This became the model for 20th century Protestant missions. Christianity does not require converts to abandon their culture.

THE THIRTY YEARS’ WAR AND THE RISE OF DENOMINATIONS

Who is a Christian? Most Christians today agree that the universal church is made up of all true believers. The body of Christ is larger than one denomination. However, this understanding is relatively new.

Before the Reformation, most Christians saw themselves as united into one worldwide church following the doctrines of the apostles. During the Reformation, the identity of the church became confusing because many separate church denominations were formed. Some Christians did not know what to think about Christians in other denominations.

Because people thought that only their own denomination was true Christianity, they did not tolerate other denominations. Local governments and churches worked together to require everyone in their territory to be in one denomination.

For example, in the Lutheran areas of Germany, everyone was required to become Lutheran. The government would not allow any other Protestant churches to worship, and they took the property of Catholic bishops. Lutheranism became a state religion.

In Germany during the 1540s and 1550s, armies from Lutheran territories fought Catholic armies. In 1555, the opponents formed a peace treaty. They decided that the ruler of each region would determine the faith of everyone in his territory. Europe was divided based on the religion of the leader of each territory.

The Thirty Years’ War (1618-1648) began as a religious conflict in Germany and ended as a political war. In 1618, the new Catholic king of Bohemia, Ferdinand II, attempted to impose

Catholicism on his Protestant subjects. The Bohemians revolted and offered the crown to Frederick V, the Calvinist ruler of a portion of Germany. This started a war between Catholics and Calvinists.¹⁶

Kings and armies from other countries got involved. They were fighting for religion, but also wanted the territory.

In 1648, the Peace of Westphalia ended the war. This new treaty allowed princes to tolerate both Protestants and Catholics within their territories instead of requiring everyone to be in the same church. The pope was forbidden from interfering in German affairs. The church and state were now separate in Germany. Christians began to accept the idea that different denominations could be Christian and have peace with each other.

Between 1642 and 1649, the Westminster Assembly in England met to write the Westminster Confession of Faith. Some members of this Assembly (the Congregationalists) stated four principles that summarize the basis for denominations within the universal church:

1. Since man cannot always see truth clearly, there will always be differences of opinion about outward forms of the church.
2. These differences may not involve fundamentals of the faith, but they are important. They are important because every Christian should practice what he believes the Bible teaches.
3. Since no church has a complete understanding of divine truth, the universal church cannot be represented by any single church structure.
4. Separation of church organizations does not require rejection of others. It is possible to maintain differences as denominations while remaining united in Christ.

These principles became the basis for modern denominationalism. Rigid and extreme denominational loyalty can lead to division. However, properly understood, denominations allow individual Christians to worship according to their convictions while respecting the faith of fellow believers who hold different convictions.

- » Explain each of the four points above in your own words. How should these points guide the relationship between different churches? How should they guide the way people talk about people from other churches?

16 The peace treaty made in 1555 had not included Calvinists, because it was a treaty between the Lutherans and Catholics.

CONCLUSION: CHURCH HISTORY SPEAKS TODAY

Church history can seem discouraging because of the conflicts!

A motto arose from the Reformation: “The church—reformed and always being reformed by the Word of God.” Because the earthly church is composed of humans with faults and limitations, we must return to the Word of God to be reformed.

This should inspire both humility and joy. The study of church history should inspire humility; no one has a complete grasp of truth. We should be humble enough to allow God to reform us through an ever-deepening knowledge of his Word.

The study of church history should inspire joy; just as God has worked through Christians with faults in the past, he will work through us today – in spite of our limitations. As we are faithful to God, he will accomplish his purposes in and through us.

THE ROOTS OF PROTESTANT DENOMINATIONS			
Lutheran	Reformed	Radical Reformed	Anglican
	Presbyterian	Anabaptist	Methodist
	Dutch and German Reformed	Mennonite	Holiness/Wesleyan Denominations
	Some Baptists	Some Baptists	English Baptists

LESSON 2 ASSIGNMENTS

1. In one paragraph each, summarize the five principles emphasized by the Radical Reformers, explaining what they believed and how their beliefs differed from the Governmental Reformers.
2. Write 1-2 paragraphs explaining how the Roman Catholic Church responded to the Protestant Reformation.
3. List the four principles from the Westminster Assembly that became the basis for modern denominationalism.
4. Prepare a biographical summary of one of the following Christian leaders: Nicholas Ridley, Ignatius of Loyola, or Francis Xavier. Your summary should include three parts:
 - Biography: When did he live? Where did he live? When and where did he die?
 - Events: What were the most important events in his life?
 - Influence: What was his lasting influence on the Christian church?

You have two options for presenting this summary:

- Submit a 2-page written paper to your class leader.
- Give a 3-5 minute oral presentation to your class.

LESSON 3

RATIONALISM AND REVIVAL

A.D. 1648-1789

LESSON OBJECTIVES

1. Understand how during the Enlightenment human reason replaced godly wisdom.
2. Recognize the fruit of Enlightenment philosophy in the French Revolution.
3. Observe the strengths and weaknesses of the Pietistic response to Rationalism.
4. Appreciate the missionary influence of the Moravians.
5. Recognize the impact of the Methodist Revival and the Great Awakening in England and America.

INTRODUCTION

In this lesson, we will look at the period of history that begins with the Peace of Westphalia in 1648 and ends with the French Revolution in 1789. We will look at two contrasting developments, rationalism and revival.

First, man's reason became the final authority for many people. This period is often called the "Enlightenment" or the "Age of Reason." However, a more appropriate name is the "Age of Rationalism." *Rationalism* is the belief that human reason is the highest authority. Christians have always valued reason, but during the Enlightenment, reason became the only authority for many people.

Second, during these years, revival swept England and the American colonies. As a result of this revival, the modern missionary movement was born, British and American societies were transformed, and personal spiritual life was renewed.

THE GROWTH OF RATIONALISM

During the Reformation, reason was important. However, revelation was the final authority. The Reformers showed that scripture is God's authoritative revelation. Reason helped the Reformers understand God's truth; it did not contradict God's truth.

With rationalism, reason replaced the Bible as the final authority. Many people denied the truth of Christianity because they thought it contradicted reason. The Bible's authority was no longer considered to be sufficient support for Christianity. Instead, reason was the authority, and a person might accept Christianity as a means of having a better life.

Origins of Rationalism in the Renaissance (1300-1700)

During the 16th and 17th centuries, interest in the study of scripture was paralleled by a new interest in the writings of the ancient Greeks. Erasmus, who reintroduced the Greek New Testament, also reintroduced the study of the Greek classics.

This period of history is called the "Renaissance." The name *Renaissance* means "rebirth." It does not refer to specific dates; it refers to a way of thinking or a philosophical movement. These centuries saw a rebirth of interest in ancient philosophy and literature.

The Renaissance and Reformation movements both occurred during the same period of time, but they had two very different views of man. The Reformers saw humanity as fallen; his greatest need was God's grace. Renaissance philosophers saw humanity as full of unlimited potential; his greatest need was education.

For Renaissance thinkers, man is the final authority. Descartes (1596-1650) demonstrated this approach. In order to find what is undeniably true, Descartes decided to start by doubting everything. However, he could not doubt his own existence. Starting from that truth, he then reasoned to all other truths, including the existence of God.

Descartes arrived at the truth that God exists, but his way of arriving at this conclusion was much different than that of the Reformers. For the Reformers, God's Word was the final authority; for Descartes and other Renaissance thinkers, God's Word had to be confirmed by human reason. This marked a new view of authority. Man's reason, not God's revelation, became the final authority. Later thinkers followed Descartes' example when they also started with reason instead of God's Word, but they came to different conclusions that rejected God's Word instead of confirming it.

- » Can man's reason always be trusted? What does the Bible have to say about people who trust in their own wisdom?

The Enlightenment (1650-1800)

In the late 17th century, Isaac Newton published a study explaining gravity as the basic principle of motion in the universe. Newton's research started a century of scientific progress. There were two responses to Newton's discoveries and this new world of science.

Believers responded to Newton's discoveries by trying to harmonize reason and faith. Christians understood that God has spoken in two ways: the Bible and nature. Nature is a source of God's revelation. The Psalmist wrote, "The heavens declare the glory of God, and the sky above proclaims his handiwork" (Psalm 19:1). However, God's Word is the ultimate revelation. The Psalmist continued, "The law of the Lord is perfect, reviving the soul" (Psalm 19:7).

While Christians valued both faith and reason, unbelievers wanted to use reason alone as the source for truth. Unbelieving philosophers decided, "If we can understand truth through human reason, we no longer need the Bible."

Because this period of history had so many scientific discoveries and changes of philosophy, it is called the Enlightenment. The reference to light means that people felt they were coming into the light of truth after centuries of ignorance. They rejected many religious beliefs as ignorance. The period was approximately 1650-1800, but not all historians set the same dates.

The earliest Enlightenment philosophers continued to profess Christian faith, but they accepted it only as far as it could be proven by human reason. For example, one of the most important Enlightenment thinkers was John Locke (1632-1704). Locke never denied Christianity; but since he limited Christianity to principles that could be proven by human reason apart from revelation, he demonstrated a way of thinking that would lead others to deny Christianity itself.

Voltaire (1684-1778) and others tried to replace biblical revelation with human reason. After an earthquake destroyed most of Lisbon in 1755, Voltaire wrote a novel in which he mocked belief in the God that is revealed in the Bible.

This group of thinkers taught that even if God exists, he is different than the God of scripture. They spoke of a God who created the world and then left it to operate on its own. They claimed that the miracles recorded in scripture (including the resurrection) were only stories, invented by human writers. Scripture was no longer seen as God's revelation of himself.

Enlightenment philosophers claimed to be seeking truth. However, they defined truth in a way that denied Christian doctrine from the start. They thought that truth must be verified and proved by human standards apart from God.

For instance, the Scottish philosopher, David Hume (1711-1776) rejected belief in miracles. He claimed that since we cannot prove that the New Testament miracles happened, it is unreasonable to believe them. Philosophers taught that scriptural revelation was not sufficient evidence for any belief. They rejected historical support for the resurrection.

- » What problems do people have when they try to find truth without God's Word?

Because faith was considered contrary to reason, faith was considered a personal choice that was not related to reality. Therefore, a person with faith was not expected to apply religious truth to business and public life. A person was not supposed to be critical of someone else's religious beliefs.

...From Then to Now...

The ideas of the Enlightenment are still popular. Many people accept the Enlightenment principle that private faith should not affect public behavior. For example:

- In America, many professed Christians admit that their religious beliefs do not guide their business decisions.
- In China, a political official said, "We allow complete religious freedom—as long as you don't try to share your religious beliefs with others."
- » In your society, do people feel that nobody should argue about religion because religion is just a personal choice? Do people feel that religious beliefs should not guide what a person does in business or public life? How would you respond to that attitude?

The French Revolution (1789)

When man tries to operate his world apart from God, the result is chaos. In the Enlightenment, men like Voltaire and David Hume tried to create a world in which God had no place. They created a world in which mankind operates apart from God's law.

What were the results of their philosophy? The fruits of the Enlightenment can be seen in the 1789 French Revolution. The people of France rebelled against the king and the ruling class of people because they wanted to establish a society with freedom for all. A war was fought between the revolutionary supporters and the king's supporters. Other nations sent armies to fight for the king. Besides the deaths of soldiers, the leaders of the Revolution executed thousands of people because they were wealthy landowners who had not been fair to the poor. They executed anyone that was suspected of hindering the revolution. They executed one of their own generals because he made a mistake that made them lose a battle.

10 years earlier, the American Revolution had freed the United States from Great Britain. Many people hoped that the French Revolution would bring similar freedom to France. However, the French revolutionists did not have the right foundation of freedom because they did not believe in human rights given by God.

The leaders of the French Revolution were bitter opponents of Christianity. They believed that reason proved that Christianity was wrong. They also believed that the church was closely connected to the king and ruling class who oppressed the poor. More than 30,000 priests were forced into hiding, a new calendar removed all religious references, churches were converted into Temples of Reason, and the altar of the Cathedral of Notre Dame was turned into a throne for an actress dressed as the Goddess of Reason.

In 1799, Napoleon Bonaparte forcibly took power from the French government that had been established by the Revolution. Then, in 1804, he declared himself Emperor. The Revolution had failed to establish a permanent government that would give the French people the freedom they wanted.

One reason for the failure of the French Revolution is that it was not based on biblical respect for human rights, but on an Enlightenment philosophy that ignored God. The French Revolution was built on the glorification of man rather than of God; it shows the failure of Enlightenment rationalism.

RESPONSES TO RATIONALISM: PIETISM

In the 17th and 18th centuries, Christians had to decide on their response to the challenges of rationalism. How would Christians maintain their faith in the face of philosophers and thinkers who thought that Christianity was a myth?

The response of a group called the Pietists was to emphasize personal faith. They emphasized religion of the heart more than organized church structures and intellectual questions. German Pietism developed in response to two problems:

1. People thought that Christian faith meant church membership and belief in certain doctrines. (Pietism called people to a living faith and relationship with Christ.)
2. The rationalists gave reasons for rejecting Christian faith. (Pietists emphasized the personal experience of faith without arguing with the rationalists.)
 - » In some countries, Christians who are not well educated may not feel able to argue against atheism and other religions. They may emphasize personal, experienced faith that does not depend on reason or evidence. What is the strength of this approach? What is the weakness?

Philip Jacob Spener (1635-1705)

Philip Jacob Spener was a Lutheran pastor in Frankfort, Germany. When he found that few professed Christians in his city lived godly lives, he began to preach sermons on repentance and discipleship. As they listened to his messages on the Sermon on the Mount, many church members were converted for the first time. Although they had professed to be Christians, they had never known the reality of the new birth.

These new converts began to meet at Spener's home for weekly Bible study. People mocked these meetings as "gatherings of the pious," and called those who attended "Pietists." This was the beginning of Pietism.

Spener proposed six areas for reform. These became the primary emphases of the Pietist movement. Spener proposed:

1. There should be a greater use of the Bible among Christians.
2. Every Christian should be confident of direct access to God.
3. Christianity should be more than knowledge; Christian faith should be seen in daily practice.
4. Christians should show love when discussing doctrinal controversies.
5. Pastors should be trained for holy living, not just academic knowledge.
6. Pastors should preach sermons that address the needs of ordinary people.¹⁷

As you can see, many of these concerns were a return to the earlier themes of Luther. The Pietists sought to bring Lutheranism back to an authentic spiritual emphasis.

August Hermann Francke (1663-1727)

As part of his reform efforts, Philip Spener helped start the University of Halle, near Berlin, Germany. This university was started to show how Pietism could be put into practice in the training of ministers.

In 1691, August Francke was appointed professor of Hebrew and theology at the University of Halle. Francke became a leader in the Pietist movement and continued to promote the message of personal conversion and discipleship that Philip Spener had preached. He taught at the University and pastored a church in the town, making the city of Halle a center of Pietism.

17 This list is adapted from Mark Noll, *Turning Points*, (MI: Baker Academic, 2012), 224-225.

Like later evangelicals, Francke sought to live his faith in practical ways. He started a school for the poor, built an orphanage and hospital, built homes for widows, and organized a Bible printing company. In 1705, one of Francke's followers, Bartholomäus Ziegenbalg, became the first Protestant missionary to India.

Missionary Principles of Pietism

1. All Christians must be taught to read so they can read scripture.
 2. The Bible must be made available in the native language.
 3. The preacher must study the people to understand them.
 4. The purpose of all missionary work is conversion.
 5. A local, indigenous church with its own ministry must be established.
- » These principles are still important for evangelism and healthy ministry. Discuss what your church can do to follow these principles and be more effective in reaching those who need the gospel.

Count von Zinzendorf (1700-1760) and the Moravians

The Moravians trace their history to the Bohemian Brethren, followers of Jan Hus. The Moravians were persecuted and had to flee from their homes in Bohemia. In 1732, a group of Moravians asked Count Nikolaus Ludwig von Zinzendorf for protection.

**"I have only one passion.
It is he, none but he."**

Zinzendorf

Zinzendorf grew up in a Pietist family in Halle, under the influence of August Francke. He was expected to serve in government like his father, but soon left his position and bought a large property. This property became the home of the Moravians. Zinzendorf soon became a leader in this community called *Herrnhut*, which means "The Lord's Watch."

The initial group of 10 refugees at Herrnhut grew to more than 300 within a few years. These believers sought to live simple, godly lives. Like John Wesley in the next generation and Dietrich Bonhoeffer in the 20th century, Zinzendorf realized that holy lives must be lived in relationship with other believers. He said, "There can be no Christianity without community." Similarly, John Wesley would later say, "All holiness is social holiness." Christians live as part of a body.

Several characteristics marked the Moravians:

The Moravians shared the Pietists' **commitment to true conversion of the heart**. Like the Pietists, Moravians valued personal experience over doctrinal statements.

The Moravians emphasized **prayer**. On May 12, 1727 the Moravians experienced an outpouring of the Holy Spirit during a Wednesday prayer meeting. In August, they began a 24-hour prayer vigil that continued for more than 100 years. Within six months after this, 26 young Moravians had volunteered for missionary service—in a time when foreign missionary work was almost unknown among Protestants.

A PRAYER MEETING THAT LASTED 100 YEARS

In 1727, the community at Herrnhut was in turmoil. There were conflicts over doctrine, lifestyle, and personalities. However, in a prayer meeting on Wednesday, May 12, 1727, God's Spirit came in a powerful way. In August of that year, 48 men and women covenanted to a 24-hour prayer vigil. For the next 100 years, there were at least two Moravians in prayer every hour around the clock. During those 100 years:

- More than 300 Moravians volunteered for missionary service.
- The Methodist revival spread through England and the US.
- The Great Awakening revived the church in America.
- William Carey went to India and established the modern missionary movement.

- » What would happen if today's church covenanted to earnest committed prayer like the Moravians did?

As we study the spread of worldwide missions during the late 18th century, remember that the Moravian prayer meeting was continuing throughout those years. World missions grew out of prayer.

The Moravians were the most **mission-minded** Christians of the middle 18th century. Some of the earliest Protestant missionaries were sent by the Moravians.

THE SPREAD OF THE GOSPEL - THE MORAVIANS AND MISSIONS

In 1731, Count Zinzendorf attended the coronation of King Christian VI of Denmark. There he met two native Greenlanders and an African slave from the West Indies. These converts told of hearing the name of Christ for the first time and asked for missionaries to their homelands. The following year, the Moravians sent two missionaries to the Virgin Islands.

This was the beginning of the first large-scale Protestant missionary effort. During the 18th century, Moravians sent more than 300 missionaries to the Caribbean, Greenland, Africa, Ceylon (modern Sri Lanka), Algeria, and South America.

Moravians came mostly from the working class. (The first two missionaries to the Virgin Islands were Leonard Potter, a potter, and David Nitschmann, a carpenter.) Like the Apostle Paul, Moravian missionaries went as workers who supported themselves. They then taught their occupations to native converts. Moravian missionaries served both the spiritual and the economic needs of the people to whom they ministered.

Moravian missionary efforts include:

- 1733 – A mission to Greenland.
- 1736 – A mission among the Nenets people in northern Russia.
- 1738 – George Schmidt worked among the Khoikhoi people in South Africa.
- 1740 – David Zeisberger worked among the Creek people of Georgia in America.
- 1771 – Moravians established a mission to the Eskimos of Labrador.

The Moravians believed that every Christian is an evangelist. They made little distinction between those who witnessed at home and those who witnessed in other countries. Every believer was expected to fulfill the Great Commission. Some studies estimate that 1 of every 60 Moravians served as a missionary.¹⁸

The Moravian commitment to missions came at great cost. Nine of the first 18 Moravian missionaries sent to St. Thomas died within six months. 75 of 160 missionaries to Guyana died from tropical fever and poisoning. This pattern was not unusual. Moravians willingly gave their lives for the cause of the gospel.

RESPONSES TO RATIONALISM: PIETISM (CONTINUED)

The Impact of Pietism

Although it was a German movement, Pietism had a worldwide impact. Through John Wesley and George Whitefield, Pietism had an important influence on the later evangelical church. Among the contributions of the Pietists are:

18 Ruth A. Tucker, *From Jerusalem to Irian Jaya*, (Grand Rapids: Zondervan, 2004), 97-113

- An emphasis on true conversion
- A return to the preaching of the Word as a focus of the worship service
- An emphasis on spirituality among the church members, not just church leaders
- A passion for missions

Perhaps the greatest danger for Pietism was an emphasis on emotion to the exclusion of reason. Pietists rarely confronted the spread of wrong philosophies; instead, they focused on personal faith while ignoring the changing world around them. Later evangelicals sometimes followed the same tendency and failed to relate the message of the gospel to the ideas and issues of the society in which they lived.

The Pietists were right to teach that faith is personally experienced. They influenced John Wesley's message of personal conversion and assurance. But they were wrong to imply that it is unnecessary to understand doctrines.

In the 19th century, the liberal German theologian Schleiermacher argued that religion is pure feeling, with no historical or theological basis. This became known as "romantic theology." Schleiermacher used the arguments of the Pietists to support his teaching, although the Pietists would not have agreed with his conclusions. According to romantic theology, religion is not primarily a matter of doctrinal correctness or right behavior. Instead, religion is primarily a feeling of dependence on God. According to the romantic theologians, it does not matter if the death and resurrection of Jesus Christ is historically true; all that matters is the feelings that this story creates in the believer. This shows the danger of separating doctrine from experience.

- » Is the historical truth of Jesus' life and death and resurrection important? What do we learn from the example of the apostles? Why should a pastor or evangelist prepare to respond to the philosophies of modern society?

RESPONSES TO RATIONALISM: EVANGELICAL REVIVAL

The Great Awakening in America

In the 1630s, approximately 20,000 Puritans emigrated to the Massachusetts Bay Colony from Europe. The Puritans sought to establish a Christian political system. Laws were based on biblical principles. Only church members were allowed to vote.

Many second-generation Puritans could not give testimony to a definite conversion, and therefore did not qualify for church membership. Only church members could vote in government elections and be elected to government positions. In 1662, the churches implemented a Half-Way Covenant that allowed partial membership to those who could not testify to conversion. This allowed the unconverted to participate in government. By 1691, church membership was no longer required for voters.

In 1720, a Dutch Reformed minister, Theodore J. Frelinghuysen, began to preach revival messages in New Jersey. Churches in New Jersey began to experience a new move of the Holy Spirit. Soon, William Tennent started a small ministry training institute (mockingly called a “log college” by people in more established institutions) whose graduates were committed to revival. The revival soon spread to Presbyterian and Baptist congregations throughout Virginia and the Carolinas.

A few years later, in 1734, Northampton, Massachusetts, began to experience revival under the preaching of Jonathan Edwards. Though Edwards did not have a dynamic speaking style, God used him to spread revival through New England. After a series of sermons in which Edwards warned about spiritual dullness among church members, God began to bring revival to New England.

In the months between John Wesley’s conversion experience and the beginnings of his field preaching, he read Jonathan Edwards’ account of the New England revival. This report (*A Faithful Narrative of the Surprising Work of God*) had a great influence on Wesley. He became hungry to see the same movement of God in England. The Great Awakening in America had an impact on the Methodist Revival in England.

Then in 1739, George Whitefield traveled to America where thousands heard his outdoor preaching. Whitefield preached from Georgia in the south to New York in the north. He preached in Jonathan Edwards’ town of Northampton and inspired Edwards to visit other towns with the revival message. By 1741, much of New England was moved by revival.

The effects of the revival were remarkable. At least 30,000 members were added to churches in the colonies between 1740 and 1742. Nine colleges were established to train ministers. Evangelists preached in remote, primitive communities. Missionaries went to some of the native American tribes.

The Methodist Revival in England

The 18th century Church of England urgently needed revival. By then, the Church of England had regained political power from the Puritans. Other churches (Baptists, Congregationalists, and Presbyterians) needed a special license to hold worship services. Only Anglicans (those in the Church of England) could hold government positions. Politically, the Church of England was strong; spiritually, it was empty.¹⁹

Many in the Anglican Church saw no need to preach the gospel outside the church since they believed that God had sovereignly chosen those who would be saved. Deism influenced the church so much that the gospel was rarely, if ever, preached in Anglican churches. Some emphasized proper behavior and courteous conduct, but they expected no heart change.

19 The terms *Church of England* and *Anglican Church* both refer to the state church of England.

Many Anglicans considered any emotional expression in worship or even personal assurance of salvation as fanaticism.

John and Charles Wesley grew up in the Anglican church, attended Oxford, and were ordained in the Church of England, but their assurance of faith in 1738 transformed their preaching. John and Charles, along with George Whitefield, began to preach justification by faith and the assurance of salvation.

In 1739, Whitefield began preaching in the open fields near Bristol, England. He soon convinced John Wesley to follow him. At first Wesley believed that preaching should be done only in a proper church building, but he realized that most of the people who need to hear the gospel were not in church. He began preaching early in the morning to crowds of coal miners who were walking to work. He was amazed by the response of coal miners who rarely entered a church building. For the rest of his life, John preached throughout the British Isles. He travelled an estimated 250,000 miles on horseback and preached 40,000 times (more than twice a day for 50 years).

Neither John nor Charles Wesley planned to start churches separate from the Church of England. However, their lower class converts found that they were unwelcome in their local Anglican parish churches. The Wesleys formed groups for converts that became their spiritual home. The believers in this network of groups were called Methodists.

With increasing numbers of converts, John Wesley needed spiritual leaders for the groups. He began to appoint preachers who were not ordained by the church. By 1744 (only five years after the beginning of the revival), Wesley found it necessary to establish an Annual Conference to guide the movement. Like the Pietist movement within the German Lutheran Church, the Methodists became a church within the Anglican Church.

In 1771, Wesley asked the Annual Conference for volunteers to minister in America. Francis Asbury, a 26-year-old Methodist preacher volunteered. When he arrived in Philadelphia, Pennsylvania there were 600 Methodists in America. In 1784, because English bishops would not ordain ministers in America (America had fought a war for independence from England), Wesley appointed Thomas Coke as Superintendent of the American Methodists. With this, the Methodist Church in America became a new denomination.

By 1795, four years after the death of John Wesley, the Wesleyan Methodist church in England had separated from the Church of England.

By Wesley's death in 1791, there were 79,000 Methodists in England and 40,000 in North America. By Asbury's death in 1816, the American Methodist Church had grown to 200,000 members; in 45 years, Asbury ordained 4,000 Methodist ministers. Today, approximately 80 million Christians trace their theological roots to the Methodist movement.

- » From the examples of evangelists in history, what do we learn about the need to develop new methods to reach people with the gospel? Are the methods of your church reaching a limited population with the gospel while most people in the area are not reached?

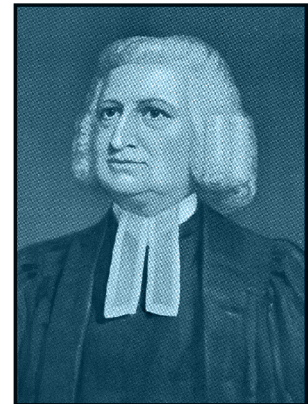
...From Then to Now...

- » The Wesleys preached outdoors because of their passion for evangelizing the lost. They set up Methodist groups because they believed that the fruit of evangelism could only be preserved through careful discipleship. Evaluate your ministry today. Do you pay attention to both evangelism and discipleship? Are you winning the lost to Christ? Are you discipling new believers and bringing them to maturity? If either area is weak, discuss ways to strengthen your ministry.

GREAT CHRISTIANS YOU SHOULD KNOW: JOHN AND CHARLES WESLEY

John (1703-1791)²⁰ and Charles (1707-1789)²¹ Wesley were sons of Samuel and Susanna Wesley. Samuel was an Anglican minister; Susanna was a powerful spiritual influence on her 10 children who survived infancy.

The brothers were educated at Oxford. As students, they organized a discipleship group for young men seeking spiritual growth. Because of their methodical pursuit of spiritual discipline, people mockingly called them the “Holy Club” or “Methodists.”



In 1735, John and Charles crossed the Atlantic to minister in the new American colony of Georgia. Neither brother was successful in their mission efforts. Charles had been reluctant to come to Georgia and soon returned home. John stirred up opposition because he followed Anglican liturgical practices in the informal colonial society. He returned to England in 1737.

On the ship on his way to Georgia, John Wesley met a group of Moravians from Herrnhut. During a severe storm, the Moravians calmly sang hymns. When Wesley asked about their lack of fear, a Moravian assured him that they did not fear death because of their confidence

20 Image: “Bildnis des John Wesley”, by John Greenwood, retrieved from the Leipzig University Library <https://www.flickr.com/photos/ubleipzig/17059576182/>, public domain.

21 Image: “Charles Wesley”, Llyfrgell Genedlaethol Cymru – The National Library of Wales, retrieved from [https://commons.wikimedia.org/wiki/File:Charles_Wesley_\(5349088\).jpg](https://commons.wikimedia.org/wiki/File:Charles_Wesley_(5349088).jpg), public domain.

of salvation. Wesley was surprised to hear them claim such a strong assurance of salvation. Upon his return to England, Wesley began to seek the assurance to which the Moravians testified. Like most 18th century Anglicans, the Wesleys assumed that no one could be sure of salvation until death.

Back in London, the brothers began to visit Peter Bohler, a Moravian. Bohler emphasized justification by faith as a personal experience, not simply a doctrinal statement. On Pentecost Sunday 1738, Charles testified to the assurance of faith. Three days later, John knew that God had also saved him. He testified that “an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.”

For the next 50 years, the brothers preached the gospel throughout the British Isles. When they were rejected in Anglican pulpits, they followed the example of their colleague George Whitefield and preached in the open air.

Philip Watson summarized the message of the Methodist revival in four statements:²²

1. All people need to be saved. – Original Sin. 18th century Anglicans assumed that humankind was basically good. The Wesleys taught that “all have sinned” (Romans 3:23) and stand condemned before a holy God. This message shocked high class English society. After hearing a Methodist sermon, the Duchess of Buckingham complained about being told that her heart was as sinful as the people of the lower classes.

2. All people can be saved. – Unlimited Atonement. In response to Calvinists who taught that only a few people who are chosen by God can be saved, the Wesleys taught that whoever believes will have eternal life.

3. All people can know they are saved. – Assurance. 18th century Anglicans believed that few people know for certain that they are saved. The most surprising aspect of the Wesleyan message may have been the news that a Christian can know they are in right relationship with God.

4. All people can be saved completely. – Christian Perfection. John taught that God’s commands are implied promises. The God who calls us to be holy will make us holy.

“And can it be
that I should gain
An interest in
the Savior’s blood?
Died he for me,
who caused his pain?
For me, who him
to death pursued?
Amazing love!
How can it be
That thou, my God,
should die for me?”

Charles Wesley

22 Philip S. Watson, *Anatomy of a Conversion: The Message and Mission of John and Charles Wesley* (Grand Rapids: Zondervan, 1990).

This was the foundation of the Wesleyan message. As this message spread through England, thousands were converted, and English society was transformed. This message was based on God's free grace rather than human achievement, but it recognized man's responsibility to respond in faith to God's call.

John was the organizer. His groups provided structure for discipleship. Charles was the poet. He wrote more than 6,000 hymns. These hymns spread the Methodist message far beyond the Methodist societies. Christians of many denominations sang Wesley's message of assurance ("Arise, my soul, arise; shake off thy guilty fears") and the possibility of a pure heart ("O for a heart to praise my God, a heart from sin set free").

The message that all people need to be saved, all people can be saved, all people can know they are saved, and all people can be saved completely is still a powerful revival message in the 21st century.

- » How could the Wesley's four points about salvation motivate the ministry of the church? Look at each one and consider its practical effects. What would be the results if a church did not believe one of those points?

RESPONSES TO RATIONALISM: EVANGELICAL REVIVAL (CONTINUED)

Lessons from the Revivals in England and America

There are several important lessons that can be drawn from the Great Awakening in America and the Methodist revival in England. These lessons should inspire us as we seek revival in the 21st century.

First, these revivals show that God works in very different ways and through very different people to accomplish his purposes. George Whitefield was a powerful speaker capable of speaking without a microphone to as many as 30,000 people. He was a gifted orator who held audiences spellbound.

By contrast, Jonathan Edwards, did not have an exciting style when he spoke. He read his sermons from a manuscript and often read hesitantly and with little expression. His sermons are dramatic on paper; they were rarely dramatic in person. God used both of these evangelists to spark revival.

John and Charles Wesley were scholars trained at Oxford University; in contrast, graduates of William Tennent's Log College had less academic training. But God used both to spark revival. God worked through anyone who yielded themselves fully to his use.

Second, these revivals show the power of prayer. We have seen the impact of prayer on Moravian missions. This same impact is seen in the revivals in England and America. Whitefield, Edwards, and the Wesleys were men of prayer who sought God earnestly before entering the pulpit. Revival came in response to fervent prayer.

Third, these revivals show the lasting impact of true revival. The French Revolution was the culminating event of the Age of Rationalism. As we saw earlier in this lesson, the French Revolution was led by godless leaders who killed thousands while claiming that they were defending liberty. The result of the French Revolution was a dictatorship led by Napoleon.

The American Revolution, starting 25 years after the Great Awakening, took a much different road than the French Revolution. The American Revolution was led by men who respected the Christian faith. They believed that human rights are given to us by God. The result of the American Revolution was a constitution guaranteeing every citizen the freedom to worship without government opposition.

Both America and England avoided the horrors of the French Revolution. Many historians credit the difference to the Great Awakening and the Methodist Revival. These countries may have been spared the horrors of the French Revolution because of the remarkable move of God during the mid-18th century.

CONCLUSION: CHURCH HISTORY SPEAKS TODAY

While reading this lesson, did you think, “That sounds much like today”? The 17th and 18th centuries have much in common with the 21st century. As in 18th century France, 21st century intellectuals deny the truth of scripture. They claim that we cannot trust the Bible. However, just as God worked through the Moravians, Methodists, and others to bring revival in the 18th century, God can bring revival in our day.

As in the 18th century, some Christians today withdraw from the world and seek to separate their personal Christian faith from daily life in the secular world. The example of the early Methodists offers a different path, the choice to be salt and light in our world. As the Methodists confronted their world with the gospel, British society was changed. As we confront our world with the gospel, God can change our society. I encourage you to do more than withdraw from your world. Be light; be salt; be a world-changer (Matthew 5:13-16). In other words, be a disciple.

LESSON 3 ASSIGNMENTS

1. Study the following scriptures, then write 2-3 paragraphs contrasting human reasoning with godly wisdom. In writing, reflect on what we can learn from history when people neglect God's wisdom in favor of their own faulty reasoning.
 - Proverbs 1:7
 - Proverbs 3:5-7
 - Proverbs 28:26
 - 1 Corinthians 1:25-30
 - 1 Corinthians 3:19
 - Colossians 2:5, 8
2. Write about the impact that Pietism had on the 18th century world. Give the four important contributions that Pietists made to the church of their day, and then briefly discuss some of their weaknesses.
3. List the four statements that summarize the message of the Methodist revivals and find a scripture reference to support each point.
4. Give two specific lessons we can learn from the life of each of the following church leaders. You can share this in your next class session.
 - John Wesley
 - Jonathan Edwards
 - George Whitefield

LESSON 4

REVIVAL AND MISSIONS

A.D. 1789-1914

LESSON OBJECTIVES

1. Appreciate the worldwide growth of the church during the 19th century.
2. Understand the role of laymen and voluntary societies in the evangelical reforms of the 19th century.
3. Recognize the modern philosophy of missions inspired by William Carey and Hudson Taylor.
4. Evaluate strengths and weaknesses of the 19th century missionary movement.
5. Appreciate the effects of revival movements during the 19th century.

INTRODUCTION

In previous lessons, we looked at the Roman Catholic, Eastern Orthodox, and Protestant traditions. However, in the final lessons, our study will focus primarily on the evangelical tradition. We will pay special attention to the rapid spread of world missions during the 19th and 20th centuries.

In 1800, most Protestant Christians were in America or Europe. Only 1% of Protestant Christians lived in Africa, Asia, and Latin America. By the end of the 1800s, 10% of Protestants lived in those parts of the world. Today the number is approximately 67%.

Today, the strongest Protestant areas of the world are Asia, Africa, and Latin America. In 1900, Africa was 9% Christian; in 2005, Africa was 46% Christian. In 1900, Asia was 2%

Christian; in 2005, Asia was 9% Christian. The roots of this change are found in the 19th century missionary movement. In Lessons 4 and 6, we will see how Christianity traveled around the world during the 19th and 20th centuries.²³

EVANGELICAL REFORM IN ENGLAND

The 19th century was the high point of the British Empire. London was the largest city in the world and was the financial center of Europe. The British navy supported worldwide commerce and colonization. By the end of the 19th century, England ruled the largest empire in history.

The 19th century was a time of evangelical reform in England. The 18th century evangelical revival emphasized the new birth, transformed lives, and a commitment to service. This revival resulted in ongoing reform during the 19th century.

The Methodist Movement in the Early 19th Century

After the deaths of the Wesley brothers, the Methodist movement continued to spread in England and the United States. Two of the important leaders in the continuing growth of Methodism were Adam Clarke in England and Francis Asbury in America.

Adam Clarke was born in North Ireland in 1760. He was converted at the age of 19 under the ministry of a Methodist preacher and was preaching by the age of 22.

One of the most brilliant minds of the early 19th century, Adam Clarke was entirely self-educated. He taught himself at least 10 languages and wrote a six-volume commentary on the Bible. Adam Clarke's Commentary has remained a valuable resource for nearly 200 years since its first publication.

Clarke published 22 books in addition to his commentary, preached for more than 50 years, and served as president of both the Irish Methodist and English Methodist Conferences. He also spent 10 years editing state papers for the British government. In honor of his scholarly work, Clarke was awarded an honorary Doctoral degree by the University of Aberdeen.

Dr. Clarke was committed to evangelism. In 1818, he met two Buddhist priests who had traveled to England from Ceylon (modern Sri Lanka). He spent two years with these men and eventually baptized them and sent them home to take the gospel to Ceylon.

23 Sources of these statistics are:

Todd M. Johnson, *Christianity in Global Context: Trends and Statistics*.

<http://www.christianitytoday.com/history/issues/issue-36/why-did-1800s-explode-with-missions.html>

(Accessed May 14, 2021)

Status of Global Mission, 2014.

Dr. Clarke was committed to the message of holiness. To the end of his life in 1832, he preached the possibility of having a heart that is “filled with all the fullness of God” (Ephesians 3:19).

The Clapham Sect

Prior to the 19th century, most religious activity in England had occurred in traditional denominations – the Church of England, Baptist, Congregational, or Methodist. In the 19th century, change was led by individuals who joined religious societies formed for the purpose of social reformation, spiritual revival, or mission outreach.

A group of upper-class evangelicals in the village of Clapham near London became known as the “Clapham Sect.” This was not a denomination or even an official organization; it was an informal community of Christians committed to the social and spiritual reform of English society. Their spiritual leader was a Church of England minister, John Venn. Members included the Governor General of India; the Chairman of the East India Company; and most famously, William Wilberforce, a Member of Parliament (in England).

Clapham members started numerous organizations including the Church Missionary Society and a Bible distribution ministry, as well as ministries to serve the poor and improve prison conditions. Their greatest impact was seen in the fight against slavery. Although slavery was banned in most Christian nations in previous times, England resumed the African slave trade in 1562. By 1770, British ships carried 50,000 slaves a year from West Africa.

William Wilberforce (1759-1833) was convinced that God placed him in Parliament to oppose the slave trade. Beginning in 1789, he campaigned for decades against slavery. The Clapham community published antislavery literature and gave lectures on the evils of slavery.

After years of struggle, the slave trade was outlawed in 1809. Wilberforce immediately began to campaign against slavery itself. The Emancipation Act, freeing all slaves in the British Empire, was passed on July 25, 1833, four days before Wilberforce died. While Wilberforce was the leader of the fight, the entire Clapham Sect participated. They believed that the gospel is concerned not only for spiritual issues, but for justice in all aspects of a society.

- » What are some issues in your society where Christians should be standing up against injustice and oppression?

William Booth and the Salvation Army

In the early 19th century, the Clapham community worked among the upper classes to reform English society. In the late 19th century, a Methodist minister, William Booth (1829-1912) began preaching on the streets of London to evangelize and serve the neediest members of society.

William Booth began this work in 1864; within 20 years, he had nearly 1,000 workers. Organized like a military unit, these volunteers were called the Salvation Army, led by General Booth. Once again, a new volunteer organization led in social reform. In the next lesson, we will study in more depth the ministry of the Salvation Army.

Christian Voluntary Societies

Both the Clapham Sect and the Salvation Army show the importance of an organization of volunteers in 19th century Christianity. Voluntary organizations allowed Christians from various denominations to work together for a specific need. Voluntary organizations sponsored mission outreach, Bible distribution, prison reform, relief for the poor, and the abolition of slavery.

The Sunday School movement is another example of Christians meeting a social need. In 1780, Robert Raikes, an Anglican newspaper publisher, began offering free education for poor children. England had no state school system; poor children grew up with little or no education. Since the children worked in factories all week, Raikes offered reading classes and religious instruction each Sunday. The crime rate dropped dramatically in Raikes' city, and officials began to encourage the spread of Sunday schools to other cities. By 1830, 1,250,000 children throughout England (about $\frac{1}{4}$ of the population) were attending Sunday schools.

Christian voluntary organizations put into action Luther's principle that all Christians are called to serve God, whatever their occupations. Through these organizations, laymen came to the forefront of leadership.

EVANGELICAL OUTREACH TO THE WORLD

In 1800, Protestant Christianity was located almost entirely in Europe and North America. 18 centuries after Jesus' Great Commission, most of the world had yet to hear the gospel. This does not mean that there were no missionary efforts before the 19th century. Moravian missionaries had been active in translating scripture, establishing schools so that people could read scripture, and even preparing national pastors.

However, missionary work was usually done on a small scale, raising up "tiny islands in the surrounding sea of heathenism."²⁴ In the early 19th century, William Carey changed the church's view of missions. He envisioned the transformation of entire societies. From this beginning, others spread the gospel around the world.

24 Bruce Shelley, *Church History in Plain Language*, 3rd edition (Nashville, Thomas Nelson, 2008), 374

William Carey, the Father of Modern Missions

In 1783, William Carey was baptized and joined the English Baptist denomination. He became a schoolmaster, as well as the pastor of a local church. After reading Jonathan Edwards' *Life of David Brainerd*, an account of Brainerd's efforts to evangelize Native Americans, Carey became passionate about evangelism.

At the time, many English Baptists thought that missionary work was unnecessary. They believed that without any human effort, God would save the ones he had already chosen. When William Carey suggested to a meeting of ministers that it was the duty of all Christians to spread the gospel, a respected pastor responded, "Young man, sit down; when God [wants] to convert the heathen, he will do it without your help or mine." A few years later, Carey published a small book about the obligation of

believers to work for the conversion of heathen people. It was a call to world evangelization.

**"Expect great things from God;
Attempt great things for God."**

William Carey's motto

Carey was certainly not the first person to see the need for world evangelization. Many others shared his passion for reaching the world for Christ. In 1784, the Methodist leader Thomas Coke submitted a "Plan for the Society for the Establishment of Missions among the Heathen." The same year, an Anglican pastor, Joseph White, preached at Oxford from Mark 16:15, "On the Duty of Attempting the Propagation of the Gospel among Our Mahometan and Gentoo Subjects in India."

Carey understood that change in a society must come from within. He placed great emphasis on translation of scripture into native languages, respect for the culture and traditions of the nation (as long as they did not conflict with biblical principles), and the development of local ministers.

- » How would you respond to someone who says, "When God wants to convert the heathen, he will do it without your help or mine"? Support your answer with scripture.

THE SPREAD OF THE GOSPEL - THE GOSPEL COMES TO INDIA

William Carey was not the first man to bring the gospel to India. According to church tradition, the apostle Thomas preached in India around A.D. 52. In the fourth century, the church historian Eusebius reported the presence of a community of Christians in India.

In 1705, two German Pietists, Bartholomäus Ziegenbalg and Heinrich Plätschau, arrived as Protestant missionaries to India. They translated the Bible into Tamil and Hindustani.

However, the greatest modern mission effort in India was led by William Carey. Carey served in India from 1793 until his death in 1834. Since the British East India Company opposed missionary outreach to India, Carey settled in Serampore, controlled by the Dutch.

During his 41 years in India, Carey laid the foundation for evangelism in India. Carey and his colleagues translated the Bible into Bengali, Sanskrit, and four other languages; they translated portions of scripture into 24 other languages. Carey wrote gospel songs in the Bengali language. He started the first college in Asia (Serampore College) to train national pastors, as well as to provide a liberal arts education to people of any caste.

William Carey asked, “What would India look like if Jesus were Lord of the nation?” Through this vision, Carey applied the gospel to the entire culture of the nation. The Christian faith touched all aspects of Indian society.

Against Hindu teaching that nature is an illusion to be shunned, Carey believed that nature is the good creation of a loving God. Because of this, he published the first science textbooks in India. He organized agricultural reforms to improve farm productivity.

Against the Hindu practice of burning lepers alive to purify them, Carey believed that God loves the leper. Because of this, he campaigned for humane treatment of victims of leprosy.

Because he believed in economic justice, Carey introduced savings banks to loan money at reasonable interest rates. Because he believed that Christianity benefits from free discussion, he established the first newspaper ever printed in an Oriental language.

Because he believed that all people are created in the image of God, Carey fought the oppression of women. He started schools for girls, who rarely received any education in 18th century India. He battled polygamy, killing of baby girls, and widow burning – all of which were supported by the Hindu religion. He worked for 25 years to achieve a legal ban on the burning of widows (*sati*).

William Carey shows the lasting impact of a person with a vision for the kingdom of God in our world. Through his influence, Protestant missions was changed forever.

- » How would you respond to someone who says, “The mission of the church is to preach the gospel. We should not get involved in social and economic problems”?

EVANGELICAL OUTREACH TO THE WORLD (CONTINUED)

Other 19th Century Mission Activities

Hundreds of missionaries traveled around the world during the 19th century. For the first time, evangelical Protestants were at the forefront of missionary activity. During the first two decades of the 19th century:

- Henry Martyn went to India (1805).
- Robert Morrison was the first Protestant missionary to China (1807).
- Adoniram Judson went to Burma (now called Myanmar) as the first American foreign missionary (1812).
- Samuel Marsden led a group of missionaries to New Zealand (1814).
- Robert Moffat went to Africa (1816).

By the middle of the century, a spirit of optimism combined with a passion for missions had inspired the Student Volunteer Movement for Foreign Missions to set a goal of the “evangelization of the world in this generation.” The 19th century was an age of missions.

David Livingstone traveled to the heart of Africa, opening the continent to the gospel. In his 1859 speech to students at Cambridge, he said, “I go back to Africa to try to make an open path for commerce and Christianity. Do your best to carry out the work which I have begun. I leave it to you.”

This does not mean that Livingstone saw missions as a means of opening Africa to exploitation by British commercial interests. Like Carey, Livingstone believed that the gospel should transform all areas of society. Livingstone recognized that in Africa the slave trade was a common path to wealth. He believed that opening the continent to legitimate commerce would end the immoral slave trade.

Protestant missionaries were not tools for British commerce. In fact, British companies often opposed missionaries, believing that the missionaries would defend natives against unfair practices by the British. The British East India Company prevented William Carey from settling in Calcutta and drove Adoniram Judson out of India. Contrary to the accusations of some modern historians, the 19th century missions movement was inspired by a love for God, not a desire for profit.

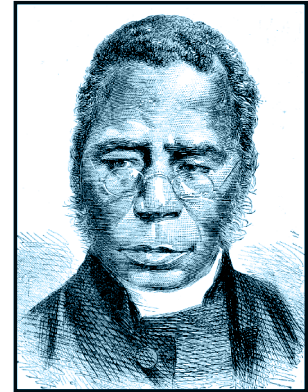
...From Then to Now...

- » What would your country look like if Jesus were Lord of the nation? Discuss some practical ways in which the gospel can transform your society.

GREAT CHRISTIANS YOU SHOULD KNOW: SAMUEL AJAYI CROWTHER (C. 1806-1891)

One of the heroes of the Nigerian church is Samuel Crowther,²⁵ the first African bishop in the Anglican Church. Crowther was born in Yorubaland (modern Western Nigeria). As a teen, he was captured by Muslim slave traders and sold to Portuguese traders.

Following the abolition of the slave trade in 1807, British evangelicals established the African colony of Sierra Leone as a haven for former slaves. In 1822, the British Navy stopped the Portuguese ship carrying Ajayi and other prisoners and brought him to Sierra Leone. Ajayi was converted and took Samuel Crowther as his baptismal name.



Crowther was one of the first students at Fourah Bay College, established by the Church Missionary Society in 1827 to train African church leaders. Crowther proved to be a gifted linguist and was soon appointed to teach in other villages. In 1841, he was sent to England for further training. He was ordained and sent as a missionary to Yorubaland. In his home village, Crowther found his mother and sister after a separation of more than 20 years; they became his first converts.

Two of Crowther's contributions carried a lasting impact. He translated the Bible into Yoruba, the first African translation done by a native speaker. He also established mission stations led entirely by Africans among the Nupe and Hausa peoples.

In 1864, Henry Venn (a member of the Clapham community) arranged the appointment of Crowther as bishop of Western Africa. Samuel Crowther became the first native church leader in Africa. Sadly, a group of young English missionaries later undermined Crowther and removed him from his position. However, his memory shows the potential for indigenous African Christianity.

EVANGELICAL OUTREACH TO THE WORLD (CONTINUED)

Evaluation of 19th Century Missions

Were there weaknesses in the 19th century missionary movement? Of course. Some missionaries had little knowledge of the country to which they were called. Their methods were sometimes ineffective and left little lasting impact.

25 Image: "Bishop Samuel Ajayi Crowther", retrieved from https://commons.wikimedia.org/wiki/File:Bishop_Samuel_Ajayi_Crowther.png, public domain.

Many missionaries assumed that a convert would take on all of the practices of the missionaries' culture. Some missionaries assumed that a Chinese convert would dress like an Englishman, eat like an Englishman, and worship in a western church building. These missionaries failed to plant churches that were truly at home in the new culture.

However, in spite of these failings, the 19th century missionary movement demonstrates the strengths of evangelicalism. From Constantine through 17th century Roman Catholic missions to Latin America, Christianity was spread by force. The evangelical missionary movement showed that the gospel alone, without state support or forced conversion, "is the power of God for salvation to everyone who believes" (Romans 1:16).

The 19th century missionary movement showed the power of lay Christianity. During the first decades of the 19th century, several important missionary organizations were organized by lay Christians.

The 19th century missionary movement shows the impact of the gospel on the practical needs of society. In many countries, hospitals and schools established by missionaries continue to serve their communities to this day. The missionary movement shows that the gospel, properly understood, transforms all of society.

THE GROWTH OF THE CHURCH IN THE 19TH CENTURY*	
1750	1900
World is 22% Christian.	World is 34% Christian.
26% of people have heard the gospel.	51% of people have heard the gospel.
Less than 1% of Protestants live in Africa, Asia, and Latin America.	10% of Protestants live in Africa, Asia, and Latin America.
60 languages have a printed Bible.	537 languages have a printed Bible.
* David B. Barrett, George T. Kurian, and Todd M. Johnson, <i>World Christian Encyclopedia</i> , 2 nd edition (New York: Oxford University Press, 2009), 27-29	

THE SPREAD OF THE GOSPEL - THE GOSPEL COMES TO THE CHINESE INTERIOR

Persian Christians reached China in the 7th century. A Roman Catholic, Matteo Ricci, preached to Chinese government officials in the 17th century.

In 1807, Robert Morrison became the first Protestant missionary to China. By the middle of the 19th century, many organizations had missionaries in China. However, because

government policies limited foreign access to the interior, these missions were located only on the coast. In the early 19th century, it was illegal to evangelize or print Christian literature in China. Foreigners were not allowed to learn Chinese.

Protestants who were fluent in Chinese served as translators for government officials, and eventually influenced a change in government policy. William Martin, a Presbyterian missionary, was able to include a clause in the 1858 Treaty of Tianjin allowing missionaries to enter the interior of China. This opened the door for Hudson Taylor's China Inland Mission.

Hudson Taylor (1832-1905) is one of the most remembered missionaries to China. Hudson Taylor's vision for the inland of China required a new approach to missions. While many 19th century missionaries assumed that "Christianity equals Western culture," Taylor showed that the gospel is free from cultural expectations. His respect for Chinese tradition removed barriers to the gospel.

In his first year in China, Taylor and a colleague, Joseph Edkins, traveled by boat along the Huangpu River, distributing Bibles and tracts. Taylor soon made the city of Ningbo his headquarters for reaching the inland of China.

Realizing the size of the task before him, Taylor determined to recruit 24 missionaries, two for each Chinese province and Mongolia. In *China: Its Spiritual Need and Claims*, Taylor asked, "Can all the Christians of England sit still with folded arms while these multitudes are perishing for lack of knowledge? ... We stay at home with the one sheep, and take no heed to the 99 perishing ones!"

At the time Taylor began his effort, there were a total of 90 Protestant missionaries in all China. By Taylor's death in 1905, China Inland Mission alone had 205 stations staffed by 849 missionaries. More than 125,000 Chinese Christians were associated with the mission.

Taylor identified six principles for China Inland Mission:

1. The mission would be non-denominational.
2. There would be no guaranteed salary.
3. No appeals for funds would be made.
4. The work would be directed by leaders in China.
5. The organization would go to the interior of China.
6. Missionaries would wear Chinese clothes and worship in Chinese buildings.

Though these principles do not apply to every mission organization, they show Taylor's passion for a national church, rather than a foreign transplant. Because of this approach, the impact of China Inland Mission continued even after the 1951 Communist revolution drove out all missionaries.

Perhaps Taylor's greatest innovation was his willingness to separate the gospel from western cultural practices. He believed that a missionary must become all things to all people, that by all means he might save some (1 Corinthians 9:22). Taylor's Chinese dress and hair braid symbolized his willingness to adopt Chinese standards of behavior, as long as the standards did not conflict with Christian principles.

The effort to evangelize China faced many setbacks. In 1900, the Boxer Rebellion martyred 136 adult missionaries, 53 missionary children, and nearly 50,000 Chinese Christians. In 1926, nearly 8,000 Protestant missionaries fled during the Northern Expedition conflict. In 1953, all missionaries were forced out following the communist revolution. However, the seeds planted by missionaries continued to grow. When westerners returned to China in the 1980s, they found a thriving house church movement, a passion for evangelism, and one of the great revival stories in the history of Christianity.

GROWTH OF THE CHINESE CHURCH*					
Year	Amount	Year	Amount	Year	Amount
Protestant Missionaries					
1807	1	1930	6,346	1951	0
Population of China					
1812	362 million	1949	450 million	1996	1.2 billion
Baptized Protestants					
1834	10	1934	500,000	1996	33 million
Protestants per Chinese					
1850	1 in 1 million	1952	1 in 1,000	1996	1 in 36
* Statistics from Tony Lambert, OMF International.					

EVANGELICAL REVIVAL IN AMERICA

In Lesson 3, we studied the Great Awakening in America. The effects of this revival faded during the years of the American Revolution. The struggles of wartime and the spread of Enlightenment ideas among the young led to spiritual decline. By the end of the 18th century, some colleges reported having no professing Christians in their entire student body.

The spread of the American western frontier added to the challenges facing the church. Between 1792 and 1821, nine states were added to the original 13 colonies. By 1850, half

of the American people were in the west where there were few churches or pastors. The major denominations were unable to keep up with the spread of the population. The people surviving in primitive conditions showed little interest in religion. Their energies were devoted to life in difficult conditions; when they were not working, they sought entertainment, not worship.

This was the setting at the end of the 18th century. According to Rodney Stark, only 17% of Americans were active Christians at the time of the American Revolution. However, in the 19th century, a series of revival movements brought this young nation back to the gospel. By the end of the 19th century, 50% of Americans were active Christians.

The Methodist Movement in America

In America, Francis Asbury led the Methodist Church much as the Wesleys led the Methodist movement in England. He was born in 1745 in Staffordshire, England. Asbury became a Methodist preacher at the age of 18 and was appointed a traveling preacher by John Wesley at the age of 22.

In 1771, at the age of 26, Asbury responded when John Wesley asked for volunteers to preach in America. He spent the next 45 years in America. When the Revolution broke out, Asbury and James Dempster were the only British Methodist preachers who stayed in America.

During his 45-year ministry, Asbury traveled more than 300,000 miles by horseback and horse-drawn carriage in spite of almost constant illness. He preached more than 16,000 times. Some historians believe that Francis Asbury was the best-known face in America—known to more people than President George Washington. He was so well-known that letters addressed only to “Bishop Asbury, United States of America” were delivered to him.

When Asbury arrived in Philadelphia, there were approximately 600 Methodists in the entire American colonies. By the time of his death, there were 200,000 Methodists in America, served by 4,000 Methodist preachers.

Asbury had a passion for evangelism. In the 18th century, most Americans lived outside the cities where there were many churches. Asbury planted churches in rural areas and appointed traveling preachers (called “circuit riders”) who would travel from church to church in each district. These circuit riders took the gospel to the new territories in the West.

Asbury also had a passion for the social impact of the gospel. He started Sunday Schools to educate the poor; he battled slavery; and he fought alcoholism among the frontier people. Methodism in America owes its birth to this preacher who gave his life for the spread of the gospel.

The Second Great Awakening

Beginning in the early 1790s, a revival spirit spread through the nation in response to large gatherings for prayer for spiritual awakening. Churches in the east began to experience revival, followed by campus revivals at several major colleges.

From the east, revival spread to the western territories. Like the Wesleyan revival that reached the coal miners of Bristol, England, this revival reached a largely illiterate population. Unlike the Oxford-educated Wesleys who preached in Bristol, the preaching in this revival was done by preachers with little ministry training. There were few famous leaders connected with the Second Great Awakening; this revival was led by local pastors.

James McGready, a Presbyterian minister, was one of the first to preach a revival message in the west. After being expelled from North Carolina for his fiery preaching, McGready settled in Kentucky. In 1800, people traveled as far as 100 miles to attend a series of preaching services in Gaspar River, Kentucky. The event was called a camp meeting because people came and spent several days in tents or other temporary shelters.

Then in 1801, over 20,000 people (10% of Kentucky's population) attended a camp meeting at Cane Ridge, Kentucky. Since the building could not hold all the people, outdoor platforms were built and as many as five preachers preached simultaneously to different parts of the large crowd.

Effects of the Second Great Awakening included:²⁶

1. The colleges were revived.
2. Tens of thousands of members were added to the evangelical denominations.
3. Midweek prayer meetings and Sunday schools became common.
4. New colleges and seminaries were established to train ministers.
5. America developed an emphasis on missions similar to that of England.

The revival also had many lasting social effects. During the 19th century, American evangelicals formed the American Bible Society to distribute Bibles, the American Temperance Union to oppose alcohol abuse, the Home Missionary Society to preach the gospel in the western territories, and ministries to reform prisons and care for the disabled.

19th century teachers of holiness, particularly Charles Finney, Asa Mahan, and Phoebe Palmer believed that the Holy Spirit could give victory not only over personal sin, but also over the sins of society. These people not only preached for spiritual victory and holy living, but they sought to reform American society through the power of the gospel.

26 Information from Howard F. Vos, *An Introduction to Church History* (Chicago: Moody Press, 1984), 138-139.

Later Evangelistic Movements

A few years after the Second Great Awakening, **Charles Finney** (1792-1875) began to preach in New York. Nearly 1,000 people were converted in Rochester, New York in 1830. Other parts of the country reported revival, with a total of nearly 100,000 converts.

Although he was an ordained Presbyterian, Finney rejected the Calvinist doctrine of limited atonement. He preached the possibility of a pure heart and a life free of willful sin. In addition to his evangelistic efforts, Finney wrote a systematic theology and served as president of Oberlin College.

From 1858-1859, a **Laymen's Revival** spread through the nation. This revival, which started in Canada, was led by businessmen who met for prayer during their lunch breaks. There were an estimated 1,000,000 conversions in the United States during these two years, including 100,000 slaves. From the United States, the revival spread to the British Isles, where another 1,000,000 people professed conversion.

Following the Civil War in the United States, **D.L. Moody** and his associate **Ira Sankey** led evangelistic campaigns in major cities. Since many people had moved to the cities without connecting to a local church, Moody brought the gospel into the city, not preaching only in church buildings—much as Wesley and Whitefield had done in Bristol. On a trip to London, he preached to more than 2,500,000 people.

From 1905-1910, a **Welsh Revival** that began under the ministry of a coal miner named Evan Roberts had influence around the world. In America, Baylor University and Asbury College reported revival. In Indonesia, a seven-year time of Great Repentance saw 200,000 conversions. In India, a missionary named John Hyde, known as “Praying Hyde”, led prayer meetings that resulted in mass conversions. A Korean Pentecost in 1907 followed weeks of prayer for revival. Rees Howells started the Bible College of South Wales which sent workers

“The impression of many seems to be that grace will pardon them in sin, if it cannot save them from sin.... Let no one expect to be saved from hell, unless grace saves him from sin.”

Charles Finney

“The effective cause of all true revivals is the life-giving, regenerating and sanctifying power of the Holy Spirit—converting the hardened sinner and reclaiming the backslidden believer.”

**Adapted from
J. Wilbur Chapman**

throughout Africa. In Latin America, evangelical churches tripled from 132,000 members in 1903 to 369,000 in 1910.

CONCLUSION: CHURCH HISTORY SPEAKS TODAY

Many writers of history have criticized the mistakes of the 19th century revival and missionary movements.

The 19th century missionaries made mistakes in their thinking and methods. However, the missionary movement contributed much to the kingdom of God. Hundreds of missionaries gave their lives to spread the gospel. As a result of their work, the worldwide church at the end of the 19th century was stronger than at the beginning of the century.

Nations around the world benefited from the social influence of missionaries. In a study published in *The American Political Science Review*, Robert Woodberry showed that Protestant missionaries had a greater impact on the rise of stable democracies in the non-Western world than any political factor. Woodberry found that “the greater the number of Protestant missionaries per local population in 1923, the higher the probability that by now a nation has achieved a stable democracy.”²⁷

The power of the gospel continues to transform individuals, communities, and nations. The gospel, not the messenger, is “the power of God for salvation to everyone who believes” (Romans 1:16).

27 Robert D. Woodberry, “The Missionary Roots of Liberal Democracy,” *American Political Science Review* Volume 106, Number 2, May 2012

LESSON 4 ASSIGNMENTS

1. In the 1800s, believers began to look beyond their own churches and people groups to see the spiritual needs of the world around them. What needs do you see in the people around you? How can your church respond to those needs? Write 5-6 paragraphs about how local believers should make a difference in the world around them. Include scriptural support.
2. Some people say, “The mission of the church is to preach the gospel. We should not get involved in social and economic problems.” In 3-4 paragraphs give a biblical response. Explain how two of the people discussed in this lesson were good examples of that response.
3. Prepare a biographical summary of one of the following Christian leaders: Samuel Ajayi Crowther, Charles Finney or D.L. Moody. Your summary should include four parts:
 - Biography: When did he live? Where did he live? When and where did he die?
 - Events: What were the most important events in his life?
 - Influence: What was his lasting influence on the Christian church?
 - Application: What is one lesson for today’s church from this leader?

You have two options for presenting this summary:

- Submit a 2-page written paper to your class leader.
- Give a 3-5 minute oral presentation to your class.

LESSON 5

THE PURSUIT OF HOLINESS A.D. 1835-PRESENT

LESSON OBJECTIVES

1. Understand factors that led to the Methodist movement losing its emphasis of holiness during the 19th century.
2. Appreciate the hunger for holiness that inspired the 19th century holiness denominations.
3. Recognize the importance of the camp meeting movement in the spread of the holiness message.
4. Be aware of dangers that may cause us to lose our passion for holiness in the church today.
5. Observe the birth and growth of the Salvation Army.
6. Understand that the pursuit of holiness includes both love for God and love for our neighbor.

INTRODUCTION

One of John Wesley's core beliefs was an emphasis of entire sanctification.²⁸ Wesley preached that through surrender to God and faith in his promises, the believer could be made pure in heart. He preached that Jesus' command in Matthew 5:48 implied a promise that could be received through faith. Through the evangelistic efforts of the Wesleys and the Methodist preachers, this message had influence worldwide.

28 The material in this lesson was developed by Reverend Robert Booth, editor of *God's Missionary Standard*.

After the death of Francis Asbury in 1816, Methodism began to shift. The shifts were not obvious at first, but eventually, Methodist churches no longer emphasized the doctrine of entire sanctification. Though Methodism did not deny the doctrine of Christian Perfection, few pastors preached it, and few laymen lived it.

Four factors led 19th century Methodists to put less emphasis on the doctrine of entire sanctification and on a holy, separated life. The issues that hindered the message of holiness included:

1. **Financial success.** By the mid-19th century, many Methodists were comfortable financially. They lived as if they did not need to rely fully on God.
2. **Respectability.** The Methodist churches wanted to have high social status. They discouraged emotional display and sought to be more dignified in the eyes of the community.
3. **Academic attack of faith.** In the 19th century, many Methodist pastors and scholars were educated under the influence of German scholars who denied the accuracy and authority of the Bible.
4. **Loss of vision.** As the Methodists dealt with internal issues, they no longer had clear goals for the organization. No one seemed to provide a vision for the future of Methodism.

Added to these four issues, America was facing civil war. The states were divided on many issues including states' rights and whether individuals should be allowed to own slaves. The Methodist Episcopal Church became divided over these issues; and, in 1844, the denomination divided into separate churches, north and south.

In spite of these problems, the Spirit of God was moving on the hearts of men and women as he always does. From this move of God, the flames of the Holiness Movement were ignited. In this lesson, we will study the pursuit of holiness among people who continued to hunger for a pure heart in spite of the difficulties faced in the Methodist denomination.

- » Discuss the four reasons listed for the decline of emphasis on the doctrine of entire sanctification and a life of holiness among 19th century Methodists. Ask:
 - Which of these issues are present in your society?
 - How have these issues affected the church and its emphasis on a holy life?
 - What other issues in your society tend to hinder the church's pursuit of holiness?

THE SPREAD OF THE HOLINESS MESSAGE IN AMERICA (1835-1858)

Early Developments

On May 21, 1835, in New York City, Sarah Lankford testified to a pure heart. Lankford had been sponsoring prayer meetings at two Methodist churches in New York. In August 1835, she transferred the prayer meetings to a room in her own home.

These prayer meetings became known as the Tuesday Meetings for the Promotion of Holiness in New York City. While attending these meetings, Sarah's sister, Phoebe Palmer testified to an experience of entire sanctification in 1837.

Phoebe Palmer and her husband Walter, a medical doctor, were soon leading these meetings for hundreds of people who were hungry for a holy life. The Tuesday Meetings became the chief inspiration for the spread of the message of holiness in the mid-19th century.

In July 1839, Rev. Timothy Merritt began publishing a magazine titled *Guide to Christian Perfection*. In the lead editorial, Merritt outlined the purpose for the magazine. He asked, "What Shall Be Done to Revive the Work of Holiness in the Church?"

The *Guide to Christian Perfection* became an important publication in the spread of the holiness message throughout the United States. In this monthly periodical, Merritt included testimonies about entire sanctification, had guest writers write about the message of holiness, and announced locations of holiness events. It was a holiness magazine designed to spread the message of holiness.

GREAT CHRISTIANS YOU SHOULD KNOW: PHOEBE PALMER (1807-1874)

Phoebe Palmer²⁹ represents several trends in 19th century evangelicism: increased opportunities for women in ministry, the Methodist emphasis on Christian perfection, a passion for evangelism, and a concern for social needs.

Although the Tuesday Meetings for the Promotion of Holiness were started for women, men soon began attending the meetings. As many as 300 people attended each session. Hundreds of Methodist ministers testified to entire sanctification.



29 Image: "Mrs. Phoebe Palmer", The Life and letters of Mrs. Phoebe Palmer (1881), retrieved from https://commons.wikimedia.org/wiki/File:Mrs._Phoebe_Palmer.jpg, public domain.

In 1842, Palmer published *The Way of Holiness*, which emphasized an experience of grace that should happen in a moment sometime after conversion. She also began serving as the editor of a periodical, *Guide to Holiness*, published by her husband, Walter Palmer. She preached revivals and campaigns in the United States and Great Britain. About 25,000 people were converted under her ministry.

While Palmer is mostly remembered for her teaching on holiness, she had a passion for both social and evangelistic outreach. Among other things, Phoebe Palmer:

- Helped start Five Points Mission, the first permanent inner-city mission in America.
- Engaged in prison ministry.
- Was a leading supporter of the first Methodist mission to China.
- Attempted to establish a mission to Palestine.
- Organized the Ladies Christian Association, a predecessor to the YWCA.

Palmer influenced other social reformers such as William and Catherine Booth. It was through Palmer's influence that Catherine Booth began preaching alongside William. In her book, *The Promise of the Father*, Phoebe Palmer argued that women should be involved in ministry alongside men. This book, as well as conversations with Phoebe Palmer, influenced Catherine Booth to public ministry.

Holiness teachers believed that the message of entire sanctification encouraged evangelism of the lost and service to the needy. They believed that a person with perfect love is sensitive to all areas of human need.

THE SPREAD OF THE HOLINESS MESSAGE IN AMERICA (1835-1858) (CONTINUED)

Formation of the Wesleyan Methodist Church

In 1833, Orange Scott, a Methodist evangelist and pastor, became aware that his church was ignoring the sin of American slavery. Scott realized that although the founder of Methodism, John Wesley, was an outspoken opponent of slavery, the Methodist church had now compromised on this matter.

Scott began to read about the abolition movement. He purchased subscriptions to the *Liberator*, an abolitionist newspaper edited by William Lloyd Garrison, and sent them to 100 Methodist pastors in New England. Other pastors joined Scott in his outcry against the Methodist church over the issue of slavery. Soon, bishops in the Methodist Church gave him a choice—he could oppose slavery, or he could continue as a Methodist elder; he could not do both.

Orange Scott became convinced that holy hearts should be seen in holy lives and that holy men should seek to bring an end to social evils. On November 8, 1842, he and two other ministers withdrew from the Methodist Episcopal Church.

During the next few years, Scott published a periodical called *The True Wesleyan*. On May 31, 1843, Scott presided over a convention assembled at Utica, New York, to establish a new denomination called the Wesleyan Methodist Connection.

Scott died in 1847 at the age of 47. His final challenge was, “Let all our ministries and people keep the unity of the Spirit in the bond of perfectness, and there is nothing to fear.”

Formation of the Free Methodist Church

Conflict increased in the Methodist church between 1835 and 1858 over the issue of holiness. Until 1858, most of the effort focused on reforming the Methodist church. In 1859, the focus took a different turn.

Rev. Benjamin Titus Roberts was a prominent pastor in the Methodist Church. He and others began to protest what they called the “New School Methodists.” They were concerned about several trends in the Methodist Church:

- The tendency to deny the importance of entire sanctification. Many Methodist pastors spoke of justification and entire sanctification as a single experience.
- The desire for elaborate churches and formal worship instead of the simplicity of the early Methodists.
- The honor of financial success. Renting pews to church members gave wealthy people honored places and put the poor in seats that identified them as poor.
- The refusal to confront the sin of slavery.

In response to these issues, the Free Methodist Church was organized in 1860 at Pekin, New York. Some of their core beliefs were:

1. **Freedom from sin.** They believed and taught holiness and separation from the world.
2. **Freedom from slavery.** They believed that everyone should be treated as equal, and that no one should be enslaved.
3. **Freedom from secrecy.** They did not allow their members to join secret groups such as the Masonic Lodge.
4. **Freedom from church political power.** They believed that the Methodist church had forsaken her roots and was now controlling how local churches should operate.

5. **Freedom from formality in worship.** Believing that worship should not be as formal as it had become in the Methodist church, they promoted worship that was not based on a written script.

These five beliefs attracted ordinary people, and the Free Methodist Church soon spread far beyond New York. This denomination contributed much to the spread of the holiness message.

The Message of Holiness in Periodicals and Books

In addition to influential periodicals such as *Guide to Holiness* and *The True Wesleyan*, many books on holiness were published during the 19th century. Randolph Foster wrote *Nature and Blessedness of Christian Purity* in 1851. Five years later, Jesse Peck wrote *The Central Idea of Christian Perfection*. These books taught that every believer was called to live a holy life.

A Congregational preacher and educator by the name of Thomas Upham was encouraged by his wife to attend Phoebe Palmer's Tuesday Meeting in New York City. Through the Tuesday Meetings, Upham gave testimony to a deeper consecration and began to teach the message of holiness. He began to write articles in the Palmers' *Guide to Holiness*.

Upham was a deep thinker who gained the interest of educated people who were interested in a holy life. His book titled *Principles of the Interior or Hidden Life: Designed Particularly for the Consideration of Those Who Are Seeking Assurance of Faith and Perfect Love* was widely accepted.

Another pastor who attended Palmer's Tuesday Meetings was a Presbyterian preacher named William Boardman. In 1858, he wrote a book titled *The Higher Christian Life*, based on his personal experiences and his longings for a higher level of Christianity. Boardman was not a scholar, but this book appealed to common readers. It became popular throughout the United States, Canada, and England.

Many of the early writers of periodicals and books that emphasized Christian holiness were directly influenced by the Tuesday Meetings. Men like Thomas Upham, Matthew Simpson and John Inskip attended these meetings and experienced the work of entire sanctification. These men and others took the message of holiness back to their churches.

In the 1850s, the Palmers decided to take their teaching outside the Tuesday Meetings to larger audiences. William and Phoebe Palmer began to travel as evangelists, speaking at camp meetings and revivals on the beauty of holiness and a holy life. In 1857, they went to Canada and held a series of campaigns that helped spread the message of holiness in that nation.

THE SPREAD OF THE HOLINESS MESSAGE IN EUROPE AND AMERICA

In 1861, the Civil War broke out in the United States. This slowed the spread of the holiness revival but did not stop it. Walter and Phoebe Palmer spent much of this period in England and Scotland. The books of William Boardman and Thomas Upham had been widely accepted in England and prepared the way for the Palmers. During these years, Phoebe Palmer met William and Catherine Booth, the founders of the Salvation Army. The Salvation Army officially launched in 1865 and later became well-known throughout the world. William Booth stated that he believed in the doctrine and methods of the Wesleys.

The Holiness Revival of 1867

John Inskip, a Methodist pastor, was educated at Dickinson College in Pennsylvania. Even as a student at Dickinson, Inskip was interested in the doctrine of holiness, but believed that many who sought entire sanctification were confused.

In 1864, Inskip's wife Martha attended a camp meeting in Sing Sing, New York. She attended with the specific interest of satisfying a continuing spiritual hunger. At the camp meeting, she experienced the grace of entire sanctification. She went home and told her husband about it. Nine days later, while preaching a sermon on the need for holiness, John himself was sanctified.

Shortly after this, Inskip attended a Tuesday Meeting for the Promotion of Holiness and invited the Palmers to hold special meetings at his church to teach and preach holiness. John soon led a series of widespread holiness revivals.

In 1866, a holiness preacher Rev. J. A. Wood and Mrs. Harriet Drake began to discuss ways to spread the message of holiness. Mrs. Drake offered to pay half of the expenses to organize a camp meeting that would focus on the message of holiness.

The first camp meeting to promote holiness was organized and planned for Vineland, New Jersey. The camp meeting began on July 17, 1867, and as many as 10,000 people attended. At the close of the camp meeting, the decision was made to create an organization called the National Camp Meeting Association for the Promotion of Holiness. John Inskip was chosen as the first president.

This organization decided to hold the next camp meeting in Pennsylvania, among the German speaking people, in order to reach them with the message of holiness. On July 14, 1868, the National Camp Meeting Association for the Promotion of Holiness opened in Manheim, Pennsylvania. The evening service had a reported 10,000-15,000 in attendance. That crowd grew to as many as 25,000 people before the end of the meeting. Speakers included John

Inskip, Alfred Cookman, J.A. Wood, William McDonald, George Hughes, Phoebe Palmer, and Matthew Simpson.

George Hughes described a sermon by Matthew Simpson: “His hands were uplifted. His voice in mighty tones swelled out upon the night air. The sounds of crying and groaning [among the listeners] co-mingled. It seemed that Matthew Simpson literally pulled down the power. Hallelujahs, like the sound of many waters, rolled through the forest temple. How many plunged into the cleansing stream that night we shall never know.”

The National Camp Meeting Association for the Promotion of Holiness continued to hold camp meetings in different locations in the United States. These camp meetings were attended by thousands. The camp meetings were attended by people from Canada, England, India, Germany, and several other European countries.

Descriptions of the Manheim Camp Meeting

“One simultaneous burst of agony and of glory was heard in all parts of the congregation; and for nearly an hour, the scene could not be described.”

- John Inskip

“The scene was beyond all description. It was one of the most powerful manifestations of Divine power we have ever beheld. Several thousand people seemed to be prostrate under the mighty influence of supernatural power.”

- *Lancaster Daily Express* newspaper

The Founding of the Salvation Army

William Booth was converted under the preaching of James Caughey, a Methodist minister from America. When Walter and Phoebe Palmer traveled to England, they influenced both William and Catherine Booth. The Booths were committed to the message of holiness.

The Booths felt God’s call to reach the outcasts of society in East London. They believed that the gospel must serve both the spiritual and the physical needs of the poor. In 1865, William and Catherine Booth founded the Christian Revival Association, which was later called the East London Christian Mission.

After preaching outdoors for nearly two years, in 1867, the Booths bought a former bar and turned it into the People’s Mission Hall for evangelism and social outreach. Within a few years, the mission became known as the Salvation Army and began to use military terminology. Members formed mission stations called “corps.” Salvation Army members wore uniforms and had ranks ranging from Cadet to General. Catherine Booth designed the first Salvation Army flag. By the end of 1878, the Salvation had 127 “officers.” Of these, 101 had been converted in Salvation Army meetings.

The Salvation Army was known throughout London for both evangelism and social ministry. They believed that the gospel should bring the poor to Jesus—and that the gospel should relieve the poverty of people who were freed from the bondage of alcohol and sin.

The Booths relied on donations and other humanitarian aid for the ministry of the Salvation Army. In 1890, Booth published *In Darkest England and the Way Out* to describe how the problem of poverty in the nation could be solved with Christian principles. This book brought wide attention to William and Catherine Booth and the Salvation Army.

GREAT CHRISTIANS YOU SHOULD KNOW: WILLIAM AND CATHERINE BOOTH

William Booth³⁰ was born in poverty. His father died when William was 13, leaving the family in a terrible financial situation. As a teenager, William worked to help the family. When he was 15, Booth was converted on his way home after attending service at Wesley Chapel. Soon after that, he testified to a pure heart. Two years later, William Booth began preaching.



Booth began preaching to the outcasts and poor of Nottingham, England. One day he brought a group of poor boys from the streets into the Methodist church. The preacher was angry at Booth for bringing them to church. The founder of Methodism, John Wesley had been driven from Anglican churches when he brought poor coal miners into the church; now upper-class Methodist preachers were excluding the poor from the Methodist churches.

Within a few years, God brought William Booth to London with a mission to bring revival to one of the great cities of the 19th century. In 1865, Booth began preaching in a tent in the areas with the worst poverty. He declared that he finally was doing what God called him to do.

Booth was soon preaching wherever people would listen. His listeners were often overwhelmed with a sense of the presence and power of God. By 1879, through the preaching of 127 officers, the Salvation Army held 75,000 services a year. In 1880, the Army expanded to the United States. In 1881, they went to France and a year later sent workers to India.

30 Image: "Mme Catherine Booth, Mme William Booth" by Elliott & Fry - Catholic University of Leuven, Belgium, retrieved from https://www.europeana.eu/en/item/2024903/photography_ProvidedCHO_KU_Leuven_9983097240101488, public domain.

The Salvation Army was famous for outdoor preaching. They preached evangelistic messages in public places. Their members wore a distinctive uniform similar to an army uniform. They organized bands with brass instruments to play at their public services.

Though the Salvation Army began with preaching, it also became known for meeting the physical needs of the poor. By 1887, the Salvation Army was known for three services: “soup, soap and salvation.” Booth realized that the physical and social environment of the poor made it extremely difficult for them to appreciate the message of salvation and holiness. He began to work to address social issues so the way was clear for the gospel.

Booth’s book *In Darkest England and the Way Out* proposed ways to end poverty in England. Booth showed that England was divided between the rich and poor. He believed that this divide harmed the nation both spiritually and economically. Though the English government never used some of the ideas in the book, thousands of people were lifted from poverty through the work of the Salvation Army.

Booth’s wife Catherine was as important to the Salvation Army as her husband. She worked as persistently as he did. Her charm helped win the support of the upper class. When she died in 1890, the streets of London were crowded with a funeral procession of more than four miles. For 25 years, the Booths had labored together for the Salvation Army. By 1890, the Army had 2,900 centers in 34 different countries.

By late in life, General Booth was respected by such diverse men as Charles Spurgeon, Winston Churchill, and Cardinal Manning. The Prince of Wales became a patron of the Salvation Army; and when he was crowned King Edward VII in 1902, Booth was invited to the coronation.

In spite of his fame, General Booth never lost his passion for evangelism. During a visit to Buckingham Palace, the king asked Booth what he did for recreation. Booth replied, “Sir, some men have a passion for art, fame, and gold. I have a passion for souls.” Once in an outburst of concern for the lost, he exclaimed, “Oh, God, what can I say? Souls! Souls! Souls! My heart hungers for souls!”

When asked for the secret of his success, William Booth said, “I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities. But from the day I got the poor of London on my heart and caught a vision of all Jesus Christ could do with them, on that day I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has had all the adoration of my heart, all the power of my will, and all the influence of my life.”

It is estimated Booth traveled 5 million miles and preached 60,000 times. The constant cry of William Booth was “Go for souls, and go for the worst!” God truly had all there was of William Booth.

THE SPREAD OF THE HOLINESS MESSAGE IN EUROPE AND AMERICA (CONTINUED)

The Salvation Army and the Message of Holiness

In 1877, William Booth said, “Holiness to the Lord is to us a fundamental truth; it stands at the forefront of our doctrines.” Booth later wrote in an address to his soldiers, “Let me ask who saved you? The Living God, and he is going to sanctify you... He will do it.” General Booth was committed to the message of holiness.

From the very beginning, the Salvation Army was based on holiness teachings and principles. Salvation Army officers like Brigadier General Samuel Logan Brengle preached for holiness revivals and camp meetings for the National Camp Meeting Association for the Promotion of Holiness. Brengle wrote many books on holiness that are still published today.

Like Orange Scott, William and Catherine Booth believed that holy hearts should result in holy lives and that holy men should seek to bring an end to social evils. This desire led the Booths into the darkest parts of England. They established shelters for homeless people, opened homes to rehabilitate prostitutes, and fought against alcohol abuse.

Of course, not everyone was happy with the Booths and the Salvation Army. They attracted opponents for various reasons. Some attacked them for using women to preach. Others mocked them for their open-air preaching. Some claimed that the music of their bands was too loud. Often they had rotten food thrown at them. Some would try to disrupt their meetings. But in spite of the opposition, they gained many supporters. Charles Spurgeon once wrote that “5,000 policemen could not fill the Salvation Army’s place in the repression of crime and disorder.” The Salvation Army transformed entire communities with the power of the gospel.

In the north of England, a wealthy businessman, Frank Crossley became acquainted with the Booths and invited them to his home to hold meetings. In order to promote the message of holiness, he purchased an old music hall, Starr Hall, and built a mission in a needy area of Manchester. For many years, Starr Hall was a center of the holiness message in Manchester England.

Gradually, the Salvation Army began to send bands and corps internationally. Today there are over 15,000 corps in 126 countries.

- » William Booth emphasized that the gospel should speak to both spiritual and physical needs. Some Christians have preached a spiritual message while ignoring physical needs; other Christians have served physical needs while failing to proclaim the message of salvation from sin. Does your church address both needs? If your church

is failing in one area or the other, discuss how you can do a better job of addressing this balance.

Other Holiness Groups in Europe

In the late 19th and early 20th centuries, other holiness groups grew up in England throughout Europe. Reader Harris was one of the first attendees of the Star Hall Convention sponsored by Frank Crossley. Harris chose to work within existing churches rather than starting his own church. He formed the **Pentecostal League of Prayer** that encouraged church members of any denomination to seek a pure heart. The Pentecostal League of Prayer eventually had 13,000 members.

David Thomas was part of the Pentecostal League of Prayer. He feared that some who were entirely sanctified through the ministry of the Pentecostal League would return to their home churches and soon lose their fervor. In response to this, he formed the **International Holiness Mission**. He established 20 missions in England. One of his converts took the message to South Africa and opened a mission there.

Sometime later, Maynard James was entirely sanctified and began one of the missions of the International Holiness Mission. James and his **Calvary Holiness Church** promoted the ministry of holiness preachers such as Norman Grubb, Leonard Ravenhill, and Duncan Campbell. He often associated himself with the Church of the Nazarene, a holiness denomination which we will discuss shortly. James also was involved with the **African Evangelist Band**, an interdenominational organization that emphasized holiness.

Along with the preaching of the Palmers and the Booths, a third husband and wife team that preached holiness in the late 19th century was Robert Pearsall and Hannah Whitall Smith. Their conventions became known as the **Keswick Movement**.

The Smiths were a Quaker couple from Philadelphia, Pennsylvania. They became prominent preachers of the holiness message in the United States and England. Hannah experienced entire sanctification after attending a Methodist Women's prayer meeting. When Robert saw the change in Hannah's life, he began seeking the same experience with God. He testified to entire sanctification in 1867.

In 1874, the Smiths traveled to England to speak at holiness conventions. They became popular among English aristocrats and in the universities. Their teaching became known as the Higher Life or Keswick movement.

From England, the Smiths traveled to continental Europe, preaching in France, Germany, and Switzerland. The message of holiness appealed to the German Pietists and was widely accepted among them. Robert Smith preached the message of holiness in Lutheran and Reformed churches and saw many believers testify to a pure heart.

One of the German groups that grew out of Smith's revivals was called the **Fellowship Movement**. This German holiness group had three main emphases: fellowship among Christians, evangelism, and promotion of the doctrine of holiness.

After Smith returned from the continent, he organized the Brighton Convention in England. Similar in style to the National Camp Meetings, this convention attracted over 8,000 people. The Higher Life movement drew preachers such as J. Hudson Taylor, D.L. Moody, Evan Hopkins, Charles Cullis, and many others. The Smiths and their associates also encouraged groups such as the Salvation Army and Pentecostal League to continue to proclaim the message of holiness.

The Founding of the Church of the Nazarene

By the early 20th century, it was apparent that holiness preachers had failed in their attempts to reform the Methodist Church in the United States. In response, holiness leaders began to build denominations apart from the Methodist Church.

In October 1895, Phineas Bresee and approximately 100 others organized the Church of the Nazarene at Los Angeles. They believed entire sanctification was received through faith in Christ. They preached that Christians who are sanctified should follow Christ's example and preach to the poor.

In 1908, the Association of Pentecostal Churches of America and the Church of the Nazarene united and were known as the Pentecostal Church of the Nazarene. A few years later, the denomination dropped the word Pentecostal and are known today as the Church of the Nazarene. Today, the Nazarenes have around 30,000 churches and over 2 million members worldwide.

THE WESLEYAN MESSAGE IN THE 20TH CENTURY

The early 20th century was a turbulent time in Methodism as Wesleyans faced the attacks on biblical authority by German scholars.³¹ Many American Methodists sought to revive historic Methodism.

Seeking to return to their holiness roots, the Pilgrim Holiness Church and Church of the Nazarene were formed from churches that separated from the Methodist Church. In the early 20th century, a new National Holiness Association returned to the traditional Methodist emphases of revival and Christian holiness.

While the Methodist denomination followed other large, older denominations that accepted the denial of the Bible's accuracy and authority, advocates of holiness formed new

31 This section was adapted from William Snider, "Paper on Twentieth Century Methodism."

congregations to preserve the values represented in the early Methodist revival. Holiness churches sent out missionaries, established publishing houses and periodicals, and opened Bible colleges to train pastors and Christian workers.

Throughout the 20th century, many other holiness churches have continued to proclaim the message preached by the Wesleys—the possibility of a pure heart that is filled with perfect love towards God and towards our neighbor. They have continued to proclaim that Jesus’ call to “Be perfect, as your heavenly Father is perfect” (Matthew 5:48) implies a promise that God will make us holy as we seek him in faith.

Today, as in the early Methodist movement, conflicts arise between the desire for cultural relevance and the demands of biblical truth. Both in the United States and abroad, the message that all people need to be saved; all people can be saved; all people can know they are saved; and all people can be saved completely is needed today just as it was in the 18th century. Most people who teach the doctrines of the Wesleys today do not go under the Methodist name. They continue to offer a message of hope in Christ to our world.

HOLINESS IN ACTION: LOVING GOD AND LOVING OUR NEIGHBOR

John Wesley defined “Christian Perfection” as perfect love for God and perfect love for one’s neighbor. He understood that God’s standard in 1 Peter 1:15-16 and Matthew 5:48 is not the absolute perfection of God, the perfection of angels, or the perfection of Adam before the fall. To be “perfect as your heavenly Father is perfect” (Matthew 5:48) means to love as God loves.

This standard of perfection is seen in the ministry of John and Charles Wesley. They truly loved God and sought to live careful, disciplined lives that reflected that love. They were committed to serving God, and they traveled incessantly to spread his Word.

The Wesleys loved God, and they loved their neighbor. They gave themselves to serving those who were hurting. Charles spent nights with condemned prisoners who were to be executed. John fought the social ills that created a class of people who could never rise above poverty. One of John’s last letters encouraged William Wilberforce to continue the battle against slavery. The Wesleys believed and practiced holiness; they loved God and they loved their neighbor.

Phoebe Palmer was another teacher of holiness who understood that holiness means both loving God and loving one’s neighbor. Mrs. Palmer was passionate in her pursuit of a careful, holy life. She was also committed to serving the needs of the poor in places such as the slums of New York City, prisons, and other places where she found suffering humanity. Phoebe Palmer believed and practiced holiness; she loved God, and she loved her neighbor.

William and Catherine Booth loved God. They built an organization so disciplined in its pursuit of God that it could be called an “army.” They also loved their neighbors. The Booths could not accept a gospel that promised a future heaven without addressing suffering in this world. They remembered Jesus’ first public statement. “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed” (Luke 4:18).

- » At their best, holiness people were known both for their love for God and their love for other people. When people think of your church, do they think of a church that loves both God and people? How can you best communicate that love to your world?

CONCLUSION: THE HOLINESS MESSAGE TODAY

Much has changed since the holiness revival of the 19th century. Some organizations that taught the doctrine of holiness no longer exist. The holiness movement has had its share of problems and divisions.

However, in spite of difficulties, there are more groups that proclaim the message of holiness than ever before. Although some early holiness groups have abandoned the pursuit of a holy life, other holiness denominations continue to proclaim the possibility of a pure heart and of victory over willful sin.

There appears to be a new awakening within many churches to the call to holiness. There is a desire to be like Jesus and to experience his indwelling power. There is a desire to seek a doctrine of holiness stated clearly and with honesty. The message of Orange Scott, the founder of the Wesleyan Methodist Church, is good for us to remember: holy hearts should be seen in holy lives.

LESSON 5 ASSIGNMENTS

1. Review the four factors that led 19th century Methodists to lessen their emphasis on the doctrine and practice of holiness. Do you see any of these dangers threatening churches today? What lessons should we learn from church history so that we can avoid making the same mistakes today that were made by believers back then? Write your observations, and then write some biblical guidelines for how the church today can avoid making the same mistakes.
2. John Wesley defined Christian Perfection as perfect love for God and perfect love for one's neighbor. Name some of the people mentioned in this lesson who made a difference in God's kingdom because of their love for God and for their neighbors. Write 4-5 paragraphs about some practical ways that you personally can demonstrate perfect love for God and others in your everyday life. In 1-2 sentences, explain the effect it would have on the worldwide Church if more people would truly love God and their neighbor like they should.
3. Prepare a biographical summary of one of the following Christian leaders: Phoebe Palmer, William Booth, or John Inskip. Your summary should include four parts:
 - Biography: When did they live? Where did they live? When and where did they die?
 - Events: What were the most important events in their lives?
 - Influence: What was their lasting influence on the Christian church?
 - Application: What is one lesson for today's church from this leader?

You have two options for presenting this summary:

- Submit a 2-page written paper to your class leader.
- Give a 3-5 minute oral presentation to your class.

LESSON 6

AN AGE OF CHANGE THE 20TH CENTURY

LESSON OBJECTIVES

1. Observe the impact of Darwinism and German denial of biblical accuracy on 20th century liberalism.
2. Recognize the failure of liberal theologies to meet man's deepest needs.
3. Understand evangelical responses to liberal theology.
4. See the differences between liberal and evangelical approaches to church unity.
5. Appreciate the worldwide growth of the church during the 20th century.

INTRODUCTION

The study of 20th century church history is more difficult than the study of earlier centuries. We do not know which 20th century events will have the greatest long-term impact on the church. Some things that are important today may not seem important from the perspective of the 23rd century.

Over time, our view of church history becomes clearer. For example, a history of the church in 1430 might have included something like this:

John Wycliffe attempted to make changes in the church in England. He translated the Bible into English, so the common people could read and interpret scripture. He criticized the empty rituals of the Roman Catholic Church. However, Wycliffe failed in his efforts. He died before his Bible translation was complete. His writings were

banned, and the Council of Constance declared him a heretic. Only a few wandering preachers continue to teach Wycliffe's doctrines. Wycliffe was a good man, but he failed to accomplish his purpose.

A history of the church written in 1500 would view Wycliffe differently. It would show Wycliffe's influence on William Tyndale:

John Wycliffe was an inspiring church leader. He died before completing his work, but men like the Lollards and William Tyndale have continued to spread the ideas that Wycliffe promoted. His influence is still present today.

A history of the church written in 1900 would explain Wycliffe's important role in the Reformation.

John Wycliffe so powerfully called for revival and renewal of the church that he helped influence the Reformation that occurred after his lifetime. His Bible translation work prompted William Tyndale to complete an English translation. Martin Luther and other Reformers were inspired by Wycliffe's example to stand for gospel truth. Few people have had a greater impact on the history of the church than John Wycliffe.

It takes time to evaluate history. In this lesson, we will look at a few topics that show some of the trends in the contemporary church.

Perhaps the best way to summarize 20th century church history is to call it an "Age of Change." Theologically, controversies brought changes to the church. Though some large church organizations rejected the Bible's authority, evangelicals continued to have a major influence in many parts of the world. In place of European and North American churches, the churches of Asia, Africa, and Latin America now rose to greater numbers in Christianity worldwide.

THE IMPACT OF LIBERAL THEOLOGY ON THE 20TH CENTURY CHURCH

The term *liberal*, when applied to theology, refers to theology that does not regard the Bible as the absolute authority. In liberal theology, human reasoning, science, and theories of history become more authoritative for Christian beliefs than the Bible.

In the mid-19th century, two men published ideas that undermined the faith of many believers. Charles Darwin, a scientist, and Julius Wellhausen, a Bible scholar, proposed theories that denied the truth of scripture.

Darwin taught the theory of evolution, denying the biblical record of Creation. Wellhausen taught that the Bible came together from many different writers rather than being accurately inspired by God. The history of the 20th century church shows the conflict between modern

theologies and evangelicalism. In this lesson, we will look at some of the major theological trends that influenced the 20th century church.

Academic Attacks of Faith

In the late 19th century, two philosophical developments challenged the faith of the church.

In 1859, Charles Darwin's book *The Origin of Species* proposed the **theory of evolution**. Building on the Enlightenment assumptions that we saw in Lesson 3, this theory proposed a view of biological development in which God was unnecessary. Darwin and his followers argued that life arose from non-living forms through a process of natural selection occurring over millions of years. This theory denied the creation account in Genesis 1-2. For pastors who accepted this theory, Genesis was no longer an authoritative account of creation.

German Bible scholars such as Julius Wellhausen (1844-1918) proposed that man's religious views gradually developed into the monotheism taught in the Bible. Wellhausen rejected Moses as the author of the Pentateuch. He argued that much of the Bible was written by later authors rather than the authors claimed in scripture. **As with the theory of evolution, this undermined the authority of scripture.** Eventually, some professors denied the biblical accounts of miracles, the necessity of the atoning death of Christ, and even the deity of Jesus Christ.

Pastors who accepted these theories could no longer point to the Bible as the inspired, infallible Word of God. Instead, they were left with a book composed by human authors. Eventually, pastors spread these false ideas to congregations.

As Darwinism and German denial of biblical accuracy spread through the seminaries that trained pastors, some theologians abandoned an emphasis on biblical truth and proposed a Social Gospel dealing with the needs of society while ignoring spiritual issues. Social action replaced the spiritual dimension of the gospel. Men like Walter Rauschenbusch taught that the kingdom of God meant the death of capitalism and the worldwide growth of socialism.

Some pastors taught universalism, with God as the loving "Father of all mankind" who would never send people to hell. They taught humanism, saying people are essentially good. Adolph von Harnack, a theologian in the early 20th century, defined the essence of Christianity as "the universal fatherhood of God, the universal brotherhood of man, and the infinite value of the soul." Liberal theology taught that man would continue to improve himself until the world was a perfect place.

In response, some conservative Christians such as D.L. Moody avoided theological debate. Moody wrote, "The world is a wrecked vessel. God has given me a lifeboat and said, 'Save all you can.'" He avoided all discussions of modern theology. Like some 17th century Pietist

groups, those who followed this approach determined to preach the Bible and avoid conflict with liberal theologians.

Other conservative Christians sought to develop an academic response to the denial of biblical authority. In the late 19th century, Charles Hodge and B.B. Warfield organized a conference to discuss the fundamentals of biblical doctrine. From this conference, a series of essays were published between 1910 and 1915 on five foundational doctrines of the faith:

1. The inspiration and inerrancy of scripture
2. The deity of Jesus Christ
3. The virgin birth of Jesus Christ
4. The substitutionary death of Jesus Christ
5. The physical resurrection and bodily return of Christ to the earth

Conflict between these opposite views of scripture continued into the early 20th century. By 1914, almost every major Protestant denomination had conflict among its members about this issue.

Harry Emerson Fosdick preached a sermon attacking basic Christian teaching. He said that the Bible contained errors, that the doctrine of the virgin birth was unnecessary, and that the doctrine of a bodily Second Coming was absurd.

Richard Niebuhr defended biblical teaching; he said that this wrong theology preaches “a God without wrath who brought men without sin into a kingdom without judgment through a Christ without a cross.”³² This is far removed from the gospel of the New Testament.

Grace

“Cheap grace is the preaching of forgiveness without repentance, baptism without church discipline, communion without confession... grace without discipleship, grace without the cross, grace without Jesus Christ.

Costly grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ.

It is costly because it costs a man his life, and it is grace because it gives a man the only true life.

It is costly because it condemns sin, and grace because it justifies the sinner.

Above all, it is costly because it cost God the life of his Son.

Above all, it is grace because God did not count his Son too high a price to pay.”

- Adapted from Dietrich Bonhoeffer, responding to liberal theology

32 Quoted in Bruce Shelley, *Church History in Plain Language*, 3rd edition (Nashville, Thomas Nelson, 2008), 395.

THE TEACHING OF LIBERAL THEOLOGY	THE TEACHING OF EVANGELICAL THEOLOGY
The Bible is a human record of religious development. It developed over time as ideas changed.	The Bible is divinely inspired and is an authoritative revelation of God and his nature.
Man is basically good. He becomes a sinner only because he is influenced by his environment.	Man is a sinner by nature. Every human needs to be redeemed through the atoning death of Jesus Christ.
Jesus was a good man who provided a moral example for others.	Jesus Christ is the Son of God who died for man's sin and who conquered death in the resurrection. He is the only answer to man's need for redemption.
The first job of the church is social justice and reformation of society.	The first job of the church is evangelism and transformation.

New Christian Faith

Some pastors believed that the Bible is not accurate, but they still wanted people to have spiritual experiences based on the Bible. They tried to find a way to believe the basic message of the Bible even though they were convinced that the Bible is not completely inspired by God.

Karl Barth (1886-1968), Emil Brunner (1889-1966), and their followers proposed a new kind of Christian faith. They taught that the stories in the Bible can help us have faith and personal spiritual experiences even if the stories are not literally true. They said we can experience a spiritual resurrection even if Jesus did not literally rise from the dead.

Rather than believing that God inspired the scripture when it was written, they said that a reader of the Bible is inspired as he reads it. However, we see that the original Christian faith was based on the witness of the apostles that the birth, life, death, and resurrection of Jesus really happened. The Holy Spirit uses the Bible to lead us into spiritual experience because the Bible is true.

Liberation Theology

Some theologians wanted to respond to the needs of societies who are poor and lack freedom. They emphasized the parts of the Bible where God delivered people from unjust governments and wealthy people who dominate society. Liberation theology encouraged people to participate in revolution. Liberation theology did not emphasize salvation from

sin and spiritual victory for individuals. It emphasized freedom and prosperity on earth. Liberation theology is very different from the biblical gospel.

The Irrelevance of Religion

Another factor that affected the church in the late 19th century was the growth of cities. New factories in Europe and America encouraged the growth of large cities because people moved to the city for employment. When moving, people left their home environment where their social group maintained traditional moral guidelines. People moved away from their churches, and many of them did not connect to another church in the city. Sunday, the workers' only day off, was often given to recreation not worship.

By the 20th century, much of the western world assumed that Christianity has no relevance to the modern world. Many people never asked, "Are the claims of Christianity true?" They simply ignored religion as irrelevant to daily life. Society was no longer guided by religion.

Rather than arguing about faith, most people in the west began to live as if Christianity did not matter. Since Constantine's conversion, Christianity had been the major influence on European culture. In the 20th century, Christianity was no longer the center of European life. Today, Europe is called "post-Christian Europe."

- » Of the issues listed in this section which are the most influential in your culture? Do these issues affect the churches in your society? If so, how can you respond as an evangelical leader?

EVANGELICALISM IN THE 20TH CENTURY

In the early 20th century, many people believed that evangelical Christianity would disappear. Because of the academic attacks of faith and the separation of faith from lifestyle, it appeared that the day of biblical Christianity was past.

However, the first half of the 20th century revealed the weakness of the new unbiblical theology. 10 million deaths in World War I and a worldwide economic depression in the 1920s shattered the optimistic assumptions of faith that was based on man instead of God. These wars showed that man is not basically good; the world is not heaven on earth.

The discovery of the Dead Sea Scrolls in 1947 demonstrated the trustworthiness of scripture. Contrary to critics who claimed that our modern Bible is untrustworthy, the Dead Sea Scrolls showed that modern copies of the Hebrew Bible were almost identical to ancient copies. God had preserved his Word for his people.

Today, the fastest growing churches in the world are evangelical. There are differences between evangelical denominations, but they hold certain principles in common: the

authority of scripture, historical Christian doctrine, and the necessity of a personal commitment to Jesus Christ.

Evangelicals in the 1940s began to seek a way to maintain respect for the authority of scripture while also understanding and changing the modern world. This led to a period of renewal in which a respect for scripture was combined with the historic evangelical focus on outreach to the world. In 1941, a group of conservative evangelicals met at Moody Bible Institute to organize the **National Association of Evangelicals**. The NAE pursued outreach:

- *The National Religious Broadcasters* developed radio and television programs.
- *The Chaplains Commission* supported outreach to the military.
- *The World Relief Commission* provided emergency humanitarian assistance to areas that suffered disasters.
- *The Mission Exchange* encouraged cooperation between missionary organizations.

For much of the world, **Billy Graham** was the face of evangelical outreach. His evangelistic campaigns reached around the world. Carl F. H. Henry, a colleague of Graham, attempted to communicate the historic message of Christianity to the modern world in a new magazine, *Christianity Today*.

20th century evangelicals sought to relate scripture to the spiritual, moral, and social needs of the modern world. Just as organizations of volunteers led social reform and missions outreach in the 19th century, new ministry **organizations** led evangelical outreach in the late 20th century. Along with the campaigns of Billy Graham and other evangelists, groups were established to focus on particular types of outreach:

- *Campus Crusade* was organized by Bill Bright to reach university students.
- *Youth for Christ* focused on high school age students.
- The *Navigators* organization was founded by Dawson Trotman to evangelize sailors during World War II.
- *Gideons International* distributed Bibles in schools, prisons, and hotels.

“The evangelical task primarily is the preaching of the gospel, in the interest of individual regeneration by the supernatural grace of God, in such a way that divine redemption can be recognized as the best solution of our problems, individual and social.”

Carl F. H. Henry

- Groups such as *World Vision International* and *Samaritan's Purse* spread the gospel through social action.

A primary area of debate was the accuracy of scripture. In 1978, 200 evangelical leaders met in Chicago, Illinois, and formed the **International Council on Biblical Inerrancy**. They wrote the “Chicago Statement on Biblical Inerrancy” to address the doctrine of scripture.

The Chicago Statement:

- Explains why the doctrine of the accuracy of scripture is important for Christians.
- Affirms scripture as the final authority over individual conscience, tradition, or church teachings.
- States that God worked through human writers using their personalities.
- Shows that only the original writings (not later copies) are without error. However, the Chicago Statement also affirms that no doctrines of Christian belief are affected by the absence of the original manuscripts.
- Denies that scripture contradicts itself.
- Provides guidelines for interpreting scripture properly.
- Warns of the dangers to the church and individual believers if they reject biblical accuracy.

The Chicago Statement helps pastors and teachers understand important principles of biblical interpretation and gives guidance for defending the accuracy of scripture.³³

GREAT CHRISTIANS YOU SHOULD KNOW: C.S. LEWIS (1898-1963)

C.S. Lewis shows the transforming power of the gospel. Lewis was born into a Christian family in Ireland. His great-grandfather was a Methodist minister, and his grandfather was an evangelical Anglican. However, Lewis rejected Christianity as a young boy. Like many other people, Lewis could not believe in a loving God because of the presence of pain and suffering in this world. Lewis's mother died of cancer when he was only nine years old. Lewis decided that if God existed, he was a cruel God. Within three years, Lewis had declared himself an atheist.

Lewis became a brilliant student of literature at Oxford University. After he graduated, he became one of the most popular lecturers at Oxford.

33 The Chicago Statement on Biblical Inerrancy is available online at <http://www.alliancenet.org/the-chicago-statement-on-biblical-inerrancy> (Accessed May 14, 2021)

As Lewis continued to study English literature, he realized that Christian authors had a depth that he missed in other literature. In addition, two of Lewis's best friends on the English faculty were Christians. Through discussions with these men and his own readings, Lewis was forced to recognize the intellectual emptiness of atheism. In 1929, Lewis admitted the reality of God's existence and became "the most reluctant convert in all England." At this point, Lewis confessed the existence of God; he had not yet become a Christian.

Two years later, Lewis surrendered to Christ. This time, Lewis had a true change of heart, not just a mental assent to God's existence. Lewis was no longer a "reluctant convert"; now he described himself as "surprised by joy."

After his conversion, Lewis poured his energies into his faith. As expected, Lewis' public profession of his Christian faith came at a cost. Although he was one of the university's most popular lecturers and the author of respected literary works, Oxford never offered Lewis a full professorship. This was due largely to the opposition of his disbelieving colleagues.

Lewis became one of the most influential Christian writers of the 20th century. He wrote 25 books addressing many aspects of Christian belief. Lewis was a gifted defender of the Christian faith. Although he was a brilliant scholar, Lewis had the ability to speak to the common listener as effectively as he lectured to Oxford scholars. During World War II, Lewis recorded a series of radio broadcasts in which he explained the Christian faith. These broadcasts became the basis of *Mere Christianity*, one of the most influential books of the 20th century.

Lewis also wrote for children. Published in the 1950s, his book series, *The Chronicles of Narnia*, is still some of the best-loved children's literature in the world. These children's books tell the story of a redeemer (portrayed as the great lion Aslan) who gives his life to rescue a world that is in bondage to the power of evil. Through a beautiful symbolic story, Lewis shows children the power of redemption.

Lewis's writing focused on the essential truths of Christianity. In a time when liberals wanted to abandon core doctrines in order to make Christianity appealing to intellectuals, Lewis proved that the essential doctrines of Christianity could be defended intelligently.

C.S. Lewis is another example of how true Christian faith is demonstrated in our relationship to the world around us. Because of his writings, Lewis became quite wealthy. However, he refused to change his simple way of life. Instead, he devoted the profits from his books to charity. He supported many poor families, provided education for orphans, and gave money to many charities and church organizations. This former atheist was truly transformed by the power of the gospel.

EVANGELICALISM IN THE 20TH CENTURY (CONTINUED)

The Rise of Pentecostalism

One of the most controversial aspects of the 20th century evangelical renewal is the rise of Pentecostalism. This movement began in 1906 with a revival at Azusa Street Mission in Los Angeles. Pentecostals testified to the experience of speaking in unknown tongues. Christians from around the world visited Azusa Street.

Pentecostalism attracted the poor and lower social classes with a message of deliverance. It also appealed to people of all economic classes who were drawn to its message of spiritual power.

The Assemblies of God, the Church of God in Christ, and the Pentecostal Holiness Church are just a few of the denominations that started from this movement. In addition, Pentecostal or charismatic groups developed within denominations such as the Lutheran and Presbyterian churches.

During the late 20th century, Pentecostal churches were the fastest growing churches in Africa and Asia. According to the *Atlas of Global Christianity*, as many as 614 million people are a part of the Pentecostal movement today.³⁴ This growth is based on a strong emphasis on evangelism and a message that testifies to the power of the Holy Spirit to transform lives.

UNIFYING MOVEMENTS IN THE 20TH CENTURY

Prior to the Reformation, to be Christian meant to be either Roman Catholic or Eastern Orthodox. In the 16th century, to be Protestant meant to be Lutheran, Reformed, Anabaptist, or Anglican. With the rise of denominations following the Peace of Augsburg and the Westminster Assembly, the Christian church divided into an ever-expanding number of groups.³⁵

By the early 20th century, the United States alone had more than 200 Protestant denominations besides thousands of independent churches. In response, some leaders began to try to create better understanding, unity, and cooperation between Christian groups.

34 While many American Christians relate Pentecostalism primarily with speaking in unknown tongues, this is not the primary identifier in other countries. In a study of Nigerian Pentecostals, Dr. Danny McCain from the University of Jos found that fewer than half of Pentecostals in Nigeria claimed to speak in tongues.

35 If you have forgotten these terms, review the section in Lesson 2 on the Thirty Years' War and the rise of denominations.

The Liberal Unifying Movement

Beginning in 1846, the Evangelical Alliance attempted to unite European churches in fellowship. The American Federal Council of Churches, founded in 1908, united 31 American denominations. The organization later became the National Council of Churches of Christ.

The largest unifying organization, the World Council of Churches formed in 1948. In 2023, there were 349 member denominations from more than 110 countries.³⁶

Unfortunately, from the beginning, the World Council of Churches was strongly influenced by theology that rejected the accuracy and authority of the Bible. The World Council was more interested in social, economic, and political causes than in biblical doctrine.

Unity Among Evangelicals

Evangelicals recognized that true biblical unity must be based on the authority of scripture. In the 1940s, the National Association of Evangelicals sought to unite believers who shared a commitment to biblical authority.

Evangelicals felt a desire to be in unity when they cooperated in world evangelism. Mass campaigns by Billy Graham and Luis Palau continued the evangelistic approach of D.L. Moody. As churches cooperated to organize a campaign, they often gained a greater respect for each other.

A series of conferences on evangelism brought together Christians from many different denominational backgrounds. The 1966 World Congress on Evangelism in Berlin drew 1,200 participants from more than 100 countries.

The 1974 Lausanne International Congress on World Evangelization drew 2,500 participants from 150 countries. Led by an American evangelist, Billy Graham, and a British Anglican minister, John R.W. Stott, participants at the Congress signed the Lausanne Covenant affirming that “the church’s visible unity in truth is God’s purpose.” The Covenant stated two purposes for church unity:

1. Theologically, the unity of the church reflects the unity of the Trinity. The church’s unity is a gift of God through the Spirit, made possible by the cross of Christ.
2. Practically, the unity of the church enables effective world evangelization.³⁷

³⁶ “World Council of Churches,” World Methodist Council, accessed September 7, 2023, <https://worldmethodistcouncil.org/world-council-of-churches/>.

³⁷ Bruce L. Shelley, *Church History in Plain Language*, 3rd edition (USA: Thomas Nelson, 2008), 449

Unlike conferences of the World Council of Churches, the Lausanne Congress affirmed that doctrine is essential for the task of world evangelization. The Congress affirmed the divine inspiration and reliability of scripture and dependence on Christ alone for salvation. The conference recognized that the gospel includes both social justice and evangelism.

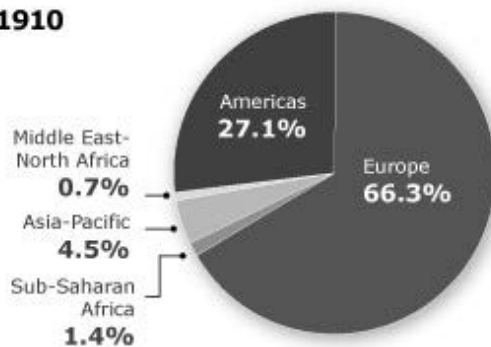
In 1986, a follow-up conference in Amsterdam drew 8,200 evangelists, mostly from Asia, Africa, and Latin America. Again, the congress agreed that world evangelization and doctrinal integrity are essential to the unity of the church.

THE GROWTH OF THE WORLDWIDE CHURCH

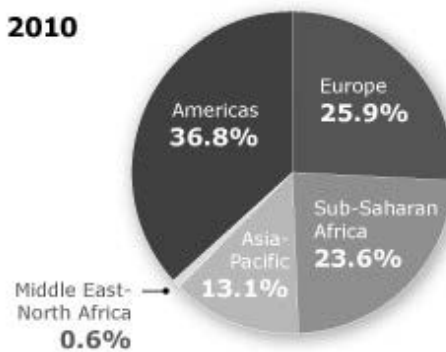
In 1910 there were 200 million Protestants worldwide. 100 years later, there were approximately 800 million Protestants around the world. Approximately 300 million of these are evangelicals.³⁸

Regional Distribution of Christians

1910



2010



Figures for 1910 are from a Pew Forum analysis of data from the Center for the Study of Global Christianity. Percentages may not add to 100 due to rounding.

Pew Research Center's Forum on Religion & Public Life • *Global Christianity*, December 2011

Today,³⁹ more than 50,000 missionaries from Africa, Asia, and Latin America minister in other nations. Churches in Korea and China are sending thousands of missionaries to other countries. The Back to Jerusalem movement in China is committed to taking the gospel to Muslims in central Asia and north Africa. House church leaders have called for 100,000

38 Statistics in this lesson come from *World Christian Database* (2008 version) and Earle E. Cairns, *Christianity through the Centuries* (1996). In countries such as China, estimates vary widely. The information on the Chinese missionary movement comes from Timothy C. Tennent, *Theology in the Context of World Christianity*, (Zondervan, 2007).

39 Image: "Regional Distribution of Christians" from "Global Christianity – A Report on the Size and Distribution of the World's Christian Population" Pew Research Center, Washington, D.C. (Dec. 19, 2011) retrieved from <https://www.pewresearch.org/religion/2011/12/19/global-christianity-exec/>, free to use with attribution.

missionaries to go from China and predict that 10,000 of these will die as martyrs. By 2025, there may be more foreign missionaries from China than from any other nation in the world.

Meanwhile, Europe, the historic center of Christianity, greatly needs the gospel. Less than 10% of British citizens attend church on a weekly basis; more than 50% never attend church. In Denmark and Sweden, fewer than one person in 20 attends church. 21st century Christianity is truly for all nationalities and ethnic groups and should not be considered a religion of white people.

The following chart shows the change in Christianity worldwide from 1900 to 2005. Six countries listed in the top 10 nations in 2005 were not on the list in 1900. Five of the new nations are from Asia and Africa. From 10 million Christians in 1900, Africa now has nearly 500 million professing Christians. It is estimated that five new congregations per day are planted in Africa. Scholars predict that by 2050, 8 of the top 10 Christian nations will be in Asia and Africa.

MOST CHRISTIANS IN 1900	MOST CHRISTIANS IN 2005	MOST CHRISTIANS IN 2050 (PROJECTED)
USA	USA	USA
Russia	Brazil	China
Germany	China	Brazil
France	Mexico	Congo-Zaire
Britain	Russia	India
Italy	Philippines	Mexico
Ukraine	India	Nigeria
Poland	Germany	Philippines
Spain	Nigeria	Ethiopia
Brazil	Congo-Zaire	Uganda


Factors that are important in the growth of the evangelical church worldwide include:

- A commitment to biblical authority
- A commitment to indigenous leadership
- A passion for revival

A Commitment to Biblical Authority

Large, older denominations lost large percentages of their membership during the 20th century. Between 1925 and 1985, the number of missionaries from denominations that rejected biblical authority decreased from 11,000 to 3,000. By contrast, between 1953 and 1985, the number of evangelical missionaries tripled from 10,000 to more than 35,000. A study of denominations that rejected biblical authority found a pattern like this:

1. Pastors teach that scripture is not the inspired Word of God, biblical accounts of miracles are myths, and faith in Christ is one of many paths to salvation.
2. The importance of belief disappears. The church becomes no more than a social institution.
3. People are unwilling to devote their lives to a social organization devoted to a myth. The church shrinks and evangelistic/mission commitment lessens.⁴⁰

DECLINE AFTER REJECTION OF THE BIBLE	
	1. Denial of the inspiration of scripture.
	2. The church becomes a social institution.
	3. Commitment to evangelism and mission lessens.

In the same years that denominations that rejected the Bible were getting smaller, evangelical denominations grew significantly. To show three examples of many, between 1965 and 1985:

- The Assemblies of God doubled.
- The Church of the Nazarene increased nearly 50%.
- The Southern Baptist Convention grew nearly 40%.

The church grows when the Bible is preached and applied in the lives of believers. The church suffers when the authority of scripture is denied, when pastors fail to preach biblical sermons, and when laymen live in willful disobedience to the principles of scripture.

THE GOSPEL IS TRANSLATED FOR THE WORLD: WYCLIFFE BIBLE TRANSLATORS

It is good to promote the authority of scripture, but what about people who do not have the Bible in their own language? In 1917, a missionary named Cameron Townsend traveled to Guatemala to minister. He took Spanish Bibles for the people but discovered that the people in his village did not read Spanish. They spoke Cakchiquel, a language without a Bible.

In 1934, Townsend started a school to train people to translate the Bible. Then, in 1942, he founded Wycliffe Bible Translators for the purpose of providing a Bible translation in every language around the world.

By 2013, the entire Bible had been translated into more than 500 languages; the New Testament had been translated into more than 1,800 languages; and at least one book of the Bible was available in more than 2,800 languages. The availability of scripture in local languages has supported the growth of churches worldwide.

However, much remains to be done. Approximately 1,900 languages still have no translation of the Bible. There are still millions of people waiting for God's Word to be spoken in their language. In the words of the evangelical leader, Carl F.H. Henry, "The gospel is good news only if it gets there in time."

- » What can you do to take God's Word to new people groups?

THE GROWTH OF THE WORLDWIDE CHURCH (CONTINUED)

A Commitment to Indigenous Leadership

An *indigenous* church is one that is led and supported by believers who are native to the local culture, instead of being led by missionaries from another country or funded by believers elsewhere. Indigenous churches are at home in their own culture and practice their culture except in details where Christian principles make them differ. The churches that best extend the gospel through evangelism and church planting are indigenous churches.

Indigenous church leadership is not a new concept. In Acts, Paul planted churches that were self-supporting, self-governing, and self-propagating. In

"This past Sunday it is possible that more Christian believers attended church in China than in all of so-called 'Christian Europe.' Yet in 1970 there were no legally functioning churches in all of China."

Mark Noll

the 19th century, Henry Venn encouraged the appointment of Samuel Crowther as Anglican bishop of Africa, and William Carey sought to develop an indigenous church in India.

The Chinese church has been a model of indigenous church leadership in the 20th century. When foreign missionaries were forced out of China due to the Maoist Revolution in 1950, there were approximately 500,000 baptized Protestants in China. By 1996, this had grown to at least 33 million. Many estimates place the number of Chinese Christians today at nearly 100 million.

Another example of indigenous leadership and growth is seen in East Africa. In 1937, Mussolini's invasion forced missionaries to leave the Wallamo tribe in Ethiopia. When they left, there were 48 believers in the tribe; when missionaries returned in 1945, they found more than 10,000 believers.

A Passion for Revival

Throughout church history, periods of revival have been essential to the growth of the church. The early 20th century revivals listed in Lesson 4 laid the foundation for the growth of the church in Korea and China.

A 1935 revival in Uganda, Kenya, and Tanzania brought thousands of new believers into the evangelical churches. Revival on the Indonesian island of Timor in the 1960s saw the churches triple from 100,000 members to more than 300,000. Students of the African church have estimated that 40% of Africans moved from traditional religions to Christianity during the 20th century.⁴¹

CONCLUSION: CHALLENGES FOR THE CHURCH TODAY

In many ways, the growth of indigenous churches has been one of the great successes of 20th century Christianity. However, with growth comes new challenges. Challenges facing the worldwide church today include:

Theological Integrity

In the 21st century as in the first century, false teachers threaten the truth of the gospel. Peter warned, "...there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed" (2 Peter 2:1-2). Peter's warning is still valid today. In a time of rapid growth, churches must not abandon biblical truth. The worldwide church today needs

41 Philip Jenkins, *The Great and Holy War* (NY: Harper, 2014), 317

pastoral training to develop church leaders with biblical foundations, ethical integrity, and leadership ability.

The Relationship Between the Church and the World

The rise of indigenous churches has raised new challenges similar to those faced by the early church. The early church asked, “Which parts of Gentile culture are morally neutral and which parts are hostile to the gospel?” As the gospel is applied in each culture, each church must face this question anew. Which of a nation’s cultural practices, customs, holidays, and artistic and musical productions are morally neutral? Which aspects are linked to religious beliefs opposed to the Christian faith?

- » What theological issues threaten the integrity of the church in your community? What details of your culture are a challenge for believers?

LESSON 6 ASSIGNMENTS

1. Name the five foundational doctrines of the faith about which a series of academic essays was written from 1910-1915. Write one paragraph about each doctrine, showing why it is essential to biblical Christianity. What happens to churches and pastors who compromise on or deny that doctrine?
2. What are the great differences between churches in your country? Interview a church leader from a Christian tradition very different from yours (if possible, a government-connected church or a denomination that you consider less evangelical) and ask about the history of their denomination. Possible questions to ask:
 - What makes your denomination different from others?
 - Has your denomination changed/shifted from its original goals/emphases?
 - What are some of the challenges that your denomination has faced in its history?
 - What are some of your denomination's strengths?
 - What are some of your denomination's weaknesses?

Write down their answers to your questions and then write a brief summary of what you learned from this conversation.

3. Write a 1-2 page essay in which you respond to one of the challenges listed in this lesson. You may address a theological issue like liberalism or a practical issue like the need for indigenous leadership. Your essay should be in two parts:
 - Explain why this issue is important to your church.
 - Provide some ideas for addressing the problem in your church.

LESSON 7

LESSONS FROM CHURCH HISTORY

LESSON OBJECTIVES

1. Recognize important lessons from church history.
2. Apply lessons from church history to ministry today.

INTRODUCTION

In the Hebrew Bible, the Historical Books are called the “Former (or Early) Prophets.” This name shows the purpose for biblical history. The job of a prophet was to bring a message to God’s people. The purpose of the Historical Books was prophetic: to bring God’s message to God’s people.

The message is sometimes in the form of good examples to be imitated. For example, David was a man after God’s own heart. When all Israel was afraid of Goliath, David faced the Philistine in the name of the LORD of Hosts (1 Samuel 17:45). David’s faithfulness to God provides an example for us today.

The message is sometimes in the form of bad examples to be avoided. For example, in spite of David’s successes, he sinned against Bathsheba and Uriah. The rest of David’s life showed the fruit of that sin. David’s sin provides a warning to us today.

Another example of history’s lessons is found in the New Testament book of Jude. Jude warns against “...ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ” (Jude 1:4). Jude compares these people to other people from biblical history. He compares their behavior to the immorality of Sodom and Gomorrah (1:7). Those sinful cities “...serve as an example by undergoing a punishment of

eternal fire.” The punishment of Sodom and Gomorrah serves as a warning to those who live like these false teachers. Later, Jude (1:11) points to other historical events that warn against rebellion and disobedience: Cain’s sacrifice, Balaam’s folly, and Korah’s rebellion.

Why did Jude include this history lesson? Because the lives of Cain, Balaam, and Korah serve as warning to the people of Jude’s day. History teaches lessons for today. It warns of dangers and points to positive examples. By learning the lessons of history, we can avoid repeating the mistakes of the past. In this lesson, we will review some lessons that we can gain from our study of church history.

LESSON ONE: GOD IS WORKING HIS PURPOSE IN HUMAN HISTORY

Enemies of Christ have tried to destroy the church many times, but church history shows that God is stronger than any enemy. In spite of the enemies of the church, God is working his purpose in human history.

As we study biblical history, we see God’s sovereignty. He accomplished his purposes in spite of the opposition of Pharaoh and Nebuchadnezzar. God used Cyrus to bring the Jews back to Jerusalem; he used Caesar Augustus to bring Joseph and Mary to Bethlehem. Biblical history shows that God is sovereign.

In the same way, we see God’s sovereignty as we study church history. In the early fourth century, Diocletian tried to destroy the church by killing Christian leaders; within 20 years, Christianity was the official religion of the Roman Empire. In the seventh century, Muslims tried to drive Christianity out of Africa; today, we are seeing a great turn to the gospel among Muslims. More Muslims have converted to Christ since 1990 than in the previous 14 centuries combined. In the 15th century, the Roman Catholic

A Mighty Fortress is Our God

“A mighty fortress is our God,
a bulwark never failing;
our helper He amid the flood
of mortal ills prevailing.
For still our ancient foe
doth seek to work us woe;
his craft and power are great,
and armed with cruel hate,
on earth is not his equal.

Did we in our own strength confide,
our striving would be losing,
were not the right Man on our side,
the Man of God’s own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth, His name,
from age to age the same,
and He must win the battle.

And though this world, with devils filled,
should threaten to undo us,
we will not fear, for God hath willed
His truth to triumph through us.
The Prince of Darkness grim,
we tremble not for him;
his rage we can endure,
for lo, his doom is sure;
one little word shall fell him.”

- A hymn on God’s sovereignty
by Martin Luther

Church tried to destroy the Protestant Reformation by killing its leaders. Instead, the Protestant revival spread around the world.

In the 20th century, God worked to spread the gospel throughout China, in spite of the opposition of Mao Tse-Tung. In 1966, a headline in the South China Morning Post announced, “CHRISTIANITY IN SHANGHAI COMES TO AN END.” The article said, “The final page of the history of Christian religion in Shanghai was written on August 24.”

Today, more than 50 years after this headline, there are dozens of churches and more than 100,000 Christians in the city of Shanghai. Church history shows that God is sovereign.

As 21st century Christians, we can trust in God’s sovereignty and God’s faithfulness. As we face the pressures of our society, we can know that the God who was faithful to Christians facing opposition and persecution in the second century will be faithful to us today. God is working his purpose in human history. This gives us confidence to face the future.

LESSON TWO: GOD WORKS THROUGH PEOPLE

Although a sovereign God could accomplish his purposes without using humankind, he graciously chooses to work through humans. As we study biblical history, we see that God worked through faithful men like Abraham; and he worked through flawed men like Jacob. He worked through the brilliant mind of the Apostle Paul, and he worked through the direct thinking of Simon Peter.

As we study church history, we see this same principle. God works through people of many different personalities, abilities, and social classes. In the Reformation, God worked through a plain-speaking German monk, Martin Luther—and through a scholar of the classics, Erasmus. In the Methodist revival, God worked through an Oxford trained scholar, John Wesley—and through a self-educated preacher like Francis Asbury.

As we study church history, we see that **God works through people of prayer**. In Lesson 4, we saw the great revival and mission movements of the 19th century. It is exciting to see how God worked through men like William Booth, William Carey, and Samuel Ajayi Crowther to accomplish his purposes. However, we must not forget the 100-year prayer meeting started among a quiet group of Moravians in 1727. Although the names of the people in that prayer meeting are unknown, the fruit of their prayer may be seen in the revivals that spread during this century.

In 1906, a group of missionaries to Korea heard about revivals in Wales and India. 20 missionaries began to pray daily for revival. In early 1907, during a week of daily prayer services at a church in Pyongyang, God began to move. An elder in one of the churches stood to confess hidden sin. This confession opened the way for God’s Spirit. Until 2 a.m., dozens of people were confessing sin and seeking forgiveness. During the next two months, more

than 2,000 people came to Christ in Pyongyang. Over the next three years, more than 80,000 converts were saved throughout Korea. God moves in response to prayer.

As we study church history, we see that **God works through people with a passion for mission**. In Lesson 5, we read of Booth's vision for the lost; "Souls! Souls! Souls! My heart hungers for souls." This passion is seen in many of the men and women that God has used to transform church history. God works through men and women who have a heart that loves people like God loves people. From the Apostle Thomas traveling to India in the first century to Cameron Townsend devoting his life to Bible translation in the 20th century, God has worked through men and women who had a passion for winning the lost.

As we study church history, we see that **God works through people who are surrendered fully to his will**. One of the great evangelists of the 19th century was Dwight L. Moody. Moody had little education, but he was committed to God. One day, his friend Henry Varley said, "The world has yet to see what God can do with, and for, and through, and in a man who is fully and wholly consecrated to him." Moody began to think about Varley's words. God wasn't asking for education, wealth, or great ability. He was asking for "a man who is fully and wholly consecrated to him." D.L. Moody resolved to be one of those men. Moody became one of the greatest evangelists in history. He founded a Bible college and a Christian publishing company, both of which are still operating more than 100 years after Moody's death. God works through people who are fully surrendered to his will.

GREAT CHRISTIANS YOU SHOULD KNOW: FRANK CROSSLEY - AN ORDINARY CHRISTIAN

Frank Crossley (1839-1897), a businessman in Manchester England, shows how God uses an ordinary person who is surrendered fully to God. After hearing the testimony of a teenage girl at a Salvation Army, Crossley testified to the experience of entire sanctification. A short time later, Crossley contacted General William Booth to become a minister in the Salvation Army. Booth responded, "God made you a businessman. Use your business for God's kingdom." Crossley accepted Booth's advice and served the kingdom of God in two ways.

First, Crossley used his wealth to support evangelism. During his lifetime, he gave millions of dollars to the Salvation Army. His business provided him with an opportunity to support the spread of the gospel.

Second, and more importantly, Crossley followed Christian principles in his daily business. He moved his factory to the poorest area of Manchester and gave jobs to the needy. Later, he sold his country home to live among the people of this industrial city. He bought an old music hall, Star Hall, and turned it into a mission.

Even after Crossley's death, Star Hall continued as a Bible School, Christian publishing house, and the site of Salvation Army holiness conventions. Frank Crossley was never a preacher;

he was never a foreign missionary; he was a Christian—and that was enough. He lived out Paul's calling to be “children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world” (Philippians 2:15). Thousands of lives were touched by the gospel through Frank Crossley's life; 20,000 people attended the funeral of this man who could be considered an “ordinary Christian.”

LESSON THREE: GOD WORKS THROUGH HIS CHURCH

The history of the church shows many dark days. There have been entire centuries when the institutional church showed few signs of spiritual life. Yet, God continued to work through the church to accomplish his purposes.

As we study biblical history, we see the importance of the church for God's purposes. From the church at Antioch, the gospel spread throughout Asia Minor and the western world. God works through his church.

As we study church history, we see that God continues to work through his church. The church serves as a defense against false teaching. As we study church history, we are reminded of the basic doctrines of the Christian faith, the doctrines that God's people have believed everywhere at all times. Paul placed great emphasis on this role of the church. He wrote that the church is “a pillar and buttress of the truth” (1 Timothy 3:15).

Because God works through his church, we should remember several truths regarding the church:

1. The church must remain hungry for revival.

Church history shows the repeated need for revival. As we study church history, we find that persecution alone cannot destroy the church. Regardless of the opposition of the world, the church stands strong. In fact, the church has often flourished during times of persecution. Persecution alone will not destroy the church.

However, apathy and compromise can effectively destroy the church's witness. Because of this, we must maintain our fervor. We should remain hungry for spiritual renewal and revival.

Periods of revival such as the Reformation, the Wesley revival, the Great Awakening, and the worldwide revival at the beginning of the 20th century brought new spiritual life and a passion for evangelism to the church. True revival within the church brings a new passion for evangelism of those outside the church. We must never accept lethargy as the norm for the church.

2. The church must seek to maintain unity.

Church history shows the church's tendency towards division. In his High Priestly Prayer, Jesus prayed for the church.

I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me (John 17:20-21).

What a powerful prayer! Jesus prayed that the church would be one. Through this unity, he said the world will believe that God sent Jesus. The unity of the church serves as a testimony to Christ. This is a powerful prayer. Sadly, Christians have not always sought the unity that Jesus expressed.

Because the unity of the church serves as a witness for Christ, Satan works hard to divide the church. Divisions and conflict in the church have sometimes served as a witness against the gospel. As we read of Christians killing other Christians in the days after the Reformation, we see an extreme example of church disunity. Through the centuries, churches have divided over many issues, some major and others very insignificant.

This does not mean that we should seek a pretended unity that ignores differences. Difference in itself is not wrong. Denominations exist because Christians have differing convictions on some important issues. There is benefit in worshipping together with other believers who share your convictions.

The danger is not difference; the danger is when we divide the essential unity of the church over these differences. As believers, we should value the theological convictions of our own

“O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatever else may hinder us from godly union and concord: that, as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may from now on be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify you: through Jesus Christ our Lord. Amen.”

Thomas Cranmer

faith traditions, while respecting the Christian testimony of those with whom we disagree. This maintains the unity of the church while respecting the variety within the body of Christ.

3. The church must remain faithful to the truth of scripture.

Repeatedly, the church has been confronted by false teachers. In every generation—from those who denied the deity of Jesus in the first century, through Arius in the fourth century, to some today who deny the doctrine of the Trinity—false teachers have tried to lead God’s people astray. Martin Luther said, “Whenever God builds a church, the devil builds a chapel right next door.” In other words, Satan always tries to attack the true church with a counterfeit.

There are three lessons we should remember about false teachers.

False teachers are deceptive. False teachers do not announce, “I am teaching heresy! I am trying to deceive the church.” Instead, they act as angels of light (2 Corinthians 11:13-14). They often begin with good teaching and then gradually move away from the truth.

Few false teachers deny all biblical truth. Instead, they distort parts of the gospel. The Roman Catholic Church distorted Paul’s teaching on church authority in order to claim that the pope held the keys to heaven for every person. False prosperity teachers today distort Jesus’ teaching in order to claim that Christians have the right to demand that God heal every illness without submitting to his will. The words sound close to truth, but the teaching is deceptive.

False teachers appeal to people’s desires. False teachers appeal to fleshly desires instead of the truth. Paul warned, “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths” (2 Timothy 4:3-4). Paul foresaw a time when people would look for teachers who appealed to their fleshly desires.

False teachers do not ask, “What do my followers need?” They ask, “What do my followers want?” They try to satisfy the desires of their listeners. Instead, true pastors ask, “What does my church need to hear from God?”

Faithfulness to scripture is the answer to false teachers. The darkest days of church history have been periods when the church abandoned the authority of scripture. In past times, Roman Catholic bishops claimed authority equal to the Bible. In the 20th century, some theologians abandoned the authority of scripture. Each time, the church suffered as the authority of God’s Word was ignored.

In the 20th century, evangelical churches that are faithful to scripture saw explosive growth. Large, older denominations that abandoned scripture in order to fit in with modern culture shrank both spiritually and numerically. God honors churches that honor his Word.

4. The church must confront the world with the truth of scripture.

The temptation to withdraw from a sinful world can be appealing to committed Christians. In times of turmoil, it is easiest to withdraw within the walls of the church and leave the world to its own fate.

However, a study of biblical history shows that God raised up men like Daniel to confront a pagan ruler. God used Elijah to confront King Ahab. God called Paul to testify to the Roman Caesar. God calls his people to confront the world with his message.

A study of church history shows that God continues to call the church to confront the world with the message of scripture. In *Survey of Church History 1*, we studied Athanasius who stood almost alone against false doctrine, seeming to stand against the world. Through Athanasius, orthodox doctrine was preserved against the attacks of the Arians. In the same way, William Wilberforce confronted his world with the message of the Bible condemning the slave trade. Repeatedly, God has raised up the church to speak his truth to our world. We cannot withdraw into a private faith; we must speak truth in the public square.

Suffering with Jesus

“I want to experience
the same pain and suffering
of Jesus on the cross;
the spear in his side,
the pain in his heart;
I’d rather feel the pain
of shackles on my feet,
than ride through Egypt
in Pharaoh’s chariot.”
- Simon Zhao in a hymn
from prison, quoted in
Back to Jerusalem

CONCLUSION

As we study church history, we benefit in many ways. We learn positive lessons from the heroes of the past; we receive warnings from the mistakes of the past. As we study church history, we better understand where our local church and theological branch fits into the history of the church. As we study church history, we learn to distinguish between beliefs that are central to the Christian faith and beliefs that are secondary and are identified more with a particular tradition or time in history.

Continue to read about the history of the church and to read biographies of great Christians. As you read, ask God to teach you lessons that will help you to be a more effective leader in the church today.

- » Discuss the lessons you have learned from the study of church history. What are some positive lessons that will guide your ministry? What are some warnings that will keep you from failure? Find ways to apply the lessons of church history in your ministry.

COMPLETION OF COURSE PROJECT

Your instructor will give you a due date for the course project. Submit a 6-8 page paper on the spread of Christianity in your nation or among your people group. This paper should include three parts:

1. The story of the arrival of the gospel to your people
2. An evaluation of the strength of the church in your society
3. A vision for the development and influence of the church in the next 20 years

If the class leader approves, you may work together with your classmates in preparing this paper.

RECOMMENDED RESOURCES

To Supplement the Whole Course

This course is an introductory level course. It will give you a basic outline of church history. The sources on this page will assist you in doing further study. Later lessons will list additional resources for more in-depth study of individual periods of history.

These are the primary sources for these lessons. These books are used extensively throughout these lessons. Except for specific quotes, these books are not footnoted.

Cairns, Earle E. *Christianity through the Centuries*. MI: Zondervan, 1996.

Christian History Institute. Magazines are available free online at:

<https://www.christianhistoryinstitute.org/magazine/issues/>

Galli, Mark and Ted Olsen. *131 Christians Everyone Should Know*. TN: Broadman and Holman Publishers, 2000.

Gonzalez, Justo L. *The Story of Christianity*. MA: Prince Press, 1999.

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Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. MI: Baker, 2012.

Shelley, Bruce L. *Church History in Plain Language*, 3rd ed. USA: Thomas Nelson, 2008.

Vos, Howard F. *Introduction to Church History*. IL: Moody Press, 1984.

Woodbridge, John D., (ed.) *Great Leaders of the Christian Church*. IL: Moody Press, 1988.

Lesson 2

To learn more about the Reformation, see the following resources.

Christian History Institute: *The Anabaptists*. Available at:

<https://www.christianhistoryinstitute.org/magazine/issue/radical-reformation-the-anabaptists/>

Christian History Institute: *Zwingli, Father of the Swiss Reformation*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/zingli-father-of-the-swiss-reformation/>

Christian History. <http://www.christianitytoday.com/ch/byperiod/earlymodern>

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. MI: Baker, 2012. Chapters on the Diet of Worms, the English Act of Supremacy, and the Founding of the Jesuits.

Lesson 3

To learn more about this era, see the following resources.

Pearse, Meic. *Baker History of the Church: The Age of Reason*. Baker Books, 2006.

Stark, Rodney. *For the Glory of God*. Princeton University Press, 2004. This is a definitive work on how Christianity laid the foundation for modern science and freedom.

Christian History Institute: *18th Century Hymns*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/golden-age-of-hymns/>

Christian History Institute: *Jonathan Edwards and the Great Awakening*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/jonathan-edwards-puritan-pastor-and-theologian/>

Christian History Institute: *The Wesleys*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/the-wesleys-founders-of-methodism/>

Lesson 4

To learn more about this era, see the following resources.

Christian History Institute: *African Apostles: Black Evangelists in Africa*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/african-apostles-black-evangelists-in-africa/>

Christian History Institute: *Hudson Taylor and Missions to China*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/hudson-taylor-and-missions-to-china/>

Christian History Institute: *David Livingstone*. Available at:
<https://www.christianhistoryinstitute.org/magazine/issue/david-livingstone-missionary-explorer-in-africa/>

Christian History Institute: *William Carey and the Great Missions Century*. Available at: <https://www.christianhistoryinstitute.org/magazine/issue/william-carey-19th-c-missionary-to-india/>

Duewel, Wesley L. *Revival Fire*. MI: Zondervan, 1995.

Lesson 5

To learn more about the history of the Wesleyan tradition, see the following resources.

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Dieter, Melvin. *The Holiness Revival of the Nineteenth Century*. Scarecrow Press, 1996.

RECORD OF ASSIGNMENTS

Student Name _____

Initial when each assignment has been completed. All assignments must be successfully completed to receive a certificate from Shepherds Global Classroom.

LESSON	ASSIGNMENT 1	ASSIGNMENT 2	ASSIGNMENT 3	ASSIGNMENT 4
1				
2				
3				
4				
5				
6				
Course Project				

Application for a Certificate of Completion from Shepherds Global Classroom may be completed on our webpage at <https://shepherdsglobal.org>. Certificates will be digitally transmitted from the president of SGC to instructors and facilitators who complete the application on behalf of their student(s).

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1 Samuel 17, 115

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