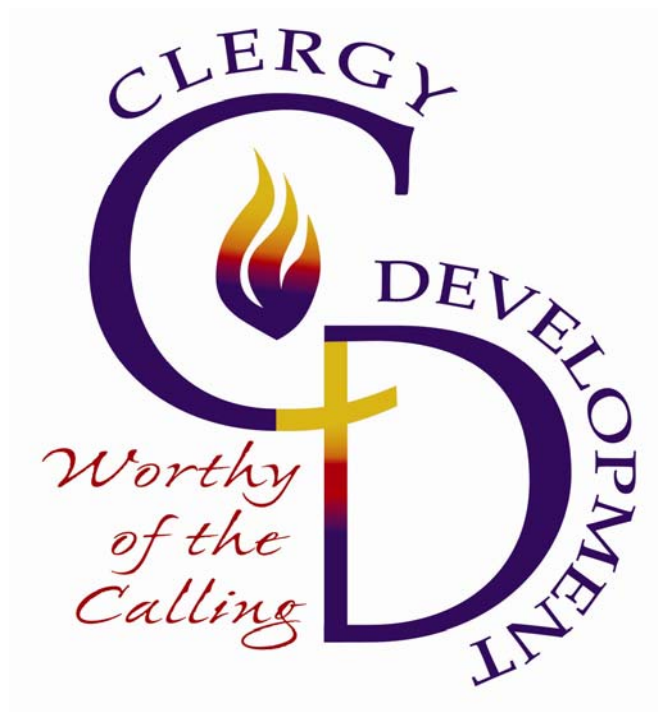

Student Guide

Examining Our Christian Heritage 2



Clergy Development
Church of the Nazarene
Kansas City, Missouri
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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6:11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6:6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1:7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Floyd T. Cunningham. Dr. Cunningham is academic dean at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal, Philippines. He is also the professor of the history of Christianity and has been at the seminary since 1983. In 1984 he earned a doctorate in American religious history at The Johns Hopkins University. Dr. Cunningham is also a graduate of Eastern Nazarene College and Nazarene Theological Seminary and is an ordained minister in the Church of the Nazarene. He is author of *Holiness Abroad: Nazarene Missions in Asia* (Scarecrow, 2003).

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

W. Thomas Umbel was the responder for this module. Dr. Umbel has been a faculty member at Nazarene Bible College since 1999, where he teaches courses in history, theology, and practice of Christian ministry. Prior to 1999, he served for 19 years in various ministry assignments and was actively involved in district-based extension education. Dr. Umbel received his Ph.D. from The Johns Hopkins University (1992), M.Div. from Nazarene Theological Seminary (1980), and B.A. from Eastern Nazarene College (1977).

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Syllabus

Examining Our Christian Heritage 2

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

The units for this module are based on general goals that revolve around five basic themes in the history of Christianity: Scripture and tradition; church structures; church and society; the spread of Christianity; and Christian spirituality, including Christian life, worship, and ministry. Understanding these aspects of the history of Christianity provides perspectives essential for Christian ministry in the world today.

This module serves as a foundational module for the history of Christianity. It aims at developing an historical understanding of the Christian faith and tells the story of how people responded to the call of the gospel. **It is suggested that the prerequisite module for this course be *Examining Our Christian Heritage 1*.**

This module will concentrate on the history of Christianity from the Reformation era through the 20th century. Students will discover and gain a deeper appreciation for God's redemptive purposes in people, events, movements, and cultures. Students will also be enabled to build bridges from historical understanding to personal spiritual formation, the role of the church in society, and contemporary ministry.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason so many exercises in this course are cooperative and collaborative in nature.

4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OUTCOMES

- CN 24 Ability to describe the general story line of church history and the development of the major doctrines and creeds
- CN 25 Ability to identify and describe the significance of the major figures, themes, and events of the patristic, medieval, Reformation, Puritan, Pietist, Wesleyan, and modern periods of church history
- CN 26 Ability to describe how the church implemented its mission in the various periods of church history
- CX 8 Ability to place the ministry context in light of the large schemes of world and national history
- CX 10 Ability to understand and articulate the biblical, historical, and theological bases for Christian mission

OUTCOME STATEMENTS

Intended learning outcomes all relate to what are essential for the Christian ministry in terms of content, character, context, and competency.

In describing the **CONTENT** of the Reformation and modern history of Christianity this module enables students to:

- Understand the goals and purposes of the historical study of Christianity
- Describe the general story lines of church history and the development of the major doctrines and creeds
- Possess general knowledge of Reformation and modern church history
- Understand what it meant to be Christian in these centuries by examining doctrinal issues and Christian responses
- Understand the contributions of significant early theologians, their relationship to their social context, and their influence upon the Christian tradition
- Understand Reformation and modern methods of interpreting the Bible
- Identify and understand the significance of the major figures, themes, and events in the Christian church from the Reformation through the 20th century
- Identify significant events, religious movements and leaders in the history of Christianity in this time period
- Describe how the church implemented its mission in the Reformation and modern periods
- Understand of the processes in the evangelization of the world
- Demonstrate critical themes of the Christian faith in Reformation and modern church history as focal points for carrying forward the gospel
- Identify significant changes in the political history of the world, and how these changes affected Christianity
- Continue the study of church history throughout ministry
- Describe, compare, and contrast Reformation and modern practices of ministry and worship to contemporary trends

- Defend and explain denominational Articles of Faith with reference to historical issues

This module helps to develop the **CHARACTER** of the minister by enabling students to

- Find helpful resources for personal spiritual and character formation and development in the works of Christians in this era
- Identify with worthy historical figures and movements

CONTEXT objectives enable students to

- Place the ministry context in light of the large schemes of world and national histories
- Examine issues of contextualization by looking at Christian responses to the gospel around the world
- Possess a richer understanding of the relationship between the church and society
- Understand the difference between what is essential in Christian life and practice, and what is incidental—a result of culture
- Understand Christianity better in their own countries
- Examine other social and historical contexts
- Apply historians' methods of viewing Reformation and modern Christianity in order to analyze their local church and its surrounding context

COMPETENCY objectives enable students to

- Draw from Reformation and modern church history lessons and illustrations that inform how the church may effectively fulfill God's mission given today's realities
- Explain to a cult member how their beliefs developed in a specific historical context
- Apply historical analysis to the life of a local congregation in order to describe its historical and cultural context
- Respond wisely from an historical basis to issues—both theological and practical in nature—arising in their ministries

Recommended Reading

A good, readable, first-level church history textbook is Bruce L. Shelley, *Church History in Plain Language*. Dallas: Word Publishing, 1995.

Many other texts are good, and along with Shelley's, have been used in writing the lessons of this module. These include

- Kenneth S. Latourette. *A History of Christianity*, 2 vols. New York: Harper and Row, 1953; revised edition, 1975.
- Roland Bainton. *Christianity*. Boston: Houghton Mifflin, 1964; reprinted 1987.
- Martin Marty. *A Short History of Christianity*. Second edition, Philadelphia: Fortress, 1987.
- An alternative text is Williston Walker. *A History of the Christian Church*. Fourth edition, revised by Richard A. Norris, David W. Lotz, and Robert T. Handy. New York: Charles Scribner's, 1985.
- A supplemental text is Stephen Neill. *A History of Christian Missions*. Revised edition, Harmondsworth, England: Penguin, 1990.

Module Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for all assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for explorations and discussion.

2. Assignments

Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

In addition to the daily work there are four module assignments that are to be completed as part of the module requirements.

1. A biographic sketch of a person who lived during this time period who has made an impact upon your spiritual development. Due Lesson 18.
2. Draw 10 sermon illustrations from the Reformation and modern church. Due Lesson 13.

3. Record five instances of applying historical perspective to a contemporary issue in your ministry. Due Lesson 17.
4. A timeline of the 20 most important events in the history of Christianity during this period of history, with a brief description of each event. Due Lesson 18.

Course Outline and Schedule

The class will meet for 36 hours according to the following schedule:

Date	Time	
		Unit 1: Christianity in the Reformation Era—1500-1650
		1. Background of the Reformation: Renaissance and Humanism
		2. Martin Luther
		3. Reformation Leaders and Groups
		4. Protestant Worship and Ministry, and Great Britain
		5. Protestant Groups' Continued Development
		6. Roman Catholicism Moves Forward
		7. Roman Catholicism in America and Asia
		Unit 2: Christianity in the Modern Era—1650-1900
		8. Enlightenment and Pietism
		9. Protestant Beginnings in America
		10. Wesley and the Beginnings of Methodism
		11. Revivalism and the Holiness Movement
		12. The Protestant Missionary Movement and Its Impact in Asia
		13. Christianity Around the World and the 19th-Century European Church
		14. Western Church Life and Eastern Orthodoxy
		Unit 3: Christianity in the 20th and 21st Centuries
		15. Developments in the Late 19th and Early 20th Centuries
		16. Missions, Ecumenism, and Theology
		17. Church and State, and Pentecostalism
		18. Directions and Conclusions

Course Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Completion of all homework assignments
4. Journal checks

The course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling as time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a

chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with course material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems that we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration, weaving together faith development with learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Internet Web Site Resources

African Christianity <http://www.bethel.edu/~letnie/AfricanChristianity/index.html>

American Evangelicalism http://www.wheaton.edu/isae/further_reading.html

American Holiness Movement <http://mb-soft.com/believe/text/holiness.htm>

Anabaptists

<http://www.educ.msu.edu/homepages/laurence/reformation/Radical/Radical.Htm>

<http://www.mph.org/books/crr.htm>

<http://www.mb-soft.com/believe/txc/radrefor.htm>

http://www.ambs.edu/InstituteofMennStudies/ims_classics.htm

<http://www.kabkonsult.se/us/db/rrl/rrle.htm>

<http://www.seanet.com/~eldrbarry/heidel/anabrsc.htm>

<http://campus.northpark.edu/history/WebChron/WestEurope/RadRef.html>

Karl Barth <http://www.ctlibrary.com/ch/2000/65/5.23.html>

Center for Barth Studies: <http://www.ptsem.edu/grow/barth/>

Bonhoeffer: <http://thesumners.com/bonhoeffer/links.html>

Calvin

<http://www.smartlink.net/~douglas/calvin/>

<http://www.johncalvin.com/>

<http://www.wsu.edu:8000/~dee/REFORM/CALVIN.HTM>

<http://history.hanover.edu/early/calvin.html>

<http://www.ccel.org/c/calvin/>

<http://www.educ.msu.edu/homepages/laurence/reformation/Calvin/Calvin.Htm>

Catholicism

American Catholics <http://www.americancatholic.org/>

Infallibility of the Pope: <http://www.newadvent.org/cathen/07790a.htm>

Immaculate Conception of Mary: <http://www.newadvent.org/cathen/07674d.htm>

Decrees of the First Vatican Council:

<http://www.geocities.com/Heartland/Valley/8920/churchcouncils/Ecum20.htm>

Second Vatican Council (16 Documents)

<http://www.ewtn.com/library/COUNCILS/V2ALL.HTM>

Denominations

Chart on Denominations <http://mb-soft.com/believe/txh/denomi2.htm>

Denominationalism <http://mb-soft.com/believe/text/denomina.htm>

Ecumenism

<http://www.christianitytoday.com/ctmag/features/churchmin/ecumenism.html>

John Paul II's 1995 "Ut Unum Sint" (*That They May Be One*) Document on Ecumenism <http://www.newadvent.org/docs/jp02uu.htm>

Jonathan Edwards <http://www.yale.edu/wje/>

Fundamentalism <http://www.christianitytoday.com/ch/55h/>

"The Gift of Salvation" <http://www.firstthings.com/ftissues/ft9801/articles/gift.html>

International Day of Prayer for Persecuted Christians:

<http://www.persecutedchurch.org/index.cfm>

Søren Kierkegaard (Selections from the Danish philosopher)

<http://www.ccel.org/k/kierkegaard/selections/>

Liberation Theology <http://www.landreform.org/boff2.htm>

Liturgies

The Liturgies of the Eastern Church <http://www.melkite.org/HolyCommunion.html>

Liturgies from a Methodist Church <http://www.angelfire.com/super/bmc/liturgy.htm>

Orthodox Church in America http://www.oca.org/pages/orth_chri/index.htm

Greek Orthodox Archdiocese of America <http://www.goarch.org/>

Martin Luther

Project Wittenberg

<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html>

Museum Lutherhalle Wittenberg <http://www.luther.de/>

Information on Luther <http://www.geocities.com/Vienna/1667/luther.htm>

Luther Works in German (Boston College) <http://luther.bc.edu/default.html>

The Reformation Guide: Luther

<http://www.educ.msu.edu/homepages/laurence/reformation/index.htm>

Information on Luther <http://pw1.netcom.com/~supeters/luther.htm>

Methodism <http://mb-soft.com/believe/text/methodis.htm>

Orthodox

The Hall of Church History (The Eastern Orthodox)

<http://www.gty.org/~phil/orthodox.htm>

Christianity Today

<http://www.christianitytoday.com/ctmag/features/churchmin/eastorth.html>

Orthodoxy <http://www.christianitytoday.com/ch/54h/>

Russian Millennium <http://store.yahoo.com/cti/is18miofrch.html>

Eastern Orthodox Catechism

<http://www.ocf.org/OrthodoxPage/reading/catechism.html>

http://www.oca.org/pages/orth_chri/Orthodox-Church-Introduction/intro.oca.html

<http://www.ocf.org/OrthodoxPage/>

Oxford Movement <http://www.quodlibet.net/crockett-oxford.shtml>

Pentecostal

Comprehensive Page <http://religiousmovements.lib.virginia.edu/nrms/penta.html>

Hartford Institute for Religious Research

http://hrr.hartsem.edu/research/research_pentecostalism_links.html

"I Believe" Site (Pentecostalism) <http://mb-soft.com/believe/txc/pentecos.htm>

Rise of Pentecostalism <http://www.christianitytoday.com/ch/58h/>

Christianity: Religion and Spirituality Directory

http://christianity-links.com/Denominations_Pentecostalism.html

Research Unity for Pentecostal Studies

<http://artsweb.bham.ac.uk/aanderson/Pentecost/pentec.htm>

Puritanism <http://mb-soft.com/believe/txc/puritani.htm>

Puritanism in New England

<http://guweb2.gonzaga.edu/faculty/campbell/enl310/purdef.htm>

The American Sense of Puritanism

<http://xroads.virginia.edu/~CAP/puritan/purmain.html>

Reinhold Niebuhr Page <http://www.theology.ie/theologians/niebuhrre.htm>

Religion in China Today

<http://english.peopledaily.com.cn/features/religion/religion1.html>

Religious Movements

<http://religiousmovements.lib.virginia.edu/nrms/fund.html> Religious

Revivalism <http://mb-soft.com/believe/text/revivali.htm>

Phoebe Palmer Article by Stan Ingersol

<http://www.messiah.edu/whwc/Articles/article26.htm>

Revivalism (Robert Wuthnow)

http://www.cqpress.com/context/articles/epr_rev.html

Friedrich Schleiermacher (Resources)

<http://plato.stanford.edu/entries/schleiermacher/>

Wesleyan Websites

Wesley Center for Applied Theology <http://wesley.nnu.edu/index.htm>

Wesleyan Heritage Foundation

<http://www.gbmg-umc.org/wesleyheritagefounda/index.asp>

John Wesley: Holiness of heart and Life <http://gbmg-umc.org/umw/wesley/>

John Rylands Library <http://rylibweb.man.ac.uk/data1/dg/methodist/jwol1.html>

Christian Classics Library <http://www.ccel.org/w/wesley/>

Covenant Ceremony (George Lyons) <http://wesley.nnu.edu/covenant/covenant.htm>

Covenant Ceremony (Jeren Rowel) <http://wesley.nnu.edu/covenant/WESLEY~1.htm>

Wesley Tercentenary Site <http://www.wesley2003.org.uk/index2.htm>

Zwingli

<http://www.zwingli.ch/>

<http://www.educ.msu.edu/homepages/laurence/reformation/Zwingli/Zwingli.Htm>

<http://www.newadvent.org/cathen/15772a.htm>

<http://www.wsu.edu/~dee/REFORM/ZWINGLI.HTM>

<http://www.encyclopedia.com/articles/14216.html>

<http://www.island-of-freedom.com/ZWINGLI.HTM>

<http://noble.cioe.com/~kaneka/Zwingli.htm>

Video Resources

Mine Eyes Have Seen the Glory (1992). Written and narrated by Randall Balmer (author of book by same title: Oxford, 1989).

<http://www.visionvideo.com/>

Unit 1: Christianity in the Reformation Era—1500-1650

Lesson 1: Background of the Reformation: Renaissance and Humanism

Due This Lesson

None

Learner Objectives

By the end of this lesson, participants will

- understand some of the social, economic, political, geographic, and cultural factors leading to the Protestant Reformation
- understand the Renaissance as a renewal within culture and society, paving the way for the Reformation
- understand Erasmus's contribution to the Reformation
- see how humanism led to a deeper understanding of the Bible
- identify humanism, the Renaissance, and Erasmus

Homework Assignments

Begin working on the module assignments as explained in the syllabus (pages 11-12).

Read in preparation for the next lesson—Martin Luther.

- Suggestion—*Church History in Plain Language* by Bruce L. Shelley, chapter 24.
- Bring 2-3 questions or comments that came to you as you did your reading.

Write in your journal. In many eras and locations, disagreements in the church cause both division and movements of reform. In His high-priestly prayer (John 17) Jesus prayed, "that all of them may be one, Father, just as you are in me and I am in you." With prayerful self-examination, reflect on and discuss areas of needed change in the church today. Pray for God to bring renewal within His Church.

Major Reformers

Reformers were known as “Protestants” because they “protested” practices in the Roman Catholic Church.

Martin Luther, German priest

Huldrych Zwingli, Swiss priest

John Calvin, French

Each of the major Reformers believed the Church and the state should not be separated. Both Luther and Calvin were heavily indebted to Augustine’s understanding of grace. Luther, Zwingli, and Calvin disagreed on the meaning of the Lord’s Supper, however.

Other Reformation Groups

The Anabaptists were even more radical in their denunciations of the Roman Catholic Church and its practices, and based everything they did on a plain reading of Scripture. They rejected the idea of a state church. They opposed all war, as well as infant baptism.

Lutheranism became the state church of Germany and the Scandinavian countries. Presbyterianism, the form of church government favored by Calvin, became dominant in certain Swiss cities, and through the efforts of John Knox, in Scotland.

Anglicans—as members of the Church of England were called—retained many of the traditional practices of the Roman Catholic Church that did not directly contradict Scripture.

Catholic Response

The Council of Trent (1545-63) was called in order to address the challenges of Protestantism. The council made universal some of the doctrines and practices of the church that had previously only been local. In distinction to the Reformers, the Roman Catholic Church defended the necessity of “works” as means of demonstrating and retaining grace.

The Roman Catholic Church took advantage of its organization and the colonial practices of Spain and Portugal to spread Christianity around the world.

For nearly 300 years following the Reformation, Roman Catholics rather than Protestants were the vanguard of Christian missions.

In 1493, Pope Alexander VI issued an edict, called the Inter Caetera. It divided the world between Spain and Portugal. The pope gave the monarchs of these countries the exclusive privilege to evangelize the people of the world with whom they came in contact.

The Religious Situation

The Reformation was the result of a religious crisis. The Roman Catholic Church was in a period of moral decline.

By 1500, the granting of indulgences was among the more obvious abuses of the papacy; the indulgences were a primary source of revenue for the church.

Among other abuses within the church was the buying and selling of church offices, particularly bishoprics.

When accused of a crime, priests could not be tried in civil courts, only in religious ones.

The Intellectual Situation

Christian humanism in Western Europe was characterized by both belief in God and optimism in His creation, especially optimism in human reason.

In Erasmus of Rotterdam (1469-1536), humanism found its most articulate spokesperson.

- Erasmus was educated in an Augustinian monastery. He was ordained a priest in 1492.
- He developed a strong dislike for medieval scholastic theology.
- He studied at Oxford under John Colet.
- Wrote *The Praise of Folly*; clarified his goal in life: to find and follow the philosophy of Christ.
- In 1516, published *Novum Testamentum*, a Latin translation of the New Testament.

The humanist method—back to the source—opposed the scholastic method of the Middle Ages, which stressed fidelity to tradition.

In a sense, Erasmus was a moralist. The three keywords that reappear in his descriptions of Christ were the monastic virtues of humility, poverty, and weakness.

Erasmus treated the New Testament as an historical text that needed to be studied by the rules of grammar. Erasmus believed biblical scholarship required, first of all, linguistic skills. For many, Erasmus's major contribution to Christianity was his Greek New Testament.

Lesson 2: Martin Luther

Due This Lesson

Reading, questions, and ideas
Journaling

Learner Objectives

By the end of this lesson, participants will

- describe the life story of Martin Luther and relate his life's story to his understanding of justification by faith
- appreciate the leadership and courage of Luther
- show why and how Luther broke with the church between 1517 and 1521
- note the influence of Protestantism and Lutheranism on Wesleyan thought
- identify: Martin Luther, papal indulgences, 95 Theses, Diet of Worms, Augsburg Confession, Philipp Melancthon, Peace of Augsburg, Lutheranism

Homework Assignments

Read in preparation for the next lesson. Topics include:

- Huldrych Zwingli
- Anabaptists
- John Calvin—*Institutes of the Christian Religion*

Possible reading from Shelley includes chapters 25 and 26. Prepare 2-3 questions or ideas the reading presents to you.

Prepare a lesson plan appropriate for laypersons that will explain: What is the essence of Protestant theology, as first articulated by Luther?

Continue working on the module assignments as explained in the syllabus.

Write in your journal. Reflect on "A Mighty Fortress Is Our God." What contemporary language would you use to convey the same feelings?

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 pow'r 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 tho' 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.

That word above all earthly pow'rs,
No thanks to them, abideth;
The Spirit and the gifts are ours
Thro' Him who with us sideth.
Let goods and kindred go—
This mortal life also.
The body they may kill;
God's truth abideth still.
His kingdom is forever.¹

—Martin Luther

Pre-Reformation

Two national factions arose in Bohemia: the moderates who wanted to preserve unity with the Catholic church, and the more extreme Taborites who desired to break away completely from Catholicism. In 1420 both groups produced the Four Articles of Prague

- free preaching of the Word of God
- Communion with bread and wine for both clergy and laity
- reform of morals
- reduction of the power and wealth of clergy

The emergence of the laity as a force to be reckoned with resulted from

- increased learning and literacy
- growing professionalism that challenged the higher status previously assumed by the clergy
- growing skepticism toward tradition—including ecclesiastical structures
- emphasis on individualism associated with the Renaissance
- new questioning of authority previously located in the church and its hierarchy
- new political patterns that gave common people a larger role

Great Men of Luther's Time

World explorers

- Bartholomew Diaz
- Ferdinand Magellan
- Christopher Columbus

Scientific advancement

- Copernicus (1473-1543)
- Francis Bacon (1561-1626)
- Galileo (1564-1642)

Luther's Theological Journey

Lectured on several Bible books:

- The Psalms, 1513-15
- Romans, 1515-16
- Galatians, 1516-17
- Hebrews, 1517-18

Luther was concerned with questions about the righteousness of God and the justification of human beings.

Date of his reformation breakthrough

- An early date (1513-16) means Luther's theology was first and resulted in the conflict with Rome.
- A later date for his Reformation breakthrough (1518-19) implies that his theology emerged out of his conflict with Rome.

"The chief purpose of this letter," Luther wrote of Romans, "is to break down, to pluck up, and to destroy all wisdom and righteousness of the flesh. This includes all the works which in the eyes of people or even in our own eyes may be great works."²

The Ninety-five Theses of Martin Luther

The Theses were provoked in particular by Johann Tetzel (1465-1519), a Dominican monk who was in the vicinity of Wittenberg selling indulgences to the peasants.

The first 10 theses affirmed:

1. When our Lord and Master, Jesus Christ, says "Repent ye," etc., he means that the entire life of the faithful should be a repentance.
2. This statement cannot be understood of the sacrament of penance—of confession and satisfaction, which is administered by priesthood.
3. However, he does not mean inward repentance only, for inward repentance that does not result in various external mortifications of the flesh is empty.
4. Divine punishment, therefore, remains as long as one loathes himself—as long as there is inward repentance—namely, until entrance into the kingdom of heaven.
5. The pope does not wish, nor has he the power, to remit any punishments, except those which he, of his own will or according to the canons, has imposed.
6. The pope cannot forgive any sin; he can only declare and confirm God's forgiveness. He can remit cases reserved to himself, but, if they be despised, the sin remains.
7. God forgives no one's sins without at the same time subjecting him in every respect in humility to his vicar, the priest.
8. The canons pertaining to penance are imposed only upon the living, and according to the canons themselves should not be imposed upon the dying.
9. Hence, the Holy Ghost in the pope does well for us by always making an exception in his decrees in case of death and extreme necessity.
10. Those priests who, in the case of the dying, reserve canonical penances for purgatory act ignorantly and wickedly.³

Luther's Writings

In 1520 Luther issued a number of pamphlets aimed at popularizing the movement.

- Luther attacked the pope's supremacy over either councils or Scripture.
- He denied that priests, by virtue of their office, were superior to laity.
- Priests should be held accountable and should be subject to the same laws and civil courts as laity.
- He argued that priests should be allowed to marry and have families.
- Luther lowered the status of the priest by revising the conception of the mass.
- Luther denied that a miracle of "transubstantiation" was performed at the mass through the priest, whereby the bread and wine became the real body and blood of Christ.

Diet of Worms—1521

Emperor of the Holy Roman Empire Charles V (1500-1558) presided over the momentous meeting.

- Luther freely admitted to his authorship.
- He said he would willingly recant any of his views that were contrary to Scripture.

The pope's emissary at the diet issued an edict declaring Luther an outlaw and banning his writings.

Results of the edict

- Luther began translating the Bible into German.
- [After riots by common people] he began preaching sermons on moderation and reason in the Wittenberg church; Luther's maxim for judging a tradition within the church was to retain it unless it was directly contrary to Scripture.
- By 1524, Germany was divided into two camps, one pro-Luther and the other loyal to the pope. Lutheranism was strong in the north, while the southern German states, including Austria and Bavaria, remained loyal to Rome.

Diet of Speyer

1526: each ruler owing allegiance to the emperor could decide the particular form of religion practiced in his domain.

A second Diet of Speyer, held in 1529, decided to protect the Catholic Church's right to offer services in Lutheran lands, while denying the same privilege to Lutherans.

"Protest" of the Lutheran princes in attendance; term "Protestant" derives from this decision.

Augsburg Confession—1530

1. Our Churches, with common consent, do teach, that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisibles; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term, "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.
2. Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without that fear of God, with our trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

3. Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His Death, hath made satisfaction for our sins. This faith God imputes for righteousness in His sight. Romans 3 and 4.
4. That we may obtain this faith, the Office of Teaching the Gospel and Administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits but for Christ's sake, justified those who believe that they are received into favor for Christ's sake.
5. Also they teach, that this Faith is bound to bring forth Good Fruits, and that we should rely on those works commanded by God, because of God's will, but not that we should rely on those works to merit justification before God.
6. Of Baptism, they teach, that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into His grace.

They condemn the Anabaptists, who allow not the Baptism of children, and say that children are saved without Baptism.

7. Of the Freedom of the Will, they teach, that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God (1 Cor 2:14); but this righteousness is wrought in the heart when the Holy Ghost is received through the Word.

They condemn the Pelagians and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act."

The Theology of Martin Luther

Luther and other Reformers raised four questions the Reformation sought to answer. The answers to these questions provide the great hallmarks of the Reformation.

1. How is a person saved? *Answer: "sola fide"*—faith or justification by faith alone.
2. Where does religious authority lie? *Answer: "sola Scriptura"*—Scripture alone or the primacy of Scripture.

Luther did not necessarily reject the teachings of councils or the great writers of Christian theology, but he made them subject to Scripture.

3. What is—who are—the church? *Answer: the doctrine of the priesthood of all believers; the entire community of faith are priests before God.*

He rejected the supposed superiority of the clergy.

4. What is the essence of Christian living? *Answer: serving God in any useful calling, whether ordained or lay.*

His teaching here undercut the foundational rationale for monastic life.

Organization and Spread of Lutheranism

The Lutheran princes of Germany formed the Schmalkaldic League.

- defended justification by faith alone
- abolition of the mass as a "sacrifice"
- defended use of monasteries and other church property for Protestant churches and schools
- denial of the divine right of the pope to rule the church

Under the Peace of Augsburg in 1555, Lutheran princes, knights, and imperial cities were guaranteed security under the empire equal to Roman Catholic states.

Luther set up a church organization that preserved order while allowing more lay participation.

Luther preserved the universities of Germany and urged the Protestant princes to maintain support for general education.

Lutheranism did not immediately inspire missions.

Lutheranism became the state religion in Denmark, Norway, Iceland, Finland, and Sweden.

Important Dates in Reformation

1483-1546	Life of Martin Luther
1484-1531	Life of Huldrych Zwingli
1498	Savonarola is burned at stake in Florence.
1502	Luther receives bachelor's degree at the University of Erfurt.
1505	Luther receives master's degree at the University of Erfurt.
1505	Luther vows to become a monk, enters Augustinian monastery at Erfurt.
1507	Luther receives the sacrament of ordination.
1508-11	Luther teaches at universities of Wittenberg and Erfurt.
1509-64	Life of John Calvin.
1510-11	Luther visits Rome with some fellow Augustinians.
1512	Luther receives doctorate and returns to Wittenberg as professor.
1512-13	"Tower experience" at Augustinian monastery at Wittenburg—Luther finds gracious God.
1515-16	Luther lectures on Romans.
1515	The Mainz Indulgence
1516-17	Luther lectures on Galatians.
October 31, 1517	Ninety-Five Theses nailed to Wittenberg Castle Church door—the church housed 18,000 relics collected by Elector Frederick of Saxony.
1517	Set of counter-theses published by Tetzel and his Dominican friends.
1518	Public debate of counter-theses.
1518	Luther summoned to Diet of Augsburg, refuse to recant.
1519	Zwingli begins Swiss Reformation in Zurich.
June 27—July 16, 1519	Leipzig Disputation with Johann Eck. Eck maneuvers Luther into agreeing with Huss that belief in the supremacy of the Roman church was not necessary for salvation. Luther openly defies the church's authority, and Eck jubilantly calls him a heretic.
June 15, 1520	Pope Leo X issues bull of excommunication, <i>Exsurge</i> .
December 10, 1520	Luther and friends burn the bull and other papal documents outside walls of Wittenberg.
1520	Luther publishes important essays: <i>The Appeals to the German Nobility</i> ; <i>The Babylonian Captivity</i> ; and <i>The Freedom of the Christian Man</i> .
April 18, 1521	Diet of Worms, the climax of Luther's early career; Luther is banned from Holy Roman Empire.
May 4, 1521	Luther "kidnapped" and taken to Wartburg castle for 11 months. Here Luther translates New Testament into German.
1521	Philipp Melanchthon published <i>Loci Communes</i> , first systematic theology of Protestantism.
1522	Luther returned to Wittenberg to guide Reformation.
1523	Luther wrote the <i>Order of Worship</i> .
1524-25	Luther and Erasmus clash over the issue of free will, with Luther championing the "bondage of the will."
1525	Peasants' Revolt
1525	Peasants publish their <i>Twelve Articles</i> .
April 1525	Luther replies with <i>Admonition to Peace</i> .
April 16, 1525	Peasants storm Weinsberg and massacre its inhabitants. Thomas Muntzer (1490-1525) is leader of the peasants.
May 1525	Luther publishes <i>Against the Robbing and Murdering Hordes of Peasants</i> .

May 15, 1525	Peasants are crushed at Frankenhausen; 50,000 peasants are killed.
June 1525	Luther married a former nun, Catherine von Bora.
1526	German evangelicals win significant concession from Diet of Speyer, a suspension of the Edict of Worms. Each prince was to be responsible for religion in his territories until a general settlement of the religious question could be obtained.
1526	Luther wrote the <i>German Mass</i> .
1526	Anabaptists settle in Moravia.
1527	Reformation in Sweden
1527	Luther wrote against Zwingli's teachings on the Lord's Supper.
1528	Anabaptist Baltasar Hubmair burned at stake in Vienna.
1529	Diet of Speyer revokes 1526 concession. It is here that the evangelicals get the name "Protestants."
1529	Marburg Colloquy—famous meeting between Luther and Zwingli
1530	Augsburg Confession. The historical confession of Lutheranism. State becomes head of the church and education. Church-state partnership results in dominance of the church by the state.
1530	Separate confession presented by Zwingli at Augsburg.
1531	Melanchthon drafts <i>Apology</i> to the Augsburg Confession.
1531	Formation of the Schmalkald League
1532	Reformation in France begins under John Calvin.
1534	Publication of complete German Bible
1536	Reformation in Denmark and Norway
1536	Luther publishes <i>Table Talk</i> .
1536	Calvin publishes first edition of <i>Institutes</i> .
1541	Calvin returns to Geneva.
1549	Consensus Tigurinus (in Zurich) agreement between Calvinists and Zwinglians on Holy Communion theology.
1552	Peace of Augsburg. Establishes principle of <i>cuius regio eius religio</i> —whose region, his religion.

Lesson 3: Reformation Leaders and Groups

Due This Lesson

Reading, questions, and ideas
Lesson plan
Journaling

Learner Objectives

By the end of this lesson, participants will

- discuss how Luther and Zwingli disagreed on Communion
- describe the beginnings of Protestantism in Switzerland
- tell the story of Huldrych Zwingli
- note the influence of Zwingli and Bullinger on Wesleyan thought
- identify: Huldrych Zwingli, transubstantiation, Heinrich Bullinger
- identify: Thomas Muntzer, Peasants' Revolt, Unitarianism, Anabaptism, Menno Simons, Conrad Grebel, Mennonites, pacifism
- list several ways in which the Anabaptists differed from Lutherans and other Protestants
- compare and contrast the Wesleyan holiness position on issues of concern to Anabaptists, including infant baptism, the separation of church and state, and war
- identify: John Calvin, *Institutes of the Christian Religion*, Theodore Beza, Calvinism

Homework Assignments

Read in preparation for the next lesson. Topics include:

- Worship and Ministry in the 16th Century
- The Reformation in England and Scotland

Possible reading from Shelley includes chapter 27. Prepare 2-3 questions or ideas the reading presents to you.

Discuss the early history and martyrdoms of Anabaptism and its leaders. Why was the doctrine of the church so important to the Anabaptists? Describe and critique the Anabaptist doctrine of the church from the points of view of the Wesleyan-Holiness understanding of the church as reflected in the Article of Faith from the Church of the Nazarene—paragraph 11. Prepare a 3-page paper.

Continue working on the module assignments as explained in the syllabus.

Write in your journal.

- Anabaptists sought to restore the “primitive” church and “reform the Reformation.” In a similar way some centuries later John Wesley hoped to reform the Church of England, and Nazarene founder Phineas Bresee sought to “Christianize Christianity.” Historic attempts at reform remind us of the need for personal renewal. Reflect on areas of your life in need of reform. Write a personal prayer of confession that centers on these.
- Write a brief confession or affirmation of faith that expresses in concise form the essentials of our Wesleyan-Holiness perspective on God and salvation—the focus here is on God’s redemptive work.

Zwingli (1484-1531)

Zwingli was educated in Basel and Vienna in the humanist tradition.

He became pastor of the church in Zurich in 1519.

- The selling of indulgences bothered Zwingli.
- Zwingli denounced the abuses of the church, including the pope's use of Swiss soldiers as mercenaries.
- Preached against enforced celibacy for the priests, and enforced fasts.
- In 1523, Zwingli prepared the core of his beliefs in 67 theses.
- He said Christ was the only high priest, and denied the existence of purgatory.
- In 1524 withdrew from the Roman Catholic Church.

Zwingli's protégé, Heinrich Bullinger (1504-75), was instrumental in finding ways to bring Protestants together, particularly in Switzerland.

Differences/Similarities Between Luther and Zwingli

	Luther	Zwingli
Eucharist		
Old Testament Law and the Gospels		
Holy Spirit		
Knowledge of Greek and Hebrew		
Scripture vs Tradition		
Use of Hymns and Instruments		
Infant Baptism		
Theocracy		

Anabaptism

Anabaptism began in Zurich, Switzerland, in 1525.

- Main point of difference was in regard to Zwingli's ecclesiology—the relation of the church to the state.
- Anabaptists argued the True Church was made up only of believers—those who had consciously, volitionally undergone an evangelical experience of conversion.
- The Anabaptists rejected infant baptism.
- Anabaptists originated the “free church” tradition that separated church and state.

The Seven Articles dealt with:

1. baptism, which Anabaptists believed must only be of adult believers, which they believed to be the New Testament practice
2. excommunication
3. breaking of bread
4. separation from the world
5. the duties of pastors
6. nonresistance
7. not taking an oath

Small Groups

Review the theme of Anabaptism and its attempt to restore the church to apostolic Christianity. One of the features of Anabaptism was the insistence upon the separation of church and state. Construct a list of different models of church-state relations through the ages: Early Church minority status, Constantine and legal recognition of the church, Augustine's "City of God" concept, papal coronation of Charlemagne/unified society, the Lutheran concept. Discuss the historical background of the model, its strengths and weaknesses, and possible connections to church-state relations in the particular cultural context.

Is there a model of church-state relations more valid than the others and why?

Summarize your discussion and share with the class focusing on the question.

Theological Issues⁴

Issue	Lutheran Position	Calvinist Position
ORDO SALUTIS	Calling, illumination, conversion, regeneration, justification, sanctification, glorification	Election, predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification
GRACE OF GOD	Grace received through baptism or preaching, enabling one to avoid resisting the regenerating grace of God	Irresistible
REPENTANCE	Leads to faith	Flows from faith
BAPTISM	Works regeneration, removing guilt and power of sin	Incorporation into the covenant of grace
LORD'S SUPPER	Christ present in the sacrament objectively	Sign and seal of the covenant of grace to believers; Christ present by faith
CHURCH and STATE	State church to tutor in the faith the rulers who support Protestantism	Holy Commonwealth, in which church and state both Christian, yet perform their separate functions
REGULATIVE PRINCIPLE	Whatever is not forbidden in Scripture is permissible	Whatever is not commanded in Scripture is forbidden

Calvin's Theology

Calvin emphasized fulfilling of God's commands. The law, in the theology of Calvin, had three functions:

- to reveal the depth of sin, misery, depravity
- to restrain the wicked
- to reveal the will of God to those who believe

Calvin believed God had predestined, even before Christ came to earth, who would be saved; salvation was based solely upon God's graciousness and sovereignty, not upon human decision or will; because God had chosen them, not by their own merit, but out of His sheer grace, they could not fall away or lose His saving grace.

God's will encompassed all; whatever happened had been determined by God to happen. Nothing happened apart from God's intention.

God had determined what was written in the Bible. The Holy Spirit dictated to prophets and apostles.

To Calvin, the Lord's Supper was a memorial of the death and passion of Christ. But in the Lord's Supper Christ was really, though not physically, present.

The church itself was given the responsibility for implementing discipline on moral issues; There should be one state church.

The Spread of Calvinism

Calvinism seemed to promote capitalism.

Calvin expected the elect to live simply, ascetically, almost monastically; expected the elect to conduct business, to prosper and to profit; the elect had money to invest.

He established an academy at Geneva that drew Protestants from throughout Europe; this was one of the ways by which Calvin's theology strongly influenced most of Protestantism.

The Second Helvetic Confession of 1566 confirmed the merger between the Zwinglians and the Calvinists.

Prayer

Almighty God, thou dost continue this day, both morning and evening, to invite us to thyself, dost assiduously exhort us to repent, and dost testify that thou art ready to be reconciled to us, provided we flee to thy mercy. Grant that we may not close our ears and reject this thy great kindness, but that, remembering thy freely given election, the chief of all the favors thou hast been pleased to show us, we may strive so to devote ourselves to thee, that thy name may be glorified through our whole life. And should it be that we at any time turn aside from thee, may we quickly return to the right way, and become submissive to thy holy admonitions. May we thus know that we have been chosen and called by thee and desire to continue in the hope of that salvation, to which thou invitest us, which is prepared for us in heaven, through Christ, our Lord. Amen.

Almighty God, thou buildest not a temple among us of wood and stones, for the fullness of thy Godhead dwells in thine only-begotten Son, who by his power fills the whole world, and dwells in the midst of us, and even in us. Grant that we may not profane his sanctuary by our vices and sins, but so strive to consecrate ourselves to thy service, that thy name through his name may be continually glorified. May we at length be received into that eternal inheritance, where will appear to us openly, and face to face, that glory which we now see in the truth contained in thy gospel. Amen.⁵

—John Calvin

Lesson 4: Protestant Worship and Ministry, and Great Britain

Due This Lesson

Reading, questions, and ideas
3-page paper
Journaling

Learner Objectives

By the end of this lesson, participants will

- state the impact of the hymns of writers of the Reformation period upon the Church, and the influence of the hymns in worship
- incorporate the hymns into a traditional and contemporary church service
- adapt fresh approaches to spiritual formation from examples of significant persons of integrity in church history
- contrast Lutheran, Calvinist, and Anabaptist approaches to worship and ministry
- understand the origins and early theological development of Protestantism in Great Britain and Scotland and its relationship to the development of Wesleyan-Holiness theology
- appreciate the commitments of the English Reformers to die for their faith
- identify Thomas Wolsey, Thomas Cranmer, William Tyndale, Authorized (King James) Version of the Bible, Foxe's *Book of Martyrs*, William Laud, Anglicanism, *Book of Common Prayer*

Homework Assignments

Read in preparation for the next lesson. Topics include:

- Puritanism and Religious War in England and Scotland
- The Arminian Response to Calvinism
- Protestant Biblical Interpretation

Read Resource 4-11. Suggested reading from Shelley—chapter 30. Prepare 3-4 questions or ideas the reading presents.

Prepare a sermon outline using one of the hymns from Resource 4-1.

Continue to work on the module assignments.

Write in your journal. Read a portion of the *Book of Common Prayer*, such as the Order for Morning Prayer or Order for Evening Prayer, as a focus of reflection. What is the meaning of the prayers? Available at <http://www.eskimo.com/~lhowell/bcp1662/>

Reformation Hymns

From *Sing to the Lord*

- 20 "Praise to the Lord, the Almighty"
- 39 "All People That on Earth Do Dwell"
- 52 "Sing Praise to God Who Reigns Above"
- 77 "All Creatures of Our God and King"
- 100 "The Lord's My Shepherd"
- 152 "Fairest Lord Jesus"
- 249 "O Sacred Head, Now Wounded"
- 499 "Jesus, Thy Boundless Love to Me"
- 547 "Must Jesus Bear the Cross Alone?"
- 671 "Christ Is Made the Sure Foundation"
- 766 "Now Thank We All Our God"

Reformation Services

Sunday

- Early service at five or six with a sermon on the Epistle of the day.
- The main service at eight or nine included a sermon from the Gospels.
- A vespers service in the afternoon or evening called for a sermon from the Old Testament.

Weekdays

- Sermons on Monday and Tuesday were devoted to the Catechism.
- The early morning service on Wednesday focused on the Gospel of Matthew.
- Thursday and Friday sermons focused on the Epistles.
- A late vespers service on Saturday traditionally drew upon John.

The Ministry—Luther

The preacher must not preach too long, Luther admonished, and remember the children listening in the service. "To preach simply is a great art." To be effective, a preacher must, first of all, "be able to teach correctly and in an orderly manner. Second, he must have a good head. Third, he must be able to speak well. Fourth, he should have a good voice, and, fifth, a good memory. Sixth, he must know when to stop. Seventh, he must know his stuff and keep at it. Eighth, he must be willing to risk body and soul, property and honor. Ninth, he must let everyone vex and ridicule him."

Expanded the notion of "vocation" to include all occupations, such as farmer or housewife; we are all equally priests.

Ministry—Calvin

Continued the reform by removing hierarchy and developing from the pages of the New Testament the four ministries of pastor: shepherd, deacon, elder, and teacher.

Calvin also believed those who listened to preachers do so as if God himself were addressing them.

Although all Christians were “priests,” the power and authority of the preacher was great. Under Calvin, Geneva treated any ridicule of the preacher as a serious offense.

Reformed churches emphasized instruction or catechisms to guide both young and old.

The Reformers used the term “preacher.” Only in the 18th century, under the influence of the Pietists, did the term “pastor” come into general use. Germans used the term “parson,” which was related to the term “parish.” Later the term “minister” became widely used in English in order to distinguish the dissenter and nonconformists from the Anglican “clergy.”

Luther on Music

The Reformation emphasized the place of the Scriptures.

In worship and music, Luther followed the principle of retaining whatever was best in the Catholic liturgy, and making sense of it to the German people; preparation of a hymnal based particularly on psalms Luther personally set to metrical form.

“Next to the Word of God, music deserves the highest praise. She is a mistress and governess of those human emotions,” Luther commented, “which control men or more often overwhelm them.” “Whether you wish to comfort the sad, to subdue frivolity, to encourage the despairing, to humble the proud, to calm the passionate, or to appease those full of hate what more effective means than music could you find?”⁶

Other Reformers on Music

Zwingli's principle was to reject Catholic liturgy; True New Testament singing, Zwingli believed, was done spiritually, in the heart, not audibly with voices.

On music as well as sacraments, Calvin stood somewhere between Zwingli and Luther.

Theologically, Calvin associated music and song with prayer. Song, along with preaching and the sacraments, was an essential element of worship.

There were rules about hymns: one word per note, no harmonies, no instruments, no "unknown tongues"—that is, songs sung in Latin—no choirs except insofar as they directed the congregation's singing.

English Reformation

Reformation theology began to be introduced in England under Thomas Cranmer, a very different Reformation figure compared to Luther or Calvin. Significantly, Cranmer decreed that the English translation of the Bible be used in churches and circulated as widely as possible among the people. At the same time, Cranmer played a crucial role in articulating and disseminating Reformation theology by writing, compiling, and editing the *Book of Common Prayer*.

An Act of Uniformity in 1549 forced churches to accept the *Book of Common Prayer*.

In what was known as the "Elizabethan Settlement," Queen Elizabeth I returned England to its moderate way. A revised *Book of Common Prayer* was made compulsory in the Act of Uniformity in 1559. Its Thirty-nine Articles of Faith, based on the earlier work of Cranmer and the Reformed theologians, became the center of faith for the Church of England.

Wesley later edited these Articles of Faith for the Methodist Church in America, and these Articles of Faith, in turn, became the theological basis for denominations such as the Church of the Nazarene.

English Worship

The first version of *The Book of Common Prayer* was too Roman for those English clergy influenced by the continental reformation. The revised *Book of Common Prayer*, published in 1552, represented a compromise or middle way (*via media*), and withstood various tests.

- the table where the bread and the wine of the Lord's Supper rested as simply a "table" or "God's board"
- the sign of the Cross was used only at baptism

By 1559, the beginning of the reign of Elizabeth, English worship services both opened with and closed with a hymn, and a few years later, hymns were sung before and after the sermon, and during the Communion component of the worship service; music was sung with harmonizing parts, and some churches retained choirs.

The church arranged a lectionary; all the Old Testament and the New Testament would be read within a year; the readings were arranged around events such as Easter and Advent.

Communion Service

Common Book of Prayer

A Communion service as set by the 1662 *Book of Common Prayer* included these elements:

- Morning Prayer
- Psalm 100—sung
- The Lord’s Prayer—priest alone, with the people kneeling
- Collect—prayer (said by the priest):
Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.
- The Decalogue (Ten Commandments), said by the priest, with the people kneeling, and responding after each commandment:
Lord, have mercy upon us, and incline our hearts to keep this law.
- After the last commandment, the peoples’ response was:
Lord have mercy on us, and write all these thy laws in our hearts, we beseech thee.
- Prayer for the Ruler
- The Collect—Prayer—of the day (which was written in *The Book of Common Prayer*)
- The Epistle reading
- The Gospel reading
- The Nicene Creed
- Hymn
- Sermon
- Psalm 117 sung
- Announcements
- Offerings for the poor and other offerings, with the priest reading appropriate scriptures such as Mt 5:16, Mt 6:19-20, Mt 7:12; Mt 7:21, Lk 19:8; 1 Cor 9:7; 1 Cor 9:11.
- The placing upon the table of the bread and wine by the priest
- Prayer for the Church
- Exhortation from the priest on the meaning of the Lord’s Supper, including:
Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Savior; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of these holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our

Savior Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and the Savior, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

- Invitation

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make you humble confession to Almighty God, meekly kneeling upon your knees.

- General Confession

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word, and deed. Against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

- Absolution—Priest

Almighty God, Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

- Priest offers "comfortable words" from Mt 11:28; Jn 3:16; 1 Tim 1:15; and 1 Jn 2:1-2.

- Priest: Lift up your hearts.

- People: We lift them up unto the Lord.

- Priest: Let us give thanks unto our Lord God.

- People: It is meet and right so to do.

- Priest: It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

- Preface—Priest

We do not presume to come to this thy Table, o merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed

through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

- Prayer of Consecration—Priest
Church of England (1662)

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed took Bread; and when he had given thanks, he brake it, and gave it to his disciples saying, "Take, eat, this is my Body which is given for you: do this in remembrance of me." Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them saying, "Drink ye all of this; for this is my Blood of the New Testament which is shed for you and for many for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me." Amen.

Church of the Nazarene (2001)

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ, to suffer death upon the Cross for our redemption: hear us, we most humbly beseech Thee.

Grant that, as we receive these Thy creatures of bread and wine according to Thy holy institution of Thy Son, our Savior Jesus Christ, in remembrance of His passion and death, we may be made partakers of the benefits of His atoning sacrifice.

We are reminded that in the same night that our Lord was betrayed, He took bread and, when He had given thanks, He broke it and gave it to His disciples, saying, "Take, eat: this is my Body, which is broken for you: do this in remembrance of me."

Likewise, after supper, He took the cup, and when He had given thanks, He gave it to them, saying, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me."

- Administration of the Sacrament
- Priest

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

- Hymn
- The Lord's Prayer
- Prayer—priest
 - O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. . . .
- Gloria in Excelsis—priest (beginning, "Glory be to God on high, and in earth peace, good will towards men.")
- The Blessing (priest)
 - The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you and remain with you always. Amen.⁷

Small Groups

In your group compare the scripture verses in the King James Version with some of the modern translations.

Which is easier to understand and read?

Is there any difference in the thinking or theology that is presented?

Psalm 11

Psalm 84: 10-12

John 14: 1-4

Romans 5: 6-8

Colossians 1: 15-20

2 Thessalonians 2: 13-14

1 Peter 1: 22-25

Arminius on Free Will

To these let the testimonies of Scripture be joined, in which are described the benefits of Christ, which are conferred by his Spirit on the human mind and will, and thus on the whole man. (1 Cor 6:9-11; Gal 5:19-25; Eph 2:2-7, 4:17-20; Titus 3:3-7).

For, the blessings of which man has been deprived by sin, cannot be rendered more obviously apparent, than by the immense [*cumulo*] mass of benefits which accrue to believers through the Holy Spirit; when, in truth, nature is understood to be devoid of all that which, as the Scriptures testify, is performed in man and communicated by the operation of the Holy Spirit. Therefore, if 'where the Spirit of the Lord is, there is liberty' (2 Cor 3:17) and if those alone be 'free indeed whom the Son hath made free' (Jn 8: 36) it follows, that our will is not free from the first fall; that is, it is not free to good, unless it be made free by the Son through his Spirit.

But far different from this is [*ratio*] the consideration of the Free Will of man, as constituted in the third state of renewed righteousness. For when a new light and knowledge of God and Christ, and of the Divine Will, have been kindled in his mind; and when new affections, inclinations and motions agreeing with the law of God, have been excited in his heart, and new powers have been [*ingeneratae*] produced in him; it comes to pass—that, being liberated from the kingdom of darkness, and being now made 'light in the Lord,' (Eph 5:8,) he understands the true and saving Good;—that, after the hardness of his stony heart has been changed into the softness of flesh, and the law of God according to the covenant of grace has been inscribed on it, (Jer 31:32-35,) he loves and embraces that which is good, just, and holy;—and that, being made [*potens*] capable in Christ, co-operating now with God he prosecutes the Good which he knows and loves, and he begins himself to perform it in deed: But this, whatever it may be of knowledge and the fear of Jehovah,' (Isa 11:2,) 'the Spirit of grace,' (Zech 12:10) 'of faith,' (2 Cor 4:13,) 'the Spirit of adoption' into sons, (Rom 8: 16,) and 'the Spirit of holiness;' and to whom the acts of illumination, regeneration, renovation, and confirmation, are attributed in the Scriptures.

But two things must here be observed, the first is, this work of regeneration and illumination is not completed in one moment; but that it is advanced and promoted, from [*die*] time to time, by daily increase. For 'our old man is crucified, that the body of sin might be destroyed,' (Rom 6: 6) and 'that the inward man may be renewed day by day.' (2 Cor 4:16). For this reason, in regenerate persons, as long as they inhabit these mortal bodies, 'the flesh lusteth against the Spirit.' (Gal 5:17).

Hence it arises, that they can neither perform any good thing without great resistance and violent struggles, nor abstain from the commission of evil. Nay, it also happens, that, either through ignorance or infirmity, and sometimes through [*malitia*] perverseness, they sin, as we may see in the cases of Moses, Aaron, Barnabas, Peter, and David: Neither is such an occurrence only accidental; but, even in those who are the most perfect, the following Scriptures have their fulfillment, 'In many things we all offend' (Jas 3:2). And, 'There is no man that sinneth not.' (1 Kings 8: 46).⁸

Concerning Grace and Free Will, this is what I teach according to the Scriptures and orthodox consent:—Free Will is unable to begin or to perfect any true and spiritual good, without Grace. That I may not be said, like Pelagius, to practice delusion with regard to the word 'Grace,' I mean by it that which is the Grace of Christ and which belongs to regeneration: I affirm, therefore, that this grace is simply and absolutely necessary for the illumination of the will to that which is good.

It is this grace which operates on the mind, the affections, and the will; which infuses good thoughts into the mind, inspires good desires into the affections, and bends the will to carry into execution good thoughts and good desires. This grace [*praevenit*] goes before, accompanies and follows; it excites, assists, operates that we will, and co-operates lest we will in vain. It averts temptations, assists and grants succor in the midst of temptations, sustains man against the flesh, the world, and Satan, and in this great contest grants to man the enjoyment of the victory. It raises up again those who are conquered and have fallen, establishes and supplies them with new strength, and renders them more cautious. This grace commences salvation, promotes it, and perfects and consummates it.

I confess that the mind of [*animalis*] a natural and carnal man is obscure and dark, that his affections are corrupt and inordinate, that his will is stubborn and disobedient, and that the man himself is dead in sins. And I add to this, That teacher obtains my highest approbation who ascribes as much as possible to Divine Grace; provided he so pleads the cause of Grace, as not to inflict an injury on the Justice of God, and not to take away *the free will to that which is evil.*⁹

Lesson 5: Protestant Groups' Continued Development

Due This Lesson

Sermon outline
Journaling

Learner Objectives

By the end of this lesson, participants will

- understand how Presbyterianism began in Scotland, how Puritanism arose, and Puritanism's effects upon Protestantism in Great Britain
- identify the historical roots of Puritanism in Great Britain and its influence throughout Europe and the world
- explain the distinctive features of Puritanism
- explain the relationship of Puritanism to the Church of Scotland, Presbyterianism, Congregationalism, and the Church of England
- identify: John Knox, Presbyterianism, Oliver Cromwell, Puritanism, *Pilgrim's Progress*, and George Fox
- compare and contrast Arminianism with Calvinism
- describe the contributions of James Arminius to theology in general and the Wesleyan tradition in particular
- understand the historical roots of the Articles of Faith
- identify various developments in the interpretation of Scripture under early Protestants
- understand the Article of Faith on Scripture in relation to the Reformation

Homework Assignments

Study Romans 5. Find at least three early Protestant comments—commentaries—on the passage. Compare the approaches to the scripture as well as theological conclusions. Write a 2- to 3-page paper.

Read in preparation for the next lesson. Topics include:

- Reformation of the Roman Church
- The Missionary Movement in Roman Catholicism

Suggested reading from Shelley—chapter 28. Prepare 3-4 questions or ideas the reading presents.

Continue working on the module assignments.

Write in your journal. Sing "Amazing Grace" and let the words surround you. What is the power of the song? How does it impact you?

Chronology of Events in the 17th Century

- 1603 James VI of Scotland became James I of England, son of Mary Queen of Scots
- 1611 Authorized (King James) Version of the Bible published
- 1625 Charles I became king of England
- 1633 William Laud appointed archbishop of Canterbury
- 1637 Civil War in England
- 1643-1649 The Westminster Assembly of both English and Scot clerics
- 1649 Oliver Cromwell became "Lord Protector"
- 1658 Richard Cromwell became "Lord Protector"
- 1660 Charles II became king of England, constitutional monarch
- 1662 Uniformity Act required all clergy to accept the *Book of Common Prayer*
- 1673 Test Act
- 1678 *Pilgrim's Progress* published by John Bunyan
- 1685 James II became king of England
- 1688 William and Mary become king and queen
- 1689 Act of Toleration

Four Convictions of Puritanism

Conviction 1:

Personal salvation is entirely from God; they utilized the concept of the covenant—covenant of grace—to speak about salvation, thus allowing each person to enter by faith into covenant relationship with God as enabled by God's gracious initiative.

Conviction 2:

The Bible has supreme authority; Puritans argued that Christians should do only what the Bible commanded, while Anglicans contended rather that Christians should not do what the Bible prohibited.

Conviction 3:

Church should be organized from Scripture. Anglicans favored episcopacy. Puritans argued that Scripture laid down specific rules for constructing and governing churches, not based on bishops. Puritan church polity provided the historical foundation for modern Presbyterians, Congregationalists, and Baptists.

Conviction 4:

God has sanctioned the solidarity of society. Only a single set of authorities should govern life in society.

Classic Forms of Church Government

Episcopal

- shaped in the Early Church and formalized in Roman Catholicism
- Church of England, the Episcopal Church, and United Methodism
- church government is centered in the office of the bishop and the line of succession from the apostles

Congregationalism

- church organization based on the autonomy of each congregation
- liberal wing of Puritanism
- some were called Separatists (e.g., the Pilgrims)
- in every New England colony except Rhode Island, Congregationalist churches worked so closely with civil governments that no other type of church was allowed
- theocracy, a situation in which ministers interpreted biblical laws related to general human conduct and town officials enforced them through police power
- In the United States in 1957 the Congregationalists merged with the Evangelical and Reformed Church to form a single denomination, the United Church of Christ.

Presbyterianism

- elders, both laypeople and ministers, govern
- 50 million Protestants around the world practice Presbyterian church government
- Presbyterianism emerged in the 16th-century Reformation as an effort by Protestant Reformers to recapture the form as well as the message of the New Testament church
- Presbyteries select delegates to regional synods, which in turn select representatives to the General Assembly, or General Synod, a national body, the final judiciary of the church.
- presbyteries, synods, and general assemblies have consisted of equal numbers of ordained ministers and lay elders
- Presbyterian worship is simple and orderly

Reformation Traditions

The Reformation caused several important traditions:

- Lutheranism
- Radicalism—Anabaptism
- Reformed—Calvinism and Zwinglianism
- Anglicanism

Tradition	Theology	Church structure	Church/State relation
Lutheranism	Justification by faith	Episcopalian	State is responsible for the church
Radical reformation	Individualistic spirituality	Priesthood of believers	Separation of church and state
Reformed church	Sovereignty of God	Presbyterian	No state interference in the church
Anglican	Holy, obedient living	Episcopalian	Crown is the head of the church

Synod of Dort (1618-19)

The Synod of Dort countered the Arminian theology by what is now known as the "Five Points of Calvinism."

The Remonstrants' Five Propositions

Conditional election, based on God's foreknowledge.

Universal atonement, limited by a person's faith.

Natural inability, of any person to do good apart from divine grace.

Prevenient grace, which accounts for all good in people. This grace may be resisted and made ineffectual by a sinner's perverse will.

Conditional perseverance. Though God provides sufficient grace to meet any possible emergency, men and women may neglect this provision, fall from grace, and eternally perish.

The Calvinists' Answer

Unconditional election or particular predestination.

Limited atonement, only for those who are elected.

Natural inability or total depravity: regeneration must precede conversion.

Irresistible grace or effectual calling, by which the persons on whom God bestows grace will be saved; that person cannot resist grace.

Final perseverance, unconditional eternal security.

Theological Issues—Calvinist vs. Arminian

Issue	Calvinist Position	Arminian Position
<i>Original Sin</i>	Total depravity and guilt inherited from Adam	Total depravity and guilt inherited from Adam
<i>Human Will</i>	In bondage to sin	In bondage to sin: the natural inability of any person to do good apart from divine grace
<i>Grace of God</i>	Common grace given to all; saving grace given to elect; grace cannot be resisted: the persons on whom God bestows grace will be saved	Prevenient or enabling grace given to all; it may be resisted; saving grace given to those who believe; persevering grace given to those who obey
<i>Predestination</i>	Rooted in God's decrees; of the elect to salvation	Rooted in God's foreknowledge; of those who believe to salvation
<i>Election</i>	Unconditional or particular predestination	Conditional
<i>Regeneration</i>	Monergistic	Monergistic
<i>Atonement</i>	Christ's death a substitutionary penal sacrifice	Christ's death a sacrifice that God benevolently accepted in place of a penalty
<i>Extent of Atonement</i>	Limited: Intended only for the elect	Universal: Intended for all; canceling guilt for Adamic sin for all
<i>Application of Atonement</i>	By power of the Holy Spirit according to the will of God	By power of the Holy Spirit in response to the will of the sinner
<i>Order of Salvation</i>	Election; Predestination; Union with Christ; Calling; Regeneration; Faith; Repentance; Justification; Sanctification; Glorification	Calling; Faith; Repentance; Regeneration; Justification; Sanctification; Perseverance; Glorification
<i>Perseverance</i>	Of all the elect by the grace of God: unconditional eternal security for the elect	Dependent on obedience, though God provides sufficient grace, persons may neglect this grace and fall from grace to eternal damnation

Confessional Statements Regarding Free Grace

Church of England, 1563

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God; wherefore we have Christ preventing us, that we may have a good will, and working with us, when we have that good will.

From the Five Arminian Articles, 1610

That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good—such as saving Faith eminently is; but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, John 15:5: “Without me ye can do nothing.”

Luther and Biblical Interpretation

The Bible, for Luther, was authoritative, intelligible, and consistent. He abandoned the fourfold interpretation and stressed that each passage of Scripture had one, single meaning. He emphasized the simple, pure, natural sense of the text. At the same time, Luther believed an historical understanding of author and times was crucial to the passage's proper exegesis.

The heart of Scripture, and its interpretive key, was justification by faith through Christ. The canonicity of any Scripture was questionable if it taught any gospel other than justification by faith in Christ.

The Old Testament, Luther believed, must be interpreted through the New Testament.

The Holy Spirit brought illumination to the exegete.

Calvin and Biblical Interpretation

For John Calvin the Bible was the product of the Holy Spirit.

Calvin, like Luther, repudiated allegorical method. But Calvin was not so apt as Luther to see Christ in all. Calvin preferred a stricter objectivity.

Interestingly, Calvin's *Commentaries* were at times inconsistent with *Institutes!*

Calvin interpreted the Scripture grammatically and historically with attention to context.

Scripture was the basis for dogmatic theology.

Articles of Faith on the Holy Scripture

The French Confession of Faith—John Calvin, 1559

1. As such this God reveals himself to men; firstly, in his works . . . secondly, and more clearly, in his Word . . . which was . . . committed to writing in the books which we call the Holy Scriptures.
2. These Holy Scriptures are comprised in the canonical books of the Old and New Testaments, as follows: [The 66 books are listed]
3. We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we can not find any articles of faith.
4. We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men. And inasmuch as it is the rule of all truth, containing all that is necessary for the service of God and for our salvation, it is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures, but, on the contrary, all things should be examined, regulated, and reformed according to them. And therefore we confess the three creeds, to wit: the Apostles', the Nicene, and the Athanasian, because they are in accordance with the Word of God.

The Church of England (1571)

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are: [The 66 books are listed].

The Church of the Nazarene (2001)

We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

Lesson 6: Roman Catholicism Moves Forward

Due This Lesson

Romans paper
Reading, questions, and ideas
Journaling

Learner Objectives

By the end of this lesson, participants will

- become familiar with the Council of Trent as a response to the Protestant Reformation
- identify: Counter-Reformation, Teresa of Avila, Council of Trent, Francisco Ximenez de Cisneros, Inquisition
- understand the Roman Catholic missionary movement from the 16th to the 18th centuries as a background to the beginnings of Christianity in many countries
- discuss why the Roman Catholics led the way in the missionary efforts in the 16th and 17th centuries, and identify: *patronato real*
- analyze the interrelationship between the Roman Catholic Church and colonization in the expansion of Christianity under the Spanish and Portuguese
- discuss the rise and organizational development of the Jesuits in the 16th century. What kind of a person and leader was Ignatius Loyola? Compare him to Luther and the other Reformers, and identify: Ignatius Loyola (1495-1556); *Spiritual Exercises*; Society of Jesus (Jesuits)
- compare and contrast the Franciscans, Dominicans, and Jesuits in the 16th and 17th centuries, and critique the orders' understanding of "evangelization"

Homework Assignments

Read excerpts from Teresa of Avila's *Way of Perfection*. Discuss its biblical character as well as its relationship—similar and different—to Wesleyan perfectionism. Write a 2- to 3-page paper.

Read in preparation for the next lesson. Topics include:

- Catholicism and Colonialism in the Americas
- Catholicism in Asia

Suggested reading from Shelley—chapter 29. Prepare 2-3 questions or ideas the reading presented to you.

If possible view the film, *The Mission*, starring Robert DeNiro, which depicts the issues related to the Jesuit mission in Paraguay.

Write in your journal. Read sections of the *Spiritual Exercises* of Ignatius Loyola and follow its instructions.

Council of Trent—1545 to 1563

- Declared that Scripture and tradition were equally valid as sources of truth.
- The church had the sole responsibility to interpret the Bible rightly.
- Declared the primacy of Jerome's Latin Vulgate edition of the Bible.
- Declared there to be seven sacraments, through which grace is conferred *ex opere operato*, that is, irrespective of merits of administrators.
- Explicitly limited the laity to the bread in the Eucharist.
- Condemned the idea that human beings lacked free will.
- Condemned the idea that nothing except faith or belief was necessary for justification.
- Condemned the idea that the Ten Commandments have nothing to do with Christianity.
- Condemned the idea that Christ came only as a Redeemer and not also as a Lawgiver.
- Condemned the idea that human beings were justified solely by the imputation of righteousness, rather than righteousness also being imparted.
- Condemned the idea that justification implied election rather than free choice.
- Condemned the idea that once a person was saved he or she could not fall from grace.
- Condemned the idea that lack of faith was the only mortal sin.

The Council of Trent Statements

Decree on Justification Sixth Session, Jan. 13, 1547	Interpretation	Wesleyan Response
<p>If anyone asserts that this sin of Adam—which in its origin is one, and being transfused into all by propagation, not by imitation, is in each one as his own—is taken away either by the powers of human nature, or by any other remedy than the merit of the one mediator, our Lord Jesus Christ, who hath reconciled us to God in his own blood, being made unto us justice, sanctification, and redemption, or if he denies that the said merit of Jesus Christ is applied both to adults and to infants, by the sacrament of baptism rightly administered in the form of the Church: let him be anathema.</p>	<p>The statement reaffirms the Augustinian understanding of the transmission of original sin. This original sin can only be “taken away” by Christ. The remedy for original sin is “rightly administered” baptism.</p>	<p>Nazarene <i>Manual</i>, Article of Faith on “Sin, Original and Personal,” affirms that “original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually.”</p>
<p>If any one denies, that infants, newly born from their mothers’ wombs, even though they be sprung from baptized parents, are to be baptized; or says that they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which has need of being expiated by the laver of regeneration for obtaining life everlasting—whence it follows as a consequence, that in them the form of baptism, for the remission of sins, understood to be not true, but false—let him be anathema.</p>	<p>Standing with the Reformers against the Anabaptists, Trent affirms the baptism of infants, all of whom inherit Adam’s sin. In order to be saved they need the washing or “laver” of regeneration, which comes through baptism.</p>	<p>Though not for the remission of sins, Nazarenes teach, as indicated in their ritual for “The Baptism of Infants or Young Children,” that infant baptism “signifies for this young child God’s gracious acceptance on the basis of His prevenient grace in Christ, and points forward to his or her personal appropriation of the benefits of the Atonement when he or she reaches the age of moral accountability and exercises conscious saving faith in Jesus Christ.”</p>
<p>If anyone denies that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is taken away; but says that it is only rased, or not imputed; let him be anathema.</p>	<p>Through baptism, the guilt of original sin is “remitted” or removed.</p>	<p>The remedy for the <i>guilt</i> of original sin, Wesleyans teach, a universal benefit of the atonement of Christ for all persons—regardless of their baptism or the lack thereof. Yet “original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit.”¹⁰</p>

<p>The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary that each one recognize and confess, that, whereas all men had lost their innocence in the prevarication of Adam—having become unclean, and, as the apostle says, by nature children of wrath, as [this Synod] has set forth in the decree on original sin—they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, or to arise, therefrom; although free-will, attenuated as it was in its powers, and bent down, was by no means extinguished in them.</p>	<p>All persons inherit original sin, and because of it, are “children of wrath.” Original sin weakened but did not completely destroy free will.</p>	<p>The Church of the Nazarene is similar to the Council of Trent in its understanding of free grace and free will. See Article 7. Like both the Reformers and the Council of Trent, Nazarenes believe that through the fall of Adam human beings “became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God.”</p>
<p>Whence it came to pass that the heavenly Father, the Father of mercies, and the God of all comfort, when that blessed fullness of the times was come, sent unto men, Jesus Christ, his own Son – who had been, both before the Law, and during the time of the Law, to many of the holy fathers announced and promised – that he might both redeem the Jews who were under the Law. And that the Gentiles, who followed not after justice, might attain to justice, and that all men might receive the adoption of sons. Him hath proposed as a propitiator, through faith in his blood, for our sins, and not for our sins only, but also for those of the whole world.</p>	<p>Against those Reformers who limited the scope of salvation only to a predestined elect, Trent affirmed that salvation was offered for and intended for all persons, for the whole world.</p>	<p>Nazarenes affirm in Article 6 that Jesus Christ “made full atonement for all human sin,” is “the only ground of salvation,” and “is sufficient for every individual of Adam’s race.”</p>
<p>But, though he died for all, yet do not all receive the benefit of his death, but those only unto whom the merit of his passion is communicated. For as in truth men, if they were not born propagated of the seed of Adam, would not be born unjust—seeing that, by that propagation, they contract through him, when they are conceived, injustice as their own—so, if they were not born again in Christ, they never would be justified; seeing that, in the new birth, there is bestowed upon them, through the merit of his passion, the grace whereby they are made just.</p>	<p>Though Christ died for all, there is not universal salvation. They must be “born again in Christ.” The grace of salvation is not earned; it comes by grace, by the merit of Christ’s death.</p>	<p>Nazarenes teach (Article 9) likewise, that new birth, or regeneration, is “that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love and obedience.”</p>

<p>By which words, a description of the Justification of the impious is indicated—as being a translation, from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the sons of God, through the second Adam, Jesus Christ, our Savior. And this translation, since the promulgation of the Gospel, cannot be effected, without the laver of regeneration, or the desire thereof, as it is written; unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.</p>	<p>Justification is implemented through regeneration.</p>	<p>Nazarenes teach (Article 9) that justification, “the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous,” is given “to all who believe on Jesus Christ and receive Him as Lord and Savior.”</p> <p>Unlike many Protestants as well as Roman Catholics, Nazarenes do not link baptism to salvation, except insofar as it signifies (Article 12) “acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior.”</p>
<p>The synod furthermore declares, that, in adults the beginning of the said justification is to be derived from the prevenient grace of God, through Jesus Christ, that is to say, from his vocation, whereby, without any merits existing on their parts, they are called; that so they, who by sins were alienated from God, may be disposed through his quickening and assisting grace, to convert themselves to their own justification, by freely assenting to and cooperating with that said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly inactive while he receives that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in his sight. Whence, when it is said in the sacred writings: Turn ye to me, and I will turn to you, we are admonished of our liberty; and when we answer: Convert us, O Lord, to thee, and we shall be converted, we confess that we are prevented [anticipated] by the grace of God.</p>	<p>This statement of Trent attempts to correct charges of the Reformers that the Roman Catholic Church taught salvation by works apart from grace. It taught that God draws or lures individuals toward justification through “prevenient” grace, so no person can boast that he or she is saved by his or her own merit or effort. Through grace, human wills may become “disposed” to consent to and cooperate with the grace freely offered them. Human beings are not passive recipients of grace; they respond. They may reject grace. None are able to save themselves by their own free will, but only by grace.</p>	<p>Like Trent and against the Reformers, Article 7 affirms that “the grace of God through Jesus Christ is freely bestowed upon all people,” not just the so-called elect, “enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.”</p> <p>Article 8 affirms the sense of balance between gracious initiative and agency, and human responsibility: “The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.”</p>

<p>Having, therefore, been thus justified, and made the friends and domestics of God, advancing from virtue to virtue, they are renewed, as the Apostles say, day by day, that is, by mortifying the members of their own flesh, and by presenting them as instruments of justice unto sanctification, they, through the observance of the commandments of God and of the Church, faith cooperating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified as it is written: He that is just, let him be justified still; and again, Be not afraid to be justified even unto death; and also, Do you see that by works a man is justified, and not by faith only. And this increase of justification holy Church begs, when she prays, "Give unto us, O Lord, increase of faith, hope, and charity."</p>	<p>There is a continuation of grace as human beings cooperate with and respond to God on a daily basis. Individuals demonstrate their faith by good works, which increase as the person walks closer and closer to God. Good works are necessary for our justification, the council says.</p>	<p>Entire sanctification, Nazarenes affirm in Article 10, "includes the impulse to grow in grace." The church recognizes that "this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor, one's witness may be impaired and the grace itself frustrated and ultimately lost."</p>
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Canons on Justification

Canons on Justification	Interpretation
<i>Canon I.</i> If any one saith, that man may be justified before God by his own works, whether done through the teaching of human nature, or that of the law, without the grace of God through Jesus Christ: let him be anathema.	This rejects the notion Roman Catholics teach: there is salvation by works and not by grace.
<i>Canon II.</i> If any one saith, that the grace of God, through Jesus Christ, is given only for this, that man may be able more easily to live justly, and to merit eternal life, as if, by free-will without grace, he were able to do both, though hardly indeed and with difficulty: let him be anathema.	Trent rejects the Pelagian notion that free will can be understood apart from prevenient grace, grace leading toward justification.
<i>Canon III.</i> If any one saith, that without the prevenient inspiration of the Holy Ghost, and without his help, man can believe, hope, love, or be penitent as he ought, so that the grace of Justification may be bestowed upon him: let him be anathema.	Affirms again that human beings cannot hope to be justified apart from the work of the Holy Spirit.
<i>Canon IV.</i> If any one saith, that man's free-will moved and excited by God, by assenting to God exciting and calling, nowise cooperates towards disposing and preparing itself for obtaining the grace of Justification; that it can not refuse its consent, if it would, but that, as something inanimate, it does nothing whatever and is merely passive: let him be anathema.	Trent rejects an extreme view of predestination that supposes God would save a person apart from that person's awareness of and cooperation with that grace. Human beings are not "passive" in regard to their own salvation, Trent affirms.
<i>Canon V.</i> If any one saith, that, since Adam's sin, the free-will of man is lost and extinguished; or, that it is a thing with only a name, yea a name without a reality, a figment, in fine, introduced into the Church by Satan: let him be anathema.	Affirms against John Calvin that free will exists in reality, not just in a person's perception of himself or herself.
<i>Canon VI.</i> If any one saith, that it is not in man's power to make his ways evil, but that the works that are evil God worketh as well as those that are good, not permissively only, but properly, and of himself, in such wise that the treason of Judas is no less his own proper work than the vocation of Paul: let him be anathema.	Rejects a complete fatalism that attributes all events in the world to God's direct will.
<i>Canon VII.</i> If any one saith, that all works done before Justification, in whatsoever way they be done, are truly sins, or merit the hatred of God; that the more earnestly one strives to dispose himself for grace, the more grievously he sins; let him be anathema.	Denies the extreme statements of Luther, that no good works could be accomplished before justification, and were in fact sinful.

<p><i>Canon IX.</i> If any one saith, that by faith alone the impious is justified, in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will: let him be anathema.</p>	<p>Affirms against the Reformers that human beings respond to grace through an assent of their wills.</p>
<p><i>Canon XIII.</i> If any one saith, that it is necessary for every one, for the obtaining the remission of sins, that he believe for certain, and without any wavering arising from his own infirmity and indisposition, that his sins are forgiven him: let him be anathema.</p>	<p>Denies that assurance of salvation can be linked to salvation itself. Not everyone may have assurance of forgiveness, yet may be saved.</p>
<p><i>Canon XXI.</i> If any one saith, that Christ Jesus was given of God to men, as a redeemer in whom to trust, and not also as a legislator whom to obey: let him be anathema.</p>	<p>Affirms the necessity of the Law, and the continuity between the Law and the gospel.</p>
<p><i>Canon XXIII.</i> If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able during his whole life, to avoid all sins, even those that are venial – except by a special privilege of the Blessed Virgin: let him be anathema.</p>	<p>Rejects the Reformers' view of "once saved always saved." Trent affirmed that persons who were justified may indeed fall or backslide.</p> <p>Also rejects the idea that a person can live his or her entire life without sinning, except for exceptions Trent attributes to the Virgin Mary.</p>
<p><i>Canon XXIV.</i> If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof: let him be anathema.</p>	<p>Obedience and good works sustain grace. They are not merely natural outcomes of grace, but means of growing in grace.</p>
<p><i>Canon XXXII.</i> If any one saith, that the good works of one that is justified are in such manner the gifts of God, that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life – if so be, however, that he depart in grace – and also an increase of glory: let him be anathema.</p>	<p>Any good works are "gifts of God," but they are also actions of human beings in response to grace. As a "member" of Christ, these good works enable the person to increase in grace and "attain" eternal life.</p>

Small Groups

In your group discuss the following. Be prepared to report to the class.

Dialogue as a group whether any form of an inquisition exists today under the auspices of Christianity.

What might be some common misconceptions Catholics and Protestants have of one another? Dialogue about what contemporary Catholics and evangelicals might have in common.

Protestants might say Catholic renewal did not constitute genuine reform. Catholics might say Protestants strayed from orthodoxy or from the true church through their teachings and activities. How do we reconcile this apparent tension?

Compare evangelistic strategies utilized by the church today to those of the Roman Catholic orders.

Lesson 7: Roman Catholicism in America and Asia

Due This Lesson

Paper on *Way of Perfection*
Reading, questions, and ideas
Journaling

Learner Objectives

- By the end of this lesson, participants will
- describe some of the ways Spain and Portugal evangelized in the Americas, and compare and contrast the approaches of the Spanish and the Portuguese
 - identify Bartolomé de Las Casas
 - better understand the issues of contextualizing the gospel today in their own contexts, and better understand the issues involved in accepting or rejecting cultural customs
 - identify: Francis Xavier (1506-52), Domingo Salazar (1512-94), Alejandro Valignano (1539-1606), Matteo Ricci (1552-1610), Robert De Nobili (1577-1656), Adam Schall (1592-1666), the Shimabara Rebellion (1637-38), the Rites Controversy
 - understand reasons for the early growth of Christianity in various countries

Homework Assignments

Choose one of the parables of Jesus and contextualize it for a present-day group in your community that needs to hear the message of Jesus.

Read in preparation for the next lesson. Topics include:

- Enlightenment, Science, and Religion
- Pietism

Suggested reading from Shelley includes chapters 32 and 33. Prepare 3-4 questions or ideas the reading presents to you.

Read Resource 7-10.

Write in your journal. Read the prayer and poem of St. Francis Xavier. Reflect on what they say to you.

Prayer by Saint Francis Xavier

Eternal God, Creator of all things, remember that You alone has created the souls of unbelievers, which You have made according to Your Image and Likeness. Behold, O Lord, how to Your dishonor many of them are falling into Hell. Remember, O Lord, Your Son Jesus Christ, Who so generously shed His Blood and suffered for them. Do not permit that Your Son, Our Lord, remain unknown by unbelievers, but, with the help of Your Saints and the Church, the Bride of Your Son, remember Your mercy, forget their idolatry and infidelity, and make them know Him, Who You have sent, Jesus Christ, Your Son, Our Lord, Who is our salvation, our life, and our resurrection, through Whom we have been saved and redeemed, and to Whom is due glory forever. Amen.

Xavier's Poem of Love (1552)

My God, I love thee: not because I hope for heaven thereby,
nor because they who love thee not must burn eternally.
Thou, O my Jesus, Thou didst me upon the Cross embrace;
for me didst bear the nails and spear, and manifold disgrace.
And grief and torments numberless, and sweat of agony;
yea, death itself; and all for me who was thine enemy.
Then why, O Blessed Jesus Christ, should I not love thee well?
Not for the hope of winning heaven, nor of escaping hell;
Not with the hope of gaining aught, not seeking a reward;
but as thyself hast loved me, o ever-loving Lord!
Even so I love thee and will love, and in thy praise will sing,
solely because thou art my God, and my eternal King.

Tears of the Indians

Now Christ wanted his gospel to be preached with enticements, gentleness, and all meekness, and pagans to be led to the truth not by armed forces but by holy examples, Christian conduct, and the word of God, so that no opportunity would be offered for blaspheming the sacred name or hating the true religion because of the conduct of the preachers. For this is nothing else than making the coming and passion of Christ useless, as long as the truth of the gospel is hated before it is either understood or heard, or as long as innumerable human beings are slaughtered in a war waged on the pretext of preaching the gospel and spreading religion.¹¹

—Bartolomé de Las Casas

Differences and Similarities between the Spanish and Portuguese Missionary Efforts

Differences

Spanish	Portuguese
Franciscan, Augustinian, Dominican (etc.) influence	Jesuits dominated
Mostly Spanish friars	Italian and Portuguese friars
Confronted “lower” religions	Confronted both “lower” (African) and “higher” religions (in India and China)
Conquered vast territory and resettled inhabitants	Established trading posts generally along coast
Missionaries saw no connection between RC and older practices	Missionaries endeavored to contextualize message
Longer period and colonial decline	Shorter period—more rapid—colonial decline

Similarities

- Shortages of priests
- Birth of nonexistent catechism preceded baptism
- Emphasized ceremonial, ritualistic, pageantry
- Racism and slavery tolerated
- Slow development of native clergy
- Close identification in people’s minds between Catholicism and Iberianization; in Indonesia it accelerated Islam’s growth.
- There was a very blurred distinction between the Cross and culture.

Small Groups

In your groups discuss the following:

Recall to mind how someone witnessed to you prior to your conversion OR an evangelistic encounter you have experienced OR a cross-cultural event you have experienced. Describe the details. How were God and the "church" involved? What was unique about the "context" or the circumstances of this experience? What did you take away from this experience to help you in your ministry?

Christianity in China

Matteo Ricci (1552-1610)

- He translated Chinese classics.
- He adopted the garb of the literati, the highly revered Confucian scholars.
- He published *True Meaning of the Lord of Heaven*, appealing to the Chinese classics, and using language common among Chinese philosophers.

Jesuits

- The theological terms the Jesuits used were thoroughly Chinese. For instance, "*Shang Ti*," Supreme Lord, and "*T'ien*," heaven, were taken from the ancient classics.
- The Jesuits honored Confucianism as a philosophy and aligned Christianity with it; Confucianism was more of a set of rules of etiquette for social practices and customs. Allowed ceremonies honoring ancestors.

In 1656 Lo Wen-tsao, called "Gregory Lopez" (1611-91) was ordained a priest.

Pope Clement XI

- Issued a decree that Christians were not to sacrifice to ancestors, but they were permitted to carry tablets with ancestors' names.
- The pope decreed that T'ien Chu, "Lord of Heaven"—a devised term—should be used for God.
- The spring and autumn worship of Confucius, together with the worship of ancestors, was not allowed among Catholic converts.
- Chinese officials, if they converted to Roman Catholicism, were not allowed to worship in Confucian temples on the first and fifteenth days of each month.
- No Chinese Catholics were allowed to worship ancestors in their familial temples.
- A Chinese Catholic was not allowed to perform the ritual of ancestor worship.

Christianity in India

Becoming a Christian meant becoming "Portuguese."

Indian priests were ordained in 1560. After 1592, however, ordination was limited to Brahmins.

Roberto de Nobili (1577-1656)

- There must be a distinction between being Christian and being Portuguese.
- He lived as a Brahmin and as a holy man: an ascetic, vegetarian "guru," or "Roman rajah."
- He mastered Sanskrit.
- He accepted the caste system.

The 1704 papal decree against Jesuit methods included a rebuke of the Malabar rites.

Christianity declined in India with the decline of Portugal. The powers that replaced Portugal—the Dutch and the English—were Protestants, but uninterested in missions.

Christianity in Japan

Social and political factors were crucial in the acceptance of Christianity in Japan; Japanese possessed an adaptive style of culture.

Jesuits met with Nobunga himself in 1581, and they noted the necessity of a Japanese clergy and Japanese bishopric, the training of Japanese workers, and the financing of church through farming.

- At first missionaries in Japan wore silk rather than cotton, since silk was the fabric worn by wealthy and influential Japanese.
- Jesuits used Japanese Buddhist terms: *Dainichi*, the Great Sun God in Buddhism, was God. *Jodo*, "pre land" in Buddhism, was used for heaven. *Buppo*, Buddha's law, was identified as the Law of God.
- Under pressure, the Roman Catholics began using *Deusu*, a transliteration from *Deus*, the Latin word for God.

In 1600 the pope opened Japan to all religious orders; this produced jealousy and rivalry.

The first ordination, of three Japanese priests, came in 1601.

In 1637 Japan cut all ties with the West.

Christianity in the Philippines

The Christianization of the Philippines accompanied its "hispanization," the process of its becoming "Spanish-like."

The Spanish used the *encomienda* system to control and Christianize the inhabitants of the Philippines.

Filipinos never lost that Malaysian stratum, which to this day remains the foundation of their culture.

Spanish Dominicans emphasized moderation, and from a Thomistic theological basis, emphasized natural law and natural rights.

Unlike the Americas, where the orders taught the people Spanish, the friars in the Philippines learned and translated religious dramas and other religious literature into the local dialects.

The people developed a deep folk Catholicism; idolatry, magic, and superstition persisted, all of which might have been alleviated by a native clergy. But the orders refrained from training an indigenous clergy.

Comparison of Spanish Catholicism in the Americas and the Philippines

Similarities

- Religious aims accompanied economic and political aims
- Forms of economic and political organization, including *encomienda* system
- Remote people remained unchristianized
- Altered economic life, agriculture, and farming
- Syncretistic Catholicism developed, with emphases on pageantry, shrines, pilgrimages
- Millennial ideals of priests
- Armed resistance of local people
- Ethnic and racial stratification
- Slow development of local clergy
- Urbanization
- Partial Westernization
- Mass poverty, perhaps due to ideology of hierarchy

Differences

- More distant hispanization in the Philippines
- In the Philippines, use of local oligarchy for social control
- Millennial ideals more beneficent in the Philippines
- In the Philippines, less bloody conquest; in America force was used to establish Spanish rule
- In the Philippines, fewer diseases spread
- In the Philippines less miscegenation
- A lower caliber of Spanish clergy in the Philippines
- In the Philippines, because of trade, more pre-Spanish influence from external cultures, with Chinese, Indians, Muslims
- In Americas, a great influx of laborers from elsewhere (Africa), who brought religiosity and added to cultural imixture
- Spanish was not widely learned in the Philippines
- In America, Augustinianism prevailed; in the Philippines, Thomism
- Some religious education before conversion was more common in the Philippines

Christianity in Vietnam and Korea

Vietnam

Alexandre De Rhodes (1593-1660), a French Jesuit, planted the Church in Vietnam.

- He mastered the Vietnamese language and dressed and lived as a Vietnamese.
- He devised a writing system for the Vietnamese language, wrote a grammar book, and published a French-Vietnamese dictionary.
- He used concepts from the language to express the gospel and did not advocate the destruction of images to the ancestors.

Korea

- The first Christians in Korea came with the Japanese invasion under Hideyoshi.
- Ricci's works circulating at the Chinese court were brought into Korea about 1631.
- In 1784, Yi Sung-hun, a member of the Korean delegation in Beijing, was converted. He evangelized others upon his return to Korea.
- In secret, Korean Christians organized their own hierarchy and appointed their own clergy.

The Crime of Galileo: Indictment and Abjuration of 1633

Whereas you, Galileo, son of the late Vincenzo Galilei, of Florence, aged seventy years, were denounced in 1615, to this Holy Office, for holding as true a false doctrine taught by many, namely, that the sun is immovable in the center of the world, and that the earth moves, and also with a diurnal motion; also, for having pupils whom you instructed in the same opinions; also, for maintaining a correspondence on the same with some German mathematicians; also for publishing certain letters on the sun-spots, in which you developed the same doctrine as true; also, for answering the objections which were continually produced from the Holy Scriptures, by glozing the said Scriptures according to your own meaning; and whereas thereupon was produced the copy of a writing, in form of a letter professedly written by you to a person formerly your pupil, in which, following the hypothesis of Copernicus, you include several propositions contrary to the true sense and authority of the Holy Scriptures; therefore (this Holy Tribunal being desirous of providing against the disorder and mischief which were thence proceeding and increasing to the detriment of the Holy Faith) by the desire of his Holiness and the Most Eminent Lords, Cardinals of this supreme and universal Inquisition, the two propositions of the stability of the sun, and the motion of the earth, were qualified by the Theological Qualifiers as follows:

1. The proposition that the sun is in the center of the world and immovable from its place is absurd, philosophically false, and formally heretical; because it is expressly contrary to Holy Scriptures.
2. The proposition that the earth is not the center of the world, nor immovable, but that it moves, and also with a diurnal action, is also absurd, philosophically false, and, theologically considered, at least erroneous in faith.

Therefore . . . , invoking the most holy name of our Lord Jesus Christ and of His Most Glorious Mother Mary, We pronounce this Our final sentence: We pronounce, judge, and declare, that you, the said Galileo . . . have rendered yourself vehemently suspected by this Holy Office of heresy, that is, of having believed and held the doctrine (which is false and contrary to the Holy and Divine Scriptures) that the sun is the center of the world, and that it does not move from east to west, and that the earth does move, and is not the center of the world; also, that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to the Holy Scripture, and, consequently, that you have incurred all the censures and penalties enjoined and promulgated in the sacred canons and other general and particular constituents against delinquents of this description. From which it is Our pleasure that you be absolved, provided that with a sincere heart and unfeigned faith, in Our presence, you abjure, curse, and detest, the said error and heresies, and every other error and heresy contrary to the Catholic and Apostolic Church of Rome.

Unit 2: Christianity in the Modern Era—1650-1900

Lesson 8: Enlightenment and Pietism

Due This Lesson

Parable
Reading, questions, and ideas
Journaling

Learner Objectives

- By the end of this lesson, participants will
- define “Enlightenment” and describe the major intellectual dynamics of this period of history in Europe
 - discuss contemporary expressions of secularism and how the church addresses these
 - identify: Rene Descartes, Blaise Pascal
 - define Pietism and discuss where, how, and by whom Pietism primarily originated
 - list some of the main features of Pietism
 - discuss how Pietism was a corrective to both Protestant scholasticism and the challenges presented by the Enlightenment
 - describe ways that Pietism influenced the Wesleyan heritage
 - understand the widening sense in European Protestantism of the universality of the gospel and discuss the theological and evangelical impulses behind the modern missions movement
 - identify: Philip Spener, Nicholas Zinzendorf

Homework Assignments

Read in preparation for the next lesson. Topics include:

- Protestant Beginnings in America

Suggested reading from Shelley includes chapter 39. Prepare 3-4 questions or ideas the reading presents to you.

Read Resource 8-11. Prepare 2- to 3-page response paper.

For your assigned denomination, contact the pastor of a local congregation and make an appointment to interview him or her. The purpose of the interview is to discover differences and similarities between denominations.

Continue working on your module assignments.

Write in your journal. Reflect on your experience with the footwashing ceremony. How might you use this ceremony in your ministry?

Rene Descartes (1596-1650)

Mathematics provided for Descartes an exact method, a higher plane of truth, a knowledge based on understanding alone, a methodical way of thinking, proceeding logically from known to unknown and from simple to complex. Descartes found an analogy between the order of mathematics and the order of nature, which obeyed natural laws. The level of certainty mathematics provided produced self-assured individuals.

I think: therefore I am.

How does the self come to God, or even come to know there is a God? For Descartes, there were two ways.

- Causally: God himself must have given ideas.
- Ontologically: from the idea to the existence. Since God is trustworthy, if there is an idea, there must be a corresponding material reality.

Rationalism

Rationalism shattered the unity of knowledge. There was a split reality. There were two substances: *res extensa*, existence, and *res cogitans*, thought.

Those who embraced the Enlightenment were confident in humanity's abilities and capacities, but only those things they could empirically investigate were worthy of inquiry, and that left out religion, since religion dealt with unseen things beyond empirical investigation.

John Locke (1623-1704) became the major English rationalist.

- Morality was more important than theology.
- Any "rational creature" would believe God exists on the basis of nature alone.
- The only "necessary and sufficient" beliefs for salvation were that Jesus is the Messiah and that He is the Son of God.

Rationalism emphasized the natural laws believed to govern the universe. These natural laws, rather than revelation, justified extending rights and freedoms to all human beings. Natural law also implied that human beings did not need divine guidance or illumination to reach political decisions. Natural law was, in the Enlightenment mind, sufficient to provide a common morality. Such ideas gave birth to democracy.

Roman Catholic Theologians

Blaise Pascal (1623-62) was a pessimistic, anti-Enlightenment, French mathematician and philosopher.

- The human mind was made up of the intuitive and the illogical. Reason was limited.
- He came to conclude that the "God," so-called by philosophers and scholars, was *not* the "God of Abraham, God of Isaac and God of Jacob."

Francis Fenelon (1651-1715), a French priest, wrote *Christian Perfection*, which contained advice to the Christian in the form of spiritual letters.

- Purity is "disinterested love."
- Defended the "quietism" of Madame Guyon (1648-1717).

Deism and Romanticism

Rationalism gave birth to deism. The deists believed there was a God on the basis of natural law. But the God they conceived was not one intervening in history or in human affairs. Rather, God was the Architect of the universe, one who planned it but remained apart from it.

Another reaction to rationalism was romanticism, which was based on the belief that human beings are part of nature, and that in order to achieve an ordered world human beings must be in harmony with the universe.

- The universe itself was harmonious.
- Romanticism emphasized the capacities of the human heart.
- Romanticism tended toward a pantheistic concept of God.

Romanticism was represented in the writings of Jean-Jacques Rousseau (1712-78).

- Society and progress corrupted human beings, who existed in a pristine and innocent form in their natural environment.
- Human beings could find God and develop a natural religion through their own consciences.

Similarly Johann Goethe (1749-1832) in Germany expressed ideas about humanity's oneness with nature.

In England, Samuel Coleridge (1772-1834) found ways to separate "understanding," which was purely intellectual, from "reason," which involved the imagination and the will as well as the mind, and found its way to Christian faith.

Major Revolutions after 1500

1. The RELIGIOUS REVOLUTION we call the Reformation ended both the idea of Christendom and any hope for visible Christian unity.
2. The SCIENTIFIC REVOLUTION replaced God and the Bible with natural law and the sciences as the primary sources of intellectual and social authority.
3. The DEMOCRATIC REVOLUTION replaced the despotism of a hierarchical authoritarian state with a stress on individual and civil liberties.
4. The INDUSTRIAL REVOLUTION changed the nature of human work and of economic interchange in ways that continue to affect the world.

The scientific revolution of the 17th and 18th centuries produced a radically *different view of the universe* and a *new mode of thinking*. This great intellectual revolution was fueled by new scientific ideas and discoveries; it departed from many medieval assumptions, and its change in direction became one of the main forces behind the power and dynamism that characterized the West.

Great Men of Science

Nicolaus Copernicus (d. 1543) wrote *Concerning the Revolutions of the Celestial Bodies*. He believed the heliocentric view offered the simplest geometrical explanation of observed movements, but lacked scientific instruments to confirm his views, and faced severe criticism and condemnation from religious leaders.

Johannes Kepler (1571-1630). He described the movement of the planets in precise mathematical terms; held that the sun, a giant rotating magnet, was the force holding the planets in orbit and moving them along their courses; suggested the modern concepts of universal gravitation and inertia.

Galileo Galilei (1564-1642). His observable discoveries discredited older views of the universe and further supported the heliocentric view; laid to rest the "closed universe" of the Greek and Christian worlds.

The Enlightenment

The roots of the Enlightenment went back into the 17th century with the ideas and methodology of the new science, but peaked in the middle decades of the 18th century.

The foundational conviction of the Enlightenment was that human reason should determine understanding of the world and the rule of social life.

- John Locke's *Essay Concerning Human Understanding*, published in 1690, was highly influential.

Religion and the Enlightenment. The Age of Reason contributed to wholesale questioning of received wisdom and established authority, especially related to the Scriptures and religious institutions.

- Pierre Bayle (1647-1706), recognized as an international authority on religious toleration and skeptical criticism of the Bible.
- David Hume (1711-76), a Scottish philosopher, insisted that nothing—not even the existence of God—could be known for sure. Reason demanded that people live with skeptical uncertainty rather than dogmatic faith.

The Philosophes. Enlightenment ideas surfaced throughout Europe and North America, but France was the heart of the movement.

- Voltaire (1694-1778) denounced the religious doctrine taught him by the Jesuits and wrote often in ridicule of Christian institutions; criticized state authorities; promoted religious toleration; became widely popular in France in the late 18th century.

Major Enlightenment Ideas

View of God—Deism

- Deists rejected traditional Christianity but did not necessarily give up on the idea of God. A “natural religion” developed and was referred to as deism; God the Divine Watchmaker.
- Other intellectuals did not agree that science and Christianity contradicted each other; one was Isaac Newton, who hoped his discoveries would confirm the wonders of the Almighty.
- The very century of the Enlightenment was also a great age of religious revival, most notably the Methodist revival and the rise of modern evangelicalism.
- Many religious leaders and educated believers simply accepted Enlightenment as part of the new framework, particularly as related to religious toleration, more widespread education, and use of scientific knowledge to improve the condition of the human race.

The View of Human Society

- The philosophers did not deny human evil but generally blamed it on bad social institutions. The traditional doctrine of original sin seemed out of place. Some philosophers went so far as to teach that as knowledge advanced, people would become increasingly capable of good.
- This led to the Enlightenment notion of human perfectibility, which certainly ran counter to traditional Christian teaching and much of human history.

Faith in Nature and Reason

- Christianity rests its faith in the power of God as known through revelation; the Enlightenment put its trust in nature as understood through reason.

The Vision of Progress

- Enlightenment thinkers rejected a Christian heaven but found its counterpart in their vision of progress, which they expected to be fulfilled within a few generations.

Influence of Reason and Faith Small Groups

In your group discuss and decide upon three “ideas” or concepts that have manifested a significant influence on your cultural context within the past few years. These ideas can come from any realm of society: political, economic, educational, science and technology, religion, and so forth.

Prioritize your selected ideas (one, two, three), give a one- or two-sentence description of each, and state why you think each has had an influence in your culture.

Consider how the church ought to address these ideas; or develop models that demonstrate how they are being addressed.

Pietism

In a sense Pietism was a "holiness movement," seeking purification and renewal in Lutheranism and the Reformed churches, similar to the ways in which Methodism in the next century sought renewal within the Church of England. It was a reaction to both rationalism and institutionalism.

In 1675 Philip Spener (1635-1705) published *Pia Desideria*, which made a decisive impact and proved to be a defining work.

Theologically, Spener remained thoroughly a Lutheran while calling for a renewal of true piety.

- He believed baptism, though representing a real washing of regeneration, was inoperative apart from a believer's keeping the covenant.
- At confirmation the Spirit is received in a heightened way.

August H. Francke (1663-1727) brought revival among students at Leipzig University, while attacking theologians at Leipzig.

Pietists felt themselves kin to oppressed minorities and established agencies ministering to marginalized and disadvantaged people.

The Pietism of Herrnhut, an egalitarian community and another center of the movement, was more mystical. It emphasized personal devotion to Christ. Herrnhut was founded in 1722 by the Moravian Brethren under the leadership of Nicholas von Zinzendorf (1700-1760).

Pietism gave birth to missions. The University of Halle and Zinzendorf's Moravians were not closely knit to the doctrines of election and predestination that had hindered the Protestant advance into the world.

Pietism's emphasis upon experience provided a critique of both Protestant scholasticism and Roman Catholicism. At the same time, it was equally empathetic with any form of Christ-centered devotionism, whether Roman Catholic or Protestant.

“Sinners in the Hands of an Angry God”

by Jonathan Edwards¹²

Text: *Their foot shall slide in due time—Deuteronomy 32:35*

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God’s visible people, and who lived under the means of grace; but who, notwithstanding all God’s wonderful works towards them, remained (as ver. 28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses next preceding the text. The expression I have chosen for my text, *Their foot shall slide in due time*, seems to imply the following doings, relating to the punishment and destruction to which these wicked Israelites were exposed.

That they were always exposed to *destruction*; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed, Psalm 73:18. “Surely thou didst set them in slippery places; thou castedst them down into destruction.”

It implies, that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning: Which is also expressed in Psalm 73:18, 19. “Surely thou didst set them in slippery places; thou castedst them down into destruction: How are they brought into desolation as in a moment!”

Another thing implied is, that they are liable to fall *of themselves*, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.

That the reason why they are not fallen already, and do not fall now, is only that God’s appointed time is not come. For it is said, that when that due time, or appointed time comes, *their foot shall slide*. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this. “There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.” By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God’s mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations.

1. There is no want of *power* in God to cast wicked men into hell at any moment. Men’s hands cannot be strong when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands. He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with

a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They *deserve* to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?" Luke 13:7. The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.
3. They are already under a sentence of *condemnation* to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John iii. 18. "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is, John 8:23. "Ye are from beneath." And thither he is bound; it is the place that justice, and God's word, and the sentence of his unchangeable law assign to him.
4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal angrier with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell. So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them.
5. The *devil* stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The scripture represents them as his goods, Luke 11:12. The devils watch them; they are ever by them at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in scripture compared to the troubled sea, Isa. 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, but no further;" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.
7. It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages shows this is no evidence, that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear, that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to his power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.
8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liableness to early and unexpected death: but how is it in fact? Eccles. 2:16. "How dieth the wise man? Even as the fool."
9. All wicked men's pains and *contrivance* which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he

shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell ever to be the subjects of that misery: we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself: I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief: Death outwitted me: God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, Peace and safety, then suddenly destruction came upon me.

God has laid himself under *no obligation*, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

Lesson 9: Protestant Beginnings in America

Due This Lesson

Reading, questions, and ideas
Three-page paper
Journaling

Learner Objectives

By the end of this lesson, participants will

- discuss the social and theological impulses that gave rise to the Puritan movement in New England and in the larger context of North America.
- understand early missionary efforts in America
- understand what contributed to the unique nature of denominationalism in the modern world

Homework Assignments

Read in preparation for the next lesson. Topics include:

- Wesley and the Beginnings of Methodism

Suggested reading from Shelley includes chapter 34. Prepare 3-4 questions or ideas the reading presents to you.

Read Resource 9-14. Prepare a 2-3 page response paper.

Write in your journal. Reflect on the sermons you have read for this lesson. How have they made an impact on you personally? In what way have they influenced your life and ministry?

Early North American Christianity

Many of the early settlers of North America came for primarily religious reasons. They either faced persecution in Europe or saw the New World as a place to build a more nearly Christian society. Most of the early settlers were from England and Scotland, but some migrated from Germany and other parts of Europe.

In the early centuries after the discovery of North America, the Spanish Roman Catholic influence remained in areas outside the 13 colonies, particularly in Florida and the Southwest.

- Spanish Franciscans laid the foundations for St. Augustine in Florida.
- Franciscan friars undertook work in New Mexico among Native Americans.
- Missions in California began in the late 18th century.

North American Colonies



The Southern Colonies

The southern colonies were established less on religious grounds than economic and social ones, and were mostly made up of loyal Anglicans.

- The bishop of London exercised what limited control there was over the Anglican churches in the colonies, until the organization of the Protestant Episcopal Church after the Revolutionary War.

Virginia

- Quakers were the first “dissenters” in Virginia.
- Through waves of Scot and Scots-Irish immigrants in the mid-18th century, Presbyterians became prominent in Virginia.
- In the late 18th century Baptists in Virginia grew markedly.

North Carolina, South Carolina, Georgia

- The Church of England was the official state church.
- Quakers, Presbyterians, and Baptists were the first large dissenting groups in the South.
- German Lutherans and Moravians settled in some parts of North Carolina and Georgia.

Christianity Reaches the Slaves

The Africans brought divergent religious beliefs from varying parts of Africa.

The slaveholder class was not eager to consider the slave capable of the same religious consciousness as the owner.

The religious fervor of the 1760s altered this scenario.

The practice of Christianity among slaves rested with the masters, and it varied according to their own interests.

The slaves readily identified with the Israelites and maintained faith amid the grossest cruelties, mental as well as physical.

Slave preachers endeavored to learn as much of the Bible as they could from listening to white preachers, and they repeated the language of the Bible in their preaching.

Slaves interpreted the Bible in terms of their own experience.

By the late colonial period two denominations, the Methodist and the Baptist, were particularly successful in meeting the religious needs of the slaves.

The role of the black preachers became central in slave society, giving them the authority of a prophet in all spheres of the slaves' lives.

At first both Baptists and Methodists were willing to maintain racially mixed congregations. But slaves came to appreciate separate religious services.

The New England Colonies

The Pilgrims, who arrived in Plymouth in 1620, were Congregationalist Separatists, advocating separation from the Church of England.

Non-Separatist Congregationalists began emigrating within a decade after the Pilgrims.

Both the Separating and Non-Separating groups soon realized their differences had little meaning in the New World, where there was no established church from which to separate.

The founders of Massachusetts saw in the New World an opportunity to build the church, from the beginning, upon biblical principals.

- Ministers were ordained by elders upon the authority of local congregations.
- A sense of austere simplicity and discipline in both society and church.
- Built plain Congregationalist “meeting-houses” where they sang psalms, read scriptures, and heard prayers.
- Center of their worship was the sermon, not the sacraments.

The “wilderness” was large enough to accommodate all kinds of beliefs.

- Thomas Hooker (1586-1647) founded Connecticut in 1636.
- Roger Williams (1603-83) founded the settlement of Rhode Island.
- A Baptist church began in Boston in 1665. The Baptist churches that emerged in North America did not have a direct historical relation to the European Anabaptists, though their ideas were similar.

Puritan Work in New England

Among the Puritans who immigrated to the New World were many Oxford- and Cambridge-educated clergy. In order to combat potential heresies and to maintain the high quality of clergy to which they were accustomed, the Puritans established Harvard College in 1636.

Progression of Beliefs

- The first generation of Puritans based assurance of their election and full membership in the church on a conversion experience.
- A person should be able to recount a conversion experience in order to enjoy full church membership.
- They baptized infants of full members.
- "Half-Way Covenant" lessened emphasis on conversion experience.
- The sacraments were being given to all as means of grace to nourish latent or insipid faith.
- Harvard came to be identified with those loosening the requirements for church membership.
- In 1701 Increase Mather (1639-1723) was forced out of the presidency of Harvard and participated in founding Yale College, which he hoped to be a more conservative influence.

Churches Expand in New England

In 1684 Massachusetts lost the original charter under which the colony had been founded, and three years later citizens were forced to accept the organization of the Church of England among them.

Jonathan Edwards (1703-58), educated at Yale, brought great revival and awakening among his parishioners in the Congregationalist Church in Northampton, Massachusetts.

- Part of a broader revival that swept Great Britain as well through the preaching of George Whitefield and John Wesley, all of whom had great concern for regeneration or “new birth.”
- With such sermons as “Sinners in the Hands of an Angry God” Edwards convicted many of their sins, and this led them to repentance and conversion.
- Edwards rejected the old “Half-Way Covenant” that had eliminated testimonies as preconditions for Communion.

The Middle Colonies

In 1626 Dutch traders established New Amsterdam on Manhattan Island.

- Peter Minuit, the first director of New Netherlands, had been an elder in the French Reformed Church.
- Peter Stuyvesant, who became director of the colony in 1647, was an equally committed churchman.
- The colony granted religious freedom.

After becoming an English colony in 1664, the state supported the Dutch Reformed Church. The Church of England became the established church in 1693, and soon New York became a haven for high church Episcopalians.

William Penn, a Quaker, founded Pennsylvania to provide a haven from religious persecution. Soon Pennsylvania became a haven for German dissidents.

- Anabaptist groups such as Brethren and Mennonites
- Pietists
- Moravians, after five years in Georgia, established the towns of Nazareth and Bethlehem.

Others from Northern Europe immigrated to Pennsylvania for political or economic reasons, and established typical Lutheran churches.

- The first German Lutheran church was organized in 1703 in New Hanover, Pennsylvania.
- Formed a Ministerium or Synod in 1748.

The Middle Colonies

Several churches, made up of migrants from New England, formed a Presbytery in Philadelphia in 1706.

- Presbyterianism grew markedly with the arrival of Scot and Scots-Irish immigrants.

A similar Association of Baptist Churches began in Philadelphia in 1707.

- Baptists venturing to New England persuaded a number of Congregationalists to see the supposed error of their understanding of baptism and these become Baptist churches.

With the blessing of King Charles I, English Roman Catholics seeking a place of religious freedom founded Maryland in 1634.

- Maryland preserved religious freedom for all.
- The Church of England became the “established” church of Maryland in 1702.

Missions to the Native Americans

While many of the colonists believed God had providentially led them to the new land, they were not altogether sure how to deal with or interact with the original peoples.

Cotton Mather, an early supporter of missions to the Native Americans, in "An Address to the Christianized Indians," said, "It is God that has caused us to desire his glory in your salvation; and our hearts have bled with pity over you, when we have seen how horribly the Devil oppressed you in this, and destroyed you in another world."¹³

Among the earliest missionaries to the Native Americans were Thomas Mayhew, Jr., who began evangelizing the peoples of Martha's Vineyard and Nantucket in 1643, and John Eliot. In 1663 Eliot completed a complete translation of the Bible in the language.

By 1674 there were 14 separate towns of "praying Indians," about 4,000 people.

King Philip's War, which followed in the 1670s, decreased the European's optimism that healthy relations could be built between themselves and their Native Americans neighbors, through missions or any other means.

In 1701 the Church of England organized the Society for the Propagation of the Gospel in Foreign Parts.

Missions to the Native Americans

Missionaries under the auspices of both Congregationalists and Presbyterians went to the tribes of New York, Pennsylvania, and New Jersey.

The colonists faced the question of whether the Native Americans needed to change to European ways as part of their process toward Christianity. They introduced the Native Americans to Christianity as part of their attempt to assimilate and acculturate them.

Missionaries recruited converts to become pastors.

- Outstanding among those impacted by Wheelock was Samson Occom (1723-92), a Mohegan. He received a Presbyterian license to preach in 1747.

Missionaries served as mediators between the Native Americans and government leaders. For the most part, missionaries largely opposed resettlement plans, yet promoted the breakdown of tribal community.

- The gospel was intertwined with colonialism.

Christianity caused social disruption. It forced converts to accept new values and social relationships. It caused a breakdown of culture, social structure, and community on the tribal level.

Early American Churches

Several important characteristics emerged out of this early North American situation:

- The importance of the laity.
- There was no parish system under which every person was born a Christian or a member of a church. Rather, church attendance and membership was voluntary.
- The constant hope and expectation of church reform.
- A sense of expectancy. People were eager to see what God would do in this extraordinary place.

Small Groups

Read this excerpt from a 1734 Jonathan Edwards sermon entitled *A Divine Supernatural Light: Immediately Imparted to the Soul by the Spirit of God; Shown to Be Both a Scriptural and Rational Doctrine*.¹⁴ This exercise could focus on how God revealed—reveals—Himself to us and brought to us an awareness of our need for Him. What scriptures indicate the truth of this “divine light” given to all? How is Edwards’ teaching similar to Wesley’s doctrine of prevenient grace?

That there is such a thing as a spiritual and divine light immediately imparted to the soul by God, of a different nature from any that is obtained by natural means—on this subject I would,

- I. Show what this divine light is.
- II. How it is given immediately by God, and not obtained by natural means.
- III. Show the truth of the doctrine.

And then conclude with a brief improvement.

I. I would show what this spiritual and divine light is. And in order to it, would show, *First*, In a few things what it is not. And here, Those convictions that natural men may have of their sin and misery, is not this spiritual and divine light. Men in a natural condition may have convictions of the guilt that lies upon them, and of the anger of God, and their danger of divine vengeance. Such convictions are from light or sensibleness of truth. That some sinners have a greater conviction of their guilt and misery than others, is because some have more light, or more of an apprehension of truth than others. And this light and conviction may be from the Spirit of God; the Spirit convinces men of sin: but yet nature is much more concerned in it than in the communication of that spiritual and divine light that is spoken of in the doctrine; it is from the Spirit of God only as assisting natural principles, and not as infusing any new principles.

Common grace differs from special, in that it influences only by assisting of nature; and not by imparting grace, or bestowing any thing above nature. The light that is obtained is wholly natural, or of no superior kind to what mere nature attains to, though more of that kind be obtained than would be obtained if men were left wholly to themselves: or, in other words, common grace only assists the faculties of the soul to do that more fully which they do by nature, as natural conscience or reason will, by mere nature, make a man sensible of guilt, and will accuse and condemn him when he has done amiss. Conscience is a principle natural to men; and the work that it doth naturally, or of itself, is to give an apprehension of right and wrong, and to suggest to the mind the relation that there is between right and wrong, and retribution.

The Spirit of God, in those convictions which unregenerate men sometimes have, assists conscience to do this work in a further degree than it would do if they were left to themselves: he helps it against those things that tend to stupefy it, and obstruct its exercise. But in the renewing and sanctifying work of the Holy Ghost, those things are wrought in the soul that are above nature, and of which there is nothing of the like kind in the soul by nature; and they are caused to exist in the soul habitually, and according to such a stated constitution or law that lays such a foundation for exercises in a continued course, as is called a principle of nature. Not only are remaining principles assisted to do their work more freely and fully, but those principles are restored that were utterly destroyed by the fall; and the mind thence forward habitually exerts those acts that the dominion of sin had made it as wholly destitute of, as a dead body is of vital acts.

The Scripture Way of Salvation by John Wesley¹⁵

Text: "*Ye are saved through faith.*" (Ephesians 2:8)

1. Nothing can be more intricate, complex, and hard to be understood, than religion, as it has been often described. And this is not only true concerning the religion of the Heathens, even many of the wisest of them, but concerning the religion of those also who were, in some sense, Christians; yea, and men of great name in the Christian world; men who seemed to be pillars thereof. Yet how easy to be understood, how plain and simple a thing, is the genuine religion of Jesus Christ; provided only that we take it in its native form, just as it is described in the oracles of God! It is exactly suited, by the wise Creator and Governor of the world, to the weak understanding and narrow capacity of man in his present state. How observable is this, both with regard to the end it proposes, and the means to attain that end! The end is, in one word, salvation; the means to attain it, faith.
2. It is easily discerned, that these two little words, I mean faith and salvation, include the substance of all the Bible, the marrow, as it were, of the whole Scripture. So much the more should we take all possible care to avoid all mistake concerning them, and to form a true and accurate judgement concerning both the one and the other.
3. Let us then seriously inquire,
 - I. What is Salvation?
 - II. What is that faith whereby we are saved? And,
 - III. How are we saved by it?
1. And, first, let us inquire, What is salvation? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. It is not the soul's going to paradise, termed by our Lord, "Abraham's bosom." It is not a blessing which lies on the other side death; or, as we usually speak, in the other world. The very words of the text itself put this beyond all question: "*Ye are saved.*" It is not something at a distance: it is a present thing; a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, "*Ye have been saved*": so that the salvation which is here spoken of might be extended to the entire work of God, from the first dawning of grace in the soul, till it is consummated in glory.
2. If we take this in its utmost extent, it will include all that is wrought in the soul by what is frequently termed "natural conscience," but more properly, "preventing grace"—all the drawings of the Father; the desires after God, which, if we yield to them, increase more and more—all that light wherewith the Son of God "enlighteneth every one that cometh into the world;" showing every man "to do justly, to love mercy, and to walk humbly with his God"—all the convictions which His Spirit, from time to time, works in every child of man—although it is true, the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that they ever had them at all.

3. But we are at present concerned only with that salvation which the Apostle is directly speaking of. And this consists of two general parts, justification and sanctification.

Justification is another word for pardon. It is the forgiveness of all our sins; and, what is necessarily implied therein, our acceptance with God. The price whereby this hath been procured for us (commonly termed "the meritorious cause of our justification"), is the blood and righteousness of Christ; or, to express it a little more clearly, all that Christ hath done and suffered for us, till He "poured out His soul for the transgressors." The immediate effects of justification are, the peace of God, a "peace that passeth all understanding," and a "rejoicing in hope of the glory of God" "with joy unspeakable and full of glory."

4. And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel "the love of God shed abroad in our heart by the Holy Ghost which is given unto us"; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honour, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into "the mind which was in Christ Jesus."
5. How naturally do those who experience such a change imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein! How easily do they draw that inference, "I *feel* no sin; therefore, I *have* none: it does not *stir*; therefore it does not *exist*: it has no *motion*; therefore, it has no *being*!"
6. But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing it was but stunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; "the flesh lusting against the Spirit"; nature opposing the grace of God. They cannot deny, that although they still feel power to believe in Christ, and to love God; and although His "Spirit" still "witnesses with their spirits, that they are children of God"; yet they feel in themselves sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently *stirring* in their heart, though not *conquering*; yea, perhaps, "thrusting sore at them that they may fall"; but the Lord is their help.
7. How exactly did Macarius, fourteen hundred years ago, describe the present experience of the children of God: "The unskillful," or inexperienced, "when grace operates, presently imagine they have no more sin. Whereas they that have discretion cannot deny, that even we who have the grace of God may be molested again. For we have often had instances of some among the brethren, who have experienced such grace as to affirm that they had no sin in them; and yet, after all, when they thought themselves entirely freed from it, the corruption that lurked within was stirred up anew, and they were well-nigh burned up."
8. From the time of our being born again, the gradual work of sanctification takes place. We are enabled "by the Spirit" to "mortify the deeds of the body," of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go on from grace to grace, while we are careful to "abstain from all

appearance of evil," and are "zealous of good works," as we have opportunity, doing good to all men; while we walk in all His ordinances blameless, therein worshipping Him in spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead us to God.

9. It is thus that we wait for entire sanctification; for a full salvation from all our sins, —from pride, self-will, anger, unbelief; or, as the Apostle expresses it, "go unto perfection." But what is perfection? The word has various senses: here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love "rejoicing evermore, praying without ceasing, in everything giving thanks."
- II. But what is faith through which we are saved? This is the second point to be considered.
 1. Faith, in general, is defined by the Apostle. *An evidence, a divine evidence and conviction* (the word means both) *of things not seen*; not visible, not perceivable either by sight, or by any other of the external senses. It implies both a supernatural *evidence* of God, and of the things of God; a kind of spiritual *light* exhibited to the soul, and a supernatural *sight* or perception thereof. Accordingly, the Scripture speaks of God's giving sometimes light, sometimes a power of discerning it. So St. Paul: "God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." And elsewhere the same Apostle speaks of "the eyes of" our "understanding being opened." By this two-fold operation of the Holy Spirit, having the eyes of our soul both *opened* and *enlightened*, we see the things which the natural "eye hath not seen, neither the ear heard." We have a prospect of the invisible things of God; we see the *spiritual world*, which is all round about us, and yet no more discerned by our natural faculties than if it had no being. And we see the *eternal world*; piercing through the veil which hangs between time and eternity. Clouds and darkness then rest upon it no more, but we already see the glory which shall be revealed.
 2. Taking the word in a more particular sense, faith is a divine *evidence* and *conviction* not only that "God was in Christ, reconciling the world unto Himself," but also that Christ loved *me*, and gave Himself for *me*. It is by this faith (whether we term it the *essence*, or rather a *property* thereof) that we *receive Christ*; that we receive Him in all His offices, as our Prophet, Priest, and King. It is by this that He is "made of God unto us wisdom, and righteousness, and sanctification, and redemption."
 3. "But is this the *faith of assurance*, or *faith of adherence*?" The Scripture mentions no such distinction. The Apostle says, "There is one faith, and one hope of our calling"; one Christian, saving faith; "as there is one Lord," in whom we believe, and "one God and Father of us all." And it is certain, this faith necessarily implies an *assurance* (which is here only another word for *evidence*, it being hard to tell the difference between them) that Christ loved me, and gave Himself for me. For "he that believeth" with the true living faith "hath the witness in himself": "the Spirit witnesseth with his spirit that he is a child of God." "Because he is a son, God hath sent forth the Spirit of His Son into his heart, crying, Abba, Father"; giving him an assurance that he is so, and a childlike confidence in Him. But let it be observed, that, in the very nature of the thing, the assurance goes before the confidence. For a man cannot have a childlike confidence in God till he knows he is

a child of God. Therefore, confidence, trust, reliance, adherence, or whatever else it be called, is not the first, as some have supposed, but the second, branch or act of faith.

4. It is by this faith we are saved, justified, and sanctified; taking that word in its highest sense. But how are we justified and sanctified by faith? This is our third head of inquiry. And this being the main point in question, and a point of no ordinary importance, it will not be improper to give it a more distinct and particular consideration.

III.

1. And, first, how are we justified by faith? In what sense is this to be understood? I answer, Faith is the condition, and the only condition, of justification. It is the *condition*: none is justified but he that believes: without faith no man is justified. And it is the *only condition*: this alone is sufficient for justification. Every one that believes is justified, whatever else he has or has not. In other words: no man is justified till he believes; every man when he believes is justified.
2. "But does not God command us to repent also? Yea, and to 'bring forth fruits meet for repentance'—to cease, for instance, from doing evil, and learn to do well? And is not both the one and the other of the utmost necessity, insomuch that if we willingly neglect either, we cannot reasonably expect to be justified at all? But if this be so, how can it be said that faith is the only condition of justification?" God does undoubtedly command us both to repent, and to bring forth fruits meet for repentance; which if we willingly neglect, we cannot reasonably expect to be justified at all: therefore both repentance, and fruits meet for repentance, are, in some sense, necessary to justification. But they are not necessary in the *same sense* with faith, nor in the *same degree*. Not in the *same degree*; for those fruits are only necessary *conditionally*; if there be time and opportunity for them. Otherwise a man may be justified without them, as was the *thief* upon the cross (if we may call him so; for a late writer has discovered that he was no thief, but a very honest and respectable person!); but he cannot be justified without faith; this is impossible. Likewise, let a man have ever so much repentance, or ever so many of the fruits meet for repentance, yet all this does not at all avail; he is not justified till he believes. But the moment he believes, with or without those fruits, yea, with more or less repentance, he is justified. Not in the *same sense*; for repentance and its fruits are only *remotely* necessary; necessary in order to faith; whereas faith is *immediately* necessary to justification. It remains, that faith is the only condition, which is *immediately* and *proximately* necessary to justification.
3. "But do you believe we are sanctified by faith? We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works?" So it has been roundly and vehemently affirmed for these five-and-twenty years: but I have constantly declared just the contrary; and that in all manner of ways. I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the *condition*: none is sanctified but he that believes; with out faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Every one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man when he believes is sanctified.

4. "But is there not a repentance consequent upon, as well as a repentance previous to, justification? And is it not incumbent on all that are justified to be 'zealous of good works'? Yea, are not these so necessary, that if a man willingly neglect them he cannot reasonably expect that he shall ever be sanctified in the full sense; that is, perfected in love? Nay, can he grow at all in grace, in the loving knowledge of our Lord Jesus Christ? Yea, can he retain the grace which God has already given him? Can he continue in the faith which he has received, or in the favour of God. Do not you yourself allow all this, and continually assert it? But, if this be so, how can it be said that faith is the only condition of sanctification?"
5. I do allow all this, and continually maintain it as the truth of God. I allow there is a repentance consequent upon, as well as a repentance previous to, justification. It is incumbent on all that are justified to be zealous of good works. And they are so necessary, that if a man willingly neglect them, he cannot reasonably expect that he shall ever be sanctified; he cannot grow in grace, in the image of God, the mind which was in Christ Jesus; nay, he cannot retain the grace he has received; he cannot continue in faith, or in the favour of God. What is the inference we must draw herefrom? Why, that both repentance, rightly understood, and the practice of all good works—works of piety, as well as works of mercy (now properly so called, since they spring from faith), are, in some sense, necessary to sanctification.
6. I say, "repentance rightly understood"; for this must not be confounded with the former repentance. The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favour of God, or any "fear that hath torment." It is properly a conviction, wrought by the Holy Ghost, of the *sin* which still *remains* in our heart; of the *the carnal mind*, which "does still *remain*" (as our Church speaks) "even in them that are regenerate"; although it does no longer *reign*; it has not now dominion over them. It is a conviction of our proneness to evil, of an heart bent to backsliding, of the still continuing tendency of the flesh to lust against the spirit. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honour, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to Atheism, or idolatry; and above all, to unbelief; whereby, in a thousand ways, and under a thousand pretenses, we are ever departing, more or less, from the living God.
7. With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives; still *cleaving* to all our words and actions. In the best of these we now discern a mixture of evil, either in the spirit, the matter, or the manner of them; something that could not endure the righteous judgement of God, were He extreme to mark what is done amiss. Where we least suspected it, we find a taint of pride or self-will, of unbelief or idolatry; so that we are now more ashamed of our best duties than formerly of our worst sins: and hence we cannot but feel that these are so far from having anything meritorious in them, yea, so far from being able to stand in sight of the divine justice, that for those also we should be guilty before God, were it not for the blood of the covenant.
8. Experience shows that, together with this conviction of sin *remaining* in our hearts, and *cleaving* to all our words and actions; as well as the guilt which on account thereof we should incur, were we not continually sprinkled with the atoning blood;

one thing more is implied in this repentance; namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire; and much more to speak one word aright, or to perform one good action, but through His free, almighty grace, first preventing us, and then accompanying us every moment.

9. "But what good works are those, the practice of which you affirm to be necessary to sanctification?" First, all works of piety; such as public prayer, family prayer, and praying in our closet; receiving the supper of the Lord; searching the Scriptures, by hearing, reading, meditating; and using such a measure of fasting or abstinence as our bodily health allows.
10. Secondly, all works of mercy; whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death. This is the repentance, and these the "fruits meet for repentance," which are necessary to full sanctification. This is the way wherein God hath appointed His children to wait for complete salvation.
11. Hence may appear the extreme mischievousness of that seemingly innocent opinion, that there is no sin in a believer; that all sin is destroyed, root and branch, the moment a man is justified. By totally preventing that repentance, it quite blocks up the way to sanctification. There is no place for repentance in him who believes there is no sin either in his life or heart: consequently, there is no place for his being perfected in love, to which that repentance is indispensably necessary.
12. Hence it may likewise appear, that there is no possible danger in *thus* expecting full salvation. For suppose we were mistaken, suppose no such blessing ever was or can be attained, yet we lose nothing: nay, that very expectation quickens us in using all the talents which God has given us; yea, in improving them all; so that when our Lord cometh, He will receive His own with increase.
13. But to return. Though it be allowed, that both this repentance and its fruits are necessary to full salvation; yet they are not necessary either in the same sense with faith, or in the same degree: Not in the *same degree*; for these fruits are only necessary *conditionally*, if there be time and opportunity for them; otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance, or ever so many good works, yet all this does not at all avail: he is not sanctified till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*; for this repentance and these fruits are only *remotely* necessary—necessary in order to the continuance of his faith, as well as the increase of it; whereas faith is *immediately* and *directly* necessary to sanctification. It remains, that faith is the only condition which is *immediately* and *proximately* necessary to sanctification.
14. "But what is that faith whereby we are sanctified—saved from sin, and perfected in love?" It is a divine evidence and conviction, first, that God hath promised it in the holy Scripture. Till we are thoroughly satisfied of this, there is no moving one step

further. And one would imagine there needed not one word more to satisfy a reasonable man of this, than the ancient promise, "Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How clearly does this express the being perfected in love!—how strongly imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein?

15. It is a divine evidence and conviction, secondly, that what God hath promised He is able to perform. Admitting, therefore, that "with men it is impossible" to "bring a clean thing out of an unclean," to purify the heart from all sin, and to till it with all holiness; yet this creates no difficulty in the case, seeing "with God all things are possible." And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God saith, "Let there be light; and there" is "light"!
16. It is, thirdly, a divine evidence and conviction that He is able and willing to do it now. And why not? Is not a moment to Him the same as a thousand years? He cannot want more time to accomplish whatever is His will. And He cannot want or stay for any more *worthiness* or *fitness* in the persons He is pleased to honour. We may therefore boldly say, at any point of time, "Now is the day of salvation!" "To-day, if ye will hear His voice, harden not your hearts!" "Behold, all things are now ready; come unto the marriage!"
17. To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, —a divine evidence and conviction that He doeth it. In that hour it is done: God says to the inmost soul, "According to thy faith be it unto thee!" Then the soul is pure from every spot of sin; it is clean "from all unrighteousness." The believer then experiences the deep meaning of those solemn words, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."
18. "But does God work this great work in the soul gradually or instantaneously?" Perhaps it may be gradually wrought in some; I mean in this sense, —they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin "by the breath of His mouth," in a moment, in the twinkling of an eye. And so He generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person. *Thou* therefore look for it every moment! Look for it in the way above described; in all those *good works* whereunto thou art "created anew in Christ Jesus." There is then no danger: you can be no worse, if you are no better, for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first*, *before* you are sanctified. You think, I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and expect it *now*. It is of importance to observe, that there is an inseparable connexion between these three points, —expect it *by faith*; expect it *as you are*; and expect it *now*! To deny one of them, is to deny them all; to allow one, is to allow them all. Do *you* believe we are sanctified by faith? Be true then to your principle; and look for this blessing just as you are, neither better nor worse;

as a poor sinner that has still nothing to pay, nothing to plead, but "Christ *died*."
And if you look for it as you are, then expect it *now*. Stay for nothing: why should
you? Christ is ready; and He is all you want. He is waiting for you: He is at the
door! Let your inmost soul cry out,

Come in, come in, thou heavenly Guest! Nor hence again remove;
But sup with me, and let the feast be everlasting love.

Lesson 10: Wesley and the Beginnings of Methodism

Due This Lesson

Reading, questions, and ideas
Resource 9-12 and paper
Journaling

Learner Objectives

By the end of this lesson, participants will

- describe the key social, spiritual, and theological forces that contributed to John Wesley's life and thought
- describe what was unique about the Wesleyan movement of the 18th century and what contribution it made to Great Britain and transatlantic religion
- compare Wesleyanism to other great religious and theological traditions including Roman Catholic, Lutheran, and Reformed traditions
- explain the contribution of Wesleyanism to the history of the idea of Christian perfection, and how the Wesleyan revival laid the foundation for later evangelical and holiness movements as well as revivalism and the great spiritual awakenings of the 19th century

Homework Assignments

Write a 3-page paper on this question: If Wesley were alive today, what might he say to the church of Jesus Christ generally or the Church of the Nazarene specifically?

Read in preparation for the next lesson. Topic includes:

- Revivalism and the Holiness Movement

Suggested reading from Shelley includes chapter 35. Prepare 2-3 questions or ideas the reading presents to you.

Read Resource 10-9. Write a 2-page response paper. Discuss its biblical foundations and its implications.

Write in your journal.

- Focus on one of the hymns sung at the beginning of this lesson. What response did the hymn invoke in you?
- Wesley was a spiritual mentor to many of his followers. Dialogue about the features of his mentoring and how it would impact your life.

John Wesley's Life

John Wesley was born in Epworth, Lincolnshire, in 1703.

The Holy Club endeavored to

- Live frugally and simply
- Give generously to the poor
- Faithfully avail all means of grace, including frequent attendance at Anglican worship services
- Be rigorous in their daily devotions, using the *Book of Common Prayer* and the Bible itself

In 1724 Wesley graduated from Oxford.

In 1725 he was ordained a deacon in the Church of England.

In 1726 he was elected a fellow of Lincoln College at Oxford University.

In 1727 Wesley received a Master of Arts degree from Oxford University.

In 1728 Wesley was ordained a priest in the Church of England.

On the ship going to America in 1735 Wesley was impressed with the clear witness of a group of Moravians to their salvation.

Wesley attended a meeting of Moravians on Aldersgate Street on May 24, 1738. He realized anew that salvation was not by works of righteousness, but by faith, and found his heart "strangely warmed."

In 1739 Wesley followed his friend George Whitefield into the "highways and byways" of England; locked out of the Church of England.

Wesley's Beliefs

Wesley broke with the Moravians in 1740 over their passive neglect of means of grace and overemphasis upon experience, to the neglect of the objective, scriptural basis of religion.

Wesley affirmed that Christians were bound to obey the law.

Wesley tried to find a balance between antinomianism and legalism, between faith and works.

There was a cycle: grace enabled works and works enabled perseverance in grace. Works were the fruit, the witness and the guarantee of salvation.

There was in Wesley continuity between the commandments and the new covenant.

Wesley, as he himself said, came to the "very edge" of Calvinism:

- In ascribing all good to the free grace of God.
- In denying all natural free-will, and all power antecedent to grace.
- In excluding all merit from humanity; even for what we have or do by the grace of God.

However, Wesley did not agree with the Calvinists that a person, once saved, could not lose salvation.

Although Wesley's theology viewed men and women as utterly sinful, it also viewed them as utterly redeemable.

The first membership report in 1766 indicated there were 19,761 Methodists.

Fellow Methodists

Charles Wesley

Charles Wesley (1707-88) was one of the founders of the Holy Club at Oxford, from which he graduated in 1726. Like his brother, Charles was an ordained Anglican priest.

He had his own conversion experience, also through the instrumentality of Moravians, three days before John, on May 21, 1738.

He published his first hymnbook in 1739. Charles served as rector of the Church of England in Bristol from 1756 to 1771. After 1771 he became one of the preachers at the Methodist City Road Chapel in London.

John Fletcher

Wesley considered John Fletcher (1729-85) the finest example of Christian perfection.

In 1757 he was ordained in the Church of England and served from 1760 as vicar at Madeley.

In 1771 Fletcher published an important treatise, *Checks to Antinomianism*. More sharply than Wesley, Fletcher described the three historical dispensations of God: His work as the Father, as the Son, and as the Holy Spirit.

Thomas Webb

Thomas Webb established the John Street Chapel in New York City in 1768.

Thomas Coke

He helped to incorporate the Methodist Conference and societies and spearheaded Methodist missions endeavors.

Events of 1784

Wesley had come to see that priests and bishops were of the same order, and himself as a “bishop” in the biblical sense. With James Creighton and Thomas Coke, Wesley ordained Richard Whatcoat and Thomas Vesey for ministry in America, and designated Coke and Francis Asbury as co-superintendents. Wesley edited the Articles of Religion of the Church of England for the Methodists in America.

Wesley agreed to a “Deed of Declaration,” the incorporation of the Methodist Conference with 100 corporate members.

Wesley and Social Holiness

His ministry intentionally started with the lower class. "Religion," he said, "must not go 'from the greatest to the least,' or the power would 'appear to be of men.'"¹⁶

In Wesley's theology there was an abiding idea of the love of God to all. Prevenient grace allowed the freedom of will that enabled men and women to choose ethically, and most importantly, to exercise faith to receive salvation. Wesley said everyone had an eternally given birthright to salvation. If God's will was truly that *all* men and women be saved, it certainly was also His will that they had enough to eat.

Wesley did not assume poor persons were lazy or lacking in resolve by nature. The most charitable gift one could give a poor person was a job.

What could society do?

- First, it could drop the prices of commodities.
- Second, the government should prohibit distilling.
- Third, the government should find additional ways to repress luxury.
- Fourth, the government should reduce the national debt.

Effects of the Revival

Wesley played a significant part in generating a revival in the British Isles that brought great moral regeneration. The England John Wesley left was far different from the one in which he had been born.

This mobilization of the church as a force for social change flowed out of Wesley's theology of holiness, the essence of which was perfect love. Holiness was not passive for Wesley, but active, full of the "work" of faith, the patience of hope, the labor of love.

There was no more flagrant a cause for moral indignation and political action than slavery. Wesley knew that not only moral persuasion but the abolition of slavery by Parliament was the only solution.

The revival touched all religious groups.

- Robert Raikes, concerned for the education of slum children, began the Sunday School movement.
- The "Clapham sect" of evangelical Anglicans who lived near Clapham worked for social causes, including fighting slavery.

Wesleyanism as a Middle Way

Wesley emphasized the universality and prevenient grace of grace, assurance, and perfect love.

- The gospel was for every person: free grace.
- The gospel was for each person: the doctrine of assurance.
- The gospel was for the whole person: the doctrine of Christian perfection.

Theologically it stood between Latin and Greek understanding of salvation, the one emphasizing the legal and the other the transformational.

In Wesley, grace was both imputed and imparted. In a basic sense, justification is Christ's work for us, and sanctification Christ's work in us. We are both pardoned and empowered. We were not only saved by grace, but also healed by grace.

Wesleyanism was also a middle way between what was best in Catholicism and what was best in Protestantism. Wesley found a way into the mystical inner life of cleansing communion with God, offering a way into holiness of heart and into a life filled with good works of compassion and mercy, and all of the fruit of the Spirit.

Wesley balanced "crisis" and "process." Christ's work in us consists of both crises and processes. Prevenient grace allowed for moral decisions all the way through life. Crises were part of the process of growth in grace.

Perfection

Christian perfection was neither pre-Fall Adamic perfection, with its innocence, nor human perfection, with its arrogance. It was a perfection of Christlikeness that was filled with both divine and human natures.

It was perfect in love, but not fully in deeds or knowledge. It was perfect in its desire and inclination to love as God loved. It was perfected by the grace of God, but it remained still human love.

Perfection was full consecration, met by sanctifying grace.

Christian perfection brought refinement of character, but by grace rather than by self-effort; not by self-discipline alone, but by Christ's Spirit working in human beings to make them day after day the people they ought to be.

What Attainments Christians May Reasonably Expect to Make in This Life

SERMON by Charles G. Finney

April 12, 1843

In this lecture I shall consider,

- I. What sanctification is.
- II. What is not implied in it.
- III. What is implied in it.
- IV. What is intended by the sanctification of body, soul, and spirit.
- V. What is not implied in the sanctification of body, soul, and spirit.
- VI. What is implied in it.
- VII. What attainments Christians cannot expect in this life.
- VIII. What attainments they may reasonably expect to make in this life.

I. What Sanctification is.

1. To sanctify, is to make holy, to set apart, to consecrate. Both the Old and the New Testaments use the word in this sense. For God to sanctify us, is for Him to secure in us the consecration of ourselves to Him. To sanctify ourselves, is to consecrate ourselves wholly to Him.
2. Sanctification, then, is holiness, purity, or benevolence. Benevolence, as we have seen in former lectures, is good willing, and is the ultimate intention of the mind; in other words, it is obedience to the requirements of the law of God; it is what the Bible means by love, which it declares to be the fulfilling of the law.

II. What is not implied in it.

1. It does not imply any change in the constitution.
2. Nor any such change in the temper, disposition, or state of the mind, that we cannot sin. To suppose this is absurd. The angels which kept not their first estate, were certainly sanctified, but they sinned, and so did Adam.
3. Nor is it implied in sanctification that we are not liable to sin.
4. Nor that it is certain that we shall not sin, immediately, and surely, unless supported by the Spirit of God. There is no evidence that even the saints in heaven, would continue their obedience, if the Holy Spirit were withdrawn.
5. Nor is it implied that a sanctified soul has no farther warfare with temptation. I showed, in my lecture on the Christian warfare, that this would have existed if man had never fallen, and will exist, in some form, forever.
6. Nor, that there is no farther growth in grace. The Lord Jesus Christ, all admit, was sanctified, but He grew in grace. And so shall we, as fast as the future world.
7. Nor does it imply freedom from errors in judgment, or opinion. I don't know how it could be shown either from the Bible, or the nature of the case, that this is implied in sanctification, even of the saints in heaven.
8. Nor does it imply a uniform state of the emotions. Christ's emotions were not always the same. He had his sorrows and his joys, and, from the very nature of the sensibility, the feelings must vary as the circumstances do.
9. Nor does it imply a constant, and great excitement. The idea that a great excitement of the emotions is essential to sanctification, has arisen out of a radical mistake respecting the nature of religion. It has been supposed that the love required by the law of God, consists in the highest possible state of the emotions. Now, if this is

so, or if emotion constitutes any part of religion, then Christ was often in sin, for He did not exhibit any more excitement than other men. Those who maintain this sentiment, then, overlook the fact that religion consists in benevolence, and that emotion is no part of it.

10. It does not imply the same degree or strength of love which we might have exercised had we never sinned. There is not a saint in heaven who does this, and the law requires no such thing. It only requires us to exercise all the strength we have.

11. It does not require a constant tension or strain of the mind.

12. Nor does it imply a state of mind of which we cannot be certain by consciousness. It would be strange legislation indeed which should require such a mysterious, intangible state of mind as that. The truth is, it is naturally impossible that such a state should be required by an intelligible law. Indeed, how could one repent, or know it if he did, under such a requirement, or perform any other duty?

III. What is implied in it.

1. It does imply present obedience to the law of God, that is, benevolence.

Benevolence, consists in regarding and treating every known interest according to its relative value, and as I have shown in a former lecture, it is a unit—a simple choice—a choosing good for its own sake.

2. We have also seen that bodily actions are connected with, and controlled by the will, so that willing necessitates corresponding outward actions. Sanctification, therefore, implies outward obedience—a correct life. We have also seen that emotions, desires, and thoughts, are connected with and controlled by the will indirectly. Sanctification, therefore, implies thoughts, desires, and feelings, corresponding to the state of the will, so far as they can be regulated by it. Some have less control over their attention, and consequently over their thoughts and emotions, than others, but whatever is possible to any one, he can do by willing, and nothing beyond this is obligatory.

3. It implies an honest intention to promote the glory of God, and the highest good of being, to the full extent of our ability. Such an intention necessarily embraces the following elements.

(1) It is disinterested. It chooses universal well-being for its own sake.

(2) It is impartial respecting all interests, whether of friends or foes, rich or poor, bond or free, alike; that is, in exact accordance with their perceived value.

(3) It embraces all future time with the present.

(4) It is supreme to God, because his happiness is the supreme good.

(5) It is equal to men.

Now if you drop either of these elements, it is no longer virtue.

4. We have seen that intention, or the choice of an end, necessitates the adoption of corresponding means, therefore, sanctification implies the choice of appropriate means to the universal good of being.

5. It implies charitable judgments—these are the natural results of benevolence. When you see a person making severe and harsh judgments, you at least have reason to fear he is not sanctified.

6. It implies peace of mind. "My peace I leave with you," says Christ.

7. Joy in God.

8. Absence of condemnation—"There is, therefore, now, no condemnation to those who are in Christ Jesus."

9. Implicit faith. The sanctified soul really believes, so far as he understands the truth of God.

10. Delight in all the ordinances and duties of religion so far as they are understood.

11. A compassionate temper, and whenever it is seen that persons have not this spirit, you may know that they are not sanctified.

12. The absence of all selfishness. Selfishness, in any degree, is inconsistent with sanctification.

13. Implicit and universal reliance on Christ for support and aid. You cannot remain obedient any longer than you remember where your strength is.

14. The holding all we are and have entirely at the divine disposal. Sanctification must include all these, fully up to the light possessed by each individual.

IV. What is intended by the sanctification of body, soul, and spirit.

1. By the language, 'body, soul, and spirit,' we are to understand, the whole being, and the thing intended is, the perfect subjection of all the appetites and propensities, to the entire control of the will of God. Some of these appetites and propensities originate in the body, and some in the mind; but all must be controlled in reference to the highest good of being.

2. The harmonious development of the sensibility so that it shall respond to all perceived truths and relations, is intended in this language. In my sermon on the Christian warfare, I spoke of the monstrous development of the sensibility, and of the influence it has upon the will, in the direction in which it is developed. I there remarked that a perfect balancing of all its susceptibilities, would greatly abate the force of temptation. Every one knows how forcibly the appetites and passions wake up and clamor for indulgence. Now, although neither holiness, nor sin, belong to these, in themselves, yet it would be vastly favorable to virtue, if they were all brought into harmonious subjection to the law of the reason. Here let me say that no physical influence is exerted on the mind or body by the Spirit, to change the sensibility. The mother, whose sensibility is so developed by the loss of her child, is not brought into such a state, by any physical influence; nor is such an influence needed to secure such effects. Let sinners see the love of Christ in its real relation to themselves, and it is directly adapted to enkindle their emotions. It is the Spirit's office to take the things of Christ, and show to them; and thus secure this result. This He actually effects in Christians. To be sanctified, then is to have not only the will consecrated to God, but the sensibility brought into harmonious action under the control of the will.

V. What is not implied in the sanctification of body, soul, and spirit.

1. It is not implied that the constitutional appetites, passions, and propensities, are extinct. They certainly were not in the Lord Jesus Christ, and whoever supposes this necessary in order to sanctification, has not well considered the matter. Without their continued existence, we should be incapable of any moral action whatever.

2. Nor that their nature is so changed, that they all exclusively impel the will to obey the law of the reason. It belongs to their very nature, each to seek its appropriate object for its own sake: For example, the appetite for food, seeks food, not for the glory of God, but for its own sake. So it is with every other appetite and desire of the soul. Each is blind to every thing else than its own object, and seeks that, for its own sake. To say then, that they must be so changed, as to impel the mind only in the right direction, is to say that their very nature must be changed. Each of them, naturally, impels the will to seek its object, for its own sake, and it is the province of reason to give direction to their blindness, and of the will to gratify them in strict subjection to the law which reason prescribes.

3. Nor that they are so far suppressed or annihilated, as to be in no degree a temptation. They were not so in Eve, for she fell under the temptation presented by her appetite for food; and we need not expect ever to get into any such state.

VI. What is implied in it.

1. That these propensities are all harmoniously developed according to the light enjoyed; and,
2. That they become easily controlled by the will, as in the person of Christ.

VII. What attainments Christians cannot expect in this life.

1. They cannot expect to get above what Christ was. It is enough for the servant to be as his Master.
2. Of course they cannot reasonably expect to get beyond a state of warfare. Christ had a warfare, not with sin, not with conscience, for it would be nonsense to call this Christian warfare, but with temptation, and no one will deny that he was entirely sanctified. And here I wish to notice a very singular fact. Those who deny this doctrine say that if Christians were perfect, they would have no further warfare. But where do they get that idea? Not from the Bible, for there is not a single passage in it, that I know of, which teaches any such thing.
3. They cannot expect to get beyond the necessity and capacity of growth in grace; I mean growth in degree, not in kind. We shall doubtless grow in grace to all eternity. The Bible says that Christ grew in favor with God, that is, grace, and so will every Christian.
4. They cannot expect to get beyond the possibility or liability of sinning. This would be to get beyond the possibility of obedience, and to cease from being a moral agent.
5. Nor, may they expect to get so far as not to need the means of grace. They must, of necessity, need the assistance of the Spirit, of the ordinances, of prayer, and of the Sabbath. To deny this is downright nonsense. While human nature remains what it is, it must need the means of grace, as much as it needs food, or light, or any thing else which is indispensable to well-being. God never makes minds holy by physical force, but by means, and therefore, means will always be necessary. Did not Christ Himself use them?

VIII. What attainments they may reasonably expect to make in this life.

1. God does not, and cannot, reasonably, require impossibilities of moral agents.
2. It is reasonable, then, to think that we can do whatever He requires of us, and to expect to do it. Our ability to comply with his requirements, is implied as strongly as possible in the command itself. If not, it can be of no binding force upon us.
3. God cannot lie. It is, therefore, reasonable to expect to receive any measure of grace, which He has expressly promised. Not to expect such grace, is to distrust God.
4. God has commanded us to obey his law; and we must intend to obey it or we are not Christians. But we cannot intend to obey it unless we consider it possible; this is naturally impossible. I appeal to every hearer. Can you really intend to render a hearty obedience to what you regard as impossible? We cannot intend to obey, unless we believe it possible to obey the spirit of the law. We may, therefore, reasonably expect to keep the law.
5. The first verse in this text is the prayer of an inspired Apostle, for the sanctification, in this life, of the whole body, soul, and spirit of Christians, and that they may be preserved in this state, blameless, until the coming of the Lord Jesus Christ. Now, if this is an inspired prayer, it reveals the will of God on this subject. It is admitted that it includes all that I have said; that is, sanctification in the higher sense. Now observe, it is added, "Faithful is He that calleth you, who also will do it." It is reasonable, then, to expect its fulfillment.
6. But to this it is objected, that, although it is true that this, and kindred promises, do really pledge sufficient grace to secure this result, yet, as they are conditioned upon faith, it is unreasonable for us to expect to avail ourselves of them, unless others have done so before us. And in confirmation, you are pointed to the great and good men,

who have lived in different periods of the Church, and told that they did not attain it. I waive, for the present, the answer to this objection, and pass to make several

REMARKS

1. This must be an important question, I have been astonished beyond all measure, that this doctrine has been called a hobby. What! Is the fundamental doctrine of the degree of holiness attainable in this life, to be called a hobby? If so, then it is the hobby of the universe, and God, and every angel is intensely interested in securing its success.
2. We must hold up some standard. If you tell a sinner to repent, you hold up before him the standard to which he ought to conform, and even if he should deny that any had actually repented, you would still insist upon it, that it is his duty, whether others had or not, and also, that if he did not repent, he could not be saved.
3. Christians must aim at some standard, but they cannot aim at any state which they deem impossible; as well might they aim to fly. How essential then, that we should ascertain what the true standard is, and hold it up before them.

We have seen that sin consists in choosing self-gratification as the supreme end, and that holiness, on the contrary, consists in supremely choosing the glory of God and the good of his universe. We have also seen that they cannot co-exist in the same mind—that while the will or heart is right, that nothing can, for the time being, be morally wrong; and on the other hand, while the heart is wrong, all is wrong; that is, it is totally depraved. The only question then, is, can we reasonably expect to remain in that state. I said this expectation was supposed to be unreasonable, unless others could be pointed out as examples. But if no one has ever availed himself of these promises, it by no means follows that no one ever will; on the contrary, the progressive state of the world, and the progressive nature of religion, warrant and demand the belief that future generations will make indefinitely higher attainments than the past. The golden age has not gone by; those who think so, have not well considered the matter. If any one will compare the time of the Apostles with the present time, and take in all the characteristics of both, he will see, that on the whole, the human family have made great progress. There is a radical error in the custom of looking back, instead of forward, for the golden age; and the common notion that the world is in its dotage, is exactly the reverse of truth. Every successive era is marked by a decided advance in science, art, philosophy and civilization; and this is in exact accordance with the whole tenor of prophecy, which warrants and demands the expectation of vastly higher attainments, in future, than have ever yet been made. The Temperance Reformation, shows that it is now common for drunkards to make attainments, which were once regarded as almost impossible. Who has not witnessed the Washingtonian, almost working miracles, in pulling the drunkard out of the gutter. And shall we extinguish hope respecting the Church, and make it an exception to the progress of the world?

4. One of the greatest obstacles in the way of both physical and moral improvement, is the existence of false opinions and expectations in regard to the degree of elevation, to which God desires to bring mankind in this world. I have examined Mr. Miller's theory, and am persuaded, that what he expects to come after the judgment, will come before it. Read the 65th chapter of Isaiah. The Prophet there speaks of the advancement to be made, as the creation of a new heavens and a

new earth. The reason men have so little idea of the thing intended in such predictions, is that they have such meager views of the grace of God. If the world is to be converted to the present standard, it is true that such predictions cannot represent its state. What are the Church dreaming about, if they cannot see the necessity of a higher standard? The man who cannot see that, is as poor a philosopher as he is a Christian. Why, brethren, what would it avail, if the whole world were converted to the standard of the current religion?

5. Suppose this promise had been read to those to whom it was given, how could they have believed it, on the theory that they were not to expect higher attainments in the future than they then witnessed. Why they would have said, the world never will be converted, because it never has been; and what would you reply to that? Suppose the same objection were made now, and it were said, it was not done in the days of the Apostles, nor at any time since, and are we to expect to accomplish what never has been done? Suppose farther, ministers were engaged in pointing back, to prove that the world can never be converted. Why, they would say, the Church never has converted the world, and therefore, it never will. You must be getting proud, if you think we shall do more than good men before us have done. And then, suppose they should go back, and hunt up all the fanaticism, and enthusiasm, and extravagancies of the Crusades, and other attempts to propagate the Christian religion, and instead of pointing out these evils, to guard the Church against similar ones in time to come, as they ought to do, they were doing it to prevent any attempts to convert the world now. What would be thought of all this? It would justly be regarded as ridiculous; and yet this is exactly the course adopted respecting the doctrine of sanctification. The fact, that the promises have not been considered as meaning so much, sufficiently accounts for the fact, that they have not been more generally realized in the experience of Christians.
6. To deny the reasonableness of this expectation, is to lay a stumbling block before the Church. Suppose you should exhort sinners to repent, and then tell them they could not, neither in their own strength, nor by any grace received. What else would that be than a stumbling block, over which, if they believed you, they would stumble into hell. So to tell Christians, that they ought to be sanctified and that it is attainable, and yet, that no one can, in this life attain it, is the very way to prevent them from attaining it. If they believe such instruction, it will as certainly prevent their spiritual progress, as a general outcry against missions would prevent the conversion of the world.
7. But if this expectation is unreasonable, what is reasonable? What may we expect? How much higher can we rise? Who can tell? Who will point to some definite standard?
8. Doubts as to the truth of the view I have here maintained, arise,
 - (1) From a false philosophy of depravity and holiness. When men make holiness consist in emotions instead of benevolence, they overlook the very nature of virtue, and are deluded as a matter of course.
 - (2) From unbelief. Our opinions on such questions, must depend on our faith, and the state of our hearts.
 - (3) From radically defective Christian experience, or rather, having had none but a legal experience.
 - (4) From overlooking the fulness of the Gospel provision.
 - (5) From confounding it with Antinomian perfectionism.

(6) From false views with respect to what constitutes entire sanctification. Many say, the Bible represents the Christian warfare as continuing till death, and that this warfare consists in fighting with sin. Now where do they learn this, not in the Bible. The Bible does indeed represent the Christian warfare as continuing till death, but it never represents it as consisting in fighting with sin. What is sin? Why, sin is a heart, or will, or choice, contrary to the will of God. To fight with sin, then, would be to fight with our own present choice or voluntary state of mind—a choice warring on or against itself—this is absurd. The Christian warfare consists in warring with temptation, not with sin. They say that Christians are commanded to grow in grace, and if they once arrive at perfection, progress is at an end. They thus set up a man of straw, and then fight it.

9. This is a serious question to all Christians, and I cannot tell how I feel, when I hear professors of religion say they cannot give time for its examination. Said a professor of religion to me not long since, "I cannot take time to examine this subject," and yet he had the strangest misapprehensions respecting it. It is enough to make one weep tears of blood to see the darkness which prevails, and yet the apathy and unwillingness to inquire. Beloved, let us know the truth that it may make us free. Let us give ourselves up to the teachings of the Spirit, that we may be 'sanctified wholly, and preserved blameless unto the coming of our Lord Jesus Christ.'

Lesson 11: Revivalism and the Holiness Movement

Due This Lesson

3-page paper—Wesley
Reading, questions, and ideas
2-page paper—Finney
Journaling

Learner Objectives

By the end of this lesson, participants will

- discuss the unique social conditions and religious climate that gave rise to revivalism, and the transatlantic dimension of revivalism
- identify: revivalism, evangelicalism, denominationalism, and social reform
- discuss some revival techniques and why they were effective in this setting
- relate revivalism to contemporary trends in the church

Homework Assignments

Write a 3- to 4-page paper on: What might we reasonably expect to attain in this life due to God's sanctifying grace?

Read in preparation for the next lesson. The topic includes:

- The Protestant Missionary Movement and Its Impact in Asia

Read Resource 11-13. Suggested reading from Shelley includes chapters 37 and 38. Prepare 3-4 questions/ideas the reading presents to you.

Continue working on module assignments as outlined in the syllabus.

Write in your journal. Write a prayer for personal or corporate spiritual renewal.

Bring your journal to class for the next lesson. Select a portion from your writing to share with the class.

Revivals in New England

Revivals in New England extended from the time of Jonathan Edwards and George Whitefield through the ministry of Charles Finney into the 19th century.

Early leaders included

- Two of Edwards's protégés
 - Joseph Bellamy (1719-90), who pastored in Bethlehem, Connecticut, from 1738 to 1790
 - Samuel Hopkins (1721-1803), who pastored in Great Barrington, Massachusetts and Newport, Rhode Island, as well as his son
- Jonathan Edwards the Younger (1745-1801), who pastored in New Haven, Connecticut from 1767 to 1795, and served as president of Union College in Schenectady, New York from 1799 to 1801.

Another leader was Lyman Beecher (1775-1863), who combined moral reform in the towns and cities where he ministered with revivalism and benevolence.

Nathaniel Taylor (1786-1858) modified Calvinism. His "New Divinity" suited the new measures of evangelism and stressed the freedom of the human will to respond to grace.

Associations Arising from Revivalism

- The Connecticut Missionary Society was formed in 1798 for home missions. In 1826 it merged with several other societies to form the American Home Missionary Society.
- In 1801 Presbyterians and Congregationalists formed a "Plan of Union" under which to cooperate for the evangelization of the Western frontiers.
- For foreign work, the same two denominations incorporated the American Board of Commissioners for Foreign Missions in 1810.
- The Baptist General Convention formed a Foreign Missions Society in 1814.
- Various local Bible societies began in the early 1800s. These merged in 1816 to form the American Bible Society.
- The New England Tract Society began in 1814 and in 1825 merged with a similar society in New York to form the American Tract Society.
- In 1824 the American Sunday School Union was formed in order to provide literature and materials for the growing movement in local churches.
- To facilitate theological education, the American Education Society was formed in 1826.

Social Issues

Timothy Dwight and Lyman Beecher led the crusade for total abstinence, and in 1826 helped to form the American Society for the Promotion of Temperance; other Christians initiated societies that addressed keeping the Sabbath free of buying and selling.

In 1831 Arthur Tappan, a wealthy evangelical, formed a New York committee to address the issue of freeing the slaves. In 1833 the American Antislavery Society was formed in Philadelphia.

Growth of Popular Denominations

James McGready (1758-1817), a Scots-Irish Presbyterian pastor in North Carolina

Barton Stone (1772-1844), a Presbyterian pastor in Kentucky: Stoneites

Thomas Campbell (1763-1854) and his son Alexander Campbell (1788-1866), formed the "Christian Association."

In 1832, at Lexington, Kentucky, most of the followers of Stone and the Campbells joined to form the Christian Church—Disciples of Christ.

In Tennessee a group of Presbyterians became dissatisfied with both the rigid Calvinism and structure of their denomination and in 1802 formed the Arminian-leaning Cumberland Presbyterian Church.

Methodism in America

Robert Strawbridge was a Methodist local preacher from Ulster County, Ireland. He settled in Frederick County, Maryland.

Phillip Embury had been converted in 1752 under Wesley's ministry and had become a class leader and then a local preacher in Ireland. He and some neighbors settled in New York in 1760.

In 1769 Wesley sent Richard Boardman and Joseph Pilmoor to the colonies. Wesley appointed Boardman his assistant or superintendent for America.

The first American Methodist Conference was held in 1773.

Francis Asbury (1745-1816), who arrived in America in 1771, oversaw Methodist expansion.

Wesley ordained Richard Whatcoat and Thomas Vesey for ministry in America. Wesley reduced to 24 the Articles of Religion of the Church of England for the Methodists in America and revised the Sunday services of the Church of England for use in Methodist churches in America.

The 1784 "Christmas" Conference was considered the founding of Methodism in America.

Chronology of Methodism in America

Date	Event
1735-37	Wesley himself is missionary to Georgia
1738, 1739-41, 1744-48, 1751-52, 1754-55, 1763-67, 1769-70	George Whitefield (1715-70) revivals in America
1760-66	Robert Strawbridge, an Irish licensed Methodist preacher, begins Methodist meetings in Maryland and Northern Virginia, erecting a chapel in Loudoun County in 1766
1766	Philip Embury, an Irish licensed Methodist preacher, begins Methodist meetings in New York
1768	Thomas Webb helps to erect the John Street Wesley Chapel in New York City
1769	As Wesley's emissaries, licensed preachers Richard Boardman, who established the circuit plan, and Joseph Pilmoor arrive; others follow
1771	Francis Asbury (1745-1816) arrives
1773	First Conference held in Philadelphia, with Thomas Rankin presiding and 1,160 members reported; there were 13,740 ten years later
September 1-2, 1784	With Anglican priests James Creighton and Thomas Coke, Wesley ordains Thomas Veseley and Richard Whatcoat, and commissions Coke and Asbury as co-superintendents for the work in America
1784	"Christmas Conference" in Baltimore: Asbury ordained deacon and elder and is elected—with Coke—superintendent
1789	Philip Otterbein (1726-1813) establishes the United Brethren in Christ
1792	Formation of the Republican Methodist Church under James O'Kelley
1794	Richard Allen (1760-1831) forms the African Methodist Episcopal Church
1843	Wesleyan Methodist Connection formed by Orange Scott (1800-1847)
1844	Formation of Methodist Episcopal Church, South
1860	Free Methodist Church formed by B. T. Roberts (1823-93)

Other Denominations

The Baptists' theology was a compromise between Calvinism and Arminianism.

- Accepted the Bible as "infallible Word of God"
- Believed in the final perseverance of the saints
- Rejected infant baptism and insisted upon believers' baptism by immersion
- Not strict on the matter of limited atonement
- Baptists established regional associations

The Presbyterians emphasized education and right doctrine. The "Plan of Union" with the Congregationalists was maintained until 1837 when "Old School" Presbyterians—who opposed the new measures of revivalism, accepted slavery, and emphasized Presbyterian and Calvinist distinctives—gained control of the General Assembly.

In 1938 the largest Northern and Southern groups reunited to form the Presbyterian Church (USA).

The Holiness Revival in Pre-Civil War America

- 1825—Timothy Merritt published *The Christian Manual, a Treatise on Christian Perfection*.
- 1826—Nathan Bangs published *Letters to Young Ministers on the Gospel*.
- 1826—Adam Clarke's *Commentary* became available and was widely published and used.
- 1835—"New Divinity" articles appeared in the *Christian Spectator*. These articles were Arminian and evangelical and centered on the sanctifying work of Holy Spirit.
- 1835—Sarah Langford began Tuesday Meetings for the Promotion of Holiness in her New York City home. The meetings were soon taken over by Phoebe Palmer.
- 1836—Charles Finney (1792-1875) was already the most prominent evangelist in the country.
- 1839—Timothy Merritt began a periodical, the *Guide to Christian Perfection*. In 1846 the name of the paper became *Guide to Holiness*. The *Guide* was edited by Phoebe Palmer from 1864 to 1874.
- 1840—The Methodist bishops in their Episcopal address called for a renewal of the experience of entire sanctification.
- 1840s and 1850s—The interdenominational character of the preaching of sanctification became evident through many writings.
- 1843—The Wesleyan Methodists left over the moderate stand of the Methodist church over slavery.
- 1848—Wesleyan Methodists added a statement on entire sanctification to their discipline.
- 1853—Antoinette Brown Blackwell, a graduate of Oberlin, became the first woman ordained in modern history.
- 1857-58—Revival began with urban noon prayer meetings.
- 1860—The Free Methodists divided from the New York Genesee Conference of the Methodists.

Revivalism and Social Reform

The mid-19th-century efforts were informed by a hermeneutic of reform:

- Supported the abolition of slavery, even though slavery was not explicitly condemned in the Bible.
- Evangelicals pressed for women's rights to vote and to preach the gospel based on such scriptures as Galatians 3:28 and Joel 2:28.
- While the Bible did not condemn alcohol, evangelicals saw principles in the Bible that led them to campaign for temperance and prohibition.
- They also pressed for education for the poor.

In the late 19th century, urban rescue missions and slum work accompanied urban revivalism. In cities Protestants put up hospitals and clinics and established employment agencies. Throughout the country, they established rescue homes for unmarried mothers.

Evangelicals also worked in prisons. Their efforts complemented other reforms, such as child labor laws and food and drug regulations.

Theological Shifts from Wesley to the American Holiness Movement

On issues relating to holiness and the Holiness Movement, Wesley's sense of indebtedness to the whole history of the church was weakened in the American Holiness Movement.

The American Holiness Movement added the terms 'Pentecost' and 'baptism with the Holy Spirit' to Wesley's terms relating to entire sanctification.

They compared their spiritual journey to the Israelites' rescue from Egypt, their "first crisis," and their entry into the promised land, their "second crisis."

The American Holiness Movement stressed immediacy rather than Christian growth and process.

Meanwhile, American Methodist theology underwent other theological transitions.

- Whereas Wesley had stressed revelation, his followers in America more and more judged doctrines by their reasonableness.
- While Wesley had emphasized the sinfulness of human beings, his successors emphasized how moral humanity was.
- Furthermore, whereas Wesley had emphasized free grace, his successors in America stressed free will.

The Organization of Holiness

One definition of a movement is “a group of people who are organized for, ideologically motivated by and committed to a purpose which implements some form of personal or social change; who are actively engaged in the recruitment of others; and whose influence is spreading in opposition to the established order within which it originated.”¹⁷

Following the Civil War, holiness people formed a movement in this sense. Their first organization was the National Campmeeting Association for the Promotion of Holiness, which began in 1867.

In the 1880s, some came out of the older denominations and formed independent congregations.

- These “come-outers” desired to return to New Testament Christianity.
- They wanted no creeds or disciplines except the Bible.
- Practiced only the baptism of adult believers, and only by immersion.
- Some interpreted biblical texts figuratively and were amillennial.
- They had no church membership.
- They saw themselves not as a new denomination, but as a new reformation movement within the Church.

From 1880 to 1900 the holiness people faced the “church question.”

The Holiness Movement stood between being “churchly” and being “sectarian,” and at the same time desired to maintain the dynamics of a “movement.” It sought to “Christianize” the whole of Christianity, yet formed its own denominations. It wanted to engage the world and to go triumphantly forth into it. But it wanted to do so without being a part of it, without surrendering to its values and materialism. Its people “came apart” in order to “go into.”

Small Groups

In your groups discuss specific ways in which the church—locally and denominationally—might address social issues and needs.

List specific issues and/or needs, and then address them individually.

Missions in Asia

INDIA

Initially, the British East India Company that regulated trade with India opposed missions. Only after 1813 did it grant permission for missionaries to enter areas under the company's charter.

William Carey (1761-1834), a Briton, was a self-educated cobbler and Baptist pastor. Since the British East India Company prohibited him from their territory, Carey began work at Serampore, which was under Danish control. Carey learned Bengali. He published a Bengali translation of the New Testament in 1798, and later translations in both Sanskrit and Marathi. Other missionaries joined him in 1799.

Carey set a certain strategy for missions. He sought to preach the gospel by all means. Carey conducted wide-ranging preaching missions. He supported his preaching by distributing Bibles in the languages of the people where he ministered. He established churches as quickly as possible and trained local people for ministry. In a sense, the Baptist theology of the church, which emphasized local church autonomy, facilitated the organization of churches led by local leaders rather than foreign control.

The "Form of Agreement" drafted by William Carey and his colleagues in October 1805 affirmed:

The Redeemer, in planting us in this heathen nation, rather than in any other, has imposed upon us the cultivation of peculiar qualifications. Upon these points we think it right to fix our serious and abiding attention.

First. In order to be prepared for our great and solemn work, it is absolutely necessary that we set an infinite value upon immortal souls; that we often endeavor to affect our minds with the dreadful loss sustained by an unconverted soul launched into eternity.

Secondly. It is very important that we should gain all the information we can of the snares and delusions in which these heathens are held. By this means we shall be able to converse with them in an intelligible manner.

Thirdly. It is necessary, in our intercourse with the Hindus, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel. Those parts of English manners which are most offensive to them should be kept out of sight as much as possible. [For example,] we should avoid every degree of cruelty to animals.

Fourthly. It becomes us to watch all opportunities of doing good. We are apt to relax in these active exertions, especially in a warm climate; but we shall do well always to fix it in our minds, that life is short, that all around us are perishing, and that we incur a dreadful woe if we proclaim not the glad tidings of salvation.

Fifthly. In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. It is a well-known fact that the most successful missionaries in the world at the present day make the atonement of Christ their theme.

Sixthly. It is absolutely necessary that the natives should have an entire confidence in us, and feel quite at home in our company. To gain this confidence we must on all occasions be willing to hear their complaints; we must give them

kindest advice.

Seventhly. Another important part of our work is to build up, and watch over, the souls that may be gathered. A real missionary becomes in a sense a father to his people.

Eighthly. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. We think it our duty, as soon as possible, to advise the native brethren who may be formed into separate churches, to choose their pastors and deacons from their own countrymen.

Ninthly. It becomes us also to labor with all our might in forwarding translations of the sacred Scriptures in the languages of the Hindu. The establishment of native free schools is also an object highly important to the future conquests of the Gospel.

Tenthly. That which, as a means is to fit us for the discharge of these laborious and unutterably important labors, is the being constant in prayer, and the cultivation of personal religion. Let each one of us lay it upon his heart that we will seek to be fervent in spirit, wrestling with God, till He famish these idols and cause the heathen to experience the blessedness that is in Christ.

Finally. Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. To keep these ideas alive in our minds, we resolve that this Agreement shall be read publicly, at every station, at our three annual meetings, viz., on the first Lord's day in January, in May, and October.

Carey deliberately studied the cultural background and thought of the people. Though he considered Hinduism of the devil, he studied Indian language and culture, and from 1804 to 1834 served as professor of Sanskrit at Fort William College in Calcutta. He even translated Hindu scriptures and Bengali stories into English. In 1819 he opened a college in Serampore "for the instruction of Asiatic Christians and other youth in Eastern literature and European science."

The Church of England sent Henry Martyn (1781-1812) to serve as a chaplain to employees of the British East India Company. Educated in languages at Cambridge, Martyn arrived in Calcutta 1805. He translated the New Testament into Urdu and revised the Persian New Testament.

The Church of England established an episcopate in India in 1815. Daniel Wilson served as the Church of England's bishop over Calcutta from 1832 to 1858 and worked closely with the British administrators. Only in 1833 did British missionaries win the point of opening all of India to the spread of the gospel without government interference.

Beginning in the 1810s, the Church Missionary Society chiefly evangelized South India. It established contacts with the Mar Toma Church Christians. But this connection lasted only until 1836, when the leader of the Mar Toma church expelled the Anglicans. After the split, some former members of the Mar Toma Church remained attached to the Church of England. In the 1880s a kind of revival broke out among the members of the Mar Toma Church. The Mar Thoma Syrian Christian Evangelistic Association was formed 1888.

American missionaries to India began with the American Board of Commissioners, whose missionaries arrived in Bombay in 1813.

By 1850 there were over 90,000 Protestants in India, mostly in the Madras area. The converts' families, castes, tribes, and towns rejected them. The missions and missionaries had to care for the Christians and their needs holistically. The gospel became associated with Western customs and ways.

Under British rule, missions in India stressed education. In 1820, a successor to Martyn established Bishops College in Calcutta. From the beginning, the British government granted financial aid to any mission schools that accepted governmental guidelines. In 1879 William Miller, principal of the Christian College in Madras, defended education as *praeparatio evangelica*. Girls made up a higher percentage of students in Protestant schools compared to others. Many missions, including the Methodist mission, made it a goal to provide literacy for all converts. Important colleges included the Methodist-run Leonard Theological College in Jabalpur, and Gurukul Lutheran Theological College in Madras. But Serampore remained the most influential Protestant college.

In general, Christianity grew most by mass conversions among non-Hindu, aboriginal, or tribal people. The Welsh Calvinistic Methodists, for instance, worked among tribal peoples in the Khasi hills in Assam as did the Gossmer Evangelical Lutheran Church in Bihar. The American Baptist work among the tribal Telugu people during the 1870s and 1880s was led by Yerraguntla Periah, who had already been teaching Christianity before the Baptists arrived. He gave instructions to converts to observe the Sabbath, abstain from pagan ceremonies, and refrain from eating carrion, putrefying flesh. An estimated 70 percent of Protestants were converted through mass movements. But often there was scant preparation for conversion and little discipleship after it, and this meant that some retained practices such as child marriages.¹⁸

Like other missions, the Methodists built schools, orphanages, and hospitals, and worked among lepers. The Methodist work blossomed under the irregular strategies of William Taylor (1821-1902). Taylor had been a missionary to California in the 1850s and had been an itinerant evangelist, strongly preaching entire sanctification. After travels to England, Australia, and South Africa, from 1870 to 1875, at the invitation of Bishop James Thoburn, Taylor settled in India. He established autonomous, self-supporting congregations with limited oversight from bishops. Later this created conflict between the churches he established and the church's hierarchy. Sometimes whole villages would petition for baptism. Taylor's work also violated comity rules in the process of being established in India. As a result, Methodism became the most widely scattered evangelical denomination in India. To the consternation of the Methodist Missions Board, Taylor recruited his own missionaries and received support from various independent holiness associations. Later in life Taylor established missions in South America and Africa and wrote *Pauline Methods of Missionary Work*.

Pandita Ramabai (1858-1922) was converted after reading the gospel of Luke while studying in England. Her "Ramabai Mission" near Bombay exemplified concern for widows, especially child widows, orphans, and famine relief. Her mission included a farm. She helped in translating the Bible from Hebrew and Greek into Marathi.

Charles F. Andrews (1871-1940), a Cambridge-educated, Anglican priest, became involved in the Indians' struggle to overthrow the British regime. Andrews arrived in India 1904. He labored for the underclasses. He cultivated friendships with Mohatma Gandhi and the philosopher Rabindranath Tagore.

In all denominations, progress toward moving Indians into key leadership positions was slow. The first Indian Anglican bishop was Samuel Azariah (1874-1945), consecrated in 1912. Azariah had been trained under the YMCA. He dispensed with paid evangelists and had success with voluntary workers. Through Tamil, Azariah was bishop over the Telugu area. Azariah became a leader in various ecumenical movements. Methodists elected Jashwant Rao Chitamber bishop in 1930. By that time most Methodist district superintendents were Indian.

E. Stanley Jones (1884-1973), an Asbury College-educated, Methodist missionary, served in India for several decades. He entered evangelism in India in 1917, concentrating on the educated. His *The Christ of the Indian Road* (1925) popularized missions. Whenever speaking to Hindus, he turned the conversation away from Christianity, the church, the Empire and missionaries, to Christ. "What is your controversy with Christ?" he asked. He used ashrams as means of evangelism. These were devoted to community living, simplicity, and service.

Sundar Singh (1889-1929) was a wealthy Sikh, baptized in 1905. He became an indigenous evangelist and lived as an Indian Sadhu with saffron robe and extreme simplicity. He also worked in a leprosarium. He was licensed in the Church of England but reflected a concern for making an indigenous church with indigenous practices. He became well-known abroad after tours in Europe and the United States in 1920 and 1922. Sundar Singh disappeared into the Himalayan Mountains of Tibet in 1929.

New Protestant mission societies entered India in the early 20th century 1922-32. By 1936 there were 2.5 million Protestants in India, over 90 percent of them in rural areas. Nearly all groups preached to non-Christians by itinerating, going from one village to the next. More and more of this was undertaken by Indian evangelists. The missions operated schools that offered education in industrial, teachers' training, and theological areas. They accepted non-Christian students and received government support. The missions produced literature in both English and the vernaculars. There were 25 missions institutions for lepers by 1914. Repeatedly, the churches came to the rescue of people in time of famine.

What motivated people to accept Christianity? Among the reasons was simply food. The converts rejected idolatry and desired education. Also, they saw Christianity as a way of escaping from the caste system. Christians virtually formed a separate caste. Some politicians tried to hinder conversion of lower castes, since this disrupted the social system. The missions offered protection, and for the lower caste, an opportunity for social and economic development. Christianity uplifted the status of women, increased literacy, lessened caste distinctions, influenced non-Christian social reformers, including Mohatma Gandhi, and quickened the British moral conscience.

Missionary conferences were held periodically beginning in 1855. They met every 10 years from 1862 to 1902. The conferences helped to coordinate Protestant efforts and set comity arrangements. Meanwhile, there were unions of denominations that had roots in various countries. The Presbyterian Church in India began in 1904, taking the place of the Presbyterian Alliance of India [1875]. In 1908 churches established by the American Board, the Reformed Church in America, the London Missionary Society, and the United Free Church of Scotland united to form the South India United Church. In 1917, the Basel Mission joined the United Church. In 1924 a union of Presbyterians and Congregationalists led to the formation of the United Church of North India. Various Lutheran churches formed a federation in 1928.

A National Missionary Society was established in 1905 among Indians themselves, in order to reach their own people. In 1914 Protestant denominations formed the National Christian Council, a federation of churches. This was followed in 1923 by the formation of the National Christian Council of India, Burma, and Ceylon. This council was led by Indians and sent evangelists throughout India.

The Church of South India was formed in 1947, the same year Great Britain granted political independence to India. This was a union of British Methodists and Anglicans with the South India United Church. The union was significant in including Anglicans, since the Church of England had maintained a strong respect for apostolic succession. The creed that united the groups was based on the Church of England's "Lambeth Quadrilateral": acceptance of the Bible, the Apostles' and Nicene Creeds, the sacraments of baptism and the eucharist, and the episcopate. The Church sought indigeneity in both music and worship.

MYANMAR (BURMA)

Christianity was introduced to Burma in the 1550s as the result of two Franciscan missionaries. Other missionaries, mostly Portuguese—including Jesuits and Dominicans—worked in port cities and established small communities of Christians. In 1722, the Barnabite order was appointed especially to work among Buddhists. They translated the Bible and catechisms. But there were comparatively few conversions.

Adoniram Judson (1788-1850) was the father of Protestantism in Burma. An American, Judson was a graduate of Brown University and Andover Seminary. In 1812 the American Board of Commissioners for Foreign Missions sent Judson and his wife, Anne (1789-1826), to India. But aboard the ship to India, Judson became a Baptist. He did not settle in Calcutta as planned. Instead, he went to Rangoon. In 1814 the American Baptist Missionary Union was formed to support the Judsons. Only in 1818 did they have their first converts. In 1820 the Baptists opened the country's first school for girls. Anne Judson wrote *A Particular Relation of the American Baptist Mission to the Burman Empire* (1823). Judson was imprisoned during Burma's war with England (1824-26). Anne Judson died soon after his release. Judson married Sarah Boardman, the widow of a colleague, in 1834. The Judsons learned the language, and in the process, formed a written Burmese alphabet. Judson translated the Bible—published in 1840—and compiled a dictionary (1843). By 1850 there were 7,000 members and 100 Burmese ministers in the church Judson had established. The ethnic Karen, Kachin, and Chin people were most receptive to the gospel.

The British SPG sent workers to Burma in 1854. They emphasized education and opened St. John's College, where the king sent his sons to be educated. The American Methodist Episcopal Church entered in 1854, and the British Wesleyan Methodists in 1885. In 1914 the Burma Representative Council of Missions was formed. This became the Christian Council in Burma in 1923, the Burma Christian Council in 1948, and the Burma (later Myanmar) Council of Churches in 1966.

Baptists remained the dominant Protestant group. Rangoon Baptist College began in 1909. This became part of the University of Rangoon in 1920.

In 1961 Buddhism was declared the state religion, though there were still 100 Christians teaching at the University of Rangoon in 1963. In 1966 the government forced out all foreign missionaries and nationalized all schools and hospitals. The 1973 Constitution officially separated church and state.

CHINA

Protestantism in China began with Robert Morrison (1782-1834), a Scottish Presbyterian who had studied theology, astronomy, and medicine before joining the London Missionary Society. Morrison arrived in China in 1807 and established a mission in Guangzhou (Canton). Morrison dressed as a Chinese. From 1809 to 1834 the East India Company employed Morrison as a translator. At the same time, in 1818 Morrison helped to establish an Anglo-Chinese school in Malacca. Between 1815 and 1823 Morrison worked on a Chinese dictionary. In 1819 he completed a Chinese translation of the Bible. However, Morrison made few converts. He had baptized only 10 by the time of his death.

The Opium War and the subsequent Treaty of Nanking (1842) complicated matters for missionaries. The treaty opened China for the British to introduce Indian opium in exchange for Chinese commodities. As Stephen Neill observed, the “gospel followed the gunboats.” The treaty forced Chinese concessions that included opening cities such as Shanghai to foreigners. Various mission groups from Great Britain, Germany, and America quickly entered. The Americans were fascinated by China and saw themselves as protectors of Chinese interests from Europeans.

One intriguing case involved Hung Hsu-ch’uan, who called himself the “Younger Brother of Christ,” and initiated the Taiping Rebellion. Hung read Christian literature and had contacts with a Baptist missionary. About 1850 Hung formed a sect, “Worshippers of Shang-ti,” the term Christians had used for God. It was a movement that destroyed idols and prohibited prostitution, foot binding, slavery, adultery, gambling, opium, and wine. The sect also opposed the prevailing Manchu dynasty. For a time, the sect gained control of Nanking, where in 1853 it established a “Kingdom of Great Peace” with Hung as king. Missionaries were divided as to how to react to Hung, but most could see no way of supporting him. In 1862, pro-Manchu forces led by a British captain defeated Hung and his movement.¹⁹

By the mid-19th century missions in China had relegated missionaries to safe zones in coastal Chinese cities. One new way of doing missions began when James Hudson Taylor (1832-1905) reacted against this. He had arrived in 1853 under the Chinese Evangelization Society and had settled in Shanghai. Three years later he resigned from the CES. He returned to England in 1860. There Taylor completed medical studies and in 1865 formed the China Inland Mission, named the Overseas Missionary Fellowship since 1965. Taylor returned to China intermittently thereafter. He directed and promoted the CIM until 1902.

The policies and philosophies of the China Inland Mission set the pattern for many evangelical missions in the 20th century. It avoided cities and concentrated upon smaller cities and towns inland. Missionaries adopted Chinese dress, ate Chinese food, and lived in Chinese homes. CIM missionaries represented many denominations and did not establish any particular denomination in China or build churches. Their focus was evangelism. A calling more than education was needed for missionary service with the CIM. The direction and leadership of the mission was from China itself. Missionary support was totally by faith from prayer partners. The CIM became the quintessential “faith mission.”

A different kind of strategy was represented in the Protestant apologetics of Young J. Allen (d. 1906), a missionary serving under the Methodist Episcopal Church, South, mission. From 1868 Allen edited and published *Chiao-hi Hsin Pao* (*Church News*). He

encouraged Chinese contributions, and articles that highlighted the role of women. His paper attacked both corruption in the Chinese government, and the opium trade. Allen helped to found (1881) the Anglo-Chinese College in Soochow. Allen urged education in the sciences as a way of showing the inadequacies of old ways of thought and life. He invited comparisons between Christianity and the Chinese tradition. He likened Chinese virtues with Christian values, such as: *wu-yin*—concealing nothing; *kuang-ai*—loving broadly; *jen*—benevolence; and *li*—righteousness or duty. The Holy Spirit enabled Chinese people to aspire to these values, Allen said, and without the Holy Spirit attaining these virtues was impossible.

Women missionaries, both married and single, provided examples of self-efficacy and involvement in ministry. Charlotte “Lottie” Moon (1840-1912) won a place of ministry in the Southern Baptist mission that would not have been accorded to her in the same denomination in America. She evangelized and planted churches. Though Southern Baptist leaders had to be convinced a woman could carry on as well as, if not better than, a man doing pioneer missionary work, eventually the point was made. Because many single women as well as wives went to China and other countries, about 60 percent of missionaries were women. Writes one historian: “In contributing to a new set of cultural attitudes regarding the nature of woman, the administrators and theoreticians of the movement helped smooth the way for woman’s entry into the secular world in a variety of professional and civic capacities.”²⁰

China periodically underwent waves of anti-foreignism. Naturally this affected Christian missions. In 1900, Boxers killed thousands of Chinese Christians and 189 Protestant missionaries. The Boxer Rebellion was centered in Shantung Province. Once settled, the Western powers demanded new treaties. A quarter century of relative peace toward Christians followed.

Christianity deeply impacted Chinese culture. There were many aspects of social concern among missionaries. Christians would not tolerate women being forced to bind their feet. They believed in giving women an education. They opposed concubinage. They established rural hospitals. By the turn of the 20th century, many leading Chinese politicians and intellectuals had been educated at Christian colleges. By 1905 Western education had replaced Confucian education. Chinese reformers were those most exposed to Christian influences. Chinese leaders identified both Christianity and Westernization with national interests and progress. They saw and criticized weaknesses in Chinese culture, including its veneration of the family. Sun Yat-sen (1866-1925), baptized as a Christian by a Methodist missionary, plotted against the Manchu dynasty, founded the Kuomintang Party, and became known as the Father of the Republic.

Protestants in China held various cooperative councils. The Centenary Conference of 1907 emphasized the Bible as the “supreme standard of faith and practice,” and affirmed both Christian tradition and unity. A national Christian Council met in 1922. It attempted to maintain comity arrangements. The missionary presence peaked in 1926, with 8,000 missionaries. At the time there were about 1 million Christians.

These decades saw the union of various mission churches. The Chinese Episcopal Church was formed in 1912, the Chinese Lutheran Church in 1917. The Church of Christ in China, formed in 1927, represented a union of churches established by the American Presbyterian Church, the United Church of Canada, the London Missionary Society, the American Board, the British Methodists, and other denominations, making

up one-third of Chinese Protestants. This was followed by the China Baptist Alliance, formed in 1930.

One outstanding Chinese evangelist was John Sung, Song Shang-jie (1901-44), the brilliant son of a Methodist pastor. Having the opportunity to study abroad, he graduated from Ohio Wesleyan in 1923 and earned a graduate degree in chemistry from Ohio State University. Feeling called to ministry, Sung entered Union Theological Seminary in New York City. He returned to China in 1928 and began to evangelize while teaching at a Methodist high school. While teaching, Sung criticized the government for requiring citizens to bow before pictures of Sun Yat Sen.

Resigning from his teaching position, Sung became an evangelist. He attracted followers. In 1930 Sung became associated with the Bethel Mission, which was based in Shanghai. From 1931 to 1933 Sung traveled throughout China with the Bethel Worldwide Evangelistic Band, an itinerant evangelistic team under the leadership of Andrew Gih. Sung disagreed with the term "eradication" as applied to the cleansing of sin, and instead expressed the idea of holiness as the Holy Spirit mortifying the deeds of the flesh. In 1934 Sung began an independent ministry. Between 1935 and 1939 Sung held revival campaigns among Chinese in Indonesia, Malaysia, the Philippines, Taiwan, Thailand, and Singapore. These revivals had a deep and lasting impact on these communities.²¹

Various indigenous Christian groups grew in China alongside Protestant denominations. Especially prominent was the Little Flock and its founder Watchman Nee, Ni To-sheng (1903-72). Nee attended the Church of England's Trinity College and was converted under the ministry of a Methodist evangelist, whose Bible school in Shanghai Nee then attended. Nee became acquainted with holiness literature, especially that of the Keswick type. At the same time, he was influenced by Plymouth Brethren ideas. In 1927 Nee began an independent congregation in Shanghai. In 1928 he published his first book, *The Spiritual Man*. In 1933 he visited Brethren churches and leaders in England and America. On another tour of England in 1938 he attended the Keswick Convention.

Nee stressed that the church must be self-supporting, self-governing, Bible-loving, and spiritual. His ecclesiology emphasized the local church. Following the Second World War, the work expanded quickly as Nee personally assumed responsibility for commissioning workers to evangelize unreached areas. By the time of the Communist ascendancy in 1949, there were 700 Little Flock congregations and 70,000 members. During the 1950s some of these congregations registered with the government while others went "underground." The Little Flock also scattered to Taiwan and other destinations.

Protestantism had first reached Taiwan in 1865, following the Treaty of Tientsin, with the arrival of English Presbyterians. The Japanese took over the island in 1895 and for 30 years barred new denominations. After 1925 a few groups, including Nee's Little Flock and the Japan-based Oriental Missionary Society, started work in Taiwan. Then in 1949 a flood of refugees from China brought various other denominations.

JAPAN

After centuries of closure to the outside world, in 1853 Japan opened itself to commerce. The trade agreement with the United States specifically opened doors for missionaries. Between 1859 and 1869 American Episcopalians, Presbyterians, Dutch

Reformed, and Free Will Baptists entered Japan, but their efforts were confined to Nagasaki and Yokohama. In 1873 the government removed anti-Christian edicts.

With the exception of the Russian Orthodox Church, which entered Japan in 1861, the various denominations cooperated well. In 1877 the Presbyterian, Church of Scotland, and Dutch Reformed churches merged to form the United Church of Christ. Anglican churches united 1887. The number of missionaries rose from 145 in 1882 to 451 in 1888. Revivals and evangelistic bands were common means of conveying the gospel. The 1889 Constitution guaranteed freedom of religion.

Educational work proved influential. Protestantism was strongest in urban centers, where it appealed to professionals, and as Stephen Neill noted, it "remained intellectual and individual."²² Guido Verbeck (1830-98), a Dutch Reformed missionary, advised the Japanese government on educational matters from 1868 to 1878, and served as president of what became Tokyo University.

From the beginning, strong Japanese leaders emerged. Joseph Hardy, Shimeta Niishima (1843-90) left Japan in 1864 for the United States, where he studied at Amherst College and Andover Seminary. He was ordained in 1874 and sent the following year by the American Board as a missionary to his own people. Niishima opened Doshisha School (later University) in Kyoto, and a girls' school, hospital, and nursing college.

Masahisa Uemura (1858-1925), a Presbyterian minister, strongly believed the Japanese should lead their own church. In 1877 he helped to form the Nippon Kirisuto Itchi Kyokwai (United Church of Christ in Japan), drawing together three Presbyterian missions. In 1904 he established an independent theological seminary, Tokyuo Shingakusha.

Kanzo Uchimura (1861-1931) was a Bible teacher who lectured prominently. He emphasized that Christianity was a movement (*mukyokai*), not a church.

Holiness groups became active in Japan at the turn of the century. The Salvation Army, with clear holiness teachings, began in 1895 and for many years was led by Gunpei Yamamuro. The Japan Evangelistic Band, which began in 1903 through the efforts of Barclay Buxton and Paget Wilkes of the Anglican Church Missionary Society, also furthered the message of holiness. The JEB, centered in Kobe, was Keswick in theology. It held revivals and conventions in Japan that drew Methodists and Anglicans.²³

Charles Cowman (1864-1924) and Lettie Cowman (1870-1960), author of the popular devotional work *Streams in the Desert*, arrived in Japan in 1901. Juji Nakada (1870-1939), a Japanese holiness minister, soon joined the Cowman's ministry. In 1910 they formed the Oriental Missionary Society. Their work centered in Tokyo where, within a short time, a holiness Bible institute was thriving. The OMS work in Japan was organized as the Japan Holiness Church in 1917. For decades the church held regular Sunday afternoon holiness rallies in Tokyo. Nakada served as bishop from 1917 to 1933, when he left to begin another holiness denomination.²⁴

The most prominent Japanese Protestant to emerge in the early 20th century was Toyohiko Kagawa (1888-1960), whose concerns coincided with Japanese social needs: industrialization and urbanization.²⁵

Some expected that the American occupation, which ended state support for Shintoism (1945), would lead to a revival of Christianity in Japan. Indeed, membership doubled from 1945 to 1963. Several denominations formed the United Church of Christ—Kyodan. But there were scores of new denominations, and Japan remained one of the greatest recipients of missionaries. Though the percentage of Christians in Japan remained only about 1 percent of the population, Japan was also a missionary-sending country, and through Christian universities and colleges Christianity retained an important role in Japanese higher education and social welfare movements.

KOREA

Conversions and baptisms of Koreans occurred in Manchuria in 1876. Soon Chinese Bible translations were smuggled into Korea. Treaties with the Japanese (1876) and the Americans (1881) led to Protestant endeavors in Korea itself, with the missions establishing contacts with the Korean government. Yi Su Jong started a Bible translation into Korean from the Chinese version for the American Bible Society. Protestants chose not to use the Roman Catholic term for God, *Ch'on Chu*, "Lord of Heaven," choosing instead *Hanu-Nim*, or *Hana-Nim*, "One Lord."

In 1884 the Presbyterian mission began. Horace Allen, a medical doctor, opened a hospital. Horace G. Underwood arrived in 1885. The Presbyterians emphasized evangelism and Bible classes.

The Methodist mission began in 1885 through Henry G. Appenzeller. Methodists emphasized schools, including those for women, and hospitals, built with mission funding. Methodists worked among the lower class.

Comity arrangements began in 1893 and were reformulated periodically under the Council of Evangelical Missions, founded in 1905. Canadian Presbyterians worked in the Northeast, Ham Kyung Provinces. The Northern American Presbyterians worked in the Northwest, including Pyongyang, and in south central provinces. The American Methodists (South) worked in north central provinces, while the Methodists (North) worked in the central provinces. American Presbyterians (South) worked in southwestern (Chulla) provinces. Australian Presbyterians worked in southeastern provinces. Various Presbyterian groups united in 1907 to form the Presbyterian Church of Korea.

The most important theorist influencing the course of Protestantism in Korea was not a missionary to Korea at all, but to China. John Nevius (1829-93) served as a Presbyterian missionary to China from 1853 until his death, serving at Ningpo from 1853 to 1860 and after a year in Japan, at Shantung from 1861 to 1893. He itinerated, began a rural Bible institute, and wrote several books, including *Methods of Mission Work, China and the Chinese*, *Demon Possession and Allied Themes*, and *The Planting and Development of Missionary Churches*.

Nevius's reputation brought him to the attention of young Presbyterian and Methodist missionaries in Korea, who brought him to Korea for a conference with them in 1890. Nevius disagreed with mission boards paying local evangelists. He thought, instead, the local believers who are being helped should pay. He believed evangelists should remain in their vocations based on 1 Corinthians 7:20. That is, they should not be taken away from places of ministry while preparing for further ministry. Each convert should become an evangelist. Nevius convinced the missionaries to emphasize

evangelism and the quick deployment of local leaders, whom the local church, not the mission, should select. Local groups of Christians should have their own unpaid leaders and should be linked through a circuit of churches cared for by paid helpers. The missions, Nevius advised, ought not subsidize the building of churches, but allow local converts to construct buildings in ways that reflected their resources. Missions should not place emphasis on institutions local churches were unable to maintain. Nevius encouraged the missions to cooperate with each other and not interfere with comity arrangements.

Protestantism in Korea grew rapidly from 1895 to 1910. It was characterized by revival and Koreans assuming responsibility for the church. Koreans pioneered new areas, with missionaries in background roles. Theological training might be for three months per year so as not to disrupt ministry.

A significant revival crested in 1907. It began in 1903 in the Southern Methodist mission, where a medical doctor, R. A. Hardie, claimed the gift of the Holy Spirit, confessed his hardness of heart, and repented of his pride. The revival affected all missions and churches. It was characterized by confession of sin and audible prayers made in unison. It was Pentecost- and Holy Spirit-centered, emphasizing receiving the "fire" of the Holy Spirit, not only empowering believers for witnessing, but burning sin out of their lives. Yet the revival in Korea, said one Methodist bishop, was noted for its "almost entire absence of fanaticism," and similarly, another Methodist missionary wrote, "This work is genuine. There has been no false fire."²⁶ Korean evangelists and students spread the revival to local churches. By 1909 there were 26,000 Korean Protestants.²⁷

Other missions that later entered Korea included the Oriental Missionary Society, which began in Korea in 1907 through Korean students who studied at the OMS school in Tokyo, and benefited from the revival. The OMS started a holiness seminary in Seoul.

In 1919 six denominations formed the National Council of Churches. Methodists united as one denomination in 1930. Schisms began among Presbyterians in 1938 when fundamentalist Park Hyun Ryong, who had studied under J. G. Machen, attacked the "new theology" of two other Korean Presbyterian theologians.

The Japanese forced the denominations to unite with the United Church of Japan as a Korean branch. In 1939 all missionaries were ordered out of Korea, and Christians faced persecution and martyrdom. Christians divided on the matter of compulsory shrine attendance under the Japanese.

Following the Second World War, the division between North and South Korea along the thirty-eighth parallel separated Christians. Pyongyang in the North had been the center of Protestantism in Korea. Churches in the Communist North were "liquidated" after 1950. Over 400 Korean pastors were killed by Communists. Indeed, suffering became a key theme of the Korean church. Some churches defended human rights and social justice, and developed a "minjing" theology addressed to the needs of the oppressed, exploited, social marginalized, culturally despised, or ignored. Conservative groups focused on personal salvation rather than social responsibility. In the postwar era, Korea received support from Protestant missions for relief, rehabilitation, and orphanages.²⁸

A Protestant, Syngman Rhee (1875-1965), served as president of South Korea from 1948 to 1960. Rhee had been educated in a Methodist school and became an ardent nationalist. After earning a Ph.D. at Princeton he returned to Korea to work with the YMCA. During the Japanese occupation Rhee found exile in the United States and formed the Korean Provisional Government. But as president, he was dictatorial. He tolerated little opposition, even executing rivals. After conducting a fraudulent election in 1960 Rhee was forced into retirement.

During this time, comity arrangements broke down. The National Council of Churches was formed in 1946 but represented only about one-third of Protestants, who faced divisions based on old fundamentalist-modernist controversies. Two conservative anti-ecumenical factions split from the main Presbyterian body in 1946 and 1951, and a liberal faction left in 1954. New Protestant groups entered in the postwar years. Theological education burgeoned as each new denomination started its own seminary or Bible school. Presbyterians, however, remained dominant and influenced other denominations' structure and forms of worship. There was only one hymnal and one Bible translation for all Protestants. At the same time, Protestants of all denominations accepted tongues-speaking.

Meanwhile, the importance of Protestant education in Korea grew more obvious. Yonsei University—originally Methodist—and Union Christian College were among the top universities in the country. Kim Ki-deuk, a Methodist, graduated from Ewha, the Methodist college for women, and went from there to the United States, where she graduated from Ohio Wesleyan, Boston University, and later Columbia University, where she earned a Ph.D. Interested in agricultural development, she became dean of Ewha, and a pro-independence leader. During the Korean War she became an administrator for the Red Cross. Later she served as a delegate to the United Nations and held other international positions.²⁹

Protestant churches grew dramatically in the 1960s and 1970s, by which time one-fourth of the population claimed to be Christian. Among the reasons for this growth was mass evangelism, including a Billy Graham Crusade in 1973 and "Explo" in 1974. Local Christians' commitments to daily, early morning prayer meetings and Bible studies, revival meetings, mountain prayer meetings, and all-night prayer meetings fed growth. In a sense growth fed growth. The appeal of the large and successful, a "bigness syndrome" or "bigger is better" mentality pervaded. Even the spirit of competition among churches led to growth. Other reasons for growth related to political events and economic trends. People lacked security. Economically, Korea was undergoing rapid industrialization. Christianity offered a sense of belonging and meaning amid the impersonalizing forces of urbanization. Indeed, growth was primarily in urban areas or through the urbanization of rural areas. The postwar population of Korea was a dispersed population and open to change away from traditional religious rites. Christians used signs and wonders and encouraged believers to expect material blessings. As the church in Korea grew, it became one of world's chief missionary-sending centers, supporting Korean missionaries throughout the world.³⁰

THE MIDDLE EAST

In the Middle East, Christian minorities endured hardships and persecution by the Muslim majorities. Prominent mission societies working in the region in the 19th century included the American Board, the American Presbyterians, the Church of Scotland, and the Church of England. After 1870, the American Board retained work in

Armenia and Turkey but transferred its missions in Lebanon, Syria, Iran, and other countries, to the American Presbyterians.

Christian missions included educational and medical work. The Church of England established hospitals in Jordan, for instance, as did the Church of Scotland in Saudi Arabia. In 1863 the American Board established Robert College in Istanbul. Most of its students were Armenians and Bulgarians, and later, Greeks. In 1866 Daniel Bliss, a Congregationalist missionary, established the Syrian Protestant College in Beirut, Lebanon. In 1920 the school was renamed American University. Until the 1970s, Lebanon remained the most hospitable place for Christian missions in the region.

In Egypt, in the 1820s the Church Missionary Society and the Church of England established ties with the Coptic Christians. The American Presbyterian Mission, established in 1854, attempted to convert Coptic Christians and established the Coptic Evangelical Church in 1863. Other missions that arrived in the late 19th century included the Peniel American Mission, which later merged with the National Holiness Association's World Gospel Mission. The Free Methodist work, which began in 1897, became an independent conference in 1959.

Samuel Zwemer (1867-1952), a missionary of the Presbyterian Church, became known as the "Apostle to Islam." Based in Bahrain from 1890 to 1906, Zwemer evangelized throughout the Arabian peninsula. He initiated a general conference on missions to Muslims, which met in Cairo in 1906. Based in Egypt from 1906 to 1923, Zwemer worked on literature projects. Later Zwemer became a professor of missions at Princeton Theological Seminary.

PRIMARY SOURCE MATERIAL

British Missionary Letter Urging the Annexation of the South Sea Islands, 1883. Letter Published by John G. Paton, New Hebrides Mission.³¹

For the following reasons we think the British government ought now to take possession of the New Hebrides group of the South Sea islands, of the Solomon group, and of all the intervening chain of islands from Fiji to New Guinea:

- Because she has already taken possession of Fiji in the east, and we hope it will soon be known authoritatively that she has taken possession of New Guinea at the northwest, adjoining her Australian possessions, and the islands between complete this chain of islands lying along the Australian coast.
- The sympathy of the New Hebrides natives are all with Great Britain, hence they long for British protection, while they fear and hate the French, who appear eager to annex the group, because they have seen the way the French have treated the native races in New Caledonia, the Loyalty Islands, and other South Sea islands.
- Until within the past few months almost all the Europeans on the New Hebrides were British subjects, who long for British protection.
- All the men and all the money used in civilizing and Christianizing the New Hebrides have been British. Now 14 missionaries and the Dayspring mission ship, and about 150 native evangelists and teachers are

employed in the above work on this group, in which over £6000 yearly of British and British-colonial money is expended; and certainly it would be unwise to let any other power now take possession and reap the fruits of all this British outlay.

- Because the New Hebrides are already a British dependency in this sense—all its imports are from Sydney and Melbourne and British colonies, and all its exports are also to British colonies.
- The islands on this group are generally very rich in soil and in tropical products so that if a possession of Great Britain, and if the labor traffic stopped so as to retain what remains of the native populations on them, they would soon, and for ages to come, become rich sources of tropical wealth to these colonies, as sugar cane is extensively cultivated on them by every native of the group, even in his heathen state . . . The islands also grow corn, cotton, coffee, arrowroot, and spices, etc., and all tropical products could be largely produced on them.
- Because if any other nation takes possession of them, their excellent and spacious harbors, as on Efate, so well-supplied with the best fresh water, and their near-proximity to Great Britain's Australasian colonies, would in time of war make them dangerous to British interests and commerce in the South Seas and her colonies.
- The thirteen islands of this group on which life and property are now comparatively safe, the 8000 professed Christians on the group, and all the churches formed from among them are, by God's blessing, the fruits of the labors of British missionaries, who, at great toil, expense, and loss of life have translated, got printed, and taught the natives to read the Bible in part or in whole in nine different languages of this group, while 70,000 at least are longing and ready for the gospel. On this group twenty-one members of the mission families died or were murdered by the savages in beginning God's work among them, not including good Bishop Peterson, of the Melanesian mission, and we fear all this good work would be lost if the New Hebrides fall into other than British hands.

For the above reasons, and others that might be given, we sincerely hope and pray that you will do all possible to get Victoria and the other colonial governments to help and unite in urging Great Britain at once to take possession of the New Hebrides group. Whether looked at in the interests of humanity, or of Christianity, or commercially, or politically, sure it is most desirable that they should at once be British possessions.

Lesson 12: The Protestant Missionary Movement and Its Impact in Asia

Due This Lesson

Paper
Reading, questions, and ideas
Journaling
Journal

Learner Objectives

By the end of this lesson, participants will

- describe the widening sense in European Protestantism of the universality of the gospel and discuss the theological and evangelical impulses behind the modern missions movement
- describe what Pietism contributed to the modern missionary movement; consider Nicholas Zinzendorf and the Moravians
- describe the factors that impelled the beginnings of Protestant missions, especially the life and work of William Carey and Adoniram Judson
- compare methods the church used to implement her mission in history with present attempts to meet fresh challenges facing the church today
- discuss/analyze the connection between Christianity and culture in China, consider J. Hudson Taylor and the China Inland Mission
- compare/contrast the lives and work of Toyohiko Kagawa and Sung Jun in the context of Chinese and Japanese Christianity in the 20th century
- describe the reasons for the growth of Christianity in Korea; consider the impact of John Nevius's plan
- describe the characteristics of European and American foreign missions in the 19th and early 20th centuries. Identify: comity, Henry Venn, Rufus Anderson

Homework Assignments

Read in preparation for the next lesson. Topics include:

- The 19th-Century European Church
- Christianity in Africa, Central America, and South America

Read Resource 12-6. Suggested reading from Shelley includes chapters 36, 40, and 41. Prepare 3-4 questions/ideas the reading presents to you.

Contextualization and religious pluralism: discuss the presence of other cultures or religions in your community and the implications for ministry. Write a 2-page paper.

Complete module assignment: 10 sermon illustrations.

Write in your journal. Imagine yourself as a missionary in one of the areas explored in this lesson. Imagine how you would pray. What would be your focus? What would be your passion?

The Rise of Protestant Missions

To help us put missions into historical perspective, researcher David Barrett has divided the course of Christian history into five eras:

- | | |
|-----------------|---------------------------|
| 1. A.D. 30-500 | The Apostolic Era |
| 2. 500-1750 | The Ecclesiastical Era |
| 3. 1750-1900 | The Church Growth Era |
| 4. 1900-1990 | The Global Mission Era |
| 5. 1990-present | The Global Discipling Era |

The Protestant missionary movement assumed the oneness of humanity, the equal worth of souls, the provision of salvation for all, and the inadequacy of other religions.

Negatives

- Missionaries often lived as patriarchs.
- They assumed *their* cultures were superior to the cultures of those to whom they were ministering.
- They were slow to raise an indigenous ministry.
- They attempted to reproduce and replicate Western ecclesiastical forms and styles of worship.

Positives

- They taught people how to read and preserved languages.
- They established schools at all levels, from primary schools through colleges.
- They established hospitals and clinics.
- They ran farms and established agricultural institutions and industrial schools.
- They elevated the place of women in society.
- The gospel found its way into all classes of people.

Early Protestant Missionary Groups

In 1698 Thomas Bray (1656-1730) founded the Society for Promoting Christian Knowledge (SPCK).

Three years later, Bray was instrumental in founding the Society for the Propagation of the Gospel in Foreign Parts, the SPG, to assist the SPCK.

In 1705 the king of Denmark commissioned the Royal Danish Mission for the sake of both ministering to Danish colonists and reaching non-Christians. Its first two missionaries reached India and established a significant center at Tranquebar.

Moravian missions began in 1732 after Zinzendorf made a trip to St. Thomas in the Virgin Islands, where he encountered African slaves.

In 1782 German and Swiss Pietists formed the German Society for the Promotion of Christian Truth and Piety.

The Baptist Missionary Society began in 1792 in England for the primary purpose of sending out and supporting William Carey.

Interdenominational agencies

- The London Missionary Society (LMS) formed in 1795
- The Religious Tract Society, founded in 1799
- The British and Foreign Bible Society
- Church Missionary Society

In 1817 the British Methodists formed the Wesleyan Methodist Missionary Society.

American Mission Agencies

In 1810, Samuel Mills and Adoniram Judson founded the American Board of Commissioners for Foreign Missions.

Baptists founded a missions society in 1814, the Methodists in 1819, and the Episcopalians in 1821.

The American Bible Society was formed in 1816 under the leadership of Samuel Mills.

Alongside these societies were ones organized and administered by women.

Henry Venn and Rufus Anderson

Anderson reacted against some of the “civilizing” or “Westernizing” measures; an ideal missionary strategy was that of Paul, who established churches that were self-governing, self-supporting, and self-propagating.

Anderson believed mission was essential to what it meant to be the church, and that the local churches, once established, would themselves become missionary-sending centers.

Anderson’s view toward mission schools was negative; schools on mission fields should primarily train national preachers and teachers.

Henry Venn emphasized the imperative of preaching; required mastering the vernacular languages and translating the Bible as quickly as possible.

Missionaries were advised to speak when [the Bible] spoke and to remain silent where it was silent; in other words, not to fight for or divide over nonessentials.

As early as possible, the local leaders were to replace the missionaries. The mission should do all it can to promote self-reliance rather than dependency, and to promote leaders.

Missionaries were not to compete but to maintain friendly relations with other agencies. Once the church was started, the missionaries were to leave it in the hands of local leaders. Missionaries were not to settle down in any locality.

Other Missionary Views

James Dennis established the idea that missions released social forces in the world. Dennis lamented the preoccupation of previous missionaries with evangelism alone.

Though John R. Mott believed preaching should take priority, he justified medical and other social work as necessary expressions of the gospel.

Robert Speer taught that the evangelistic and social or civilizing components of the gospel could not and should not be separated.

Roland Allen rejected institutional work and stressed that the church's attention must not drift away from preaching, evangelism, and church planting.

Missions in Africa, Central America, South America, and the Caribbean

AFRICA

Throughout the 19th and 20th centuries, Christianity competed with Islam to replace the persistent, animistic religions of the African people. Ancient Coptic Christians were strong in Ethiopia and Egypt, Roman Catholics in areas once under French or Portuguese colonial administration, and independent or separatist Christians throughout the continent. By 1978 50 percent of the people in Africa professed Christianity. The highest concentrations of Christians were in the southern part of Africa and made up a significant percentage of citizens in the Congo, the Central African Republic, Zaire, Swaziland, South Africa, Angola, Nigeria, and Liberia. Nineteenth-century missionaries fought the slave trade and brought literacy, education, and medicine to Africa. At the same time, they cooperated with colonial policies.

The abolitionist movements in both Great Britain and the United States led some to advocate repatriation of enslaved blacks to Africa. Some ex-slaves settled in Sierra Leone in the late 18th century. Sierra Leone became a center for Anglican and Methodist missions. The Church Missionary Society established Fourah Bay College in 1827 in Sierra Leone, for the higher education of Africans in West Africa. Freed slaves who returned from Sierra Leone to Nigeria began the church there. Other Anglican missionaries of African ancestry were from the West Indies. But the church in Sierra Leone remained among an elite segment of society and did not spread widely to the countryside.³²

Out of Sierra Leone came Samuel A. Crowther (1809-91), a Yoruban and a graduate of Fourah Bay College. Henry Venn, urging the development of African leaders, sent Crowther to establish the church outside the British territories, especially in the Niger. In 1864, at the Canterbury Cathedral, Crowther was consecrated as bishop. Later English missionaries accused Crowther of being a weak administrator and lax in disciplining his workers. A Briton replaced him as bishop when he died. This led some African Anglicans to join the independent African churches.

In 1828 the Basel Mission began work in Ghana with agricultural and commercial programs. Methodism entered Ghana under the leadership of Thomas Freeman, the son of an African father and British mother, and saw steady growth.

The Dutch had been reticent to evangelize the Africans in South Africa. The London Missionary Society was the first society to attempt to evangelize the non-Europeans there, beginning work in 1799. Robert Moffat (1795-1883), who began serving as a missionary to South Africa in 1817, worked among the Hottentots, and from 1821 to 1830, among the Bechuanas. Later he worked among the Matabele people. Perhaps his most important contribution was the translation of the Bible into various dialects. The translation work included not only the Bible, but hymns and other Christian literature. He served in Africa until 1870.

In 1840, Moffat influenced his son-in-law, David Livingstone (1813-73), to join the London Missionary Society. Livingstone dreamed of the wonderful benefits Western civilization would bestow upon Africans. He attended medical classes in Glasgow before journeying to Africa, where he served as a missionary from 1840 to 1856. "I go back to Africa," he said, "to try to make an open path for commerce and Christianity."³³ Livingstone worked among the Bechuana people. He established clinics and schools. Livingstone also undertook explorations, which were reported in British papers. He was welcomed as a hero upon his return to England in 1856. As an agent of the British government after 1858, Livingstone explored the Upper Nile regions of the continent. Henry Stanley (1841-1904), a reporter for the *New York Herald*, went in search of him, and found him in 1871. Livingstone remained in Africa until he died. Stanley's further explorations of Central Africa from 1873 to 1889 did much to open places such as Uganda to the reaches of missionaries.

Among those prominently opposing both the slave trade and slavery in Africa itself was Charles Lavigerie (1825-92). In 1867 Lavigerie became head of the Roman Catholic Church in North Africa. The following year he founded the Society of Missionaries of Africa or "White Fathers," so-called because of the white robes they wore. The White Fathers set up orphanages, which proved a viable means of raising children as Christians. They also set up Christian settlements. The White Fathers centered their work in Algeria and concentrated on countries under French and Belgian colonial rule. Lavigerie believed the Roman Catholic Church could and should accompany the French colonial presence in Africa. Many times, however, Roman Catholic missionaries found the French colonial administrators less than helpful. The Congo, which was under the control of the Belgians, witnessed the rapid growth of the Roman Catholic Church. Lavigerie recruited Belgian missionaries to work in the Congo. But Lavigerie condemned the slave trade in which Belgium, especially, remained engaged, and was instrumental in planning the Brussels Conference for the Abolition of the Slave Trade, held in 1889.³⁴

Various factors contributed to the solid growth of the church in Africa. First in importance was the translation of the Bible. While the preaching of early missionaries may have communicated very little, the Bible effectively communicated the Word of God, with a worldview not unlike that of the Africans. Through the translation of the Bible into various languages, these vernacular languages were given written form. On that basis, culture itself was preserved.³⁵

Second, there was an enormous amount of missionary effort on the continent. These efforts represented missions from continental Europe, Great Britain, and North America. Colonialism provided the environment in which the gospel could be preached. It provided political stability. However, colonialism also prompted local people to associate foreign denomination with the Christian faith of the colonizers.

Third, the gospel benefited from the investment missions made in education, which extended from "bush schools" that taught literacy based on reading the Bible, to major universities. Africans greatly sought Western education, and the missions attempted to meet the demand. Baptism usually followed education. On the basis of their education, African Christians assumed positions of leadership in society.

Fourth, the structure of African society was tribal. This allowed for the mass conversions of tribes or villages.

Fifth, though Africans were deeply religious, the indigenous religions were no match for the Christian church. Many already believed in the Great Spirit beyond their local or tribal deities. Africans communicated naturally with powers and spirits. Yet, attempting to avoid syncretism, the missions required a long probationary period—sometimes as long as four years—before baptism and church membership. Outside of those counted as baptized members, therefore, was a much wider circle of Africans who considered themselves Christians.

Sixth, lay converts were zealous in their spread of the gospel. Though the prestige of missionaries allowed them to gain a hearing, it was their African converts who most effectively took the gospel to the people and expressed it in ways they could understand. Thousands of laypersons became self-appointed evangelists. In spite of this, the ordination of Africans in any of the denominations was very slow. It did not accelerate until the independence movement of the 1960s. Missionaries retained leadership positions. The natural result was for a number of independent, indigenous groups to arise, led by Africans.³⁶

Anglican and Methodist churches tended to predominate in countries under British colonial rule, such as Nigeria, Uganda, Kenya, and South Africa. Methodists became strong as well in Ghana, Zimbabwe, and Zaire. Presbyterians were strong in Kenya and Malawi, Baptists in Zaire and Liberia. Lutherans grew in Tanzania and Namibia, which the Germans controlled for a time, and the Church of the Nazarene in Swaziland. The Dutch Reformed Church, naturally, was entrenched among those with Dutch ancestral roots in South Africa. Presbyterians, Congregationalists, and Methodists in Zambia united in 1965 to form the United Church of Zambia.

Among the outstanding missionaries of the 20th century was Albert Schweitzer (1875-1965). The son of a Lutheran pastor, Schweitzer studied at Strassburg University, where he received a Ph.D. in 1899 and a Th.D. in 1900. While pastoring in Strassburg, he published *The Mystery of the Kingdom of God*, which stressed Jesus' eschatology. From 1902 to 1913 Schweitzer lectured at the university and served as principal of its theological college. He was also an accomplished organist and published a book on the composer Johann Bach in 1905. In 1906 Schweitzer published *The Quest for the Historical Jesus*. In the midst of academic acclaim, Schweitzer felt impelled to work for others on a mission field. He entered medical school and in 1913 became a medical doctor. He then went to Africa, where he established a clinic at Lambarene, Gabon, part of French Equatorial Africa. Though initially funded by the Paris Evangelical Mission, his own income, gifts from friends, and foundations from various countries sustained his work. In 1924 he began work among lepers. Published reports of his work drew worldwide acclaim.

Roman Catholic missions spread quickly in the 20th century, especially in countries under Portuguese or French rule. In almost every African country, Roman Catholics formed the largest block of Christians. Eventually, Africans were promoted to key positions in the church's hierarchy. In both Roman Catholicism and Protestantism, the life force of Christianity in Africa remained with the laypersons, who spontaneously spread the gospel. In comparison to Latin America, for instance, African Christianity remained "pietistic" rather than "political."³⁷

LATIN AMERICA

Between 1808 and 1825 many countries in Central and South America experienced wars for independence. The liberation leaders, influenced by the French Revolution, saw the Roman Catholic Church as an obstacle not only to independence but to the improvement of life for the masses. The pope had joined with the Spanish and Portuguese rulers, giving them the right to appoint church leaders in the parts of the world which they colonized. Bishops appointed under this *patronato* system remained strong supporters of the crown. They opposed social changes. They saw the church in its traditional role as an integral part of the state, which had protected the church and financially supported its work by paying clergy and building churches. Rome continued to support the Spanish but could not prevent revolutions. Once the revolutions succeeded, the church's hierarchy was in disarray. Chile, for instance, expelled missionaries in 1811, necessitating the closing of seminaries.

However, some of the missionaries who remained, as well as local clergy, supported the revolutions. They perceived the old regimes to have oppressed the indigenous and local people. In Mexico in 1815, the Spanish executed 125 priests for rebellious activities. Especially in Argentina, Uruguay, and Ecuador, priests aided the revolutionists.

Though the new governments were liberal, they remained Roman Catholic. A phrase in support of the "Catholic, Roman and Apostolic Church" appeared repeatedly in national constitutions. The 1814 Mexican Constitution named Roman Catholicism as the "only faith which should be professed by the state."³⁸ Nullifying the old *patronato* system, new governments assumed the responsibilities for the church in their state, as had the Spanish, and attempted to deal directly with the pope, rather than through Spanish intermediaries. The Peruvian government, on the other hand, had their own religious orders. In Argentina, the new government stripped royalist-sympathizing priests of their right to hear confession and declared the church free from all foreign authority. In Colombia and Venezuela, Simon Bolivar, the revolutionary leader, affirmed that the state had power over the church, and he promised to fill the bishoprics with "illustrious" local leaders. In Paraguay, meanwhile, Jose Rodriguez de Francia abolished mandatory tithes and suppressed the religious orders. He ended the Inquisition and established civil marriages.³⁹

Only in 1823, when independence from Spain seemed inevitable in the Americas, did the pope declare his neutrality. Because it indicated the end of the *patronato* system, Spain protested when the pope sent an emissary, Juan Muzi, to serve all of Latin America. The pope declared Spanish rights and responsibilities over America to be void. By the late 1820s, the Vatican began working directly with the new governments for appointments in the church's hierarchy.

In the next decades, Mexico's liberal governments confiscated church property, allowed matrimony only in civil courts, granted no government subsidy to churches, and finally, declared Roman Catholicism to no longer be the state church. Throughout Latin America, there was a decline in the number of priests, and parishes remained without resident priests. With many of the religious orders leaving Central and South America during this time, theological education and other aspects of Roman Catholic Church life suffered. Both the masses and the upper classes drifted away from the Church. European countries refrained from sending new missionaries to the region.

In 1853, Colombia became the first Latin American country to declare separation of church and state. The government confiscated church property in 1861, exiled foreign bishops and papal representatives, and expelled the Jesuits. A more conservative government reversed these policies in the late 19th century.

The situation in Brazil was somewhat different, with the church remaining subject to the Portuguese King Pedro II, who ruled from 1841 to 1889. Reaction to the church took the form of antipapalism and pro-Masonry.

Understanding the serious deterioration of the Roman Catholic Church in Latin America, the pope initiated concordats and legal settlements with various countries, beginning with Bolivia in 1851. The church sought no financial compensation for the confiscation of property, but only to establish the right to send missionaries. In 1858 the pope founded the Colegio Pio Latino Americano in Rome. A similar missionary training school began in Spain in 1899. Gradually, various orders resumed their missionary efforts in the region. In 1899 the pope convened a Plenary Latin American Council in Rome. Attended by 13 archbishops and 41 bishops, the council dealt with the persisting problems of paganism, superstition, religious ignorance, socialism, Masonry, and the free press. The council developed a strategy to conserve and defend the faith in Latin America.⁴⁰

Many Latin American countries did not allow Protestants to enter until the early 20th century. Nevertheless, beginning in the 1820s the British and Foreign Bible Society began distributing Bibles in Spanish and Portuguese. In the late 19th century Protestants emigrated from Germany, and American missionary societies began to see Latin America as an important mission field. By 1914 there were about 500,000 Protestants in the region.

THE CARIBBEAN

The Church in the Caribbean dealt with multiethnic diversity and the persistence of African religions slaves had brought with them. Though Moravian and Methodist missions as well as the Church of England became well-established, African religious traits persisted. The distinguishing marks of the maintenance of African religions in the New World, concludes one historian, were dance, drums, spirit-possession, and an emphasis on curative powers through herbal arts.⁴¹

In Haiti, slave ships brought people from throughout Africa, with various tribal religions, beliefs, and traditions. Christianity failed to offer the African Haitians a satisfactory way of interpreting life or looking at the world, while the African beliefs helped them resist the impositions of the French. They developed a syncretistic "Vodoun" cult that mixed African religions with Roman Catholicism as taught by the French rulers. After independence came at the turn of the 19th century, Roman Catholicism remained the largest foreign influence in the country. But the God of Christianity remained removed from the daily lives of the Haitians, who appealed instead to the African spirits, who seemed more intimately involved in controlling their daily lives. During the 19th century the Roman Catholic priests were little concerned about the rural peasants. They concentrated instead on the education of an elite class, which they hoped would have friendly relations with France. As a result, the church's hierarchy aligned itself with the elite. Meanwhile, Protestantism in Haiti advanced little in the 19th century.⁴²

For nearly 200 years the British government in Jamaica curtailed the spread of Christianity. Nonetheless, Christians arrived and evangelized the slaves. The Baptists, perhaps because of their own background and egalitarian ideas, distrusted rich planters. In comparison to the other churches, African-American Baptists advanced into places of leadership. George Liele, an ex-slave, Baptist preacher from Georgia, successfully worked among the Jamaican slave population and in 1784 began the Ethiopian Baptist Church. Some preachers did little to challenge the African worldview and required special dreams and seizures by the Spirit as a qualification for baptism. Only in 1815 did the Jamaican government allow the Church of England to begin work among the local people. The Jamaican House Assembly voted to "consider the state of religion among the slaves and carefully investigate the means of diffusing the light of genuine Christianity, divested of the dark and dangerous fanaticism of the Methodists which had been attempted to be propagated and which grafted on to the African superstitions," but which "has proved, the most pernicious consequences to individuals, and is so pregnant with imminent danger to the community."⁴³ The British government did not want to see the people revolt, as they had in Haiti. The task of pacification fell to missionaries, who were, as one historian writes, "the only group of Europeans in close and friendly contact with the Negroes."⁴⁴ Within a few years, the Methodists in Jamaica were appealing mostly to the mulatto or colored middle class. The Church of England, meanwhile, remained close to the ruling elite. Anglicans refused to baptize children born out of wedlock, which barred as much as 70 percent of the population from the church.

A revival—an overflow from the revivals in America and Great Britain—came to Jamaica and other Caribbean islands in 1860-61. At first it was welcomed by all Protestants, but the manifestations of the revival became increasingly disturbing to the missionaries, as converts not only openly confessed their sins but fell into trances and experienced dreams, prophecies, seizures of the spirit, dances and other seemingly African religious manifestations. The revival was soon disowned by those who had initiated it, with a sense of frustration and resentment toward the African Jamaicans. This reaction weakened the bond between missionaries and the people. The revival served as a kind of "parting of the ways" of Christian denominations and Afro-Christian religions.⁴⁵ The Protestants thereafter faced competition with indigenous Afro-Christian sects and cults, but maintained firm stances against drums, dances, festivals, and concubines. Nonetheless, by 1871, Anglicans comprised 36 percent of the population of Jamaica, Baptists made up 22 percent, and Methodists 13 percent. Only 8 percent of the population was "pagan," or reported no religion.⁴⁶

Lesson 13: Christianity around the World and the 19th-Century European Church

Due This Lesson

Reading, questions, and ideas
2-page paper
Ten sermon illustrations
Journaling

Learner Objectives

By the end of this lesson, participants will

- discuss how Christianity was carried into Africa in the 19th century by Protestants and be able to compare to Roman Catholics in Africa, and analyze and critique their methods
- relate missions in Africa to colonial policies
- identify significant church leaders, including Albert Schweitzer
- discuss the progress of Protestant Christianity in Latin America and the Caribbean
- understand some of the basic ideas of key European theologians in the 19th century
- understand the rise of biblical criticism in the 19th century

Homework Assignments

Much of this lesson dealt with modern approaches to or definitions of religion: Darwin and science, Marx and economics, Freud and psychology, and so forth. How have these trends impacted Christianity and our mission to the world? Write a 3-page paper.

Read in preparation for the next lesson. Topics include:

- Church Life, Worship, and Christian Education
- Eastern Orthodoxy in the Modern Era

Read Resource 13-9. Suggested reading from Shelley includes chapter 45. Prepare 3-4 questions or ideas the reading presents to you.

Write in your journal. Read biblical passages related to reason or the mind—love God with our minds; have the mind of Christ, etc.—and meditate on the role of reason or the mind in the Christian life. Read biblical passages that describe decisive spiritual experiences—Moses at the burning bush or Paul on the road to Damascus—and meditate on the nature of spiritual experience. Relate from your own spiritual journeys on these points: reason and experience.

Missions—Cross-culturally Small Groups

Cross-culturally, what criteria might missionaries use to determine whether or not the customs of the indigenous peoples are compatible with the gospel? Consider the five models outlined in H. Richard Niebuhr's book *Christ and Culture*.⁴⁷

- **Christ Against Culture** (radical Christians)—the claims of culture are to be rejected (author of the Revelation, Tertullian, Tolstoy)
- **Christ of Culture** (cultural Christians)—the best of culture should be selected to conform to Christ (Abelard, Ritschi)
- **Christ Above Culture** (synthesists)—the reception of grace perfects and completes culture (Aquinas, Clement of Alexandria)
- **Christ and Culture in Paradox** (dualists)—both are authorities to be obeyed, though in tension (Paul, Luther)
- **Christ as Transformer of Culture** (conversionists)—culture reflects the fallen state of humanity; in Christ, humanity is redeemed and culture is renewed to glorify God (Gospel of John, Augustine)

Discuss: In our attempts to evangelize other people groups, how do we best prepare? In what ways must we be sensitive to their unique culture?

Philosophical Assumptions

The assumption was that human reason could understand all things. This was based on the revival of Pietism, which emphasized experience as a source of truth. One of the implications of Pietism was that Truth was One.

Rationalism moved toward the Thomistic—Thomas Aquinas—view that reason and faith were separate paths toward the same truth. Rationalism rejected the idea of God working directly in history or communicating in history.

- Auguste Comte (1798-1857) rejected faith
- Ludwig Feuerbach (1804-72) doubted God's existence

The evolution theories of Charles Darwin (1809-82) challenged Christians to interpret Genesis in ways that were consistent with scientific hypotheses.

- It undermined current defenses of the faith.
 1. Questioned the accuracy of the Bible
 2. It reversed the perceptions of the relations of science to Christianity

Karl Marx (1818-83), father of modern-day communism, argued that material, economic forces governed human history. Religion, the "opium of the people."

Psychiatrist Sigmund Freud (1856-1939) sought to find unconscious reasons for action. Freud saw religion as a survival of a primitive mental life, a stage of cultural development humanity had outlived.

Interpreting the Bible

The historical approach stressed that meaning in the text could be gotten through understanding the context of the time. This movement was an attempt to apply scientific methodology and techniques to the study of the Bible for the purpose of determining its exact meaning.

- “Lower criticism” sought to uncover the most reliable text(s).
- “Higher criticism” pursued questions of historical background, authorship, dating, word studies, and so forth.

Johann Eichhorn (1752-1827) developed a theory of the Pentateuch’s composition that attributed it to various sets of composers or writers: the Yahwistic, the Elohist, the Deuteronomist, and the Priestly.

The “Tubingen school,” was influenced by the philosophy of George Hegel to see dialectical processes taking place in the biblical material.

- Hypothesized that the New Testament, with the exception of Romans, Galatians, First and Second Corinthians, and Revelation, was composed in the second century.
- These scholars also eliminated supernatural elements from serious consideration.
- There was a foundational difference between the Jesus of history and the Christ of faith.

Great Britain Scholars

Benjamin Jowett (1817-93) denied the importance of miracles to substantiate the authority of the Bible. Rather, he said, the authority of the Bible rested on its spiritual and moral worth.

Though the Cambridge school of British exegetes used critical methods, they were free of Hegelian assumptions and were more likely than their German counterparts to accept the Bible's literal meaning.

- Brooke F. Westcott (1825-1901)
- Joseph B. Lightfoot (1828-89)
- Fenton J. A. Hort (1828-1892)

Nineteenth-century scholars produced monumental exegetical commentaries blending grammar, lexicography, and historical backgrounds, while giving attention to critical textual problems.

Modern Theology—Germany

Friedrich Schleiermacher (1768-1834) became known as the “father of modern theology.” Through Schleiermacher, Pietism gave fresh theological vision to the church.

Albrecht Ritschl (1822-89) rejected both philosophy and traditional dogma.

Adolph von Harnack (1851-1930) was a church historian who analyzed events using a dialectical, Hegelian conceptual framework that depicted history moving forward by the constant of conflicts.

Modern Theology—Germany

Ernst Troeltsch (1865-1923) looked at Christianity from a sociological point of view.

√	CHURCH	√	SECT
1.	Accepts social structure	1.	Rejects social structure
2.	Both dominating toward and dominated by the world: Accommodated to culture	2.	Separated from the world; isolation, distrust of world: Countercultural.
3.	Membership by birth; a natural social group	3.	Membership by choice
4.	Associated with socially accepted	4.	Associated with poor & oppressed
5.	Grace is provided through the church (rituals, hymns, worship)	5.	Grace is direct from God
6.	Ethics are little different from the world's	6.	Stringent moral and ethical demands
7.	Lack of concern regarding discipline of members	7.	Strict discipline of members by group
8.	Tolerant of diversity within itself and outside of itself	8.	All must conform to one position of behavior; exclusivist
9.	Concern for society as a whole; social perfection aim	9.	Concern for individuals as persons; individual perfection aim
10.	Present is affirmed	10.	Present is repudiated in favor of past (primitivism) and/or future (apocalypticism)
11.	Bureaucratic leadership; emphasis on professionalism; a trained ministry	11.	Charismatic leadership; lay utilization
12.	A course of instruction for all (children through adults)	12.	Unprogrammed religious education
13.	Many will be saved	13.	Few will be saved
14.	Trust in historical tradition of the church	14.	Trusts the Bible alone (the interpretation accepted by group)
15.	Formal; structured worship	15.	Emotional; free style of worship
16.	Respectful of secular education	16.	Distrustful of secular education
17.	Balances the whole scope of Christian thought	17.	Emphasizes particular doctrine in danger of being lost (to neglect of other doctrines)
18.	A sense of being the church universal	18.	The "true" church

Modern Theology

Denmark

Søren Kierkegaard (1813-55) was a Danish philosopher and theologian who sharply criticized the church of his day.

Great Britain

John Henry Newman (1801-90) advocated an interpretation of the Anglican Articles of Religion that was close to the conclusions of the Council of Trent.

John F. D. Maurice (1805-72) spoke for the underprivileged and articulated a form of Christian socialism.

Methodism in England grew markedly after Wesley's time, under the leadership of **Jabez Bunting** (1779-1858) and **Hugh P. Hughes** (1847-1902).

Church vs. Sect

In his book, *Called unto Holiness* (pages 266-71) Timothy L. Smith comments that from the beginning, the Church of the Nazarene did not manifest the classic features of a "sect" but functioned much more like a "church." Do you agree or disagree?

"If 'churches' are to be distinguished from 'sects' by their emphasis upon a trained ministry, by devotion to Christian education in Sunday school and youth activities, by the recognition that ritual, hymnody, and sacraments are means of grace in divine worship, by a sense of responsibility for the welfare of the society outside the church, by the development of efficient and responsible administration of missionary and publishing ventures, and by a willingness to recognize other denominations as members of the family of faith, then the Church of the Nazarene has never been a sect."

. . . .
"If sectarianism is defined in more traditional terms, as exclusive preoccupation with the internal life of one's denomination, then the educational and missionary agencies, the publishing house, and the schools so often regarded as hallmarks of churchliness seem in fact to have nourished it. Witness the chorus of pleas which these interests inspired at the General Assembly of 1915 alone. The Board of Publications called for more of the 'spirit of connectionalism,' and the delegates responded with the stark declaration, 'We look with suspicion upon any preacher holding membership in our church who circulates other religious papers to the impoverishment of our own.' The group surveying problems of Christian education naturally felt it proper to insist that all churches use 'our own Sunday school literature.' The hymnal committee warned that Nazarene congregations were having 'to procure their hymnals from other denominations.' And the committee on education heartily seconded Bresee's warning that the church would 'soon find itself robbed of its best inheritance' if it turned the higher education of its youth over to others. The founder told a Pasadena student body that fall that the college's nonsectarian platform did not prevent the development of 'a strong, pure, healthy denominationalism.' He continued thus:

'We have no sympathy with the twaddle . . . that all people [should] be of one denomination. We believe that such is neither providential nor desirable. We are lovingly, earnestly, intensely denominational. If anyone wishes to criticize his own denomination, this is a poor place for him to do it.' "48

In what ways would you say the Church of the Nazarene today exhibits one or more features of a "sect," particularly in your context? Look at the chart on Resource 13-6. Make check marks out to the side in the areas you feel best describe our church.

For a religious body to become more "churchly" might indeed imply more of an accommodation to the world or at least a drift from the original vision of its founders. To what degree or in what ways can we observe this phenomenon in the Church of the Nazarene?

The Eighteenth-Century Heritage: Wesley Hymns

Methodists from the time of Wesley learned their theology from their hymns. The hymns were filled with scriptures woven together. As in other dissenting groups in England, hymns served as the center of Methodist worship. Henry Bett writes, "It was undoubtedly these great hymns that were largely accountable for the diffusion of Arminian doctrine throughout evangelical Christendom. In this respect they mark a theological epoch. For the work of the Wesleys was the death of Calvinism, or at least its baser nature."⁴⁹ The hymns referred to the grace of God for all. Grace "draws" to Christ. He was the Savior of all humankind, not just the elect. Christ died for all. There was a wideness in the mercy of God. He was not willing that any should perish. His grace was sufficient for all, extensively and intensively reaching the uttermost recesses of sin. These were the grand themes of Wesleyan theology and of Charles Wesley's hymns.⁵⁰

John edited Charles's hymns before publishing them. For instance, for a time in the 1750s and 1760s, Charles was more reluctant than John to think it possible that perfection was possible in this life. He published his own *Short Hymns* without John's approval. But Charles's later poems represented the more optimistic grace of John. In 1780 they published their *Collection of Hymns for the Use of the People Called Methodists*. It provided, in John Wesley's estimation, a "distinct and full an account of Scriptural Christianity."⁵¹

The first hymn in the 1780 hymnbook was "O for a Thousand Tongues," with nine stanzas. Charles wrote this on May 21, 1739, "for the anniversary day of one's conversion." It opened the first section of the hymnbook, which was on "exhorting, and beseeching to return to God." The first stanza spoke of the "triumphs of His grace." Grace's triumph must be spread "thro' all the earth abroad." These phrases show how Wesley conceived of the extensiveness of grace, and of the responsibility of human beings to proclaim it. The name of Jesus, the song goes on, brings "life, and health, and peace." To the Wesleys, grace was therapeutic, healing here and now. The last stanza chimed, "He breaks the power of cancelled sin." That is, the guilt for Adamic or original sin was cancelled as a universal benefit of the atonement, and extended to all. But the being and power of that sin remained until it is broken. His blood can not only cleanse from the *guilt* of sin but cleanse *us*, and not only the most righteous but the "foulest" of us. And here was the personal testimony, that of claiming this cleansing grace here and now: "His blood availed for me."⁵²

"And Can It Be?" was in the section "for believers rejoicing." Written in 1739, like "O for a Thousand Tongues" it celebrated conversion. The opening question was decisive for Wesley's theology. It made salvation personal: "Died He for me, who caused His pain, for me, who Him to death pursued?" The lines transport us to Jesus' death. How could we have been there to cause Him pain and to pursue His death? By our sins we crucified Him over and over again, in a sense. Our sin was so great. But His love and grace was greater: "Amazing love! How can it be that Thou, my God [an affirmation of the divinity of Christ] shouldst die for me?" The very ones who sinned against Him were able to partake of the benefits of His death. The words reflected an understanding of universal grace; and it represented a quest for assurance. As Frank

Baker points out, Wesley's hymns, and this one in particular, start out with personal experience and move to Scripture and doctrinal substance.⁵³ The second stanza's phrase "emptied himself of all but love" alluded to the "kenosis" passage of Philippians 2:7 that rested more on the Greek than on the KJV translation, which read "made himself of no reputation." It also indicated the freedom under which Jesus laid down His life, that He was motivated only by love for us: "So free, so infinite His grace!" That grace "found out me." That is, it was not my going to that grace, but its coming to me, its luring me, that made it possible for me to find salvation. Not me, not my works, not my effort. It was all of grace. As a result, my sins, which bound me as if I were enchained in a prison, fell off, and my heart was freed. Thus: "No condemnation now I dread; Jesus and all in Him, is mine! Alive in Him, my living Head, and clothed in righteousness divine, bold I approach the eternal throne and claim the crown, through Christ, my own." That was the fruit of divine love, being able to come boldly before God.⁵⁴

The next hymn in Wesley's *Collection* was "Arise, My Soul, Arise," written in 1742. It was first entitled "Behold the Man!" Christ, who seemed to be defeated by death, became instead the Victor. His sacrifice is one of moral and spiritual obedience and His sacrificial death is propitiation for sin, wiping away the offense. The Atonement brings reconciliation. It is impossible to leave out any of the verses. They build upon each other.⁵⁵

Our souls, the hymn asserts, can "arise," not grovel, and approach God without fear, through the work of Christ on our behalf. He appears as the "bleeding sacrifice." That is, He is a kind of "continuing eucharistic sacrifice."⁵⁶ He stands continually, "ever," before the throne on my behalf. He intercedes for me through His atoning death. His blood atoned for "all," not just a few, for "all our race." The atoning work pleads forgiveness for us. We are "ransomed" sinners. The Father forgives us through Christ, and the Spirit answers or responds to the blood by coming to and informing our spirits that we are born of God. We are given assurance that we are reconciled, we are pardoned. So it is with the confidence of a child that we approach God. Not with the fear of a slave or servant, but with the love of a son or daughter. We cry with the tenderheartedness of a child, "Abba, Father."⁵⁷

Another commonly sung Wesley hymn was "A Charge to Keep." This was written in 1762 and was placed in the "for believers watching" section. This was based on Matthew Henry's *Commentary* on Leviticus 8:35. In this scripture, having to do with the ordination of Aaron and his sons for priesthood, Moses commands Aaron and his sons to stay at the door of the tabernacle day and night "and keep the charge of the Lord, that ye die not" (KJV). Our charge, the hymn says, is to reach out to others, to "never-dying souls" with the gospel message. Our charge is not only to God but also to the "present age," to do God's will here and now, that His kingdom may come on earth. We know we will be giving to Him a "strict account" of how we have lived our lives. He demands responsible living. Our ministry or calling in this world is to "watch," not in idleness but with care, and to pray. We rely on Him, not our own strength, if we accomplish anything. It does matter very much how we live our lives. If we betray our trust, the work Christ has for us in this world, if we are disobedient to His will, we will forever die. It is not a matter of predestination or election; it is a matter of obedience that assures our place in heaven. The hymn exemplifies the dual thrust of obligations to both God and humanity.⁵⁸

The section on perfection was the longest in the Wesley's *Collection*. It included 75 hymns "for believers groaning for full redemption." The title reflected the fact that

many of the hymns were in the form of prayers and longings for the experience. Words such as "all," "every," "ever," "no more," "perfect," "spotless," and "sanctify" not only were frequently used but were stressed emphatically. The words indicated the full deliverance from sin they sought, a "now" deliverance through God by faith. The power of God worked in cooperation with faith to destroy sin. Through God's action holiness or perfect love is "shed abroad" or "stamped" in believers' hearts. "Rejoice in hope, rejoice with me; we shall from *all* our sins be free."⁵⁹

One hymn in this section was "O for a Heart to Praise My God," written in 1742. The plea is for a "heart from sin set free." It is to say a prayer seeking perfection in love. The prayer is for a heart that "always feels the blood." Our hearts are to be in a continued state of submission, resignation, meekness, contrition. Out of our contrition flows belief, truth, cleanness. It is for a heart that is filled with the presence of Christ speaking, reigning, and dwelling. This continual presence means our thoughts are purged, are filled with divine love, and are made "perfect, and right, and pure, and good." The prayer is for Christlikeness, a heart that is a "copy" of Christ's. Christlikeness and the love that flows through our Christlike nature is the essence of holiness. The last verse says, "Thy nature, gracious Lord, impart; come quickly from above; write Thy new name upon my heart, Thy new, best name of Love," which reinforces the holiness thrust of the song.⁶⁰

Likewise in this section was "Love Divine, All Loves Excelling," written in 1747. The hymn is a prayer for the divine gift of holiness, which to Wesley, is perfect love. This love does not stay celestial, it "comes down," and comes to us as individuals, into our "humble dwellings." The love that comes down is healing love. It enters "trembling hearts" and "troubled breasts" with compassion and pure, unbounded love. The prayer for holiness is one for "rest" from the troubles that are in our hearts, a "second" rest. "Let us find that second rest" is a prayer for completion. The original words of the second stanza were more emphatic than we have it now, reading "Take away our power of sinning," rather than "our bent to sinning." The words speak of being saved from sin itself. Immortality was lost by Adam, and new immortality, the freedom not to sin, is won by Christ. As John Lawson writes, "Whereas St. Augustine is talking about the condition of the perfection of saints in glory . . . Charles Wesley is praying that it may happen on earth."⁶¹ Our hearts are to be set at liberty from sin here. The prayer is for a continued presence of God within: "Nevermore Thy temples leave." The goal is to serve on earth as those who are in heaven already do, always blessing, praying, praising. "Finish then Thy new creation; pure and spotless let us be," is a plea for here and now, not heaven. We want to see here and now "Thy great salvation."⁶²

Lesson 14: Western Church Life and Eastern Orthodoxy

Due This Lesson

3-page paper
Reading, questions, and ideas
Journaling

Learner Objectives

By the end of this lesson, participants will

- relate the story of the beginnings of the Sunday School movement
- place current styles of worship in an historical context
- understand the development of hymnology in the church
- trace the history of the Eastern Orthodox Church in Russia and in other various countries

Homework Assignments

Read the Communion liturgies of other denominations and compare and contrast them to your own church. What does our denominational *Manual* recommend with regards to the observance of the Lord's Supper? Is this sufficient? Why or why not? Do your observations suggest that Nazarenes would welcome a more regular observance of the Lord's Supper? In your opinion, what do most Nazarenes believe theologically about the Lord's Supper? Do the perspectives you hear from fellow Nazarenes harmonize with our Wesleyan heritage? Write a 5-page paper.

Read in preparation for the next lesson. Topics include:

- Evangelicalism and the Rise of Fundamentalism
- Roman Catholicism in the 19th and 20th Centuries

Read Resource 14-7. Suggested reading from Shelley includes chapters 42 and 43. Prepare 3-4 questions/ideas the reading presents to you.

Write in your journal. Read scriptures on worship and praise of God. Reflect on a recent worship experience where you were fully engaged in worship and praise. Read the following selections and reflect on them.

Bring your journals to the next class session and be prepared to share a selection.

The Easter Sermon of John Chrysostom

Is there anyone who is a devout lover of God? Let them enjoy this beautiful bright festival! Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting? Let them now receive their wages! If any have toiled from the first hour, let them receive their due reward; if any have come after the third hour, let him with gratitude join in the Feast! And he that arrived after the sixth hour, let him not doubt; for he too shall sustain no loss.

And if any delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay.

For the Lord is gracious and receives the last even as the first. He gives rest to him that comes at the eleventh hour, as well as to him that toiled from the first. To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends.

Let us all enter into the joy of the Lord! First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry. Partake, all, of the cup of faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the Death of our Savior has set us free. He has destroyed it by enduring it.

He destroyed Hades when He descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, "You, O Hell, have been troubled by encountering Him below."

Hell was in an uproar because it was done away with. It was in an uproar because it is mocked. It was in an uproar, for it is destroyed. It is in an uproar, for it is annihilated. It is in an uproar, for it is now made captive. Hell took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see. O death, where is thy sting? O Hades, where is thy victory?

Christ is Risen, and you, O death, are annihilated!
Christ is Risen, and the evil ones are cast down!
Christ is Risen, and the angels rejoice!
Christ is Risen, and life is liberated!
Christ is Risen, and the tomb is emptied of its dead; for Christ having risen from the dead, is become the first-fruits of those who have fallen asleep.
To Him be Glory and Power forever and ever. Amen!

Morning Prayers

Thou hast raised me from bed and sleep, O Lord; enlighten my mind and heart, and open my lips, that I may praise Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God. For the sake of the Mother of God, have mercy upon us.

O Christ, the True Light, Who illuminest and sanctifiest every human being coming into the world: let the light of Thy countenance be turned upon us, that in it we may behold the unapproachable Light. Guide our footsteps toward working according to Thy commandments, through the intercessions of Thy most pure Mother, and of all the saints. Amen.

To Thee, O Master Who lovest mankind, I hasten on rising from sleep; by Thy mercy I go forth to do Thy works, and I pray unto Thee: help me at all times, and in all things; deliver me from every evil thing of this world and from the pursuit of the devil; save me and lead me into Thine eternal Kingdom. For Thou art my Creator, Provider and Bestower of every good; wherefore all my hope is in Thee, and to Thee I ascribe glory, now and ever, and unto ages of ages. Amen.

We bless Thee, O God in the highest and Lord of mercies, Who ever workest great and mysterious deeds for us, glorious, wonderful and countless, Who providest us with sleep as a rest from our infirmities, and as a repose for our bodies tired by labor. We thank Thee that Thou hast not destroyed us in our transgressions, but in Thy love toward mankind, Thou hast raised us up that we might glorify Thy Majesty. We entreat Thine infinite goodness, enlighten the eyes of our understanding and raise up our minds from the heavy sleep of indolence; open our mouths and fill them with Thy praise, that we may unceasingly sing and confess Thee, Who art God glorified in all and by all, the eternal Father, the Only-Begotten Son, and the All-Holy and Good and Life-Giving Spirit, now and ever, and unto ages of ages. Amen.

Grant unto me, my Lord, that with peace in mind I may face all that this new day is to bring. Grant unto me grace to surrender myself completely to Thy holy will. Instruct and prepare me in all things for every hour of this day. Whatsoever tidings I may receive during the day, do Thou teach me to accept them calmly, in the firm conviction that all eventualities fulfill Thy holy will. Govern Thou my thoughts and feelings in all I do and say. When things unforeseen occur, let me not forget that all cometh down from Thee. Teach me to behave sincerely and reasonably toward every member of my family and all other human beings, that I may not cause confusion and sorrow to anyone. Bestow upon me, my Lord, strength to endure the fatigue of the day and to bear my share in all its passing events. Guide Thou my will and teach me to pray, to believe, to hope, to suffer, to forgive, and to love. Amen.

Evening Prayers

And now as we lay down to sleep, O Master, grant us repose both of body and of soul, and keep us from the dark passions of the night. Subdue Thou the assaults of passions. Quench the fiery darts of the Wicked One which are thrown insidiously at us; calm the commotions of our flesh and put away all thoughts about worldly and material things as we go to sleep. Grant us, O God, a watchful mind, chaste thoughts, a sober heart, and a gentle sleep, free from all the fantasies of Satan. And raise us up again at the hour of prayer, established in Thy commandments and holding steadfast within ourselves the remembrance of Thy judgments. Give us the words of Thy glorification all night long, that we may praise, bless, and glorify Thy most honorable and magnificent name, O Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

O eternal God! Ruler of all creation! Who hast vouchsafed that I should live even down to the present hour, forgive the sins I have committed this day by deed, word or thought. Cleanse, O Lord, my humble soul of all corporal and spiritual stain. And grant, O Lord, that I may during this night have a peaceful

sleep, so that on rising from my humble bed, I should continue to praise Thy holy Name throughout all the days of my life, and that I be victorious over all the physical and spiritual enemies battling against me. Deliver me, O Lord, from all vain thoughts that defile me, and from evil desires. For Thine is the Kingdom, and the Power, and the Glory of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

O Lord our God, however I have sinned this day in word, deed or thought, forgive me, for Thou art gracious and lovest mankind. Grant me peaceful and undisturbed sleep. Send me Thy guardian angel to shield me and protect me from every evil; for Thou art the Guardian of our souls and bodies, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Into Thy hands, O Lord, Jesus Christ, my God, I commend my spirit. Bless me, save me and grant unto me everlasting life. Amen.

Worship

Worship in the Wesleyan-Holiness tradition was most influenced by two distinct traditions: Anglican and revivalist traditions.

Anglican

- The Church of England developed *The Book of Common Prayer*.
- Wesley abridged the *Book of Common Prayer's* ritual for the use of the Methodist churches in North America, and sent it to them in 1784.
- Pulpit was at the center.
- The American Methodist *Discipline* included rituals for the baptism of infants and adults, the Lord's Supper (a briefer version of the one Wesley had prepared), weddings, burials, and ordination.

Revivalism strongly influenced 19th-century American Methodist worship.

- Yearly routine included camp meetings
- Protracted revival services once or twice a year with a professional evangelist
- Typical worship order:
 - Invocation Prayer
 - Hymn
 - Apostles Creed
 - Pastoral Prayer
 - Lord's Prayer
 - Anthem—choir
 - Old Testament Lesson
 - Gloria Patri
 - New Testament Lesson
 - Notices—announcements
 - Offering
 - Hymn
 - Sermon
 - Invitation—altar call
 - Prayer
 - Hymn

Music

The 19th-century camp meeting movement in the United States gave rise to a new kind of hymn.

- Produced their own unofficial "songsters"
- Salvation Army hymns in particular set songs to secular, even vulgar, tunes

The prominent features of 19th-century hymns were

- life as a pilgrimage
- Jesus as central
- the gathered church
- personal assurances of faith

Many of the popular hymns current among American Protestants were adopted and interpreted in Wesleyan ways by holiness people.

Holiness language in hymns

- Verbs much like those used by the Wesleys, "cleanse," "consume," "fill," "perfect," "restore," "sanctify," "wash."
- Modifiers were as equally indicative of the distinctives of the movement: "all," "every," "full," "inbred," "no more," "perfect," "spotless."
- Nouns were "blood," "fire," "fountain," "glory," "love," "peace," "power," "rest," "sin," "salvation," "victory," and "waves."

Small Groups

Using a current hymnbook, compare and contrast the theology, style, and structure of hymns written

- by the Wesleys
- by popular 19th-century and early 20th-century writers, including Fanny Crosby and Lelia Morris
- by denominational hymnist Haldor Lillenas
- hymns written in the past 20 years

How important is it that we employ music and other worship forms that directly reflect our Wesleyan-holiness heritage?

Christian Education

In 1780 Robert Raikes (1735-1811), a newspaper publisher and reformer, began Sunday Schools in the slums of London.

In 1785 William Fox joined his efforts and even hired Sunday School teachers to help teach the children secular knowledge as well as the Bible.

In 1785, William Elliot began the first Sunday School in the United States.

By 1828 two-thirds of the children attending Sunday Schools also attended public schools, so the Sunday Schools shifted focus.

In the late 1820s, adult study groups began.

In 1872 the American Sunday School Union initiated uniform lesson plans.

In the United States, between 1919 and 1955, enrollment in Sunday Schools grew 80 percent, while the population increased 50 percent.

The Church under Islam

During the 15th and 16th centuries, the Turks treated Christians with generosity and tolerance.

Since the Turkish Empire was an Islamic theocracy, Orthodoxy needed to be organized as an empire within the empire, *imperium in imperio*.

The Reformation and Counter-Reformation made an impact on Eastern Orthodoxy.

Contacts with Protestants sparked theological discussions.

- Free will and grace
- Doctrine of the Church
- The number and nature of the sacraments
- The veneration of icons

More than anything else, the Orthodox liturgy itself united the church and kept it alive.

Moscow and St. Petersburg

Eastern Orthodoxy flourished in Russia. Moscow considered itself the “Third Rome” and the champion of orthodoxy.

Divisions within Russian monasticism

- “Possessors,” led by Joseph of Volokhatamsk, defended monastic landholding.
- “Nonpossessors,” led by Nilus of Sora, believed monasteries should not own land.

Other divisions

- Old believers—called *raskolniki* or dissenters—wanted to retain Russian customs
- The Reformers, led by Patriarch Nikon, wanted to return to Greek customs

During the Synodical period (1700-1917), Peter the Great restored great power to the Czar. He accepted Western influences.

In the 1820s, Czar Nicholas limited the spread of Roman Catholicism and strengthened ties between the Orthodox Church and state.

The 19th-century revival in the church freed it from imitation of the West. The revival was influenced by the monks of Mt. Athos.

Attention to missions grew slowly.

The Russian Orthodox Church followed settlers to North America and the Balkans.

Roman Catholicism in the 19th and 20th Centuries

Several zealous Roman Catholic societies and orders arose in the 19th century. The Society for the Propagation of the Faith began in Lyons in 1822. The society promoted praying for and giving to missions and subsidized the work of the orders. The Society of Missionaries of Our Lady of Africa—called “White Fathers” because of the robes they wore—began in 1868. Other orders of French origin included the Salesians of Don Bosco and the Society of Saint Vincent de Paul, both of which helped the underprivileged, sick, or poor. The Society of the Divine Word began in Germany in 1875 with the intent of sending German Roman Catholics to evangelize non-Christians. While the Franciscans declined from 22,000 members in 1850 to 14,000 in 1885, the Jesuits resumed a place of great significance in the church, rising from 4,652 in 1852 to 12,070 in 1886, to 16,884 in 1914.⁶³

Roman Catholicism officially embraced and affirmed some of the religious beliefs of the faithful, especially regarding Mary. Increasingly, the Virgin Mary aroused personal piety. In 1815 William de Chaminade initiated the Marianist Order, and in 1816 both the Society of Mary and the Oblates of the Immaculate Virgin were established. The Oblates received papal approval in 1826 and sent missionaries. In 1854 Pope Pius IX issued a statement affirming Mary’s immaculate conception. Though the idea that Mary herself had had a miraculous birth dated to Justin Martyr and Irenaeus early in the church’s history, other church theologians, including Thomas Aquinas, had opposed it and until this time the church had never made it dogma. The idea that Mary was immaculately conceived preserved her sinlessness, which in turn allowed her not to pass sin along to her son Jesus. She could be said to be the “new Eve” to Jesus’ “new Adam.” The doctrine was a misreading of the *theotokos* affirmation that Mary was the “mother of God.” In 1858 it was supposed that Mary appeared to a young girl in Lourdes, France. The site drew thousands to the Congregation of the Immaculate Heart of Mary. Accompanying this rise in the cult to Mary was a rise in the number of women entering religious orders.

Other devotions were made to the Sacred Heart of Jesus. In 1854 the pope promoted litanies to the Sacred Heart. Jesuits promoted devotion to the Sacred Heart, which was especially popular in France and Belgium. Leo XIII approved a theology of the Sacred Heart in 1899.

In 1864 Pope Pius IX issued a “Syllabus of Errors” attacking modernism. The pope attacked ideas that reason alone could arrive at truth, and that it might be possible to please God within Protestant churches. The pope also spoke against Bible societies and upheld the priority of the church over the state on matters such as education and marriage.

In 1870 Pope Pius IX held the first general council since the Council of Trent in the 16th century. Conducted in the Vatican, 700 bishops attended. The majority—called *ultramontanes*, “meaning beyond the mountains”—supported increasing papal authority. These bishops criticized modernism, materialism, and worldliness. Yet they repudiated “traditionalism,” the view that all knowledge was handed down within the church, in favor of Thomism, which separated faith from reason.

At the same time, Vatican I, as the convocation was later called, debated the issue of papal infallibility. The end of state control over the church had increased the dependency of the church upon the pope. The Vatican Council affirmed that whenever the pope spoke in discharge of his official functions and duties as pastor and doctor of the whole church—which was to say *ex cathedra*—his words were “possessed of that infallibility with which the divine Redeemer willed that his church should be endowed.” His statements, derived and issued without the consent of the church, were “irreformable.” He was the administrative head and custodian of the Christian faith. This affirmation of papal infallibility aroused tension in the Roman Catholic churches in France, Germany, and Austria. It also widened the gulf that separated the Roman Catholic Church from other Christian churches.⁶⁴

Leo XIII (1810-1903), who was pope from 1878 to 1903, continued the church’s renewed interest in Thomas Aquinas. The Thomistic revival accompanied the expansion of Roman Catholic education during the same time. In 1891, while condemning socialism, Leo issued a statement in strong support of laborers. He encouraged the political involvement of the church. Nonetheless, many social reformers in Europe saw the church as an enemy.

At the same time, Leo defended rights of the papacy and encouraged devotion to Mary, to the rosary, and to the Sacred Heart. In 1881 a Eucharistic Congress was held in France. Other such congresses followed and renewed the Roman Catholic liturgy. The church rediscovered Gregorian chants. In 1905 Pope Pius X invited Catholics to participate in Communion on a daily basis.⁶⁵

Mostly because of immigration, the Roman Catholic Church in America grew greatly in the 19th and early 20th century. European missionary societies as well as American seminaries attempted to meet the pastoral needs of American Catholics. In 1859 the pope established the American College in Rome to train missionaries for service in America. The church in America remained under the papal Congregation for the Propagation of the Faith until 1908. For decades the titular leader of the church was James Gibbons (1834-1921), the archbishop of Baltimore, who became a cardinal in 1886. Otherwise, the Irish and the Germans, being among the first immigrant groups, dominated the church’s hierarchy in America. In 1910, 60 percent of America’s foreign-born population was Roman Catholic. By 1914 Roman Catholicism was the largest denomination in the United States.

Ethnic parishes held people new to America in a comfortable bond, but Roman Catholics also adopted American methods of keeping members and making converts. Unlike the practices of Roman Catholics in many other countries, in the United States there were few public processions to shrines and the like. The Knights of Columbus, established in 1882, was a fraternal club that provided a life insurance plan and engaged in philanthropy.

Roman Catholics in the United States suffered from the prejudices of Protestants. It seemed to Roman Catholics that Protestants dominated the public school system, so Roman Catholics built a vast system of parochial schools throughout the country. Priests pressured Roman Catholic parents to send their children only to Roman Catholic schools. The Catholic University of America, which opened in 1889, aimed to be the premier Roman Catholic institution in the country.

Mary began to assume the role of co-redemptress in Roman Catholic thought. Pilgrimages to sites associated with apparitions remained frequent. That Mary was the

first of the blessed made her to be the most efficacious of the saints to whom Roman Catholics prayed. She became the spiritual mother of humankind. As a wonder-worker, she was completely feminine: compassionate, tender, vulnerable, suffering, maternal, understanding. She was more apt to grieve than to punish.⁶⁶ Another step toward the worship of Mary was taken in 1950 when Pope Pius XII proclaimed the dogma of the Assumption of the Blessed Virgin Mary. This idea that Mary had been miraculously taken into heaven when she died in anticipation of universal judgment had circulated as early as the fifth century but was not made official Roman Catholic teaching until this point. The Assumption connected her to the various apparitions of her presence. Roman Catholics linked this to the supposed special access she had to her Son, and to the pleas and intercession she could make to Him on behalf of the faithful.

In other ways, however, the Roman Catholic Church remained out of touch with its laypeople. Pope John XXIII (1881-1963) called for another ecumenical council, called Vatican II. John, who had served as vicar apostolic in Bulgaria and as apostolic delegate in Turkey and Greece earlier in the century, had become cardinal and patriarch of Venice in 1953. It seemed as though, when he was elected pope at the age of 77 in 1958, that he would simply be a caretaker. But he became proactive. Pope John increased the number of international representatives in the College of Cardinals and in 1960 he established the Secretariat for Promoting Christian Unity. He sent observers to the World Council of Churches, and in turn allowed observers at the meetings of Vatican II, which commenced in 1962 and continued after John's death until 1965. His successor, Paul VI (1897-1978), continued the work of the council. After serving briefly in Warsaw, Paul had been a member of the papal cabinet or secretariat for 30 years. He had been made a cardinal by Pope John XXIII and had been active in the sessions of Vatican II.

Vatican II breathed new life into the Roman Catholic Church. Reaching out to Eastern Orthodox churches as well as Protestants and even non-Christian religions, it encouraged ecumenical discussions and dialogues. In an historic move, in 1964 Paul met with Patriarch Athenagoras of the Eastern Orthodox Church. Paul established a Secretariat for Non-Christian Religions in 1964. While Vatican II encouraged greater lay participation in the church, it continued the church's veneration of Mary. In 1964 Pope Paul proclaimed her "Mother of the Church." in 1965 Pope Paul issued *Humanae Vitae*, which clearly defined the church's stand against abortion and all forms of birth control.

As a result of the Vatican II Council, daily life and weekly worship changed among Roman Catholics around the world. Now priests repeated the mass in vernacular languages rather than Latin. The people sang hymns. They stood rather than kneeled when taking Communion. In some countries, priests took down church statues and pictures. Not every mass was the same. The church celebrated ethnic diversity. Roman Catholics held prayer meetings. Spanish-speaking Catholics organized what they called *curso*, intensive weekends of prayer. Parishes launched periods of spiritual renewal. Priests now encouraged Roman Catholics to read and study the Bible. Laypeople were no longer terrified about entering Protestant churches. They no longer needed to abstain from meat on Fridays. Members were given the right to dissent from their church's positions. In practice, many did so on the issue of birth control. Yet the percentage of Roman Catholics who attended church declined after Vatican II. While the participation of laity increased, many priests and members of religious orders left the ministry. More and more Roman Catholic children attended public schools.

Out of this openness among some came charismatic experiences that included healing and speaking in tongues. In 1967—when two professors organized a spiritual retreat—Duquesne University in Pittsburgh became the center of the Charismatic renewal movement in the Roman Catholic Church. By 1990 there were perhaps 10 million charismatic Roman Catholics in America.⁶⁷

The election of Cardinal Karol Wojtyla of Poland as pope in 1978 was significant for its break with the centuries-old pattern of only electing Italians to the Papacy. He took the name John Paul II. The pope traveled widely and was greatly popular, but took conservative positions on social as well as theological issues. As cardinal, he was instrumental in bringing the church's power to bear against the Communist government. As pope he discouraged priests from supporting leftist causes.

Conclusion

Certain issues clearly separated Roman Catholics and Protestants. These included the veneration of Mary, who assumed more and more the role of a co-mediator and co-redemptress with Christ. Another issue remained the celibacy of ordained ministers. That the Roman Catholic Church ordained only men to ministry separated it from many Protestants. While Protestants appreciated the Roman Catholic Church's rediscovery of biblical authority, Protestants could not accept the idea of the pope's supremacy over Christianity, or his infallibility. Many conservative Protestants appreciated Roman Catholics' stand against abortion and united with them on that issue. At the same time, Protestants considered the church's stand against all forms of birth control as unwarranted.

Unit 3: Christianity in the 20th and 21st Centuries

Lesson 15: Developments in the Late 19th and Early 20th Centuries

Due This Lesson

Paper
Reading, questions, and ideas
Journal
Journaling

Learner Objectives

By the end of this lesson, participants will

- trace the causes and effects of the modernist-fundamentalist debate in American Christianity and the rise of evangelicalism
- identify leaders, including Walter Rauschenbusch, Billy Graham
- analyze where Wesleyanism stands in relation to fundamentalism
- describe the importance of Vatican I (1869-70) for Catholicism around the world
- describe and analyze trends in Roman Catholicism since Vatican II
- identify and evaluate the significance of Popes John XXIII (1881-1963) and John Paul II

Homework Assignments

Holiness writers speak of “holiness and hope” or our “optimism of grace” as a way to reflect our theology and our mission. What lies at the heart of this spirit? How can we translate this spirit into positive action today? Write a 3- to 4-page paper.

Read in preparation for the next lesson. Topics include:

- Missions and Ecumenism
- Indigenous movements
- Twentieth-Century Christian Theology

Read Resource 15-12. Suggested reading from Shelley includes chapters 44 and 46. Prepare 3-4 questions/ideas the reading presents to you.

Continue working on module assignments.

Write in your journal. How are we to be salt and light in our world? How do we counter the negative influence of fundamentalism in our own lives?

Reaction to Darwin

Darwin's *Origin of the Species*, published in 1859, confirmed the theories of several leading scientists, that the world was much older than the literal reading of the Bible indicated.

At first, few clergy reacted drastically against Darwin's theories. Theologians harmonized evolutionary theories with Christian principles.

The hermeneutics used by most 19th-century Christians let the Bible speak authoritatively on matters of faith and practice, and left science and history free to pursue truth along separate lines.

Apologists attempted to maintain harmony between faith and science. James McCosh (1811-94), president of Princeton: God may have worked through evolution as through any other means; McCosh sought to reconcile conclusions with what he considered the central tenets of biblical faith.

John Fiske's *Outline of Cosmic Philosophy* (1874) was one of many books that combined Christianity and the new scientific learning.

Other Reactions

While some reconciled Darwinism and the Bible, others could not. Charles Hodge (1797-1878), professor of theology at Princeton, was convinced that God and the world were unchanging, that God created it just as humans now perceived it.

Yet perfectionism and postmillennialism influenced many aspects of social thought. These views gave optimistic interpretations to historical developments.

There was a general belief among Protestants that human enterprise and reason were ways by which God worked in the world. So they welcomed science and history as part of the great upward quest of humankind.

What eventually became the Niagara Bible Conference first met in 1876; these conferences defended the Bible's verbal inerrancy and promoted premillennialism; Moody Bible Institute inspired the founding of hundreds of Bible institutes and colleges that later became centers of fundamentalism.

Walter Rauschenbusch (1861-1918) provided Christianity with a theology that could be applied to the social conditions of his era; he wrote, during the Progressive Era, marked with social legislation, labor ascendancy, expansion, general prosperity, and faith in American culture.

Rauschenbusch considered himself to be living in a culture in which the kingdom of God was being established.

Continued Developments

Rauschenbusch's optimism waned as the Great War engulfed the world and destroyed Germany.

Germans had not only been the author of the Great War but had first doubted the inerrancy of the Bible. Some Americans linked German wartime atrocities to German scholarship.

The ramifications of German criticism challenged not only the inerrancy of Scriptures but the absolute nature of morality and ethics.

"Modernism"

- a movement within American theology
- indicated that observation and reason were standards of authority
- at its best, presented Christianity so modern minds would find it intellectually palatable
- could speak of the subjectively beneficial values of religion
- saw modern thought not as the tool of theology but as its final arbiter

Liberalism

- there remained the attempt to correlate biblical and modern thought, to see the two as complementary
- there was a genuine attempt to express classical doctrines in contemporary terms
- whatever Christian beliefs seemed antagonistic to modern thought were expunged

Fundamentalism

Both fundamentalism and modernism emerged out of a broad, 19th-century, evangelical movement in which heart piety was central.

Fundamentalism may be defended as “a movement organized in the early twentieth century to defend orthodox Protestant Christianity against the challenges of theological liberalism, higher criticism of the Bible, evolution and other modernisms judged to be harmful to traditional faith.”⁶⁸

Influences leading to fundamentalism

- Rejection of postmillennialism
 - accepted literal interpretations of Scripture
 - pessimistic rather than optimistic notions about redeemability of society
 - nature of humanity would not change, and it could not be adequately transformed
 - The Scofield Reference Bible, published in 1909, linked verses in such a way as to enforce a dispensationalist reading of Scripture

The Fundamentals

The Fundamentals—published between 1910 and 1915—
included pamphlets on:

- the inerrancy and verbal inspiration of Scripture
- the Trinity
- the Virgin Birth and Incarnation
- original sin
- the atonement of Christ
- the resurrection of Christ
- a premillennial return of Christ
- spiritual rebirth
- bodily resurrection and eternal salvation or damnation

To these was attached belief in a literal reading of the
Genesis account of creation.

Fundamentalist Organizations

- In 1919 conservatives formed the World's Christian Fundamentals Association.
- In 1920 Conservatives in the Northern Baptist Convention organized the Fundamentalist Fellowship to combat spreading liberalism.
- Three years later the Baptist Bible Union formed to gather Baptist fundamentalists of various denominations.
- In 1932 Northern Baptist fundamentalists formed the General Association of Regular Baptists.

During the debates between fundamentalists and modernists, Protestants lost the synthesis they held during the 19th century, between personal evangelism and deep concern for individuals in society. Factors for this great reversal include:

- The postwar era itself was an age of anxiety.
- As fundamentalists were pushed out of or left larger denominations, their leaders had less of a sense of "custodianship" or "guardianship" over the morals and welfare of society.
- Whereas 19th-century Protestants primarily had been postmillennialists, by the 1920s fundamentalists were premillennialists.
- Fundamentalists were separatists when it came to society, emphasizing the separation of church and state.
- During the fundamentalist/modernist controversy the social gospel became linked to modernism.

Logically, fundamentalism necessitated no particular social philosophy, but it became linked in people's minds to business interests.

Leaders in the Movement

James Gray (1851-1935), president of the Moody Bible Institute in Chicago

William Jennings Bryan (1860-1925), after his retirement from politics in 1915, devoted himself to defending the faith and challenging evolution.

Evangelist Billy Sunday (1862-1935) staged inflammatory campaigns against modernism.

Princeton's Benjamin B. Warfield (1851-1921)

J. Gresham Machen (1881-1937) and his work *Christianity and Liberalism* (1923)

Fundamentalist Responses

The revolt against “formalism” shook fundamentalists, who believed certain morals were directly attributable to biblical principles, the moral laws by which God governed the universe. Neither the Bible nor morals were culturally relative for fundamentalists, who believed certain universal standards were meant for all times and places.

Fundamentalists needed a religion that would remain the same while life around them rapidly changed.

Increasingly fundamentalists believed themselves entrusted by God to hold onto the true biblical faith. As seemed to be true of all movements, fundamentalism defined itself in relation to antagonistic forces that reinforced its own distinctiveness and reasons to exist. As they saw it, there was a conspiracy directed against their faith.

Scopes trial . . . actually became a trial of fundamentalism.

In the 1940s there were two distinct camps within “fundamentalism,” one more open to the literary and historical criticism of the Bible and other issues such as evolution, than the other. The more open group appropriated the term “evangelical.” The conservatives remained separatist, forming the American Council of Churches in 1941 as the alternative to the World Council of Churches while the outward-looking wing formed the National Association of Evangelicals in 1942.

Evangelicals

Evangelicals may be defined by their insistence on the principles of the Protestant Reformation:

- *Sola fide*. Evangelicals emphasize the necessity of spiritual regeneration for new life. Faith is the means of salvation, which comes in and through Christ alone. Not works, not intellectual assent, but faith is central to salvation.
- *Sola Scriptura*. God is known principally through His written Word. Though reason, tradition, and experience are formative factors, none of these is the basis for understanding God and doing theology as is the Bible. It is inerrant in its teaching Christians how to behave and what to believe.
- *Priesthood of all believers*. All believers may call upon God and confess their sins to Him. God calls all persons to ministries. They minister to each other. Laypeople are an integral part of the expansion of the Kingdom.

Types of evangelicals

- Reformed and fundamentalist evangelicals, indebted to the Calvinist tradition, emphasize theological orthodoxy, logic, and right belief; emphasize sin and the unredeemability of humanity.
- Pentecostal evangelicals do not emphasize doctrine or dogmas so much as personal experience.
- Revivalist and Baptist evangelicals emphasize pragmatic means of evangelism; modified Calvinism, generic and moralistic; stress individualism and separation of church and state.

Analysis

The attempt to speak adequately and cogently to one's present age has always been the task of Christian evangelism. If modernism typified the complete capitulation of the *kerygma* to the *zeitgeist*, the "spirit of the age," fundamentalism rejected the *zeitgeist*, and narrowed and rigidified what they perceived to be the *kerygma*. Fundamentalism failed to appreciate the human element in Christianity. It failed to admit scientific advances or deal with philosophical ideas. It did not see the divine-human connection in salvation history, in the same way as Wesleyans.

The Wesleyan position, because of its willingness to deal with the human element in salvation history, would have been a viable alternative to modernism and fundamentalism. The reasons conservative Wesleyanism, or "Arminianism-on-fire," failed to articulate its position were its reclusiveness and sectarianism in the period of the great debate. Its people failed to see the relationship of its message of holiness to the broader theological discussion. Wesleyans often fell to fundamentalist tendencies. Wesleyan theology failed to be a *via media*.

Though fundamentalists penetrated the Wesleyan-Holiness churches, the historic positions and articles of faith of these churches helped them remain distinct. They possessed a dynamic understanding of biblical inspiration. Wesleyans were "proto-fundamentalist." Their articles of faith had roots in the Church of England, and predated the issues that arose regarding the Bible in the 20th century.

Though Wesleyans believed in the Second Coming, they did not believe the Bible was clear enough to dictate a "premillennial" interpretation of it. The Holiness Movement was not "anti-" anything except worldliness in the churches. Another distinguishing mark was that the holiness churches were open to the ordination of women, which fundamentalists abhorred based on their literal interpretation of certain scriptures. Often holiness colleges became more open to the world, to science, to philosophy, and to liberal arts. Neither was the impulse of Wesleyanism to be separatist when it came to fellowship with other Christians. Finally, Wesleyans were optimistic where fundamentalists were not regarding the "this-world" transforming power of grace.

Floyd T. Cunningham

Small Groups

A feature of fundamentalism was “preserving traditional faith.” What is it about the Christian faith today that we as evangelicals might be concerned about “preserving”?

A feature of “modernism” was to question traditional Christian beliefs. What traditional Christian beliefs are currently under attack or perhaps even under question—or under threat of compromise—even among evangelicals?

For good or ill, who are the William Jennings Bryans and Clarence Darrows of our times?

Twentieth-Century Christian Theology

NEOORTHODOXY

Neoorthodoxy was a movement among Christian theologians in several countries who reacted to the religious liberalism of the 19th and early 20th century. Against the old optimism about human nature and faith in the progress of civilization, neoorthodox theologians emphasized the sin and estrangement that radically separated God from human beings. Neoorthodoxy based Christian beliefs on more than experience and values. If the God of 19th-century liberalism was immanent, the God of neoorthodoxy was "Wholly Other." Liberalism emphasized religious experience and feeling as well as rationality. Neoorthodoxy stressed divine revelation and the Bible as the Word of God. If liberalism stressed the subjective, ethical value of the teachings of Jesus, neoorthodoxy stressed the objective impact of His life, death, and resurrection upon the salvation of human beings.

KARL BARTH (1886-1968) was the most significant theologian of the 20th century. The son of a Swiss professor, Barth studied at Berne, Berlin, Tübingen, and Marburg. Among his teachers was Adolph von Harnack. Barth pastored the Reformed Church at Geneva (1909-11) and Safenwil (Aargau) (1911-21). Barth taught at the universities of Göttingen (1921-25), Münster (1925-30), and Bonn (1930-35).

Barth brought original sin back into theology. Pouring scorn upon reason and philosophy, he emphasized the gulf that separated God and human beings. As a preacher during the First World War, Barth found he could no longer accept optimism and faith in science and human progress. He abhorred the fact that his professors had signed a manifesto in support of Kaiser Wilhelm. It demonstrated the subservience of theology to society. Barth's *Commentary on Romans*, published in 1919, sounded a loud "no" to the theological liberalism of his day. He attacked a faith based on experience rather than revelation, and the attempt to separate faith from history. He criticized organized "religion" for being the enemy of faith. Religion represented humankind's attempt to reach God. Barth criticized the liberal theology of his day for being anthropocentric, making human beings rather than God the center. God, Barth described, seized the initiative and broke into history for human being's salvation.

During the rise of Adolph Hitler, Barth joined the underground or "confessing" church. He was among the chief writers of the Barmen Declaration in 1934, which declared that the foundation of the church rested on revelation and existed to serve the gospel, and not the state.

Barmen Declaration, 1934⁶⁹

In view of the errors of the "German Christians" and of the present Reich Church Administration, which are ravaging the Church and at the same time also shattering the unity of the German Evangelical Church, we confess the following evangelical truths:

1. "I am the Way and the Truth and the Life; no one comes to the Father except through me" (Jn 14:6).

“Very truly, I tell you, anyone who does not enter the sheepfold through the gate but climbs in by another way is a thief and a bandit. I am the gate. Whoever enters by me will be saved” (Jn 10:1, 9).

Jesus Christ, as he is attested to us in Holy Scripture, is the one Word of God whom we have to hear, and whom we have to trust and obey in life and in death.

We reject the false doctrine that the Church could and should recognize as a source of its proclamation, beyond and besides this one Word of God, yet other events, powers, historic figures and truths as God’s revelation.

2. “Jesus Christ has been made wisdom and righteousness and sanctification and redemption for us by God” (1 Cor 1:30)

As Jesus Christ is God’s comforting pronouncement of the forgiveness of all our sins, so, with equal seriousness, he is also God’s vigorous announcement of his claim upon our whole life. Through him there comes to us joyful liberation from the godless ties of this world for free, grateful service to his creatures.

We reject the false doctrine that there could be areas of our life in which we would not belong to Jesus Christ but to other lords, areas in which we would not need justification and sanctification through him.

3. “Let us, however, speak the truth in love, and in every respect grow into him who is the head, into Christ, from whom the whole body is joined together” (Eph 4:15-16).

The Christian Church is the community of brethren in which, in Word and Sacrament, through the Holy Spirit, Jesus Christ acts in the present as Lord. With both its faith and its obedience, with both its message and its order, it has to testify in the midst of the sinful world, as the Church of pardoned sinners, that it belongs to him alone and lives and may live by his comfort and under his direction alone, in expectation of his appearing.

We reject the false doctrine that the Church could have permission to hand over the form of its message and of its order to whatever it itself might wish or to the vicissitudes of the prevailing ideological and political convictions of the day.

4. “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to have authority over you must be your servant” (Mt 20:25-26).

The various offices in the Church do not provide a basis for some to exercise authority over others but for the ministry [lit., “service”] with which the whole community has been entrusted and charged to be carried out.

We reject the false doctrine that, apart from this ministry, the Church could, and could have permission to, give itself or allow itself to be given special leaders [Führer] vested with ruling authority.

5. "Fear God. Honor the Emperor" (1 Pet 2:17).

Scripture tells us that by divine appointment the State, in this still unredeemed world in which also the Church is situated, has the task of maintaining justice and peace, so far as human discernment and human ability make this possible, by means of the threat and use of force. The Church acknowledges with gratitude and reverence toward God the benefit of this, his appointment. It draws attention to God's Dominion [Reich], God's commandment and justice, and with these the responsibility of those who rule and those who are ruled. It trusts and obeys the power of the Word, by which God upholds all things.

We reject the false doctrine that beyond its special commission the State should and could become the sole and total order of human life and so fulfil the vocation of the Church as well.

We reject the false doctrine that beyond its special commission the Church should and could take on the nature, tasks, and dignity which belong to the State and thus become itself an organ of the State.

6. "See, I am with you always, to the end of the age." Mt 28:20 "God's Word is not fettered" (2 Tim 2:9).

The Church's commission, which is the foundation of its freedom, consists in this: in Christ's stead, and so in the service of his own Word and work, to deliver all people, through preaching and sacrament, the message of the free grace of God.

We reject the false doctrine that with human vainglory the Church could place the Word and work of the Lord in the service of self-chosen desires, purposes, and plans.

The Confessing Synod of the German Evangelical Church declares that it sees in the acknowledgment of these truths and in the rejection of these errors the indispensable theological basis of the German Evangelical Church as a confederation of Confessing Churches. It calls upon all who can stand in solidarity with its Declaration to be mindful of these theological findings in all their decisions concerning Church and State. It appeals to all concerned to return to unity in faith, hope and love.

Barth refused to take an oath of allegiance to Hitler and was deprived of his professorship. He returned to Switzerland, where he became professor of theology at Basel. He served there until his retirement in 1962. Barth's multi-volume *Church Dogmatics*, still being written when he died, was a landmark in the history of Christian theology.

Barth's aim was to state theological truth so clearly as to "let God be God." He could tolerate no "natural" theology that started with reason or experience in an attempt to find God. God was "Wholly Other." He was holy and could not be compared to anything human. From the human side no bridge could be built over the chasm that separated God from humankind. Reason, religion, and morality all were signs of idolatry—dependency upon self rather than God for salvation, which was all of God and nothing of ourselves. The very attempt to win salvation by religion or religiosity proved humanity's enmity against God. Human beings failed to accept their own

mortality and attempted to usurp God. There was no point of contact in human nature to which the gospel could appeal. Salvation was all by divine miracle, a divinely initiated encounter. Barth celebrated the wonder of God's grace.

Barth led theology back to revelation and the Bible, as the only means by which human beings could grasp anything about God. Though open to critical examination, and not exempt from human errors in history and theology, the Bible must, said Barth, retain its normative authority. The Bible bound Christians together. The obligation of the preacher was nothing more or less than to preach the Word. To do this effectively, one had to place oneself in the right place to hear the Word. Insights into God's will came only through the Scriptures. The Bible provided the norms for Christian life.

The Bible pointed beyond itself to Christ. God chose partnership with human beings and chose to define His relation to human beings and the world through Jesus Christ. The miracle of human reconciliation with God was in Christ. All human beings benefited from His atonement. Grace was God's first and last word to humankind and all creation. Christ rendered evil impotent. Yet Christ continued to come in hiddenness, in the form of a servant. Christ chose for himself suffering and humiliation. As the living Word confronted human beings, the Spirit enabled response. The Bible became the Word of God only when there was response. The response was gratitude. Living in gratitude, giving thanks to God in every deed, brought freedom and joy, and maintained the law.

The church found its life in the proclamation of the Word and the sacraments. The church was on a pilgrimage between reconciliation and final redemption. The church found its vitality in God's faithfulness. It remembered the past while expecting the future.

Several strong influences directed Barth's theology. Anselm led him to perceive the "given" nature of revelation. The reason for theologization was to address unbelievers as well as the church. Theology, Anselm taught Barth, brought joy. Anselm led Barth away from idle philosophical speculation toward "classical" orthodoxy.

Barth brought Luther and Calvin back to bear upon the church and was inspired by Søren Kierkegaard. Like Kierkegaard, Barth articulated a theology of "crisis." Faith was the threshold of Christian life. Kierkegaard taught Barth about humanity's utter lostness, its inability to save itself. Kierkegaard showed the helplessness of human beings in finding salvation, their need to transcend its order to be saved. Kierkegaard described the fallen estate of the church, its incapacities and shortcomings, that salvation must be by faith and not by works of moral striving. Kierkegaard showed the radical disjunction between God and humanity, the infinite qualitative difference between the two. Human beings cannot reach up to God; they must rather be grasped by God.

Barth was also influenced by the Russian novelist Fyodor Dostoyevsky, who portrayed the great sinfulness of human beings in his characters' hopelessness, lostness, and tragedy. Barth's study at Marburg under Wilhelm Hermann helped him emphasize the objective nature of history and its revelation. Against Friedrich Schleiermacher, in preference for Albrecht Ritschl, Hermann conveyed the idea that history was fully able to bear revelation, that it possessed an authentic certitude, so that the Bible was to be taken as history, with certainty and authority. Hermann also gave Barth an appreciation for of the mystical aspect of God, and of deep devotion. Barth learned

from his pastor-colleague, Eduard Thurneysen, a strong biblical concern in rooting his theology, but he reacted against his contemporary, Friedrich Gogarten's, too philosophical interests.⁷⁰

As the world came to see the predicament of humanity more realistically in the 20th century, Barth's theology catapulted him into a position of prominence. Just as culture was able to reveal to Barth the demise of liberal suppositions, it also provided the milieu in which his theology of the Word was carried. Barth was able to speak of the need for a revealed theology because natural theology had so obviously failed, and because it was clear that humanity's hope was for a salvation beyond itself.

Next to Barth, the theologian of greatest consequence in the 20th century was PAUL TILLICH (1886-1965). Tillich was the son of a Lutheran pastor and studied at the universities of Berlin, Tübingen, and Halle. He earned a doctor of philosophy degree at Breslau in 1911, and after receiving his Licentiate of Theology at Halle the following year, was ordained into the Lutheran Church. Tillich served as an army chaplain for four years during the First World War. Afterward, he taught at the University of Berlin. In 1924 he became professor of theology at Marburg, but left the school the next year to teach in Dresden, before transferring to the University of Leipzig. In 1929 Tillich began teaching philosophy at Frankfurt, but in 1933 the Nazi regime expelled him from the country. Though he could not speak English, Tillich found refuge in the United States, where he served as professor of philosophical theology at Union Theological Seminary in New York from 1933 to 1955. He taught at Harvard Divinity School from 1955 to 1962 and at the University of Chicago from 1962 to 1965.

Tillich found a language that would communicate to the "cultured despisers" of Christianity in his own day. Unlike Barth, Tillich avoided classical theological language. His theology was Logos-centered in the sense that he attempted to find the depth of Christian meaning in all reality. Tillich believed he had such a language in the ontological discourse of philosopher Martin Heidegger (1889-1976). Tillich articulated his theology in a series of brief, popular books and in collections of essays and sermons that culminated in his three-volume *Systematic Theology* (1951-63).⁷¹

Tillich was troubled by a theology that answered questions no one was asking. If Barth stood in the tradition of Paul, Tertullian, Augustine, and Calvin, Tillich stood closer to John, Clement, and Origen of Alexandria, Thomas Aquinas and Luther. Tillich was an apologist. His goal, he said, was "mediation between the eternal criterion of truth as it is manifest in the picture of Jesus as the Christ and the changing experiences of individuals and groups, their varying questions and their categories of perceiving reality."⁷² Tillich addressed the "existential anxieties" of humanity: fate and death, meaninglessness and guilt, and condemnation. Christianity must show that "man, in his very existence is estranged from God, that a distorted humanity is our heritage and that no human endeavor and no law of progress can conquer this situation but only the paradoxical and reconciling act of the divine self-giving."⁷³

Tillich used depth psychology to explore these elements of human life. What surmounted them was the "courage to be," which required faith. Faith was ultimate concern. Each person had "faith" in something, some ultimate concern. Faith was foundational to both culture and religion. If faith were placed in that which was less than ultimate—as Germans had placed their faith in their nation, Adolph Hitler, and Nazism—it was idolatrous. Whenever that which is not ultimate is given ultimacy, it is demonic. If faith were in that which is finite, it would perish. If it were in Being itself, it would never perish. A "theonomous" national state would come to exist if ever the

foundations of a culture were based upon truly ultimate rather than idolatrous concerns. While Barth emphasized the stark preaching of the Word, Tillich entered into dialogue with the world. Theology must be “mediating” and try to heal the breach between sacred and secular dimensions. He described religion as the dimension of depth in all of life’s functions. Religion was always present in existence. Religion was the substance of culture, and culture was the expression of religion. No realm of life existed without an ultimate concern. But in order for culture to be ordered about and integrated with that which was eternal rather than temporal, it must be grasped by that which is indeed Ultimate. Humanity does not create faith by will or intellect or emotion.⁷⁴

God was “supra-personal”—beyond human description. If human beings placed their faith in a culturally limited and historically defined understanding of God, it was idolatry. Instead they must place their faith in the “God beyond God.” Christ represented the New Being, which healed estrangement between God and human beings. Only in Christ was the New Being unambiguously actualized. In Christ faith found its subject. In Christ, at the *kairos*, or right moment, God himself invaded history under the conditions of estrangement without manifesting the marks of estrangement: unbelief, *hubris*, and concupiscence. Salvation was the healing of existential estrangement. Reconciliation brought reunion with Being, overcame estrangement, and became possible only when persons were grasped by the Ultimate. The drive toward the union of that which is separated is love. The integrity of the other is always maintained if there is love, which does not seek to dictate or control the other. The loving, reconciling, redemptive Spirit of God is creatively at work in all of history, establishing a hidden or “latent” church.

Tillich’s Lutheranism was evident in his understanding of “symbols.” Symbols mediated ultimate concern. Like sacraments, symbols participated in that to which they pointed, but became idolatrous whenever the symbolic was promoted to the status of ultimacy. Even the biblical witness, as Tillich saw it, was symbolic. It expressed the ultimate in symbols that bore revelation. Biblical literalism was a kind of idolatry that was deposed by the truly Protestant principle that allowed no ultimacy but God’s. The “Protestant principle” stood against all idolatry.⁷⁵

Tillich preferred to call the movement toward faith “neoReformation” rather than “neoorthodoxy.” The basic premise was justification by grace through faith, which Tillich called “accepting acceptance.” Tillich saw his theology as overcoming the conflict between neoorthodoxy and liberalism. Protestantism, Tillich taught, must approach the Bible with critical, historical methods, recognizing its own mediating, nonabsolute character. However, the Bible must also be regarded as “holy,” as the original attestation to Christ. Tillich believed Barth’s neoorthodoxy hurled the gospel at human beings with a “take-it-or-leave-it” attitude that failed mediation, and, consequently, evangelism. Barth replied that Tillich sacrificed the gospel of Christ, losing it in philosophical speculation.

The theology of EMIL BRUNNER (1889-1966) stood somewhere between Tillich and Barth. His theology was based on both natural and supernatural revelation. He attempted to satisfy both creedal dogmas and the critical nature of the present age. Brunner taught at Zurich from 1922 to 195 and from 1952 to 1956 at the International Christian University in Tokyo. Brunner was concerned that the Bible did not become Protestantism’s “paper pope.” The Bible was not in itself the Word of God, but it testified of that Word, which was Christ. Where the Bible testified authentically of Christ it spoke authoritatively, but where this message was lacking it was no more

than any other work of ancient literature. Brunner's theology was radically Christocentric in this regard. Christ stood above the Bible, as He did over all temporal existence, as its judge. Christian authority rests in Christ. Brunner believed the resurrection of Christ must be taken spiritually, not historically. As Christ revealed himself as risen to the disciples, so now by faith He became risen in believers. It was only through this spiritual encounter that the validity of the Bible became known not in history itself, but now. It was only in encounter, not in history, that human beings came to know God. No such encounter, however, was able to somehow validate the Virgin Birth, or Jesus' miraculous acts.

Brunner saw human sinfulness in terms of revolt against God. With other neoorthodox theologians, Brunner described the complete alienation of human beings from God. This revolt, which came through disobedience, was not attributable solely to humanity's circumstances; it was a part of human nature. Human beings raised their puny fists in defiance of God's authority. On the basis of this self-willed disobedience, Brunner believed, there would be eternal punishment. That is, human beings' fate rested not on election or predestination, but in each individual's free response to God.

Brunner grounded his theology in the divine-human encounter. The encounter was mediated by Christ alone, but Christ was not limited in how He came to humankind. Christ came in religions outside of Christianity, Brunner thought, with the same kind of encounter, revealing human beings' sin and pleading for God.

REINHOLD NIEBUHR (1892-1971) helped to secure Tillich's position at Union Theological Seminary, where Niebuhr served as professor from 1928 to 1960. Previous to this, Niebuhr had attended Yale Divinity School and from 1915 to 1928, had served as the pastor of the Bethel Evangelical Church in Detroit, Michigan. His most influential work was the two-volume *Nature and Destiny of Man*, published in 1941 and 1943.

Niebuhr believed the times necessitated reformation in theology. While proponents of the social gospel were preaching the necessity of changing the social structure, Niebuhr was pastoring the factory workers of Detroit. Niebuhr saw first-hand the affects of industrial society. The oppression of individuality, the economic injustice, the structural malfeasance, could lead to no other conclusion but that society itself was the perpetrator of evil. The social gospel, Niebuhr believed, did not address society's grim realities.

Niebuhr's center of focus was the interplay of the world and the gospel. As a pastor to a working-class community in Detroit he asked, What relation has religion to industrialized society? Society was a collectivity of individuals. Yet it was more immoral than human beings alone, with less capacity for transcendence and change. Society used religion for its own selfish purposes, by using religious language and linking its will to power to religious aims. The United States did this, for instance, in using the concept of "manifest destiny" to justify its expansionism. Social institutions—even the church—though derived from individuals, took on controlling dimensions.

The year after Niebuhr left Detroit to teach at Union, the stock market crash seemed to confirm his portrayal of institutional calamity. The liberal position, Niebuhr wrote, was "quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one."⁷⁶ Niebuhr wed pragmatic, political measures to combat structural maladies to traditional religious convictions.

Modern culture, Niebuhr believed, had come to presume the dominance of reason over impulse, a conclusion that fueled the egotistic impulses of humanity and led to a false hope about the harmony of life. Rationalism failed to recognize that the collective enterprises of human beings belonged to the order of nature, an evil nature, more than to the order of reason. Liberalism produced blindness when it glossed over the real tendencies of history to oppression and destruction. "The real basis for all the errors of liberalism," Niebuhr said, was "its erroneous estimate of human nature."⁷⁷

The "creed of individualism," Niebuhr believed, discouraged adequate checks on social power. "The completely modern man has not social relations sufficiently organic to give his life real significance."⁷⁸ While Christianity had infused into civilization a concept of the intrinsic worthiness of the individual, it then retreated to asceticism, monasticism, and mysticism. In the face of this pessimism within Christianity, modern liberalism's belief in the goodness of human beings led to capitalism's identification of self-interest with social interest. A realistic appraisal of human nature began with the admission that the achievement of absolute good was impossible owing to the nature of humanity. There was an immense gulf between possibility and perfection.⁷⁹

Modern liberalism, said Niebuhr, frantically tried to save civilization by trusting in humanity. In contrast, "classical" Christianity found reason for optimism only in God. Humanity remained sinful in spite of all its moral achievements. The classical Christian view was that humanity would indeed come to the ideal society, but only when it was redeemed beyond history. Humanity cannot redeem itself, Niebuhr said; it must rely on grace. The classical Christian view, as Niebuhr interpreted it, recognized that all efforts to achieve the ethical "ideal" as exemplified in Jesus would fail. The "politics" of Jesus was expressed in terms of the kingdom of God, but Jesus, said Niebuhr, did *not* affirm that this could be realized on earth.⁸⁰

Whenever Christianity regarded the political and social order as divinely ordained it also erred, said Niebuhr. While Christians must be grateful for order, they must not fall back upon an uncritical piety. Liberalism failed when it identified social progress with Christianity. Modern culture must replace its faith in history, in inevitable progress, with faith in God. The Christian view of history understood its "tragic" character, but went "beyond tragedy" in its recognition that existence was not necessarily or inherently evil. "Each moment of history stands under the possibility of an ultimate fulfillment."⁸¹

The most grievous error of culture, said Niebuhr, was its tendency to believe its knowledge could comprehend the imperatives of the divine. It searched for ultimacy without realizing that the pride of this pursuit made it impossible to reach. Humanity was not free to extricate itself from sin.⁸²

The classical Christian position provided insights, Niebuhr thought, into the imperfectness of every social achievement. The church failed when it made compromises with existing inequalities, and liberalism failed when it obscured the depth and breadth of perversity. The depth of evil testified to the necessity of grace. Grace was the reason for hope and striving. "Pure religion is thus at the same time the inspiration of a high morality and a consolation for the frustrations which moral purpose faces in history."⁸³

Niebuhr returned to biblical and Augustinian ways of describing human nature. In particular, Niebuhr described pride as the core of sin. Pride led human beings to believe they could live autonomously and build a better society apart from God.

Human beings' sinfulness was evident in their failure to admit their own ignorance, weakness, and moral impotency. Human beings misused their supposed freedom. Instead of obeying God, they played God.

Niebuhr's "realism" was so dark that he could not see how the ethics of Jesus could be followed in the present world. Niebuhr criticized various forms of perfectionism for supposing the ideal could be reached on earth in either personal or social ways. Human beings could only approximate the ideal. The Kingdom would never come on earth, and the church must not be associated with the Kingdom of God. Because this was so, every moral decision was to be taken in the context in which it arose. In many circumstances there might be no simple answers or ideal choices. Human beings lived with this ambiguity. On a social level, Niebuhr argued that social reality sometimes necessitated war and other violent means in order to achieve just aims. Niebuhr leveled arguments against "ethical perfectionism." He denounced any who did not admit that struggle and even violence might secure a more just society, and stated that the Kingdom of God was not of this world. Perfect justice was unachievable.⁸⁴ In fact, Niebuhr argued, too lofty an ethical ideal prevented men and women from taking necessary and sometimes necessarily brutal measures against social structures.

He criticized liberal theology for being an "unholy compound of gospel perfectionism and bourgeois utopianism," which unwillingly became the "accomplice of tyranny."⁸⁵ In this imperfect, sin-ridden world, violence might be the only way to stop evil. Hitler and the Second World War were the best examples of this principle. The ends justified the means. From taking such action, Christians were not exempt. Christians must live fully in the world and take responsibility for battling evil, using worldly means to do so, though knowing that they would never defeat it. There was no escape. Niebuhr criticized Billy Graham for leading evangelicals away from social responsibility, while impressing a generation of American intellectuals.⁸⁶

Neoorthodoxy was a diverse movement. It criticized liberalism's optimism and faith in historical progress. It had a profound sense of human tragedy. It affirmed revelation, which was more than the words of the Bible, but the Word of Christ, standing even to judge the Bible. Liberalism, neoorthodoxy showed, had left humanity unprepared for an age of depression, despair, and violence. Neoorthodoxy expounded an "existential" view suspicious of metaphysical systems. Neoorthodoxy gave rise to a renewed interest in biblical theology. Neoorthodoxy was a constructive force in Christianity. Just as liberalism was about to reduce Christianity to subjective, religious experience and fundamentalism to certain dogmatic principles, neoorthodoxy combined a concern for historic Christianity with pragmatic realities. It was the ability of neoorthodoxy to meet the needs of humanity in one of its darkest hours that made it so important.⁸⁷

Yet neoorthodoxy was blatantly anti-perfectionist, and in that respect, too pessimistic to affirm, as John Wesley did, much optimism of grace in either a personal or social scale in this world.

LIBERATION THEOLOGY

Liberation theologians were persuaded of the "realism" in neoorthodoxy that took humanity's nature and social structures to be oppressive. Liberation theologies came into being as persons and organizations encountered contradictions in life about which they could not remain silent. Liberation theology represented the aspirations of the oppressed. It viewed society in terms of historical processes filled with conflicts both

economic and spiritual. God in Christ was Liberator. The One Christians served was a God of deliverance, who willed liberation of the oppressed just as He had delivered the Israelites from bondage in Egypt. Jesus' ministry focused on preaching good tidings to the poor, to set at liberty (Luke 4:18-19). The gospel indicted the rich and powerful. To liberation theologians, all theology possessed social and political agendas. Theology cannot only repeat the theology of Bible traditions; it must make doctrines applicable to experience. The Bible is read through cultural realities. Truly biblical theology always spoke a word of judgment toward rulers and oppressors.

Liberation theology presupposed a liberating community, the church. Because it was a social body, the church more than individuals must be the agent of liberation. Out of love toward people in impoverished conditions, the message must be political. Faith intersected with human existence, and social and political realities. The future would yield conflict and confrontation. Liberation theology envisioned the demise of capitalism, which it believed fostered dependence upon large, exploitive corporations as well as unfair competition and exploitation. Liberation theologians believed instead in democratic socialism, which they said would usher in a just society. Liberation theology applied the Christian gospel to human rights and political liberty. It advocated the establishment of equality and justice. Existing structures that perpetuate injustice and discrimination must be either redeemed or destroyed. Liberation theology emphasized the God of deliverance and emancipation. It tended, in its political and economic theory, to be Marxist.

In Latin America, liberation theology emerged out of Roman Catholicism. Gustavo Gutierrez's book, *A Theology of Liberation*, was an important milestone in the history of the church, staking a position against social injustice. Gutierrez's rereading of the Exodus account, in particular, led him to emphasize the liberating work of God in human history. "Salvation," for Gutierrez, was "the communion of men with God and the communion of men among themselves," and "embraces all human reality, transforms it, and leads it to its fullness in Christ," and "makes it possible for man to reach fulfillment as a human being."⁸⁸ Society itself, and not just human beings as individuals, was sinful and needed radical transformation. Sin was an historical reality. The gospel attacked the structures that created sin. Like Niebuhr, Gutierrez possessed a realistic view of social conditions. Unlike Niebuhr, Gutierrez was optimistic that progress could be made in this world toward the Kingdom. Partial fulfillments should be expected, but never settled for. Social structures could be channels for grace and good as well as evil. Even if the world were restructured, Gutierrez realized, the inward nature of human sin would need cleansing.

In the United States, liberation theology emerged out of feminist and African-American church leaders, who could not remain silent about the social and political circumstances of these groups.

Black theology emerged out of the Bible read through the eyes of the African-American experience. During slavery, Christianity, as historian Eugene Genovese said, placed a master above the master, and thereby dissolved the moral and ideological grounds of slave-holding society.⁸⁹

Whatever religion the slaves brought with them to North America from Africa remained obscure. The Africans brought divergent, religious beliefs from varying parts of Africa. They were often unable to converse with their fellow slaves, much less communicate common African beliefs. Slavery itself was not conducive to the propagation of any religious practices that would meet the disapproval of the master.

The slaveholder class for its part was not eager to consider the slave capable of the same religious consciousness as the owner, since that would suggest equality and might work against the whole economic system. At first the slaveholder was not concerned that Africans become Christian. The religious fervor of the 1760s altered this scenario. The revival reached the slaves and also manifested the demand for the humane treatment of slaves, the recognition that slaves were worthy recipients of salvation. There was certainly not a great loosening of racial prejudice, nor was there radical reappraisal of the "peculiar institution." The question of the spread of Christianity among slaves rested with the master. Some slaveholders were patrons of the faith, encouraged religious fervor, and when appropriate, provided opportunities for worship and religious instruction.

Christianized slaves perceived that God led His people to victory. Christians had the assurance of ultimate vindication. The slaves could readily identify with the plight of the Israelites and maintained their faith amid the grossest cruelties, mental as well as physical. In the world of the slaves, individuality was devalued by the masters, but God stooped to save each lowly slave. While plowing a cornfield one slave was touched by an angel, whose soft voice said, "My little one, I have loved you with an everlasting love. You are this day made alive and freed from hell. You are a chosen vessel unto the Lord. Be upright before me, and I will guide you into all truth. My grace is sufficient for you. Go, I am with you."⁹⁰ While white Christians preached about sin and guilt, the slaves found liberation rather than condemnation in Christianity.

There came to a consensus among blacks that their Christianity was more authentic than their masters'. While the whites took their religion from the Book, the blacks were inspired by the Spirit himself. This reflected, in part, the fact that few slaves were literate, and thus were wholly dependent on preaching and their own spiritual yearnings.⁹¹ Nevertheless the Bible exerted an influence as an object or symbol of sacredness. Stories from the Bible were told to the slaves, so Bible characters became familiar to the slaves, reinterpreted in terms of the slaves' own experience. Slave preachers endeavored to learn as much of the Bible as they could from listening to white preachers, and used the language of the Bible in their preaching.⁹²

Two denominations, the Methodists and the Baptists, were particularly successful in meeting the religious needs of the slaves. The practice of total immersion among Baptists may have been reminiscent of African rites. They were attracted to the Baptists' loose organizational structure, which accommodated slave preachers easily. Baptists were less likely than Anglicans or Presbyterians to have a strong stake in the slaveholding economic structure. Baptists and Methodists used camp meetings as means of converting the slaves. In such experiences slaves were drawn out of their toil and into union with their own people, providing a formidable basis of social cohesion. When such camp meetings included both whites and blacks, they provided a solidarity that weakened the social barriers separating slaves and masters. Revivalism was part of the process of socialization and accommodation of slaves. The Methodists democratically offered slaves free grace and unlimited atonement. Both the Baptists and Methodists were willing, at least at first, to maintain mixed congregations and further, their ministers worked hard to speak the gospel in words the slaves could understand. In this connection white preachers encouraged the participation and leadership of black assistants, who eventually predominated. The role of black preachers became central in slave society, giving them the authority of prophets in all spheres of the slaves' lives.⁹³

The slaves came to appreciate separate religious services. Often the slaves kept their "praise" meetings secret from their masters. Whereas slaves were circumspect in their practices when whites were present, they could become as emotional as whites in their own revivals and camp meetings. Emotion lifted the slaves beyond the oppression of their immediate circumstance. The slaves were proud of the amount of their leisure hours spent in religious services. The meetings provided a sense of autonomy and seasons for gladness and joy. Slaves were not oblivious to religious controversy, relishing theological debates between Baptists and Methodists, and the slaves were not ignorant of the problem of maintaining slavery in a "Christian" civilization. The hypocrisy of their masters was apparent, building a spiritual superiority complex among the slaves. The slaves' concern for heaven cannot be interpreted as escapism since there was no separation of the sacred in the slaves' worldview. The slaves held a special place for Moses, associating him with all great historical events. In the figure of Christ the slaves saw the suffering servant like themselves who offered rest from suffering. Moses and Jesus united in slave folk religion, together assuring deliverance of oppressed people and redemption from personal travail, and uniting the concepts of God's justice and love.⁹⁴

After emancipation, American blacks experienced segregation, prejudice, and discrimination. They turned to their churches. The churches were the strongest and most vibrant centers of black life among all classes, especially in the South. As James Cone describes it, "After being told six days of the week that they were nothings by the rulers of white society, on the Sabbath, the first day of the week, black people went to church in order to experience another definition of their humanity."⁹⁵ The Christian beliefs blacks accepted during their years of slavery provided ways of thinking about the past and means of interpreting the present, and offered hope for the future. The churches guided responses to discrimination and the various obstacles placed before them by whites. The Scriptures provided not only the primary rule of faith and practice, but self-understanding. Still facing hardships after emancipation, blacks identified themselves with the ancient Israelites, who wandered for 40 years in the wilderness before reaching God's promised land. Even amid seemingly insurmountable prejudice and segregation they thought God's hand was working for their good. Despite oppressive social conditions, blacks believed they were on the center stage of God's drama of salvation. Supposed historical and biblical connections between themselves and the Ethiopians and Egyptians of antiquity in other ways also elevated the collective self-esteem of blacks.⁹⁶

Admittedly, after emancipation, blacks were divided as to how God would have them respond to present social realities. Most believed God would some day work mightily again on their behalf, and they were determined that until that day they would remain together as a remnant faithful to His commands. Preachers admonished their people to live righteously, to pray that their situations might be different, and to wait patiently upon God. Violence was not an option for them theologically. On the whole, black theology buttressed the accommodation philosophy of Booker T. Washington—a good Baptist layperson. However, leading preachers did not turn their heads completely away from evidences of social enslavement. As best they could, within the limits of their social structure and their theological worldview, preachers made life tolerable for their people. As they waited, some black churches cared, insofar as they were able, for the material as well as spiritual needs of the people, quite independently of whites. And a few black leaders believed God would have them work even more directly in building His kingdom. But it seemed there was little anyone could do, other than issue either occasional condemnations of white hypocrisy or warnings that the order of this world would be turned upside down some day.

Just as the ultimate conquest of Canaan by the Israelites had required their faithfulness, so blacks understood that they would have to live according to God's will if they were to expect freedom from the surrounding walls of discrimination. In slavery their "inward monitor" had given them clearer ideas of Christianity than their masters, so when they were able to read the Bible for themselves they only confirmed their suspicions that whites were neither interpreting it correctly nor living according to it. Blacks became confident that the gospel would be truer to New Testament Christianity if unfettered by whites' interpretations. Preachers believed they knew exactly the kind of people God required them to be and the kind He would ultimately bless. Too many parishioners, black preachers said, failed to live by biblical standards and thereby jeopardized the social advancement of the entire people. Thus, while the preachers believed that once blacks caught the spirit of Christ they were inferior to none, and sensed that in their own suffering they grasped more truly than whites the spirit of Christ, at the same time they attacked the various moral sins of their parishioners.

Since blacks thought of themselves as having to endure more hardships before their promised liberation was completed, the concept of waiting promoted a sense of passivity among them, as they in some ways depended more upon God's lead than upon their own strength to reach Canaan. At the same time, believing their taking of the promised land depended upon their righteousness, blacks continually assessed their own spiritual and moral life. When prejudice and segregation continued long after the 40 years following emancipation, black theology still tended to direct people's attention more to personal morality and inward spirituality than to creative ways of changing the oppressive society around them. Not until the 1950s and 1960s—when Martin Luther King and the liberation theologians who followed—were there leaders strong enough to utilize the "wilderness" and "promised land" metaphors, and to suggest that the time when Canaan should be possessed was immediately at hand.⁹⁷

In this light, read Martin Luther King Jr.'s "Letter from Birmingham Jail."⁹⁸

During the 20th century, both black and white theologians noted the segregation that remained in the church. But the hope of black theologians was not for integration so much as that the church could effect deep political and social change. "Black theology" in particular applied the freeing power of the gospel to black people under white oppression. It sought to emancipate the gospel from its "whiteness." Because of the entrenched social structure that discriminated against blacks, the Kingdom, some black theologians argued, demanded force and violence. Christianity must become a force against the oppressive structures of the world.⁹⁹

Liberation theology sometimes failed to note that the oppressed are as much sinners as the oppressors. In general, it too easily dichotomized the oppressors and the oppressed, seeing class struggle and revolution in history according to strict dialectic principles. Nevertheless it showed that Christianity must be applicable and that it must meet and satisfy holistic needs of human beings.

Lesson 16: Missions, Ecumenism, and Theology

Due This Lesson

Paper
Reading, questions, and ideas
Journaling

Learner Objectives

By the end of this lesson, participants will

- understand and analyze reasons for the rise of the ecumenical movement
- understand and evaluate recent theories in world missions
- identify key leaders in the ecumenical movement and missions
- evaluate how indigenous churches may differ from the church or churches from which they originated
- explain and analyze the origins of certain independent churches
- compare, contrast, and evaluate Karl Barth and Paul Tillich
- identify: *Church Dogmatics*, neoorthodoxy, and leading theologians
- describe the social, economic, and political conditions that gave rise to liberation theology
- analyze the basic thought of liberation theology, especially the work of Gustavo Gutierrez, and critique this theology from a Wesleyan point of view

Homework Assignments

This lesson underscores certain religious practices that could possibly be taken to excess, such as healing, ritualistic worship practices, prophetic visions and dreams, and/or millennial expectation. How do we avoid such excess; how do we know when we have crossed the line into excess; and how do we restore balance when we have crossed the line into excess? Write a 2- to 3-page paper.

Prepare for the next lesson. Topics include:

- Church and State Under Totalitarianism
- Pentecostalism

Read Resources 16-8 and 16-9. Suggested reading from Shelley includes chapter 47. Prepare 3-4 questions or ideas the reading presents to you.

Complete module assignment of five instances of applying an historical perspective to a contemporary issue in one's ministry.

Write in your journal. Focus on Christian unity and Christ's prayer to "make them one." Read the portion of John 17 that speaks of Jesus' desire that His disciples be one as He and the Father were one. What lay at the heart of Jesus' prayer? How can the church of today fulfill this prayer? In a spirit of confession, how have we contributed to division?

World Council of Churches

The WCC, by definition, was “a fellowship of churches which confess the Lord Jesus as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit.”

Among its functions, the WCC aimed to:

- “facilitate common action by the churches”
- “promote the growth of ecumenical consciousness in the members of all churches”
- “establish relations with denominational federations of world-wide scope and with other ecumenical movements”
- “call world conferences on specific subjects as occasion may require”
- “support the churches in their task of evangelism”¹⁰⁰

Donald McGavran

McGavran became an influential figure in evangelical circles for his theories on evangelism and church growth. He relied on social science research, especially anthropology, to analyze church growth.

- evangelism needed to use the natural social bridges of people
- missions must center on unreached people rather than existing churches
- missionaries should see people in groups and reach them as such

In 1961 McGavran began the Institute of Church Growth. In 1965 this institute moved to Fuller Theological Seminary. In 1970 he published the widely used *Understanding Church Growth*.

Mission Organizations

To counteract the WCC, Billy Graham organized conferences that met in Berlin in 1966, in Lausanne in 1974, and in Manila in 1989. These conferences brought together evangelists and evangelical leaders from throughout the world.

Among the most important missions agencies of the 20th century was the Wycliffe Bible Translators and Summer Institute of Linguistics founded by William C. Townsend.

Eventually, Wycliffe became the largest independent Protestant mission in the world, sending out over 5,000 missionaries, who produced over 300 Bible translations.

Africa

Movements or indigenous churches in Africa have been called prophetic, separatist, messianic, millennial, or Zionist, but the most common name is African Independent churches.

- various degrees of orthodoxy
- mixed with other beliefs
- 5,000 distinct religious movements among 290 different tribes in Africa
- roughly 10 million African Christians in 1900, 145 million in 1970, and 400 million in 2002

D. B. Vincent, who changed his name to Jojola Agbebi, founded the Native Baptist Church in Lagos, Nigeria, in 1888.

William Wade Harris (1865-1928), from the Grebo tribe in Liberia, "created the largest mass movement to Christianity in the history of the African continent."¹⁰¹

Isaiah Shembe (1870-1935) was a Zulu prophet, baptized in the African Native Baptist Church. In 1911 Shembe founded his own Amanazarehta Church.

Simon Kimbangu (1889-1951) began an evangelistic movement in the lower Congo.

Many of these indigenous groups were proud that they did not forsake African spiritual customs.

- worship was emotional
- "healing" included remedies for unemployment, family disputes, racism, marital discord, and tribal squabbles
- sometimes the emphasis on demons obscured the message of victory

Latin America and the Caribbean

In Brazil, modern prophets emerged from rural populations, where Indian beliefs in an earthly paradise and a coming messiah mixed with Roman Catholic practices.

The churches in the Caribbean continued to be influenced by diverse religions, especially those coming from Africa.

People associated the traditional Protestant churches with the colonial establishment, whereas the unorthodox churches represented a means of self-expression for those alienated by the social structure.

- The cult provided, as one anthropologist describes it, a “total magico-religious complex which includes cosmological, theological, ceremonial, magical and medical aspects.”¹⁰²
 - In Trinidad the Shango cult—named after the Yoruban god of thunder—mixed Roman Catholic and Baptist beliefs while retaining the names of prominent African divinities.
 - The so-called Shouters or Spiritual Baptists in Trinidad copied aspects of the Shango cult and retained African customs.
 - The “Revival Zion” cult in Jamaica embraced African as well as Western belief systems.
 - In Jamaica, the Rastafarians—an unusual cult idolizing the Ethiopian Emperor Haile Selassie—placed a great deal of significance in “Ethiopianism,” which represented black antiquity.
 - In Haiti, the prominent Vodun cult mixed Roman Catholicism with African religions.
 - Haitians associated their African *loas*, which were inherited deities, tribal gods and powerful ancestors, with Roman Catholic saints.

Asia

In October 1898, Emilio Aguinaldo, the president, appointed Gregorio Aglipay (1860-1940), a Filipino priest, as his military vicar general.

In 1901 Aglipay surrendered his hopes that the pope might appoint him archbishop, and that his Filipino priests might form the basis for an indigenously Roman Catholic Church in the Philippines.

In 1901 Aglipay met with Protestant missionaries in the offices of the American Bible Society and invited them to join the Filipino clergy in their break with Rome.

In August 1902 about 40 Filipino priests formally established the Iglesia Filipina Independiente.

Small Groups

Karl Barth wrote the following—the full article was republished in *Christian Century* in 1984:

If I now attempt to judge how far I have actually changed in these last ten years with regard to my work, then it seems possible to put the case in a formula: I have been occupied approximately equally with the deepening and the application of that knowledge which, in its main channels, I had gained before. Both these developments have, of course, gone forward at the same time.

The deepening consisted in this: in these years I have had to rid myself of the last remnants of a philosophical. i.e. anthropological (in America one says “humanistic” or “naturalistic”), foundation and exposition of Christian doctrine. The positive factor in the new development was this: in these years I had to learn that Christian doctrine, if it is to merit its name and if it is to build up the Christian church in the world as she must needs be built up, has to be exclusively and conclusively the doctrine of Jesus Christ—of Jesus Christ as the living Word of God spoken to us men. If I look back from this point on my earlier studies, I may well ask myself how it ever came about that I did not learn this much sooner and accordingly speak it out. How slow is man, above all when the most important things are at stake!

In order to see and understand the meaning and bearing of the change which therewith entered my work the first two volumes of my *Church Dogmatics*, which appeared in 1932 and 1938, will have to be studied to some extent. My new task was to take all that has been said before and to think it through once more and freshly and to articulate it anew as a theology of the grace of God in Jesus Christ.

- What is Barth’s testimony in terms of the centrality of a “theology of grace” as demonstrated in the person and work of Christ?
- What scriptures might give lively expression to what Barth writes here?
- What does he mean by getting rid of any “philosophical, humanistic, or naturalistic” foundation and exposition of Christian doctrine?
- Though he is speaking theologically, what of this sort might we need to “prune” in our own Christian faith and practice?

Read passages such as Exodus, Luke 4:18-19, and Galatians 4 that speak of liberation or freedom. Dialogue about the biblical understanding of liberation and deliverance.

The Knowledge of God

by Toyohiko Kagawa¹⁰³

There are two sides to religious experience. The one is man's experience of God, the other God's experience of man.

Today there are many theories as to the purpose of human life. [Walter] Pater [1839-94] says that the purpose of human life is the aesthetic life. Epicurus said that real pleasure exists in pain. But, on the other hand, the Stoics asserted that the purpose of human life is self-denial. Still others say that the life of evolution is the true life. The Neo-Hegelian, [Thomas Hill] Green, expounded the doctrine of perfection. It is not easy to read the hundreds of pages of his book of ethics.

But Jesus taught us the doctrine of perfection long before Green did. He taught us God as our ideal. "Be ye therefore perfect, as your Father in heaven is perfect" (Mt 5:48). Without referring to the works of Spencer and to Green, I find this teaching entirely sufficient.

This ideal can be reached through prayer. God requires our prayer. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt 7:7-8).

All religions can be divided into two classes: those which emphasize abstract meditation, and those which emphasize prayer. Examples of the first class are Zen, and medieval mysticism. Christianity from the first has been a religion of prayer.

I do not know whether it is true, but some time ago it was stated in a newspaper that Mrs. Lenin had organized a Sunday School for the propagation of Communism. She gathered the children together and said to them, "You pray to God to give you bread; does He give you any? No. Then pray to Communism for bread. Communism will hear and give it to you!" And then it is said that Mrs. Lenin gave some bread to each child. If Mrs. Lenin did such a thing, and if she thinks prayer is that sort of thing, she made a big mistake.

The reason is that our God, that is, Life itself, works from within, through our personality. If we live within God, our prayers must be answered. Ask from your heart, through your personality, through all your life, and you will certainly get what you desire. It is never a mistake to ask of God. Therefore, if we pray from the bottom of our hearts for the reconstruction of mankind, our prayer will be heard.

Is there any dangerous crisis in the history of the world which has been passed through without prayer? When across the Straits of Dover all was in [the French] revolution, Wesley prayed God to give him England. "Wesley's prayer saved England from revolution," wrote [Thomas] Carlyle later.

But without reconstruction in the inner man society cannot be saved. It is for that reason, that while I am devoting myself to the Labor Movement, I am also zealous in the cause of religion. Social reconstruction is useless without the love of God.

Again, Jesus experienced God as the Forgiver of sins. Some people in their zeal for reconstruction, and impatience with all that obstructs, know nothing but hatred; they say, for example, there is no other way to stand against capitalism but to fight. But Jesus said, "Forgive them!" (Lk 23:34). He knew that it is God's will to forgive.

Bertrand Russell, in the last part of his book, *Roads to Freedom*, says that after all the various reforms have been carried out there will still remain a problem. That is, "even when Socialism or Communism is established, there are bound to be some people who revolt against society. It is a problem as to how to deal with such people." The final problem of social reconstruction, and the one that is hardest to solve, is the problem of sin. The religion which cannot furnish a solution for this problem is useless to the human race. The God experienced through Jesus Christ is a God Who has power to solve this final problem of sin.

But our religious experience through Jesus does not cease here. If it did, our religious life would tend to become a life of exertion and struggle, a life of pain. There is another side to our religious experience; it is God's experience as Man.

A religion is not true which regards God simply as an ideal, towards whom we are pulled as by a cord. True religion says that God Himself possesses us. God Himself seeks man. There must be not only the experience of man going to God, but also of something coming back to man from God. The definition of religion has been rewritten by Jesus. It is not merely a question of man relying on God; it is also of God coming down to earth and experiencing man's way of living. That is, God, as Jesus, entered into man's experience. God does not remain merely a god; He works inside man's heart as the life of God. If this be true, then *the Incarnation represents an event without parallel in human history*. God's incarnation in the body of Jesus—this is the supreme religious experience. When one thinks that God gave up His Throne and came down to live with man as Jesus, a laborer of Nazareth, for us to go and live in the slums is no great sacrifice.

That is the sphere where God and man melt together. *One is free to live either God's life or man's life*. It is a life of the highest freedom. If we are taken hold of by God, we can go anywhere. Paul at first ran away from God's command, but later he was compelled by God, and he could not help but follow God's will [because, deep down, that is what he wanted to do].

Since I became a Christian at fifteen years of age, until to-day, I have never been unsteady in my faith: this is not due to my holding on to God, but because God has possessed me. We must experience the "Abide with me" God (Jn 14:16, 1 Cor 7:24), that is, the sphere where God and man melt together.

If through the experience of Jesus we come to live the life of oneness between God and man, how can we thereafter degenerate? We have entered the sphere of the deepest religious experience, in which we reflect God's image in our hearts and make our hearts communicate with the heart of God. Such religious life naturally becomes a matter of the inner life, and refuses all petrified formalism, though it may make use of symbols. People, however, make a mistake when they think that unless it takes some very unusual form, it is not religion. In such a case the form only tends to be transmitted; lifeless convention becomes social tradition, and is called religion. *Jesus relentlessly rejected all religious conventions which were obstacles in the way of genuine religious life*.

Fasting itself may not be bad. Singers usually do without their supper. In the early days of the Methodist Church they fasted twice a week. But when fasting becomes only a religious form, with God absent from it, then it is a hindrance to religion. In the time of Jesus, some of the Pharisees observed this convention. Jesus mercilessly criticized their formalism. He made a point of eating with the common people without distinction, even though they called Him a gluttonous man for doing so.

Jesus' way of life must have seemed very strange indeed to those people who thought that religious people are a special class, always peculiar, always sorrowful. But the religion of Jesus was concerned with the commonest of common things; in it God experienced man's life, and purified the whole of daily life. Some may say that for a religious person to take part in a social movement is to cheapen religion, but we participate in it because we are disciples of Jesus.

It was the same with regard to prayer; it must not be a mere formality. It is said that at the time of Jesus there were seven schools among the Pharisees. Some of them were called "Shoulder-shaking Pharisees," they always walked along the streets shaking their shoulders, pretending to be inspired; others "Facing-down Pharisees," who walked with their faces down, so as not to be able to see more than three feet ahead, in order not to see women. There were "Tiptoe Pharisees," who always walked on their toes because they thought it was God's holy earth on which they stepped, and "Tremulous-voiced Pharisees" purposely made their voices tremble when in prayer, as if they were inspired by the Holy Spirit. Jesus absolutely rejected such forms.

Jesus also said, "Wash your face." Yet in those days there was a Pharisee called Rabbi Jose, who was said not to have washed his face for eighteen years out of devotion to God. To be religious does not require dishevelled hair nor a dirty face.

It is the same with clothing. Some people think it is most religious to wear a peculiar garment, but this is a mistake. Jesus said, "Anoint thine head and wash thy face." It is not advisable specially to adorn oneself, but there is no objection to wearing ordinary clothing and having an ordinary appearance, in order to worship God.

It is the same with the matter of charity. Jesus hated artificial charity. There are not a few people who contribute a florin [20 cents] in order to deceive their conscience. Unless that money comes from a true heart of love, no matter how much you give in alms, it is useless.

Sometimes the Sabbath day becomes a convention, and dries up the real life of religion. The Pharisees of Jesus' time had forty prohibitions about the Sabbath day. Some of those came from the Law of Moses and others were added by themselves. These latter mostly related to work. They thought it was sinful for tailors to use needles and for clerks to use pens after dark on Friday evenings: women were not allowed to look in a mirror lest they become guilty of pulling out their grey hairs, that would be work!

Of course it is a matter of acquired psychology [*in Kagawa's opinion, but not according to the Bible*], learned during four thousand years, to value the seventh day and get together once a week to worship God. It was begun because people needed a regular stimulus for the development of their souls. It is in this that there is to be found the importance of Sundays. But to think of Sunday superstitiously or idolatrously is another thing. Jesus endeavored to break down such idolizing of time. He strenuously rejected convention and taught people to worship God with their whole selves.

"O ye of little faith," (Mt 6:30) sighed Jesus, because people who are superficially-minded cannot see God. It is said that flying yellow wasps can smell out worms four feet below the earth. We also must dig beneath the surface. We must not blunt our minds with superficial watchwords like "*Reduction of Armaments*" [a major post-WWI political theme] and other things we find in newspaper articles and reports; we must feel and know the tremendous power which is moving below the surface of our daily life.

Some live only a busy, superficial life, others live only in books, and there is no real life in it. But if you dig down hundreds of feet, the water under the ground will spring up unceasingly and with tremendous power. If the ship is caught in the Gulf Stream, it will go all the faster, the speed of the current plus that of the ship. Unless we move with the stream of God springing up in our hearts, we have not yet reached true salvation. Push out into the deep! Go with the tide! Why do you everlastingly bustle about daily businesses, digging a narrow ditch for yourself, while God's great Gulf Stream is trying to move you?

The Church of the Nazarene's Response to Pentecostalism¹⁰⁴

The Church of the Nazarene combated Pentecostalism from its beginning. In Nazarene theology, the authentic experience of Pentecost was the cleansing and empowering work of the Holy Spirit. Nazarenes considered tongues-speaking contrary to its doctrine of holiness.¹⁰⁵

Nazarenes believed Pentecostals were mistaken in teaching that everyone would receive the gift of tongues. Pentecostals made speaking in tongues, rather than heart cleansing and perfect love, the sign of the baptism with the Holy Spirit. Pentecostals suggested that ones who spoke in tongues had superior spirituality. Holiness people—not to be outdone in their pursuit of spiritual things—sought the “more excellent” gift of love and the fruits of the Spirit. Tongues-speaking disconnected human minds in the very moments when they ought to have been listening most intently for what God had to say to them, remarked Timothy L. Smith.¹⁰⁶

One common Nazarene response to Pentecostals was that the glossolalia or prayer language spoken by Pentecostals was not the same gift of tongues as described in the New Testament. W. T. Purkiser, Richard S. Taylor, Timothy L. Smith, and others among the church's scholars believed the gift of tongues at Pentecost was that of a known language for the purpose of intelligibly communicating the gospel. The authentic New Testament gift was a known language used to communicate the gospel. When Paul said, “I speak in tongues more than you all” (1 Corinthians 14:18) he meant he spoke Hebrew, Greek, Latin, and probably Aramaic, and communicated the gospel in all of these languages. At Pentecost, wrote John May, there was “no gibberish, hysteria, hissing, or unintelligibility.”¹⁰⁷ The common interpretation of the situation at Corinth was that it was a congregation in which many different languages were spoken. The problem was that someone would stand and testify in a language others did not understand, rather than speaking Greek, a common language, or having the native dialect translated into Greek. Purkiser hypothesized that 1 Corinthians 12 referred to the valid gift of languages, and 1 Corinthians 14 the counterfeit gift.¹⁰⁸

There were variations of this interpretation among Nazarenes. Ralph Earle and Norman Oke believed the Bible was not clear enough about what was happening at Corinth to indicate whether they were using real languages or ecstatic utterances.¹⁰⁹ Albert Harper got into trouble with the Nazarene constituency and the general superintendents for positing in an adult Sunday School lesson in 1963 that the tongues that occurred at Corinth were different from the tongues at Pentecost. Whereas what happened at Pentecost was speaking in a known language for the purpose of communicating the gospel, what occurred at Corinth were ecstatic utterances, Harper conjectured.¹¹⁰ Donald Metz likewise believed what took place at Corinth was ecstatic utterance. He described this as a carry-over from the converts' heathenism. The genuine gift of tongues, said Metz, was what occurred at Pentecost, speaking in a known language.¹¹¹ Likewise, Professor Harvey J. S. Blaney believed the Corinthians spoke in some sort of ecstatic language, but that the genuine gift of tongues was a language used to communicate the gospel. Paul was tolerant of the

kind of tongues-speaking practiced in the Corinthian church, said Blaney, just as he was tolerant of slavery. But it was “an expression of undeveloped Christian spirituality.”¹¹²

In Great Britain, Maynard James, the former president of the Calvary Holiness Church, criticized Pentecostals for believing that everyone who was filled with the Holy Spirit spoke in tongues. He believed love was the “infallible evidence” of a pure heart. Gifts, James said, could never satisfy deep human longings. Nevertheless, James believed there was a genuine gift of tongues among Pentecostals, and the church dare not prohibit it. He liked the Christian and Missionary Alliance philosophy, “seek not, forbid not.”¹¹³

The tongues issue created controversy at the 1972 General Assembly. Each delegate received a packet of materials advocating that the Church of the Nazarene change its stand and allow tongues. Warren Black, a former accountant at the Nazarene Publishing House and a member at Kansas City First Church before he received the gift of tongues, was behind this push. “Immersion in the Holy Spirit” was something more than sanctification, Black said, and praying in tongues, to him, brought “new spiritual power.”¹¹⁴

General Superintendent Emeritus Hugh C. Benner referred to this in his address to the assembly. He called the attempt to get the church to change its position on tongues a “highly organized and strongly financed operation.” What could the church do? “Have something better—an old-fashioned, second-blessing holiness that brings the fullness of the Spirit with joy and freedom and blessing.” His advice to those advocating speaking in tongues was for them to find another denomination and “not to be unethical enough to try to infiltrate or confuse or proselyte our people.”¹¹⁵

In response, the 1972 General Assembly resolved: “Any practice and/or propagation of speaking in tongues, either as the evidence of the baptism with the Holy Spirit or neo-Pentecostal ecstatic prayer language shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene.”¹¹⁶

Four years later the general superintendents issued strongly-worded statements in their Quadrennial Address to the 1976 General Assembly, and in October 1976, in the *Herald of Holiness*. The general superintendents wrote:

It is our considered judgment and ruling that any practice and/or propagation of speaking in tongues either as the evidence of the baptism with the Holy Spirit or as a neo-pentecostal ecstatic prayer language shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarenes. . . .

From the beginning we have believed that the authentic gifts of the Spirit belong to the Church. While it is God’s will that every believer should be baptized and empowered with the Holy Spirit, it is not God’s promise that every believer should receive any particular gift. On the contrary, the gifts are distributed by the Holy Spirit to the various believers according to the Spirit’s sovereign will (1 Corinthians 12:11).

The gift of tongues is related to the miraculous gift of many language barriers. The people present were astonished because each one heard the gospel being preached in his own native dialect (Acts 2:6, 8). This special miracle was an

expression of God's desire to reach every man everywhere through the spoken and written word. Language is the vehicle of God's truth.

We believe that the biblical material supports one authentic gift—a language given to communicate the gospel and not an unknown babble of sounds. It is our understanding that in 1 Corinthians 12; 13; 14, Paul was seeking to prevent the abuse of the authentic gift and condemning that which was spurious and of the flesh. We believe that the religious exercise called “tongues” which is not a means of communicating truth is a false gift and a dangerous substitute. We do not believe in a so-called prayer language.

We have concluded that what is being practiced and promoted today is not the true scriptural gift and is therefore not to be condoned by our church . . .

Therefore, we counsel that people practicing “tongues-speaking” or promoting it in any way should be encouraged and advised to seek membership elsewhere unless they are willing to discontinue their practice and their advocacy.

Furthermore, we believe that our people should not participate in services or meetings which encourage the practice of speaking in tongues or schedule in our churches speakers or singers who are known to be active in the so-called charismatic movement.

In taking this stand, we do not wish to reflect on the sincerity or integrity of those who differ with us on these matters. We recognize as fellow members of His universal body all who are in Christ and extend to them the right hand of Christian fellowship.

BOARD OF GENERAL SUPERINTENDENTS

The general superintendents urged pastors to preach entire sanctification with doctrinal precision as a means of guarding against tongues. Their interpretation of tongues expressed the thinking of Nazarene scholars such as Purkiser and Smith. It found support among many laypeople.¹¹⁷

On the matter of faith-healing, which Pentecostals also emphasized, the Nazarene *Manual* continued to affirm it. Pastors in local churches anointed the sick with oil, and healings by faith commonly took place.¹¹⁸

The rise of Pentecostalism in the world set clearer boundaries around the Church of the Nazarene. Pentecostalism disturbed the Nazarene sense of order and discipline. Nazarenes contrasted their own concern with “purity” and the “fruits” of the Holy Spirit with the Pentecostals’ search for “power” and emphasis upon the “gifts” of the Holy Spirit. When Nazarenes spoke of “power” it was in relation to the boldness to witness and evangelize. Nazarenes emphasized love and compassion as the most authentic fruits of the Spirit-filled life. They might well have remembered that John Wesley’s admonition, “There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, ‘Have you received this or that blessing?’ if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth chapter of the Corinthians. You can go no higher than this, till you are carried into Abraham’s bosom.”¹¹⁹

Lesson 17: Church and State, and Pentecostalism

Due This Lesson

Paper
Reading, questions, and ideas
Five applications
Journaling

Learner Objectives

By the end of this lesson, participants will

- empathize with other Christians around the world
- describe and discuss the relation between the theology of Dietrich Bonhoeffer and the situation of Christians in Germany under Hitler
- understand some of the ways in which Christianity has grown in adverse social and political situations such as Japan and China in the 20th century, and identify Toyohiko Kagawa
- debate the legitimacy of the Three-Self Church in China
- describe and evaluate the Pentecostal movement in the last half of the 20th century
- analyze the social, economic, and religious factors leading to the spread of Pentecostalism

Homework Assignments

Imagine the shape of Christianity 50 years from now and 100 years from now. What theological issues will be important? What will be the shape of denominations? What do you hope will be the legacy of the Church of the Nazarene? Write a 3- to 4-page paper.

Read in preparation for the next lesson. Topics include:

- Globalization
- Postmodernity

Suggested reading from Shelley includes chapter 48. Prepare 2-3 questions or ideas the reading presents to you.

Complete module assignments of a timeline and a biographic sketch as outlined in the syllabus.

Bring your journal with you to the next lesson.

Write in your journal. Read the fictional, journalistic-style description of the execution of Dietrich Bonhoeffer. Consider the depth of his devotion to the will of God and his willingness to sacrifice. Relate this to your own life. What is God's will for you? To what lengths would you be willing to go to fulfill this call? How has God promised His faithfulness and sufficiency to us in times such as these? How was Bonhoeffer an "imitator of Christ" for us? How might our witness—like that of Bonhoeffer—impact others?

DISTANT DATELINE: Theologian Bonhoeffer Executed on Order from Hitler FLOSSENBURG PRISON April 9, 1945. Today the controversial theologian, Dietrich Bonhoeffer, along with other members of the Admiral Canaris resistance group, was executed here by hanging.

Bonhoeffer went calmly to his death. This morning as he was led out of his cell, he was observed by the prison doctor who said, "Through the half-open door I saw Pastor Bonhoeffer still in his prison clothes, kneeling in fervent prayer to the Lord his God. The devotion and evident conviction of being heard that I saw in the prayer of this intensely captivating man moved me to the depths."

The prisoners were ordered to strip. Naked under the scaffold, Bonhoeffer knelt for one last time to pray. Five minutes later, he was dead.

Bonhoeffer was condemned for his involvement in "Operation 7," a rescue mission that had helped a small group of Jews over the German border and into Switzerland. The 39-year-old theologian had also been involved in planning an unsuccessful assassination attempt on the life of Adolf Hitler. His participation in the murder plot obviously conflicts with Bonhoeffer's position as a pacifist. His sister-in-law, Emmi Bonhoeffer, cited his reasoning. He told her, "If I see a madman driving a car into a group of innocent bystanders, then I can't, as a Christian, simply wait for the catastrophe and then comfort the wounded and bury the dead. I must try to wrestle the steering wheel out of the hands of the driver."

Interestingly, Bonhoeffer had safely escaped the troubles in Europe and gone to teach in New York in June, 1939. He abruptly returned less than a month later saying, "I have had time to think and to pray about my situation, and that of my nation, and to have God's will for me clarified. I have come to the conclusion that I have made a mistake in coming to America. I shall have no right to participate in the reconstruction of the Christian life in Germany after the war if I did not share in the trials of this time with my people. Christians in Germany face the terrible alternative of willing the defeat of their nation in order that civilization may survive, or willing the victory of their nation and thereby destroying civilization. I know which of these alternatives I must choose. But I cannot make that choice in security."

Even while in prison, Bonhoeffer maintained his pastoral role. Those with him spoke of the guidance and spiritual inspiration he gave, not only to fellow inmates, but to prison guards as well.

In a letter smuggled out of prison Bonhoeffer showed no bitterness but rather explained how, "We in the resistance have learned to see the great events of world history from below, from the perspective of the excluded, the ill treated, the powerless, the oppressed and despised . . . so that personal suffering has become a more useful key for understanding the world than personal happiness."

EDITOR'S POSTSCRIPT: In the same month Bonhoeffer was hanged, on April 30, 1945, Hitler committed suicide. Seven days later Germany surrendered.

Christianity under Nazism

With the rise of National Socialism and Adolph Hitler in the 1930s, dissidents led by Martin Niemoller (1892-1984) formed an underground Confessional Synod.

Through this ordeal, Dietrich Bonhoeffer (1906-45) developed his theology of costly grace.

The hidden community of ministers in training provided the context out of which Bonhoeffer became involved in the resistance movement against Adolph Hitler.

Teachings from Bonhoeffer

- True love was found within community: "Human love is directed to the other person for his own sake, spiritual love loves him for Christ's sake."¹²⁰
- The Sermon on the Mount demanded radical, present discipleship in the midst of a sinful world; the world required active involvement in righteous causes.
- "I thought I could acquire faith by trying to live a holy life, or something like it. I suppose I wrote *The Cost of Discipleship* as the end of that path." "I discovered later," he went on, "and I'm still discovering right up to this moment, that it is only by living completely in this world that one learns to have faith. One must abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman."¹²¹
- He taught that the church must become "worldly" and die in the sense of losing itself for the sake of the world.

Christianity in the Japanese Empire

By the 1930s the government enforced shrine attendance and emperor “worship.”

In 1939 the Religious Bodies law brought all religion under the state. The law forced all Christian churches under the “Kyodan,” or one Christian association.

In Korea Christians led the subversive, nationalistic, anti-Japanese movement. In this case colonialism was not associated with Christianity.

Korean theologians articulated their own liberation theology, which was called *minjung* theology, a theology of the people, built upon *han*, the spirit of the people.

In Japan, the Kyodan declared its obedience to the state and the emperor. Its first assembly met in June 1941. But—for very different reasons—Anglicans, Seventh Day Adventists, and members of the Salvation Army and holiness churches stayed out of the united church, went underground, and faced persecution.

Toyohiko Kagawa (1888-1960)

- In 1915 published *The Psychology of the Poor*.
- He lectured in the United States and Europe 1924-25.
- He launched the “Kingdom of God” movement.
- Was arrested in 1940 for opposing Japan’s war efforts.
- In 1945 he organized the Socialist political party and was elected president of Japan’s League of Cooperative Unions.
- In 1946, he launched the New Japan for Christ movement.

Christianity under Communism

In Russia and Eastern Europe

The Communist Revolution in Russia in 1917 marginalized the Russian Orthodox Church. In 1918 the church and state were officially separated.

In 1929 the regime took drastic measures against religion, yet monasteries and convents persisted secretly.

In China

When the support of the world church was cut off from China, the church not only survived, it flourished.

Three-Self Patriotic Movement: the old missions mantra of Self-Governance, Self-Support, and Self-Propagation

Though there were few theological schools and few Bibles, old leaders passed along their faith by oral tradition, by word of mouth. They maintained theological distinctions, even if they chose to participate in the Three-Self Church.

Pentecostalism

Pentecostalism, a worldwide Protestant movement that originated in the 19th century in the United States, takes its name from the Christian feast of Pentecost, which celebrates the coming of the Holy Spirit upon the disciples.

Pentecostal churches are characterized by

- Practice of speaking in tongues or “glossolalia”
- Often they are urban
- Experience-centered
- Emphasis on the baptism of the Holy Spirit, Pentecostalism
- Recognizes divine healing
- Demands high standards of personal conduct
- Expectations of both health and material benefit

Pentecostalism emerged out of the restorationist and Holiness Movements, and the prophecy and second-coming conferences of the late 19th century.

William J. Seymour took the practices to Azusa Street in Los Angeles in 1906. Pentecostals stress the special importance of the Azusa Street revival, which occurred in an abandoned African Methodist Episcopal church in downtown Los Angeles, and launched Pentecostalism as a worldwide movement.

Pentecostal ideas, writes one historian, were a “catch basin for many of the ideas germinating on the fringe of the revivalist-holiness tradition since the days of Charles Finney and before.”¹²²

Pentecostal Theology

Pentecostals preferred the immediacy of the Spirit to “human-made” doctrines, creeds, and disciplines.

Pentecostal groups such as

- the Church of God—Cleveland
- the Pentecostal Holiness Church
- and the Church of God in Christ—an African-American denomination founded by Charles H. Mason

had their origins in the late-19th-century Holiness Movement and were explicitly Wesleyan in theology.

The Assemblies of God was indebted more to Baptist and dispensationalist traditions.

Phineas Bresee

"Anything that is out of the good old way of entire sanctification, by the truth, through the blood, by the baptism with the Holy Ghost and Fire, which entirely separates and burns up the chaff of carnality, and then abides to teach, lead and empower, may well be halted and carefully examined before being admitted to confidence, or given the semi-endorsement of publication." He continued: "These are more or less people whose experience is unsatisfactory, who have never been sanctified wholly, or have lost the precious work out of their hearts, who will run after the hope of exceptional or marvelous things, to their own further undoing. People who have the precious, satisfactory experience of Christ revealed in the heart by the Holy Spirit, do not hanker after strange fire, nor run after every suppositional gift, nor are they blown about by every wind of doctrine. There is rest only in the old paths where the Holy Spirit Himself imparts to the soul directly the witness of His cleansing and indwelling."¹²³

Controversy in Pentecostalism

The movement suffered controversy and division in its formative stages. Two divisions were major. These involved teachings concerning sanctification and the Trinity.

- The sanctification controversy grew out of the holiness theology held by many of the first Pentecostals, including Parham and Seymour; simply added the baptism of the Holy Spirit with glossolalia as a “third blessing.”
- William Durham of Chicago began teaching his “finished work” theory, which emphasized sanctification as a progressive work following conversion, with the baptism in the Holy Spirit following as the second blessing.

The Assemblies of God, formed in 1914, based its theology on Durham’s teachings.

A more serious schism grew out of the “oneness” or “Jesus only” controversy, which began in 1911 in Los Angeles. This movement rejected the teaching of the Trinity and taught that Jesus Christ was at the same time Father, Son, and Holy Spirit, and that the only biblical mode of water baptism was administered in Jesus’ name and then was valid only if accompanied with glossolalia.

In 1943 the Assemblies of God, the Church of God—Cleveland, Tennessee, the International Church of the Foursquare Gospel, and the Pentecostal Holiness Church became charter members of the National Association of Evangelicals, thus clearly disassociating themselves from the organized fundamentalist groups.

Growth in the Second Half of the 20th Century

The founding of the Full Gospel Business Men in 1948 brought the Pentecostal message to a whole new class of middle-class professional and businessmen, helping further to change the image of the movement.

Healing evangelists such as Oral Roberts in the 1950s brought greater interest and acceptance to the movement.

Dennis Bennett: the church in Seattle experienced rapid growth after the introduction of Pentecostal worship, becoming a center of neo-Pentecostalism in the northwestern United States.

Other well-known, neo-Pentecostal leaders included Pat Robertson, founder of the 700 Club.

In 1966 Pentecostalism entered the Roman Catholic Church as the result of a weekend retreat at Duquesne University; the most prominent leader among Catholics was Joseph Leon Cardinal Suenens.

In order to distinguish these newer Pentecostals from the older Pentecostal denominations, the word "charismatic" began to be widely used.

By 1980 the classical Pentecostals had grown to be the largest family of Protestants in the world, according to *The World Christian Encyclopedia*.

Analysis

Pentecostalism spread rapidly around the world. What were reasons for the growth of Pentecostalism? Historians and missiologists suggest:¹²⁴

- Pentecostal churches were indigenous from the beginning.
- Churches paid their own way without the use of foreign funds.
- The Holy Spirit, Pentecostals taught, made use of ordinary Christians and impelled them to witness.
- Converts possessed connections with nonbelievers and collectively formed congregations of new believers, and these were trusted to be church leaders.
- They had lively church services that included indigenous music, handclapping, testimonies, and emotional appeals.
- Pentecostals concentrated on the lower classes.
- They made everyone feel at home.
- They took the gospel everywhere.
- They emphasized the baptism with the Holy Spirit as an experience, not a doctrine.
- They witnessed divine healings. They accepted the worldview of many to whom they went, that demons and evil spirits invaded, bound, and ruled, and that Jesus was able to drive out evil spirits.
- Among them, there were frequent manifestations of "signs and wonders."

Harvey Cox, a Harvard professor, writes that if Pentecostalism has succeeded it is "because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called 'primal spirituality,' that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on." He observed that Pentecostals incorporated into their worship "insights and practices of other faiths—shamanic trance, healing, dreams, ancestor veneration—more than any other Christian movement."¹²⁵

Lesson 18: Directions and Conclusions

Due This Lesson

Paper
Reading, questions, and ideas
Timeline
Biographic sketch
Journaling
Journals

Learner Objectives

- By the end of this lesson, participants will
- offer conclusions regarding the directions of church history
 - apply the meaning of church history to their ministries
 - discuss possible directions for the church of the future

Homework Assignments

Read Resource 18-6. This is an address given by Dr. Jim Bond at the Faith, Living, and Learning Conference in June 2001. While he is speaking mainly to educators, there is a great deal of relevance to the issues being faced in the pulpit and the denomination in the 21st century.

Continue in your desire to learn from history and make appropriate applications to issues of contemporary culture and society.

Prayer

Prayer for the Church

“O Gracious Father, we humbly beseech thee for thy holy Catholic—universal—church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son our Lord. Amen.”

The Book of Common Prayer

Historical Review

Scripture and Tradition—Theology

Ecclesiastical Structures

Church and Society

Spread of Christianity

Christian Life, Worship, and Ministry

Globalization and Christianity

One current trend sure to affect the church in the future is globalization. This signifies the emergence of an increasingly one-world culture brought about by technological innovation, global communication networks, and economic restructuring.

What might the implications of this globalization be for Christianity?

- Globalization will not necessarily lead to secularization. Religion has continued to thrive long after its death knell has been tolled.
- Christians are making use of communication networks to spread the gospel.
- What Latin once was to the Catholic Church, English and Spanish are becoming: the *lingua franca* or common language of Christianity.
- At the same time, religious revivals thrive in response to an imposing global culture.
- Religion will continue to offer identity and local community as well as links to global networks of like believers.

Postmodernism

Among the most important trends in late-20th-century, Western Christianity was “postmodernism,” which describes a particular genre of literature, art, and architecture, and describes a movement in the history of ideas.

Modernity grew in a period of rationalism, scientific certainty, human optimism, and the belief in inevitable progress toward a better world. Among some, reason supplanted the role of faith.

In contrast, in the postmodern world people are no longer convinced that knowledge is inherently good. Postmoderns question the Enlightenment belief in inevitable progress. They replaced optimism with pessimism.

Characteristics of Modernity	Characteristics of Post- Modernity
Romantic view of life—its unity with creation	“Absurd” view of life—that life is meaningless
Purpose	Play
Design	Chance
Hierarchy	Anarchy
Word	Silence
Completed work	Process
Analysis from distance	Analysis through participation
Creation/synthesis	Deconstruction/antithesis
Present	Absence
Semantics/words	Rhetoric/presentation
Depth	Surface
Narrative: grand story	Narrative: personal or local story
Metaphysics	Irony
Transcendence	Immanence

Shift from North to South

While Western thought shifted to postmodernism, the demographic center of the church once more shifted.

By the turn of the 21st century there were at least 1,500 Christian foreign missionaries—mostly from Africa and Asia—at work in Great Britain. Christianity could not be defined as a Western or European religion.

Where the church once was strongest, in Europe, Christianity had become a cultural memory, while Christianity in ever-expanding sections of Africa, Latin American, and Asia was dynamic, life-transforming, and revolutionary.

- The churches that compromised least with the “spirit of the age” and stuck to biblical authority and strict moral convictions had a message to offer the world.

By 2050, according to projections, 12 of the world’s 13 most populous nations will be in Asia, Africa, and Latin America—with the USA as the only exception.

- By 2000 the “average” Christian in the world was a poor, brown-skinned woman living in a third-world mega-city.
- By 2000, there were more Roman Catholics baptized each year in the Philippines than in any single country of Europe; more than in France, Italy, Spain, and Poland *combined*.

In the World Council of Churches, and in various denominations, it became evident that for the sake of their own identity, indigeneity, and relevance to their own cultures, the younger churches would separate themselves from foreign domination, become critical of Western ways, and become not only self-propagating but missionary-sending agencies in their own right.

Conclusion

One basic characteristic common through the centuries of Christianity is its impulse to share the faith across generational, ethnic, linguistic, and racial divides. Christianity is flexible enough to meet the intellectual and moral challenges of each culture and each generation it encounters. It can accommodate change and yet it retains a gospel core centered around Jesus Christ as attested to in the Bible.

The gospel both creates solid, sustainable, and close communities of faith, and challenges individuals to think above and beyond the communities of which they are a part. As human and imperfect as the church sometimes is, through it men and women find Christ. Christians emphasize the differences between Christ and culture, and separate or withdraw from culture. Many times, Christians—realizing they must live in two worlds—have seen Christ and culture to be in paradox.

Christianity offers answers to humankind's quest for meaning, and it offers hope. With the Bible as its guide, the church has a self-correcting mechanism and spiritual force. The history of the church is one of frequent self-correction and reformation. Thomas Oden remarks, "The person is not fully serious about Christian experience unless he [or she] is willing to work within just those present, given, corporate church structures which are inadequate and need a basic revolution."¹²⁶ Whenever there is spiritual rigor and moral resolve within the Church, it ceases to be simply another component of society, and stands in judgment on every aspect of culture. As the church judges culture, it both offers hope and becomes evangelistic.¹²⁷

Across the centuries, the church has attempted, however inadequately, to proclaim Christ and model His life to the world. The church exists within the world, and this perpetually creates a dynamic tension. When Christianity is not the national religion it seems more capable of providing "salt" and "light" than when it is promoted by and embedded within the state.

When Christianity becomes closely identified with the state it cooperates with its political and economic power structures, blesses wars and other military ventures, and participates too often in exploitive regimes. Such ventures as the Crusades brought enduring disrepute to the Church. The Church became a willing ally in the territorial expansion of favored states, and in becoming such, the Church lost its witness.

Christians during these times saw the parallels and similarities between Christ and culture, and accommodated themselves to the values of the pervading culture. On the other hand, however coercive were such institutions as colonialism, the church's cooperation with political power structures afforded the opportunity for the church to expand into areas of the world where it would not have otherwise.

The Church's witness to the gospel is not always easy. Monks and missionaries of all sorts leave homes and comforts to take the gospel into wildernesses and inhospitable societies. Many times pastors labor under poverty and other hardships. The Christian mission draws the best and brightest, the most talented and well educated of each generation. Not only that, but common persons, poor persons, less educated and even once despised persons rise to spiritual leadership.

In contrast to their own societies, Christianity empowers women. Christians face criticism from their "own" people, finding many times in many places that "my people is the enemy." Yet Christians have vision for what society should be and could be by God's transforming grace. Evangelists such as John Wesley saw Christ as the Transformer of culture, able to change it through their hands to be something that would, progressively, be more like the kingdom of God.

Christians are active agents for change in society. In unexpected ways, Christians transcend their own cultures. Their values are not the values of the cultures in which they live. Adversity adds strength to the Christians' testimony, whether facing martyrdom under the Romans, or as with the Anabaptists, under fellow Protestants. Suffering tested, refined, and proved the faithfulness of Christians under 20th-century totalitarianism in the Soviet Union and in China. Paradoxically, as soon as Christians succeeded in making themselves acceptable in society, and won places of prestige for themselves in culture, they succumbed to the temptations of power.

The transcendent message, nonetheless, remains in the Christ Christians serve, in the Bible, and in the traditions of the Church. Christian parents transmit the faith they received to their children, while telling them that the message is not just for them. From the very beginning through the 21st century and beyond Christians understand the message of salvation to be universal, able to be "disembodied from its racial and geographic origins."¹²⁸

Christians translate the gospel in ways that diverse peoples can understand. Christians translate the Bible into the vernaculars of the people. They take it across all sorts of topographical boundaries and human-made borders. It was for the cultured Persians, the educated Chinese, the religious Africans, and for the barbaric Europeans as well as for the Jews. From Philip, Thomas, and Paul to E. Stanley Jones, John Sung, and Mother Teresa, Christians have shared their faith in powerful ways that transcend and bridge cultures for Christ. Impelled by the transforming message, there is every reason to believe that faithful Christians will continue to spread the gospel far and wide in the centuries ahead.

Faith, Learning, and Living Conference
Mount Vernon Nazarene College
June 16, 2001
by Dr. Jim Bond, General Superintendent
Church of the Nazarene

Good evening, friends and colleagues! It is a very warm, wonderful, and comfortable feeling to again be in the presence of Nazarene educators. I take great pride in our global higher educational system, our 57 institutions offering studies at various levels, and to young people and adults of all ages and in our united commitment to advance the cause of Christ and His Church in the world through Christ-centered education. I have ineffable pride in Dr. Jerry Lambert, our incomparable commissioner of education, the IBOE, the leaders and administrative teams who are giving visionary direction to our institutions and the bright, gifted, and dedicated people who comprise our faculties. It is a signal honor for me to be here and have the privilege to address you.

Most of you know that I have a very eclectic ministry background—pastor, missionary, teacher, chaplain, and college administrator. I am a churchman—a servant of God and His Church! At this time four years ago, I sat among you as a peer. I was fulfilled and challenged in my role at PLNU. Today I wear a different hat, occupy a different seat, and have different responsibilities. I used to delight in taking potshots at the people who occupied this position; now I walk around with the target on my chest! And it's all right! Such hazards accompany leadership.

I used to say that the college presidency was the most difficult job in the church. I also said that Point Loma was the toughest of them all. After 14 years in that job and 4 years in this job, I adhere to my original statement.

There are obviously aspects of this position that are extremely difficult—the relentless travel schedule, the frustration of trying to bridge the great distance between the general church and the local church (where the authentic church exists), the challenge of providing leadership through a board of six individuals rather than a single CEO.

When I was at the college, I was guided by our mission statement. For any organization to succeed it must first have a clear grasp of its mission and be fervently committed to that operation. Ideally, everything done throughout the organization must justify its existence, expenditures, and activities in direct relation to its mission.

The Church of the Nazarene has a mission statement: "The mission of the C.O.N. is to respond to the Great Commission of Christ to 'go and make disciples of all nations.'" Incidentally, I believe that this statement is too generic and does not have the specificity needed for a denomination. "To make Christlike disciples in all nations" seems to me to have greater clarity, particularity, and potential for realization as a mission statement for C.O.N. Our mission is to call people to Jesus as the world's only Savior—that's evangelism—and to Jesuslikeness as God's highest objective in our lives—that's Wesleyan discipleship. I believe that's our mission!

The Board of General Superintendents believes it is singular in significance that we reaffirm our commitment to our historic calling and mission. With that in mind, we sought to carefully define the core values of our denomination. These were published and first distributed in booklet form at our Millennial Celebration in 1999. Our goal at minimum is to place a copy of these core values in the hands of every pastor in the church. Our ultimate goal is the assimilation and inculcation of these values in the life and thought of every Nazarene in the world.

I note that the theme for this conference is "Embracing the Call." It is obvious that your calling personally and institutionally is multifaceted. I focus on one facet: "and I couch my remarks within the context of a rather blue-collar, practical title: Some Thoughts of a Churchman on the Role of Nazarene Higher Education in the Fulfillment of the Denomination's Calling and Mission." And they *are* just thoughts—more suggestive than dogmatic, more provocative than final, expressed more out of concern to confront matters than pontificate resolutions. My comments focus on issues of enormous magnitude that are critically important to the futures of both college and church and the accomplishment of our common mission.

While I was president at Point Loma I was not unaware of the vital support role of its educational enterprise in enabling the C.O.N. to accomplish its mission. I was, in fact, as a churchman, somewhat driven by this knowledge. Let me tell you that now from my current perspective I am poignantly aware of the stark, naked truth—unless our educational institutions have a sense of appreciation for our history and heritage, a sense of ownership of our unique denominational mission, and are committed with some fire and fervor to stand hand-in-hand with all other church entities to intentionally help actualize that mission, then the denomination called the Church of the Nazarene will continue to exist but will fade into generic "community church" obscurity. I cannot exaggerate the importance of that statement and how strongly I feel about it!

Anyone who knows me well knows that I have disdain for sectarianism. I was a missionary in Brazil for less than two years. It was in many ways a dark chapter in my life—painful and soul-searching. My brief missionary career aborted too quickly, but I came home liberated, knowing that my ultimate allegiance was not to a denomination but to Christ and His kingdom. I had known this in theory but to know it in personal, concrete reality was freeing. I continue to live in that commitment and freedom. But I also know that the Church is essential in bringing God's kingdom into reality, and I believe the Church of the Nazarene has been given a special, significant function in the Church. Yes, denominations like the Church of the Nazarene are important to God in His work in our world. If we do not fulfill the unique and specific role to which we believe we are divinely called, then the Church and Kingdom languish and a vacuum is created where our mission is not carried out. Bottom line—an essential element of the message of God's redemptive activity in Christ is what John Wesley termed "Christian Perfection." We Nazarenes believe with Wesley that "this doctrine is the grand depositum which God has lodged with the people called Methodists (and Nazarenes); and for the sake of propagating this chiefly he appears to have raised us up."

Question—Do we yet believe this? Do we embrace it with conviction and commitment? Do we view it as our "reason for being" on the campuses of all our educational institutions—and all other entities of the church? If our educational system is the servant of the church in the accomplishment of its unique mission, it seems to me that these are fair questions to ask in this context. I am not being accusatory. I am baring my soul. I believe that we are in a struggle for the soul of our denomination and that

struggle is being waged throughout the church at all levels and around the world. In my judgment—the two places in the church where this struggle ensues most poignantly are our educational campuses and our local churches. Interestingly, I perceive we may be more purposeful in our efforts to be true to our tradition within the academic community than we are at the local church. Let me say it again—I am not being accusatory. We are colleagues, not adversaries. I believe in you! I am appealing to you. *We* have a situation that requires thoughtful dialogue among our best and brightest people who love God and have great affection for His Church, particularly the Church of the Nazarene—people who will make the commitment to see us through these current dilemmas that we might ultimately impact people and cultures around the world where we are located with the liberating holiness message.

I am placing in your hands a copy of the Core Values Booklet.

Allow me to place my words of challenge to you within the context of these core values.

I. WE ARE A CHRISTIAN PEOPLE

This identifies us with the one, holy, universal, and apostolic church. “We stand with Christians everywhere in affirming the historic Trinitarian creeds and beliefs of the Christian faith.”

Kenneth Collins describes John Wesley’s theology as “conjunctive.” He means by this that our doctrine of salvation is not a reflection of any one theological tradition but a “well crafted and intentional synthesis of the diverse elements that appear in Scripture (which is ultimately normative for Wesley) and which are, therefore, and not surprisingly, reflected in several different traditions.” I believe his perceptions are accurate, and that is another important reason why our theology is such a good fit for this current generation. Many are calling for a return to the Early Church fathers, believing that postmoderns will resonate with this. Our Wesleyan “conjunctive” theology is perfectly suited, then, for these times. These are our days!

If I may paraphrase the title of David McKenna’s recent book, *What a Time to Be Wesleyan*, not only are we a “good fit” theologically for the times but our Wesleyan “catholicity” positions us well for impact. Sectarianism, disconnectedness, exclusivism are out; embracing the call today means tearing down walls, cooperation, inclusion. This was beautifully demonstrated in John Wesley’s oft-quoted statement: “If thine heart is as my heart, if thou lovest God and all mankind, I ask no more: give me thine hand.”

Without compromising denominational distinctives, I believe we need to be involved meaningfully in the broader Church. I am pleased to see U.S. Nazarenes participating in the National Association of Evangelicals and the Christian Holiness Partnership. I commend you scholars for your involvement in the Wesleyan Theological Society. This past quadrennium we became official members of the World Methodist Council (a global organization of Wesleyans). I urge those of you from other countries to join hands with Christians of other traditions that together, we may present a more united face to the world. I think this is in part what we mean when we say, “We are a Christian people.”

As Wesleyans, we are “centrists,” avoiding the extremes of fundamentalism on the one hand and liberalism on the other.

Consequently, we get “shot at” from both sides, particularly from the fundamentalists. I think that the threat of liberalism is more subtle though very real and potentially destructive. We must not minimize its dangers but the fundamentalist attack is frontal, overt.

From their literalistic biblicism they have made their view of creation *the* litmus test for evangelical orthodoxy for everyone.

Our centrist posture is clearly reflected in the 1993 action of the General Assembly in the adoption of *Manual* paragraph 904.9: “The Church of the Nazarene believes in the biblical account of creation (‘In the beginning God created the heavens and the earth . . . ’ Genesis 1:1). We oppose a godless interpretation of the evolutionary hypothesis. However, the church accepts as valid all scientifically verifiable discoveries in geology and other natural phenomena, for we firmly believe that God is the Creator.”

The fact is we do not draw a line in the sand and demand adherence to any one view.

One can believe that God created all things in a seven-day period of 24-hour days or that God employed some form of “gradual creation” or “continuing creation” that encompassed millions of years—you can believe either view *and* be a good Nazarene.

We affirm that God is the Creator; we do not affirm “how” God created. As a general superintendent, I am guided by the *Manual* and pledged to uphold it. Therefore, I reject the Fundamentalist’s dogmatism regarding its view of creation but within the boundaries of our *Manual*, I also defend a Nazarene’s right to view creation as having occurred within a seven-day period of 24-hour days in the same way that I defend those who believe that “scientifically, verifiable discoveries in geology and other natural phenomena” compel them to believe in “gradual creation.” The fact is we refuse to allow an issue like this to divide us into warring factions within the church. We tolerate differences in nonessential matters but remain respectful and in fellowship with those with whom we disagree, including fundamentalists (as much as we are able).

While I urge that we embrace the fundamentalists as brothers and sisters in Christ, I also believe they represent a very serious threat to us. I suspect that far more than we know, fundamentalism has insidiously crept into the mainstream of our denomination.

Many of our people, even including our pastors, are more fundamentalists than they realize.

Regrettably, many outside our tradition continue to align us with fundamentalists, even such scholars as Mark Noll (at least it is implied in *The Scandal of the Evangelical Mind*). This is not a new battle; we have been fighting it throughout our history. It was even embraced by some of our early leaders and theologians.

Under the anointing of the Holy Spirit, Dr. H Orton Wiley skillfully led the church through the theological jungle of liberalism and fundamentalism to a very distinct hermeneutic principle.

It is time to reaffirm our commitment to this hermeneutic—to be who we are. Such refocus is the responsibility of all of us, but I believe the scholars of the church have

unique responsibility and great potential in helping initiate resolution to this rather precarious predicament.

How? Permit me to make one suggestion—you need to publish more, focusing on some of these key issues. Address it to the church. Write simply in lay language. Write as those who love the church, believe in the church, and are eager to serve the church. Coordinate your efforts so that you address issues with your best collective thought. I am appealing to you. We need your help.

I know that some of you are already doing this. The wonderful book, *Reflecting God*, and the accompanying study and leader's guide, all published by NPH and written in collaboration with scholars from sister holiness groups, illustrates what I have in mind. It is a good model! I am aware that many of you are involved in the Centennial Project, a massive publishing undertaking by NPH to produce new textbooks written by our own scholars. Incidentally, the success of the project is dependent, not only in your writing and NPH publishing, but the bottom line is that you must utilize the books in the classroom for the project to be cost effective.

I am also eager for you to publish outside our own circles to help the broader church world understand who we are. I took offense when Mark Noll included us with the fundamentalists whom he labeled as "anti-intellectual" and made us responsible in part for the lack of an evangelical mind. In the same way I was frustrated when *Christianity Today* senior writer Tim Stafford wrote recently "no Christian tradition can be more out of synchrony with academia than Nazarene holiness." (Thanks, Thomas Oord, for your letter and we must give Stafford credit for a reasonable response.) My point is this—if we are known as anti-intellectual or as those whose theology is out of synchrony with academia, whose fault is it? We have an educational task, not only within the denomination but also without. And I think that responsibility lies here within this group. I challenge administrators to grant more release time to our scholars for publication. I challenge you scholars to write and publish more directly to the Church. Let's establish with focus and intentionality who we are as a vital member of the Body of Christ.

II. WE ARE A HOLINESS PEOPLE

There are those of us who believe that we are adrift in a sea of theological illiteracy, subject to merciless tides, currents, and even occasional rogue waves. We are being pulled back and forth between "generic evangelicalism," a "pseudo-Nazarene fundamentalism," and a "liberalism justified with Wesleyan-like accouterments." Religious pluralism abounds everywhere. It supposedly is a trademark of postmodernism. And it is making inroads into the Church, including the Church of the Nazarene.

The local church is where the rubber meets the road. Every week we have people coming into our church from other denominations and even other faiths. They bring with them their set of beliefs. We do not want to offend them for fear they might leave. Thus we are reluctant to proclaim our own theology and be true to our own tradition even in our own churches. Such compromise has effect upon our own Nazarene people because not hearing the doctrines preached and taught, they lose importance for our laypeople. They are left in a theological fog as to what 21st century Nazarenes believe. Within our church we are creating theological chameleons who can change theology as needed. Case in point—2nd and 3rd generation Nazarenes relocate

to another city and then make their decision about the church with which to associate based not on theology but on which church best meets their felt need.

Granted, the picture may be a bit overdrawn; regardless, I believe I have described a subtle temptation from which Nazarenes are not immune and to some extent, we have already fallen victim.

Now I believe this represents the most acute, perplexing, and potentially destructive condition that we are facing. It is at this point more than any other that I say we are in a battle for the soul of the church. It is my view that theologically literate pastors and laypeople are not a luxury or ideal but absolutely essential in preserving the gospel message and the fidelity of the Church and its mission.

Apart from the fact that this scenario plays into the mood of these postmodern times, I have been asking myself, "What has happened to cause this theological malaise?" I think much of the blame can be laid at the feet of our pastors. I noted this entry in Wesley's Journal: "I preached at Twerton and on Thursday went to Launceston. Here I found the plain reason why the work of God had gained no ground in this circuit all year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all or they spoke of it only in general terms without urging believers to 'go on unto perfection,' and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper." I think that's a large part of our current problem—our pastors are not proclaiming the holiness message with clarity and conviction. This is a generalization based on personal perceptions! There are many marvelous exceptions.

But let me advance this one step further—if my perceptions regarding our pastor's preaching and teaching are true, why are they not more faithful in their proclamation of our doctrines? Can it be that our teachers in our educational system must also share some of the responsibility for our current state? Let me explain what I mean.

I have a concern that there is not much emphasis on the "secondness" of sanctification. Why? Let me put it in this context. As you know, there has been serious discussion among our scholars in recent years regarding the distinctives of classical Wesleyan theology versus the Wesleyan Holiness tradition, which has derived from early American Methodism. The discussion is not bad for us. There must always be a place for open and honest debate among our scholars. I will defend that. Our Articles of Faith make provision for both classical Wesleyan theology and the Wesleyan Holiness tradition. Also in 1984 the Board of General Superintendents ruled that since terms used to define entire sanctification in Article X represent both traditions, either view may be taught among us.

But here is my concern—what is the impact of this discussion upon the preachers who come from our colleges, universities, and seminaries and enter our pulpits? More particularly, what, if any, impact has this had on the understanding and proclamation of entire sanctification as "that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness."

Please allow me to personalize this matter for a moment. Recently, Dr. Harold Raser gave me a copy of his book, *Phoebe Palmer: Her Life and Thought*. Of course I have known Phoebe Palmer and her contribution to American Methodism. However, the reading of the book brought into fresh focus Palmer's influence in shaping the Wesleyan Holiness tradition and its ultimate impact on my life, thought, and ministry. This was essentially the training I received during my college and seminary years. To quote and paraphrase Dr. Raser: "Palmer developed a stylized 'foolproof' way of holiness to guide the seeker after 'full salvation.'" She pressed for entire sanctification to occur now, meaning that process, or growth in holiness, took a backseat to immediacy. Palmer's approach was rational. Raser summarizes three motifs that governed Palmer's system:

There was a strong emphasis on:

The *way* of holiness (there is a definite path to be followed);

The *shorter* way (it is not so long and wandering a path as some may hold);

The *simplified* way (it is a path easily understood and simple in the directness with which it reaches the goal).

Now that's basically the way that I, and I suspect, all others who attended our colleges and seminaries prior to 1968 were trained regarding seeking and experiencing entire sanctification. That's the way I preached it. I give the 1968 date because that's when William Greathouse became president of NTS. Though Wesley's theology was obviously taught in several courses prior to this date, there were no specific courses on Wesley and his theology.

So, what's the problem? Wesley believed that Christian perfection was both instantaneous and gradual, though He intentionally sought to maintain a healthy balance between the two. I suspect that over time, followers of Wesley fell victim to the subtle temptation to operate at either the pole of instantaneousness (Palmer) or the pole of process. The pendulum has swung widely from pole to pole—and it continues to do so today! I surmise that the pendulum is currently swinging more toward process than crisis. Balance must always be our goal.

I know that this is an oversimplification of the issue. I also know that it can be argued that there is no conflict between Wesley and Palmer regarding instantaneousness. The differences are slight. But my question persists—what effect has this debate had on our preachers? Has it left them with questions, which ultimately have minimized the importance of "secondness"? And if so, has it marginalized the holiness message? Has it left our students in a quandary as to what to believe? If so, amid personal uncertainty, it is a "stretch" to believe that they will preach and teach the "instantaneousness" of holiness. I do not question that they believe in holiness and will proclaim the process whereby we are being changed into the image of God in Christ. But if they are proclaiming process alone, what do we more than others?

Have you noted in recent times that people from reformed traditions—both denominations and parachurch organizations—are calling people with intentionality to holiness, Christlikeness, Spirit-filled lives? Obviously they come from a different

viewpoint, but they are calling people to radical commitment and discipleship and to live like Jesus. Thank God!

Question—if we desert the instantaneousness of holiness and emphasize only process, how do we differ from the others who are calling for holy living? Failure at this point takes us away from the historic path we have traveled for a hundred years.

Let me reiterate—I am being exploratory, not accusatory. I have many questions, but I am in quest of answers. I am a leader of this denomination, not by my choice but by God's will expressed through the vote of His people. *I will lead!* I am a process-oriented leader. I am smart enough to know that if we win the battle for the soul of this denomination of my great affection we must gather our best, brightest, and most spiritually-minded people who love the church and ask the hard questions. Who are we? Where are we? Where do we want to go? What do we have to do to get there?

Next spring a collection of 250 of our international scholars and practitioners will gather in Guatemala City for a theology conference. The timing is propitious! The opportunity for addressing critical needs is in our hands. We dare not miss the moment.

It is my perception that this is not a time for discussion of esoteric doctrines or splitting hairs over exotic theological issues. If we want to serve the Church effectively today, it is a time for earnest prayer, serious soul searching, and a united commitment to strategize how we can win the battle for the soul of the Church of the Nazarene.

III. WE ARE A MISSIONAL PEOPLE

You will note that our mission includes worship, compassion and evangelism, discipleship and Christian higher education. Yes, we believe that Christian higher education is a central part of the mission of our church. Please note also the clear statement: "The mission of the church in the world begins in worship. It is as we are gathered together before God in worship . . . that we know most clearly what it means to be the people of God. Our belief is that the work of God in the world is accomplished primarily through worshiping congregations." That opening sentence is powerful: "The mission of the church in the world begins in worship." There are some key words here: mission, church, world, worship. These words adhere and give meaning to us as the people of God. They also provide me opportunity for one last appeal.

I know that the mention of the word "worship" triggers for many of you, particularly North Americans, unhappy thoughts, deep emotions, disillusionment, anger, frustration, etc. Where are we going in worship forms and music? I don't know! I just know one thing—we must be guided by patience, love, respect for differing opinions, and prayer for the Lord of the Church to give guidance. I am inclined to be philosophical and anecdotal but will refrain.

Well, I recant that statement. I have one last story that has helped me in my own attitude toward the worship differences. Mildred Bangs Wynkoop is a name recognized in these circles—a distinguished theologian who walked among us and helped guide us during the last half of the last century. During the rebellious era of the 1960s and early 1970s here in this country, she wrote a book—*John Wesley—Christian*

Revolutionary. I ran across an interesting passage which has relevance for us (pp 47-48).

There have been a number of crucial moments of insight in my life. Almost all of them have come as a climax to a period of painful, even torturing questioning. Perhaps I felt as a snake must feel as he gets too big for his skin and must discard his familiar and comfortable protection to expose his tender under-skin to the rough earth as he struggles out of the old.

One of those times came when the church seemed to be failing me. The pastor's sermons were boring, the music was mediocre (even awful), the people weren't blessed as they once had been, the prayer meetings were dull, the attendance at all the services was dropping. The church had in the past been a haven of peace to my often-troubled spirit, a place of excitement and joy when I was depressed, food when I was hungry, and encouragement when I was sad. The people restored my self-confidence after a week of being buffeted by my associates, and the church wiped away my petulant tears when the world had been unjust. Now the church was making demands upon me. It was withdrawing its sympathy. The people were ignoring my long face and shutting their ears from my tale of woe. They ceased praying for me with enthusiasm when I made my frequent, dramatic trips to the mourner's bench. They gathered instead around newer converts. Some even had the impudence to ask me to pray with others instead of myself.

"I don't like this church," I said, "it is backsliding. I can't keep a good experience here. The people do not create a red-hot atmosphere of shouting blessing anymore. I'm going somewhere else."

In my tears and sorrow and disillusionment there came a voice from somewhere, I knew not where, which said to me so clearly, so shockingly, "you are no longer a child. You are too big to be picked up and carried anymore. The time has come for you to pick up and give aid and love to the many new spiritual babes who need your care." This was a crisis in spiritual maturation.

That was lesson number one. Some years later came lesson number two—or was it 200 or 2,000? I've needed so many lessons!

My proud aunt, not a Christian as I identified a Christian, visited us in our small, poor bedraggled church and parsonage. I was ashamed of it. I said to her, "I am anxious to get into a bigger, better place, where my talents and intellectual achievements can be nurtured in a more congenial atmosphere." She answered, "But wouldn't it be better to bring this excellence to this small place? They need it." I am not often speechless but I had nothing to say that day and nothing but long, long thoughts for days to come.

My friends, I appeal to you—stay with us! We need you! Help us work through our dilemmas! Help us refocus on our unique mission.

Embracing the call means embracing the Church—blemished, defects, and imperfections all! And vowing by God's grace to remain in the church, always seeking to be positive, constructive, and redemptive!

Thanks for permitting a churchman to share some thoughts on the role of Nazarene higher education in the fulfillment of the denomination's calling and mission.

Endnotes

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- ² *Works* 25:135-136.
- ³ *A History of Christianity: Readings in the History of the Church*, vol. 2, *The Church from the Reformation to the Present*, ed. Clyde L. Manschreck (Reprint, Grand Rapids: Baker Book House, 1981), 14.
- ⁴ From Robert C. Walton, *Chronological and Background Charts of Church History* (Grand Rapids: Zondervan, 1986), #42.
- ⁵ Manschreck, ed., *A History of Christianity*, 2:96.
- ⁶ Quoted in Andrew Wilson-Dickson, *A Brief History of Christian Music: From Biblical Times to the Present* (Reprint, Oxford: Lion, 1997), 93.
- ⁷ Hatchett, Marion, "The Traditional Anglican Liturgy," in *The Complete Library of Christian Worship*, vol. 2, *Twenty Centuries of Christian Worship*, ed. Robert Webber (Nashville: Star Song, 1994), 209-16.
- ⁸ James Arminius, *The Works of James Arminius*, vol. 2, trans. James Nichols and William Nichols (Kansas City: Beacon Hill Press of Kansas City, 1986), 194-95.
- ⁹ *The Works of James Arminius*, vol. 2, 700-701.
- ¹⁰ *Manual*, Article 5. See also H. Orton Wiley, *Christian Theology*, vol. 2 (Kansas City: Beacon Hill Press of Kansas City, 1952), 135, 289, 297.
- ¹¹ *Tears of the Indians*, 1566.
- ¹² <http://www.ccel.org/e/edwards/sermons/>.
- ¹³ Cited in Beaver, "Introduction," in *Pioneers in Mission: The Early Missionary Ordination Sermons, Charges, and Instructions: A Source Book on the Rise of American Missions to the Heathen*, ed. R. Pierce Beaver (Grand Rapids: Eerdmans, 1966), 18.
- ¹⁴ Web Site for Sermon extract:
http://www.ccel.org/e/edwards/sermons/supernatural_light.html.
- ¹⁵ Web Site: <http://wesley.nnu.edu/JohnWesley/sermons/043.html>.
- ¹⁶ John Wesley, *The Works of John Wesley*, vol. 21, *Journal and Diaries*, ed. W. Reginald Ward and Richard P. Heitzenrater (Nashville: Abingdon, 1992), 466.
- ¹⁷ Luther Gerlach and Virginia Hine, *People, Power, Change: Movements of Social Transformation* (Indianapolis: Bobbs-Merrill, 1970).
- ¹⁸ Kenneth S. Latourette, *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries*, vol. 5, *The Twentieth Century Outside Europe: The Americas, the Pacific, Asia and Africa: The Emerging World Christian Community* (Reprint, Grand Rapids: Zondervan, 1969), 314.
- ¹⁹ Jonathan Spence, *God's Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan* (New York: W. W. Norton, 1996).
- ²⁰ Patricia Hill, *The World Their Household: The American Woman's Foreign Mission Movement and Cultural Transformation, 1870-1920* (Ann Arbor, MI: University of Michigan Press, 1985), 159-60.
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¹¹⁷ *Journal of the Nineteenth General Assembly of the Church of the Nazarene*, ed. B. Edgar Johnson (Kansas City: Nazarene Publishing House, 1976), 240; "The Position of the Church of the Nazarene on Speaking in Tongues," *Herald of Holiness* (October 15, 1976), 4-5, signed by all six general superintendents. Note the similar sentiments of leaders of The Wesleyan Church in *No Uncertain Sound: An Exegetical Study of 1 Corinthians 12, 13, 14* (Marion, IN: Wesley Press, 1975), 69. For a defense of the general superintendents' position by a later general superintendent, see John L. Knight, *What the Bible Says About Tongues-Speaking* (Kansas City: Nazarene Publishing House, 1988), 24, 28-31.

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¹²⁴ Kane, *A Concise History*, 148-49; Donald McGavran, "What Makes Pentecostal Churches Grow?" 121-23, and C. Peter Wagner, "Characteristics of Pentecostal Church Growth," 125-32, in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Bridge, 1986).

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