

THE FALL
AND RISE
OF THE
CHRISTIAN
CHURCH

**An easy-read
commentary on
Church History**

“The Fall and Rise of the Christian Church”

© 2007 Daniel G. Caram

Printed June 2007

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Printed in the United States of America

Version 1.0

All Scripture quotations in this book
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Printed by:

Zion Christian Publishers

P.O. Box 70

Waverly, NY 14892

Phone: (607) 565-2801 • *Fax:* (607) 565-3329

Visit our List of Publications at:

www.zcpublishers.com

ISBN #1-59665-053-2

ACKNOWLEDGEMENTS

*We would like to acknowledge
the following:*

To Mary Humphreys for her proficiency in
the editing of this book.

To Pastor Daniel Kropf for his valuable input.

To Jeremy Kropf for his proficiency in the
formatting of this book.

To Kimberley Kropf for her assistance in the
proof reading of this book.

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PREFACE

Why should we study Church history?

The old adage is that if we do not learn from history, we are destined to repeat it. History has proved itself a predictable cycle; and the reason for this is that human nature has not changed. (See Daniel 12:10.) Unfortunately man never seems to learn the lessons from the past. Solomon made this observation a number of times in the book of Ecclesiastes: *“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun”* (Ecc. 1:9).

Psalm 107 gives us a general overview of the history of the ancient people. In this Psalm we see a cycle of revival, rebellion, retribution, repentance, and restoration – repeated many times! That is history; and it is also an admonition to learn from history, thus breaking some of the repetitive (negative) trends. The Scripture itself exhorts us to teach our children to teach their children the ways of God, and



*Learning
from the
past helps
us to shape
the present.*



to learn from those who did not teach their children to walk in the paths of righteousness. Learning from the past helps us to shape the present.

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

Psalm 78:6-8

A secular example

General George Patton was a student of history. Of course, his subject was military battles and strategies. He even studied the ancient warriors and their military prowess. During one of his battles with the famed German field commander, Rommel, Patton cried out through the roar of cannon fire: "I've read your book Rommel... I've read your book!" Rommel had written his battle strategies from the First World War in a book entitled *Attacks*. General Patton, having read his book knew the mind of his adversary and thereby had the advantage of his enemy. Likewise, this is the foremost reason for studying Church history, so that in learning from it, we in the final chapter might have a victorious end.

Israel's history a type

Israel's history was to be a lesson for all time! Paul recounts the past history of Israel and then says: "*Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come*" (1 Cor 10:11).


There is much to gain from Church history - even from its failures. Where did they get off track? Why did they get off track? Wisdom is the ability to separate a matter; and it requires a certain exposure to both sides. As the apostle said, "...Those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). We can learn as much from negatives as from positives. This was a lesson that I once learned when the Lord impressed me to attend a church that was full of errors. It was a long ordeal, but there were certain things that I could only learn in that place.

The importance of doctrine


While there are many who will tell us that doctrine is not important, the Church went into captivity for a thousand years because of a departure from sound doctrine. The Word of God is a lamp; and as we shall later see, one little spark (one verse) from that lamp led the Church out of the Dark Ages: "The just shall live by faith" (Rom 1:17).

Where would we stand?

The study of Church history forces the serious student or challenges the serious student to consider where he might have stood on the issues of the day: holy wars, threats by Church and state - which side would we choose? Or would we have remained neutral? What


*May we be
 valiant for
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 and help to
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 back on
 course!*

would we have done if we had lived then? In previous generations, the men who stood up against error were heroes. Many of them stood alone. They were not just standing up for a medal or for the applause of men, but they stood up for their convictions; and men's opinion did not matter.

 When Luther stood up at the Diet of Worms to make his final statement, he fully expected to die there. To his amazement, the whole room broke into thunderous applause, not from the Church officials, but from all the spectators who were silently watching. The world is still looking for someone to stand up and unequivocally say, "This is the way..." (Isa. 30:21). May we (by God's grace) be valiant for the truth and help to bring the Church of our day back on course!

Christ through the generations

Christ's entry into the world was in a stable. This typifies how He births himself into every generation. He comes unexpectedly, in a way that the people are not looking for, and it is often the exclusive few that recognize Him, but they are the ones who will carry the vision. During the *Triumphal Entry* into Jerusalem, the King of Kings came riding a lowly donkey. This was not what the populace expected. They were looking for the white horse, accompanied by sounding trumpets.

Generational pattern

Usually, by the third generation (after revival), the Church is in recession, or decline. Typically there is a first generation that has revival. Then, there is the second generation that has seen the outgoings of that revival. However, by the third generation, revival is often just a tale that is told by the elders. Judges 2:7-10: *"And the people served the Lord all the days of Joshua, and all the days of the elders that out lived Joshua, who had seen all the great works of the Lord that he did for Israel... Then there arose another generation after them, which knew not the Lord."* By the third generation, the reality is gone - that's history!

The generations that followed the Acts of the Apostles could parallel (to some degree) the generation that

succeeded Joshua in the book of the Judges. Even some of the more famous “saviors” of the later centuries, such as Luther or Calvin, often had mixture in their lives and in their theology. Many of the Christians who were outstanding in their time were flawed, and yet they were the luminaries of their day. During the era of the Judges, some of the saviors did bizarre things, but they were saviors; and many of them are recorded in the faith chapter (Hebrews 11). That is how we must view much of Church history. (In no wise are we excusing sinful acts, but ignorance and human error played a significant role in Church History.)

What made the Dark Ages dark?

If the foundations be destroyed, what can the righteous do?

Psalm 11:3

There is a saying: “As the Church goes, so goes the world.” This is a true saying, because the Church is the light of the world (Mt. 5:14, and Phil. 2:15). What happens when the light goes out in the Church? Not only does the Church lose its way, but the world suffers as well. The warning given to the Church at Ephesus was that they were losing their first-love relationship with the Lord; and He warned them that if they did not take heed, they



When the light goes out in the Church, not only does the Church lose its way, but the world suffers as well.



would have their candlestick removed. It is interesting that out of the seven Churches, Ephesus was the only Church that received such a warning - that the light would go out, or that they would lose the anointing.

The Dark Ages was a reflection of a darkened Church - the ecclesiastical Church. Church historians usually estimate about 1000 years to the Dark Ages. During that time, the Church became the state Church and later gained control of the government. The Roman Church eventually controlled everything, even to the point of hindering progress in the realm of science and discovery. For example, they had Galileo under house arrest as a heretic because of his theory concerning the planets, and yet his assertion that the planets revolved around the sun happened to be true.

It is interesting to note that the greatest percentage of scientists and inventors during the (subsequent) reformation were Protestants. Revelation and science truly flow more freely when one knows the Creator. Isaac Newton attributed all of his scientific knowledge to this conviction. The institutional Church had greatly overstepped their bounds in such matters; but as the saying goes, "Power corrupts, and absolute power corrupts absolutely."

Things were very dark during the reign of the Roman Church -until Luther. While it is true that there was a rebirth, a *Renaissance* that preceded Luther in the fifteenth century, the Renaissance was by and large confined to the fields of literature, art, and architecture. The Renaissance only affected the things which are not eternal, whereas the Reformation ignited by Luther had eternal consequences.

A shadow of things to come

The “Seven Churches” of Asia were figures of dispensations within the Church age. For example:

Ephesus	A figure of the first century Church losing their relationship.
Smyrna	A figure of the persecuted Church, which persecution continued to the end of the third century.
Pergamos	Began the merging of Church and state (fourth century), and thus the beginning of the institutional Church, or the Roman Church.



INTRODUCTION



An Analytical View of Church history

The Decline and Rise of the Church

By the end of the first century, the Church was beginning a downhill spiral. This *downhill spiral* continued until the time Martin Luther nailed his *95 Theses* to the door of the Wittenberg Church. Historians mark October 31, 1517 (*All Hallows Eve*) as the turning point, the end of the *Dark Ages* and the beginning of the Reformation. As previously mentioned, the *Dark Ages* was an effect (at least in part) of the reign of the ecclesiastical Church. Actually, the beginning of the Reformation of the Church in 1517 was just that; it was a beginning. The reformation goes on, and yet the word reformation is not adequate to describe the finished product. The word "reform" limits the Church to its former glory, which was great - and yet the early Church never attained to its fullest potential. The last day Church must exceed anything that has been - a Church that has come to the full stature of Christ.

Throughout this exposition, we are going to view the last nineteen centuries of Church history from both a negative and positive perspective. Where did the Church get off track? Where did the Church get back on track? We want to view Church history from both a critical and remedial point of view.

God is still redeeming His Church; and though she has had a bad fall, God is lifting her up again. In fact, He will exalt her into a greater place than she had in the beginning! Even the Old Testament prophets prophesied of the glorified Church, a Church that had regained the dominion. When Christ shall come, all things shall be fulfilled concerning her: His bride shall be ready!


*God is still
redeeming
His Church;
and though
she has had
a bad fall,
God is
lifting her
up again.*


*Whom the heaven must receive
until the times of restitution of all things,
which God hath spoken by the mouth of all his holy
prophets since the world began.*

Acts 3:21

Differing views on the Dark Ages

There are two different schools of thought concerning the Dark Ages. The secular view ascribes about 600 years to the Dark Ages, ending with the birth of university schools in

the twelfth century. Church historians, on the other hand, extend the Dark Ages to about 1000 years, ending with Luther's defiance of the state Church. The secular view attributes the darkness to the lack of secular education. The theological view attributes the darkness to the repression of spiritual light. The state Church kept the world in fear and superstition. That superstition carried over into the secular realm as well (for example, the assertion that the world was flat, or that the earth was the center of the universe).

* Throughout this exposition, we shall be taking the theological view.

The Restoration Era

In the book of Matthew, Israel's history is divided into three unique time- periods, each consisting of 14 generations (Mt. 1:17). The last time-period, "From Babylon to Christ," is called the Restoration Era. That era extended over 500 years. The Church restoration era is now approaching 500 years, and we must still see the mighty latter rain to bring the Church to full maturity (Jas 5:7). (This concept will be considered later in this commentary.)

The original pattern

Although we are not going to study the first-century Church per se, we will at times make some very acute observations about it in order to find our pattern. After all, the early Church was the pattern; and yet, by the end

of the first century the Church was forsaking the pattern established by the apostles. Thus began the decline. In other terms, their love was growing cold (Rev. 2:4).

The first turning point in Church history

Mark Noll (professor at Wheaton College), suggests that the first great turning point in Church history was the destruction of Jerusalem (AD 70). ¹ Until this time, Jerusalem was the center of Christianity. All of the apostles were attached to Jerusalem because they were all Jewish; and many of the Jewish Christians were still attached to the Judaism in some way. In fact, the author of the book of Hebrews gives us the clear impression that many of the saints were reverting to Old Testament custom and ceremony - even to the temple worship.



Destruction of Jerusalem A.D. 70

Spiritual Israel separates from natural Israel

The destruction of Jerusalem was not only to fulfill prophecy, but it was to separate forever the early Church from the tradition and mentality of the old religion. The Church was now a unique entity, and as such they were forced to adjust and operate as a local Church. After their dissemination throughout the empire they learned to function independently and yet were subject to God-appointed ministry, and to the rules that the early apostles had laid down.

One of the Jewish traditions that changed was Sabbath worship. By the end of the first century, all Christians worshipped on Sunday. Although, this is not hard to prove from the Scriptures, it is also an historical fact. We find accounts written from Pliny to Trajan that mention that Christians worshipped on the first day (Sunday). ² Sabbatarians reject keeping Sunday as the Lord's Day.

The Lord's Day

The keeping of the Sabbath is the only commandment of the original "Ten" that could fall into the category of a type or symbol. The Sabbath was made for man's benefit - a day to be rejuvenated (naturally and spiritually). However, the spiritual truth that the Sabbath teaches is that there is a "rest" where human exertion and human intellect ceases. It is God who is doing the

work and man cannot take the credit. Christ demonstrated such a *rest* when He healed the paralytic on the Sabbath. “*Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise*” (John 5:19). Christ was in the rest, He was in total harmony with heaven. The apostle Paul urges the church to seek to enter this *rest* in Hebrews 4:1-11.



The Lord's Day is still intended to be a day of rest and worship, and meditation.



The Lord's Day replaced the Sabbath Day after the resurrection of Christ. Christ was resurrected on the first day of the week, thus giving credence to Sunday worship. However, the Lord's Day is still intended to be a day of rest and worship, and meditation. The natural law of resting one day a week cannot be ignored. During the French Revolution, the ten-day work week was enacted – it was called *decadi*. However, they soon discovered that there was greater production in the six-day work week than in the ten-day “week.”

First century heresies

By the end of the first century the Church was already in decline, and there were major heresies plaguing the Church. **Eusebius**, (fourth century bishop/historian) records that a heretic by the name of **Cerinthus** opposed

the Apostle John at Ephesus. Cerinthus was an outspoken advocate of “Docetism.” This sect taught that Christ had not really come in the flesh, but only took on the appearance of humanity. Without a doubt, this was a damning heresy, but knowing this helps us to understand some of the emphasis of John’s epistles. John is the only New Testament author who uses the word *antichrist*. In fact, John uses the word five times in his little epistles, accentuating the conditions of the last days (1 John 2:18).

- * Incidentally, the Church was still debating the God/Man issue (whether Christ had come in the flesh) at the Council of Chalcedon (AD 451).

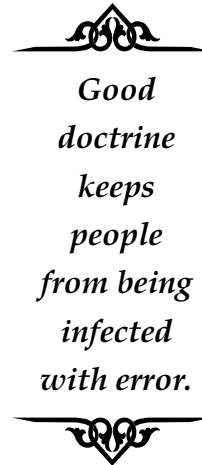
The Apostle John was also fighting against another heretical sect called the “**Gnostics**.” The Gnostics taught that moral living and personal righteousness had nothing to do with our salvation, but that one had to possess this certain (mystical) knowledge in order to be saved. In his third epistle, John contends with another evil man by the name of **Diotrephes**. Diotrephes could exemplify an aspect of another sect called the **Nicolaitanes**. Amongst the other evils that this sect perpetrated, they were known for their extreme discipleship. In short, the leadership lorded over the Church. (These cults will be reviewed again.)

- * Interestingly, Ephesus was considered to have the richest teaching of the day, and yet Ephesus was known for all of its cults! (See Acts 19:18-20.)

Thus were some of the conditions of the Church as the century turned. Eusebius records that John lived into the Emperor Trajan's reign, which began circa AD 98. By the end of the second century, **Irenaeus** (Bishop of Lyons) records that there were 217 heresies plaguing the Church. **3** Realistically, not all heresies are damnable; but one thing is sure: they cripple God's people and make them less than saints.

The necessity of sound doctrine

Good doctrine keeps people from being infected with error. The apostle Paul uses the expression "sound" doctrine. The word *sound* from its Greek origin is a medical term - as in "sound health." One of the disadvantages of the early Church was the unavailability of Scripture. The whole canon of Scripture was not accessible until the fourth century. In fact, this is the reason for many of the early creeds. The common laymen and even many pastors were lacking the Scriptures. Consequently, many creeds were formulated. New converts had to embrace and recite these creeds as they were baptized or received into membership, etc. However, as time went on, the Church was becoming weaker and weaker; they were even losing their grip on the elementary doctrines. The later



Church councils were still reasoning about and debating some of the fundamentals of the faith. Paul told the Hebrews (in essence) that if they did not progress into the deeper truths, they would lose their grip on even the elementary truths (Heb. 5:12-13).

Perfect in his generation?

As the Church declined into the Dark Ages, even some of the very best saints were doctrinally flawed. (Doctrine affects every aspect of how we live.) The period of the Dark Ages could parallel the age of the *Judges*, when every man did that which was right in his own eyes. Many of those who judged Israel (after Joshua's death, to Samuel - 350 years) were far from perfect, and yet God appraises men according to their generation. The Scripture says of Noah that he was perfect in his generation (Gen 6:9 and 7:1). Perhaps he would not be perfect (comparatively) in another generation!

- * Note: Some of the subject matter in the introduction will be repeated later in this commentary. In fact, repetition is an essential element in teaching. The average student must hear something at least three times before it sticks.



CHAPTER 1

The End of the First Century - AD 99

By the end of the first century, John was the only remaining apostle of the original twelve. There were also a few elders that had known the apostles. Eusebius Pamphilus, (a later historian) records that John lived into the reign of the emperor Trajan (AD 98-115). Rome was still firmly in control of the known world. John's epistles and his letters to the seven Churches give us an idea of the times. In addition, a few secular writers and historians give us some insights into the era.

Brief Overview

The infant Church of the first century started out on the right course. They had progressed, and had been strengthened by the apostles and great theologians such as Paul. However, by the end of the century they were veering off course. Many of the heretical groups such as the *Docetists* and *Gnostics* had begun to sow their tares. There was also the radical discipleship movement of the *Nicolaitanes*, leaders who lorded over the laity.

As mentioned in the introduction, the apostle John was contending with all of these factors, not to mention the many other ruptures within the Church. The letters to the *Seven Churches* in Asia prove the point. John was a mender and a restorer to the Church; but now John's ministry was coming to an end, and he urges the Church to hold fast and strengthen that which remained. John exhorts them (by the Spirit) to overcome their besetting sins, that they might win the crown. In John's last epistles, he writes much of the antichrist, and of the spirit of truth and error. It is almost a glimpse into the final days of the Church Age. The unrighteous gravitate toward the lie, while the righteous cleave to the truth.

Docetism (Greek - to appear) was an early heretical wind that corrupted Christian thought. Docetists claimed that Christ was a mere phantasm who only seemed to live and suffer. This sect taught that Christ had not really come in the flesh, but only took on the appearance of humanity. The apostle calls these teachers antichrists.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.



*The
unrighteous
gravitate
toward the
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the
righteous
cleave to
the truth.*



1 John 4:3

The Virgin Birth

Every cult will deny the Virgin Birth – the means through which God became man. God had to become a man in



Those who believe in Him, also have the hope of defeating sin and the grave!



order to die (because God cannot die). In order to fulfill heaven's plan of atonement, the Son of God had to bear upon Himself the sins of the world and then take those sins to the grave (into hell itself). To complete the cure, Christ rose from the dead, thus breaking the power of sin and the grave. Those who believe in Him, also have the hope of defeating sin and the grave! To deny the *Virgin Birth* is to deny one's hope of salvation.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

Hebrews 2:14

Gnosticism was another heresy that plagued the early Church and continued through succeeding generations. Gnosticism comes from the Greek word *gnosis*, which means "knowledge." The Gnostics believed they possessed a "secret" knowledge that would enable them to escape their bodies after death. (They, of course, claimed to be the only

ones that possessed this mystical knowledge.) Some of them even practiced getting out of their bodies (astral projection).

* This actually became a cult-trend during the drug-culture of the 1960's - 1970's; they called it TM (transcendental meditation).



Sin is the breaking of the commandments, and those who continue to practice sin are of the devil



The Gnostics taught that moral living and personal righteousness had nothing to do with one's salvation, and that one is not accountable for sins committed in the flesh. They said that your body does not matter, only your spirit. Their teaching caused many to cast off moral restraint and to denigrate the keeping of the commandments. The apostle refutes this heresy all the way through his epistles! Sin is the breaking of the commandments, and those who continue to practice sin are of the devil (1 John 3:4-8). The Scripture teaches in 2 Corinthians 5:10, that we shall give account of things done in the body. Paul also commends being holy in body and spirit (1 Cor. 7:34).

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him

1 John 2:3-4

The *Nicolaitanes* (Rev 2:6, 15) were a sect that had distorted the teachings of Nicholas the deacon (Acts 6:5). They were following a form of Gnosticism, asserting that there were no sins of the flesh. Their spiritual liberty allowed all kinds of immoral practices. They also promoted ultra discipleship - extreme lordship of the shepherd over the laity. *Nico* means "lording" and *Laitane* means "laity" - "Lording over the laity." A good example of this is found in Third John 9-11: "*I wrote unto the Church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not...neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.*" Peter also admonished ministers not to "lord" over the flock: "Neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet 5:3).

* The Nicolaitane doctrine was quite prevalent in Ephesus and Pergamos.

Christian Science

The modern day *Christian Science* persuasion is a mixture of both the Docetic and the Gnostic views. They believe that everything is either mind or spirit, and that there is no reality except what is in the mind or spirit. They do not believe that Christ was a physical man. Therefore, He neither died nor was resurrected. The Apostle John calls this the spirit of antichrist.

Jehovah Witness

The *Jehovah's Witnesses* would also fall into the "cult" category. John clearly defines cult doctrine as any doctrine that denies that Christ (the Son of God) came in the flesh. The Jehovah Witness cult exalts Christ as the "Arians" - a super being, but not God! They do not recognize the Blood of Christ as being Divine (Acts 20:28). The Witnesses also deny a literal resurrection; they say that Christ arose in the spirit but not physically.



*Cult
doctrine
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The Downward Spiral

Truly, the Church of the first century was in a recession. They were losing their first love relationship with Christ. Most theologians will agree that the Seven Churches of Revelation depict the various epochs of the Church Age. Ephesus, (the first Church) speaks of the first century Church - a Church that was beginning to grow cold: "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev 2:4).

Indifference

Man has an uncanny ability to adapt to conditions: both the good and the ill. During the Second World War,

London became so accustomed to being bombed that the clubs remained open. People remained at their tables, or continued dancing while the bombs were falling. Contrariwise, man can become accustomed to being in a revival atmosphere. He can become so accustomed to seeing miracles or supernatural things, that he becomes cold and indifferent. Jesus upbraided His own disciples for their unbelief and hardness of heart. These men were used to seeing miracles and hearing things that had never been heard before! May we take heed from the lesson that history teaches.



Christianity is Relationship

*True
Christianity
is a
relationship
with
Christ.*



Christianity is not a religion; it was altered into a religion. True Christianity is a relationship with Christ. What is religion? It is man's way to substitute the relationship - no faith required in religion. Religion is often man's way of justifying himself. Religion prescribes the penance, the liturgy, the motions, and all the formulas and rituals. Yet, after having done all, there is still no hope of salvation. Luther labored for years trying to be saved. Sometimes he spent sixteen hours a day at the confessional booth, still feeling no relief. How did the first century Church ever degenerate to such a state?

Elders at the Turn of the Century

There were a few elders living at the time of John, who had known the apostles. *Clement of Rome* was one of them. Clement lived until the turn of the century or shortly thereafter. History records that he personally knew Peter and Paul; and he is also known for his non-canonical letters to Corinth. In one of his letters, he deals with a heretical movement that was infiltrating the Church. In another writing Clement reminded the Corinthians that "A full outpouring of the Holy Spirit was still upon them." He also encouraged the development of the fruits of the Spirit. Clement's writings affirm that Sunday worship was the norm. The Catholic Church puts Clement into the official line of apostolic succession. In other words, he was in the direct line of succeeding popes from Peter. The Catholic Church claims Peter as the first pope of the Church.

Question:

Is there any Scriptural credence for apostolic succession? One may say, "Well, the apostles replaced one of the twelve" (Acts 1:16-26). True, there had to be the twelve apostles in order to symbolize the 12 foundations of the Church government. This is verified in Revelation 21:14: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." However, you will not find any other

allusion to apostolic succession in scripture. Any apostolic office is a Divine appointment. In reality, many of the so-called “apostolic succession” were wicked men.

Ignatius Knew John the Divine

Another elder who outlived John was *Ignatius of Antioch* - (not to be confused with Ignatius Loyola, founder of the Jesuits). Ignatius lived to about the year 110. He was converted under the Apostle John, and later became the bishop of Antioch until the time of his death. Ignatius is especially remembered for refuting the Docetists and the other heretical sects of the time. In a letter that he wrote to the Church at Smyrna, Ignatius encourages the Church to be equipped through the power of the Holy Ghost. He also admonished **Polycarp** (bishop of Smyrna) to pray that he might abound in all the spiritual gifts! ⁴ Ignatius himself had a fluent gift of prophecy.

One of Ignatius’ main concerns was the pastoral role. He felt there should only be one pastor over the flock. Democratic rule in the Church is not scriptural. The pastor will give an account for his flock before the Lord. Ignatius encouraged local flocks to adhere to their bishops to safeguard them from heresy. (Some took discipleship to the extreme. We will discuss this at a later interval.) Ignatius had a great desire to associate himself with the death of Christ, which



Any

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Divine

appointment



desire was granted. The account of his death reports that those who witnessed it were greatly encouraged!

Eusebius Pamphilus makes reference to a letter written from Ignatius as he is being escorted to his final trial (*Ecclesiastical History*). The letter is addressed to Onesimus, Bishop of Ephesus. Most early churchmen believe this to be the same Onesimus (the runaway slave) mentioned in Paul's letter to Philemon. If this be true, Oneismus' redemption reveals an even greater work of grace—from a slave to the Bishop of one of the most prominent churches in the empire. (Ignatius' letter was about fifty years after the incident mentioned in Paul's epistle to Philemon.)



*We should
major on
living for
Jesus.*



Question:

Is martyrdom a legitimate desire? It can be. St. Paul wanted to know the fellowship of Christ's suffering and death (Phil. 3:10). Paul also writes in Hebrews 11:35 of those who refused deliverance, that they might obtain a better resurrection. The desire for martyrdom can also be stimulated by wrong motives - for fame and glory of self. Once a man in prison boasted that he wanted to die for Jesus. The chaplain told him that he should start by trying to live for Jesus. We should major on living for Jesus. If we do not please Christ during our lifetime, we certainly will not be capable of pleasing Him in our death!

* In later centuries, the martyrs were deified, which then inspired worship of the saints and prayer to the saints. Notwithstanding, some are called to be martyrs (Rev. 6:11).

Polycarp (AD 69-155) was another elder who outlived the Apostle John. He was a student of the Apostle John, who later appointed him bishop of Smyrna. Polycarp was burned at the stake during a period of persecution in Smyrna. (We shall consider him again as we look at the second century.)

First Century Events That Affected Christianity

The burning of Rome in AD 64 had a major effect upon Christianity in the empire. Nero blamed this fire and other misfortunes on the Christians. This brought on a tremendous persecution against Christianity. The destruction of Jerusalem (AD 70) by the Roman prince Titus also affected Christianity. This act separated (Jewish) Christianity from the former religion (Judaism) and scattered God's people into many places. The destruction of Jerusalem also fulfilled the judgement pronounced against them. The Arch of Titus in Rome is still standing. This monument lauds the destruction of Jerusalem. The "Arch" was constructed after Titus' death, and yet the only person that could go through this arch was the conqueror; all others had to go around it. The Emperor Domitian succeeded Titus. He is remembered for exiling the Apostle John to the Isle of Patmos (AD 81-96). It was on Patmos where John had his famous Revelation.

Secular Writers of the Times

Tacitus (55-120) was a Roman historian, orator, and author. He is celebrated as the greatest Roman historian of his day. Although we are not studying the writings of Tacitus or other such writers in this course, these men are an invaluable source for any extracurricular study of the times. Tacitus refers to Christianity as a “subversive cult.”

Pliny the Younger (62-113) left many invaluable letters that shed light on the era. He mentions Sunday worship in one of his letters to Trajan.

Josephus (? - 100) was a Jewish historian, and a much relied upon writer of the first century - especially concerning the fall of Jerusalem and its subsequent history.

Hegesippus (110-180) was actually a Christian chronicler of the day; however, none of his works are extant (still existent) except where they are quoted by others such as Eusebius.

* The actual term “Sunday” was not used until the fourth century.



CHAPTER 2

Heresy Weakens the Church

(2nd Century 100-199)

Overview

The second century begins with Rome still dominating the landscape. Rome was the master of the civilized world. The emperor Trajan, who was anti-Christian, was in the seat of power until about AD 117. It is on record that Trajan received letters from Pliny the Younger (one of the Roman governors), that sited Christianity as a capital offense. However, Trajan's attitude was, "If they are not openly practicing, don't meddle with them." He also commended forgiveness to those who would deny their faith and return to the worship of the Roman gods.

Trajan's adopted son Hadrian ("Adrian") occupied the Roman seat of power from AD 117-138. He is remembered for his building projects, and especially the

construction of the wall that separated England from Scotland. Hadrian's Wall was 73 miles long, 16 feet high and 10 feet wide; it marked the northern edge of the Roman Empire. The wall was built to keep out the Scots, whom the Romans could not seem to conquer. The Roman influence in the Isles undoubtedly made it possible for the travel of Christian missionaries. The city of Ashcled (modern Dublin) was built about 140 AD. The Gospel was preached in Britain during the second century. Hadrian apparently followed his father's "don't ask" policy concerning the Christians.



Hadrian's Wall

The Emperor, Marcus Aurelius, (AD 161–180) had a personal dislike of Christianity; and though he continued the practice of not seeking Christians out for punishment, persecutions were very evident during his reign, especially in Lyons (c. AD 177). He is chiefly remembered for putting to death *Justin Martyr* and some of his disciples.

Aside from all of the persecutions of the day, the Church was also being weakened through many heretical teachings. Irenaeus (bishop of Lyons) records that there were at least 217 prevalent heresies toward the end of the second century. In fact, some of the teachings of those who were refuting these heresies were also questionable. Again, I would suggest that the unavailability of the scriptures contributed to some of the heresy. One of the more notable heresies of the second century was one that was promulgated by a man named **Marcion**.

Another Gospel - by Marcion

Marcion (AD 85-160) at first appeared to the saints in Rome to be a true believer. He touched the heart of the Church as he spoke of the love of Christ, the love of the brethren, etc. However, after a short time, the saints realized that there were a few essentials missing from his theology. Marcion had compiled ten of the New Testament books, mainly Paul's writings and Luke; and he had edited out any references that linked Christ to the Old Testament. His assertion was that the God of the Old

Testament was a different God – a God of wrath. He also declared that Christ did not come in the flesh. In other words, he denied the incarnation and the resurrection.

The Marcionite movement carried on for centuries. Marcion advocated the ascetic life and urged his followers not to flee persecution. Some of his Christian opponents were



*All
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agrees.*

Irenaeus of Lyons, Hegesippus (a Christian chronicler of the early Christian Church), and possibly **Justin Martyr**. In a letter, Polycarp (Bishop of Smyrna) also warned the Philippians concerning the teaching of Marcion. Marcion's heresies were still being refuted in later centuries.



Tampering with the Scriptures:
The early Church was slowly disintegrating because of a departure from the original pattern found in the Scripture. All Scripture is given by the inspiration of the Holy Spirit and all Scripture agrees (2 Tim. 3:16 and Luke 24:44).

- * What particular warning is given concerning tampering with the scriptures?

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him

the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Revelation 22:18-19

The Doctrine of the Incarnation and the Resurrection

The incarnation took place when Christ put on flesh and blood - God became man. God had to become man in order to die, in order to pay man's penalty for sin. To deny the incarnation is to deny the whole message of our atonement. Only Divine Blood could satisfy heaven - only a sinless sacrifice could be accepted; and that eliminates all of Adam's race. Not only did the Son of God have to die, but He also had to be resurrected to complete the cure. Had not Christ risen, we would still be in our sins! As the apostle said: "The sting of death is sin." Thus, had not Christ risen, sin would have won! His resurrection proves there is victory over sin and the grave (1 Cor. 15:54-57).

A Notable Saint

Polycarp was one of the notable saints of the second century. He was a disciple of the apostle John, who also appointed him bishop over the Church of Smyrna (one of the seven Churches mentioned in Revelation). Polycarp

was a beloved and faithful pastor. It has been said that because he had such a beautiful spirit and because he was so well respected, that he often put an end to controversies between brethren. His sole surviving work was a non-canonical letter to the Philippians. Polycarp was faithful to warn the saints against heresy, and especially the heretical teachings of Marcion. Legend says that he personally clashed with Marcion in Rome.

Polycarp is Taken to the Stake

The account of Polycarp's martyrdom can be found in a compilation entitled: *The Apostolic Fathers*. This is considered the earliest genuine post-biblical account of a Christian martyrdom, and one of the few genuine writings from the actual age of the persecutions. When the dear bishop of Smyrna was finally brought to the arena, the governor gave him another chance to recant his faith. Polycarp's response was: "Fourscore and six years have I served Christ, and He hath never done me wrong; how then can I now blaspheme my King and Saviour?" Some claimed that they actually heard a voice from heaven strengthening Polycarp just before his death. Bishop Polycarp was brought to the stake, but it is also recorded that the fire did not burn him. He was finally dispatched with a sword. ⁵ Varying accounts record Polycarp's death from AD 155 - 166. (May I insert that the account of his martyrdom is well worth reading.)

* Note: Catholicism tries to link men like Polycarp into the apostolic chain of popery. We must not consider some of these men less than saints, simply because the Catholic Church claims them.

Saint Worship

This is how *saint worship* began: After Polycarp died, people started to make yearly pilgrimages to his grave. By the end of the third century, many people were making this pilgrimage to the gravesite. As the centuries progressed, the more prevalent “saint worship” became. The farther the Church wanders from Christ, the more peripheral the relationship becomes. Who could ever believe that the Church would be praying to dead people?

Justin the Philosopher

Justin Martyr (100-165) became another familiar name in the second century. Perhaps he was the first one to be labeled as a “Christian apologist.” (His apologies are still extant.) He is also called “Justin the Philosopher.” Born in Samaria of pagan parents, he studied Greek philosophy. After his conversion in Ephesus, at the age of 38, he embarked on a crusade trying to convert men of the educated sector by *philosophical argument*. Undoubtedly, this was a mentality picked up from the Greek

Sophists, a philosophic sect skilled in elaborate and shrewd argumentation. He then opened a school of Christian philosophy at Rome.

Without a doubt, his immersion in Greek philosophy tainted the pure doctrine of Christ. In some of his writings, he goes so far as to say that he believed the Greek philosophers were saved. He also believed in transubstantiation. Here is an example of mixture, or “leaven.” Justin believed in the gifts of the Spirit, yet at the same time, tried to win people through the human intellect.

Justin Martyr once wrote, “For the prophetic gifts remain with us, even to the present time... Now it is possible to see amongst us women and men who possess gifts of the Spirit of God.” Marcus Aurelius put Justin Martyr and some of his disciples to death (circa 165).

Question:

What is wrong with the intellectual Gospel, and what can be wrong with a ministry of apologetics? Firstly, the Gospel is not rational to the intellectual mind; as Paul said, it is foolishness to the Greeks (1 Cor. 1:23). The reason that man cannot see the truth of the Gospel is that there is a spiritual veil over his eyes (2 Cor. 4:3-4). Debating on an intellectual level will not penetrate the veil; we cannot

fight spirit with intellect. The apostle Paul spends a few chapters (1 Cor. 1-3) exposing the fallacy of the intellectual Gospel. Creation, the incarnation, the crucifixion, and the resurrection cannot be rationally explained. The miracles throughout Scripture cannot be rationally explained, because they are miracles. They are supernatural, and the natural man cannot receive the things of the Spirit because they can only be discerned by spiritual means (1 Cor. 2:14). We need to convey the Gospel as it is written, and God will give faith to those who believe it!

I have heard one of the best known apologists of our day rapping (open forum) with university students, using big words and abstract phrases, debating over what constitutes reality or unreality (and asking existentialist-based questions such as “Are we really here” ... “Do we really exist?”) This type of philosophical discourse yields very little fruit. Debate has been labeled as a work of the flesh (Rom. 1:29 and Gal 5:20) and very destructive (especially within Christian circles). Just preach the Word. Testify of your faith. Reason from the scriptures and God will do the rest. Truth begets those who are of the truth.





*We need to
convey the
Gospel as it
is written,
and God
will give
faith to
those who
believe it!*



And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

1 Corinthians 2:4-5

- * **Exhortation:** Do not study a lot of lifeless material. It is a drain. Even some of the sermons of the reformers and revivalists can be a hindrance to what God might be saying today. Remember that God has a “present truth” for every generation. When you read the things they preached and wrote, you are expecting it to lift you up - but often it can have the opposite effect. Today, we have much more light! Other generations were flowing in the light that they had in their time. It is good to have a general knowledge of these men and events, but avoid being trapped into studying a lot of lifeless philosophy. The famed Charles Spurgeon was an avid reader. He said that he would often read an entire book and get nothing from it - or, he might just extract one sentence that was of any value.


*Remember
that God
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every
generation.*


- * If we study the doctrines of some of the early Church luminaries, we shall for the most part be

disappointed. Their doctrine was tainted by Greek philosophy, and they add nothing of enlightenment to the Scriptures.

***Montanist Movement -
Claimed to be the Last Prophetic Voice***

The Montanist movement began about AD 172. The *Montanists* were an exclusive group who believed that they were the last prophetic voice on earth. Montanus, the leader of this sect, was converted to Christ in the province of Phrygia. Soon after his conversion, he began to receive "revelations" which, he then began to preach throughout the province of Asia. Several women then joined the team who also claimed like revelation. They were very "Pentecostal," exercising tongues and prophecy. They preached strict asceticism, forbidding meat, and urging fasting and abstinence from marital relations. They even sought persecution and encouraged martyrdom, which surely came. Actually, this movement continued for centuries. The more renowned **Tertullian** later joined the movement, and was a great supporter of Montanism, although he later broke off into his own sect.

***Asterius Urbanus** (a writer of the second/third century) indicated that the Christians of his day expected the spiritual gifts to remain permanently in the Church. Writing against the later Montanists, he asked why they no longer had prophets after their prophet Montanus and

his co-workers died. Urbanus noted that the true Church would always have the prophetic gifts (prophecy, tongues and interpretation of tongues): "For the apostle [Paul] deems that the gifts of prophecy should abide in all the Church up to the time of the final advent." ⁶

The Montanists Give Us a Good Excuse to Reject the Supernatural

Christians frequently try to relate the modern day Pentecostal movement to the Montanist movement. Extremist groups like the *Montanists* are often used as a reason to disallow the gifts of the Holy Spirit. The Montanists claimed to be led solely by the Holy Spirit. In fact, when they spoke, they might make a statement such as: "I am the Word, and Spirit, and power!" ⁷

Question:

How can born again, Spirit filled people get so far off track? There are a number of answers that can be given to such a question, but aside from motives and pride, the apostle John give us the key. The Spirit and the Word agree (1 John 5:7). It is very apparent that some of their "spiritual" revelations were contrary to the Word. For example, notice Paul's warning about cults in First Timothy 4:3: "*Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*" Also,

in First Corinthians 7:1-5, Paul warns against the dangers of marital abstinence, and even celibacy.

They also held to other dogmas such as teaching that sins that were committed after water baptism were unpardonable. Where did these doctrines derive from? Jesus said: *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"* (John 7:17). If we really love the truth and are willing to obey it, there should be an inner witness (the Spirit of truth) that says "Amen" to the right doctrine!

<i>Cult Warnings:</i>
Exclusivity - "We are the only ones!"
"We are the true voice!"
"We are the sole interpreters of Scripture!"
Austere discipleship - lording over the laity
Forbidding marriage relationships
Forbidding meats
Demanding strict asceticism
Demanding strict obedience to their leaders
Many legalistic dogmas
Despotic control of money
<i>Often some of the reverse of the above is true as well:</i>
Grace is interpreted as tolerance
Many excesses (i.e. drugs) are allowed
Many immoral practices are justified
Various forms of spiritism are practiced

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness..."

Jude 4

* An account reflecting upon the Welsh revival (1904) attributed its decline to the lack of sound teaching. There was a lot of extemporaneous preaching and there was a lot of emphasis on the Spirit, but not a lot of sound teaching.



There needs to be a healthy balance of the Word and the Spirit.

There needs to be a healthy balance of the Word and the Spirit.

Irenaeus Writes against Heresy

Irenaeus (130 – ca 202) was another notable figure of the second century. He was the Bishop of Lyons in Gaul (France). He studied under Polycarp and was known for his books against the heresies of the day. He stressed that the New Testament fulfilled the Old Testament. He taught the necessity of receiving the Spirit and specifically described speaking in tongues as evidence of the Spirit. Although Irenaeus stressed doctrinal purity, he himself is labeled as a supporter of apostolic succession – at least some of his words have been interpreted to have sanctioned apostolic succession. He listed



twelve successors (up to his time, circa 185) in the apostolic descent, beginning with **Linus** (circa 67-69). This Linus was one of the companions mentioned in 2 Timothy 4:12. However, there is no validity to apostolic succession. One may ask the question, "Why appoint a man such as Linus, when the apostle John was still alive until the end of the century?" (Another 30+ years)

The Roman Church Claims Center Stage

By the end of the second century, the Church was becoming more jurisdictional, claiming Rome as the center stage of Christendom. Obviously, Jerusalem was no longer the focal point. Rome was the center of the empire. The blood of Peter and Paul also seemed to sanction the view. After all, their blood had hallowed the ground and seemed to justify Rome as the center of the Christian world. Thus would be the story for years to come. The more the Church lost the anointing, the more institutional it became.



CHAPTER 3

Persecutions & Philosophers Plague the Church

(3rd Century 200-299)

Overview

The third century began with Rome still at the helm. Roman persecution of Christians increased during the third century and almost peaked by the end of the century. The major scientific influence of the times had come from a Greek astronomer from Alexandria by the name of **Ptolemy**. Ptolemy's system of maps and his theory of the solar system were the standard for about the next 1400 years. He theorized that the earth was the center of the universe and the sun and planets moved around the earth. As we shall later see, the Church suppressed scientific discoveries. (Though Ptolemy actually lived in the second century, his theory gained acceptance in the third century.)



Ptolemy

Barbarians Weaken the Empire

The Roman Empire began to weaken during the third century, by the increasing invasion of the Goths and the Franks. The Goths were an East Germanic tribe, which according to their own tradition, originated in Scandinavia. The Goths were greatly feared because of their reputed violence. (They were basically contained at the border of the Danube River.) The Franks were also a Germanic tribe that invaded the weakened areas of the Roman Empire, especially into France and Spain.

Luminary of the Times

Tertullian (160 - 230) was a notable orator, and theologian/historian of the third century. He coined the word

Trinity. Tertullian is also known for some of his proverbial sayings, such as: “The blood of the martyrs is the seed of the Church...” and, “Persecution helps purge the Church of its lukewarm members.” Many of Tertullian’s writings are still extant. He wrote against heretical movements such as the Marcionites and the Gnostics. Yet, Tertullian himself became involved in the very questionable Montanist movement. He broke from the established Church in Carthage, where he was an ordained presbyter and continued with the Montanists for a considerable time. Tertullian seemed to recognize the fallacy of the ever-increasing control of the institutional Church - the Roman Church. In the end, Tertullian formed his own sect. Again, we must note the tremendous mixture of the times, and the fact that men are judged according to their light and their convictions. The Catholic Church refuses to acknowledge Tertullian because of his break with the Church; however, their approval is not necessary.



*Men are
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and their
convictions.*



Pros and Cons of Cyprian

In AD 250, the whole empire suffered a wide persecution ordered by the emperor, Decius. He demanded that the whole empire worship the Roman gods. The penalty for not doing so was death. Many Christians bowed to this

decree. In 251 this persecution ended, only having lasted one year. After the persecution was over, *Cyprian* (Bishop of Carthage, N Africa - 248-258) wanted to reinstate many of the people who had forsaken the Church, and were now repentant. Many Christians were intolerant about forgiving those who had not stood the test. They called Cyprian a compromiser for his tolerance on the issue.

- * Let us not forget that even the disciples had forsaken Christ in the hour of trial. Christ forgave them! It is one thing to run because of weakness, and another thing to acquiesce because you are forsaking the faith.

“No Salvation Outside the Church”

Cyprian believed in the universal Church. In fact, one of his dogmas was that there was no salvation outside of the ecclesiastical Church - that is, the Church headed by the bishops of Rome. He believed that those who had been baptized outside the Church (by what he deemed to be schismatic groups) needed to be re-baptized into the “Roman Church” to be saved. His mentality dominated the ecclesiastical Church for centuries. Centuries later, Luther challenged his professor on this point by asking if the Greek (or eastern rite Christians) were really saved. Even the head bishop of Rome at the time of Cyprian challenged Cyprian’s dogma concerning baptism. (The

later Eastern order did not submit to the Roman hierarchy, but to Constantinople.)

Cyprian also urged poverty and celibacy for the clergy. Truly, if one takes the vow of poverty he should also take the vow of celibacy as well. Who would want to pass the curse of poverty on to another generation? The vow of poverty is inviting an evil spirit to come in. Jesus never advocated anything like this. Paul said that he learned to be content in every circumstance, to abound and to be abased. Over all, Cyprian's influence only helped to elevate the hierarchy of the Church beyond their appointed bounds, and ultimately towards bringing about a dictatorial Church (1 Pet. 5:2-4).

The Sect of Novatianists

Another group that emerged after the persecution of Decius was the *Novatianists* (AD 251). The Novatianists begin under the leadership of a bishop by the name of **Novatian**. This group considered themselves to be the "pure ones." The main thrust of this movement was to purge out all of those in the Church who had bowed to the Roman threats, or had recanted during the persecution. Novatian was very intolerant of sin and very critical of the "recognized" Church.

Most of the records that we read about this movement come from those within the main body (the Roman

Church). Therefore, the viewpoint could tend to be slightly tainted. There is nothing wrong with holding up a high standard, but we also need to have mercy upon those who are weak. We stand by His grace alone! We must also be careful about becoming too exclusive, thinking, "We are the only ones." That is pride! Although, the mainline Church considered the Novatianists schismatic, the mainline Church needed to be challenged. Novatian challenged the head of the recognized Church, (Pope Cornelius) by declaring himself the head of the "true" Church.

- * The term "pope" was quite a common title during the early centuries. Many ministers (bishops) were referred to as pope (father). It was not until later centuries that the term "pope" became exclusive to the head of the Roman Catholic Church.

The Platonic Christian?

Origen (185-254) was another familiar name during the third century. Many of his theological works are extant and many of them are mentioned by Eusebius. Origen was an extreme ascetic, even having himself neutered to maintain moral purity. His thinking affected others who went to such extremes as to have their eyes taken out. (Wrong doctrines gender tremendous bondage!) Origen would often blend Greek philosophy into his theology.

(He was a Neo-Platonist, a student of Plato.) His desire to be a martyr was granted in AD 254, when he was put to death by the emperor Decius.

* May I exhort you not to waste your time studying mixture. The doctrines of some of these luminaries are steeped in confusion. For example, Origen's doctrine of *Ultimate Reconciliation* essentially says that all shall be restored - even the Devil. Although, men like Origen are familiar names in history, I am confident that there were much greater men who were not known!

The Plato mentality dominated Christian philosophy during the early Middle Ages, and even filtered through many of the writings of the luminaries, such as Saint Augustine. (Martin Luther himself was a monk in the Augustinian order.) During the 1200's, Aristotle replaced Plato as the greatest philosophical influence in the Christian world. Many of these philosophers were homosexuals, and their philosophy is confusion. Aristotle mentored one of the most wicked men who ever lived - Alexander the Great.



Question:

Why make the point concerning homosexuality? The apostle Paul defines the homosexual as one given

over to a reprobate mind (Rom. 1:25-28). A reprobate mind is a mind incapable of making a sound judgement. Moral deficiency will undoubtedly govern one's thinking and his philosophy throughout life. Paul stated in Romans 1:25, that this man will glorify the creature more than his Creator. In other words, he puts man above God; he caters to the baser instincts rather than the Divine.

The Trend toward Monasticism Begins

Anthony of Egypt or *Anthony the Hermit* (AD 270) is noted in history as the father of monasticism, or the monastic life. Born into wealth, Anthony forsook all in order to fulfill Mark 10:21: "Sell whatever you have and give to the poor... and follow me." Anthony's life as a hermit began quite a movement. (The trend towards withdrawing from society is known as "anchorism," and the individual adhering to such a lifestyle is called an anchorite.) Thus an Anchorite is *one who withdraws*. Often, Church history portrays such individuals as being a "model" of the Christian faith. In actuality, living in a cave does not fulfill Christ's exhortation to be salt (preservation) to a corrupt world. Neither does it fulfill


*Living in a
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to a corrupt
world.*


the exhortation to be a light in a darkened world. This movement later evolved into various monastic orders.

Religious bondage

Several centuries later, a monk by the name of Simeon Stylites left the monastery for a more “devoted” life of strict asceticism. He eventually chained himself to the top of a pillar over 30 feet in the air (some say 60 feet). He be-



*Our Lord
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testimony
to His
grace!*

came quite a spectacle. People would come to hear him preach and bring him food, or other things. Simeon spent over thirty years of his life on the pillar. He was later “glorified,” and a monastery was constructed around the pillar. It is amazing how religion glorifies this kind of thing. They also built a monastery in honor of Simon of Cyrene, the man who was forced to carry the cross.



Living a life of seclusion is not what brings glory to Christ. Our Lord wants us to live for Him in the midst of an evil world, as a testimony to His grace! (See Phil. 2:14-16.)

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

John 17:15

Asceticism is strict abstinence and self-denial. This can lead to spiritism. When you deny yourself physical nourishment, your body becomes weakened, and open to the spirit world. Your spirit can then become susceptible to demonic attacks. Monks often suffered such attacks because they were run down. The ascetic life demanded celibacy, poverty, prayer, fasting, and often, self-punishment. There is a story told of an angel that appeared to Francis of Assisi as he was practicing some form of self-affliction and told him that this was not pleasing to the Master. According to the story, he never practiced this sort of thing again!

- * There are many stories from the past that we cannot prove – some say they happened, others dispute them. But, as Blaise Pascal said: “None of us was there to prove it or disprove it.” Therefore, it is in your court to accept it or reject it.
- * Asceticism originated with the Greek “Stoics.” There will be further reference to the Stoics.

Diocletian tries to revive paganism

The emperor *Diocletian* ruled the Roman Empire toward the end of the third century (284–305). He divided the

empire into east and west (286) in an attempt to rule the territory more effectively. His desire to revive the pagan religion of Rome led to the last major persecution of the Christians, and to this the Church responded by making many of them saints – that is to say, that the martyrs were deified. There was a tremendous mixture of paganism in the Church by this time. Pagan holidays had become mixed with (so-called) Christian holidays. Yet, even in spite of the mixture, there were still many that were willing to give their lives for Jesus.



CHAPTER 4

Christianity Becomes State Religion

(4th Century 300-399)

Century of Change

The fourth century was definitely a century of change. Although the century began with a great persecution against the Church by Rome, by the end of the century, Rome was bowing to the Church. After the conversion of the Emperor Constantine, the state began to help form the Church into a very powerful and controlling institution. At the same time, the Roman Empire was being weakened due to the encroachment of the Goths, the invasion of the Huns, and a variety of other factors. Theodosius (395) was the last emperor to rule (corporately) both the eastern and western sectors of the empire.

* We previously mentioned the Goths in the third century. The Goths were a single nation or tribe

up until that time. It was during the third century that they split into two groups: the *Visigoths* were the “West” Goths, and the *Ostrogoths* were the “East” Goths. The Visigoths eventually penetrated into France and Spain. The Ostrogoths were camped at the border of the Eastern Roman Empire; and by middle of the fourth century were invading Italy.

Eusebius wrote his famed *Ecclesiastical History* during the fourth century, along with forty-five other books that reflect upon early Church history. The conversion of Augustine, and the emerging of other notables such as, Athanasius, Jerome, and John Chrysostom also took place in the fourth century. Perhaps the most notable event of the century was the canonizing of the New Testament.

Great Persecution begins

In the year 303, the Emperor Diocletian began a grand crusade against the Church. Diocletian was perhaps the worst persecutor in Church history. He destroyed many Churches, confiscated property, dismissed Christians from civil jobs, and ordered them to sacrifice to Roman gods. He had many killed and imprisoned. Then, he suddenly retired and moved to Dalmatia (the former Yugoslavia). This caused a power struggle; and from this struggle, Constantine emerged as emperor. (British

museums have London coinage going back to AD 310, stamped with Constantine's image.)

The Church Becomes the State Church

Constantine's conversion (circa 310) was quite dramatic. He claimed that he had a divine vision of the cross right before his battle with Maxentius (Maxentius was a co-emperor vying for control). After Constantine's vision, he ordered his (inferior-sized) army to put the symbol of the cross upon their shields. After having done this, he won a smashing victory over Maxentius. Constantine was now the emperor who not only accepted Christianity, but who also made it the state religion. In his famed "Edict of Milan," Constantine outlawed any persecution of the Christian and gave them every equal privilege.

Merging of Church and State

Although the persecution of Christianity was now gone, a greater threat was forming - the "state-endorsed" Church! With their new recognition, and influence from the emperor, the Church began to accept many pagan practices and holidays into Christianity. After all, the Church wanted to retain the favor and affability of the emperor. Constantine made Sunday a holiday. "Sunday" was a name inspired by Constantine because of the pagan

worship of the sun god. He also incorporated the pagan holiday for the sun god (December 25): with the birth of the Son (Jesus Christ). Constantine also promoted the exaltation of Mary. (The mother and child image became known as the Madonna.) This image was borrowed from the worship of the goddess Isis. Some of the later emperors had little statues of Jesus among their other images. Constantine's unsanctified influence brought many of these practices into the Church.

* *Origination of Isis*: The worship of the female deity *Isis* went back to the fifth dynasty of Egypt (2400 BC). This cult continued into the Greco-Roman era, even to the time of Constantine.

Constantine Favors Orthodoxy

Constantine promoted the first "ecumenical" meeting of bishops at the "Council of Nicea" (325). This council has always been lauded as the ideal of Christian unity. However, what the emperor was trying to accomplish through this meeting was to establish an orthodox statement of faith. That might sound plausible enough, and there is a legitimate aspect to this, but the end result was to form the doctrine of Christ into a sort of template. In other words, the leaders were to set into cement their dogmas - thus, giving them the power of orthodoxy!

Those who did not conform to council theology were heretics! Probably the main accomplishment of the Council of Nicea was to draft a formula to describe the Trinity, and their statement of faith.

It seems that the whole of Church history has been a battle for truth: framing the right creed, trying to put every doctrine into cement. Yet, if the facts were known, those who really possessed the greater deposit of truth were probably those outside the ecclesiastical system. God has always had a true remnant (Rom. 11:5). Perhaps they were very small at times, but they still existed. There was also a true remnant even within the “harlot” Church (Rev. 2:24).



Constantine

Satan given a seat in the Church

Constantine's reign definitely brought a turning point to the history of the Church. By the end of the century, Christianity was the religion of the empire, and the bishops of Rome were claiming totalitarian power. The ecclesiastical Church of Rome was evolving into the "Harlot Church" of Revelation - the "Babylonian Church." The Church of **Pergamos** (one of the seven Churches in Revelation—2:3) pictures the next epoch of Church history. *"I know thy works and where thou dwellest, even where Satan's seat is...."* In short, Church and state would integrate. The seat of Rome would now be helping to shape Church policy and grant authority to enforce their policy.

*The Scripture clearly teaches that there is no such thing as privatization of the Word or private interpretation to the Word. The Roman Church later held that the interpretation of Scripture was the sole prerogative of the Church hierarchy. In fact, it was a Roman emperor who first declared Pope Leo 1 (AD 440-460), the sole interpreter of all scripture. Yet Peter, their first so-called "pope" disagrees: *"Knowing this first, that no prophecy of the scripture is of any private interpretation"* (2 Peter 1:20).

Byzantium Becomes Constantinople

Another important event in the fourth century is that Constantine moved his capitol to Byzantium, and re-named it Constantinople. This bit of information will later help us to understand how Constantinople becomes a “second” with Rome and a competitor with the Church in Rome. There was bitter competition between these two cities. Constantinople later split from the Roman Church and became the capitol of Eastern Orthodox Catholicism. This split was called “The Great Schism” (1054).

Eusebius Pamphilus

In AD 323, **Eusebius Pamphilus** wrote his famed book “Ecclesiastical History,” which is still extant. This was one of the first books ever written on Church history. Eusebius records many of the intervening details from the time of the apostle John, until his own day. He was the bishop of Caesarea in Palestine (314). At the Council of Nicea, Eusebius was one of the prominent representatives. He was prominent because of his favor with Constantine. Eusebius was like the “authenticated” voice of the Constantine administration. One of the main items on the agenda at Nicea was to refute a very prevalent heresy promulgated by one “Arius.” The doctrine of **Arianism** denied the deity of Christ. The doctrine made Christ less than God – just a “super human,” a super being.



**Nicea was in ancient Bithynia
(present day Iznik, Turkey.)*

*We look to men such as Eusebius when we study history, but do not look to these men for revelation or for pure doctrine. Most of the doctrine of the era was flawed. Eusebius would not accept John's book of Revelation as canonical. In fact, he opposed one Athanasius, a bishop in Alexandria who was the first to list the 27 books of the New Testament. Eusebius voted to remove Athanasius because of his affirmation of those books. Eusebius was also favorable toward the Arian mentality - that is, the view that Christ was not fully God. It is amazing that the Council of Nicea was able to frame their creed on the Trinity, since Eusebius was present. Eusebius was a student of the very confused Origen.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 7:17

The True Anointing Un-complicates

When a person struggles with doctrine, it is often because he has an area in his life that has not been consecrated to the Blood of Christ, or an area of his life that he has refused to deal with. In my opinion, pride is often the reason people do not see clearly. I submit the study of Church history as the basis of my opinion. Many of the “acclaimed” in the annals of Church history were the intellectuals, those who had studied the philosophies. Intellectualism can produce pride, and pride deceives the heart. The greatest teacher in the world is the one who can make things the simplest. What is the mark of a good teacher? He is one who can take something that is hard to digest, and make it palatable, or understandable. It takes an anointing to un-complicate things! Some of these ancient teachers were amazingly complicated (mind boggling).



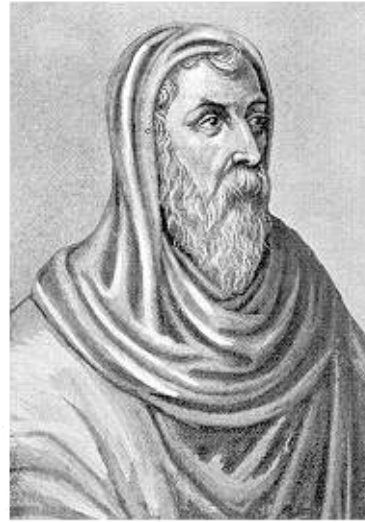
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A Man with a True Ring

Athanasius (293-373) was born in Alexandria of wealthy parents and was well educated. He later became the bishop of Alexandria, but (as previously mentioned) he is most famous for his disputation with Arius (founder of Arianism), and for his recogni-



Athanasius

tion of the twenty-seven New Testament books. Interestingly, his arch rival *Arius* was also born in Alexandria and was also a “Christian” theologian. Athanasius wrote quite a lengthy treatise against the “damning” theology of Arius, and contrariwise, exalted the God/Man, Jesus Christ.

Athanasius Becomes vocal

At the Council of Nicea, the views of Arius were read aloud and were greatly opposed by Athanasius. The Council sided with Athanasius’ Trinitarian view and drafted their *Nicene Creed* accordingly. Eusebius Pamphilus seemed to be very acceptant of the Arian view, but he acquiesced to the decision. Eusebius

also opposed Athanasius on the twenty-seven book New Testament canon.

In spite of the Roman Church's view of Arianism, it continued to become quite powerful in many parts of the Christianized world; in fact, Athanasius later lost his seat as bishop in Alexandria (for a time) because of the Arian influence. Athanasius is remembered for his saying: "When the world goes against the truth, Athanasius goes against the world!"

The 27 books of the New Testament

Athanasius' letter (AD 367) defines the New Testament canon. However, it was not until the end of the century, at the Council of Carthage (AD 397), that the 27 books of the New Testament were officially canonized. Incidentally, there are 66 parts to the (tabernacle) candlestick. The candlestick represents the Word. There are also 66 books of the Bible. There are thirty-nine books in the Old Testament, leaving room for the 27 books of the New Testament.

*Thy word is a lamp unto my feet, and a light
unto my path.*

Psalm 119:105



This engraving on the Arch of Titus probably gives us the truest representation of the Candlesticks.

Monasticism Continues to Flourish

Basil (329-379) is another familiar name of the era. He became the bishop of Caesarea (Cappadocia) after the death of Eusebius. He was primarily known for his promotion of the monastic community. Until the time of Basil, most of the monks lived in solitude or in smaller groups of three or four. Basil introduced a new concept of monastery living, which included rules and regulations that helped to promote spiritual discipline and order. His early communal rules became the basis of the more famous rule of Benedict – the Benedictine Rule.

Basil's life of strict asceticism put him in the grave at fifty years of age. Many of the monks died young because of malnutrition and other monastic practices that weakened the body.

Monasticism has continued for centuries, even unto our present day. There have been those who have lauded monasticism and even glorified the monastic life; and it is true, some very saintly men have been found in monasteries. For example, there were men like Brother Lawrence or Francis of Assisi, or great scholars such as the Venerable Bede. It has also been asserted that had there not been monasteries where men could devote their lives to Christ, the Dark Ages would have been darker.

Looking on the Bright Side

It was in the monasteries that many records were kept. Many monks worked as calligraphers, diligently transcribing the sacred Word. Some of the monastic societies were given to missions, and some to good works (charity). In reality, most of the monastic orders preserved more of the Christian values than the mother church that they supported. The Ecclesiastical Church was ever becoming more wicked. The paradox of the system was that whilst the monks led a quiet life of self-denial and service, the head of the Church often

lived in opulence and self-indulgence! Yet, it must be noted that all of these societies carefully defended the Church (even as dissolute as she was).

Looking on the Dark Side

Although life in a monastery might appear to be idyllic or euphoric, the truth of the matter is that many enlisted as a sort of penance. Many were trying to atone for past sins by giving themselves to a life of celibacy, work details, rigid prayer life, self-denial, and often, self-affliction. Many a monk suffered from guilt and depression. It was never God's intention for man to be alone. Eve was created to supply the part of the man that was missing. Being single is a gift, as the apostle said (1 Cor. 7:7).

Many monks suffered spiritual attacks (demonic attacks), such as hallucinations of women - (especially while they were fasting)! Fasting makes the human spirit very sensitive and open - to good and evil. These men were weakened from malnutrition and deprivation of sleep, and thus were very vulnerable to attack. Life in a monastery with its withdrawal into the dark halls and closets had all the makings for morbidity. When man gets alone with himself (in such a situation), he tends to become very inward - very introspective! When we focus on ourselves, then all we are going to see is depravity, and the wretchedness of the human nature. We need to focus on the beauty of Christ. As

one of the monks penned in song: "Jesus the very thought of Thee, with sweetness fills my breast..." (Bernard of Clairvaux).

Monastic Life Cannot Save

Luther said: "If monkery could save, I should have been saved!" Luther exhausted himself in the monastery trying



*There is
no life in
withdrawal!*

*Life is
giving out.*



to be saved: sometimes sixteen hours a day at confession, plus all kinds of self-affliction. Luther attributed his ill health at the end of his life to his years in the monastery. There is no life in withdrawal! Life is giving out; salt is to be sprinkled. When Martin Luther was assigned a teaching commission, he came alive! It

has been said that the reason the Dead Sea is dead is that there is no outflow. Our life can be like the Dead Sea if our whole life is inward!

Celtic Monasteries (5th and 6th Centuries)

We must note that the Celtic monasteries functioned much differently than those connected to Rome. For one thing, they were locally administrated. The monasteries looked to the local abbot for guidance. Consequently, there was more freedom; there was not the regimentation that was found in the Roman diocese. The Celtic monastic community

accommodated married couples. They allowed women places of authority; they were far less liturgical; and they were far more studious of the Scriptures and prayer.

Most importantly, the Celtic monasteries were very evangelical. Without a doubt, St. Patrick's influence had made a mark upon the Celts! The Celtic saints traveled throughout Ireland spreading the Gospel (both men and women). They are reported to have traveled through Northern England down to Cornwall, through Scotland and Wales, and later into Iceland, and east as far as the Ukraine. They founded churches and brought literacy to the Word. The Celts were very strong on hospitality; their monastic communities also furnished a guest cottage for travelers. The Gospel is often portrayed as coming to England through the Roman monk Augustine (of Canterbury); however, the Celtic Church was the light in England before Augustine arrived at Kent.

Politics in the Pulpit?

Ambrose (340-397) was a very popular governor in Milan, Italy. (Milan at this particular time overshadowed Rome in its prominence. The emperor Theodosius had made Milan his western capitol.) Ambrose's popularity led to his *election* as bishop of Milan. This was not a position Ambrose was seeking. In fact, Ambrose would have evaded the position, but the demand of the people was too great! As it turned out, Ambrose was a very good

preacher. He once made the statement that all of the gifts mentioned in First Corinthians 12 should be a part of the normal Christian experience! His eloquent preaching spurred the conversion of St. Augustine. (We will consider Augustine when we look at the next century.)

Ambrose was known to be very politically oriented at times. Undoubtedly, his former position as governor must have carried over into the pulpit. Ambrose exerted his influence in high places. He once told the Emperor Gratian: "The Emperor is in the Church, not above it." He also confronted Theodosius (AD 390) for his slaughter of 7000 people at Thessalonica. The bishop demand restitution and penance for his damages; and the emperor complied. This gives us a picture of the Church's growing influence over the state. In fact, it gives us a picture of a Church that is becoming bigger than the state.

There are a number of questions that are stimulated by Ambrose's term of office:

Is election into a spiritual position scriptural?

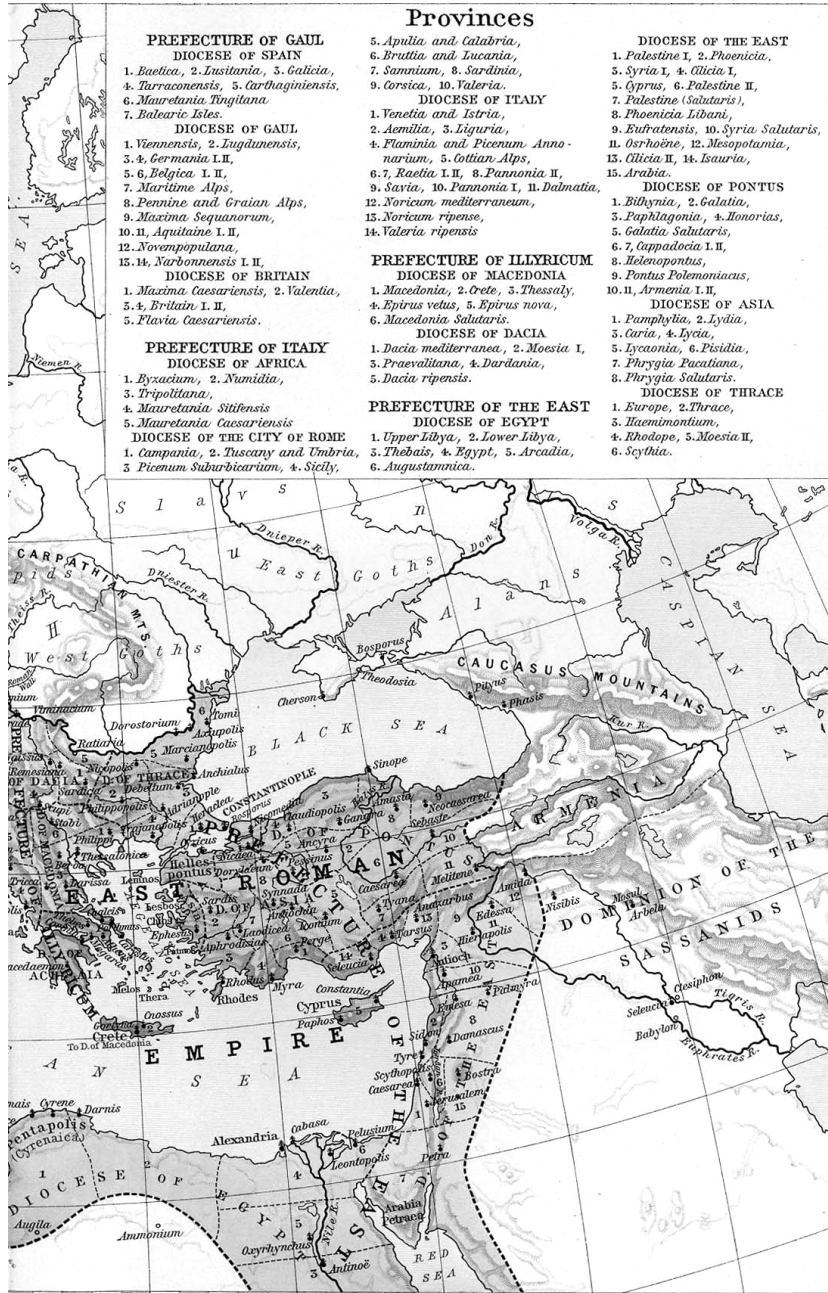
Can we justify politics in the pulpit?

Does the Church have the power to exonerate crimes (sins) through penance?

By the End of fourth century, the Church had clearly emerged as the Roman Catholic Church - all who disagreed were labeled schismatic.



Western Roman Empire AD 395



Eastern Roman Empire

Nicene Creed

I believe in one God, the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary,
and was made man;

and was crucified also for us under Pontius Pilate;
He suffered and was buried;
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and He shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];
who with the Father and the Son together
is worshipped and glorified;
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. AMEN



CHAPTER 5

Ireland Hears the Gospel

(5th Century 400-499)

The Roman Empire Recedes

In the fifth century, we basically see the end of the Roman Empire. Throughout the century, Rome gradually retreated from their occupied territories – such as Britain and Gaul (France). The barbarian hordes were encroaching more and more upon Europe until the powers of Rome could no longer control them. In fact, in AD 410, Alaric, the Visigoth king, sacked Rome. In AD 455, the Vandals again pillaged Rome. (The Vandals were a Germanic tribe that was allied to the Goths. The Vandals are thought to be the ancestors of the Poles.) Another scourge of the century was the invasion of the Huns, notably, Attila the Hun. Attila was called “the scourge of God.” He ravaged and murdered throughout (about) 70 cities in Europe. He too extracted a large tribute from Rome.

THE MIDDLE AGES

Feudalism



Feudalism was a system of relationships between the people who owned the land and the people who worked it. A feudal lord or baron owned the rights to a large area of land. The lord gave some of the land to knights in return for their military service. The knights fought for the lord, which was called a fief. A knight also served and advised the lord. Feudalism was a system of mutual obligations between the lord and the knight. The lord gave the knight land to work, and the knight fought for the lord. The lord also gave the knight protection and justice. The knight gave the lord military service and loyalty. This system was based on the idea of mutual obligations between the lord and the knight.

Although the lord did not own the land, the lord's vassals were the ones who worked the land. The lord's vassals were the knights who fought for the lord. The lord's vassals were the knights who fought for the lord. The lord's vassals were the knights who fought for the lord. The lord's vassals were the knights who fought for the lord.

The lord would give the knight a fief, a piece of land to work. The knight would work the land and give the lord a portion of the harvest. The knight would also fight for the lord when needed. The lord would give the knight protection and justice. The knight would give the lord military service and loyalty. This system was based on the idea of mutual obligations between the lord and the knight.

Knights built castles on their estates for the protection of themselves and the people who lived and worked there. In the late Middle Ages, knights were more powerful. The knights built large castles with towers. A castle consisted of a large tower house, one or more towers, and up to several thousand acres of land divided into manors, pastures, fields, and cultivated lands. Knights also advised the lord on the relationship between the people who worked the land and the lord.

Most of the people who worked the land were serfs. Serfs were bound to the land. They could not leave the land without the lord's permission. They had to work the land for a certain number of days each week. Most of the people on a lord's estate were serfs. They gave the lord a portion of the harvest in the form of a fief. The lord gave the serfs protection and justice. The serfs worked the land for the lord, and the lord gave the serfs protection and justice. The serfs worked the land for the lord, and the lord gave the serfs protection and justice.

The Oath of Fealty

In the Middle Ages, a knight swore an oath to his lord. The knight swore to fight for the lord and to be loyal to him. The lord gave the knight a fief in return for his service. The knight gave the lord military service and loyalty. This system was based on the idea of mutual obligations between the lord and the knight.



The Feudal System

It was also during the fifth century that the feudal system began to emerge. The feudal system could be described like this: The ownership of all land was vested in the

king. Beneath him was a hierarchy of nobles, the most important nobles holding land directly from the king, the lesser in rank from these – down to the lowest ranking nobleman who held a single manor. The economy of the system was stimulated by agriculture. In short, it was an agricultural society. Under the manorial (plantation) system, the peasants, laborers, or serfs held the land they worked from their lord, who granted them use of the land and his protection in return for their services. The feudal system confined people into a certain cast. For example, there were divisions into social classes: nobility, clergy, peasantry, and later the cast of knights.

Church of Rome Claims Headship

Even as the Roman Empire was losing power, the Church of Rome was gaining power. In fact, Pope Innocent the First (401- 417) claimed universal authority during his episcopacy. He asserted that the Church of Rome was to be the head of the true Church. The title “Pope” was now the exclusive title of the head of the Roman Church.

The Latin Bible (the Vulgate)


In the year 405, *Jerome* completed his translation of the Latin Vulgate. Vulgate means vernacular. (There had been an earlier Italian rendition that was not quite as palatable as the Latin.) Latin was the “language” of the

Roman Empire. To this day, many European languages are rooted in Latin. The Vulgate Bible became the official version of the Roman Catholic Church; and it was the first Bible printed on the Gutenberg press (1500s).


* Language of the Empire? After Alexander the Great conquered the world in the third century BC, much of the Greek culture was imposed upon the world. This practice became known as, "Hellenization." Hellenization included the imposing of the Greek language upon the world. After the native tongue, Greek was the "second language" of the empire. In like manner, Latin was the second language of the Roman Empire (although relegated more to the noble classes).

Jerome seeks life of seclusion

Jerome (340-420) spent the last 30 years of his life in Nazareth as a monk. He was against marriage. He had a certain type of spiritual pride that demanded others to follow in his footsteps. His idea was: "This is the fashion in which I live; thus, this is the way you should live; because I deny myself, so should you." I think the Apostle Paul countered this mentality very well in 1 Corinthians 13:3-4: "And



*Love is
generous
and does
not try to
impose
itself upon
others.*



though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.” In short, love is generous and does not try to impose itself upon others. May the Lord grant us Divine balance!

Council of Chalcedon (451)

The Council of Chalcedon (near present-day Istanbul) is another event lauded in the annals of Christian achievement. This council in the middle of the fifth century was to give an official settlement of some cardinal theological questions, such as: “Was Jesus fully man and fully God?” Over 500 bishops from the ecclesiastical system attended the conference. Is not this sad? Five centuries after Christ, the Church is still not clear on His Divinity. As the apostle said:

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat

Hebrews 5:12

The Five Patriarchates

Another resolution made at the Council of Chalcedon was the division of the Church-world into five patriarchates.

(A patriarchate is the jurisdiction of a patriarch.) The five patriarchates are as follows: Alexandria, Antioch, Carthage, Rome and Jerusalem.

Catholicism Spreads to the Franks

Another important religious/political event of the century was the marriage of the Frankish king **Clovis** to a Catholic princess from Burgundy. Clovis had risen to quite a prominent position through his military conquest and had united the Frankish Empire. The Frankish Empire included most of Gaul (modern France) and even part of Germany. Paris became his capitol. The conversion of Clovis to Catholicism was largely brought about by his wife, who urged him to forsake his pagan gods and to receive her faith. Clovis was skeptical about forsaking his gods until he engaged in a battle with a German tribe near Cologne. It looked as though he would be defeated. He called upon his gods to no avail. He then invoked the name of Christ, at which point the battle turned. His conversion opened the door to Catholicism throughout the empire. The conversion of the Franks helps us to understand how the (later) Frankish king Charlemagne, is dubbed king of the "Holy Roman Empire."

After Clovis' conversion to Catholicism, he seemed to witness many signs and wonders that bore witness to his new faith. ⁸ Yet, he continued to carry on business as

usual, which might include murder or torture of his victims. He was a cruel and vicious man, and yet visions and miracles attended his reign. There were many miracles and signs that attended medieval Catholicism; but the question is, "Where did they originate?"

Conversion of Augustine

Augustine (354-430) is, without a doubt, one of the most recognized names in Church history. We might describe him before his conversion as dissolute, and yet searching. Augustine's praying mother (Monica) was largely responsible for his conversion. She is reputed to be the kind of woman who would lay hold upon the throne of grace and not let go! She saw her son's redemption before she died (age 56). Within ten years after Augustine's rebirth, he was pressured into a bishopric at Hippo (Algeria).

The Doctrine of St Augustine

Although, Augustine did not have any formal religious training, his studies at Hippo seemed to turn him into a "recognized" theologian, in spite of the fact that many of his teachings were erroneous. Doctrines such as infant baptism, apostolic succession, cessationism, and amillennialism were incorrect; yet he is still lauded as a great theologian - even by much of the Protestant community. Augustine emphasized doctrines such as the doctrine of

original sin, and the need for grace. Some commentators feel that his emphasis on grace was extreme. (Most of his writings are still extant.)

Amillennialism means “no millennium.” Augustine believed that the kingdom of God was spiritual, that the kingdom is within you. He did not believe that there would be a literal kingdom upon earth. (The millennium is the 1000 year reign of Christ upon earth.)

Cessationism is the view that all of the supernatural power of Pentecost ended with the original apostles. The cessationist does not believe in healing or dreams or visions or the office of the apostle or the prophet. I must note that Augustine recanted his cessationist view on healing after witnessing a number of healings.

Augustine is famous for his voluminous work entitled The City of God. The emphasis of this thesis is that our focus should be upon the spiritual kingdom. Augustine was of the preterist view, which view sees the destruction of Jerusalem (AD 70) as the fulfillment of the “great tribulation.” Therefore, it sees the church as the kingdom of God, and Christ reigning in this kingdom until the time of the judgement, which begins eternity. His writings later influenced Martin Luther (who happened to be of the Augustinian order) and John Calvin, who

was contemporary with Luther. John Calvin took many of Augustine's teachings and carried them to the extreme. (We shall comment again on the Preterists.)

Augustine on the Baptism in the Spirit

On the baptism of the Holy Spirit, Augustine testified that the Church in his day did not expect believers to speak in tongues when receiving the Holy Spirit; but he admitted that this used to be the case. He continued to say that there were a few "heretics" that still believed in receiving the Holy Spirit, evidenced by speaking in tongues. He sought to refute them by the following arguments:

1. Tongues are valueless without love (1 Corinthians 13).
2. Love comes only by the Spirit (Romans 5:5).
3. They (the contemporary groups that still spoke in tongues) did not have the Spirit because they did not belong to the Catholic Church.
4. No one expected to speak in tongues any longer. ⁹

The contradiction of his argument is that it undermines his own teaching on grace. If we are saved by grace, then why must one have to be in the "State" Church to be saved? Augustine contended that you could not possibly have the Spirit if you were outside the State Church!

Wood Hay and Stubble

Some of Augustine's writings were interpreted as anti-Semitic. There was certainly a lot of mixture in his theology, yet his teachings dominated much of the Middle Ages. It has been said that when Augustine was dying, and it appeared as though he had slipped away, he suddenly awakened and said: "The Lord has declared my works to be wood, hay, and stubble!" It is interesting that Augustine often expounded upon that very text (wood, hay and stubble) in his "Summa Theologica."

- * In reference to Augustine's deathbed confession: There are those who refute that statement - some say that it was fabricated. Therefore, it is a debatable statement. As Pascal would say: "Who was there to prove it?" Yet, the truth of the matter remains - much of Augustine's theology was tainted.

Greek Philosophy

As we study the early centuries of Church history, we find ourselves somewhat astonished at the doctrinal cloudiness. We shall also discover a connecting thread between most of the notable theologians such as Clement, Origen, Justin Martyr, Eusebius and Augustine. Most of them were educated in Greek philosophical schools. (All of the major cities of the early Roman era had schools of Greek philosophy.)

Tertullian was very aware of the corrupting power of the Greek philosophers. His cry was "Free Jerusalem from Athens and the church of Christ from the Academy of Plato." Historically, it was the attitude of Clement, not of Tertullian, that won out in ecclesiastical Christianity. It must also be noted, that although Tertullian was aware of the mixture in the Church, he himself was somewhat tainted by the ascetic lifestyle of the Greek Stoics.



Thus, these early theologians did not heed the many exhortations of the apostles to Beware of worldly philosophy. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The Greek Stoics

The ascetic lifestyle promoted by many of the early theologians was also a mentality that originated from the Greek philosophers. In fact, the Greek **Stoics** coined the word ascetic. These Stoic philosophers were moral reprobrates; and I do not say that lightly. I would not recommend researching this type of material because of the obscenity contained therein. (It may also be noted, that the first two leaders of the Stoic school, Zeno and Cleanthes both committed suicide). Yet, these types of philosophers influenced centuries of Church history.

Wisdom is Justified in her Children

* Jesus said that wisdom is justified by the fruit that it produces (Mt. 11:19). What kind of fruit does self-punishment or self-affliction produce? Somebody once shared a story about a young woman who was entering her training to be a nun. The older nuns were very harsh with her and dealt severely with her. They felt that it was necessary to humble this young woman. When she finally took her vows, she too had become hard, critical, and severe. This is the kind of fruit that is produced by constantly persecuting the flesh. It is certainly not the fruit of the Spirit. The fruit of the Spirit is love, joy, and peace!


*Wisdom is
justified by
the fruit
that it
produces.*


The apostle of Ireland

Saint Patrick (390-461) was born at the end of the fourth century, but did not bloom until the fifth century. Patrick was born in Britain into a Christian household. In his early teens, he was kidnapped by Irish pirates and taken to Ireland, where he was made to serve his masters. It

was during this time of servitude that Patrick would find himself in deep prayer and communion. Often he would arise early to pray, and as he said in his own words, there was no effort in doing this. There was a silent transformation going on within the heart of the young prisoner. About seven years later, Patrick escaped Ireland. However, the Lord had put Ireland into his heart – and that, he could not escape. After preparing himself for the ministry, he returned to Ireland with a great zeal to turn this pagan nation to Christ. Patrick was a true witness – a true Christian. His writings reveal an intimate relationship with Christ.

Patrick is called the “Apostle of Ireland,” and that he was. He virtually converted the Celtic Isle during his thirty-year endeavor. It has been said that St. Patrick drove the snakes from Ireland. There is not a lot of truth to that legend, but one thing is certain, he drove the Druid snake from the isles. The snake was the symbol of the Druids who inhabited the land. Legend also has it that Patrick used the three-leaved-clover to explain the trinity: one stem but divided into three parts. Patrick could well have used his clover illustration to refute Arianism, one of the menacing doctrines of the times. Arianism denied the Deity of Christ! (Arianism has been previously mentioned in this commentary.)

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- * Although Ireland is Roman Catholic today, and the Roman Catholics claim Patrick as one of their saints, Patrick's own letters clearly deny any link to Rome in regards to his missionary endeavor to Ireland.

The "Golden Tongued" Preacher from Antioch

John Chrysostom (349 - 407) was the bishop of Constantinople, where he became famous - or infamous - for his eloquence in public speaking, and especially for his denunciation of the abuse of authority in the Church and in the Roman Empire. History records Chrysostom as a brilliant preacher; in fact, he is called the "golden tongued" preacher. He eloquently conveyed his love for Christ and at the same time contradicted himself by his professed hatred of the Jews, for whom Christ died. Chrysostom interpreted the Scriptures quite literally; and he could be as far off on one point as he was right on another. In one of his commentaries on the baptism of the Holy Spirit, he questioned the absence of speaking in tongues, since previously whosoever was baptized in the Holy Spirit straightway spoke in tongues (Acts 19:6). Chrysostom writings are still extant and were quite popular amongst some of the reformers.

Other fifth century events

- * The first schism between western and eastern Churches occurred AD 484.
- * *Pope Gelasius* (492 - 496) issued a ruling that Churchmen could not be tried in a secular court.
- * The fifth century (476) marks the end of the Western Roman Empire. The eastern part of the empire continued, and in fact, was somewhat enlarged during the next century. The eastern sector was known as the Eastern Roman Empire, but was in more recent centuries dubbed the "Byzantine Empire."

Patrick's Breastplate

An excerpt

Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in the eye that sees me,
Christ in the ear that hears me.

Saint Patrick



CHAPTER 6

The Isles Carry the Torch

(6th Century 500-599)

Century overview

The sixth century did not contribute much to the enhancement of the human race. The Barbarian world was still shuffling into position. Justinian I was the last Roman Emperor over the eastern sector (Constantinople) of the old Roman Empire. The Eastern Orthodox Church venerates him (reveres him) because of his favor toward them. Remember that there had been a power struggle between Rome and Constantinople. Justinian built the famous *Hagia Sophia* Church in Constantinople. It was later turned into a mosque, and it still stands today as a museum. Justinian also regained much of the old Roman territories lost in North Africa.

The sixth century is famous (or infamous) for the first epidemic of the bubonic plague. According to some

estimates, 100,000,000 people died in Europe and in the Eastern Roman empire (Byzantium Empire). That is about four times as many as died in the fourteenth century. *That seems to be an exaggerated estimate, but modern research on the plague has come up with some interesting new data. It would be safe to say that many millions died. 10

Mohammed was born in the sixth century, and turned out to be one of the most wicked men of influence who ever lived. We shall consider him more in our study of the 7th Century.

Spiritual Conditions of the Sixth Century

As previously mentioned, the Seven Churches of Revelation 2-3, reveal a certain course that the Church would take over the forthcoming centuries. For example: the first Church referred to was *Ephesus*. The Ephesian church was growing cold, and losing their "first" love, thus depicting the spiritual condition of the Church as the first century concludes. *Smyrna* was the next Church, representing the persecuted Church. The Smyrna era covered about the next two centuries, or until the early fourth century (AD 303). Then, there was *Pergamos*, revealing the next epoch: the merging of Church and state. Pergamos was indicted for hold-

ing the doctrine of Balaam, which taught Israel to corrupt itself – to commit sacrilege. Pergamos speaks of the “early” Roman Church era. This era lasted until the end of the fifth century, which brings us to *Thyatira*.

Dark Ages Begin

Thyatira speaks of the “Dark Ages” (500-1500). Jezebel was the metaphoric false prophetess of Thyatira. The Church was being indicted for allowing the spirit of Jezebel to seduce them. Jezebel’s whoredoms epitomize the false Church. The Dark Ages (Middle Ages) essentially take us to the time of Luther (or the Reformation). We must also be careful to point out that in all of these epochs of history; God preserved a remnant that did not “bow the knee to Baal.” The age of Thyatira depicts the reign of the “harlot” Church. The once persecuted Church now became the persecutor.

Church Becomes More and More Liturgical

There are not many outstanding events recorded in the annals of Church history in the sixth century, or for the next few centuries for that matter. The Roman Catholic Church continued to strengthen and to enrich herself. History tells us that by the end of the sixth

century, the whole year was divided into liturgical ceremonies. Liturgy could be described as “religious motions” – manmade ceremony, forms of worship, chants, recitations, etc. – in short, lifeless and empty rituals! Jesus warned of vain repetition: “*But when ye pray, use not vain repetitions, as the heathen do*” (Mt. 6:7). Jesus also warned of sham worship: “*Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men*” (Mark 7:6-7).

The Celtic Church is Still Alive

As we have previously mentioned, the Celtic church was still quite alive during the fifth and sixth centuries. In spite of the spiritual darkness of the times, the torch of the Gospel was still going forth from Ireland. One of the torch bearers sent forth from the Irish church was a missionary by the name of *Columba*. Columba, with his twelve companions headed north into Scotland, where they preached to the *Picts*. The monastery that they founded there became quite a beacon of light, not only to Scotland, but it spread as far south as Cornwall in the south of England.

Columban (543-615)

Another famous missionary from Ireland, Columban, (not to be confused with Columba) took his twelve disciples into France, and later into the Swiss and Italian Alps. He died in one of the monasteries that he had founded in the Apennine Mountains, but that was not the end of his work. One of the privileges that God gives to His saints is that though they be dead, their works yet speak! One of Columban's disciples by the name of *Gall* continued to spread the Gospel through Switzerland. St. Gall is known as "The Apostle of Switzerland." There are still remains of the ancient monastery in St. Gallen, Switzerland.

Ireland drew students from many countries because of their monastic schools. For centuries these schools attracted students from England and from other nations, opening the door for future evangelization. (The Irish monastic schools began around the middle of the sixth century). ¹¹

Dallan Forgaille

Dallan Forgaille was another Irish Christian of the sixth century. He would not be known or remembered except for his hymn which still lingers and is still sung.

Be Thou my Vision

Be Thou my Vision, O Lord of my heart;
Naught be all else to me, save that Thou art;
Thou my best Thought, by day or by night,
Waking or sleeping, Thy presence my light.

Be Thou my Wisdom, and Thou my true Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father, I Thy true son;
Thou in me dwelling, and I with Thee one.

Be Thou my battle Shield, Sword for the fight;
Be Thou my Dignity, Thou my Delight;
Thou my soul's Shelter, Thou my high Tow'r:
Raise Thou me heav'nward, O Pow'r of my pow'r.

Riches I heed not, nor man's empty praise,
Thou mine Inheritance, now and always:
Thou and Thou only, first in my heart,
High King of Heaven, my Treasure Thou art.

High King of Heaven, my victory won,
May I reach Heaven's joys, O bright Heav'n's Sun!
Heart of my own heart, whate'er befall,
Still be my Vision, O Ruler of all.



Picture of Celtic monastery

Gregory the Great 540-604

When Gregory became the chief shepherd of the church in Rome (590), the condition of the church was deplorable. Protestants do not generally view the Popes of Rome with delight or pleasure. However, I must say that Gregory is outstanding amongst the popes. In fact, his record seems more credible and more pleasant than many of the later reformers. It was said of Gregory that

he practiced what he preached – and preach he did! Gregory was a man of the Word. He was a student of the Scripture, and that in itself sets a man apart.

Gregory had come from wealth and fortune, but had forsaken it all to serve the kingdom. Even after he became pope, he lived as a common monk and was known for his pastoral care for the commoner. As a pope, he divested much of the amassed fortune of the church to help the poor. He was grieved with the afflictions of people; indeed, he fed many of the unfortunate at his own table.

Gregory was also very sensitive about titles. He did not like some of the “universal” titles that the bishops of Constantinople claimed. He dubbed such titles as being of the devil, and as a token of the Antichrist’s approach!

Gregory, a Doctor of Theology

As a theologian, Gregory refuted the “very present” Arian doctrine. He wrote commentaries on many books of the Bible. As Pope, he wrote quite an extensive dissertation on pastoral care. He believed that the pastor should be a healer of souls. In one of his illustrations, he compares the shepherd to the “Good Samaritan.” The pastor must first pour in the wine (the astringent) to cleanse the wound – cleanse the sin. Then he can pour in the oil of joy.

Gregory Commissions Missionaries to England

Gregory was also evangelical. He particularly had a burden for England and had desired to travel as a missionary there, but had not been given the liberty to do so. Prior to his induction as pope, he had observed some Anglo Saxon slaves in the market. His heart suddenly wanted to reach the Isles. Although, Gregory never made it to England, he bought Anglo Saxon slaves to have them trained to be missionaries in their homeland. Gregory also commissioned Augustine along with other monks to evangelize England. (This "Augustine" is a lifetime apart from the Augustine of Hippo). Some feel that Gregory's intentions of sending Augustine to England was to bring the Celtic church more into alignment with Rome. I do not think this was the case.

Augustine of Canterbury

Augustine (of Canterbury) was commissioned in AD 597, by Pope Gregory I. His charge was to travel to England, where he would establish a mission. Augustine's arrival was well received by King Æthelbert (of Kent), who was converted by Augustine. King Æthelbert's conversion marks him as the first Christian king in Anglo-Saxon England. The king gave the land at Canterbury to Augustine for his mission. Augustine constructed a

church there, on the site of the present cathedral. Augustine (of Canterbury) has been called “the Apostle of the English.” He became the first Archbishop of Canterbury (from 601).

During the next century there would be a division between the Celtic Church and the Roman Catholic Church in England. The two streams could not seem to flow together - mainly over ritual. After the *Synod of Whitby* (664), the Celtic Church withdrew from England and retired to Scotland and Ireland. ¹²



Canterbury Cathedral

Dionysius adjusts the calendar

Dionysius Exiguus (d. 545), a Roman monk and chronologist, was a man who stood out in his generation. He is accredited with improving the calendar system of reckoning dates. In fact, our present system is based upon his method of calculation. Although Dionysius improved the dating system he is especially remembered for the four-year error that he made concerning the date of the birth of Christ. Dionysius had reckoned the date of Christ's birth by using the Roman calendar, which was inaccurate. The actual date of Christ's birth was 4 BC. This date is well recognized in the secular world, as well the ecclesiastical circles.



CHAPTER 7

Part I. The Birth of Islam

(7th Century 600-699)

Mohammed Encounters an Angel

Probably the most significant development of the seventh century was the rise of Islam. Although Mohammed, the founder, was born in the previous century (570), it was not until the seventh century that Islam was born. In the year AD 610, Mohammed claimed an encounter with the angel Gabriel (obviously a counterfeit). Every non-Christian religion has been inspired from a fallen angel or an evil spirit; and every founder has claimed some sort of visitation. Mohammed began his *Koran* in the same year (AD 610), and continued to write the book over the next 23 years - until his death. (Prior to his encounter with the angel, Mohammed was a successful businessman.) Mohammed spread his gospel through means of the sword. He encouraged the breeding of fine

Arabian horses, that they might spread his gospel with speed. Incidentally, the true Arabian horse is red. Mohammed's gospel spread rapidly; and by the time he died, all of Arabia was converted to Islam.

Islam is Not Compatible with Christianity

Mohammed claimed to be the next prophet after Jesus; however, it would behoove us to take note of Paul's exhortation: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8). Islam has no compatibility with Christianity. The early Church laid down their lives to become Christians. Although the world can accuse Christianity of shedding much blood, this did not occur until centuries after Christ; and it was totally contrary to the Gospel of Christ!

By the following century, Islam was a scourge, as it swept through the earth! Only an evil spirit can possess people with such madness. If a person believes a lie, it opens him up to that spirit. When people received Adolph Hitler's message of the Superior German race (Arian race), they were infected by the evil spirit by which he spoke. Some followed Hitler because they were afraid not to; others followed because they were deluded. Those who were deluded were as wicked as Hitler was!

Mosque Built on the Temple Site

The Moslems claim that Mohammed ascended from the site on which Solomon's temple stood (632). After Mohammed's departure, the Moslems took Jerusalem (637) and later built the mosque of Omar (687). The mosque still stands on the Temple site. Not only did the Moslems take Palestine but they took Syria as well; and by the end of the century, they had taken North Africa (which includes Alexandria and Carthage). Today, Islam claims over a billion followers.

The following is a (slightly altered) excerpt from the web:

While it is true that many did convert willingly to Islam, the Muslims also conquered vast areas of land in the Middle East and Northern Africa during the seventh and eighth centuries. When they attacked or occupied new territory, they gave its inhabitants three options: convert to Islam, pay a special tax (or slavery) or die. Under these circumstances, many chose to pay the tax, and many others chose to convert to Islam. Clearly, the Islamic method of expansion did not match the loving approach of (true) Christianity.

A Religion of Peace?

Today, Islam claims to be a religion of peace. That is a very hard point to prove from their history. A “moderate” Moslem said recently that it is against the Koran to kill innocent people. Yet what is their definition of innocent? If one rejects Islam, that makes him an “infidel;” and some Moslems do not view infidels as innocent! Christ told Peter to *put away his sword*. Mohammed said just the opposite, “Take up the sword!”

- * May I say, in defense of the innocent, that there are truly peace-loving Moslems. Many are caught up into a mechanism that they would wish to escape from. They love their families and they do not aspire to become martyrs. They are decent-living people. Sometimes our colleagues travel in Moslem countries, and they have told me of such people. The true Gospel must touch all men. The Lord has a people that He shall redeem from every nation, tribe and tongue. In fact, as I write this, my wife and I are scheduled to minister in a Moslem country.

- * Mecca and Medina (in Arabia) are holy to the Moslems. The problem is that Jerusalem is also holy to the Moslems.

* Note: The word *Saracen* was a word used by Europeans in reference to the Moslems.

Cambridge

It was also during the seventh century that we find the first mention of *Cambridge*. At that time it was still a part of Saxony. This would later be the home of the famed Cambridge University. Cambridge is one of the oldest universities still in existence, dating from the 1200's.

The Venerable Bede

Bede (672-735) was one of the most famous men of his time and for centuries thereafter. He was an English monk of the Benedictine order, a renowned historian and scholar, and probably the most learned man in Western Europe in his day. I quote: "His *Ecclesiastical History of the English Nation*, written in Latin prose, remains an indispensable primary source for English history from 597 to 731. It gives the most thorough and reliable contemporary account of the triumph of Christianity and of the growth of Anglo-Saxon culture in England. He also relates the political events that had bearing on these developments. The *Ecclesiastical History* has been many times translated."

Bede was renowned for his chronologies. His writings are catalogued as scientific, historical, and theological. Bede also began the practice of dividing the years AD from the years BC. In regards to science, he conjectured the earth to be round like a ball.

He was dubbed "*The Venerable Bede*" - the Most Revered Bede.



Most Revered Bede

Part II. Islam Halted At Tours

(8th Century 700-799)

Overview

In the eighth century, the tide of Islam continues to rise. Carthage fell about the turn of the century. At one time, Carthage had been a stronghold of Christianity, well able to withstand persecution. After the Moslems had conquered all of North Africa, they continued through Palestine, Persia, and Syria, and then attempted to take Constantinople. The Islamic horde was also invading Europe, crossing over the straits of Gibraltar. They swept through Spain, but were stopped by Charles Martel, a Frankish king at Tours in France. (We shall comment later on this battle.) By the end of the eighth century, the Arabs were enjoying a "golden age." They were rich from the spoils of the earth and from the taxes that they had levied.

In the meanwhile, to the north the Vikings, from Scandinavia, were beginning to invade England and Ireland, as well as other northern European coastal areas. They enriched themselves from undefended territories and weaker communities. Cathedrals became a prime source

of booty to these bloodthirsty invaders. (Some of the Vikings later returned and settled in these same areas that they had raided.)



Division Between East and West Widens

The Ecclesiastical Church continued to grope for more power and control. The eastern sector of the Church was still an issue with Rome. The difference between the Eastern Church and the Roman Church was not just doctrinal, but administrative. Constantinople did not want to bow to Rome. There were differences in their customs as well - especially in the area of icons. In fact, icons were one of central issues at the Second Council of Nicea (787). The veneration of images is still associated with Catholicism today.

- * The territory of the Eastern-Rite Churches essentially covered North Africa, Palestine, Syria, Asia minor, and the Balkans.

* In the Council of Nicea (787), the decree was issued that every Church should be consecrated with relics. In Scripture, King Hezekiah is lauded for destroying relics, even the famous brass serpent. *“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan”* (2 Kings 18:4). (Nehushtan means “serpent.”) This is what the Lord thinks of “relic worship.”

Convert to Catholicism and Keep Your Own Religion?

The problem with many of the Catholic missions is that they allowed their converts to keep their pagan gods. Catholicism in the USA has been greatly influenced by Protestantism. However, in other nations there is a tremendous mixture of paganism. I was once preaching in a country that had been evangelized by the Jesuits. The Jesuits had allowed the Indians to keep their ancestral gods. When I addressed the subject of idolatry, many began to weep. I did not realize it at the time, but many of the later Pentecostal preachers had never addressed the subject of idols either. Many tears were shed that day, as I urged the Indians to forsake their idols! *“Little children, keep yourselves from idols. Amen”* (1 John 5:21).

The Battle of Tours

The Battle of Tours (France) in 732 was one of the most pivotal battles in history. (The actual battle site was closer to Poitiers.) The Arab Saracens had swept across Spain, subjugating some of the southern provinces of France. The Moslem horde had plundered the cathedrals, and had laid a heavy tax on the duke **Eudes**. When Eudes rebelled against the invaders, they promised to crush him for good. In the meantime, Eudes appealed to Charles Martel, King of the Franks. Martel promised to help him if he would submit himself to the Frankish rule.

The actual statistics of this battle are very sketchy, with extreme variations. One account numbers the Arabs at almost 400,000, mainly cavalry. The same account numbers Martel's army between 35,000 and 40,000, mainly infantry. Martel's men were seasoned men, used to fighting in phalanx formation. The Arabs could not break their ranks, even with armored cavalry. When *Abd ar-Rahman*, the Arab chieftain, died in the battle, the Moslems were routed. The Most Reverend Bede, who wrote concerning this battle, said words to this effect: "If Martel had not stopped the Moslems at Tours, we would be reading the Koran in England today!"



Phalanx formation

- * Concerning the Battle of Tours, the Wikipedia (online encyclopedia) stretches the number of Arabs from 60,000 to 400,000. The same account stretches Martel's army from 15,000 to 75,000. **13**

Excerpt from Sketches of Church History

By Rev. J.C. Robertson

Charles, who was afterwards known by the name of Martel, or "The Hammer," had done a great service to Christendom by defeating a vast army of Mohammedans, who had forced their way from Spain into the heart of France, and driving the remains of them back across the Pyrenees. It is said that they lost 375,000 men in the battle which they fought with Charles near Poitiers (AD 732); and, although this number is no doubt beyond the

truth, it is certain that the infidels were so much weakened that they never ventured to attempt any more conquests in western Europe.

The Church Becomes a Protectorate of Pepin III

In the years 751 and 752, Pope Zachary and Pope Stephen II began some serious negotiations with one of Martel's heirs, *Pepin the Third*, the father of Charlemagne. The Church wanted to secure their territory from the encroaching *Lombards*; so both popes endorsed the monarchy of Pepin, who promised to defend the territory to the north. (The Lombards were Germans who had infiltrated, and settled into northern Italy.) Pepin not only secured the territory, but he gave it to the pope, thus laying the foundation of the Papal States.

The Apostle of Germany

Boniface (675–754) is another name that we would recognize from the eighth century. He was an English missionary monk and martyr. He is also called the "Apostle of Germany." Under the (supposed) protection of the Frankish ruler Charles Martel, Boniface and his companions made many converts throughout their new territory. In fact, it is said that he baptized thousands of new converts. He became the regional bishop in Germany, working with many (English) disciples. Some of his monasteries later became important centers of learning. Boniface is

still remembered today for chopping down the huge pagan *Oak of Thor* at Geismar. He then built a chapel with the lumber. That act had a profound impact upon the heathen.

Removing the stronghold

Boniface realized that Thor's Oak Tree symbolized a spiritual stronghold. As long as that oak tree existed, the people were held in bondage. Boniface's act of chopping down this tree gives us a good picture of removing a spiritual stronghold. Many are held captive by superstition, false doctrines or even lying wonders. These delusions are perpetrated by evil spirits and the light does not shine until the stronghold comes down. Prayer and intercession can remove these blocks. Continued or consistent prayer is like chopping down Thor's Oak - eventually it is so weakened by the chops that it crumbles.

Boniface's ministry ended in martyrdom in Friesland, where some of the pagans put him to death. (Friesland is in lower Saxony [Germany].) Charles Martel had done the world a service when he defeated the Moslem invaders at Tours. However, Martel was not a spiritual man; and though he promised Boniface protection in his territory, he did very little to uphold that promise. Yet, the true missionary plods on, ignoring the danger to his own life!



*The true
missionary
plods on,
ignoring the
danger to
his own life!*



Legitimate Converts?

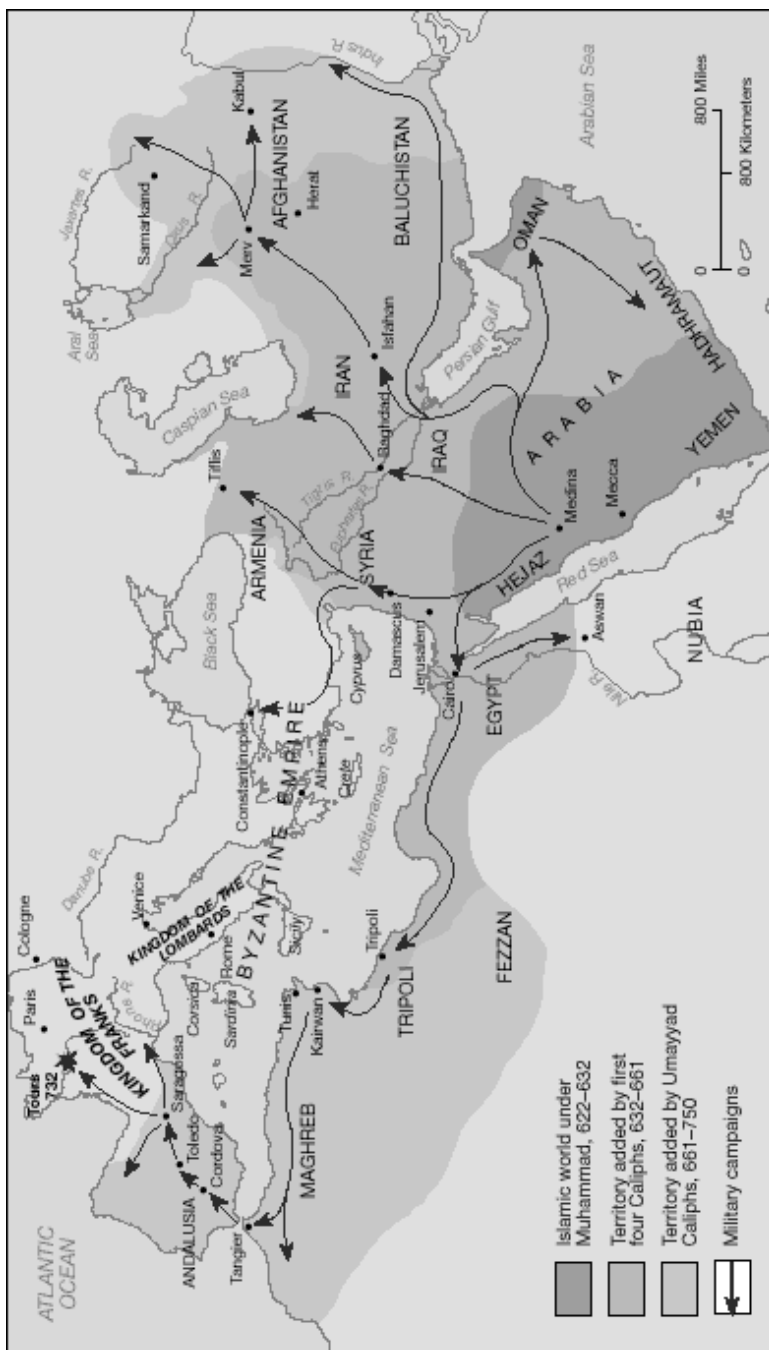
What are we to think concerning converts made by Catholic monks? I think we must view things thusly: Although there was a tremendous mixture in Catholic theology, many of these monks were very devoted to the cause of Christ. Remember the promise to Thyatira (Church of the Dark Ages) that not all who were in this Church had known the depths of Satan. Many of the monks had not corrupted themselves as the “Harlot Mother.” God looks upon the heart; and I am sure that there were many who believed in Christ as their Redeemer – even with the mixture of idolatry.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Revelation 2:24

Pepin III's Heir

The eldest son of Pepin III, *Charlemagne*, became king of the Franks in 771. Charlemagne was one of the most influential kings of the medieval times; a brilliant military strategist, he conquered most of Europe. We shall consider him again in the next century, as he becomes a pawn of the pope.



Spread of Islam by the 8th and 9th centuries

CHAPTER 8

Part I. The Holy Roman Empire

(9th Century 800-899)

Ninth Century Overview

The ninth century began with a Church appointed emperor. When we hear the term “Holy Roman Emperor,” we think of an authority figure sitting upon a throne in Rome; but this is not the case! It was Christmas Day, in the year AD 800, when Charlemagne, King of the Franks, came to Rome to pray. While the king was kneeling in prayer, Pope Leo III, came from behind him and put a golden crown upon his head, declaring him king of the Holy Roman Empire. (Voltaire later described the term *Holy Roman Empire* as “Neither Holy, nor Roman, nor an Empire.” ¹⁴

Charlemagne was probably the most powerful man in Europe at the time. He later stated that if he had known

what was going to take place there, he never would have gone to Rome. It was an honor that he would have gladly eluded! ¹⁵The pope had just made him the protector of the Church. How advantageous for the Church! Charlemagne now felt an obligation to defend and promote Roman Catholicism. In fact, Charlemagne later put to death multitudes of “unbelievers” in his realm who rejected the Roman version of Christianity. Charlemagne was now a sort of “pawn” in the hand of the Church!



Charlemagne

The State Church Becomes Decadent

On the whole, the ninth century was not advantageous for “true” Christianity. History records that the Church was very corrupt throughout the ninth century; the clergy was often guilty of drunkenness, and lewdness. One writer describes their spiritual bankruptcy when he alludes to the monks that had taken up “sport hunting.” ¹⁶In spite of the decadent conditions in the church world,

there were still the few that had a burden to reach the lost. Among the few, were two brothers by the name of Cyril and Methodius.

Cyril and Methodius Bring Salvation to the Slavs

Both Cyril and Methodius were born in Thessalonica during the ninth century. They were both theologians and gifted linguists. Their fame in the annals of Christian history was claimed through their missionary endeavors to the Slavic world. The Slavic tribes had basically infiltrated into the eastern part of Europe during the sixth and seventh centuries. This included Moravia, the Balkan region, the lower Danube, etc.

Both Cyril and Methodius learned the Slavic tongue and then translated the Scriptures into Slavic. In fact, they came up with an alphabet for the Slavs. The effect, especially in Moravia was quite far reaching - even to the Khazars in the northeastern region of the Black sea. Later the effect of their work went into Russia as far as Kiev. These brothers became known as the apostles to the Slavs. Both the East and Western church wanted to claim this territory. Rome wanted the Gospel to be put into Latin. Constantinople wanted the Gospel and all ceremony to be conducted in Greek. However, the Slavic tongue prevailed! (Greek was the original language of the Eastern Church).

Anskar, the miracle worker 826-865

Whilst the Greek missionaries were working in the east, there was also another missionary working in the north. Anskar has been called the “Apostle of the North.” Although Anskar’s ministry originated in Corbey (France) and he was later the bishop of Hamburg, his greatest accomplishment and contribution to church history was his work in Scandinavia. His first trip to Denmark was with the converted Danish King Harold, who had been exiled for a season. Anskar spent three rather unsuccessful years in Denmark. After a few intervening years, Anskar again heard the call to “Come over and help us!” The subsequent years in Denmark and Sweden were difficult, but fruitful as well. The first Christian church was established in Sweden, and a Christian school was begun in Denmark (though it was later burned by the pagans). Anskar was particularly known for his healing miracles. It is said that people came for miles to experience his anointing and healing touch. When friends would recall some of the miracles that God had granted him, his response was: “...I would ask Him to grant me one miracle – that He would make me a good man!” ¹⁷

Anskar Doesn't Fulfill His Vision?

Anskar spent over thirty years of his life in Scandinavia. When his time was finally come to go home (to his heavenly home) he lamented his disappointment in not being a martyr. In his earlier years he claimed a vision that destined

him to have a martyr's crown. I do not think that men such as Anskar realized that they were martyrs. They were martyrs while they were living. As the apostle Paul said:

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Romans 8:36

- * It is worthy to note that Anskar's missionary zeal undoubtedly came from the Corbey monastery, which was founded by Columban and the Celtic missionary movement. You will recall Columban from the sixth century. **18**



Statue of Anskar in Hamburg, Germany

The Carolingian Renaissance

The term “Carolingian” derives from the Latin version of Charles, as in Charles Martel. This family became a (short-lived) dynasty, reigning for approximately 150 years. The lack of literacy in the eighth/ninth century caused problems for the Carolingian rulers. For example, many of the priests could not read Latin; and of course, the scriptures were in Latin (the Vulgate). Even many of the court officials could not read; thus, there was poor communication throughout Europe.

To address these problems, Charlemagne ordered the creation of schools, and attracted many of the leading scholars of the day to his court. Among these learned men was Alcuin of York, who was trained by a disciple of the famed Bede. Alcuin was renowned for his textbooks, his standardized curriculum, and his methods for teaching. Undoubtedly, one of the reasons the world was in the dark was the lack of education. The mystical doctrines of the Church did not help enlighten the world either!



*A cultivated
mind can
make us of
greater
service to
the Master!*



- * The Carolingian Renaissance essentially was a revival of education, art, and literature.
- * Please do not misunderstand what I am saying. The most educated men in the world can reject the knowledge of God. However, for the Christian, a cultivated mind can make us of greater service to the Master!

Part II. The End of the World is at Hand

(10th Century 900-999)


Overview of the Century

The tenth century was a time of great darkness and despair. In fact, one of the chroniclers of the times said that the end of the world seemed at hand; and many thought that the world would end by the year 1000. ¹⁹ Even some of the 21st century historians dub the tenth century as the darkest century of medieval times - and particularly in Europe. The Western World of Christendom was being invaded and weakened on all fronts. The Muslims were invading the south, the Hungarians (Magyars) were invading from central Asia, and the Norsemen were invading from Scandinavia.

A Century of "falling away"


After Charlemagne's death in the previous century, the Carolingian dynasty was divided among the grandsons. The title "Holy Roman Emperor" actually lay vacant for many years. Rome was without any protector from the invaders. There were also the internal problems in the state Church that affected all of Europe. Moreover, there was a breakdown of civil order and culture during the tenth century.

The foreign invaders either ransacked or destroyed Church property. The clergy became derelict in their duties. Many of these clergymen were ignorant and licentious. In short, the whole state of the Roman Church was despairing. The


*God always
 preserves a
 remnant of
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 times.*

German bishop Liutprand, (from Cremona) in one of his chronicles describes the papal court as being totally immoral.

The Ottian Empire Emerges


 In the meanwhile, the German King Otto “the Great” was bringing the Carolingian Empire under his control. In the year AD 962, Pope John XII crowned Otto I as the new Holy Roman Emperor. Actually, Otto is considered by some to be the first Holy Roman Emperor. However, Otto was so powerful that the Pope feared him. In fact, the pope secretly was plotting against him. When Otto returned to Rome, he installed a new pope. This link with Germany continued until about AD 1250, with a number of Ottian successors filling the office.

* The Ottian Dynasty is not to be confused with the Ottoman Empire. The Ottoman Empire was Turkish.

Let us be encouraged to know that God always preserves a remnant of faithful believers even in the most daunting of times. As Luke tells us in the book of Acts 14:17: *“Nevertheless he left not himself without witness...”*

Part III. The Crusades Begin

(11th Century 1000-1099)

Century Overview

The eleventh century brought about many changes, none of which enhanced the cause of true Christianity. The spread of Islam was an ever-increasing plague to the “Christianized” world. In 1009, the Egyptian Moslems sacked the Church of the Holy Sepulcher in Jerusalem. In 1071, the Seljuks conquered Armenia, ending the Byzantine Empire in Asia Minor. Seljuk (Sel-jook’) was the leader and ancestor of the Seljuk Turks. The Seljuks were also carrying the sword of Islam, and actually overpowered their Arab counterparts.

It is sad to see Asia Minor predominantly Muslim, when we consider that it was once evangelized and populated with many prominent Christian Churches. We immediately think of the seven Churches of Asia province, and yet every province of Asia Minor had the witness of the Gospel. Today, there is only a fraction of one percent of the population that falls under the category of “Christian” in Turkey - and that includes the Eastern Orthodox, which does not believe in *born again* Christianity. **20**

By the end of the eleventh century (1095), the Crusades were beginning, and they carried on until the end of the 13th century. It is amazing how history repeats itself: one thousand years ago Islam dominated the thought and activity of the known world. Today the threat of the Islamic menace is once again at the front door!

Changes in the Roman Church

About the middle of the century, the papal authority began to recover its dominion. Pope Gregory VII emphasized Church authority as supreme, and he also put into law the celibacy of the priesthood (1073). In fact, Gregory VII forced the married clergy out of office. **21** This undoubtedly is one of the reasons for some of the moral problems that have clouded the Catholic Church until this day.

Rules Concerning Clergy

The Apostle Paul, in delineating the rules for pastors, specifically mentions marriage. Let us note his words: “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the Church of God?” (1 Tim 3:2-5).

-
- * It is unnatural in most cases for men to remain single. There are exceptions, and there is also the grace to accompany those exceptions. Paul stated that he wished all men could be as he (single), but he continued to claim *singleness* as his special gift! "*For I would that all men were even as I myself. But every man hath his proper gift of God...*" (1 Cor. 7:7).
 - * A pastor's success is much dependent upon his wife. She is his helpmate, his encourager, his advisor, and she is indispensable when it comes to shepherding the females of the flock. The pastor's wife was especially created to help the pastor fulfill his calling. We must also note (from 1 Tim 3:2-5), that the pastor's family must be the pattern that the church family can imitate. It is very difficult for an unmarried man to counsel family problems to which he cannot relate!

New Monastic Orders

The eleventh century birthed new monastic orders: (i.e. the reform-minded Cistercian order). These monastic societies were generally formed by an individual within the Church who had a certain emphasis that he wanted to promote. All of these orders were different, and each had an agenda. For example, the emphasis could be on teaching, missions, charity, prayer, translation, etc. Regardless of their creed, they had to be approved by the Pope. The

Jesuits were mission oriented; the Augustinians were teachers; the Dominicans were watchdogs, looking for heretical groups. Some orders were very severe, for example, the Franciscan order (followers of Francis of Assisi). At one point, the rules of this (latter) society were so harsh that not even the Pope would approve it.

The Light is Dim

In spite of the darkness that shrouded the medieval Church, there was undoubtedly a greater witness within some of these societies than in the state Church itself. After all, many of the monks studied the scripture, or translated the scriptures. History itself bears record that many of these monks walked in the light of their generation. Men such as St. Francis, St. Bernard, and Brother Lawrence, through their songs, their poems, and their commentaries attest to the fact that they loved the Master. Moreover, many of the reformers were monks. Men such as John Hus and John Knox were monks... yes, even Luther was a monk of the Augustinian order. These were men who did not defile their robes in the spiritual debauchery of Sardis.

Communion Debate Settled

Another longstanding issue that was settled during this century was the debate over communion. Were the

emblems strictly symbolic? On the other hand, did the emblems actually change their constituency and become the flesh and blood of Christ? After a thirty-five year debate (1045-1080), the Church finally decided that transubstantiation was the right doctrine. All opponents of this view were castigated.

- * Transubstantiation is the belief that the bread and wine become the flesh and blood of Christ within the recipient.

When Jesus served His disciples their first communion He said: "This is my body, which is broken for you..." Was it literally His body, or was it symbolic? When He said: "This My Blood..." as they drank the wine, was it literally His blood? No, it was purely symbolic. When Jesus said, "I Am the Vine, ye are the branches," this statement was in all respects symbolic. Communion is the only ritual that Jesus commanded the Church to continuously observe!

The Great Schism 1054

When we (of the 20/21st century) think of Western Europe and Eastern Europe, we generally think back to the *Iron Curtain*, to the days when communism separated the east and the west of Europe. Actually, the division of the east and west goes back to the Middle Ages. There was a continual power struggle between Constantinople,

which represented eastern Catholicism, and Rome, which represented western Catholicism. Rome, having declared itself the head of the Church, wanted Constantinople to submit to their rule. This longstanding power struggle finally ruptured in 1054. The ensuing division is known as the *Great Schism*.

- * Constantinople basically controlled the Churches of Asia Minor, the Balkans, Syria, and North Africa. Rome basically controlled the rest of Europe.

Byzantine art


Having ministered in Eastern Europe and having toured one of the oldest Byzantine Churches still in existence, may I say that Byzantine art depicts an “ugly” Christianity. There is a revelation in the artist’s conception of Christianity: morbid looking saints – thin, gaunt, and severe from the ascetic lifestyle. This is not a true representation of the fruit of the Spirit, which is love, joy and peace!

Music in the Eleventh Century

When we consider the joyful sound of the early Church, we ask ourselves how the music could have been reduced to a Gregorian chant, or some requiem (dirge). The early Church experienced a revival of the Davidic type of praise (with instruments). The Church was filled with spiritual songs and hymns. In the eleventh century,

the state Church began to allow polyphonic singing – an improvement, but far from the release of song that the Reformation would bring.


- * In every true revival, there is a dramatic restoration of praise and worship!




Crusader States

THE MIDDLE AGES

Crusades





The Major Crusades

1095 - **First Crusade** - The papal call for crusades and goals of the First Crusade and how they were achieved.


1101 - **Second Crusade** - Causes and results of the Second Crusade and the fall of Edessa.

1187 - **Third Crusade** - Causes of the Third Crusade and the Battle of Hattin.

1190 - **Fourth Crusade** - Causes of the Fourth Crusade and the sack of Constantinople.

1202 - **Fifth Crusade** - Causes of the Fifth Crusade and the capture of Jerusalem.

1213 - **Sixth Crusade** - Causes of the Sixth Crusade and the capture of Jerusalem.



The Crusades Begin 1095

Before Pope Urban II proclaimed his First Crusade, he commissioned a monk by the name of Peter (Peter the Hermit) to help promote the crusade. Peter, having recently come from the Holy Land, and seeing the mistreatment of fellow pilgrims there, did a very good job instigating Europe against the Moslem world. In fact, he stirred up the peasant and the poor; he stirred up families and people who had no conception of what they were getting into. Many of these “crusaders” rallied together with no preparation, no leadership, and no instruction. They knew nothing of travel; they had no conception of distance; and they did not know anything about warfare. Little children would come into the next town and ask, “Is this Jerusalem?” Before the main body of fighting men ever began to move, there was an estimated 100,000 people who died from the lack of common necessities.

The grim reality of the Crusades

The intention of Urban II was to retake Jerusalem from the Moslems – which was accomplished in 1099. Jerusalem was recovered for a short time; but then it was retaken by the Moslems. The campaign into the Holy Land turned into an ongoing crusade that would last for the next two centuries. History accentuates three or four of the major crusades, and yet there were probably a dozen crusades in total.

The average person thinks of the crusades in kind of a “romanticist” mode. He envisions chivalry and adventure, and even a sort of religious fervor. When I was young, I always thought that the crusades were to benefit the Jews, to retake Jerusalem for the Jews! Not so! The crusades turned out to be more of a Church-sanctioned assault against thousands of innocent people. Morally, the crusades were an atrocity! Had the Church not been sponsoring these wars, they would have been bad enough, but how incriminating to have the cross of Jesus fixed upon their shield! The battle cry of the crusades was “Deus volt” which in Latin means “God wills it!”

God Wills It?

Many of the crusaders coming down through the Balkans on their way to Palestine, looted and raped; and they burned little villages, while they excused themselves by crying “Deus volt” - God wills it! After all, they considered that these villagers were not of the true Church of Rome, but were Eastern rite Christians. Not only was there pillage and destruction, but there was also mass murder. In one town in Hungary, the crusaders massacred all the Jews. In Antioch, Syria, the crusaders massacred everyone - Moslems, Jews, and Christians. One of the most sordid tales of the crusades involved Constantinople, situated on the main land route to Palestine. In 1204, during the Fourth Crusade, the crusaders spent

three days plundering, raping, and then burning the city – in the name of God! I am also sure that many of the crusaders were innocent of such things. Others, however, were opportunists, like the Venetian merchants who were trying to enrich themselves.

Nevertheless, this sort of thing went on for decades. Even when the crusaders took the Holy Land back, many Jews were killed, and many Arab Christians were killed. Yet the crusaders were ever marching onward in the name of Christianity.

Sale of Indulgences like Buying War Bonds

The Roman Church has often been compared to a large fund raising committee. Rome sponsored these campaigns by selling indulgences. Even before the first crusade, Rome was selling their “war bonds” in the form of indulgences – to undertake a war is an expensive proposition. According to the Roman Church, sponsoring a knight to fight in the holy war could enable a person to diminish his sentence in hell by twenty years. Selling indulgences was an effective way to raise capital for the Church. Centuries later, Pope Leo X used this method of fund raising endeavoring to complete Saint Peter’s Cathedral. Of course, Luther challenged the Church on this point and temporarily put their fundraising committee out of business.



How can the Crusades be justified?

Realistically, the crusades cannot be justified or supported by Scripture. The Roman Church claims Peter as their first pope, thus establishing a precedent for popery. When Peter defended Christ with the sword, Jesus responded: "Peter, Put up thy sword..." (John 18:11). Jesus never advocated violence. He did warn His followers that they might have to lose their lives, but He never intimated in any way that Christians should take up the

sword. That is the gospel of Islam. They spread their gospel with the sword. Our Gospel is called the “Gospel of peace” (Rom. 10:15). Part of our (spiritual) military attire is our shoes. The apostle describes them:

“And your feet shod with the preparation of the gospel of peace” (Eph 6:15). That means that where we go we bring peace; and it is the peace of God that bruises Satan under our feet!



*It is the
peace of
God that
bruises*

*Satan under
our feet!*



Even during the future reign of the Antichrist, we are warned not to take up the sword. Consider Revelation 13:10: *“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”*

Saladin and King Richard

Probably the two most famous characters during the era of the crusades were Saladin, the Moslem chieftain, and King Richard (the Lionhearted). The amazing thing about these two characters is that Richard, who was supposed to represent Christianity, was merciless. He was merciless and guilty of many other crimes against humanity. Saladin, who represented the side of evil, had a reputation of being a merciful and a fair leader. I think this scenario summarizes the effect that the crusades brought upon the name of Christ.

- * Pope Julius, one of the later Popes, wanted to be remembered as the "Warrior Pope." He wanted to be remembered sword in hand, fighting the Venetians. Erasmus, a Catholic writer/theologian of the 16th century pens quite a poetic lampoon about this warrior pope. He pictures a dialogue between Pope Julius and Saint Peter as Julius arrives at the Pearly Gates. It did not appear in this poetic satire that Peter admitted Pope Julius into heaven.

Europe is being exposed to the world

Historically, the crusades opened Europe to many innovative ideas. The interchange brought new ideas in art, architecture, and cooking. Europe was introduced to spices they had never heard of. My own father, who was born in Lebanon, claimed some French in the family line, which he traces back to the Crusades.

- * Bernard of Clairvaux was born in this century (1090).

Perspective

When we consider all of the bloodshed throughout Church history, not only by the ecclesiastical Church, but also by some of the later Protestants, it leaves us speechless. When we accuse Islam of bearing the sword, they point back to "Church" history and say, "You were no

better!" We can say: "Well if I had lived in that day..." or "These were not real Christians," etc. May I say with all sincerity that I believe our generation shall be tested on this very point: shall the sword pierce us, or shall we pierce with the sword?



CHAPTER 9

Part I. Crusades Dominate the 12th Century

(1100-1199)

The Twelfth Century - Crusade Continues

The medieval papacy was at the height of their power, and they continued to promote the crusades. In all probability, this was the dominating thought of the twelfth century. Jerusalem did not remain in the hands of the Christian invaders for very long. The Moslems soon recovered the city, and the crusades continued. Throughout the century, there was an ongoing flow of traffic from Europe into the Holy Land and back (although, many of the crusaders adapted to eastern customs and remained there.)

Cathedrals Begin to Dot the Landscape

Cathedral building was also energized in this century, and it continued to escalate throughout the following century. There was a much greater emphasis upon education, and consequently, these cathedrals soon became cathedral schools, which later became universities. All of the famed universities had their roots in the Church. Universities such as Oxford, Cambridge, and Bologna, started as cathedral schools. Moreover, all of the educators were churchmen. One of the new trends that developed in the universities was debate. There was a certain freedom to question, which provoked new thought and gave rise to new ideas – quite necessary, since the educators still taught the Ptolemaic solar system, and still taught that the world was flat!

* The “Leaning Tower” of Pisa was finished in 1154. It was 188 feet high.

* Notre Dame Cathedral (Paris) was dedicated in 1182.

The Immaculate Conception

It was during this century, that the doctrine of the “Immaculate Conception” became the accepted view

of Catholicism. This view states that Mary was born without original sin. If this was so, why did she have to offer the required sin offering at the dedication of Jesus (Luke 2:22-24)?

Bernard Draws Disciples

Perhaps the most renowned churchman of the century was Saint Bernard (1090-1153). He founded the famous monastery at Clairvaux (France), and perhaps sixty-five others. Even today, we sing some of the hymns of Bernard such as: "Jesus the Very Thought of Thee," or, "O Sacred Head Now Wounded." Bernard was quite a preacher in his day. History tells us that women would hide their husbands and their sons when Bernard came to town. His preaching convinced many to forsake their families and follow Christ - that is, in the monastic persuasion of following Christ. He also encouraged many to take up the sword for the second great crusade.

Bernard represents a kind of enigma for today's "born-again Christian." His love toward Christ seems apparent enough, and yet here is a man encouraging men to forsake their responsibility to follow Jesus, which is a contradiction of the Gospel. Not only did

Bernard advocate the Second Crusade against the Moslems (1147-49), but he also strongly advocated war against Constantinople.

- * The second crusade failed. It was an attempt to regain Edessa (in Asia Minor) from the Moslem Turks.

The ignorance of the times (Acts 17:30)

To a certain degree, we have to excuse men like Bernard due to the ignorance of the times. When we say “excuse” we are not pardoning them, but rather viewing them in the light of their generation. God judges men according to the light of their generation. The Dark Ages was in



*God
judges men
according
to the light
of their
generation.*



many ways like the days of the Judges, when every man did that which was right in his own eyes. That does not excuse what they did, but it lessens the severity of the judgement. As Jesus said, “The servant who did not know his master’s will be beaten with fewer stripes. As we continue to study Church history, we shall find that many of the reformers were guilty of men’s blood. Many hated the Jews – because they thought it was the righteous thing to do.

*And the times of this ignorance God winked at;
but now commandeth all men every where to
repent.*

Acts 17:30

Twelfth Century Reformers

The Waldenses (1173) could almost be described as the first Protestant reformers. They trace their roots to a man called Peter Waldo, from Lyons, France. The Waldensians were very evangelical minded, and they were also concerned with the social needs of the day. They believed in supernatural things such as visions, tongues, and prophecy. They especially emphasized the teachings from the Sermon on the Mount. This movement eventually spread all over Europe, with a notable concentration of them in the Alps. The Alps provided a certain refuge from the persecution of the Catholic Church. (There are still Churches today that claim their origins from the Waldenses - even in the USA.)

* Some of the first inquisitions began during this century under Pope Alexander III (1179) and Pope Lucius III in 1184. Without doubt, the Waldensians were one of the chief factors.

Jesus, the very thought of Thee

Bernard of Clairvaux

*Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

*Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Savior of mankind!*

*O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!*

*But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but His loved ones know.*

Part II. Cathedrals Appease Conscience

(13th Century 1200-1299)

Century Overview

The thirteenth century has been described as the zenith of the Middle Ages. The papacy was in its glory. Scholastic interest was at an all-time high. Cathedral building was booming, indeed, was becoming competitive. In addition, the crusades continued, stimulating wealth in the trading community. Yet, the Church was morally and spiritually bankrupt! In fact, it was one of the thirteenth century popes who declared, "No longer can the Church say, Silver and gold have we none," to which the response was, "Neither can we say, (Rise, take up your bed, and walk)!"

During the reign of Pope Innocent III (1198-1216): the decree was made that all Churches were under his control. He also informed all of the political bodies or institutions that he had the right to interfere with any policy-making that he deemed necessary. Pope Innocent III also instituted a form of Church/state inquisition. Essentially, the Church tried the heretics and the state

shed their blood. In this manner, the Church could not be accused of shedding blood.

Cathedral Building Becomes Competitive

“For Israel hath forgotten his Maker, and buildeth temples” (Hos 8:14). This verse draws a very good analogy for the Church cathedral builders of the thirteenth century. The Church was in a competitive mode to outdo their neighbors with the more magnificent cathedral. Herein is an amazing phenomenon of the spiritual life;



*After
Solomon
lost his
experience
with God,
he
desperately
tried to fill
the void
with
activity*



when people lose the touch of God upon their lives, they try to fill the void with some form or substitute to appease their conscience.

After Solomon lost his experience with God, he desperately tried to fill the void with activity - building projects, entertainment, music, and drink. Nothing could replace what he had lost. Herod (the architect) built a huge mega-temple, trying to placate all of his crimes - trying to appease God and his conscience. Thus,

we see the medieval Church - they were dead, but were trying to fill their emptiness with extravagant buildings.

In France alone, they built eighty huge gothic cathedrals within two centuries. May I say from my own experience, after visiting one of the largest cathedrals in the world that with all of its magnificence, it had the atmosphere of a morgue!

- * Churches often lose the revival when their focus shifts to some elaborate building program.

Cologne Cathedral

The Cologne Cathedral (Germany) is the largest Gothic structure in the world. It began in the thirteenth century (1248); however, it was not completed until 1880. there were six hundred years of intermittent building projects. Our conference president made this observation concerning the cathedral: "Every time the project continued, they had to come back to the original pattern." The analogy is quite clear. In order for the Church to continue, it must return to the original pattern. Why did the Church slide into such error? Because they left the original pattern! Moreover, in order for the Church to get back on track, they have to come back to the original pattern. The Reformation began with just a simple foundational truth - salvation by faith! * See appendix for the Peter Principle.



Cologne Cathedral

Crusades continue until the end of the century

The crusades were almost continuous throughout the thirteenth century; and the Roman Church sanctioned them all. In the year 1204, the crusaders diverted from their original plan - war with the Moslems - and they turned on the city of Constantinople. The crusaders massacred and plundered the city for three days. Constantinople was then placed under Latin control. What took place at Constantinople was barbarous, and nothing short of an atrocity. Yet, the Church never really condemned the act.

The "Children's Crusade" (1212) was also a disaster. It began with a French peasant boy who had a vision of conquest. He envisioned children defeating the Moslems and taking the Holy Land for the Church. Perhaps, as many as 100,000 children went on this crusade - most of which never returned. Many of them died of hunger; many were kidnapped and sold for slaves. Again, the Church never intervened to try to prevent such folly. The Church was the most powerful institution on the face of the earth; yet they never condemned the real evils!

- * By the end of the century (1291) the last Christian stronghold in Palestine (Acre) fell to the Moslems - thus ending the crusades. The Church could never again interest the populace in such a campaign.

Conversion of Assisi

One very recognizable name of the thirteenth century was St Francis of Assisi (1182-1226). He was an ex-soldier and "playboy," but was freed from his pleasure-mad ways by a vision of Christ. In the vision, Christ looked upon him with such tender love and compassion that he forsook the old life. Not only did he forsake all, but also he founded a fraternal order which became known as the *Franciscans*. The Franciscans had quite an impact upon Italy and upon many other places. Francis' disciples also

forsook all to follow Jesus. He taught his disciples to minister to the sick and needy. In fact, there are accounts of St Francis praying for the sick and having them recover. Many of the writings of St Francis are still extant. Christians still sing his famous prayer.

Ascetic Life Frowned Upon by Heaven

Although, Francis himself loved the life of solitude, he preached in the teeming cities. His life of humility, self-denial, and love attracted many. Francis, in the beginning, was very ascetic. (It was expected that the man of God should live a life of self-denial – yet the papacy was known for their licentious and luxurious lifestyle.) There is a story that asserts that when Francis was once afflicting his body, an angel appeared to him. The angel told him that his thorny frock and his self-affliction, was not pleasing to the Master. He immediately took it off and threw it into the river, never to wear it again!

Thomas Aquinas - acclaimed theologian?

Thomas Aquinas (1224-1274) was another luminary of the thirteenth century. Aquinas is considered the greatest theologian and philosopher of the century. A philosopher – perhaps; however, it is a mistake to consider him a

great theologian. Thomas Aquinas flowed in the secular philosophies of the Greeks, namely, Aristotelian philosophy. Even his explanation of faith reduces faith to rational (intellectual) thought, rather than Divine substance. Secular philosophy ruined the Church even from its earliest days. Aristotle himself was morally bankrupt.

As a young man, Thomas joined the recently founded Dominican order. (The Dominican order was intended to be a teaching order, but was probably better known for their inquisitions.) Aquinas is best known for his *Summa Theologica*, his famous manual on apologetics. In this manual, Aquinas was among the first to approve of the execution of heretics. He writes: "Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death." ²² John Calvin was influenced by this line of thinking in his handling of those he deemed heretics. Aquinas also wrote on the seven sacraments administered by the Church. What he says (in essence) is that these sacraments are an evidence of salvation. The Catholic Church still teaches that these Church-administered sacraments are the means to get to heaven. No personal conversion necessary, as long as you accept the Church teachings.

The Seven Sacraments 23

1. *Baptism* - The Church taught *infant baptism*, which is contrary to scripture. We are to be baptized upon the confession of our faith, and that by immersion.

2. *Confirmation* - The Church taught that you received the Holy Spirit when you were confirmed (general at quite a young age). Again, there is no scriptural authority for this. We receive the Holy Spirit when we are saved (John 20:20-22). We are baptized in the Holy Spirit when we receive the gift of the Holy Spirit - evidenced by speaking in tongues (Acts 1:4, 2:4).

3. *Confession & Penance* - This is also contrary to scripture. The Church taught that you were to confess your sins to the priest; and he prescribed some form of penance to atone for your sins. We are told in First Timothy 2:5, that there is one mediator between God and men, the man Christ Jesus. We are also told that He paid our penalty; therefore, we are not redeemed by works (Rom. 4:6-7).

4. *Communion* - The Church taught that the emblems actually became the flesh and blood of Christ as they were ingested. I have sat in a funeral mass and listened to the priest put the man in heaven on the grounds that

he was baptized in the Church, and because he took communion. The Apostle Paul clearly taught that if a man take communion unworthily, he eateth and drinketh damnation to himself. What greater example of this can we find than Judas, who partook of the emblems with murder in his heart?

5. *Holy Matrimony* - The marriage vow was another sacrament that the Church was to perform. However, God recognizes the marriage vow whether it is in the Church or before the court, or before the tribal chief. In some countries, you can only be married through secular authorities.

6. *Last rites* - The Church taught that it was necessary for the *last rites* (rituals/prayers) to be ministered over the dead to insure getting to heaven. This also is as useless as praying for the dead. The Jesus taught that once the Master closed the door (alluding to death), there was no more admittance. In other words, if we are not in the kingdom when we die, it is too late! (See Luke 13:25-27.)

7. *Ordination* - Of course, this sacrament would pertain to the clergy. Incidentally, when a priest takes his vows, he is making some very unscriptural pledges, such as the vow of poverty and celibacy.

The Sacraments Cannot Save

Not one of these seven sacraments can save you. In fact, one could experience all of these sacraments and still perish. Infant baptism, confirmation, communion, and the last rites cannot save you! Jesus said, “Ye must be born again.” Salvation is based upon the forgiveness that comes from God the Father. It is bestowed upon those who have accepted His Son as the Sacrifice for their sins. We are born of His Spirit when we believe upon Him as our personal Savior, and continue with Him.

Magna Carta 1215

The Magna Carta was perhaps the most significant (secular) document ever inaugurated up to its time. King John of England signed into law a charter that insured certain inalienable rights to the commoner. Authoritarian rule or dictatorial rule basically governed the world up until that time. This charter actually limited (by law) the king’s authority and the authority of the Church.

King John Defies the Pope

King John, in accordance with his document then installed a new Archbishop of Canterbury. Pope Innocent

III reacted to this by overriding the appointment with another appointment. (You will recall that Pope Innocent III had previously declared all churches to be under his authority. He also asserted that he had the right interfere with any political legislation that he deemed necessary.) King John then reacted to the pope's contradiction by confiscating all Church property. The pope was infuriated with England, but it was time for the papal powers to be challenged.

- * How long the confiscation of church property lasted is not clear. It is obvious that the church later reclaimed their properties. England was yet to have some very Catholic monarchs.
- * To this day, the monarch appoints the Archbishop of Canterbury. The Archbishop represents the head of the Church of England.
- * The Magna Carta was relied upon heavily in the writing of our own (USA) Constitution.

Prayer of St. Francis

LORD, make me an instrument of your peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light, and

Where there is sadness, joy.

O Divine Master,

Grant that I may not so much seek to be consoled as to console;

To be understood, as to understand;

To be loved, as to love;

For it is in giving that we receive,

It is in pardoning that we are pardoned,

And it is in dying that we are born to eternal life.



CHAPTER 10

The Apocalyptic Century

(14th Century 1300-1399)

The Red Horse

How shall we describe the fourteenth century? It was a century of famine and plague, chaos and death. In many ways, it looked like the apocalyptic judgements of Revelation 6:3-8 were being unleashed. At the opening of the second seal (Rev. 6:3-4), there is a *red horse*, speaking of a spiritual force. This force is commissioned to take peace from the earth. The rider is brandishing a great sword. The implication was that this force would cause men to kill one another. As you will recall, the twelfth and thirteenth centuries were filled with slaughter. The interesting feature of the crusades is that they were fighting against a power (Islam) whose emblem is a great sword. Not only this, but the most common Arabian horse is red (chestnut).

The Black Horse

At the opening of the third seal (Rev. 6:5-6), there is a *black horse*, whose commission is to bring famine. The gravity of this famine is so severe (in Revelation) that it will take a day's wage for a day's worth of bread. The problem in Europe was that 95% of the population were peasants. Many of them could never afford the inflated price of bread! Thus the Great Famine of 1315-1317 took millions of lives.

*And I heard a voice in the midst of the four
beasts say, A measure of wheat for a penny,
and three measures of barley for a penny..."*

Revelation 6:6

A penny was a days wage at the time (Mt. 20:2). The ratio here equals a day's wage, for a day's worth of bread.

The Pale Horse

At the opening of the fourth seal, there is a *pale horse*, which represents death. This power is going to claim $\frac{1}{4}$ of the population of the earth. What followed next in Europe was the "Black Death," which claimed $\frac{1}{4}$ of

Europe's population (25,000,000 deaths). This last judgment was mixed with famine, and sword and *death by the beasts of the earth*. Infected beasts (rats) spread the plague. At the opening of the fifth seal, there is a martyrdom of saints, and of course, that was also fulfilled during the century. Perhaps all of this was a precursor of things to come. As Solomon said, "That which hath been shall be" (Eccl. 1:9).

The Light is Veiled in Latin

Indeed, the century was dark. It was filled with mysticism and superstition - much of which came from the Church. The Priests were of little comfort to their congregants, especially when they read to them from the Latin Vulgate. Only the noble class understood Latin (less than 5% of the population). Yet, as the scripture says, in the gross darkness there arises a great light (Isa 60:1-2). It was during this time of gross darkness upon Europe, that one of the true lights appeared. His name was John Wycliffe. He is called the "Morning Star of the Reformation." He was like the star that heralds the new day. His influence would inspire many, including another early reformer by the name of John Hus.

The Great Famine 1315-1317

The great famine in Europe was deadly. One of the big problems in medieval times was food. Even under ordinary circumstances, the feudal system of agriculture could not meet the needs of the growing population of Europe – much less when nature turned against them. There were years of constant rain and cool weather. They could not plant or harvest. The famine was so bad that people ate their work horses and seed grain. Then they turned to child abandonment, and even to cannibalism. In the big cities, there were violent crimes and theft. It was as though all of society was disintegrating. When the plague hit a few years later, some actually viewed the plague as a blessing because the reduced population would be easier to feed.

Spiritual famine

Europe was under the domination and influence of the ecclesiastical Church. Therefore, the Church must assume responsibility for the breakdown (as mentioned in the above). If the Church had been faithful to teach God's people the true Christian values, then they would not have disintegrated during the crisis. After all, their first

so-called pope (Peter) charged the ministers to “Feed the flock” (spiritually). When the good king Jehoshaphat sent teachers through out the land to teach God’s laws and standards, the nation prospered. Not only was there an economic boom, but the enemies of Israel were afraid to touch them (2 Chr. 17:5-13).

The Bubonic Plague (Black Death) 1348

The *Bubonic Plague* was a horrible plague. It was an agonizing death, and the victims actually turned purplish black before they died. Fleas on infected rats spread the plague, which was subsequently spread by people. Recently, I saw a documentary on the plague of the middle ages. Using the recent DNA research, they came up with some very interesting conclusions. Why were some people exposed to the plague with no apparent consequence? Why did some become deathly sick and recover, while others died without a chance?

They concluded that it was dependent upon the genetic factors passed down from the parents. If you had the wrong genetic factors from both mother and father, you would die. If you had the one parent with a resistant genetic factor and the other parent with a non-resistant

factor, you would get deathly sick, but you most likely would recover. If you had resistant factors from both parents, you would escape the plague.

The black death of sin

- * May I inject a little spiritual truth here. This is why we discourage unequal yokes in marriage. Good (spiritual) genetic factors on both sides will **often** save children from being infected with the *black death* of sin! Unequal yokes often produce halfhearted offspring.
- * Please do not misinterpret what I am saying. Godly parents can still have children who do not make it! Adam and Eve were certainly a God-ordained yoke. One of their children went to hell (Cain)!

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

Nehemiah 13:23-24

Morning Star of the Reformation

John Wycliffe (1328-1384) was born in Yorkshire, England. He attended Oxford University as a student, but later became a renowned theologian and lecturer at Oxford. Most of his life was spent around the university. His meticulous study of the scriptures emboldened him to lecture and to speak out against the many abuses of the ecclesiastical Church. John Wycliffe proclaimed the Scriptures as the highest authority in the land. He condemned the papal authority, with all of its infractions. He strongly condemned the doctrine of transubstantiation. He also denounced the errors of the sacraments, images, and prayers for the dead, and the confessional. Wycliffe spoke out against clerical celibacy and the chastity vows of nuns as unnatural. ²³

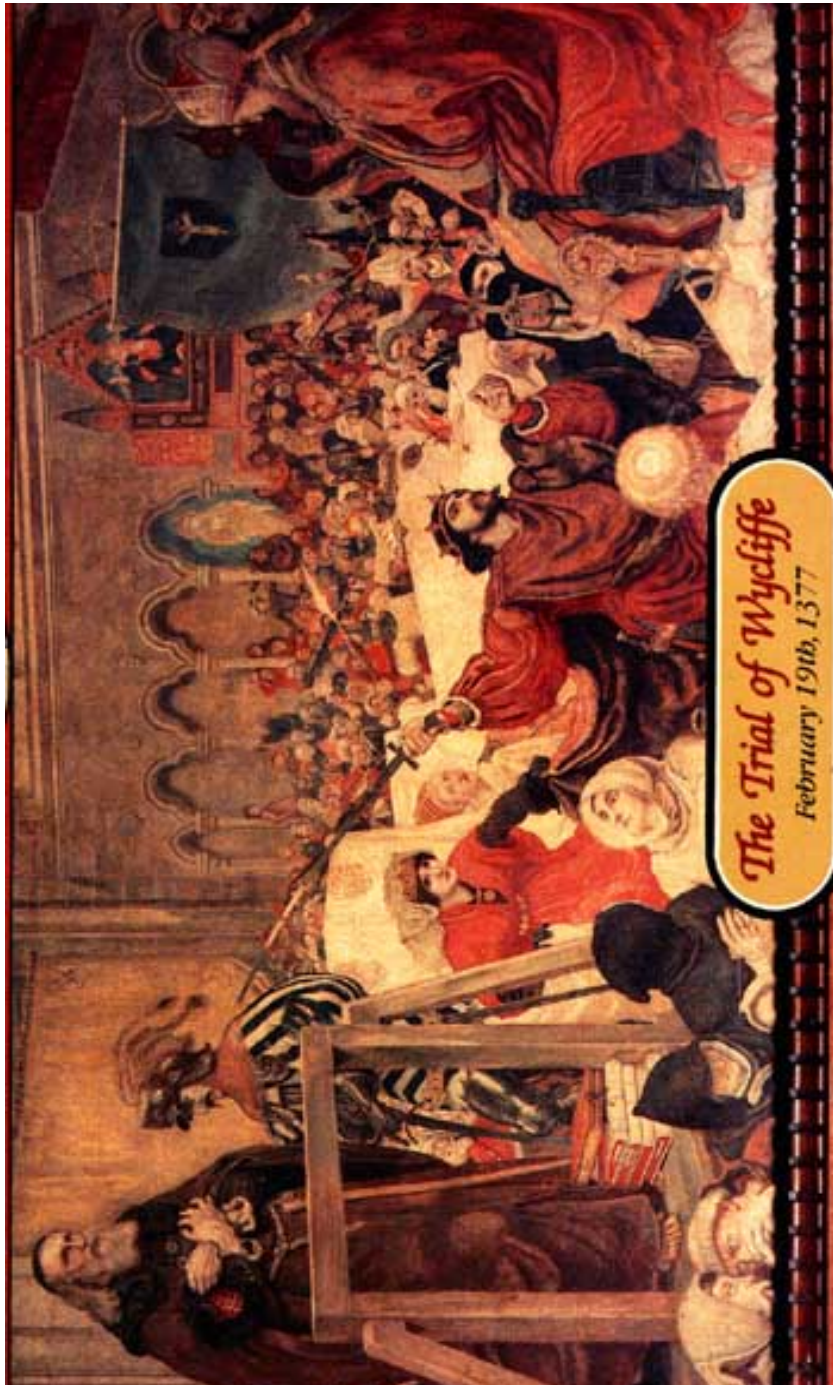
The Truth is Censured by the Church

Needless to say, Wycliffe's criticism of the Church soon had him labeled as a heretic. The Church branded him as a heretic in 1370, 1380, and in 1382; yet his popularity in England allowed him to escape arrest and persecution by the Church – although his disciples were persecuted! Wycliffe was eventually forced from his chair at Oxford, but that did not limit his activity as a preacher and a theologian. He then

translated the Scriptures into English, creating the first English Bible. (The Latin Vulgate was the international Church version.) The Catholic Church preached in Latin, although none of the commoners understood a word of it. Wycliffe's followers (known as "poor priests" or "Lollards") canvassed the countryside preaching the Gospel in English. Wycliffe proclaimed the Bible as the only reliable rule of faith and standard of holiness. He declared that the Scriptures could not be bound by private interpretations!

Wycliffe's Teachings Disseminate

Wycliffe is called the Morning Star of the Reformation. He was like the morning star, heralding a new day. His followers are considered forerunners of the Protestant Reformation. Although, Martin Luther is the more famous reformer, he certainly is not the greater. The influence of Wycliffe at Oxford inspired many foreign students. (Oxford was like the spiritual center of England!) Also during those years, there was a marriage between the sister of the Bohemian King Wenceslaus to Richard II of England. That union allowed the writings of Wycliffe to spread to Bohemia, thus inspiring the Bohemian reformer, John Hus. It is said of John Hus, that his writings were like the Bohemian version of Wycliffe.



Middle English

The language of Wycliffe's Bible is what is termed: "Middle" English. Middle English was becoming obsolete and was soon to give way to what is termed, "Elizabethan" English. (This will be commented upon again.) The following excerpt is a sample of the type of English used in the fourteenth century. This comes from Chaucer, author of *Canterbury Tales*. This is the same type of English used in the Wycliffe's Bible - See if you can read it!



A Treatise on the Astrolabe

Geoffrey Chaucer, approx 1391

Lyte Lowys my sone, I aperceyve wel by certeyne evydences thyn abilite to lerne sciences touching nombres and proporciouns; and as wel considre I thy besy praier in special to lerne the tretys of the Astrelabie. Than for as

mochel as a filosofre saith, "he wrappith him in his frend, that condescendith to the rightfulle praiers of his frend," therefore have I latitude of Oxenforde; upon which, by mediacioun of this litel tretys, I purpose to teche the a certain nombre of conclusions aperteynyng to the same instrument. I seie a certain of conclusions, for thre causes. The first cause is this: truste wel that alle the conclusions that han be founde, or ellys possibly might be founde in so noble an instrument as is an Astrelabie ben unknowe parfityly to eny mortal man in this regioun, as I suppose. An-other cause is this, that sothly in any tretis of the Astrelabie that I have seyn there be somme conclusions that wol not in alle thinges parformen her bihestes; and somme of hem ben to harde to thy tendir age of ten yeer to conceyve.



- * In 1398, John Hus began his lectures at Prague University. We shall consider John Hus in the next century.
- * Cannons were employed for the first time in Europe (1308). 25

Persecution in the Fourteenth Century

Persecution in the fourteenth century was becoming notorious. Any person or group that disagreed with the state Church found themselves under investigation and were subsequently penalized. The Waldenses took the main brunt of the persecution throughout the century, although by the end of the century the inquisitors began to focus more upon the followers of Wycliffe. In the year 1391, it was recorded that 443 Waldensians were tortured and put to death along the Baltic. France, North Italy, Bohemia, and Austria are especially noted for their inquisitions. The “Martyrs Mirror” records specific years of such persecutions: 1308, 1315, 1317, 1336, 1340, 1350, 1360, 1365, 1373, and 1391. With all of the famine and plagues that took place that century, one would think that the Church would be more concerned with promoting life than with taking it!

* The **Martyrs Mirror**, also called *The Bloody Theater*, was a book that was published in 1660 by T. J. Van Braght. The book, true to its title, gives true accounts of some of the Christian persecutions of the day - especially the persecution of the Anabaptist. The book was published in Dutch.



CHAPTER 11

Martyrs, Mystics, and Monks

(15th Century 1400-1499)

Century Overview

The fifteenth century begins with the sparks of reformation still burning. John Wycliffe had not only stirred the coals of reform in England, but some of those coals had ignited fires in other places. Bohemia was one of those places, and Jan Hus was carrying the torch. This century also produced other recognizable names such as Thomas A Kempis, Joan of Arc, Johann Gutenberg, Leonardo da Vinci, Savonarola, and Christopher Columbus. Martin Luther was also born in this century. The discovery of the Americas by Columbus stirred the “known” world into the age of exploration and discovery. Most of it was greed oriented! This century was also notorious for the beginning of the Spanish Inquisitions.

Jan (Jon) Hus 1373-1415

Born of relatively poor parents in Southern Bohemia, Jon Hus entered the University of Prague at age 17. He emerged as one of the elite scholars, and by age 23, he was on the teaching faculty. In the year 1402 he received his priestly ordination and became the rector and preacher of *Bethlehem Chapel* in Prague. In the mean time, Hus continued to study for his doctorate in theology. Of course, the theological works of Wycliffe had already found their way into the university (1401), and they became the food of John Hus. Hus became an immediate proponent of Wycliffe's teachings. He not only preached the Biblical reforms of Wycliffe, but he put them into the Bohemian language.

Hus Is Assured Safe Passage to His Trial

Jon Hus was a very popular preacher. His messages were clear and Biblical, and he was greatly supported by the populace. However, because of much political wrangling between the Church and state, and because of Hus's denunciation of Pope John XXIII's sale of indulgences (1411), Hus was declared under major excommunication. Because Prague supported Hus's denunciation of indulgences, action was taken against the city in the form of a restraining order (perhaps curfew would be a better word). Hus then was forced to take refuge in the southern part of the state. In essence, the pope wanted Hus to be

tried for heresy. The emperor (Sigismund) trying to appease the pope, promised Hus safe conduct to and from the hearing (Konstanz, Germany). In the end, the Church never honored the safe passage pledge, but condemned Hus as a heretic. On July 6, 1415, the Church handed him over to the secular authorities to be burned at the stake. Today, there is a monument of John Hus in the center of Prague. The Czech people still honor his martyrdom.

* Sigismund was the king of Bohemia, and the Holy Roman Emperor at the time of Hus.



John Hus

The Famed Calligrapher

Thomas à Kempis (1379- 1471) is one of those names that is almost as well known as John Bunyan. His devotional, *The Imitation of Christ* (1427) ranks next to Bunyan's *Pilgrims' Progress* as the second most widely read book in the world. (This comparison is not including the Bible - the Bible is the most-read book on earth.) Thomas à Kempis was a priest of the Augustinian order, a scribe. He was one of those secluded priests who spent his days copying the Scripture. He apparently had some calligraphic skills. It was actually an art to pen the colorful fonts that were put upon the sacred page. We must imagine that one had to meditate upon every word and line to accomplish such a task. I recently saw a documentary on the art of calligraphy. The famed calligrapher Donald Jackson and his staff were simulating a copy of the Bible as done in medieval times. The work was breathtaking, and the estimated cost was over three million dollars.

Understanding the concentration necessary for such skills, I think that it is equally comprehensible to see how one could be espoused to the Word. There has to be an impartation of life when one is constantly absorbed in the Word! This (though perhaps appearing to be a boring task) was actually the catalyst that inspired Thomas à Kempis to write *The Imitation of Christ*. Not everyone is given the gift of the pen. But as Deborah the prophetess proclaimed in Judges 5:14: "...and out of Zebulun they that handle the pen of the writer." Never underestimate the power of the pen.

Here is a monk, postured in his dimly lit little convent (near Zwolle, in the Netherlands), who writes a devotional that literally millions of people have read over the centuries. John Wesley and John Newton placed this book among the books that influenced their lives.

THE MIDDLE AGES
Literature, Art,
and Architecture





Illuminated Manuscripts

Illuminated manuscripts used rich colors and gold leaf to decorate text. They were produced in monasteries and used in churches and courts. They were often written in Latin and used for religious and educational purposes. They were often written in a Gothic script and used for religious and educational purposes.



Before the Middle Ages, most European literary and scientific works were in Latin. In medieval Europe, scholars began to write in their own languages. This allowed more people to read their works. The earliest medieval literature was epic poetry. These poems were often stories that had been told for generations before they were written down. One of the most famous epic poems of this time is *The Song of Roland*, which was first composed around the year 1100. It tells the story of a hero who fought against a Muslim army. Other epic poems of this time include *The Song of the Nibelungs* and *The Song of the Volsung*. These poems were often written in a simple, direct style. They were often written in a simple, direct style. They were often written in a simple, direct style.

One of the most important contributions to medieval art was illumination. Illuminated manuscripts are handwritten books with pages decorated by initials, complete pages, initials, or complete pages. They were often written in a simple, direct style. They were often written in a simple, direct style. They were often written in a simple, direct style.

The Church was central to life in medieval Europe, and the great architecture of that time up the were in churches and cathedrals. These were the main sites of religious ceremonies and public life. They were often written in a simple, direct style. They were often written in a simple, direct style. They were often written in a simple, direct style.



Imitation of Christ

Thomas à Kempis

*“Whoever follows Me will not walk in darkness,”
says the Lord. These are Christ's own words by
which He exhorts us to imitate His life and His ways,
if we truly desire to be enlightened and free
of all blindness of heart. Let it then be our main
concern to meditate on the life of Jesus Christ.*

The Mystic Maid

I am including *Joan of Arc* (1412-1431) in this study of Church history, not because she was a saint, but because she represents the mysticism of the times. The Dark Ages was filled with mysticism and spiritism simply because there was no power to keep it in check. The Church was so corrupt that it had not the power to discern good from evil. When the French maiden (Joan) claimed to have visions from a saint (Saint Margaret), Charles VII was persuaded to let her lead an army against the English. (The English were in France because of a conflict that lasted about 100 years - the Hundred Years War.) Although, Joan led

several initial victories, and even saw Charles reclaim the throne, her final battles were disastrous. In the end, she was delivered to the English, who handed her over to the Church, to be tried as a heretic and burned at the stake.

The True Saint Does Not Take Lives

Again, let us hear the words of the Apostle Paul: "... *And though I give my body to be burned, and have not charity, it profiteth me nothing*" (1 Cor. 13:3). This is the story of giving your life for a cause, with no eternal profit! True saints do not receive visions to take up the sword. It is contrary to sound doctrine. One of the true martyrs of the 20th century said: "It is better to lay down our lives than to take a life." The missionary *Jim Elliot* said this, knowing that he and his fellow missionaries might have to make such a choice - which they did! They died at the hands of some of the tribal Indians of Ecuador. The people that they had come to save killed them; but Elliot's reasoning was this: "If we die, we'll go to heaven; if they die, they will go to hell!" When Jim Elliot and the other missionaries were killed, they had guns that they could have used to save themselves - but they were true saints!

The Gutenberg Press 1456

We have considered Thomas a` Kempis and his work as a copier (transcriber). He is accredited with transcribing four Bibles. We may not think that an achievement, but history tells us that it took the average scribe twenty years to transcribe one Bible. Furthermore, if you compare that with the recent "St. John's Bible" - it began in March of 2000, and it has taken a staff of calligraphers up until this present year (2006), and it is still in process. This is not even considering the exorbitant cost. ²⁶

The Power of the Press

Although, it would be a few years before the Gutenberg Press would really be proficient, this invention would forever change history. A book that used to take years to produce was now produced in days. In 1456, the first Bible was taken off the press. In fact, there were 160-200 Bibles printed that year (1300 pages each). What really propelled the Reformation in the next century was Johann Gutenberg's press. There were other reformers before Luther, and perhaps their doctrine was even purer than Luther's was, but Luther had the power of the press, and he put his dogmas into German. This is what made Luther the greatest threat to the state Church.

The Spanish Inquisition 1479

In the year 1479, King Ferdinand and Queen Isabella inaugurated the Spanish Inquisition. The (supposed) purpose of this inquisition was to purge Spain of the Moors and the Jews who had not converted to Catholicism. Spain had recently overthrown the Muslim dominion, and the king and queen wanted to cleanse the Iberian Peninsula of aliens. However, there were other motives, namely, a lot of valuable property owned by these "heretics." For example, all Jews who did not convert to Catholicism had to forfeit their properties to the officials.

The inquisitions helped to determine whether the converts were sincere. These inquisitions were notorious for their injustice and their cruelty. In short, the inquisitors could make a person confess whatever they wanted him to confess! The inquisition also touched some of the early protestant groups as well, not to mention the inquisition that later took place in Spanish dominions - such as the Netherlands. Many true Christians died under the hand of Spain. In the year 1492, all the Jews were expelled from Spain. * *This was the same year that Columbus discovered the Americas.*

Italian Preacher Shakes the Papal Court

In the year 1498, an Italian preacher by the name of *Savonarola* was burned at the stake for denouncing sin! Savonarola was not what we would consider a Protestant reformer; his doctrine was essentially Catholic. Yet, in one of his sermons, he declared that works or even miracles could not save; only true faith coupled with a love of God could save. Savonarola was incensed by the wickedness of the day, and especially the wickedness in the papal courts. His preaching sent shock waves throughout Florence: He denounced corruption, pornography, and gambling. Savonarola also prophesied of a coming destruction.

Pope Alexander VI excommunicated Savonarola and had him burned at the stake. As the church henchman was chaining Savonarola to the stake he said, "I separate you from the church militant and from the church triumphant!" Savonarola responded: "Militant - not triumphant! It is not in your power to separate me from the church triumphant to which I go!" Savonarola's death later inspired Luther.

Savonarola's prophecy was largely fulfilled during the wars between Francis I of France and the Holy Roman Emperor. Charles V, The Holy Roman Emperor, sacked Rome in 1527; and the rest of Italy was in a great state of turmoil as the competing kings fought over it.



Savonarola

The Saint John's Bible

In Collegeville, Minnesota the Benedictine monks of Saint John's Abbey and Saint John's University announced (spring of 1999) that they had commissioned the renowned calligrapher *Donald Jackson* to create a seven-volume manuscript version of the Old Testament and New Testament. This reproduction was to be done entirely on vellum, complete with hand-painted illustrations and illuminations prepared by Donald Jackson and his team of artisans. The work was to be undertaken at Donald Jackson's scriptorium in Monmouth, England. The cost of this Bible is in the millions, and the work goes on (2006).

- * Donald Jackson was the official scribe to Queen Elizabeth II and one of the foremost calligraphers in the Western world.



St. Johns Bible



CHAPTER 12

The Reformation Begins

(16th Century 1500-1599) Part 1

Century Overview

After a long (spiritual) cold spell, things began to thaw in the sixteenth century. Perhaps, Columbus' discovery of the New World a few years earlier was a signal of new things to come. That is often the way that spiritual truths are disclosed. As the apostle said, "It is first the natural and then the spiritual" (1 Cor. 15:46). The natural awakening signaled a spiritual awakening, which in turn brought a reformation that affected every level of society. The sixteenth century was by no means dull. It was filled with people of renown and important events that we studied in elementary school. Explorers, such as Balboa, Cabot, Ponce de Leon, Magellan, Vasco da Gama, Cortez, Pizarro, Coronado, Cartier, and Drake emerged in the sixteenth century. The world was in a great awakening. The world was being "discovered;" and the world was finding its place in the universe.

The world was being let out of a prison – a prison of domination and superstition, a prison created by the teachings of the ecclesiastical Church. This institution said, “Our story is the only story that is allowed to be told!” Nevertheless, because of the conviction of one man who refused to bow to the system, a door was forced open that had held Christianity in bondage for 1000 years. Luther’s Ninety-Five Theses and his stand at the Diet of Worms are marked in history as the end of the Dark Ages! It also marks the beginning of a reformation which is still in progress (Acts 3:21).

- * May I again point out the fact that we are looking at the Dark Ages from the theological view, not the secular view. The Secular view gives the Dark Ages 600 years, ending with the rebirth of secular education in the 1200’s. Church History gives the Dark Ages 1000 years, ending when Luther confronted the Church with his Ninety-Five Theses.

Martin Luther 1483-1546

Martin Luther grew up in very daunting times. The plague that had wiped out so many during the fourteenth century continued to rear its ugly head. The mortality rate for children was one in four. It seems that all of the lingering effects of the “horsemen” were still present. Not only this, but the one institution (the Church) that should have given relief and comfort, only compounded their fears.

When Luther turned 17, his father sent him to study law at Leipzig University. After receiving his BA and MA, and only one course from his Lawyers degree, several incidents happened that changed the course of his life. Firstly, plague struck three of his close university companions, and they all died. Secondly, as Martin was returning to school from a short visit at home, he encountered a dreadful electrical storm. Luther's fear of death and hell so gripped him that he made vows to be a monk.

Life in the monastery

Martin's life in the Augustinian monastery was different from that of other monks. It was almost unheard of that a man with a university degree would find his way into a monastery. Not only this, but Luther was desperate to find salvation. He was not content just to accept the rituals and the motions of monkery. Luther wanted to find relief in his soul; and he could find none going through the motions - going through the seven hours of the "liturgical day." Prayers, recitation, and chants could not satisfy his soul. Luther then went to extremes such as self-abasement and torturing himself trying to atone for his sins and find salvation! Luther later stated that had he continued in his acetic lifestyle, he would have killed himself! His fellow monks sometimes dragged Luther in, half frozen to death from sleeping on the

snow. His testimony was: “If monkery could have saved you, I would surely have been saved!”

Luther Goes to Rome

After about five years of being in the monastery, Luther was sent to Rome with a business brief. Luther’s trip to Rome was a real revelation. What he was expecting to be an elevating experience turned out to be the most demoralizing experience of his life. What he saw in Rome shocked him to the core: brothels for clerics, the opulent lifestyle of the papacy, and the money making gimmicks such as relics and indulgences – salvation for sale! It is said that Luther collapsed from the weight and the despair. For the first time, he actually doubted the Church’s credibility to save. He returned to Erfurt melancholy and disillusioned concerning the teaching of the Church.

A Doctorate of Theology

Luther was not only disillusioned about the Church, but also seemed to enter the dark night of the soul. He spent hours at the confessional booth, wearing out his superiors; and perhaps this provoked them into moving Luther to another station – to Wittenberg (1511). He was sent to the new university at Wittenberg to become a professor of theology. The rationale of his overseer (Johann Staupitz) was that this would end Luther’s introspection

of the “wretched man within” and cause him to engage with the world.

* This was a very brilliant move! There is no life when our focus is always inward. Luther for the first time had to have an outflow. He had to have answers for his new theology class at Wittenberg.

Luther threw himself into his studies. Not only did he study the Latin texts, but he also studied the original Hebrew and Greek texts of Scripture. For the first time Martin Luther was delving into the source of life – the Word; and for the first time light was dawning. The answer that he had been seeking from the beginning was now apparent – salvation by faith. It is amazing how six little words could change the course of history: “*The just shall live by faith*” (Rom. 1:17).

Rome Needs More Money

In the meanwhile, Rome was in need of more money. The previous pope, Pope Julius, had begun the famed St. Peter's Cathedral, but he died long before its completion. The present pope, Pope Leo X, had emptied the papal coffers with his extravagant living and his licentious parties. This pope, known as a “party” pope, was especially famous (or infamous) for the lavish hunting lodge that he had constructed. However, the Church was now bankrupt and this called for

the services of one John Tetzel. John Tetzel was the pope's key fundraising cleric. He was famous for fundraising jingles, and for the extraordinary indulgences that he offered. For anyone willing to support this special building fund, a pardon (an indulgence) was given that would absolve a multitude of sins. An indulgence could even be purchased for a deceased relative to release him from purgatory.

* *Purgatory* is a non-scriptural place contrived by Roman Catholicism. It is supposed to be a place where your sins are finally purged by fire before you can be received into heaven. What this teaching leads a person to believe is that Christ did not fully atone for our sins; therefore, we must pay for them in the end. This could involve hundreds of years in torment.

The Straw that Broke the Camel's Back

John Tetzel's indulgence-selling crusade was the proverbial straw that broke the camel's back. Luther was incensed as the sale of indulgences came to Wittenberg. This was the stimulus that provoked his famous attack upon the most powerful institution of the day. On October 31, 1517, All Hallows Eve, Martin Luther nailed his *Ninety-Five Theses* to the door of the Wittenberg Church. These *Theses* listed the abuses of papal power and the many fallacies of Church dogmas.

- * Luther's protest - in the form of the 95 Theses, gives us a picture of the term **Protestant** or **Protestantism**. The root word is "protest." Protestantism was a protest against Roman Catholicism.

Luther never imagined the firestorm that he would create by defying the status quo of the Church. There had been other reformers before Luther, but Luther was the greatest threat to the Church, because he had the power of the press! Luther became the first large-selling author in history. His writings were massively popular, and he used the press to touch a political nerve as well. Luther made the populace aware of the vast amount of money that was taken in by the German Church - only to be transported to Rome. The nobility of Germany resented the drain of gold that was going over the Alps.

The Church Cannot Intimidate Luther

The Church came down upon Luther, but that only made him the bolder. When they sent him threats, he was dismissive of them; then they sent a cardinal to deal with him, but he remained defiant. Martin Luther squared up to the Church with a style of opposition that they had never encountered. Finally, the pope sent him a bull (edict) of excommunication. (This bull sentenced Luther to hell.) Luther threw the bull into the fire and pronounced his sentence upon the pope.

The Diet at Worms

Martin Luther seemed to get away with what many of his predecessors did not. The Holy Roman Emperor's power was particularly threatened at this time because of the Ottoman Emperor, *Suleyman the Magnificent*. Luther also had the support of the German princes. In fact, Frederick of Saxony was a kind of protector to Luther. Without a doubt, it was God's time for Luther. In the year 1521, the Holy Roman Emperor, Charles V, summoned Luther to the diet (assembly) at Worms, Germany. Luther said in his own words that he never expected to return from the trial. Although he was promised a safe escort to and from the trial, I am sure that Luther thought about Jon Hus, who 100 years earlier had also been promised a safe escort, only to be burned at the stake. In the few months leading up to his trial, Luther wrote another book called, The Babylonian Captivity of the Church. Martin Luther saw the whole scene as an apocalyptic struggle - a struggle against the powers of Satan.

The Diet at Worms was the pinnacle of his life. It was as though he was born for this moment, or as the scripture says: "For such a time as this." Luther was called upon to give an account of his actions before the emperor (who was most Catholic), the princes, and the Church examiners (namely, Johann Eck). Although Luther had already

been excommunicated from the Church, the Church now called upon him to renounce his works. Luther refused, and then ended with what history calls the greatest declaration of exhaustive defiance: **"Here I stand. I can do no other. God help me. Amen!"**

The Hearing at Worms Sparked a Revolution

Luther never imagined the response that would come from the audience (German audience); there was thunderous applause. He had not only sparked a spiritual revolution by standing by his convictions, but he also sparked a more insidious revolt against authority – though it was never his intention. Luther was both famous and infamous, depending on which side of the fence you were on. The Church wanted Luther dead; therefore, in order to protect him, Frederick the Wise had Luther kidnapped on his return from Worms and had him sequestered at Wartburg Castle in the forest. It was here that Luther penned the German Bible. It was also here that the famous ink spots are on the wall where he supposedly threw his inkwell at the devil.

* Some of the (above) phraseology that is used to describe Luther derives from the DVD documentary: *Martin Luther – narrated by Liam Neeson*. I highly recommend this docudrama – it is obtainable through the PBS Stations.



Luther at Worms 1521

* In reference to some of the more insidious revolts, The *Peasant Revolt* was blamed on some of Luther's teachings. There were an estimated 100,000 lives lost as the peasants rose up against their feudal lords (1524). Luther's defiance at Worms undoubtedly emboldened Henry VIII to declare himself the head of the Church of England (1534). Of course, King Henry did not do this out of religious conviction, but rather that he might change the divorce laws of the Church. Even Adolph Hitler used some of Luther's anti-Semitic remarks to justify his evils against the Jews!

Perspective

How can we assess Luther's life? Luther was at his pinnacle when he stood up to the Church at Worms. His translation of the German Bible also set a precedent for the times. However, the remainder of Luther's life (aside from his marriage) seemed to be a life of feuding and contending with devils and factions and doctrines, etc. At the end, Luther was depressed, and in his own words, happy to go. "This world is tired of me, and I am tired of it..." Unfortunately, Luther had become very "anti." He was anti-Jew, he was anti John Calvin, and he was anti Anabaptist. He was anti any doctrine or thought that he did not agree with. Yet, many of his own doctrines were incorrect - doctrines such as transubstantiation, and sprinkling for baptism etc. Yes, there were reformers whose doctrines and lives were probably much purer than Luther's, but let us make no mistake about it, Luther was God's man for the hour, and he paid a great price for the truth he had!

* Theologians compare the state of the Church at the time of Luther to the state of the Church at *Sardis*. Remember that *Sardis* was the Church that was declared dead, and yet the Lord had preserved a few. "*Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy*" (Rev 3:4).

“Julius Exclusus”

Erasmus writes a lampoon of Pope Julius' arrival at the Pearly Gates:

Julius: What the devil is up? The gate's not open? Some one has monkeyed with the lock.

Spirit: Maybe you have the wrong key. You've got the key of power.

Julius: It's the only one I ever had....

Peter: Who are you?

Julius: Can't you see this key, the triple crown, and the pallium sparkling with gems?

Peter: It doesn't look like the key Christ gave me. How should I know the crown which no barbarian tyrant dared to wear? As for the gems and the jewel, I trampled them under my feet... Tell me again, what have you done for the Church?

Julius: I found the Church poor. I made her splendid with regal palaces, splendid horses and mules, troops of servants, armies, and officers.

Spirit: And glamorous prostitutes, and obsequious pimps.

Peter: But how now? The church was not like this when founded by Christ... Paul did not speak of the cities he

had stormed, the princes he had slaughtered, the kings he had incited to war. He spoke of shipwrecks, chains, dangers, plots. These are the glories of the Christian general. I beseech you, the chief pastor of the Church, have you never thought how the church began, increased, and was established? Was it by wars; was it by wealth; was it by horses? No indeed. It was by patience, the blood of the martyrs including mine, by prisons and by stripes. You say the Church is increased when the priests have thrown the world into tumult. You consider it flourishing when drunk with debauchery, tranquil when enjoying vices without reproof, and when the grand robberies and furious conflicts are justified by the princes and doctors as the "defense of the Church."



*The "Restoration Era" is Analogous to the
"Reformation era"*

- * The Biblical era known as the Restoration Period covered about 500 years (from Babylon to Christ [Mt. 1:17]). The Biblical era has a similarity to the restoration period that began with Luther. In fact, Luther drew this parallel in his book, "The Babylonian Captivity of the Church." Truly, the release

from Babylon had an application for Luther's time - leaving spiritual Babylon. The rebuilding of the temple, the restoration of worship, the restoration of the truths of God, and the restoration of the law by Ezra, all have relevance for the Church from the time of Luther unto the present. Luther's break with spiritual Babylon marks the beginning of the restoration of the Church. The year AD 2017 will mark the 500th anniversary of the reformation.

Hel-kath-hazzurim

The early part of the reformation was like Helkathhazzurim. Helkathhazzurim was the pool where 12 of David's men



*Pure
doctrine
and pure
religion
reaches out
to the poor
and needy.*



and 12 of Saul's men all took the sword, took hold of one another and thrust each other through (2 Sam 2:13-16). They all fell down dead! It is sad to see God's people hack one another to pieces with the doctrinal sword, but it is even worse when the sword is made of steel. The tragedy of the Reformation is that the fight was not just against Catholicism, but it turned into battles between Protestants. Doctrine is very important, but pure doctrine and pure religion reaches out to the poor and needy. Pure religion gives its life to save lives, not to take lives. That is why we all breathe a sigh of relief when the Pietism Movement arrives!

The Protestant Dictator

Ulrich Zwingli (1484-1531) was a contemporary of Luther. He too was a Catholic priest with Protestant convictions. Once he took charge of the “Minster” Church in Zurich, his convictions soon became apparent. He not only demanded reform in the Church, but he also asserted himself into the political arena as well. He was the answer for all of the political and ecclesiastical quandaries of the day. His image as a reformer was more like that of a dictator. Zwingli was against musical instruments; and some of his “reforms” were actually taking the Church backward. (He was the very opposite of Luther in this respect. Luther was keen on beautiful music in the Church.) Zwingli was very militant in his views, and he was swift to execute corporal punishments. He was a radical; he punished unto death, and he tried to enforce his views upon the state.

He that Lives by the Sword

Zwingli’s persecution of the Anabaptists was very evil. The Anabaptist movement was one of the more uncontaminated persuasions of the day. When they rejected Zwingli’s doctrine of infant baptism, they immediately faced his retribution. He persecuted them mercilessly with torture, imprisonment, and death. He baptized many of them to death! Well, the adage is just that says: “He that

lives by the sword dies by the sword.” Zwingli carried a sword; he believed he should make all his opponents conform to his point of view; and he was especially incensed against the Catholic agencies in Switzerland that refused to bow. Zwingli eventually provoked them onto the battlefield, but he was the one who died by the sword! Zwingli represents the radical wing of the Reformation; therefore, his contribution to the true Christian cause ranks very low.

The Anabaptist Movement 1525

The Brethren were one of the groups that severed from the state Church (1525). “Brethren” was what they called themselves, but, they were dubbed with the name “Anabaptists” because of their doctrine of water baptism. Anabaptist means “re-baptizer.” Thomas Muentzer was the supposed founder of this sect, although it has been argued by some that this particular strain of Christianity had always existed outside the state Church. The *Swiss Brethren* (for so they called themselves) seemed to come to the surface after *Ulrich Zwingli’s* decree that all infants in Zurich had to be baptized. When the Brethren refused, they became the focal point of much criticism, condemnation, and persecution (by Catholics and Protestants). It often seems that the ones who are the closest to the truth suffer the most. The Anabaptists were very similar to the Waldensians in their beliefs. The Waldensians were another Church that existed outside the “State” Church.

- * Even the local governments persecuted the Anabaptists. One reason that has been suggested for this persecution is because of the census. The state kept the census through the Church baptismal records. However, the Anabaptists did not baptize their infants, making it impossible to keep accurate census records.
- * There are a few organizations that trace their roots to the Anabaptists. One of them is the Amish. Although the Amish claim their heritage through the Anabaptists, they are an extreme version of anything that we see the Anabaptists to be.

Anabaptist Doctrine

In order to fully understand the doctrine of the Anabaptists, you would have to read their confession of faith that was defined at Schleithem in 1527. They outlined seven basic articles of faith, which are the same articles of faith claimed by today's Mennonites. Unlike other Protestant groups of the time, the Anabaptists emphasized the restoration of apostolic patterns of worship and lifestyle. They also emphasize the importance of a conversion, baptism of the believer (baptism by immersion), total separation of Church and state, the power to overcome sin after conversion, and the need to live a holy life. Although not written in their creed, there have been accounts of Anabaptists speaking in other tongues. The Anabaptists were also located in Germany, Moravia, and the Netherlands.

* *Menno Simons* (1496-1561) is a name that is still remembered today. He was a Dutch priest and theologian who later converted to the teachings of the Anabaptists. In 1536 he was baptized into the faith and soon became one of their outstanding leaders. Eventually, he headed one of the branches of the movement that became known as the “Mennonites.”

Reform Does Not Work

There is a big difference between those who tried to reform the established Church, and those who severed from it. Those who tried the way of reform became more of a harlot daughter of the Church - a “warmed over” version of Catholicism. The true message of restoration brings us back to the original pattern.

Tyndale’s Contribution to the Church

William Tyndale (1494 - 1536) is another name that is well remembered today. Tyndale was a preacher, a Bible translator, and hero of the faith. William Tyndale was born in a little town south of Gloucester, England (1494). He attended both Oxford and Cambridge Universities. Undoubtedly, it was here as he studied the Scriptures that he began to see the light. Tyndale soon became an advocate of the Reformation, and surely was inspired by Oxford’s own Wycliffe. (Wycliffe had made his mark on Church history over a century before.)

The burden of William Tyndale was to translate the Bible into English and to put it into print. Wycliffe had translated an earlier version of the English Bible, but it was a very limited edition due to their inadequate means of printing. There were also imperfections in the Wycliffe version: Firstly, because Wycliffe had translated his version from Jerome's Latin Vulgate, thus duplicating Jerome's mistakes. (Tyndale translated his texts from the original Greek and Hebrew texts.). Secondly, the *Middle* English of the thirteen hundreds had become archaic and was merging into what later became known as Elizabethan English.

Church and State Make it Difficult to Find a Printer

Because it was against the law in England to print an unauthorized Bible, Tyndale then took his project to Germany. He even visited with the famed Martin Luther while he was there (1524). However, Tyndale still had trouble printing his Bible in Germany because of the State Church. After attempting unsuccessfully to print his Bible in several cities, he ended up at Worms, where he accomplished his task.

Tyndale becomes an outlaw

When Tyndale's New Testament finally reached England, it was immediately outlawed. In fact, the English Cardinal *Wolsey*, tried to have Tyndale seized at Worms. However,

Tyndale escaped and went into seclusion. That did not keep Tyndale from his translation work. He continued to translate the Old Testament, along with many other booklets and tracts. The English chancellor, Sir Thomas Moore also denounced Tyndale's writings. Indeed, King Henry VIII himself condemned Tyndale, after Tyndale wrote against his divorce and remarriage. (Actually, Thomas Moore lost his head on that point as well.)

Tyndale Goes to the Stake but His Works Live On

William Tyndale was eventually arrested at Antwerp, Holland in 1536. Henry VIII (who by this time had declared himself the supreme head of the Church of England) was actually the instigator of this arrest. Tyndale was then tried, and condemned as a heretic. He was sentenced to be burned at the stake, but he was strangled before he was actually burned. His last words were: "Lord, open the king's eyes."

William Tyndale was actually quite young; he was only 42 years old when he died; however, his translation work became the basis of the later King James Bible. Although Henry the VIII never had his eyes opened to the Gospel, the prayer of Tyndale must have had some affect, because the ban of English Bibles in England was suddenly reversed. In fact, there was now an English Bible in all the pulpits in England. (The version used was that of Myles Coverdale. Coverdale's version was a revision of Tyndale's

version and also a translation from the Latin and German versions. Coverdale did not know Hebrew or Greek).

Types of English used in various translations:

- Old English - pre 1066
- Middle English - 1066-1500
- Early Modern English - 1500-1800 (Elizabethan English was also popular during the Shakespeare era 1600's)



Picture of Tyndale



CHAPTER 13

The Reformation Continues

(16th Century 1500-1599) Part 2

John Calvin 1509 - 1564 (Founded the University of Geneva 1559)

John Calvin was born in Noyon, France to a wealthy Catholic family. He was educated in the best universities in France. When John Calvin was 24 years old, he claimed to have a conversion experience, and immediately turned his attention to theological studies. Calvin is without a doubt one of the most familiar names in the Christian world today, partly because his voluminous writings are still extant (and are still studied) and partly because many Christians still consider themselves "Calvinists." That is, they still adhere to the teachings of John Calvin. The Presbyterian Church, for example, is still influenced by *Calvinism*. John Calvin set forth the tenets of faith, which were later instituted by John Knox as he founded the Scottish Presbyterian Church.

After John Calvin's conversion, he at once became part of the Reformation. He studied the works of other reformers such as Luther and *Bucer* (another German reformer), and by the following year (1534) he was already putting his theology into print. In the year 1536, Calvin was invited to join the Reformation in Geneva. However, because his reforms were so austere and demanding, they invited him to leave (although, three years later they invited him back).

The Calvin Administration

Calvin's administrative role in Geneva is often frowned upon because of his authoritarian rule. (In some ways he was like Ulrich Zwingli.) Calvin laid down the law, and delineated punishments for offenders. For example, Church attendance was mandatory, and fines were administered for skipping Church! He even sanctioned the death of certain individuals that he deemed heretical, and he was violently opposed to the Anabaptists (whose doctrine on baptism was correct!) It is amazing how so many of the reformers were ready to use the sword over doctrinal issues, and yet their own doctrines were questionable. In fact, one of the most contested doctrines for centuries, and even up to this day, is Calvin's doctrine of *irresistible grace*. This doctrine essentially says, "If God chooses to save you, then it cannot be negated. Conversely, if God has not chosen you, there is no way that you can appeal to His mercy." 27

Calvinism

Whether Calvin ever imagined that his doctrine would be taken to such extremes only heaven knows. However, I have personally heard renowned preachers declare that even if the believer no longer wishes to believe, he is saved anyway! And, even if the believer no longer wants to go to heaven, he is going anyway! "I have predestined you; I will never give you up no matter what!" I have heard it said by some of the "hyper" Calvinists, that even Calvin was not Calvinistic enough. Actually, much of Calvin's theology derived from Augustine. It was as though Calvin took some of Augustine's teachings and pushed them a step further.



By the end of the century, Jacob Arminius, a Dutch theologian, challenged this aspect of Calvinism. His opposing view became known as "Arminianism." Arminianism definitely represents a more balanced definition of predestination.


Calvin's five tenets of faith (basically) all lead to the same conclusion:

- ◆ Sovereignty of God
- ◆ Total inherent depravity of man
- ◆ Unconditional election
- ◆ Limited atonement - Irresistible grace
- ◆ Perseverance of the Saints


Predestination

These five tenets of the Calvinistic view all inadvertently override man's will. In actuality, this one feature (human volition) differentiates us from animals. All animals are governed by their built-in instinct. We are given the power of volition – the power to make a choice. I once heard a Calvinistic preacher declaring (on radio) that there is nowhere, absolutely nowhere in Scripture that tells us why God chooses some and rejects others. However, the Scripture does tell us why God chooses the way that He does! He predestines people according to His "foreknowledge" of them. God did not just predestine a man to be good or to be evil without reason; however, because He knew what the man would do if given the choice, He then predestines him. God did not predestine man, overriding the choice that he would have made:


*God
predestines
people
according
to His
foreknowledge
of them.*


lect according to the *foreknowledge* of God
the Father...

1 Peter 1:2

or whom he did *foreknow*, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren

Romans 8:29

In eternity, many will discover that they fell far short of God's intended mark for their lives. They did not "make their calling and election sure" (2 Pet. 1:10). Even worse, some who were once washed, returned to their former life of sin (perhaps trusting in a false message of grace); but they too shall be blotted out of the "Book of Life." It shall be as though their name was never there! "*He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life...*" (Rev. 3:5).

* So often the men of renown did things that tainted their image: the sanction of someone's death, a doctrine that was flawed, some imprudent act, etc.



When a man is in a high position, even little things - wrong remarks or gestures - can taint his image.

When a man is in a high position, even little things - wrong remarks or gestures - can taint his image. As King Solomon said, "*Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour*" (Eccl. 10:1).

Former Calvinist Changes His Mind



Jacob Arminius (1560-1606) was a Dutch theologian and pastor who is best known for opposing Calvinism. Arminius studied at a number of universities, including the University of Leiden, and the

University of Geneva. In the year 1588, Jacob became the pastor of the Dutch Reformed Church in Amsterdam. He was highly esteemed as a pastor and preacher. During his time in Amsterdam, he engaged in a debate with a man who was opposed to the Calvinistic teaching of irresistible grace. Interestingly, Arminius was of the Calvinistic persuasion – probably because of his studies at Geneva. However, as the disputation continued, Arminius was persuaded to change his mind.

I very much like this kind of attitude! This was actually one of the virtues of the Galilaeans. Their minds could be changed if they saw a better way. This is why Jesus chose the Galilaeans as His disciples; in fact, all of those in the Upper Room were Galilaeans. Another example of this virtue was Apollos, the eloquent preacher from Alexandria, who in spite of his education and very gifted ministry was humble enough to receive instruction from those who would appear less gifted. *“And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly”* (Acts 18:26).

Arminius seeks to temper the Dutch Reformed Church

In the year 1603, Jacob Arminius became a professor at Leiden University. In the same year, he engaged in some very serious debates with the Dutch Reformed Church.

Jacob was seeking to win a more temperate view of Calvinism. Although, Arminius' more temperate doctrine of predestination was not fully developed at that time, one of his disciples, Simon Episcopius later systemized his teaching into a doctrine that has become known as *Arminianism*. Arminianism has often been opposed by Protestant sects; however, it became one of the standard teachings of John Wesley.

* May I also point out, that the doctrine of Arminianism has also been taken to other extremes, putting more emphasis on man's part than God's part. Let us rightly divide the Word! We are looking for BALANCE. The Lord said, "If ye be willing and obedient..." That is our part. The Lord will do the rest!

Calvinism	Man plays no part in his election.
Arminianism	Man plays a part in his election.

John Knox of Scotland 1514 - 1572

Leaving his post as a Catholic priest in 1545, John Knox became a staunch advocate of the Reformation in Scotland. The Catholic Church was still quite in control of Scotland, and there was a persecution against the Protestants there. In 1547, Knox was captured

while taking refuge in St. Andrews Castle. He was sentenced to a French galley where he was made to serve for the next two years. After his release from the French, he went to England, where he declined a bishopric in the newly formed Church of England. However, he assumed other pastoral duties while he was there.


Mary & Mary, Both Contrary

In the year 1553, Mary I took the throne of England, and being very Catholic, she tried to bring things back under the Catholic domination. (She was better known as “Bloody Mary” because she burned many Protestants at the stake.) In the mean time, Mary Queen of Scots was also making life miserable for the Protestants in Scotland. It was during this period that Knox traveled into Europe. He spent most of his time in Geneva. During his stay there, Knox was acutely influenced by John Calvin’s teachings. The tenets of faith that John Knox later used in the Presbyterian Church came from Calvin. As Knox continued his residence in Geneva, he was given a pastorate over an English Church. However, it seems that his main focus was political. He wrote many political pamphlets against the two Queen Marys, which eventually helped lead to their overthrow.

The Presbyterian Church of Scotland is Founded

In 1559, the Protestant nobility invited Knox back to Scotland to lead their cause and establish a Protestant Church. Under Knox's direction, the Presbyterian Church of Scotland was formed (1560/61). The Scottish parliament also abolished the old religion of Catholicism. This left Mary Queen of Scots at quite a disadvantage. She was finally forced to abdicate her throne. Elizabeth I had replaced the other Mary (Mary I) of England; and Elizabeth I turned England back to Protestantism.

The Gospel of Peace


*Political
 activity
 kills our
 witness,
 and it stirs
 great
 resentment
 from the
 world.*



John Knox is regarded as a holy man, a man who refused to bow to the queen. (Knox actually stood before Mary Queen of Scots on five different occasions. She feared him.) However, (in mine own opinion) Knox's political activity nullifies some of his greatness. When ministers engage in the political arena it corrupts the true gospel, and it compromises their reward. We are called to preach the "Gospel of peace." Political activity kills our witness, and it stirs great resentment from the world. Our warfare is to be in the Spirit, on our knees. Prayer for the government is in

order, because God controls the governments. Jesus never advocated any retaliation or revolt against Rome, because He ordained that power. May we learn from both the good and ill brought about by our spiritual predecessors, and concentrate our effort upon that which will stand the test of time.

Bowing to Authority

Many conscientious Christians have gotten themselves into trouble for refusing to bow to the King. There is a difference between bowing your head in respect to an authority figure, and bowing in worship. There is nothing scripturally wrong with honoring the King (1 Pet 2:17). In some cases, this might involve bowing the knee. It is like removing your hat before a lady (as in time past), or removing your hat before the judge, etc. However, when the monarch is overtaken with the “god-complex” (like many of the emperors) and wants to be worshipped – that is where bowing ceases! John Knox could have nodded his head before the queen, but I am sure that some of Calvin’s anti-hierarchy mentality had rubbed off on Knox.

Is There Really Grace to Die?

Thomas Haukes (1555) was a good man in every way: He was well cultured – in every respect a gentlemen and a sincere Christian. When “Bloody” Mary sentenced

Thomas Haukes to the stake, several of his friends came to him in prison and desired a favor of him. They requested a sign from him as he died: If the torment of the flame was bearable - if there was really grace to endure - that he would lift his hands to heaven as he died. Haukes promised that he would do this. When the moment came, not only did Thomas Haukes lift his hands in the flames, but he clapped them together three times while he was praising the Lord! **28**

Big name or good name?

- * The study of Church history reveals many spiritual truths. There are those called "Great," who were the well known in the eyes of history. Yet, in reality, some of the less known (or even the unknowns) of Church history are really the greater. Many of the big names will not be big names in eternity. However, a good name will endure for all time. It is far better to have a good name than a big name!

The Counter Reformation 1540

The Counter Reformation was a movement dedicated to fighting the Protestant Reformation, and at the same time trying to reform the Catholic Church. Part of the new reform was foreign missions. Ignatius of Loyola

from Spain sparked this movement. His order was called the *Society of Jesus*, better known as the *Jesuits*. Although the Jesuits were very anti Protestant, they certainly set a precedent for Protestants when it came to foreign missions. As I have traveled in certain parts of the world, I have witnessed some of their resourcefulness and genius in establishing works abroad. They brought a certain civilization and education into many remote places. They surely paid a price to conquer the many barriers. Even the language barrier in itself must have been extremely difficult.

Where is the conversion of heart?

Winning people to Catholicism is not the same as winning people to Christ. The Jesuits did a very good job teaching their converts the new religion, while at the same time allowing them to keep remnants of their old religion. In the United States, Catholicism has been quite modified because of the Protestant influence. However, when you travel in territories that were evangelized by the Catholics, the paganism and idolatry is shocking. Many of their feast days stem from their pagan background. There is not only a display of strange relics, but also their celebration usually ends with a drunken crowd. In short, Catholicism is a mixture. There is no emphasis on the need for a heart conversion!

The Gap Theory

The Gap Theory is a teaching or doctrine that emerged in the 1500s. There is some hint of it earlier with Caedmon (c.657-684) and even traces earlier with some of the Church fathers. What this doctrine essential teaches is that there was a gap between Genesis 1:1 and Genesis 1:2. “*In the beginning God created the heaven and the earth/ **GAP**/And the earth was without form, and void; and darkness was upon the face of the deep....*” The assertion is that God did not create this world in disorder and confusion, but rather, it became darkened and out of order. The more correct verb tense is that the earth *became* formless. The same principle can be applied to Adam. God did not create Adam confused and disoriented. He became confused, and his foolish heart was darkened when he listened to the *evil one*.

A Former Creation?

There are definite allusions in Scripture to a former creation, which would account for bones and artifacts that are older than Adam. The language that is used in the Adam creation often has the sense of reinstatement or replenishment. In other words, the Creator was putting things back into place.

Certainly, this view would answer many questions, such as humanoid bones, or bones of pre-historic animals that

are much older than Adam. It is postulated that when Satan was ejected from heaven, he corrupted the inhabitants that were upon this earth and thus brought cataclysms that set this world into darkness. God did not create demons as such; they are obviously a product of the curse that was incurred at the time of Satan's fall. Angels and demons are not the same. (Angels inhabit heavenly places, demons are earthbound.)

Many Christians have never heard of the Gap Theory because it is not commonly taught in the Church. Most seminarians are aware it, and there are a few Protestant groups that do accept it, but as a whole it is not generally understood. I have often wondered if perhaps William Jennings Bryan might have won the famed Scopes Monkey Trial (1925) if he had understood the Gap Theory. He was made to look like a fool as he tried to prove that everything just happened within the last 6000 years. Often times, Christian young people are robbed of their faith when they attend a university and are clearly shown that things are older than what they have been taught. What they have been taught also comes from a man who was born in the 1500's, the famed chronologist, Bishop James Usher.

Which is the bigger miracle?

Many scientists and geologists think that there was a global cataclysm within the last 15,000-20,000 years. The problem that they have with this theory is that it

contradicts some of their other theories. That means that all of life evolved into what we see today within the last 15-20,000 years. Now that is really a miracle! May I say that it takes more faith to believe this than to believe that God spoke it all into existence!

Bishop James Usher 1581-1656

Although, James Usher is better known in the next century, I am including him here just to stay in context with the previous theme. James Usher was an Irish bishop and theologian. In 1605, he was appointed as the chancellor of St. Patrick's Cathedral in Dublin. In 1615, a group of clergy called upon him to draft the articles of doctrine and discipline of the Irish Protestant Church. Although Bishop Usher was lauded for his numerous theological works, his greatest achievement was his Old Testament chronology. Usher worked out a system of dates (setting the creation at 4004 BC). His chronology is very accurate, and is accepted by most theologians. His chronology is still referenced in some editions of the King James Bible.

*Today's generation of Christians is often confused because the Adam Creation only takes us back 6000 years (which is correct). Yet, the facts tell us that the universe is much older than this (which is also correct). This is why I would recommend the "Gap Theory." Creation reveals the Creator, and our Creator is as endless as the universe!

Other notable historical events of the century

- * 1530—Copernicus proposed that the sun is the center of the solar system.



- * 1572—An estimated 20,000-70,000 Huguenots (French Protestants) were massacred in France.

This day of infamy is remembered as the *St Bartholomew's Day Massacre*. The Huguenots were generally followers of the Calvinist movement. Many of these Huguenots were said to have the Pentecostal experience. Observers reported that they spoke in tongues, and that uneducated peasants and young children prophesied in pure, elegant French. They described their worship as enthusiastic and demonstrative, and described them as people "seized by the Spirit."

- * 1588—England repulsed the invasion of the Spanish Armada (Elizabeth I was queen of England).



CHAPTER 14

Puritans and Pilgrims

(17th Century 1600-1699) Part 1

Century Overview

I have always viewed the seventeenth century with a certain nostalgia. Perhaps it was because I grew up with *Bunyan's* 17th century tale of the pilgrim. There was the pilgrim en-route to the Celestial City, and then of course, there were the real Puritans and the Pilgrims. Nor can we forget the laudable King James, who gave us the Authorized Version of the Bible. Ah yes, and then there were the Quakers; from my earliest years, I remember that box of Quaker oats above the wood stove in the kitchen.

Indeed, all of this is a part of my romanticist view of the seventeenth century; but then there is the grim reality of things. The Church of England was as dead as the *Harlot Mother* in Rome. Moreover, the laudable King James was

not so laudable after all, but indeed, was a villain; and the life of the noble Puritan turns out to be more the life of an outlaw! Yet, I suppose that there must always be the polishing agent to keep God's people bright. As the proverb says: "*Iron sharpeneth iron...*"

The Church of England

The Church of England can essentially trace their roots to Henry VIII. As you will recall from the last century, Henry declared himself the Supreme head of the Church of England. Of course, this was done in order to condone his divorce from Katharine of Aragon, and that he might remarry. Jesus said that every work that is not founded upon the true foundation would eventually collapse. Works that have been founded upon impure motives will never be standing at the end.

Catholic and Protestant rule shifted back and forth a few times in England. Mary I tried to bring the Church back to Rome. Elizabeth I brought the Church back to Protestantism. When James I took the throne of England in 1603 (this was the same James that was presently King of Scotland [James VI]), his mode of thinking was like that of Henry the VIII: that the King had Divine rights. In fact, he wrote a book declaring it so. James wanted to abolish parliament, overriding the rules of Magna Carta.

At the same time, the Puritans were seeking recognition by the state. (The Puritans were a reform group that had started toward the end of the previous century.) King James was especially opposed to this group, mainly because they were operating outside the state Church. Naturally, James (being the authoritarian that he was) not only rejected them, but he outlawed them. In the King James book, there was only one Church, and it must operate under his jurisdiction.

Anglican Clergy, Derelict in their Duties

History does not have much good to say about the Church of England of that day. The lifestyle of the Anglican clergy is described as scandalous. Anglican rectors were notorious for “haunting ale houses, gambling, and immorality.” Ancient cartoon caricatures picture the Church service with people slumped over, dozing through the lifeless message. One account reports that almost half of the Anglican clergy could not tell you where to find the Ten Commandments, nor could they tell you where to find the Lord’s Prayer, or who was the author of it! ²⁹

The King James Bible

The greatest service that King James did for England was to authorize an English version of the Bible (1611). The language of the King James Bible dominated the English landscape for centuries. Some historians feel that the King James

Bible was a reaction to the *Geneva Bible*. Most of the Puritans possessed a Geneva Bible, and this Bible had many anti-monarchical footnotes. Actually, the Bible teaches that we are to respect kings and those in authority (1 Pet. 2:13-17).

Eventually, King James stirred up so much resentment from the political ranks that the country was (later) agitated into civil war. (The Civil war took place during the reign of his son Charles I.) This is the King James after whom the Jamestown Colony is named (1607).



King James I

The Puritans

The Puritan movement arose in the latter part of the sixteenth century. This movement actually involved a number of disconnected groups that did not subscribe to the Church of England. Some of these "Puritan" groups eventually moved into other parts of Europe. The title "Puritan" was not of their own choosing, but rather one that was conferred upon them as a gesture of contempt, for example, "Holier than thou." Their original goal was to purify the Church of England. The Church of England was just a diluted version of Catholicism. Many traces of the Catholic rituals still pervaded the service. The liturgy, the prayers, and all the symbolism of religion still existed.

The Puritans were a God fearing band of Christians, known for their simplified lives, their work ethic, and their holy living. Although, the term Puritan encompasses a number of sects, most of them were of the Calvinist persuasion. Their illumination came from the Geneva Bible (since this was the only version they had access to before the King James Version); and of course, the footnotes were John Calvin's. The Quakers are also considered Puritans, but definitely were not Calvinist. The Quakers originated in the mid-1600's.

* Please allow me to inject a little observation concerning the Calvinistic background of the Puritans. Although their theology was essentially

Calvinistic, they lived their lives applying every measure to make their calling and election sure. It is very sad to see many modern-day Calvinists living ungodly lives, presuming that they will end up in heaven. Even if the early Puritans believed in eternal security, they did not live their lives as though they believed it.

The Sword of the Word Separates

The Puritans were greatly persecuted during their early history. Their regard for the Bible's supremacy ultimately forced them into another camp. The supremacy of the Word threatened King James' desire for supremacy (the "divine right of kings"). The Puritans could not conscientiously comply with the state Church, which was the only allowed religion in England. Therefore, they had to meet privately, which was against the law. The authorities would sometimes raid their meetings and imprison their pastors. Sometimes property was confiscated or fines were dispensed. This kind of treatment eventually forced one congregation (the Scrooby congregation), to flee the country. This particular group later became known as the Pilgrims.

Dissenter or Separatist

- The Puritans can be represented by both the *Dissenter* and the *Separatist*. (There is a slight difference between these two groups.)

- The *Dissenters* were nonconformists. They did not agree with the established Church, but were not willing to completely sever from it. Some actually hoped to reform or purify the church.
- The *Separatists* wanted to completely separate from the State Church.
- The *Pilgrims* were *separatists*. History proves that the reform method does not work. When the Church becomes complacent, the true pilgrim moves on.

The Pilgrims Move to Holland

The Congregation of Scrooby (a town in Nottinghamshire, England), under the leadership of Pastor John Robinson decided to move to Holland. Holland was quite tolerant toward other religious Protestant groups. After several attempts to immigrate (which was against the law in their case), a few small groups made their way to the Netherlands in 1607; and by the middle of 1608, most of them had reached Amsterdam. From there, they settled in Leiden, where they established themselves as artisans and laborers.

Life in Holland was not what the Pilgrims had envisioned. There were many factors there that told them, "This is not your home." Their young people were losing

their native tongue. Their young people were also being enticed into the worldly delights. The working conditions were very bad in Holland, not to mention the prospects of a renewed war between the Netherlands and Spain. Europe was also entering into another conflict known as the “Thirty Years War.” All of this caused the congregation to take another vote, only this time it was concerning going to the New World. Interestingly, when the Dutch government heard that they were leaving, they urged the Pilgrims to stay. These Pilgrims had such a positive effect upon Leiden that the Government even offered them free land if they would but dwell amongst them. Their integrity and morality had left its mark. That is a good testimony!



From Plymouth to Plymouth

To condense the whole account, the Puritan leadership contrived a plan to return to England and sail out of Plymouth. Partially underwritten by English businessmen, the Leiden group, along with other English Puritans, set sail from Plymouth on September 6, 1620. This group of 102 pilgrims was actually reduced from the original number. It seems that their first attempt to sail on the ship *Speedwell* had to be aborted because of some serious leakage. God often proves his people to see if they are still willing to risk all! As Hebrews 11:15-16 says: "*And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly...*"



*God often
proves his
people to
see if they
are still
willing to
risk all!*



True Pilgrim Spirit

After 65 days of treacherous seas and seasickness, the Mayflower reached Cape Cod (by mistake, having aimed for a destination further south). I have had the opportunity to tour the replica of the Mayflower during the cool weather, and may I say that the little coal stove in the belly of the ship did not offer much comfort. The pilgrims were cramped together in some very miserable conditions – not

only in traveling to their destination, but until there was an adequate shelter built. The pilgrims arrived just in time for the Atlantic winter. Over half of them died the first winter; and yet none of the survivors wished to return to England. Their devotion and thankfulness still puts modern day Christianity to shame. I guess I am a little partial to the pilgrims, maybe because I was born across the bay from Plymouth Colony.

By the way, Plymouth was the second English colony in the Americas. It is also worthy of note that the first pilgrim constitution, the *Mayflower Compact*, became a model for the later government charters. The compact that was signed (1620) on board the Mayflower was actually a social contract. In it, the colonists united in a “civil body politick” whose purpose was to frame just and equal laws for the general good of the colony. Speaking of the general good of the colony, when the pilgrims first landed, there were a few of them who wanted to strike out on their own, maybe to try to head toward the Jamestown colony. This would have been disastrous for everyone involved.

We Are Members One of Another

The whole group was interdependent upon one another. Everyone’s skills were needed to benefit the whole. Most of the group consisted of artisans or farmers. (Puritans had been denied political jobs in England, so they were all relegated to

the working class, with the exception of William Brewster, who was a Cambridge man.) Thankfully, they all stayed! This reminds us of what the Apostle Paul said in several places: that every joint is needed to supply to the whole. Paul also stressed the need for every part of the body of Christ. Which part of your body would you like to do without?

The Mayflower Compact



A few names that you might recognize on the compact:

- ◆ John Carver - the first governor
- ◆ William Brewster
- ◆ John Alden
- ◆ Myles Standish
- ◆ William Bradford - the second governor

* By the end of the seventeenth century, many other Puritans had come to the colonies, and the religious atmosphere had become very legalistic. When God's people begin to major on the minors, they shall surely find evils everywhere they look. I refer primarily to the *Salem witch trials*. The eldership of the community was being led to believe that many of the young girls were witches. After they had burned over a dozen young women at the stake, they realized they had greatly erred! Although there is no justification for this kind of error, this incident dwarfs in comparison to what the Church did in Europe right up until the mid-eighteenth century. Tens of thousands of "so-called" witches burned at the stake in the name of Christianity. Today, Salem, Massachusetts glorifies the witch!



*When God's
people begin
to major on
the minors,
they shall
surely find
evils
everywhere
they look.*



Witch Hunting

Even today there is an inclination in certain religious circles to be a "witch-hunter." By witch-hunting, I mean looking for some demonic significance in everything: clothing, toys, dry goods, etc. Sometimes Christians are

diverted looking for some special significance in a product's logo or some hidden symbol etc. These are distractions from the true cause of Christ. If we probe around enough, we will surely find something wrong with the brand of soap or some paper product that we are using, etc. I would encourage people take the advice that Paul gave to the Corinthians concerning the meat that they bought, or the meat that they were served at someone's table: "Ask no questions, give thanks and receive it" (1 Cor. 10:27-29). Of course, we are not encouraging God's people to be gullible either. There are some situations where one has to be wary.



CHAPTER 15

Puritan England

(17th Century 1600-1699) Part 2

Oliver Cromwell, Lord Protector

Back in England, the plight of the Puritan was not much improved. There was a continual struggle between the monarchy and the Parliament. The Royalists, supporters of King Charles I, were aligned against the Roundheads, supporters of Parliament. As long as the monarchy was in control, there was no religious freedom. After a civil war (1642-1649), the commonwealth beheaded Charles I, who had long been a persecutor of the separatists. Now, for a little time and space the commonwealth was in control. In fact, Oliver Cromwell filled the vacancy as "Lord Protector" of the realm. He was not a king, just sort of a figurehead until 1658. Cromwell was a Puritan, and suddenly, the Puritans took many seats in Parliament. For a short time there would be a reprieve for Protestant sects, although the Quakers were never accepted by Cromwell.

Cromwell is Remembered in Infamy by the Irish Catholics

In spite of the fact that Cromwell was Puritan, he was not opposed to militancy. The Irish Catholics hold Cromwell in contempt because of his punitive invasion of Ireland (1649). When Cromwell's protestant forces took the garrison at Drogheda (draw' da) he ordered all to be massacred. Even to this day, the Irish Catholic remembers the word "Drogheda." It is like "Remember the Alamo" or "Remember Peal Harbor!" While it is true that the massacre was evil, what the Irish Catholic forgets is the massacre of Protestants in Ulster in 1641. An estimated 12,000 Protestants died in Ulster, by either sword or deprivation. This is what brought about the punitive invasion in the first place. 30

The Act of Uniformity/ The Act of Toleration

Unfortunately, the reprieve under Cromwell was short lived. Shortly after Cromwell's death, Charles II regained the throne of England. (He had been living outside of England for years.) In 1662, he passed a decree called the "Act of Uniformity." This act said that all religious activity must conform to the standard of the State Church. However, by the year 1688, King William III was on the throne. King William was a good king; and the following year (1689), he passed another decree called the "Act of Toleration." This act allowed religious freedom.

The Puritan Effect Upon England

Without a doubt, the Puritan preachers influenced England more than any singular force in their day. People came for twenty miles to hear the preacher. (Twenty miles in the 16th century was a day's journey.) It is common to read accounts where people stood for two hours to hear the message, and often wanted the sermon to continue. This "new" brand of minister was well versed and dynamic; and it is no wonder that people were deserting the State Church to attend the Puritan meetings.

* C.H. Spurgeon has been dubbed "The last Puritan preacher." Of course, Spurgeon came two centuries later, but the idea is that the Puritans were first-rate preachers. **31**

Puritan Piety

Richard Mather (a Puritan preacher) said, "He aimed to shoot his arrows not over people's heads but into their hearts and consciences." It is also commonly reported that the Puritans were note-takers. They would take notes and then meditate upon them. One of the well-known Puritans (Edmund Calamy) said that meditating upon one sermon was equal to listening to twenty sermons without meditation. The climax of the Puritan Sabbath (Lord's Day) was to gather and discuss the implications of the

word that had been spoken to them that day. It is no marvel that the Puritans prospered. Their “Kingdom First” policy brought blessing upon their businesses and their homes, and ultimately affected all of England (Mt. 6:33). 32

John Bunyan 1628-88

Probably the most famous Puritan of all times was John Bunyan. I say Puritan, although John Bunyan was Baptist. As you will recall, the name Puritan was a generic name for any nonconformist group. A tinker by trade and a lay preacher in Bedford, England, Bunyan is best known for his epic novel, *Pilgrims Progress*. *Pilgrims Progress* is unquestionable the most widely read book on this planet (aside from the Bible). Most of Bunyan’s preaching career took place when it was against the law to preach. In 1660, after the monarchy (Charles II) was restored, Bunyan was arrested for unlicensed preaching and spent the next twelve years in jail. He utilized much of his time there writing. After serving his sentence, Bunyan was released, and for a time he was free to preach again. However, his freedom did not last long. Bunyan was again imprisoned, and he continued to write; only this time, his masterpiece emerged: *Pilgrims Progress* - printed in 1678. By the time Bunyan was released from his second imprisonment, he had become a hero to his Puritan sect. (He also wrote a second part to *Pilgrims Progress*, which emerged in 1684.)



Bunyan Preaching

The inspiring thing about Bunyan's prison experience is that he could have been released by simply signing a statement that he would not preach. For twelve years he was a signature away from freedom!

The price of a message

John Bunyan paid a tremendous price for his understanding of the Word. During his early experience, he suffered years of despair as to whether he was saved. He once wrote: "I preached sometimes without hope, like a man in chains to men in chains and when I heard my own fetters rattle, yet I told others that there was deliverance for them, and I bade them look to the great Deliverer."

Eventually, he was released from his own bondage, and from that experience he was able to help others. **33**

* John Bunyan wrote his classic story under a Divine unction. Through a dream, Bunyan saw the spiritual journey of man from the dunghill of sin and depravity, through the gate of redemption, and ultimately through the gates of splendor. It is interesting that many of our Baptist brethren today reject any form of supernatural inclination, considering that one of the greatest Baptists that ever lived is known for his supernatural visions. My mother read this book to her sons back in 1954. It has affected my life until this day!

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

1 Samuel 2:8

Harvard College 1636

The Puritans put great emphasis on the need for ministers to study the Scriptures. Harvard College was founded by our Pilgrim Fathers sixteen years after they landed. The whole premise of Harvard was to educate ministers! I wonder what the founders would think of Harvard today?

The following is an excerpt from Alexander Solzhenitsyn's Harvard address in 1978

Alexander Solzhenitsyn

(Nobel Peace Prize winner)

...The humanistic way of thinking, which had proclaimed itself our guide, did not admit the existence of intrinsic evil in man, nor did it see any task higher than the attainment of happiness on earth. It started modern Western civilization on the dangerous trend of worshiping man and his material needs.

Everything beyond physical well-being and the accumulation of material goods, all other human requirements and characteristics of a subtle and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any higher meaning. Thus gaps were left open for evil, and its drafts blow freely today. Mere freedom per se does not in the least solve all the problems of human life and even adds a number of new ones.

And yet in early democracies, as in American democracy at the time of its birth, all individual human rights were granted on the ground that man is God's creature. That is, **freedom was given to the individual conditionally**, in the assumption of his constant religious responsibility. Such was the heritage of the preceding one thousand

years. Two hundred or even fifty years ago, it would have seemed quite impossible, in America, that an individual be granted boundless freedom with no purpose, simply for the satisfaction of his whims.

Subsequently, however, all such limitations were eroded everywhere in the West; a total emancipation occurred from the moral heritage of Christian centuries with their great reserves of mercy and sacrifice. State systems were becoming ever more materialistic. The West has finally achieved the rights of man, and even excess, but man's sense of responsibility to God and society has grown dimmer and dimmer...

Solzhenitsyn was booed off the stage at the conclusion of this speech.



1624-1691 George Fox and the Quakers

Another spiritual influence of the century was George Fox. Born in Leicestershire County, England, George Fox spent much of his younger years seeking answers to his heart's questions. After a wonderful meeting with the Lord (at age 23), he began to preach throughout the country. His preaching netted him a sizeable following. The next year

(1648), Fox organized a religious society called the “Society of Friends.” These *Friends* were later called *Quakers* because they emphasized the need to wait for the moving of the Spirit, and often when the Spirit would move, they shook with conviction. There are also some accounts that say they spoke in tongues and prophesied. The Quakers were considered the radical wing of Puritanism.

George Fox seemed to have a knack for getting himself into trouble with the law. Although, Fox emerged at a more lenient time (time of Cromwell), He did not have Cromwell’s favor, perhaps because of his rebuke of other Puritan groups. Though, often arrested or even jailed, he would still return to his open-air pulpit. One of those open-air pulpits was in front of the biggest Church in London. He told the people that there was victory in Christ, and forgiveness of sins. He was haled before the judge for blasphemy. His blasphemy was that he claimed to be forgiven from his sins. Fox was of the “Arminius” persuasion, and he believed in victory over sin!

The Valiant Sixty

In the same year that George Fox founded his *Society*, he began to send out his disciples. He had a special group of 60 young men and women that he dubbed “The Valiant Sixty” (Song 3:7). These young people went throughout England preaching, and within three years,

they claimed 50,000 followers. By the end of the century, they claimed 100,000 followers.

The Rough-cob Preacher

It is rather difficult to assess the life of George Fox. He was a firebrand preacher, with an unquenchable zeal for the Gospel, and yet there seemed to be a few areas in his life that gender questions. His apparent contempt for authority and his attack upon doctrines more sound than his own are hard to justify. Let us be generous and say that it was a reaction to the times. Perhaps, there was a certain immaturity in his deportment. After all, he started preaching at age twenty-three, and he was not groomed in a seminary. The Apostle Paul's appraisal of similar conditions in Philippi was that Christ was being preached, and he rejoiced in the fact.

Some indeed preach Christ even of envy and strife; and some also of good will... What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Philippians 1:15-18

Interestingly, the Quakers are known to be very docile, very antiwar, etc. Yet, George Fox certainly was not docile when it came to his tongue. He could attack his opponents

without much reservation. He could easily refuse to remove his hat before the judge. It almost seemed that he had a little problem with authority structure. I have often felt sorry for people who are willing to die for some invalid conviction: refusing to remove the hat, refusing to respect some dignity, refusing to pledge to the flag, refusing to take a (legitimate) vow, etc, etc.

A Little Diplomacy Goes a Long Way

I have read some of George fox's diary, and you almost get the impression that he was inviting trouble – which, invariably came! He often attacked doctrines such as water baptism or the Trinity, which were correct doctrines! As the proverb says: "Grievous words stir up anger." The proverbs also tell us that a soft tongue breaketh the bone. Yes, George Fox made his impact upon nations and upon the Americas; and yet I think had George Fox applied a meeker approach to dealing with people, he would have been a greater leader!

Quaker Thinking

The Quakers did not believe in ministers, because they believed every man or woman was a priest. Their view on the Trinity was a belief that God could appear as the Father or the Son or the Holy Spirit, but did not exist in three persons. This view has come to be known as "modalism." They did not believe in water baptism. They

believed in waiting for the Spirit to move in their services (there are always the extremes in every movement). They did not believe in taking vows, or in going to war – of course, that would not set too well with Oliver Cromwell!



Authority Structure

*Christ
Himself
submitted
to inferiors
because He
respected the
authority
structure
that He
Himself
ordained.*

Today there are many freelancers outside of the church. They go nowhere because there is no place quite good enough for them. However, if the truth were known, many Christians are outside a church covering because they have an “authority problem!” We must always bear in mind that Christ Himself submitted to inferiors because He respected the authority structure that He Himself ordained.



Other Events of the 17th Century

The *Thirty Years War* began about 1618. This war is somewhat difficult to define due to a complexity of driving forces. It was religious: Protestant against Catholic. It was geopolitical; it was a struggle between nations, and boundaries. Although, much of it was disconnected from any central cause, it certainly affected all of Europe. The main countries involved were Denmark, Sweden, Germany, and France. There was much

devastation and loss of life, especially in Germany. It is on record that over half of the population of Germany died because of the war and pestilence. The German Protestants credit the intervention of the Swedish king, Gustavus Adolphus with saving Protestantism in Germany. Adolphus' superior military forces broke the Catholic League headed by General Tilly, whose force was never able to recover. ³⁴

The Last Minister Standing

Martin Rinkart (1586-1649) was a Lutheran minister and one of the survivors of the Thirty Years War in Germany. The city of Eilenburg was flooded with refugees during the conflict: The city was plagued with disease and famine. The ministers of the city were overwhelmed, conducting funeral after funeral until they too were taken in death. Rinkart was the only minister left in the city. Sometimes he had to perform up to fifty funerals a day.

When the conflict was finally over, Rinkart penned a hymn of thanksgiving that expressed his faith and gratitude to God: "Now Thank we All Our God." True faith glorifies God in the midst of sorrow and tragedy (Isa. 24:15). We still sing this hymn today:



*True faith
glorifies
God in the
midst of
sorrow and
tragedy.*

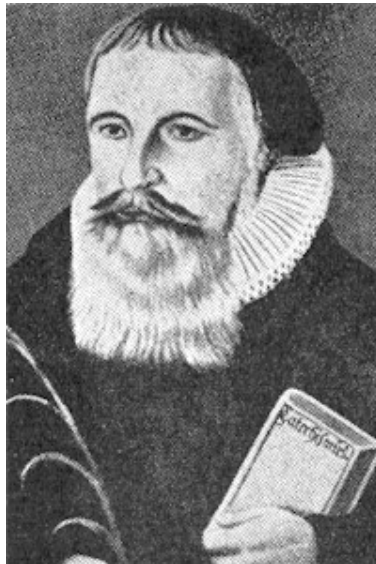


Now Thank We All Our God

Now thank we all our God, with heart and hands and voices,
Who wondrous things has done, in Whom this world rejoices;
Who from our mothers' arms has blessed us on our way
With countless gifts of love, and still is ours today.

O may this bounteous God through all our life be near us,
With ever joyful hearts and blessed peace to cheer us;
And keep us in His grace, and guide us when perplexed;
And free us from all ills, in this world and the next!

All praise and thanks to God the Father now be given;
The Son and Him Who reigns with Them in highest Heaven;
The one eternal God, Whom earth and Heaven adore;
For thus it was, is now, and shall be evermore.



Martin Rinkart

Galileo Forced to Recant His Correct Theory

During this same period of time (1633), the famed astronomer *Galileo* confirmed the Copernican theory of the solar system. After affirming his theory, Galileo was summoned to appear before the Catholic Inquisition, who forced him to recant his view. This type of “Catholic” domination stifled scientific advancement throughout the Middle Ages.

Newton’s Law of Gravity

While we are on the subject of science, another famed scientist of the day, Sir Isaac Newton, published his renowned Principia Mathematica in 1688. As you will recall from history class, Newton established certain principles concerning the law of gravity. His mathematical equations proved that the universe could not be a mistake. He also claimed that he had received his revelation through the Holy Spirit. He said: “One's understanding of the scriptures is far more important than anything discovered in the science lab.” ³⁵ A good majority of the scientific breakthroughs took place in the Protestant camp. Many of these men attributed their scientific knowledge to knowing the Creator!

The Law of the Lord

The law of the Lord is perfect. God’s spiritual laws are as precise as His natural laws. There is no way that we can

deny a natural law, for example, the law of gravity. Modern man tells us that God's laws are archaic – that they no longer apply. Well, if that is true, then it should be safe to step off a ten-story building. The only one that can contradict a natural law is the Lord Himself!

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

Psalm 19:7

Blaise Pascal 1623-1662

Blaise Pascal was another brilliant mind of the times. Yet, when we think of those who made a contribution to church history we do not generally think of Blaise Pascal except in reference to science and mathematics. Pascal is even lauded for his philosophical views, especially by some of the later “freethinkers” such as Voltaire. Actually, the spiritual life of Blaise was quite erratic for a long time. However, he stabilized at the end, and is even lauded by some for his convictions.

Pascal's Wager

What we shall remember Blaise for is his famous wager – “Pascal's Wager,” which says (in essence) that it is far better to wager that God is, and to put your trust in Him,

than to wager that that God does not exist. The content of his wager has been used many times over the centuries: You have nothing to lose by believing in the Saviour; you have everything to lose by not believing! ³⁶

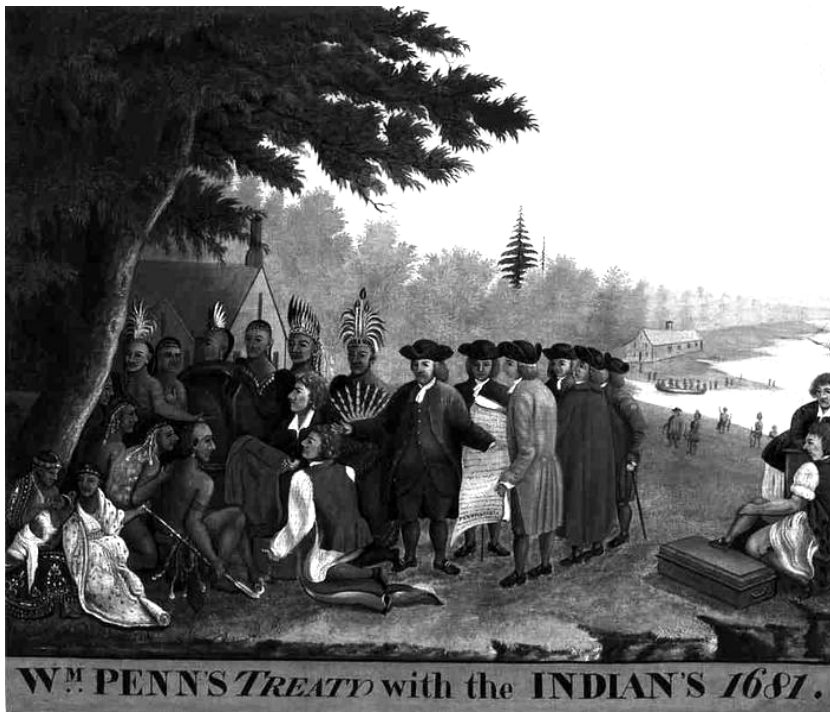
William Penn 1644-1718

In the year 1662, after Charles II passed his *Act of Uniformity*, 2000 Anglican ministers were expelled from the state Church for their refusal to conform. It was also during that time that *William Penn* was ejected from *Christ Church* in Oxford, which was one of the most prestigious cathedral schools in England. Although Penn was not an Anglican, he was a nonconforming Quaker and was considered an enemy of the state. However, because the king owed Penn's father a great debt, Penn later found favor from the king, securing a large tract of land in the New World (1681). Penn's father had died, and the king made good on his debt by paying William with this large tract of land. The king was killing two birds with one stone - getting rid of a debt, and ridding England of his nonconforming Quakers.

Penn's "Holy Experiment"

William Penn turned his chartered land into a haven for religious dissenters such as himself. Not only did many come from England, Penn also invited the persecuted

Christians from other parts of Europe. He called this act of beneficence, his *Holy Experiment*. Many who took the Penn invitation were German Protestants (many of whom were Lutherans). The new territory was called *Pennsylvania*, and its capitol was Philadelphia. According to *Eerdman*, ³⁷ by the mid-1700's, there were 70,000 German settlers (not to mention others) living in Pennsylvania. William Penn's new government was fair and just. Moreover, Pennsylvania settlers enjoyed unusual tranquility with the Indians because of Penn's fair play policies. As the proverb says, "When the righteous are in authority, the people rejoice..." (Pro. 29:2).



Deplorable Social conditions of England

We have focused considerably on England for this century, because England was the hub of Protestantism. The Puritans and the Quakers definitely had their effect upon England. Yet, as we consider the moral and social condition of England as a whole, things were quite deplorable. History records that there were 160 offenses punishable by death. This could include stealing a loaf of bread. (By the 17th century there were 222 offenses punishable by death.) ³⁸ The prisons were hopeless institutions, rat infested and filled with disease. It is also reported that every sixth house was a "gin house." In the year 1665, the *Great Plague* (Bubonic Plague) swept through London, taking 75,000 lives. The following year (1666), the greatest fire in London's history took place. Some accounts say 80% of London burned.

* It was in the year 1666 that an Anglican bishop led his flock to a park to await the rapture of the Church, having predicted that the Lord would come on that date. People have been setting dates for centuries. As Solomon said "There is nothing new under the sun..."

Brother Lawrence 1611-1692

It would almost seem unfair if we failed to remember Brother Lawrence. What great thing did he do? Well, he became famous for peeling potatoes and scrubbing pots and pans. Yes, that was his rise to fame, peeling potatoes

while trying to hold back the holy chuckles. Well, that would even make somebody famous today! His real name was Nicolas Herman, and he was born in Lorraine, France. As a young man, Nicholas was wounded during the Thirty Years War, which eventually caused him to give his life to Christ. Nicholas had witnessed such atrocities during the war that he longed for the way of peace.

The Holy Chuckles?

In the monastery, he became “Brother Lawrence.” Because Lawrence was not very gifted, he ended up in the kitchen. It was like lifelong KP. In his own words, he describes the first decade as an agony. He suffered immense depression and resentment against his lot in life. One can only imagine how bleak life could be for a young man to sit in a dingy kitchen all day long. But then one day, he had an encounter with Christ. His soul was filled with peace and such joy that he often had to refrain himself from laughing when others were around him. You know that this kind of disposition cannot be hidden for long. Lawrence had experienced something that the psalmist wrote of 2650 years earlier: **39**

I have set the LORD always before me: because
he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth...

Psalm 16:8-9

Brother Lawrence said, in his own words, that his experience never diminished. He practiced the presence of the Lord. He was always filled with joy; and for this reason his reputation for joy and holiness spread. We can only imagine how the other morbid monks enjoyed being in the presence of one who had reality in his life. Today, his little book can still be obtained: *The Practice of the Presence of God*.

Europe Still in Turmoil

As the seventeenth century ended, Europe was still in much turmoil. Religious persecution still existed (especially in France); and social injustices of all kinds abounded. The next Century brought in the *Pietist Movement*, and at last, we see the humanitarian side of the Gospel restored.

- * According to *Eerdman*, the English colonies in the New World (1690) had reached a population of approximately 250,000. Many of them were Protestants, who had fled persecution in Europe.



CHAPTER 16

Pietism

(18th Century 1700-1799) Part 1

Century Overview

The eighteenth century was a century of many changes - changes that affected almost every part of society: political, geopolitical, industrial, and religious. There were upheavals, revolutions, and wars. In America - before we were an independent country - we were involved in the *French and Indian war* (1754-1763). The French and Indian war was really a war between the British and the French. It was a war over territories in the New World. The French were using the Indians to intimidate and exterminate English settlers. The British were using the English settlers to help them push back the French. It has been observed that the French and Indian war was far more crucial to this nation (spiritually) than the Revolution that came a few years later. Had the French won, this nation would have been under the domination of Catholicism and the French feudal system.

Revolutions and Wars

The American Revolution (1776) was essentially a reaction to British taxation. The British were trying to regain some of the revenue they had lost in defending the colonies. (In many ways, those taxes were justifiable.) The French later were fighting their own revolution (*The French Revolution* – 1789). By the end of the century, the French Emperor Napoleon Bonaparte was involving all of Europe in a war.

Although the 1700's seemed to involve many of the European nations with wars and internal troubles, the quest for new territory was still alive. Spain, France, England, and the Netherlands were still looking for new lands and were still extracting wealth from some of their conquests. The greatest colonization would take place in the following century, but one thing that distinguished Great Britain from most of the other colonizing nations was the Gospel. Where the British flag went, the true Gospel went. In spite of the British motives to extract wealth from their colonies, Christian missionaries followed with the intent to enrich the colonies with "the true wealth." In fact, by the end of the century the Gospel was on its way to India.

* I would like to make a further observation concerning the British colonization: I was recently traveling through the island nation of Sri Lanka—(formerly Ceylon); and while I was there, one of the natives informed me of some statistics of British investments on foreign soil. What he said (in essence),

was that the investment that Britain made in their colonies was far greater than the wealth that was extracted. I must concur; having seen the miles of railroad tracks, bridges, infirmaries, hotels...that Britain certainly paid for their share.


New Things Were Coming

The eighteenth century brought many innovations and inventions such as the steam engine and the cotton gin. These were all an early step to the industrial revolution that was coming. The same was true spiritually. New things were coming forth: new expressions of preaching, evangelization, and song. A new song was coming forth from hymn-writers such as Wesley, Watts, Newton and Cowper. *Cowper* published a hymnal, called *Olney Hymns* in 1779. (Olney is a little town in England.) Religious composers such as Bach and Handel were all part of the century. There were also new ventures in the realm of missions, and true tales of revival. Since the time of the early Church, there had never been the kind of revival that blanketed whole communities. Truly, this was a century of change!

Charity in Word and Deed

As we reflect upon the beginning of the Reformation and consider the various religious movements that emerged, we remember the clashing of swords and the hostility between sects who were trying to establish their fundamental

dogmas. Then, the Puritan movements came along. The Puritans represented devoutness and godliness, and yet there was a missing element. There was that missing “something” that overrides the boundaries between brethren. *Brotherly love* dissolves the barriers, and brotherly love is something that first needs to be practiced within the body before it can flow over the wall. In other words, it has to be evident within the Church before it can touch the world.


*Love has to
be evident
within the
Church
before it can
touch the
world.*

William Penn had the right idea with his city of “Brotherly Love” (Philadelphia), but unfortunately he was one of the exclusive few. We speak of the “exclusive few,” and yet there were a few. Perhaps they were not as well known as William Penn, yet they were early editions of Pietism. What is pietism? It is devoutness in our relationship to God, and it is expressed by reaching out to others.



August Hermann Franckes 1663-1727

Even though the Thirty Years War was past, the effects of the war lived on in Halle, Germany. Extreme poverty, homelessness, hunger and many orphans were the backdrop of the suburb in which August Franckes lived. Franckes was a pastor and a professor at the Martin Luther University in Halle. However, the professor’s discussion of social problems was not a popular topic; and as most great men do, Franckes had to bear the burden upon his heart.

Franckes eventually opened two schools, one for the poor and one for the orphans. These institutions, which later became known as the “Franckes Foundation” were exemplary. They provided a higher education, which included the natural sciences, astronomy, physics, chemistry and languages. By the time of Franckes’ death, there were 3000 people at his institution (including staff). It was the largest institution of its kind in all of Europe and I would dare to say, in all of the world. Many of these once poor urchins later became pastors, doctors, teachers and professionals in every field. This hero of the faith later inspired the work of the famous George Mueller. George Mueller had once studied at the University at Halle and was well acquainted with the Franckes Foundation.



Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 1:27

Zinzendorf's Pact

Count Ludwig von Zinzendorf was born at the beginning of the century (1700), into a Lutheran family of considerable wealth. At age ten, Ludwig made a pact with his three friends, that they would show the love of Christ to the world. (Our Heavenly Father observes such commitments!) The boys called their little society "The Grain of Mustard Seed Order." (I am sure that his godfather [Philip Jakob Spener], had a profound effect upon Ludwig's pietistic views. Jacob Spener was a kind of forerunner of pietism.) In the year 1722, Zinzendorf took a little excursion to Dusseldorf, Germany, where he happened into an art exhibition. While he was viewing the various paintings, he stopped beneath a picture of the Crucified Christ. Beneath the canvas was a caption that read: "I have given my all for you. What have you given me?" Ludwig was moved by those words.

The Moravian Community

When the young Count returned to his estate in Saxony (South-East Germany), his commitment made at age ten suddenly began to take form. He must open his vast estate

to the persecuted Christian. The biggest percentage of them came from the *Moravian* camp (former Bohemian Brethren). The Bohemian Brethren, originated from some of the disciples of Jan Hus, but had been scattered through Eastern Europe, Austria, and Poland. There was a remnant of other persuasions as well, including Lutherans. The Count called the name of their community *Herrnhut* (The Lord's Watch). The interesting thing about Count Ludwig von Zinzendorf was that he was not pushing some doctrinal agenda. There is nothing wrong with desiring pure doctrine, but for the moment, there was a bigger issue. God's people were in desperate need! The main emphasis of this community was *the love of the brethren!*

Conduct - Over Doctrine?

Pietism, as expressed by some of its promoters, is a religion of the heart, not just an orthodox faith based upon agreement to some statement, but a personal devotion to Christ in word and in action. Jakob Spener got into trouble with his ideas, because he believed that only those who had experienced a "heart conversion" should be admitted into fellowship. Pietism emphasized one's conduct over one's doctrine. Undoubtedly, this was a message which was needed in the early Reformation. (However, good conduct should be a consequence of good doctrine!)

Revival at the Communion Table

In the year 1727, as these interdenominational brethren were sharing communion together, the Lord poured out His Spirit in a very wonderful way. It was as though the spirit of love was so shed within their hearts that all differences disappeared, and they had a touch of Psalm 133: *The brethren dwelling together in unity*. That night a prayer meeting began that lasted for 100 years. It never stopped; and out of that prayer meeting was birthed a zeal for missions. This was the first real Protestant missionary endeavor, with missionaries traveling to other nations to spread the gospel! Hundreds of missionaries were sent out from this little community, touching many lands. They evangelized in Asia, Africa, and in the Americas. In fact, they influenced the famed John Wesley on one of their voyages from Georgia Colony.

Moravian Courage

The Moravians showed extreme courage and fortitude in their work in North America, often getting in trouble for their work with the Natives. They were like a peace offering - being attacked by both sides in the wars. Frontier militia (1782) massacred one group of 90 Delaware converts at Gnadenhutten, including the Mohican "Abraham" (their first Pennsylvanian convert). True to their beliefs, they did not fight their attackers.

Moravians Set Precedent in Missions

There is always a price to pay when we launch out for Christ. Zinzendorf eventually found himself under scrutiny because of his unorthodox community. Although, there was Protestant rulership in Saxony, the rulership was influenced by the “established” Protestant Church. Consequently, the Count was expelled from Saxony for a time. Yet later, the same authority that expelled him urged him to come back and establish other communities like Herrnhut. The true family atmosphere of this village impressed many. John Wesley also visited this place and was impressed! It has been said that this single community sent out more missionaries than had the entire Reformation movement up to this time!

*They that go down to the sea in ships, that do
business in great waters; These see the works of
the LORD, and his wonders in the deep.*

Psalm 107:23-24

John Wesley 1703-1791

When we consider the contribution that John Wesley made to Church History, we are talking about another volume. It has been estimated that John Wesley traveled about 250,000 miles in his ministry (much of which travel was on horse-back). It has also been estimated that Wesley preached about 40,000 times, and wrote over 200 books and commentaries, not to mention all of the organizations that he

inspired to meet the needs of the suffering populous. When John Wesley finally left this life, he was leaving behind 1100 ministers and a following of about 135,000 Methodists.

Early Inspiration

It is engaging to study the great men of God, and to see how their lives and ministries developed. One outstanding characteristic of these men is discovered in their formative years. The majority of them had a certain fear of the Lord instilled in them from the cradle. They had a godly influence from their earliest moments, as was the case with our last contributor (Zinzendorf). Wesley's father was an Anglican minister, and his mother spent part of her day in prayer. John Newton, though known as a libertine in his early manhood, never forgot the teaching instilled in him at his mother's knee.

John Wesley and his brother Charles were very God-conscious in their youth. They had a desire to serve the Lord even before they had experienced a real conversion. During their early days at Oxford, they had a little fraternity that they called "The Holy Club." This, of course, was a source of laughter for the other students. They were even dubbed "methodists" because of their consistent way of living. The ministerial career of the Wesleys is quite intriguing. John Wesley was trying to preach a message that he had not experienced. It was a theoretical approach to

God. In reality, it was not until John Wesley went to Georgia Colony (1735) that his faith was challenged – or shall we say that his lack of faith was challenged?



*You cannot
show God
unless you
know God.*

There is a little saying that goes something like this: “You cannot show God unless you know God.”

Wesley’s conversion



Wesley’s mission to preach to the Indians in Georgia ended unsuccessfully. He was greatly disappointed and discouraged as he returned to England. However, it was on his return to England that he had an experience that eventually changed his life forever. It was on the ship, during a frightful storm, that he observed the tranquil deportment of the Moravian missionaries. Wesley observed that these people had something that he did not have - a relationship with Christ. Wesley was not through with the Moravians yet. Several years later, he attended one of the Moravian meetings on Aldersgate Street, in London. While the minister was reading *Luther’s* preface to the Romans, John Wesley experienced a personal conversion.

The Minister is Becoming Unorthodox

Wesley’s theology gradually began to change, and continued to change as time went on. At first, he was

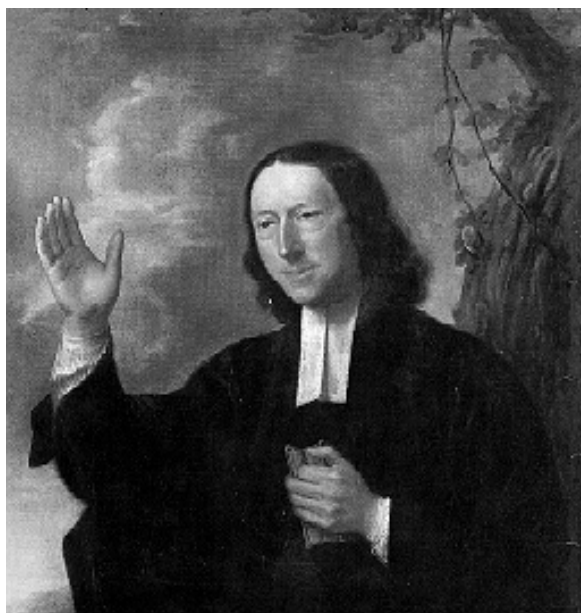
somewhat allied to the Moravians, but eventually he differed on certain views and finally branched out on his own. Another thing that changed in John Wesley's ministry was his preaching. After all, Wesley was an Anglican minister, and at one time, he considered the very thought of open-air preaching to be blasphemous. Now, he was preaching three or four times a day wherever a pulpit was open or wherever there was a crowd. Many of Wesley's former colleagues (within the Church) preached against him. (Wesley never actually severed from the Anglican Church.)

John Wesley suffered great persecution for his message of holiness! The clergy was opposed to him; magistrates were against him; and often there was a mob violently trying to inflict damage upon him. Yet, the Lord always protected John Wesley. In fact, the story is told of several ruffians who followed Wesley to an inn so that they could hurt him. When they reached his door, they found a large man standing there and they fled. Later the ruffians asked him about the man outside his door, whereupon he told them that there had been no one with him!

Wesley's Theology

John Wesley was nurtured on the Arminius theology of predestination. He believed that man plays a part in his

own destiny. He believed in Christian perfection and holiness of heart and life. Wesley also taught a “second work” of grace called “Instantaneous Sanctification.” Some have interpreted this doctrine of instantaneous sanctification to mean that when the condition of our heart finds favor with God, we can have this experience of instant sanctification, or heart holiness.





John Wesley

Sanctification

The Scripture clearly teaches a further work of grace. The work of *grace* continues throughout our Christian

experience - for all who appropriate it. "...Grace upon grace" (John 1:16). The problem with the word *sanctification* is that there is more than one implication to the word. Sanctification is both instantaneous and progressive. We are initially sanctified at salvation. At salvation the Holy Spirit enters our being, and we are sanctified (set apart) by His Spirit that dwells within us. Yet, the work of sanctification (separation, or being made holy) goes on! Moreover, we can be sanctified in one area of our life, and be unsanctified in another.


Sanctification
is both
instantaneous
and
progressive.


The Levitical laws of sanctification were to teach us spiritual truths. For example, the law of the clean and unclean animals serves as a type. A clean animal had to have a divided hoof and chew the cud. This speaks of our separated walk, and our meditation life. There are animals that possess the one aspect, but are missing the other. There are Christians who possess the one aspect and are remiss on the other. For example "chewing the cud:" here is a Christian who comes to Church, knows his Bible, and in fact, can quote it quite eloquently. Yet, he still associates with the world, walks with them, and enjoys their delights, etc. Then we have the other Christian who has the divided hoof. No, he would never physically associate with the world, but his delight is not

in the law of the Lord. On the inside, his meditation is anything but holy! He has the appearance of sanctity but he feeds on the broth of abominable things (Isa 65:4-5). True sanctity of the believer resides in both aspects. One, must be separated **from** the world, and separated **unto** the Lord (meditation life).

* Frequently, holiness groups have tried to make the two words: holiness and sanctification, synonymous. Consider the following verse: *“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband...”* (1 Cor. 7:14). Does this verse really mean that the believing mate makes the unbelieving mate holy? No! We are told in Leviticus 27:28 that everything that is devoted unto the Lord becomes holy. When you give your tithe to the Lord, it becomes holy. When we dedicate a child to the Lord, that life is hallowed – set apart for the Lord’s purpose. The child, in fact, becomes the Lord’s property! The Corinthians were sanctified – set apart for God’s purpose. In reality, they were carnal. They were God’s people, but they needed a lot of work done in their lives. *“Called to be saints!”* At the moment, they were not very saintly. Paul exhorted them not to receive the grace of God in vain. Some did not make it!

The Second Work of Grace?

Is there such a thing as the *Second work of Grace* (as implied by some holiness groups)? Well, it certainly cannot be the baptism in the Holy Spirit, because the Holy Spirit was poured upon some very carnal believers. Probably the closest thing to what certain groups call



*The
victorious
life is not
being
controlled
by the sin
nature,
but being
controlled
by the
Christ
within!*



“sanctification” is the *crucified experience* of Romans 6:6, or Galatians 2:20. Here is an experience of “knowing.” Knowing that something of the old nature has lost its power. “Knowing” that sin no longer has dominion over me. “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God....*” Herein is the victorious life - not being controlled by the sin nature, but being controlled by the Christ within! The Scripture does not promise the eradication of the sin nature, but victory over the sin nature! Praise the Lord!

Wesley’s message of heart holiness was genuine, although some of his terminology may not be clear. This is the message of the New Covenant. “A new heart will I give you.” That is what Christ taught on the Mount. That is what the apostles taught. Heart holiness is having victory over the sin nature, and at the same time manifesting

the *Divine* nature. Our Master preached an attainable message of perfection (Mt. 5:48).

The Pearl of Great Price

As we have pointed out during various intervals of this study, the truths of the *Seven Churches* were dispensational truths. Most theologians agree that as *Sardis* represented the beginning of the Reformation Era, Wesley begins the *Philadelphia* Era - the "Pietist" era. The seven parables (Mt. 13) also reveal the kingdom sequence. The parable that would correlate to this era would be the sixth parable - *the pearl of great price*. The pearl speaks of Christ, and the pearl is developed through suffering. The atonement message is the death-to-self message; and there is a certain suffering to have the nature of Christ formed within us! Holiness is the Divine nature, and it is developed in the believer by walking in the Spirit, and submitting to the fiery trials that God ordains. The message that Wesley's life conveys is the Pearl. His life was a life of holiness and true love! If we have caught a glimpse of the Pearl and we want to possess that Pearl, and reveal that Pearl in our lives, then we too must "**sell out**" and buy! There is a price!

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Matthew 13:46

Wesley's Influence Changed England

Wesley believed that the Church would ultimately be restored. In fact, he said that as the Church was restored to its original call, the gifts would be restored as well! During Wesley's time in Church history, his message of "a heart made perfect in love" overflowed into action! His fifty years of ministry influenced prison reforms, slavery reforms, and social reforms of all kinds. The state of England before the Wesley revival was deplorable morally and socially. The influence of the Wesleys brought practical care to the needy and affected every level of society, including education and politics.

The new Methodist Church began Sunday schools and missionary societies, spurring greater advancement of the Kingdom. John Wesley's life of discipline, his study habits, and his consistent living give us a model to emulate. Especially for the minister, John Wesley left structure behind; he left remaining fruit – fruit that would continue in his absence! When John Wesley died, his name was respected throughout the English speaking world.



CHAPTER 17

Awakening in the Americas

(18th Century 1700-1799) Part 2

Charles Wesley 1707-1788

Charles Wesley was also a well-known minister of the eighteenth century. Following in the steps of his father and his older brother John, he too trained at Oxford to become an Anglican clergyman. Charles Wesley was also a part of the “Holy Club” at Oxford, along with another well known minister of the century, George Whitefield. Although, Charles Wesley preached alongside his brother John and Whitefield, he is better known for his hymns. Charles Wesley’s hymns brought great inspiration during the new move. He is given credit for close to 7,000 Hymns and poems during his lifetime. Even the unsaved recognize the carol, “Hark the herald angels sing.”

- * As we follow Church history, we cannot help but notice how the Church is continuing to escalate.

Even in the realm of music, we have come from the few minor-key chants of the Dark Ages, to the thousands of majestic hymns in the major key. Every true move of God brings a noticeable change in the music department!

George Whitefield 1714-1770

As we have previously mentioned, George Whitefield also trained at Oxford to be an Anglican minister. He too was a part of the *Holy Club*, and was a part of the spiritual awakening in England and in the Americas. The Wesleys undoubtedly had a profound influence upon Whitefield's life. George Whitefield formed some of his methodical (consistent) life style as a result of being a part of the Holy Club. Whilst attending Oxford, Whitefield split with the Wesleys over their Arminian view of predestination. He later inspired a "Calvinistic" branch of Methodism which was especially popular in Wales. Although Wesley and Whitefield had their disagreements on the subject, their friendship continued to the end.

The Fields Are White

George Whitefield made seven trips to the Americas over his lifetime; in fact, he died in America. The Awakening



*Every true
move of
God brings
a noticeable
change in
the music
department.*



(called the First Great Awakening) had already begun in the colonies (1729/30) when Whitefield arrived. It was a ripe field; there was an open heaven. It was almost like the saying of Jesus: "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John 4:38). **Whitefield** arrived at harvest time. (His name is very apropos.)

Whitefield continued to be a very influential figure throughout the *Great Awakening* in America. He preached from Georgia through the New England colonies, and he drew unprecedented crowds. Crowds of twenty to thirty thousand people came out to hear him. Whitefield was extemporaneous in his preaching. He preached with a booming voice, with emotion; and the crowds were moved by his speech. The freethinkers of the day, of course, attributed the phenomenon to mass hysteria. They said that his voice mesmerized the crowd.

I Don't Think I'll See Him There

There is a story told about a man who once questioned Wesley concerning Whitefield's Calvinistic views: He asked Reverend Wesley if Whitefield would make it to heaven. Wesley's wry response was "I don't think I'll see him there." The gentleman seemed appeased at that statement. Then Wesley continued, "He will probably be so close to the throne, I won't be able to catch a glimpse of

him!” Before Whitefield’s death, he lamented that he was not leaving behind anything that would continue. In other words, he did not leave behind any structured organization or books as did his contemporary, John Wesley. George Whitefield died, and was buried at Newburyport, Massachusetts. He was the most widely recognized luminary in America until George Washington.

Age of Reason

The eighteenth century began what is known as *The Age of Reason*. Perhaps it was a reaction to the superstition of the medieval times, and especially the reign of the Catholic Church. The Reformation brought a new liberty in every sense of the word – even a freedom of thought and expression in the universities and in the press. The expression *Freethinkers* actually came into being in 1713, through the writings of one *Anthony Collins*. The whole idea of the freethinker is that the answers are to be found through human rationale. The concept is not new, it was just that the concept had been suppressed for a long time.

The Age of Enlightenment?

Today we call these Freethinkers “Humanists.” The eighteenth century also birthed the term *Age of Enlightenment*, which in reality has a legitimate side to it. Unfortunately, the freethinkers are generally those who rationalize away

the need for God, and try to explain away the supernatural. The freethinking *Jacobins* (Jack-o-bins) of France wanted to eliminate the Catholic Church and Christianity. They were promoters of the French Revolution. Incidentally, *Voltaire* (one of the renowned freethinker/*Deists* of the time) died claiming that he had made his peace with God. I hope that he truly did so, because he is generally viewed as one who made a negative mark on history. However, in his defense, there is an account which claims that Voltaire spent three years trying to clear the name of a Huguenot who was unjustly put to death. Voltaire later made his home in England after being banished from France. He was impressed with Protestant England.

* The French Revolution was very antichrist. The Deist mentality of men like Voltaire permeated the French Revolution.

Only Understood by Faith

The humanist tries to rationally explain the creation and the reasons for our existence, etc. We, on the other hand, must always remember that the word "supernatural" means that it is beyond natural explanation. We cannot explain supernatural things to natural-minded people, because they can only be understood through



*We cannot
explain
supernatural
things to
natural-
minded
people*



faith, which is supernatural! Supernatural things can only be understood by the supernatural, and of course, the freethinker does not believe in the supernatural.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Hebrews 11:3

The Freethinkers Try to Explain the Unexplainable

The freethinkers of Whitefield's day tried to explain the phenomenon that was occurring amongst the crowd as "mass hysteria." I am sure that we have all heard the term "mesmerize." The freethinkers claimed that Whitefield was "mesmerizing the crowd." That term came from Franz Mesmer. Mesmer was a physician (1770's), who was delving into the (spurious) healing power of hypnosis. He was another freethinker of the day. The freethinkers are still around, and they are still trying to explain away the Spirit of God with some rational excuse.

The Billy Graham Association was telling a story about some crusades in England back in the fifties. It seems that

the freethinkers had found the reason why so many people were coming down to the altar. They claimed that it was an emotional response to the hymn *Just As I Am*. These enlightened ones had their theory pasted on the front page of the newspaper. After the Graham team prayed about it, they decided to have a silent altar call that evening. Thousands flooded the altar!

The First Great awakening - Northhampton 1730

As you will recall, many had come to the Americas to escape religious persecution in Europe. Yet less than a half century later, the descendants of many of these same families were overtaken with the materialistic pursuits of the New World. Religious journals of the times describe the Church as “asleep!” In the meanwhile (1727), in the little town of Northhampton, Massachusetts, a young minister by the name of **Jonathan Edwards** was assuming the co-pastorate with his grandfather. Edwards had studied theology and had spent several years at Yale (which was originally a Divinity School). Two years after assuming his pastoral position, his grandfather (Solomon Stoddard) died, and Edwards was now the senior pastor.

There were several events leading up to the awakening in Northhampton that we should consider. Oftentimes,

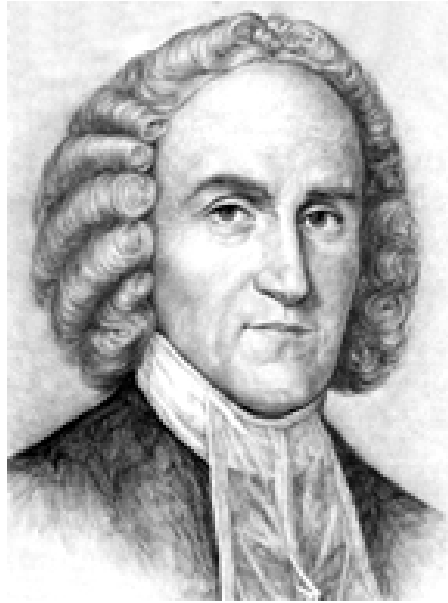
history is vague on certain details, but from some of the private journals of the day, we understand that the Northampton Church (like many other New England Churches) was in a stupor. The young people were frivolous about spiritual things; there was a tendency to be very loose (morally), and some were given to drunkenness and rowdiness. The eldership of the Church was concerned, and some of them were giving themselves to prayer. One story concerns an elder in the Church who (according to his diary) prayed for 490 days for a reviving of the Church. He died on the day that revival began. Without a doubt, those prayers released the hand of God to move there, even through some very solemn events, including the death of some of the young people. Needless to say, the Church was shaken, and the fear of the Lord was beginning to fall. ⁴⁰

* This reminds me of a verse in Isaiah 43:3: *“Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.”* The Lord sometimes allows many to perish to save a few. When you think of the trial of Job; as many as a thousand people perished in that trial. This was all to perfect one man!

Revival Propelled at Enfield

Although revival had already begun at the Northampton Church, it was, in fact, a Church at Enfield, Connecticut (about thirty miles south of Northampton) where the revival was propelled into all of New England. For some reason Edwards had come down to the Church at Enfield and it was here that he preached his famous sermon, "Sinners in the hands of an angry God." According to the chroniclers, something awesome happened in that service. The congregants were hanging on to their seats so that they would not slide into hell. Edwards was reported to be a slow, monotone preacher, who read his sermons (a far cry from George Whitefield). If you have ever read the sermon, you may wonder how it sparked such a revival. Nevertheless, these people were crying out for mercy and forgiveness. Then, the Spirit of God began to fall upon the entire community. From there, the revival spread to other communities until it seemed to blanket all of New England.

* Jonathan Edwards was thirty-eight years old when he preached this sermon at Enfield, Connecticut. Although Edwards had earlier preached this sermon in his home Church, it did not have the effect that it had at Enfield and the surrounding community.



Jonathan Edwards

Revival Was Like a Dam Breaking in Heaven

This was truly the first time from the days of the early Church that the Spirit of God had fallen in this manner. It was described as a dam breaking in heaven, and it touched everybody. People who were never God-conscious were suddenly convicted of their sins. In later revivals, there are accounts of people who were just walking in the proximity of the Church, when suddenly they fell to their knees, weeping for their lost state! There is no way that the rationalists can explain it, though they try. God uses men with booming voices. God uses the quiet, reticent man. God

used men that were Calvinist (Edwards was hyper-Calvin), and God used men of the Arminius flavor!

It is a tragedy that these things are so short lived. Twenty years after the revival, the Northampton Church put Jonathan Edwards out because he refused to serve communion to the unbeliever. ⁴¹ As the prophet said: “*The people of thy holiness have possessed it but a little while...*” (Isa. 63:18). The last day revival shall not diminish, but it shall be a glory that “*excelleth, and remaineth*” (2 Cor. 3:9-11).

Revival Begins to Decline

By the mid-1740's, the awakening in New England had peaked and was in decline. The decline of spirituality continued until about the end of the century. Many of the upper classes were of the *Deist* mentality. Deism is a belief based solely on human reasoning. The Deist believes that God created the universe and then abandoned it, assuming no control over life, exerting no influence on natural phenomena, and giving no supernatural revelation. In short, man has to resolve his own problems!

Awakening on the Frontier

Although the Second Great Awakening is more recognized in the following century, there are accounts of a

spiritual awakening on the frontier by the end of the 1700's. By the "frontier," we mean places like Kentucky, Appalachia, etc. These revivals sparked later revivals at the turn of the century, and must have been a nightmare for the freethinkers, as they tried to rationally explain what was causing the irrational behavior. In some of these revival meetings, people literally rolled on the ground, groaning in prayer and agony of soul. In other meetings, people sat motionless for hours. It certainly was not the power of suggestion, because nobody suggested anything; it was spontaneous!

Back to England

We have to single out England (UK) from other countries, because England and her colonies were the major Protestant influence in the world. England also became the greatest promoter of missions, thanks in part to the efforts of a shoemaker by the name of William Carey. In fact, William Carey is called the "Father of Modern Missions."

William Carey 1761-1834

William Carey was not formally educated, but was a tradesman. During his apprenticeship as a shoemaker, through the influence of a fellow laborer, Carey broke with the Church of England and became a dissenter.

William Carey had a keen interest in botany and in languages. He was what you would call a self-taught individual. He taught himself Latin, Greek, and Hebrew. Then he taught himself French, Italian, and Dutch. Perhaps Carey did not realize how his study of languages would later help him to conquer some very difficult dialects. Even his botanical studies helped him later to support his work on the field by planting the right crops.

* Our natural callings and abilities often reflect upon our spiritual calling. Peter was casting a net, and became the evangelist. John was mending the nets, and was given the ministry of restoration. Matthew was an accountant, and meticulously recorded the lineage of Christ in his Gospel.



Our natural callings and abilities often reflect upon our spiritual calling.



God Doesn't Need Us to Convert the Heathen?

William Carey joined with a Baptist group, where his abilities were shortly recognized. Soon he was standing behind the pulpit, and eventually he was given a charge. Carey was an avid reader. He was often inspired by revival accounts, especially of the awakening in America. One day at a ministerial meeting, he discharged his mind concerning his burden for reaching the lost. Carey raised

the question of whether it was the duty of all Christians to spread the Gospel throughout the world. The leader of the meeting (J. R. Ryland) is said to have retorted: “Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine.” ⁴²

Carey was a part of a hyper-Calvinist organization. The response of Ryland reflects the Calvinistic thinking of the times. Their attitude on predestination affected their view of missionary endeavors. Thus, their thought was: “If God wants to save them, then He will save them!” Nevertheless, William Carey’s persistence prevailed. Carey’s attitude was, “Let us attempt great things for God and expect great things from God.” Thus, the Baptist Missionary Society was formed (1792), and Carey traveled to India, where he spent the rest of his life.

The True Missionary

Carey’s diary reflects the difficult task he faced as a missionary. He lost wives (one after another), and he lost children. He lost support; he suffered loss of all kinds, including a very damaging fire. It was a monumental task deciphering languages and preaching without any response from the people. How many preachers do you know who would continue preaching for seven years without a convert? Although, Carey finally got his convert (7-8) years later, his convert was killed the next day.

The Indian culture is not as opposed to accepting the Gospel as it is to baptizing the convert. Once the believer is baptized, he has just rejected his former religion and he is rejected from society.

* This is why people must be **called** to their particular field. The mission field is not multiple choice. As the psalmist said: "He shall choose our inheritance for us..." The statistics on the mission field are not very encouraging. I have heard it reported that 92% of first-year missionaries drop out and never return to the field. Although I cannot verify these statistics, I know from personal experience that the statistics are not very good. The laborers are truly few! This is why the minister's wife is so important and why she must be united with him in the call. Many wives cause their husbands to leave their calling and return home because they are not wholehearted!

William Carey later found great favor with the British government. His translation of languages, his botanical research, and his knowledge of India were a great benefit to England and to the Church. William Carey set a standard for missions that still inspires many. During his lifetime, the Bible was translated into 44 Indian dialects. His gardens and his monument still remain in Calcutta today.

- * The term Great Britain came into existence in the year 1707. England united with Wales and Scotland, forming the United Kingdom, or Great Britain. Great Britain then expanded their empire into India and throughout many parts of the world.

The Rosetta Stone Discovered in Egypt 1799

One of the most important archaeological finds of history was discovered by Napoleon's army near the Nile in 1799. This granitoid slab (known as the Rosetta Stone) was inscribed in hieroglyphic, Demotic, and Greek with identical texts. Because the Greek and the Demotic (a more recent Egyptian), could be interpreted, linguists were able to decipher the ancient Egyptian hieroglyphics.



So Send I You

So send I you to labor unrewarded,
to serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing -
So send I you to toil for me alone.

So send I you to bind the bruised and broken,
O'er wandering souls to work, to weep to wake,
To bear the burdens of a world a-weary -
So send I you to suffer for My sake.

So send I you to loneliness and longing,
With heart a hungering for the loved and known,
Forsaking home and kindred, friend and dear one -
So send I you to know My love alone.

So send I you to leave your life's ambition,
To die to dear desire, self-will resign,
To labor long, and love where men revile you -
So send I you to lose your life in Mine.

So send I you to hearts made hard by hatred,
To eyes made blind because they will not see,
To spend, tho' it be blood, to spend and spare not -
So send I you to taste of Calvary.

"As the Father hath sent me, So send I you."

John W. Peterson



CHAPTER 18

The Second Great Awakening

(19th Century 1800-1899) Part 1

The Century Encapsulated

The world's methods of travel and communication did not have any major advancement for centuries. Until the nineteenth century, people traveled by horse and horse-drawn coach on land and sailing ship by sea. Communication was the same; it could take months for a bit of information to reach its destiny. In the natural, the nineteenth century was a century of quantum leaps – like a huge snowball just beginning to gain momentum. The steam engine was now propelling ships. Railroads were connecting nations. Electricity was beginning to light streets, power streetcars, and turn machinery. Cables were connecting continents. The first telephones were being used. Phonographs and photographs were common by the end of the century. There were even a few early model automobiles to behold.

Britain and Protestantism

The nineteenth century has been called the Protestant century. On the world scene, Britannia was the super power; they ruled the seas and could legitimately boast: “The sun never sets on British soil.” Of course, this was the reason for the spread of Protestantism. Where the British flag went, Protestantism flourished. The British Queen Victoria influenced the culture of the English speaking world for about 2/3 of the century, and beyond. She was kind of a symbol of propriety, morality, and sophistication. By the end of the century, the Victorian influence seemed to dominate the landscape: Victorian fashion, Victorian morality, Victorian sophistication, and even Victorian façade on buildings. The Victorian Era was a picture of relative prosperity, refinement, and a sense of “the right way to do things.” It was almost a sort of religion.

Victorian Thinking

My grandparents and my granduncles and aunts grew up in the late Victorian era; and they seemed to retain their Victorian religiosity through life. They were good-living, moral people. They worked hard and were respectful. They went to Church on special occasions, but most Sundays were used for visits to the park, row boating down the river on a Sunday afternoon, and listening to the band concert on Sunday evening, while sipping

lemonade on the front porch. They all seemed to have the mentality that moral people go to heaven and all religions lead to the same place.

Who Really Changed History?

When history records the outstanding events or the outstanding people of the times, they always seem to be a bit remiss on the events and the people who affected the eternal state of affairs. By that, I mean those who affected the spiritual lives of the populace. World history observes the “pseudo” philosophers, the mystics, and the cult leaders. People, such as Sigmund Freud and Darwin are remembered along with Marx and Engels (promoters of communism). Then of course the founders of such cults as Mormonism and the Jehovah Witness are recognized.

Yet, where is the mention of those who really changed history, such as Finney, Moody, or Spurgeon? As previously mentioned, the nineteenth century was called the “Protestant Century.” It was a century when the true gospel touched the nations. Recently, I was reading a list of religious leaders and philosophers of the nineteenth century (from a secular or world perspective). The only true Christian leader mentioned was William Booth, founder of the Salvation Army. It is apparent that the world is not opposed to organizations that minister to humanitarian needs; however, they seem to fear people who major on the real life – the spiritual life!

Today, America is so concerned with political correctness (so concerned with not offending minorities) that the radical can speak out, but the Christian must bite his tongue! We must remove the Ten Commandments from the courthouse because some minority group might complain. According to a census taken in the 1980s, eighty-six percent of this country claimed Christianity!

The Need for Spiritual Change

Yes, the nineteenth century brought many technological changes that improved the quality of life. There were also improvements in education, along with social reforms. Yet, one thing never changes. No matter how educated, no matter how sophisticated society becomes, human nature has not changed since Adam. Man is still lost, even in his most refined state. Man still uses his prowess to exploit others. Man still uses his wealth and power to enlarge his own estate. Man still uses his wit to manufacture a better machine gun, a better device to blow his adversaries into oblivion! Yet God still pleads with men. In fact, that is why God allows evils to come – to get man's attention (Amos 3:6, Isa 45:7). That is why God still sends his messengers and at times pours out His Spirit – to save man from his path to destruction. (Actually, the nineteenth century produced some outstanding revivalists and missionaries.)

Nature Change

Only the Divine nature can overpower the human nature. Man cannot redeem himself. Man may be able to control his nature to a degree, but it is only by Divine grace that man's heart can change.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2 Peter 1:4

Man may be able to control his nature to a degree, but it is only by Divine grace that man's heart can change.

The Awakening Touches College Towns

The Second Great Awakening is somewhat difficult to date. Some suggest that it began at the end of the previous century – after the American Revolution. After the Revolution, there was quite a spiritual decline, especially in the educated strata of society. Intellectualism always seems to foster skepticism. When man thinks he knows something, he places God back into the “Dark Ages” when people lived in superstition. Deism was also one of the religious mentalities of the times. The Deist believes there is a God, but he rejects God's means of redemption. The Deist comes to God on

his own terms – he figures out his own way. The Deist mentality will damn the soul!

Interestingly, the Spirit of God began to stir afresh in the college towns. Our Lord so often reaches out to man in spite of his indifference and unbelief. Thus was the case in many of the universities. In the year 1802, there was a revival at Yale, under the auspices of Dr Timothy Dwight. Timothy Dwight was the president of Yale, as well as a professor, but more importantly, he was a preacher. Not only did the enrollment of Yale triple during his administration, but also one third of the students experienced a conversion. Amherst, Dartmouth, and Williams colleges joined into the revival, bringing a major impact to the East Coast. One of the people who was affected by the awakening was Adoniram Judson (famed missionary to Burma).

Camp meetings on the frontier

Spirituality on the frontier was another story. There were only a few Churches and a few preachers to point men to the path of righteousness. Consequently, sin abounded, with all of its demoralizing effects, such as drunkenness, fighting, and immorality. The revival on the frontier was much different from the revival in the east. Thousands of frontier dwellers flocked together into massive gatherings to hear the preacher. These gatherings became known as camp meet-

ings. People brought their tents and cooking pots, and they stayed for a week. We must realize that it is only the Spirit of God that can draw people together in such a fashion.

* Camp meetings are pretty much a thing of yesteryear. However, there are still a few places that celebrate an annual camp meeting, where people go for a week of reviving. When I was a boy, my mother took us three sons to the old-fashion camp meetings. They were a little primitive as to the creature comforts, but when you are a boy, outhouses are tolerable, and the cafeteria food is just great! I shall never forget our visits to the Richland Camp Meeting north of Syracuse (not too far from where Charles Finney was born). We happened to be there for their 50th anniversary of camp revival meetings. Then a few years ago I found a brochure announcing their 100th consecutive year of camp revival meetings. My, how time flies! Of course, I went, but it was not quite the way I remembered it. I shall never forget how people used to weep at the altar!

Kentucky seemed to be the holy ground for camp meetings. The camp meeting scene began when three Presbyterian Churches (in Logan County) hosted an outdoor revival, which was so effectual that it spawned greater moves the following years. In the year 1801, there was a camp meeting

in Cane Ridge, Kentucky that turned into a six-day gathering that drew frontier families from as far as Ohio. Some estimates say the crowds were close to 20,000 people. ⁴³

Camp meeting atmosphere

The atmosphere in these meetings was quite different from that in the college towns. The meetings were charged with spiritual electricity. People fell under the power; people even rolled on the ground, agonizing with the burden of sin. At other times, the people were dancing (not with one another), with the joy of the Lord. There were many unusual manifestations – things that had never been witnessed before, including speaking in tongues. No, these were not Pentecostals; they were Presbyterians, Methodists, and Baptists. Oh yes, there will always be the excesses, but when there is a move of the Spirit, these are the kind of phenomena that happen. One thing is certain, God was there and these people went away different.

Describing unusual behavior

It would be rather difficult to try to explain all of the unusual behavior that took place during some of these meetings. We can certainly explain a few of them, such as speaking in tongues. Speaking in tongues was certainly new to the era, but not unexplainable from Scripture. Falling under the power was certainly new to the era, but

not unusual in Scripture. The priests in the newly dedicated temple (2 Chr. 5:14) could not stand up. Others, such as Daniel, Paul, and John fell in the presence of God. Quaking is explainable (Dan. 10:7). Wrenching in agony and praying with groanings is Scriptural. Yet things happened that seem to be so “undignified.”

I have heard people say that the Holy Spirit is a gentlemen and that He would never do anything to embarrass you. Well, that is a nice concept, and that is a nice excuse to reject anything that insults your dignity. However, sometimes man needs his dignity tarnished. I speak for myself. I shall never forget going into a rather large Church some years ago, and as the young people were singing a little chorus something began to happen to me. When they got to the line: “...heartaches, broken pieces, ruined lives is why you died on Calvary....” I began to shake, convulse, and weep. I could not stop myself. With every fiber of this anatomy, I tried; and the worst part was, I was the only one making the commotion. How embarrassing! O yes, I needed it; and when I left that place, something had happened in my life - but I can not explain it!

Into the Twenties (1820's)

Thus was the nature of the revivals that swept the Appalachians. Kentucky, Tennessee, and southern Ohio were all affected by the Second Great Awakening. This awakening

led many to commit their lives to the ministry. The Methodist Church, being a bit more organized, commissioned circuit riders into some of the more remote areas. My own great, great grandfather happened to be a circuit rider for the Methodist Church, although his circuit was on the New York/Pennsylvania border. Some historians extend the Second Great Awakening into the “Charles Finney” era (1826). However, it seems that the Finney revivals had their own unique flavor and were concentrated primarily in the factory cities – especially in New York State.

First American Foreign Missionary

Adoniram Judson (1788-1850) and his wife Ann set sail for India in 1812. However, because of Britain’s war with America (War of 1812), and because of Britain’s colonization of India, the door was closed. Divine providence was redirecting their course for Rangoon, Burma, where they would spend their lives.

Judson Loses His Agnosticism

The conversion of Adoniram Judson is quite intriguing. The son of a Congregationalist minister, Judson turned away from his Christian beliefs because of his association with an agnostic (Jacob Eames) at Brown University (Providence, RI). Judson was a brilliant scholar and speaker, which unfortunately set him on a path to the

theater. Much to his father's disappointment, Adoniram set out on horseback for New York City to become a playwright. One evening, as the sun was setting, Judson stopped at an inn, seeking a room for the night. The innkeeper said, "I have one more room, but the man in the adjoining room is dying." Because it was late, Judson took the room, but he never anticipated what the night would hold. The night was filled with groaning, cursing, and demonic activity. The man next door was being dragged from his body into hell.

In the morning, as Adoniram was checking out, he asked the innkeeper about the man in the next room. The innkeeper said, "Oh, he died!" "Well, what was his name?" "His name was Jacob Eames." Judson was stunned; his old agnostic friend was in hell. That morning, as he continued his journey, the hoof beats kept getting louder and louder: death and hell, death and hell, death and hell, death and hell, death and hell! Judson's conscience could take no more; he made a U-turn, pointing his horse back to Plymouth. After rededicating his life to Christ, he entered the Andover Theological school. (Andover was an extension school of Harvard.)

Evil Associations

"Be not deceived: evil (communications) corrupt good manners. Awake to righteousness, and sin not; for some have not the

knowledge of God: I speak this to your shame" (1 Cor. 15:33-34). This verse can be translated: "evil associations corrupt good morals." Here is a thought repeated many times in scripture. Wrong associations affect our thinking; they cloud our judgment; they affect our lifestyle in a major way. We are known by the company that we keep. When the apostle said: "some have not the knowledge of God..." it means that they do not believe in God. This particular form of the word (*knowledge*) comes from the Greek word – agnosia. This is where we get our word "agnostic." If we associate with agnostics, we will soon be thinking like one!



*Wrong
associations
affect our
thinking;
they cloud
our
judgment.*



Adoniram Judson

The Star in the East, and the Haystack Prayer Meeting

It was during his time at Andover (1809) that Judson read a sermon entitled, "Star in the East" by Rev. Dr. Buchanan. The sermon essentially emphasized the need for Christianity to pervade the world. Buchanan was keenly interested in translating the scriptures into all languages. The thought consumed Judson. (What a contrast to the Catholic Church, which tried to harness the gospel into Latin - a language that no one understood.) In the meantime, some of Judson's friends were attending Williams College (Western Massachusetts), where they had begun a missionary prayer meeting.

The missionary prayer meeting was later dubbed "The Haystack Prayer Meeting" because the suppliants (seekers) had to take refuge in a hayshed. This prayer meeting actually brought William's College to fame. (This was all a part of the Second Great Awakening.) Out of this prayer meeting was birthed the first foreign mission society in America. In fact, Williams College today has a monument to the Haystack Prayer Meeting.

Think on This

There were only a few students, who were a part of the *Holy Club* at Oxford. There were only a few students, who were a part of the *Haystack Prayer* meeting at Williams College. Truly, these types of clubs do not appeal to the

“In” crowd, even in Christian circles, but the effect that these little clubs had is phenomenal: seven thousand hymns, eleven hundred ministers, a reformed England, a Methodist denomination, a Calvinistic Methodist denomination, and an evangelist (Whitefield) who was the most famous man in America until George Washington. There also came an American board of foreign missions and an Adoniram Judson, who cried out: “I will not leave Burma until the cross is forever planted here!” By the way, there were only 5-6 members of the *Haystack* meetings!

Burma 1812-1850

After graduating from seminary, Adoniram was offered a nice pulpit in Boston. Again, to his father’s disappointment, Adoniram declined. The draw within his heart for Asia was greater. Judson’s tenure in Burma was a grueling ordeal. Sickness and the loss of his children and wife were all a part of the price. The Judsons labored six years without a convert. The prison experience of Adoniram was also an incredible ordeal. (Because of Britain’s conflict with Burma, all English speaking foreigners became suspect, and ended up in prison.) Adoniram’s wife, Ann, desperately tried to smuggle food and writing materials to her husband.

* I would recommend that every young lady aspiring to be a minister’s wife read the biography of

Ann Judson. She had to be one of the greatest women who ever lived.

Please Don't Let Me Die Before...

When we think of a man who is in a hellish, vermin-infested prison, we would imagine that his prayer would be something like: "O God deliver me from this wretched place." Well, maybe Judson did pray such a prayer, but that was not his main heart cry. His real prayer was: "Lord let me finish - spare me long enough to put thy Word into the hands of the perishing!" His real cry was to live long enough to translate the Word into Burmese! That is the agonizing prayer of the true saint! I am sure that as Christ staggered up Golgotha Hill, weakened by beating, thirst, and fatigue, His cry was, "My God, let me hit the mark; don't allow me to die before the time!" Judson's goal was accomplished by the year 1834, when the Bible was translated into Burmese. Judson also compiled the first English/Burmese dictionary. Thirty years after Judson's death, Burma had 63 Christian Churches, 163 missionaries, and 7000 baptized converts.



CHAPTER 19

Revivalists and Preachers

(19th Century 1800-1899) Part 2

Charles Finney the Revivalist 1792-1875

Born in Connecticut, but converted in a little town in upstate New York (Adams), Charles Finney became the foremost evangelist of the first half of the century. Finney is another man who breaks the mold. He could be extemporaneous or demonstrative; and he would often depart from the conventional way of doing things. However, he was also known for having some unconventional results. It is interesting how the Spirit of God chooses certain individuals to accomplish His work. Human nature tries to stereotype the way God does things. "This is the way God moved the last time, so this must be the way God will move this time!"

* Scripture categorically denies this concept, but sometimes we just do not understand. At the onset of one big battle, the Lord said, “I am only using a few men” (Jud. 7:7). At the onset of another smaller battle, man said, we only need a few men. After they lost, (having never asked for counsel) the Lord said, “Send the whole congregation against them” (Josh. 8:1). God continually used different men and different methods to accomplish his task, if for no other reason than to teach us the versatility of the Spirit, and our need to be in synchronization with the Spirit.

Un-Calvinistic Calvinist

Although, Finney was a Calvinist by denomination (Presbyterian), he was not a Calvinist in his preaching. He flatly told his audience that unrepentant sinners go to hell - whether they claimed Christianity or not. Some of the old-line Calvinists were still of the mentality that if God had predestined you to be saved you would be saved. In other words, they were not supportive of Finney’s evangelistic crusades. Nevertheless, the Finney crusades claimed the conversion of 500,000 people.



Charles G. Finney

* How does the rationale, "If God wants to save them, He will," compare to the Great Commission? How does this rationale measure to the apostle's challenge in Romans 10:13-15? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Finney Hits the Factory Towns

Charles Finney's greatest revivals were centered in the industrialized cities of New York State: Utica, Troy, Rochester, Auburn, Buffalo, and New York. Of course, there were other places as well, including some overseas crusades. Yet, his greatest success was around the factories and mills, especially in Rochester, New York. It has been said that Rev Finney would walk into some of the factories unannounced and unknown, and often times the Spirit of the fear of the Lord would fall upon the factory. Women would begin to scream and cry out to God for mercy, even falling on their faces. Most of them did not even know who Charles Finney was! It was the anointing upon Finney that stirred such a reaction.

Charles Finney seemed to possess the *Spirit of the fear of the Lord*, which is one of the Seven Spirits of the Lord mentioned in Isaiah 11:2. There was truly an anointing upon this vessel. When Samuel of old walked into a town, people trembled - it was the *Fear of the Lord*! This type of manifestation was definitely something that was new to the time of Finney: however, this kind of manifestation was not unfamiliar to the early Church. Again, we must observe that these unique anointings have been gradually being restored to the Church.

What Is the Drawing Card?

The Scripture says of John the Baptist that he did no miracle. What was drawing the crowds into the wilderness? It was the anointing! One of the early associates of Billy Graham was an evangelist by the name of Charles Templeton. Templeton reflects upon his early days of evangelism with warmth and excitement. As time progressed, Templeton determined that he should further his education at Princeton University. It was here that Templeton forsook his faith and became an atheist. He even wrote a number of books trying to discredit the validity of Scripture. Templeton's description of Billy Graham's success is quite interesting. He tries to purport that it was Billy Graham's magnetic, charismatic personality that drew the crowds. Can you imagine a man packing out Madison Square Garden in New York for three months because of his charisma?

New York Prayer Meeting

In the years 1857-1858 there was a revival of prayer in New York City. In fact, it is called the "Prayer Meeting Revival." These meetings were inspired by Jeremiah Lanphier, who passed out invitations for a noon prayer meeting. Over the course of a few months, the prayer fervor escalated to the place where the Churches were not adequate to contain the noonday suppliants. Thousands of

praying people filled auditoriums and Churches. I doubt that the supplicants ever realized the effect their prayers were having. Everywhere, religious books and pamphlets were flying off the shelves. A spiritual hunger seemed to pervade the very atmosphere. Was this a move of the Spirit? Well, try to hand out prayer meeting invitations today and see how many people come.

D.L. Moody 1837-1899

Dwight L. Moody was the next (American) revivalist to pick up the torch. Moody seemed to be coming into his own just about the time Charles Finney was leaving. Moody was also considered the greatest “urban” evangelist of his day. Actually, the main thrust of his ministry only covered about twenty years (1872-1892). Dwight was a farm boy from the Northfield, Massachusetts area. When he was 17, he moved to Boston, where he worked for his uncle in his shoe store. One day, Moody’s Sunday school teacher paid him a visit at the store and led him to make a decision for Christ.

Seeking His Fortune in Chicago

Some time later, Dwight moved to Chicago to seek his fortune, where he soon became active in a Congregational Church. (That was his background). Chicago was in great spiritual need at that time. Many a farm boy had come to

Chicago for the same purpose, only to succumb to the temptations of the big city. There were crowds of people on the street. Drunkenness was a major problem, and all the ills that go with it, including broken homes and poverty. Moody rented a few pews from the Church and then went out to fill them. We have all heard stories of D. L. Moody's dragging drunkards from the street and propping them up in the pew. He also began to work at a nearby mission, teaching boys. Soon he had built up an attendance of about 1500 boys. By the year 1861, Moody left his business to be an inner city missionary.

Moody & Sankey

* *The following is a little excerpt from the web:* While attending a Sunday school convention in Indianapolis in 1870, Moody heard Ira Sankey sing. Moody walked up to Sankey and told him to meet him on a street corner near the convention hall at 6 PM. Moody, who weighed about 300 pounds, was hard to disobey. Sankey showed up early. Moody arrived about one minute to six carrying a soapbox. He picked Sankey up, put him on the box and said, "Sing." Sankey sang and a crowd gathered and Moody preached. Moody enjoyed little success during his early revivals. By 1870, however, he had become a full time evangelist. In 1872, Moody and Sankey went to England where

his successes began. Four hundred responded to his first sermon. In 1873, they returned to the United States but again faced spotty successes. Only after a second trip to England did their American work take off. ⁴⁴

Moody Empties the World Fair

Actually, the publicity gained in London made Moody a celebrity in the United States. Consequently, many doors opened to the Moody/Sankey team. Although, we generally associate Moody with Chicago, he preached in many of the big cities – to list a few: New York, Philadelphia, Boston, St. Louis, Cleveland, and San Francisco. In 1886, Moody started the *Chicago Evangelistic Society*, which is presently known as Moody Bible Institute. In the year 1894, Chicago hosted the world fair. The Chicago ministerium seized the moment by inviting Moody to speak at a city crusade. The ministerium requested that the fair close on Sunday, but was given a flat refusal by the fair committee. However, the fair was forced to shut down anyway because the crusade drew such a huge audience that it emptied the fair.

Hellfire or Heaven?

D. L. Moody was said to be a fireball of a preacher. By that, I mean he rattled off over two hundred words a

minute. It has also been said of Moody that he rarely preached on hell, but that he majored on the love of Christ. It is difficult to argue with success. Some ministers were hell fire preachers, and they drew many people to the altar. This man drew many people to the altar by preaching the love of Christ. I suppose that the evangelist uses what seems to work, however, the pastor must teach his flock. That means that we (pastors) must teach the curses of sin as well as the blessings of righteousness. When Israel came into the Promised Land, six of the tribes were to pronounce the blessings from Mount Gerizim, and the other six tribes were to pronounce the curses from Mount Ebal.



D L. Moody

* Today (2006), one of the big problems in the pulpit is an imbalance of the Word. It is not so much that the message being preached is wrong, but rather it is in the part of the message that is not being preached that makes it wrong! A false balance is still an abomination to God. Many preachers entice their congregations with promises of blessings, but rarely rehearse the consequence of sin!

The Last of the Puritan Preachers

Charles H. Spurgeon (1834-1892) was to London what D.L. Moody was to Chicago. At age twenty-two, Spurgeon was the most popular preacher in England. Spurgeon packed out auditoriums for over thirty-five years. Although he never attended a theological school, Spurgeon is ranked with the top Puritan preachers in history. As the Scripture so often asserts, God uses the instrument that appears to be inferior to confound the wise. Spurgeon was not only an eloquent preacher, but he was a pastor and theologian. In many respects, his ministry was much different from D.L. Moody's. Moody was an evangelist; and most evangelists are not theologians. Often times, when an evangelist takes a pastorate he does not fare well. He wears out his congregation with a lot of familiar stories and examples. Spurgeon

was a theologian; his constant study of the Scripture enabled him to “richly” feed his congregation. When a pastor continually satisfies his audience for forty years, he is doing his job!

The First Mega-Church?

At age 27, Spurgeon moved his congregation to the newly constructed Metropolitan Tabernacle (London). This tabernacle has often been lauded as the first mega-Church. It could hold 6000 people. Spurgeon’s weekly messages were so popular that they were put into print, and were highly circulated. In fact, when the famed David Livingstone died, they found among his possessions a sermon by Spurgeon with a little handwritten caption: “Very good.” During his lifetime, Spurgeon wrote at least 49 volumes of commentaries, and many other books and devotionals. He also founded an orphanage and a seminary for pastors. His name is highly regarded to this day!

Concerning his preaching, Spurgeon once said to his grandfather, (who was also a minister) “Whenever I have to preach, I always feel terribly sick, literally sick. I mean, I might as well be crossing the English Channel.” He then asked his grandfather if he thought the feeling would ever go away, to which the elderly minister replied, “Your power will be gone if it does.” ⁴⁵



C. H. Spurgeon

* In the last days, God will raise up many who have never studied in a seminary, and they will preach the Word of God with power. *“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?”* (John 7:14-15)

George Mueller 1805-1898

We dare not let this century go by without paying our respects to another great hero of faith. George Mueller is not known for his theology or his preaching, but rather his prayer-life, his faith, and his great heart for the poor

and the orphan. At the time of Mueller's death, his orphanages (Bristol, England) had ministered to over 100,000 homeless children. Not only did Mueller meet the temporal needs of his orphans, but he prepared them for life. In fact, his schools turned out so many professionals that the local factories were short of common laborers. Once, the famed Charles Dickens visited the orphanage just to see if it was a credible institution. He was so impressed that he gave Mueller's homes a lot of publicity in the press.

God Supplies

George Mueller's longstanding policy was to always seek God for the provision of his homes. He never asked man for his needs, no matter how great they were. At times, Mueller and staff had to pray for the provision of the next meal. On several occasions the staff seated the children at the table when they had nothing to feed them. They were praying and expectantly waiting for the provision to come - which it did! There was a knock at the door: "I don't know how to explain this," *said the baker*, "but I was awakened in the wee hours of the morning, and I felt that I should bake this bread for you... Can you use this?" At other times, perhaps a wagon carrying perishable food would break down in front of the orphanage and ask, "Can you use this?"

Miracles Never Cease

On another occasion, Mueller was traveling to Canada by ship when the ship encountered very heavy fog. This fog set the ship 24 hours behind schedule. When Mueller spoke to the captain about arriving on time, the captain said: "We are still sitting off the coast of Newfoundland; there is no chance of ever arriving on time." To that Mueller replied, "I have never been late for an appointment - let us go down to your chartroom and pray." The captain reluctantly went with Mueller. A short time later Mueller announced, "We shall be there on time, and the fog is gone." The captain could not believe it until they opened the door. The fog was gone, and Mueller was on time!

George Mueller's orphanages were pretty much closed down by the 1940's. However, there are still people living who once were sheltered in Mueller's homes; and they still pay their respects at his gravesite in Bristol, England.

Billy Sunday 1863-1935

The next batter up to the plate is Billy Sunday of the Chicago White *Stockings*. Here is the first man to run the bases in 14 seconds. He set other records as well, even in the spiritual arena. It is amazing how the torch is passed

on. Just as the famed D.L. Moody is passing out of the picture, another is being raised up to replace him. Although Billy Sunday was coming into place at the end of the nineteenth century, his real fame was reserved for the next century. Sunday would be the most famous (U.S.) evangelist of the early twentieth century.

* Please Note: We have placed Billy Sunday in this sequence to stay with our theme.

The Mission or the Money

After his conversion at the *Pacific Garden Mission* in Chicago (1887), Sunday devoted his energies to the YMCA. Many people today do not realize the original purpose of the YMCA. It was an evangelical organization designed for young men to share their faith with other young men. After a few years of getting things sorted out, Billy Sunday gave up the ball club to work full time with the YMCA. He also worked with another evangelist until he went solo in 1896. It is amazing how Satan offers the world to those who are about to do him some damage. The Pittsburgh ball club offered Sunday \$2000 a month. In the late 1800's, the average wage was less than \$50 a month. I wonder how many people over the centuries have stood at the same juncture? When people choose the world, it is usually at the expense of their own soul.

The Prohibition Preacher

Billy Sunday touched vast audiences, in person and through the means of radio (1900's). Sunday was the first evangelist to use the airwaves to preach. He led multitudes of people to Christ. He was especially famous for his "anti-booze" sermons - fighting the demon-drink; and truly, his sermons convinced many to give up liquor. Perhaps, it was his conversion at the Pacific Garden Mission in Chicago that stimulated this type of preaching. Seeing firsthand the "skid-row bum," the wasted lives, the broken families, and all the ills that go with alcohol certainly must have had an effect on this preacher. Drinking was a major problem before prohibition and even a worse problem after prohibition.

Riding the Hobbyhorse

"Riding the hobbyhorse" is a term that seminary students are familiarized with in homiletics class. Redundancy is another way of expressing the problem - hitting the same point repeatedly until the audience is exhausted. I think the word "overkill" best drives home the point. An evangelist can get away with "hobbyhorse riding" to a certain degree - as long as he keeps moving to a fresh audience. Yet, it is sad to have the reputation: "If you have heard him once, you have heard him a hundred times." When a preacher becomes a crusader, he is out of business when the problem is rectified. This is why it is necessary for the preacher to hear from God

– to have a relevant message. The apostle said, “*For I have not shunned to declare unto you all the counsel of God*” (Acts 20:27). Paul did not just preach a few pat messages; his word was balanced, and it was in tune with the Spirit!

Toward the end of Sunday’s life, people made a mock of his anti-booze message. In Frank Sinatra’s version of the song *Chicago*, one line says: “Chicago, Chicago, the town that Billy Sunday couldn’t shut down...”

Sunday comes to Scranton

I have always had a certain admiration for Billy Sunday, not only because he touched millions of lives, but because my grandmother (as a teenager) attended his crusades in Scranton, PA. (This was during the early part of the 20th century.) She would often relate the story of how her parents let her go by herself to the crusade, since the auditorium was just several blocks from their home. One winter evening, she went down to the auditorium to hear the evangelist. At the conclusion of the meeting, she came out into a blinding snowstorm. In her own words, she could not find her bearings. Visibility was only about ten feet; and after being turned around a few times, she did not know where she was. It was then that she saw a stately man standing there, beckoning her to take his hand. He never spoke; he just led her to her home. She never saw him before or after.



Billy Sunday

The Revivalists

All of the revivalists (Finney, Moody and Sunday) seemed to share one common denominator; they all possessed a mutual hatred for sin; and they were quite vocal in proclaiming: "I hate sin!" Not only did they hate sin, but they dealt with the things that stimulated sin - things that enticed the sin nature. They pointed to the ultimate effects of sin: shame and ruin and hell. In many ways, the nineteenth century evangelists were like the revivalist

kings of the Old Testament. They tore down the physical idolatries (replicas of evil) and yet the *high places* still existed. In other words, they tore down the outward edifice (the thing that enticed sin), but the sin nature was untouched. Jesus so often pointed to the root and cause of sin: *“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man”* (Mark 7:21-23).

The revival must plunge deeper

In the progression of things, these men definitely made their impact upon the Church Age. Yet we need to see a revival that goes beyond the exterior - like the revival of Josiah (2 Chr 34:1-7). His revival plunged into the interior; he took down the high places. Josiah's revival was the last revival before the kingdom ended. Similarly, in these last days, we need to see a revival of circumcision - circumcision of heart. The new generation that came out of the wilderness had to be circumcised before they could inherit the Promised Land! We live in a generation of uncircumcised Christianity!



In these last days, we need to see a revival of circumcision - circumcision of heart.



Prohibition Did Not Work

This is why *prohibition* did not work. As the apostle Paul said, “The law worketh wrath...” (Rom. 4:15). There is something about the Adamic nature that is stirred up by the law. As soon as man learns that he cannot do something, immediately he wants to do it. This is what happened during prohibition (20th Century). Crime increased, and drinking continued. Oh, it was outwardly curtailed, but it continued behind locked doors. Even President Harding had his own private store of bootlegged whiskey. He endorsed prohibition (the outlawing of all liquor), but he himself was a lawbreaker. The revivalist can deal with all of the things that entice man to sin; but the sword needs cut to the root and source of sin. When God deals with the heart, we do not just hate the effects of sin, but the nature of it!

*De that love the LORD, hate evil: he preserveth
the souls of his saints; he delivereth them out of
the hand of the wicked.*

Psalm 97:10



CHAPTER 20

Doctrines, Doctors and New Endeavors

(19th Century 1800-1899) Part 3

The Good, the Bad, and the Ugly

As we have previously mentioned in the introduction to this century, the 1800's brought much innovation and new thought. However, this innovation was not only relegated to the natural sphere, but it also carried over into the philosophical and spiritual realms as well. New "isms" (doctrines, theories) were coming into being - the good, the bad, and the ugly. Communism, was one of the ugly doctrines that emerged (1848, Karl Marx). Darwin's theory of evolutionism was another ugly doctrine that emerged in 1859. Mormonism began in 1830. Mormonism is "another gospel," introduced by a fallen angel who identified himself as "Moroni" (Gal. 1:8). Religious sects such as the Seventh Day Adventist, and other such denominations were also coming into being in the nineteenth century.

The Dispensationalist

In the year 1827, *John Nelson Darby* of England founded the “Plymouth Brethren.” Perhaps, what Darby is best known for is his eschatological (end-time) beliefs, especially his doctrinal views on the rapture of the Church. Darby’s theory was that the Church rapture would take place before the great tribulation. Darby later came to the United States, where he propagated his new *pre-tribulation* rapture doctrine. Although, his *pre-trib* rapture doctrine is rather difficult to substantiate from Scripture, his theory remains the most popular end-time view of (free-world) Christianity. John Nelson Darby is called the father of *dispensationalism* because of his teachings on dispensations.

- * The early Church never fostered the “pre-trib” rapture doctrine. It is a theory that emerged in the nineteenth century, and flourishes to this day. Some denominations have incorporated this doctrine into their statement of faith. One would almost be viewed as a heretic by some for rejecting this view.

Wrong Doctrines Affect the Way We Live

I have probably already made this statement, but it is legitimate to repeat something at least three times: Our eschatological views have no bearing on our redemption! Believing in the *pre-trib*, *mid-trib*, *post-trib*, or a combination of some or all of them, has no bearing on one’s

salvation. Perhaps it affects the way we live, but it does not affect whether or not we are saved. The Thessalonian Church had misinterpreted what the Apostle Paul had said concerning the rapture. They thought that Christ was coming in their day; and it affected their lifestyle. Many had neglected their family responsibilities; some had left their employment, etc.

No, it may not affect the salvation of your soul, but it certainly affects how you live. A Christian school principal once made the observation that the students in his school who believed in “eternal security” conducted themselves differently



*The
deception
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than the students who opposed that view. The latter group was far more circumspect.

There is a difference between one heresy and another heresy. Some heresies affect how you live your life and your eternal place in heaven. However, there are other heresies that will damn the soul. Peter calls them “damnable heresies:” *...Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction*” (2 Pet. 2:1).

Turning grace into lasciviousness is an example of a damnable doctrine (Jude 1:4).

The deception which states that one can continue to practice sin and still make it to heaven is a “damnable” doctrine!

Purpose of the tribulation

What is the purpose of the tribulation period? What is the purpose of the antichrist? Realizing that God ordains the false prophet, and realizing that it is God who allows the “Man of Sin” to ascend from hell, we must also recognize God’s purpose in it. Christ ordained Judas to fulfil a task; and it was no surprise to Jesus when Judas betrayed Him. That is why He chose him (John 6:70). Natural Israel will accept the antichrist; yet he shall be the means of purifying them with great judgements. For spiritual Israel (the Church), the purpose of the tribulation is the same – to purify the Church. The spirit of antichrist and the false prophet will collect the tares from the Church. In the parable of the tares and wheat (Mt. 13:37-41), the angels first gather out the tares and then the righteous shine forth. In this case, the angels (messengers) are false ministers. All who love lies and deceit will believe their message!

There Must Be Heresies

The apostle Paul said this about heresy: “*For there must be also heresies among you, that they which are approved may be made manifest among you*” (1 Cor. 11:19). God allows schisms. God allows the tares to coexist for a time – even to spread their heresy. Those who are not real identify with the false. Likes go with likes; and in these last days there shall be a polarization of lie and truth. In actuality,

God knows who is who, but in order to clearly manifest this to the Church, He allows heresy!

A description of the tares and wheat

Jesus said that in the time of harvest, the tares and the wheat would be manifest. How so? The wheat shall be bowed over with fruit. The tares will be standing tall in their arrogance and deceit. Two things, will distinguish the true saint: Holy Spirit fruit, and humility or lowliness.



Two things, will distinguish the true saint: Holy Spirit fruit, and humility.



The Civil War 1861-1865

How shall we (spiritually) assess the American Civil War? Without a doubt, the Civil War was the worst tragedy in our history, with almost one million casualties - and they were all Americans. Slavery was definitely the cover issue, yet there were many other political issues in the background - Issues that would take us away from our Christian history theme. However, one point must be made concerning abolitionist preachers. Every notable abolitionist preacher eventually drifted away from his true calling. They were so taken up with the "cause" that they forgot their main duty to feed the flock. This is the danger of "crusading." Ministers that are caught up in some "anti" crusade generally lose the anointing.

Many Christians do not like the concept that God allows such things (as the Civil War) to transpire. Why does God allow this? It is in order to humble man, to keep man from his pride, but more importantly, to cause man to look to his Savior. When a nation such as ours claims Christianity, that sets its citizens into a unique category. God is jealous over the nation that claims His name, and He claims responsibility for the means of their redemption. As the prophet Amos said: “*Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it* (Amos 3:6)? Although, the Lord Himself cannot be accused of injustice, He allows evil men to bring injustice, in the anticipation that some shall be made just through the injustice. In other words, that some shall repent.

War Letters

I once saw a documentary entitled “War Letters,” featuring letters from the battlefield that had been preserved to date. It was interesting to observe the humility, brokenness, and prayerfulness of the frontline soldier of yesteryear. (These letters extended from the American Revolution and onward.) Eventually, we came to the Vietnam War letters. The content of many of these letters were x-rated. They were filled with filthy talk and cursing, and ungodliness. It was very apparent why we were a nation at war!

Revivals Usually Come at Low Ebbs in History

In the study of revivals, one must note that revivals do not come when the Church is on a high note. In fact, it is just



When it appears that the Church is on the brink of extinction, then the Spirit of God seems to move afresh.



the reverse. When it appears that the Church is on the brink of extinction, then the Spirit of God seems to move afresh. During the era of the sixties, my inner thought was, "It is over!" The evil music, the drugs, the college riots, the cities on fire, and the war (1965) all seemed so apocalyptic. I thought, "We shall never pull out of this;" and then the Spirit of the Lord moved (1966). The Civil War humbled this nation greatly, but at the same time, revivals began to spring up here and there.

Being a resident of Erie, Pennsylvania for many years, I have often driven by a church that was here fifty years before the Civil War. The congregation of that Church told me about a revival that took place there in 1865 (the year the Civil War ended). Two hundred people came to the Savior that year, and not only in that church; but the Lord moved in a similar way in other places. Regrettably, war and troublous times are often the only means of preparing hearts to look to Christ. (Incidentally, that particular church building is now a parking lot.)

Missionaries from England

As we have intimated several times, the nineteenth century produced many fine ministers and missionaries, too numerous to mention. However, I would like to reflect upon three more missionaries from England. Two of them are well known and one is an unknown, yet he represents many like himself.

David Livingstone 1813-1873

Everyone has heard the name “*Livingstone*” and the famous line: “Doctor Livingstone, I presume?” (He was a medical doctor as well as a missionary.) David Livingstone was probably the most famous missionary who ever lived. Perhaps he was not the greatest missionary, but he was certainly the most famous. A story is told of the ten-year-old David Livingstone from Blantyre, Scotland, who desperately wanted to win the Sunday school prize, which was a New Testament. In order to win the prize, the participant had to memorize Psalm 119 – all 176 verses! Livingstone won the testament. That feat (in seed form) surely demonstrated the wit and the grit of the man to come. In today’s society, if our child wanted a New Testament, we would rush to the Bible bookstore and get one. (I think that we have deprived our children of one of life’s quintessential elements for true success – “paying the price!”)

The Dark Continent

Livingstone was really the first missionary to penetrate the interior of Africa. I would like to think that David Livingstone had a revelation of God's Word as the light. After all, Psalm 119:130 declares this: *"The entrance of thy words giveth light; it giveth understanding unto the simple."* Furthermore, this man was going into one of the darkest places on the face of the earth - the "Dark Continent." Although, Livingstone was perhaps as famous as an explorer as he was a missionary, his inner thought was that he was paving the way for others. Other missionaries could never have penetrated into Africa had not this man paved the way. It is estimated that Livingstone traveled 29,000 miles throughout the interior. He embraced the idea that if there were a string of missionary stations throughout Africa, it would curtail the slave trade. He was a strong abolitionist.

Doctor Livingstone spent his life for Africa, and it is unfortunate that he spent most of his time there without his wife, Mary. Perhaps there were some very legitimate reasons for this, and yet this is why it is so important that the wife be united in the call. If the wife is not united to her husband's call, she will eventually demoralize him, or, even desert him. After thirty-three years in Africa, Livingstone was called home. He was found dead in his tent, upon his knees. David Livingstone's body was taken back to England, where he was buried at Westminster Abbey, as a national hero.

James Hudson Taylor 1832-1905

Another outstanding missionary of the century was James Hudson Taylor. At the age of seventeen, Hudson Taylor committed his life to the Lord's service and particularly to China. Hudson Taylor was a young man who took the call of God seriously. Immediately after his awakening, Hudson endeavored to learn *Mandarin*, which is the principal language of China. He also studied the original Bible languages. At age nineteen, Hudson decided that he needed to acclimate himself to the deprived lifestyle which he anticipated in China. Thus he moved to a very poor neighborhood that he might acquaint himself with sorrow and need. He also restricted his diet to the bare essentials – bread and water.

Using obstacles to increase faith

At the same time, Hudson Taylor was studying medicine in London as well as undertaking a position with a private employer. This was all a part of his personal preparation for service. Hudson worked for a man who was very forgetful, thus providing an opportunity for Hudson to increase his faith. His employer would frequently forget to pay him, and as Hudson was living close to budget, he decided that it must be a test. He determined not to ask his employer for his pay, but rather to intercede upon his knees that God would remind the man to pay him.

Preparation Years

* I wonder how many young people today think like this? I am sure that it is a rarity, and yet I am reminded of the words of Jeremiah when he said, “*It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence...*” (Lam. 3:27-28). One should never underestimate the preparation years: the years of deprivation, the years of “not seeing,” the years of hard work, and the years of desperate crying. It is the sowing time – as the psalmist said: “Sowing in tears....” Yes, it is anguish, but these are the ones who enter into rest at the length; and these are the ones who experience satisfaction of soul – satisfaction that others cannot know. The late C.M. Ward would often say, “Sow when you’re young and reap when you’re old!”

Setting Sail for China

In the spring of 1854, Hudson (age 22) arrived in Shanghai, China. One would have to read Hudson’s own journal to appreciate what he encountered during those early years. In fact, I would recommend the book *A Retrospect*, by Hudson Taylor. As some of my long-term missionary friends have told me, you cannot fathom in advance some of the problems you encounter on the field. Here is their basic formula: Think of the worst case scenario that you could possible

face (in the US), and then multiply by ten. Every imaginable form of discouragement was there, and yet the Lord used it in order to prove out His true servant. Jesus actually discouraged people from following Him, to prove the level of their commitment (Luke 9:57-62). Statistics tell us that most first year missionaries do not finish their course.

And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Luke 9:62

China Inland Mission

After a decade of blood, sweat, and tears, Hudson Taylor established the first missionary society in China (1865), called the “China Inland Mission.” By the end of the century, Hudson Taylor had brought over 800 missionaries into China. He personally baptized 50,000 Chinese converts into the faith. Not only was the China Inland Mission flourishing, but their effort in China provoked many other missionary organizations to follow.

Taylor’s Missionaries Adopt Native Customs

One of last great tests for Hudson took place during the Boxer Rebellion (1898-1901). The *Boxers* were Chinese nationalists who wanted to rid China of the foreign influence. This “foreign” influence not only sought to exploit

China's wealth, but some sought to impose their foreign culture as well. The *Boxers* killed thousands of foreigners, including many missionaries. (By this time, there were many other missionaries in China.) In the year 1900, thousands of foreigners had fled to Peking (present day Beijing) for refuge. The Boxers then besieged Peking.

The amazing thing was that Taylor's missions seemed to be exempt from the scourge. It seems that Hudson Taylor had been instructed by the Holy Spirit to adapt to the Chinese culture and dress. (By culture, I mean the natural customs - not spiritual.) He even let his hair grow long and braided it in the Chinese fashion. Hudson then instructed his missionaries to do the same. When we are in the eye of the Lord, we can walk through the eye of the storm.



Hudson Taylor

I Have Finished the Work

As Hudson Taylor left China for the last time, he mused in retrospect over the past fifty years. The sun was setting, and as he was coming down the river, his heart would glow, as the lights of a mission station would appear. How his soul must have stirred within! What satisfaction must have filled his heart that he had finished his course. I do not think that anyone who has not been faithful to the call can ever know this elation. As Jesus Himself said: *“I have glorified thee on the earth: I have finished the work which thou gavest me to do”* (John 17:4). Perhaps, in a small way I have had a foretaste of this as I have traveled to other countries. My temperament forbids me from fully enjoying myself until I have preached my last sermon. When I have fulfilled my commission – when I have delivered my soul – then I can enjoy my steak, and I know I’m going home tomorrow.

George Pope 1847- 1929

The last missionary that I want to remember is the Reverend George Pope from Cornwall County, England. George Pope is a sample of many of the *not so famous* missionaries of the era – like the “Unknown Soldier” of the faith; and yet, his life affected my life. How was this so? He was my great, great grandfather; and according to my grandmother, every evening he would pray for

the offspring that was yet to come. Well, that certainly included my family, some of which are also ministers.

George Pope devoted his life to the call. He worked in the coal mines by day and studied in the evenings at a local seminary. He carried on this routine for about six years. In the year 1875, George Pope and his wife set sail for America. His original plan was to minister to the Native Americans out West. (Perhaps *David Brainard* had inspired him.) Well, if you are familiar with American history, 1875 was about one year before the Custer massacre. Reverend Pope reached his destination at a very precarious time. In fact, (as the story goes) the Indians put an arrow through George Pope's top hat, just to let him know that they were not interested.

* *David Brainard* was a missionary to the American Indians. He was born in Haddon, Connecticut, but was sponsored by a Scottish missionary society. His mission was short-lived (1741-1742) due to ill health. Continual neglect of his body - fasting, persevering through cold and sickness - finally cut his life short at age 28. Many laud this type of commitment; and yet, how much more could have been accomplished had he taken care of himself and lived for another 30 years? Actually, as he was dying, he told his brother (who was to take over his work) to take care of himself and not to do as he had done.

I am sure that Pope's trip was rather disappointing, and yet even John Wesley suffered similar experiences when his mission to the (Georgia) Indians failed. Providentially, the Lord had other plans for the good reverend. It seems that there was a desperate need for a circuit rider in the East, and George Pope fit the call. Reverend Pope rode the Methodist circuit for about forty years. He covered the northern tier of Pennsylvania, and the southern tier of New York. I have had the privilege of seeing some of the old Churches where George Pope preached. Another part of the story concerns the horse that drew the buggy for almost forty years. "Coaly" was quite a famous horse because he lived so long. Every time the preacher's buggy would arrive at the meetinghouse, all the young people would run out to see Coaly; he was like a legend. By no means was the reverend Pope a legend, but he depicts many who were willing to employ all of their resources to do the Master's will.

(* *Smith Wigglesworth* (1859-1947) will be considered in the next century.)

Johnstown Flood 1889

As we conclude this century, I would like to draw a lesson from the Johnstown flood of 1889. What does that have to do with Church history? Plenty, because it parallels much of Church history: unheeded warnings and

messages that are shrugged off with the familiar, "We've heard that for years...."

The Johnstown flood was one of the worst natural disasters in United States history. There were over 2,200 people who died in this flood, not to mention the other casualties. Some perished in almost an instant, but it did not happen without warning. The earthen dam, far above the city, had been there for years; and for years, there were warnings of an eventual rupture. The dam was perfectly capable of holding back the lake, had there been proper outflow. However, after days of rain, and because of the tremendous buildup behind the dam, the waters finally penetrated the wall. Once water penetrates an earthen-wall dam, the dam will go down!

The messenger is mocked

Here was a prosperous little community that did not take heed to the warning. Early in the day, a messenger came through on horseback urging the citizens of Johnstown to flee. The rider was actually mocked. He rode on. Later that day the dam gave way - with "sudden" destruction. How often have men like Jeremiah warned God's people of captivity or destruction, only to be mocked? "Well, he has been saying that for forty years..." Yes, and after forty years, it came!

It is one thing to shun the warnings of men (as during the Johnstown incident); yet it is another thing to reject God's messenger. As the Scriptures says: *"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy"* (2 Chr. 36:16). May God grant that we learn the lesson that history teaches, and take heed to the Word that God is speaking in our day!



CHAPTER 21

Introduction to the Twentieth Century

(1900-1999) Part 1

Preface

The quantum leaps in knowledge and technology mentioned in the last century were only a precursor to what would take place in the twentieth century. The invention, innovation, and discovery of the twentieth century leave all of the previous centuries in the dust of the old world. When we consider the beginning of the 20th century, yes there had been significant modernization; and yet most of the world was still connected to antiquity. Most of rural America still used oil lamps and the horse was still the dominant means of transportation and farming. In fact, the cavalry was still a major branch of the US Army right through the First World War. Even the prospect of the first transcontinental road was not given serious thought until 1919.

One of the early attractions of the century was the “Buffalo Bill Wild West Show.” It was immensely popular both in the US and Europe. Indeed, many famous and infamous personalities lived into the twentieth century. Frontiersmen and Indians, such as Wyatt Earp and Geronimo were still around. The reason that I am drawing these things to our attention is so that we can appreciate the unbelievable advancement that took place. Forty years after Buffalo Bill died; there was a “Sputnik” circling the moon. Man had broken the bonds of earth. Air travel, television, and nuclear power were all the norm by the middle of the century; and since then, what has happened (naturally speaking) has been unbelievable. Today’s competition demands *cutting-edge* technology; a company either advances in technology or falls by the wayside. The gadgetry of today will be outdated two years from now.

First the Natural, Then the Spiritual

Daniel prophesied that in the last days travel would increase, and that knowledge would be significantly increased. The word used in Daniel, “*rabah*,” means to exceedingly increase. “...Many shall run to and fro, and knowledge shall be *increased*” (Dan 12:4). In the natural realm, God has released great knowledge to our generation. What does that mean to us spiritually? Let us consider the apostle Paul’s statement in first Corinthians

15:46: *“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”* In other words, the natural realm is often a revelation of what is taking place in the spiritual realm.

Jesus said to Nicodemus, “If I have told you earthly things and you cannot comprehend them, how shall I tell you of heavenly things?” (John 3:12) Even a change in natural Israel reflects what God is about to do in the Church, which is spiritual Israel. (I will comment on that statement later.) However, for the moment, what we need to see is that the knowledge and power that has been released to the natural world is an indicator that God is also advancing the Church to greater knowledge and power.

The Rebirth of Pentecost

The twentieth century brought a rebirth of Pentecost. (Pentecost represents an aspect of supernatural power.) The baptism in the Holy Spirit, speaking in other tongues, the gifts of the Spirit, and ministry gifts, such as the prophet, are all phenomena that were restored in the twentieth century. The Pentecostal denominations are all twentieth century. In 1901, the first wave of Pentecost touched the Bethel Bible School in Topeka, Kansas under the auspices of Reverend Charles Parham. Three years later (1904), the country of Wales was ignited by the Spirit of God, followed by the Azusa Street revival in 1906.

By the year 1947/1948, there was another move of the Spirit that was (erroneously) dubbed the “Latter Rain” revival; and the 1960’s brought yet another wave called the “Charismatic Movement.” Even to the end of the century, there were numerous outpourings throughout the world. In deed, all of the Pentecostal denominations emerged in the last century. Denominations such as the Assembly of God, the Foursquare Church, the United Pentecostals, the Pentecostal Holiness Church, and the Church of God are just a few of the Pentecostal denominations that made their debut in the twentieth century.

Church History magazine gave some statistics on the Pentecostal movement. They acknowledged the Pentecostal Church as the largest Protestant “sect.” They also state that the largest individual Churches in the world are Pentecostal. The periodical also noted that the Pentecostal Church is growing at the rate of thirteen million a year. Truly, there was a rebirth of Pentecost in the last century!

* We must again note that the Church continues to rise!

Other Factors that Affected the Century

There were other factors that affected the twentieth century besides invention. Virtually everything changed during the last century, from the “creature comforts,” to entertainment, to world ideology. Hollywood has had a

tremendous influence in shaping the mentality and ideology of the past century – and unfortunately, it continues even to this present day. Philosophies such as *existentialism* came into being in the twentieth century.

The twentieth century introduced world wars – wars that involved every major power on earth. During the Second World War, 62 million people died (60% were civilians). Communism emerged from just being a doctrine or philosophy into a grim reality that enslaved much of the world. The twentieth century introduced us to new terms such as *holocaust* and *iron curtain* and *cold war* and *political correctness*. There were geopolitical changes, such as the end of colonization. By the end of the century, many African and Asian countries had obtained their independence. (National independence is an important end-time feature, because every nation must be free to choose [as a nation] either for or against the Antichrist.) Yet, in spite of all of the outstanding events of the century, the rebirth of Israel stands alone in its significance to the times.

- * *Existentialism* was a philosophy that emerged after the First World War. This philosophy essentially delves into the purpose of man's existence. Existentialism reveals the mind of a godless society.
- * *The Bolshevik Revolution* that took place in Russia in 1917 enforced the doctrine of communism, which not only enslaved Russia but eventually,

many nations. What is interesting about the *Bolshevik* is what it means. Bolshevik means “majority.” That was the impression that they exerted: that their movement was endorsed by



*What
Satan fears
the most
is truth,
because
truth
exposes the
false.*



the majority, and so there was no sense in trying to oppose them. In actuality, the Bolsheviks only comprised about 5% of the nation. However, they controlled the press. Lies and propaganda are one of the main tools of the false ideology. What Satan fears the most is truth, because truth exposes the false. As Jesus said, “*The truth shall set you free*” (John 8:32).

Twentieth Century Ideology

By the end of the century, “world” mentality had made its mark upon society; and that has rubbed off on the Church. The world has a certain ideology; and because Satan is the god of this world, he inculcates the thinking of this world. (See 2 Cor. 4:3-4.) The world says, “You must conform to our way of thinking” - and there is tremendous pressure to conform. Satan exerts his mentality through the ungodly news commentator, through the television “sitcoms,” and through public education.

We are told that we must accept today's "lifestyles." The word *lifestyle* has become a word in the twentieth century dictionary of *political correctness*. It implies that we must accept immoral people as an integral part of society. *Political correctness* means that we have to say things in such a way that nobody is offended (using euphemisms). We must never say that someone is blind or deaf, we must say that he is visually impaired, or that he has a hearing impairment. I have never heard a euphemism for sin, probably because man has not found a definition for sin - at least not a definition that would not tend to incriminate him.

The Emperor's New Clothes

As in the old story, the world stands by in agreement, as the king walks down the street displaying his invisible clothes. The crowd ooohs and aaahs as the king walks by in his under garments. They all know they are assenting to a lie, but they must conform to society thinking. Suddenly a little boy cries out, "But the king isn't wearing anything!" O, these righteous troublemakers!

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:2

* *The Emperor's New Clothes* is a folk tale by the Danish author, Hans Christian Anderson. It is a tale about a king who loved flamboyant apparel. Knowing his weakness, several unscrupulous characters decide to take advantage of the king's pride by offering to make him some magnificent garments. They noted that this clothing would be invisible to a fool. Not wanting to be a fool, nobody acknowledged that they couldn't see the cloth; in fact, they all lauded its beauty and magnificence.

Twentieth Century Laodicea

Most theologians recognize the last of the "Seven Churches" as a figure of the last day Church (Rev. 3:14-18). The Church of Laodicea is a picture of spiritual mediocrity and blindness. This Church exemplifies a congregation that is unclear on the concept of prosperity. They equated their material prosperity with spiritual prosperity. Laodicea was deceived into thinking that material gain was godliness (1 Tim. 6:5). The Lord then gives Laodicea a true revelation of what they really were - spiritually bankrupt! "*Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked...*" (Rev. 3:17).

The Laodicean Church parallels the seventh kingdom parable in Matthew 13:47-50. The parable of the *net cast into the sea* is also a parable of the last day Church - multitudes come in, both good and bad. Herein is the seeming paradox. The last days picture both revival and lukewarmness. I have personally witnessed some of the "revivals" of the last century. Auditoriums were packed, and certainly there was a flow of the Spirit there, yet there was not a lot of depth to the stream. I would assess them as an *ankle deep* revival (Ezk. 47:3). The problem with an ankle deep revival is that you see a lot of flesh (carnality).

The Laodicean Church gives a picture of a serious negative trend in the Christian Church (both twentieth century and up to the present time). When the emphasis is more upon the quantity than the quality of the congregation, the end result is a lukewarm Church! When the drawing card is bread and fishes (prosperity) that, too, draws a certain constituency. When people feel comfortable in Church because the preacher never addresses their illicit lifestyle, then you have a congregation of either lukewarm or dead people.



When the emphasis is more upon the quantity than the quality of the congregation, the end result is a lukewarm Church!



But he that doeth truth cometh to the light, that his deeds may be made manifest.

John 3:21

When Did It Begin?

The question arises, when did the Laodicean era begin? There are many conjectures on the subject. Rev. Clarence Larkins, author of *Dispensational Truths* suggests that the Laodicean era emerged with the twentieth century. I see no reason to argue with that. However, I must point out one more very important truth concerning Laodicea; the Lord gave the same hope to the Laodiceans as he did to the other six Churches. To those who took the admonition - to those who submitted to the fiery trials and overcame - they too would rule with Him from His throne. Actually, some of the finest saints appear in the *eleventh hour*.

Smith Wigglesworth 1859-1947

One of the fine saints that was recognized in the early part of the twentieth century was Smith Wigglesworth. He is called the *Apostle of Faith*. The acts of faith that God did through this man were legendary, not only in the realm of healing, but also in the realm of miracles. (The gift of miracles essential relates to deliverance - casting out demons [Acts 8:6-7].) Smith Wigglesworth is also renowned

for fulfilling the command of Christ in Matthew 10:8: "... *Raise the dead.*" There are at least a dozen accounts where this took place during his ministry. In our observation of the progression of the Church from the Dark Ages, we can clearly see that Wigglesworth was one who reintroduced the supernatural giftings of Pentecost to the Church.

Smith is Baptized in the Holy Spirit

Smith Wigglesworth, a plumber by trade, was from Bradford, England, and by all accounts was just an ordinary man. In fact, his wife Polly seemed to have the dominant ministry for most of their married life. Smith was not a speaker. He ran out of words within about five minutes. Thus, he was more of an assistant to his wife's ministry - much of which was to children. In the year 1907, Smith was baptized in the Holy Spirit, and he spoke in other tongues. Both Smith and his wife Polly had thought that they were baptized in the Holy Spirit, though neither of them had ever experienced any supernatural phenomenon. When Smith came home and told his wife about his experience, she was not at all convinced. She responded, "We'll see how you preach on Sunday!"

Smith preached with power and faith and conviction - and his wife was dazed by the change that had taken place. Soon, Polly was speaking in tongues, but she was never again to overshadow her husband. Six years later,

his wife died, but Smith Wigglesworth was being thrust into a worldwide ministry. Again, we have to realize that this was a “new thing” for the age. Certainly, medical technology had taken some phenomenal strides, but nothing to compare to the Divine gifts. It is said that while Wigglesworth was in Sweden, the medical practitioners rose up against this new form of healing. They even pressured the state to forbid the *laying on of hands* by Smith. That really was not a problem, as Smith just told the seekers to lay hands upon their own bodies, and his prayers saved many of the sick!



Smith Wigglesworth

* One of our ministerial colleagues was telling about being in some of the Churches that Wigglesworth had raised up. (This was a number of years ago). He marvelled at the faith that was still resident in those places. Elderly people were still burning with the same faith that their founder had imparted. They fully believed God for their needs! It really is amazing how God has allowed natural man to touch the untouchable, to see the invisible, and to hear the inaudible; and yet this is just a foreshadow of greater things to come in the Spirit. I recently was in some services in Central America, where the prophecy was so exposing! It gave me a fresh appreciation for what the apostle Paul said in First Corinthians 14:24: "...He is convinced of all, he is judged of all." The true gift of prophecy exposes the hidden man of the heart, and it proclaims the things that cannot be known by natural man.

Disclaimer on Pentecostal Evangelists

The twentieth century produced many gifted ministries - names like Charles Price, TL Osborne, and Kathryn Kuhlman, just to mention a few. We could list many such ministers whose names would easily be recognized. The unfortunate thing about the gifted ministry is that they

are all lumped into one basket. No, they are not all charlatans. The field of the gifted minister is a very large field with both kinds working the field.

The Temptation of a Gift

Many Christians, and especially those who have never experienced the baptism in the Holy Spirit, do not realize the temptation that comes with a gift. As the Proverbs tell us: “A man's gift maketh room for him, and bringeth him before great men” (Pro. 18:16). In other words, gifts bring notoriety and fame. Satan was corrupted through his own gifts, and he would love to corrupt the Lord's ministers through the same means. Balaam is a figure of many a minister who is corrupted by his gifts. He is recognized; people know that he has something that is supernatural; he is sought after, he is offered large rewards for his gifts, and he takes the bait! Balaam was bought for reward (Jude 1:11).

True Holy Spirit gifts come from God. God gives gifts to men for the purpose of edifying the Church and as a tool to reach the lost. Most of these types of ministries begin well and yet the greater the gift, the greater the temptation becomes. When a minister refuses to deal with some of the issues in his own life then pride, women, and money can easily seduce him. When a

minister yields to such temptations, and still retains his gift, he deceives himself into thinking that his ministry is so important that God's favor overrides his sins.

Depart from me, ye that work iniquity...

Samson could spend the night with a harlot, and then leave in the early morning carrying away the city gates. Such a ministry feels that his anointing justifies his lifestyle. Eventually, anointed men like this lose their vision and they cannot discern what anointing is operating. We live in a generation that has so perfected the synthetic, that one cannot distinguish it from the real. Scripture proves that a man's gift does not necessarily reflect the Lord's approval of the man. If we evaluate a person by his gift alone, we could well be deceived. "By their fruits ye shall know them!"

The worst tragedy is that when these men stand before the Lord, He refuses to recognize them: "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*" (Mt. 7:22-23). The phrase, "I never knew you," could translate: "I have never gotten to know you," or "I do not recognize you... you do not resemble me," etc. Unfortunately, many Christians tend to

equate all of the supernatural with the false. Let us remember that there shall be many true ministers in heaven; and yes, they have done the marvellous works of Christ!

But the people that do know their God shall be strong, and do exploits.

Daniel 11:32



CHAPTER 22

First Half of the Twentieth century

(1900-1999) Part 2

The Welsh Revival 1904-1905

The revival that hit Wales in the early twentieth century was short lived. The history of this revival only claims about five months; yet, the little country of Wales was transformed by it. Before the outpouring in 1904, the nation was wracked by drunkenness and debt, broken families, and economic depression. By the end of this visitation, 100,000 new souls claimed a conversion. Indeed, the whole atmosphere of the nation was changed. The village pubs were out of business; families were restored. Even the village police were diverted from their usual activity of dealing with the disorderly, to directing traffic in and out of Churches. In the coal mines, the pit ponies were confused by the new language. The ponies

were so accustomed to swearing and cursing that they could not understand the *new* gentle commands.

God Uses Men to Birth His Purposes

The man chiefly responsible for the birthing of this revival was Evan Roberts. Evan Roberts spent many years seeking for a personal encounter with the Lord. He was keenly interested in the baptism of the Holy Spirit. Perhaps the news of the visitation at the Bethel Bible School in Topeka, Kansas (1901) had whet his appetite. Perhaps a few local incidents had enticed him further. Whatever the stimulus, Roberts was earnestly seeking the Giver of every good gift. In his own diary, he describes the visitation that followed. He said that the Lord Himself came into his room every morning for about three months (about 1:00 AM). Roberts, was awakened in the Spirit. He tells of asking the Lord for 100,000 souls. He later had a vision of a check being written in heaven for 100,000. Evan Roberts got his request!

Revival Amongst Novices

The revival that came was truly a revival of Pentecost. The problem with this revival was that the Churches and the leaders did not know what to do with the manifestations. There was no teaching on the subject. In fact, that was the major problem in the revival. The emphasis was on *being*

led by the Spirit. The emphasis was on spontaneity, and much of the exhortation was extemporaneous. The Church leaders finally had to tell the people not to speak in tongues because they did not know how to handle it.



*There must
be an
agreement
between the
Word and
the Spirit.*



Please bear in mind that the Church had not had to deal with these kinds of problems for many centuries. (See the appendix for a short explanation on the subject.) There must be a fine balance between the Word and the Spirit. There must be an agreement between the Word and the Spirit. Being baptized in the Spirit, or having a gift of the Spirit does not authenticate one's doctrine! The Lord pours His Spirit out upon flesh. The Corinthian Church proves the point.

The News Media Was Looking for Incongruity

One of the features of the Welsh revival was that it was highly publicized. The *Western Mail* and the *South Wales Daily News* were careful to record any flaw or superfluity that caught their eye. There is tremendous pressure upon the man up front, and especially during a revival. He is like a lightning rod, and when the enemy throws one of his bolts, it usually finds the highest figure. The revival came to an end; and it is an unfortunate fact that when the man at the top goes down, it's over! Evan Roberts disappeared from the scene, and the revival subsided.

We tend to wonder, “What more could have been accomplished had the revival continued?” O yes, it affected the whole century. It ignited the lives of other great men such as *Rees Howells*, but how much more could have been accomplished? If we learn nothing else from Church history, let us take heed to this point. What may appear to be so glamorous on stage, in reality is an everyday agony. Both Moses and Elijah requested that the Lord take their life. May that encourage us to pray for the man that God is using.

* Evan Roberts on the Baptism of the Holy Spirit:
“You do not have to be baptized in the Spirit to be saved, but you will miss a lot if you are not!”

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:13

Azusa Street, 1906

Many people would recall the year 1906 as the year of the great San Francisco earthquake. However, many do not realize that on the same morning of the earthquake (400 miles south), there was another quake. This quake was a spiritual quake. William J. Seymour, a former student of the Bethel Bible School in Topeka, had imparted

the Pentecostal vision of Charles Parham to his little Church on Azusa Street (Los Angeles). On this very morning (April 18, 1906), W. J. Seymour and his congregation experienced a little sample of Acts Chapter 2. The *Los Angeles Times* had the event on the front page entitling it, "Weird Babel of Tongues." The aftershocks of this event also sent spiritual vibrations around the world. In fact, for about the next three years, people were coming from all over the globe to witness the spiritual phenomenon.



W J Seymour

- * San Francisco quake - the loss of life in this quake exceeds any natural disaster in United States history. Readjusted figures estimate 3,000-6,000 people died during, or as a result of this quake. The reason for the big gap in the figures is that no one took into account the Chinese population of the city. (There was a tremendous racial prejudice against the Chinese at that time.)

The Pentecostal Denominations Begin

Virtually all of the Pentecostal denominations sprang up in the twentieth century: The *Assembly of God* was founded in 1914, in Hot Springs Arkansas. The Assemblies (worldwide) is the largest Pentecostal denomination today. They number over 52,000,000 (that is a 2005 statistic - Columbia University Press). The early *United Pentecostal Church* was also formed about 1914. The Pentecostal *Church of God* was founded in Chattanooga, Tennessee about 1917. The *Foursquare Church* was founded in Los Angeles about 1927, and the list goes on. There are many Pentecostal denominations in the world today, but they all emerged in the twentieth century.

The First World War, 1914-1918

The First World War certainly affected Church history. For some strange reason, which is not really so strange, the Church grows during times of trouble. Aimee Semple McPherson (founder of Foursquare Church), was one of many evangelists that emerged during the First World War era. Her crusades were immensely popular—she seemed to be a spark of hope during a very depressing time. Even during the Second World War, Church growth was stimulated. The D-Day Invasion (June 6, 1944) drew unprecedented crowds into Church - crowds, which have never been equaled. When the lives of many loved ones are hanging in the balance, men then begin to call upon the Savior.



*Most
people only
come to
Christ in a
crisis*



Most people only come to Christ in a crisis
- that is history! (See Psalm 107.)

The First World War was horrific in many respects. There were new implements of destruction: tanks, aerial bombs, aerial combat, and poison gas that annihilated or deformed all of its victims. My granduncle Leon, who was in the trenches in France, said that he never took off his shoes for three months.

The battlefield at Verdun, France (1916) absorbed so many bombs that there was not a tree or a bush or a blade of grass left. It has been described as the face of hell. Almost 1,200,000 souls died on the fields of Verdun, all because of the pride of man! Even after the war ended, the aftereffects of disease and pandemics took as many lives as the war itself. (Casualties at Verdun include British, French and German.)

If Annie Oakley Had Just Missed...

I have never really heard a plausible reason for the First World War, but I think the little story that Annie Oakley told about the German Kaiser is quite revealing:

Annie Oakley (a famed sharpshooter) maintained that she could have prevented World War One. Years earlier she'd been touring in Germany and at one of her shows, Kaiser Wilhelm insisted that she shoot a cigarette out of his mouth. She later remarked that if she'd missed, just that once, the War might not have happened.

The story is cute, intended to give us a little chuckle. Yet, it gives us an insight into the pride of a man's heart. Certainly, if Kaiser Wilhelm was not afraid to risk his own life for vain reasons, why should he spare to waste many lives for the same vain reasons!

* In 1924, *Radio* became a new medium for spreading the Gospel. Billy Sunday was one of the first "celebrities" to use radio.

The Scopes Monkey Trial, 1925

I was recently having breakfast at the famous *Grove Park Inn* in Asheville, NC. The inn was built in the early part of the last century, and has hosted many famous leaders, diplomats, and celebrities. As we were touring the halls before breakfast and viewing all of the portraits, I paused at the picture of one *William Jennings Bryan*, trying to recall him from history.

William Jennings Bryan was a statesman who actually ran for president several times. However, the thing that made him famous was his part in the famed *Scopes Monkey Trial* (1925). The state of Tennessee had made a ruling in their public schools that forbade the teaching of evolution (Darwin's theory, etc.). Well, the ACLU (American Civil Liberties Union) took the ruling as an affront to their distorted interpretation of liberty. (The ACLU is a little confused on the difference between liberty and license. However, I am sure that they will not mind my saying this, since

they believe in the freedom of expression.) The ACLU then advertised in the Tennessee newspapers that if any teacher would dare to defy that ruling, they would come down and defend that teacher at their own expense.

ACLU Finds a Guinea Pig

John Scopes, a gym teacher in Dayton, Tennessee took the bait. He began to teach against the Genesis account; and he was soon indicted under the Tennessee law. Immediately, the ACLU came to his defense. To make a long story short, this incident was brought to national, and even international attention. The whole world was watching the "The Scopes Monkey Trial" - the trial between the evolutionist and the creationist. Clarence Darrow was the man who defended Scopes. He was an agnostic lawyer, and a staunch member of the ACLU. The *World Christian Fundamentalist Association* (WCFA) then hired William Jennings Bryan, who was also a lawyer. Jennings, was a fundamentalist Christian, and was even known to be a fiery lay preacher.

The Lawyer Was Not a Theologian

The seven-day trial was very intense. The publicity, the heat, and the line of questioning finally overcame Bryan. William Jennings Bryan was a good lawyer and debater, but he could not theologically answer the questions. At the end of the trial, the creationists had lost. In fact, the atheistic community was rejoicing. They proclaimed the death of fundamentalism. The

pressure of the trial had been too much for Bryan. He returned home and died about a week later.

After considering the questions that Darrow asked Bryan, I wish that a theologian could have been in Bryan's shoes for that moment of history. A good theologian would have put Darrow in his place! The WCFA should have had a minister take the Genesis position, and not a politician. In retrospect, I think that if Bryan had just understood the *Gap Theory*, he could have defeated Darrow.



*Left: Darrow defending evolution /
Right: Bryan defending creation*

Many young Christians lose their faith while attending a university. The geological facts tell us that the earth is older than 6000 years. The Adam creation is 6000 years old. Bible chronology proves the point. However, the universe was created long before the Adam creation. God did not create this world without form and void. It *became* without form and void – that is the verb tense in Genesis 1:2. God did not make man darkened and confused – he became darkened and confused after he listened to the evil one (Rom. 1:21-25).

In the seven days of the *re-creation* (or, reconstruction) in Genesis 1, the word that is used, “*Let there be*” (hayah 1961 Heb.), has the sense of reinstatement. In other words, God was putting things back into place. The command to replenish the earth (Gen 1:28), again has the sense of reinstatement. The universe is much older than 6000 years. This world became darkened when Satan fell with his angels (before time). (See “The Gap Theory” – 16th century.)

The Stock Market Crash, 1929

Although the stock market crash in 1929 is not really a Church history event, it is an event that worldly-minded Christians should take heed to. During the early part of the twenties, the stock market was booming, and some of the big name investors had made a fortune. Some of

these men used that publicity to dupe the public into investing in certain “surefire” stocks. The stocks in reality were only worth a fraction of their highly inflated price. The big name shareholders would then cash in their stocks, scooping in great profits, thus leaving the ordinary shareholder with stock that they could hardly give away. Even many of the banks had invested the savings of their people.

*F*or riches certainly make themselves wings...

Proverbs 23:5

Eventually, there had to be a day of reckoning. In the year 1929, the market crashed. People had borrowed money to get in on all of the great dividends that had seemed so certain. It was an earth shattering moment. People that had been rich yesterday were bankrupt. People went insane; people killed themselves because all of their earthy possessions were gone! The stock market crash affected the whole of the economy. The banks were bankrupt, and the whole country slid into what is called the Great Depression. The country hit rock bottom in 1933.

The prophet Isaiah warns of such a time in his apocalyptic chapter (chapter 24). The apostle Paul also warns concerning the uncertain riches. Let us take heed to his words:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

1 Timothy 6:17

The Second World War 1939-1945

The Second World War certainly confirms the fact that the fallen nature of man has not improved. With all of the education and sophistication of the twentieth century, man has proved that he can still be more vile. It also proves that when men believe a lie, they receive the father of lies. When Germany received Hitler's doctrine of the superior Arian race, they received an evil spirit of delusion. It is very sad when we have to use implements of destruction, such as the atom bomb, in order to save lives from such wicked men!

Did the war have any positive effect upon the Christian cause? Well, for one thing, it made the world "smaller." Man was being acclimated to world travel; and it actually birthed a desire in some to return to those battlefields with the Gospel. For example: one of the most remote jungle tribes in the world was discovered when some fighter pilots spotted them from the air. Thus was the case in New Guinea. These regions

were virtually untouched by civilization, and they were home to some of the most reprobate tribes upon earth. They were violent and cannibalistic; and the highest attainment of their (demonic) culture was to betray their best friend, kill him, and eat him. (The book, *Peace Child*, by Don Richardson tells the story.) The Second World War also created a yearning within the heart of the Jews in Europe to return to their homeland. We shall discuss this topic next.



CHAPTER 23

Move in Israel / Move in the Church

(20th Century 1900-1999) Part 3

Israel Becomes a Nation, 1947-1948 (The Fig Tree Buds)

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jeremiah 30:3

By the end of the Second World War, many Jews were displaced. They were homeless, penniless, and without families. The Second World War had pushed the Jews out of Europe, as the taskmaster's whip had pushed Israel out of Egypt. The only recourse for many of them was to return to their ancient home - to Palestine. Yet, even this seemed to be an impossibility.

Politically, the return of the Jews was like stirring up a hornet's nest. The British mandate over Palestine, and the Arab domination of the land created some real obstructions to their homecoming. Yet, in spite of all the odds, the Word of the Lord prevailed. Israel regained their statehood, and the fig tree began to blossom again.

Signs of the Times

The restoration of statehood to Israel was the most significant event of the century (in regards to the *signs of the times*). When Jesus cursed the fig tree in Mark 11:13-14, it was a symbolic act. (The fig tree is the symbol of Israel.) Israel had rejected the *Messenger* of the promised New Covenant (Christ). Therefore, Israel was going to forfeit this covenant to the Gentiles. As a nation, they were destined to be fruitless and desolate for the duration of the Church Age. However, there is a promise that at the end of the Church Age they shall begin to come back to life. Let us observe the parable in Matthew 24:32-33: *“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.”*

The parable continues to say that this generation shall not pass away, until all these things are fulfilled. In

other words, the generation that was born at the time of Israel's rebirth (1948) would live to see the fulfilment! Let us bear in mind that Israel had never been an independent nation since the Babylonian captivity (586 BC). After the destruction of Jerusalem in AD 70, Israel was scattered, and many invaders infiltrated their land. In the late nineteenth century there were only about 25,000 Jews in all of Palestine. Incidentally, the word *Palestine* is another word for Philistia; and the word *Palestinian* is another word for Philistine.

The Feast of Trumpets

What significance does this have to the Church? Well, in order to fully appreciate the rebirth of Israel and its significance to the Church, let us again recall one of the principles of *hermeneutics* (Bible interpretation). The apostle said: "First the natural, and then the spiritual." Natural Israel is a sort of gauge for spiritual Israel (the Church). When the Lord began to stir afresh in natural Israel (1948), the Lord also was stirring afresh in the Church. Israel was, in effect, experiencing the *Feast of Trumpets*.

There were seven feasts that Israel was to celebrate (Lev. 23). These seven feasts all have a spiritual relevance to the Church. The Church universally understands the spiritual equation of the first four feasts:

Passover	Salvation
Unleavened bread	Feeding upon the pure doctrine
Sheaf of the firstfruits	Water baptism (Christ arose on this feast day, and we are risen with Him through
Pentecost	The baptism in the Holy Spirit

The last three feasts are a bit more enigmatic because they relate more to the last-day Church. In other words, their spiritual fulfilment was for the last days. The last three feasts were celebrated in the last month of Israel's religious calendar.

The Feast of Trumpets	Speaks of a new move, God speaking afresh, etc.
The Day of Atonement	Speaks of a universal cleansing of the camp (not to be confused with salvation)
The Feast of Tabernacles	Speaks of the final harvest or revival. It is a feast of ingathering, a feast of glory,

* See the appendix for further definition concerning the seven feasts.

Over nineteen hundred years had passed since the promise of the “fig tree budding.” But now, Israel was being reborn, now, there was a clarion sound coming forth. It was a new day; God was bringing Israel again to fulfil the final purposes. Not only was Israel experiencing the Feast of Trumpets, but also the Church (simultaneously) was experiencing a fresh move – a fresh vision to move on.

The Preterist View of the End-Times

I am amazed at the number of theologians and Bible commentators (since the Reformation) that have embraced or propagated the *Preterist* view of the end-times. The Preterist view essentially supports the idea that all of the apocalyptic portions of Scripture have been fulfilled. In other words, they are all past tense. They hold to the belief that Jesus' teaching on the end-times (eschatology) was fulfilled when Jerusalem fell in AD 70, or, that Daniel's prophecy of the "Seventy Weeks" was fulfilled when the Roman prince, Titus, destroyed Jerusalem in AD 70.

In spite of all of the Preterist's opinion on the subject, I think that history will soon disprove their theory. Jerusalem has once again become a major focus in world events, and nations are clearly making a choice to either support Israel or condemn her. In the final analysis, the antichrist nations will come against her; and then the Lord will come and fight against them!

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west...

Zechariah 14:3-4

Latter Rain Movement, 1948

Many labeled the move that began around the 1948 era as the “Latter Rain Movement.” Perhaps, a scriptural explanation of the term *latter rain* will help us to see how the terminology was associated with the awakening in 1948. The book of James comments on the two rains in Israel: “*Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the **early** and **latter rain***” (Jas 5:7). Naturally speaking, Israel depended upon the two seasonal rains in order to bring in a harvest (Deut 11:14). The first rain (early rain) was called the *planter rain*. The *planter* rain was necessary to stimulate the initial growth of the fields. Then, for the next three months there was a dry spell until the time of the latter rain. The latter rain brought the fields to maturity.

It Is Yet to Come

Consider what James said in the above passage, “*The husbandman waiteth for the precious fruit of the earth...*” The husbandman is the Lord of the harvest, and the precious fruit of the earth is not wheat and barley, but the precious souls of men. When Peter describes the outpouring that took place on the day of Pentecost, he

is quoting from Joel chapter two, which compares the two rains to spiritual outpourings – the kind of outpouring that cause “your sons and daughters to prophesy and the old men to have divine dreams, and the young men to see visions.” What began on the day of Pentecost has always been associated with the early rain (the planter rain). The seed of the Church Age had been planted, and it had its initial growth sprout. James is prophesying of a phenomenon that is yet to come: “*And hath long patience for it, until he receive the early and latter rain.*”

It is easy to see how the awakening that took place in 1948 was termed the *Latter Rain* revival. Israel had become a nation. There was an explosion of evangelism. Crusades, tent revivals, and new ministries emerged, such as Billy Graham and Oral Roberts. There was a renewing of the spiritual gifts, and in some circles, there was a new vision emerging for the restoration of the Church. I grew up in this era, and the Church that we attended would often sing the chorus, “This is the promise of the coming latter rain.” Yet, the question arises, “Was it?” No, it was definitely an awakening, but what took place in the forties and fifties was not the latter rain. In fact, I would say that it fell considerably short of the early outpouring on the day of Pentecost.

Latter Rain Must Exceed Pentecost

Joel describes the early rain this way: “*For he hath given you the former rain moderately...*” (Joel 2:23). Naturally speaking, the early rain was comparatively light when contrasted with the latter rain. The latter rain must truly come, and it must come with far greater intensity than the former rain. The Lord waits until He receives both rains. The final outpouring is necessary to bring the harvest to completeness; and the final outpouring will complete the Church!

Billy Graham Comes to National Attention, 1949

Without controversy, Billy Graham was the most famous evangelist of the twentieth century; and for the record books, he was the most widely recognized evangelist of all time. Graham was a front-page figure for over half of the last century. He preached to live audiences in 185 countries, and to an estimated 210 million people in live audiences. This is not to mention those touched through the medium of radio and television.

Billy Graham was only known in limited circles prior to his Los Angeles tent crusade in 1949. Somehow,

Graham's fiery preaching and anticommunist rhetoric caught the attention of the press. Almost overnight, the whole nation was hearing the name Billy Graham. The (relatively) insignificant tent meeting was now filling blocks of downtown Los Angeles to hear the evangelist. The scheduled three-week meeting turned into a six-week meeting. With the new medium of television, Billy Graham was a spiritual sensation. It seemed as though the time was ripe to hear God's man. As Spurgeon once said, "God prepares the man for the hour, and the hour for the man."

The Cold War Era

There was a certain fear and dread in the air during those times. These were the *Iron Curtain* days, the *Cold War* days, which would soon turn into a "hot" war (Korean War 1950-1953). Billy Graham's message brought this nation to grips with the grim prospects of the forthcoming evil, and yet with the hope of our salvation. The threat of communist domination was a genuine reality. Even after the Korean War, the cold war continued; and Billy Graham continued to preach to record crowds. In 1957, Billy Graham filled Madison Square Garden (NYC) for four months. No other attraction has ever drawn that kind of crowd.



As I reflect upon my youth, I think of Billy Graham with warm feelings. He seemed to be the “Rock in the weary land.” I remember the times so well, and especially one winter when our house was without heat. We only had the gas stove in the kitchen for warmth. On the Sunday nights when it was too cold to walk to Church, my mother would hang a blanket over the kitchen door. Then, she would proceed to make a pot of cocoa and toast some of the leftover bread in the oven. Then, we would turn out the lights and listen to the *Hour of Decision* in the dark. Oh, they were awesome and fearful days!

* The *Hour of Decision* was a weekly radio broadcast that Billy Graham began in 1950.

Charles Templeton - Apostate

I have previously made mention of the man *Charles Templeton*. Templeton was a gifted evangelist and a very positive influence upon the young Billy Graham. Nonetheless, it seems that Templeton's decision to attend Princeton University was the beginning of the end for him. It appears that Princeton had turned him not only into an agnostic but into an atheist as well. It is almost a kind of irony when you consider that the same year Charles Templeton was recanting his faith, Billy Graham was packing Madison Square Garden with unprecedented crowds.

The Enemy of the Cross

The man who once proclaimed the cross of Christ was now an enemy of the cross. As the Apostle Paul said: "*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ*" (Phil. 3:18). Templeton wrote a number of books denouncing the faith that he once embraced. One of his books is entitled: Farewell to God. The subtitle reads: "*My Reason for Rejecting the Christian Faith.*"

The Difference between an Apostate and a Backslider

I would like to make a clear distinction between an apostate and a backslider. Templeton was an apostate. He

made a conscious choice to reject his own experience. The scripture is very clear concerning a person who has been enlightened, filled with the Holy Spirit, had a touch from heaven, and then rejects the truth. There is no redemption for such a person – he is eternally lost. Hebrews 6:4-8, establishes the fact.

The backslider goes back for a number of reasons – chiefly, because he is overcome by sin or temptation or weakness, and he does not have the strength to recover. It is usually the concerted prayers of the church and the dealings of God that bring about the backslider’s repentance and restoration. We must also be clear on the fact that many backsliders do not come back! The point, however, is that there is hope for the redemption of a backslider, whereas there is no redemption to an apostate.



There is hope for the redemption of a backslider, whereas there is no redemption to an apostate.



<i>Judas</i>	was an apostate
<i>Peter</i>	was a backslider

The Sixties and the Charismatic Movement

The decade of the sixties was eventful, to say the least. There was still the threat of communist domination; and

to compound the threat, our communist adversaries (the Russians) had the atomic bomb. The Cuban *Missile Crisis* in 1962 had us all sitting on the edge of our seat. It looked like nuclear war was imminent! Then came *The Vietnam War* (official US involvement 1965-1973). There was also the invasion of the longhaired singers from England. I cannot tell you how shocking it was for the time, especially to those of the more conservative era. The apostle John describes the demons that emerge from the pit in Revelation 9:7-8 as having the faces of men and hair like woman. That was the kind of impact they had upon us.

The Falling Away

The long hair symbolized the rebellion of the times. There seemed to be a general breakdown of law and order. There were confrontations with the police, and confrontations in Washington, as well as marches and demonstrations and riots on college campuses. There were civil rights marches and anti war demonstrations. Cities were on fire, and the young people were vaunting their new freedom of vulgarity. There were concerts where all kinds of lewd and vile acts were committed. Even the clothes of the era were bizarre. It was a strange and hideous time in our history; and yet, it was just the signs of times. The apostle Paul foretells the *falling away* that would precede the Antichrist (2 Thes. 2:3). The phrase *falling away* in Greek (646) is *apostasia*. Of course, you

recognize the word apostasy, but it also has the sense of a falling away of law and order.

In my own mind I thought: “this is the end; we shall never recover from this.” then, wonder of wonders, the Lord poured out His Spirit afresh. I guess I should know this by now, but it is always the darkest before the dawn. The Lord always seems to move when things look the darkest. Isaiah said, “Behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee” (Isa 60:2). The darkness is imminent, but so also is the promise of great light. Isaiah continues, “And the Gentiles shall come to thy light...”

This Couldn't Be Right... Could It?

One of the amazing aspects about the *charismatic movement* (1966/67) was how and where it began. The revival seemed to originate at Duquesne University, then spread to Notre Dame, then to Michigan State, etc. The unusual thing about this renewing was that it seemed to be targeting Catholic prayer groups. Catholic nuns and priests were experiencing the baptism of the Holy Spirit, speaking in other tongues. Then, it was hitting mainline churches - Churches that did not even believe in speaking in other tongues. God was suddenly visiting Lutherans, Episcopalians, Presbyterians, Baptists, Methodists, and Mennonites. Another unique aspect of this visitation

was that it was hitting the educated sectors of society, and even some of the more affluent segments of society. Throughout history, these kinds of phenomena have been attributed to the ignorance of the lower classes, but now that view has been contradicted.

What new thing was God doing through all of this? It was as though the Spirit of God were touching all of *born again* Christianity - even those within the Catholic Church. It was, as though God were giving every sect a chance to experience a dimension of His Spirit that they had not previously known. There was a new sense of unity and worship. For the first time, there was a flowing together of various religious groups as they worshipped together in the Spirit. This is what the apostle Paul calls "unity of the Spirit." Although, there were doctrinal divides, in the area of worship all of the walls seem to dissolve.

Definitely a New Song

As we have previously stated, when there is a new move, there is always a new song that comes with it. The worship and praise that emerged during the charismatic renewing was entirely new. Scripture was now being put to music; there was a new worship coming forth. The worshipers were singing in the Spirit or singing in other tongues. There was also a fresh release of the gifts of the Spirit (1 Cor. 12:8-10).

The charismatic renewing brought a fresh revelation of *David's Tabernacle* to the Church (Acts 15:16-17). David's Tabernacle represents a higher dimension of worship. This worship can be understood through the tent that David pitched upon Mount Zion. This *unveiled* tent housed the Ark of the Covenant – symbolic of God's presence. It was here that David arranged the musicians who were to minister continually before the Lord (1 Chr. 16:5-6). Anointed music ministers to the Lord, and it brings His presence (Psa. 22:3). It also brings the spirit of prophecy and deliverance to the oppressed.

It was upon Mount Zion, that all of the expressions of psalmaic praise were renewed to Israel (Israel had come through a long dry spell). Expressions such as clapping, lifting hands, dancing, and rejoicing were all a part of the reviving upon Mount Zion. These were all reintroduced during the charismatic revival. (Some of these expressions were observed during some of the earlier Pentecostal movements of the century as well.)

Corrupted Worship

Unfortunately, Satan also seeks for worship, and he receives this worship through the corruption of worship. If the *ancient worship leader* (Ezk 28:13-14) can inspire people to worship when “strange fire” is being offered; then he receives the worship. Much of the beautiful worship that

emerged at the beginning of the revival degenerated into a mixture of rock music, or into some sensuous sound that cannot be distinguished from the world's music. God hates mixture (Lev. 10:1-3).

The Movement Deteriorates

One of the big reasons that the charismatic movement deteriorated was because of a lack of sound teaching. Many who had experienced the baptism in the Holy Spirit were later talked out of their experience when they attended a Bible study that taught against speaking in tongues.

- * May I insert a little word of caution concerning denying a work that is wrought by the Holy Spirit. Blasphemy of the Holy Spirit is the one unpardonable sin. When a person **knowingly** ascribes the work of the Holy Spirit to the devil, he is on the brink of losing his soul (Mark 3:22-30).

There was also a lot of carnality and immorality in this movement – things that were never addressed. In fact, some ministers have compared the Charismatic movement of the 60's and 70's to Shiloh (Jer 7:1-12). Shiloh was a place that once had the presence of God, but lost it because of their sins. *“But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.”*

Another negative factor was that many of the people who had received the Spirit were dwelling in churches that did not accept the baptism in the Spirit.

Vision of the river

During the earlier part of the Charismatic movement, a minister shared a vision he had concerning the revival. He saw a river overflowing its banks and touching all of the denominations. Then after a time, the river began to recede. Some stayed in the river as it returned to its natural course. Some stayed in the puddles that were left behind. The minister observed that the ones who stayed in their puddles enjoyed the puddle for a while, but eventually it dried up! The plight of those who remained isolated from the main stream of the river was that they eventually lost their experience, and some returned to the old religion. That is history!

* There is further information on the baptism in the Spirit in the appendix.



CHAPTER 24

Latter End of the Twentieth century

Part 4

Yom Kippur / The Watergate 1973

As we have previously noted, natural Israel is sort of a gauge as to what God is doing in spiritual Israel (the Church). Even the *Six-Day-War* in 1967 gave us a clue as to what was happening in the Church. Israel regained the territory that had once been theirs, but then later relinquished much of it. However, the *Yom Kippur War* in 1973, has the greater significance because it began on the holiest feast day of the religious calendar. Yom Kippur is the “Day of Atonement.”

In Chapter 23, I listed the seven feasts of Israel; and as I pointed out, the last three feasts are to have their greater realization in the last days. The *Feast of Trumpets* was the first (of the last three) to have an historical fulfillment (in

1948). Israel was being awakened for the last-day purposes, and the Church was being awakened as well. However, the War of Atonement in 1973 was heralding another message: that it was now time for God to deal with the sins of His people. The Day of Atonement was the day that God dealt with the sins of Israel as a nation. I want to reiterate the fact that this feast has nothing to do with salvation. Salvation is symbolized by the Passover. The Day of Atonement took place seven months later.

The Difference between Forgiveness of Sin and Victory over Sin

The question arises: “But weren’t our sins taken care of at salvation?” Oh yes, we were forgiven at salvation. Notwithstanding, after years of an up and down experience – struggling with the old nature – we now hear the Lord saying, “But I have made provision for you to have victory over sin.” After all, that is what the New Covenant represents: the new heart – the new nature. Much could be said here, but to be concise, let us simply say that God wants to bring us into the reality of Roman 6:6, or Galatians 2:20: “I am crucified with Christ....” This is not to suggest that the sin nature is eradicated, but rather that it is conquered through a death to self – an identification with the cross. Sin has lost its effect upon me! (This is not something that happens at salvation.)

Crossing Jordan

Before Israel crossed into their promised possession, they had to experience (in a figure) a death to the old nature. This was symbolized when Israel crossed Jordan. Jordan is a figure of the veil; it marks the end of the wilderness (the old experience), and the beginning of the new. When Israel crossed Jordan something happened. The waters backed up to a place called Adam (Josh 3:16). In other words, the old Adam was going to be left behind here. Israel then put twelve stones into the Jordan from the wilderness side, and took twelve stone from the Jordan and planted them on the resurrection side. The waters then returned and covered the stones of the old life. The 12 stones represented the twelve tribes. From there, Israel experienced a circumcision; and from there, they began to triumph over their enemy with great authority! (Read Joshua chapters 4-5. We also recommend *The Journey of Israel* by Dr. Brian J. Bailey.)

The Reality of the Atonement Message

Several weeks after the 1973 War of Atonement, I felt that the Lord wanted me to fast for a few days. I did not realize at this time the significance of what had just happened. As I began to seek the Lord, the Lord began to impress upon me a theme from the book of Malachi, concerning the refiner's fire:

And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Malachi 3:1-3

The message that the Lord was impressing upon my heart was that He was going to visit his Church as the Refiner, and purify His ministers. It was shortly after this, that I had a vision of the fire of God hovering over me. It was crackling and sparking as if it were the burning bush. The sparks were falling into my body; and in my weakness, I just fell asleep until morning. In the morning I was still shaking and weeping. A short time later, I heard a man of God declare the significance of the War of Atonement.

The "Watergate" Effect

Not only was the Lord declaring that it was time to deal with sin in the camp, but judgement was beginning at the top (with leadership). Interestingly, at this same

moment in history our infamous *Watergate* scandal was just coming to light. There was a major house cleaning in Washington. In fact, within the year, our president resigned from office. The amazing phenomenon was that suddenly this was a universal effect. Governments from all over the world were having their “Watergate.” One source records that over forty governments had major upheavals over the next year. The Lord was clearly saying, “I am going to have a clean camp; and it begins with the leadership.”

We are still (spiritually) in the Day of Atonement; and although this is not the message that the Church is hearing today, it is a message that certain ministers have heard. The Lord first speaks to his ministers (Rev 2:12). Those who have heard the message and have embraced it are those who have allowed the fiery trials to expose and cleanse them. In the end, they will declare God’s message of atonement with authority. It is the atonement message that will pave the way for the last great revival feast: the Feast of Tabernacles! (See the appendix for “Why the Church needs a Water Gate.”)

The name *Watergate* has become a term in our twenty-first-century vocabulary to describe any political scandal or cover-up. Watergate was actually a building on the Potomac River that became the focus of an investigation exposing corruption, lies, and sins of every kind.

The Iron Curtain Dissolves, 1989

The dissolution of the Iron Curtain in 1989 was another one of those unbelievable events. Throughout my lifetime, the iron curtain existed; and to my way of thinking it would be there until the Second Coming of Christ. What was the Iron Curtain? It was the barrier between communist subjugated Europe and free Europe. It was a guarded border, and in many places, a walled border. The Iron Curtain was the outcome of the Yalta Conference in 1945. Russia wanted to control the border countries of Eastern Europe, especially because of their collaboration with Hitler during the war.

Although the world would later frown upon the evils of communism and the oppression behind the iron curtain, it was in many ways a righteous judgement. Some of these nations had helped the Nazi war effort, and others had cooperated in Hitler's purge of Jewry. One could say, "Well, we had to cooperate with the Germans or else!" This is true, but it is always a choice. We can cooperate with the Devil "or else." Corrie ten Boom's family chose the "or else!" The Lord's promise to Abraham was, "*I will bless them that bless thee, and curse him that curseth thee*" (Gen. 12:3).

Corrie ten Boom

The ten Booms were a Dutch family that protected the Jews during the Nazi blitzkrieg of the Netherlands. The

ten Boom family took a tremendous risk in harboring many Jews in their home. Eventually, they were discovered and put into concentration camps. Corrie (one of the daughters) survived to tell the story. Her story was a story of the love and forgiveness of Christ, which she preached in at least sixty countries. She is best known for her book *The Hiding Place*.

The Nations Must Choose in the "Valley of Decision"

When the Lord returns, He is going to separate the sheep nations from the goat nations. The nations that reject God's people are in effect rejecting God; and they shall be the goat nations (the goat speaks of rebellion). The goat nations will also choose the Antichrist. The nations that receive God's people will be the sheep nations; and they shall receive Christ. This is the reason that nations must receive their independence: to have the sovereign ability to choose for the "Great Day of the Lord." As the prophet Joel said: "Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision." The Lord will give all nations a chance to hear the Gospel before the end. May I also say that I have preached in a few "goat" nations, and there are many choice saints there as well!

Diversions From the True Cause - Political Activism

One of the (later) twentieth century trends that hurt the Christian cause was the involvement of the Church in the

political arena. Many Christians do not understand that it is heaven that decides who gets into office – the good and the bad. It is a spiritual maneuver, and the Scripture is quite clear on the subject. I am in no wise suggesting that Christians should not vote or sign a petition; but on the other hand, the Church is not to be a political headquarters. If a Church preaches a good theology, then the Congregation automatically knows whom to endorse. I never have to mention a name from my pulpit.

* One of the things that made Billy Graham a good name was the fact that he stayed out of the political arena. Graham was often pressured to make a political statement—to which he refused. That is why he could minister to men and presidents of all political persuasions. He once exhorted a well-known minister who was a political activist to get out of politics and stick to the Gospel. There is nothing wrong with a Christian being in politics, but the minister that preaches from a political agenda will chop off many ears with his sword (John 18:10-11).

Political activism in the Church has clearly been a diversion from the true cause of Christ. Christ was not political; but rather He submitted to the government that heaven had ordained. The apostle Paul said that the weapons of our warfare are not physical, but spiritual.

Once we publicly wage war on some evil politician, we are stirring up the spirit world. Once we go on some crusade - marching or picketing - we are just stirring up the spirit world.

Liquor Store More Spiritual than Church

Let me share a little story that I heard Irwin Lutzer (Pastor of Moody Church) tell on the radio. He was explaining that when a liquor store moved across the street from a certain Church, the Church threatened to pray his store into extinction. About a week later, lightning destroyed the store. The liquor store owner then proceeded to take the Church to court, charging that they had brought this catastrophe upon his store. Then, the Church hired a lawyer to defend them. After the Judge reviewed the case, he said this: "Now let me get this straight, the liquor store owner believes in prayer, and the Church does not!"

An amusing story, but the message comes across. The Church is to wage a spiritual warfare - on their knees. We are not fighting against flesh and blood. I heard another similar story, only this one was true. In this case, a pornography shop was moving in across from the Church. The pastor said to the Lord, "Shall we march? Shall we picket?" The Lord answered back, "No! That is not my way. Tell your people to get on their knees and pray the place shut." One week later the place was gone!

If the Church followed the correct procedure from scripture, far more would be accomplished, and Christianity would not be quite as hated. Some of the so-called Christian demonstrations against abortion (and other such issues) have turned into violent scenes.

Christian Psychology

Another diversion in the twentieth century Church was the trend toward psychology. When the Church ceases to preach sound doctrine, people seek relief through other means. Psychology appeals to man's intellect and emotions. It derives from the soul-realm, and it is fostered by another spirit. Psychology does not come from the Holy Spirit realm. The *pseudo* "Christian psychologist" can give you a rational answer, and even a Bible based answer; but it will never touch the real issue.

At best, psychology can only patch up the old sinful nature and maybe give temporary relief, but it can never rid man of the bondage!

The old nature requires a deathblow – a spiritual circumcision, a cutting away – of what we are born with. Only the Holy Spirit can accomplish this. Unless we are changed in our spirit by the power of God, nothing ever changes. Nothing ever changes until an individual has a



*Psychology
can never
rid man
of the
bondage!*



supernatural meeting with God. The Pilgrim in *Pilgrim's Progress* carried his burden for a considerable time - even after he was in the kingdom. It was not until his revelation of the cross that the burden rolled away!

* The Spirit of Counsel comes from God, and there is no psychology in the Spirit of Counsel. The Spirit of Counsel is an anointing; and it will touch the real need (or issue) - although, it can still be of none effect unless the counsel is heeded. There are situations where people have to take medication (perhaps to rectify an imbalance of some kind), and I am not condemning such cases. However, in my opinion, I feel that there are far, far too many Christians on medication!



Seminar Principles

*Formulas
destroy
faith and
confine
people to a
rulebook.*



The trend toward "seminar principles" was another growing attraction in the twentieth century Church. Using Biblical principles without the direction of the Holy Spirit can actually tend to hinder rather than help God's people. Even "Bible-based" principles, when molded into pat formulas can institutionalize people. By that, I mean that they can bind people to a rulebook. Reducing

everything into a principle or formula categorizes people, situations and problems. The seminar teacher has every conceivable situation analyzed, and resolved beforehand. Please do not misconstrue what I am saying. The principles or solutions may be correct in themselves; but unless we hear from God concerning the particular situation, nothing is resolved! Formulas destroy faith and confine people to a rulebook.

Man Shall Not Live By Bread Alone... But by the Spoken Word

Often the tragedy is that people are diverted from moving in the Spirit by substituting the book of principles. Principles in themselves can tend to computerize our judgement. Job's friends tried to assess Job's situation from certain principles. The principles were right, but the application was wrong. We need to have the mind of Christ for every situation, regardless of its similarity to other situations. The key is a relationship with the One who has the specific answer for our specific need. Man must live by every word that proceedeth [present tense] from the mouth of God (Deut. 8:3, and Lk. 4:4).

* Some Christians need the "rulebook" because of a limited relation with God.

Life Illustration

The command to honor one's parents is a true commandment, a true principle to live by. However, it is also a principle that might have to be sidestepped to fulfill God's greater commandment to obey Him rather than man. For example: If God is calling a young man into His service, and the father says, "No!" - then the young man must obey the call rather than his father. We have known people that have missed God because they put the principle above the One who gave the principle.

Final Years of the Century

How shall we assess the final years of the twentieth century? There were various moves of the Spirit, a sprinkling here and there. Probably, the prosperity message and the prosperity preachers had more of the stage during that time. The constraint to draw a huge audience was certainly an obsession with many preachers, and is even to this present day (2006). It is amazing how success seems to be measured by numbers; and yet, King David was reproved on this very point (2 Sam 24).

Not Every One That Saith, Lord, Lord

Let us pause for a moment and consider how the Lord Himself measures quantity. The Lord said that **many**



*Just
proclaiming
“Lord,
Lord” does
not get you
into heaven.*



who claimed Him as Lord would not enter the kingdom of heaven (Luke 13:24-27). The Lord said again, “And why call ye me, Lord, Lord, and do not the things which I say” (Luke 6:46)? The Lord said again: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21).

Even within the last year, I have heard sad stories of very large Churches whose congregants still continued to practice sin. Just proclaiming “Lord, Lord” does not get you into heaven. Heaven is for those who practice righteousness. Just recently we were told about a certain minister who boasted of the 10,000 members in his church. The Lord Himself walked into the pastor’s study and said to the pastor, “But I only have a few people in this church, and you are not one of them!” (This is not verbatim.) The pastor died the following day! This is why the Church must be purified before the Lord comes. The Church today is lukewarm because of ministers who are more interested in having great numbers of people than they are in seeing their people get to heaven. We might call this “loving people into hell!”

*Satan Can Bless Any Message That Takes
People from the Cross*

The prosperity message certainly draws the bigger crowds. Jesus Himself drew the greater crowds through His miracles and the provision of bread and fishes. However, when He began to reveal the real purposes of God, and when He told His audience that they must eat His flesh, the crowds dissipated. (To eat His flesh was allegoric of ingesting the Word.) Moreover, when Jesus spoke of being lifted up (on the cross), the crowds diminished. Satan was especially offended with the cross message (Mt. 16:20-23). He knew that the cross would destroy him. That is why Satan can bless the "blessing" message - he knows that the (unbalanced) blessing message will take the Church away from the real message. The real message is the message of the cross. The message of the cross destroys Satan's power; and in the end, it will be the crucified Church that destroys Satan!

The Welfare Line

Please allow me to share a personal revelation. One night in a dream, the Lord showed me a welfare line. People were standing in this line to get a little bowl of soup or porridge. It looked like a picture out of the depression days. Suddenly, my eyes focused upon one

particular man in this line. He was shabby and unshaven, and had his head hanging down. Then he lifted up his head, and I immediately recognized him. He was one of the prominent prosperity ministers of the day (actually, he still is). How sad it was to see his true state: poor, and wretched and very sad. We really must pity some of these men, because many of them are taking their reward in this life. They will have nothing in heaven (if they even get to heaven).

Conclusion

The twentieth century concluded with the usual erroneous prognostications of the “end of the age.” Yet, as we reflect upon the century, there were tremendous spiritual advancements, such as the rebirth of Pentecost and the ministry gifts. There were great strides in evangelization. The teaching ministry had elevated the Church to some degree, and yet as we assess what the Church had gained, it was still (and is yet) a far cry from maturity and completion. Jesus said, “I will build My Church...” There is no way that the twentieth century Church could claim completion! The temple of Solomon was a type of the glorious Church. When it was completed, the glory of God filled the house. The glorious Church must out-shine Solomon’s temple, because a greater Builder than Solomon is here.

Much Will Happen in a Short Time

The Church has still not fulfilled Matthew 24:14. There are still hundreds of millions of people who have never heard the Gospel. The Church still must hear the atonement message in order to become the Bride without spot or wrinkle (Eph. 5:27). The Church still must experience the Latter Rain (Feast of Tabernacles) that will bring the Church to maturity. (Solomon's temple was dedicated during the Feast of Tabernacles; and then the temple was filled with glory.) The temple must still be built in Jerusalem. The Church must still see the Antichrist sit in this temple. The Church must still be purged from its tares during the Antichrist era (2 Thes. 2). The Church must still see great exploits and great martyrdom!

As we look toward the future of the Church, we must realize several things. **First**, there is much to be accomplished in a very short time. Jesus said that the generation that was born at the time of Israel's rebirth (1948) would live to see the fulfillment of all of these things. The Psalmist gives 70-80 years to a generation (Psa. 90:10). From this point and time, (2006) that only leaves about twenty years. We could also look at this from the dispensations revealed in Moses' tabernacle, which gives the Church age about 2000 years. The Church age (New Testament) began when our Testator died and was resurrected (Heb. 9:16-18). The crucifixion and resurrection took place

in AD 30. In this scenario, we find less than 25 years left. We are not setting dates. Actually, the scripture indicates a shortening of the time.

<i>Dispensations in Moses' Tabernacle</i>	
Outer court fence	$5 \times 300 = 1500$ sq. cubits
Holy place	$10 \times 10 \times 20 = 2000$ cu. cubits
Holy of Holies	$10 \times 10 \times 10 = 1000$ cu. cubits
Outer Court	1500 years to the Old Covenant
Holy Place	2000 years to the Church age
Holy of Holies	1000 years to the Millennium

Secondly, there must be the final outpouring to bring the Church to completion. As I have previously stated, there is still one great feast to be fulfilled by the Church, the Feast of Tabernacles. The Feast of Tabernacles can only be understood through the few occasions where it is specifically celebrated or mentioned in Scripture.

- ◆ It was celebrated annually during the harvest or ingathering (month-Tishri).

-
- ◆ It was celebrated when Joshua brought Israel into their inheritance.
 - ◆ It was celebrated at the dedication of Solomon's temple.
 - ◆ It was celebrated during the restoration revival of Ezra/Nehemiah.
 - ◆ It is only mentioned once in the New Testament. Jesus appeared during this feast and taught with great authority (John 7). See Appendix

The Glory that Remaineth and Excelleth

The apostle Paul alludes to the last day glory of the Church in 2 Corinthians 3:10-11. He compares the glory that was upon Moses to the greater glory of the Church. The Church has not even seen the kind of glory that was upon Moses. Yet, Paul speaks of a glory that excels Moses, and a glory that remains. We certainly cannot apply that to the early Church. The glory of the early Church faded out; and if you do not believe that, go back to the beginning of this book and start over.

Yes, the Church must arise to even greater heights than at the beginning of the Church Age. The Early Church had the glory of God, but they lost it. However, in the end, the Church shall be restored to God's original purpose - to reflect the image of the Glorious Son of God.

Adam had the glory and he lost it; but through the work of the Second Adam, the sons of Adam shall be brought into a greater place than Adam, their father! Amen! (See Hebrews 2:7-10.)

*A*rise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Isaiah 60:1-3



EPILOGUE

Our part in the final chapter

After reviewing the past twenty centuries of Church history, we are struck afresh with the realization that God proclaimed the end from the beginning (Isa. 46:10). In the final chapter of Church history, great darkness comes, accompanied by great glory. There is great revival, and the Church completes the acts of faith (Heb. 11:39-40). The Church fulfils the greater works of Christ and at the same time is subject to a great persecution. Yet, it is through that persecution that she is purified and made white! She submits to the test, and she comes forth with honor. As the Apostle John said: "... *To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*" (Rev. 19:8). The glorious bride is then caught up, and the saints are given the kingdom.

The world still waits to see the "real" Church. I was in a service earlier this year, where there was a prophecy addressed to the congregation. The prophecy said: "The Lord would say that thou art like well refined wine unto

Me - fine wine that is still in the cellar. Know that the Lord has tasted; and He declares thee very good wine; but thou art yet hidden, reserved in the cellar for a time - a time when the Lord shall bring thee forth and serve thee as fine wine to the nations, because I have reserved the best wine for last." (Not verbatim.)

Clearly, the final chapter has been written; and it is glorious. However, the question remains: "Will we fulfill our part in this chapter?" We have observed in church history those who had their defining moment. It was a test of character; it was a decision between life and death. It was a test that would affect the succeeding generations; but it was a choice that they made. We, too, were born for our generation - for such a time as this. When the greatest chapter of Church history is read, will we be written there? *"Wherefore the rather, brethren, give diligence to make your calling and election sure..."* (2 Pet. 1:10).

Old English prayer:

"Lord, make my final hour my finest hour." Amen!



APPENDIX

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PETER'S PRINCIPLES

Peter is claimed by the Catholic Church to be the first Pope. Let us consider a few of Saint Peter's precepts and principles and see how the Roman Catholic Church measured up:

Peter was a married man (Mt. 8:14)	The Church forbade the minister to marry.
Peter was told to put up the sword (Mt. 26:52).	The Church took up the sword (crusades, inquisition, etc.)
Peter said, "Obey God rather than man" (Acts 5:29).	The Church said, "Obey us rather than God."
Peter said, "Rise take up thy bed and walk" (Acts 3:6).	The Church said, "We can no longer say, rise, take up thy bed, and walk."
Peter said, "We are not redeemed with silver" (1 Pet. 1:18).	The Church said, "We are redeemed with silver" (indulgences, etc.)
Peter said, "We are kept by the power of God through faith" (1 Pet. 1:5).	The Church said "We must finish atoning for our sins in purgatory."

Peter said, "Submit to kings and ordinances" (1 Pet. 2:13).	The Church told kings that they must submit to them.
Peter told the pastors to feed the flock (1 Pet. 5:2).	The pastors fed the flock with a Latin, a language that nobody knew.
Peter said that there is no such thing as privatization of the Scripture (2 Pet. 1:20).	The Church declared itself to be the sole interpreter of Scripture.
Peter told the pastors not to lord over God's people (1 Pet. 5:3).	The Church lorded over God's people with cruelty.
Peter said that God's people were a priesthood (1 Pet. 2:5).	The Church said that the people must come through their priest to be saved.
Peter said, "Be ready to give an answer to all that ask" (1 Pet. 3:15).	The Church had no answers. People did not even know if they were saved!
Peter urged humility, because God resists the proud (1 Pet. 5:3).	The Church exalted itself.
Peter said to abstain from fleshly lusts (1 Pet. 2:11).	The papacy was corrupt!

Please note: *some of these may have only applied at certain times in history.*

THE TRUE CHURCH/ THE HARLOT CHURCH

The Scripture portrays the true Church and the harlot Church by two women. Herein is a truth that runs throughout Scripture. The book of Proverbs continually contrasts the virtuous woman and the harlot. The two women are also pictured by the two cities: Jerusalem, which, of course is the true, and Babylon, which is the false. These two cities are always mentioned in the feminine gender. The Scripture also mentions two congregations: the congregation of the living, and the congregation of the dead.

Both of these opposing entities begin in the book of Genesis: Salem is a contraction of the later *Jerusalem*. Babel is a contraction of the later Babylon. These two cities were physical cities, and they existed throughout the Old Testament. However, when we come to the book of

Revelation at the end of the New Testament, these two cities portray spiritual cities. Jerusalem is a figure of the true Church. Babylon is a picture of the harlot Church. Spiritual Babylon pictures the false Church that sits upon the Seven Hills of Rome (Rev. 17:1-9).

The interesting phenomenon is that God has always had people who have dwelt in Babylon. Even at the end of the Babylonian captivity (536 BC), many of God's people remained in Babylon. However, as the Church Age concludes, God is going to destroy spiritual Babylon - the Great Whore that sits upon this city! The final message to those who still dwell in this system is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; For her sins have reached unto heaven and God hath remembered her iniquities" (Rev. 18:4-5).

- * The physical city (Rome) shall be destroyed!
- * Many feel that the physical city of Babylon shall be rebuilt before the end, so that "She" might be destroyed also.



APPLICATION OF THE SEVEN FEASTS

The Seven Feasts (Lev. 23) that Israel was to keep can be realized in three ways:

- A. The **natural** fulfilment
- B. The **historical** (or national) fulfilment
- C. The **spiritual** fulfilment

Passover was *naturally* (or physically) kept every year for (circa) 1500 years.

Passover was *historically* fulfilled by Christ AD 30.

Passover is *spiritually* fulfilled when we experience Christ as our Passover (1 Cor. 5:7).

Unleavened Bread was *physically* celebrated every year for (circa) 1500 years.

Unleavened Bread was *historically* fulfilled when Christ identified Himself as the Bread from heaven (John 6:35).

Unleavened Bread is *spiritually* fulfilled as we feed upon the pure Word.

Sheaf of the Firstfruits was *physically* celebrated every year for (circa) 1500 years.

Sheaf of the Firstfruits was *historically* fulfilled as Christ arose as the Firstfruits (1 Cor. 15:20).

Sheaf of the Firstfruits is *spiritually* fulfilled as we are risen with Him through the waters of baptism (Rom. 6:3-4).

Feast of Pentecost was *physically* celebrated every year for (circa) 1500 years.

Feast of Pentecost was *historically* fulfilled in AD 30 (Acts 2).

Feast of Pentecost is *spiritually* fulfilled when we are baptized in the Holy Spirit.

Feast of trumpets is still *physically* observed by the Jews unto this day (Rosh Hashanah).

Feast of trumpets was *historically* fulfilled in 1948, when Israel was reborn.

Feast of trumpets is *spiritually* fulfilled when we have an awakening to move on from our present experience. The parable of *the treasure hid* illustrates the point (Mt. 13:44).

The Day of Atonement was *physically* kept for 1500 years and is still observed in Israel.

The Day of Atonement had an *historical* fulfillment when Christ rent the veil (AD 30), and also a national fulfillment in 1973.

The Day of Atonement is *spiritually* fulfilled when we experience Galatians 2:20.

The Feast of Tabernacles is still *physically* observed (not celebrated) by the Jews.

The Feast of Tabernacles has not yet had an *historical* fulfillment.

The Feast of Tabernacles is *spiritually* fulfilled when we behold His glory (2 Cor. 3:18), or when the Church corporately is glorified in the last revival (Isa. 60:1).

SEVEN REASONS WHY THE CHURCH MUST BE RESTORED

Because Christ is the Builder

1. The first and foremost reason why the Church must be perfectly restored and completed is that The Master said so! Jesus said, "I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18). All of the other builders completed their task: Moses finished the Tabernacle; Solomon finished the Temple; and Zerubbabel finished the Restoration Temple. Surely, the One who made all things shall finish His task! (Heb 3:2-4)!

The Latter House Greater

2. Not only shall the house be complete, but it also shall be far more glorious than Solomon's temple. When Solomon's temple was completed, the glory fell in such a way

that the ministers could not even stand up. Haggai prophesied that the glory of the latter house would be greater than that of Solomon's house (Hag 2:6-9).

Restoration of All Things

3. The book of the Acts also declares that there must be a restitution of all things before the Lord returns. *"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"* (Act 3:21). Little by little the Church has been coming back to the original pattern - for example: justification by faith, water baptism, the message of holiness, and the restoration of the gifts. These are fundamentals; yet we can see that the Church is still moving. The latter day Church must supercede the early Church. It is to be glorious and without spot. Moreover, her glory is one that shall remain.

The Greater Works Complete the Acts of Faith

4. Jesus also promised that the Church would do greater works than He did (John 14:12). There is nothing in the book of the Acts that supercedes what the Master did. Therefore, these works must be reserved for the last day Church. The faith chapter of Hebrews agrees with this. *"And these all, having obtained a good report through faith, received not the promise: God having*

provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40). The last-day Church must see the fulfillment of things that our predecessors only saw from a distance. It is apparent from this statement, that the early Church did not fulfill this. The book of Hebrews was written after the book of Acts was fulfilled.

The Glory Remains

5. The Apostle Paul also confirms the fact that that it must be the last-day Church that possesses the greater glory. Consider: "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. 3:10-11). Paul is comparing the glory of Moses to the greater glory of the Church. Yet, we must realize that the glory of the early Church did not excel that of Moses, nor did it remain. The last day Church shall retain its glory!

Latter Rain Harvest

6. The book of James also tells us that the Church must experience a latter outpouring to bring the harvest to completion. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for

it, until he receive the early and latter rain" (Jas 5:7). James is writing this after the greater thrust of the early Church was over. The early rain was Pentecost. The latter rain is Tabernacles.

Best Wine Comes Last

7. Lastly (although there are many other illustrations), the water that was turned into wine (John 2) was a *sign* miracle. In fact, all of the miracles in John's Gospel are sign miracles. In other words, the emphasis was more on the sign than on the act of power. The truth that is being conveyed here is that God always reserves the best wine for the last. He always excels Himself! Even throughout eternity, there is a continual unfolding of His grace and kindness. He will continually excel Himself. The last-day Church shall excel the Early Church. It shall be without spot or blemish. Amen!

WHY THE CHURCH NEEDS A WATER GATE

The name *Watergate* has become a term in our twenty-first century vocabulary to describe any political scandal or cover-up. Watergate was actually a building on the Potomac River that became the focus of an investigation that exposed corruption, lies, and sins of every nature.

Water Gate Revival

To the Church world, the name *Water Gate* has a similar connotation. It was at the “Water Gate” (in Jerusalem) that a wonderful revival broke forth (Neh. 8-9). This revival did not begin as such, but it slowly progressed over a three to four week period. In the Biblical account, the pilgrims gathered on the first day of the 7th month, to keep the *Feast of Trumpets*. Spiritually, the Feast of Trumpets speaks of a wakeup call – a new beginning, a new move. It was on this day that God’s ministers began to teach the people the Law. They began to teach

the difference between the holy and the profane, between the clean and the unclean. May we observe from this account that these Levite priests taught with such unction and clarity that it captivated young and old. The audience was gripped with conviction as the Law was being interpreted!

The Washing of the Word

(Neh. 8:8) “So they read in the book in the law of God *distinctly*, and gave the sense, and caused them to understand the reading.” One of the connotations of the word *distinctly* means “sting.” In other words, the Word was like an astringent, exposing and stinging the sinful nature. This visitation of the Spirit continued through into the *Day of Atonement* (the 10th day of the month). The “Day of Atonement” is the sixth feast that Israel was to observe. It speaks of the cleansing of sin. “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” (Lev. 16:30).

The Joy of the Lord

The revival atmosphere continued for yet another five days, which brought them to the last and final feast of Israel, the *Feast of Tabernacles*, which is a picture of the final harvest feast – the last-day revival of the Church.

It was at this point, that the priests had to command the people to cease from their weeping. "...*The Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law*" (Neh. 8:9). This expose' of sin from the pulpit had caused a national repentance, and consequently had turned into a feast of joy and gladness.

10,000 Instructors, Few Fathers

We live in an hour when the spiritual house (the Church) needs a Watergate - an expose' of sin and corruption. Today, many ministers do not teach God's people the difference between the clean and the unclean. They do not teach God's laws or standards; and consequently the Christian Church has taken on the appearance of the carnal Corinthians, with 10,000 instructors, and only a few that address her "**blatant**" sins! The Church has surely lost its *saltiness* (Mt. 5:13).

When the Church went into Babylon (606-536 BC), the Lord spoke to the few priests who had been faithful, saying that their sons would return and teach God's people the difference. Their sons would teach Israel what is acceptable worship and what is not. In short, they would show Israel the way back into God's presence. (See Ezekiel 44.)

When we consider the Church worldwide and their message, it is not just the message that is being preached that is so wrong, it is the message that is **not** being preached that is the problem (Acts 20:26-27). God hates a false balance! The promise of health and prosperity, while the soul continues to live the "old life," is an abomination.

May we as ministers, and all who hear in this hour, determine (as Ezra the scribe) to seek to understand God's laws, to do them, and to teach them (Ezra 7:10). May God grant us to be used in a Water Gate revival to prepare His people for the final harvest feast. Amen!

GOD'S GIFT OF THE HOLY SPIRIT

*"...How much more shall your heavenly Father
give the Holy Spirit to them that ask him?"*

In the above verse, Jesus is inviting those within His kingdom to ask for the endowment of the Holy Spirit. May I emphasize the fact that this is not an invitation to the lost sinner, but to those within the kingdom! The promised gift of the Holy Spirit is often confused with salvation. For this reason, I would like to differentiate between the two experiences:

- ◆ The Holy Spirit at salvation
- ◆ The Holy Spirit as the promised baptism from heaven

The Holy Spirit at Salvation

On the day that Christ rose from the dead, He supernaturally appeared to His disciples behind the closed doors where they were gathered. The Lord Jesus showed His

fearful disciples that it was indeed He. They saw His wounds and they knew that this was no ordinary person who had appeared to them. It was here that they first believed on Him as the Son of God. It was here, upon their revelation of Jesus as their Lord, that Jesus breathed upon them, and said: "*Receive ye the Holy Ghost!*" (John 20:22).

The disciples had experienced salvation; they had experienced the breath of life, the second birth – being born of His Spirit. The Apostle Paul will later tell us that if we have not His Spirit, then we are not His! We are set apart by the indwelling Holy Spirit (Rom. 8:9).

Was this the promise of the Father, as mentioned in Acts chapter one? Not at all! Forty days later, as Jesus is about to ascend to Heaven, He gives a charge to this same group of disciples to wait in Jerusalem for the promised Holy Spirit. "*And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence*" (Acts 1:4-5).

The impartation of the Holy Spirit at *salvation* took place 50 days before they experienced the *baptism* of the Holy Spirit. Even the Feasts of Israel will bear out this point. The feast of Pentecost was fulfilled exactly 50 days after Christ arose. (See Lev. 23:15-16.) It is definitely not the same experience!

The Promise of the Baptism in the Holy Spirit

John the Baptist said this: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize you with the Holy Ghost, and with fire*" (Mt. 3:11). John is referring to Jesus in this passage; and yet Jesus never fulfilled this during His earthly ministry. As you will recall from Acts chapter one, Jesus exhorts His disciples to go to Jerusalem to wait for this promise. (See Acts 2.)

Acts, chapter two scarcely sounds like what happens at salvation, does it? If you compare all of the references that relate to the gift of the Holy Ghost, you will find that the baptism in the Spirit is generally associated with supernatural manifestations and Divine power! "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses..." (Acts 1:8). When the Feast of Pentecost was initially experienced in Acts chapter two, Jerusalem was smitten with awe and conviction. Something supernatural had happened – the disciples were bathed with fire, and they were all speaking in other tongues (languages).

Peter began to explain that this was the fulfillment of Joel's prophecy. "*And it shall come to pass in **the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on*

my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy..." (Acts 2:17-18). The anointing was so heavy upon this group of 120 disciples that they appeared to be drunk.

The Promise Is Unto You and...

After Peter had concluded his sermon, the men of Israel cried out: "What shall we do?" Peter responds: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promised gift of the Holy Ghost was a promise to all of the redeemed, for the whole of the Church Age - the last days, as mentioned in Acts 2:17-18!

Although some would tell us that the phenomenon that empowered the Church in the book of Acts was uniquely for the first century, Church history would disagree! In spite of the Church's decline into the Dark Ages, there were those in the fifth century who were still speaking in tongues and prophesying; and this occurred (sporadically) throughout the Church Age.

There are volumes that could be (and have been) written on this subject. However, our real intention in presenting these few pages is to encourage those who are

thirsty, and who long for greater spiritual reality in their lives. The promise is for those who thirst. As Jesus said: *“If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)”* (John 7:37-39).

How can I receive this gift?

In Scripture, we find two ways that people generally received this baptism:

- ♦ *Waiting upon the Lord* is often the best way, as the disciples did in the upper room. They were praying, fasting, and seeking for the fulfillment of the promise. There is something done in our spirit as we wait upon the Lord. Faith is developed, motives are often checked, and often times there are areas in our lives that God wants us to bring into obedience! (God gives the Holy Spirit to those who obey Him – see Acts 5:32.)

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:13

- ♦ *The laying on of hands* by the ministry is another way people receive this gift. The Apostle Paul himself was baptized in the Holy Spirit by a disciple who laid his hands upon him. (See Acts, 9:17 and Acts 8:15-17.) You will also find that later Paul imparts this gift by the laying on of hands. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6).

There are other instances where there was a revival, and God just poured out His Spirit on them all: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word... For they heard them speak with tongues, and magnify God" (Acts 10:44-46). We must not limit God to some formula. Some people would say that we must be holy before we can receive this gift, but the Corinthian Church disproves that. In fact, we have known instances when Christians who did not even believe in this experience visited a service where God was moving in this way, and they found themselves speaking in tongues.

Is speaking in tongues the evidence?

Speaking in tongues is most assuredly the sign that accompanies the baptism of the Holy Spirit! The reason that there is so much confusion on this topic is because much of the commentary on the subject comes from ministers

who have never experienced the baptism, or they deny the relevance of this experience for today.

Allow me to draw a distinction between *the gift of tongues*, and *tongues as a personal witness and prayer language*. When I was baptized in the Spirit, I spoke in tongues. I still speak in tongues every day. I pray in tongues. I worship in tongues. In fact, our whole church often worships the Lord in other tongues during the worship service; and often, we all pray in the Spirit together – and there is no interpretation! Oh, is that not out of order? Not at all! Because our prayer is unto God, and our worship is unto God, and no interpretation is necessary.

The gift of tongues is different. It is a gift to edify the Body of Christ; and I have been very privileged to see some who genuinely possessed this gift. A friend of mine related this example from a certain convention that he had attended. One of the ministers who came down for prayer was from India. There was another minister there who began to pray for him in a most embarrassing tongue. However, when the prayer ended, the Indian brother said: "You not only prayed for me in my language, but in my unique dialect." In the case where there is a message in tongues to the Church, then there needs to be an interpretation! That was one of the abuses of the gifts in Corinth: There was one tongue after another without any interpretation. Paul said, "Let it be limited to three, or until there is an interpretation before proceeding."

The best way to be convinced in your own heart is to sincerely ask. Begin to set aside a time to seek for this gift; or better yet, seek the One who promises to baptize with His Spirit! Everyone who asks shall surely receive! Set aside the pre-conceived ideas and fears that you may receive something evil! Jesus said: "...Or if he ask a fish, will he for a fish give him a serpent?" (Luke 11:11). God does not allow people to receive an evil spirit when they are seeking Him for His Holy Spirit!

Thirst is the key.

*For I will pour water upon him that is thirsty,
and floods upon the dry ground: I will pour
my spirit upon thy seed, and my blessing upon thine
offspring.*

Isaiah 44:3

The early Church was baptized in the Holy Ghost and fire. It was a compound experience. I say this because the baptism of fire can be a separate experience. In fact, that happened to be my experience. I experienced a baptism of fire two years after I had experienced the baptism in the Spirit. In conclusion of this subject, consider a few descriptions of this experience - the baptism in the Holy Spirit, the fire, and some of the signs that followed:

- ◆ Likened unto a thresher separating the chaff from the grain.
- ◆ Likened unto cloven tongues of fire.
- ◆ Power to witness.
- ◆ Evidenced by speaking in other tongues.
- ◆ Likened unto a refreshing rain.
- ◆ Accompanied by great conviction and repentance.
- ◆ Accompanied by supernatural gifts such as healing, prophecy, etc.
- ◆ Evidenced by authority over demons.
- ◆ Evidenced by a greater understanding and comprehension of the mysteries of God.

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