

HE 202: History of the Church 2



**Teacher's Handbook
Nazarene Theological Institute
Church of the Nazarene**

About the author

Rev. Gregory CROFFORD, M.Div., M.A., Ph.D. is a professor-missionary in the Church of the Nazarene. Having served successively for 13 years in the Côte d'Ivoire, Benin, and in Haiti, currently he is the Director of the ITN-NTI in Africa.

Corrections or improvements

Please notify the administrative assistant regarding any errors (grammatical, spelling or content) or possible improvements so they can be corrected or included in the next edition.

admin.itn@gmail.com

Church or church?

This course uses two terms – “Church” and “church”. The first refers to the universal church, meaning Christians of all types. Later “Church” is used to indicate Christian denominations, such as the Lutheran Church, for example. By contrast, the word “church” is reserved for local churches, such as the church at Antioch or when the reference is to a specific congregation.

HE 202: History of the Church 2
Diploma/ Certificate Level
COURSE OUTLINE

Description

A study of the movements which led to the birth of Protestantism and various churches since 1517, including the history of the Church in Africa during the same period

Course Rationale

An understanding of the history of the Church is a basic element in a better understanding of the world as it is today and a clearer perspective of the future. It is essential for the ministers of the Church to have a healthy understanding of this period of the Church which marks the beginnings of Protestantism, especially the great sweeping religious revolution in Europe in 1517, called "the Reformation". This course aims to stimulate the student's interest for a deeper knowledge of their spiritual heritage.

An effective, practical and intelligent ministry will be founded on a good understanding of the evolution of Christian doctrines across history, important people of the Reformation and the revivals which followed. The students will be able to evaluate their understanding of the history of the Church since the Reformation along with the current tendencies of the world in which they practice. They will understand the history of the Church of the Nazarene and its ties with other religious confessions. The students will also be able to place Africa in the history of the Church and better appreciate the determining role that they play in the creation of an identity which permits them to live their faith, defend it and adapt it to their culture. Thanks to this knowledge, they will be able to develop a continuation of the story allowing them, the members of their church and future generations to carry on this great work of edification of the Kingdom of God in Africa.

Program Outcomes

The following program outcomes assigned to this module are identifiable competencies required of the student in this course

CON 6 = Knowledge of the events, personalities, and important themes in the history of the Christian Church, understood as the history of the Church in Africa

CON 7 = Appreciation of the mission, history, and government of the Church of the Nazarene and his place in the larger Christian community

COM 3 = Ability to represent well and fully the doctrines and positions of the Church of the Nazarene

CAR 8 = Ability to stay faithful to the Church of the Nazarene and maintain a spirit of collaboration

CXT 1 = Ability to understand African history in the context of world history

Course Outcomes

To acquire the competencies noted above, the course activities and requirements are organized by specific objectives. Through the exercises of this course, the student will/ can:

1. Explain the different steps in the history of the Church since the Reformation;
2. Understand across history the different actors of the Reformation and the evolution of essential Protestant doctrines;
3. Describe the historical context of the Protestant Reformation and its influence on that era;
4. Prepare a Bible study on the evolution of some protestant doctrines (Calvinist and Wesleyan) and teach them to their members.
5. Learn to develop the means of communication and of collaboration with other churches within the Protestant tradition;

6. Explain the origin of different protestant denominations and the difference between other churches and holiness churches.
7. Create a history of the local church from that of the Reformation, Methodism and the Church of the Nazarene;
8. Develop a global vision of the Church of Jesus Christ while having a clear idea of the particularities of the holiness church.

The lessons and the activities of this course offer the following percentages of the four Cs.

Content	60%
Competence	10%
Character	10%
Context	20%

Course requirements and Evaluation

Faithful attendance to class sessions.....10%

All absences must be made known (as much as can be) in advance to the teacher.

Small tests.....30%

These tests will be based on the two preceding lessons.

Group work30%

At the end of each lesson there are several questions. The class will be divided into small groups and assigned a question to discuss. The group spokesperson will give an account of the groups conclusions (No longer than 10 minutes). After the report, it is hoped that the other groups ask questions in order to better probe the various subjects. It is important that *each member* of the group participate in order to avoid one person doing everything.

Final Exam30%

Diploma level: During 120 minutes, the students will compose essay responses which reflect the course content. This exam is

open-book; this means that the students are permitted to search in their handbook in order to find information that will be helpful.

Certificate level: The exam will be given orally.

Date of the final exam: _____

Course overview

- Lesson 1 - The Middle Ages to the Reformation: Martin Luther
- Lesson 2 -The Reformation to Geneva: John Calvin
- Lesson 3 - Reaction to the Protestant Reformation
- Lesson 4 - The Anglican Reformation and the Methodist Revival
- Lesson 5 - The birth of the Church of the Nazarene
- Lesson 6 - The missionary movement
- Lesson 7 - Arrival and growth of the Church of the Nazarene in Africa
- Lesson 8 – The future of African Christianity: Creating our own story
- Final Exam

Note to the teacher

HE 202 – History of the Church II takes, in theory, between 35 and 40 hours in class, including the 2-hour final exam. Here is a sample schedule which uses Saturday sessions:

- 8:00 to 8:30 – students arrive (songs, prayers, etc.)
- 8:30 – quiz on the two preceding lessons from the preceding week
- 9:00 to 10:30 – **First lesson (teacher)**
- 10:30 – break
- 10:45 to 11:30 – group work
- 11:30 to 12:15 – group reports
- 12:15 to 13:30 – lunch break
- 13:30 to 15:00 – **Second lesson (teacher)**
- 15:00 to 15:15 – break
- 15:15 to 16:00 – group work
- 16:00 to 16:45 – group reports
- 17:00 – end of class

In this way, it is possible to finish the course in five Saturdays. How? By teaching two lessons each week (2 x 4 weeks = 8 lessons) and the fifth week will only be a morning review session. Any questions that were raised during the week can be discussed or topics of high interest can be explored in more depth. The afternoon will be reserved for the final exam of two hours

If the preference is to meet one day a week, only one lesson would be done per class session. It would take a little over two months to complete the course.

Be flexible – what is the most important is that the system used works for the majority of students without breaking the rhythm of the course.

Lesson 1 – The Middle Ages to the Reformation: Martin Luther

Sources

Cairns, Earle E. *Christianity through the Centuries: A History of the Christian Church*. 3rd ed. Grand Rapids, Michigan: Zondervan Publishing Co., 1996.

Dillenberger, John, ed. *Martin Luther: Selections from His Writings*. New York: Doubleday/Anchor Books, 1961.

Dolan, John P., trans. *The Essential Erasmus*. New York: Penguin Books, 1964.

Latourette, Kenneth S. *A History of Christianity, Vol. 2: Reformation to the Present*. 2 vols. Revised edition. New York: Harper and Row, 1975.

Nicole, J.-M. *Précis d'Histoire de l'Église*. Nogent-sur-Marne: Institut Biblique de Nogent, 1972.

I. Context of the Protestant Reformation

It is difficult to summarize the situation in which the **Protestant** Reformation began. However, Earle CAIRNS (pp. 274-277) presents 6 indirect reasons for why the Reformation happened:

1. Political – More and more, there were individual nation-states instead of an empire. The idea of a “Universal Church” did not fit well with this reality.

2. Economic – at least two elements are in play:

a. Land – The Church owned an enormous amount of land which did not please the nobility. They wanted it for themselves and they were also not content with the power that Rome wielded because of its land ownership.

b. Taxes – The system of indulgences (looked at later) was a type of tax over and above the tithe that Rome demanded.

3. *Intellectual* – The Renaissance was an intellectual movement from the 14th to the 17th centuries. It consisted of a new discovery of ancient sources, such as the **Greeks** and **Romans**, especially in the areas of science and art. This movement which questioned many things in the areas of philosophy and science also pushed some people to question the authority of the Church.

4. *Moral* – Corruption undermined the good functioning of the Church. Some examples of that corruption are:

a. The sale of offices – Often people bought from the Pope ecclesiastical offices (such as bishop). Worse, once they had bought it, they often did nothing except receive the salary attached to the position. (The term for this practice is simony).

b. The marriage between close relatives – As in many countries and cultures today, this type of marriage was forbidden. However, a payment to Church officials made such a marriage permitted.

c. Celibacy – Despite their vocation, often the priests lived a sexually immoral life or they had concubines.

d. Ecclesiastical negligence – Because the bishops were lax in supervising the priests, the pastors neglected preaching and visiting the faithful.

e. Superstition – Frederick of Saxony had a collection of 5,005 relics. [N.B. – Relics could be bone fragments of the saints or something else (ring, cloth) which was connected with the life of such a person and which seemed to impart a special effectiveness in the spiritual domain.] It was said that looking at that collection would reduce the time spent in purgatory by 2 million years.

5. Social – At this time cities were growing rapidly. Trades other than farming developed which led to the evolution of a middle class. The middle class was freer to criticize the old feudal system where

just about everyone was oppressed. Right or wrong, the Church seemed to be a part of that former medieval system; it was therefore criticized as well.

6. Theological – The Church in Rome taught – in conformity with the ideas of their great theologian, **Thomas Aquinas** (1225-1274 C.E.) – that salvation was gained by practice of the sacraments. The will of humans was not totally corrupted, but was capable of cooperating with the grace received through the sacraments. These sacraments were under the control of the clergy, meaning the hierarchy of the Church, which accorded them great power in the spiritual domain.

However, the Reformers – according to their biblical understanding and supported by the writings of **Augustine of Hippo (354 – 430 C.E.)** – believed that humanity was without power and totally corrupt. Salvation is completely a work of God’s grace (unmerited favor) and has nothing to do with so called “merits.”

II. Criticism of the Church by Erasmus

Erasmus (1469-1536), named Desiderius Erasmus of Rotterdam, was Dutch. He did not hesitate to speak of the faults or shortcomings of the Church of Rome, to which he remained faithful all his life. In fact, in 1524, Erasmus published ***De libero arbitrio (On the Freedom of the Will)*** which attacked Luther’s idea that a person is not free to choose God. Nonetheless, it was his work ***The Praise of Folly (1509)*** which mocked the abuses of the clergy and which in part created a favorable atmosphere for the complaints in regard to the Church.

Erasmus reserved criticism for diverse groups: kings, philosophers, theologians, etc. Here is what he said about monks:

Though most people detest these men so much that accidentally meeting one is considered to be bad luck, the monks themselves believe that they are magnificent creatures. One of their chief beliefs is that to be illiterate is to be of a high state of sanctity, and so they make sure that they are not able to read. Another is that when braying out their gospels in

church they are making themselves very pleasing and satisfying to God, when they are in fact uttering these psalms as a matter of repetition rather than from their hearts.

- From *The Praise of Folly* in
The Essential Erasmus, p. 148

In January, 1543 in Milan, the works of Erasmus and Luther were burned publically by the church leaders.

Of eggs and birds

Following his criticisms of the Church which caused an outrage – and after the birth of the Lutheran Church – when someone complained that Erasmus “laid the egg and Luther hatched it”, Erasmus half accepted the charge. Nonetheless he responded that he:

“had expected quite another kind of a bird”

- [source:http://www.greatsite.com/timeline-english-bible-history/erasmus.html](http://www.greatsite.com/timeline-english-bible-history/erasmus.html)

III. MARTIN LUTHER: Father of the Protestant Reformation

A. His youth and call

Martin Luther (1483-1546 C.E.) was born in **Germany**, the province of Saxony in a village called Eisleben. Luther was the oldest of seven children born to his mother and father. His father rented several iron pits and furnaces. He wanted his eldest son to be well educated and to earn a good living. Luther therefore studied philosophy at the University of Erfurt, where he took a Master’s of Arts. Later he began studies in law.

However, the Lord had another plan for this very kind and capable young man who was subject to times of deep discouragement. In July 1505, he was walking in a field when he was struck by lightning. He made a vow to Saint Anne that – if he lived – he would become a monk. That is what he did, despite the protests of his father who was counting on his son

to take care of him in his old age. Luther presented himself at an Augustinian monastery in Erfurt.

B. Life as a monk, research about salvation

Since his youth, Martin Luther's parents had inculcated a fear of the "Four Last Things" which are:

- | | |
|---------------------------|-------------------------|
| 1. <u>Death</u> | 3. <u>Heaven</u> |
| 2. <u>Judgment</u> | 4. <u>Hell</u> |

The preoccupation of the young Luther was how to be sure on the Judgment Day that one would be saved, meaning go to heaven instead of condemned to hell. In the Catholic system of that era, there were two possibilities:

1. **The mortification of the body** – This consists of treating your own body harshly. Luther did not hesitate to fast often. However, despite his long and frequent fasts, he was not at peace.
2. **Confession** – In addition, one could confess. Luther recounted many little sins that he sensed in his life. Everyday – and sometimes even six hours per day – he stayed with his confessor. One day, his confessor saw this young monk coming once again to expose his sins. Tired of this person that he judged was too sensitive, the Superior of the monastery said that "if Luther expected Christ to forgive him he should come with something really needing to be forgiven, such as murder or adultery, instead of the trivialities he enumerated, as that Luther should not be angry with God, because God was not angry with him." (Dillenberger, p. xvi) Briefly, confession hardly supplied an effective means for finding the assurance of his salvation.

C. Work as a professor, University of Wittenberg

En 1502, Frederick, the elector of Saxony, founded a university in the city of Wittenberg. Luther's superiors at the monastery thought it would be a good idea for Luther to have another task

in order to avoid too much deep introspection. In 1508, while he was teaching courses at that university, he began to pursue higher studies in theology.

He received a doctorate in theology in 1512. The year before he had made a trip to Rome and was struck by the luxury and corruption of the papacy.

"The righteous will live by faith" -- Romans 1.17b

Between 1513 and 1516, Luther prepared biblical discourses on Psalms and the Epistles of Paul to the Romans and the Galatians. It was then that he encountered Romans 1:17b -- "The righteous will live by faith." Suddenly, the light burst through. He understood that salvation is not earned, but is appropriated by our faith. Salvation is therefore a free gift from God (Eph. 2:8-9).

D. *The 95 theses*: October 31, 1517

This date is often called the birthday of the Protestant Reformation. It's the day when Luther nailed his famous document, the *95 Theses*, on the door of the castle church in Wittenberg. (This great door served as a place where people could propose theological debates.)

To understand Luther's action, it is necessary first to grasp the idea of **indulgences**. For centuries the Church of Rome had taught that the temporal penalty for sins (the length of time spent in purgatory) was something controlled by the Pope. How? It was believed that the life of Jesus and the saints were marked by such holiness that those lives had provided a surplus credit of merit. Nearly all the world at the moment of death would enter purgatory. However, during this life, certain acts of piety merited an indulgence, meaning a shortening of the length of time spent in purgatory. An example of such an act would be to look at the relics of the saints or make a pilgrimage to the cathedral of a saint. With time, this idea of

indulgences was also applied to the dead, in the sense that the living could pay a sum of money to shorten the time that a dead relative must spend in purgatory before being released into **heaven**.

The moment the money tinkles in the collecting box, a soul flies out of purgatory.

Position held by Tetzel, a monk
(From Chadwick, p. 42)

A monk named **Tetzel** came to Wittenberg in order to preach about an indulgence approved by Pope Leo X. Half of the money collected in this manner served to finance St. Peter's Basilica in Rome. The other half was destined to reimburse the debt of a local bishop who had borrowed some money after buying from Rome his ecclesiastical office.

When Luther heard Tetzel's appeal, he was angry. Then he composed the *95 Theses*.

Some Theses of Martin Luther

27. There is no divine authority for the preaching that the soul flies out of purgatory immediately the money clinks in the bottom of the chest.

32. All those who believe themselves certain of their own salvation by means of letters of indulgence, will be eternally damned, together with their teachers.

82. They ask, e.g.: Why does not the pope liberate everyone from purgatory for the sake of love (a most holy thing) and because of the supreme necessity of their souls? This would be morally the best of all reasons. Meanwhile he redeems innumerable souls for money, a most perishable thing, with which to build St. Peter's church, a very minor purpose.

- Dillenberger, pp. 489-500

E. The controversy develops: 1517-1521

Pope Leo X – distracted by politics elsewhere – did not quickly respond to Luther's defiance. This gave Luther time to publish several tracts including:

- ✓ *The Address to the German Nobility* -- This came out against the greed of the hierarchy in Rome and asked the German nobility to play a larger role in correcting the corruption at the heart of the Church. Luther recommended twenty-seven actions to improve the Church. Here are two which became the most important:

a. the priesthood of **all believers** – All believers are priests before God, even if they are not working full time in ministry. The carpenter is as much priest as the one who is ordained.

b. celibacy – As many priests had fallen in to sexual sin, a Council must allow priests to marry. This would spare them from temptation. N.B. – Later, Luther himself married Katherine von Bora, a former nun. They had many children and a happy home.

- ✓ *The Babylonian Captivity of the Church* – Luther rejected 5 of the 7 sacraments only keeping baptism and Holy Communion.

N.B. – Luther defended the validity of infant baptism. He believed that even a baby has enough faith to be baptized. Concerning Holy Communion, he taught that Christ is present in the bread and the wine in a mysterious way. Then he denied transubstantiation, which is the belief that the bread and the wine become the *true* body and blood of Jesus through the mass.

- ✓ *The Freedom of a Christian* – He celebrates salvation by grace.

It is important to note that the invention of the printing press by Gutenberg in 1450 aided the distribution of Martin Luther's works at a low price.

F. Diet of Worms: April 1521

The Pope summoned Luther before a tribunal, The Diet of Worms. Leo X was personally absent, but the emperor, Charles, was present as a representative of the Pope.

Many of Luther's writings were gathered, and then he was asked if they were written by him. When he responded "yes", he was asked to repudiate (declare as false) all that was written in them. Here is Luther's response (Dillenberger, xxii-xxiii):

Since then your serene Majesty and your Lordships seek a simple answer, I will give it in this manner, neither horned or toothed. Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the Pope or in the councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience... May God help me. Amen.

G. Exile in the castle of Wartburg

Fortunately, Luther had a strong tie with Frederick, the Elector of Saxony. The latter had Luther "kidnapped" as he left the Diet of Worms. His soldiers brought Luther to the castle at Wartburg, where during the months following Luther lived in hiding. It is here that Luther translated the entire New Testament from Greek to German so that the people could read the Bible for themselves.

H. Lasting ministry and influence

On his return to Wittenberg in March 1522, Luther had to squelch some excesses which had arisen in his absence. For example, one of Luther's disciples, Carlstadt, had overturned the altars in some churches and had destroyed some pictures. Moreover, he

prohibited the use of music during the mass and forbade people to address the clergy with an honorific title. He insisted that they use the title "brother" when speaking with priests.

Luther believed that Carlstadt had exaggerated things. The hermeneutical principle that Luther taught was this:

"What is not contrary to Scripture is for Scripture
and Scripture is for it"

(Latourette, p. 721)

In this manner, the priests continued to wear special vestments and Luther encouraged the composition of hymns that all the people would sing together during the mass. For Luther, this was a symbol of the priesthood of all believers.

Philip Melancthon (1497-1560 C.E.) was an important coworker of Luther and a great theologian. Where Luther was aggressive, Melancthon was calmer and more reasonable. In 1530, he wrote the Augsburg Confession, a confession of faith in which he formalized the doctrinal points that distinguished Lutheran faith from Roman Catholic faith.

In 1524, the peasants revolted against the authorities. Luther took the side of the princes and encouraged them to put down the revolt. The princes would have done it without Luther's benediction and thousands of people were massacred. Luther's reputation was stained because of his words and actions. Sadly, Luther also spoke against the Jews.

CONCLUSION

Martin LUTHER detailed three principles that form the base for all protestant groups:

1. **Justification** by faith;
2. **Sola scriptura** – The Bible is our supreme authority in all questions of faith and practice:

Luther – what is not forbidden in the Bible is permitted
Zwingli (Swiss reformer) – what is not affirmed in the
Bible is forbidden

3. The priesthood of all **believers**

In 1529, the word “protestant” was first used during a large meeting between the princes who were Catholic and those who supported Luther. As the decisions favored the Church in Rome, the others protested, from which comes the expression “the Protestants”.

The war between the Catholics and the Protestants caused much anger throughout the years. It was only in 1555 that the Peace of Augsburg settled once and for all the difficulties and allowed a peaceful co-existence between the two traditions in Germany.

Before his death in 1546, Luther’s ideas had already passed the borders of Germany and affected the other European countries. Faced with such losses, limited reform of Roman Catholicism followed. This is sometimes called the Counter-Reformation.

DISCUSSION QUESTIONS

Divide into groups of at least three people, and then assign a question to each group. Choose a spokesman for each group who will give a resume of the group discussion during the last ten minutes of class.

1. Earle CAIRNS believes that the Renaissance movement – with its accent on intellectual pursuits, especially philosophy and classical sources including the sciences – created a favorable atmosphere to critique the Church. Is it then a bad thing for our young people to pursue a greater knowledge in diverse areas at university? In other words, is there a conflict between excellence in academics and excellence in the spiritual domain? *Discuss.*
2. Erasmus dared to criticize the Church in Rome of which he was a faithful member all of his life. Do you believe that the Church in Rome was right or was it too severe when it burned the works by Erasmus? Furthermore, is it a true love for our denomination that does not permit us to criticize it? As leaders in the church, how can forums be created where complaints are heard without at the same time fostering a spirit of rebellion which has no place in the church?
3. Luther and Zwingli were agreed that the Bible was the supreme rule for our faith and practice; however, they did not share the same hermeneutical principles. After discussing the difference between the two according to the teaching in this lecture, with which position do you agree? Be ready to defend your point of view with concrete examples.
4. Luther rejected celibacy for the clergy and closed monasteries (monks) and convents (nuns). Is it necessary to totally reject the Roman Catholic position on celibacy? Is there a middle position that allows an optional celibacy for those who sense this gift from God?

Lesson 2 – The Reformation in Geneva: John CALVIN

Additional sources:

Bèze, Théodore de. *La vie de Jean Calvin*. Gagnoa, Côte d'Ivoire: Europresse-Afrique, 1993.

Chadwick, Owen. *The Reformation*. Volume 3 in the Pelican History of the Church. Baltimore and Maryland: Pelican Press, 1964.

I. The Life of John Calvin

John CALVIN (1509-1564) is considered by many to be the greatest **reformer**. Even to this day, his doctrine influences the majority of Christians who carry the title "**evangelical**".

A. Birth and education

Calvin was born to a good **bourgeois** (middle class) family, in Noyon in Picardy, 100 km northeast of Paris. At the age of 14, he left his parents to attend the University of Paris. During the following years, he studied Greek, Hebrew, philosophy, theology and law.

The exact moment of Calvin's evangelical conversion is unknown. However, at the University, he was part of a small group that likely read the works of Luther and Erasmus and several other evangelical writers.

B. The poster controversy, exile to Basel

It is known that Nicolas COP, the rector of the University, asked Calvin in 1533 to write a discourse. The evangelical contents of this writing triggered a large reaction, which obliged Calvin to leave Paris.

About the same time, there were some Protestants who put up public posters. These criticized the mass, which caused a strong reaction in France against the Protestants. Calvin took refuge in

Basel, which is located on the border between France and Germany.

During his exile, Calvin composed a biblical defense of Protestantism. He sent it to the king, François I. This defense did not get much response from the king. However, it was the first edition of Calvin's masterpiece, *Institutes of the Christian Religion*. Throughout the years, Calvin revised that work and it became his principal theological work.

C. Work with Farel and first stay in Geneva (Switzerland)

William FAREL (1489-1565) promoted the Reform of Geneva. When Calvin visited the city in 1536, Farel persuaded him to stay in order to support his work. Calvin stayed in Geneva as a Bible teacher.

Farel had not known how to organize the Reform well other than to break statues in the Church and preach evangelical sermons (Chadwick, p. 82), while Calvin quickly organized the Church and the city.

Here is an example of some the **punishments** which existed for citizens of Geneva:

1. **services** – mandatory for all citizens. If one missed a service or left before it ended, one paid 3 sous.

2. **drunkenness** – first time: fine of three sous and an appearance before the consistory (church council); second time: 5 sous; third time: prison.

N.B. – In 1546, Calvin persuaded the magistrates of Geneva to close the taverns and open coffee shops. Several years later the taverns were reopened because of the people's complaints.

3. **sexual sin** – fornication: prison for six days, with only bread and water and a fine of 60 sous; adultery : prison for nine days, bread/water, and a fine levied by the civil authorities.

This kind of regulation was considered too severe and set off a violent reaction among the population such that Calvin and Farel fled to Strasbourg where Calvin was a pastor for three years.

D. Return to Geneva and solidification of the work

In 1541, certain of the civil authorities in Geneva sent a delegation to Strasbourg to ask Calvin to return. Geneva was in disorder because of the libertines. (*See also* Bèze, pp. 40-47).

Because of his absence of three years, one would believe that his first Sunday would be an emotional occasion for everyone. However, Calvin showed no emotion. He stood behind the pulpit and he took the next verse in the same book of the Bible that he had been systematically preaching through three years before, and he started to preach again.

Calvin developed a system where pastors were ordained by other pastors. One pastoral task was to teach the children the catechism each week. Calvin developed this document in 1536. He also wanted the pastors to observe Holy Communion each Sunday, because he believed that was what the early church did. However, the magistrates were against the idea and only observed it four times a year. Infant baptism was practiced. No other sacrament was kept.

The **buildings** in which the churches met were very simple. They were decorated with a cross, but not a crucifix. The people sang psalms, and preaching was given a primary importance.

In addition to the *Christian Institutes*, Calvin wrote **biblical commentaries** on all the books of the Bible, with the exception of 2 John, 3 John and Revelation.

Chadwick (pp. 82-96) notes that Calvin was a man who laughed rarely. He was much respected, but only liked by some. One example of his severity on the doctrinal level was his complicity

in the burning alive of Michael SERVETUS (1511-1553) because of the latter's anti-Trinitarian beliefs.

II. Calvin's Doctrine

A. the principle idea and the 5 points of the system

It is often useful in studying theology to ask an essential question:

Against what idea is this person reacting?

Other than biblical texts, the second main source used by Calvin in his Christian Institutes is Augustine of Hippo (354 – 430 C.E.). Augustine was reacting to Pelagius (350-418 C.E.) who believed that human beings are born without original sin. It was therefore possible to do good acts through our own efforts. Consequently, salvation became something that we merited.

To deny that idea, Augustine taught that original sin prevented us from doing anything deserving merit. Salvation is by pure grace accorded to the elect, meaning, to those whom God has decided to save.

John CALVIN lived at a time when the system of merits determined by the Church of Rome was being questioned. Now, one concern remained: If we are not saved by our works, how can one be saved?

Calvin took Augustine's answer, meaning it is the elected that are saved, and it is by God's **choice. Predestination** became therefore the central idea in Calvinist theology and that predestination supported, in turn, the idea of absolute divine **sovereignty**.

The **5 essential points** of the **soteriology** (doctrine of salvation) of Calvin are:

- **total depravity** – The human heart is totally corrupt and is incapable of doing anything good.
- **unconditional election** – If one is among the elect, it is only because of God's choice. That choice was made before the creation of the world and does not depend on any future human action. God has his reasons which remain obscure to us.
- **limited atonement** – The atoning death of Jesus was not destined to save all the world, but is only effective for the elect.
- **irresistible grace** – God's grace which saves the elect cannot be resisted. If someone is predestined by God to go to heaven, that grace cannot be invalidated.
- **perseverance of the saints** – This point which has been stressed by certain Calvinistic Christians is only found on three pages in the work of Calvin which contains about a thousand pages! If someone is predestined for salvation, that person will remain in that grace. That person will be saved in the last day no matter what happens.

Being a former student of the law, Calvin conceived a system which is very **logical**. Often modern Calvinists are embarrassed by the idea of **reprobation**, meaning that God chooses some not to be saved. They have difficulties when reading the Bible (John 3:16, 12:32; 2 Peter 3:9) in believing that the death of Jesus was not for everyone. Thus, they want to keep only the last of the five points saying "once saved, always saved." Nevertheless, the five points succeed or fail together.

B. Some citations from the *Christian Institutes*

"...Therefore, though all of us are by nature suffering from the same disease, only those whom it pleases the Lord to touch

with his healing hand will get well. The others, whom he, in his righteous judgment, passes over, waste away in their own rottenness until they are consumed. ...” – Book 2, chapter 5, section 3

“We shall never be clearly persuaded, as we ought to be, that our salvation flows from the wellspring of God’s free mercy until we come to know his eternal election, which illuminates God’s grace by this contrast: that he does not indiscriminately adopt all into the hope of salvation but gives to some and denies to others.” - Book 3, chapter 21, section 1

“First of all, what Solomon says ought to be agreed upon by everyone: ‘God has made everything for himself, even the wicked for the evil day’ (Proverbs 16:4) Behold! Since the disposition of all things is in God’s hand, since the decision of salvation or death rests in his power, he so ordains by his plan and will that among men some are born destined for certain death from the womb, who glorify his name by their own destruction.” Book 3, chapter 23, section 6

“So, indeed, God’s generous favor, which he denied to others, has been displayed in the adoption of the race of Abraham; yet in the members of Christ a far more excellent power of grace appears, for engrafted to their Head, they are never cut off from salvation.” Book 3, chapter 21, section 7

III. Review of the life of John Calvin

A. Strong points

1. Calvin’s *Commentaries* remain very useful, and even today serve as an inspiration to those who undertake a similar biblical task.
2. Because of Calvin and Farel, Geneva became a **refuge** for the Protestants from France, those who prevented the complete success of Catholicism in their region.

3. *The Christian Institutes* serve as a model of a well organized systematic theology.

4. Calvin kept two sacraments and the Psalms as a part of worship, providing a rich **heritage** for generations to come.

B. Weak points

1. Calvin seems to have based his system on the writings of Augustine and certain proof texts from the Bible, while ignoring diverse passages from Scripture that **contradict** his ideas.

2. His **rigid** personality and his rigorous system encouraged a lack of theological creativity among his successors and hostility against those who read the Bible and reach other conclusions.

4. If the non-Calvinists are wrong, nothing is lost, but if the Calvinists are wrong, those who put their confidence in a theological system instead of the clear warnings of the Bible risk eternal **punishment**.

(ex.) the perseverance of the saints – Does this doctrine encourage holiness "*without which no one will see the Lord*" (Hebrews 12:14)?

IV. Jacob Arminius and the Remonstrants

Jacob (James) ARMINIUS (1560-1609) was a professor at the University of Leiden in Holland. He was asked to respond to a criticism of the Calvinist doctrine of predestination. While studying Romans 9-11, he became convinced that the doctrine was in error.

In 1618, long after his death, a synod (pronounced - *sin-odd*) (an assembly or council held for the discussion of issues) was held in Dort. There, the ideas of Arminius and his supporters (the Remonstrants) were condemned and Calvinism was kept as the official doctrine.

The ***5 points of the Remonstrants*** (1610) affirm:

1. Salvation applies to **whoever** believes in Jesus and perseveres in obedience and faith;
 2. Christ died for **everyone**;
 3. The Holy Spirit must help a person to do all that which is good including the gift of faith in Christ necessary to be saved;
 4. The **grace** of God which saves us is not irresistible;
 5. It is **possible** for a Christian to backslide and lose salvation.
-

Discussion Questions

1. In 1538, the citizens of Geneva chased Farel and Calvin from the city because of their moral severity. According to you, were Farel and Calvin right, or wrong? More precisely, is it a good thing for the church to publically punish those who fall into sin? How can one find the balance between the responsibility of the individual towards the community and an essential individual freedom?
2. Calvin chose absolute divine sovereignty as the key to his system. Others said that the most important divine attribute was love, while others stressed holiness. Who is right, and who is wrong? What are the dangers when one identifies a single characteristic of God as more important than the others? How can one present an image of God that is more balanced?
3. On the subject of salvation, Catholics put an accent on good works, while the Calvinists accentuate the grace of God towards the elect. Are those the only two possibilities according to the Bible for explaining how to be saved? (Detail a response which mines the richness in the tradition from which the Church of the Nazarene came.)

Lesson 3 – Reaction to the Protestant Reformation

I. Resumé of the Development of Protestantism

When Martin LUTHER nailed the *95 Theses* on the door at Wittenburg, he could hardly have imagined the effect it would have. Even though his action was not the *direct* cause of the others initiatives, he was the pioneer and therefore others also dared to create structures outside the Church of Rome:

- John CALVIN founded a school in Geneva where students from many countries in Europe came to study under him and especially under Theodore Béza, his successor.
- Some think that Luther, Calvin, and Zwingli (in Zurich) were too timid in their reform of the Church. Some radical reformers wanted the Church and the State to be totally separated from each other. Among these reformers were the Anabaptists, a word which means "**re-baptize**".

II. One state, one faith?

A. The logic behind state churches

The decades which followed the birth of the Lutheran church were marked by lively discussions between political and religious leaders in Germany, Switzerland, France and elsewhere in Europe. Sometimes these discussions became violent and **religious wars** between the Catholics and the Protestants resulted.

An important presupposition can be discovered behind these conversations:

Political stability is aided by the conformity of the entire population to the same religion.

For example, in the northeast part of Switzerland, many of the cantons became protestant. The magistrates in the cities – such as Zurich – voted to adopt the protestant faith (Cairns, p. 294-

295). Ulrich ZWINGLI (1484-1531) became an exceptional leader in that region. Author of the *Sixty-seven Articles* – a document which affirms salvation by faith, authority of the Bible, Christ as the Head of the Church, and the right of the clergy to marry – Zwingli died during a battle between the Protestant and Catholic cantons.

A child born in a Protestant area would be brought to church and baptized as a little baby. Often the magistrates had a great deal to say in the choice of pastors. The churches were in large part under the control of civil authorities.

B. The challenge of the Anabaptists

Very pious people do not always share the same vision. For example, in Zurich, Conrad GREBEL (1498-1526) was persuaded that infant baptism was not biblical. He was put in prison. His friend Blaurock was chased from the city and Manz, another collaborator, was drowned in the lake of Zurich.

In the Netherlands, Menno SIMONS (1496-1561), a former Catholic priest, founded a group called the Mennonites. This group – as many other Anabaptists – is **pacifist**, meaning opposed to war as being against the teaching of Jesus Christ, especially in the Sermon on the Mount (Matthew 5-7).

Cairns (p.299) details three elements which characterize Anabaptists:

1. The authority of the Bible as the **final** and infallible rule for faith and practice;
2. Most insisted on the complete **separation** of church and state;
3. Baptism is reserved for **believers**. They oppose the baptism of babies or young children. There is a direct line between Anabaptists of this era and Baptists of today.

Problem at Munster, persecution of the Anabaptists

Despite the **exemplary** life of the great majority of the Anabaptists, a sad episode which took place at Munster (in Westphalia, Germany) between 1533 and 1535 stained their reputation.

Melchior HOFFMAN was put in prison. He predicted that in 1533 – after his imprisonment and death – that he would return in the clouds with Jesus Christ and that the **New Jerusalem** would be established in Strasburg. When his prophecy failed, another, Jan MATTHYS, said that he was Enoch returned to earth and he believed that the New Jerusalem would be established in Munster. After his death another person announced that polygamy was allowable, because of the surplus of young women and the lack of men. **Personal** property was not permitted and everything was shared by everyone (Cairns, p. 299; Latourette, p.783).

Because the Anabaptists had taken control of the city, the Catholics and the Lutherans laid siege. When the city fell, the Catholic bishop returned to his post, but that bad time period became symbolic of the extremism that political leaders wanted to avoid in the future. Sadly, hundreds of Anabaptists were killed from time to time by the authorities who believed that they promoted rebellion among the peasants.

C. The Huguenots in France

The doctrines of John CALVIN – himself French from birth – greatly influenced the development of Protestantism in France. Throughout the 16th century, the Protestants gained more and more influence in social and economics fields.

What is a “Huguenot”?

In the sixteenth century, a small group of Lutherans met in Tours at a great gate named “hugon”, a count from the olden days. With time, that expression became synonymous with a French Protestant.

- from *La nouvelle encyclopédie catholique*,
<http://www.newadvent.org/cathen/07527b.htm>

In the second half of the century, the Roman **Catholic** opposition to the Protestants grew. A sinister plot was carried out on August 24, 1572 during the Festival of St. Bartholomew in Paris where thousands of Huguenots were massacred not only in the city, but also in the countryside. In 1598, the former Protestant, Henry de Navarre (Henry IV) officially announced the Edict of Nantes in which protection is granted to the Protestants.

“Paris is worth a mass.”

- said by Henry de Navarre
after deciding to become Roman Catholic in order to
become king

October 18, 1685 – after undermining the Edict of Nantes for several years – King Louis XIV revoked it. According to him, the logic was simple.

France could have only one **king**. She must therefore only have one **faith**.

The war of the **camisards**, Calvinist partisans (1702-05), started to defend Protestant gatherings, but after the revocation, many Protestants left France to live in other

countries. Today, Protestants are only about 2.2% of the population of France (see <http://www.camisards.net/>).

III. The Catholic Reformation

According to Kenneth Scott LATOURETTE (p. 840), it is better to not say "Counter-reformation" as if the housecleaning the Popes gave the Church in Rome in the 1500's would not have happened without the Protestant Reformation. However, it is undeniable that abuses were present, which furnished Luther, Calvin and others with an audience.

It is not possible to mention everything concerning the elements of the Catholic reform. The overt sale of indulgences that Tetzl did, for example, was no longer permitted, even though the doctrine of indulgences still exists in Roman Catholic doctrine, but in a more nuanced form.

(Source: <http://www.catholic-pages.com/penance/indulgences.asp>)

Let's look at two responses to the Protestant Reform, one which is **doctrinal** and the other which is **practical**.

A. The Council of Trent: 1545-47, 1551-52, 1562-63

This occasional meeting in Italy of about 200 delegates was dominated by the Pope and his representatives. Some delegates, such as Gasparo CONTARINI (1483-1542) wanted to find a solution satisfactory to the Protestants on the question of justification by faith. Other people wanted the church to allow priests to marry, for the cup to be passed to the faithful during Holy Communion, and for songs in popular languages to be permitted during the mass (Latourette, p. 867).

However, a conservative spirit ruled and the Council's decisions energized the Church of Rome in her missionary enterprises and destroyed all hope of reconciliation with the Protestants at the same time. (Ibid.).

**Some articles from the Council of Trent –
Session 6 on Justification**

CANON IX.-If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

CANON XXXII.-If any one saith, that the good works of one that is justified are in such manner the gifts of God, as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life,- if so be, however, that he depart in grace,-and also an increase of glory; let him be anathema.

Source -- <http://history.hanover.edu/texts/trent/ct06.html>

C. Ignatius of Loyola (1491-1556) and the Jesuits

This former **knight** – wounded during a battle – left his work as a soldier to become a priest. In 1540, the Pope gave him permission to start a new order, the Society of Jesus, or the Jesuits.

Loyola is well known for his work, *Spiritual Exercises*. These exercises were required for all the members of the order; they had a **military** accent and served to inculcate rigor in the postulant.

- **Objective and organization**

1. The **general** is at the head of the head of the Jesuits. He must have total obedience.

2. The Jesuits wanted to work with the **Pope** to promote the Catholic Church around the world.

But how?

a. a **missionary** spirit – They took aim at all the “heretic” (protestant) countries and the countries not yet touched by the Catholic message, like those in South America.

b. an accent on **education** – They founded schools of high quality for the young where they also learned philosophy and theology. In this way, they attracted many children of the nobility.

The Jesuits also placed a strong accent on the **confessional**.

IV. CONCLUSION

The Protestant Reformation touched most of the countries in Europe, even if those countries had not accepted Protestantism as a state religion. The Anabaptists rejected the idea of a “state church” and promoted a separation between the two. The Roman Catholic Church found the means to correct certain abuses at the center of the Church by throwing itself anew into missionary work by creating new orders such as the Jesuits.

Discussion Questions

- 1. Violence and Christians** – We learned that the “camisards” were young Protestant soldiers who rose up against the forces of Louis XIV to defend the right of the congregations to meet. The Mennonites declared themselves against violence and war as not conforming to the teaching of our Lord. In your opinion, are there situations where the most Christian thing to do is fight, or is violence in all its forms banned for us? Does the Church of the Nazarene take a position on this question?
- 2. Relations between Catholic/Protestant** – Often the tension which lives on today between Catholics and Protestants is traced back to the period of the Protestant Reformation and the Council of Trent. In your opinion, has the religious situation changed since the 16th century? Phrased another way, are there certain tasks on which the two confessions can work together without compromising theologically? Finally, does the confrontation between Christianity and other religions in Africa oblige us to push ourselves to repair the coldness between the diverse branches of the “Christian” tree?
- 3. Education and Evangelization** – We have seen that the Jesuits used schools in order to attract people to the Catholic message. In your experience, does that same strategy work well for the advance of the Church of the Nazarene? What are the advantages and disadvantages of this strategy? Discuss them.

Lesson 4: The Anglican Reform and the Methodist Revival: The Wesleys

Special source:

Coppedge, Allan. *Shaping the Wesleyan Message: John Wesley in Theological Debate*. 1987; reprint, Nappanee, Indiana: Francis Asbury Press/Evangel Publishing House, 2003.

I. Reform in England: Three Key People

It is difficult to summarize how the reform in England evolved in the centuries before the birth of John WESLEY. There were periods when Protestantism dominated and other periods – such as the reign of the Roman Catholic Queen Mary (1553-1558) – when Catholicism took back control. Today, the Church of England is the one officially recognized by the state and it combines the two tendencies, meaning the **evangelical** and the **Catholic**. Of course, independent churches of all kinds are also currently found in England.

If one must identify the three most important people who marked the period between 1450 to 1700 in ecclesiastical terms, they would be William TYNDALE, Henry VIII and Thomas CRANMER.

A. William TYNDALE (1494-1536) – Latourette, pp. 798-99

It is significant that the Protestant Reformation – no matter in what European country – was accompanied by the translation of the Bible in the language of the people. Before, the Bible – written in Latin – was an **unknown** book except for experts. Tyndale used the original languages – such as Greek and Hebrew – to translate the Bible into English. He also referred to the Vulgate (Latin) and the Septuagint (Greek translation of the Old Testament) and the translation of the New Testament done by Luther in German. Tyndale's version was printed and widely distributed.

**Because of Tyndale's popular translation,
English people understood for themselves
the meaning of the Gospel.**

Since Tyndale accepted Luther's doctrine, he was seized while in the Netherlands, condemned and put to death.

B. Henri VIII (1491-1547) – Cairns, pp. 322-24

Henry, the King of England, wanted an heir, but his wife, Catherine, only gave birth to girls. Therefore he wanted to divorce her, but Pope Clement VII refused. He probably did not allow the request because Charles V, who was the powerful emperor of Germany and the ruler of Spain, was also Catherine's nephew.

Cardinal Wolsey – who could not obtain the **divorce** – was executed by Henry. After having put great pressure on the English clergy – including heavy taxes – they accepted the divorce. Henry married Anne in 1533. That same year, the Parliament ended the power of the Pope in the country.

In theological terms, Henry VIII did not make sweeping changes. His Six Articles (1539) kept the idea of transubstantiation and only taking the bread during Holy Communion. Celibacy and the confessional were also retained. (These things have change with time to more closely resemble Protestantism.) On the other hand, Henry closed the monasteries and authorized a new translation of the Bible.

C. Thomas CRANMER (1489-1556) – Chadwick, pp. 114-29

Named the Archbishop of Canterbury in 1532, Cranmer helped Henry fight for his divorce. In fact, he dedicated the first $\frac{3}{4}$ of his day to studying and only $\frac{1}{4}$ to administrative questions. That commitment bore fruit, because in 1549, Cranmer published the *Book of Common Prayer* which contains liturgies that replaced those of Rome. Revised several times, the beauty of this work lives on to our day.

Little by little, Cranmer was convinced of the **theological** truth of the Protestant Reformation, such as justification by faith. During the reign of Queen Mary (1553 – 1558), many Protestants lost their lives. Cranmer was imprisoned and was asked to recant, meaning to deny his Protestant faith. He signed such a document, but later he retracted his **recantation**. He was therefore burned alive.

**During his execution, Thomas CRANMER
first put to the flames the hand
with which he had signed his recantation.**

- Latourette, p. 810

II. The Methodist Revival: The Wesleys

N.B. – This summary is only sufficient to trace the broad outlines of the contributions of John and Charles Wesley to the movement to which the Church of the Nazarene belongs. The student is therefore encouraged to consult the NTI course ET 202: Holiness 2 - Wesleyan Perspectives.

John WESLEY (1703-1791) and his brother, Charles (1707-1788) figure among the greatest religious leaders in England during the 18th century. John was renowned for his sermons, whereas Charles is to be congratulated for the approximately 9,000 hymns that he composed. What was affirmed in the sermons and sung in the hymns gave great force to the Methodist Revival.

A. Life at Epworth, education in London

John and Charles grew up in the village of Epworth, where their father was the priest (pastor). Their mother, Susanna, gave birth to 18 children, of which eight survived. Both parents inculcated piety and good discipline in their children, but especially Susanna.

February 9, 1709, their house caught on fire. The others got out safe and sound, but John almost **died**. This episode deeply marked his life and his mother believed that the Lord had saved her little son's life for a great purpose.

“A brand plucked from the fire”

- Susanna, after the rescue of her son John from the flames that burned down their house on February 9, 1709

At the age of 10, John left home for Charterhouse (London) to attend primary school. Later he finished advanced degrees at the University of Oxford where he was a professor for about ten years. He was also the leader of a student group who meditated on the Scriptures, fasted together and visited prisoners – the Holy Club. For two years (1736-1738), he served as a missionary to the colony of Georgia, but his ministry was unsuccessful.

B. Evangelical conversion: May 24, 1738

Until the age of 35, John Wesley lived a severely pious life without ever having assurance of his salvation. After his return to London, he had conversations with some Moravians, a group of Christians that he met on the voyage to America. Because of the influence of Peter Böhler, a Moravian missionary, he understood the meaning of the gospel and that justification is by faith.

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

- John Wesley's testimony
From *John Wesley*, edited by Albert C. Outler
Oxford University Press, 1964

His brother, Charles, experienced this new **birth** a few days before.

C. Innovations, Accents, and Controversies

1. Open Air preaching

After this culminating event, Wesley still doubted his faith, but less and less. His colleague, George WHITEFIELD (1714-1770), was already installed at Bristol, where – because of the closing of churches against the young evangelist – he began to preach in the **fields**. When the Wesley brothers suffered the same coldness in churches – where often after a single sermon the pastors told them to never set foot in their church again because of “new” message of justification – the Wesleys accepted Whitfield's invitation to come to Bristol and to preach in his place. (Whitefield was to go to America for an evangelistic campaign.) This method of preaching to the **poor** in the fields or other public places became a part of entry for the implementation of Methodist societies.

N.B. – The societies were not churches, but some groups of Christians which met on days of the week other than Sunday morning. Wesley's intention was not to create another

denomination, but to renew the existing church, meaning the Church of England.

Often the priests complained of the presence of Wesley and some other Methodist preachers in their parishes. However, being a professor (Fellow) of Lincoln College - Oxford, Wesley believed that he had the right to preach anywhere.

“The world is my parish.”

- John WESLEY

This attitude, especially in the 1740's, triggered a strong **opposition** to the Methodists and even some persecution.

2. Lay preachers and (sometimes) women

Except for a small handful of clergymen who supported the Methodist work, Wesley did not have ordained co-workers. Because of the progress of the revival, he chose lay preachers. To train these preachers, he held training sessions during annual conferences (starting in 1744) and abridged classic theological works or else printed his own sermons to guide the preachers theologically. The preachers did not have the right to administer the sacraments.

In the beginning, Wesley did not accept women as preachers. Yet, because of an intervention of his mother, Susanna, who insisted one day that her son listen to an anointed woman as she preached, he reluctantly accepted that women could have an extraordinary call to preach. Among the approximately 500 preachers, there were about a dozen women preachers.

N.B. – In the Church of the Nazarene, we believe that God calls both women and men to preach. We encourage our pastors to use women in all aspects of worship whether ushering, reading Scripture, praying, leading worship or preaching. It is such participation that encourages our young women to respond to the call of God on their lives.

3. The message of sanctification

In his sermons, J. Wesley put an accent on life *after* salvation by faith. We are not saved only for heaven, even if that is very important.

We are saved in order to be **holy**, and that holiness does not start when we arrive in heaven, it begins here. At times, Wesley called this idea Christian **perfection**. Even though we will never be absolutely perfect in the sense that we never make mistakes, God makes us perfect in love, where even our intentions can be purified. Wesley believed that the key to holiness was to love God with all one's heart, soul, strength and intelligence and to love one's neighbor as one's self (Mark 12:28-31). God provides a holiness of life and heart. It is "faith working through love" (Galatians 5:6).

4. Controversy with the Calvinists

Sadly, the good cooperation between George WHITEFIELD and the Wesley brothers did not last. Whitefield accepted Calvin's idea of predestination, meaning that he believed that God only chose certain people for eternal life. In 1739, John WESLEY published a sermon entitled, "**Free Grace**" where he presented the Arminian position.

N.B. – See the end of the second lecture to review the *5 Points of the Remonstrants*.

After the annual Methodist conference of 1770, the Minutes left the impression that we are saved by good works. A colleague of Wesley, John FLETCHER (1729 – 1785) wrote several defenses to better explain what Wesley meant. In fact, Wesley never taught justification by works, only good works as evidence of our justification by faith. But the Calvinists believed that the Minutes had finally lifted Wesley's mask and exposed him as a supporter of Roman Catholic theology (Coppedge, pp. 157-211).

5. Tensions with his brother, Charles

John WESLEY had problems in his **marriage**. He only married late in life and he seems not to have been very aware of his wife's needs. (On the other hand, his wife seems to have been a bit unbalanced.) An earlier intervention by Charles to break John's first engagement with another woman had created much tension between the two. Also, Charles worried that John did not fight enough against the leanings of other Methodists who wanted to leave the Church of England in order to create a separate church. When Charles married, he stayed in London and no longer travelled with his brother as an itinerant preacher after 1755. However, he continued to compose hymns that Methodists sang with all their heart and which served to teach sound biblical doctrine.

D. Review

1. Because of the herculean **efforts** of John WESLEY – aided by his coworkers – there were more than 50,000 Methodists in the United Kingdom (England, Wales and Scotland) and Ireland at the time of his death. The first Methodist churches in America were planted under Thomas COKE (1747-1814) and Francis ASBURY (1745-1816).
2. John WESLEY rode 400,000 km on horseback to supervise societies.
3. Certain people believed that Methodism (under Whitefield and Wesley) prevented a violent **revolution** in England similar to the one in France. It is certain that the message of **holiness** of life and heart had beneficial effects on society.

Discussion Questions

1. Martin LUTHER, William TYNDALE, and others understood that reading the Bible in one's mother's tongue proved essential as a good basis for the evangelistic message in a given context. Yet, in Africa, there are hundreds of languages that have yet to even have a translation of the New Testament. Even people who understand a colonial language (such as English) neglect daily Bible reading. In your opinion, would it be better to stop translating Scripture into maternal languages and focus instead on the language of education, or is it important? What can we do to encourage our faithful to read the Scriptures more? What are some other methods to get the Word of God into the hearts of people who are illiterate?

2. Thomas CRANMER made a great effort to produce *the Book of Common Prayer* which furnishes a liturgy for the faithful. Even in our day, the liturgy remains important in the Anglican confessions, even in Africa (Nigeria, Uganda, etc.). In your opinion, would it be a good thing to create a liturgy for our Nazarene churches? Some believe that formality stifles the Holy Spirit, while others find that this type of response given during the service can be edifying and serve to inculcate good theology as much as the songs that we sing. Is there a balance to find between the spontaneous elements (dances, times of everyone praying aloud at the same time, etc.) and more structured elements?

3. John WESLEY knew to innovate in the area of evangelization and follow up. Think of your own church. What are the methods which worked well in the past, but no longer do? Do we have the tendency to confuse the method with the message? Name two or three innovative methods that could help a failing church recover.

4. Charles WESLEY had a good family life, with a happy marriage and three children. Yet, some criticize him for abandoning his preaching ministry in the fields. In contrast, John Wesley was tireless in his pastoral work, even when his wife decided to separate from him. How can we find the right path between our marital/familial responsibilities and our call to ministry?

Lesson 5 – The Birth of the Church of the Nazarene

Principal sources

Smith, Timothy L. *Called Unto Holiness, Volume 1: The Story of the Nazarenes – Formative Years*. Kansas City, Missouri: Nazarene Publishing House, 1962.

Purkiser, W.T. *Called Unto Holiness, Volume 2: The Story of the Nazarenes – The Second Twenty-Five Years, 1933-1958*. Kansas City, Missouri: Nazarene Publishing House, 1983.

I. Growth of Methodism in America

Francis ASBURY (1745-1816) is the “John Wesley” of American Methodism. Like Wesley, he travelled a lot on horseback to supervise groups of Methodists. The largest difference between the two is that Wesley worked with “societies” while Asbury spoke about “churches”.

Effectively, Asbury founded a denomination in America, the Methodist Episcopal Church. He and Thomas COKE (1747-1814) had the title of “bishop”.

Very quickly, the M.E. Church was a great success. They had thousands of members and pastors often supervised many congregations by riding a “**circuit**” on horseback. In 1844, there was a split in the denomination caused by the question of slavery. In general, the Northerners were against it, while the Southerners were for it. This is how the Methodist Episcopal Church (South) was started. The question of slavery was not resolved in the United States until the Civil War (1861-1865).

II. The Holiness Movement

During the years 1858-1888, there was a very strong movement at the heart of many denominations in the United

States. It was a holiness movement. Briefly, people experienced a second **work** of grace, meaning a deeper work of God in the heart of the believer. This action of God was marked by a greater spiritual **power** and an abundant love for God and others. While some spoke of Christian Perfection as taught by John WESLEY, others preferred to use vocabulary pertaining to the Holy Spirit-- such as the image of the 120 on the Day of Pentecost, who waited for the **baptism** of the Holy Spirit.

N.B. – At that time, no one had yet espoused the idea of speaking in tongues as a necessary proof of this baptism. This idea was introduced by Charles PARHAM (1873-1929) at the beginning of the 20th century, who taught it to others. He is considered the father of the Pentecostals.

The Holiness Movement was complex and varied, but at least two elements must be stressed:

A. Phoebe (pronounced FEE-BEE) **PALMER (1807-1874)**

In 1837, this Methodist lady began the "Tuesday **Meeting** for the Promotion of Holiness" at her house in New York City. Other people followed her model and holiness meetings began in other large cities. She wanted to find the fastest way to achieve Christian perfection. She read in Matt 23:19: *"Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?"*

Palmer's Three Steps

To everyone she met, Palmer brought a message that if:

1. One consecrated oneself entirely,
2. Believed the Bible's promises of a new empowerment to live a holy life, and asked for the grace to live that life, then
3. One could truly testify to "entire sanctification" or holiness of heart and life.

Adapted from - <http://www.christianitytoday.com/ch/2004/issue82/2.07.html?start=2>

Theologians of our day have criticized Palmer's formula for various reasons. Some believe that God is never obligated to do our will and the three steps seem to impose restraints on God.

According to this logic, will God not sanctify us when he is ready to do it? Also, is it possible to **testify** to something that has not actually happened yet? Despite these dangers, Palmer's ideas gained many followers.

B. The "camp meetings" -- Smith, pp. 15-18

After the interruption of the Civil War (1861-1865), the promotion of holiness took the form of "camp meetings." These meetings of several weeks in the **countryside** mainly were for citizens of large cities who came to relax, but also to listen to the great evangelists of the day.

John Allen WOOD – a pastor in Wilkes-Barre, Pennsylvania who wrote many works about holiness – suggested the idea of a camp meeting. Something interesting is that these camp meetings attracted people from many denominations, not only from the Methodist Church.

When they returned to their churches, these people spoke about this **second** work of grace. Sometimes the pastors opposed them and this understanding of sanctification and they were obliged to leave their churches. Other times, they were discouraged by the cold reception and decided to leave their church to start another.

Three reactions to camp meetings

- 1. *Stay faithful to one's church*** – Many Methodists who participated in camp meetings stayed in the Methodist church in order to try to live according to the doctrine of Christian Perfection. They remained loyal to the message and church of Wesley
- 2. *"Come-outers"*** – Some leaders of the camp meetings encouraged people to leave their churches in favor of others where the message of sanctification was accepted.
- 3. *"Put-outers"*** – Some churches forced the people who had been sanctified at camp meetings to leave the church.

III. The birth of the Church of the Nazarene

In 1908, there was a **fusion** of three holiness groups. This joining took place in the small town of Pilot Point, Texas. The name given to the new denomination was the Pentecostal Church of the Nazarene.

N.B. – In 1919 at the General Assembly, a simpler name was adopted – Church of the Nazarene - in order to not be confused with those who accept the idea of speaking in tongues as evidence of the baptism of the Holy Spirit.

From the beginning, our *raison d'être* has been to promote the message of holiness of life and heart, a message (sadly) more and more opposed towards the end of the 19th century by the **Methodist** clergy (Smith, pp. 27-53).

In fact, the first two groups had already decided to merge in 1907 in Chicago. However, Nazarene historians regard the second date as the birthday of our denomination.

A. The Church of the Nazarene – Smith, pp. 91-121

An experienced Methodist pastor, Phineas BRESEE (1838-1915), left his church to found the Church of the Nazarene in Los Angeles in 1897. His two primary reasons for this split seemed to be:

1. **doctrinal**, meaning, the question of sanctification, and –
2. **practical**, his program for evangelizing the poor was not accepted by the Methodists.

The name "Nazarene" (**Matt. 2.28**) was chosen by his colleague, Dr. J.P. WIDNEY as a pejorative name given to Jesus. For him, "Nazarene" symbolized the model of a Savior who works humbly among the world's poor (Smith, p. 111). With time, dozens of Nazarene churches were planted, especially in California.

B. The Association of Pentecostal Churches

This association worked principally in the northeast of America. The main leader was Hiram REYNOLDS (1854-1938) who also had a great vision for world mission.

C. The Holiness Church of Christ

This church was the result of the merger in 1904 of many holiness churches. It was primarily found in the states of Texas, Arkansas, Alabama, and Missouri. Among the leaders was an excellent woman pastor Mary Lee Cagle, widow of R.L. Harris.

The first three general superintendents chosen were Phineas BRESEE, Hiram REYNOLDS, and E.P. ELLYSON.

IV. Continuing challenges

- 1. Finances** - At the beginning, each entity in the church wanted to have an offering. Today, we have fewer offerings because of the unified system called **World Evangelism Fund (WEF)**. However it is sometimes too easy to multiply the number of offerings destined for the district and general church interests while forgetting the financial support of the pastor in the local church. As in all things, it is necessary to find the middle way.

- 2. Government** – In our church, the two most important authorities are the district superintendant (supported by the district assembly and the district advisory board) and the pastor (supported by the annual meeting and the church board). The *Manual* explains in detail what the powers of each are in order to maintain a balance in the functioning of the local church and the district. Some large problems can arise when one of these entities cedes its power and does not do its part.

- 3. Standards** – In 1955, the Church of the Nazarene split over the question of **television**. Some thought that it was an instrument of the devil and that the denomination should ban it for the members. However, the General Assembly (1952) did not vote to reject it, but recommended the practice of **discretion**. In our day, disagreements

about other questions of behavior can arise and sometimes risk dividing the church.

4. Education – Education remains very important for the Church of the Nazarene, especially education for our pastors, but also for the laity in Christian universities. However, it is possible to begin too many universities, which is not **cost-effective**. Each church which merged in 1908 already had an institution. It took great wisdom to know how to run them and sometimes it was necessary to merge several to create one that was more **solid**. These same questions still burn in the other continents where the Church of the Nazarene is very advanced.

V. Summary

What observations can be made to summarize the early history of the Church of the Nazarene?

1. The Church of the Nazarene would not exist without the vision of the importance of the promotion of **holiness**;
2. Our denomination was born in a spirit of **compromise**. The same spirit remains very important for the good health of our churches today.
3. In the footsteps of Phoebe PALMER, Mary Lee CAGLE and many others, the Church of the Nazarene believes that God calls **women** and men to ministry.

Discussion Questions

1. John WESLEY did not want to create a denomination. However, after his death, the Methodist church was born. Later, we have seen how the Church of the Nazarene was started (in part) by a Methodist pastor (Phineas BRESEE) who left his denomination. What do you think about the multiplication of denominations? Are there reasons that merit a division in the Body of Christ? What are the advantages of a variety of churches? What are the disadvantages? In your opinion, what would be the ideal situation concerning the unity of Christians? How can we encourage such a unity (John 17:21)?
2. Phoebe PALMER taught three steps of sanctification. What do you think of that system? Is her interpretation of Matthew 23:19 correct? Are there other Bible passages that teach that method for obtaining entire sanctification? If you had to present a plan to help someone experience the second work of grace, what would it be?
3. Imagine a member in your church is addicted to pornography. Praise God, he is delivered from that addiction and gives his testimony in church about what Jesus has done for him. After the testimony, he says: "Pastor, from now on, because of this problem, I believe that the internet should be banned for all Nazarenes, including e-mail." Would you agree with him? Why, or why not? Is there a "middle way" on this question, meaning a way to get rid of the bad and keep the good? What would you do if half of your church members said they would leave if the Church of the Nazarene in Africa did not establish a rule against the internet?

Lesson 6 – The Missionary Movement

Principal sources

Orjala, Paul R. "Mission, missions, missiology" in *Beacon Dictionary of Theology*. Kansas City, Missouri: Beacon Hill Press, 1983.

Southern Baptist Historical Library and Archives, online:
http://www.sbhla.org/bio_carey.htm

Winter, Ralph D., and Hawthorne, Steven C. *Perspectives on the World Christian Movement: A Reader*. 3rd ed. Pasadena, California: William Carey Library, 1999.

I. What is a missionary?

The word "missionary" never appears in the Bible. However, that role was carried out by the **apostles** (see Gal. 1:19, Rom. 16:7, 2 Cor. 8:23, Phil. 2:25, Acts 14:4, 14). According to Paul ORJALA, the Greek word in the New Testament, *apostolos*, carries the meaning of missionary, meaning people sent by the church.

We see in Acts 8 that Phillip was an **evangelist**. Yet, he announced the gospel to people of his own culture.

Missionaries, however, cross a cultural barrier (and often a linguistic one as well) to communicate the Good News in various ways.

Sometimes people in the church say that "everyone is a missionary." In one sense, they are right, because we all must **witness** of our faith in God (I Peter 3:15). But, not everyone is given the gifts and graces needed for crossing cultural barriers and doing missionary work. The Lord has only chosen some for that specialized task (Ephesians 4:12-13).

We are not all <i>missionaries</i> , but we are all <i>witnesses</i> .
--

Everyone can't be a *missionary*, but everyone in the church can support the missionary *enterprise*.

One might believe that Protestant churches have sent missionaries for a long time. Yet, it was beginning only a little more than 200 years ago since we have shouldered this responsibility.

Let's consider three important well-known people and the role that they played in world missions": William CAREY, Hudson TAYLOR, and Amy CARMICHAEL.

II. William CAREY: The Father of Protestant Missions

William CAREY (1761-1834), an Englishman, was a pastor and a shoe repairer. When he was convinced that the Great Commission (Matthew 28:19-20) was not relevant only to the first disciples, in 1792 he published a treatise, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*. From there he fought for the establishment of a Baptist society that would support his mission in India, a vast country which knew little of the Christian message.

✓ **obstacles to confront**

1. ***Calvinism*** – It was necessary to convince people that missionary work was needed. After all, if God has chosen the elect, what purpose does preaching serve? They would be saved if we go to the foreign country or if we stay at home.
2. ***some difficult years*** – During the first years in India, he suffered health problems and his son died. His wife also had mental problems, especially after the loss of their son.
3. ***a dreadful custom*** – At that time in India, when a husband died, his widow was thrown onto the funeral pyre to burn so she would die at the same time. He fought against that practice, and with time, it was forbidden.

✓ **accomplishments**

1. ***Bible translations*** – With two colleagues, Joshua WARD and William MARSHMAN, he translated and published the Bible in various Indian languages. His great burden was that people would have the Word of God in their own language
2. *science* -- Mr. Carey was fascinated by biology. He was considered an expert in this area. Without doubt, this hobby helped to keep his life in balance.
3. *university* – In 1810, in the city of Serampore, his base, he established Serampore College to educate people in Christian ministry.

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

- William CAREY

III. Hudson TAYLOR: missionary in China

Source:<http://www.tlogical.net/biohtaylor.htm>

James Hudson TAYLOR (1832-1905), born in England, was the founder of the China Inland Mission.

Hudson's father was a Methodist preacher. He prayed that God would send his son to China. At the age of 15, Hudson was converted, and soon after, he began to be interested in China.

After studying medicine, he left for China in 1853. He worked first with China Evangelization Society, and then he left to work independently. During his first tour in Shanghai, Swatow, and Ningpo, he married Maria DYER and they had several children.

Between 1860 and 1865, they spent time in England where he finished his studies in medicine and where God give him the idea of beginning another mission destined for the inhabitants of the interior of China. In May 1866, he returned to China with

his wife, children and 16 other missionaries. Since January 1911, China Inland Mission has had 968 missionaries! (The China Inland Mission is now known as OMS).

✓ **Hudson TAYLOR's principles**

1. Use medicine as a **means** to reach people and open the **door** for listening to the gospel.
2. As much as possible, respect the **customs** of the local people. Wear the local **clothes** and not the clothes from your own country.
3. Never forget that if the work is the will of God, He will provide all the **necessary** things.

“God’s work, done in God’s way, will never lack God’s supply.”
- Hudson TAYLOR

One day, Hudson TAYLOR was speaking with a Chinese man. After understanding the gospel message, the man accepted Christ. Then he had a burning question to ask the missionary:

“Why didn’t you come sooner?”

The missionary answered that he couldn’t come sooner.

“How long have your people known this truth?”

TAYLOR did not know what to say. Finally he replied, “For centuries.”

The new Christian was astounded. Finally he said, “My father spent his whole life searching for this Truth as have I. And you have known it for centuries? *Why didn’t you come sooner?*”

Source - <http://www.hyperhistory.net/apwh/bios/b3hudsonu.htm>

III. Amy CARMICHAEL: a woman devoted to the needy

Source - <http://www.tlogical.net/biocarmichael.htm>

Amy CARMICHAEL (1867-1951) was born in Ireland. After the death of her father, she was adopted by Robert WILSON, one of the founders of the Keswick Convention.

N.B. – This convention served to promote holiness, especially the power which results from sanctification. It was at Keswick that Amy heard a report about Hudson TAYLOR and his missionary work in China. She presented herself for missionary service and left for Japan. After only 15 months, she returned to her own country. Later she left again, this time for India, where she spent 55 years in service without returning to her home country.

- **A love for neglected children**

In an orphanage, CARMICHAEL housed up to 1,000 homeless children. Many of these children would have been prostituted in the Hindu temple without her intervention. In time, they constructed a hospital to care for the children and, of course, they had schools where they heard the message of the gospel. Her work – named Donavhur Fellowship – is situated in Tamil Nadu, about 30 km from the southern most point in India. The work continues even today.

Amy wrote 35 books which tell of her work among the poor. She also wrote several songs. She never married, and she thought it was the sacrifice God wanted her to make. Her “children” were the orphans, and everyone called her “Amma” which means “Mama.”

Before her death, she asked others not to mark her tomb with a stone. So they erected a birdbath with the inscription: “Amma”.

One can give without loving, but one cannot love without giving.
- *Amy Carmichael*

Amy CARMICHAEL symbolizes the thousands of young women who responded to the missionary call. These women demonstrated great courage and compassion in the work of God.

Discussion Questions

1. William CAREY – despite being an ex-patriot – dared to speak against a bad practice, the burning of wives with their husbands' bodies. Moreover, Amy CARMICHAEL aided young women who otherwise would have been prostituted in the Hindu temple. What are the bad practices that exist in your country? What role does the church play in rectifying such scourges? What do you say to the person who insists that speaking out against these things is not our place, because Christians must avoid politics? Is this person right, or wrong? Why?

2. We know that today, it is not only Americans or Europeans who are missionaries. There are many missionaries from many countries in Africa, as well as Korea, Brazil, etc. Let's imagine that one Sunday a young girl in your church approaches you to say: "Pastor, I believe that God called me to be a missionary." How will you help her confirm her call? Create a long term strategy to help her achieve her vision. **Get into details.** What must she do? What will you do as her pastor? What will the local church do? The district? What structures exist (or must exist) to direct our children in this direction?

3. The young Hudson TAYLOR criticized other missionaries because although they lived in China, they refused to adapt themselves to Chinese customs. (For example, that kept their English clothes and did not socialize with the Chinese, except for their domestics.) Imagine one day that you are sent to Japan as a missionary. How far will you go to adopt the local customs? Will you celebrate your country's day of independence? Will you eat African food every day, or will you dare to eat sushi (Japanese dish made with raw fish)? If you start a church, what will worship be like? Will you use tam-tams? Will you wear shoes in the house? (The Japanese take theirs off at the door.) Briefly, in your opinion, is it necessary for missionaries to totally renounce their own culture to be effective in the foreign country where they serve?

Lesson 7: Arrival of the Church of the Nazarene in Africa

Sources:

Dayhoff, Paul S. *Africa Nazarene Mosaic: Inspiring Accounts of Living Faith*. Vol. 2. University Park, Iowa: Paul Dayhoff, 2001.

_____. *Living Stones in Africa: Pioneers of the Church of the Nazarene*. Rev. ed. University Park, Iowa: Paul Dayhoff, 1997.

Parker, J. Fred. *Mission to the World: A History of Missions in the Church of the Nazarene Through 1985*. Kansas City, Missouri: Nazarene Publishing House, 1988.

Seaman, Linda. *Where the River Flows: Bringing Life to West Africa*. Kansas City, Missouri: Nazarene Publishing House, 1997.

Swim, Roy E. *A History of Nazarene Missions*. Kansas City, Missouri: Nazarene Publishing House, n.d.

I. Cape Verde and Swaziland: starting in the west and south

✓ Cape Verde (1901)

This is the first African country where the Church of the Nazarene opened. In fact, it was the Association of Pentecostal Churches of America (APCA) – which joined the Church of the Nazarene in 1907 -- which sent from Massachusetts the young João DIAS (born 1873) back to his home country to plant the first holiness church in 1901.

Pastor DIAS faced great **opposition** from other Cape Verdeans. Almost all the population was **Catholic**, and they were not happy with this new Protestant work. Here is an example, noted in a publication of APCA:

A great crowd which surrounded our mission made such noise that it made it impossible to continue the worship service. The crowd was furious and we were afraid they would kill us with

sticks, stones and knives. Twice I asked for the assistance of the chief of police. It was almost impossible to control the about 500 attackers.

In 1936, Everett and Garnet HOWARD arrived to support the work in Cape Verde. They stayed for 16 years and had a great vision for implanting at least one church on each of the nine inhabited islands which make up the country.

Miraculous source of Water

In 1951 Luciano and Ricardina arrived on the island of FOGO to preach. They were able to report 60 conversions in their first month there, but there were also many hardships to endure. Fogo is one of the largest active volcanoes on the world. Because of the lava flow, the land in the valleys is fertile. Many people live there, growing oranges, coffee, sugarcane, mangoes and beans. Unfortunately, it is also a land plagued by drought, and by 1951 one had been going on for 5 years. More than 8,000 people had fled the island.

Life was hard for everyone, but those who lived deep inside the crater, appropriately named Cha das Caldeiras (“place of Kettles”, suffered the most. In the midst of the drought the small nearly inaccessible spring of water upon which the village depended for its very life appeared to be drying up.

Through the efforts of Cape Verdean Nazarene pastors, the village of Cha das Caleiras had become a community of committed Christians who spent every morning from four to five o’clock in prayer. Luciano de Barros challenged them to face this crisis with the same commitment to prayer and called his people to pray for rain. They stood on the promise found in Isaiah 41:17-18:

*The poor and needy search for water, but there is none;
Their tongues are parched with thirst.
But I the Lord will answer them;
I, the God of Israel, will not forsake them.
I will make rivers flow on barren heights,
and springs within the valleys.*

*I will turn the desert into pools of water,
and the parched ground into springs.*

It was a promise tailor-made for them, and so they prayed. They returned home with hope and God's promise in their hearts and a great determination to continue to pray and believe. They did not have to wait long, the next morning the village awoke to sounds of shouting, singing and crying. A spring of pure, fresh water was gushing out of the crater wall above them. They built a reservoir as soon as they could, but even that could not contain the waters that poured forth. Today that spring is still flowing.

- Linda SEAMAN, *Where the River Flows*, pp. 16-18

Among the dozens of leaders produced by the Church of the Nazarene in Cape Verde are Jorge de BARROS, the former director of Portuguese publications and Eugenio DUARTE, who currently serves as a General Superintendent.

✓ **Swaziland (1907)**

The story of the Church of the Nazarene in the southern part of Africa began with a non-Nazarene. Harmon SCHMELZENBACH (1882-1929) belonged to another holiness mission when he received a letter in Swaziland which informed him of the merger that had taken place at Pilot Point in 1908. Harmon and Lulu had already been in Africa for a year.

Crossing a brook near Pigg's Peak

My wife and baby were seated up high, and we whipped the donkeys to advance about 30 meters. Then we got stuck in the mud. Several times we encouraged the donkeys to pull, but some were lying in the brook almost drowning. The only reason they did not die is because we held their heads above the water.

The water of the brook rose and as the donkeys refused to pull, we hardly knew how to get out of the water. But a little later, God found a solution. A Danish man, a tradesman in Swaziland, set out from Mbabne. He saw our problem; he came to our aid with six mules. He told us never to cross a brook with donkeys that were already tired for fear that they would drown. Of course, we had already learned that through our experience, and other experiences later well confirmed it.
– told by Roy SWIM

Over the course of time, many missionaries came to work with the SCHMELZENBACH family. Two notable missionary women were Fairy CHISM and Louise ROBINSON-CHAPMAN. Several generations of the ESSELSTYN family consecrated their lives to the advancement of the church including Ted ESSELSTYN, the Africa regional education coordinator during the 1990's.

In addition to numerous primary schools and the Bible Institute for pastoral education, the Church of the Nazarene also set up a hospital and a school for the education of nurses. (Now the hospital belongs to the government of Swaziland. Three schools in Swaziland in 2010 merged to form SANU, Southern Africa Nazarene University).

II. Rapid advance : the end of the 20th century

In 1980, the Church of the Nazarene was only found in a handful of countries on the African continent. During his twenty years of service as regional director, Richard ZANNER and his wife, Valerie, encouraged the implantation of the Church of the Nazarene in more than 30 countries.

John SEAMAN and his wife, Linda, began the work of the Church of the Nazarene in Côte d'Ivoire in 1987. With a team of missionaries in other countries such as Liberia, Ghana, Nigeria, Senegal and Bénin and with an excellent partnership with leaders in these countries, the Africa West Field saw rapid growth. Congo (Kinshasa) and Rwanda on the French Equatorial Field also knew rapid growth. The deployment of Haitian missionaries, Dumerzier and Cindy CHARLES, who

served for several years in Rwanda under the supervision of Doug and Pam RUNYAN, was significant in missiological terms.

An important phenomenon is the sending of African missionaries to other countries on the continent. Notable in this regard are Jonas MULATÉ and his wife, Lousada, from Mozambique who served in Angola, and Daniel and Pauline MOKEBE, from Zimbabwe, who served in Ghana. Ganda and Mary FRIDAY are Kenyan, and serve in Burkina Faso.

In the south of the continent, Mozambique is known as a greatest success in the implantation of churches and number of members. The missionary efforts before the civil war (1975-1992) seemed like sowing seed on dry ground. After the war, it was as if a rain watered the half-forgotten seed. Today there are about 90,000 Nazarenes in Mozambique in 31 districts.

III. Summary

There were 464,338 members of the Church of the Nazarene on the Africa region in 2009.

Source – checked on July 15, 2010 -
<http://www.africanazarene.org/wmafrica/AboutUs/RegionMembershipStatistics/tabid/413/Default.aspx>

Discussion questions

1. Reflect on the stories of the missionaries and other pioneers recounted in this lesson. What are the characteristics that they have in common with those who are successful in achieving their goals? In addition to "visionaries" like Richard ZANNER, what are some other types of people with other ministry styles who prove necessary to provide balance to the life of the church?

A Beninese proverb states: "Before taking another bite, swallow what is in your mouth." Applied to the development of churches, do you believe that there is a tension between those who want to expand the boundaries of the church and those who want to educate the people already in the church? If yes, what is the middle ground (the *juste milieu*)?

2. The Church of the Nazarene is an international denomination which exists in approximately 150 countries. Often one speaks of the advantages of belonging to such a family. Are there also disadvantages in this system? Try to make a summary of both the positive and negative sides. How can the negative be minimized while maximizing the positive? What contribution has the Church of the Nazarene in Africa made to those in other countries off the continent who suffer? How can the leaders of our African churches better instill a spirit of service despite poverty (2 Cor. 8:1-5)?

3. We spoke about the miraculous source of water in Cape Verde. What purpose does the telling of such stories from the history of the Christian church serve? Do the stories of miracles inspire you more or less than other stories when God chose *not* to perform a miracle, such as when the first Christians were thrown to the lions in the arenas of Rome? Do you believe that too great a dependence on miracles encourages laziness among the people of God? Debate this.

Lesson 8 – The future of African Christianity: Creating our own story

Source

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. Revised edition. Oxford, England: Oxford University Press, 2007.

I. Philip JENKINS: Africa and the future of Christianity

In his work, *The Next Christendom*, Philip JENKINS observes that the great growth at the heart of the church is not happening in Europe or North America. It is mainly in the “global south” (Southern hemisphere):

Over the last century, however, the center of gravity in the Christian world has shifted inexorably southward, to Africa and Latin America. Today, the largest Christian communities on the planet are to be found in those regions. If we want to visualize a “typical” contemporary Christian, we should think of a woman living in a village in Nigeria, or in a Brazilian favela. In parts of Asia too, churches are growing rapidly, in numbers and self confidence. As Kenyan scholar John Mbiti has observed, “The centers of the church’s universality [are] no longer in Geneva, Rome, Athens, Paris, London, New York, but Kinshasa, Buenos Aires, Addis Ababa and Manila.”-- pp. 1-2

Where do the 2.1 billion Christians live? (2005)

531 million – Europe
511 million – South America
389 million – Africa
344 million – Asia
266 million – North America

In 2025 (2.6 billion)

623 million – South America
595 million – Africa
513 millions Europe
498 million – Asia
371 million – North America

-- Jenkins, pp. 2-3

In its zeal for evangelization, Africa is in competition with South America to set the record. According to Jenkins (p.3), in 2050 c.e., one out of every two Christians will be in Africa or Asia.

Then he (Jesus) said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matt. 9:37-38).

II. Christianity in Africa: three pieces of advice for Nazarenes facing this great growth

The great numerical growth is a rich blessing, but it also presents us with a great challenge. We must be very wise. Here are some observations concerning Christianity in Africa along with advice to our leaders, in order to encourage a growth of quantity and quality:

- **Christianity in Africa is less theory than practice.**
The presence of challenges such as AIDS, corruption and poverty means that the evangelistic message is often adapted to respond to them. The popularity of preachers who promise riches and healers are two dubious manifestations of this tendency. The people who are called "Nazarenes" should meet the practical needs of people without at the same time falling into the errors or practices of those who manipulate people for a profit.
- **The idea of spiritual powers that fight is never far from our thoughts.**

Often theologians do not discern this essential theme from the Holy Scriptures. In contrast, moral issues could be neglected in our messages.

The African Nazarene when preaching
dare not neglect either power or holiness.
Our preachers speak, in contrast, of the power of a holy life.

- **Nazarene leaders must be careful to not create a new tribalism in the name of the denomination.**

Our *Manual* (2005, p. 16) affirms: "As its own people, it embraces the people of God through the ages, those redeemed through Jesus Christ in whatever expression of the one church they may be found."

More importantly, the Bible declares: "*There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus*" (Gal. 3 :28). As much as possible, we cooperate with all churches which preach biblical truth.

A loyalty to the Church of the Nazarene does not exclude partnering with other evangelical churches, especially with those who share the same vision of holiness of heart and life.

III. What will be our story?

Until now in this course, we have considered the lives of people and how the Lord used them for his glory. Whether it was Martin LUTHER, John CALVIN, Charles WESLEY, Pheobe PALMER or other people, we were amazed when we read their stories.

In a hundred years, how will people be able to read what the Lord has done through his people here?

Here are several suggestions for how we can conserve traces of our ministries:

- **Keep archives.**

After each annual meeting, keep a copy of the Minutes. Do the same thing for the District Assembly and ask the pastors and superintendants to write out their reports and not only present them orally. The secretary can keep a folder with such reports for filing in a well-protected place.

Is there a special event in the life of the church? Type a program on the computer or even write it by hand. Afterward, try to make some observations concerning those who came, dignitaries among the attendees, etc.

- **Interviews** – An African proverb affirms: “When an old person dies, a library burns.” Who are the older people who have memories concerning the first days of your church? Pay them a visit to chat. If they accept, record the interview on tape or video. Keep these tapes in a place where moisture will not ruin them.

In conducting your interview, think of the journalists’ five questions:

1. What?
2. Where?
3. Who?

4. When?

5. How?

- Print your e-mails – More and more, we communicate by e-mail or text messages. As possible, print all of them that may have a historic value. A computer disc or pen drive only lasts 2-3 years. Don't believe that it will be possible for a historian in 50 years to download the contents of your computer.
- Take and print some photos – Any historical book is more interesting if it is accompanied by pictures. Now cameras are often digital. Like computers, cameras cannot keep the images forever. It is important to print at least the best photos in order to preserve them.

Discussion Questions

1. The course author states: "Christianity in Africa is less theory and more practical." Is that true, in your experience? What role, then, does theory play in the future of the church in Africa? Are our theological schools right or wrong to offer courses that are often theoretical such as philosophy? Debate this.

2. According to you, what are the best qualities in African churches? In other words, what is it that makes Christianity grow so rapidly in Africa? If you were the devil, what strategy would you employ to put the brakes on this growth?

3. Try to make a list of 10 characteristics of a "good (African) Christian". (Make the list now ... Do not read the next sentence before making the list.)

Weigh each characteristic. How many are connected with power? How many are connected to holiness? Do you believe the phrase "The power of a holy life" can summarize well the Wesleyan message in your context? If not, what phrase would you choose as a summary?

Appendices

Quiz # 1 (Lessons 1-2)

Respond "true" or "false" to the following questions.

1. According to Cairns, before the Protestant Reformation, corruption undermined the good functioning of the Church of Rome (TRUE)
2. The book, *The Praise of Folly*, was written by Thomas Aquinas. (FALSE)
3. Martin LUTHER is often considered the Father of the Protestant Reformation. (TRUE)
4. Calvin was against infant baptism. (FALSE)
5. Some said: "Erasmus laid the egg and Luther hatched it." (TRUE)
6. John CALVIN's systematic theology is called *Institutes of the Christian Religion*. (TRUE)
7. The *80 Theses* of Calvin were against the sale of indulgences. (FALSE)
8. The foundational idea in Calvin's theology is absolute divine sovereignty. (TRUE)
9. In front of the Diet of Worms, Luther renounced his doctrine of justification by faith. (FALSE)
10. Luther's hermeneutical principle was this: "All that is not contrary to Scripture is for Scripture and the Scripture is for it." (TRUE)

Quiz #2 (lessons 3-4)

Respond "true" or "false" to the following questions.

1. John CALVIN's successor was Theodore Beza. (TRUE)
2. At the time, Anabaptists were considered radical reformers. (TRUE)
3. Ulrich ZWINGLI was the founder of the Mennonites. (FALSE)
4. French Protestants were called "Huguenots". (TRUE)
5. The Council of Trent adopted the protestant position concerning justification by faith. (FALSE)
6. The Jesuits often spoke against the importance of schools. (FALSE)
7. John and Charles WESLEY collaborated in the Methodist work. (TRUE)
8. King Henry VIII accepted the Pope's decision to not allow him a divorce. (FALSE)
9. Thomas CRANMER edited *The Book of Common Prayer*, a liturgical book used by the Church of England. (TRUE)
10. The doctrine of sanctification was of little importance in the theology of John WESLEY. (FALSE)

Quiz # 3 (Lessons 5-6)

Respond "true" or "false" to the following questions.

1. Phoebe PALMER was a man who promoted holiness through prayer meetings in his home. (FALSE)
2. Meetings lasting several weeks in the countryside which included holiness preaching were called "camp meetings". (TRUE)
3. The first group that used the name "Church of the Nazarene" was founded by H.F. Reynolds. (FALSE)
4. In 1955, a group left the Church of the Nazarene because it was against the reading of newspapers. (FALSE)
5. The Church of the Nazarene could not exist without a vision of the importance of promoting holiness. (TRUE)
6. The work of a missionary and an evangelist are the same. (FALSE)
7. All Christians are missionaries. (FALSE)
8. William CAREY is often considered the Father of Protestant Missions. (TRUE)
9. Amy CARMICHAEL was the founder of the China Inland Mission. (FALSE)
10. Hudson TAYLOR believes that it is important for missionaries to never wear the clothes of the local people in the country where they work. (FALSE)

Grade calculation

If you can, you may photocopy the final exam and give one to each student. Otherwise the questions may be written on the board.

The easiest way to calculate the grade for the exam is to take the mean average for grades given for the essays.

(ex) Let's imagine that a student received the following grades:

essay # 1 --- 12/20, *essay # 3* – 15/20

The grade for the exam would be 13.5/20. ($12+15=27$; $27/2=13.5$)

- ✓ Here is how to calculate the course grade. Of course this is only an example. Use the grades earned by each student:

attendance (10%): 20/20

...multiply $20 \times .1 = \underline{2.0}$

quizzes (30%): 12/20, 14/20, 18/20

...the mean average of the three is 14.6

($12+14+18= 44$, $44/3= 14.66$)

...multiply $14.66 \times .3 = \underline{4.398}$

group work (30%): 9/20, 11/20, 15/20, 14/20

... the mean average is 12.25

... multiply $12.25 \times .3 = \underline{3.675}$

final exam (30%): 13.5

... multiply $13.5 \times .3 = \underline{4.05}$

Finally – add the 4 numbers:

$2.0 + 4.398 + 3.675 + 4.05 = 14.123 = 14$ (course grade)

For the course grade, round the grade to the nearest half-point.

(Ex) $14.00 - 14.24 = 14$

$14.25 - 14.74 = 14.5$

$14.75 - 15 = 15$

Round *down* between .01 to .24, and .51 to .74

Round *up* between .25 to .50, and .75 to .99

Instructions

- 1) Time allowed: 120 minutes
- 2) Following are three questions based on the content of this course. You will choose only **2 questions** and then write all that is necessary to answer them well, but write a minimum of one full page for each question. In all, you will have written at least 2 full pages during the two hours.
- 3) Manage your time well. Don't spend longer than an hour for each question.
- 4) The use of your course notes is allowed. Use them.

Don't forget – answer only **two** questions, NOT three!
Begin your essay by noting the number of the question to which you are responding.

Question # 1

The Bible tells us to obey our spiritual leaders. However, in the period of the Protestant Reformation and even with the radical reformers, we observed that they were often disobedient.

Give two examples of their disobedience. In your opinion, were they right or wrong to disobey in that manner? Is there a guiding principle for Christians to know when they must obey and when they must disobey?

Question # 2

At the District Assembly, we regret that no one was put in charge of creating archives. Everyone wants future generations to know what happened at the beginning of the work of the Church of the Nazarene in each country. You have been chosen to be the historian for your district. What will you do to create archives? Go into detail.

Question # 3

We have often seen that important people have used various methods for evangelizing the population where they were working.

Choose **two** important people and explain:

1. What method or methods were used?
2. Do you believe those methods were effective? Why, or why not?
3. Do you think those methods would work well in your local context? Are there certain adaptations that would have to be made for them to work better? Explain.

**Nazarene Theological Institute
Attendance sheet**

Course: HE 202 History of the Church II

Study Center: _____

Teacher: _____

Course Dates : _____

Level of Study: Diploma Certificate

	Student ID #	Name of Student	Dates and Hours of Class Sessions											
1														
2														
3														
4														
5														
6														
7														
8														
9														
10														
11														
12														
13														
14														
15														
16														
17														
18														
19														
20														

**Nazarene Theological Institute
Class Report**

Course: HE 202 History of the Church II

Study Center: _____

Professor: _____

Course Dates: _____

Level of Study: Diploma Certificate

	Name of Student	Description and percentage of assignments							
		Attend- ance	Quiz	Groups	Final exam		Subtotal	Attend- ance reduction	Total
		Out of 10	Out of 30	Out of 30	Out of 30				
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									
11									
12									
13									
14									
15									
16									
17									
18									
19									
20									

Grade Report -- Course: HE 202 History of the Church II

Student's Name:

Center:

Instructor:

Grades:	<u>Assignments</u>		<u>Grade/ Possible</u>
	Attendance	10%	_____/10
	Group Work	30%	_____/30
	Quizzes	30%	_____/30
	Final Exam	30%	_____/30
	<i>Subtotal</i>		_____/100
	Reduction for poor attendance		_____
	TOTAL		_____.

Signature:

Date:

Grade Report -- Course: HE 202 History of the Church II

Student's Name:

Center:

Instructor:

Grades:	<u>Assignments</u>		<u>Grade/ Possible</u>
	Attendance	10%	_____/10
	Group Work	30%	_____/30
	Quizzes	30%	_____/30
	Final Exam	30%	_____/30
	<i>Subtotal</i>		_____/100
	Reduction for poor attendance		_____
	TOTAL		_____

Signature:

Date:

Guidelines for Small Group Activities

Educational research demonstrates that shared-learning activities, such as small group projects and discussion groups, raise the student's ability to gain and retain knowledge for practice outside the teaching environment. Students are able to develop critical thinking skills such as analysis, evaluation, and synthesis as they work in small group. Assigning small group projects help students to:

- 1) Learn how to work together in a team environment through positive interdependence.
- 2) Understand group processes, including process management, conflict management, synergism, collaboration, resource utilization, individual accountability, shared knowledge, cooperation, planning and problem solving.
- 3) Effectively and efficiently develop oral and written presentation skills.
- 4) Be better prepared for social interaction at work.
- 5) Explore and integrate a broader range of ideas and expertise.
- 6) Respond to different learning styles.
- 7) Supplement the knowledge of the facilitator/teacher.
- 8) Develop a sensitivity to and awareness of cultural and gender diversity

When engaged in small group activities, the following guidelines should be followed:

1. When considering the formation of groups, take into account that it is desirable to balance the small groups by gender, age, geographical origin, local language, and experience. Try to bring as much diversity as possible to the group.
2. Select a spokesperson(s)/Leader(s) for the group to keep the team on task and for reporting back to the rest of the class about the small group's findings, conclusions, and recommendations. The spokesperson(s) should also serve as the recorder(s) for the group.
3. Select a timekeeper for the group. Most small group activities should not exceed twenty minutes. The timekeeper's task is to keep the group moving forward and on task to complete the assignment within the allotted time frame.
4. During the course, students are encouraged to try to participate in as many small group roles as possible—spokesperson, recorder, and timekeeper.
5. Solicit the facilitator/teacher's assistance at any time the small group is unable to stay on task.

Evaluation for Small Group Presentations

Group 1	Members	Total time		Points	Total possible	Notes
			Content		100	
			Participation		100	
			Presentation		100	
			Total		/300	

Group 2	Members	Total time		Points	Total possible	Notes
			Content		100	
			Participation		100	
			Presentation		100	
			Total		/300	

Group 3	Members	Total time		Points	Total possible	Notes
			Content		100	
			Participation		100	
			Presentation		100	
			Total		/300	

Group 4	Members	Total time		Points	Total possible	Notes
			Content		100	
			Participation		100	
			Presentation		100	
			Total		/300	

Group 5	Members	Total time		Points	Total possible	Notes
			Content		100	
			Participation		100	
			Presentation		100	
			Total		/300	

General Notes