

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 34 – EVANGELICAL CHRISTIANS; CHARISMATIC RENEWAL; PARA-CHURCH GROUPS

Prayer from the years explored in this Lecture

God, grant me the serenity
To accept the things I cannot change;
The courage to change the things that I can;
And the wisdom to know the difference

Trusting that He will make all things right
if I surrender to His Will;
That I may be reasonably happy in this life
and supremely happy with Him, forever in the next.

Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the
pathway to peace;
Taking, as He did, this sinful world
as it is, not as I would have it.

Amen. The Serenity Prayer, by Reinhold Niebuhr

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TOPIC – ALBERT SCHWEITZER (1875-1965)

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In preparation, read:

Cairns, 486-89 (Evangelicalism), 489-94 (Pentecostalism) and 494-6 (para-church)
Lion, 646-50 (Charismatic Movement)
Hanks, *Great Events*, 303-10 (Charismatic Movement)
Hanks, *70 Great Christians*, 272-6 (Billy Graham)
Hanks, *60 Great Founders*, as marked at 3.2 of Notes

1. EVANGELICAL CHRISTIANS

1.1 Introduction

Some people don't like putting what they call 'labels' on other people, such as 'evangelical' or 'liberal'; one respects that view, but a one-word description of a person can be helpful, provided you know what the word means. So what does the word 'evangelical' mean?

The word 'evangelical' means basically 'of the good news' or 'gospel-based', that is the gospel as set out in the four Gospels, or, more widely, in the whole New Testament. So:

1.2 Who are evangelicals - evangelical Christians?

(a) The noun 'evangelical' is not a synonym for the adjective 'evangelistic' or the noun 'evangelism', although sometimes you hear the words used interchangeably.

'Evangelical' is what you believe, what you are; 'evangelistic (adjective) and evangelism (noun) is what evangelicals (should) do, outreach and mission. It's important to make the distinction, but it's equally important to stress that 'evangelicals' should be 'evangelistic, that is committed to 'evangelism', to the proclamation of the gospel. An 'evangelical' who is not 'evangelistic' is not a true evangelical.

(b) Evangelicals are not a denomination – they are to be found in many denominations, Reformed, Charismatic/Pentecostal, Methodist, Baptist, Free Churches, State Churches, all sorts of different churches, but united as evangelicals, or, as the banner over the Keswick Convention proclaims, 'All One in Christ Jesus'. Evangelicals have never adopted any single model for the church on earth; as evangelicals read the New Testament, some sincerely hold that it teaches a certain form of church government, others, equally sincerely hold that it teaches some other form of church government. That does not mean that evangelicals lack commitment to the church, as the body of Christ; it means that evangelicals are not committed to any one denominational view of the church.

(c) European Protestants, both Lutheran and Reformed, use the adjective 'evangelical' to distinguish themselves from 'Roman Catholic' or 'Eastern Orthodox'. If you travel on the Continent of Europe, and you see on a notice-board in Germany '*Evangelische Kirche*' ('Evangelical Church'), it's not as we use the word, it means that the church is Protestant, either Lutheran or Reformed, not Roman Catholic.

(d) In America, some Churches add the adjective 'evangelical' to their names because they want to designate their roots in the Protestant Reformation of the C16 - e.g., the Evangelical Lutheran Church of America is the largest Lutheran denomination in the United States; we might not recognize them as 'evangelical' (as we'll define the word in a moment), but they use it to tell the world about their roots.

1.3 Definitions of 'evangelical'

(a). The simplest definition is: Bible people, (or) Gospel people.¹

(b) A widely accepted definition today is fourfold:²

¹ John Stott, '*What is an Evangelical?*', CPAS, London, 1977.

² David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, (Unwin Hyman, Boston, 1989), 5-17. He coined these four words (not elegant, but pithy) as the four key features of evangelicals, and they have been widely accepted by evangelicals for the last 25 years.

Evangelical Christians are:

(one) *conversionist*; evangelicals emphasize the new birth as a life-changing experience; no one is automatically a Christian; a person's life must be changed by receiving Christ.

(two) *activist*; evangelicals are concerned to share their faith - they are active. An evangelical who is not also evangelistic (remember the difference) is a contradiction in terms.

(three) *biblicist*; the Bible is the only authoritative source of the Christian message. Scripture takes priority over (a) church tradition (remember, others give it equal place), (b) human reason, and (c) personal experience. That is important where people claim a 'Christian experience'; evangelicals check any experience against what the Bible says.

(four) *cross-centred*; the primary content of the gospel is that Christ died for our sins; forgiveness is through Christ's redeeming work on the Cross. Others stress that the incarnation is important; others say that the life of Christ is important, and while not disputing either of these, evangelicals say that the primary focus of the gospel is that 'Christ died for our sins'.

(c) Two evangelical scholars have each listed what they consider to be six essentials of Evangelicalism - without which we are not evangelical: They were not writing in competition - they wrote separate books at about the same time, and each selected six items, which overlap but they were not identical, which shows the difficulty of a simple definition. They were:

- | | |
|---|---|
| 1. The authority of Scripture over tradition, reason and experience. | 1. The supreme authority of Scripture as a source of knowledge of God, and a guide to Christian living. |
| 2. The seriousness of sin in human nature and in the structures of society. | |
| 3. The substitutionary atonement of Christ in His finished work on the Cross. | 2. The majesty of Jesus Christ, both as incarnate God and Lord, and as the saviour of sinful humanity. |
| 4. Justification by grace alone, through faith alone, by Christ alone. | |
| 5. The absolute necessity of regeneration by the Holy Spirit in new birth. | 3. The need for personal conversion.
4. The lordship of the Holy Spirit. |
| 6. The imminent, personal return of Jesus Christ as Judge. ³ | 5. The priority of evangelism for both individual Christians and the church as a whole. |
| | 6. The importance of the Christian community for spiritual nourishment, fellowship and growth. ⁴ |

³ Mark Thompson, Head of Theology at Moore College in Sydney.

⁴ Alister McGrath, *Evangelicalism and the Future of Christianity*, 1995, 51.

However, beware of the danger of ‘ticking boxes’ - Evangelicalism is an ‘ethos’, a ‘living Christian faith’, guided by Biblical principles, not a ‘check-list’ of doctrines.

1.4 History of Evangelicalism

Usually, when we want to understand a movement, we begin at the beginning. But no one is agreed when evangelicals (as we know them today) became part of the life of the Church.

Some trace their origins to the C16 Reformation, or even earlier; Martin Luther described the teachings of Jan Hus (Prague, C13, d 1415) as ‘altogether Christian and evangelical’. Luther called his own work ‘This evangelical cause’ (Luther in 1522). = ‘gospel based.

Others trace the origin of evangelical Christianity to the C16 and C17 Puritans, who stood for the centrality of Scripture and personal salvation/conversion.

Another source claimed for Evangelicalism is the C17 Pietists, who reacted against faith that was doctrinally orthodox yet spiritually dead, they particularly emphasized the involvement of lay people in Church life.

The most widely-held view today is that evangelicals became a distinct stream (and a major force) within the Christian Church following the C18 Revivals led by George Whitefield and Jonathan Edwards and the Wesleys. Christians from all the Protestant denominations supported the evangelists, and these Christians began to use the word ‘evangelical’ to distinguish themselves from those who opposed the revivals.

We saw, in Lecture 31, the significance of Voluntary Christian Societies. Evangelicals in church ‘a’ looked around and found like-minded people in churches ‘b’ and ‘c’, so they linked up to promote some common interest. So the word ‘evangelical’ was inter-denominational - there were evangelicals in all the churches, both ministers and lay people. Evangelicals spanned the gulf between the Established Church (Church of England) and the independent churches (Presbyterian, Congregational and Baptist); they also spanned the gulf between England and Scotland, and between Britain and America; later evangelicals spread world-wide, and now embrace Latin American, Asian and African cultures. You may have had the pleasant experience of meeting fellow evangelicals in different situations, perhaps on holiday or on starting a new job, and finding in a few minutes that you have much in common and get on well together.

Decline of Evangelicalism

For much of the C19, evangelicals were at the cutting edge of home and overseas mission, social reform, education, and much more, as we saw in Lectures 31, pages 2 to 4 and 32, pages 2 to 10. However, as we saw in Lecture 32, pages 12 to 14, toward the end of the C19, evangelicals were faced with various challenges and they didn’t respond adequately - in fact, they developed a ghetto mentality and were well described as:

... unworldly, diligent in attendance at weekly prayer meetings, meticulous about quiet times, suspicious of the arts, missionary-minded, hostile to new liturgical ideas. Their energies were concentrated on safeguarding the essentials of the faith, and maintaining a firm discipline among themselves.

That outlook lasted, for many, from the late C19 to the middle of the C20; how Evangelicalism rediscovered a world-view is described next.

Recovery of Evangelicalism

We saw in Lecture 33 how Fundamentalism tried, from 1910, to restore the evangelical faith; however, it was the second half of the twentieth century before evangelicals came out from behind the barricades. The title 'evangelical' was then deliberately, and largely successfully, 'taken out and dusted down' and used to distinguish 'evangelicals' from 'fundamentalists'.

Evangelicals coalesced around Billy Graham (1918-2018) and his chosen theologian, Carl F.H. Henry, (1913-2003), who edited a new journal, *Christianity Today* from 1956 to 1968. Another key figure was Harold J. Ockenga (1905-85). They deliberately subordinated matters on which they differed to the central theme of Evangelicalism, which was to bring 'good news' to the world.

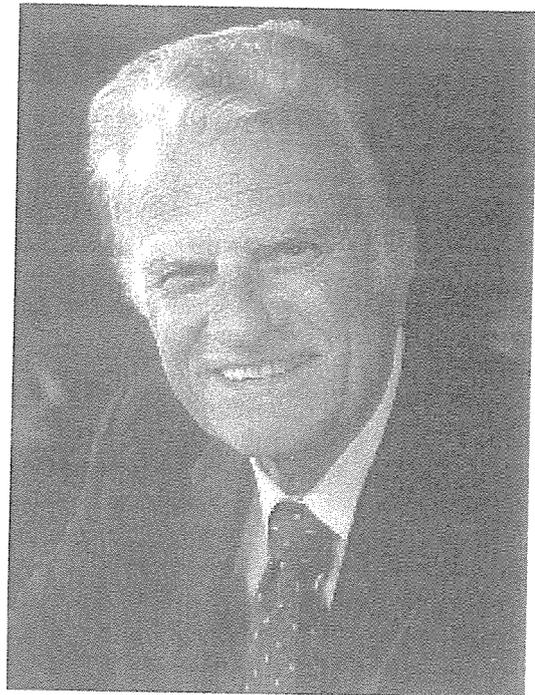
The evangelical movement was greatly strengthened by two new developments:

(1) Evangelical scholarship. London Bible College was started in 1947, and writers like F. F. Bruce, J. I. Packer, John Stott and others encouraged Bible-believing Christians to state their views in a more scholarly manner and to show the strength of their convictions.

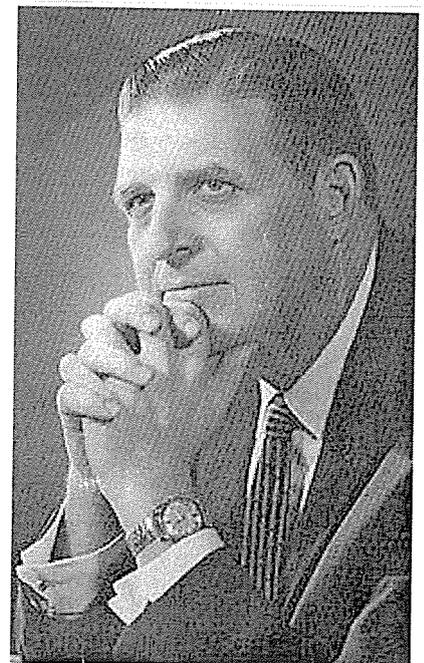
(2) Evangelical publishers - Wm. B. Eerdmans, Zondervan, Baker Book House, Tyndale Press, Moody Press and the Inter-Varsity Press - began to produce quality evangelical literature, and the Christian Booksellers Association was founded in 1950 with over three thousand evangelical bookshops in membership.

In 1967, the National Evangelical Anglican Congress met at the University of Keele, in England, and decided: (1) they must stop standing aloof and criticising other Christians for not being evangelical - they must get stuck in and influence them for good, and (2) they must have more social responsibility. There was similar openness and involvement in the non-Anglican denominations. In 1991, an evangelical bishop, George Carey, was elected Archbishop of Canterbury, the most senior post in the Church of England, and shortly afterward, the second most senior post, the Archbishop of York, was also filled by an evangelical.

During the 1980s, both the numerical strength of evangelicals and their proportion of the total number of Christians continued to increase; evangelicals began to interact with other traditions and, in turn, they were recognised by others in the wider religious scene. This gave evangelicals a new confidence to be bold. By 1984, 28 per cent of churchgoers in England, and 23 per cent in Scotland, said that they were evangelical. Festivals like Spring Harvest, attended by seventy thousand a year, gave an enormous boost to evangelical morale.



Billy Graham, the leading evangelist of the second half of the twentieth century.



Carl F.H. Henry, (1913-2003)

All efforts to describe evangelicalism, whether historically or doctrinally, must fail, for the evangelical impulses of the last two and a half centuries have been extraordinarily diverse, variegated beyond imagination, and constantly engaged in a process of divisions, re-combinations and reformation. Without these changes, evangelicals would have become museum pieces.

We'll move on to consider:

1.5 The place of creeds and doctrinal bases

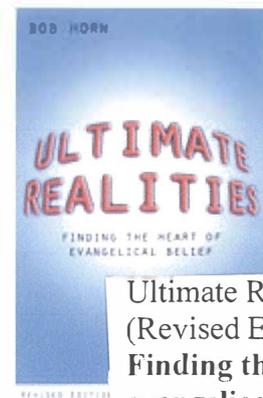
How do evangelicals view the historical creeds and bases of faith? They have different views. Some say that Scripture is the only authority, and that you shouldn't use any other statement of faith. Others, while agreeing that Scripture is the final authority, say that the great creeds of the Church fairly summarise Scripture teaching, and so they are useful.

In fact, most evangelical bodies have a doctrinal basis as part of their constitution, not one of the historic creeds, like the Apostles' Creed, but something distinctively evangelical. One of the most popular, and the one most often copied by others, is by the Universities and Colleges Christian Fellowship, which links evangelical students, worldwide; their doctrinal basis has three merits:

- (1) The UCCF publish a booklet, *Ultimate Realities*,⁵ explaining its doctrinal basis paragraph by paragraph, and there is a detailed explanation on the UCCF website.
- (2) The basis is widely recognized throughout the evangelical world and, as I say, copied by many for their own organization.
- (3) The UCCF updates the basis as new challenges to the evangelical faith arise, most recently to meet contemporary challenges to the deity of Christ. It now has eleven clauses, which are:

The basis of the Fellowship shall be the fundamental truths of Christianity, as revealed in Holy Scripture, including:

1. There is one God in three persons, the Father, the Son and the Holy Spirit.
2. God is sovereign in creation, revelation, redemption and final judgement.
3. The Bible, as originally given, is the inspired and infallible Word of God. It is the supreme authority in all matters of belief and behaviour.
4. Since the fall, the whole of humankind is sinful and guilty, so that everyone is subject to God's wrath and condemnation.
5. The Lord Jesus Christ, God's incarnate Son, is fully God; he was born of a virgin; his humanity is real and sinless; he died on the cross, was raised bodily from death and is now reigning over heaven and earth.
6. Sinful human beings are redeemed from the guilt, penalty and power of sin only through the sacrificial death once and for all time of their representative and substitute, Jesus Christ, the only mediator between them and God.
7. Those who believe in Christ are pardoned all their sins and accepted in God's sight only because of the righteousness of Christ credited to them; this justification is God's act of undeserved mercy, received solely by trust in him and not by their own efforts.
8. The Holy Spirit alone makes the work of Christ effective to individual sinners, enabling them to turn to God from their sin and to trust in Jesus Christ.



Ultimate Realities
(Revised Edition)
**Finding the heart of
evangelical belief**
Robert M. Horn
ISBN: 9780851112527
96 pages, Paperback

⁵ Robert M Horn, *Ultimate Realities*, Revised edition, IVP, 1999. It is presently out of print, but copies are available at many second-hand booksellers websites. ISBN: 9780851112527.

9. The Holy Spirit lives in all those he has regenerated. He makes them increasingly Christlike in character and behaviour and gives them power for their witness in the world.
10. The one holy universal church is the Body of Christ, to which all true believers belong.
11. The Lord Jesus Christ will return in person, to judge everyone, to execute God's just condemnation on those who have not repented and to receive the redeemed to eternal glory.

Obviously an inter-denominational basis says nothing about church government, or baptism or specific gifts of the Holy Spirit, so many churches and societies have a supplement to set out their own denominational or distinctive beliefs.

1.6 Evangelical diversity

The evangelical community is becoming increasingly diverse; there is diversity in worship style, in Bible translation use, in hymnology, in cultural issues, in church government, in attitudes to the ecumenical movement, baptism in the Spirit, social action and many more - but there has always been diversity among evangelicals. The Wesleys were Arminian and George Whitefield was Calvinist (Lecture 29) but John Wesley (rightly) told Whitefield that 'their differences were small in comparison to their agreements' - both were evangelicals. Some evangelicals reject Darwin's theories and others work within them - and they are equally evangelical.

If we have a common reverence for Scripture, believing it to be God's revelation for our world, diversity is not unhealthy. There is a wide spectrum of thought, belief and practice within modern evangelicalism.

The key to evangelical unity in our generation is surely the refusal to legislate where Scripture is silent, or where Scripture offers a variety of approaches. We have come a long way from the divisiveness and intolerance we looked at in Lecture 33, when Pentecostalism was rejected by the mainstream denominations, when Fundamentalists dug in their heels over certain attitudes, and when some Dispensationalists would have fellowship only with those who believed exactly as they did.

I once experienced that last 'intolerance' when, in my student days, I was on holiday and went on the Sunday to a hall where I had been told a Brethren Assembly met. I was greeted at the door, not by a handshake, but by the question: 'The five foolish virgins in Matthew's Gospel, chapter 25 - were they saved or lost?' Fortunately, I knew that this was an issue in some (not all) branches of these Assemblies - the issue was (a) were the foolish virgins saved, because they were waiting for the Lord, or (b) were they lost, because they had no oil in their lamps, meaning that they did not have the Holy Spirit? Knowing what they wanted me to say, I answered that the five virgins were lost, not because I thought that the verse was ever intended to be used in that way, but because it was their '*shibboleth*' (the Old Testament book of Judges, 12:5-6) and I was allowed in.

1.7 Why the phrase 'conservative evangelical'?

In the 1920s, some people started to call themselves 'liberal evangelicals'; they wanted the kudos of being called 'evangelical', but they didn't go along with the essentials of the faith that evangelicals held dear. In a deliberate move, evangelical leaders prefixed the word 'evangelical' by the word 'conservative', to distinguish true evangelicals from the people calling themselves 'liberal evangelicals'. They dropped the word when 'liberal evangelicals' disappeared from the scene in the 1960s, and 'evangelical' again meant 'evangelical'. Liberal evangelicals re-appeared in the late 1980s, although they preferred, then, to call themselves 'open evangelicals', but some of us still like to call ourselves 'conservative evangelical', to let people know where we stand.

TOPIC - Albert Schweitzer (1875-1965) - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture.

In the middle of the C20, there was another significant reason for evangelical growth - Charismatic Renewal - so we'll look at that now.

2 CHARISMATIC RENEWAL

2.1 Recap on early Pentecostalism, 1901-1960

We saw in Lecture 33 how modern Pentecostalism dates from 1901, at a Bible College in Kansas, and came to public attention through meetings in a mission-hall in Azusa Street, Los Angeles, in 1906. We saw also that the new movement was generally rejected by the established churches, so they had to form their own denominations, including the Assemblies of God and Elim. We saw that Pentecostals were/are remarkably successful at rural and urban evangelism. The movement spread rapidly around world. That takes us from 1901 to 1960.

2.2 The C20 Charismatic Renewal Movement (or 'The Second Wave of Pentecostalism')

In the 1960s, a second wave of Pentecostal renewal started, and this time it largely stayed within the mainstream churches, leading to renewal from within. Traditional Pentecostal Churches were not sure, at first, what to make of people in mainstream churches adopting Pentecostal practices. This took place from 1960 onwards in Protestant Churches and from 1967 onwards in the Roman Catholic Church. The phrase 'Charismatic Renewal' was coined by a Lutheran minister in 1962, to describe what was happening in his church. Confronted with the term 'neo-Pentecostal', he said 'We prefer the title 'Charismatic Renewal in the historic churches', and the phrase stuck, to describe the adoption, within the historic denominations, of certain beliefs previously held only by Pentecostal denominations.

(a) Its beginning

In the late 1950s, several leaders in mainline churches, not Pentecostal Churches, began to study baptism in the Spirit and supernatural gifts, while staying within their mainline churches. At Easter 1960, an American Episcopalian, the Rector of a Church in California, announced to his congregation that he had received an outpouring of the Holy Spirit, resulting in *glossolalia*. This was picked up by *Time Magazine*, and he was invited to run workshops and seminars about it, which influenced Anglicans worldwide and which soon spread to other denominations. The Charismatic Renewal movement grew rapidly through the 1960s and, as mentioned, it was different from previous Pentecostalism because those involved largely stayed within their own (mainstream) churches. It was a grassroots movement - contrast the Ecumenical Movement (Lecture 35), which was led and largely supported by clergy from 'above'.

The movement came to Britain in 1962 when an Anglican minister, Michael Harper, a 29 year-old curate at All Souls, Langham Place, London, where John Stott was the rector, received the baptism of the Spirit. Stott did not approve, so in 1965 Harper left and founded the Fountain Trust as a service agency for charismatic renewal in mainline churches. The movement rapidly took root in many Protestant and Catholic circles throughout Europe. By the mid-1980s, over 100 Anglican bishops were active in renewal, and in France there were almost one million charismatics within the Roman Catholic Church.

I was first aware of it in Scotland in the early 1960s when a good friend of mine, Bill Brown, a Church of Scotland minister in Wishaw, spoke in tongues and encouraged others to do so at his church's mid-week meeting; he still conducted a traditional service on Sunday. He spoke in words unintelligible to me, which is the most common form of *glossolalia* today, although some do speak in recognized languages, not their own.

Another early leader was another Anglican, Tom Smail; he was the only theologian of the movement, and you may have heard of his best-known works - *Reflected Glory: The Spirit in Christ and Christians* (1975); *The Forgotten Father: Rediscovering the Heart of the Christian Gospel* (1980) and *The Gifting Gift: The Holy Spirit in Person* (1988).

Another early British leader was David Watson, rector of St Michael-le-Belfrey in York, another Anglican, and then George Carey, who became Archbishop of Canterbury. The movement rapidly took root in many Protestant and Catholic circles.

So what were the characteristics of the new movement?

(b) Its characteristics

Three points to note. (i) Beliefs previously held only in Pentecostal Churches were now found within the traditional mainstream churches. This led to renewal from within. One example; in the 1960s, a group calling themselves 'The Fisherfolk', or 'The Community of Celebration', based themselves in a Conference Centre in the West of Scotland; they were Anglicans, from the Episcopal Church of Scotland, musicians and dramatists; they either travelled to your church, and presented charismatic worship, or you went to them and stayed for a while. People in all sorts of churches began to ask - 'have you heard the Fisherfolk? You should'.

Many, who were outside the Charismatic Movement, began to do charismatic things in singing, in worship and in other areas. 'Worship leaders' and 'worship groups' began to open services in churches across Scotland, before the 'minister' came to the platform to bring the message; many churches now have these, but it was revolutionary in 1960s Britain, where the traditional order of service was led by one person and was irreverently known as 'a hymn sandwich':

hymn, prayer, hymn, Old Testament reading, hymn, New Testament reading, hymn, sermon, hymn, benediction.

Charismatic worship took root throughout Europe, and in almost no time, all denominations, Protestant, Roman Catholic and Orthodox, had charismatic elements.

(ii) Some of those who had been charismatically renewed found the traditional structures inhibiting, after they had experienced a baptism of the Spirit, and from the mid 1970s some left their churches and founded new ones. Initially they were called 'house churches', because they met in private homes (they had no other buildings), but as they expanded and acquired their own properties, the description 'New Churches' became more common, like Ichthus, Pioneer and New Frontiers

(iii) the Charismatic Renewal movement had little impact on existing Pentecostal Churches - they were there already. Indeed, Pentecostals were at first not sure how to relate to charismatics in the mainline churches, who spoke in tongues and who practiced healings, but who wanted to stay in their traditional denominations.

So what happened in the mainstream churches? It has to be said that promoting 'renewal' in the mainstream churches could be, and sometimes was, divisive between those who were for it and those who were not.

2.3 'Renewal' could, sadly, be divisive in congregations

Although charismatic ministers and lay people insisted that they exercised their gifts for the welfare of the whole church, it was a sad reality that promoting 'renewal' could be divisive. The Baptist Union of Scotland published a booklet, as to why so many men were leaving the Baptist ministry; one of the main reasons given was the disruption and unhappiness that had followed Charismatic Renewal by some in their congregations. What traditional evangelical churches found hardest to accept was the emphasis on experience rather than on the Word.

Let me give two examples.

(1) In the 1960s, a Glasgow heart surgeon, Dr Jack Kelly, who had taken early retirement from the medical profession, bought a large country house in the village of Auchenheath in Lanarkshire and, with help of his wife Eileen, opened it to all as a charismatic Christian centre. A number of my friends went for a weekend or for a week and came back living on a higher plane, openly regarding others as second-class Christians. After their 'higher experience', they didn't come to our Home Bible Studies any more; they met with like-minded charismatics to do charismatic things.

(2) At about the same time, we gave hospitality to a guest preacher at a conference in Edinburgh, David Pawson, the minister at Gold Hill Baptist Church, Chalfont St. Peter in Buckinghamshire. He had begun to teach that the biblical pattern for a 'normal Christian' involved four principal steps: repentance towards God, believing in Jesus, baptism in water and receiving the Holy Spirit. I asked him how churches generally - he was a well-known evangelical preacher - had taken to his new emphasis on Charismatic Renewal. He said, 'My diary has suddenly emptied'.

In 1964, John Stott (mentioned at pages 5 and 8, above) publicly disavowed the charismatic movement, while Martyn Lloyd-Jones (an equally well-known and equally respected evangelical leader) publicly endorsed it. They had much in common, had similar educational backgrounds, and were both pivotal to the expansion of British Evangelicalism, and yet they disagreed on the question.

John Stott: The 'baptism' of the Spirit is identical with the 'gift' of the Spirit, ... it is one of the distinctive blessings of the new covenant, and, because it is an initial blessing, is also a universal blessing for members of the covenant' (i.e., at conversion).⁶

Martyn Lloyd-Jones: If you postulate that every Christian of necessity has been baptized with the Holy Spirit, I am afraid you will have to come to the conclusion that there are very few Christians in the Christian church.⁷

⁶ John R.W. Stott, *Baptism and Fullness: The Work of the Holy Spirit Today*, Leicester, Inter-Varsity Press, 2nd edn, 1975 [1964], p. 43.

⁷ D. Martyn Lloyd-Jones, *Joy Unspeakable: Power and Renewal in the Holy Spirit*, Wheaton: Harold Shaw, 1984), p. 89.

So, tensions and divisions did occur, because this second wave of Pentecostals stayed in their mainstream churches, to renew them through spirit-filled worship, and some in existing congregations found it unacceptable.

2.4 Restorationist groups

Those who left their mainstream churches were loosely classified as Restorationists, and their magazine was called *Restoration*. By 1976, there were two main streams of Restorationists, with distinctive styles. One, Harvestime, held a Yorkshire Dales Conference, which was very popular, then a group broke away and called itself New Frontiers International, and it is still going under the title New Covenant Ministries International.⁸

The other stream included Gerald Coates' 'Pioneer Network', John Noble's 'Team Spirit', Roger Forster's 'Ichthus Fellowship' and 'Salt and Light' and 'Cornerstone'; they sang Graham Kendrick's songs; (you not have to be charismatic to sing GK songs)

2.5 Participation in ecumenical events

Charismatics often participate in ecumenical events with other charismatics across the denominations. Festivals like Spring Harvest, attended by seventy thousand a year, give an enormous boost to evangelical morale. You don't have to be charismatic to go, but the platform parties are.

2.6 The 'Third Wave' of Pentecostalism from 1980

From 1980, there emerged what has become known as the 'Third Wave' of Pentecostalism. The emphasis is still on the baptism of the Holy Spirit, especially in healing, casting out demons, prophecy, and 'signs and wonders'. While Pentecostals typically regard *glossolalia* as normative for individual Christians, other 'supernatural' or 'extraordinary' spiritual gifts like prophecy, healing and deliverance, are for every Pentecostal congregation, not necessarily for every church member (1 Cor. 12:4-11).



John Wimber founded an Association of Vineyard Churches in 1986, and they had a significant impact here as well as in America; the most extreme form of his ministry, later called the Toronto Blessing, also came to churches across the British Isles.

'Third Wave' Pentecostals have, like the first wave in the early C20, tended to form their own churches, rather than stay in main-line denominations, and often they are mega-churches = huge churches.

2.7 Its significance

The significance of the Charismatic Renewal Movement, both by those who stayed in their churches and those who formed new churches, can hardly be overstated. Charismatic worship style, although not necessarily charismatic theology, has challenged all aspects of evangelical worship. Across the denominations, people encountered the Holy Spirit in fresh ways, leading to new forms of worship, including greater spontaneity, sometimes in dance and song, and all with an emphasis on praise.

⁸ New Covenant Ministries International is an international Neo-charismatic Christian church network founded by Dudley Daniel in South Africa in the early 1980s, currently led by Tyrone Daniel, and active in about 100 countries.

3 C20 PARA-CHURCH GROUPS

3.1 Introduction

We saw, in Lectures 31 and 32, how C19 Christians from different denominations came together to form interdenominational Societies, Missionary Societies, Bible Societies, Societies for social reform and much more. These Societies were responsible for much of the evangelism and social reform of the C19.

A feature of the C20 - particularly from the end of the Second World War in 1945, and continuing to this day - is the growth of similar groups, now often called 'para-church groups' or 'para-church organisations'. 'Para-church' means 'beside' or 'alongside' the church.

Some are large and world-wide, like Scripture Union; some are local and may consist of only a few people. 'Para-church groups' engage in mission, in Christian education, in Christian media (print, radio, TV, film, music), in counselling, in apologetics, in political activism, in prison work, in drug rehab, in home-schooling, etc. etc. A sociologist has defined them as 'special purpose groups', emphasizing their specialized roles.

These seem to be the 'beating heart' of much evangelical activity today.

Most 'para-church groups' are Protestant and most of them are evangelical. They are non-church-based, in the sense that they work outside and across the traditional churches; they are nondenominational, in the sense that they cut across denominational boundaries. (Remember that we saw, when we looked at denominations, that a denomination is a group of churches that recognize each other.) – well, 'para-church organisations' cut across denominational lines.

Members of 'para-church organisations' should not sever their ties with their own church, but in addition to church attendance, they promote their particular speciality of Christian work, and they do it outside of the traditional churches. They cooperate with as many churches as will accept what they have to offer, but as they are independent of the churches, they are not accountable to congregations or to denominations, but only to the members of their own organization.

Some object to their groups being described as 'para-church', as it means 'beside' or 'alongside' the church, with the implication that they are 'not in the church'. These people would say that the biblical *ekklesia* describes people and never a building or a group of Christians. 'Para-church' people, they say, are still 'the church', God's called-out people, ministering in the name of Jesus. I take the point, but popularly the groups are called para-church groups.

Others are not enthusiastic about 'para-church groups', because they say that they encroach on the work of the local church. 'Para-church groups' should supplement what the local church is not able to do, not compete with the local church.

Samples of para-church groups:

There are thousands of para-church groups, found in every country where there are churches.. The rest of this lecture is a sample of some C20 groups which work (mainly) in their own countries, chosen because we may come across them and we should be aware of their existence. Excluded (only for the sake of space) are dozens of Groups concerned with overseas mission - for which see *Operation World*, pages 923-952. So, in alphabetical order.

Alpha Course - from the late 1970s

This began at Holy Trinity Brompton Church, London, to help new Christians learn more about their faith. In 1990, it was adapted for anyone interested in the Christian faith. More and more churches and groups found it a helpful and informal way to discuss questions about the Christian faith, and there are now over 55,000 courses worldwide in 166 countries. Alpha is supported by all the major denominations.

Campus Crusade for Christ - from 1951 – see Cairns, page 495**Christianity Explored - from 1995**

Similar to the Alpha Course (but different), it originated in All Souls Church, Langham Place, London, and produces courses and other materials to help people understand from the Bible who Jesus is, why he came, and what it means to follow him. The materials have been translated into 20 languages and are being used in 60 countries in all kinds of churches.

Christians for Biblical Equality - from 1989

This group, with members from 100 denominations, advocates a biblical basis for gift-based, rather than gender-based ministry of Christians, on the basis that men and women are equally created in God's image; equally responsible for sin; equally redeemed by Christ, and equally gifted by God's Spirit for service; and equally held responsible for using their God-given gifts.

Christians in Sport – from 1980 - or similar names, like 'Athletes in Action' from 1966
To see Christians in every sport in every country praying and playing effectively for Christ, representing Christ and building the Church. They run training courses and mentor and develop emerging Christians in international sports ministry. They work in 20 countries on 5 Continents.

Christian Resources Exhibitions – from 1985

First held in London, with the vision of bringing together, under one roof, all the parachurch groups that could assist the local church. Usually once a year, in different locations, they now attract up to 350 exhibitors

Gideons - from 1898

Gideons place the Bible in hotels, motels, schools, hospitals, nursing homes, prisons and students in over 80 languages and more than 175 countries. Unlike most of the parachurch groups we're looking at, they are not post Second World War, as they started in 1898, when three commercial travellers formed an association of Christian businessmen to encourage each other in personal witness and through placing Bibles and New Testaments into people's hands. There are now over 250,000 members in 181 countries placing a total of over 60 million copies of the Word of God annually.

International Christian Medical and Dental Association - from 1963

Christian health professionals in different parts of the world come together; there are now 55 national CMFs and they have links with similar groups in another 35 other countries.

International Fellowship of Evangelical Students (IFES) - from 1946

IFES is an association of 136 evangelical Christian student movements worldwide, encouraging evangelism, discipleship and mission among students. In this country, known as UCCF (Universities and Colleges Christian Fellowships).

L'Abri Fellowship International - from 1955

Francis Schaeffer (1912-84) established a study centre at his home in L'Abri, Switzerland (French for "the Shelter"); through his writings and films, Schaeffer . reached many disenchanted people with the gospel. See Cairns, page 495.



Schaeffer's home at L'Abri

There are now similar study centres in chalet/homes in Europe, Asia and America, particularly for 'mixed-up people', who are seeking answers to life's questions; they live as part of an extended family, and pursue the truth of Christianity and 'to navigate through the high degree of confusion to clearer thinking and living for the sake of Christ.'

Lawyers Christian Fellowship - from 1852

Founded in as the Lawyers' Prayer Union, it equips Christian lawyers and witnesses to members of the legal profession. Its international links are particularly strong in East Africa. Its vision is: "to act justly and to love mercy and to walk humbly with your God" (Micah 6:8).

Mercy Ships - from 1978

Mercy Ships now operate the largest hospital ship in the world, providing free health care, agriculture and water projects, and care to terminally ill patients in developing nations around the world, with a focus on Africa.



One of the Mercy Ships

Navigators - from 1930

Navigators disciple (train) Christians to share their faith with others. They provide study materials, Scripture memory aids, and Christian books. Currently, more than 4,600 Navigator staff of 69 nationalities minister to college students, military personnel, business and professional people, communities, and churches in 103 countries. The emphasis is one person helping another, who can help another, and the best-known

training course is called '2 Timothy 2:2': 'Now teach these truths to other trustworthy people who will be able to pass them on to others.' (NLT).

Nurses Christian Fellowship - from 1940

NCF began when small groups of Christian nurses in several cities began meeting to pray and support each other, and to reach out to colleagues and nursing students in their hospitals. These groups eventually joined together, and became a national ministry in 1948. They continue to encourage students, faculty and nurses to explore and connect Christian faith and nursing, and provide resources that help nurses practice nursing from a Christian perspective.

Operation Mobilisation - from 1961

Founded by George Verwer, OM now has 5,400 people working in 110 countries around the world, seeking to 'demonstrate and proclaim the love of God', using Gospel literature, the arts, friendship, Bible studies, video and cassette tapes, relief and development work, etc. They operate ships, including the *Logos Hope*.

George Verwer



One of George's many pithy sayings is; 'Watch out for the four 'M's in Christian activity; someone gets a good idea, so it is the work of a: Man. He inspires others, so that his ideas become a Movement. As more and more join in, it becomes a Machine. Time passes and it becomes a Monument.'

George Verwer

Prayer Breakfasts - from 1954.

Starting in Washington, D.C., they are now held once a year in many countries – including Scotland - to reach political leaders in all levels of government with the gospel and to support them spiritually in their lives. It's more than breakfast – the day is a series of meetings, luncheons, and dinners.

Prison Fellowship - from 1976

Founded by Chuck Colson, who went to prison in 1974 for Watergate-related crimes. When he got out of prison in 1976, having been converted in prison, he devoted his life to prison ministry and there are now Prison Fellowships in 112 countries, linked with thousands of churches and 100,000 volunteers, working for the spiritual, moral, social and physical well-being of prisoners, ex-prisoners, their families and victims of crime.

Scripture Union International - from 1867

Scripture Union now works in 130 countries across the world, particularly among children and young people, in schools, in assemblies, lessons and after-school groups, with holidays and other resources to equip and train them. Also SU Notes. It is primarily a volunteer organisation with a small number of full-time staff training workers around the world

The Taizé Community - from the late 1950s

In France, half-way between Paris and Marsailles. More than 100,000 young people a year visit it from all round the world, usually for a week, to take part in three-times-a day meetings of music, Bible-reading and prayer and silence. Taizé is not evangelical, it is ecumenical (next week); it has now daughter Taizé Communities on every Continent.

The Evangelical Alliance Relief Fund (TEAR Fund) - from 1960

In 1960 (World Refugee Year), many members of the Evangelical Alliance sent money to the Alliance, knowing it had contacts with missionaries working with refugees, so they set up Tearfund to administer the gifts. Gradually Tearfund shifted to establishing partnerships with indigenous Christian groups, and by 2006 Tearfund was working with 297 partners, in a total of 565 projects. Its Tearcraft sells items from poor communities.

Torchbearers International - from 1947

Started by Major Ian Thomas as a Young Peoples Christian Conference Centre and Bible School at Capernwray Hall, Carnforth, in the northwest of England. (which is still the headquarters) it developed into the Capernwray Missionary Fellowship of Torchbearers to promote the Higher Life movement of the risen and indwelling Lord Jesus. It now has more than 25 (short-term) Bible Schools and Conference Centres around the world, in Germany, Austria, Switzerland, Spain, Sweden, Canada, the U.S.A., Australia, New Zealand, India, Indonesia, Japan, Greece, Costa Rica, the Sudan, Indonesia, Malaysia, South Africa and the Philippines. The photograph is of Capernwray Hall.



World Vision - from 1950

World Vision, now including Samaritans' Purse – see Cairns page 496 – supports orphanages in Asia, Latin America, Africa, the Middle East and Eastern Europe and provides food, medicine, and shelter for refugees from war and natural disasters. It addresses the causes of poverty by focusing on community needs such as water, sanitation, education, health, leadership training and income generation, and works with governments, businesses and other organisations to combat child labour, children in armed conflict and the sexual exploitation of women and children.

Youth for Christ - from 1945

It grew out of Saturday evening meetings for young people, and now has 46,000 full time, part time and volunteer staff in 100 countries, promoting youth evangelism and biblical Christianity. See also Cairns page 495.

Youth With A Mission (YWAM, pronounced as "why-wam") - from 1960

Founded to 'know God and to make Him known', YWAM now has 16,000 full-time volunteer workers in 1,100 operating locations in 171 nations and trains 25,000 short-term missions volunteers, from every age group and a large number of Christian denominations, with over half of the staff coming from 'non-western' countries.

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

TOPIC FOR LECTURE 34 – ALBERT SCHWEITZER (1875-1965)

You may wonder why we are looking at Albert Schweitzer at this point in the syllabus. As well as many other features of his life - which the Topic may explore - he wrote a book in 1906, *The Quest for the Historical Jesus*. Just before we come to the Topic, we will see how Liberal Christians, who extolled the value of reason and who downplayed the supernatural in Christianity, portrayed Jesus as a reformer, a teacher of moral values, whose disciples invented the resurrection to continue his influence. Schweitzer's book challenged the Liberals and showed how the Historical Jesus was the divine Saviour.

Please tell us about Albert Schweitzer's life, including (if you wish) something about his family, his education, his musical gifts, his theological studies, his decision to go to Africa as a medical missionary, his founding of the hospital at Lambaréné in French Equatorial Africa, his writings, his Nobel Peace Prize and anything else that you think will interest us about him, particularly about his Christian faith and influence.

He is not mentioned in any of the Course textbooks, except for a brief introduction in the Lion Handbook at 612.

The map shows Lambaréné in French Equatorial Africa

