



Pastors

1, Please encourage people to get a copy of APC'S JOURNEYING TOGETHER JOURNAL and to use it daily.

Preparing for Declaration

Psalm 118:24 This is the day the LORD has made; We will rejoice and be glad in it.

Psalm 68:19 Blessed be the Lord, Who daily loads us with benefits, The God of our salvation! Selah

Lamentations 3:22-23

22 Through the LORD's mercies we are not consumed, Because His compassions fail not.

23 They are new every morning; Great is Your faithfulness.

When you wake up in the morning, what do you say? It is a "Oh no! another dreadful day!"Instead, we can learn to say what the Word of God teaches us. Declare what God's Word says about each new day.

Sunday February 07, 2016

Reformation, Revivals, Restoration and Missions

Part 2 in the series on Revivals, Visitations and Moves of God

This entire series will become available in print form shortly.

A.D. is an abbreviation for "Anno Domini," which is a Latin phrase meaning "in the year of our Lord," referring to the year of Christ's birth. This was developed in A.D. 525, by a monk named Dionysius Exegus.

Earliest dates must all be considered approximate.

We provide here a chronological listing of key events and lives of people who had a significant impact on the Church, early Church fathers, reformers, revivalists, and missionaries. We also include several revivals and missionary movements. While there are several other people and events that have helped shape the life and journey of the Church, we have only listed some of these.

Our purpose in looking at the history of the church is to learn from the past, gain insights on God's dealings with His people and recognize God's pattern of working with the Church.



Dates for individuals specify when they started their work/ministry and duration of their ministry, not their dates of birth and decease.

Somewhere between 10 B.C. to 3 B.C.: Jesus was born in Bethlehem.

First Century (A.D. 1–100)

A.D. 30 or 33: Jesus is crucified and rises from the dead. We use A.D. 30 as a reference point and start here.

A.D. 30 The Day of Pentecost. The outpouring of the Spirit. The Church is born. The book of Acts covers approximately 40 years from the birth of the New Testament Church.

A.D. 44: Herod Agrippa dies (Acts 12:21). This is a certain historical date. Barnabas and Paul begin traveling soon after (Acts 13:1-3)

A.D. 52: Apostle Thomas arrives in Malabar and Coromandel Coast in India and founds church.

A.D. 66 - 68: Paul and Peter put to death most likely by Nero. Key persecutions include Nero at Rome who blames Christians for a devastating fire that ravages the city in 64 A.D. He uses Christians as human torches to illumine his gardens.

A.D. 70 Jerusalem is destroyed by the Roman general and future emperor, Titus. Jewish revolt against Roman authority. Christians do not take part in the revolt and relocate to Pella in Jordan.

A.D. 90 Council of Jamnia

According to the Jewish historian, Josephus (A.D. 37-95), the Hebrew OT was complete and no more canonical writings were composed after the reign of Artaxerxes (464—424 B.C.) (The time of Malachi.). The Jews in the Council of Jamnia made a firm acknowledgment of the Hebrew OT book as Holy Scripture and confirm the canon of the Hebrew Scriptures. The same books are recognized as authoritative by Christians.

A.D. 95 Book of Revelation written.

A.D. 96-150 Growing recognition and collection into groups of the New Testament books. Within this period all of the Gospels and all of Paul's letters were known and recognized in the churches.



A.D. 98: First year of the emperor Trajan; The apostle John dies soon being about 100 years old.

A.D. 99: All New Testament writings are completed.

A.D. 100: First Christians are reported in Monaco, Algeria and Sri Lanka

2nd Century (A.D. 101–200)

While persecution continues intermittently from without, heresies pose major dangers from within and must be answered. Heresies include: GNOSTICISM: A kind of New Age movement that claimed special knowledge. MARCIONISM: An attempt to reduce the Scriptures--both the Hebrew and Christian Scriptures to a few select books. MONTANISM: A charismatic movement that got carried away with new revelations, prophecies, and judgmental attitudes toward other Christians. Apologists, or explainers of the faith, emerge to combat heresy and answer the church's opponents. Key apologists include Irenaeus and Justin Martyr.

A.D. 107 to 116: Ignatius is martyred.

107 to 155: Polycarp is bishop of Smyrna.

Polycarp was appointed bishop of Smyrna by the apostle John.

A.D. 125: Aristides writes the first early church "*Apology*" a defense of the faith presented to the emperor Hadrian.

A.D. 150-190 Compiling of the canon

During this era, the formal idea of a canon takes shape. Most books of the New Testament are clearly recognized as canon—only a few need further scrutiny.

A.D. 150 The Old Latin version of the Bible made based on translation on the Greek Septuagint.

A.D. 155: Justin Martyr writes his *First Apology*

Justin inaugurates the age of the apologists, and he is ably followed by Theophilus (168), Athenagoras (177), Irenaeus (c. 185), and Tertullian (200 - 220).

A.D. 155: Polycarp is martyred at age 84.

His martyrdom took place around A.D. 155. The story of his martyrdom is preserved by Eusebius in his Church History, a history of the early church through 323.

Polycarp trained the historian Irenaeus.



A.D. 168: Theophilus dates the creation of Adam and thus predicts the fall of Rome 300 years in advance.

A.D. 177: Athenagoras' *A Plea for the Christians* contains a description of the Trinity that mentions the "same substance" of the Father and Son.

A.D. 183 to 186: Irenaeus writes *Against Heresies*, the most thorough book on gnosticism ever written. Irenaeus was a disciple of Polycarp, who knew John, so he's the strongest witness to the apostolic age of his time period.

A.D. 190 to 200: Clement of Alexandria teaches new Christians in Alexandria and leaves us copious writings.

A.D. 190 : Pataenus of Alexandria goes to India in response to an appeal for Christian teachers

3rd Century (A.D. 201–300)

A.D. 200 At beginning of century, Edessa (Urfa in modern Turkey) becomes first Christian state. Carthage and Alexandria leading centers of Christian theological development with such figures as Origen, Tertullian, Clement of Alexandria.

A.D. 202-211 Emperor Septimus Severus forbids conversion to Christianity. However, Christianity continues to spread.

A.D. 200 to 220: Tertullian, a Christian lawyer from Carthage in north Africa, wrote several books and numerous tracts. His *Against Praxeas* is the most thorough description of the Trinity in the early Christian writings, and he's the first to use the term Trinity.

A.D. 248 the 1,000th anniversary of Rome but all is not celebration as threats to the empire increase from neighboring populations on borders.

A.D. 250 Emperor Decius orders everyone must offer pagan sacrifice and show certificate of proof. Church has to deal with the difficult problem of how to handle the "lapsed"--those who relented during the persecution and now want back into the church.

Intellectual attacks against the Church. Porphyry writes *Against the Christians* attacking apostles, church leaders, Gospels and Old Testament.



A.D. 245 Origen answers attack of Celsus written 70 years earlier and apparently still a threat to the church.

A.D. 300 before the close of the Century, Antony the Great (A.D. 251- A.D. 356) of Egypt goes into desert as a hermit, an important early step in development of monasticism. He is usually considered founder of monasticism. Monasticism, initially started as individuals leaving a worldly life and later developed into communities. Continued through the Dark Ages (500 AD to 1300 AD) and in the Middle Ages (600 AD to 1517 AD). Monks were powerful in prayer, saw healings, deliverance and miracles. These monks also part of whom we refer to as "Church Fathers" also known as the "Desert Fathers". Other important leaders who followed include: Antony the Great (AD. 251-356), Pachomius (AD 292-346), Athanasius (AD 295 -373), Hilarion (AD 305-385), Ambrose (AD 340-397), Jerome (AD 347-420), Augustine (AD 354-430), Benedict of Nursia (ca. AD 480-547), Gregory the Great (AD 540-604).

North Africa becomes a key Christian center. Egypt alone has a million Christians by the end of 3rd century. The role of the bishop continues to grow in strength.

4th Century (A.D. 301–400)

A.D. 303 emperor Diocletian persecutes Church intending to wipe out the church. It failed.

A.D. 311 Donatists arise in 311. No sooner does the church achieve toleration than a severe rupture occurs within the North African church that would continue for three hundred years. What had been one of the strongest early centers of the church is so weakened it was eventually lost to Christianity.

A.D. 312: Constantine the Great has a vision of a cross
In 312, one of the emperors, Constantine the Great, on his way to fight his co-emperor Maxentius, had a vision of a cross with the words, "In this sign conquer," written under it. He won the battle and attributed his victory to the Christian God. Becoming a supporter of the early church, in 313, he and his co-emperor Licinius issued the Edict of Milan, legalizing Christianity in the Roman Empire. Constantine and Licinius then rebuilt the destroyed church buildings of the early church and restored all possessions confiscated during the persecution.

A.D. 313 to 337: Constantine's reign brings favor to the early churches
Constantine was received with great joy by the early churches, which were grateful that he had not only ended persecution but granted them favor. Roman citizens flocked into



the churches, even though Constantine remained the head of the Roman pagan religion as well. Millions of new members poured in. Becoming a Christian was no longer a risk, but became politically and socially opportune, so the church had to deal with a new laxity in standards of belief and behavior. The Church got lands and buildings. Often its great basilicas were built on the sites of what were formerly pagan temples.

A.D. 318 The Arian controversy

In 318 an elder by the name of Arius came up with a slightly different explanation of Jesus' divinity and his relationship with God the Father. When he was corrected he refused to back down, so he was excommunicated by his church in Alexandria, Egypt in 321.

A.D. 323 Bishop Eusebius "Father of Church History"

Bishop Eusebius of Caesarea becomes the first significant church historian and gives us invaluable documentation on the early church. Together with Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely well learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History" he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

A.D. 325 The Council of Nicea

Church now needed to clarify and define what it believed especially in understanding and explaining the person and nature of Christ. Constantine was involved in a civil war with Licinius at the time. In 324 he was victorious, uniting the empire. He was terrified, however, that the Arian controversy would split not only the church but his newly united empire, so he called all the bishops of the early churches to Nicea, in modern Turkey, to resolve the dispute. Under emperor Constantine the first major council of church held in Nicea (modern Turkey) in 325. Constantine sat as a moderator. The Council of Nicea issued an official creed, based on the early church's rule of faith. It also directly condemned the tenets of Arianism, though the Arian controversy would not be fully resolved until the Council of Constantinople in 381. Another important issue at the Council of Nicea was the official approval of "patriarchs." These were the bishops of Alexandria, Rome, and Antioch, who were given authority over very large provinces. This would lead eventually to the bishop of Rome becoming pope of the Roman Catholic Church in the west. The other patriarchs—several have been added since—are still leaders of the Eastern Orthodox Church.

A.D. 330 Capital of Roman Empire moves to Constantinople.

In 324 city founded. City dedicated on May 11, 330. Rome no longer the center of power for the empire and church begins to fill in the gap at Rome.



A.D. 361-363 Emperor Julian attempted unsuccessfully to reestablish paganism.

A.D. 367 Canon of New Testament confirmed. In the 367 AD Easter letter of Athanasius, and at Councils in 382 and 397, final recognition was given. These do not create the Christian scriptures but confirm what was already generally recognized and accepted.

A.D. 381 Emperor Theodosius IX makes Christianity as the official state religion.

A.D. 381 Second major Council held at Constantinople in AD 381.

A.D. 384 Latin Vulgate Bible composed by Jerome
Jerome in A.D. 382 is commissioned to translate the Gospels (and subsequently the whole Bible) into Latin. Unlike the Old Latin version (A.D. 150) that based its translation on the Greek Septuagint, the Vulgate, composed by Jerome, was translated directly from the Hebrew.

A.D. 386 Augustine converted. He would become one of the most important theologians in all of church history.

A.D. 393 Council of Hippo

This was probably the first church council to lay down the limits of the canon of Scripture. The limits of the canon as discussed here were approved by Augustine and verified what was set down by Athanasius.

A.D. 397 Council of Carthage

The findings of Hippo were reiterated at this council. Canon of Scripture is closed.

A.D.400 The Old Syriac New Testament. This translation of the New Testament was in circulation in Syria.

By the end of the century the persecuted church had turned into a persecuting church. Its motives made sense. It saw itself as combating heresy, false religion and evil forces. In many ways it was a different church and a different world at the end of this century.

The Middle Ages And Early Reformers (A.D. 401-1500)

The Institutionalized Church became fully developed, and popes exercised civil as well as spiritual power. They collected taxes, raised armies and subjugated kings and rulers and



thus became the dominant force in society spreading their influence throughout the Western world.

Monasticism began to decline losing much of its spiritual focus, power and vitality.

A.D. 596 : Gregory the Great sends Augustine and a team of missionaries to (what is now) England to reintroduce the Gospel. The missionaries settle in Canterbury and within a year baptize 10,000 people

A.D. 635 : First Christian missionaries (Nestorian monks, including Alopen), from Asia Minor and Persia arrive in China

By this time missionaries had carried the Gospel to several parts of the world.

1150-1270 Peter Waldo And The Waldenses

Peter Waldo, a wealthy merchant of Lyons, in southern France impressed by the Lord's instruction in Matthew 10:5-13 decided to go and preach without concern for material comfort. Soon people started following him, which also resulted in them being persecuted by the institutionalized church. The Waldenses had five main characteristics: They urged the church to return to the pure teaching of Scripture. They rejected the idea of purgatory and the infallibility of the church. Christian laypersons were allowed to preach, and selling one's goods and giving to the poor were acts of consecration.

A.D. 1200 : The Bible is now available in 22 different languages

1266 : Mongol leader Khan sends Marco Polo's father and uncle, Niccolo and Matteo Polo, back to Europe with a request to the Pope to send 100 Christian missionaries (only two responded and one died before reaching Mongol territory)

1382 John Wycliffe: Reformation Morningstar, Full English Bible

John Wycliffe was born in Yorkshire around 1324. He was educated at Oxford University and at some point between 1366 and 1372, received his doctorate in theology. Wycliffe, lived almost 200 years before the Reformation, but his beliefs and teachings closely match those of Luther, Calvin and other Reformers. As a man ahead of his time, historians have called Wycliffe the Morning star of the Reformation. ""He declared the right of every Christian to know the Bible, and that the Bible emphasized the need of every Christian to see the importance of Christ alone as the sufficient way of salvation, without the aid of pilgrimages, works, and the Mass."" In 1378 with the assistance of some of his students, Wycliffe translated the Bible into English using Jerome's Latin Vulgate as the basis for his translation. His work was completed in 1382. Wycliffe died of a stroke in 1384. Wycliffe's followers were known as Lollards and beginning in the 16th



century, the Lollard movement was regarded as the precursor to the Protestant Reformation.

1415 John Huss: Faithful unto Death

Jan Huss was born in Hussenitz (Bohemia, now Czechoslovakia), in 1369, to peasant parents, John Huss trained himself for priesthood, mainly to escape poverty. In 1396, he attained a master's degree from Charles University in Prague and two years thence, became a professor of theology. In 1400, he was ordained to priesthood. In 1404, John Huss received a bachelor's degree in theology. He was professor at the Charles University in Prague was also the preacher at the Bethlehem Chapel in Prague, the most influential church in Prague. Inspired by the writings and teaching of John Wyclife, he was of the opinion that the Church was supreme, not the Pope. He felt a need for reforms and modifications, to eradicate the corruption and abuses of Roman Church. Huss also believed that each person should have a Bible of his own, in a language he can read. *One hundred years before Luther, he preached justification by faith and the supreme authority of Scripture. His preaching infuriated the church hierarchy.* The archbishop of Prague told Hus to stop preaching and the pope excommunicated Hus. Formally condemned, he was handed over to the secular authorities to be burned at the stake on July 6, 1415

1429 Joan of Arc - Seeing Visions

A simple and pious peasant girl who wove and spun, Joan saw heavenly beings and heard their voices. She understood that deliverance would come to France through her from English domination. On April 29, 1429, a rapid march brought Joan of Arc with her French forces to the city. It was the turning point of the One Hundred Year's War. The English retreated. Later, Joan was captured by the English, who brought charges of witchcraft against her. She asked that a crucifix be held before her face, and called upon the name of Jesus as long as breath remained in her.

1452 Savonarola's Preaching Got Him Burned

Savonarola, a Dominican friar, came to Florence in the 1480's, shook the population by his sermons from Revelation, warning of the wrath to come. Tears came to the listeners' eyes as they also heard his tender assurances of God's mercy. In warning of coming judgment, Savonarola also predicted the impending deaths of Lorenzo de Medici, the pope, and the king of Naples. There were dramatic changes in Florence. His sermons heavily influenced the city government. Some reforms were immediate -- relief was brought to the starving population, shops were opened to give work to the unemployed, a bank was established for charitable loans and taxes were reduced. The Pope finally condemned Giroloma Savonarola for announcing he was a special messenger from God and excommunicated him. Giroloma Savonarola was hanged and then burned at a stake on May 23, 1498.



1455 Gutenberg's Latin Bibles

Johannes Gutenberg (1396-1468) invented the printing press and was the first person in history to actually print books from movable type. The Gutenberg Bible was published in 1455 and he printed a stock of Bibles in Latin, the language of the church.

1492 Columbus Landed in America

Reformation Leading To Revival (A.D. 1501–1800)

1516 Erasmus, Dutch scholar, Monk turned writer

Erasmus loaded the cannon that Luther fired. The greatest scholar of his day, Erasmus rammed two shots into the barrel of the Reformation. The first shot was a satire titled, *The Praise of Folly*, which poked fun at the errors of Christian Europe. For example, Erasmus reminded his readers that Peter said to the Lord, "We have left everything for you." But Folly boasts that, thanks to her influence, "there is scarcely any kind of people who live more at their ease" than the successors of the apostles. The second shot was a Greek New Testament. For centuries, Jerome's Latin translation, the Vulgate, was the Bible of the Church. However, Jerome's translation had deficiencies. Erasmus reconstructed the original New Testament as best he could from Greek texts and printed it. In a parallel column he provided a new Latin translation. What is more--and this could have cost him his life--he added over a thousand notes that pointed out common errors in interpreting the Bible. He attacked Rome's refusal to let priests marry although some lived openly with mistresses; and he denied that the popes have all the rights that they claim. The scholar also challenged practices not taught in scripture: prayers to the saints, indulgences, and relic-worship. On February 1, 1516, Erasmus released his New Testament and dedicated it to Pope Leo X.

1517 Martin Luther Posted 95 Theses

Pope Leo X bartered sin for money in the most infamous indulgence of church history. In response, Martin Luther posted his Ninety-five Theses to the door of the church in Wittenberg, Germany, on October 31, 1517, leading to the Reformation.

1519 Zurich Reform under Ulrich Zwingli

Born in Wildhaus, Switzerland, on New Year's Day in 1484, Zwingli received a good education in the classics and was ordained a priest in 1506. He served as parish priest in Glarus from 1506 to 1516. On January 1, 1519, he became pastor at the central church in Zurich and decided to preach through the Gospel of Matthew. The rituals and doctrines of the Church did not square with his reading of Scripture. He preached what he found in the Bible--even when it meant going against long-accepted church



teachings. As a result, controversy spread. A public debate was held on disputed matters of faith and doctrine by the Zurich city council. On January 29, 1523, the council issued a ruling backing Zwingli and issued a decree that he and the other pastors in the region were "to preach nothing but what can be proved by the holy gospel and the pure holy scriptures."

1563 John Foxe and *Foxe's Book of Martyrs*

John Foxe was born in 1516 in Boston, England, just as the Reformation began to dawn. The year Foxe was born, Erasmus published his New Testament in Greek; the year after Foxe's birth Martin Luther posted his 95 theses in Wittenberg. In 1563, Englishman John Foxe published his *Acts and Monuments* to give a universal history of God's work at building His church. Often called *Foxe's Book of Martyrs*, the history has become a Christian classic. There was a time when the Bible and Foxe's work were the only two books many Christians ever read. Foxe believed Christian history was a continuation of the Old Testament history and the early Church's story found in Acts, and ordinary Christians needed to know of the unfolding of God's plan and the principles revealed in Scripture.

1525 Reformation Radicals: The Anabaptists

Anabaptism began in Zurich, Switzerland, as part of the Reform movement led by Ulrich Zwingli (1484-1531), a contemporary of Luther. A breach developed between Zwingli and two of his colleagues, Felix Manz and Conrad Grebel, when Zwingli decided to cooperate with the Zurich city council's decree that the Mass continue to be celebrated and that the destruction of images in the churches be halted. Anabaptist simply means "one who rebaptizes." The Anabaptists insisted that baptism was for believers only and therefore excluded the idea of baptizing infants. For this stand, they were severely persecuted by both Catholics and other Protestants. The Anabaptists also believed that they experienced the illuminating presence of the Holy Spirit when they read the Bible. They also emphasized that ministry was the responsibility of the entire congregation. Direct descendants of the Anabaptists include the Amish, Hutterite and Mennonite churches. In addition, their free-church concept influenced Puritan Separatists, Baptists and Quakers. Even more important is their charismatic influence on succeeding generations.

Mennonite scholar John H. Yoder has said that Pentecostalism "is in our century the closest parallel to what Anabaptism was in the sixteenth."

1525 William Tyndale, Original Greek and Hebrew Translation of the Bible

William Tyndale (c. 1492-1536) William Tyndale was a brilliant scholar who studied at Oxford and Cambridge. A student of Erasmus, Tyndale spoke seven languages and was proficient in Hebrew and Greek. Tyndale's aim in life was to give English people a translation of the Bible based not on Latin but on the original Greek and Hebrew. When



challenged by a member of the clergy that Englishmen were “better without God’s Law than without the Pope’s.” Tyndale replied, “I defy the Pope and all his laws; if God spares my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost.” In 1523, Tyndale sought official support for his English translation from the church hierarchy in England but was denied. Under the sponsorship of some wealthy merchants, Tyndale went to Germany where he completed the New Testament in February 1526. Six thousand copies of his New Testament were copied in Worms and by April 1526 they were selling in England. Bishop Tunstall of London, however, bought many of these copies and had them burned. Ironically, the money of Tunstall paid off Tyndale’s debts and financed a new and corrected edition. Tyndale reprinted his New Testament many times and in 1530 he published his translation of the Pentateuch, with a revised edition of Genesis appearing in 1534. Tyndale also translated Jonah and all of the books from Joshua to 2 Chronicles. Tyndale translated directly from the Hebrew and Greek and truly is the father of the English Bible. Ninety percent of his words passed into the King James Version and seventy-five percent went into the Revised Standard Version. Eight major English translations of the Bible appeared in the 86 years before the King James Version in 1611 but Tyndale’s was the most influential. Tyndale’s translations were unpopular with church authorities since his work was unauthorized and he put the Bible into the hands of the common man. Tyndale lived with English merchants in Antwerp in relative safety until he was betrayed and arrested in 1535. After a year and a half of being imprisoned, he was strangled and burned at the stake in Brussels on October 6, 1536. His last words were “Lord, Open the King of England’s eyes” (Tony Lane, “The Crown of English Bibles, in Christian History, Issue 43, pp. 8-9).

1529 Protestants first called as Protestants

1536 John Calvin Leads Geneva Reform in Switzerland

1564 The Last Sermon of John Calvin

1556 John Knox's Friends Turn the Tables

John Knox's prayer "Lord, give me Scotland or else I die". He is especially known for his bold praying. The Queen of Scotland once said, "I do not fear all the armies of Europe as much as I fear the prayers of John Knox". Within one generation during John Knox's time about 90% of Scotland became Protestant. Was greatly influenced by John Calvin.

John Knox was a Scottish clergyman, theologian, and writer who was a leader of the Protestant Reformation and is considered the founder of the Presbyterian denomination in Scotland. In August of 1555, Knox set out for Scotland, where he remained for nine months preaching Evangelical doctrine in various parts of the country, and persuading those who favored the Reformation to cease from attendance at mass, and to join with himself in the celebration of the Lord's Supper according to a Reformed ritual. In May,



1556, he was cited to appear before the hierarchy in Edinburgh, and he boldly responded to the summons; but the bishops found it expedient not to proceed with the trial.

1560 The French Protestants - Huguenots

Reformation ideas began to make inroads into Catholic France after 1520. These ideas found fertile soil in spite of intense persecution, and Protestantism became a force to be reckoned with in that nation. After 1560, the French Protestants became known as Huguenots, and in 1598 they were granted freedom of religion by the Edict of Nantes. Their firm belief in the supernatural power of God arose from their prayer and diligent searching of the New Testament. They insisted, "God has no where in the Scriptures concluded Himself from dispensing again the extraordinary gifts of His Spirit unto men."¹ Indeed, tongues, visions, prophetic utterances and other supernatural phenomena were common in their midst. Because of the dynamic power of the Spirit in their midst, they became known as the French Prophets.

1611 King James ("Authorized") Version

In 1604, King James I summoned a meeting of representatives from diverse religious groups to discuss the issue of religious toleration. At this meeting, known as the Hampton Court Conference, Dr. John Reynolds of Oxford discussed the desirability of having an authorized version of the English Bible that would be acceptable to all parties within the church. James agreed with Reynolds and called for a version that could be used for both public and private use. According to James, the scholars involved with the new version were to use the Bishop's Bible as the basic version as long as it adhered to the original Greek and Hebrew. They were also to consult the other translations—Tyndale, Matthew, Coverdale, Great Bible and the Geneva Bible. Unlike previous versions, there were to be no notes of comment except what was essential in translating the text. In 1607 the translation formally began. Fifty-four men skilled in Greek and Hebrew were selected and divided into six working companies—two at Westminster, two at Oxford and two at Cambridge. Each group was given detailed instructions and was assigned selected books to be translated. The work of each group was to be examined by the other companies. Thus, this translation was to be the work of the revisers as a whole, not the work of one person or group. The work continued for two years and nine months. In 1611, the first copies of the new version were printed. It was dedicated to the king and on its title page were the words, "Appointed to be read in the Churches." The King James immediately replaced the Bishop's Bible in the churches but still received stiff competition from the popular Geneva Bible. Within a few decades, though, the KJV established itself as the standard for English-speaking people around the world. The KJV has been through many editions and has been modernized considerably since 1611. From the time of Tyndale until 1611, seven major English translations were made—the Coverdale Bible, the Matthew Bible, the Taverner Bible,



the Great Bible, the Geneva Bible, the Bishop's Bible and the Rheims-Douai Bible. The 1611 King James Version, though, would surpass all these versions and become the standard English Bible for the next 350 years. Other revisions took place in 1615, 1629, 1638 and 1762. The 1762 revision is what most people now know as the King James Version.

1646 John Eliot, Missionary to the native North American Indians

John Eliot (1604-1690), was probably the greatest missionary to labor among the native American tribes. John Eliot was not the first Puritan missionary to try to bring the native American Indians to Christianity but he was the first to produce printed publications for the natives in their own language. This was important because the settlements of "praying Indians" could be provided with other preachers and teachers to continue the work John Eliot started. By translating sermons to the Algonquin language, John Eliot brought the Indians an understanding of Christianity but also an understanding of written language. They did not have an equivalent written "alphabet" of their own and relied mainly on spoken language and pictorial language. Eliot translated the Bible into the Massachusetts language and published it in 1663. It was the first complete Bible printed in the Western hemisphere.

1649 Missionary Society for the Propagation of the Gospel in New England founded in Great Britain

1650 George Fox and the Quakers. Imprisoned 36 times

The founder of the Quakers, George Fox (1624-91), was born in Leicestershire, England. From childhood, he expressed a Peculiar sobriety and yearning for spiritual truth, and as a young man, he went through a time of intense spiritual struggle to know God personally and experientially. Charismatic phenomena were common among the early Quakers. Fox's Journal and Book of Miracles are filled with accounts of miraculous healings and other charismatic gifts. Undaunted by savage persecution, stonings, whippings, beatings, public hangings and lengthy imprisonments, Quaker missionaries, in just one generation, let their light shine in various parts of the world from Turkey in the east to the English colonies of the New World in the west. In one generation, the people called Quakers became the fastest-growing movement in the Western world. By 1656, Fox had at least fifty-six associates who were traveling preachers, and by 1660, the movement could boast forty thousand to sixty thousand adherents.

1698 Missionary Society for Promoting Christian Knowledge, a mission to the American Colonies, founded in Great Britain

1701 Missionary Society for the Propagation of the Gospel in Foreign Parts to evangelize in the American Colonies and the West Indies, founded in Great Britain.



1727 The Moravian Revival and Count Zinzendorf

The Moravian Church traces its beginnings to the pre-Lutheran Reformer John Hus (1373-1415).

1738 The Methodist Revival and John Wesley

John Wesley (1703-1791) and his brother Charles founded a group whose participants became known as Methodists because of their methodical approach to seeking God. Every evening from six to nine, they met for prayer and Bible study, and every Wednesday and Friday they fasted. Once every week they received communion. But none of these satisfied John Wesley. After a failed missionary journey to Georgia, he returned to England where he continued his search. On the evening of May 14, 1738, he found the inner assurance for which he had sought so long, a personal experience of salvation. He now began preaching justification through faith in Christ alone. He emphasized a second work of grace, a second experience as Christian perfection or entire sanctification. 50,000 sermons and 250,000 miles on horseback

1726-1750 The Great Awakening (Jonathan Edwards and George Whitfield)

Colonial America in 1726 was in moral and spiritual decline. The challenges of frontier life and a series of brutal wars had demoralized many, and a shortage of churches and ministers had left many without spiritual care. Many existing churches had degenerated into formal religious institutions with no power to bring the much-needed change.

1735 Jonathan Edwards, pastor of the Congregational Church in Northampton, Massachusetts, expressed his concern for the "general deadness throughout the land" and set himself to seek God for a "revival of religion." Others also began to seek God diligently, and in 1726 a spiritual awakening broke out in various regions along the eastern seaboard. One of the communities where the Holy Spirit outpoured significant power was Northampton, Massachusetts. Indeed, an awesome sense of His divine presence permeated the entire community. Edwards reports that during the spring and summer of 1735, "the town seemed to be full of the presence of God." In every part of town, the Spirit of God was powerfully at work until "there was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world." Without any sort of planned evangelistic outreach "souls did as it were come by flocks to Jesus Christ." Edward's church suddenly filled with those seeking salvation and with those experiencing the fruit of already being born again. In 1741 in Enfield, New England, Jonathan Edwards preached his now famous sermon "Sinners in the hands of an angry God". In 1748 Edwards published "*An Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and advancement of Christ's Kingdom on Earth*".



1739 George Whitfield (1714-1770), a friend of the Wesleys, was a gifted preacher and a powerful communicator. Although he was an ordained Anglican clergyman, he was not denominationally prejudiced. In 1739 he arrived in America and traveled the length and breadth of the colonies on the eastern seaboard. Everywhere he went, shopkeepers closed their doors, farmers left their plows and workers threw down their tools to hurry to the place where he was to preach. At a time when the population of Boston was estimated at twenty-five thousand, Whitfield preached to thirty thousand on Boston Common. Signs and wonders accompanied Whitfield's preaching. The power of God would move spontaneously throughout the congregations as he spoke. Following his message, further manifestations of the Spirit would occur. On one occasion after preaching to a huge throng gathered outdoors, Whitfield surveyed the crowd and noted the amazing response. 3000 sermons on the same Scripture passage of John 3:3.

1741-1744 : The Cambuslang Revival

Cambuslang was a small town (Cambuslang is now a district in the city of Glasgow)

1742-1746 : David Brainerd, Missionary to the North American Indians

1761-1833, William Carey, Missionary in India, also known as the "Father of the modern missionary movement"

1781-1812, Henry Martyn, missionary in India and Persia

1782-1834, Robert Morrison, First Protestant missionary in China

The man...looking at him with a smile that only half concealed his contempt, asked, "Now, Mr. Morrison, do you really expect that you will make an impression on the idolatry of the Chinese empire?" "No, sir," replied Morrison, "but I expect God will."

1788-1859, Andoniram and Ann Judson, Missionaries in Burma (and India)

1793-1855, Dr. John Scudder, Jr, Medical missionary in India

1795 London Missionary Society formed

1796 Scottish and Glasgow Missionary Society formed

1797 Netherlands Missionary Society formed

1799 Church Missionary Society formed



The 19th Century-Preparing The Way (A.D. 1801–1900)

1800-1840 The Second Great Awakening

1804 British and Foreign Bible Society formed

1810 American Board of Commissioners for Foreign Missions formed

1813-1874, David Livingstone, Missionary in Africa

"If you have men who will come only if there is a good road, I don't want them. I want strong, courageous men, who will come even if there is no road."

1814 American Baptist Missionary Union formed

1815-1868, William Burns, missionary in China

1816 American Bible Society formed

1824-1907, John G. Paton, missionary to the New Hebrides

"But for Jesus and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave!" (Where his wife and infant son were buried)

1829-1893, John Nevius, missionary in China

The "Nevius Method" of mission church development: self-sustaining, self-directed, and self-propagating

1830 Edward Irving and the Charismatic outbreak in Scotland

1830 Charles Finney (1792-1873) was converted at the age of twenty-nine and became one of the most successful evangelists of modern times. A lawyer at the time of his conversion, Finney first aligned himself with the Presbyterian Church, but later he joined the Congregational Church. He was known for his revivalistic innovations such as the altar call and anxious seat and for his powerful, logical preaching. Thousands were converted and entire communities transformed through his ministry. His *An Autobiography and Lectures on Revival* are still perused by students of revival.

1832-1905, J. Hudson Taylor, Missionary in China

1834 Basel Mission (German) formed



1836-1898, George Muller, Director of the Ashley Down orphanage in Bristol, England, cared for 10,024 orphans in his life.

1837 Revival in Hawaii (Two year camp meeting)

1841 German Evangelical Lutheran Mission formed

1844-1846 Revival in Hermannsburg, Germany

1848-1915, Mary Slessor, Missionary in West Africa
"Hundreds of barrels of whiskey and only one missionary!" (Her remark at seeing the cargo on the vessel taking her to the mission field)

1857-1858 The Laymen's Prayer Revival, New York
50,000 conversions per week

1854-1892 Charles Spurgeon, known as the "Prince of Preachers". Spurgeon was the pastor of the congregation of the New Park Street Chapel (later the Metropolitan Tabernacle) in London from 1854 for 38 years.

1859 Ulster, Northern Ireland Revival

1859 Prayer revival in Wales

1860 Revival in Scotland
300,000 conversions

1860 Revival in South Africa

1860 The Jamaican Revival

1860 A. J. Gordon (1836-1895), founder of Gordon College, was the pastor of Clarendon Street Baptist Church in Boston, Massachusetts, for twenty-five years.

1860 D. L. Moody (1837-1899), based in Chicago, the most prominent evangelist during the latter half of the nineteenth century,

1860-1931, C. T. Studd, missionary in China, India, Africa
"Some wish to live within the sound of church and chapel bell; I wish to run a rescue mission within a yard of hell."



1867-1951, Amy Carmichael, Missionary in India

1870-1960, Ida Scudder, Medical missionary in India

1878–1912, William and Catherine Booth, founded The Salvation Army

1885 R. A. Torrey (1856-1928), Moody's associate popularized Moody's doctrine of Spirit baptism as a subsequent work of grace through Moody Bible Institute as well as through his speaking engagements and extensive writing projects.

1891-1905, Samuel Zwemer, apostle to Islam missions in Arabia

1899-1902 Revival during the Anglo-Boer war among prisoners

The Healing Forerunners

John Alexander Dowie (1847-1907), Dr. John G. Lake (1870-1935), F. F. Bosworth (1877-1958)

The 20th and 21st Centuries-Revivals And Movements (A.D. 1901–Present)

1900 Charles Fox Parham (1873-1929) and Bethel Bible College in Topeka, Kansas.

1901-1957, Isabel Kuhn, missionary in China

"We need to look resolutely away from the impossibilities and to the Lord. His help will come...."

1902-1970, Gladys Aylward, missionary in China

"Remember it is God who has called you and it is the same as when He called Moses or Samuel."

1904 The Welsh Revival and Evan Roberts

1904-1905 Revival in South Africa, prayer meetings at four AM

1904-1910 John Hyde and the Sialkot revival

1905 Mukti Mission Revival and Pandita Ramabai (1858-1920)

1906 The Azusa Street Revival and William Joseph Seymour (1870-1922)



By 1908, the movement had taken root in over fifty nations. By 1914, it was represented in every American city of three thousand or more and in every area of the world from Iceland to Tanzania, and Pentecostals were publishing literature in thirty languages. The revival continued unabated for about three years (1906-1909). During this period, the Azusa Street Mission was a key instrument in dispersing Pentecostalism around the world. Ultimately, however, strife dampened the flames of revival. As it smoldered, many whites left to begin their own churches and missions. By 1914, the Azusa Street Mission had become a small, local, black congregation.

Seymour continued as the senior pastor until his death on September 28, 1922, in Los Angeles. His wife then served as pastor until her death in 1936. Eventually the mission was sold and then torn down to make room for a parking lot.

1906-1929?, Sadhu Sunder Singh, "the apostle with the bleeding feet"

1907 T. B. Barratt (1862-1940) and revival in Norway
visited Azusa street in 1907 and carried fires abck to Norway

1907 A.A. Boddy and revival in Sunderland, England

At the peak of revival in 1907, A. A. Boddy (1854-1930), Anglican rector in Sunderland (1884-1922), England, visited Norway. Boddy was seeking a greater dimension in his Christian experience and was convinced that what he saw in Norway was a genuine work of the Holy Spirit. When he returned to Sunderland, a Pentecostal revival broke out in his church and eventually spread throughout the British Isles. Sunderland, in fact, became a center of Pentecostal renewal visited by thousands. Among these was Smith Wigglesworth (1859-1947), who received his Spirit baptism when Mrs. Boddy laid hands on him and prayed.

1907-1973, E. Stanley Jones, missionary in India

An influential 20th-century Methodist Christian missionary and theologian. Held interreligious lectures for the educated classes in India, thousands of which were held across the Indian subcontinent during the first decades of the 20th century. Was a friend of leaders of the up-and-coming Indian National Congress party and spent much time with Mohandas K. Gandhi, and the Nehru family. He is also the founder of the Christian Ashram movement. He is sometimes considered the "Billy Graham of India".

1909 Hoover and Pentecostal revival in Chile, South America

In 1907, Minnie Abrams (1859-1912), who worked for a time with Pandita Ramabai, sent an account of the Mukti revival to her friends, Willis C. (1856-1936) and Mary Anne Hoover, Methodist missionaries to Chile.

1907 The Korean revival



1908-1911 Revival in Manchuria, North China

1919-1982 William Cameron Townsend, Bible translation and aviation missions
Founded the Summer Institute of Linguistics in 1934, founded Wycliffe Bible Translators in 1942 and founded a missionary air service, Jungle Aviation and Radio Service (JAARS) in 1948. "The greatest missionary is the Bible in the mother tongue. It needs no furlough and is never considered a foreigner."

1927-1939 Revival in China

1927-1980 East African Revival

1940-1980 The Awakening in Eastern Cape, South Africa and Nicholas Bengu

1949 Revival in the Hebrides Islands

1950-1960 The Healing Revival

William Branham (1909-1965), Oral Roberts, T.L. and Daisy Osborn, and many others

1952-1956, Jim Elliot missionary in Ecuador

1953-1955 Congo (DRC) Revival

1955-present, Brother Andrew and Open Doors, missions into Eastern Europe, the Iron Curtain, closed nations. Brother Andrew started with bold beginnings by smuggling Bibles into Eastern Europe in 1955, started Open Doors to serve the persecuted church and wrote "God's Smuggler" in 1967, one of the best-selling Christian books of all time.

1960 - The Charismatic Movement

The protestant renewal, the Catholic charismatic movement

1960 The Korean Revival, Yonggi Cho and the Church Growth Movement

1965 Revival in Indonesia

1967 Revival among the Zulus in South Africa

1967 The Jesus People Revival in San Francisco

1980 - The Third Wave



The Vineyard movement

1980 Revival in Argentina

In Argentina in the early 1980's, God used Carlos Annacondia, a businessman turned evangelist, to ignite a fresh wave of revival in the nation. In mass meetings thousands of people accepted Christ. The salvations were accompanied with signs and wonders, healings and deliverances.

1992 Revival in Argentina

In 1992, God used Claudio Freidzon, pastor of a Buenos Aires church in the next wave of the revival. Claudio began to sense a need to know the person of the Holy Spirit in his own life. While he was seeking the Lord about this, the Holy Spirit touched him in a powerful way and his ministry changed dramatically. An unusual presence of the Holy Spirit accompanied him in his meetings that resulted in a renewed hunger for God, a new emphasis on personal holiness, a new desire for prayer and demonstrations of the Spirit's power. Speaking about the state of the church in Argentina during that time Claudio said, "Pastors were seeking methods for church growth, but methods were not the answer." His counsel: "There is no method. We must seek the presence of God. My message is simple. I'm emphasizing the presence of the Holy Spirit."

1994 Toronto Blessing

January 20, 1994 and Randy Clark

Its impact on Heidi Bakker

1995 The Pensacola Revival, Pensacola, Florida, at the Brownsville Assembly of God
June 18, 1995

2006 The Shillong Revival, India

Some of the key observations we can make as we review the timeline of the Church:

1, REFORMATION prepares the way for REVIVAL. REVIVAL results in the RESTORATION of the Church and spurs MISSIONS and CHURCH GROWTH.

2, There have been seasons of global revival, where many regions experience revival about the same time. We need to be sensitive to what is happening globally in the Body of Christ and respond correctly.

3, Sharing revival stories often ignites revival.

Salvation Call : A short gospel message and prayer