

6. PART I ADVANCE- Styling It: *“From the Upper Room to a place called Azusa Street”*

(REVIEW)

Section I: See Chart 1 & 2

"Seven Steps from the Upper Room to a place called Azusa Street."

1. **The Apostolic Age (33-312 AD):** This is the first period in the history of the Church of Jesus Christ. It is ushered in beginning in Acts 2:1 in Jerusalem in the Upper Room, on the Day the Jews celebrated the first Pentecost after Jesus' death. On this day the Holy Spirit was poured out on the Church of Jesus Christ, and it was endued with the power to become His Presence and Commissioned for His "Gospel Mission" to the World.

Acts 2:1-4 nkjv

When the Day of Pentecost had fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. ⁴And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Key events in the Apostolic Age:

- The Ministry of the Apostles and their disciples.
- The Early Development of the Apostles Creed as the Symbol of Faith for Baptism in 150 A.D.
- The early church fathers of Ignatius, Clement of Rome, Justin Martyr, Tertullian, Polycarp, Irenaeus, Origen, and Tertullian.

2. **The State Church (313-603):** This is the second major period in the age of the church, when it moved from being the persecuted minority and intolerant faith of the Christians to becoming the tolerated faith of the state. This begins with the Emperor Constantine who in 313 A.D. had a vision from the Lord.

It was October, 312 AD Constantine and his troops marched toward Rome to do battle with his opponent, another would-be emperor, the tyrannical Maxentius. It was the greatest challenge the gifted young general had ever faced. The stakes were high: Who would control the mightiest empire that had ever appeared up to that time on the face of earth?

As Constantine stopped to consider his battle plans, he realized he needed greater power than just military force. Maxentius was relying on magical enchantments. But how should Constantine pray? His father was a monotheist, believing there was only one God over all. Constantine saw that the pagan gods failed to protect their worshipers. So he sought his father's God in prayer, pleading for him to tell him who he was and to stretch forth his hand to help him. As he prayed (it was a little after noon), Constantine had an absorbing vision. He saw the sign of the cross emblazoned across the sky and the words *In hoc signo vinces*, "In this sign you will win."

Constantine was struck with amazement, along with his whole army (which also witnessed the miracle). That night in his sleep it was confirmed: this was the Christ of God he was dealing with. So went the report of Eusebius.

Constantine accepted the vision. He adopted the sign. He had the cross inscribed on his soldiers' armor. He went into battle. Even though his forces were outnumbered, he won.

**Taken from Christian History Timeline @ www.christianhistorytimeline.com- Glimpses #12: A Vision of Triumph; Constantine Wins the Day for Christianity.*

Christianity becomes the in thing and becomes institutionalized. During this period the church developed into two main centers the East led by the Church of Constantinople, Antioch, Alexandria and Jerusalem and the West led by the Bishop of Rome. There were lots of theological challenges by off-shoots during this age like Nestorians (d.428) who saw Son of God and Son of Man as two different people in one, a more intense Gnostic concept. Also, Pelagianism (d.420) argued that salvation comes by man's first steps apart from divine grace and he denied original sin. There were many other derivatives.

Key events in the State Church Age:

- Constantine's vision and conversion in 312 A.D.
- The Council of Nicaea was led by Athanasius in 325 which produced the Nicene Creed.

The issues of Nicaea boil down to this. If Christ is not God, how can he overcome the infinite gap between God and man? If a created being could do it, there were angels aplenty with the power. Indeed, why could not any good man himself bridge the gap? On the other hand, Jesus had to be truly man, otherwise how could he represent mankind?

At some point the council decided their best course was to write a creed that testified to what they believed. The creed of Nicaea became a document of fundamental importance to the church. That so many of the bishops who approved it had suffered greatly for Christ only added to its significance. The council itself was a forerunner to many more, some international, some regional. Those councils which came after also grappled with issues of Christ's humanity and deity. Was he one person or two? Was he God while in his mother's womb? Did he have just one will? Which books belong in the Bible? The seventh ecumenical church council was also held at Nicaea.

** Christian History Timeline at www.christianhistorytimeline.com **God or Man? Asks Nicaea Council***

THE NICENE CREED OF 325

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God; begotten, not made, being of one substance with the Father; By whom all things were made [both in heaven and on earth]; Who, for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead.

And in the Holy Ghost. Amen.

- Other great leaders of the Church: Augustine of Hippo (354-430), Athanasius and the Creed of Christ (356).
- 2nd Council of Constantinople. (553).
- Gregory the Great becomes a Reluctant Pontiff and begins to separate the Catholic Church from the State. A Papal Church is born.

3. **The Papal Church** which includes the Dark Ages (604-1517):

The Bishop of Rome, in 604, becomes the Papal Supremacy, Gregory the Great. He basically pulls away from control from state control and the Church becomes an institution of itself. This age included the rise of Islam 570-632 with the life of Mohammed. It is marked by the West and East Church coming to the great divide between Roman Catholics. The main issues were over the papal claims and *Filioque-and the Son-* the double procession of the Holy Spirit from both the Father and Son. In 589 the 3rd Council of Toledo changed the Nicene Creed to read: "*And in the Holy Spirit, the Lord, and giver of life, who from the Father **and the son** proceeds.*" The Eastern church disagreed with the double procession. From here Roman Catholicism and Eastern Orthodoxy began taking different roads until 1054.

THE GREAT SCHISM July 6,1054 SCHISM BETWEEN EAST AND WEST BEGINS!

The break came when Michael Cerularius was Patriarch of Constantinople and St. Leo pope in Rome. In 1053, Cerularius circulated a treatise criticizing in strong terms the practices of the Western church. Catholics did not allow their clergy to marry. This was contrary to scripture and tradition, said Cerularius. And Catholics used unleavened bread in their Eucharist. But the most serious concern was that the Latin church had added the word "filioque" to the Nicene creed, saying the Holy Spirit proceeded from both Father and Son.

It would seem that this was more political to Leo than religious, as it was pressed upon him by the Franks. Cerularius excommunicated all bishops of Constantinople who used the Western ritual and closed down their churches. This incensed Leo. He demanded that Cerularius submit to the pope. Any church which refused to recognize the pontiff as supreme was an assembly of heretics, he said--a synagogue of Satan. The Eastern patriarch wasn't about to accept this characterization. The five patriarchs, Antioch, Jerusalem, Alexandria, Constantinople and Rome were equals in his eyes. The bishop of Rome, as patriarch of the West, was given the courtesy title of "first among equals" and in a tie vote he could make the final determination according to tradition. Rome's growing claims to authority were deemed unacceptable to the other patriarchs, who believed (and who still believe) that Christ alone is the head of the church. * *Christian History Timeline at www.christianhistorytimeline.com*
Schism between East and West Began.

Finally this period includes the dark ages, the crusades and the fall of Jerusalem from Christian control in 1291, after many years of crusade battles against the Turks. Constantinople was finally captured by Moslems in 1453, which is the fall of the Byzantine Empire.

4. **The Protestant Reformation (1517-1700)** In 1517 a young German priest/monk Martin Luther protests against the corruption of Rome and the abuses taking place through the sale of indulgences. In response to his protest Luther drew up 95 Thesis against indulgences and nailed them to the door of the Schlosskirche Castle (Castle Church) at Wittenberg. It was the second most famous nailing in Christian history and the shot heard around the world. It led to the Protestant Reformation and break off from the Catholic Church. It was fueled by other such schisms taking place across Europe. Other Radical Reformers begin to break away forming Anabaptist, Congregationalist, Mennonites, Amish and more. The Swiss Reformer- Ulrich Zwingli (1522) pulls away. John Calvin and The Reformed Tradition begins its reform in Geneva. Calvin is most famous for his TULIP acronym. Finally in 1534 with different motives England under Henry VIII has the Bishop of Canterbury succeed. The Church of England draws up their own Book of Common Prayer and formally separates from the Roman church over the issue of political-spiritual control and a monarchical divorce. In the new Anglican Church the King is the Spiritual leader replacing Papal authority. The last major move was the Remonstrance of 1610, this was in response to Calvinism. Led by Dutch Reformer Jakob Arminius, the movement stood against the doctrine of predestination. The Arminians insisted that the Divine sovereignty was compatible with a real free will in man; that Christ died for all men and not only forth elect; and that predestination was unbiblical. The Holiness/Pietistic movement springs partly from this lineage. No one has had more of an influence on the formation of our modern protestant theology today than the Arminian argument. Now let's back up and look at Calvin's TULIP and the Arminian and Lutheran differences in the family of the Great Protestant Reformers.

TULIP- CLASSIC 5 POINT CALVINISM

**Via Wikipedia- definition of Calvinism*

The five points therefore function as a summary of the differences between Calvinism and Arminianism, but not as a complete summation of Calvin's writings or of the theology of the Reformed churches in general. In English, they are sometimes referred to by the acronym TULIP(see below), though this puts them in a different order than the Canons of Dort. The central assertion of these canons is that God is able to save every person upon whom he has mercy and that his efforts are not frustrated by the unrighteousness or the inability of humans.

- **"Total depravity"**: This doctrine, also called "total inability," asserts that as a consequence of the fall of man into sin, every person born into the world is enslaved to the service of sin. People are not by nature inclined to love God with their whole heart, mind, or strength, but rather all are inclined to serve their own interests over those of their neighbor and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term "total" in this context refers to sin affecting every part of a person, not that every person is as evil as possible.)
- **"Unconditional election"**: This doctrine asserts that God's choice from eternity of those whom he will bring to himself is not based on foreseen virtue, merit, or faith in those people. Rather, it is unconditionally grounded in God's mercy alone.
- **"Limited atonement"**: Also called "particular redemption" or "definite atonement," this doctrine asserts that Jesus's substitutionary atonement was definite and certain in its design and accomplishment. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power (in other words, God could have elected everyone and used it to atone for them all), but rather that the atonement is limited in the sense that it is designed for some and not all. Hence, Calvinists hold that the atonement is sufficient for all and efficient for the elect. The doctrine is driven by the Calvinistic concept of the sovereignty of God in salvation and their understanding of the nature of the atonement.
- **"Irresistible grace"**: This doctrine, also called "efficacious grace," asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and, in God's timing, overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that every influence of God's Holy Spirit cannot be resisted, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ."
- **"Perseverance of the saints"**: Perseverance (or preservation) of the saints (The word "saints" is used in the Biblical sense to refer to all who are set apart by God, and not in the technical sense of one who is exceptionally holy, canonized, or in heaven). The doctrine asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return. * added-- *Also known as "Once saved always Saved."*

This table summarizes the classical views of three different Protestant beliefs about salvation. **Via Wikipedia-definition of Calvinism.*

Topic	Lutheranism	Traditional Calvinism	Classical Arminianism
T-Total Depravity	Total Depravity without free will	Total Depravity , the will is only free to choose evil	Total Depravity , but free will by God's grace
U-Unconditional Election	Unconditional election to salvation only	Unconditional election to salvation and ones own damnation	Conditional election in view of foreseen faith or unbelief
L-Limited Atonement	Justification of all people completed at Christ's death.	Justification is limited to those elected to salvation from eternity, completed at Christ's death.	Justification made possible for all , but only completed when one chooses faith .
I-Irresistible Grace	Through the means of grace , resistible	Inward call of the Holy Spirit, irresistible	Resistible due to the grace of free will
P-Preservation of the Saints	Falling away is possible, but God gives assurance of preservation.	Perseverance of the saints , The elect will persevere and never fall away	Preservation upon the condition of persevering faith with the possibility of a total and final apostasy .

5. **Holiness Age (1700-1904):** This age follows with a strong refinement of the Arminian Spirit fused with the Puritan Heart for God. The great leaders of this age are the *Moravians* with Count Von Zinzendorf and the Moravian Revival, John Wesley and the *Methodist Movement*, which leads later to the, Missions conscious *Salvation Army* led by

William Booth 1861, and also *The Holiness Church* with its Wesleyan connection and leanings on perfection. From there springs forth the Nazarene off-shoots which heads us right toward the birth of Pentecostalism. During this time protestant Gospel work emerges all over China, Asia and Africa. It is a new age as the Holiness period leads to a new missionary age, unknown since the age of the Apostles.

6. Azusa Street Revival & Pentecostal Age (1904-1968): The Azusa Street Revival was a historic Pentecostal revival meeting that took place in Los Angeles, California, and was led by William J. Seymour, an African American preacher. It began with a meeting on April 14, 1906, and continued until roughly 1915. The revival was characterized by ecstatic spiritual experiences accompanied by speaking in tongues, dramatic worship services, and inter-racial mingling. The participants received criticism from secular media and Christian theologians for behaviors considered to be outrageous and unorthodox, especially at the time. Today, the revival is considered by historians to be the primary catalyst for the spread of Pentecostalism in the 20th century. Seymour and the other revivalists at the Apostolic Faith Mission on **Azusa Street held to five core beliefs:**

1. Salvation by Faith.
2. Sanctification (or Holiness) of the believer.
3. Tongues as evidence of Baptism with the Holy Spirit.
4. Faith healing as part of God's redemption.
5. The "very soon" return of Christ.

Doctrinal differences abounded, and many separate organizations and denominations sprung from the initial revivals. The Church of God in Christ was formed in 1907, the Assemblies of God and United Pentecostal Church were

formed in 1914, the Pentecostal Church of God was formed in 1919 at the Sharon Bible School.

Today, there are more than 500 million Pentecostal and charismatic believers across the globe. The Pentecostal denomination is currently second in size behind the Roman Catholic Church and is the fastest-growing form of Christianity today. The Azusa Street Revival is commonly regarded as the beginning of the modern-day Pentecostal Movement.

The Pentecostal Movement birthed in the 1906-1909 revival at Azusa Street Mission was *“the logical outcome of the holiness crusade which had vexed American Protestantism...and the Methodist Church.”* It was *“the child of the holiness movement”* and the grandchild of Methodism. *“Practically all the early Pentecostal leaders were firm advocates of sanctification as a ‘second work of grace’ and...added”* Holy Ghost baptism as a *“third blessing”*. **Quotes taken from Regent University School of Divinity Professor on Church History Dr. Vinson Synan.*

7. **The Charismatic Renewal (1969-Present):** In 1969 the Pentecostal Movement has a revival among the laity. The Charismatic Renewal started within the Roman Catholic Church and worked its way into the Protestant Churches, particularly reigniting the Holiness movement to a whole new level. It also produced numerous streams of new local and independent churches around the world, particularly in America.

Does this story seem familiar? It is your most recent history.

Section II.

Our Major Points of Connection to the Apostolic Church

- a. We share in the **Apostolic witness** to Jesus Christ as Savior & Lord.
- b. It took so many faithful servants of God to get the witness of the Apostles from Step 1 to us today in Step 7.
- c. We accept as part of our identity with the Christian Church:
 1. The **Cannon of Scripture** found in the **39** Books of the OT and **27** Books of the NT.
 2. Ecumenical Creeds from Nicaea as well as **The Apostles' Creed**. *(These Creeds have set the boundaries for acceptable Christian Doctrine.)*
 3. We are a by-product of **The Protestant Reformation** of the 16th with an undoubtedly **Arminian** and **Wesleyan Holiness Twist**, add to that a fresh dose of Pentecost with the baptism of the Holy Ghost from **Azusa Street** and a supped-up laity turbocharged radically for Jesus through the modern day **Charismatic Renewal**.

SMALL GROUP-Small Group Breakout Questions:

- i. What is your faith background of origin?
- ii. Which of the 7 ages did you most resonate with?
- iii. How do you think we connect with the Apostolic Age?
- iv. Where do you think we are in the current age?
- v. What do you think is next?

NEXT WEEK

PART II **BASIC**: The Big House:

"The Church- It's Nature, Mission and Power."

TABLE 1- THE HISTORY OF THE CATHOLIC CHURCH

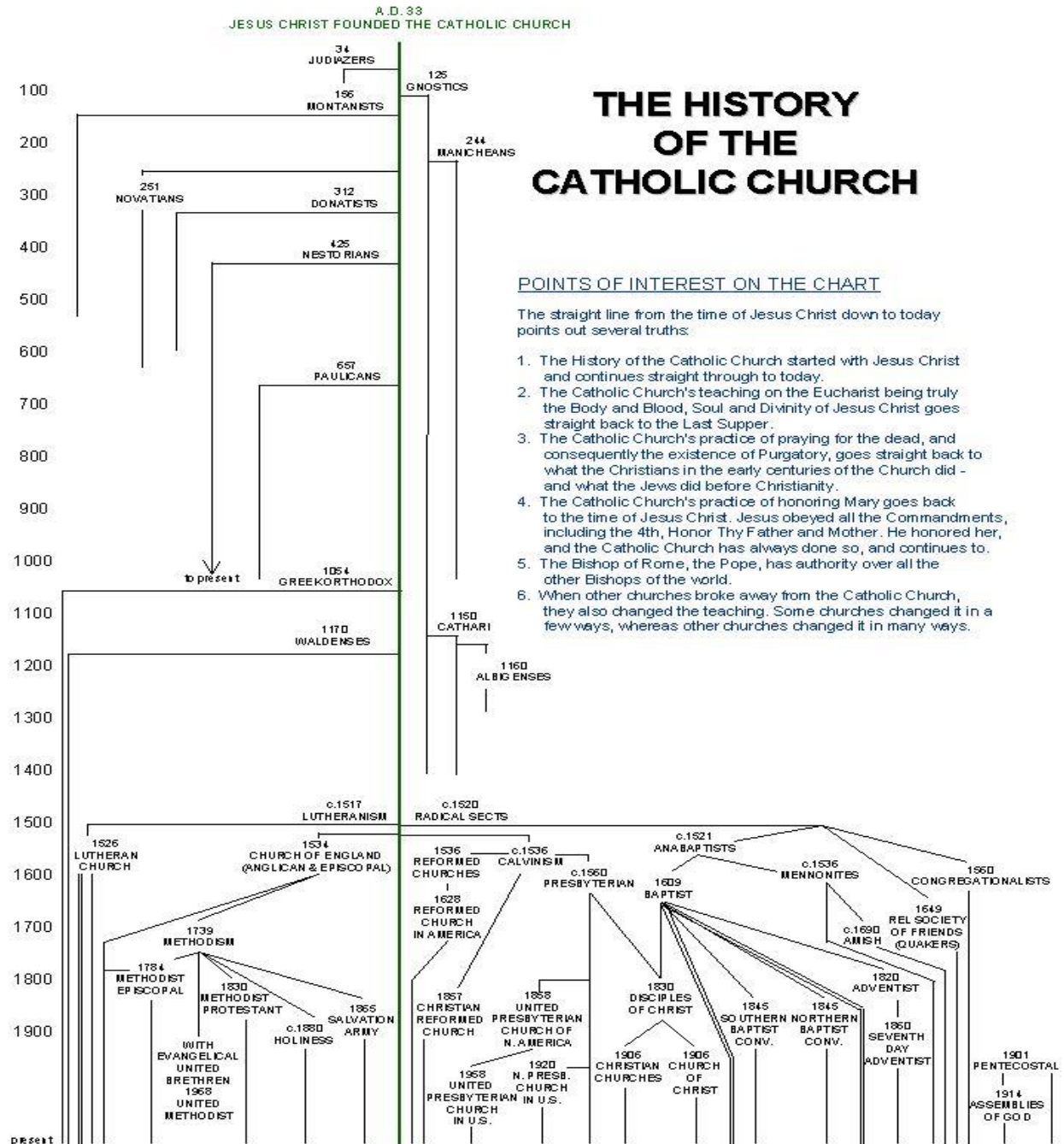


TABLE 2- CHURCH HISTORY FORETOLD IN THE SEVEN CHURCHES

