

Glory Through Time
A Curriculum for the Study of Holy Spirit Movements
Using *Glory Through Time*, Vol. One and Two by Douglas McMurry

Preamble

A preamble is a bit of ambling that precedes a serious journey. The serious journey I offer you is a deep dive into the history of Holy Spirit movements. The two-volume *Glory Through Time*, accompanied by this curriculum, can become a journey through the mighty deeds of God as they have manifested in real time.

We Christians need to know how the Kingdom of God works, the role of the Holy Spirit in advancing that kingdom, and how we can cooperate with the triune God as kingdom citizens. No better way to discover these things than to look into how God has worked powerfully through history and to examine the lives of others who walked in the Spirit through the centuries. So let me amble through my reasons for writing a curriculum to accompany the *Glory Through Time* books. Turning these books into a spiritual journey.

Holy Spirit Schools

Just now God is raising up a generation of Christian leaders who are starting *Holy Spirit schools*. The purpose of these schools is to help Christians learn how to minister the kingdom of God by learning to rely on the Holy Spirit. This differs somewhat from a former generation who offered leadership training based on professionalism and enlightenment-model education in denominational seminaries. For example:

1. My good friend, pastor Steve Stells, recently opened just such a school where I live: the River City School of Leadership in Richmond, Virginia. It is for this school that I prepared the curriculum below. Scholarship is important, but the goal is not to prepare a generation of good intellectual Christian preachers, who can talk a good

game. The goal is to raise up a generation who can minister in the power of the Holy Spirit. Steve learned that I had spent 35 years researching the power of God, and invited me to offer a course on the history of Holy Spirit movements.

2. Another friend, pastor John Chang of Yonkers, New York, has joined with several other Chinese pastors to staff the Double Grace Dunamis School for Chinese believers interested in Christian ministry. Some of these may become part of the Back To Jerusalem movement mentioned in *Glory Through Time*. I have known John for years through decades of participation in PRMI, an international ministry devoted to helping leaders minister in the power of the Holy Spirit.

3. In 1989, I was privileged to help Dr. Brad Long of PRMI develop The Dunamis Project, a series of conferences with consistent teaching designed to help people of Presbyterian and Reformed background learn how to walk in the Spirit. At present, Brad is praying how this material can be developed into a Dunamis Institute based in Black Mountain, North Carolina and extending its influence internationally.

4. In Israel, Dr. Daniel C. Juster has started a new school, the Jerusalem Bible Institute. This school is designed to teach Hebrew-speaking Messianic Jews in Israel how to walk in the Spirit from a sound and balanced biblical understanding and world view.

A major theme of my writing in *Glory Through Time* is that God has been reintroducing the “By-My-Spirit” lifestyle at the heart of the Kingdom of God, after a long season of what I call “Power-and-Might” Christianity. I believe that these Holy Spirit schools are a sign of the culmination of God’s own desire to teach us this Holy Spirit-centered lifestyle—so different from normal human thinking and planning. His ways are not our ways.

Why a Class on the History of Holy Spirit Movements?

In my two *Glory Through Time* books, I have showed that the outpouring of the Spirit at Pentecost was not a “one and done” sort of event. Early on, the apostle Peter was given insight that there would be many “times of refreshing from the presence of the Lord” (Acts 3:19). If we look at history with our eyes open to the spiritual realm, we can see that there have indeed been many such times of refreshing. *Glory Through Time*

attempts to trace the track record of these amazing outpourings through the last 2000 years.

Many of the most positive and transformational seasons of our history have been a direct result of Holy Spirit movements—for example, the elimination of chattel slavery on the world scene—a direct result of the Second Great Awakening. (See ch. 39-50 of *Glory Through Time, Vol. Two*.)

God has raised up a great many people through the centuries who have successfully advanced the kingdom of God by walking in the power of the Holy Spirit. By looking at these success stories, perhaps we can become more successful in our kingdom work today. Can we not learn from those who have gone before us?

On the other hand, many of these powerful moves of God have been devoutly opposed by Christian people who did harm to the integrity of the Gospel of the Kingdom, and actually persecuted those involved in taking in a harvest of souls for the Kingdom. For example, we in America venerate our Christian forbears, who came to America because they were being “persecuted for their faith in the old country.” But who were these mysterious persecutors? They were the Stuart kings of England—James I, Charles I, and Charles II, who persecuted these devout witnesses through the Archbishop of Canterbury and the Anglican Church during the seventeenth century. (See ch. 5-10, 17 of *Glory Through Time, Vol. Two*.)

Maybe, by looking squarely at the ways that good Christian people responded wrongly to the mighty deeds of God in the past, we can avoid wrong responses today?

Many who opened their lives to the power of the Holy Spirit to transform their generation have been completely forgotten, as have the powerful acts of God that they testified to. Yet in their day they were profoundly used of God to bring thousands to a deep knowledge of Jesus. Their secret? They cooperated with the Holy Spirit in accordance with the will of the Messiah.

I invite you to open your life to the stories of Melania the Younger, the wealthiest woman in ancient Rome, who gave away all her vast wealth to support the new prayer movement that was engulfing the Empire in the fourth century. Or Evagrius of Pontus, who wrote the principles of Spirit-filled living being worked out in the deserts of Egypt,

so they would eventually set Ireland aflame with the power of God. Or Alexander Peden, the Scottish prophet who helped guide the Covenanters of Scotland through profoundly dangerous times of persecution in the 17th century. Or Waban, the Native American from New England who, in the seventeenth century created the Praying Towns that attracted thousands of American Indians from many tribes to live for Jesus. Or the young pastor, John Lafayette Girardeau of Anson Street Presbyterian Church in Charleston, South Carolina, who presided over a powerful Revival that began in his church—a church founded exclusively to minister to black slaves—and initiated the great Revival of 1858.

This is not a Church History course. This course is designed to study King Jesus Himself, who pours out His Spirit upon the earth in “times of refreshing from the presence of the Lord.”

As you look into these Holy Spirit outpourings, you discover that there are hundreds of such seasons—way more than could be described in a single book or even two books. In my two-volume *Glory Through Time*, I had to pick and choose from a great abundance of forgotten stories. I included in my narrative just those stories that would help me describe the kingly transformation that moved west from Jerusalem, encircled the globe, and is about to return to Jerusalem today from the east.

Could it be that, by immersing our hearts in the stories of God’s power, we could be emboldened to truly walk in the Spirit today? —And, by doing so, we join a long line of kingdom citizens who advanced the kingdom of God throughout world history!

For my money, there is no more exciting and interesting subject than the mighty deeds of God. God simply decided at a certain point in time to reveal Himself as Father, Son and Holy Spirit. This decision vastly changed the way He operates in the world, and it altered the course of history. People by the thousands sensed that something had changed; a transformation was being initiated by the Creator. This was vastly more fascinating—and just plain good—than anything offered under the old paganism. Through the early leadership of people like Saint Antony and Evagrius of Pontus, they discovered that life could be lived in the presence of this new King—Jesus. So they learned how to walk in the Spirit. I invite you to walk with them and the

generations who followed them, and to learn what they learned. The knowledge of what they learned might just come in handy today.

Using This Curriculum

You can make this journey by purchasing the two books, *Glory Through Time, Vol. One and Two*, available through Amazon and other international book outlets. Additionally, I make this curriculum available free of charge from my website, DougMcMurry.com. Anyone can download it and print it off, and then use it in a chapter-by-chapter study of Holy Spirit movements. It can be used by teachers in schools and institutes, or by any individual in a course of private study. For my money, the ideal situation would be a one-on-one mentoring relationship, where two people walk together through the history of Holy Spirit movements. The goal is not to gain a formal degree, but to be equipped with an understanding of how God advances His kingdom, by studying His track record of the past two millennia.

The 22-week curriculum requires roughly 30-40 pages of reading per week in *Glory Through Time*. It also assigns essays to be written to encourage deep reflection about the stories of God's powerful intervention in history. The curriculum can be extended to more than 22 weeks; I encourage people to adapt it to their level of interest and their time-availability.

The first eleven weeks cover the Old World, from the Pentecostal outpouring narrated in the Book of Acts, through the Desert Fathers, the early monastics, and the ancient Celtic Church. The story continues with the awakening of the Scottish Reformation and the Moravians in more recent times (as covered in Volume Two of *Glory Through Time, Parts One and Two*).

The second eleven weeks covers the advance of the kingdom of God to the New World and beyond, including the Separatists (Pilgrims), the Praying Towns, the Great Awakening, the Whitefield phenomenon, the awakening of the New England tribes and the tribes of the Columbia Plateau, the Second Great Awakening and the corresponding abolition of slavery, slave camp prayer, the Anson street Revival and the

great Revival of 1858; then Azusa, the world Revival tour of R.A. Torrey, and finally, the Revivals in Korea, Manchuria, China, and the Back To Jerusalem Movement of today.

The Essays

Each week, I recommend that students write an essay (or two or three) that meditates on a particular historical outpouring of the Holy Spirit. I give three essay subject-options each week. The theme of the essay is designed to process what God did during that outpouring. What can we learn from that season about the Presence of God?—and about how to respond to His Presence?

Each essay is an invitation to students to rise above normal human thinking, and ascend into the higher “manifold wisdom of God” (Ephesians 3:10). If we are to be citizens of the kingdom of God, it is essential that we become acquainted with how God thinks. God’s thoughts are higher than ours (Isaiah 55:8-9). It is a real challenge to ascend from thinking normal human thoughts to getting in touch with God’s way of thinking. I invite students to get free of the conditioning of human culture and become open to kingdom culture.

The essays I assign from week to week can be an opportunity to look at Jesus and what He continued to do after the events described in the Book of Acts. Jesus did not stop manifesting His glory and kingly authority at that time. Far from it. The King of the Universe faithfully fulfilled His promises to the nations—advancing His kingdom according to plan. God is not dead!

To summarize: all of the essay questions I include are designed to help a student get free of cultural conditioning, and to connect with God and His way of thinking, through His track record.

And now: The Curriculum.

**A CURRICULUM FOR THE STUDY OF
THE HISTORY OF HOLY SPIRIT MOVEMENTS
BASED ON *GLORY THROUGH TIME*, VOL. 1 & 2**

by Douglas McMurry

*I invite you to choose one of the three topics each week, and write an essay on that topic in answer to the underlined question. These are not fact questions but meditation topics, to inspire you to think deeply about the chapters you are reading.
—Doug

FIRST SEMESTER

Week One: A PRESENCE TO CHANGE THE WORLD

Assigned Reading: *GTT*, Vol. One, pp. 1-33.

Essay Topics (Challenge questions are underlined):

Topic 1. God's thoughts are not our thoughts. A basic theme that keeps popping up in *Glory Through Time* is this: God presents Jesus as King in a kingdom, whereas we humans prefer to think of Him as a religious leader. Think this through: What is the difference between a kingdom and a religion? As you do, bear in mind that the word "religion" (*threiskeia*) appears only three times in the New Testament, and in each case it has a somewhat negative meaning to the apostles. (See Acts 26:5, James 1:26-27).

By contrast, in the New Testament the word “kingdom” (*basileia*) appears 138 times. Why would God’s word so entirely show Jesus as a king, rather than a religious leader? What’s the difference?

Topic 2. Under the Old Covenant, the Temple in Jerusalem gained importance because God bestowed His Presence there. (See 2 Chronicles 5 and 6. See also Haggai 2:7.) The Presence (*prosopon*) refers to something definite, a very real and almost tangible manifestation of God in a place, which was not to be taken lightly. Sometimes this Presence was accompanied by signs, such as fire, or a glory cloud (*shekinah*). (By the way, both of these manifestations occurred at Azusa a century ago.) In the Old Covenant, this Presence was confined to the Holy of Holies (also called the Most Holy Place), a chamber in the inner recesses of the Temple behind the massive curtain at the far end of the Holy Place.

When Jesus died on the Cross, the Temple curtain was torn in two from top to bottom (Matthew 27:51). The barrier that kept the Presence locked inside was now ripped open, almost as if by an act of violence. Often seen as a sign that ordinary people were now invited in to experience the Presence, it could also be interpreted as a sign that the Presence was about to emerge from the Holy of Holies. When Peter then preached in Solomon’s Portico (Acts 3:19f), he spoke that the Presence (*prosopon*) of the Lord would be the main characteristic of “times of refreshing” that God would bestow in the future, out in the world.¹ (He proclaimed that the purpose of God is to “restore all things” throughout the world He made.) Is this promise important to you?—that God bestows His Presence out here, where we live, among the nations? Why would a person hunger after, or pray for, the Presence of God?

Topic 3. Western nations have loved to trace their heritage back to Rome, and especially to Julius Caesar and the lineage of “Caesars” that followed him—the Julian Dynasty. We see this, for example, in Germany in Wilhelm II, the last of the Hohenzollern Dynasty, who was called Kaiser (Caesar) Wilhelm. The history of Germany (I will describe it briefly in Vol. Two of this

¹ Some translations, such as the NIV, inadvertently omit the word “presence” though it is the most important word in the sermon.

narrative) consisted of *Reichs*—German Empires: the Holy Roman Empire (First Reich), the Empire of Kaiser Wilhelm (Second Reich), and the Nazi regime (Third Reich). All of these represent a longing for security and glory that comes from a tyrannical empire like that of ancient Rome. All of them looked backward to the supposedly glorious reign of Julius Caesar, and the allegedly civilized Roman Empire.

Yet when you look more closely at the Julian Dynasty, you discover that those tyrannies were actually not so glorious, nor as civilized as we like to think they were. They had external glory, yet they illustrate again and again, the saying of Lord Acton: “Power tends to corrupt; absolute power corrupts absolutely.” (Lord Acton was an English Catholic, well acquainted with the corruption of the Catholic Church historically because of worldly power and wealth, as introduced by Constantine. (See Chapter Six, next week.) Acton was passionate about the pursuit of freedom from corruption, especially in God’s Church.

The corruption of worldly power is a major theme of *Glory Through Time*. We see it emerging through history constantly, and Jesus cares about this. Accordingly, the prophet Daniel prophesied that the Roman Empire—and all other worldly empires—would be “crushed” by the eternal kingdom set up during that Empire (Dan. 2:44). This eternal kingdom must refer to Jesus; it can refer to no one else. And when Jesus stood before Tiberius Caesar’s representative, Pilate, he declared, “My kingdom is not of this world” (John 18:36).

God’s idea of a kingdom is different from man’s idea, and never ends in tyranny or grasping after worldly power. So the third question for this week is: When the Bible speaks of the kingdom of God, what does that mean? If not a religion, what are the characteristics of this novel sort of kingdom, wrought by God?

Week Two: BY-MY-SPIRIT? ...OR POWER AND MIGHT?

Assigned Reading: *GTT*, Vol. One, pp. 35-65.

Essay Topics: (Challenge questions are underlined.)

Topic 1. In Chapter Six, I asked the question, whether there is any evidence that God “stopped doing miracles” or “withdrew the gifts of the Holy Spirit,” after the last Apostle died, or after the Bible was completed. Look at the experience of Antony in the desert. Do you find any evidence that God “ceased” the gifts and powers of the Holy Spirit? What do you suppose is behind this “cessationist” teaching? Why would people apparently prefer to believe that God had “withdrawn” the Holy Spirit or certain characteristics of the Holy Spirit?

Topic 2. In this week’s assignment, we see the split that happened to produce two very different ideas of the kingdom of God—the original “by My Spirit” idea, and the newer “power and might” idea, which was inadvertently introduced by Constantine, who was looking for a new religion that would help him unite the Empire under himself. Surely, Constantine saw his involvement in the Christian Church as a win-win situation. He would have a new religion that helped unite the Empire; and the Church would no longer be persecuted, but would walk hand-in-hand with the Empire to bring the world to Christ. Why would the leaders of the Roman Church believe that Constantine’s involvement in Church affairs would be an improvement over the original idea of the kingdom of God? Do you see the involvement of governments in Church affairs as a problem or a blessing? Why?

Topic 3. At heart, the difference between a religion and a kingdom is a matter of surrender, the first ingredient in the By-My-Spirit pattern. Religious people can attend religious services without once surrendering their lives to the King. (I once heard a pastor state blatantly that he didn’t believe in “surrender theology.”) To believe that Jesus (Yeshua) is King is to believe that we are not. It implies a surrender of our lives to Him. What would it take for you to commit yourself to this kind of surrender—to trust that Jesus could speak into your life and it would go well for you as you “trust and obey?”

Week Three: THE SEARCH FOR A BY-MY-SPIRIT LIFESTYLE

Assigned Reading: *GTT*, Vol. One, pp. 67-96.

Essay Topics: (Challenge questions are underlined.)

Topic 1. In these chapters, we see the contrast between one version of Christianity (Constantinian) that failed to transform the nations to the west—and another (Desert Fathers) that became highly transformational. What was the difference between these two versions of Christianity?

Topic 2. The “eight deadly thoughts” that Evagrius wrote down were the core insight that spread westward to the Western nations—clear to Ireland, as I will show. Do you think these insights might be valuable for today, to help people avoid dead end roads and become more productive Christians?

Topic 3. Today, we have two categories for what was happening in the early days—“churches” and “monasteries.” But when you look more closely, you discover that the Church was developing into a community of prayer that didn’t look like either one of these options. It wasn’t a monastery yet; and it wasn’t what we think of as a church, either, with a pulpit and pews and a place for the choir. Marmoutier was becoming a model for a praying community, following the great High Priest, Jesus, and learning to love each other. It wasn’t the sacraments, nor the preaching of the word, that was the center of life in these communities, but the call to be a house of prayer (Mark 11:17), and a discipleship community pursuing the pattern of sound teaching—“love that comes from a pure heart, a good conscience and sincere faith” (1 Timothy 1:4-5). Do you think this concept of a prayer-and-discipleship community might be an effective model for today, to help people avoid dead end roads and become more productive Christians?

Week Four: THE KINGDOM TRANSFORMS WESTERN NATIONS

Assigned Reading: *GTT*, Vol. One, pp. 97-130.

Essay Topics: (Challenge questions are underlined.)

Topic 1. In the early days, virtually all Christians realized that, if they wanted to be faithful to Jesus, they were going to have a fight on their hands. All nations were pagan; they worshiped demons.

For example, this was a major point that Augustine (354-430A.D.) made in his book, *The City of God*: “But we, following Scripture, according to which we are Christians, have learned that some of the angels are good, some bad, but never have we read in Scripture of good demons.... They are called demons from a Greek word meaning knowledge.... The demons, then, have knowledge without charity, and are thereby so inflated or proud that they crave those divine honors and religious services which they know to be due to the true God, and still, as far as they can, exact these from all over whom they have influence. Against this pride of the demons, under which the human race was held subject as its merited punishment, there was exerted the mighty influence of the humility of God, Who appeared in the form of a servant...” (IX:20).

For centuries, God had been teaching Israel to reject paganism—for “The Lord our God, the Lord is one” (Deuteronomy 6:4). But that basic insight had gone nowhere outside of Israel. All other nations were polytheistic, especially Rome. Rome had adopted many of the “gods” of ancient Greece, giving them Roman names, and had added emperor worship into the mix.

Jesus had addressed this issue plainly: “All who ever came before me were thieves and robbers.... I am the gate: whoever enters through me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. I am the good shepherd” (John 10:8-11.) The demonic powers are destructive and hurtful; but Jesus comes to give us life. In the first seven centuries of the

Christian era, this discovery was taking the world by storm. That is what we are reading about in *Glory Through Time, Vol. One*.

The tendency today is to think of the ancient world as an evolution of civilized ideas and philosophies. But to the Christians who lived in that world, the reality was spiritual conflict between the “thieves and robbers” that had taken over all nations—and the Messiah, who was moving in to assert His authority as the King of Kings. This basic spiritual reality involved them in *spiritual conflict*.

Of Evagrius, for example, it was written, “Stories were told about his verbal battles with the demons in which he came off victorious. In particular he was once assaulted by the demons representing the most destructive heresies of the time: the demon of Arianism, that of Eunomianism and that of Apollinarianism.... The books that he wrote were intended to deal above all with teaching monks the cunning of the demons and the snares of passionate thoughts.” (Evagrius Ponticus, *The Praktikos & Chapters On Prayer*, p. xlv.)

By contrast to the Desert Fathers and Mothers, we today tend to psychologize everything, and we usually assume that there is no such thing as spiritual conflict. What do you think? What is the role of spiritual conflict in the life of a believer? What lessons might we still need to learn from the Desert Fathers and Mothers?

Topic 2. Today many people honor Saint Patrick, and there is a special day each year set apart in his honor. But almost no one remembers anything he actually did. He is remembered as a person who loved four-leaf clovers and whiskey and was the patron saint of Ireland. If the real Saint Patrick were to show up today, those who celebrate St. Patrick's Day today would not recognize him. If half the stories about Patrick are true, God gave him a breaker anointing. His job was to confront and break age-old demonic territorial rights over a region, so that the Spirit of God could move in and demonstrate the authority of Jesus in that region. Is it a worthwhile project pulling down the fictions and distortions of history, to show the real power of God that was operating to change the world during past ages? What can be gained by showing the power of God as it manifested through people like Saint Patrick?

Topic 3. In Acts 15, the Council in Jerusalem agreed with the Apostle Paul that the Jews should not require Gentiles to adopt Jewish customs and practices before allowing them to become Christians. Yet when Roman Christians preached the Gospel to pagan cultures, they required the pagans to “do as the Romans do.” For example, Latin was the *lingua franca* of the church because the Roman church was the mother church for everyone—and Latin became, as it were, the language of God. All other groups were to be regarded as uncivilized and barbaric, so the barbarians needed to learn Roman ways if they wanted to be Christians.

By contrast, the Celtic Church followed the lead of the apostle Paul by “contextualizing” the Gospel, allowing it to take a shape appropriate to the culture of the Celts. In this way, the message was conveyed that God loves you just as you are, and doesn’t expect you to adopt a foreign culture as you become a follower of Jesus.

What is the attraction of an uncontextualized Gospel? Why do people have a hard time letting people of a different culture come to Jesus on their own terms? Can you think of ways that Christians have made this mistake in modern times?

Week Five: IRELAND AND WALES ARE TRANSFORMED

Assigned Reading: *GTT*, Vol. One, pp. 131-161.

Essay Topics: (Challenge questions are underlined.)

Topic 1. With Finnian, we see an example of a profoundly transformational Church. All Ireland became deeply Christian within a century, because of a Church that was receptive to the Holy Spirit, and that flowed with Jesus’ kingly ways. What, do you think, were the keys to their success? Can we learn something from them for today?

Topic 2. Spiritual warfare! The Apostle Paul said that it is God’s intent that, through the Church, “the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our

Lord” (Ephesians 3:10). This would imply that one of the ministries of the Church is to proclaim the truths of the kingdom of God against the deceptive doctrines invented by demons. Through the cross, Jesus “disarmed the powers and authorities, making a public spectacle of them, triumphing over them by the cross” (Colossians 2:15). These verses imply that the Church’s job is to confront demonic powers with the victory of Jesus, until the demonic powers back down and acknowledge the authority of Christ. Celtic narratives are full of such stories. The triumph over ancient paganism was not accomplished without a great deal of this kind of warfare. But in our day, it seems we expect Christianity to be easy. How about you? Have you found it easy to be a Christian? What can we learn from these stories from the ancient world? Are we Christians of today too lackadaisical and easy-going—and naive?

Topic 3. According to John 10, (“All who ever came before me were thieves and robbers...the thief comes only to kill, rob and destroy; I have come that they may have life, and have it to the full. ...I am the good shepherd...and I lay down my life for the sheep”), Jesus is a king who replaces a previous sovereign (Satan) who has turned the world into an arena of destruction and tragedy for people. The ancient Celtic Church succeeded in presenting Jesus as a liberator, a kingly shepherd who truly does have the best interests of us people at heart. Is the Christian Church of today successfully presenting this liberating Jesus? If not, what changes would we need to make in ministry to go about accomplishing this?

Week Six: THE TAKE-OVER OF POWER-AND-MIGHT CHRISTIANITY

Assigned Reading: *GTT*, Vol. One, pp. 163-198.

Essay Topics: (Challenge questions are underlined.)

Topic 1. The ancient Celtic Church is a good example of a Kingdom-advancing Church. It took seriously the fact that Jesus challenges dark powers that have deceived nations into worshiping

them—and in the process the dark powers had established a track record as “thieves and robbers” (John 10:8). The Celtic crosses, which the Christians carved and set up throughout ancient Scotland, were a faith-statement that there is a new owner here—Jesus is taking over all ownership rights in these lands. All authority has been given to Him. The Celtic Church did not define itself by its religious services and sacraments, but by the authority king Jesus possessed to transform people and nations through the power of the Holy Spirit and the name of Jesus.

Here we see a different track record from the Roman Church, which defined Christianity as “the Christian religion,” the “one true religion,” “the official religion of the Empire.” The Roman Church after Constantine believed in the kingdom of God, of course, but defined the kingdom of God as a worldly thing, relying on the military and political power of Rome to advance the Gospel. Wherever the Roman Empire went, it brought “the Christian religion” with it, a religion fit for a king (or emperor).

In the following chapters, we are going to see what happened when these two ideas came into conflict with each other—the official religion of the Empire *versus* the kingdom of God, the “By My Spirit” kingdom. The one focuses on producing a clergy to carefully guard a tradition of religious services and doctrines. Evangelism under this system meant converting kings to Christ, so they would participate in the sacraments ministered each week by the clergy.

The other approach relies on the authority of King Jesus through the Holy Spirit—and not by force or impressive buildings or wealth—to accomplish anything. As you look at these two contrasting ideas of what Christianity is, which do you believe in for today? What evidence do you see that God might be inviting us to rediscover the original “By-My-Spirit” concept of the kingdom of God?

Topic 2. Celtic Christians earnestly sought to practice humility. They saw pride as the most subtle and dangerous of the eight deadly thoughts. The advice that the nameless saint gave to the Celtic leaders before their meeting with the Roman bishop, Augustine, pretty well represents all leaders of the Celtic Church: “See if he is humble” (p. 176). That would be how any Celtic Christian would “test the spirits, to see if they are of God” (I John 4:1). What is true Christian humility, and how is it to be practiced in a mature Christian’s life? Does humility mean we have

to be down on ourselves? (Look at Luke 22:24-30, John 13:1-17, Ephesians 4:1-4, Philippians 2:1-18).

Topic 3. Jesus prayed for His people, “that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.... May they be brought to complete unity, to let the world know that you sent me....” (John 17:20-21). Surely this conveys a major and central expression of what King Jesus desires for all kingdom citizens—unity. And yet it seems that most Christians down through the ages have given very little thought to how to achieve Christian unity. The divisiveness that entered into the British Church with Bishop Augustine is only one example of hundreds we could give, of how easily Christians ignore the wishes of Jesus about this. How do you account for this tragic lack of Christian unity—and what is the solution?

Week Seven: THE TRIUMPH OF POWER-AND-MIGHT CULTURE

Assigned Reading: *GTT*, Vol. One, pp. 199-235.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Review the Quartodeciman Controversy. Why do you think the Pope in Rome wanted to excommunicate all Christians who didn’t go along with Roman culture about Easter? Did his decision about this produce unity or divisiveness—and why? What is the difference between unity and uniformity?

Topic 2. The basic theme of *Glory Through Time* is that, for the first seven hundred years, Christians followed the “By-My-Spirit” pattern, which most Christians assumed to be the normal pattern taught by Jesus. “Stay in the city until you have been clothed with power from on high”

(Luke 24:49). We have traced this pattern through the deserts of Egypt, the House-of-Prayer movement in France (Gaul), the ancient Celtic awakening in Ireland, the evangelism of Scotland from Iona, and the triumph of Christianity in Anglo-Saxon England. All of these transformations happened because the Christians knew no better than to follow the words of Jesus, who pours out the Holy Spirit under the New Covenant.

While many people in Rome and the outlying regions still followed this pattern too, by the seventh century, the hierarchy in Rome had entirely moved over to a worldly idea of “the kingdom of God.” They believed that it wouldn’t hurt to give God a little help through the conversion of kings and emperors—so they could utilize their governments, laws, court systems and armies to promote Christianity. They placed a great deal of confidence in worldly pomp and circumstance, meant to impress peasants. And the Church became extremely wealthy.

This new “Christian culture,” based on worldly power and might, gradually replaced the older, original “By-My-Spirit” culture, which had actually transformed the western nations out of paganism. Volume Two of *Glory Through Time* will explore how Jesus has been persistently drawing His people back to the original pattern. In this essay, please evaluate the role of human good intentions, when they do not take into account the higher wisdom of God. Do you see this tendency at work in churches today? Are we still enmeshed in “Power and Might” Christianity?

Topic 3. According to Matthew 6:33, the job of the Church is to “Seek first the kingdom of God...”—not its own success story. And yet the kingdom of God is a difficult concept to grasp, because it is God’s idea, not ours. His thoughts are higher than our thoughts (Isaiah 55:8,9). His manifold wisdom (Ephesians 3:10) is super-human. But, like Constantine, we humans tend to redefine the kingdom of God until it becomes something we can more readily understand. Either we turn it into a religion; or we turn it into a worldly government under human control, requiring people to behave as we think they should, enforced by laws and sheriffs and court systems. Describe the kingdom of God, and how it differs from either a “religion” or a worldly “kingdom.” When Jesus asks us to pray, “Thy kingdom come,” what, exactly, are we praying will happen?

Week Eight: THE PRESENCE RETURNS TO SCOTLAND

Assigned Reading: *GTT*, Vol. Two, pp. 11-42.

Essay Topics: (Challenge questions are underlined.)

Topic 1. When we look back at Church history, it is easy to see the mistakes that other generations of Christians have made—and be horrified. It is easy to blame these mistakes on certain denominations. Or to assert that “it’s ancient history!”—and let it go at that—as if we are immune from making the same mistakes today. And yet the Bible itself does not let us off the hook so easily. Let’s try to think more deeply about the reality of spiritual *deception*.

The Bible shows us deception happening at the beginning of the story (Genesis 3:1 “Did God really say...?”), and continuing to the end of the age, getting more intense at the end of the age (2 Timothy 3:1-9). So the Bible gives us no opportunity to think that we are evolving into a more enlightened stage of human development. (That itself is deception.) The only way the deepening deception of humanity can be resolved is by the return of the King (Revelation 20:3). Being a Christian is no guarantee that you are immune from Satanic deception. In fact, your deception as a Christian would be a greater triumph to the enemy than that of unbelievers. (See Matthew 24:5, 11, 24.)

Glory Through Time, Vol. Two will trace the deception of “Power and Might Christianity” down through history—after the disaster of mediaeval Catholicism. The “By My Spirit” option will continue to be opposed from within the Church, but not just by Roman Catholics. There is no evidence that Christians have ever stopped being gullible and vulnerable to Satan’s blandishments, such as in Power-and-Might Christianity. We know that “power corrupts”—yet we believe *it won’t corrupt us*. As you reflect on this as an example of Satanic deception, ask yourself this: Does Satan deceive Christians today, and, if so, how does he accomplish this? —

And how can we protect ourselves from spiritual deception? (See 2 Timothy 3:13-17, 2 Corinthians 11:14).

Topic 2. You will notice as we move forward in this study that Scottish leaders, beginning with George Wishart, began to serve a higher calling than The Church. Wishart found himself opposing The Church in order to serve The Kingdom. Church people were actually assigning hit squads trying to take him out, yet the Kingdom of God was a deeper reality worth dying for. During the next century, Scottish leaders were being reintroduced to the service of King Jesus by virtue of the Holy Spirit. The Scottish Kirk was not merely trying to start its own (Presbyterian) religious system. They weren't merely inventing a new church polity. King Jesus was actually appealing to the people of the north to experience something deeper, the real authority of the King to change a life, and to change a nation! Here in Scotland was rebirthed the reality of Kingdom transformation by the power of God. Transformational Revival! Have you experienced this transformational power in your own life—which is so real and powerful that it is worth dying for? Describe that experience.

Topic 3. John Knox was allowed to go through a very difficult trial in preparation for his position of kingdom leadership. Luke 22:31 is a biblical template, in which Jesus tells Peter that he will have to go through a great difficulty, on the way to becoming an apostle. Have you suffered for the Gospel?—and how do you understand the necessity of seasons when our faith is tested? (James 1:2-4).

Week Nine THE NEXT TWO REVIVAL TIDES IN SCOTLAND

Assigned Reading: *GTT*, Vol. Two, pp. 43-69.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Church history is one thing. Kingdom history is another. One feature of the kingdom of God is that it moves in a cyclical pattern, as explained in chapter four. *Times of refreshing* from the presence of the Lord seem to come from God's sovereign plan. They are a fulfillment of prophecy spoken by Peter in Acts 3:19. I call them Revival tides, because they are repetitive, and they consist of many waves. (For example, in and around 1970, in the United States, there occurred the Jesus Revolution, the Charismatic Renewal in Catholic and Protestant churches, the Jesus movement among hippies, the 1970 Asbury Revival, and the Billy Graham crusades—all waves in a larger Holy Spirit tide.) Revival tides are not local or church-based. They reflect the heart of the King to advance His kingdom. They may reflect the same heart for a perpetual renewal of God's grace that we see in the Year of Jubilee (Leviticus 25:8-24).

We begin to see this pattern in Scotland, but the pattern will be repeated again and again throughout the nations, spreading by degrees throughout the world. How do you feel about the idea that the advance of the kingdom of God does not rest in our hands, but remains in the hands of a gracious and sovereign God, who plans to pour out His Spirit perennially in times of refreshing? (Our job is not to “cause revival to happen” but to listen and cooperate with His predetermined plan as He fulfills His promises!)

Topic 2. Just as inevitably, it seems that humans are extremely prone to rebellion against God. No evolution here! No promise of steady improvement for the human race! The pattern of Psalm 78 seems prophetic of future generations, a harbinger of inevitable falling away!

There are lessons about us humans here, if we are willing to look honestly at ourselves. Try to put yourself in God's place, to see the human race from His point of view. Everyone, including the Church that calls itself by Your name, continues to go astray, lose their way, rebel against You and muddle Your Name in their sin. What does this realization tell you about God?

Topic 3. The story of Scotland is a harbinger of the nations—and God's desire for the entire world. Successive Revival tides became deeper and broader during the 17th and 18th centuries,

culminating in a national covenant with King Jesus. This pattern shows how, during tides of Revival, God makes a play to capture an entire nation—as He did with Scotland. Each Revival tide overspreads a bigger and bigger chunk of the nation, until the entire nation is consumed with the kingdom of God—and almost everyone honors Jesus. There is a sense of progress here, though it advances by fits and starts. The progress—if it exists—originates from God’s faithfulness, not human goodness. Look honestly at your own life and at your national life. Do you see evidence of the faithfulness of God, propping up a Church or Nation that is repeatedly messing up?

Week Ten: THE CHURCH PERSECUTES THE EMERGING KINGDOM

Assigned Reading: *GTT*, Vol. Two, pp. 71-94.

Essay Topics: (Challenge questions are underlined.)

Topic 1. We see in these pages that all sorts of people can try on “Power and Might Christianity” for size. When it’s your doctrines you want to force on everyone else, it seems so right. The supporters of Cromwell were called Roundheads. The supporters of Charles were Royalists. Very quickly people used these labels to determine right from wrong, and then they fought each other in a civil war. In these pages, I am suggesting that the real issue is “Power and Might” vs. “By My Spirit.” The Scots are seriously allowing Jesus to show them the “By My Spirit” ways, while the English are passing laws against it, and trying to stamp it out, using their “Power and Might” methods. In the name of Protestantism, Oliver Cromwell tried to stamp out everything that did not fit his doctrines. What did Jesus mean when He said, “My kingdom is not of this world,” and how might this word have changed the history of the English Civil War? Also: Do you see any efforts today to enforce a particular type of doctrine through the use of force?

Topic 2. In the conventicles, the Scots were earnestly seeking God—excitedly, because He was meeting them in those wilderness gatherings. They had discovered that Jesus is real, and the Holy Spirit is real, and no amount of “religion” forced on them from the south could replace their experience of The King. Yet the English treated conventicles as though they were the greatest of dangers. Why? Why were Kings James I, Charles I, and Charles II so determined to kill the Covenanters?

Topic 3. The emergence of prophets during the Scottish Reformation has been entirely forgotten today, and yet prophecy was a very important piece of God’s power manifesting in those days. What is it that causes people to forget the acts of God and the gifts of the Spirit as they have manifested in past centuries? Do you believe in prophecy? Have you ever experienced this gift —by giving it, or by receiving personal prophecy from someone else?

Week Eleven: A PARALLEL: THE MORAVIANS

Assigned Reading: *GTT*, Vol. Two, pp. 95-126.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Let us imagine that God has good reasons for appointing “some to be...prophets” (Ephesians 4:11). What might those reasons be? And are there dangers in prophecy, so that the Bible also says “Test everything.” (See I Thessalonians 5:19-22.)

Topic 2. Zinzendorf’s genius was that he established “wineskins to hold the wine.” When God poured out His Spirit on the Moravian community, the leadership established structures of community life that helped everyone to respond correctly to what God was doing. What can you learn from Zinzendorf that would be applicable for today?

Topic 3. When we become citizens of the kingdom of God, we are serving a King who sees farther than we do. He has objectives in history that sometimes cannot be accomplished in a single generation. It is still true, at times, what we read in Hebrews 11:13, “They did not receive the things promised, they only saw them and welcomed them from a distance.” Do you see, in your own life and your generation, that you are building some piece of the vision of the kingdom of God that was first articulated by a previous generation of Christians? Has God called you to take a torch carried by someone else, and take that torch into the future?

God planned to take the principles that were being rediscovered in Scotland, and expand and develop them in the New World across the Atlantic Ocean. Please join us in another semester of study of the great Holy Spirit movements during the last 400 years—into the New World and beyond.

BY-MY-SPIRIT CHRISTIANITY IN THE NEW WORLD AND BEYOND

In the first semester, we traced the movement of the Holy Spirit west to Ireland, and the transformation of the British Isles by the power of the Holy Spirit under the authority of King Jesus. We also saw the unfortunate attempt of the Church of Rome to spread the Gospel of the Kingdom by the power of the Roman Empire, creating an alternative version of Christianity, which we are calling “Power-and-Might Christianity.”

This alternative approach to spreading the Gospel by the power of the State was also picked up by the English kings, James I, Charles I and Charles II, who heavily persecuted the Scottish believers, who were experiencing fresh winds of the Holy Spirit during the sixteenth and seventeenth centuries. Many people from the British Isles were then forced to emigrate to America—and their persecutors also arranged to emigrate, too! This is where we pick up the story. Let us now tell the story of the United States of America, the only country in the world that has experienced periodic Revival tides during its entire history.

Week Twelve (Week One, Second Semester): JAMESTOWN VS. PLYMOUTH

Assigned Reading: *GTT*, Vol. Two, pp. 129-155.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Often, American Christians fail to recognize that English and Scottish immigrants to America brought with them not only their Christian faith, but also a great many problems they were experiencing in the Old Country. Let’s get real. These immigrants had just finished a bloody civil war—Christians fighting Christians. The Atlantic Ocean did not sift out all their prejudices and shortcomings, but they brought those prejudices and shortcomings with them to

the New Country. Summarizing your reading from Part One (pp. 19-92), what was the reason for all the fighting among Christians?

Topic 2. Most Protestant Christians think of King James as a great Christian leader, perhaps because the King James Bible has his name attached to it, and he claimed to be a Protestant. Based on the information in these chapters, was James a great leader in advancing the kingdom of God? Base your evaluation on scriptural standards.

Topic 3. Early Virginian settlers liked to claim that they wanted to evangelize Native children. What evidence do you see of this? Could this have been a fundraising gimmick? If you were God, are there any Christians in this picture to whom you would say, “Well done, good and faithful servant?”

Week Thirteen: (Week Two, Second Semester) PILGRIMS—IN LEAGUE WITH COVENANTERS

Assigned Reading: *GTT*, Vol. Two, pp. 157-184.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Compare and contrast the vision of these two groups of early Christian settlers: Jamestown and Plymouth settlers. How did the vision—the purpose and goals—of the northern group of Separatists differ from the southern group at Jamestown? What were they trying to accomplish? Note that the southern group had the blessing of King James, and the northern group did not.

Topic 2. Today, white Americans have gained a reputation for breaking treaties with the indigenous American tribes. Evaluate the Pilgrim treaty with Massasoit. What was different about this treaty that convinced Massasoit that the Pilgrims were his faithful friends? Was Massasoit faithful to the Pilgrims?

Topic 3. Compare the Christian witness of Edward Winslow (pp. 176-177) with that of Sir Thomas Dale (pp. 136-142). Evaluate them: How effective was the Christian witness of each of these leaders, both of whom were sincerely trying to be good Christians in a trying and difficult situation?

Week Fourteen (Week Three, Second Semester): PRAYING TOWNS—FIRST CHRISTIAN AWAKENING IN AMERICA

Assigned Reading: *GTT*, Vol. Two, pp. 185-206.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Evaluate the Puritans who came to America. They were trying to build “a city on a hill.” Did they succeed in creating a positive Christian witness? If not, what went wrong? (See the letter of Richard Saltonstall, pp. 190-191.)

Topic 2. Often, Christianity, when presented to Native Americans, is presented as “the white man’s religion.” White people have sometimes presented it as such, when entering First Nations communities. But if we see Christianity as a kingdom, not a religion, the biblical idea of the kingdom of God destroys the whole idea of a “white man’s religion.” It introduces the sovereignty of King Jesus, who is above all cultures and who loves all people equally.

Our paradigms tend to shape and interpret what we see historically. If we believe in “the white man’s religion” when we look at history, that is what we will see in history. If we believe

in “the kingdom of God”—full of the thoughts of God who transcends all cultures—we will tend to see the sovereignty of the King everywhere we look.

Many people, seeing the Praying Towns that grew up in the 17th century, believe they were the result of English people imposing their culture on Natives. Yet there is very little evidence of that. There is much more evidence of Jesus pouring out His Spirit among certain Native leaders like Waban, while using a Puritan, John Eliot, to interpret what King Jesus was doing with them. In that interpretation, the Praying Towns were the first actual spiritual awakening in America. It preceded the Great Awakening by roughly 70 years. What evidence do you see of the sovereignty of King Jesus pouring out His Spirit in the Praying Towns?

Topic 3. Tyranny is a universal tendency among the nations. Evidence shows that New England Natives were under their own form of tyranny, and fled to Christian communities to escape it. “If the Son sets you free, you are free indeed.” This promise of Jesus was just as important to First Nations people as to English people fleeing the tyranny of the king of England. Freedom! Is this an important promise of the Christian Gospel to you?—and how does the Christian promise of freedom differ from ordinary secular ideas of freedom? (See John 8:31-36.)

Week Fifteen (Week Four, Second Semester): THE GREAT AWAKENING

Assigned Reading: *GTT*, Vol. Two, pp. 206-238.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Sometimes, the acts of God during a great spiritual awakening differ from what we expect Him to do. As you read Jonathan Edwards’ description of the Great Awakening in New England, are there any surprises for you? What new lessons can you learn about God by studying His great deeds during the eighteenth century? Are there any surprises for you?

Topic 2. George Whitefield sensed God calling him to preach the Gospel in ways that were considered anti-establishment, rebellious, personally dangerous, and disorderly to religious tradition. Under what circumstances is a Christian justified in going against standard operating procedures in The Church?

Topic 3. Almost no one today recognizes that God was Himself reaching out to First Nations people to introduce Himself to them by the Holy Spirit. Most people believe that Christians were merely imposing their religion on the tribes because they believed Christianity is “the one true religion.” While this scenario was all too common at times, it is also true that Native people were having genuine encounters with God that surprised everyone (like the evangelist David Brainerd); and God was distributing kingdom destinies to Native people “created in Christ Jesus for good works that He prepared beforehand.” Why is it that Christian people so easily forget the genuine moves of the Holy Spirit among non-white people, and the people whom God used as apostles, prophets, evangelists, pastors and teachers among First Nations? Why, for example, does no one remember Waban or Samson Occom today?

Week Sixteen (Week Five, Second Semester) AFTERMATH OF THE AWAKENING

Assigned Reading: *GTT*, Vol. Two, pp. 239-262.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Native people were enjoying spiritual awakenings very similar to, yet separate from, white people in New England. And yet people who were enjoying these direct encounters with God were unable to join together and appreciate each other’s experiences of Christ. They

remained very separate and mostly unaware of each other, even though they were all learning how to become citizens of the kingdom of God. Why do you think that was—that separateness?

Topic 2. In 1975, Billy Graham prophesied of the First Nations (Native tribes): “You as Indians are a sleeping giant. The original Americans, you are now awakening. Just around the corner, you may become a spiritual superpower in this country that could change not only America but the world.” This prophecy could be fulfilled only by a major move of the Holy Spirit upon diverse nations resulting in a great spiritual awakening among the tribes. The early encounters that the tribes had with Jesus demonstrate how this could happen, and provide evidence of God’s love for the First Nations. Do you sense the truth in Billy Graham’s words—and why do you think God would reach out to the tribes in our day, to awaken them *en masse*? (The experience of the Iranian/Persians provides us with a Biblical template. The Magi who came to the birth of Jesus from Persia had an early revelation of the Messiah that drew them to Bethlehem. Today, Iran is experiencing full-on Revival. As this curriculum is being written, they are the number one country in the world for conversions to Christ.)

Topic 3. More and more, the Presence of God—in the Cambuslang Revival and other Revivals to come—was manifesting through divine encounters with large numbers of people. When this occurred, no one could predict what was going to happen next. Knowing God became a true adventure, with the power of God confronting sin, sin industries, satanic strongholds and unbelief in the Church—and setting people free from bondage of all sorts. The Presence and power of God were beyond human control. God acted in ways no one could predict. Do you think Christians today hunger for the true Presence of God? How would you feel if the things that happened at Cambuslang were to happen at your church?

Week Seventeen (Week Six, Second Semester): SECOND GREAT AWAKENING

Assigned Reading: *GTT*, Vol. Two, pp. 263-302.

Essay Topics: (Challenge questions are underlined.)

Topic 1. James McGready was a man on a mission—to pray in the next Great Awakening. He was given the power to see beyond “normal church,” and recognize that God could do so much more than most people were able to believe. And he managed to enlist many dozens, or even hundreds of people in the North-Carolina-Kentucky-Tennessee area to pray for an outbreak of the kingdom of God in the midst of profound ungodliness. Without such prayer, real outbreaks of the kingdom of God are rarely if ever experienced. This kind of prayer goes well beyond a typical church prayer meeting, where a group of praying people get together on Wednesday nights to pray for their sick friends and family members. This is a type of prayer that connects with the heart of God and actually invites His Presence, no matter what the cost. Is there anyone in your acquaintance who has that kind of prayer life? How about you? Are you desperate for God’s Presence?

Topic 2. Both at Cambuslang, and in the Kentucky Revival (which was patterned after Cambuslang), when God began to manifest his powerful presence in a place, people came to the place of His glory from hundreds of miles in all directions. His Presence was a magnet, attracting all sorts of people, who wanted an encounter with Real God. They wanted to experience an “atmosphere saturated with the Presence of God.” What would it take to gain such an atmosphere today? Is such a thing desirable?

Topic 3. In chapters 36 and 37, we have the story of Jesus reaching out to the Plateau tribes to introduce Jesus to them through tribal prophecy and direct encounters with God. Canadian missionary Don Richardson, in his book, *Eternity in Their Hearts*, described dozens of cases of this all around the world, though he was largely unaware of this pattern happening in North America. Ethnologists and anthropologists, encountering these early prophetic happenings, often are baffled to account for this—that many of these prophetic encounters are blatantly Christian in content. Indeed, these experiences only makes sense if you believe in King Jesus, who is drawing

nations to Himself through encounters with the Holy Spirit. (Bear in mind, too: There were also counterfeit prophecies given to the tribes by the evil one, to confuse them and lead them to self-destruction.) Many Americans still interpret Christianity as “the white man’s religion.” If that is not what Christianity is, then what is it?

Week Eighteen (Week Seven, Second Semester): CONFRONTING SLAVERY IN ENGLAND

Assigned Reading: *GTT*, Vol. Two, pp. 303-350.

Essay Topics: (Challenge questions are underlined.)

Topic 1. Chapters 38 to 44 describe how a Revival tide can expand and grow into a nation to transform that nation—and eventually the world. In these seven chapters, you will trace the way Revival led to a Great Awakening that transforms the world—by destroying the slave industry. You will see 1) the call to prayer, leading to 2) a Revival tide, leading to 3) Jesus dispensing destinies to key leaders, leading to 4) “fire in their bones” concerning the advancement of righteousness in the nation, leading to 5) the advance of righteousness throughout the world. This transition from Revival prayer to world transformation happened in England and also in America almost simultaneously, as a result of the Second Great Awakening in the two countries.

In these chapters, we have chosen to focus on the abolition of the slave industry and the emancipation of slaves. As George Otis, jr. has shown in his Transformation Videos, God sends Revival not only to bring many people to salvation, but also to destroy the works of the devil, and usher in righteousness in a nation—that “His kingdom come and His will be done on earth as it is in heaven.” Do you believe that a move of the Holy Spirit in a country can drastically transform the moral tone of cities, counties, governments, schools, businesses and institutions? What evidence do you have that God can do this? Would this be a good reason to pray for Revival?

Topic 2. Our world has witnessed a great many counterfeit movements for “justice,” “freedom” and “love.” Yet, as in France, the motto “Liberty, equality, fraternity” did not produce what it claimed to believe in, but only chaos, tyranny and godlessness. The counterfeit “abolition movement” in France actually hindered the genuine Christian abolition movement in England, and caused delay. (See page 335.) And it ended in producing one of the greatest tyrannies the world has ever known—that of the “emperor” Napoleon.

Could it be that the kingdom of God is the only sure way of achieving positive transformation, and that all merely human efforts are destined to self-destruct? Revolutionary movements (like Communism) may have good intentions and clever mottoes, but they are littered with violence and disappointing results. Could it be that the Kingdom of God offers a more consistently successful track record of positive transformation? What do you think?

Topic 3. In the English Abolition-Emancipation movement, the role of Christian faith was paramount. Most people, including the Clapham Sect people at the center of the movement, could scarcely envision a world without slaves, nor were they convinced that freed slaves wouldn’t create a great deal of trouble, once liberated. But their faith in God and God’s righteousness propelled them to believe for the best, in spite of their doubts. They said to each other, “No one has been this way before. We don’t know what’s gonna happen.” But they believed that God was propelling them to free slaves, first in England, then throughout the world. They were able to trust God. Men and women like John Newton, William Wilberforce, Olaudah Equiano, George Stephen and Hannah More were big risk-takers, putting their lives and reputations on the line, moving against a very dangerous group of people: slave traders. And moving against a fearful public who preferred to look the other way when it came to unpleasant realities like the plight of slaves. Are there areas of unrighteousness that God is calling us to confront today, purely because we are believers, and the Holy Spirit is speaking to us?

Week Nineteen (Week Eight, Second Semester): CONFRONTING SLAVERY IN AMERICA

Assigned Reading: *GTT*, Vol. Two, pp. 351-392.

Essay Topics: (Challenge questions are underlined.)

Topic 1. In recent years, Will Ford, jr. introduced the “kettle prayer” movement, telling about the unique pattern of prayer that started in slave camps during the Second Great Awakening years. This movement was detailed also by Professor Albert Raboteau of Princeton in his book, *Slave Religion*. (Slave prayer was also wonderfully portrayed in the film, *Glory*.) Until Will Ford began to go public with this forgotten part of our American spiritual history, most Christians thought of Revival as a purely white phenomenon. But in chapters 45-50, we trace the results of slave prayer through the following decades, culminating, of course, in chapter 51—the Azusa Street Revival, led by William Seymour, the son of a Louisiana slave.

Here again, we see the same pattern we saw in the last section of material: a prayer movement, followed by an outbreak of Revival, followed by Jesus distributing destinies to key leaders, who then transform the nation because of “fire in their bones.” Finally, the whole slave industry is swept away, and slaves are emancipated throughout the nation. Transformation! Jesus destroying the works of the devil! The kingdom of God producing righteousness and love! This pattern of the Kingdom may not be recognized by secular historians, nor by many Christian leaders—yet it demonstrates how Jesus transforms nations through a pattern we are calling His “By-My-Spirit” kingdom. His ways are higher than ours!

The key to kingdom usefulness is that we get close to Jesus, invite His Spirit into our lives, and find out what His destiny for us might be. Have you done this?—and has Jesus spoken any messages to you that have put “fire in your bones?”

Topic 2. The Anson Street Revival is the most famous outpouring of the Presence of God in any church in the pre-war Old South. It is the one place where Jesus clearly chose to bestow His manifest Presence in a slave state. And it was a church specifically built for slaves! As God bestowed His Presence there, white people streamed to the Anson Street church, attracted by this mysterious, magnetic Presence. But often they were required to sit in the balcony, because black slaves were already gathered on the main floor! Jesus was suddenly showing up—and everyone had to start getting used to His higher ways! He does not play favorites!

Jesus has a way of defying our cherished religious preferences and prejudices, just as He did during His earthly life. If Jesus showed up in your church today, would there be cherished religious preferences and prejudices that He might confront? Do you think people in your church want Jesus meddling with their religion?

Topic 3. In our day, leaders like Theodore Dwight Weld and Harriet Beecher Stowe have sometimes been forgotten or dishonored, simply because they were white people. “Can anything good come from that crowd?” In fact, these people were Christians deeply invaded by the Holy Spirit, given a kingdom destiny, and used by King Jesus to clean out the works of the devil in America. They served the kingdom of God effectively to transform America—to make her the second nation in the world to take a stand against this work of the devil (the first one being England).

When you serve Jesus, you may not always be honored and congratulated for it. Is it enough for you, simply to know that you have discharged your destiny from God? “We are His workmanship, created in Christ Jesus for good works that He prepared beforehand, that we might walk in them” (Eph. 2:10).

Week Twenty (Week Nine, Second Semester) REVIVAL TIDES SPREAD TO ASIA

Assigned Reading: *GTT*, Vol. Two, pp. 393-421.

Essay Topics: (Challenge questions are underlined.)

Topic 1. As the nineteenth century ended, the classroom of Jesus began to emphasize the baptism of the Holy Spirit as a major subject for Christians to learn of. Here was another piece of the By-My-Spirit kingdom that had been forgotten during the Power-and-Might centuries, and it was time to rediscover it. Finney had been among the first to rediscover this promise, defined as power for witness and service. Then Charles Parham, William Seymour and R. A. Torrey all emphasized this part of the Christian life, adding in the gift of tongues into the picture.

Of course, at first many Christians couldn't see the importance of this—yet God was preparing a new generation that would accomplish things at the end of the age that could not be accomplished apart from the power of God. (See “the two witnesses” in Revelation 11.)

How about you? Do you believe you need the power of God to be effective in His service? Have you ever asked Jesus to baptize you with the Holy Spirit? If so, what was the result?

Topic 2. Frank Bartleman's description of the Azusa Revival is one of the most vibrant and penetrating descriptions of what happens when God bestows His Presence in a place. Just from the pieces of Bartleman's description included in Chapter 51, what are the most important things God did at Azusa?

Topic 3. Though tongues became the emphasis at Azusa, when the Revival fire hit Korea, the emphasis was on conviction of sin. Agony people experienced at the Pyongyang Revival was excruciating, yet those people were powerfully transformed by their encounter with God, and walked in a greater purity of heart after that encounter. Their experience of God also produced a great hunger for prayer, especially early morning prayer—and a desire to see the power of God reach all of Korea. What is the importance of conviction of sin; do we need it today?

Week Twenty-one (Week Ten, Second Semester): REVIVAL TIDES BACK TO JERUSALEM

Assigned Reading: *GTT*, Vol. Two, pp. 422-465.

Essay Topics: (Challenge questions are underlined.)

Topic 1. By examining the Revival tides of history, we catch a glimpse of the sovereignty of Jesus, King of Nations. The Christian Church, from the time of the apostles, has endeavored to spread the Gospel of the Kingdom in all directions from Jerusalem, to be faithful to the Great Commission of Matthew 28:16-20. But there also seems to be a separate pattern of Revival tides fulfilling Acts 3:19—“times of refreshing from the presence of the Lord.” In studying these “times” we discover that Revival tides have been moving in a consistent westerly direction around the world, bringing a measure of transformation to nation after nation through visitations of God. Perhaps that is why Christians who have experienced Revival tides believe more firmly in the sovereignty of God, who has a firm grasp of global history. Jesus is Alpha and Omega.

At the present time, the spread of Revival tides is moving west from China into the Islamic Middle East. It becomes clear that Jesus Himself is in charge of the spread of the Gospel among the nations, and that He is operating according to a timely plan, which is reaching a conclusion. Revival tides are culminating in the “back to Jerusalem” movement, to culminate in the same city where they began. How do you feel about Jesus being not only your personal Savior, but also the King of Nations who will “restore all things.” Is this an important part of your faith?

Topic 2. Many Christians seem to believe that Jesus is coming again at the end of the age “to carry us all to heaven.” But that is a misunderstanding of the purpose of the second advent of Christ: “to restore all things” (Acts 3:19). “For he must reign until he has put all his enemies under his feet” (I Corinthians 15:25). “For the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God” (Romans 8:21). The burden

on the shoulders of the Messiah is not only to invite us to heaven for eternity, but also to restore the Creation itself to the original intentions of God: “glorious liberty.” To accomplish this, He will enlist some of us, giving us resurrected bodies. (Resurrected bodies are not needed in heaven, only on earth, as we are to help Jesus bring harmony between heaven and a renewed earth. Jesus will restore a fallen world to complete freedom in Christ. See Rev. 20:1-6, Isaiah 65:17-25. Zechariah 14.).

Revivals, then, can be seen as an *arrabon*, an “earnest” or “downpayment” of what He will accomplish by His second advent at the end of this age (See Ephesians 1:9-14.)

George Otis, jr. has produced several videos showing transformational Revivals today, in which the power of God actually restores nature supernaturally. (See the story of Almolonga, Guatemala in his first “Transformation” video, and the Revival in Fiji in “Let the Sea Resound.”) The restoration of Creation in these Revivals are a sign pointing to the power of God to “restore all things” at the end of the age. They are a prophecy of the future intentions of God toward His Creation. They show what Jesus can do!

Many Christians seem to believe that Satan is going to win the victory on earth, requiring God to destroy the earth, while Jesus comes in a sort of desperate, last-minute rescue operation, to whisk us away to heaven just in the nick of time. This defeatist picture of the end times is not scriptural, though a few scriptures could be interpreted that way. The victory over sin and Satan will be complete, and the Kingdom of Jesus will be complete. Have you seen this “restoring all things” as a part of the Gospel of the Kingdom? Please re-read the promise of the Apostle Peter in Acts 3:19-21, with which we began this narrative of the kingdom of God.

Topic 3. Reflecting on the entire story of Holy Spirit movements in *Glory Through Time, Volume One and Two*, what do you now understand are God’s reasons for promising and carrying out “times of refreshing from the presence of the Lord”?